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GOSPEL HERALD

"In the defence and confirmation of the gospel." "How beautiful are the feet of them that preach the gospel of peace"

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NUMBER 1

The New Year--with God

BY ALICE STUTZMAN

We stand again upon the threshold of another year. I am wondering with what feelings we greet its approach. Do we draw back afraid, at what this New Year appears to hold in store for us? Do we shudder and wish for the yesteryears, when life moved more securely, more peacefully, and more safely?

The eve of the new year has ever been a joyful event. "Ring out the old, ring in the new." It is a time to remove the dust that has gathered on the noble, lofty resolutions we made at the beginning of the past year. Somewhere along the way in the rush and fever of life we lost sight of those inspiring resolutions: they lost their bright and beckoning appeal. We need to stop in this mad whirl of life and take inventory of our life, its aims, its goals.

Truly the events of the past few months have sobered many a thoughtless life, have made them ask this question, "What shall the end of all these things be?"

When life and its interests and pleasures fail us, lose their charm and appeal, then we look up and wonder if our answer lies in the realm above us.

Oh, truly it does, but sometimes it takes heartbreaking, sobering experiences in life to teach us that all that is good, beautiful, and worth while comes down to this earth from above. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17).

Let us, then, face this great new year before us with confidence in our God who ever lives and rules above. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength" (Isa. 26:3, 4).

"Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be forever, and my salvation from generation to generation.

"I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the

son of man which shall be made as grass; and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?" (Isa. 51:7, 8, 12, 13)?

These are good words for us to digest thoroughly. Our God is the Eternal One, the God above all other gods be they living or dead. There is no one to compare with Him; all others are nothing before Him. "I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else" (Isa. 45:5, 6).

With our faith and confidence anchored in the Lord Jehovah let us "lift up the hands which hang down, and the feeble knees; and make straight paths for . . . [our] feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:12-14).

This new year, with all its rumblings, its signs and wonders, its foreshadowing of the Lord Jehovah's wrath and judgments soon to break upon the wicked, will be to His people a year of glorious conquest. His church will come through the last great conflict victorious. Evil men with all the power of satanic might will not overcome this righteous company of believers. They are Jehovah God's treasure, they are the Bride of Christ, and He will give them wisdom, strength, and might to endure unto the glorious end.

At some stage in this last final struggle Christ will appear in the heavens and will gather His church out of this world to meet Him in the air. So shall she ever be with her Lord.

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire" (Heb. 12:28, 29).

Our God has been wonderfully patient, long-suffering, merciful, and kind. He has waited long and given humanity all the time they need to repent and

come back to Him, but like Jerusalem of old, they will not, they will not. Since they are evil and have no desire to be obedient, they cannot inherit the blessings of the eternal home and there is nothing left for them but God's judgment and wrath. It is sad when souls deliberately choose Satan's destiny rather than Christ's eternal kingdom. Yet it is so, and God will bring about their end in rapid, sudden calamities.

Praise His holy name that He has provided for us "the ark of safety; that we have answered His loving call and given to Him our life and heart's devotion and loyalty. He will keep us and will not forsake us—even though He may call us to lay down our lives for His sake. He has given His to redeem us.

Another Year

*The Lord of earth and sky,
The God of ages, praise,
Who reigns enthroned on high,
Ancient of endless days;
Who lengthens out our trials here,
And spares us yet another year.*

*Barren and withered trees,
We cumbered long the ground;
No fruit of holiness
On our dead souls were found;
Yet doth He us in mercy spare,
Another and another year.*

*When justice bared the sword
To cut the fig tree down,
The pity of the Lord
Cried, "Let it still alone":
The Father mild inclines His ear,
And spares us yet another year.*

*Jesus, Thy speaking blood
From God obtained the grace,
Who therefore hath bestowed
On us a longer space;
Thou didst in our behalf appear,
And, lo, we see another year!*

*Then dig about the root,
Break up your fallow ground,
And let our gracious fruit
To Thy great praise abound;
O let us all Thy praise declare,
And fruit unto perfection bear.*

—Charles Wesley.

"Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator" (1 Peter 4:19).

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

Frazer, Minn.

Our Relief and Refugee Program in Danger

By HAROLD S. BENDER

This is a call to rally to the support of our relief and refugee work through larger and more regular offerings. Because of the decline in giving by our congregations, we have had to cancel our regular sendings to the M.C.C. treasury for three out of the past four months. The budget for relief work has been reduced substantially since the major emergency in Europe is past, but we still have an important work to do there as well as in the Far East and Ethiopia. The budget for refugees and resettlement has been reduced substantially since the bulk of the Russian Mennonite refugees have now been moved to South America and Canada, but these people, particularly in South America and a few left in Europe, still need our help very, very much. The Danzig refugees are gradually getting resettled in Germany, but a small number, possibly another seven hundred, must still be taken to Uruguay. Our job is by far not yet done. We dare not desert the refugees now.

We are financing our voluntary service out of the same treasury and same offerings as our relief work. Our important Puerto Rico work comes under the head of voluntary service. Our summer service units, as well as the smaller number of year-round service workers, require a substantial financial budget. Under the present emergency, it is clear that our voluntary service work should and will increase. We do not want to drop our relief work to take care of our voluntary service, but this is actually what is happening at the present mo-

ment. Since the beginning of our new financial year in April, 1950, we have fallen \$25,000 behind last year's giving for the same period. We need \$10,000 urgently at once and must have a minimum of \$8,000 per month to carry on our present work, without any expansion. But the General Conference General Council's call for increased volunteering for service requires additional finances so that our offerings should go up to \$10,000 to \$12,000 per month soon.

In recent years giving at the rate of \$12,000 to \$15,000 per month for relief and refugee work came easily. It is still easy for us to give this much per month in addition to full support of our mission program and other activities. Our rate of income, both on the farm and in the factory, has never been higher, according to government reports for the current year. Yet our giving has never been as low for the past ten years. Brethren, this ought not so to be.

If all our congregations will go on the basis of a regular offering for relief once per month, to which we believe our families will gladly give an average of at least a dollar a piece, our whole relief and voluntary service program can easily be cared for, and we can even recover lost ground. The only alternative is to call home a goodly portion of our relief workers, and to close out a part of our voluntary service work. In the face of the present grave world emergency and the greater need than ever for our testimony and a demonstration of the sincerity and reality of our nonresistant convictions as well as of our Christian concern for a world in need, we dare not do less, and should do much more than we have just been doing. The key to this, above all, will be our ministers and Sunday-school superintendents. We believe that as our people understand the need and feel the seriousness of the times they will gladly do their part. Now is a time for a complete roll call of all our congregations so that none may appear missing in the reports of our treasurer as he tallies the offerings from month to month in the new year.

Goshen, Ind.

Some New Year Questions for the Believer

It is customary at this time to make resolutions pertaining to things which one will, and will not, do during the new year.

We are aware that resolutions made in the energy of the flesh, and resolutions dependent on one's own strength for their fulfillment, are soon forgotten, broken, or neglected.

But when the Spirit of God exercises one, and when the strength of the Lord is relied upon, definite progress in the spiritual life will be made.

Since the Lord exhorts believers to buy up the opportunities, why not ask ourselves the following questions with a view to purchasing at least some of the golden opportunities which the new year holds in store, if our Lord be not come:

1. Am I determined to read the precious Word of God more eagerly? Job 23:12; Jer. 15:16.

2. Am I resolved to attempt to commit more Scripture verses to memory? Ps. 119:11; Col. 3:16.

3. Am I purposing in my heart to put into practice what I learn from the Holy Scriptures? John 13:17; James 1:22.

4. Am I going to improve, if possible, my record of attendance at services? Matt. 18:20; Heb. 10:25.

5. Am I going to do more than usual in the important matter of spreading the Gospel of Christ by using a larger number of tracts? Ps. 126:6; Eccl. 11:6.

6. Am I going to be more faithful in the exercise of the stewardship of my time, money, talents, and influence? Luke 16:10; II Cor. 9:6-8.

7. Am I going to be a better witness for the Lord Jesus Christ? Acts 1:8; Rev. 2:13.

8. Am I determined to be a more fruitful winner of souls for Him who saved me by His grace, and who is soon coming to take me to Himself? Matt. 4:19; I Cor. 9:19-23.

9. Am I resolving to be more helpful to the household of faith by commending more and condemning less, by giving more and expecting less, by working more and shirking less, by remembering more and forgetting less, and by loving more and despising less? Eph. 4:31, 32; I Pet. 1:22; I John 3:16.

10. Am I going to learn more about freedom from worry by taking everything in prayer and supplication with thanksgiving to God and making my requests known unto Him? Phil. 4:6; I Pet. 5:7; Luke 18:1.

—Now.

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EDITORIAL

Humble Your Servant

Typographical errors sometimes do funny things. One of our church men, in a recent report to his organization, wanted to sign off with due humility, and so he wrote "Humbly your servant." But the mimeographed reproduction made him say, "Humble your servant." The group to which he was reporting could laugh that off, of course, and none thought that the one making the report needed humbling any worse than the rest of the group. But it did make one think.

Sometimes we assume a humility which we do not feel. Readers of Charles Dickens will always remember Uriah Heep, who was continually referring to a humility which he did not in the least own. Sometimes public speakers refer to themselves with an obsequiousness which is really not humility but pride. They probably would be highly insulted if anybody else said about them what they say about themselves. When a brother says he would rather keep his seat and let others speak, he probably wouldn't like it if someone shouted "amen." Or he may say that many other brethren are more capable of speaking on this subject than he, but yet he thinks enough of his meager knowledge to make it last an hour or so. We refer to ourselves as "your unworthy servant." There is danger that we think of ourselves as masters instead of servants, and as by no means unworthy masters. But there are many ways that those whom we serve have for humbling us. When we have been away a while and wonder how greatly we have been missed, they reveal that they never knew we were gone. We suppose that they easily recall what we said on an earlier occasion, only to discover that they had even forgotten that we had spoken. We expect to be well remembered and greeted by the first name; to our chagrin they ask for our last name and wonder where they have met us before. We think that certain public notice we have had puts us in the class of the well known; then someone tells us he thinks he has heard of us somewhere before.

There are plenty of other ways too. Teachers are humbled when their pupils

prove to be ignorant of what they were supposed to have been taught. Preachers are humbled when their hearers live as if they had never heard of a better way. Editors are humbled when their supposed readers seem to know nothing of what has been appearing in their columns. Parents are humbled when their children seem to show no training or the wrong kind of training. It is truly a humbling thing to be any kind of public servant.

Scripture tells us to humble ourselves. I Pet. 5:6. Certain it is that the higher we put ourselves up, the more humiliating is the humbling which other people will give us. One who truly humbles himself shall be exalted. But the one who exalts himself is due for chagrin and embarrassment. God wants us to be humble and He also has ways to bring down the mighty from their seats. Since the mercy of the Lord is more tender than the scorn of men, we do well to pray often and sincerely, "Humble your servant." And let us be good learners as the humbling comes.

Responsibility

Someone has defined responsibility as the ability to respond. We are not responsible for what we do not have, but we are responsible for what we do have, and for all of it. We are asked to teach a Sunday-school class or to speak in a young people's meeting. The very request argues the opinion of someone that we have the required ability. We are therefore responsible and cannot with good conscience refuse. We are asked to contribute of our means for the various causes of the church program. We have various skills—musical, secretarial, mechanical, educational. We know of a place where these skills can be used to the glory of the Lord and for the good of mankind. We are responsible for the needs which we know. We have secured training, possibly to a considerable degree at the church's expense. We are responsible to put that training to the most effective possible use, not for ourselves but for the Lord and our fellow men. "What is that in thine hand?" has often been used as a text to impress this truth

of responsibility. For whatever we have in our hands is our own for use, and we dare not throw it carelessly aside. Much is written and spoken concerning the waste of our natural resources. Such waste is a very real evil, but the greatest waste which any of us has it in his power to stop is the waste of his own talent and time and energy and wealth.

One of our missionaries in Japan writes that a girl who is earning ten dollars a month in an office was wondering whether it was right to keep all this comfort for herself when so many were in need. Comfort, at ten dollars a month! What are some of us doing with the luxury which we can buy with some multiple of ten dollars? It is not exactly comfortable to know that we are living at the highest level in our history and at the highest level found anywhere in the world. Half the world is hungry and we have the ability to respond to their needs, yet our relief treasury is overdrawn. More than half the world is lost and we have the Word of God which will bring them salvation. Our responsibility is our ability to respond.

Emergency Service Units

A brother writes: "... someone ought to urge our Mennonite communities to organize service units. Perhaps a better name would be emergency units. The world is organizing to kill, and we ought to organize ourselves to help to give food, shelter, clothing, and first-aid care to refugees from bombing raids in some of our areas. I can easily see how it might be true that Scottdale will someday be filled with refugees from evacuated cities such as Pittsburgh, a very probable target for bombers. The same could be true for areas like northern Ohio, northern Indiana, Illinois, eastern Pennsylvania, and Virginia in the Newport News area. . . . I don't think we should be hysterical or frantic about what might come; we should be objective and practical and be prepared to give a testimony of peace and aid."

We heartily agree. Since a national emergency has been declared, plans for civilian defense (which in a bombing war is not defense at all; it is essentially emergency aid for survivors) are going rapidly forward in the nation. It happens that many of our largest church communities are near some of the im-

portant industrial centers which will be the primary targets in any enemy bombing. However much we regret it, it is obvious that any day may bring the incident which will push the world over the precipice into another world-wide conflagration. Our plans should be made with that probability in mind.

Over-all initiative in this matter rests with the Peace Problems Committee of General Conference. At this writing we have no information of the latest plans of this committee. Something may be brought to us shortly. Earlier action would no doubt result from pressure brought from the church at large for an over-all plan. But there is nothing to prevent communities from moving even now to organize and train for the possible emergency. Some may have people with first-aid training, who can organize classes. If we set up Mennonite units, it may help us to select those phases of activity in the whole community plan which will not violate our nonresistance principles.

The Cost of Loving

BY ANGELINE TYSON

The word "love" is possibly the most trite, the most hackneyed, worn-out word in the dictionary. Its true meaning is too often obscured from the understanding or intellectual apprehension of man because of the superficial coverings, layer upon layer, of erroneous conceptions and experiences with which individuals have clothed emotions which often camouflage under the name of love. Affirmations of love are, so often, irrationally, if not thoughtlessly, spoken, and a real heart experience of what the words actually mean may be altogether foreign to both the comprehension and experience of the individual. Possibly the only true standard by which we can measure our own love for God, or for our fellow men in general, or for individuals in particular, is to compare our love with the love God reveals to us in the Scriptures.

The Test of Love

The Bible says, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He so loved that He gave. Was not the test of God's love for us shown in His willingness, His longing to give His most precious Gift, His Son, that we might have life, even live more abundantly? Is not the test, the depth, of our love proved by our willingness and longing to give gifts of selves and substance to our beloved?

Paul, whose heart was continually heavy with sorrow because those of his

own nationality would not accept the Lord Jesus as their personal Saviour, cries poignantly, "For I could wish that myself were accursed [separated] from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:3). He was willing to give up his joy in his Lord, if necessary, that these, his brethren, should know such joy. What depth of love this portrays, second only to that of Jesus who gave up His place of intimacy in the bosom of the Father in the heavenly home, and came to earth to die for us that we, through faith in Him, might never die. In coming He became "despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" (Isa. 53:3-7).

The Pain of Love

We who profess to be His followers, say that we love God and the lost souls around us, but do we, as did Jesus and Paul? How much are we willing to suffer, to sacrifice, that another might learn about the saving power of Jesus? Are we willing to be unjustly criticized, to be slandered and shunned, to have our highest motives and affections belittled and falsely judged, and yet rejoice in such things? Do we not only share with Christ in His sufferings but want to share? We read in Phil. 1:29: "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake," and in I Peter 2:21: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." Has our love included this?

Probably two of the most heartbreaking passages in all Scripture are these: John 1:11, "He came unto his own, and his own received him not"; also II Cor. 12:15: "And I [Paul] will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved." Has this been our experience? If not, then there are depths of Christian living and witnessing which we have not yet experienced, and victories to be gained which are not yet ours.

The Yieldedness of Love

God tells us how we should love in Mark 12:30, 31. Let us search our hearts for a moment and see if we are obedient to His command here. How near do we measure up to His standard? "Thou shalt love the Lord thy God with all

It Happened —

TWENTY-FIVE YEARS AGO

(From Gospel Herald, Dec. 24, 1925)

Bishop ordained . . . at Newton, Kans., on Dec. 14 . . . four brethren in the lot, which fell on Bro. Jos. G. Hartzler . . .

The lot fell on Bro. Edward B. Frey for the ministry and Bro. Samuel S. Wyse for deacon [Archbold, Ohio] . . . were ordained by Bishops John S. Mast and E. L. Frey.

Bro. J. L. Harnish and family, formerly of the Peoria Mission have moved to Eureka . . .

Evangelistic meetings are in progress now at Hesston College and Bible School with Bro. C. L. Graber of Goshen, Ind., as spokesman. So intense is the interest taken by the local congregation that there was one confession before the evangelist arrived . . .

(From Gospel Herald, Dec. 31, 1925)

For the last three months there has been a singing class of over 100 in the Ephrata, Pa., Mennonite Church under the leadership of Bro. D. M. Wenger.

Dedication services for the new Rock Hill Church, in Franconia conference district, have been announced for Sunday, Jan. 3.

thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these." The question then is, Do we love the Lord God thus? Is there another who holds our first thought, our first love? Can we say truthfully "Jesus only"? Are our emotions, desires, aspirations under His control? Do hate, lust, selfishness, envy, jealousy, worldly ambitions find a place, even temporarily, in our hearts?

Then as to our strength, is it entirely surrendered to Him? Are all our amusements under His control? Is there a desire for amusements which tend to lead the mind and heart away from God by causing Him to be forgotten or disobeyed? Is there greedy seeking after gain, personal influence, personal prestige, with mind and bodies spent and exhausted from pursuit of things that perish?

If our strength is fully surrendered to God, we can then claim His promise to us in Isa. 40:31: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Who controls our thinking? Are we "bringing into captivity every thought

to the obedience of Christ" (II Cor. 10:5)? There is a great blessing for the man or woman who will surrender—and keep surrendered—his mind to God. In Isa. 26:3 we read: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." In other words, we shall be kept in uninterrupted, continuous peace, day after day, if we love the Lord our God with all our mind. This, then, is God's remedy for worry, that insidious enemy of spiritual happiness and the secret of the Christian's life of calm victory, confidence, and power.

The Breadth of Love

"And thy neighbour as thyself." Paul tells us we are to have the mind of Christ, who "made himself of no reputation, and took upon him the form of a servant." We are to "look not every man on his own things . . . through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves" (Phil. 2:3-8). Jesus was a busy man, yet never so busy or preoccupied with His own duties or thoughts that He failed to notice those about Him. There was always the cheering word or look of encouragement to those in need as He passed by. This was because He had a great personal love for those whom He served.

Real love is unmistakable. There is an inexplicable "something" in the very atmosphere surrounding those who love that simply "shows out" the love and esteem in the heart, and nothing can conceal it. Far better for us, as His followers, if we would pray and wait until our hearts were overflowing with love for those to whom we would speak the word of correction and admonition. Love begets love. "We love him, because he first loved us." How much easier to take, and how infinitely more effective is the word of correction or chastisement when we know beyond a shadow of doubt that the one administering to our need truly loves us. God so loved that He gave—not only His dear Son—but the needed chastisement and rebuke, but with unmistakable love and sympathy.

But how can we love God or our fellow man thus? Surely not through any human power of our own. Ezekiel 36:26, 27 reveals the answer: "A new heart also will I give you . . . and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Thus we see that through asking and faith this love becomes ours.

The cost of true loving comes high. Jesus paid the price and proved His love by giving His very life. We must be willing to obey Him when He says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

There are great compensations for those who thus love and follow, compensations which the uninitiated never know. Jesus' promise in John 14:21 becomes a reality: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." He who knows not the true meaning of love knows not the joy of Christ's manifestations in his life, at least not to the extent that God desires. Shall we, can we, say with Paul, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung [refuse], that I may win Christ"?

Zuru via Kontagora, Nigeria.

A Non-Roman Pilgrim in Rome

By J. A. HUFFMAN

II

The year 1950 has been announced and advertised as a "Jubilee Year" and a specially designated time for Catholic pilgrimages to Rome, Italy, the seat of authority of the Roman Catholic Church.

Toward the close of this so-called "Holy Year," this non-Roman pilgrim is setting his own feet on Roman soil, visiting Rome for a brief season, not as a Catholic Pilgrim to Rome, but as a Christian Pilgrim on his way for a mission to the Christian Protestants of Greece, Lebanon, and Syria. In Greece, he will be tracing out the footsteps of Paul, on his second missionary journey, from Philippi by way of Thessalonica, Berea, and Athens to Corinth. He will also visit the Isle of Patmos, where the Apostle John was given the marvelous vision of the Apocalypse, the Book of the Revelation. He is being accompanied by his son, John A. Huffman.

En route to Rome and while in Rome, and in contact with some of these "pilgrims" I am constrained to write some of my own impressions of what is going on in Rome this year, and the influences which are radiating from Rome to the lands of the civilized world.

In the first place the Roman Church can declare a "holy year" any time it decides to do so. It is so organized, that it claims for itself the authority to institute sacraments at will. It can prove, in some way or another, anything it sets out to prove, such as the bones of the Apostle Peter being buried under the Vatican Church in Rome, even if it cannot be proved from history that Peter was ever at Rome. It can do just what it has done in this very calendar year—declare the dogma of "The Assumption of Mary," by which is meant that the body of the mother of Jesus was translated to heaven, whereas for many, many years her tomb has been pointed out in the Valley of the Kidron, near the Gar-

A Year Untried

*A year untried before me lies;
What it shall bring of strange surprise,
Or joy, or grief, I cannot tell,
But God, my Father, knoweth well;
I make it no concern of mine,
But leave it all with love divine.*

*Be sickness mine, or rugged health,
Come penury to me, or wealth;
Though lonesome I must pass along,
Or loving friends my way may throng;
Upon my Father's Word I rest,
Whatever shall be will be best.*

*No ill can come but He can cure,
His Word doth all of good insure:
He'll see me through the journey's
length,
For daily need give daily strength.
'Tis thus I fortify my heart,
And thus do fear and dread depart.*

*The sun may shed no light by day,
Nor stars at night illumine my way,
My soul shall still know no affright,
Since God is all my life and light.
Though all the earthly lamps grow dim,
He walks in light who walks with Him.
O year untried!—thou hast for me
Naught but my Father's eye can see;
Nor canst thou bring me loss or gain
Or health or sickness, ease or pain,
But welcome messenger shall prove
From Him whose name to me is Love.*

—Author Unknown.

den of Gethsemane, and no one had ever before become brazen enough to claim Mary's bodily translation to heaven.

This dogma of The Assumption of Mary is being announced during a period of very unusual activity on the part of the Roman Catholic clergy in the practice of Mariolatry (idolatry of Mary) during the past months, in which they have, with unprecedented boldness, amounting to blasphemy, publicly and over the radio, offered, repetitiously, such prayers and worship as belongs to Deity only. Mary has been exalted above Jesus Christ, in being petitioned to intercede with her divine Son in behalf of mankind, and is raised above God, Himself, in being called "The Mother of God."

Those who from outside of Romanism have been able to view the so-called "Holy Year Pilgrimages" objectively, are convinced that, besides any other purposes which the Roman Catholic has announced, there are other objectives which are being sought by the declaring of the "Holy Year of Jubilee" with its pilgrimages, as follows:

(1) The strengthening of the prestige

of the Roman Catholic Church in Italy, where its authority has reached a low ebb.

(2) The replenishing of the Vatican coffers, which are greatly in need of financial help.

(3) The appeal which pilgrimages would make to Catholicism in all countries, with particular reference to the United States, where the Roman Catholic Church is now engaged in an aggressive movement to lay hold upon political power, for which the papacy and the Vatican have always been exceedingly hungry and jealous.

One of the most objectionable features of Romanism, that of indulgences, ever present in the movement since the time before the Protestant Reformation, is being paraded before the Catholics in a most attractive and gilded fashion this year. Penance or the performing of works for the securing of salvation, is a bane to all who fall into its snare, whether Catholic or Protestant. Roman Catholicism is offering indulgences (re-

from a position as near the entrance as possible.

To those properly adhering to the conditions decreed by the Holy Father for gaining the Jubilee Indulgences, the reward is the solemn granting by the Supreme Pontiff of a plenary indulgence. A plenary indulgence is the remission by the Pope, who holds the keys and powers of St. Peter, of all the temporal punishment that is due to sin. A sinner, even after the sin has been forgiven by the absolution of a priestly confessor, must still expiate the sins he has committed. Should he fail to make a complete expiation before death, the expiation that remains must be made in Purgatory.

To St. Peter, and to his successors, the Popes, Christ Our Lord explicitly communicated the fullness of all spiritual power and all spiritual jurisdiction. The granting of an Indulgence is one exercise of that power and jurisdiction.

One who has carefully read the above "requirements" can readily discover the very small amount of instruction necessary for the forgiveness of sins, the same being found in the first paragraph. All the rest is discovered to be a giant religious racket or swindle, but it has caught the Catholic credulous with its pilgrimage glamor, both priest and laity.



St. Peter's, The Vatican Church, Rome.

mission of sins) in such an attractive and luring manner that one must read the offers very carefully and discriminatingly to discover their full and subtle implications. Here are the announced requirements, upon the authority of the Roman Church:

The pilgrim must be truly repentant, make a good confession, and receive Holy Communion. A prescribed number of visits must be made to the four major basilicas in Rome: St. Peter's, St. Paul's Outside-the-Walls, St. John Lateran, and St. Maria Maggiore.

The visits to the basilicas must be made in all dignity with the sincere intention of gaining the Jubilee Indulgences. The pilgrim should pray first before the Altar of the Blessed Sacrament, then before the Altar of Our Lady, and finally before the High Altar.

Prayers should include five Our Fathers, five Hail Marys, five Glory be to the Fathers, and the Holy Year Prayer composed by the Holy Father for the Intentions of the Holy Year. Prayers should also be said for the Pope's Intentions. The visits to all four Churches must take place during one day. If the Church be overcrowded, the prayers may be said

particularly the former. I have met them on ship, and in Rome—those who seem genuinely sincere in their belief that this "pilgrimage" to Rome will guarantee them forever against purgatory. Again the presumption of Roman Catholicism has been blazened to the entire world by its "Holy Year Pilgrimages."

Cornelius had an experience with the Lord. No one questioned that he was saved. He might have argued with Peter that water baptism was not necessary. He was baptized with the Holy Ghost and that is worth more than a hundred baptisms with water. But Cornelius needed the church and the church needed him. Had he refused to be baptized and united with the body of Christ he would have been disobedient to the command of his Lord; and the disobedient are condemned.—Laura Showalter.

The Need for Witnessing

BY SARAH E. RUDY

God's voice today is proclaiming the same message that was issued forth to the prophet Isaiah 3,000 years ago: "Whom shall I send, and who will go for us?" Seeing the same spiritual condition that prevailed in Isaiah's time, Christ re-emphasized the call by saying, "The harvest truly is plenteous, but the labourers are few." Not only did Jesus have a deep prayer concern for the harvest of souls Himself, but riveted this vision into the hearts and minds of His disciples, making it an individual responsibility to declare to the world the Gospel message.

Yes, witnessing for Christ is the greatest opportunity known. It must be given a larger place in our daily activities. It should be more than a trivial chore on a Sunday morning behind a pulpit or before a class or on a bench, warming so many square feet of church furniture. "Ye shall be my witnesses" is not a statement of fact; it is a command. "Go ye" is all-inclusive, for all disciples of all ages.

The one and only organization Christ has provided for the primary task of leading men into the kingdom of heaven is the church. If a church is not fulfilling its task of soul-winning, then it has no right to exist, for Christ never intended the church to be a hospital to nurse sick members.

Quite true is the statement that the one very great reason for the present unevangelized world, why there are more heathen today than ever before, is the failure of the church to carry out its mission of witnessing for Christ, evangelizing the world, building up those who have been saved, shepherding, and feeding.

Are we conscious of Christ's command, "Feed my sheep. Feed my lambs"? Have we as shepherds discovered food values? Do we make a difference or do all sheep appear alike to us? Do we take care of the underfed lambs and sheep in our congregations? The food you are giving them—does it nourish them? How about those little lambs that are lost to our Sunday schools and later lost to our congregations? Sheep, to live and thrive, must be fed. Failure of proper feeding is doubtless the reason rural churches are dying at the rate of 1,000 a year. It is for the lack of real feeding, teaching, that in 1947, 60,000 churches in America reported no conversions and that 27,000,000 youth under twenty-one received no religious training. Yes, that's quite an eye opener! Might it be for the lack of teaching ministry that only twenty-eight per cent of the population of the United States ever attend church and that only eight per cent are in church Sunday morning and two per cent Sunday evening? Why is it that 10,000 villages in the United States are without churches

and 30,000 villages have no resident pastor? Have God's people in the United States lost the missionary message? "Feed my sheep."

After such facts one can understand more fully the challenge the world is giving us for a redemptive witness. It challenges us from our front doorsteps around the world and back to the rear entrance of our homes. Our neighborhood has no bounds; it is as vast as the inhabited globe. But we need to start witnessing at home. The oldest institution in the world, the Christian home, is the greatest agency for evangelism that can be employed by the church. We volunteer for service anywhere in the world; but seldom do we think of giving a witness for Christ across the street, across the road, or across the line fence.

Being a witness for Christ cannot be compared to being a witness to some accident scene, after which we may testify for an hour in the courtroom. Our witness for Christ is twenty-four-hour duty. This witness can be fulfilled in various manners.

What can we do? In the Lord's work, unemployment cannot rightly be a cry of eager hearts, for the mission field's need is ever-increasing; Bible school teachers are in great demand; helpful hands are needed to aid workers; there are opportunities open in building programs, and in making money for the Lord's work. Mothers can help by sewing garments and canning, while girls can prove useful in junior sewing projects.

Nurses have a splendid opportunity for witnessing. As patients burst out with exclamations such as, "Oh, I wish I were dead!" or "Why wasn't I killed in that accident?" "Why does God allow me to suffer?" "I want to die," they can ask them if they are ready to die and tell them of God's wonderful love and wisdom in dealing with human beings. Our testimony must ever be, "In God we boast all the day long and praise His name forever." We, as messengers, upon telling others the message of redemption, are wondrously blessed with an abundant deposit of faith, inspiration, and encouragement.

Aiding in our witness is literature. In former years our foreign missionaries probably realized the value of literature in our total program of witnessing more than we did at home. But we in America have been awakening to the value of literary methods in witnessing. *The Way* has been our evangelistic outreach for the most part. Our witness is also expanding in tract distribution, our literature having been scattered well over the world. But it has not been sown deep, just barely sprinkled.

In this matter there must be consistency. Shall we with words and pens bear witness to the vast treasure house of spiritual truth and then join the reading public in the perusal of comic books and best-seller novels? What will it take to help us to see it vividly enough to act

accordingly? We ought to (1) encourage children throughout the church in good reading, (2) begin new family reading habits in our homes, and (3) become conscious of our steward obligations in literature.

Truthfully, are we doing all we can to help to seek and to save those who are lost? If not, what excuse will we give to our Lord when He comes? Will we experience that grave feeling of remorse and say:

"Must I go and empty handed?
Must I meet my Saviour so?
Not one soul with which to greet Him;
Must I empty handed go?"

As stewards we must (1) be interested in the unsaved, (2) be interested in their interests, (3) have compassion for them, and (4) be humble. I believe the Lord wants wide-awake, radiant personalities who are alert to the many opportunities to be friendly. Sometimes just a cheery greeting or even a smile means much to another person. For an effective witness, we as true evangelists must always be in a place where God can fully bless our witness for Him, and ever remember that obedience is the test of discipleship.

I am afraid many of us as witnesses come upon numerous weak points. Sometimes we fear that the grace which has been entrusted to us as stewards is not abundantly sufficient for the foulest as well as the fairest of sinners. It was General Booth, founder of the Salvation Army, who directed the workers to go out and bring in the worst and most hopeless sinners, being convinced that the grace of God could make of such, the greatest monuments of that grace. Have we left an impression that Mennonite parentage and background is something on a par with the grace of God? It seems evident that to successfully promote our witness to the lost of our cities, we must be conscious of the power which is able to save from the "guttermost" to the uttermost.

Matthew 12:34 states: "Out of the abundance of the heart the mouth speaketh." A speaker once forcefully likened the individual to a glass of water. Some glasses are almost empty, he said, and little can be drawn from a vessel that is only moist. Some glasses are half full, and need to be filled in order to give anyone a drink. But some glasses are so full that they run over. What they are full of, they spill out in blessing or in curse. One ought to be full, so that his life has an abundant overflow. But it is important that what overflows is something of value and blessing. We should be full to overflowing with truth, kindness, wisdom, love, the grace of God, and the Holy Spirit. Are the people around us being blessed by our overflow?

God has no place for a spiritual pacifist. He calls every saint to arms. In other words, our witness to the lost will depend not merely upon funds, fixtures, and folks, all of which are essential and

A Prayer for This Week

Almighty God, merciful Father, who hast granted me such continuance of life, that I now see the beginning of another year, look with mercy upon me; as Thou grantest increase of years, grant increase of grace. Let me live to repent what I have done amiss, and by Thy help so to regulate my future life, that I may obtain mercy when I appear before Thee, through the merits of Jesus Christ. Enable me, O Lord, to do my duty with a quiet mind; and take not from me Thy Holy Spirit, but protect and bless me, for the sake of Jesus Christ. Amen.

—Dr. Samuel Johnson.

indispensable; but much more will our witness depend upon each member of the body of Christ becoming a thorough-going prayer warrior. How can this be done? By a life of self-denial, a constant yielding of the members of our bodies according to Romans 6. Then we have every reason to believe and expect that God through us as channels of His power will hurl back the forces of Satan and cause souls to be released and born into the kingdom of our Christ.

Young people, we will make up tomorrow's church. The effectiveness of her testimony and witness depends on her members—us.

York, Pa.

SOON, EVERYBODY UNDERSTANDS

Writes J. A. Froude, "Be sincere with yourself, whatever the temptation. Say nothing to others that you do not think, and play no tricks with your own mind. Of all the evil spirits abroad in the world, insincerity is the most dangerous."

"Dangerous"—yes, because it is an enemy within — a hollow, mocking thing within. With this saying what we do not mean, we lose all confidence in ourselves. Saying the polite things which are not true is lying.

Closely related is exaggeration. The story as we know it or as we heard it is not good enough or big enough, so the thing is told bigger. But this also is lying.

People lose confidence in us. They soon find us out. God knows all the time that we are superficial and shallow and not to be trusted. So He does not trust us. The devil knows us, too.

The best way is to get forgiveness for the past, look in the face of the Lord, and go forth to walk as He walked. You remember that He approved of Nathanael because he was without guile.—*The Free Methodist*.

OUR SCHOOLS

GOSHEN COLLEGE NOTES

Bro. Carl Kreider, acting president, attended an Invitational Conference on "The Improvement of the Effectiveness of College Teaching" at Chicago Dec. 7-9, sponsored by the American Council on Education and the United States Office of Education. He was invited on the basis of his relationship with the N.C.A. Study. Among leading educators present was Dr. Lloyd E. Blauch, an alumnus of Goshen College of the class of 1916, now connected with the United States Office of Education in Washington, D.C.

On Friday, Dec. 15, Bro. Kreider attended a meeting in Chicago of the Executive Committee of the Mennonite Board of Education. On Dec. 16 he attended a meeting of the General Educational Council of the Mennonite Board of Education as a representative of the Collegiate Council. Bro. Harold S. Bender, dean of the Goshen College Biblical Seminary, representing the Seminary Council, attended the same meeting.

On Dec. 3 Bro. Kreider spoke on "Mennonite Aid Incorporated" at the Oak Grove Mennonite Church near West Liberty, Ohio.

On Nov. 23 Bro. Harold S. Bender spoke at a peace meeting at Ephrata, Pa.

Bro. S. C. Yoder was at the East Bend Church at Fisher, Ill., on Dec. 19 to preach the funeral sermon at the services conducted for the wife of Bro. Joseph A. Heiser, bishop and pastor of the East Bend congregation. Bro. and Sister Yoder left on Dec. 20 for Sarasota, Fla., to visit the families of their son and daughter. They were accompanied by Marta Quiroga of Bragado, Argentina; Lore Rittmayer, of Germany; and a grandson, Freddie Hostetler.

Bro. John C. Wenger spoke to the Seminary Fellowship on Wednesday, Dec. 14, on the subject, "Current Applications of I Cor. 11:1-16 and I Peter 3:1-6."

Bro. S. C. Yoder attended the annual meeting of the American Bible Society in New York City on Dec. 5 and 6.

A near-capacity audience heard the combined college choruses of 150 voices, under the direction of Bro. Walter E. Yoder, present the Christmas portion and eight numbers from Parts II and III of Handel's "The Messiah" in the Union Auditorium on Sunday afternoon, Dec. 17. Friends were present from Iowa, Illinois, Michigan, Ohio, and Pennsylvania.

The Goshen College Peace Team presented a program at the Central Mennonite Church at Archbold on Sunday evening, Dec. 10. Evan Oswald, of Hesston, Kans., spoke on the "Biblical Basis of Nonresistance"; Mary Ann Hostetler, of Bihar, India, on "Nonresistance in Practice"; and Bro. Atlee Beechy, dean of men, on "Choose Ye This Day." Mervin Swartzentruber, of Middlebury, was leader of the meeting and Delbert Erb, of Scottdale, Pa., chorister. The team is scheduled to give a program at the North Mennonite Church in Nappanee early in January.

The President's office has announced plans for the fifth annual summer European study tour. The party probably will leave New York on June 8 for Europe and return to America on Aug. 30. The tour is sponsored by the Council of Mennonite and Affiliated Colleges. The probable cost of the trip will be \$750. This will cover travel, board, lodging, and general expenses—everything except personal items, souvenirs, and materials of that kind. Goshen alumni also may apply for membership in the party.

Bro. Ralph Smucker, returned missionary from India and now pastor of the Yellow Creek Mennonite Church, showed his film, "From Darkness Into Light," to the Foreign Missions Fellowship in Adelphian Hall at 4:00 p.m. on Sunday, Dec. 10.

The Audubon Society met at the college cabin for sacred Christmas vespers on Sunday afternoon, Dec. 10, at 4:15. The program consisted of caroling, special music, a talk by Bro. S. C. Yoder, and wintertime yule log.

The Camera Clique met in the audio-visual room on Monday evening, Dec. 8, to review the film, "Family Album."

The Spanish Club met in front of the Administration Building on Monday evening, Dec. 18, at 9:15 to go caroling.

The Music Club met in the classroom in the College Union on Monday evening. The bulletin board carried the announcement, "Christmas Caroling—Special Music."

The Adelphian and Vesperian literary societies met at the college cabin on Saturday evening, Dec. 16, for a taffy pull. The Aurora and Avon literary societies spent the evening caroling.

Two student groups spent Sunday evening, Dec. 17, caroling after the evening meeting at the college. They stopped at the homes of all the faculty members in the city. The carolers represented the Social Committee of the Y.

The freshman class organized on Thursday evening, Dec. 7. The following officers were elected: president, David E. Yoder, of Shipshewana; vice-president, Darlene Metzler, of Martinsburg, Pa.; secretary, Marian Hostetler, of Orrville, Ohio; treasurer, John Lerch, of Wooster, Ohio; and historian, Rita Clemens, of Goshen.

Most of the students and many of the faculty left the campus at noon on Dec. 20 for the Christmas recess, beginning at 11:40 a.m. The vacation period will end at 12:35 p.m. on Jan. 3.

The Ambassador Quartet gave a fifteen-minute program at a one o'clock meeting at the Smoker Lumber Company on Dec. 20. They will present an hour's program of hymns and sacred songs at the Maple Grove Church west of New Paris, on Sunday evening, Jan. 21.

The Excelsior Quartet, now on a Gospel team tour in Canada, will present several programs in Lagrange, Ind., on Sunday morning, afternoon, and evening, Jan. 7. Speakers accompanying the quartet to La-

grange will be Paul Verghese, of India; Wha Sook Suh, of Korea; and Han van den Berg, of the Netherlands.

John Umble.

From One Alumna to Another

Dear Mary:

Your recent letter was read with much interest. I am very sorry to know that one of our fellow alumna is not happy with her experiences in her Alma Mater. Since I have been in administrative work I have learned that one must expect various kinds of criticisms. It is important that it do one thing to us—to make us humble and willing to examine ourselves to see where we can strengthen our witness and if the accusations are unjust, to attempt to correct by information.

I find, too, that institutions are more often given credit for the bad and unsuccessful performance of its product, than for the good and successful things its workers or graduates might do. So your letter concerning this dissatisfied alumna does not disturb me too much. Yet, I would like, as you do—to clear up any wrong deductions that anyone may make for lack of knowledge.

I am quite sure that such a statement, "I would never encourage my daughter to go to La Junta because the percentage of La Junta graduates lost to the church is too high," was made as a pure guess and not backed up by facts. We wish we could say that every nurse who graduates from the La Junta School is and will always be a one hundred per cent worker in the church. In the first place, the school must take the student as she comes. It cannot put gold into a girl. God must do that. However, the faculty of the school have often seen that gold refined and brought out as she goes through strenuous days of Nurses' Training. You remember, I'm sure, that from the time a girl enters the ranks of the student body much emphasis is placed on the development of her own spiritual life and the sharing of that experience with her patients and fellow students.

We are always sorry and much concerned when a girl comes to our school with little gold in her, no real living faith that will hold her in the difficult days ahead. It is one thing to be a member in good standing in her home church; it is quite a different thing to stand on one's own faith—not that of your pastor or parents—when temptations surround and the going becomes rough. Girls have come to La Junta from the east and west and north and south—with much gold in their characters. Upon arrival they knew what they believed and stood firm to their personal convictions. But Nurses' Training is not a playhouse. It is a workshop where a girl may grow spiritually as she trains for service—if she has a healthy living faith when she begins. Some have even found their living faith after enter-

(Continued on page 21)

TO BE NEAR TO GOD

THEME: BROTHERHOOD

Sunday, January 7

Read Luke 10:25-37. Our Neighbor.

The neighbor is the man who is next to you at the moment. We should not choose our neighbor. Rather, take the neighbor whom God sends to you; for in him, whoever he be, lies hidden a beautiful brother. To learn to love that neighbor is to learn to open the only door out of the tomb of self.

Monday, January 8

Read Titus 2. The Inspiration of Brotherhood.

Every human care, sorrow, infirmity, or burden that makes its appeal to us gives us a new opportunity to practice sacrifice, self-denial, or service to our neighbors. They are strengthened and blessed through our ministry to them. In turn we are helped through our patience with them as well as their excellences of character. God meant that we shall be means of grace to others. Thus Paul could well say, "Love worketh no ill to his neighbour."

Tuesday, January 9

Read Galatians 6:1-6. The Ministry of Brotherhood.

It is generally impossible to change the complex condition of those who are in life's stress. It is, however, possible to give them Christian brotherly sympathy, encouragement, and guidance. When Jesus was in the garden in great heaviness of heart, the cup that He shrank from was not taken away; but an angel from heaven appeared and strengthened Him. As we render our loving service to a needy brother we indeed become ministering spirits sent forth to assist and bring cheer to those who are being overtaken in a trespass. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification."

Wednesday, January 10

Read I Corinthians 13. The Realm of Brotherhood.

When we rightly recognize the Jehovah God as our heavenly Father, and that the lost people are His prodigal children, every effort of love will be stimulated and exercised. As this great truth is believed, individual jealousies, malice, and hatred will disappear. Also racial and social divisions and inhuman ideologies and national animosities will cease to exist. No individual or group will regard itself as favored and none will feel itself rejected. "Love never faileth."

Thursday, January 11

Read Revelation 2:1-7. Our Responsibility for Brotherhood.

God was pleased with the church at Ephesus. To its credit was good works, its witness, zeal for truth, purging of heretics. They displeased God because they had "left their first love." The early church with her strong as well as weak points was called "the brotherhood." This name suggests the primary duty of the church—to establish fellowship

that spans age and sex and race and nation, a warm spiritual friendship that forgives sins and overlooks weaknesses. Then we can sing,

"We share our mutual woes,
Our mutual burdens bear,
And often for each other flows
The sympathizing tear."

Friday, January 12

Read I Samuel 18:1-5; 19:1-7; II Samuel 1:26. The Blessings of Brotherhood.

The more aggressive Greek citizens in Athens had at one time thought of six classes of people: priests, mechanics, shepherds, hunters, plowmen, and soldiers. In their reasoning process they saw a difference between the priest and the plowman or the shepherd or the soldier. Today in our Christian brotherhood we do not wish to be told that Washington was a low-born surveyor, and Franklin a low, messy, inky printer, or that Webster and Emerson were farmers. Our Christian life and teaching seeks to escape the oppressive caste of the pagan world and reaches out to enjoy a fellowship and brotherliness as illustrated in the lives of David, a shepherd boy, and Jonathan, the king's son.

Saturday, January 13

Read James 4:1-12. "Speak not ill of thy brother."

Is it worth while that we jostle a brother
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other
In blackness of heart—that we war to the knife?
God pity us all in our pitiful strife!

God pity us all as we jostle each other!
God pardon us all for the triumphs we feel
When a fellow goes down 'neath his load on the
heather,
Pierced to the heart. Words are keener than steel
And mightier far for woe or weal.

Is it worth while that we battle to humble
Some poor fellow soldier down into the dust?
God pity us all! Time eftsoon will tumble
All of us together, like leaves in a gust,
Humbled indeed down into the dust.

J. Miller.

—C. Warren Long.

IS CHRISTIAN FAITH EASY OR HARD?

Let it be known that real Christian faith is not easy. There is an intellectual faith which is easy; the evidences are clear to reason that there is a God who is the Creator and who has planned the world, and that the life and teachings of Christ are the full and complete expression of God to man. But the Christian faith that will make one a real follower of the Lord requires the exercise of the will in conformity with the will of God. This is something different. Ever and anon rises the question whether this or that is the will of God, and one has to be at his best to discover it. Then once having discovered the will of God, it takes effort to relate that will to one's social and business life. Then making the necessary adjustments to carry out the will of God is the greatest achievement of man, second to none, that man can possibly undertake.—D. Carl Yoder.

A DAY WITH OUR LORD

Sunday School Lesson for January 14

(Mark 1:21-39)

Let's go with our Lord through one day of activity at Capernaum. He is in the home town of Peter and Andrew, in a city of some importance. We must believe that Peter's home was Jesus' headquarters when in Galilee, where He did so much of His work. Jesus lived a very busy life, busy serving others. People were His first and almost only interest. What the many demands of the people must have done to Jesus, a human being such as we are! But He came to serve. Indeed it would have been a great experience to have been with Jesus just one day.

It is the Sabbath and we begin the day in the synagogue. Jesus taught that morning. The people were astonished. They felt that here was a power which they never felt in the teaching of the scribes. Papini says: "Suddenly the old text was transfigured, became transparent, belonged to their own times; it seemed a new truth, a discovery they had made, a discourse heard for the first time." It was the teaching of Jesus that first attracted the people to Him. He preached truth, truth that they felt a need for.

Jesus also healed bodies as well as souls. He first began on Satan and miraculously drove a demon from a human body. His authority amazed the people. Were not His miracles just to attract the people to His authority of truth? Incidentally we must notice the devils testified concerning Jesus as the Holy One of God.

Jesus' second act of healing was in the home of Peter. Perhaps He wanted to give special respect to the home. The formalism of the scribes never did.

Use the picture on the outside of the Herald Adult Bible Studies while you together read verses 32-34. Imagine you are at the door of Peter's house. What would you have seen? Notice Jesus' touch.

At the end of a busy day Jesus, the Son of God, all powerful, departed into a solitary place to pray. This act apart explains the source of His power. Here He renewed His strength for the next day. Here He must have had blessed communion with His Father. It was their conjoint project, this Gospel of salvation which they had begun.

Although the disciples might have felt triumphant about the enthusiasm of the crowds over Jesus, yet Jesus desired not fame. He left Capernaum and went forth to preach to others, on to preach His Gospel.

Does your busy day of activity bless others? What about all our busyness? Is it functioning for the kingdom?

—Alta Mae Erb.

Lessons based on International Sunday School Lessons: the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.

"How do you know whether there be a God?" was once asked of a Bedouin; and he replied, "How do I know whether a camel or a man passed by my tent last night? By their footprints in the sand." "The heavens declare the glory of God" (Ps. 19:1).

FOR OUR SHUT-INS

"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it" (Isa. 30:21).

*I said to the man who stood at the gate of the years,
"Give me a light that I may find my way!"
But he replied,
"Go out into the darkness and put your hand in the hand of God.
This will be better than light
And safer than a known way."*

Winter Wealth

These are the things I love when winter comes:

*The strings of pepper glowing overhead
In country kitchens; golden crackling bread,*

*And jars of honey and of jellied plums.
I love to revel in the gracious store
Of sugar pumpkins, corn to take to mill,
Of peaches and persimmons, dried to fill
The winter days with joys unknown before.*

*I hover in the kitchen when at night
The warmth and tang of frying ham drifts up*

*To brown the sooty rafters, and I sup,
A peasant, like a king, by candlelight.*

—Florence H. Townsend.

God Is Certainly Tremendous

So said twelve-year-old Gahing, Chinese waif in Foochow, fed by an American Board Relief rice kitchen. Suffering badly from malnutrition and trachoma, the little lad was treated and given food. Then his father found a job and took Gahing away. But the job failed—the father, in despair, jumped into the river. Gahing was left along in a poor attic. New tenants came and turned him out. He sat on the doorstep one night, very late. An old woman passed by and saw him. "What are you doing out here so late, little boy?" she asked. "You should go home." Gahing replied: "I am praying God to send me a home. They will not let me stay here any more." "What, you are a Christian, too?" cried the old lady. "Come home with me; I have an attic in which you can sleep." The next day when Gahing went back to the rice kitchen he told his friends there all about this experience, adding solemnly, "God is certainly tremendous."—American Board of Commissioners.

"One Thing"

The expression occurs eight times in the Scriptures.

1. *"One Thing Thou Lackest"* (Luke 18:22).

There are three men ruined by riches mentioned by Luke. One by coarse greed (12:13-21); one by unrestrained luxury (16:19-31); and one by refined festivities (18:19-27). Notwithstanding the latter's fine religious background he was not at ease and came asking: "What shall I do to inherit eternal life?" You don't do anything to inherit—inheritance is a gift, you just receive it. So with eternal life—it is the free gift of God through Jesus Christ our Lord. Rom. 6:23.

2. *"One Thing Befalleth All"* (Eccl. 3:20).

"It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth he devise means, that his banished be not expelled from him" (II Sam. 14:14).

3. *"One Thing Is Needful"* (Luke 10:42).

Martha was cumbered about much serving. Mary found time to sit at the Master's feet and learn of Him. This is the "one thing needful" these hectic days of nerve-racking haste and worry. "If we would mirror God, our souls must be calm."

4. *"One Thing I Know"* (John 9:25).

"That whereas I was blind, now I see." "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12).

5. *"One Thing Have I Desired"* (Ps. 27:4).

"That I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." "And David inquired of the Lord" (I Sam. 30:8).

*"Though all earthly lambs grow dim,
He walks in Light who walks with Him."*

6. *"This One Thing I Do"* (Phil. 3:13).

"Forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus" (R.V.). The image is that of the race course.

7. *"Be Not Ignorant of This One Thing"* (II Pet. 3:8).

"That one day is with the Lord as a thousand years, and a thousand years as one day." "But the day of the Lord will come. . ."

8. *"Not One Thing Hath Failed"* (Josh. 23:14, R.V.).

"Of all the good things which Jehovah your God spoke concerning you, all are come to pass unto you."
*"No longer doubt God's promise true,
But trust His Word today.
What He hath promised He will do,
The answer's on the way."*

—F. H. Rossiter, in *Now*.

With God

Long years had faithful Enoch walked with God;
Sometimes with measured steps and slow;
sometimes in haste.

When there was need, there was no time to waste—

And ever the same road the two friends trod;

He walked with God.

All day the sweet companionship was dear;

They understood each other, and without one fear

They talked as friends, as quiet feet oft trod

The vales and hillsides o'er the quiet sod;

He talked with God.

One day the happy journey lasted long—
Friends wondered where he went, for ne'er so long

Had Enoch's walking with his God kept on,

They waited, but no word, and still they waited on;

He went with God.

—Lina Z. Ressler, GOSPEL HERALD.

Far from Gentle

The author of the famous tract, "Come to Jesus," at one time engaged in a theological dispute. He at last sat down and wrote to a publication of his opponent, an answer bristling with sarcasm and invective, sharp and cutting as a razor. Reading it to a friend, he asked, "What do you think of it?" "It is a masterpiece of invective," was the reply; "you fairly flay him alive. What have you decided to call it?" "I have not thought of a title. Can you suggest one?" "Well," came the response, "how would it do to call it, 'Go to the Devil,' by the author of 'Come to Jesus?'"—"The King's Business."

*Who comes dancing over the snow,
His soft little feet all bare and rosy?
Open the door, though the wild winds blow,*

*Take the child in and make him cozy.
Take him in and hold him dear,
He is the wonderful glad New Year.*

—Dinah Mulock Craik.

CHURCH MUSIC

We Must Have Song

BY LORIE CONLEY GOODING

*We must have song. Though bright the
day or dreary,
Though smooth the way, or rough and
dark and long,
Though light our hearts, or bowed with
care and weary,
Through all the lengthening years, we
must have song.*

*We must have song to give our hopes ex-
pression.*

*We must have song that speaks our joy
and love,
Lifts ardent hearts from somber earth's
depression,
And soars like incense to the realms
above.*

*And even now, across infinite distance,
In soft, compelling measures, deep and
strong,*

*The song of heaven sounds with sweet
insistence,*

*And hearts are so made that they will
follow song.*

*And having followed to the open portals
The song that calls us to eternal calm,
Our hearts will join the choir of the im-
mortals*

*And chant with them the Everlasting
Psalm.*

Holmesville, Ohio.

Church Music

A minister of one of the largest metropolitan congregations, and who has long since grown tired of the popular style of church music, and who, moreover, has induced his congregation to return to congregational singing, using the grand old Spirit-filled hymns of bygone days, says: Let us do away with all drawling and muttering! There is nothing that makes me so nervous as to sit and look at an audience with their eyes three-fourths closed and their lips almost shut, mumbling the praise of God. There is destined soon to be a great revolution on this subject in all our churches. God will come by His Spirit and rouse up the hymns and tunes that have not been more than half awake since the time of our grandfathers. There never was and never will be such inspiring music as these same grand old hymns sung with the Spirit and with the understanding also, sung by a choir that includes every member of the congregation. Some few who have failed to take a deeper look into the wonderful beauty of some of these glorious hymns are asking for "gospel hymns" instead of these to them "old and

dry" hymns. Are "Come, Thou Fount of every blessing," "A charge to keep I have," "Am I a soldier of the cross?" "O when shall I see Jesus?" "Must Jesus bear the cross alone?" "O happy day that fixed my choice," "How firm a foundation," and hundreds of other hymns we sing or have sung and which our fathers sang, without Gospel principle? It is not the hymns themselves but rather the indifference toward or ignorance of the true beauty of these old hymns that causes a prejudice toward them. We have learned to love the light and airy jingle, and if we are not careful in "trying the spirits," we will mistake the emotion that tickles the ears and moves the feet for the deep spiritual influence that elevates the soul, and deepens our devotion to God and His Word. Let us carefully examine the new and use only what is really good, and let us not reject all that is old because it is guilty of being old.—*Herald of Truth*, Feb. 15, 1901.

Lead, Kindly Light

*Lead, kindly Light, amid th' encircling
gloom,*

Lead Thou me on;

*The night is dark, and I am far from
home;*

Lead Thou me on:

*Keep Thou my feet; I do not ask to see
The distant scene, one step enough for
me.*

*I was not ever thus, nor prayed that
Thou*

Shouldst lead me on;

*I loved to choose and see my path; but
now*

Lead Thou me on.

*I loved the garish day, and, spite of fears,
Pride ruled my will: remember not past
years.*

*So long Thy pow'r has blest me, sure it
still*

Will lead me on

*O'er moor and fen, o'er crag and torrent,
till*

The night is gone;

*And with the morn those angel faces
smile,*

*Which I have loved long since, and lost
awhile.*

—John Henry Newman, 1832.

It was June in the Mediterranean, and there was a dead calm. No breezes blew to stir the sails of the orange boat which was bearing a passenger on the first stage of his journey from Rome to his home in Oxford, England. He had been ill for three weeks, and now was away from all his friends. That calm lasted.

There was nothing for the passengers to do but wait, and think, and pray. One of them was not only ill in body, but sick of soul as well. A young minister in the Church of England, he had long been heartsick at the conditions of religious life there, and especially at the lack of spiritual vitality in the established Church of England. One of the purposes of this tour of Europe had been to escape from it all and get a new perspective. He had just visited Rome, had met and talked with a Cardinal of the Roman Church; his soul was stirred with conflict: which was right, the Church of England, or the Church of Rome?

Everything seemed dark to the young minister as he drifted aboard the orange boat on the calm waters of the Mediterranean through that interminable week. He could only pray and hope for light and guidance. One other thing he did during that week, and that one thing has made the name of John Henry Newman known and honored more than his Cardinal's hat; the one special thing for which he is remembered with gratitude by Christians of every name and race is the writing of "Lead, Kindly Light."
—*The Forum*.

"I DON'T HAVE ANOTHER MULE . . ."

A few years ago there lived in the mountains of Mexico an old Indian, "the man with the face of an angel." Many years before he had been a terrible sinner, a drunkard, and a murderer, but he heard the Gospel, and accepted Christ as his Saviour. His whole life was changed. So much was he a new creature that his countenance reflected the deep calm of his soul.

His home sheltered Brother Soltero, the superintendent, in the most awful persecution. Never did he waver or turn back. How could he, when Jesus had done so much for him?

One day, from a distant mountain village, came an urgent request for some one to come and tell salvation's story. Immediately Brother Manuel, the old Indian, offered his good mountain mule to Brother Soltero or any worker who would go tell the people about Jesus.

On the way back the workers had to swim their animals through a raging mountain stream, and, as sometimes happens, the mule and her rider lost their balance and went under. The rider barely escaped with his life, but the poor mule was drowned.

When the workers arrived at Brother Manuel's home, they immediately told him of the loss of the mule. The old man began to weep and the brethren said, "Don't cry, we will pay you for the mule."

"Oh," he said, "I'm not crying because I lost that mule, but I don't have another one to let you use, and I'm afraid you won't be able to go back to those people again and tell them more about Jesus."

He had given his all, and was weeping because he had no more to give for the cause of lost souls.—*The Gospel Minister*.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. John Harnish, Eureka, Ill., gave a chalk talk in the junior church services at Pleasant Hill, East Peoria, Ill., on Dec. 17.

Bro. Gerald Studer, Smithville, Ohio, was scheduled to bring a message on Peace at Wooster, Ohio, on Dec. 31.

The M.Y.F. group of the Pleasant Hill Church in Illinois covered the entire community on the afternoon of Dec. 17, distributing a pastoral Christmas letter, a Christmas tract, and also a church bulletin. On Dec. 24 this group gave a Christmas program at the Tazewell County Nursing Home.

Bro. Ira D. Landis, Route 3, Lititz, Pa., is the author of the Landis Family Book, Section I, which covers the entire family of Henry Landis, grandson of the Lancaster County pioneer Jacob Landis. There are 9,400 names and 10,000 dates, including many families related to the Landises, which means large blocks of Lancaster County families and also families at Waynesboro, Pa., Sterling and Morrison, Ill., and Goshen, Ind. Other names especially prominent in the book are Longenecker, Kurtz, and Eaby. The book is more than a genealogy, says the author. It may be obtained from him for \$3.00.

Bro. Aaron Mast, Belleville, Pa., will serve as the special instructor of the three-week ministers' course held at Canton Bible School Jan. 8-26. Courses include the Epistles of

John, the Doctrine of Nonresistance, Christian Ethics, The Teaching Work of the Church, and Sermon Preparation. Ministers, deacons, and mature Christian workers are invited to enroll for these courses. Write to J. J. Hostetler, 1939 Third Street, S.E., Canton, Ohio, for further information and bulletins.

Change of Address.—Bro. G. A. Horst, from Sterling, Ill., Route 1, to Dixon, Ill., Route 1.

Bro. B. Charles Hostetter, Harrisonburg, Va., is holding evangelistic meetings at Albany, Oreg., closing Jan. 7.

Bro. R. R. Smucker was scheduled to show pictures from India in the watch-night service at Tiskilwa, Ill.

A quarterly Bible conference will be held at the York Church, York, Pa., Jan. 6 and 7. Speakers are Paul Lederach and Melvin Lauver.

Sister Fannie Heiser, wife of Bishop J. A. Heiser, Fisher, Ill., was called to be with the Lord on Dec. 17 after an illness of seven months. Bro. S. C. Yoder brought the funeral sermon to a full house on Dec. 19.

A men's double quartet from Hesston College gave a program at Hannibal, Mo., on Dec. 22. They were scheduled to be at the Pleasant Hill Church, East Peoria, Ill., on the morning of Dec. 24.

Bro. Vilas Amstutz and Sister Lillian Brunk, former workers at the Hannibal Mission, were married at Elida, Ohio, on Dec. 18. They plan to make their home at Hannibal after Dec. 30.

The revival interest at Ft. Wayne, Ind., reached beyond the Mennonite Church into Ft. Wayne Bible College, where the evangelist, Bro. C. F. Derstine, spoke four times to a filled auditorium. Downtown businessmen were greatly blessed.

Bro. Wilfred Ulrich, Eureka, Ill., formerly superintendent of the Peoria Mission, has been called to become pastor of the Stirling Avenue Mennonite Church in Kitchener, Ont. If plans carried, he was ordained to the ministry on Dec. 31. His address is 57 Stirling Avenue, North, Kitchener.

Bro. J. R. Goodall, wife, son Martin, and daughter Janette, were received into the fellowship of First Mennonite Church, Kitchener, Ont. Bro. Goodall is the director of the House of Friendship in that city. Formerly they were members of the People's Church, Toronto, whose pastor is the widely known J. Oswald Smith.

Bro. Paul Erb was guest speaker at the Martins Creek Church in Ohio on Dec. 9 and 10.—D.D.M.

Nine young persons confessed Christ in meetings held by Bro. D. D. Miller at Protection, Kans., Nov. 26 to Dec. 3.

The recent revival meetings at Berlin and Martins Creek congregations, Holmes County, Ohio, with the brethren Richard Martin and Andrew Jantzi, respectively, in charge, proved a real blessing to the church and com-

munity. There were a number of reconsecrations, confessions, and testimonies of having received help. May the Lord help the revival to continue.

A Bible Conference was held at Perryton, Texas, Dec. 5-9, with the brethren John Steiner and D. D. Miller as instructors. Bro. Miller continued with revival meetings until Dec. 13. People outside the church expressed appreciation for the teaching of plain Gospel truth.

Bro. M. S. Stoltzfus, Cochranville, Pa., will be the instructor in a winter Bible class at the Mount Vernon Mennonite Chapel near Oxford, Pa., beginning Jan. 17 and continuing biweekly. The subject for study is the book of Daniel.

A Prophecy and Doctrine Conference was held at Trissels Church, near Broadway, Va., Dec. 30 and 31.

Bro. Robert Ekeland, placement and welfare worker for the Mennonite Orphans' Home, West Liberty, Ohio, spoke on the needs of the Home at Orrville, Ohio, Sunday evening, Dec. 17.

A class in Nonresistance, to be taught by Bro. John S. Hess, Lititz, Pa., at the Bart Chapel (one and one-half miles east of the Green Tree intersection of routes 372 and 896, southeast of Georgetown-Bart, Lancaster County, Pa.), beginning Dec. 31, will continue for twelve consecutive Sunday evenings, through March 18. A quarterly Bible instruction meeting was held at this chapel Saturday evening and all day Sunday, Dec. 30 and 31, with Bro. Hess and Bro. Valentine Nafziger, Milverton, Ont., as speakers.

Bro. Norman Smith was ordained to the ministry at the Mt. Pleasant Church, Cloverdale, Ohio, on Dec. 17. Bro. Smith will serve that congregation. The ordination was in charge of the brethren E. B. Frey and Menno Troyer. May God richly bless our brother in his new responsibilities.

Bro. J. Otis Yoder was scheduled to speak on "The tragedy of Kadesh-Barnea" at the Dec. 30 meeting of Youth Gospel Evangelism at the Vine Street Church, Lancaster, Pa.

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Calendar

- Winter Bible Term, Hesston College, Jan. 3 to Feb. 9
Day of Prayer for Revival, Jan. 21
Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 3 to Feb. 15
Ministers' Normal, Johnstown Bible School, Jan. 9-11
Maple Grove Winter Bible School, Atglen, Pa., Jan. 15-25
Short Bible Term, Eastern Mennonite College, Jan. 23 to March 5
Winter Bible School, Goshen College, Jan. 29 to March 9
Spring Missionary Day, March 18
General Council of General Conference, Semiannual Meeting, Chicago, April 6, 7
Child Welfare Conference, Sponsored by Child Welfare Committee of the Mennonite Board of Missions and Charities, West Liberty, Ohio, April 13, 14
Commission for Christian Education and Young People's Work, Semiannual Meeting, Johnstown, Pa., April 27, 28
Mennonite Youth Fellowship, Annual Meeting, Belleville, Pa., June 8, 9
Mennonite Board of Missions and Charities, Annual Meeting, Belleville, Pa., June 10-12
Peace Day, July 1
General Conference, Biennial Meeting, Goshen, Ind., Aug. 21-24
Church School Day, Aug. 26
Mennonite Board of Education, Annual Meeting, Oct. 18-20

Go, Preach

MISSIONS

Give, Pray

Mission News

The congregation worshipping at Albuquerque, New Mexico, is seeking to purchase land on which to build a church and has had to abandon several likely plots because of opposition to having a church in the community. Pray that God may open the way for this group of believers to find a place to build their church so that they can continue their promising Sunday school.

Bro. and Sister E. M. Yost, First Mennonite Church, Denver, Colorado, were called to Kansas on Dec. 5 for the illness of Sister Yost's mother, who passed away Dec. 7. The funeral was conducted on Monday, Dec. 11. We extend our deepest sympathy to Bro. and Sister Yost in this time of sorrow.

Opening of the Canton, Ohio, Bible School will be Jan. 1. Many have already made reservations. Evening classes will again be available for those who cannot attend day sessions.

Bro. R. R. Smucker, returned missionary from India, was united in marriage on Dec. 12 to Sister Fanny Shantz, Elkhart, Ind. Since Bro. Smucker has returned from India he has again resumed the pastorate of the Yellow Creek congregation near Goshen, Ind.

Bro. James H. Lark, Bethel (Colored) Mission, Chicago, Ill., called at Board Headquarters, 1711 Prairie Street, Elkhart, Ind., on Friday, Dec. 15.

Plan for a Mission Study Course: Winter evenings afford an excellent opportunity for a mission study course. Studies have been prepared for Africa, India, China, Japan, Argentina, and Puerto Rico (Argentina and Puerto Rico to be ready after the New Year). Why not give one evening a week for the next six weeks and study one of our fields? Order your study kits from the Mennonite Publishing House, Scottdale, Pa. For further information write to the Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind.

Building news from the Wooster, Ohio, Mennonite Church: "At a special members' meeting on Dec. 6, the building committee was authorized to go forward with the church building program. World conditions making all materials uncertain, and many other uncertainties should cause us to seek the Lord's guidance in this endeavor."

Have you had a Youth Missionary Project during 1950? Please contact your district secretary for a blank to fill in on which to report your project. Report blanks may also be secured by writing to Mission Board Headquarters, 1711 Prairie Street, Elkhart, Ind.

Bro. D. Walter Miller, Wooster Mennonite Church, served at the First Mennonite Church, Canton, Ohio, on Sunday morning, Dec. 10. In the evening Bro. Miller worshipped with the Salem Church near Columbi-ana, Ohio.

Sister Gladys Widmer, Wayland, Iowa, formerly on the secretarial staff at Mission Board Headquarters, spent the week of Dec. 10 to 20 at Headquarters working on the Latin American Mission Study Course and other publicity materials.

The Bethel Springs and Mount Joy congregations of Culp and Optimus, Ark., were blessed and strengthened through a series of evangelistic and revival services in which Bro. Ernest S. Garber, Nampa, Idaho, served. Twelve made a stand for Christ.

Bro. Wilbur Nachtigall writes under date of Dec. 11 from Puerto Rico: "We are finding it very difficult to find a suitable place that would be available for the erection of a house of worship in Palo Hincado. We are trusting the Lord to guide us further in these plans, and perhaps these closed doors are very significant."

Sister Mabel Cressman, missionary to the Argentine, writes: "Our usual Missionary Workers' Conference will be held a week after Christmas. After this conference I expect to go to the Chaco. I am very eager to get started there. Will you pray with us that we may be kept close to God, who is our refuge and strength, that we may be lost in His will so that He may use us as it pleaseth Him."

Bro. John Driver, student at Goshen College, spent Thursday, Dec. 14 at Board Headquarters, 1711 Prairie Street, Elkhart, Ind. In the afternoon he conducted the daily chapel service for the staff at headquarters.

During the first week in December Bro. Nelson Litwiller, missionary in Argentina, conducted evangelistic meetings at the station in America. "We are looking forward to rich spiritual blessings and the salvation of souls," wrote one of the missionaries.

Bro. Dana O. Troyer has moved with his family from Keystone, W. Va., to 1645 North Wells, Chicago, Ill. He is doing graduate work in the structure, functions, and diseases of the eye, at Northwestern University.

Bro. C. Richard Yoder has moved to Elkhart, Ind., where he is specializing in pediatrics. He has been elected chairman of the medical committee of the Elkhart County Society for Crippled Children. The society which is supported by the sale of Easter seals, is opening a school for physically handicapped preschool children under the direction of a trained occupational therapist.

The collection of funds continues by the Mennonite Nurses' Association to help student nurses from the Mennonite colonies in the Chaco, Paraguay, to obtain training. Send your contributions to the Mennonite Nurses' Association, La Junta, Colo.

The last week end in March has been set for the annual conference of the Puerto Rican Mennonite Church.

The Palo Hincado, Puerto Rico, Sunday School averaged eighty-one during the first

MENNONITE RELIEF COMMITTEE (M.R.C.)

Bro. and Sister David F. Derstine, Jr., Telford, Pa., former relief workers in Belgium, spent Dec. 1 to 8 in Ontario in the interests of Eastern European refugees now in Belgium who are seeking opportunities to migrate to Canada.

The following persons joined the staff of La Plata Mennonite Project, La Plata, Puerto Rico, on Nov. 30: Doris Lahman, Harrisonburg, Va.; Robert Yoder, Milford, Ind.; Dean Hochstetler, Nappanee, Ind. Those who complete their terms of service in Puerto Rico this month are Jeanette Lewis, Perkasio, Pa.; Orpha Leatherman, Danboro, Pa.; and Maynard Good, Elkhart, Ind.

Sisters Esther and Mary Neff, Lagrange, Ind., and Bro. Kenneth Oswald, Beemer, Nebr., will join the Kansas City Hospital Service Unit on Jan. 1. Sister Salina Swartzendruber, who has been serving as matron of the unit for the greater part of two years, will be leaving the first of the year.

Service unit applications are being received for next summer. Preliminary planning includes opportunities in the following areas of service: child welfare, city and rural missions, youth team, colporteur team, student-in-industry, migrant labor camp, quartet to serve with an evangelist, and units in institutions such as hospitals and old people's homes. Get your application in early.

Your prayers are needed for our church leaders responsible to provide opportunities for service which will give a true Christian witness in our communities, our nation, and our world, and for the securing of additional personnel to help direct this program.

Your financial sharing is needed to provide voluntary service for the increasing number of young people desiring opportunities for service due to increased world need and community pressures brought about by the growing draft program. We suggest one offering a month for relief and service in each of our congregations.

Bro. Samuel Kauffman, Harrisonburg, Va., and Bro. Floyd Litwiller, Delavan, Ill., have been appointed to join the Hesston College builders' unit the first of January. The unit now operating at Pueblo, Colo., will move to Hesston about the middle of January, if plans carry.

The following persons are completing their term of service in the Kansas City hospital unit on Jan. 1: Bro. and Sister Howard Rheinheimer, Elkhart, Ind., Bro. George Hostetler, Jr., Westover, Md., and Sisters Tillie and Lillie Burkholder, Nappanee, Ind.

three Sundays in December. "The Lord has been blessing His work in the face of open and bitter effort to destroy it."

(Continued on page 20)

The Mission Outpost of the Congregation

J. D. Graber

"There is within five to fifteen miles of every Mennonite congregation an unchurched, unevangelized field. Children do not go to Sunday school—perhaps there is no Sunday school for them to attend. Adults do not go to church. They, perhaps, do not know of a church where they would be welcome. Likely, there is no church within easy driving distance. They live their lives without Christ or the church."

These are the opening words of a folder entitled, "A Mission Outpost for Every Congregation," issued by the Mennonite Board of Missions and Charities in 1945. It is these considerations that make a mission outpost for every congregation so urgent.

Missionary Interest

Has it ever occurred to you that we prove the sincerity of our mission interest by the concern we have for the lost about us? When mission interest first awoke in our church, during the last two decades of the nineteenth century, the first concern was the supplying of ministers to struggling, unshepherded congregations, and the provision of evangelists for those congregations desiring a series of evangelistic meetings. The first fruits of missionary interests were near at home and were congregation centered. These facts are gleaned from the original minute book of the Mennonite Evangelizing Committee organized in Elkhart, Indiana, in 1882, the committee that eventually became the present Mennonite Board of Missions and Charities. By 1892 work was begun in the city of Chicago, and in 1899 the first foreign mission was launched in India.

This is the normal and healthy development of a true missionary interest. In line with the Great Commission, as recorded in Acts 1:8, it begins at Jerusalem and develops outward until it eventually reaches the ends of the earth. There is no conflict or competition between home and foreign missions. A true missionary interest must naturally be concerned for both. The Great Commission would seem to indicate clearly that the

work of witnessing is to go on simultaneously in Jerusalem, in Samaria, and in the uttermost parts. A foreign mission interest not concerned about the "heathen on our doorstep" or a home mission interest not burdened for the lost millions in so-called heathen lands is probably not entirely sincere, for the one is so logically the counterpart of the other.

"A Mission Outpost for Every Congregation." This slogan has received wide currency in our church during the past five or more years. It seems such a natural development of congregational mission interest that one is not surprised at the really large number of such outposts that have come into being. One is rather surprised that there should still be congregations without such an outreach. The objections to a local outpost for the congregation sometimes put forward are that it robs the mother church of needed workers and that it is a divisive factor in congregational life. Let us look at these objections in turn:

Does It Rob Workers?

Does the establishing of a mission outpost rob the mother church of needed workers? Most likely the active and experienced workers will be

taking up the work of the outpost. This is true, but will the congregation really suffer? Did Antioch suffer by sending forth their two best workers, Paul and Barnabas? Is there not a spiritual law in operation here that rewards freely for sacrifice made? Is not this according to the clear teachings of Scripture?

The testimony of numerous congregations is to the effect that a mission outpost has strengthened the church and has released much hitherto undiscovered talent. Scarcely ever will there be usable talent lying about waiting to be used. Unless there is a challenge there can be no response. Begin in faith by launching an outpost Sunday school and you will be surprised how teachers and workers will arise from unexpected quarters. It is the stimulus and challenge of the new outreach that gives the Holy Spirit His opportunity to call people out into service.

Does It Divide the Congregation?

A minister said a few years ago that he wants all his members in the congregation on a Sunday morning for Sunday school and church and does not want to give up any of them for service in an outpost. It is satisfying to have them all there for the morning services, we agree, but such an attitude can be very selfish. Is it not much more in the spirit and according to the teachings of the New Testament to have them out witnessing to Christ and teaching the Word to those with-



A poor Kentucky home evidencing spiritual need, too. Note the little boy in the doorway. A church near Elida, Ohio, has an outpost at Wild Cat, Kentucky. You, too, can enter new fields with workers from your home congregation.

out Gospel privilege than to have them sitting comfortably in a church pew doing nothing? We are not saying they do not worship, nor do we say that worship is not significant, but we do ask, "What is the purpose of their spiritual culture and development? What is the purpose of worship?" Is it merely for self-purification and self-satisfaction? If this is as far as it goes it may be entirely selfish. In fact, expression through testimony, witnessing, and serving are so much a vital part of Christian worship that one questions whether there is true worship when these elements are lacking. No, it is shortsighted to want them all there on a Sunday morning when they are needed so urgently in some mission outpost.

A mission outpost unites rather than divides a congregation. For a congregation to split because of trouble is a tragedy of the first order. The baleful effects of such a division are usually not healed for a generation or two. There are many causes for lack of harmony and disunity in a congregation, but it is my opinion that a lack of missionary outreach and expression in a congregation is one of the most fruitful causes of trouble. Get the people interested in witnessing. Give them a vision of the church at work, especially in her evangelizing task, and you will be surprised at the healing and health-giving effect. An active mission interest produces unity in a congregation even when it drives a group of members out to start a new center of witness and worship. Unity is accomplished when a group of persons loses its self-interest in a larger cause. Such a cause is the New Testament concern for missions and one of the most natural expressions of it is through a local mission outpost.

How Begin a Mission Outpost?

These are the steps by which interest in missionary outreach in a local congregation can naturally and logically develop:

1. Those interested in a local mission project will meet for fellowship, prayer, and planning. The nucleus may be a mission study or a Bible study class. If you wait to begin until you have the full support of the entire congregation you will never have an outpost. A small group or even a single individual will usually have the

vision and sense of call and will lead out.

2. Make a general survey of two or more areas where a Sunday school is needed.

3. Make a more detailed house-to-house survey of an area that seems most needy and suitable for opening work.

4. If the survey reveals need and a lack of religious opportunity, and if the Spirit so directs, you are ready to begin. Find a schoolhouse, an empty church, or another building, and begin, perhaps, with a Sunday school. Visit the people, hand out attractive invitations, and **BEGIN**, trusting the Lord to lead and bless.

5. Undergird the effort with prayer. Select teachers with an interest in the people and such as love to teach the Word. Use new methods; follow any reasonable suggestions that will aid in realizing the objectives of making the Gospel clear and convincing to those who are without saving knowledge.

6. Introduce a preaching service as early as the situation warrants. Have a series of evangelistic meetings as soon as you feel you have built up enough interest and confidence.

7. License interested and active young men to preach; at first, perhaps, a year at a time. This system will discover and develop talent that might otherwise go unnoticed and undeveloped. You learn to preach by preaching; to evangelize by evangelizing; to win souls by soul-winning.

8. Organize a church, "ordain elders in every church," build or buy a house of worship, and keep the work of evangelism and soul-winning going.

A Few Considerations

Old and established Mennonite congregations frequently hesitate to bring so-called "outsiders" into the fellowship. Most people with such a prejudice would probably not admit it even to themselves because the Gospel is clearly for "every one that believeth"—Jew or Gentile. Yet the unconscious opposition exists. The reasons we may give ourselves sound perfectly plausible. We are zealous for the purity of the church. We feel that persons without Mennonite upbringing could perhaps not adequately understand Mennonite principles and Mennonite interpretation of doctrine and thus our precious heritage would be endangered.

It would seem that an honest reading of the Bible would quickly change such a viewpoint. The Gospel is made for the lost. Christ wants the lost, the despised, the filthy and sinful to come to Him. The Gospel invitation is for ALL. When we, therefore, have reservations about the wisdom of bringing outsiders into the church are we not acting contrary to the will and purpose of our Lord? Are we not then in the position of the Pharisees when they criticized Jesus for eating with publicans?

We seek to preserve our heritage by building fences around it. This may not be wrong, because we also build fences around our growing crops and orchards. But there the validity of the figure stops. If we build fences around our faith and practice in order to preserve them we must make sure that there are gates on all sides and that they swing inward. What a travesty on the meaning of a New Testament church to have it made up of a group of self-satisfied and self-righteous people, loud and zealous in their profession of wholehearted Christian living, and hesitating to allow the neighbors of a differing cultural pattern to come in! Surely there is something wrong. Surely this is not the church of our Lord Jesus Christ who came "to seek and to save that which was lost," who said, "They that are whole need not a physician; but they that are sick."

We must be concerned for the lost of our communities—the unchurched in the surrounding areas. We dare not enjoy salvation and hold in trust the glorious, life-giving Word and have no concern about the "heathen on our doorstep." The church in every community must be good for something in its particular community. It must build, serve, stand for and encourage the good, resist and stand against evil, but most of all, to be a true New Testament church, she must bear witness to the saving Gospel, and be actively engaged in winning the lost. The church is as an ark of safety, a city of refuge in a godless social order. Is your congregation fulfilling this mission? Would not the establishing of a mission outpost be a long step in the right direction?—*The Christian Ministry*.

The Challenge of Modern Ethiopia

Emperor Haile Selassie encourages foreign missions, but he restricts them to educational and medical work. As a result, Addis Ababa is full of missions representing nearly every belief and denomination.

SINCE 1632, when King Sissinius restored the Alexandrian faith to Ethiopia after attempting unsuccessfully to force Catholicism on his people, the Christian Church in that country has proceeded as before, with but few changes or interruptions. Zealously guarding their orthodoxy, and remembering how close they came to losing their religious freedom, the Ethiopians have reacted with a caution that some observers have characterized as stagnation, and others have interpreted as an addiction to barbaric practices not quite Christian.

The Ethiopians themselves celebrated their new freedom in a song:

"At length the sheep of Ethiopia freed
From the bold lions of the West
Securely in their pastures feed.
St. Mark and Cyril's doctrines have o'come
The follies of the Church of Rome.
Rejoice, rejoice, sing hallelujahs all,
No more the western wolves
Shall our Ethiopia enthral."

—A New History of Ethiopia, by Ludolphus, p. 357.

This extreme reserve in things religious may have saved the nation, for, as Harry M. Hyatt remarks in "The Church of Abyssinia," "there is little doubt that the church has been the cause of Abyssinia's independence and that monophysitism has been a large factor in the preservation of the independence of the church." And since the Portuguese period that church has not been in intimate contact with any other Christian church except the Coptic until recent times.

After the old faith was re-established, there were only sporadic missionary efforts made in Ethiopia by other denominations. One of the first of these was made by Peter Hyling of Lubeck, a Protestant, who got a few converts. Greater success was achieved by the Protestants during the first half of the nineteenth century. It was also during this period that a pious Ethiopian monk, Abi-Ruch or Abreka, translated the entire Bible from Ge'ez into the modern Amharic language.

The British and Foreign Bible Society sent Gobat and Kugler as missionaries in 1830. Isenberg, Blumhardt, and Krapf came in 1837. But they were all expelled in 1838, and the Roman Catholics were expelled again in 1854.

In 1858, a Coptic priest who admired Protestants and had been educated by them became the abuna (or archbishop) of Ethiopia. Under his patronage some missionaries sent by the Crischoma Society of Basel achieved considerable success, but their efforts terminated when they were imprisoned by King Theodore. They were released by Napier's expedition in 1868, but there was very little

foreign missionary activity in Ethiopia in the years that followed.

When the Scottish traveler, James Bruce, arrived in Ethiopia in the eighteenth century he found that the "church was still much the same as ever. The country was still thickly studded with churches and monasteries. Priests and monks still abounded and the abuna was still attended by hordes of candidates for holy orders, whom he ordained in huge batches. Catholics were still hated . . . one of the first questions asked of Bruce was 'Had Christ two natures or one?'"¹

There were still some Catholics in the country, however, a century later, when Kassa, later King Theodore, rose to prominence. In 1855, Kassa, son of an obscure chief, bribed the abuna to crown him emperor. Part of the bargain was Kassa's promise to expel all Roman Catholic missionaries from the country. Apparently Kassa kept his promise, for Hyatt tells us that "much persecution (of Catholics) was suffered under Theodore and Yohannes IV but peace was restored with the accession of Menelik II in March, 1889."

This same King Theodore was at one time approached by Protestant missionaries, who wished to attempt the persuasion of the Ethiopians to their faith. Theodore gave them permission to work for the conversion only of the Falashas (Black Jews).

Menelik II was a pious, progressive ruler, but he was succeeded in 1913 by his grandson, the dissolute, irresponsible Lij Jasu. In 1915-16 Lij Jasu openly proclaimed himself a Mohammedan. He put away his Christian wife and started a harem, and declared his country subject to the religious rule of Turkey. But he was frustrated by the Shoan races

The Sower and the Seed

By LORIE C. GOODING

*A sower went forth to sow
And he sowed with a lavish hand.
He scattered far and wide
The good seed over the land.*

*It was very precious seed
That he scattered thus abroad.
Tho' he saw no root nor blade,
Yet he trusted in his God.*

*He trusted in his God
To give the rain and sun.
Then at last he went to his rest,
Knowing his work was done.*

*After the sower was gone,
The showers of rain came down,
And into glorious life
Sprang the seed that the sower had sown.*

*It grew from a small green blade
And ripening turned to gold.
Tho' the sower sowed not the yield,
It yielded a hundredfold.*

*And no one can count the yield,
Or number the grain that was grown,
Or tell how many were fed
By the seed that the sower had sown.*

*And the sower who scattered the seed
To the rest of the righteous is gone.
Holmesville, Ohio.
He has finished his labor here,
But the seed that he sowed lives on.*

who, during his absence from the capital, Addis Ababa, seized the city and proclaimed: "We will never submit to Islam."

Menelik's daughter, Zuaditu, was made empress with Ras Tafari, son of Ras Makonnen of Harar, as regent. This revolution was blessed by the abuna, who excommunicated Lij Jasu, and declared that all who opposed the new regime "would incur the wrath of the Father, the Son, and the Holy Ghost, of the Twelve Apostles and of the Three Hundred and Eighteen Fathers of the Council of Nicaea, the curse of Arius, and the reprobation of Judas."

Ras Tafari, now Emperor Haile Selassie, has been consistently friendly and progressive in his attitude toward the national church. "He secured the appointment of a new Coptic abuna, Monsignor Kyril, and the consecration of five Abyssinian bishops. He even persuaded the patriarch of Alexandria to brave the journey to visit his daughter church."²

And in return, the church proved to be a powerful unifying force in the climactic clash with Italy in 1935-36. "Faced with the threat of aggression," Mr. Jones adds, "and the prospect of national defense, two great unifying factors were the army and the church. Antagonisms between the Christian highlanders and the Moslem Gallas and lowlanders . . . vanished before the common danger, and united religious demonstrations were frequent in the streets of the capital."³

On the other side, Mussolini obtained the support of the pope and the Catholic Church, it is said, by promising the Roman Catholics a free hand in Ethiopia. Thus, in our own time, the epochal struggle between the Ethiopian and Roman churches was renewed, once more in the political arena.

Since his victory over Italy in 1941, Haile Selassie has continued to befriend and modernize the church. He has given an order assuring that the next abuna of Ethiopia shall be a native bishop. He himself observes the church fasts, and gives large sums of money to the church. The power of the church in Ethiopia today is evident on every hand, and is indisputable.

At the same time, the emperor encourages foreign missions, but restricts them to educational and medical work. As a result, "Addis Ababa is full of missions representing every belief and denomination under the sun." The Seventh-Day Adventist Hospital at Dessie, which was singled out by the emperor for special commendation for its work during the war, is just three miles from a Catholic mission.

Catholics are still active in Ethiopia, but, as Geoffrey Haimsworth says, in "Abyssinia Marches On," whether Rome will renew her efforts to claim the suzerainty of the Ethiopian church is doubtful and at the same time it is certain that the present state of affairs will make Mother Church's chances in that direction more remote than ever."

Ethiopia today presents a challenging field for missionary undertakings, but it is also an exceedingly difficult field. The people are already of the Christian faith, and any missionary activities which fail to acknowledge in one way or another that the Ethiopians are ardent and orthodox Christians is foredoomed

to failure. A profound respect, then, for the Ethiopian Christian tradition is a necessary prerequisite to any successful approach to the Ethiopians' faith.

Yet it cannot be denied that a certain degree of stagnation has overtaken every institution and nation that for any reason has been quarantined from its fellows over a prolonged period of time. There must come an awakening within the church of the sort which is rarely seen in nominal Christian groups.

Who can aid in this awakening? Certainly not the American missionary who has a group bias and a religious bigotry. Not the European ministry, even, after their attempted religious ambush of the seventeenth century, and their political banditry of the nineteenth and twentieth centuries.

But there must be some enlightened Chris-

tians, whose religion can transcend an unbinding denominationalism, and who are without political motives.

It is an open question as to whether and what changes need to be made in the essential fabric of Ethiopia's church. It is true that that church retains features which have either disappeared or never existed in most other Christian churches, including the Coptic Church of Egypt. Conspicuous among these features are the observance of the seventh-day (Saturday) Sabbath, the Mosaic distinction between animals as clean and unclean, and circumcision.—By Wesley Curtwright. Reprinted from "The Message Magazine," Nashville, Tennessee.

1 Jones, A.M.H., *A History of Abyssinia*.

2 *Ibid.*

3 *Ibid.*

By the Way

PART V

By J. D. GRABER

SICILY is less than two hours away from Rome by a daily air service to Palermo. Sicily is quite definitely a part of Italy and I have been surprised at the frequency with which the beauties and attractions of the large island appear in the Italian tourist literature. Of course, Mt. Etna is there, and this erupting volcano sending terrifying rivers of white hot lava down the mountainside threatening to engulf towns and villages, is a spectacle of nature rarely met with anywhere.

I did not "do" Sicily, however, in the usual tourist sense. I was only in Palermo and for a mere two days. My purpose was to meet Bro. and Sister Lewis Martin and Bro. and Sister Truman Brunk to advise with them regarding the opening of mission work. The District Mission Board of the Virginia Mennonite Conference has taken a definite interest in the mission possibilities on the island and the brethren Martin and Brunk were commissioned on a tour of investigation. Since it is the plan, if it is finally decided to open a work, to carry it on within the framework of the General Board, the brethren felt it would be desirable for me to meet with them in Palermo for counsel. Since the route to India could be arranged through Rome as well as not, this side trip involved merely the returning trip fare from Rome to Palermo.

The work of the Mennonite Church in Sicily has developed in an unusual way. It was soon after the close of the war, when relief parcels were being sent in large numbers to Europe that Bro. Russell Maniaci of Elkhart, Indiana, began to think of the possibility of helping his relatives and others in Sicily, the land of his birth. Through correspondence Bro. Maniaci became aware of their great need and began sending relief parcels. A shipment of streptomycin was also sent for a young man stricken with t.b.

This young man was a brother of Franca Ceraula with whom Bro. Maniaci began to correspond not only about physical relief but relative to spiritual matters as well. Franca

showed an unusual interest in the Gospel from the beginning and kept requesting spiritual help and direction. Bro. Maniaci sent New Testaments and a few other pieces of evangelical literature, so difficult to obtain in Italian, outlined Bible study lessons for her, and sent an Italian-English translation of the eighteen articles of the Dortrecht Confession.

About a year later when Brethren Lewis Martin and Jason Weaver from Virginia first visited Palermo they called on the Ceraula home. This came to Franca as an answer to prayer. She was like Cornelius. Her prayers and alms had come up for a memorial before God. When she saw the two brethren approaching she knew in her heart they had been sent of God. As they talked in the family circle as best they could in bits of

English and in even less of Italian, but with English-Italian New Testaments for comparison, and the eighteen articles in both languages in parallel columns, Franca professed her full faith in Christ with vigor and suddenly threw herself on her knees before Bro. Weaver and requested to be baptized. Bro. Weaver testified afterward that the leading of the Spirit was so manifest that he could not refuse. So Sister Franca was baptized in April, 1949, the first member of the Mennonite Church in Sicily.

Late in the same year Bro. Lewis Martin and Bro. Andrew Cerroni again visited Palermo. Sister Franca had not been idle. She had a good position in one of the banks of the city but spent her spare time in witnessing and teaching. This time her brother was ready for baptism and Bro. Amos Horst, who was visiting in Naples, was called and administered the rite, feeling again that manifestly the Spirit of God was directing. Now there were two members in the Mennonite Church in Sicily.

About this time Sister Franca voluntarily gave up her remunerative employment in the bank so that she could give her entire time and energy to the work of the Gospel.

The fruits of her witness were evident when the Martins and Brunks arrived in the latter part of November of this year. On the first Sunday they were present five others were received by baptism and during the days I spent with them others were being examined and taught preparatory to being received into church fellowship. The number of contacts Sister Franca has made and the large number of people who are obviously earnest seekers is a constant surprise. Truly the Lord has honored His Word in this neglected city.

There are a number of evangelical churches in Palermo. We called on Pastor Mathieu of the Waldensian Church. He speaks some English and it was, therefore, good to speak to him and to discuss with him the work of the Mennonite Church in Sicily. He spoke with great appreciation of Sister Franca and her work. We assured him that we hoped always to maintain good fellowship with the Waldensians, a group whose history of persecution and resistance to the corrupt and organized state church so largely parallels our own, and that we would always seek to evangelize those without the Gospel rather than trying to proselytize members from other churches. He gave us a very warm welcome and assured us that in a city like Palermo with its half-a-million population there was room for much evangelization. Besides the Waldensians there are also in Palermo Methodists, Pentecostals, Seventh-Day Adventists, and Jehovah's Witnesses.

It seems to me this picture, especially in the light of the Spirit's leading to the present, calls for the strengthening and extending of the Mennonite witness in this place. The planning will be mainly in the hands of the Virginia District Board and as plans are laid and decisions reached they will no doubt, from time to time, be reported in the GOSPEL HERALD.

The Cry of Hungry Children

By LORIE C. GOODING

The little children are crying tonight.

*Their voices come to me
Sobbing with hunger, wailing with fright,
Weeping most piteously.*

*Oh, how can their mothers stand it
When the little children say,
"We are so hungry," to answer,
"There is no bread today?"*

*The little children are crying,
Reaching their hands for bread,
Insistently calling and calling;
But how shall they all be fed?*

*Yet once the blessed Saviour took
A little gift of food,
Gift of a little nameless lad,
And fed a multitude.*

*Here, Lord, is a smaller gift than that.
Increase it mightily
To feed the hungry little ones
Whose voices call to me.*

*I hear the weeping of children
As it comes on the night-wind flying,
And how can I lie down and sleep
While the little ones are crying?*

Holmesville, Ohio.

M.C.C. Weekly Notes

Philippine Unit Closes

The M.C.C. relief hospital project at Bangued, in the Philippines, was turned over to the United Church of Christ as of Nov. 15, 1950. Of the workers who had been there, Kay Crager and Fern Hershberger transferred to Java, and Edwin and Helen Alderfer are returning with completed terms of service.

Relief work in the Philippines was opened in August, 1946, and has since that time served a very needy group of people who had suffered much from the ravages of war. The work has centered primarily in the hospital and clinic service. Considerable amounts of milk and other food, clothing, Christmas bundles, and school supplies were also distributed in the schools and among rural villages. A number of workers assisted by teaching in a school that could hardly have been opened had it not been for this help. Pastor Pablo Bringas, the native minister who helped much in interpreting the spiritual motive of the relief work, and who personally assisted many times in distributions and other contacts with the people, has expressed deep appreciation on behalf of his people, for the help which has been given.

Voluntary Service Committee Is Formed

A "Committee on Advice and Control" has been formed to correlate the Voluntary Service planning of the M.C.C. and the various conference groups. The committee consists of representatives of the M.C.C. and all the Mennonite churches having Voluntary Service programs and interests. The function of the committee is to co-ordinate and authorize further planning of M.C.C. Voluntary Service projects, personnel and general administration, and to provide a means of correlating conference-sponsored programs. This clarification of the V.S. program plans is timely in view of increasing interest on the part of young people to contribute a special period of their life to a constructive service.

Universal Military Service Suggested

On several occasions during recent years the issue of universal military training has come before Congress; thus far it has not been adopted. At present there is a U.M.T. bill before Congress which had been drawn up some months ago. Actually there is now more support among leaders and government officials for a program of universal military service, under which all young men reaching eighteen years of age would be inducted for several years of actual military service rather than mere training.

In view of present events and trends in the world, it is probable that some such U.M.T. or U.M.S. measure may come before Congress early next year, with strong support. A number of educational and labor leaders who previously had opposed U.M.T. are now speaking favorably of some universal military service measure. The M.C.C. Peace Section is keeping in touch with legislative developments, particularly those re-

lating to our peace testimony. At this time there are no hearings scheduled.

Loan Funds for Refugee Resettlement

A new leaflet, "How to Put Mennonite Dollars at Work," has been printed, giving information on the project of resettling Danzig Mennonite refugees in homes to be provided in Western Germany. For this purpose funds are to be made available through the issuance of Ten Year Participating Loans certificates to interested individuals and groups in the United States. This leaflet is free upon request from the Mennonite Central Committee, Akron, Pa.

Annual M.C.C. Meeting to Be Held

Plans have been made for the Annual M.C.C. Meeting to be held in Chicago on Dec. 27 and 28. Here the work of the past year is reviewed and plans laid for the year to come. M.C.C. members, representing the various Mennonite and Brethren in Christ churches, express the interest in their respective constituencies for service in Relief, Refugee Aid, Voluntary Service, Peace and Mental Health, and in view of this guidance, the M.C.C. work is planned and approved for the new year.

Released December 15, 1950

Via Mennonite Central Committee
Akron, Pennsylvania

* * *

Some Notes on Relief in Europe

In early December several workers in Vienna visited a number of scattered Mennonite families in Austria. Two things impressed the workers: the warm welcome they received and the still-present desperate need. Not one of the families visited is in contact with any other Mennonites. With only one exception, these families are living in refugee camps or under equivalent conditions. The Vienna workers also have in progress during the holiday season a program of distributing 28,781 pieces of clothing, shoes, and bedding to the most needy of that city.

It Italy, small amounts of material gifts are given to needy individuals. A special pre-Christmas distribution was also planned. Effort is being made to develop new types of service to reach the needs of the people. The doctrine of nonresistance is one point at which witness can be and is being given. One worker observes that while the government is not considerate to religious objectors, there is an increasing conviction among Protestant groups that Christ's teaching in the Sermon on the Mount is the true Christian way of life.

At Bad Duerkheim Children's Home in Germany, the workers are happy for their "new" rebuilt station wagon. They are happy also for the deep interest among the children for Bible stories and other religious instruction.

A group of twenty-two girls meets each week at the Kaiserslautern unit in Germany for a sewing class. Adults also use the sewing facilities regularly. In the Bible Study Hour the book of John is being discussed.

After visiting a number of especially needy families in Germany, one worker summarizes: "You can see that there is one basic thing—need. It is true that the critical need

is over but there are still thousands and thousands who do not receive their daily bread and who do not have warm clothing to cover their sickened and disabled bodies. They have suffered physically, spiritually, and mentally and their suffering is still not over."

In Berlin the Sunday evening meetings have grown recently from thirty to 250 persons. The sewing room here is also busy, with over 400 registrations for its use in November. At this focal point of world relations, many people are contacted and served who are lonely and fearful, materially poor, and spiritually needy. To the "visiting room" come many people who want a place to be warm—because their houses are cold.

The total material aid distribution for the month of October in Germany amounted to 182,503 lbs., or \$120,800 worth of goods.

Refugee Migrations in 1950

This year 411 Mennonite refugees from Germany and Austria were able to move to Canada; 85 went to Paraguay; 3 went to Uruguay; and 55 entered the United States. In addition to this, 380 non-Mennonite refugees entered the United States through sponsorships arranged by the Mennonite Central Committee. This total of 1,007 is somewhat smaller than the total who migrated during last year. However, statistics are cold and impersonal, and only by realizing that each of these is a brother in need can one know the deep feeling of expectation and thankfulness with which these people leave behind the name "refugee" and become immigrants in a new homeland.

Voluntary Service Assignments

One-year volunteers who completed training on Dec. 15 have been assigned as follows. To Brook Lane Farm: Hugh Friesen of Vancouver, British Columbia; Irene Halteman of Telford, Pa.; Ruby Strausz, of Moundridge, Kans.; to Topeka, Kans.: Clifford and Harold Headrick of La Junta, Colo.; Donald Mast of Gap, Pa.; Glenn Mishler, of Kokomo, Ind.; to Bethesda Home, Vineland, Ont.: Russell Stutzman, of Wellman, Iowa; to California migrant unit: Bernhard Kroecker of Dallas, Oreg.; to M.C.C. Headquarters, Akron, Pa.: Joseph Graber, of Kokomo, Ind. In addition to these, John and Dorothy Martens of Inman, Kans., and Gordonville, Pa., have been assigned to migrant work in California.

Voluntary Service Planning

On Jan. 28 a special one-day VS conference is being held at Hess Hall, Hesston, Kans. The program is planned conjointly by the M.C.C. and the various church groups. The next training school for one-year service applicants is scheduled to begin Jan. 12. Preliminary plans are being made for the 1951 summer service program. Further information is expected to be available in the near future.

Released December 22, 1950

Via Mennonite Central Committee
Akron, Pennsylvania

ALTOONA, PENNSYLVANIA

Dear HERALD Readers: Greetings in our blessed Lord's name. There have been many encouraging moments as well as discouraging ones in our labors here and we

trust the Lord will continue to bless as He has in the past.

August 11-19 we had revival meetings with Bro. Jesse Short, Archbold, Ohio, as our evangelist. Bro. Short brought very inspiring messages for all; also the children's meetings held in them a message for both the young and the old. There were several who accepted the Lord. Let us pray that they may each press toward higher ground.

On September 9 Sister Harriet Payne, Allensville, Pa., who had been serving in the Otelia congregation, came to join our group of workers. We were very glad to welcome her. From September 30 to October 1 the annual workers' meeting was held. Bro. Eli Miller, Elton, Pa., Bro. Sam Glick, Belleville, Pa., Wilbur Yoder, Middlebury, Ind., and Mrs. Frank Bennett, Cumberland, Md., were the guest speakers. Bro. Harold Horst, Hagerstown, Md., had charge of the singing and Sister Florence Kauffman, Martinsburg, Pa., had charge of children's meeting.

Our pastor held revival meetings at the Weaver Church near Johnstown, Pa., October 4-15.

October 8 Bro. Aaron Mast was with us for communion and baptismal services. One young man was baptized and two old ladies

were taken into church fellowship upon confession of faith.

Bro. and Sister Haarer and family attended the Christian Life Conference at Cedar Grove, near Greencastle, Pa., October 21, 22, at which time Bro. Haarer was guest speaker. They also went to Indiana the week end of November 12 to be at the ordination of Bro. Haarer's brother, Paul.

Sisters Harriet Payne and the writer spent three days at the homes of their parents over Thanksgiving. Thanksgiving evening Bro. Haarer brought a message at the Otelia Church near Mt. Union, Pa. In appreciation for his message, the people of the church brought in a number of vegetables and canned goods and presented them to him after the service.

A ladies' missionary society has been organized and we ask remembrance in your prayers that the blessing of the Lord may go with this work. This society is starting a tract department, home visitation department, cradle roll department, and various other fine fields of activities which are now open to work.

As we continue to labor for His glory, may you continue to lift us to the throne of grace through prayer.

Margie Culp.

and Paul T. Guengerich. Noah Landis of Alpha, Minn., preached the dedicatory sermon and held a series of evangelistic meetings which began that morning.

Just as Christians in Paul's day were stimulated into similar activity by his faithfulness and fearlessness, so our hearts at West Union were stirred and challenged by the warmth and sincerity of Bro. Allen Shirk's message. Pray for us that we may utilize every opportunity for witnessing to the saving power of Jesus.

Goldie Miller Bender.

HANNIBAL, MISSOURI

(Hannibal Mennonite Mission)

Dear Fellow Christian Workers: "The Lord hath done great things for us; whereof we are glad." These are days when we as Christians should appreciate our blessings if ever we did. Things in this world may slip away from us suddenly. Our opportunities for an open witness may be cut off any time.

Just now we are in the process of remodeling and repairing the mission home which was purchased through the authorization of our district mission board on Sept. 29, 1950. Of the \$8,000 we set out to raise for the purchase price and repair cost, \$6,500 has been given. We praise God for interested friends and congregations from various parts of the brotherhood who have contributed of their means. So far forty-five men have come from other communities to donate labor, the Wayland congregation in Iowa being the highest in representation. Right now it is three below zero but inside work will continue as voluntary help comes in.

The third Youth Conference will be held here Dec. 8-10 with Samuel Janzen from Greensburg, Kans., and Dr. H. Clair Amstutz from Goshen as guest speakers.

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Dec. 14, 1950.

Nelson E. Kauffman.

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(West Union Congregation)

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M.C.C. Weekly Notes

Philippine Unit Closes

The M.C.C. relief hospital project at Bangued, in the Philippines, was turned over to the United Church of Christ as of Nov. 15, 1950. Of the workers who had been there, Kay Crager and Fern Hershberger transferred to Java, and Edwin and Helen Alderfer are returning with completed terms of service.

Relief work in the Philippines was opened in August, 1946, and has since that time served a very needy group of people who had suffered much from the ravages of war. The work has centered primarily in the hospital and clinic service. Considerable amounts of milk and other food, clothing, Christmas bundles, and school supplies were also distributed in the schools and among rural villages. A number of workers assisted by teaching in a school that could hardly have been opened had it not been for this help. Pastor Pablo Bringas, the native minister who helped much in interpreting the spiritual motive of the relief work, and who personally assisted many times in distributions and other contacts with the people, has expressed deep appreciation on behalf of his people, for the help which has been given.

Voluntary Service Committee Is Formed

A "Committee on Advice and Control" has been formed to correlate the Voluntary Service planning of the M.C.C. and the various conference groups. The committee consists of representatives of the M.C.C. and all the Mennonite churches having Voluntary Service programs and interests. The function of the committee is to co-ordinate and authorize further planning of M.C.C. Voluntary Service projects, personnel and general administration, and to provide a means of correlating conference-sponsored programs. This clarification of the V.S. program plans is timely in view of increasing interest on the part of young people to contribute a special period of their life to a constructive service.

Universal Military Service Suggested

On several occasions during recent years the issue of universal military training has come before Congress; thus far it has not been adopted. At present there is a U.M.T. bill before Congress which had been drawn up some months ago. Actually there is now more support among leaders and government officials for a program of universal military service, under which all young men reaching eighteen years of age would be inducted for several years of actual military service rather than mere training.

In view of present events and trends in the world, it is probable that some such U.M.T. or U.M.S. measure may come before Congress early next year, with strong support. A number of educational and labor leaders who previously had opposed U.M.T. are now speaking favorably of some universal military service measure. The M.C.C. Peace Section is keeping in touch with legislative developments, particularly those re-

lating to our peace testimony. At this time there are no hearings scheduled.

Loan Funds for Refugee Resettlement

A new leaflet, "How to Put Mennonite Dollars at Work," has been printed, giving information on the project of resettling Danzig Mennonite refugees in homes to be provided in Western Germany. For this purpose funds are to be made available through the issuance of Ten Year Participating Loans certificates to interested individuals and groups in the United States. This leaflet is free upon request from the Mennonite Central Committee, Akron, Pa.

Annual M.C.C. Meeting to Be Held

Plans have been made for the Annual M.C.C. Meeting to be held in Chicago on Dec. 27 and 28. Here the work of the past year is reviewed and plans laid for the year to come. M.C.C. members, representing the various Mennonite and Brethren in Christ churches, express the interest in their respective constituencies for service in Relief, Refugee Aid, Voluntary Service, Peace and Mental Health, and in view of this guidance, the M.C.C. work is planned and approved for the new year.

Released December 15, 1950

Via Mennonite Central Committee
Akron, Pennsylvania

* * *

Some Notes on Relief in Europe

In early December several workers in Vienna visited a number of scattered Mennonite families in Austria. Two things impressed the workers: the warm welcome they received and the still-present desperate need. Not one of the families visited is in contact with any other Mennonites. With only one exception, these families are living in refugee camps or under equivalent conditions. The Vienna workers also have in progress during the holiday season a program of distributing 28,781 pieces of clothing, shoes, and bedding to the most needy of that city.

In Italy, small amounts of material gifts are given to needy individuals. A special pre-Christmas distribution was also planned. Effort is being made to develop new types of service to reach the needs of the people. The doctrine of nonresistance is one point at which witness can be and is being given. One worker observes that while the government is not considerate to religious objectors, there is an increasing conviction among Protestant groups that Christ's teaching in the Sermon on the Mount is the true Christian way of life.

At Bad Duerkheim Children's Home in Germany, the workers are happy for their "new" rebuilt station wagon. They are happy also for the deep interest among the children for Bible stories and other religious instruction.

A group of twenty-two girls meets each week at the Kaiserslautern unit in Germany for a sewing class. Adults also use the sewing facilities regularly. In the Bible Study Hour the book of John is being discussed.

After visiting a number of especially needy families in Germany, one worker summarizes: "You can see that there is one basic thing—need. It is true that the critical need

is over but there are still thousands and thousands who do not receive their daily bread and who do not have warm clothing to cover their sickened and disabled bodies. They have suffered physically, spiritually, and mentally and their suffering is still not over."

In Berlin the Sunday evening meetings have grown recently from thirty to 250 persons. The sewing room here is also busy, with over 400 registrations for its use in November. At this focal point of world relations, many people are contacted and served who are lonely and fearful, materially poor, and spiritually needy. To the "visiting room" come many people who want a place to be warm—because their houses are cold.

The total material aid distribution for the month of October in Germany amounted to 182,503 lbs., or \$120,800 worth of goods.

Refugee Migrations in 1950

This year 411 Mennonite refugees from Germany and Austria were able to move to Canada; 85 went to Paraguay; 3 went to Uruguay; and 55 entered the United States. In addition to this, 380 non-Mennonite refugees entered the United States through sponsorships arranged by the Mennonite Central Committee. This total of 1,007 is somewhat smaller than the total who migrated during last year. However, statistics are cold and impersonal, and only by realizing that each of these is a brother in need can one know the deep feeling of expectation and thankfulness with which these people leave behind the name "refugee" and become immigrants in a new homeland.

Voluntary Service Assignments

One-year volunteers who completed training on Dec. 15 have been assigned as follows. To Brook Lane Farm: Hugh Friesen of Vancouver, British Columbia; Irene Halteman of Telford, Pa.; Ruby Strausz, of Moundridge, Kans.; to Topeka, Kans.: Clifford and Harold Headrick of La Junta, Colo.; Donald Mast of Gap, Pa.; Glenn Mishler, of Kokomo, Ind.; to Bethesda Home, Vineland, Ont.: Russell Stutzman, of Wellman, Iowa; to California migrant unit: Bernhard Kroecker of Dallas, Oreg.; to M.C.C. Headquarters, Akron, Pa.: Joseph Graber, of Kokomo, Ind. In addition to these, John and Dorothy Martens of Inman, Kans., and Gordonville, Pa., have been assigned to migrant work in California.

Voluntary Service Planning

On Jan. 28 a special one-day VS conference is being held at Hess Hall, Hesston, Kans. The program is planned conjointly by the M.C.C. and the various church groups. The next training school for one-year service applicants is scheduled to begin Jan. 12. Preliminary plans are being made for the 1951 summer service program. Further information is expected to be available in the near future.

Released December 22, 1950

Via Mennonite Central Committee
Akron, Pennsylvania

ALTOONA, PENNSYLVANIA

Dear HERALD Readers: Greetings in our blessed Lord's name. There have been many encouraging moments as well as discouraging ones in our labors here and we

trust the Lord will continue to bless as He has in the past.

August 11-19 we had revival meetings with Bro. Jesse Short, Archbold, Ohio, as our evangelist. Bro. Short brought very inspiring messages for all; also the children's meetings held in them a message for both the young and the old. There were several who accepted the Lord. Let us pray that they may each press toward higher ground.

On September 9 Sister Harriet Payne, Allensville, Pa., who had been serving in the Otelia congregation, came to join our group of workers. We were very glad to welcome her. From September 30 to October 1 the annual workers' meeting was held. Bro. Eli Miller, Elton, Pa., Bro. Sam Glick, Belleville, Pa., Wilbur Yoder, Middlebury, Ind., and Mrs. Frank Bennett, Cumberland, Md., were the guest speakers. Bro. Harold Horst, Hagerstown, Md., had charge of the singing and Sister Florence Kauffman, Martinsburg, Pa., had charge of children's meeting.

Our pastor held revival meetings at the Weaver Church near Johnstown, Pa., October 4-15.

October 8 Bro. Aaron Mast was with us for communion and baptismal services. One young man was baptized and two old ladies

were taken into church fellowship upon confession of faith.

Bro. and Sister Haarer and family attended the Christian Life Conference at Cedar Grove, near Greencastle, Pa., October 21, 22, at which time Bro. Haarer was guest speaker. They also went to Indiana the week end of November 12 to be at the ordination of Bro. Haarer's brother, Paul.

Sisters Harriet Payne and the writer spent three days at the homes of their parents over Thanksgiving. Thanksgiving evening Bro. Haarer brought a message at the Otelia Church near Mt. Union, Pa. In appreciation for his message, the people of the church brought in a number of vegetables and canned goods and presented them to him after the service.

A ladies' missionary society has been organized and we ask remembrance in your prayers that the blessing of the Lord may go with this work. This society is starting a tract department, home visitation department, cradle roll department, and various other fine fields of activities which are now open to work.

As we continue to labor for His glory, may you continue to lift us to the throne of grace through prayer.

Margie Culp.

and Paul T. Guengerich. Noah Landis of Alpha, Minn., preached the dedicatory sermon and held a series of evangelistic meetings which began that morning.

Just as Christians in Paul's day were stimulated into similar activity by his faithfulness and fearlessness, so our hearts at West Union were stirred and challenged by the warmth and sincerity of Bro. Allen Shirk's message. Pray for us that we may utilize every opportunity for witnessing to the saving power of Jesus.

Goldie Miller Bender.

HANNIBAL, MISSOURI

(Hannibal Mennonite Mission)

Dear Fellow Christian Workers: "The Lord hath done great things for us; whereof we are glad." These are days when we as Christians should appreciate our blessings if ever we did. Things in this world may slip away from us suddenly. Our opportunities for an open witness may be cut off any time.

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BRUTUS, MICHIGAN

(Maple River Congregation)

Dear HERALD Readers: Another Christmas season has passed and we rejoice that "unto us a child is born, unto us a son is given."

Although there has been no letter from this place for quite some time, we hope you have been remembering the work here at Brutus and Petoskey in your prayers. Bro. and Sister Ivan Weaver are in charge of the work there. It was started last summer. So far there have been no evening meetings there, but the folks come and worship with us at Brutus. One Sunday evening we have young people's meeting and the next week we have Bible study. Our Thanksgiving Day services were held in Petoskey. Bro. D. A. Yoder of Elkhart, Ind., brought us the messages.

One evening a month the girls of Petoskey and Brutus meet at the Weaver home, where they sew for the needy. Our women's sewing circle meets the first Thursday of every month. Our Bible School last summer had an enrollment of 146, more than we ever had. About three fourths of these children came from non-Mennonite homes. Bro. S. J. Miller of Grabill, Ind., has been our Bible school superintendent for the last four years.

In September we reorganized our Sunday school. Menno Burkhart and Jeremiah Eby are the superintendents; Wayne Babcock and John Eby, choristers; Jonas Burkhart, secretary-treasurer. Bro. Ray Yoder, our bishop, and his wife were with us Nov. 10-12, at which time we had our communion service. We had services the three evenings he was here. The last evening three young souls manifested their desire to become Christians.

Our revival meetings started on Nov. 19. Bro. D. A. Yoder preached the Word with boldness, members were strengthened and sinners warned to flee from the wrath to come. During these meetings two more precious young souls made the good choice. We appreciated Bro. Yoder's visits in our homes, but were sorry that Sister Yoder's health did not permit her to accompany him in his visits and to the church services. She stayed at the home of their daughter and son-in-law, Ivan Weavers. The attendance at our revival meetings was hindered at times by snowstorms and icy roads, but we can truly say "The Lord hath done great things for us; whereof we are glad."

Dec. 8, 1950.

Mrs. Amos Gregory.

HOPEDALE, ILLINOIS

To all HERALD Readers: Greetings. "O give thanks unto the Lord, for he is good: for his mercy endureth for ever."

On Dec. 3 we celebrated the seventy-fifth anniversary of the Mennonite Church in this community. Bro. Harold Bender of Goshen, Ind., and Bro. Roy Roth, Peoria, Ill., were the guest speakers who gave us challenging messages. Bro. Simon Litwiller and Bro. Ben Springer gave items of interest of the Hope-dale Church history. Recognition was also given to Bro. Simon Litwiller, who served the church faithfully as minister for forty years and as bishop for twenty-five years, and to Bro. Ben Springer, who served faithfully as minister twenty-nine years. Many former members and friends from the community

worshipped with us on this day. It was a happy occasion and gave us a deeper appreciation of the church.

On Dec. 10 thirteen young people were received into the church by water baptism. We pray that they might remain true to their vows.

Dec. 14, 1950.

Marie Nafziger.

FIELD NOTES (Continued)

Bro. William Brenneman, Chicago, Ill., filled the appointment at Freeport, Ill., on Dec. 24 in the absence of the pastor.

Be sure to read the appeal from Bro. H. S. Bender in this issue. Has your congregation taken a relief offering this month? One moderate-sized congregation reports an offering of over one thousand dollars.

Bro. Samuel Janzen, Greensburg, Kans., recently held meetings at the Orienta Sunday School in Wichita, Kans., which is conducted by the Hesston College Y.P.C.A.

The annual Christian Life Conference was scheduled for the South Union Church, West Liberty, Ohio, on Dec. 30 and 31. Speakers listed were William G. Detweiler, from Orrville, Ohio, and Paul M. Miller, Goshen, Ind.

Bro. Milton Brackbill, Paoli, Pa., will be the evangelist in a series of meetings at the Bethel Church, West Liberty, Ohio, Jan. 4-14.

Bro. William Jennings, Knoxville, Tenn., will hold a series of meetings at the new Tuttle Avenue Church, Sarasota, Fla., Jan. 7-21.

Watch-night services were held at the Slate Hill Church, Shiremanstown, Pa.; also at the Manchester Mission in York County, Pa.

Bro. Arthur D. Ruth, Chalfont, Pa., reports that at the October meeting of the General Council in Chicago he exchanged top-coats with someone. His has the label of the Perkasio Uniform Company, Perkasio, Pa., in the inside pocket. He will appreciate the opportunity of sending the coat he has to the person who took his.

A hymn-sing was scheduled to be held at the Deep Run Church, Deep Run, Pa., on the evening of Jan. 1. Bro. John Ruth, Telford, Pa., was listed as the speaker.

The Music Committee of Mennonite General Conference met at Scottdale Dec. 21-23 and selected most of the songs which will make up a new songbook to be published perhaps in another year.

The Community and Industrial Relations Committee of Mennonite General Conference is meeting at Kidron, Ohio, Jan. 1 and 2.

Sister Catherine Hernley of the GOSPEL HERALD editorial staff is taking a leave of absence to attend Goshen College during the second semester. Her work in the editorial office will be taken care of during this time by Sister Tillie Yoder.

Bro. Wolfgang Hege, a young Mennonite from Germany who is attending school at Eastern Mennonite College, spoke concerning German Christmas observances in the Christmas vesper service at Scottdale.

Change of Address.—Andrew Gingerich, from Adams Center, N.Y., to Mannsville, N.Y., Route 1.

Guests who delivered messages to the East Chestnut Street congregation, Lancaster, Pa., recently were Bro. John H. Mosemann, Goshen, Ind., on Dec. 24 and Bro. John R. Mumaw, Harrisonburg, Va., on Christmas evening. On Christmas Eve the Sunday school and youth fellowship group of the congregation presented a special Christmas program which included several numbers by a mixed chorus directed by Bro. David Landis.

Recent speakers at the Bayshore Church, Sarasota, Fla., included Bro. S. C. Yoder, Goshen, Ind., Bro. Jesse Short, Archbold, Ohio, Sister Marta Quiroga, from Argentina, and a Christian student from Germany. On Sunday morning, Dec. 31, a Gospel team from Eastern Mennonite College was scheduled to give a program there.

Bro. Martin Lehman was ordained at the Ida Street Church, Tampa, Fla., recently, if plans carried.

Wha Sook Suh, Christian student from Korea who is attending Goshen College, visited in Lancaster County during Christmas vacation and substituted for Bro. Milton Brackbill at the district young people's meeting at Landisville on Dec. 24.

Bro. Raymond Bucher, of the Hess congregation in the Lancaster Conference, is suffering from polio. Let us remember him in prayer. Although he is not permitted to have visitors, he would appreciate receiving cards. He is a patient in the Lancaster General Hospital, Lancaster, Pa.

Bro. Merle Shantz, Hespeler, Ont., was the out-of-the-district speaker at the 43rd annual Sunday School Meeting held at the East Chestnut Street Church, Lancaster, Pa., Sunday evening, Dec. 31, and all day New Year's.

Bro. Warren Miller, Millersburg, Ohio, was ordained to the ministry at the Martins Creek Church Sunday, Dec. 24. Bro. Roman Stutzman was ordained as deacon on the same day. The service was in charge of D. D. Miller, assisted by O. N. Johns and Paul R. Miller.

MISSION NEWS (Continued)

Bro. Paul Friesen, in charge of the work at Highway Village, Peoria, Ill., has accepted a call as pastor of the West Sterling Mennonite Mission, Sterling, Ill.

A letter from China dated Nov. 17: "Our hopes for spending Christmas with you become less and less for we still do not have permits to leave. . . . We have felt the Spirit of God at work here, too, the last week. One rather prominent lady of the city has started coming to meetings. She feels there is something lacking in her life. One of the ladies down on "Hit Iron" Street has an eighteen-year-old son who has started coming. The husbands of several of the women on "Hit Iron" Street have started to come. . . . When the Spirit starts working in their hearts and they feel a need, we are encouraged. We do pray that they will be willing to accept Christ as their Saviour and Lord."

Bro. Paul M. Lederach, Lederach, Pa., participated in the regular Thursday evening prayer and Bible study hour at the Detroit, Mich., Mennonite Church on Dec. 14.

OUR SCHOOLS (Continued)

ing this workshop for service. You remember, too, the sad experience of seeing girls become hardened and indifferent to the finer things of life as they come in close contact with some aspects of life which must necessarily be done in nursing. These nurses are not a credit to their school, their family, their church, or their God. We thank God that there have been only a few such. One wonders how much worse would it have been had they spent those three years in a non-Christian institution—away from the environment of Christian teachers and fellow classmates.

Your letter made me take our own alumnae registry and do a little research—even though this has been done several times—and of course, as time goes on, changes come into the picture. There are some statistics that may help you.

Total number of nurses meeting the requirements for registration since 1918—284. Of this number 20 were non-Mennonites when entering the school. Therefore the total number who were Mennonites upon entrance is 264.

Although I am not absolutely sure of the spiritual status of these 264, I feel I know them well enough to make a fairly accurate evaluation.

15% of the 264 are no longer members of our branch of the Mennonite Church. However, 5% are members of and active workers in other denominations—mostly General Conference Mennonite, Nazarene, and Methodist. This would leave 10% whose status I am not sure about. I might add that with the exception of one or two, all of these married outside the church after working in the cities following graduation.

10% of the group are now or have been in full-time mission work in our church.

15% are or were in relief work on the foreign field for a period of two years or more.

4% were in C.P.S.

68% are now giving or have given from two years to fifteen years in church-owned institutions—mostly in the hospital and school at La Junta and a few in children's homes and homes for the aged.

12% have married ministers.

Four nurses have married doctors—several have husbands in medical schools.

One nurse has become a doctor.

60% of the total 264 are mothers and I believe are doing much good in their church communities. Surely these mothers and wives are not lost to the church simply because they may be wives of farmers, teachers, businessmen, etc.

I would like to mention too that our alumnae at home are the ones who are helping financially to keep the fires burning on the foreign field. No doubt you read the book written recently by Willard Smith concerning the work in the Paraguayan colonies. Our alumnae

helped to send these Russian Mennonite girls to a School of Nursing so that they might carry on the ministry of healing to their fellow men in the Chaco.

During the past few years I have been thrilled that there have been one or two of our alumnae in the Consecration Service at our Annual Mission Board Meeting. Our nurses are answering the call to go out alone or with their husbands to spread the glad news of salvation to the foreign fields.

In conclusion I would like to mention two more things. We have reason to believe that there are as many or more Mennonite nurses who have graduated from schools of nursing other than our own. Where do these nurses go—what is their status in the church and the program of the church? We have been unsuccessful in getting much information on these questions. It seems many of them are in the cities doing private duty. I have noticed that in the past few years I am learning of more of these non-La Junta graduates serving in the program of the church. We are very happy about it and feel that no longer must one institution bear the responsibility of giving all the witness of Mennonite nursing in the world.

The last thing I would like to tell you is the pleasant surprise I received about a year ago when a representative of the Mennonite Central Committee made this remark to our student body concerning the work of nurses in the relief program. He said he asked one of our graduates this question after receiving requests for a place to serve from several nurses—"Why is it that so many of your nurses from La Junta are volunteering for service?" Her answer was, "Well, out there they somehow make us feel that it is our duty and privilege to serve in the program of the church." I must say I didn't know we were getting that type of conviction across to our girls. But I do know we have been striving to prepare nurses for a world-wide service—wherever that may be, as the Lord calls and directs. We are not preparing nurses to serve in the places where there might be high salaries and the best working conditions; but rather to go to the smaller, needy areas of the world where the average non-Christian nurse does not wish to go. Many nurses will work in a general hospital at home, but we covet for our graduates that they use their training and talents for the work of the Lord.

I hope this letter has clarified some things for you. And don't forget to pray for us here. Miracles might happen if every criticizing tongue began to pray earnestly for us every day.

Sincerely, In His service,
Martha.

(Sent in by an alumna of La Junta Mennonite School of Nursing)

The man who doesn't pray is self-sufficient.—C. N. H.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Bender.—To Ervin and Irene (Steinmann) Bender, New Hamburg, Ont., a son, Philip Ervin, Dec. 2, 1950.

Boese.—To Harold and Dorothy (Roth) Boese, Mt. Pleasant, Iowa, a son, Keith LeRoy, Nov. 11, 1950.

Bumstead.—To Hersey and Beula (Mast) Bumstead, Goshen, Ind., a daughter, Mary Kay, Dec. 10, 1950.

Burkholder.—To Elvon D. and Ellen (Grove) Burkholder, Ft. Stewart, Ont., a son, Daniel John, Nov. 30, 1950.

Deter.—To William D. and Mary Louise (Zigler) Deter, Sterling, Ill., a daughter, Melony Sue, Nov. 25, 1950.

Gehman.—To George and Edna (Martin) Gehman, Mohnnton, Pa., a son, Ronald George, Dec. 12, 1950.

Graber.—To Dwight and Mary Frances (Keith) Graber, Crawfordville, Iowa, a son, Gregory Lee, Nov. 22, 1950.

Hess.—To Mark E. and Evelyn (Wiker) Hess, Conestoga, Pa., a son, Marshall Eugene, Dec. 10, 1950.

Hochstetler.—To Milo and Mary (Miller) Hochstetler, Amboy, Ind., a son, James Mark, Nov. 28, 1950.

Horst.—To Lloyd and Alice (Heatwole) Horst, Dayton, Va., a daughter, Anna Lois, Nov. 18, 1950.

King.—To Amos and Martha (Wert) King, Westover, Md., a son, Daniel Lloyd, Dec. 7, 1950.

King.—To David and Rhoda (Longacre) King, Cochranville, Pa., a son, James, Dec. 1, 1950.

Kreider.—To B. Franklin and Emma (Hostetter) Kreider, Manheim, Pa., a daughter, Rose Mary, Dec. 15, 1950.

Lehman.—To Ira and Miriam (Ruppert) Lehman, York, Pa., a son, Dale Evan, Sept. 12, 1950.

Martin.—To Glenn A. and Mary (Peachey) Martin, Maugansville, Md., a son, Sanford Keith, Dec. 8, 1950.

Maust.—To John E. and Viola (Tressler) Maust, Ft. Hill, Pa., a daughter, Karen Ann, Dec. 1, 1950.

Nitzsche.—To William and Luella (Stutzman) Nitzsche, Beemer, Nebr., a daughter, Bonnie Lou, Dec. 9, 1950.

Overholt.—To Leonard and Amanda (Sommers) Overholt, Uniontown, Ohio, a daughter, Patricia Lynne, Aug. 23, 1950.

Reitz.—To H. Weaver and Helen (Nissley) Reitz, Millersville, Pa., a daughter, Martha N., Nov. 22, 1950.

Rohrer.—To James and Mary June (Turner) Rohrer, Broadway, Va., a daughter, Jennifer June, Dec. 10, 1950.

Roth.—To John L. and Erma (Roth) Roth, Ailsa Craig, Ont., a daughter, Grace Eileen, Nov. 23, 1950.

Rush.—To Wilmer W. and Sallie (Rath) Rush, Morwood, Pa., a son, Lawrence, Oct. 17, 1950.

Sarco.—To Michael J. and Fannie (Kauffman) Sarco, Maugansville, Md., a son, Michael Roy, Nov. 5, 1950.

Schneider.—To Charles and Ada (Miller) Schneider, Greenwood, Del., twin daughters, Zena Harriet and Zela Mary, Oct. 12, 1950.

Shellenberger.—To Shelley R. and Margaret (Miller) Shellenberger, Mt. Joy, Pa., a daughter, Eileen Fay, Dec. 13, 1950.

Stoll.—To Owen and Leona (Sommers) Stoll, Hartville, Ohio, a son, Galen Lee, Oct. 15, 1950.

Strite.—To Allen E. and Anna May (Martin) Strite, Clear Spring, Md., a son, Mark Allen, Dec. 9, 1950.

Stutzman.—To Dale and Ethel (Miller) Stutzman, Goshen, Ind., a daughter, Carmen Dawn, Dec. 3, 1950.

Wadel.—To Noah B. and Lydia (Horst) Wadel, Chambersburg, Pa., a son, Luke Martin, Dec. 7, 1950.

Weaver.—To Paul and Berneice (Ramer) Weaver, Nappanee, Ind., a son, Melvin Alvern, Sept. 30, 1950.

Wenger.—To Glen and Bertha (Miller) Wenger, Mt. Pleasant, Iowa, a son, Samuel G., Oct. 13, 1950.

Yoder.—To Glen and Lois (Johns) Yoder, Kansas City, Kans., a daughter, Sarah Jane, Dec. 14, 1950.

Zimmerman.—To D. Martin and Leila (Sauder) Zimmerman, East Earl, Pa., a daughter, Ruth Naomi, Dec. 7, 1950.

Zook.—To Kenneth C. and Elsie (Shaum) Zook, Dodds, Alta., a daughter, Valeria Ann, Nov. 28, 1950.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Detweiler.—**Zook.**—David Detweiler and Katie Zook, of the Amish congregation, Belleville, Pa., by C. J. Byler at the home of Simon Bender Nov. 16, 1950.

Gundy.—**Ringenberg.**—Roger E. Gundy, Graymont, Ill., and Arlene Kathryn Ringenberg, El Paso, Ill., by George Gundy, Meadows, Ill., grandfather of the groom, assisted by Edwin Stalter, at the Waldo Mennonite Church, Flanagan, Ill., Dec. 9, 1950.

Kandel.—**Miller.**—Forest Kandel and Mary Ann Miller, both of the Martins Creek congregation, Millersburg, Ohio, by S. W. Sommer Nov. 30, 1950.

Kauffman.—**Yoder.**—Samuel L. Kauffman and Mary R. Yoder, Reedsville, Pa., by R. R. Peachey at the Allensville Pa., Church Nov. 4, 1950.

King.—**Byler.**—David H. King and Elsie L. Byler, Reedsville, Pa., by R. R. Peachey at the Allensville, Pa., Church Sept. 17, 1950.

Leichty.—**Scarff.**—Edwin Leichty and Jean Scarff, both of the Bethel Church, Wayland, Iowa, by Orie A. Miller, Bellevue, Ill., uncle of the groom, at the Bethel Mennonite Church Nov. 5, 1950.

Weber.—**Eby.**—Cecil Howard Weber, Sharon congregation, Guernsey, Sask., and Barbara Eby, St. Jacobs, Ont., congregation, by Roy S. Koch at the home of the bride Dec. 9, 1950.

Wyse.—**Boshart.**—Eldon Wyse and Pauline Boshart, both of the Sugar Creek congregation, Wayland, Iowa, by Simon Gingerich at the Bethel Church, Wayland, Iowa, Oct. 29, 1950.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Birky.—Anna E., daughter of Valentine and Barbara (Springer) Nafziger, was born in Tazewell Co., Ill., May 7, 1863; died at her home near Hopedale, Ill., Dec. 1, 1950; aged 87 y. 6 m. 24 d. She spent her entire life in this vicinity. On Aug. 30, 1883, she married Valentine C. Birky, who preceded her in death Sept. 12, 1900. Five children were born to this union and 3 survive (Chris, Hopedale; Walter and Barbara—Mrs. T. S. Cripe, Delavan, Ill.). Two sons (Aaron and Eli) preceded her in death. Also surviving are 14 grandchildren and 10 great-grandchildren. Her 2 sisters (Mrs. Lena Litwiller and Mrs. Bertha Sebantz) preceded her in death. At an early age she accepted Christ as her personal Saviour and united with the Mennonite Church. She was a faithful and consistent member throughout her life, attending services regularly as long as she was able and teaching a class in Sunday school for many years. Funeral services were held on Dec. 4 at her home, conducted by Ivan Kauffman, and at the Mennonite Church with J. W. Birky of Spartansburg, Pa., and Simon Litwiller in charge. Interment was made in the Mennonite cemetery near Hopedale, with Ben Springer in charge of services there.

Bonilla.—Alfredo, Sr., son of Heraclio and Florentina (Rivera) Bonilla, was born in Puliaguillas, Coamo, Puerto Rico, in 1880; died Dec. 9, 1950, while Dr. George Troyer was taking him to the La Plata Hospital; aged 70 y. His death was caused by a heart attack. In 1917 he was married to Elpidia Santiago. To this union were born 11 children (Esperanza B. Soto, Ana B. Mendez, Angel, Mercedes B.

Santini, Aurelia B. Reyes and Aida B. Roig (twins), Lidobina B. Burgos, Alfredo, Ilda B. Ortiz, Aurea Esther, and Nelida). The son and namesake, Alfredo, is at present working at Defiance, Ohio, and has charge of the Mexican services at Archbold, Ohio. In April, 1950, don Alfredo, together with his wife, accepted Christ in their home upon being invited to do so by their pastor. In this new-found joy our brother departed from this world to be with his Lord and Saviour. He worked nearly all his life in agriculture. The last few years he operated a small store. His sudden departure has left a reminder to all of us that life is uncertain. He did not have the privilege of being baptized, thus uniting with the church, but was looking forward to that day with joy. Funeral services were conducted by the pastor, Lester T. Hershey, at the Bethany Mennonite Church Dec. 10. Interment was made in the Coamo Municipal Cemetery. Text: John 11:11.

Harrison.—Merlene Joanne, daughter of James and Faye Harrison, was born in Amboy, Ill., June 9, 1936; passed from this life Dec. 8, 1950, at the Community General Hospital, Sterling, Ill.; aged 14 y. 5 m. 29 d. For several months she realized that her health was failing and her passing was due to a complication of diseases. A little more than two years ago, with a class of others, she accepted Christ as her personal Saviour in the West Sterling Mission Church, where she found great joy in the service of her Master. To her, life was interesting and full of challenge. She is survived by her parents, 2 sisters (Sharon Lynn and Karen, both at home), the paternal grandparents (Mr. and Mrs. Arthur Glass of Freeport), and a host of other relatives and friends. Funeral services were held Dec. 10 at the Mission, in charge of A. C. Good, assisted by Robert Keller, Goshen, Ind. Burial was made in the Oak Knoll Cemetery.

Martin.—Lizzie A., daughter of the late Solomon W. and Anna H. Martin, was born in Washington Co., Md., Oct. 26, 1866; died Nov. 8, 1950; aged 84 y. 13 d. After a few days' illness she passed away quietly at the Mennonite Home, Maugansville, Md. Surviving are 2 brothers (Solomon M., New Holland, Pa., and John M., Hagerstown, Md.). She accepted Christ as her personal Saviour in her young years and remained a faithful member of the Mennonite Church until death. She was concerned for the welfare of others and will be greatly missed by all who knew her. Funeral services were held at the Reiffs Mennonite Church, in charge of Moses K. Horst and John D. Risser. Burial was made in the adjoining cemetery.

Miller.—Emma L., daughter of Isaac and Rebecca (Balmer) Pleam, was born in Bareville, Pa., Jan. 18, 1875; departed this life at her home, Neffsville, Pa., Oct. 6, 1950; aged 75 y. 8 m. 18 d. She was united in marriage to Abram G. Miller, who died 11 years ago. She was a member of the Mennonite Church, worshipping with the Landis Valley congregation. Surviving are 4 daughters and 2 sons (Mabel M.—Mrs. Walter Binkley, Rothsville, Pa.; Elizabeth P., at home; Sanford P., Neffsville, Pa.; David P., Manheim, Pa.; Alma M. Nissley, and Emma R., both of Washington, D.C.), 5 grandchildren, 5 great-grandchildren, 3 sisters (Suzanne, Lancaster, Pa.; Mrs. Amanda Kerscher, Baltimore, Md.; and Carolyn—Mrs. Fred Fuhrman, Washington, D.C.), and one brother (Martin, Harrisburg, Pa.). Funeral services were held at Groff's Funeral Home, conducted by Ira D. Landis and Levi M. Weaver. Text: Heb. 11:10. Burial was made in the Landis Valley Cemetery.

Roth.—Sarah, daughter of Christ S. and Nancy Short, was born near Stryker, Ohio, June 6, 1894; departed this life Dec. 13, 1950; aged 56 y. 6 m. 7 d. Death came in the form of a tragedy when fire in the house caused her to receive severe burns which proved fatal the following morning. On Jan. 18, 1921, she was united in marriage to Joseph Roth and to this union were born 6 children, one of whom preceded her in death. She leaves her sorrowing husband, 2 sons (Dorwin and Herbert, at home), 3 daughters (Verda, Ft. Wayne, Ind.; Clela, at home; and Janice, who is attending school at Goshen, Ind.), her aged mother (Mrs. Nancy Short, Stryker, Ohio), 3 sisters (Mrs. Freeman Aschliman and Martha, also of Stryker; Mrs. Raymond Short, Archbold, Ohio), and one brother (Maurice, West Unity, Ohio), besides many other relatives and friends. In her youth she accepted Christ as her personal Sav-

iour and united with the Mennonite Church; she was a faithful member until her death. She was a loving wife and mother, much concerned about her family. Funeral services were held at the Central Mennonite Church, in charge of Roy Sauder, Simon Stuckey, and D. Wyse Graber. Burial was made in the Lockport Cemetery.

Wengerd.—Harold Francis, son of Martin V. B. and Sadie (Hamsher) Wengerd, was born Oct. 7, 1926; passed away Nov. 16, 1950; aged 24 y. 1 m. 9 d. He was a devoted and dutiful son, always seeking the good of others. He leaves his parents, 2 brothers (Howard Jay, Millersburg, Ohio; Ivan at home), 2 sisters (Mrs. Roman Wengerd, Millersburg, Ohio, and Mrs. Victor R. Snyder, Killbuck, Ohio), 3 nephews, 3 nieces, 6 uncles, 7 aunts, his maternal grandparents (Mr. and Mrs. Andrew Hamsher, Walnut Creek, Ohio), and 5 great-uncles, 5 great-aunts, and many other relatives and friends. The funeral services were conducted at the Walnut Creek Church Nov. 19, by S. W. Sommer and Alva J. Wengerd.

Special Meetings

MANHEIM, PENNSYLVANIA

Report of the Youth Conference held at the Manheim Church Nov. 4, 5, 1950.

Organization.—Mod., George Grabam; Secy., Warren Miller; Chor., Jay Garber.

Program and Speakers.—Reverence in God's House, Sunday School Lesson, Youth Triumphant in Christ, Evangelistic Message, Earl Mosemann; Youth Meeting Christ, Youth Worshiping Christ, Youth Waiting for Christ, Youth Working for Christ, Otis Yoder.

Thoughts Gleaned.—We must be born again and love the Lord to be truly reverent. To worship God we must consider nothing greater than Him and love Him with our whole hearts. While here on this earth waiting for Christ we should expect Him and prepare ourselves for the heavenly Kingdom. We should be living sacrifices and witnesses. Secretary.

DETROIT LAKES, MINNESOTA

Report of the annual Mission Meeting of the North Central Conference held with the Lake Region congregation at Detroit Lakes, Minn., Nov. 11, 12, 1950.

Organization.—Mod., Orrie Schrock; Asst., John Stoll; Chor., Mrs. Leroy Schrock; Secy., A. L. Glick.

Subjects Discussed.—The Missionary Vision, J. E. Kurtz; How God Calls, William Schrock; Our Response to God's Call, Ruth Stoll; Rewards for Faithful Service, Llewellyn Groff; Missionary Objectives for Our District, John Stoll; Sermons, Leroy Schrock, T. E. Schrock, W. W. Kauffman; Workers' Meeting, Fred Augsburg; Children's Meeting, Mrs. Jonas Beachey.

Thoughts Gleaned.—Today is the time to work, not tomorrow. God calls by adversity. No one else can do the work to which we are called. Mission work should begin at home. We should aim to lead souls to an experience with God. We need to give all of the Gospel, not part of it.

A. L. Glick, Secretary.

NEVER SATISFIED

In many parts of Mexico, hot springs and cold springs are found side by side. One can see native women boiling clothes in a hot spring, rubbing them on a flat rock, and rinsing them in a clear, cold spring. A visitor watched this process for some time and then said: "I suppose the natives think old Mother Nature is pretty generous, eh?" "No, señor," replied his host. "There is much grumbling because she supplies no soap."—Pittsburgh Chronicle.

THE BOOK SHELF

A Little Treasury of Daily Prayers; Eerdmans; 1949; 86 pp.; \$1.00.

On the title page of this book are these words, "This little treasury of meditative gems is translated from an old classic which has enjoyed long popularity both in the German and in the Dutch." Because the translator remains unnamed, the reader does not know who to credit for the production of this excellent devotional aid and is increasingly appreciative of the spirit in which it is done. In the preface is stated the purpose, "to create a prayerful attitude, to put a meditative pause into the day, to be a kind of incentive to holy consecration."

The book is not meant to be read in one or two sittings, but in snatches over a long period of time. For each day of a year there is a prayer of four or five lines. Here are two of them: "Great God, give me a compassionate heart. Allow me to treat the world's wounds tenderly. Keep me from unholy austerity and unsympathetic judgments" (page 18); "Spirit of Love, illumine all those who are influential in our country. Reveal Thy truth especially to those who speak and write, so that a purifying and uplifting influence may proceed from them" (page 24).

The book is small enough to fit into a purse or overcoat pocket. It occupies little space in a suitcase, on a desk, or in a kitchen. The reviewer would recommend it heartily to all who are learning to "pray without ceasing."—Elaine Sommers.

Grace Abounding to the Chief of Sinners, by John Bunyan; Zondervan; 1948; 117 pp.; \$1.50.

Written in Bunyan's simple style that "wins so smoothly," "Grace Abounding" tells in direct language the same story that "The Pilgrim's Progress" tells in allegory. This suggests that the two books might well be suitable companion pieces. Although "Grace Abounding" was written by a tinker's son of "low and inconsiderable generation," it ranks beside the "Apologia" of the learned Newman of Oxford as an example of great English confessional literature. Practically unlearned in the learning of his day, Bunyan, the Baptist minister, knew the King James Bible and had read the two books which seem to have been his wife's only dowry, "The Practice of Piety," and "A Plain Man's Pathway to Heaven." He mentions his having read and enjoyed Luther's book on Galatians, and it is recorded by John Brown, in "John Bunyan (1628-1688), His Life, Times and Work," that the Bible and Fox's "Book of Martyrs" were his only library in the twelve prison years. It is to his familiarity with the Bible that critics attribute Bunyan's winsome style. Again and again the reader reaches for his pencil to underline some charming sentence which clothes a spiritual truth. In unforgettable phrases that have become a per-

manent part of the English language, Bunyan, with his sincere purpose of helping others to remember Christ's dealings with their souls, tells of the voices and visions and dreams of his childhood, of the sins of his youth, of the Spirit's call, of the sweet influences of his Christian wife of whom he speaks with tenderness, of pleasant converse with spiritual Christians, of the fierce assaults of the devil, of Him who he says "was a precious Christ to my soul that night." The student who wants to discover more about Bunyan will find this book an excellent starting point to begin his study of the sixty-one works of which Bunyan is the author. The theologian will find it helpful in ascertaining Bunyan's position among the dissenting groups with their varying degrees of dissent. Every spiritual reader will find "Grace Abounding" a worth-while book for his own devotional reading and will have the added delight of the charming style which even the most scornful critics of the Puritans find pleasant.—Edna K. Wenger.

Mr. Jones, Meet the Master, by Peter Marshall; Revell; 1949; 193 pp.; \$2.50.

"Printed sermons are often as uninteresting as warmed-over potatoes," says the preface of this book. But the fact that "Mr. Jones," has gone through eight printings and that the reading public bought 120,000 copies of it from November, 1949, to July, 1950, would indicate that these sermons by Peter Marshall are an exception to the potato adage.

Peter Marshall was pastor of Washington's New York Avenue Presbyterian Church and, in 1947 and 1948, Chaplain of the U.S. Senate. This book contains a dozen of his sermons and thirteen of his prayers. The sermons are set up in an unusual format which preserves some of the cadence of Marshall's speech. For example:

So, in frustration, in disappointment they are inclined to say,

"You can't change human nature."

It is true that we cannot change human nature.

But God can.

Peter Marshall did not intend his sermons for theologians, but for the multitude of little people in the world for whom "Mr. Jones" in the title is a symbol. He wants all of them to meet the Master. His words are simple and vivid. He frequently adds imaginative touches to a Bible story. Another example:

Now have you ever wondered how Andrew knew about the lunch the boy was carrying?

I have, and I suggest to you that Andrew knew because he had made friends with the boy. . . .

What would they talk about?

Well, Andrew was a fisherman,

There was much that would be of interest to a boy . . . how to tie certain knots. . . .

It is this imagination, the bits of Scotch humor, the directness and power of the message that give this book its appeal. To some it may seem sentimental. But to many more it will be the warm, sympathetic voice of one of God's servants speaking.—Elaine Sommers.

ITEMS and COMMENTS

An appeal to the ancient Levirate law prescribing that a widow must marry her dead husband's brother brought an adverse verdict recently from the Jerusalem rabbinical court. The case involved a Yemenite immigrant who insisted on marrying his widowed sister-in-law under the old Biblical law despite her vigorous opposition.

* * *

An Egyptian weekly magazine charges that the real promoters of communism in Egypt are the wealthy men and the upper classes who live in luxury while the income of an Egyptian family is only \$45.00 a year.

* * *

Temperance forces were defeated in at least three instances in the recent election. In Arkansas a proposed state-wide prohibition law was defeated. In Oregon a referendum proposal to outlaw the sale of alcoholic beverages using commercial advertising was defeated. In Arizona a proposal for local option likewise went down to defeat.

* * *

Application is being made to the Quebec legislature for permission to establish a Buddhist Church in the province of Quebec. Many Japanese moved to Montreal when they were evacuated from the West Coast. About one third of these are Buddhists. The remainder are Christians. The proposal is to build a Buddhist temple in Montreal from which Buddhist workers would work out through the province. An eastern Canada young Buddhist society is quite active.

* * *

California defeated by a three to one majority a proposal for the legalizing of gambling in that state. The measure would have placed all gambling under state control. Its backers estimated it would have provided the state with three hundred million dollars additional revenue for social welfare. The measure was opposed by the leaders of the three major faiths, who considered it a threat to the moral structure of the community.

* * *

The conference of the Church of God in Christ Mennonites, often called the Holleman Mennonite Church, held recently at the Lone Tree Church near Galva, Kansas, voted overwhelmingly to launch out on a greater program of missions and evangelism. Fields to be expanded include stations among the Chippewa Indians in Alberta, Mexican and Navajo settlement in New Mexico, and district in Old Mexico. Of outstanding significance is the fact that many of the mission projects are patterned after the voluntary service program. We all rejoice that this brotherhood is becoming more active in mission work.—Adapted from Mennonite Weekly Review.

* * *

Richard E. Lentz, director of Family Education for the International Council of Religious Education, says that there are three mil-

lion more unmarried men than unmarried women in the United States today. Many of these men, however, are not good husband material, he says, because either they are in love with themselves, or in love with their mothers. "Parents must learn how to bring up children who can give and receive love."

* * *

The Christian Century reports the probability that large numbers of Christians have been murdered during the fighting in Korea. A few of these were missionaries, but most were Koreans. The fact of one's being a Christian seems to have been considered evidence of hostility to the Communist cause and friendliness to the U.N. forces. For some years there has been a higher proportion of Christians in Korea than in any other Far Eastern country.

* * *

Although half a dozen of the great nations of Europe control vast colonies in Africa, Dr. Emory Ross of the Foreign Missions Conference of North America points out that 85% of the secular modern education on the continent is in the hands of Christian mission agencies. This means that a large percentage of Africa's leaders in all walks of life have been trained in Christian schools and to some degree act from Christian motives. Dr. Ross fears, however, that Africa's leaders will lose confidence in Christianity unless the so-called Christian nations apply their religious principles to the solution of the race problems and to problems affecting business and government and in the everyday conduct of white people who reside in America.—D. Carl Yoder.

* * *

When Dr. Vincent Bushwyer, general director of the Conservative Baptist Foreign Mission Society, Chicago, returned from a two and one-half months' visit of stations in Japan, Philippine Islands, India, Portugal, and Italy, he said, "Japan presents the greatest door for immediate evangelism in the Northern Hemisphere. There appears to be no animosity toward Americans but rather genuine friendliness and respect. The people are eager for the Gospel. Sunday schools and churches thrive, the strength of the Christian Church will determine whether or not communism will finally control Japan."—D. Carl Yoder.

* * *

More than 24,000 Atlanta people crowded the first session of the revival directed by Billy Graham starting October 29.

* * *

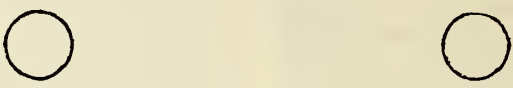
The growing republic of Israel has pledged its willingness to take all Jews not admitted elsewhere. Israeli and Zionist leaders have already made plans to resettle approximately 600,000 additional Jews in Israel within the next few years.

* * *

"Parents, Children, and God" is the theme chosen by Protestants for the annual observance of National Family Week, May 6 to 15, 1951. Our Mennonite people will remember that the Christian home is the chief point of emphasis for our Commission for Christian Education and Young People's Work, throughout 1951. Many conferences should

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be held and every effort should be made to promote Christian living in the home.

* * *

Lutheran authorities report that in at least six counties of western Nebraska sixty per cent of the residents have no church affiliation because of transportation troubles.

* * *

President Truman in a White House ceremony signed a huge two-volume Good Will book which the American Bible Society is sending to the Japan Bible Society. The President's was the last of 33,466 signatures which came from more than 14,000 cities, towns, and villages in every state as well as the Dis-

trict of Columbia, Hawaii, and Alaska, and fifteen foreign countries. The signers have contributed to the fund which will enable the Japan Bible Society to print and distribute 4,700,000 Scriptures in the Japanese language. General Douglas A. MacArthur at the inception of the drive set a goal of 10,000,000 Scriptures in Japanese printed and distributed by the end of 1951. However, a Bible Society spokesman said it now appears likely that this goal will be exceeded by about 2,000,000. In addition to the individual signatures the Good Will book contains the signatures of the governors of forty-one states and official representatives of thirty-one leading denominations as well as many individual churches.

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLIV ————— TUESDAY, JANUARY 9, 1951 ————— NUMBER 2

In Defense of the Gospel

BY BARNEY OVENSEN

In the middle of the first century Paul had to defend the Gospel from subversive attacks by false brethren who wanted Christians to keep the law of Moses. Some of these men came down from Jerusalem to Antioch in order to spy out the liberty of the children of God and bring them back into slavery to the law. And in the church at Antioch they preached and taught the brethren: "Unless you are circumcised according to the custom of Moses, you cannot be saved."

Paul and Barnabas stood up against these false teachers, refuting their arguments and defending the truth of the Gospel. They "had no small dissension and debate with them."

The church of God at Antioch listened to all this conflicting teaching and became unsettled in their minds, for the words of the new teachers troubled them. Therefore they decided that the question would have to be brought to the attention of the apostles and elders at Jerusalem. And they appointed Paul and Barnabas and some others to go up to Jerusalem in order to confer with the apostles about this question.

The church at Antioch had confidence in Barnabas and Paul. Barnabas, one of the leading men in the Jerusalem church in the early days of the Gospel, had been sent to Antioch as the official representative of the apostles at Jerusalem. He had ministered to the church at Antioch for some time, and had asked Paul to come there and help in the work. When the Antioch church sent a contribution to the Jerusalem church for the relief of the saints, they sent it by the hand of Barnabas and Paul as missionaries and sent them out, by a special revelation of the Spirit. They returned to Antioch after their missionary journey was completed, gathered the church together, and told "all that God had done with them, and how he had opened a door of faith to the Gentiles." It was some time after this, while Paul and Barnabas were ministering to the church at Antioch, that the teachers from Jerusalem came down and challenged the Gospel that they believed and taught.

The minds of the brethren at Antioch were unsettled by these false teachers because they claimed to be teaching the truth as it was taught at Jerusalem. Even

Paul was unsettled in his mind. He wondered if somehow he himself might have strayed from the truth of the Gospel. And he wondered if he and Barnabas had been running in vain. So when they came to Jerusalem, Paul had a private conference with the men of authority. To the Galatians he wrote later on: "I laid before them (but privately before those who were of repute) the gospel which I preach among the Gentiles, lest somehow I should be running or had run in vain."

But Paul and Barnabas had not run in vain. The apostles at Jerusalem received them as brothers in Christ and gave them the right hand of fellowship. And they assured them that the false teachers who had come down to Antioch had not been sent out by the church, and had no instructions from the church at Jerusalem. They agreed with the Gospel that Paul and Barnabas had been preaching, and added nothing to them. On the contrary, when they saw the grace of God in Paul and how mightily he had worked among the Gentiles, they recognized that God had set him apart for this special ministry. And they determined that Paul and Barnabas should bring the Gospel primarily to Gentiles; while Peter, James, and John would concentrate on winning the circumcised Jews to Christ.

This does not mean that the Gospel to the circumcised is any different from the Gospel to the Gentiles. It only means that preachers of the same Gospel sometimes use different methods. Jesus preached the Gospel to the circumcised, and was careful to avoid saying things that would turn away the weak but honest lovers of truth who followed Him. And James, Peter, and John imitated their Lord. They preached the same Gospel in the same way. Paul and Barnabas, however, while they preached the same Gospel both to Jews and Gentiles, emphasized the fact that the "wall of partition" between Jews and Gentiles had been broken down, and that there was no longer any difference between the circumcised and the uncircumcised. That is why Paul met so much hostility among the Jewish people that he had to turn to the Gentiles.

The false teachers who had caused all this trouble among the brethren at

Antioch had a number of supporters in the church at Jerusalem. These were some of the Pharisees who had come to believe in Christ—but not all of the converted Pharisees by any means, for even Paul was a Pharisee. When the whole church assembled to consider the question, these men stood up and said, "The Gentiles who believe must be circumcised and told to observe the law of Moses."

There was a great deal of debate about this question. For the apostles apparently kept silent at first in order to give every viewpoint a fair hearing. But finally Peter got up and argued as the spokesman for all the apostles, including Paul and Barnabas. He reminded the assembly that he had been chosen by God to be the first one to preach the Gospel to the Gentiles. And he reminded them of the Gospel he had preached to Cornelius and his friends.

The Gospel Peter preached that day is recorded in the Book of Acts, where we have a summary of his Gospel message to Cornelius. Scholars say that this is a good summary of the Gospel of Mark, which all the ancients admitted was Peter's Gospel. Peter said:

"Now I am sure that God is no respecter of persons; but in any nation every one who fears God and works righteousness is considered worthy of being accepted by him. You know the message that he sent to the children of Israel, the gospel of peace preached by Jesus Christ—he is the Lord of all! You know that word which was preached throughout all the land of Judea, beginning from Galilee after the baptism that John preached. You know about Jesus of Nazareth, how God anointed him with the Holy Spirit and power, and how he went about doing good and healing all

My Search Rewarded

BY EDNA HULL MILLER

*I strove to fathom God in clouds,
I peered inside leaf-shadowed trees,
Yet sight could not be sure of Him
In beauty that one sees.*

*We crave a God who feels and knows,
And loves and suffers as we can;
At last I recognized Him, for
I saw Him come alive in man.*

Oklahoma City, Okla.

who were oppressed by the devil; for God was with him. And we are witnesses of everything that Jesus did in the land of the Jews and in Jerusalem, and how they killed him by hanging him on a tree. God raised him up from the dead on the third day. And he showed himself openly, not to all the people but to those of us who had been chosen by God to be witnesses; and we ate and drank with him after his resurrection from the dead. Jesus commanded us to preach to the people, and to testify that he is the one who has been appointed by God to be the Judge of the living and the dead. All the prophets bear witness to him—to the fact that every one who believes in him shall receive forgiveness of sins through his name.”

Even before Peter had finished his evangelistic sermon the Holy Spirit fell on all the uncircumcised Gentiles in the house of Cornelius, and they began to speak in tongues and praise the Lord. They had already repented, and when they believed the Gospel they were saved and baptized in the Spirit.

Peter, by telling this story, overcame the arguments of the circumcision party that existed in the Jerusalem church when the Gentiles were first brought in. They had to admit that “God has granted repentance unto life” to Gentiles as well as Jews. Now he used the same argument against the Pharisaical heresy that had arisen among the false brethren who had secretly crept into the fellowship of the church. God bore witness to the Gospel preached by the apostles. God received the uncircumcised Gentiles into the church on account of their faith, apart from circumcision and works of the law. God makes no distinction between circumcised Jews and uncircumcised Gentiles. Why do you? Why do you tempt God by putting a yoke upon the neck of the Christians which neither our fathers nor we have been able to bear? (The ceremonial law of Moses, that is.) “But we believe that we shall be saved by the grace of our Lord Jesus, in the same way as they,”

When Peter finished his argument there was no more debate. The Pharisaical heresy had been exposed and refuted. Not one of the men of authority supported the circumcision teachers. And what could they say against Peter’s argument?

Paul and Barnabas did not need to argue for the truth of the Gospel; but they gave an account of their missionary journey, emphasizing the signs and wonders that God had worked through them among the Gentiles. Their experience

Will You Share with the Refugee?

BY LEVI C. HARTZLER

The assistance program for Mennonite refugees driven from their homes by World War II is nearing completion. A significant task remains to be completed,

was further confirmation that God approved of the Gospel that Peter, Paul, Barnabas, and all the rest of the apostles were preaching.

James, the brother of Jesus and bishop of Jerusalem, gave the sense of the meeting. He quoted the Old Testament prophets to prove that the kingdom of Christ includes Gentiles as well as Jews. For Amos foretold these days when he wrote:

“Are not you as the children of the Ethiopians to me, O children of Israel? says the LORD. . . . The eyes of the Lord Jehovah are upon the sinful kingdom, and I will destroy it from the face of the earth; except that I will not destroy the house of Jacob completely, says the Lord. For I will command and sift the house of Israel among all the nations. . . . All the sinners of my people shall die. . . . In that day I will raise up the tabernacle of David, which has fallen, repair it and rebuild its ruins and set it up as in the days of old; that they may possess the rest of Edom, and all the nations [Gentiles] who are called by my name, says the Lord who does this.” (This is quoted from the Old Testament, as we have it now.)

Paul, in his letter to the Romans, illustrated the end of the old covenant and the beginning of the new by the figure of an olive tree, representing Israel. During the days of the old covenant this olive tree had two kinds of branches, the spiritual and the carnal Israelites. When Christ came all of God’s children believed in Him; the rest were hardened and were cut off from Israel because of unbelief. The Gentiles were grafted into this olive tree by faith in Christ, apart from circumcision and works of the old law, and so became members of the Israel of God and partakers of all the promises together with the believing Jews.

Since it is clear that God has visited the Gentiles to take out of them a people for His name, and that circumcision is no longer required, “we should not trouble those of the Gentiles who turn to

(Continued on page 28)

however. This includes the movement of about 700 Danzig Mennonites to Uruguay and the resettlement in western Germany of from 6,000 to 8,000 Danzigers ineligible for emigration. The Mennonite Relief Committee and Mennonite Mutual Aid have agreed to assist the Mennonite Central Committee with this task.

About \$200,000 is needed for the processing and transportation of the 700 refugees to Uruguay. These funds are to be raised by offerings in our churches designated for refugee resettlement and sent through our district conference treasurers to our relief office at Elkhart, Indiana. Present political tensions in Europe underscore the urgency of accomplishing this task at the earliest possible moment. The refugees await our assistance. They will be moved just as soon as funds are available.

The resettlement of Danzig Mennonite refugees in western Germany is to be financed by ten-year two per cent loan funds through Mennonite Mutual Aid. Brother C. L. Graber is now in Europe working with the refugees and the provincial and federal governments of western Germany for their resettlement. The settlers need finances to qualify for resettlement, but are willing to repay what is advanced to them as they are able to re-establish themselves economically.

Brother Edward Diener is now soliciting loan funds in various areas of the church for the resettlement of these refugees. Anyone who has not been contacted by Brother Diener and who would like to assist these needy people should write to Mennonite Mutual Aid, 1413 South Eighth Street, Goshen, Indiana, for further information. There is no maximum amount that can be loaned by any one person. The minimum is \$100.00.

Our pastors are requested to bring these needs before our people and urge them to contribute funds for the movement of refugees to Uruguay through the regular relief channels and loan funds through Mennonite Mutual Aid for resettlement of Mennonite refugees in western Germany.

Elkhart, Ind.

GOSPEL HERALD

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EDITORIAL

A Fighting Church

"Fight the good fight of faith" (I Tim. 6:12a).

"The Church Militant" is one of the phrases with which we describe the church as it functions in the world. It was born in an atmosphere of deadly hostility. The Jewish leaders did their best to crush the infant movement. The church fought back, not with hot words or fists or lawsuits or armies, but with an inner conviction of truth that would not be stilled. Soon the great Roman Empire assumed the task of crushing out the faith. Thousands of Christians lost their lives in a whole series of persecutions under the Roman emperors. But again the church fought back with its inner strength of holiness and spiritual integrity.

Then gradually the church made peace with its enemy, until church and state were one. The fight was maintained during these dark centuries by a few valiant separatist sects. But there was nothing like a wholesale struggle of the church against an evil conqueror until the times of the Reformation, when again mighty men of God, impelled by an inner faith, struck out against entrenched formality and unrighteousness. Our own Anabaptist fathers were a genuinely militant church. Refusing weapons of war, they struggled mightily and effectively with the weapons which are not carnal, but proved themselves to be mighty in pulling down strongholds of evil. Those were good days for Christianity, when it had to stand and did stand in a strong contention against the satanic forces which would have overwhelmed it. But in the centuries which have followed, the church has too largely forgotten her fighting ways. She has laid aside her armor and her sword and has made friends with the opposing world. Perhaps one of the good things that can come out of the present world crisis is that increasing numbers of Christians will again become militant. A famous modern churchman has said, "The church must learn to fight again. It must remember its origins. It must learn to live wholly and exclusively upon its own inner strength."

Out of China come stories of a revived church. As missionaries have to leave the country or become inoperative, the native Chinese church shows new strength. Reports tell us that the church is growing in both attendance and membership and that young people are playing an increasingly active role. Fighting the enemy is good for the spiritual health of any church. A fighting church discovers that the Word of God has a strength which nothing can cancel. As it is thrown upon the power of the Spirit, it learns anew to trust in God, which is the greatest lesson that men ever need to learn. We would not seek for difficult times. But if they come, we can know that the church can be all the stronger because of them. There is hope for a church which will not surrender.

Never the Same Since

One day Jesus called to some fishermen to follow Him and become fishers of men. They left their nets forever. That was a day which revolutionized their lives. They were never the same after that.

Saul of Tarsus was riding toward Damascus. There burned in his heart a deep-seated hate for the sect of Jesus-followers. But the Lord struck him down, and told him he was wrong. So he turned his course and began to preach the Way which he had before opposed. He was never the same after that revolutionizing experience.

Dr. Walter H. Judd recently told a Minneapolis audience of an experience he had had years ago at a revival service in a small town in Nebraska. "I've never been the same since. That's why I went to China as a missionary."

That is what many of us say concerning certain days of our past: we've never been the same since. Pre-eminently we say it about that day when the Lord met us in gracious forgiveness of our sins and began in us that work of grace which goes on day after day. The conversion experience is definitely a watershed in any man's life.

But perhaps the crucial day in your life, which has made you forever different, was some earlier time when the

voice of God first woke you to spiritual awareness: through the word of minister, friend, parent; through a sickness or bereavement; through a timely word which you read in a tract, a magazine, the Bible. You heard a call which you could not forget, and you've never been the same since.

Or your revolutionizing day may have been when you came face to face with some great need which burned its way into your soul: the hunger of people for the Gospel, which you suddenly knew God was calling you to preach; the home groveling in poverty and sin, which woke you out of easy complacency; the glimpse into the awful depths of sin which you secured perhaps while traveling; the reality of "lostness" as it came to you from studying Ephesians 2. Ida Scudder got her call to be a medical missionary in India one night when three young women died because the customs of the country would not permit her father, a missionary doctor, to attend them in childbirth. After that night she was never the same.

Or your watershed hour may have been some wonderful experience in Christian service: the first time you knew the joy of teaching a class, of giving your testimony in a street meeting, of leading someone into an experience of salvation. You knew then what real joy was, and you simply can no longer be the silent believer that you once were.

Perhaps one day you met a man or a woman of God, who through kindly understanding and genuine interest in you awoke in you a desire to be another kind of person, and showed you the way to the fulfillment of that desire. God pity you if sometime or other there has not come to you that mighty impact of Christian personality which stirs a sluggish life to the depths and sends it coursing out into the world to be in turn a refreshment to others.

God has myriad ways to reach our hearts with His challenge. But however it comes, the man or woman, the boy or girl who hears that call can never again be the same person. That Voice startles into transformation and opens the way into a fullness of life undreamed of before. If you have not heard it, make it the quest of your life.

Chaplain, I guess we have too much chemistry and not enough Christ.—A dying American soldier.

A Prayer for This Week

Kind heavenly Father, we come to Thee in humble submission, acknowledging Thee as our Father. May we at this moment feel Thy nearness; for without the consciousness of Thy presence we cannot bring to Thee our petitions in full confidence. We thank Thee that Thou art not far from any one of us when we draw nigh to Thee. As we are in Thy presence our hearts are impregnated with Thy love, and our thoughts and concerns go out to those who love not Thee. We are moved with compassion for those in need of bodily comforts and those in sorrow or those upon beds of sickness and to those in trouble or difficulties. We beseech Thee to reveal Thyself to them. Cause them to know that Thou dost love them, and art standing ready to draw them to Thyself and bless them. Use us, O Lord, as pleaseth Thee to bring Thy message of love to such. Empower us by Thy Holy Spirit to so live that our very lives will daily manifest Thy resurrection power. For Thy sake we pray. Amen.—Viola Wenger.

DEFENSE OF THE GOSPEL (Continued)

God." The apostles and elders and the whole church agreed that the New Testament has replaced the old law of Moses and that no one should preach that circumcision and the works of the law are necessary for salvation, as the false brethren had been doing. They only wrote to the Gentiles that "it has seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things: that you abstain from what has been sacrificed to idols and from blood and from what is strangled and from fornication [unchastity]."

There are different views as to why they mentioned only these things as forbidden. Probably questions had been raised concerning these things, for most of them are not directly forbidden in the Gospel. According to Christ, "There is nothing outside a man which by going into him can defile him . . . Do you not see that whatever goes into a man from outside cannot defile him, since it enters, not his heart but his stomach, and so passes on?" According to Mark, by saying this He made all foods clean—freeing us from the yoke of the ceremonial law. But the apostles guarded against any extreme interpretation of these words of Christ by forbidding these four things which by going into a man *can* defile him.

The idea that the apostles decided to command Christians to abstain from these things *only*, giving them freedom to steal, lie, swear, dishonor father and mother, covet, murder, and break all other commandments of God and man, is

almost too silly for words. But such things are suggested by lawless men who think it is an intolerable and unbearable yoke to be forbidden to sin, and who have left the Gospel of Christ for "another gospel." The fact is that the moral law was never an issue here. For Christ did not abolish the moral law; but taught it and enforced it.

After the Jerusalem council had decided this important question about the law of Moses, Paul and Barnabas returned to Antioch. They brought with them the letter composed by the church at Jerusalem. Silas and Judas had been appointed to say the same things by word of mouth, and they remained with the Antioch church for some time exhorting and strengthening the Christians by their preaching. This proved conclusively that there was no doctrinal conflict between the mother church at Jerusalem and the church at Antioch.

Paul and Barnabas remained at Antioch for some time after this, ministering to the church, together with many other preachers and teachers. Then they again took up their missionary work, keeping in mind the agreement reached with the pillar apostles at Jerusalem that they ought to use their special gift of ministering the Gospel to Gentiles. There was a disagreement between Paul and Barnabas at this time, not doctrinal, as some suppose, but only concerned with personalities. So they separated and divided the mission field between them. Paul's labors became the more fruitful, as he preached the Gospel to both Jews and Gentiles in many cities of Asia Minor and on up into Greece.

At this time Paul preached the Gospel among the Galatians and won many converts among them. He did not remain very long at any one place in Galatia, but went through Asia and on to Macedonia. But the Christians at Galatia received grace from God, who supplied the Holy Spirit to them and worked miracles among them in the name of Jesus. Paul bore witness to them that they were "running well."

However, there were still teachers of circumcision going around in the name of Christ and doing their best to unsettle the minds of the Christians. Some of these false brethren came to the churches of Galatia and began to teach the Christians the works of the law—circumcision, Sabbath-keeping, days, months, seasons, and years. And many of the Galatians were in danger of falling from grace, or had already fallen from grace, when Paul heard about the work of these circumcision preachers and wrote his letter to the Galatians.

Paul's letter to the Galatians did not set forth any new doctrines, but it exposed the heretics whose preaching of circumcision and other works of the law was contrary to the decision of the Jerusalem council and contrary to the Gospel of Jesus Christ. The controversy had nothing to do with the au-

It Happened —

FIFTY YEARS AGO

(From Herald of Truth, Jan. 1, 1901)

The brethren of the Martin congregation, Wayne Co., Ohio, have decided to replace their old log meeting house by a new frame house in the spring.

The number of deaths [reported during 1900] is 411. . . . Of the 411 persons 32 were babies under one year of age [About 8%. Infant mortality reduced to 4% according to 1950 reports.] Average age about 47 years [compared to about 66 in 1950].

(From Herald of Truth, Jan. 15, 1901)

Bro. E. S. Hallman of Berlin, Ont., [now Kitchener] began a series of meeting at Biehn's M.H., Waterloo Co., Ont., on the 6th inst. . . .

Bro. Jacob M. Bender of Tavistock, Ont., . . . has kindly consented to gather data of the Amish Congregations in Canada for the 1902 Year Book.

Bro. J. W. Yoder . . . came here [Kokomo, Ind.] . . . and had a singing . . . seventeen lessons in all. The classes numbered about 125 scholars.

Last week we called together the Christians whom we have employed on the Compound [Dhamtari], with a view to organizing a church. . . . Nine persons expressed their desire to have a church home, and joined with us. Now we have a little church in India.

The former superintendent [Bethel, West Liberty, O.] J. P. Bontrager recently moved to Nampa, Ida., where he is now superintendent . . . Pre. David Hilty and family . . . will also . . . move to Oregon to do mission work there and in Idaho. With Sister Mary Burkhard in India . . . we find our Sunday school workers scattering far out and wide. . . . We praise the Lord. . . . Scatter the workers! (Right, Bro. Metzler.—Ed.)

thority of God's eternal moral law, as some modern teachers imagine (for Christ and the apostles taught the moral law) but only the ceremonial law of Moses. Tertullian speaks for all orthodox Christians when he says: "The epistle which we consider the most decisive against Judaism is the one to the Galatians. For we fully admit that the old law was abolished. . . . Christ marks the period of the separation when He says, 'The law and the prophets were until John'—thus making the Baptist the limit between the two dispensations" (Coxe's Anti-Nicene Fathers, Vol. III, p. 431).

Paul reminded the Galatians of the Gospel he had preached to them. And he also reminded them of the controversy

(Continued on page 45)

Meeting Paul at Philippi

BY J. A. HUFFMAN

III

Leaving Athens by plane, we flew to Cavalla, a distance of 225 miles, across the Ionian Sea dotted with an island here and there, to visit Philippi, the first place where Paul preached the Gospel in Europe, and there in imagination or fancy "met" the Great Apostle.

Philippi is only about ten miles from the modern city of Cavalla, and is only a mass of ruins, much of which has never been excavated. There is a single modern house there, occupied by a Greek custodian, with his family. A couple of miles distant is a small and negligible village. The only recognition of ancient Philippi is a sign by the highway, "Philippi," where busses passing along stop to discharge and receive passengers.

The history of Philippi takes us back to half a millennium before Christ. Tradition, and possibly history, recount that the city was taken by the Thracians, and that Philip, the father of Alexander the Great, drove the Thracians out, in the fourth century, and that, from that time on the city was called "Philippi." In Acts 16:12 we are told that in Paul's day Philippi was the chief city of that part of Macedonia. Thessalonica is also in Macedonia, but about 170 miles south and west of the location of Philippi, and was probably the chief city in Paul's day, in the southern part of Greece, called Macedonia. It is now the second city in all Greece, with a population of seven or eight hundred thousand.

It is with much thrill and interest that one goes about the ruins of Philippi, visiting the Market Place, the Library, the Government Buildings, the Gymnasium, all in ruins; but there is one particular object of interest, sought out by every visitor to Philippi. It is the Philippian Jail, in which Paul and Silas were imprisoned, beaten, with feet in stocks; where they sang in the night and an earthquake occurred, loosing their bonds; and where the jailer was saved from suicide, and became one of the first Christian converts of Paul's ministry in Europe, together with all his house.

One cannot be too dogmatic about the identity of this spot, but since there are no rival claims made for the location of the old Philippian jail, and as there is no way of disproving the claim made, one had better adopt the tradition, and let the place pointed out at least symbolize the spot, and seek to fit the history with its unusual interest into the ruins.

The underground cave or rock-hewn cavern is not large, but would accommodate a number of prisoners, to whom were accorded no conveniences in those days. There are two or three small openings from above, where some fresh air, but really no sunlight, could enter. Portions of the top have been removed, so that there is now plenty of light in

the cave. So certain are the leaders of the Greek Catholic Church of the identity of this prison location, that each year, at a certain time, they conduct a service in it. There can still be seen some crude art on the plastered wall of a portion of the prison, but this is doubtless work of an era considerably this side of the first century.

Linger in the prison, I read aloud to our little company of four persons the entire story of Paul and Silas' coming to, and stay in, Philippi, and there, with heads bared and bowed, we thanked God for these faithful missionaries: not only because they suffered and were faithful, but that they started the bringing of the Gospel westward, to Europe, and therefore to our ancestors, who handed it



Dr. J. A. Huffman standing at entrance to the ruins of the Old Philippian Jail, in which Paul and Silas were imprisoned.

down to us. In some sense, the evangelization of the whole western world was at stake in that old Philippian jail.

As one roamed about the ruins of Philippi, he could not but wish he might know where Luke lived, for there is some evidence that Philippi may have been Luke's home, since in writing the Book of Acts, Luke uses the first person plural pronoun "we" in recounting the history found in Acts 16:10-17, which indicates that he joined Paul in Troas, and separated from the missionary party in Philippi, on the second missionary journey. Again on the third missionary journey of Paul, Luke rejoins the party at Philippi, as is evidenced by the fact that, beginning Acts 20:6 Luke, the writer, resumes the use of the first person plural pronoun "we," and continues its use to the close of the Book of Acts. Philippi, therefore, takes on new interest, in that it may very well have been the home of the "beloved physician," the learned Greek, the only Gentile writer of the New Testament, who penned two of the

outstanding books, the Gospel according to Luke, and the Book of Acts.

The little stream on the west side of the city still has water running in it, and may have been the place by whose side prayers were made—the little open-air meeting where Paul met Lydia of Thyatira, a seller of dye stuffs, who, even though an Asiatic, became Paul's first European convert. Where was her house, where the missionaries received Christian hospitality, of course, cannot be determined. If these old stones could speak, they could tell of some very exciting things which occurred among them—of cruelty, of triumph, of divine or providential interposition, of jailer's fright and penitence, of magistrates' trying to escape facing the issue of having beaten Romans openly, uncondemned.

More still, what a marvel that under such circumstances a church could have been founded, to which Paul, from his later imprisonment in Rome, could write such a marvelous epistle as the one addressed to all the "saints in Christ Jesus which are at Philippi, with the bishops and deacons" (Phil. 1:1); and to whom he could write: "I thank my God upon every remembrance of you" (Phil. 1:2). Epistles are difficult of evaluation by way of comparison, but the Philippian letter is considered one of the most profound, and at the same time most practical and spiritual. In it is found the great Kenosis passage dealing with Christ's emptying of Himself (2:5-11), making Christ the pattern for His followers. See verse 5. It was these brethren, "dearly beloved," whom Paul characterized as his "joy" and his "crown" (4:1). One could with much pleasure sit down among these ruins and read the whole epistle to the Philippians.

Wherever and whatever the church at Philippi, it is evident that there was no chapel or church prepared there. The indoor worship services in those early days were held in the homes, and doubtless began in Philippi, in the home of Lydia. There is no evidence of a Jewish synagogue being at Philippi, but it is specifically stated that it was a "colony," meaning a Roman colony.

Yes, we "met" Paul at Philippi, and then trailed him on to Thessalonica, from which this brief epistle about Paul at Philippi is being written. Thessalonica is so different from Philippi, in that it has had, and is having a continuously increasing history. A church was established in Thessalonica by Paul and Silas, to which the two Thessalonian epistles were written. Here Paul had to correct the first date-setting for our Lord's return, rebuking those who left their employment to do nothing but to wait for the second coming of Christ. Some of these he sent back to their tasks by the very practical rule, that "if any would not work, neither should he eat" (II Thess. 3:10). In this epistle Paul pays to the church at Thessalonica very high tributes, but sent Timotheus to

them, while he remained at Athens, to comfort them in their faith, and to add that which was lacking. It was this church at Thessalonica to which Paul wrote about the Antichrist, gave such wonderful teaching on the subject of sanctification, and such specific instruction concerning Christ's return.

Though the Greek Orthodox Church is the state church of Greece and Roman Catholicism is also strongly entrenched, there are still a few free and independent churches in Greece, very much after the New Testament type. It is with the so-called Free Evangelical churches that we have had delightful fellowship in Greece. On a Monday evening, in Athens, before leaving for Philippi, the next day, I spoke to the brethren of the Free Evangelical Church, my message being delivered through an interpreter. I was happy to be able, however, to read my Scripture lesson and text to this Greek group of Evangelical believers in their own language. There were almost two hundred persons present on a Monday evening. There was a very fine spirit in the meeting. Here in Thessalonica we had a service with the brethren on a

Wednesday evening, numbering nearly as many. My son, John A. Huffman, spoke to them through an interpreter, on the subject, "We Are All Alike," after I had addressed them briefly, and had read his text to them (Rom. 3:23) from the Greek New Testament.

Thessalonica was geographically one of the hottest centers during World War I, as it was made the rallying point of the Allies to attempt the forcing of the Dardanelles.

"Lord, wilt thou that we command fire to come down from heaven, and consume them" (Luke 9:54)? The Samaritans did need some punishment for their lack of hospitality. And did they not receive it? Their sick were not healed; their sad were not comforted; their lost were not saved. A fiery revenge would have closed the door to the revival which came to Samaria a few years later. John, who had asked fire of revenge, would not have been ready to ask for Holy Spirit fire to bless the lives of these Samaritans. Because he had learned of Jesus a better way he was sent to help in the revival. Acts 8:14-17.—Laura Showalter.

Open, Gates of My Heart!

BY OPAL BRAMMANN

*Open, gates of my heart!
Open wide, and let the Saviour's love come in.
Open, gates of my heart!
Open wide, and let His blood wash out the sin.
Let His grace and mercy flow
through all my soul,
Let His strength and power
make my spirit whole,
Let His sweet forgiveness
o'er my dark sins roll.
Open, gates of my heart!*

*Open, gates of my heart!
Open wide, and let me learn to live in love.
Open, gates of my heart!
Open wide, and let Him bless me from above.
Let me learn to take the cross
my Saviour bore,
Let me learn to draw on love from
Heaven's endless store,
Let me learn to live for Him
both now and evermore.
Open, gates of my heart!*

Park Rapids, Minn.

Report of the Ohio and Eastern A.M. Joint Conference

The twenty-third annual report of the Ohio Mennonite and Eastern A.M. Joint Conference, held at the Lockport Mennonite Church, Stryker, Ohio, May 23-25, 1950.

The ministers' session of conference was called to order by the moderator Tuesday, May 23, at 2:00 P.M.

The secretary called the roll and a quorum was declared present.

The minutes of the Executive Committee meetings held since the last conference were read.

Brethren Elmer Stoltzfus and Phil Frey made oral statements about the work of the General Council of General Conference. Several questions were asked about the work at Canton and the status of the Cedar Grove, Greencastle, Pa., congregation as referred to in the report of the Executive Committee.

A discussion followed attempting to clarify the points in question.

The session closed with a closing prayer by Bro. T. K. Hershey.

Tuesday Evening (Public Session)

Subject—The Bible God's Revelation, Lloy Kniss.

Subject—The Word of God in Relation to Spiritual Life, J. Elrose Hartzler.

Wednesday Morning

Roll call—quorum present.

The minutes of last year's conference were read and with few corrections were approved.

The following persons were recommended by the Executive Committee to serve on the Resolutions Committee: David Steiner, T. K. Hershey, and Lloy A. Kniss.

The recommendation was approved by motion.

The Executive Committee recommended the appointment of the following to serve on the Nominating Committee: Phil Frey, Geo. Hostetler, Reuben Hofstetter, Jacob Weirich, Wallace Kauffman.

The recommendation was approved by motion.

Conference Sermon, Raymond Peachey.

Text used—Phil. 1:27.

The first point emphasized was unity—"Stand fast in one spirit." We are united in Christ and together with one Spirit. If we are not able to show the world the source of true unity, who is able? The Spirit of God does not destroy unity.

The second point of emphasis was contending for the faith—"Strive together for the faith of the gospel." The same Gospel which delivers from the guilt of sin will deliver from the power of sin.

Testimonies to the sermon were given by the moderators, S. E. Allgyer, E. F. Hartzler, Timothy Brenneman, and Abner Stoltzfus.

Wednesday Afternoon

Testimonies to the conference sermon were continued by the following brethren: James Steiner, Eugene Yoder, Noah Hilty, S. A. Yoder, Solomon Brunk, and Isaac Kennel.

The following brethren were installed as members of conference: Harold Hostetler, deacon, Westover, Md., Glenn B. Martin, minister,

Lima, Ohio; Aaron F. Stoltzfus, minister, Quarryville, Pa.; Raymond Richer, minister, Wauseon, Ohio; LeRoy A. Zook, minister, Mt. Union, Pa.; Freeman Aschliman, minister, Stryker, Ohio; and Ralph Yoder, minister, Hicksville, Ohio.

The secretary read a letter presented by Lester A. Wyse from the Indiana-Michigan Conference recommending him to our conference for membership. The letter was accepted and Bro. Wyse was received as a conference member.

The secretary read a motion as follows: I move that we give recognition to the calling of the brethren M. L. Troyer and T. H. Brenneman, ministers, to the office of bishop, and Roy E. Sauder, deacon, to the office of minister, and that we wish them God's choicest blessings in their added responsibilities. Motion carried.

Subject—The Need of the Hour, Obeying the Word.

The following reports were given and accepted by motion.

Publication Board—Simon Sommer (oral).

Board of Education—D. D. Miller (in the files).

Old People's Home—Aaron J. Peachey (in the files).

Orphans' Home, West Liberty, Newton Weber (oral).

Lima Mission—Glenn B. Martin (oral).

The secretary reported as follows:

The Executive Committee had six meetings during the year. A report of the work done was given in the minutes of the meetings.

There were twelve ordinations during the year. M. L. Troyer of Elida, Ohio, and T. H. Brenneman of Sarasota, Fla., were ordained as bishops. D. C. Kauffman, West Liberty, Ohio, and Paul Stoltzfus, Bedford, Ohio, were ordained as deacons. Daniel Johns, Conneaut Lake, Pa.; Freeman Aschliman, Stryker, Ohio; Raymond Richer, Wauseon, Ohio; Ralph Yoder, Sherwood, Ohio; Dale Nofziger, Bedford, Ohio; LeRoy A. Zook, Mt. Union, Pa.; Aaron F. Stoltzfus, Quarryville, Pa.; and Roy E. Sauder, Archbold, Ohio, were ordained as ministers.

Two ordained brethren, Lester A. Wyse of Hartville, Ohio, and Ross Metzler of Lewistown, Pa., have accepted calls to take pastoral charge of and have located in the Hartville and Mattawana congregations.

Three brethren, Lawrence Brunk, Pike congregation, Carl Beck, West Clinton congregation, and Paul Kniss, Oley Valley congregation, were ordained for the ministry of the Gospel abroad. They with their wives and families have sailed to Argentina, Japan, and India respectively.

Several congregations in the conference district are still in need of ministerial help or leadership.

During the past year six congregations made a change in their bishop leadership. This was occasioned by resignations in three cases and by ordinations and a recommendation for a change by the bishops in charge in the others.

There were two deaths among our conference members during the year: I. J. Buchwalter, Dalton, Ohio, bishop in the Pleasant View congregation near North Lawrence, Ohio; and Daniel Augsberger, minister, Elida, Ohio.

Our conference membership now numbers 135—21 bishops, 33 deacons, and 81 ministers. There are sixty congregations listed in the

statistical report in the yearbook. Black Oak Ridge is still unorganized and without a resident pastor but is listed as having a membership and having regular services. Lost Creek, Farmerstown, Louis Road Chapel, Fair Point, and Dillonvale are additions in our district. These six congregations are the result of mission or extension work sponsored by the Ohio Mission Board or individual congregations.

Forty-six series of evangelistic meetings were reported, using thirty-six different evangelists, sixteen of whom were from our own conference district. There were eleven Bible conferences, mission meetings, week-end meetings, etc.

Regular Gospel broadcasting is sponsored or conducted by five different groups within our district.

Twenty mission or extension projects have been reported, being conducted by various congregations.

The church membership report is as follows:

Number of members Jan. 1, 1949—8961

Number of members received during the year—

By baptism—411

By letter—276

By confession—91

Total number received—778

Number of members lost during the year—

By death—77

By letter—221

By withdrawal—66

By expelling—18

Total number lost—382

Total number gained—396

Total—9357

Treasurer's Report for 1949-1950

Balance on hand May 27, 1949 \$1579.54

Receipts 433.23

Total \$2012.77

Money Paid Out 641.48

Balance \$1371.29

E. J. Meyer, Treas.

There was a special session of the conference membership after the afternoon session and the following items were considered.

The secretary read a recommendation of the Executive Committee as follows: Inasmuch that a communication has been received from the secretary of General Conference concerning the Cedar Grove congregation, Greencastle, Pa., stating that "Many years of effort on the part of our committee have failed to effect a satisfactory solution and since certain proposed settlement plans by our committee were unsatisfactory to all parties concerned, we consider the plans referred to as our final effort toward settlement"; and since there is an action of our Conference on record dated May 25, 1948, to accept the Cedar Grove congregation into our conference,

We recommend that the Cedar Grove congregation be declared in fellowship with our conference under the conditions stated in the conference action excepting point 8 and formerly accepted by the said congregation.

We recommend furthermore that the Executive Committee take such formal action as may be necessary to carry the foregoing recommendation to conclusion.

It was moved and supported that the recommendation of the Executive Committee declaring the Cedar Grove congregation in fellowship with our conference be adopted. Motion carried.

It was decided by motion that the conference member serving on the General Council of General Conference be elected by the conference body.

An action of the Eastern Ohio Ministers' Meeting was presented for the consideration of conference.

Action is as follows:

"Moved that we approve the action of the Canton Bible School Board for the improvement of the Canton Bible School facilities and to present the project to the Ohio and Eastern A.M. Joint Conference for their approval."

The action was approved by motion duly supported and carried.

The moderator made some remarks relative to the ordination of bishops. A question was asked as follows: How should congregations express their wish for a change of bishop if their bishop does not make any approach to the question?

A discussion followed without any action being taken.

It was moved and supported that the work of the Executive Committee be approved. Motion carried.

Wednesday Evening

An action of the Ohio Mennonite Mission Board dated April 8, 1950, was read wherein they recommended that the Wooster Mennonite Mission congregation be received into the Ohio Mennonite and Eastern A.M. Joint Conference as an independent congregation.

It was moved and supported that the said congregation be received into our conference as an independent congregation. Motion carried. Bro. Walter Stuckey read the report of the Ohio Mission Board as follows:

To the Ohio Mennonite and Eastern A.M. Joint Conference,

During the past year the Board operated five mission points and one camp: Meadville, Pa.; Louis Road Chapel, Bedford, Ohio; Mennonite Witness to Israel, Cleveland, Ohio; Wooster Mission, Fairpoint Mission, and the Ebenezer Camp in Holmes Co., Ohio, for colored children.

Some of the encouraging features and special needs are as follows: In Meadville, where Bro. Raymond Kramer and wife are laboring, the Sunday morning attendance is about 70, the membership is 34, and during the past year four people were baptized, two were received by confession, and five more are under instruction; there is special need for a worker or two to assist the Kramers.

At Louis Road in Bedford, the membership now stands at 34, 14 having been received during the past year by baptism and confession; these are all of non-Mennonite background. The average attendance is around 80 in Sunday school. Bro. Paul Stoltzfus and wife together with Bro. Dale Nofziger and wife have been laboring here, and there is a special need for a sister worker to assist these families in the home and mission activities.

The Mennonite Witness to Israel is now being operated by these brethren from the Louis Road location; as they are on a one-half time basis, the time spent in Jewish work is about one day per week. The contacts made in the Mayfield area while the Nofzigers lived there are being kept up and the witness is being continued along with their employment. Bro. Stoltzfus is working in a Jewish meat market and Bro. Nofziger in his business of watch and clock repairing.

The work at Wooster has progressed rapidly during the past year. Thirty people were received into church fellowship, making a membership at present of 76. Average attendance is about 125 in Sunday school. Bro. D. W. Miller and wife together with Sister Gladys Mumaw have labored faithfully and the great need at present is more room for worship services. This congregation is in the process of going independent of the Board and will need the continued support of the conference congregations. The Mission Board recommends that our congregations open their doors to representatives of the Wooster Church and assist them with offerings for this building need.

At Fairpoint, where Bro. Nelson King and wife and Sisters Cora and Viola Baer have labored faithfully, the work is progressing under the blessing of God in this difficult field; the membership now stands at 17, with eight received this year; the average attendance is 65 in Sunday school. A church building was purchased this past year; some improvements were made, with a total over-all cost of about \$3,400.

The Ebenezer Camp was served by a service unit together with Sister Tillie Yoder, from the M.C.C. last year. There were four camps held during June, July, and August. About 90 colored children from Cleveland and Youngstown were given a two-week stay at camp. They are here taught, among other things, the Word of God in a summer Bible school, their need of the Saviour, clean living and social habits with a Christian appreciation of God's great outdoors in the rolling hill country of Holmes County, Ohio. A local committee representing the Mennonite churches of Holmes County supervised the work under the Mission Board.

The Board operated on a \$13,620 budget. The constituency contributed very well, meeting the budget and allowing the Board to reduce its debt about \$7,500.

The provisional program authorized by the Board at the annual meeting was carried out with a fine response from most of the congregations.

Your Executive Committee wishes to thank all Board members and their congregations for this fine support.

The Executive Committee that served the past year were M. L. Troyer, President; Nelson Kanagy, Vice-President; Walter Stuckey, Secretary; D. C. Kauffman, Treasurer; and Rudy L. Stauffer, Field Worker and Bishop.

The Executive Committee had eleven regularly called meetings; there were two ordinations during the conference year: Bro. Dale Nofziger to the office of minister and Bro. Paul Stoltzfus to the office of deacon for the congregation at Louis Road.

At the annual meeting on April 27-29, 1950, a \$12,610 operating budget was adopted together with the provisional program; this is a \$1010 reduction from last year.

Your Executive Committee wishes to solicit your continual support toward the work of the Board; we need the regular offerings (monthly or quarterly) and some special offerings to continue to reduce the \$8,500 debt we still owe. Will you as a ministerial body guide your respective congregations in remembrance of the Ohio Board?

The present membership of the Executive Committee is as follows: M. L. Troyer, President; Walter Stuckey, Vice-President; Oswin Gerber, Secretary; D. C. Kauffman, Treasurer; and Rudy L. Stauffer, Field Worker and Bishop.

May you remember us and the mission workers in your prayers.

Report accepted by motion.

There was a report of the Nominating Committee which was approved by motion.

An offering for conference expenses was received which amounted to \$271.93.

Subject—How God's Word Was Preserved Through the Centuries, Richard Martin.

Subject—The Word an Infallible Guide for Christian Living, Nelson Kanagy.

Thursday Morning

Reorganization resulted in the following elections:

Moderator, E. B. Frey '52; Fifth Member of Executive Committee, Ira A. Kurtz '52.

General Mission Board: Abner Stoltzfus, '51; Nelson Kanagy, '51.

Publication Board: James Steiner, '51; Harold Bauman, '51.

Board of Education: Glen Esh, '54.

Orphans' Home: John L. Yoder, '51.
 Old People's Home: Harvey Hartzler, '53.
 Canton Mission: Mahlon Krabill, '53.
 Lima Mission: Paul Kauffman, '53.
 General Council of General Conference: Elmer Stoltzfus, '53.

The following reports were given:

General Mission Board—Abner Stoltzfus (oral). Accepted by motion.

Canton Mission—John E. Sommers (filed). Accepted by motion.
 Problems Committee—(filed). Accepted by motion.

The Church Controlled School Committee gave their report as follows:

Greetings:

At our last annual conference your committee reported, in brief, as follows:

1. That no suitable building to begin a church-controlled high school had been located.

2. That to begin with a new building suitable for state accreditation would cost approximately \$35,000.

Since no action was taken to authorize the committee to proceed with the actual preparation for the opening of a school, your committee felt that another need was apparent. Before the people of our congregations can make an intelligent decision on the question, they need to be informed as to the issues involved and possible solutions.

To meet this need, the committee is contacting a number of congregations that work together as district groups and is urging that conferences on Christian Education be held. The purpose of these conferences is to be as follows:

1. To provide adequate information concerning Christian Education.

2. To develop understanding through Scriptural truth.

3. To share experiences that will broaden our vision and concepts.

Your committee desires that these conferences be developed by local leadership wherever possible. The committee plans to approach the ministry of several congregations of close proximity; if the ministry agree that such a conference could be held, then they are to call a group of responsible people of those congregations for planning such a conference. Your committee has a prepared list of suggested topics and speakers from which the local planning group can choose if they so wish. The committee stands ready to assist in any way possible. Such conferences are being planned for the Holmes County and Elida district churches for this year.

In searching for some way to aid our youth until a school is in operation, the committee studied the following suggestion. Since many of our youth cannot attend a Christian Day School at present, perhaps it would be possible to have Christian Education courses sponsored by one or more congregations within local districts. The purpose of these groups would be to provide for additional Bible-related studies and for Christian fellowship for high-school and college age youth. These groups could meet at least once a week with qualified teachers to give the course good academic level and interest.

Your committee therefore offers the following recommendation: That a High School Planning Committee work with the Ohio Christian Workers' Conference, or some other avenue if deemed advisable, to seek to provide Christian Education courses on a high academic level for our high-school and college age youth through individual congregations or several which can unite in this work, to provide for the further Christian development of our youth.

Respectfully submitted,

The Church Controlled School Committee:

H. N. Troyer, Chairman.

M. L. Troyer, David Steiner,

J. J. Hostetler, Harold Bauman.

The following resolutions were adopted by motion.

I

Whereas, Disunity is always recognized to be detrimental and extremely destructive in the life of individuals and churches, and

Whereas, The Conference Sermon, based on Phil. 1:27, presented the need of unity, love, and oneness, be it

Resolved, That all our bishops, ministers, deacons, Sunday-school and all Christian workers be diligent in teaching these all-important and fundamental Christian virtues, and that every member endeavor to live in unity, love, and oneness, in the Spirit ever striving for the "faith of the gospel."

II

Since the Bible which is the Word of God is the revelation of God in the world, and since "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," and

Since the time in which we live is specially characterized by the increase of worldliness and materialism in the church, and by the subtle influences of and attractions to evil in the world, we therefore resolve,

That we pledge ourselves to the preservation of God's Word among us by

1. Reading, believing, and obeying it.

2. More faithful teaching by precept and by example.

3. Holding the Bible as final authority on which to base our standards of Christian living.

4. Teaching our people against mingling freely with other religious groups who do not teach and practice the Scripture in fullness.

5. Teaching and warning, and leading against the uses of worldly

amusements, such as comics, movies, television, outdoor theaters, etc., which destroy the spiritual life.

III

Since there has been a growing conviction on the part of the ministerial body of the conference that each established congregation should have its own bishop in order that the work might be better distributed and the congregations better cared for, therefore be it

Resolved, That we look with favor on working toward having a resident bishop in every congregation of reasonable size. Titus 1:5: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."

IV

Whereas, God in His all-wise providence saw fit to remove from this life our brother and co-laborer in the ministry, Daniel Augsburger of the Pike congregation, near Elida, Ohio, be it

Resolved, That we bow in submission to our heavenly Father, and that we express to his surviving sister and other relatives, our common grief with them, and our sympathy toward them in their bereavement; that we commend them to the comforting grace of God.

Further, we ask that a copy of this resolution be sent to his sister with whom he had his home; also that this be recorded in the minutes of this meeting.

V

Whereas, It has pleased our all-wise heavenly Father, within the last year, to remove from this earthly scene of action, both our beloved brother and co-laborer in the ministry, Bishop I. J. Buchwalter, and his faithful companion, Sister Buchwalter, of the Pleasant View congregation near Dalton, Ohio, be it

Resolved, That we humbly submit to God's will; and extend to the bereaved family our expression of sympathy; and encourage them to continue faithfully on in their service for Christ and the church.

We further direct that a copy of this resolution be sent to the family, and that it be recorded in the minutes of this meeting.

VI

Whereas, The brotherhood of the Lockport congregation has so kindly and graciously entertained and provided for all the needs of the visiting brethren during this conference, therefore be it

Resolved, That we express to this congregation our sincere appreciation and thanks by a rising vote in support of this resolution.

Thursday Afternoon

Song service, T. H. Brenneman.

Devotion, Elmer Yoder.

The Ministerial Support Committee gave their report which follows:

Greetings:

Your charge to this committee given at the last conference was, in brief, to arrange for Scriptural teaching on the subject of ministerial support in those congregations of our district that would welcome it. Your committee did not function in time to carry out the assignment. However, we gathered through a questionnaire the attitude of the brethren of the conference on the assignment given.

The questionnaire was purposefully kept simple and brief to give pertinent information to your committee. In addition, we sought the return of each ordained man regardless of his attitude on the subject. Of 129 questionnaires mailed out, 76 were returned, a total of 59%. These returned represented 46 congregations which equal 70% of the congregations in our district.

To Question I of the questionnaire, "Would you welcome a teaching program on ministerial support?" 42 brethren answered "yes," 10 "no," and 15 "yes" with certain conditions attached. As to the type of assistance, there were 34 requests for a sermon on the Scriptural teaching, 20 requests for literature, and 21 requests for information on methods of support.

As to methods of support now in use, 21 brethren representing 14 congregations reported regularly monthly offerings. From one to six offerings per year were reported by 11 brethren. Personal gifts and gifts-in-kind were reported by 20 and 19 brethren respectively.

Trends in pastoral work are indicated by 46 brethren checking the statement "more desire for pastoral visitation," 36 marked "expecting more pastoral leadership," and 16 marked "expecting more definitely trained leadership." The seven brethren who indicated "expecting the pattern of ministerial care of the last 50 years" were, in most cases, among those who did not desire the teaching program.

In the over-all picture, 36 congregations were represented unofficially to favor the teaching program. To meet this need, a recommendation will be given below.

Accompanying the returns were many letters voicing many different concerns and attitudes. From these the committee present the following conclusions:

1. That many ministers are awakening to the need and vision of a pastoral ministry in the congregation.

2. That the problems involved in working out the Scriptural teaching have blinded many to its importance.

3. That the fears of a commercialized ministry have caused many to doubt if the Scriptural teaching is practical.

Inasmuch as there is evident need and concern for teaching of ministerial support, we therefore recommend that a Ministerial Support Committee be appointed to contact all the congregations in our

district in regard to the presenting of this teaching program through sermons and/or literature, leaving with each congregation the privilege of declining if they so choose.

We further recommend that, while the teaching gains conviction and expression in our congregations, a study be made by the committee concerning the various methods of support and the safeguards and dangers of each method to give guidance to seeking congregations to avoid the unwise practices that may develop and to encourage the proper methods.

Respectfully submitted,
The Ministerial Support Committee:
Walter Stuckey, Chairman.
Harold Bauman, Secretary.
David Steiner,
Raymond Peachey.

The report was accepted and the recommendations were adopted by motion duly supported and carried.

Bro. D. D. Miller requested the consent of conference to ordain two ministers (one each) for the Martins Creek and Berlin congregations.

It was moved and supported to grant the request.

It was moved and supported that the secretary be advised to gather statistics for the Yearbook and Directory for the year ending Oct. 1.

The Executive Committee recommended the reappointment of the Problems Committee for another year. The recommendation was adopted.

Subject—The Eternal Character of the Word, Olen Nofziger.

Subject—God's Word in the Day of Judgment, Abram Kauffman.
The moderator made a few closing remarks and Abram Kauffman led in a benedictory prayer.

TEACHING THE WORD

The Teacher

The teacher is a lighter of torches amid the darkness of earth, that his fellow men may follow and find the way.

The teacher enkindles the candles in the souls of men that they may learn to know the hidden places of their own spirit.

The teacher is a learner who has sat at the feet of the aged, and garnered from the golden treasuries in silence.

The teacher is the friend of little children, molding their gentle spirits after the heavenly pattern of the angels.

The teacher is a cupbearer, not only to earth's kings, but to earth's slaves, that all may drink of the wine of wisdom and be glad.

The teacher is he whose eyes have been opened to see the stars, and whose ears have been touched that he may hear the weeping of the willows.

The teacher is he for whom a book is a jeweled casket and a printed page is a mystic messenger of the soul.

The teacher's heart has been quickened from the death of self-interest, and made aware of the anguish of his fellow men.

The teacher walks with God and with man in reverent wonder that so great a privilege should be his portion.

The teacher feels with joy the touch of time's fleeting hours upon his cheeks, but his spirit lives and breathes in the quiet heights of eternity.—B. M. Christensen, in *Christian Education* (Augsburg Seminary).

The Importance of Teaching the Word of God in Vacation Bible School

By DAVID E. MOYER

Planting the Word of God in the minds and hearts of boys and girls must be the primary purpose of every vacation Bible school if it is to meet the approval of God. The main emphasis in secular education is upon the development of the intellectual powers and the increasing of one's ability in the arts and

sciences of this material or temporal world. But God's primary purpose and emphasis is entirely different. It is His purpose by the Word of God and the Holy Spirit to change the heart and thus also change the whole character of the individual. God's work touches and changes man's spirit, and is, therefore, spiritual and eternal. Thus we see the vast difference between the secular and the Bible schools in their purposes.

In any schoolroom the most powerful influence is the teacher. Therefore, by the very nature of the Bible school, the teacher must, above everything else, be deeply spiritual—he must know God (John 17:3), and live a holy life (I Peter 1:14-16).

In other words, every Bible school teacher ought to be completely separated unto God apart from all sin and worldliness. He must have a thorough knowledge of the Word of God and faithfully practice it in all sincerity and simplicity. Of every teacher the pupil should be able to say, "He (or she) walks with God; he pleases God."

One who teaches God's Word but fails to exemplify the truth in his own life will surely not inspire in the boys and girls true reverence for nor obedience to God's holy Word.

For instance, God's Word in the New Testament forbids Christian women to adorn themselves with jewelry and other material ornaments. I Tim. 2:9, 10; I Peter 3:3-5. Yet this teaching is freely disobeyed. The result is that such teachers avoid or pervert this important truth regarding the Christian life and separation from the vanities of this age.

Therefore, the primary qualification of Bible school teachers is not intellectual training and ability, whatever asset this may be, but spiritual experience and fellowship with God, a thorough knowledge of His holy Word and will, and full obedience thereto—"living epistles" that exemplify Christ, His Word, and His will.

Another factor relative to teaching the Word of God in Bible school is handwork. Bible school leaders should see to it that the Word of God is not obscured by spiritually unfit teachers nor

by employing too much handwork (especially the purposeless kind), as is done in some schools.

Too much emphasis cannot be placed on the telling of Bible stories, making application to life according to the need, and in much memorization of vital Scripture portions.

As to the proved benefits of hiding God's Word in the mind and heart, I can abundantly testify to its lasting value from actual personal experience, having delved deeply and earnestly into the Word of God from a child. Thus the truth which I have learned, loved, and believed from a young child has been wrought by the Spirit of God into my very life and character. Therefore God has given to me a strong conviction of His truth and this rare heritage no one can take from me.

This foundation has been a bulwark of spiritual strength to me during the past fourteen years of vacation Bible school work as a teacher, a song leader, and also as a superintendent. I served as a teacher of groups from the primary to the high-school departments. I served in Norristown, Philadelphia, Lancaster, in rural Ohio, and in other rural hamlets nearer home—in the cities and in the country, among white and among colored, teaching in as many as four schools in one summer. Thus I have gained a wealth of practical experience and knowledge from which to draw my conclusions.

Therefore, I would emphasize the importance of making every vacation Bible school a truly Bible-centered school. Every activity and merely denominational emphasis detracting from this paramount purpose must be eliminated and cast aside in honor of teaching *all* of the pure Word of God which, alone, produces the pure character so pleasing to God.

This Word of Truth, naturally, must be adapted to the various age groups, and so whatever available means and methods one can use to best accomplish this purpose are surely good and profitable.

Lederach, Pa.

I have been led to the conclusion that the Church is the most basic of all our institutions and more than any other holds the key to national unity and national welfare.—Lowell Thomas.

FAMILY CIRCLE

This Is the Lane

BY ALMETA HILTY GOOD

*This is the lane we knew, remember, friend?
This is the fence-row, and here still are spun
Memories, like all these cobwebs in the sun.
Homeward each day from school, we'd finally
rend*

*Them quickly, weary of their cloying touch!
Ah, memories! They impede our clearer
thought . . .*

*What has become of all that once we sought?
A bit of time to dream here, 'twas not much . . .*

*This little lane, it smiles with secrets yet,
Here, bending out of sight around a hill,
The place you almost said, "I love . . ." and
still
You could not, but your eyes . . . I'll not forget!*

*Here's where, in spring, wild flowers scattered
gold,
Here is the turn where we delayed to part.
Something remains here still to tug my heart
Around that curve to what was home, of old.*

*What were the things we talked of in those
days?
Our wild young dreams, the loves of friends,
and youth,
We hear the echoes still, and that's the truth!
Though now, the freshness gone, we laugh to
face*

*(With catch of breath) the ideas of those years.
Never again we'll saunter here together,
Never regret to part in autumn weather . . .
I wonder . . . do Indian Summer's smiles hide
tears?*

Hammett, Idaho.

"I Will Make My Abode with Him"

A new minister had been making his first call at the home of one of his flock upon his arrival on his new field. When the husband came home from work, his wife remarked, "The new minister called today, and he asked a very strange question."

Queried the husband, "What did he say?" His wife replied, "He asked: 'Does Christ live here?'"

The husband, a bit disturbed, said, "Why didn't you tell him that we read our Bible and say our prayers? Why didn't you explain to him that we attend church regularly?"

The woman, a bit confused, answered, "He didn't ask those questions. He only asked, 'Does Christ live here?'"

—Selected.

Minimum and Maximum Essentials

Two mothers were discussing their experiences in rearing young children. "I contend," said Mrs. Black, "that when there is love and harmony between parents who manifest kindness, sympathy, and concern for each other, the children will understand what God is like and it isn't necessary to be talking about Him." "I agree that a child's conception of God will be determined by the attitude of his parents, and that it would be futile to teach him to pray if the atmosphere of the home were not one of love, joy, peace, and harmony. But these are but minimum essentials to happy, effective living. If your children are to attain the highest good and noblest characters, every possible resource must be made available, the greatest of which is their personal relation to God. A child must be taught that God made him and sustains him, and that daily he must seek the needed help." "Thanks, Mrs. White, I have been blinded by half-truths. I see I must be one with God myself if I am to teach aright those entrusted to me."—Carl and Clara.

New Problem

One of our friends writes of having attended an inspiring WSWs meeting. Following the meeting she stopped in a home to make a brief call. She found the family watching per television the presentation of a prize fight. The lift of the WSWs service was lost as she waited for the family's interest to be diverted from the pugilistic match to her mission of calling.

A pastor of one of our city churches tells of paying a call on a man in the community to speak to him about his relationship to Jesus Christ. The man and his son were engrossed in the television program showing "Lone Ranger." The pastor had to wait for one-half hour to have any opportunity to bring witness for the Saviour.

On a Sunday afternoon recently we sat in the home of friends enjoying good conversation. Then the son wanted to watch a professional football game by television. Conversation languished as interest centered on the television screen and our Sunday meditations became completely secularized.

Here is a brand new problem for the Christian Church. The impingement of secular interests on Christian people in this day is increasing as this medium of mass communications has wider acceptance. The church must reckon with

it or be completely dominated by secular interests. Indeed we Christians need to think clearly on the truism, "What gets your attention gets you," in order to meet the problem intelligently.—Editorial in *Builders*.

Gossip Town

*Have you ever heard of Gossip Town,
On the shores of Falsehood Bay
Where old Dame Rumor, with rustling gown,
Is going the livelong day?
It isn't far to Gossip Town,
For people who want to go—
The Idleness Train will take you down
In just an hour or so.
The Thoughtless Road is a popular route,
And most folks start that way
But it's steep downgrade; if you don't look out
You will land in Falsehood Bay.
You glide through the Valley of Vicious Folks
And into the Tunnel of Hate,
Then crossing the Add-To Bridge, you walk
Right into the city gate.
The principal street is called They-Say
And I've Heard is the public well,
And the breezes that blow from Falsehood Bay
Are laden with Don't-You-Tell.
In the midst of the town is Telltale Park;
You're never quite safe while there,
For its owner is Madam Suspicious Remark,
Who lives on the Street, Don't Care.
Just back of the park is Slanderer's Row—
'Twas there that Good Name died,
Pierced by a dart from Jealousy's bow
In the hands of Envious Pride.
From Gossip Town peace long since fled
But trouble, grief, and woe,
And sorrow and care you'll meet instead
If you ever chance to go.*

—Author Unknown. Reprinted from *Warwick River Tide*.

CHRISTIAN MOTIVE

Carry holy principles with you into the world, and the world will become hallowed by their presence. A Christlike spirit will Christianize everything it touches. A meek heart, in which the altar fire of love to God is burning, will lay hold of the commonest, rudest things in life and transmute them, like coarse fuel at the touch of fire, into a pure and holy flame.

Religion in the soul will make all the toil of life, its gains and losses, friendships, rivalries, competitions, its manifold incidents and events, the means of religious advancement. Lofty or lowly, rude or refined as our earthly labor may be, it will become, to a holy mind, only the material for an infinitely nobler creation than all the works of genius—a pure and godlike life. To spiritualize what is material, to Christianize what is secular—this is the noble achievement of Christian principle.

If you are a sincere Christian, it will be your great desire by God's grace to bring every gift, talent, occupation of life, every word you speak, every action you do, under the control of Christian motive.—Caird.

TO BE NEAR TO GOD

THEME: CHRISTIAN CHARACTER

Sunday, January 14

Read II Corinthians 5:16-19. Character Invaluable.

Henry Drummond once told of a famous sculptor who lived and worked in an attic in Paris. One day as he completed a statue in clay in his garret workshop the frosts of a wintry blast fell over Paris. That night as the cold came into his fireless room the sculptor realized the water in the clay statue would freeze. He rose and heaped his bedclothes reverently upon the statue. In the morning when his friend came they found the aged sculptor on his barren bed dead, but the image was saved. Friend, that is the greatest thing about you. Preserve it at any cost—the image in which you are being changed by the Divine Sculptor who gave His life to form us into His image and likeness.

Monday, January 15

Read Matthew 18:1-11. Purity of Character.

On a frosty morning look at the panes of glass in your window. The cold of the night placed the images of mountains, trees, lakes, and great landscapes all blended into one great panorama. Now put your hand against the glass. From the warmth of the palm the tender and delicate scenery is immediately destroyed. So in our childhood there is a tender and delicate purity of character which, when once touched with sin, is marred, defiled beyond the ability of man to restore. Thus the "Son of man is come to . . . save [restore] that which was lost."

Tuesday, January 16

Read I John 1:4-10. Permanence of Character.

The sun with its great light billows away into all quarters of the heavens. In this vast expanse of light the planets move. Behind each planet or globe a shadow is projecting. As surely as there can not be illumination on one side without shadow on the other, so surely a record of sin will cast a shadow forever. It is through the atonement of the Redeemer that the shadow is swept from the sight of God, His righteousness substituted in its place.

Wednesday, January 17

Read Acts 4:5-14. Character Influenced.

In our face we reflect our nationality. Our voice and accent reflect our country and community, whether we are Englishmen or Canadians, Northerners or Southerners. Our conversation reflects whether we had good parents or bad ones. We reflect our social interests and religious life. As Tennyson said, "I am a part of all that I have met." Every person is a reflector. We become like those whom we reflect. Thus it is imperative that we spend much time with our Lord, so that we will habitually reflect His way of life as Peter and John reflected Jesus.

Thursday, January 18

Read Ephesians 4:25-32. Character, the Fruit of Daily Life.

A noted French author once wrote that "Architecture is frozen music," beauty made permanent and preserved indefinitely in material of lasting quality. So Christian character is living, moving music. Our daily thoughts, words, expressions of unselfishness, forgiveness, kindness, sympathy, love, and sacrifices for others are the blending notes that produce harmony in the character of man. The Christian character is the fruit of a cultivated life.

Friday, January 19

Read Romans 10:8-13. Character Transformed.

Peter was a "profane fisherman." Matt. 26:74. He became a man whose very shadow healed the sick. Acts 5:15.

The woman of Samaria was a dirty toy for dirtier men. John 4:17, 18. She became an evangelist in a city-wide campaign for the Redeemer. John 4:29.

Saul the bloodthirsty anti-Christ persecutor (Acts 9:1) becomes Paul the tenderhearted brother. Acts 21:13.

So our character that has been marred with greed, jealousy, malice, unforgiveness—sin, can be transformed by the Redeemer. Rom. 10:8-10.

Saturday, January 20

Read Hebrews 12:9-17. Character the Crown of Life.

Christian character is a greater power than wealth. It secures all the honor without the pitfalls of fame. It walks with an influence which always speaks truth. It is the honored possessor of righteousness and true holiness. It commands the general confidence and respect of mankind. It is a noble possession of the believer. It is the crown of life.

—C. Warren Long.

CHRIST MEETING OPPOSITION

Sunday School Lesson for January 21

(Mark 1:40 to 3:12)

The Great Healer became very famous, as any healer would. "All men seek for thee." This must have thrilled the disciples.

But also Christ's preaching attracted to Him friends and enemies, friends from the common people and enemies from the ecclesiastical authorities. We might think that the healing of the body was the greater attraction, but must conclude otherwise when we recall how many healed people followed Him for His words, the truth men needed. And we are certain that the healing ministry never became Christ's chief objective. He came to heal the souls of men, to purge them. Was not the healing of the body a means to belief in His divinity?

Notice how a leper became brave enough to approach near to Christ to beseech healing. Surely this untouchable had faith. I do wonder if any Pharisees saw this leper draw nigh. I wonder if they wouldn't have rebuked him, since they had no love for such folk. And

didn't all this healing show the love of Christ for people? This love of God was not found with the Pharisees.

Back to Capernaum went Christ to preach. Crowds came to listen. Then a bad cripple was very anxious to appear before Christ because he was sure Christ could meet any need of man. He influenced his friends to take him to Christ. Jesus knew his sins were a burden to him too. Who could come into the presence of Christ and not be conscious of his sin disease! Christ forgave his sins and then healed his body. This act showed forth His Sonship.

The unbelievers in the crowd were not pleased. No, indeed! This man is not God and therefore dare not give forgiveness of sins. Even they, the religious authorities, couldn't forgive sins. One wonders why they came to hear when they already knew they didn't and wouldn't believe. They were there for a purpose. Likewise they didn't like that Christ ate with sinners. They wouldn't. Christ didn't make His disciples observe their laws of fasting, of not threshing on the Sabbath, and of not healing on the Sabbath. Were these laws given by God? Hostility increased. The Pharisees became so mad and jealous that they started to plot His death.

Was it necessary for Christ to stir up these men to this extent? Yes. He came to bring the Gospel. It was the truth that convicted and men had to believe or not believe. Christ had to show the sin in men's hearts, no matter who they were. Before Christ went to the cross He tried again and again to convict these men. In Matt. 23 He went to the uttermost.

Like Christ the Christian must by his life and words bring conviction to the sinner. If there is no criticism of the Christian one must wonder about the Christian profession. Are we anxious for men to believe on Christ? This is a good question for any age you are teaching? Do we fear criticism or do we love our Lord so much and believe in Him so heartily that we must witness, which witness will bring opposition? Might it even bring hostility? "Beware when all men speak well of you." To do things for Christ to get criticism would be a mean motive, but to witness for Christ for His sake and out of love for sinners will bring criticism, but also joy in the service. Christ did not fear criticism, nor should we.

—Alta Mae Erb.

Lessons based on International Sunday School Lessons: the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.

TO THINE OWN SELF BE TRUE

Lincoln was about to appoint a new man to his cabinet. An adviser made a suggestion that Lincoln declined to follow. When asked his reason, the President said, "I don't like the man's face." "But the poor man is not responsible for his face," the advocate insisted. "Every man over forty is responsible for his face," Lincoln replied, and turned to other matters.—D. Carl Yoder.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Approximately eighty students were enrolled for the Bible Normal held at the Metamora Mennonite Church, Metamora, Ill. Attendance was good, although the weather was abnormally cold.

Bro. and Sister S. Allen Shirk, under appointment to India, will speak at the Rawlinsville Young People's Meeting, Holtwood, Pa., Jan. 14, 1951.

The Adult Sewing Circle, Pinto, Md., presented treats to the folks in the County Home and Hannah's Helpers remembered the shut-ins and older folks of the community with gifts and carol singing.

Bro. Kenneth Good, Elida, Ohio, will be the speaker at Youth Gospel Evangelism at the Vine St. Church, Lancaster, Pa., on Saturday evening, Jan. 13, 1951. He will also be speaker for the quarterly meeting to be held the next day at the same place.

Bro. Otis Yoder is scheduled to speak at the First Mennonite Church, Norristown, Pa., Sunday evening, Jan. 14. The service begins at 7:30 p.m.

The Mennonite churches of the Inman-Buhler communities in Kansas co-operated in promoting a Peace and Service to Christ institute during the week of Dec. 24-30. Bro. Don Smucker from Chicago was the guest speaker.

Prayer is requested for a sick brother and sister and a family of small children.

A request for prayer by the church has been received. Pray earnestly for a father, mother, and son.

A combined chorus of the Bethel, Crown Hill, and Pleasant Hill congregations presented the Messiah at the Bethel Mennonite Church, Dec. 24.

Bro. Kenneth Good and family, Elida, Ohio, will leave Feb. 13 for an evangelistic tour of ten weeks through California, Arizona, Colorado, and Arkansas.

Bro. Otis Yoder, Harrisonburg, Va., conducted revival services at the Central Church, Elida, Ohio, during the week of Dec. 24-31.

Bro. Abner Stoltzfus, Kinzer, Pa., will discuss the topic "What will sin do in my life," at the Hammercreek Church near Lititz, Pa., on Jan. 14, 1951, at 7:15 p.m.

A well-attended Peace Conference was held at the Kidron Mennonite Church, Kidron, Ohio, Dec. 29-31. Speakers on the program were P. L. Frey, Archbold, Ohio; G. F. Hershberger, Goshen, Ind.; O. N. Johns, Louisville, Ohio; J. Howard Kauffman, Goshen, Ind.; J. Harold Sherk, Akron, Pa.; Harold S. Bender, Goshen, Ind.; and Carl Kreider, Goshen, Ind. This conference was sponsored by the Mennonite Ministers' Fellowship (composed of the ordained brethren of the Wayne County, Bethel, and Pleasant View congregations) and planned in consultation with the Peace Problems Committee and the Committee on Industrial Relations.

Clayton Diener conducted a series of First Aid classes at the Yoder Mennonite Church, Yoder, Kans., Dec. 26-29.

A Gospel Team from Hesston College had charge of the entire worship hour at the Pleasant Hill Mennonite Church, Peoria, Ill., on Dec. 24. Bro. Myron Springer was scheduled to bring a fifteen-minute message.

The South Union congregation, West Liberty, Ohio, elected five persons to prepare a constitution for the financial work of the church. The basic work of this committee is to define the duties of all congregational organizations and individuals who handle church money.

A farewell service for S. Allen and Elsie (Groff) Shirk was scheduled to be held at Mellingers Church on Sunday afternoon, Dec. 31. Bro. John H. Mosemann preached the farewell sermon if plans carried.

Bro. Alvin Martin, New Holland, Pa., was scheduled to speak at Youth Gospel Evangelism at the Vine Street Church, Lancaster, Pa., Jan. 6, 1951. His subject was "To Obey Is Better Than Sacrifice."

Bro. Milton Brackbill, Paoli, Pa., is conducting revival meetings at the Bethel Church, West Liberty, Ohio, Jan. 4-14. The prayers of the brotherhood are requested.

On Nov. 19, Bro. Paul Glanzer was ordained by William Eicher to serve the St. Lawrence congregation in South Dakota.

Roy Roth and Howard Zehr served the congregation at Manson, Iowa, in a Bible conference, Dec. 28-31.

The Forty-third Annual Sunday School Meeting was held at the East Chestnut Street Church, Lancaster, Pa., Dec. 31 and Jan. 1. Speakers were Merle Shantz, Hespeler, Ont.; D. Stoner Krady, Lancaster, Pa., and additional local brethren.

The Prairie Street M.Y.F. group, Elkhart, Ind., arranged to have H. Ernest Bennett discuss with them on two consecutive Wednesday evenings, "Christianity and Its Relationship to the World Governments and Political Economics."

New Publishing House workers include, Richard Cutrell, Denver, Colo., who will be working in the press room a few months; Mildred Schlabach, Scottdale, who will work in the bindery; Kenneth Hostetler, West Liberty, Ohio, will also work in the bindery; and Hazel Hostetter, a former worker, has returned to assist in the treasurer's office while Roxie Shank is recovering from injuries received from a fall on the ice.

Bro. Stanley Shenk, West Liberty, Ohio, is scheduled for an all-day meeting with the congregation at Wooster, Ohio, on Feb. 11.

January 2 was the opening date of the Canton Winter Bible School. Bro. Kenneth Good will teach "Christian Stewardship" and Bro. Harold Bauman "Romans." Everyone is invited. Regular students of the six-weeks term are given credit.

Bro. David Derstine, Telford, Pa., will give a relief talk and show pictures at the Canton, Ohio, Mennonite Church on Jan. 12.

Bro. Noah Landis, Alpha, Minn., will assist the brethren in the northern Minnesota field in conducting a Bible School the latter part of January.

The young people of the congregation at Alpha, Minn., have erected a luminous Scripture sign along the highway near their church.

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Calendar

- Day of Prayer for Revival, Jan. 21
- Ministers' Normal, Johnstown Bible School, Jan. 9-11
- Maple Grove Winter Bible School, Atglen, Pa., Jan. 15-26
- Short Bible Term, Eastern Mennonite College, Jan. 23 to March 5
- Winter Bible School, Goshen College, Jan. 29 to March 9
- Spring Missionary Day, March 18
- General Council of General Conference, Semiannual Meeting, Chicago, April 6, 7
- Child Welfare Conference, Sponsored by Child Welfare Committee of the Mennonite Board of Missions and Charities, West Liberty, Ohio, April 13, 14
- Commission for Christian Education and Young People's Work, Semiannual Meeting, Johnstown, Pa., April 27, 28
- Mennonite Youth Fellowship, Annual Meeting, Belleville, Pa., June 8, 9
- Mennonite Board of Missions and Charities, Annual Meeting, Belleville, Pa., June 10-12
- Peace Day, July 1
- General Conference, Biennial Meeting, Goshen, Ind., Aug. 21-24
- Church School Day, Aug. 26
- Mennonite Board of Education, Annual Meeting, Oct. 18-20

Go, Preach

MISSIONS

Give, Pray

Mission News

Bro. and Sister William E. Hallman, Trenque Lauquen, Argentina, write as follows: "The year has brought great blessings and great trials. The greatest blessing was the entrance of three families into our group of believers. Two of the couples had had little or no previous contact with the Gospel. . . . To have the privilege of weekly teaching and visiting with these people in their own homes, to see the fruits of repentance and belief gradually blossoming and growing in their daily activities—these are experiences that will remain with us and cheer us throughout our life's work here on this earth. We do praise the Lord for filling our cups with these blessings."

"On Sunday, Dec. 17, a baptismal service was held at the Plymouth Street Chapel, a mission Sunday School of the Goshen College YPCA, at which time a mother of five children was added to the Fold. Prayer is request for unsaved members of her family, as well as for her health, as she is a victim of advanced cancer. The evening service, the annual Christmas program, had a good turnout of both children and adults."—Reported by Bro. Virgil J. Brennenman, superintendent.

"There have been some changes in the Church this past year," writes Bro. Allen B. Ebersole, Superintendent of the Mennonite Mission Church in Fort Wayne, Ind.; "For the first time our membership has reached the 100 mark. We are trusting that the number will keep on increasing. Especially are we grateful for the many children in our services. Many fine contacts have been made in the community which we hope can be continued and strengthened. The young people have organized and are now undertaking definite service for the Lord in singing. The Boys' Workshop is being conducted on two evenings a week, thus reaching more boys of the community."

The India Mennonite Mission met in Annual Business Meeting session in the Nurse's bungalow at the Dhamtari hospital station Dec. 12-16. The first day was given entirely to devotional talks and to prayer and praise. The meeting was a time of blessed fellowship. The past year's work was reviewed and many decisions bearing on the future program of the Mission were made.

WE ENTER JAPAN is the title of the forty-eight page booklet just recently off the press, describing the beginnings of Mennonite mission work in Japan. This booklet is a part of the mission study course on Japan and is procurable from the Mennonite Publishing House, Scottdale, Pa., at 20¢ per copy. Write for your copy today.

The India Mennonite Mission is appreciative of the visit of Bro. and Sister Ernest E. Miller, who served two terms as missionaries

from 1921 to 1937. Sister Miller brought devotional messages during the Annual Meeting and Brother Miller served on the Resolutions Committee. They have been spending some time with their daughter and family, Weyburn W. Groffs, at Ghatula.

Communion services were observed at the Dhamtari congregation December 10 and at Balodgahan Dec. 17 in charge of Bro. E. I. Weaver assisted by the Dhamtari pastor, Bro. John Haider and by Bro. M. Sukhlal at Balodgahan. Bro. J. D. Graber brought the Communion messages.

Bro. Marvin Miller, a school teacher in the Mountain Home area of the Ozark district spent a few days with his parents in Elkhart, Ind. He assists in the Mission activities of that place.

Pack and send all Mission Board reports which you might have on hand from the beginning of Mennonite Missions, 1899 to 1949, inclusive. Send to Office of the Secretary, 1711 Prairie St., Elkhart, Ind. We wish to thank those who have responded to previous calls for Mission Board Reports.

Bro. M. Sukhlal, pastor of the Balodgahan, India, congregation and Bro. P. J. Malagar, a fellow minister, held a communion service with a group of more than fifteen members at Kanker, thirty-five miles to the south from Balodgahan.

Sarah Jane was born to Bro. and Sister Glen Yoder, Mennonite Children's Home, Kansas City, Kans., Dec. 14.

On Sunday afternoon Dec. 17 a "Shuddhi" ceremony was held in the Balodgahan village at which three former members of the church were received into the Arya Samaj Hindu group. Although all these had been excommunicated from the church for gross sin, some of them years ago, the church was nevertheless saddened by their open denial of the Lord and their flagrant repudiation of the Christian faith. We believe even this apparent defeat can be overruled by God to the awakening of the church and to a clearer testimony of the Christian message on sin and salvation.

A number of missionaries of the India Mission were planning to attend the Golden Jubilee services held at Champa, the central station of the neighboring General Conference Mennonite Mission, Dec. 27 and 28.

The First Mennonite Church, Denver, Colo., reports the following items of interest: Sister Cora Martinez was received into the fellowship of the congregation by baptism Dec. 3. A very inspirational communion service was held Dec. 17. A good average of members participated. A Christmas program was given by the Primary and Junior Department during the Sunday-school hour on Dec. 24. Total attendance at this service was 147. Carolers served a number of needy homes

MENNONITE RELIEF COMMITTEE (M.R.C.)

Sister Ruth Frey, Abilene, Kans., joined the office staff at the Elkhart headquarters on Dec. 28 as secretarial assistant in the relief and service office.

Bro. Levi C. Hartzler spoke to the Waldo congregation, Flanagan, Ill., on voluntary service, Sunday evening, Dec. 31. He also gave an illustrated talk on voluntary service as part of the watch-night service held in connection with the Christian Workers' Normal at Metamora, Ill., the same evening.

Your offering for voluntary service will help young men and women give a positive witness for peace in a world threatened by war.

Your offering for relief will help alleviate human suffering in needy areas of the world.

Your offering for refugee migration will help the remaining remnants of Mennonite refugees eligible for migration to emigrate from Europe to Uruguay.

Send your contributions clearly labeled through your district conference treasurer or direct to the treasurer, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Christmas Eve with singing and distributing baskets of food prepared by the congregation.

The schedule of meeting for the India Mennonite Church includes the Annual Jalsa Dec. 29-31, with Bro. P. J. Malagar as special speaker, followed by the Annual Church Conference Jan. 1 and 2. This year these meetings are to be held at Dhamtari.

Young people from Goshen College served our mission stations for varying periods of time during the holiday vacation. In Detroit a group did survey work and visitation. Lima, Ohio, likewise had a survey group. A quartet with a speaker gave programs at the Iowa City Mission, Peoria, Ill., Mission, and the Bethel Colored and Mexican missions, Chicago. Those participating in the various groups were Florence Rheinheimer, Naomi Kauffman, Rebecca Troyer, John Mark Yoder, Leroy Kennell, Mary Jo Bontrager, David Mann, Ray Troyer, Richard Burkholder, Wayne North, Donald Driver and Clyde Landis.

On Dec. 19 Bro. and Sister J. N. Smucker of Bluffton, Ohio, and Sister Schmidt of Newton, Kansas, visited Dhamtari from the neighboring General Conference of Mennonites Mission for two days. Mrs. Schmidt was the former Miriam Penner, daughter of P. A. Penners. She was born at Dhamtari in the very early years of the Mission while the P. A. Penners were still in process of locating and establishing the General Conference Mennonite mission field.

A Man with a Mission

This graphically written article showing the medical needs in India does not cover the work of our own missionary physicians in India, but it does give a keen insight to the possibilities of Christian service. The work here described could undoubtedly be duplicated several fold if doctors were available.

THE ambulance, with a heavily loaded trailer behind it, is stopped in the hot, dusty road from Vellore to Arcot in South India. Underneath, the driver, lying on his back, is working at some unseen part of its machinery.

Most of the passengers are waiting patiently, but one, a tall, thin man with spectacles, is over talking to the teacher of an Indian children's school just off the road.

As he talks, he stoops to examine the children's eyes, smiling, reassuring them, telling the teacher this youngster needs treatment, that one needs glasses and they should be taken care of.

Then an assistant is at his elbow and the tall man, with a few last words of counsel, a final pat on an eight-year-old's shoulder, turns back to the ambulance.

"They are waiting for you in Arcot, Dr. Rambo," the assistant reminds the tall man.

"I know," the doctor replies. In his mind's eye he sees the blind and partly blind who wait at Arcot, like those he has seen at many eye camps, their eyes raw with disease or filmed over with cataract.

"If we could take care of these children now, there would be fewer like those at the eye camps," he says gently. Then both men join the others and the caravan starts on its way again.

Dr. Victor Rambo, head of Schell Eye Hospital at Vellore Christian Medical College, is not just a missionary—he is a man with a mission.

"Christ performed most of His miracles for the blind," Dr. Rambo often reminds his students. And with Christ's help, Dr. Rambo himself has given sight back to thousands of India's blind.

In 1948, the government gave him the gold Kaiser-i-Hind medal for distinguished service to India—service that goes back more than a quarter of a century. Son of American missionaries to India, Dr. Rambo spent more than 25 years at the Christian Hospital in Mungeli, in the Central Provinces, where his work brought the hospital official recognition by the University of Pennsylvania for post-graduate training in ophthalmology. A number of American doctors have received eye training at Mungeli.

Since 1947, Dr. Rambo has been at Vellore—teaching in the medical school, working in the eye hospital, and going out to the villages with his team of trained assistants and evangelists.

His mission is a vital one. According to the John Milton Society for the Blind, there are an estimated 2,000,000 blind in India, and

many of them are in the villages—and too poor, too ignorant, or too fearful to seek help from eye doctors and clinics in the cities.

These are the people who wait under the trees at Arcot, summoned by a "teller-of-good-news" who visited the neighboring villages a week or so before.

They are still waiting, over a hundred of them, when the caravan draws up at sunset. Eagerly they crowd around the assistants, who question them on their illness and pin tags on each patient for the doctor's final diagnosis.

Meanwhile others of the team unload the trailer with practiced skill—operating tables, distilled water, kerosene stoves, all the medical and surgical equipment that will be needed—and move it into the mission bungalow, setting up the "operating room" for tomorrow's work.

They are lucky this time. The operating room is often a factory, a school, or a shed—a roof with half-walls and latticed sides.

But wherever it is the operations are as careful and as skilled as any you will find here in a shining, white-tiled hospital surgery.

At dawn the next morning, instruments are boiling on the kerosene stoves. Dr. Rambo and Dr. Arthur Nathaniel, who has driven in from another hospital, are dressed in surgeon's whites, scrubbed and masked, and—with an earnest prayer—ready to begin.

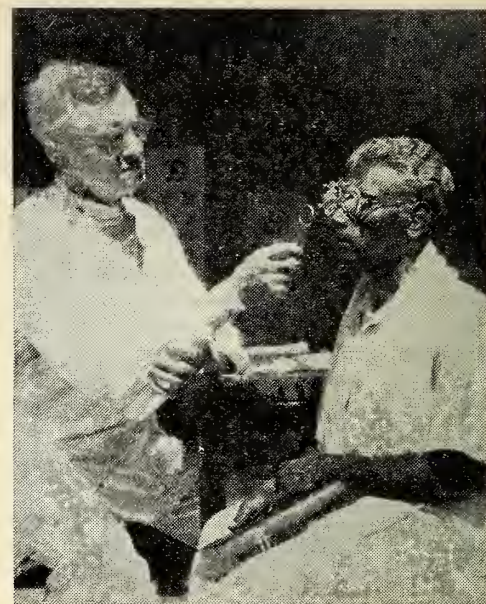
A helper at the door has prepared the cataract patients, the nurse has anesthetized the first three for the operating tables, and the swift, precise work is under way.

Between eight in the morning and one o'clock lunch, the doctors have removed some 60 cataracts. The patients have been led away to the improvised wards on the other side of the mission compound.

At two o'clock they are back at work again, and finally at seven it is finished. But no—there are still two anxious mothers carrying children—a three-year-old and a baby under a year. Too young for local anesthesia, they have been kept until the end.

Now, at eight o'clock, it is really over. More than a hundred cataracts—one of the greatest causes of blindness in India—have been removed. The doctors are making ready to go; the trailer is packed. Dr. Rambo will be back in a week to see the patients again. Meanwhile some of the team stay behind to give them care.

They are resting now on pallets in the wards—the two babies, an old man named Wahruddin who will no longer feel depend-



Dr. Rambo fits eyeglasses on one of his patients. Through Paul Erb, who was his guest in India, the M.Y.F. of Scottdale sent recently 200 New Testaments so that Rambo can give them to his medical students.

ent on his sons if he can see, Munuswamy the childless widower who needs his sight to cultivate his scanty fields ("I have hope now," he says; "I will be ever grateful"), the old gypsy grandmother in sticky rags and wooden bracelets who lives by selling firewood.

When the doctor returns, he will give them glasses from his "gift bag"—old lenses and frames sent from America, sorted and made useful again so that these people will be able to see.

Blindness in India for a woman means she is a burden and an object of pity in the house. For a man or a child it usually means a lifetime of begging—traditional occupation of the blind.

Dr. Rambo, who performs about 3,000 such operations in a year, is not a patient man. "It costs only \$10 for one operation like this. If we had \$350,000 we could give sight to 10,000 people a year—but we need money for equipment and supplies and assistance. Three thousand is not enough—not out of two million."

According to a recent government report, he is right. "There is no branch of medical science in which comparatively cheap and speedy treatment yields such quick, satisfactory, and lasting results," the government experts wrote. "A few days, a few weeks under skilled care and men, women, and children are saved from spending years in darkness, helplessness, and poverty. Whether we study the balance sheet from the angle of true charity to suffering humanity or from that of its economic value to the community, there is no field of work more worth while."

In the gathering darkness at Arcot, Dr. Rambo's patients lie quietly with bandaged eyes. Neighbors from the local church have come to pray with and for them and now the visitors are singing a hymn in the local dialect. The melody and the words are Indian, but the sound is that of the hopeful refrain from Handel's Messiah—"Then shall the eyes of the blind be opened. . . ."—Missions Public Relations.

"By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

By the Way

PART VI

BY J. D. GRABER

THE ruins of Rome left me with two distinct impressions. As I looked at the magnitude of the ancient Colosseum, the graceful balance of the marble columns, the pavements, statuary, triumphal arches, and the grandiose layout of the "eternal city" it became clear that the Romans were a great people. They were skillful engineers and they had the arrogance and pride necessary to produce great physical movements. Is it not usually for pride that nations, or individuals, undertake ambitious building programs? "Behold Babylon which I have built," was the normal reaction of a man expressing his pride and self-confidence in a colossal building program. Is it not something of this same spirit that prompts an individual to build a house larger than he needs?

It is not surprising that Mussolini tried to recapture the glories of ancient Rome. He had come under the spell of the greatness of an empire that had at its height encompassed almost the entire known world. It was Mussolini, they say, who polished up the old ruins to give to them as much glamor as possible. Even ruins can be in good or in bad repair, and one is impressed that the ruins in the heart of Rome have been recently an object of care and attention.

Mussolini also prepared, on the walls of one of the ancient buildings near the Forum, a series of maps in stone of the "Decline of the Roman Empire." In the century preceding the birth of Christ the empire is shown as extending from the Persian Gulf to the British Isles. After a few centuries it was smaller, and, as several succeeding maps

show, the empire continued to shrink until now Rome connotes nothing more than the name of a city in Italy. Mussolini tried to inspire his people to make the sacrifices necessary to regain these ancient glories. One can understand Mussolini better after he stands among the ancient ruins and ponders this series of maps showing the "Fall of Rome."

The other impression that fastened itself upon me was that this is the empire that crucified Jesus. This is the Rome, that great world power, with which Paul and the early Christians refused to compromise. It was about this Caesar that Jesus said, "Render therefore unto Caesar the things that be Caesar's and unto God the things which be God's."

I stood in the shadows of the massive arches and the gigantic curves of the Colosseum. I could almost hear the thunder of the chariot wheels as they raced around the "curriculum." I could hear again the roar of hungry lions in their dungeons beneath the arena floor, but above all I could see the astonishing faith of the Christian martyrs as they refused to be overawed or cowed by the might of an invincible world power. Certainly the Rome of their day looked permanent. Rome would stand forever, the proud citizen, wrapped in the toga of his self-righteousness and pride, was sure. But these children of the Most High "looked for a city that hath foundations." This great Rome that the Caesars had built would someday lie in ruins. It took faith to believe that then.

It was a representative of this Rome that

John the Baptist rebuked. The power descended and John lost his head. It was to another Roman governor that Jesus answered nothing when He was falsely and unjustly accused. It was the power of this Rome that lay behind Pilate's threat when he said, "Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?" And it was to a representative of this empire that Jesus answered, "Thou couldest have no power at all against me except it were given thee from above."

Yes, in the shadow of this all-powerful state the Christian Church was born. Never did the servants of Jesus seek to compromise with the prestige and authority of this state. Always they defied its cruel and final verdicts, and they usually died for this faith. Let this be an inspiration for us in our times. In contrast to this spirit of our early Christian forefathers how weak-kneed and dull of vision is the common phrase of our day, "After all we can't resist the government"—as if in the mighty secular state lies the final word of authority. Someday the states of our own day, now drunk with power and swelled with pride, will also lie in ruins. I doubt whether their ruins will be as impressive as are those of ancient Rome. Will the tourists of that day, if Jesus tarry, be able to say as we now speak of the martyrs of the first few centuries, "There were believers in THAT day who refused to be overawed and cowed by this seemingly invincible power. They saw beyond the hollow glory of the present and 'looked for a city that hath eternal foundations'?" Truly our citizenship is in heaven.

BIBLES IN KOREA

According to a recent news release by the American Bible Society, the Bible House in Seoul has been completely destroyed during the severe battle at the center of Seoul. All contents of the Bible House were also destroyed. Young Bin Im, secretary of the Korean Bible Society, has suffered all kinds of mental and physical tortures during the last three months because he struggled to keep the Bible House in safety. The only copy of the complete manuscript of the Korean Bible which had been revised in the new system of spelling (Hankul) fortunately escaped destruction. The secretary had taken it from the Bible House earlier in the month. He anticipates a large demand for Scriptures when the divided Korea is united. He is depending on the American Bible Society in New York and the British and Foreign Bible Society in London for the production of the books. He hopes to take the Korean Bible to Tokyo where printing plants are in operation to set the type and complete a printing of the Scriptures. Copies would then be sent to London and New York for further editions.

The American Bible Society has already shipped 50,000 copies of the four Gospels and Acts in one volume to the Far East since August. These have all been in the Korean language.



Shown here is a group of men from the La Junta congregation and a service unit of four young men—Paul Yoder, Nappanee, Ind.; Robert Kauffman, Middlebury, Ind.; Donald Esch, West Liberty, Ohio; and Willard King, West Liberty, Ohio—erecting the home of Bro. Marcus Bishop of the Pueblo Mission. The Men's Fellowship of La Junta is sponsoring the raising of funds. The labor is being supplied by members of the Denver, Colorado Springs, Pueblo, Cheraw, and La Junta churches. Bro. Bishop, his wife, and three children are now living in an upstairs three-room apartment. Having liquidated all his assets, Bro. Bishop purchased the above site on which his home is now being built. \$4000 is still needed to finish building and paying for the home. You may send contributions to Jay Showalter, R. 1. La Junta, Colo.



An immigrant woman in Volendam colony preparing a meal with an outdoor fireplace and oven.

A Visit to the Paraguay Colonies

By C. P. LOHRENTZ

AS ONE becomes familiar with the colony people by working with them, by meeting those who live in Asuncion, and those who come to the city on business or just pass through, after listening to their problems and their philosophies, one begins to draw a mental picture what their colony and home life must be. One concludes that their method of living is very simple, that their tables are poorly spread, and that their world goes little beyond their colony lines.

After having worked for these people for six months my wife and I had the opportunity to visit all the Mennonite colonies. We traveled with William Snyder and Ray Schlichting, who were here from Akron during the month of April. From Asuncion to Colony Volendam is merely an overnight ride on the Paraguay River. One leaves the port at six in the evening and by ten o'clock the next morning you dock at Porto Mbopiqua. If previous arrangements have been made, the M.C.C. truck will be waiting at the port and take you for an hour and a half ride through beautiful pasture lands to the colony proper. One is impressed how near the colony is to Asuncion. One sees the possibility of marketing the products which the newly settled refugees will produce in the years to come. The travel up the river by boat may be slow but Colony Volendam is not so far removed from Asuncion that road connections are impossible. The well-fed cattle, the large hardwood trees, and the vast stretches of grassland give one a feeling that there is hope for these energetic and willing people. Just to live with the colonists a few days and to discuss with them their problems and concerns opens up a completely new line of thought. They are greatly concerned about their future cash income. What shall they plant, what will give the best cash income, will it be possible to keep their European standards in education, and how can they best work together to raise their economic level? Since there are only about forty-two acres of land per

family their farming will have to be very intensified. Will that be possible?

Few motored vehicles have troubled the road from Colony Volendam to Colony Friesland. Since the weather was dry we chose to try it with the new M.C.C. International. Without a spade it would have been impossible, but with repeated spading where the ruts were deepest we came through all right. The numerous orange, grapefruit, and other orchards told us that Friesland was an older colony. But the shabby huts and the run-down farm yards made one wonder why not more progress had been made in its twelve years of existence. Did these people lack vision and enthusiasm, had the severe heat gotten the better of them, had the M.C.C. done their duty by them, or is it impossible to rise too far above the level of the native standard? When we got to Central, their colony center, and saw their co-operative, their small hospital, their Central Schulle and grade school, and the many children playing on the school yard, one realized that there could be a future for these people also.

A visit to the Hutterite Colony, which is only twelve kilometers from Friesland, gave us a glimpse of another world. This brotherhood has excelled our Mennonite colonies in some ways. They have developed quite a woodworking industry, a brickmaking concern, and a cannery. However, in the course of conversation one finds out that practically everything they have is a gift, and that the colony is far from being self-supporting.

Since we could not take a chance on getting caught in a rain and miss our boat we left for Porto Rosario on an afternoon before the boat was due. At Rosario we slept under the open sky around a small camp fire. Evenings are beautiful in Paraguay. This particular night was cool, but with the aid of the fire and some blankets we managed to sleep till some Paraguayans came to boil their mate on our fire at four a.m. In the morning we prepared our coffee on the open fire, shaved at the river, and patiently waited for the boat which arrived at eleven o'clock.

The boat ride up the Paraguay River is a

leisurely trip. One can bake in the sun or find a shaded spot on deck and read. The following day at sundown we docked at Porto Casado. The autovia ride to Kilometer 145 is breath-taking. One expects the old Ford to jump the narrow-gauge track any time. The M.C.C. truck picked us up at Kilometer 145 and in four more hours we were in Filadelfia. The ride on the back of the truck gives one enough bending over exercises to last for a long time. At first we ducked for every branch that swept over the truck and then came up to see more of the moonlit landscape. But finally one pinned his nose to the floor and hoped the branches would not take the clothes off one's back. We were in our assigned beds by two o'clock and woke up just in time to attend the Easter services in Filadelfia. The nicely whitewashed church soon put one in a worshipful spirit. The beautiful wholehearted congregational singing and the choir rang in our ears for a long time.

Filadelfia is a small industrial center in the midst of the Gran Chaco. The many teams and wagons that came to town on Tuesday, after the two Easter holidays, denoted that there was life there. Almost all industry of our colonies is carried on there. Need has forced our colonists to become co-operative minded. Private enterprise has difficulty in getting anywhere. The Fernheim Co-operative operates a large general store, a cotton gin, an oil press, sawmill, machine shop, and a palasanta extracting plant. Their cheese factory was not functioning now due to the lack of milk. One heard the same complaint in the Chaco that one often hears at home, "Everyone wants to move to town." But then no other dorf offers its inhabitants electric lights, a store, a Central Schule, and a hospital.

The common means of transportation is still the horse and wagon. The number of trucks are steadily increasing but the rough and rugged roads and the expensive fuel make auto travel still impractical. We traveled by jeep and not once resorted to the horse. After having seen most of the dorfs in Fernheim one sees again the difference between old and new colonists when one goes to Neuland Colony, the new colony still further inland which was started by the refugees. The Chaco settler does not have to clear the huge forests that the Volendam settlers contend with. He also has a very cheap source of labor in the native Indian, which the colonies on the east side of the river do not have. However, these people struggle with grasshoppers, ants, drought, and above all the extreme isolation from the rest of the civilized world.

Much has been done to change the Chaco into a livable place. This last year has been a very difficult one for the old colonists as well as for the new settlers. For ten months

they had no rain and planting was late. When finally they got a stand the grasshoppers appeared and cleared nearly everything to the ground. The new refugees were a tremendous drain on the old-timers. In giving them the hand of brotherly assistance the old settlers shared and gave until it hurt. Proportionately they probably did as much, or more, in the resettlement program than the North American Mennonites. Their giving has received little publicity and it is often felt that we from the North have settled the new refugees with our generous giving. Without the aid of the old colonists our financial outlay would have been much larger. One sees poverty among the old-timers as well as among the refugees. A Brazilian Mennonite who has visited in Paraguay repeatedly said that two years ago before the coming of the new settlers, he had judged the economic status of the Fernheimers as follows: twenty-five per cent of them lived in favorable con-

ditions. They had such home comforts as chairs with backs on them, furniture and the other equipment to make a home homey, and enough to eat well. Another twenty-five per cent had the necessities of life with few comforts, and that the remaining fifty per cent of the people definitely did not have enough to make life enjoyable. The great distance from the markets, the complete isolation from the outside world, and the adverse climatic conditions cause one to wonder when all will ever be able to live on a satisfactory standard. It will surely always be difficult. One thing is certain, this type of life develops in the people a ruggedness, an individuality, and a fierce loyalty to their colony that only a pioneering life can develop. One is mellowed as one shares the conviction of many colonists that the Lord has had a hand in bringing them to the Chaco. The Lord must certainly have a plan and there must be a future for these people.—Via M.C.C.

now, he could pay more attention to his clothes and to what is going on around the country. He could have more time for recreation and social life.

Of course he could.

But he can't forget—at least most of the time—that the price of a new suit would buy 3,200 Gospels. That while an American spends one day in business, 5,000 Indians, Chinese, or Africans go into eternity without Christ.

So when a missionary comes to your church . . . remember that he is likely to be different. If he stumbles for a word now and then, he may have been speaking in a foreign tongue almost exclusively for seven years and is possibly very fluent in it. If he isn't the orator you want, he may not have had a chance to speak English from a pulpit for a while. He may be eloquent on the street of an Indian bazaar or an African market.

If he doesn't seem to warm up as quickly as you want, or if he seems less approachable than the youth evangelist or the college professor you heard last week, remember he's been under a radically different social system since before you started at high school, college, or business. Maybe he just forgot to bone up on Emily Post.

Sure, the missionary is unbalanced.

But by whose scales? Yours OR God's?

—Dr. T. Norton Sterrett.

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Are Missionaries Unbalanced?

ARE MISSIONARIES UNBALANCED?
Of course they are! I'm one of them. I ought to know. A missionary probably began as an ordinary person. He dressed like other people, and liked to play tennis and listen to good music.

But even before leaving for the field he became "different." Admired by some and pitied by others, he was known as one who was leaving parents, prospects, and home for—a vision. Well, at least that sounded visionary.

Now that he's come home again he's even more different. To him some things—seemingly big things—just don't seem important. Even the World Series or the Davis Cup matches don't stir him much. And apparently he doesn't see things as other people do. The chance of a lifetime—to meet Toscanini personally—seems to leave him cold. It makes you want to ask where he has been.

Well, where has he been? Where the conflict with evil is open and intense. Where there is a fight, not a fashion. Where clothes don't matter, for there's little time to see to them. Where people are dying for help he might give, most of them not even knowing he has the help. Where the sun means 120 in the shade, and he can't spend his time in the shade!

Not only space but time too seems to have passed him by . . . You wonder how long he's been away.

How long has he been away? Long enough for thirty million people to go into eternity without Christ, with no chance to hear the Gospel. And some of them went right before his eyes. When that flimsy river boat turned over. When that epidemic of cholera struck. When that Hindu-Moslem riot broke out.

How long has he been gone? Long enough to have two sieges of amoebic dysentery; to nurse his wife through repeated attacks of malaria; to get the news of his mother's death before he knew she was sick.

How long? Long enough to see a few outcaste men and women turn to Christ. To see them drink in the Bible teaching he gave them. Long enough to struggle and suffer with them through the persecution that developed from non-Christian relatives. To see them grow into a stable band of believers, conducting their own worship, and develop into an indigenous church that is telling on the community.

Yes, he's been away a long time.

So he's different. But unnecessarily so it seems. At least, since he's in this country

Thought After One Year

BY RALPH BUCKWALTER

*God, I've lived an easy life,
Never having tasted the cup of bitterness,
Heartbeat of weary men
Who toil in endless sorrow.*

*I've been spared from hunger,
Not knowing the agony of ragged children
Who search in old garbage
For food that cannot satisfy.*

*My life's been shadowed by Christian love,
Not feeling the lonely despair
That haunts the minds of men
Who walk alone.*

*I've never really suffered, God,
For the things that I believe,
But other youth have given life
For lesser loyalties.*

*God, give suffering love,
That lives with lonely men
And knows the pain of hunger,
The misery of weary hopelessness.*

*God, bestow redemptive love
That stoops to lift the slave,
And shouldering his burden
Leads on to the cross.*

*God, grant sacrificial love,
The love of Christ,
That in losing self
Releases Light and Life and Hope.*

Tokyo, Japan

WITH AN EYE TO THE KING'S BUSINESS TOO

The Anderson Furnace Company of West Allis, Wisconsin, have a unique and most commendable policy in the conduct of their business. This came to light through a recent gift to the American Bible Society credited to Mr. and Mrs. Victor Klenz of Milwaukee.

The letter from the Furnace Company to the Society's Chicago office read in part as follows: "We as a business concern have the policy that, in the case of all old scrapped furnaces and other metal that is sold, we ask our customer for whom we install heat, to which church or charity he wishes the proceeds sent. We have installed a furnace this week for Mr. and Mrs. Victor Klenz, 1933 N. 29th Street, Milwaukee, Wis., and they have designated the American Bible Society as their choice. Will you please be so kind as to acknowledge the gift we are enclosing, in a letter to them?"

"We have sent quite a few checks around the countryside and are happy to send this to you. Our customer donated the scrap; and we, the truck and men to handle the sale. We do not refund this money to our customer, and insist that it be used to spread good."—American Bible Society.

Missions Editorial

Undying Love

Winston Churchill has said that "Europe's old hatreds burn on with undying flames. Skeletons with gleaming eyes and poisoned javelins gleam at each other across the rubble heaps of what was once the august Roman Empire and later a Christian civilization."

The nations of the world have long ago realized that wars accomplish nothing and that peace treaties and pacts between nations become mere scraps of paper and vanish like burning celluloid when a nation decides to wage a war of aggression. The League of Nations, the Hague Tribunal, and the World Court have been tried, and found wanting. Now the United Nations council, however sincere its attempts, is futilely trying to maintain peace.

It was Isaiah who boldly said that there is no peace for the wicked, but that there is abundant peace to all who will turn to God. He told his people about the Prince of Peace, of whose peace "there shall be no end" (Isa. 9:7).

Until Europe, Asia, and America become units of peaceful men and women who live and fellowship with each other, wickedness will prevail. It is therefore up to the Christians to initiate these peaceful units, to obliterate the blazing embers of unrighteousness. In the days of the Herods, when the world was governed by hate and selfishness, the Christians were outstanding examples of right relations with others, so much so that even the heathen exclaimed, "Behold, how these Christians love one another."

America may enter a full-fledged war which will involve many Christians. There will be a testing, perhaps unpleasant to experience. We need to now pull on our sandals of peace and trot out to the world and to our neighbors the message of salvation. We dare not follow popular Christendom. Ours is a Gospel of certainty, unchangeableness, and for the ages. Let Churchill talk about undying flames. We should talk about undying love.—F. B.

We have too many men of science, too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount . . . The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living.—General Omar N. Bradley.

MISSIONS SECTION

Roanoke Relief and Mission Project

WHEN the need for relief became urgent the Roanoke Mennonite Church appointed a relief committee. The committee sponsored a drive for funds in the fall of the year. For several years livestock and cash were received. With the help of the members the meat and lard was processed at our nearest cannery and sent to M.C.C. and some cash was sent direct to M.C.C. to purchase as they saw fit. The program has been well received by the church. The members seem to look forward to this drive each year.

Since the need for relief has diminished somewhat and the Mission Boards were appealing for funds, in 1949 and 1950 the church board asked the relief committee to share the money with the Mennonite Board of Missions and Charities. It was then decided to give 50 per cent of the money to relief and 50 per cent to missions. At the climax of the program last year, Peter Dyck was invited for a morning and evening service. He related conditions in Germany and Paraguay and other parts of the world. At the close of the evening service an offering was taken which amounted to four hundred dollars.

Total amount of cash received last year was \$2,681. Eight hundred and twenty dollars was used in purchasing bedding and clothing, such as 30 dozen sheets and sheet blankets, 10 dozen towels, 20 dozen washcloths, 21 dozen socks, 12 bolts of print or dress material, and \$40 for yarn. 4845 pounds of lard was purchased for \$518.18. All of these gifts were sent to the M.C.C. and the remaining cash was sent to the Mennonite Board of Missions and Charities.

At our business meeting one year ago it was decided to have a Mission Committee. The two committees worked together this year. The program for this year is now drawing to a close. Brother Harold S. Bender of Goshen was invited for the morning and evening services on October 27, which was the beginning of this year's drive, to present the need for relief and missions. As he had just returned from Europe, he was very well qualified to present some of the world conditions in a very challenging manner. Brother Sanford Yoder of Goshen was with us on Missionary Day to close the drive.

The committee meets each year to make plans for the drive, usually formulating a letter which is mailed to each family in the church, giving them information on that year's program. The last three years, corn, oats, soybeans, livestock, and cash have been received. A temporary crib was set up, later announcing the date the corn would be received. One thousand three hundred bushels of corn was received last year. The committees consist of five members each, three adults and two M.Y.F. members. At the present time we cannot state the exact amount of cash received as it is still coming in. It looks as though we will have another very successful year. People again have been very generous in their giving. It has been an interesting work since several members of our congregation have served on the relief field.—John Kennell, in "The Missionary Guide."

Foreign Missionary Addresses

DIRECTORY OF INDIA MISSIONARIES

Missionaries in Madhya Pradesh, India (29)

Bauer, Royal H. and Evelyn, Drug, M.P., India
Beare, G. H. and Ida, Balodgahan, via Dhamtari, M.P., India
Dietzel, Arnold and Wilmetta, Shantipur, via Dhamtari, M.P., India
Erb, Elizabeth, Sihawa, via Dhamtari, M.P., India
Friesen, John A. and Genevieve, Dondi, via Rajnandgaon, M.P., India
Good, Mary M., Balodgahan, via Dhamtari, M.P., India
Graber, Lena, Dhamtari, M.P., India
Groff, Weyburn and Thelma, Sihawa, via Dhamtari, M.P. India (Ghatula)
Hostetler, Wilbur and Velma, Dhamtari, M.P., India
Hummel, Goldie, Sihawa, via Dhamtari, M.P., India
King S. M. and Nellie, Dhamtari, M.P., India
Miller, S. Paul and Vesta, Jamgaon, via Drug, M.P., India (Sankra)
Moyer, Marie, Sihawa, via Dhamtari, M.P., India
Naiziger, Florence, Dhamtari, M.P., India
Penner, Elizabeth, Jamgaon, via Drug, M.P., India (Sankra)
Sell, Blanche, Sihawa, via Dhamtari, M.P., India
Weaver, Edwin I. and Irene, Dhamtari, M.P., India
Yoder, J. G. and Fyrne, Dhamtari, M.P., India
Yoder, Rhea, Woodstock School, Landour-Mussoorie, U.P., India

Missionaries on Furlough from Madhya Pradesh, India (4)

Rohrer, Anna Lois, R. 2, Wadsworth, Ohio
Smucker, R. R., R. 5, Goshen, Indiana
Troyer, Dana and Verna, 1645 North Wells, Chicago, Ill.

Missionaries from Madhya Pradesh on Retirement (7)

Brunk, A. C., 1223 N. Weber St., Colorado Springs, Colorado
Esch, Mina B., c-o Mennonite Hospital, La Junta, Colorado
Friesen, P. A. and Florence, Greensburg, Kansas
J. N. Kaufman, 110 Florence Avenue, East Peoria 8, Illinois
Lapp, G. J. and Fannie, 1803 South Main, Goshen, Indiana

Missionaries in Bihar, India (8)

Beachy, John E. and Miriam, Tori, E.I.R., Chandwa P.O., Bihar, India
Becker, Henry D. and Gladys, Latehar, E.I.R., Palamau, Bihar, India
Kniss, Paul G. and Esther, Latehar, E.I.R., Palamau, Bihar, India
Voigt, Milton C. and Esther, Tori, E.I.R., Chandwa P.O., Bihar, India

Missionaries on Furlough from Bihar (2)

Hostetler, S. J. and Ida, R. 5, Goshen, Indiana
Missionaries Under Appointment to Bihar (2)
Shirk, S. Allen and Elsie, Smoketown, Pennsylvania

DIRECTORY OF PUERTO RICO MISSIONARIES

Missionaries in Puerto Rico (17)

Hershey, Lester T. and Alta, Box 1018, Aibonito, Puerto Rico
Lauver, Paul and Lois, La Plata, Puerto Rico
Litwiller, Beulah, Box 1018, Aibonito, Puerto Rico
Massanari, Anna Kay, Box 1018, Aibonito, Puerto Rico
Nachtigall, Wilbur and Grace, Palo Hincado, Barranquitas, Puerto Rico
Reimer, Linda, La Plata, Puerto Rico
Springer, Elmer and Clara, Box 1018, Aibonito, Puerto Rico
Shantz, Marjorie, La Plata, Puerto Rico
Troyer, George D. and Kathryn, Box 1018, Aibonito, Puerto Rico
Troyer, Nortell and Elda, Box 1018, Aibonito, Puerto Rico
Yoder, Marie A., Box 1018, Aibonito, Puerto Rico

DIRECTORY OF CHINA MISSIONARIES

Missionaries in China (6)

Bean, Ruth M., c-o L. N. McCoy, 22 Hennesy, Hong Kong
Blosser, Eugene and Luella, c-o L. N. McCoy, 22 Hennesy, Hong Kong
McCammon, Don and Dorothy, c-o L. N. McCoy, 22 Hennesy, Hong Kong
Weaver, Christine, c-o L. N. McCoy, 22 Hennesy, Hong Kong

DIRECTORY OF JAPAN MISSIONARIES

Missionaries in Japan (4)

Beck, Carl and Esther, 7 Kasugade-Cho Naka 6 Chome Knochana-Ku Osaka, Japan
Buckwalter, Ralph and Genevieve, 7 Shiba Koen No. 12 Minato-ku, Tokyo, Japan

DIRECTORY OF ARGENTINA MISSIONARIES

Missionaries in Central Argentina (18)

Brunk, Lawrence and Dorothy, Alfonso, XIII-1195, Bragado, FCNDFS, Argentina
Byler, B. Frank and Anna, Alfonso XIII-1195, Bragado, FCNDFS, Argentina
Hallman, William E. and Beatrice, Trenque Lauquen, FCNDFS, Alsina 80, Argentina
Koppenhaver, J. H. and Ruth, Pte. Peron 138, Carlos Casares, FCNDFS, Argentina
Litwiller, Nelson and Ada, Mercedes 149, Buenos Aires, Argentina
Miller, Daniel W. and Eunice, Sarmiento Esq Alem America, FCNDFS, Argentina
Rutt, J. L. and Mary, Casilla 20, Cosquin, FCCNA, Argentina

Sieber, Floyd and Alyce, Bragado, FCNDFS, Argentina

Swartzenruber, Amos and Edna, Rivarola 280, Pe-huajo, FCNDFS, Argentina

Missionaries on Furlough from Central Argentina (6)

Hershey, T. K. and Mae, R. 1, Elverson, Pennsylvania

Good, Edna, R. 3, Waterloo, Ontario

Snyder, Doris, Goshen College, Goshen, Indiana

Weber, L. S. and Edna, Scottsdale, Pennsylvania

Missionaries from Central Argentina on Retirement (2)

Lantz, D. P. and Lillie, 2201 W. Bijow St., Colorado Springs, Colorado

Missionaries in the Chaco, Argentina (6)

Buckwalter, Albert and Lois, Mercedes 149, Buenos Aires

Cressman, Mabel, Casilla 53, Pcia. R. Saenz, Pena, Chaco, Argentina

Cressman, Una, Casilla 53, Pcia. R. Saenz, Pena, Chaco, Argentina

Miller, Samuel E. and Ella May, Casilla 53, Pcia. R. Saenz, Pena, Chaco, Argentina

Missionaries on Furlough from the Chaco (2)

Shank, J. W. and Selena, c-o Amos Nissley, Landisville, Pennsylvania

DIRECTORY OF BELGIUM MISSIONARIES

Missionaries in Belgium (2)

Shank, David and Wilma, 64 Rue des Artistes Brussels 2, Belgium

DIRECTORY OF AFRICA MISSIONARIES

Missionaries in Ethiopia

Byer, Mary, Box 5, Dire Dawa, Ethiopia

Byler, Allen J., Box 5, Dire Dawa, Ethiopia

Eshleman, D. Rohrer and Ellen, Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia

Keener, Clayton L. and Martha G., Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia

Sensenig, Daniel S. and Blanche, Box 5, Dire Dawa, Ethiopia

Wenger, Chester and Sara Jane, Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia

Schlabach, Walter E. and May, Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia

Missionaries in Tanganyika

Addresses: Musoma, Tanganyika, East Africa

Eby, Vivian N.

Leatherman, John E. and Catharine G.

Shenk, J. Clyde and Alta B.

Smoker, George R. and Dorothy

Stauffer, Elam W. and Grace

Wenger, Miriam

Wenger, Rhoda E.

Yoder, Phebe

Addresses: Tarime, Tanganyika, East Africa

Eshleman, Merle W. and Sara

Harnish, Mary W.

Hurst, Simeon and Edna

Landis, Elva

Mack, Noah K. and Muriel

Shank, James M. and Ruth H.

Special Workers: Musoma, Tanganyika, East Africa

Bookkeeper: Smoker, Naomi

Missionary Children's Teacher: Freed, Esther

Builders: Horst, Reuben S. and Ida; Troyer, Samuel J.

Missionaries from Tanganyika on Furlough

Hershberger, Elma, Denbigh, Va.

Ferster, Clinton and Maybell, Richfield, Pa.

Hurst, Levi M. and Mary, c-o David Hurst, Goshen College, Goshen Ind.

Hess, Mahlon M. and Mabel (en route home)

Showalter, Edith (en route home)

Missionaries in Honduras, Central America

Miller, George T. and Grace, Air mail only: Trujillo, Honduras, C.A. Regular or boat mail: Trujillo, via La Ceiba, Honduras, C.A.

Missionary Under Appointment to Honduras

Taylor, Dora, Malvern, Pa.

We were again happy to send quite a number of Christmas bundles to the needy in South America. The sewing circles are busy sewing for relief.

In October revival meetings were conducted by Bro. David P. Beachy, Elma, N.Y. Seven young souls accepted Christ and were baptized. Victorious Christian living was stressed throughout these meetings.

A missionary program was given by the juniors when their mission savings and quarter returns were brought in.

On Nov. 21 Bro. and Sister Clarence Brubacher, Virgil, and Dorothy, left for Monettville, where they will assist Bro. and Sister Hunsberger in the work of the church. They have purchased a farm there. May God abundantly bless them in their new place of service.

Bro. Allen Gingrich is attending Hesston College. Several of our young people are planning to attend the Ontario Mennonite Bible School the beginning of the year.

The Ontario Ministerial Bible Conference was held at our church Oct. 31 to Nov. 2, with Bro. Paul Erb and Bro. J. C. Wenger as guest speakers. These meetings were very interesting and challenging.

As we take a bird's-eye view of the year's work of the church we are again grateful that we belong to a church that provides a balanced program.

Dec. 17, 1950.

Alice Horst.

LAYTONSVILLE, MARYLAND

(Goshen Mennonite Mission)

The members of the Goshen Mennonite Mission greet you in the name of our Lord and Saviour, Jesus Christ.

"Hitherto hath the Lord helped us." In April, 1949, a small band of Christians gathered in the Laytonsville, Md., town hall for Sunday school. This was the beginning of the present work. One year later, on our first anniversary, we partook of our first communion in that place, with baptismal services and the first wedding. In the summer our first summer Bible school was held, with an attendance of thirty-four, including teachers.

At the spring meeting in 1950 we were accepted by the Lancaster County Mission Board as members, with a membership of thirty. Since that time the Sunday school has grown until the average attendance is about seventy-five, with a record attendance of 102.

Attendance at summer Bible school reached an average of eighty-seven. The Lord provided a bus for us in time to bring children in for Bible school. Bible school was followed by revival meetings a few weeks later, held by John S. Hess.

In the summer steps were taken toward getting a church house to worship in, as the hall was very large and cold. An unused Methodist Church was located about one and one-half miles from Laytonsville. This was rented by the mission board for ten years. The building needed a lot of repairs before it could be used. Again we called on the Lord for help and folks came in and gave of their time and money to help install electricity and a heating plant. We praise the Lord for all who helped in that work and the cleaning of the church, which was quite a large job as

CHURCH CORRESPONDENCE

TORONTO, ONTARIO

(Mennonite Gospel Mission)

Dear Readers: "The hand of the Lord was with them: and a great number believed, and turned unto the Lord" (Acts 11:21).

On Nov. 6 Bro. C. J. Ramer from Duchess, Alta., began a series of revival meetings. Prayer had been made with a deep desire for a revival. Each evening good crowds came out, but no decisions were evidenced until Sunday night, the closing night of the series. After listening to a heart-searching message on the second coming of Christ, sixteen souls responded, some confessing Christ for the first time, others giving their lives in a new surrender to their Lord. Quite a number of these were from the church at Markham. We praise Him for this working of His Spirit and for answered prayer. We trust that with purpose of heart these souls will cleave unto the Lord and be the means of winning others to Him.

The new church at O'Connor Drive is nearing completion. We trust that in the very near future parents and children will gather to worship God and learn of His love for them. Prayer that God's will may be done concerning workers is still needed. This is a field of untold opportunities and we claim your unceasing prayers in behalf of the souls who need Christ in this district.

The attendance at Warden Sunday School is increasing, fifty-three being the highest. We regret that none of the parents of these children avail themselves of these Gospel privileges. However, we know that a child can be a very effective witness to his parents. Quite a number of homes welcome the personal worker with a desire to know the Word. We praise the Lord for this and are confident fruit will result.

As we endeavor, day by day, to rescue souls from the bondage of Satan, we are extremely aware of the truth of Jesus' statement, "with man it is impossible, but with God all things are possible." Yes, our God is able to deliver, and He only. Thanks be unto Him.

Dec. 14, 1950.

Viola S. Good.

ELMIRA, ONTARIO

Dear HERALD Readers: Greetings from the Elmira congregation. It is with gratitude and praise to our God that we write a few things about the church's program in the past year.

At the beginning of the year we had singing practice Sunday afternoons, once a month, at the church. This was to acquaint ourselves with the hymns in the new church hymnal. This proved to be a great help and was enjoyed by many.

We had an interesting Doctrinal Bible Conference in the spring of the year, conducted by the brethren Reuben Dettwiler, John Hess, Moses Roth, John Garber, Amos Brubacher, O. D. Snider, and Roy Koch.

The Eastern Mennonite College Chorus, of thirty voices, presented a program April 13.

During the year a goodly number from other churches expressed their desire to unite in fellowship with us and have become members of our congregation. One joined by baptism. A few requested their church letters to continue in the work of the Lord at other places.

Bro. Ralph Palmer, tract evangelist, gave us an inspirational talk about his work. May the Lord bless him, that many souls may become children of God by his faithfulness.

Bro. M. T. Brackbill gave us a few astronomy lectures. This was something new to most of us. It brought to us a greater appreciation of our God.

the building hadn't been used for twelve years.

The church was built in 1870, of brick construction, on a beautiful site, and was the third building on these grounds. The first building was made of logs and built in 1790. The present building, including the balcony, seats about two hundred people. The balcony had an outside entrance for the colored slaves. (The slaves, however, were allowed to come down and partake of communion after the white folks.) We were allowed to make an inside entrance to the balcony.

The high point in the work was reached on Dec. 10, when we had an all-day meeting and rededication of the church. Sunday school was followed by a sermon by Bro. Henry Garber, on "Lengthening the Cords and Strengthening the Stakes." In the afternoon session a history of the Goshen Church was given by Ella Plummer, a former member of the church. High lights of the work were given by Menno Sell. The rededication sermon was preached by Bro. Richard Daner, Hanover, Pa. Our home bishop, Bro. Noah Risser, officiated in the rededication. We were glad for the presence of a number of folks from the community, as well as members of our other churches here.

Dec. 24, the Lord willing, votes will be taken for a minister for the work here, to help Bro. Amos Myer who has been with us faithfully every two weeks to bring a message. The ordination will be held the following Sunday, Dec. 31.

Pray for the work at this place. Pray that others may see Jesus in us and want Him too. We would win many souls for the Kingdom.

John H. Peachey.

VERSAILLES, MISSOURI

(Mt. Zion Congregation)

Dear Readers of the GOSPEL HERALD: Again we are nearing the time when we celebrate the birth of our Saviour. During the past few months we have enjoyed the presence of a few visitors in our worship. On Oct. 8 Bro. and Sister Harry Buckwalter, of Palmyra, Mo., were with us. Bro. Buckwalter brought the morning message. Bro. and Sister J. R. Shank were with us for our regular communion service on Oct. 22.

Nov. 16-26 we had a real spiritual feast as Bro. Linden Wenger, of Bergton, Va., was with us in a series of meetings. Because of failure to make train connections he was not with us the first night. But because such a possibility was anticipated a program for the purpose of getting ourselves ready for the work ahead had been arranged by Bro. Leroy Gingerich, one of our ministers. Bro. Shank was with us also and gave a short sermon. Bro. Wenger conducted studies in I John each night before the evangelistic sermon. Several made known their desire to live closer to the Lord. A short prayer service was held each evening before the meeting. Bro. Wenger's father, Bro. Oscar Wenger, accompanied him. We were glad for his presence with us.

On Dec. 13 Bro. and Sister S. Allen Shirk, missionary appointees to Bihar, India, were with us. We enjoyed the service with them. We praise the Lord for this contact, which helps us to pray more intelligently.

Dec. 21, 1950. Mary J. Holsopple.

CHANDWA, INDIA

We seemed to be going around in circles as to when to have the Workers' Normal meetings and whom to have for speakers.

Our first plan was to have Bro. and Sister J. R. Duerksens come from the M.P. to be our speakers. He could not come; but she, who is experienced in flannelgraph work, was available if we would have the meeting before September 15. We told her we would try to use her if we could find another speaker to conduct the evangelistic meetings in the evening. We contacted the Brethren in Christ group, but in the delay of writing it was soon too late for Sister Duerksen.

Eventually it was decided that meetings could not be held especially since Bro. Vogt's help was indefinite because of a necessary trip to Delhi and Patna concerning the John E. Beachy's residence permit, which had not been extended due to an error. Since the Brethren in Christ missionaries had been invited, God kept us from canceling the meetings. We soon had word from the Brethren in Christ that Bro. and Sister Allen Buckwalter (Allen is a nephew of Bro. Earl Buckwalter of Hesston) could come. We praised God and set the date for September 29 through October 30.

The morning for the meetings had arrived and everyone was present except the guest speakers who were expected on the early morning train. We had faith that God would bring them but never guessed the wonderful way He was working to bring them to us on time.

When the Buckwalters left their home they did not know where we lived; they knew there were about five transfers to make on the train trip. At one station they got off their train quickly as it was to stop only three minutes. As they were walking to the place where the ferry boat generally runs, someone called, "Go back on the train. The ferry is not working. Go back on the train. There is no place to stay here." They inquired more and found the claim was true and that their train was being held up by a freight train. They hurriedly bought tickets and got back on their same train, before the twenty-minute delay had expired. How we did thank God for His wonderful way of working! If God had not undertaken to use the freight to stop the passenger train, they could not have arrived in time for the first day of meetings.

Sister Buckwalter had worked out a very fine practical flannelgraph series which was adapted well to village work. She is an artist and so helped us to make homemade flannelgraph sets for all of our workers.

I conducted the devotions from the Book of Ephesians and Bro. Vogt gave a study in Bible doctrines. Sister Henry D. Becker gave a helpful talk on village evangelism. Bro. Buckwalter's evening meetings were on victorious Christian living.

The testimonies of the workers indicated all were blessed. One worker said he had written a long list of questions on the work in the villages and God had wonderfully answered every one of the questions. Another was expecting meetings such as we had be-

fore, where he obtained a long list of outlines which he was unable to use. Now he was so thankful that he had received something which he could use in the villages—just what he had always wanted. We learned afterward that the workers were so hungry for blessings that although unknown to us special prayer meetings were held among themselves.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."
—Esther Vogt.

The Omnipotent Book

The omnipotence of the Bible against all man's attacks is one of the many proofs of its divine origin. The Bible is not only the most intensely loved Book in the world; it is also the most bitterly hated.

Scarcely had the Bible been given to the world before men discovered that it condemned sin, laid human pride in the dust, and so man hated the Bible. This hatred has been of a most persistent, determined, relentless, and bitter character. It has led to nearly nineteen centuries of repeated attempts to undermine faith in the Bible, and to consign the blessed Book itself to oblivion. These attempts have utterly failed.

Celsus tried with the brilliancy of his genius, and he failed. Porphyry tried with the depth and subtlety of his philosophy, and he failed. Lucian tried with the keenness of his satire, and he failed. Then other weapons were used. Diocletian, the mightiest ruler of the mightiest empire of the world, brought to bear against the Bible all the power of Rome. He issued the edict that all who possessed a Bible should be put to death. But even that failed.

So for more than eighteen centuries the assault upon God's Word has continued. Every engine of destruction that human philosophy, human science, human reason, human art, human cunning, human force, and human brutality could bring to bear against a book has been brought against this Book, and yet, it stands absolutely unshaken. At times almost all the wise and great of the earth have been pitted against the Bible, and only an obscure few for it. Yet it has stood.

Why is it that the Bible has proved omnipotent against all the centuries of attack that man has been able to make? There is but one answer. Because it is God's Book. If the Bible had been man's book, it would have gone down and been forgotten centuries ago; but because in this Book there is the hiding not only of God's wisdom, but also of His power, it stands and wonderfully fulfills the deeper meaning of Christ's words, "Heaven and earth shall pass away: but my words shall not pass away."—Dr. R. A. Torrey. Reprinted from "The Defender Magazine."

Death,—

The portal, opening into Paradise;
Where grace, that in the bud was here below,
Into the flower of glory straight shall blow.
—Francis Taylor, 1658.

DEFENSE OF THE GOSPEL (Continued)

that had taken place a few years before this at Antioch. The apostles had added nothing to him, but had given him the right hand of fellowship while condemning his opponents as false brethren and forbidding them to teach the works of the law to Gentiles. There is only one Gospel and no more. Even if an angel from heaven should come with another gospel, "let him be anathema."

Paul's letters anathematized the Jewish circumcision teachers and made it very clear that Christians are not under Moses' law but under a new covenant. However, the devil inspired other teachers to attack the Gospel of Christ, not only by adding to it but even by subtracting from it. The most dangerous attack on the Gospel of Christ in the days following the apostolic era was made by an apostate Christian named Marcion.

About 140 A.D. while many hearers of the Apostle John were still alive and able to give their testimony against him, the heretic Marcion began to teach that Paul's Gospel was different from the Gospel preached by the other apostles. He claimed the other apostles were Jewish and believed in the Creator while Paul was instructed in the truth and believed in a "good God" who (so Marcion said) was above the Creator, and an enemy of the Creator. Marcion cut out some parts of the Gospel of Luke and accepted the rest of it as Paul's Gospel. He also accepted most of Paul's letters. But he threw out Matthew, Mark, John, and most of the apostolic writings. Since modern dispensationalists are not ashamed to teach "another gospel" in the name of Paul, early Christian writings against Marcion may be useful to expose both ancient and modern heresies.

Irenaeus was one of the leading teachers among orthodox Christians during the second half of the second century. In his third book against heresies, chapter thirteen, he wrote: "Concerning those who say that Paul alone knew the truth, and that the mystery was given by revelation to him, let Paul himself convict them. For Paul himself says that one and the same God worked in Peter for the apostolate to the circumcision and in himself for the Gentiles. . . . For our Lord did not come to save Paul only, nor is God so limited that He should only have one apostle who knew the dispensation of His Son. When Paul says, 'How beautiful are the feet of those who preach good news!' he clearly shows that there was not only one but that there were many preachers of the truth. And again, in the letter to the Corinthians, after he had mentioned all those who saw God after His resurrection he says, 'But whether it was I or they, so we preach and so you believed.' He recognized as one and the same the preaching of all who saw God after His resurrection from the dead."

Tertullian also argued for the truth of the Gospel. In his fourth book against Marcion, chapter two, he writes: "I pass on to give a proof of the Gospel. . . . We lay it down as our first position that the authors of the evangelical testament were apostles, to whom the Lord Himself assigned this office of publishing the Gospel. . . . Of the apostles, therefore, John and Matthew first of all instill faith into us; while Luke and Mark, companions of apostles, afterward renew it. All of these begin with the same principles of the faith relating to the only true God the Creator, and His Christ, how He was born of the virgin and came to fulfill the law and the prophets. Never mind if there does occur some variation in the order of the narratives, provided that there is agreement in the essential matter. . . .

"Marcion seems to have singled out Luke for his mutilating process. Luke, however, was not an apostle but only an apostolic man. . . . Had Marcion even published his Gospel in the name of Paul himself, the single authority of this document would not be sufficient basis for our faith apart from the support of preceding authorities. We would still want the Gospel that Paul found in existence, which he believed, and with which he so earnestly wished his own to agree that he went up to Jerusalem to know and consult with the apostles 'lest he should run or had been running in vain'—in other words, that the faith which he had learned and the Gospel which he was preaching might be in accordance with theirs."

In his fifth book against Marcion, chapter three, Tertullian says that Paul went up to Jerusalem "in order to confer with them about the rule which he followed in his Gospel, lest possibly he should have been running for all those years, and be still running, in vain. And this would be the case, of course, if his preaching of the Gospel fell short of their form. So great was Paul's desire to be approved and supported by those whom you always wish to be understood as in alliance with Judaism!"

The Gospel for Today

Heaven and earth shall pass away, but the words of our Lord Jesus Christ will never pass away. Jesus told us that anyone who hears His Word and believes in the Father who sent Him has eternal life and will not come into condemnation but has passed from death to life, having been born again by the incorruptible seed of the word of the Gospel. Our assurance of life depends upon what we do with the words of Christ, which we have in the Gospel.

The twelve apostles preached the Gospel. They preached it long before they knew about the future passion of Christ. And they imitated their teacher, we can be sure, and preached the Gospel as He Himself preached it in His Sermon on

the Mount and in all the rest of His teaching.

The apostles continued to preach the Gospel after their Lord had been crucified and raised from the dead, for Jesus told them to go into the whole world and preach the Gospel to every human being. And they did that. It is true that they were slow of heart to believe and understand the Gospel in its fullness, but let the one who is a perfect Christian cast the first stone. Peter's first evangelistic sermon to Gentiles is recorded in the Book of Acts, and also two of his Gospel sermons to Jews. But these are only summaries. It is not recorded that Peter preached "that Christ died for our sins" in any of these sermons; but that does not mean that this was no part of Peter's Gospel, for we have proved that Peter and Paul preached the same Gospel. It probably does mean, however, that moderns tend to overemphasize this one part of the Gospel.

Paul was a Pharisee and an enemy of Jesus when Christ appeared to him on the road to Damascus. Paul received the Gospel by a revelation of Jesus Christ. And in Damascus, after he had been baptized and brought into the church, he began to preach that Jesus is the Christ. He spent some time of preparation in Arabia and later visited the apostles at Jerusalem and did some preaching there but had to flee to the regions of Syria and Cilicia because the unbelieving Jews were trying to kill him. Some years after this he was living in Tarsus, his home town, when Barnabas persuaded him to come to Antioch to help in the work of teaching and preaching. The Gospel Paul had learned by a special revelation was in perfect harmony with the Gospel that was being preached at Damascus, Jerusalem, Antioch, and every other place that Paul visited during this period. Whenever heretics have arisen to plague the church with another "gospel," Christians have been able to show that God gave a special revelation of the Gospel, not in order to contradict the Gospel preached by the original apostles, but to confirm it.

I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone who believes. For those who believed the Gospel in the early days of Christianity were saved: 3000 on the day of Pentecost, Cornelius and all his house, Jews and Gentiles, circumcised and uncircumcised, barbarians, Greeks, Romans, and people of all nations. All the early Christian churches were founded by men who were eyewitnesses and could testify to what they had seen and heard, and by thousands of men and women who had been instructed in the truth of the Gospel by them. Matthew, Mark, Luke, and John did not invent the Gospel. They only wrote down the Gospel, and published it in the Christian community that had already been founded. And all of these early Christians, apostles, evangelists, Jews,

Gentiles, slaves, free men, learned and unlearned—men and women who had been saved by believing the Gospel of Christ—gave their seal of approval to the four Gospels that they handed down to us. Many other Gospels had been published in the first century, but only these four were received by the apostolic church as canonical and authoritative.

When we read the Gospel of Matthew we know that we have the same Gospel that he preached by word of mouth. Shall we doubt the witness of this apostle of Christ? And John Mark, the companion and fellow worker of both Peter and Paul—shall we doubt his Gospel? And Luke, the converted physician and companion of Paul, who listened to the Gospel as it was preached “by many eyewitnesses and ministers of the word,” and also “traced the course of all things accurately from the first” before he wrote it down as we have it in the Greek text of our New Testament—shall we doubt his witness? And John, the apostle who, toward the end of the first century, wrote down many of the more spiritual teachings that had been left out of the other Gospels—shall we doubt his witness? Let us thank God that we can sit at their feet and listen to the good news about Jesus.

The law and the prophets have not passed away. We thank God for them, also; and we learn from Jesus and the apostles what is the Christian attitude and the Christian use of the Old Testament writings. We are not under the law, however, but under grace. The law was given by Moses, but grace came by Jesus Christ. Our faith is in the Gospel, and in the Christ of the Gospel. For God does not insist that we read or hear or believe the whole Bible before He is willing to save us. He only asks us to repent and believe the Gospel.

There are many different translations of the Gospel into our language; but all Christian Bibles and Testaments have the same Gospel which was recorded by the four evangelists, Matthew, Mark, Luke, and John. This is the Gospel the apostles preached, and the church handed down to us. This is the Gospel you received, in which you stand, and by which you are saved if you hold it fast until the end—unless you have believed in vain and your faith is dead. Let no man deceive you. There is no other Gospel.

Staten Island, N.Y.

You cannot find a Christian on the face of the earth who will not tell you that what he gave up for Christ was nothing in comparison with what he got.—R. A. Torrey.

To read is easy, to understand the meaning is not so difficult when we discuss, but to do what the Bible says is most difficult, I think.—Imuta San.

Anniversaries

Kauffman.—Joseph and Katie (Yoder) Kauffman, Toffield, Alta., observed their fiftieth wedding anniversary Dec. 23, 1950, at the home of their son (Loyal). They lived at Wellman, Iowa, till 1912, when they moved to Toffield. In 1915 Bro. Kauffman was ordained deacon. They have 4 sons, one daughter, and 12 grandchildren.

Mast.—Isaac S. and Fannie R. (Yoder) Mast, Embreeville, Pa., expect to celebrate their fiftieth wedding anniversary soon. They were married by Bishop Michael Yoder, Mattawana, Pa., Jan. 13, 1901, at Belleville, Pa. Bro. Mast was ordained to the ministry in March, 1903, and to the office of bishop in June, 1908, to serve the congregations in North Dakota, and as the district grew, the Dakota-Montana district. They have 5 children (Timothy, Embreeville, Pa.; Charity—Mrs. Harry Jones, Mohnton, Pa.; Eunice, Embreeville; Ruth—Mrs. Reuben Roth, Elverson, Pa.; and Isaac, Jr., Elverson), 22 grandchildren, and 6 great-grandchildren.

BIRTHS

“Lo, children are an heritage of the Lord” (Ps. 127:3a).

Baer.—To Leonard and Mary (Martin) Baer, Chambersburg, Pa., a daughter, Lynette Elaine, Dec. 9, 1950.

Bear.—To Paul R. and Lois (Brunk) Bear, Delphos, Ohio, a son, James Franklin, Dec. 17, 1950.

Bender.—To Paul E. and Leona (Miller) Bender, Springs, Pa., a daughter, Lois Ann, Dec. 19, 1950.

Bomberger.—To Luke R. and Mary (Book) Bomberger, Bareville, Pa., a son, Donald Luke, Nov. 5, 1950.

Brenneman.—To Virgil and Helen (Good) Brenneman, Goshen, Ind., a son, Don Virgil, Dec. 22, 1950.

Headings.—To Robert and Dorothea (Kauffman) Headings, West Liberty, Ohio, a daughter, Susan Marie, Dec. 8, 1950.

Horst.—To Lloyd R. and Elverta (Hostetter) Horst, York, Pa., a son, Mervin Dale, Dec. 11, 1950.

Jost.—To Levi and Evelyn (Tice) Jost, Dayton, Va., a daughter, Helen Diane, Dec. 1, 1950.

Kirchhofer.—To Delvin C. and Helen (Moser) Kirchhofer, Hagerstown, Md., a daughter, Bertha Rose, Dec. 23, 1950.

Krabill.—To David C. and Mary (Gerig) Krabill, Lebanon, Oreg., a son, Dennis Lee, Dec. 13, 1950.

Lapp.—To Truman and Hazel (Long) Lapp, Sterling, Ill., a daughter, Kathleen Sue, Dec. 24, 1950.

Martin.—To Earl F. and Elsie (Groff) Martin, Bird-in-Hand, Pa., a son, Robert Earl, Dec. 7, 1950. (Correction of previous announcement)

Neff.—To Paul D. and Clara (Hostetter) Neff, Paradise, Pa., a daughter, Helen Mae, Nov. 12, 1950.

Nissley.—To Mervin B. and Esther Ruth (Weaver) Nissley, Lebanon, Pa., a daughter, Thelma Elaine, Dec. 17, 1950.

Ogburn.—To Forrest and Ruth (Geigley) Ogburn, New Oxford, Pa., a daughter, Anna Ruth, Dec. 23, 1950.

Ressler.—To Allen B. and Pauline (Good) Ressler, Wadsworth, Ohio, a son, Dana Lynn, Dec. 20, 1950.

Rissler.—To George N. and Reba (Doutrich) Rissler, Gap, Pa., a son, George Edward, Dec. 16, 1950.

Rohrer.—To Melvin G. and Erla (Landis) Rohrer, Lititz, Pa., a son, Nelson Linwood, Nov. 13, 1950.

Summers.—To Allen C. and Sara (Smoker) Summers, Gap, Pa., a daughter, Sheryl Yvonne, Nov. 20, 1950.

Troyer.—To John M. and Amy (Hertzler) Troyer, Denhigh, Va., a daughter, Rose Marie, Nov. 18, 1950.

Yost.—To R. John and Verna (Stoltzfus) Yost, Narvon, Pa., a son, Wayne Christian, Dec. 18, 1950.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bowman—Wittrig.—Silas D. Bowman, Weaverland congregation, East Earl, Pa., and Iola D. Wittrig, Hopedale, Ill., congregation, by Ivan Kauffmann at the home of the bride's parents in Hopedale Dec. 25, 1950.

Burkhart—Snader.—Wilmer H. Burkhart, Bowmansville, Pa., congregation, and Anna W. Snader, Weaverland congregation, East Earl, Pa., by J. Paul Graybill at his home Dec. 24, 1950.

Burkholder—Hess.—Titus S. Burkholder, Ephrata, Pa., and Anna Mary Hess, Metzler congregation, Ephrata, Pa., by Mahlon Witmer at his home Sept. 30, 1950.

Heatwole—Showalter.—Dwight S. Heatwole, Bridgewater, Va., and Fanny K. Showalter, Broadway, Va., by Timothy Showalter, assisted by Joseph Heatwole, father of the groom at the Trissels Church, Broadway, Dec. 6, 1950.

Frey—Ruby.—Lester J. Frey, Archbold, Ohio, and Shirley Belle Ruby, Bowling Green, Mo., by Nelson E. Kauffman at his home, Hanuibal, Mo., Dec. 23, 1950.

Kaufman—Oswald.—Leslie Kaufman, Manson, Iowa, congregation, and Berniece Oswald, Beemer, Nebr., congregation, by Sam Oswald, father of the bride, at the Plum Creek Church, Beemer, Dec. 26, 1950.

Kornhaus—Tice.—John Henry Kornhaus, Warwick congregation, Denhigh, Va., and Elva Louise Tice, Chicago Avenue congregation, Harrisonburg, Va., by Daniel W. Lehman at the home of the bride's sister Dec. 24, 1950.

Martin—High.—Paul E. Martin, Martindale, Pa., congregation, and Alverta W. High, Metzler congregation, Ephrata, Pa., by Mahlon Witmer at the bride's home Dec. 16, 1950.

Peachey—Zook.—Kore Peachey and Sadie Zook, both of the Amish (Speicher) Church, Belleville, Pa., by Jesse Speicher Dec. 7, 1950.

Schaefer—Kornhaus.—Robert C. Schaefer, Jr., and Leona F. Kornhaus, both of Denhigh, Va., by Andrew M. Hartzler at the Warwick River Church Nov. 25, 1950.

Selzer—Nitzsche.—Merle E. Selzer, Canton, Kans., and Lois E. Nitzsche, Amenia, N. Dak., by Edward Selzer, father of the groom, assisted by A. J. Stoll, at Casselton, N. Dak., Dec. 25, 1950.

Sharp—Kauffman.—Noah Sharp and Katie Kauffman, both of the Amish (Speicher) Church, Belleville, Pa., by Jesse Speicher Nov. 23, 1950.

Smucker—Shantz.—Ralph R. Smucker, minister of the Yellow Creek congregation, Goshen, Ind., and Fannie Shantz, Prairie Street congregation, Elkhart, Ind., at the home of the officiating minister, J. E. Gingrich, Elkhart, Ind., Dec. 12, 1950.

Sonafrank—Delawder.—Clifton D. Sonafrank and Clota Dean Delawder, both of the Bethel congregation near Broadway, Va., at the home of the officiating minister, Timothy Showalter, Dec. 23, 1950.

Steiner—Conrad.—Donald Steiner, Martins congregation, Orrville, Ohio, and Norma Jean Conrad, Oak Grove congregation, Smithville, Ohio, by V. M. Gerig at the Oak Grove Church Dec. 3, 1950.

Swarey—Byler.—Jesse Swarey and Elsie Byler, both of the Amish (Renno) Church, Belleville, Pa., by John B. Renno Dec. 14, 1950.

Witmer—Groff.—Warren K. Witmer, Hess congregation, Lititz, Pa., and Marion E. Groff, Carpenter congregation, Bareville, Pa., by Mahlon Witmer at the bride's home, Leacock, Pa., Dec. 2, 1950.

Woolner—Kofske.—Royden Woolner and Mildred Kofske, both of Kitchener, Ont., by C. F. Derstine at the First Mennonite Church, Kitchener, Dec. 16, 1950.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Esch.—Joseph, son of the late David and Fannie (Kanagy) Esch, was born Dec. 29, 1870, in Juniata Co., Pa.; died Nov. 22, 1950, in Sarasota, Fla.; aged 79 y. 10 m. 23 d. He was married Jan. 1, 1901, to Eve Mae Plank, who preceded him in death on Feb. 6, 1944. One son (Paul) was taken by death as a small child. Surviving are 8 children (Ruth—Mrs. John Swartzentruber and Grace—Mrs. Ora Vincent, both of Middlebury, Ind.; Mary—Mrs. Ralph Yoder, Fairview, Mich.; John and Dorothy—Mrs. Elbert Yoder, West Liberty, Ohio; Sadie—Mrs. Vaughn Trumbull, Ft. Wayne, Ind.; and Mildred and Arda, Sarasota, Fla.), 27 grandchildren, 6 great-grandchildren, 4 brothers (Jacob, Ronks, Pa.; Ben, Lima, Ohio; Sam, Honey Brook, Pa.; and Menno, Fairview, Mich.), and 3 sisters (Mrs. Jeff Smucker, West Liberty, Ohio; Mrs. Amos Glick, Belleville, Pa.; and Mrs. Harvey Miller, Kelliher, Minn.). He spent most of his life in various states of the north, having lived the last five years in Sarasota, Fla. As a young man he became a Christian and was always an active worker in the church. He served as a Sunday-school teacher for fifty years. His family has lost a loving father and the church a strong pillar and dependable counselor. Funeral services were held at the Bayshore Church on Nov. 23, with T. H. Brenneman in charge, and at the Emma Church near Topeka, Ind., Nov. 28, with Amos Hostetler officiating. Interment was made in the Maple Grove Cemetery.

Guengerich.—Daniel J., son of Jacob and Lydia Guengerich, was born April 10, 1879, in Johnson Co., Iowa; died at his late home in Kalona Dec. 2, 1950; aged 71 y. 7 m. 22 d. Sept. 2, 1913, he was united in marriage to Esther Thompson, who preceded him in death Oct. 9, 1948. Surviving are one son (Robert, at home), 4 brothers (George, Gasland, Mo.; Sam, San Antonio, Texas; Ezra and Aaron, both of California), 4 sisters (Mrs. Ruhama Beachy, Kalona; Mrs. Elizabeth Eash, Paoenix, Ariz.; Mrs. John M. Yoder and Mrs. Henry Yoder, both of Parnell, Iowa), and a large number of other relatives and friends. His friendly disposition and honest and upright dealings won him many friends. Because of failing health he retired from his work as operator of a garage and filling station in Kalona about a year ago. Death was caused by cancer. In his youth he accepted Christ as his Saviour and united with the East Union Mennonite Church, of which he was a faithful member and attendant. Funeral services were held Dec. 4 at the East Union Church. Burial was made in the family lot in the adjoining cemetery. D. J. Fisher and A. Lloyd Swartzendruber officiated.

Lehman.—John D., son of Peter and Susanah Lehman, was born at Dayton, Va., March 2, 1882; died near Columbiana, Ohio, Dec. 8, 1950; aged 68 y. 9 m. 6 d. In 1901 he moved to Ohio and in 1904 was united in marriage to Lucy A. Weaver, who preceded him in death by three months. To this union were born 8 children (Mabel—Mrs. Henry Kiehl and Paul, Salem, Ohio; Lester and David, Harrisonburg, Va.; Mary—Mrs. Lloyd, Salem, Ohio; Elizabeth—Mrs. Levi Falb, Joseph and Carl, Columbiana, Ohio). Also surviving are 24 grandchildren, 2 brothers (Paul, Dayton, Va., and Benjamin, Asheboro, N.C.), 2 sisters (Mrs. Annie van Pelt, Columbiana, Ohio, and Mrs. Katie Hall, Asheboro, N.C.), and many other relatives and friends. In 1909 he and his wife united with the Pleasant View Mennonite Church. Funeral services were held Dec. 11 at Pleasant View, with David Weaver and Abram Good in charge. Text: Mark 13:30. Interment was made in the adjoining cemetery.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

Bright Horizons, by Albert Wyckoff; Zondervan; 1949; 136 pp.; \$1.50.

A Presbyterian minister who views the writing of Christian fiction as a challenging ministry has given us this religious novel, with several others.

The brightness of the story is all centered around the work of the Holy Spirit. Some of the young people of the church are won to a program of evangelism in the community. While in this work they learn to know and appreciate salvation. The church membership is increased; the surrounding community is helped by an outpost Sunday school. The minister of the congregation is much encouraged.

Tragedy enters when the best friend of Wade, a leading character, takes his life for some unknown reason. This mystery Wade and his lover Donna Rae solve. All learn from the tragedy and under God's guidance the brightness again returns.

The story presents two brief love stories. Both are pure and free from sentimentalism.

"Bright Horizons" is built around a simple plot which gives one the strong feeling of being manufactured instead of natural. I am sure it will not challenge any reader with good literary taste. There is nothing objectionable in the plot, however, and it may help some young people.—Alta Mae Erb.

Who Do Men Say That I Am? by A. Stanley Soltau; Van Kampen Press; 1949; 112 pp.; \$1.50.

It is refreshing to meet up with an author who is so well balanced in his presentation of Gospel truth. The question that forms the title, "Who do men say that I am?" is as much a live and pertinent one in our day as it ever was. Dr. Soltau has called up seven-teen witnesses in the Scriptures who gave their verdict as to who Christ is. It is interesting to note that ten are Jewish and five are non-Jewish. The last two are God and you.

A strong evangelical note is sounded throughout the book. One appreciates his reference to the virgin birth of Christ, not in an argumentative sense, but as a matter of fact and true. See page 17. The same is true of his references to the new birth, the "absolute and unchanging truth" (page 13), the place he gives to faith (page 63), and his breadth of spiritual vision due to his having lived and labored among so many peoples of different lands, especially the Orient (page 55).

One also appreciates his well-organized presentation, so divided into heads and sub-heads as to make it possible for the reader to gather any material from it so as to incorporate it systematically into whatever message he may have to give. It is well for the reader to note the phraseology of the content. The figures of speech and parallelisms (page

19) are well worthy our emulation. The diction is on a very high level.

The author makes each person who has given a verdict regarding Christ bear a clear testimony to Jesus Christ as divine and the Son of God and Saviour of the world. The persons referred to represent different walks of life and are widely divergent in their outlook on life. John the Baptist and the disciples referred to present a contrast to the woman of Samaria, the centurion, Caiaphas, and Pilate. There are also differences in temperament and tendencies. The author has very wisely chosen his subjects in order to emphasize the fact that all men everywhere are challenged with their own individual decision as to their verdict and also their personal attitude to the truth as it is in Christ Jesus. There is hope for all.

We do not hesitate to recommend the book to all workers in the Lord's vineyard.—George J. Lapp.

The Children We Teach, by Elizabeth Whitehouse; 1950; Judson Press; \$2.50.

Here is a unique combination of child psychology and religion written in very understandable terms. Religion is conceived of, by the author, not as one part of life but as the individual's use of his total life, his physical, mental, emotional, religious, and social experiences. The author shows very concretely how Christian living must and can be developed from early childhood. "First the blade, then the ear, then the full grain in the ear." The teacher or parent who has for his or her goal to develop children in Christlike character and lead them to Christ as Saviour is here given very practical help. The book is full of helpful illustrations.

Children are treated as individual people. They are alike yet different. These children must be known. When a junior niece of the author asked, "Auntie, what is your book about?" Miss Whitehouse replied, "It's about children. I hope it will help grownups to understand and love them more." After the study of children in the first three chapters there follow excellent religious-psychological studies of the physical, mental, religious, emotional, and social growth of children. The treatise is not theoretical yet based on the best of psychology. The difficulties of being a child and the significance of children's decisions, the subject of the last two chapters, suggest the wholesome viewpoint of the book. God's children are worth all the study we can give them and more, especially if they are to be trained for Christian living.

The author, Elizabeth Whitehouse, is now professor of Child Psychology at the Baptist Institute for Christian Workers at Philadelphia. For three years she conducted a Laboratory School in which students received their practical training in methods of work with children. The book gives every evidence that Miss Whitehouse is a gifted teacher very full of understanding and appreciation of children. Especially do I appreciate her religious approach to child psychology.

This book is a dependable guide for teachers and parents. It would also make good text for child study in religious education.—Alta Mae Erb.

ITEMS and COMMENTS

Maybe Santa Claus doesn't own Christmas after all. We have read of two cities—Reading, Pennsylvania, and Durant, Oklahoma—where Santa Claus and his reindeer were excluded from public Christmas parades.

* * *

By permission of congress, Puerto Rico will, on June 4, 1951, hold a referendum to determine whether the island population wants to draft its own constitution. Conversations are already in progress among religious leaders of the island on possible clauses on religion to be incorporated in the new constitution.

* * *

President Elpidio Quirino of the Philippine Islands issued a Thanksgiving proclamation calling upon his country to observe Thanksgiving Day on November 23. This was the first Thanksgiving Day officially called for in the Philippines.

* * *

Dr. Martin Niemoeller has become the center of agitation and protest because of his opposition to west German rearmament. Recently when he said that the Americans and British know no Christian brethren outside of themselves, the audience burst into a roar of indignation, and the tumult subsided only after Pastor Niemoeller gave up efforts to finish his address and announced the singing of a hymn. Niemoeller has said that "Bolshevism is worse than Hitlerism," but added that immunity to it could not be affected by armaments but only by social justice.

* * *

In an interview with a writer for the United States News and World Report Gordon Dea, chairman of the Atomic Energy Commission, says that atomic bombs do not deteriorate, and that if they are not used for war they can rather easily be converted to peacetime purposes. At present, however, turning swords into plough shares seems a forlorn hope.—Herald of Holiness.

* * *

Frank Laubach, pioneer literacy expert and missionary educator, declares that the desperate desire of three fifths of the world's people to learn to read "gives the church such a break-through issue as it has never had since the time of Christ." He says that the opportunity for the church applies especially to women, since four out of five students in every literacy campaign he began were women. Five million women a year are learning to read and the emancipation is spreading around the world. He emphasizes that all governments permit the teaching of literacy, even those that forbid direct evangelism. Certainly it is just as important to see that these new readers have something worth while reading. The errors of the world are also bidding for their attention.

* * *

Henry Koch, director of world service for the Evangelical and Reformed Church, re-

ports that there are twelve million expellees and refugees in Germany, two hundred and fifty thousand in Austria, and unknown thousands in France and Italy. He says that "Europe is more fearful of Communism developing from conditions within her nations than it is of invasion from the outside."

* * *

There are now twenty-seven thousand students from 153 countries in more than one thousand United States colleges, universities, and technical schools. The impression we make on these people will be tremendously important.

* * *

Twenty-one colleges and universities have admitted about 200 Negroes this school year. Formerly Negroes were barred from these institutions. The announcement comes from the Southern Conference Educational Fund and is based on a survey which they made.

Race barriers have been lowered in the state universities in eleven of the seventeen segregation states. In only three states have private colleges dropped the old bars. From the report on hand it is not known whether these private colleges are church schools or not. Apparently the state universities are taking the lead in the matter of admitting Negroes.

Universities of Texas, Arkansas, Kentucky, Missouri, and Virginia have now opened their doors to Negro students.

Mr. Aubrey Williams, who conducted the survey for the Southern Conference Educational Fund, remarks:

"Perhaps the most surprising aspect of this liberal development is that it has been effected without a single untoward incident having been reported. In our survey faculty members reported that these new students have been received with uniform cordiality."—Grant Stoltzfus.

* * *

Did You Know

... that American hospitals received eighteen million persons as bed patients last year? Roughly speaking, that's one person out of every eight.

... that cost of hospital operation has increased 150 per cent over prewar costs?

... that the modern hospital requires at least two employees to serve each bed patient?

... that more nurses are practicing their profession today than ever before? Paradoxically, the need for nurses is urgent.

... that hospitals are the nation's fifth largest "industry"?

—Mennonite Hospital News.

* * *

Dr. R. Frederick West of Wabash College recently examined 2,000 college students to find out what they knew about the Bible. According to Time, the professor discovered that almost all of them had a religious background; in a typical group of eighty-three

students, only three had no religious affiliation whatsoever. Of the others, sixty-eight were Protestants, eleven were Roman Catholics, and one was Greek Orthodox. Only four of the entire group could list all of the Ten Commandments, seventy could not name the four Gospels, and seventy-four had no idea at all when they were asked to list the two commandments which Jesus stressed. Of the typical college student Dr. West writes: "His image of God is vague. But his hunger and thirst after righteousness and the things of the Spirit are keen, even if confused. The Bible is a strange new Book of Life to him. When he has a chance to read it with self-criticism and with Christian guidance, he is fascinated with it and with its lasting insights and demands. In spite of his religious illiteracy, which mirrors our culture and tends to blur his vision of the 'things which are God's,' he is uneasy about the 'things which are Caesar's.' His spiritual errors and ignorance often come more from his head than from his heart. Throwing the Bible at him will not heal his hurt, but opening the Book to him might help."—United Evangelical Action.

* * *

Another good word has gone to the bad. Nudists in England have decided to call themselves "naturalists."

* * *

For the first time in history cases of alcoholism admitted to mental hospitals in the United States exceed the number committed for dementia praecox.

* * *

The government of Brazil co-operating with the evangelical missions and churches is working to reduce illiteracy. Voluntary groups all over the nation are conducting literacy classes. The Bible Society of Brazil has issued the Gospel of Mark in a simplified form, designed as a primer for the new readers of the nation, and thousands are reading its pages.—D. Carl Yoder.

* * *

Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church, recently elected as the first president of the National Council of Churches, condemned in his inaugural address the do-good type of religion presented by "a kind of vague and general good will—a somewhat shallow humanitarianism mixed with democratic idealism and national pride." He says this brand of religion has made the church "a respectable and secondary institution in society, a friendly meeting place, but certainly not a heroic company nor a dynamic force. That kind of pleasant self-satisfied laissez-faire Christianity is far removed from those Christians of another century who were said to have turned the world upside down." He pointed out that "without a deeper reality of the Spirit all our plans and methods are but sounding clashes of tinkling cymbals."

X

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Mennonite Biblical Seminary

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLIV

TUESDAY, JANUARY 16, 1951

NUMBER 3

You Can Have the Mind of Christ

BY ELLROSE D. ZOOK

If you are a Christian, you have the mind of Christ. The Apostle Paul did not write an untruth to the Christian believers in Corinth when he said, "We have the mind of Christ." Nor did he make an impossible demand of his fellow brethren in Philippi when he urged, "Let this mind be in you, which was also in Christ Jesus."

In three ways we may learn something about the mind of Christ. The New Testament writers use some well-chosen words to describe what the mind of Christ is and what it is not. From the words of Jesus, and from His deeds, His silences, and the impressions on His friends and enemies, you can learn much about how Jesus thought. Then as a Christian you have the mind of Christ and you can observe firsthand its qualities and characteristics.

THE NEW TESTAMENT PICTURES TWO MINDS

The New Testament is clear also in describing the mind that is not the mind of Christ. It is an alienated mind, a fleshly mind, a mind of vanity, a reprobate mind, a carnal mind, a double mind, a blinded mind, a corrupt and destitute mind, a mind destitute of the truth, and an impure mind.

Pitirim A. Sorokin, in *The Crisis of Our Age*, makes a comment that describes the modern mind away from God. He believes that the fine arts—painting, sculpture, music—reflect the culture of the people who produce them. He calls modern art "sensate," which appeals to the senses, and he comments as follows:

"Sensate art lives and moves entirely in the empirical world of the senses. . . . At its overripe stage, prostitutes, criminals, street urchins, the insane, hypocrites, rogues and other subsocial types are its 'heroes.' It is aimed to afford a refined sensual enjoyment: relaxation, excitation of tired nerves, amusement, pleasure, entertainment. For this reason it must be sensational, pathetic, sensual, and incessantly new."

In marked contrast to the mind away from God is the mind of Christ. The New Testament pictures it as a renewed and transformed mind, a sober mind, a sound mind, a ready mind, a mind not easily shaken, a humble mind, a lowly

mind, a willing mind, a fervent mind, an enlightened mind, a peaceful mind, a pure mind, a stable mind, and a spiritual mind.

It is a mind enlightened to the truth by the Spirit of God. It drinks from the eternal spring of "the unsearchable riches of Christ." From the inexhaustible mine it finds "all the treasures of wisdom and knowledge." It is the mind of mature spirituality, inspired by the mind of Christ, and in constant communion with God.

THE MIND OF JESUS IS OUR PERFECT EXAMPLE

James Hastings writes: "To understand the mind of Christ the first condition must be reverence; the second, that we have the mind of Christ." In this attitude let us observe briefly the mental characteristics of our Lord as they are revealed through His words and deeds recorded in the Gospels.

Jesus was always wide awake and thoroughly alive to everything about Him. As a boy He must have looked forward with great eagerness to His first visit to the great city of Jerusalem. The teachers of the law in the Temple courts marveled at His ability as a lad to think and ask questions. As a boy and as a youth His mind was active, alert, and responsive to the circumstances of life.

As an adult He shows from His teachings how He observed the birds, the flowers, and the wild creatures of the countryside. He saw the games of the children in the market places. He watched the sower sowing the seed and the tender plants growing to maturity. Naaman, Elias, and David were living heroes of God to Him. He noted the current events of His day and predicted important national events, as the fall of Jerusalem.

Jesus had a mind and heart of great strength. The Gospel writers reported the following expressions of the people when they heard His gracious words: "They were astonished." "They were astonished with great astonishment." "They were amazed." "They were filled with amazement." "They marvelled." When Jesus was brought to trial, Pilate drew back from Him, washed his hands of Him, and tried to get rid of Him.

His great strength of mind challenged the thinking of the Jewish leaders of His time. Charles Edward Jefferson, in *The Character of Jesus*, writes: "They could not hear Him talk without sizzling, hissing, and boiling like a pot under which the fire roars. He stirred tempests in the hearts, He awoke serpents in men. He drove them to madness until they cried out, 'Crucify Him.'"

His great strength of heart also drove men to love Him, to serve Him, and to die for Him. Down through the centuries He has kindled a devotion in the hearts of men which to this day burns as brightly as ever around the world.

Jesus was sincere in His thinking—truthful, humble, honest, frank, direct, and simple. He abhorred nothing so strongly as falsehood. The people whom He most severely denounced were those who pretended to be what they were not. The most odious word upon His lips was "hypocrite." His sincerity drove Him to tell the truth. To the men about Him He said, "If I should say I do not know God, I should be a liar like you."

With no trace of bitterness but in sincere truth He warned the leaders in Jerusalem that they were liars, blind men, fools, serpents, vipers. Jesus de-

My Yoke Is Easy

BY EUNICE SHELLINGER

*No, Lord, not easy, that I cannot see;
Not easy to renounce my selfish ways,
To seek a heavenly will, a higher praise;
Not easy to search out the wretched one,
To love him, serve him, see him as Thy son;
'Tis hard to follow Thee, I know not where—
O'er strange and threatening path. I would not dare.*

Thy yoke? It would not fit; I must be free!

*But yes, my child, come thou and learn of me.
A bride cares only for her bridegroom's face;
Her every wish is lost in his embrace.
To unknown depth a mother heart will come
To clasp a wayward child and bring him home.
Does trusting son shrink from his father guide,
Or fear to follow closely by his side?
My child, where love is, there all power will be.*

*A yoke is built for two, not one alone;
Beside thy shoulder I will place my own.
All might is ours on earth, in heaven above,
For I will walk with thee, and I am Love.*

La Junta, Colo.

clared openly what He thought. "He tones down nothing, He exaggerates nothing. He declares all things as they are. He is not swerved by sin within nor cowed by hostile forces without." If "words are the sounds of the heart," according to a Chinese proverb, then the words of our Lord bespeak a mind of great sincerity and truthfulness.

The mind of Jesus was perfectly balanced. He showed a mental poise and equilibrium which before or since has never been demonstrated. We find in Him a man without a flaw. He was enthusiastic but never fanatical; emotional, but never hysterical; imaginative, but never flighty; practical, but never prosaic or dull. Jefferson writes: "He was courageous but never reckless; prudent but never a coward; unique but not eccentric; sympathetic but never sentimental."

In Him all faculties were supremely strong. Hastings comments: "Warmth of feeling nor reach of understanding ever warped His will to palliate or excuse." "He had in Him all the virtues, and not one of them was overgrown. He exhibited all the graces, and every one of them was in perfect bloom. He stands in history as the one man beautiful, symmetrical, absolutely perfect" (Jefferson).

Jesus was original in His thinking. Here are the testimonies of His hearers: "We have never seen it after this fashion." "What manner of man is this?" "Never man spake like this man." He taught a "new doctrine" and gave a "new commandment." He warned against putting new wine in old bottles and sewing new cloth on an old garment. Because He made so many things new, the leaders of His day in envy and jealousy nailed Him to the cross.

Perhaps His divine originality is revealed most clearly in the Sermon on the Mount and in His model Prayer. Even today, two thousand years later, the freshness and originality of His teachings have not been lost.

Jesus was reverent in His thinking. Even as a boy He was reverently about His Father's business in the Temple. As an adult His indignation against irreverence is shown in His cleansing the Temple of the merchants with their money and livestock. His attitude toward reverence is indicated further in the opening sentences of His model Prayer, "Our Father which art in heaven. Hallowed be thy name."

In the great moments of His life, as at

His baptism, at the Transfiguration, in the Garden of Gethsemane, and on the cross we find an attitude of loving obedience and submission to His Father. "Not my will, but thine," are the words of deepest esteem and reverence.

Jesus was calm and serene in His thinking. In severe testing one's real self shows clearest. In time of trial Jesus was not bewildered and disconcerted but His serenity of mind was heightened. In His most crucial experience as He suffered on the cross, He concerned Himself not with the ignominious treatment He had received, nor with His own suffering, but with the welfare of others. He pleaded for forgiveness for the soldiers and enemies at His feet. He spoke to His most loved disciples and provided for the welfare of His mother. He forgave the penitent thief on His one side and looked with pity on the thief on the other side. Perhaps in these moments we have one of the best glimpses into the matchless mind of our Lord.

Jesus was not critical in His thinking. Hastings comments pointedly on this characteristic: "In minds of lesser stature, criticism may hold an honorable place, and often serves a very useful purpose; but it is always a secondhand way of winning the truth. The truly creative mind does not need it, and does not use it, but reaches truth by direct intuition, or makes it spontaneously." Instead of being critical, Christ was always creative. To resort to criticism, is much like hiding behind one's disability to be creative.

Christ was also a master in the art of discussing and debating with His enemies. They were always silenced by His keen ability and insight to distinguish truth from error.

Jesus did not generalize in His thinking. He answered His questioners in parables dealing with concrete ideas and not by abstract statements or generalizations. His parables were specific and to the point and used concrete objects to teach truth. We do not find Him theorizing and engaging in abstract philosophic discussions.

On this attribute of the mind of Christ, Hastings comments: "Only the widest generalizations and concrete facts are definite. All indefiniteness and worthless generalizations lie between these two extremes. Most minds are occupied with this intermediate region adding some degree of generalization to each fact of experience and qualifying the largest generalizations by some accommodation to groups of facts observed."

This description of the mind of our Lord has been brief, but it should lead you to emulate these divine characteristics. Nothing has been said about His reasonableness, His breadth, His brotherliness. His optimism, His fairness, His generosity, His candor, His patience, His courage, His holiness, His greatness. We must remember that His mind was divine, the mind of God revealed on earth.

DO YOU HAVE THE MIND OF CHRIST?

Do you have the renewed mind? "If any man be in Christ, he is a new creature: . . . all things are become new." Do you have the transformed mind? "Be ye transformed by the renewing of your mind." The mind that has been renewed and transformed by the Holy Spirit is the mind of Christ; it becomes mature and strong through constant meditation on the Word and fellowship with God.

It prays for that wisdom which is from above and which "is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." It "walks in the Spirit" that it might bear the fruit of the Spirit.

You ask, "How can a Christian today know the truth? How can he have a mind filled with the peace of God? How can he think in such times of stress and fear as these?" Perhaps God's answer would be, "Be still, and know that I am God. In quietness and in confidence shall be your strength. Pray without ceasing. Live in the Spirit." In times such as these the Christian may have that deeper assurance that he has the mind of Christ.

Scottdale, Pa.

This tribute to Christianity comes from a Hindu in Hyderabad. When peace was proclaimed there, the local Congress president—a Hindu—raised the Union of India flag in Nirmal and said: "While we Hindus and Moslems have been fighting each other there has been another army fighting for both communities. It is a heavenly army which has been fighting by the weapon of prayer. The army is the Christian community in our midst, which has taken no part in the quarrel but has done everything to make peace. It is due to their prayers that peace and deliverance have now come to us."—From *The Missionary*, Evangelical Lutheran Church.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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EDITORIAL

New Wine in New Bottles

"Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved" (Matt. 9:17).

In one of His effective uses of homely figures our Lord points out the folly of trying to contain the effervescence of a new life within the limits of old ways. Just as the fermentation of the new wine is too much for the animal skins which have become hard and unyielding, so the power of a new life strains to breaking, the customs, standards, and routine of the old life. The Gospel of the kingdom of God which Jesus preached could not be held within the confines of the crusty Pharisaic traditions. And so Jesus, because He brought to men a new life, brought also a new way of living. The new wine required a new bottle.

We preach a Gospel, not a culture. Nevertheless, our Gospel creates a culture, a set of forms which give it expression at any particular place and time. At different places and different times these forms may not be the same. But they must be distinctly Christian. The Christian convert in Africa cannot continue in the immoral practices which are current in his tribe. The Christian in India cannot follow the superstitious and idolatrous forms which as a Hindu he would carefully observe. A Christian community in China will develop a new set of customs which are consistent with Biblical teachings. And the Christian in America cannot continue in the ways in which he walked as an unregenerate person; this new life simply does not fit into the old ways. New wine requires a new wine-skin.

New ideas require a new vocabulary. New emotions find expression in new actions. New emotions put on new clothes. A new man moves into a new house. "Old things are passed away; behold, all things are become new" (II Cor. 5:17).

It is true also that new tasks and new responsibilities require new means. The extensive program of evangelization and service which the Mennonite Church carries on in 1951 cannot be taken care of

with the organization and methods of 1851 or 1901. New concepts of congregational and denominational opportunity must be implemented with adequate ways of working. New world situations require some restatements of faith and practice that will answer the questions of today. A people who were once wholly rural and relatively uneducated have become partly urban and as well educated as most of the people around them. The new wine of modern living bursts through the old skins of our former customs and ways. Our problem in these days of automobiles and electric appliances is to find an expression of a true Biblical faith in ways that are consistent to that faith. We need not be afraid of the new, but we must constantly test its ability to become a wholly Christian form of life. We want the wine of a strong life in Christ neither to be poured out and wasted, nor to be hampered and restrained in worn-out modes of expression. In these days of frequent and great changes the church is in danger in both those directions. How we do need Holy Spirit guidance in these matters!

Prayer for Revival

There is an increasing consciousness throughout America that the grave situation in which the nation finds itself has moral and religious implications. Various churches and interchurch organizations are calling their adherents to heart-searching and to prayer for a revival of that religious spirit which alone can stay the hand of judgment which is falling upon us. City-wide revivals all over the country are drawing huge crowds and resulting in thousands of professed conversions. Recently one of America's popular radio programs, the Town Meeting of the Air, brought such well-known ministers as Billy Graham, Harold Ockenga, and Ralph Sockman together to discuss the need for a revival in America of old-fashioned religion. There is no doubt about it that there is a profound stirring of interest today in things of the Spirit.

It is only fitting, and deeply to be appreciated, that our own General Conference Executive Committee has asked our church to unite in making January

21 a day of prayer for revival. Certainly we want to have a part in every stirring of the Spirit of God in our world today. We cannot participate in the tremendous program of militarization which is engaging our national strength, for we believe the use of arms is both wrong and futile. We say that the hearts of our people must be turned to God if the ruin which threatens is to be averted. Here, then, is a means of national defense into which we can throw ourselves wholeheartedly.

We need to pray for revival in our own hearts. Wherein have we grown careless and indifferent toward the Lord and His Cause of righteousness? Where has positive sin secured a hold among us? What shameful evidence of carnality may be seen in our daily living? We need to repent of our sins, both individual and collective, and implore the Lord's mercy and seek for His cleansing.

We need to pray for a revival of the true New Testament standards which our Anabaptist fathers valiantly and effectively raised after centuries of neglect by Christendom. We need to recognize our backsliding from these standards and give ourselves anew to a fearless proclamation of the whole Gospel. We need to ask for wisdom and courage to make our peculiar contribution to the revival fires burning around us. We need to pray that the tides of modernity in which we must live may not overwhelm us and quench our Biblical testimony. Particularly we need to pray that we may know how to chart a course of nonresistant living amid the rising tides of fear and hate and war.

We must pray, also, that God's Spirit may mightily move in the professed Church of America, to bring conviction for the unbelief of modernism, and for the worldliness of compromised living. We need to pray that God may speak to the religious leaders of America from the clear pages of His Holy Word, and show them how the commonly accepted ways of living are a denial of God's commandments and a contradiction to the Spirit of Christ. Let us pray that the revivals now flourishing may go deep enough to affect living as well as believing, morals as well as creeds.

And let us not pray for one day only. Oh, that our daily prayer hour may experience a revival, and that our mid-week prayer meetings may know a renewing. May this day of prayer be but the beginning of a mighty volume of

prayer that will rise to God day and night for ourselves, our families, our congregations, our communities, the Christian denominations of America, and the lost of our own nation and world.

Wayside Evangelism

BY GLADYS LEIDIG

Out from the realm of the glory light
Into the faraway land of night.
Out from the bliss of worshipful song
Into the pain of hatred and wrong.
Out from the holy rapture above
Into the grief of rejected love.
Out from the life at the Father's side
Into the death of the crucified.
Out of high honor and into shame
The Master willingly, gladly came.
And now, since He may not suffer anew,
As the Father sent Him, so sendeth He you.

It was practically two thousand years ago that the greatest missionary of ages, Jesus Christ, spoke these words: "As my Father hath sent me, even so send I you" (John 20:21).

We see a group of men gathered around the green hillside. It is the farewell meeting of Jesus and these are His words: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

To you and me as redeemed sons of God, this clarion rings. Our souls have been saved from the pit of hell. We should have a consciousness of the need of salvation, in view of the eternal damnation from which we have been saved.

When Christ has been enthroned within our hearts, the chief aim of our lives will be for Christ and the church. We may not all be called to be engaged in definite work for Him. God's will for some of our lives may be in filling the common positions in life. If we have found His will for us, our lives will be the happiest in obedience to His will.

Evangelism is a term we use to express the idea of missionary extension. It involves our endeavors to win lost souls to Christ. Evangelism should be the chief task of the church today. Our Lord came to seek and to save those who are lost. Evangelism was Christ's mission to the world. Since we are His church, His mission is ours.

Evangelism was the fire which burned in the heart of God and which led Christ to the cross.

Evangelism sent the apostles to witness to the world. The fire of evangelism enabled Livingstone to remain in African jungles far away from his home. It gave Stephen power to face a shower of stones, and to John and Betty Stam, in faraway China, endurance to face bloody swords.

Evangelism—where? The early disciples went everywhere. So should we witness everywhere: in home, school, shop, office, city, foreign field, rural field. We must use every method; we must pray

for unity and for unction of the Holy Spirit to enable us to bring the lost in contact with Christ.

First, let us consider the wayside opportunities which come to us, as children of God, along the journey of our Christian life.

Our testimony as travelers on the strait and narrow way must be as that of the great missionary, the Apostle Paul. Bound and imprisoned, he counted his life as nothing to himself; his aim was to testify to others of the Gospel of the grace of God.

In a little group of men, leaders of the church, the question was asked, "What is the weightiest argument for Christ?" One replied, "The greatest argument for Christ and the greatest argument against Christ is the same argument—Christians."

Christ has no hands but our hands to do His work today,
He has no feet but our feet to lead men in His way,
He has no tongue but our tongue to tell men how He died,
He has no help but our help to bring them to His side.

We are the only Bible the careless world will read,
We are the sinner's Gospel, we are the scoffer's creed.
We are the Lord's last message, written in deed and word.
What if the type is crooked? What if the print is blurred?

What if our hands are busy with other work than His?
What if our feet are walking where sin's allurements is?
What if our tongues are speaking of things His lips would spurn?
How can we hope to help Him; and hasten His return?
(Annie Johnson Flint)

How slow we are to try to win others for Christ! We are so satisfied in living for self. Our lost neighbors may see we are good farmers, good housekeepers, and that we are an industrious people—yet their souls will be eternally doomed because we failed, along the wayside of life, to take advantage of opportunities to point them to the Saviour. Jeremiah cried out, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" John Knox cried, "Give me Scotland, or I die." Someone has said, "It is questionable whether in our congregations there are ten members who are interested in the lost. We entertain kindly sentiments toward them but we show no compassion for their lost souls. They are our neighbors; they are nice folks but lost." These can be wayside opportunities for us.

A man was on his way to prayer meeting one evening. As he was entering the church he saw a stranger looking in a window. Moved by the Spirit of God, he invited the stranger in. This was the beginning of the Christian life for that man.

Afterward, in speaking to the man who invited him to enter the church, and thus

It Happened —

TWENTY-FIVE YEARS AGO

(From Gospel Herald, Jan. 7, 1926)

Bro. A. D. Wenger of Harrisonburg, Va., is spending Christmas holidays in his "summer home" at Fentress, Va., with a small group of students, taking exercise trimming grape vines.

Bro. C. F. Derstine, editor of the Christian Monitor, spent a few hours at the Publishing House one day last week. He was on his way to Johnstown, Pa., where he and Bro. E. L. Frey began a Bible conference at the Weaver Church on Tuesday evening.

(From Gospel Herald, Jan. 14, 1926)

Bro. E. J. Berkey of Oronogo, Mo., closed a series of meetings at Shore Church near Shippewana, Ind., Jan. 4. Fifteen made the good confession.

The young people of the Waterloo and Kitchener congregations, to the number of 40 or over, did some studious work under the leadership of Bro. T. L. Kolb . . . in learning the Christmas cantata, entitled "The World's Redeemer," which they rendered very effectively to large congregations at both places and at Elmira during the holiday week.

took advantage of a wayside opportunity, he said, "Do you know I have lived here seven years and you were the first one to show any concern for my soul? I had not been here three days until the grocer, the politician, and dairyman all hunted me up; but no one, in seven years, invited me to church."

A young girl who did not have a religious background came into contact with church people and was led to accept Christ. She wanted to do her best for her Saviour. One day she visited a friend of hers, in a hospital. In the same ward was an old man who seemed very unhappy. She tried to comfort him and talked to him of spiritual things. Afterward his son came and thanked the young girl for speaking to his father of God and the life to follow. He broke down and cried. She asked him if he had made peace with God. Then and there he accepted Christ as his Saviour.

These were opportunities not lost. Are there wayside opportunities for us? Yes, they come to us. Let us work the works of Him that sent us while it is day; "the night cometh, when no man can work."

Second, let us consider more direct methods for wayside evangelism which can be ours. Christ's message can be given to mankind through Gospel signs, tracts distributed from cars, in bus stations, in hospitals; through Bible posters and literature such as *The Way*.

This method of evangelism can be very effective. All the obstacles hindering re-

sults from this method of spreading the Gospel do not lie in the method, for God's power can work with every method. They lie not only with the people who are contacted, for God's power can reach the most defiled. The greatest obstacle is the lack of deep concern and constant energy in prayer life on the part of the children of God.

"Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever" (Job 19:23, 24)! The necessity of written words was passionately expressed by these words of Job. The power of our minds to remember is very limited. The spoken word reaches many but it cannot reach all. The printed word can be a supplement to the spoken word and reach those untouched by word of mouth.

Tracts are of great value in leading men to Christ. Joseph Kemp tells us that Richard Baxter was given a tract which led him to Christ. Baxter wrote "The Saints' Everlasting Rest" which quickened Philip Doddridge to seek salvation. Philip Doddridge wrote "Rise and Progress of Religion in the Soul," by which William Wilberforce was converted and wrote "Practical Christianity." This fell into the hands of Thomas Chalmers, who founded a church. Thus many souls were touched by one tract.

Hudson Taylor, founder of China Inland Mission, was brought to Christ as a boy by a tract which he found while loafing in a library.

The story is told of a man who entered a mission home, where the workers tried to lead him to Christ. He rejected their words and pleadings but as he was leaving they handed him a card which read: "If I should die tonight I would go to -----." (Fill out yourself.) He put it in his pocket. A sailor, he later stuck this card in his bunk. Some time following that, having met with an accident, he was placed in his bunk where day in and day out these words faced him: "If I should die tonight I would go to -----." It got hold of his soul until he said, "If I should die tonight I would go to hell, but I need not. I will accept Christ and then if I die I will go to heaven." Thus the written word reached where the spoken word was of no avail.

Various methods have been used for tract distribution. Tract holders have been placed in hospitals, offices, bus stations, train stations, and stores. A certain sister in one of our congregations distributed tracts in an industrial plant. At first, she was shunned; later she was even asked for tracts. The students at one of our schools formed teams and handed tracts to the throng of people on the streets Saturday nights. Tracts in the form of Gospel bombs, which are attractive, or in cellophane envelopes, can be thrown from automobiles in traveling. Return postal cards have sometimes been

Isaiah 40:26

BY GRACE DOROTHY LEHMAN

*When life seems lonely and dark and drear,
And things go wrong in my little sphere,
Then I lift up my eyes;
Lo! God's stars are still there.*

Lancaster, Pa.

placed in the cellophane envelopes, with the tracts, to be returned to the addressee for information.

A few years ago in a large city where one of our missions is located, it was reported that monthly they were sending six thousand copies of *The Way* to prisons, houses of correction, penitentiaries, and hospitals, and children's papers to children's hospitals.

Today is a reading age. It is true that much reading material will only reach the wastebasket. But Christ values one soul more than the whole world. One soul saved from eternal doom by means of literature is to Christ more valuable than all material things.

Singing and bringing of the Gospel on street corners may have its place in wayside evangelism. Lives will be touched that may never hear of Christ's love otherwise. This can be a great challenge to youth, to use our energy in worthwhile ways for Christ's service.

Wayside Gospel signs are becoming more useful in spreading the message of love. As we drive along the highway and see the many advertisements of very degrading things, we are impressed to see looming before us a message from God's Word.

A teacher of a class of boys, feeling that something must be done to keep the interest of the boys, requested each boy to donate monthly of his earnings, to help pay for a Gospel sign along the busy highway. The message is changed monthly. Now instead of members dropping from the class, the number is increasing.

In one of our states there is a group of young people called "The Wayside Gospel Crusaders." As the name implies, they erected Gospel signs along the way. I recently read that they have been accused of spoiling the wayside by their signs. The devil does not want this method to be used in presenting the Gospel to man.

Our churches are awakening more and more to the possibilities of this type of evangelism. In some localities it is engaged in more than others. Someone has suggested the idea of putting up Gospel signs in front of our homes and also churches for those passing by who may never have a message from God's Word otherwise. A young girl from a non-Christian background became a Christian and with white paint on large stones which stood at the front entrance

of their home she painted Bible messages, to serve as a witness.

A certain man was searching for something to fill the longings of his heart. In the windows of a mission the Bible was placed in a position for reading. At different intervals the pages were turned to select passages. This man was led to Christ through the reading of the Scriptures in that window.

Back in 1937 a young lady began trying to sell church leaders of Chicago an unusual idea. Early response seemed to bring no results. "That would cost too much," they declared, and dropped the matter. But not so the young lady. In a short time she gathered together a group of friends. Together they prayed into existence her new idea, that of placing illustrated Scripture texts on posters and placing them in streetcars and trains, on billboards, and in other public places. The young lady was Josephine Peterson, founder of Best Sellers Publicity, Inc., 189 W. Madison Street, Chicago.

By December of the first year a committee was formed and negotiations were begun with advertising companies. By February 20, 1938, 250 Bible posters appeared on Chicago streetcars. More amazing than that was the fact that hundreds of letters poured in from everywhere. Some of them were actually startling in their testimony of the effectiveness of the poster messages in changing lives and winning souls to Christ. In Chicago alone the number of posters has increased to 400, to 1,000, to 2,200. From Chicago it spread to other cities, until there are 155 cities with nearly 10,000 posters placed in public places. Most of the work of the organization is done by volunteer workers, numbering more than a couple dozen in Chicago. Posters are placed on streetcars for less than half the regular commercial cost, which Miss Peterson says was an answer to very definite prayer. The work is supported by Christian people everywhere. Any Christian anywhere can place posters on a bus or a streetcar. Imagine having a bus spread the Gospel for you!

But that isn't all the story. Best Sellers Publicity has gone international and is now sending posters to the large cities of several foreign countries as well.

These are only some of the methods to be used in wayside evangelism. The yield cannot be computed until eternity. There are great possibilities of doing good through this type of evangelism if we are willing to be led by the Spirit of God.

Two boys were attending school on the shore of Lake Michigan, near Chicago. One morning a message came that a vessel was wrecked off the shore, and lives were in peril. One of the boys was noted for his swimming ability. Immediately he desired to help save lives. He swam out to the vessel and brought one life to shore, then returned and brought another. This was repeated again and again until he had saved ten lives. He

stood on the shore, cold, blue, pinched, and haggard, warming himself by a fire. Then he turned, looked out toward the vessel, and said, "I see people struggling. I must go." They tried to detain him, saying, "You are entirely exhausted—you cannot go again." He said, "I must!" Again he saved lives. Once more he stood by the fire, more blue, more pinched, more haggard than before. Again he turned toward the vessel and said, "I see people—I must go!" The group tried to tell him he would be committing suicide. But he went and lives were saved. He was taken to his room unconscious. He lay in that state several days, his brother keeping vigil by his side. One day as his brother was sitting by the window, he felt a tap on his shoulder. Looking up he saw his sick brother standing by his side, and these were his words: "Did I do my best in saving lives?" "Yes, Will," Edd said. "You did your best." "But, tell me, Edd, did I do my best?" "Yes, Will, you saved seventeen lives. You did your best." And Will answered, "If I only could have saved one more life!"

If our passion for saving lost souls could be as great as was his for saving lives, many more souls would be saved.

By one method or another method—to Christ it makes no difference. Of outstanding importance to Christ is not method, but results. For Christ's value of one soul is great.

Merrill, Mich.

Evangelical Christianity in the Little Land of Greece

By J. A. HUFFMAN

The little land of Greece, in the extreme southern part of Europe, has had a very wonderful history, and though one of the minor nations, she is extremely important in her strategic geographic location among the nations of the Near East.

The history of Greece goes back at least a millennium before Christ, and she attained her height of glory in the days of Socrates, Plato, and Aristotle. Then her art and philosophy flourished. These great Greek philosophers lived and taught about a half century before Christ. But in something of a declining manner, Greece still played no inconspicuous part in the history of the then known Mediterranean world in early Christian times. Rome had made many of the sons of Greece slaves, but the slaves were far superior to their masters in many instances, and, in a very real sense, the slaves became masters of their proud and haughty owners.

The Greeks, in their philosophy, attained the highest peak of truth ever known to the human race, apart from divine revelation. They had come to a belief in God (not only many gods); con-

ceived the idea of immortality; comforted the dying with words of hope; preached in the streets their philosophy, and even taught vaguely of an intermediary between God and man, which (or whom) they called the Logos. It was Eusebius, the great church historian, who said: "The Greeks in their philosophy came to the threshold of truth, but could go no further." So nearly did the Greeks approximate the conception of Christianity, which could only be reached by revelation.

Her Political Situation

Even in a brief review of evangelical Christianity in Greece, the facts should be placed against her present political and economic background.

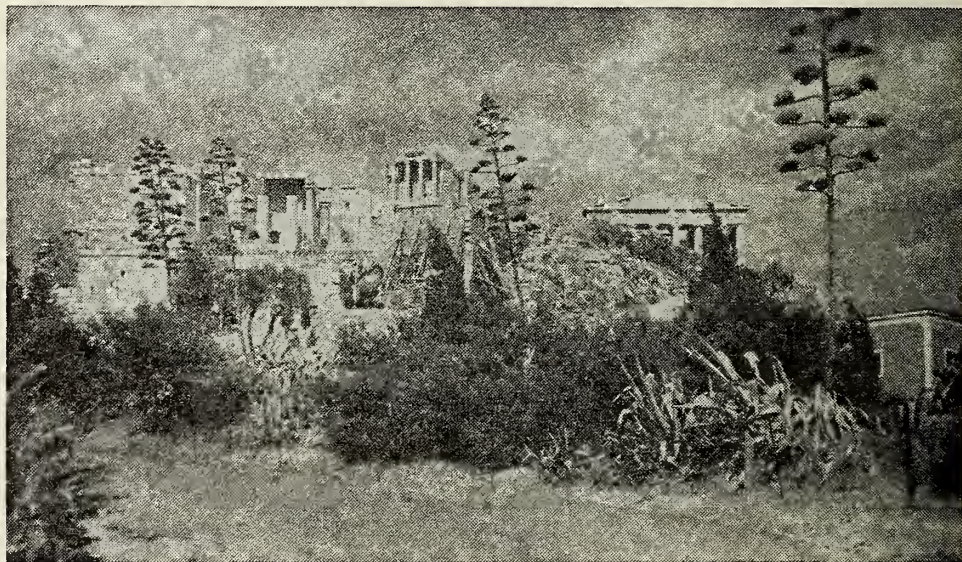
Greece is a limited monarchy, and has enjoyed political freedom ever since she threw off Turkish rule, more than a hundred years ago. She has recently come through a very perilous period. Just ten years ago, in 1940, Hitler and Mussolini, as allies, demanded that Greece surrender her arms and become

Communist aggression, which had taken chiefly the form of guerrilla warfare, has been put down, and with the help of American Marshall-Plan money, bridges are being rebuilt and some splendid roads constructed. We saw this work in progress in various places, and the Greek people are very appreciative.

It was our good fortune to be in Athens, the capital of Greece, on this national holiday called "Ouchi," and being Americans with journalistic credentials, were accorded courtesies along with the diplomats, as King Paul and the royal family, the heads of Army, Navy, and various State Departments reviewed the parade which lasted for two full hours. We were positioned before the Old Palace, and the Tomb of the Unknown Soldier, and within a hundred and fifty feet from the king. King Paul and Queen Fredericka are very popular, and greatly beloved.

Her Economic Problem

Small country that Greece is, and with a country very mountainous, with no



The Acropolis, Athens, Greece

subject to them. Encouraged by other opposing nations, Greece refused these demands, and by courage and the help of other nations, has remained free.

October 28 is a national holiday commemorating their refusal of the Hitler-Mussolini demands. They call it "Ouchi," which is a Greek word meaning "No." It was the day on which they said this meaningful word to those two treacherous European war leaders, both of whom have met a just and awful fate, while little Greece continues.

More recently, Greece has been in the throes of a Communist uprising, with special reference to her north country, Macedonia, which touches on Communist Bulgaria. Many of her towns were devastated, bridges destroyed, and thousands of Greek children carried away by the Communists into Bulgaria and Yugoslavia. By the help of America and other non-Communist European countries,

great industries, her economic situation is difficult. Her agricultural products are scanty, and consist of wheat, cotton, grapes, tobacco, and olive oil. The rough countryside has flocks of sheep and goats pasturing on them. Inflation has taken on devastating proportions.

Greece's money unit is the drachma, which before the war was worth about twenty cents (20¢). Today an American dollar brings about 15,000 drachmas. The regular price for a shoe shine is a thousand drachmas (paper money). Our noon meal today cost thirty thousand drachmas each, and so are the prices for everything which one buys. An ordinary cake of American-made toilet soap costs five hundred drachmas. A two-hour bus ride from Athens to Corinth requires thirty thousand drachmas, and the plane fare from Thessalonica to Athens is one hundred and ninety thousand drachmas. How the poor people of

Greece live is a problem. I am inclined to believe, however, that the above paragraph needs some explanation; for bad as it is, it is not as bad as it seems. While it is true that a good dinner in Greece costs at least thirty thousand drachmas, these are equal to two dollars and such prices obtained in many an American restaurant and hotel.

Furthermore, a skilled laborer, such as a mechanic or carpenter or a bricklayer, receives approximately a hundred thousand drachmas per day; and the unskilled laborer about half as much. It appears, as in America, that it is the white-collared employee who is suffering most from inflation in Greece. It may be truthfully said that the masses of people on the streets of the cities of Greece appear well dressed.

While in Athens, we had as our host and hostess one day, Mr. and Mrs. Karteroulis. Mr. Karteroulis is one of the several directors in the Ministry of Finance in Greece, and is in charge of all alien property. I asked him to give me his candid evaluation of the American Marshall Plan. Without hesitancy he replied, "The Marshall Plan has saved Greece, and has helped her back on the road to recovery, and we are grateful."

Her Religious or Spiritual Condition

Interesting as are other matters pertaining to Greece, it is her spiritual condition in which we are most interested.

The Greek Orthodox is the national church of Greece. It differs little from the Roman Catholic, except it has a married clergy, except bishops, and does not acknowledge the Pope as its head. It is, however, less political in its ambitions than Roman Catholicism. If I can sense the true facts, the Greek Orthodox Church is coming to realize something of its own impotency, and is bordering somewhat upon an apologetic attitude.

Until very recently, however, there has been very little done along Protestant evangelical lines. Among the seven or eight million population, it is estimated that there are twenty-five to thirty thousand evangelical Christians. These include ten or fifteen thousand so-called evangelicals, chiefly adhering to Presbyterianism; and the rest are made up of scattered Protestant sects working in Greece, including a Holiness group, Seventh-Day Adventists, and Jehovah's Witnesses. There is a measure of religious toleration in Greece.

Our contacts were chiefly with the Free Evangelicals, though not exclusively. These people have twenty-five congregations, scattered throughout Greece, with their largest churches in Athens and Thessalonica. They meet almost exclusively in halls and homes, and are still too youthful as a group to have erected churches. It seems that the recent political difficulties in Greece have given new impetus to these evangelical movements.

It was my privilege to minister twice to the congregation of Free Evangelicals in Athens. They number about four hundred, and I find that there are among them some very prominent Greek Christians in Athens. Six of the members of this congregation hold positions as directors in the several Ministries of the Government of Greece, such as Finance, Welfare, etc.

The Free Evangelicals have no credentialed or ordained pastors, but one or several laymen are in leadership in the congregation. It is a very democratic organization. The real head of the Free Evangelicals in Greece is Mr. Metallonos, who has been prominent in the Ministry of Finance, and is the leader of the church in Athens.

As yet, there is not a single Protestant evangelical Bible school or college in Greece, for the training of leaders. Some of the leaders of the evangelical movement are university graduates, but have had no evangelical training as such. They have risen above their training, spiritually, which is indeed a marvel. They have great need of an evangelical school for the education and training of evangelical workers. One such effort is being made in Katrini, but its progress has been delayed by the late war, and still more recently, by the guerrilla warfare of the Communists in northern Greece. This effort is being made by the Evangelical Church; distinguished from the Free Evangelical Church.

Greece is a wonderfully charming little country, and money and energy expended to assist in her Protestant evangelical efforts, if wisely directed, would be well spent.

Self-Indulgence and Comforts of Life

BY ESTHER ROBINSON

Is there a habit of self-indulgence that you have slowly acquired which, instead of conquering immediately, you allowed to become a hindrance to happiness and success? Perhaps it now requires ten times the effort to master it that would have been required in the beginning. You can yet master it with God's help, but to conquer as we go and to stand firmly and to ever live consistently is more pleasing to God. The person who has not learned to control his temper, or to resist his appetite, who is the victim of temptation or impulse, who is led by mere feeling or emotion and not by the steady light or principles of the Gospel, will never be a leader of men, for he cannot lead himself.

Self-indulgence has ruined many people with high ambitions and great promise. A person who has no self-mastery is like a mariner without a compass. He is at the mercy of every wind that blows. Thus we must have firm, strong characters, and whatever the test be able

A Prayer for This Week

Dear heavenly Father, we come to Thee with thanksgiving for Thy loving and complete understanding of us. Thou, who art our Creator, and knowest us far better than we can know ourselves, hast never once betrayed our confidence in Thee. Even our dearest friends at times misunderstand us. We are glad that Thou dost look upon our hearts and knowest all our thought and intent. Others may not see the hidden motive in our deeds. But, Lord, Thou knowest all and our hearts are ever open unto Thee in deepest love. Help us to be kind and understanding of others as Thou, dear Father, art of us.

And we do thank Thee, our own dear heavenly Father, for the holy comradeship of Thy divine understanding and for the promise that it is ours forever through Jesus Christ, our Saviour. Amen.

—Bertha L. King.

to say "no" when the proposed event is questionable. Then we can say with the Apostle Paul, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark." This road leads to final success of overcoming self-indulgence. The more we persist in overcoming self-indulgence, the stronger we grow. "I can do all things through Christ which strengtheneth me" (Phil. 4:13). Keep yourself busy reading good literature, and doing things that will strengthen your spiritual life.

God has blessed us with many comforts, and if we use them in the right way they can help to bring happiness, but if we do not consecrate the comforts and indeed, ourselves, to God, we cannot expect happiness. For we will never be happy unless we are in the center of God's will for our own individual lives.

A clear conscience, a clean heart, right motives, and an honorable, upright life are priceless in God's sight. The Christian becomes strong by exercising the facilities God has given him to resist evil and do good. Each succeeding battle and victory make him stronger. The apostle says, "We are more than conquerors through him that loved us."

In your Christian pursuits take time to be thorough. Count the cost, pay the price, make the consecration, meet all the conditions of God's Word, measure up, in every detail, to the best of your ability to the standards set by Him; then you will not be "almost" a Christian, but "altogether" a Christian.

"For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13).

East Petersburg, Pa.

OUR SCHOOLS

HESSTON COLLEGE NEWS

The Winter Bible Term registration began Wednesday morning, January 3. Fifty-three students have completed registration. There are several more who have yet to register. Of this number, there are 37 men and 16 women. The average age for the men is 20 years and the women 21. Ten homes in the community and the dormitories are housing the students. The geographical distribution of the Winter Bible Term students is as follows: Arizona, 1; California, 5; Idaho, 1; Illinois, 8; Iowa, 3; Kansas, 7; Missouri, 2; Nebraska, 12; North Dakota, 5; Oklahoma, 1; Ohio, 3; Oregon, 3; Pennsylvania, 1. Bro. Paul Erb, visiting instructor for the term, delivered the Term address, "Why I Believe the Bible," Wednesday morning during the Chapel period.

Plans for the annual Y.P.C.A. Drive are in progress. The Executive Committee of the "Y" has set February 1 as the date for this drive.

Work on the J. D. Charles Hall of Science was resumed January 3. The full building unit will begin January 14 when Contractor F. G. Roupp arrives. Two service unit workers, Floyd Litwiller, Delavan, Illinois, and Samuel Kauffman, Harrisonburg, Virginia, have already started work. Four more will be coming to join the crew January 14.

Bro. and Sister Paul Erb, Scottsdale, Pennsylvania, are the visiting instructors for the six-week Bible Term. The following courses are being offered: Bible Doctrines, O. T. Poetry and Prophecy, Public Speaking, Music, Preparation and Delivery of Sermons, Summer Bible School Study of the Pupil, Missions, Young People's Work, Mennonite History, Christian Life, Teaching of the Sunday School, Personal Evangelism, Epistles, First Aid, Typing, and Agriculture. Assisting in course instruction are: Pres. Milo Kauffman, Dr. Fred Brenneman, Dr. Paul Brenneman, I. Mark Ross, G. G. Yoder, Lester Culp, Gladys Winn, Harold Yoder, Laurence Horst, and Lois Kenagy.

Bro. Phil Frey, Archbold, Ohio, will be the evangelist for the winter revival meetings which begin Sunday, January 7. The prayer groups which will meet each evening prior to the meetings are in charge of the Sunday-school teachers.

The regular term students and Bible term students met together in a get-acquainted social under the direction of the student council social committee.

The first semester ends January 27 and the new semester begins January 29. The Office of Registrar reports that registration for the second semester is now completed. There are no students discontinuing and it is reported that there are several new registrants.

Bert Harwell's film on Canada will be shown January 31. The film is one of the numbers of the 1950-51 lecture series. Other numbers in the series are Ruth Bryan Pohde, March 31; Ionian Singers, April 27.

The Elementary Education Club will meet Monday evening, January 22, in the Student Lounge. Alta Erb, Scottsdale, Pa., educator and writer, will speak on the subject, "What Makes a Good Elementary School." Mrs. Erb is visiting instructor in the six weeks' Bible Term.

B. F. Hartzler will present his community chorus, a choir of sixty voices from the Hesston and neighboring communities, in the rendition of Handel's Messiah February 4 at 2:30 p.m. in Hess Memorial Hall.

—Melva Kauffman.

The Plus Element in College Education

[The writer of this article is president of Otterbein College, Westerville, Ohio, a United Brethren church institution. It is an address delivered on National Christian College Day and broadcast over "The Church of the Air." It was printed in *Christian Education*, September, 1950, and is reprinted here by the permission of both the author and the editor.—C. F. Yake, Educational Agent.]

A cluster of buildings, usually of brick or stone, housing classrooms and laboratories, filled with teachers and students, surrounded by grassy vistas often dotted with majestic trees, with an athletic field somewhere near by—this is a typical American college. To such a college thousands of men and women pay allegiance, first as students and then as alumni.

It is about the typical college, with all of the feelings and memories associated with it, that we are thinking just now on this National Christian College Day, an event sponsored by nearly 500 colleges affiliated with the National Protestant Council on Higher Education.

When we say National Christian College Day, the word "national" is readily understood. The word "day" likewise is easily explained. But the words "Christian" and "college" are not so simple. They need definition. At the moment think of the word "college." Some will think immediately of a campus and buildings and say, *there* is a college. Others will be reminded of a famous college name, or perhaps a football team, or a scholarship fund, or even a popular professor, and say, *that* is what college means to me.

The word "college" originally meant "a collection"—and today a college may be thought of as a collection—a collection of buildings, or of dollars in an endowment fund, or of teachers; or a collection of books in a library, or of classes and courses, or of activities and sports. So, a college is a collection of many things, but a college is something more, for the most important element in a college we have not yet named. We refer to the stu-

dents who collect on a college campus.

Most college buildings without students would go begging for buyers. College professors without students to teach would be job hunting. Books in a college library without student readers would gather dust.

Students make a college complete and enable a college to fulfill its purpose. So this special day, National Christian College Day, is really a student day; a day devoted to youth and young adults, a most promising cross-section of today's population, the leaders of tomorrow now in training.

We salute these young people in our colleges. Often they are somewhat maligned, not maliciously, but actually nevertheless. Stories of college life in magazines, in the movies, and over the radio too often play up the lighter and less desirable side of campus life. They even go so far as to make the mass of college students seem frivolous, insipid, or even sinister. They neglect, they overlook the fact that the playboy, the time-waster, and the fellow who disturbs law and order are a decided minority on a campus these days. Where such characters do exist the chances are their days are numbered until the next examination period comes around and they flunk out.

For the most part college students are normal young people with a slant toward the serious side. They work hard to make a success of the four years they have chosen to spend in college. You can picture in your mind the college young people you know. As you check them over mentally, for the most part you will find they are a group of America's younger generation who can be admired.

So, while observing National Christian College Day, let us think of it also as a National Student Day, that we may focus our thoughts on life rather than institutions.

Since it is for the students that our colleges exist, let us ask what kind of college should be provided. What aims should a college have, what courses of study should be included, what type of teachers should there be, and what sort of person should a college graduate become?

There are, of course, many answers to these questions. There are those who say that the main task of a college is to train thinkers. According to those who hold this opinion, a college succeeds or fails to the extent that it develops intellectual power. Other educators emphasize the development of skills. Training for a vocation or profession, say these educators, is the first duty of higher education. A vast system of special schools has grown up in response to this idea of college education.

Then there are those who think of college in terms of culture. Give a young man or woman standards by which to choose and enjoy the best, they say—the best literature, music, art, philosophy,

and other values of civilization; give them this and the college will have performed its mission.

Still other educators think of college in terms of citizenship in a self-governing

republic. Montesquieu said, "A despotism is supported by fear, a republic by virtue." This makes the college responsible for training citizen leaders who hold

(Continued on page 69)

TO BE NEAR TO GOD

THEME: TEMPTATION

Sunday, January 21

Read Psalm 73. Dismissing Temptation.

Asaph said, "My steps had well nigh slipped." His progress was disturbed. His feet moved like those of a man on ice. He was weakened for all practical purposes and in danger of sin and so of a disgraceful fall. His confession in the rest of the psalm was plain and explicit. After he went to the sanctuary of God, he got a correct view of his difficulty. He then overcomes and praises God in verses 25-28.

Monday, January 22

Read I Peter 5:5-11. God With Us.

Where is there hope for us if that roaring lion should find us alone in the vineyards of the Philistines? Our hope is not in our heels or our hands, but in the Saviour. Here is good news—the Redeemer promised to never leave us nor forsake us. There is safety in His intercession. As Satan sought to sift the disciples as wheat, the Saviour said, "I have prayed for thee that thy faith fail not." John said, "Ye are of God, little children, and have overcome them, because greater is he that is in you, than he that is in the world." There is a stronger lion in us than that which rises up against us.

Tuesday, January 23

Read Judges 14:1-7. Blessings in a Noisy Temptation.

As Samson was walking through the vineyard tasting of the fruit and humming snatches of a love song, suddenly a young lion roared against him. The brute roared and gave him a warning and roused him and he rose and destroyed the gleaming teeth, noisy throat, and lashing tail. With Delilah there was no roar, no warning. She whom he was going to see, in her quiet, subtle way, was a greater danger to him. She gave no advanced warning. He escaped the one and failed to escape the other. Thank God for the roar.

Wednesday, January 24

Read James 4:1-10. Meeting Temptation.

Face temptations honestly and honorably in all their ugliness and all their ferocity and be not afraid. Take hold on them, drag them out, face them, and destroy them. In a Scottish history is a story of a conspirator who put his knife into his enemy and said, "I think I have slain him." Another conspirator said, "Thou thinkest, but I will make sure!" He rushed in and stabbed him repeatedly. Make sure that you have faced eye to eye with your temptation, hand to

hand and foot to foot, and "resist the devil and he will flee from you."

Thursday, January 25

Read Matthew 4:1-11. Our Weapon.

Satan openly and directly attacked the vulnerable points in humanity—hunger, trust, and responsibility. When these points are held there remains no other avenue through which the human will can be reached. Our Redeemer's weapon was used repeatedly to defend these vulnerable points—it is written, it is written, it is written. This same weapon is placed at our disposal. "Thy word have I hid in mine heart, that I might not sin against thee."

Friday, January 26

Read I Corinthians 10:1-13. Guarding Against Temptations.

He who walks on ice, let him not be gazing at the moon, but look to his feet. He who works at a powder mill needs to take care even of sparks. Whatever provokes sin (whether shrewd and cunning as Delilah or beautiful as Bathsheba) that is intended to draw us into transgression is a danger against which we must be on our guard. Every danger or temptation can be successfully resisted. God is faithful. He has provided a way of escape for each assault. God's provision is made for us. Our duty is to "take heed lest . . ."

Saturday, January 27

Read Daniel 3:13-27. The Joy of Victory over Temptation.

Great joy was in the hearts of the three Hebrews after they lived successfully in the center of the seven-times-heated furnace as they received neither injury nor smell of fire upon them. There is great joy in passing through temptations without having defiled one's garments or brought a taint on the soul. It can be said after overcoming a strong temptation, the more fierce and terrible it was, the louder will be the shouts of joy and the more profuse the thanksgivings.

"His banner over us is love,
Our sword the Word of God,
We tread the road the saints above
With shouts of triumph trod."

—C. Warren Long.

LYING DISTASTEFUL

A four-year-old had lied to his mother about taking a piece of cake. Astonished and distressed, she said to him, "Son, if you form the habit of telling lies, no one will like you, not even your playmates." She was startled by his reply which came so solemnly, "I don't even like myself when I lie."—D. Carl Yoder.

A MASTER AT TEACHING

Sunday School Lesson for January 28

(Mark 3:13—4:34)

A good point of departure for this lesson in any age class would be the picture, "Christ Teaching from a Boat," painted by the artist Hoffman. Bring this picture (any size) to class. While showing it let a pupil read Mark 4:1.

We see today a great teacher. Notice how Jesus arranged the physical conditions. Why did He teach from a boat? Jesus came with a message, a truth He did want the people to hear. We must think He loved to teach. The environment or physical setup for teaching is important, especially the relation of teacher to pupils. This could and should be improved in many of our Sunday schools. Even in this "from the boat" adaptation we must see that Jesus' approach in teaching was pupil-centered. Notice the other little boats about Him. 4:36. It was for the sake of the multitude that He took the ship for His pulpit.

Now consider how Jesus taught. Notice the parables. 4:3-8; 4:26-29, and 4:30-32. Why did Jesus use this story-lesson approach? Again we see a master teacher. Jesus put the truth where His pupils could get it. These rural people could understand seed stories (that is, those who had spiritual-discernment desire). How practical were His teachings! Jesus would have His hearers think into their own living. What kind of soil am I? The truth will bring fruit.

The kingdom will grow. But men must help too by being good soil, by hearing. Jesus shows us two very significant factors in successful teaching. He recognized that He was teaching people. His approach was pupil-centered. And more than that, He wanted something to happen in His pupils; so His method was experience-centered. It was according to what the hearers could and should experience.

Other methods Jesus used were good questions (4:21) and simple reasoning (3:22-26).

No doubt the greatest factor in the master Teacher's success was His love for the listeners. Love leads a teacher to come to know the pupils, to approach them on their level, and to truly feed them. Jesus had an intense interest in the common people. There He found much good soil.

In this lesson I would exalt Jesus rather than dwell on interpretation of His parables, especially talking about varied interpretations to no profit. Remember we are studying Christ in this quarter. Let's lift Him up.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

The battle for souls is lost or won in the preacher's own heart. If he is not being saved by the Gospel he preaches—if he is being baffled and defeated in his own experience—he goes into the campaign for souls whipped. In his utterances there is no note of certainty and compelling power.

FAMILY CIRCLE

Don't Let Your Smile Grow Rusty

BY EDNA HULL MILLER

*The man with the hoe or the ledger
Who entertains a grin
Finds happiness turning the doorknob—
And satisfied, comes in.*

Oklahoma City, Okla.

Report on Marriages

BY AMMON KAUFMAN

During the fourth quarter of 1950, 196 marriages were reported in the GOSPEL HERALD. Of these weddings, 118 were conducted in churches. Of the 126 bishops and ministers who had charge, Lloyd Boshart and Roy S. Koch led in number, with 5 each. Days with the highest number of weddings were: Oct. 14, fourteen; Sept. 16, eleven; Sept. 9, eight; Oct. 5 and 15 and Nov. 4, six each; Sept. 2, five. Weddings from May 21 to Dec. 10 were reported during this quarter.

Tabulation by States, Provinces, and Foreign Countries: Pennsylvania, 57; Indiana, 28; Ohio, 19; Illinois, 12; Iowa and Oregon, 8 each; New York, 7; Nebraska, 6; Kansas, Michigan, and Minnesota, 5 each; Virginia and Maryland, 3 each; Delaware, 2; Oklahoma, Wisconsin, and Arizona, one each; Ontario, 19; Alberta, 3; Argentina, 2; and Ethiopia, one.

Summary for the year 1950: A total of 641 weddings were reported, of which 366 were church weddings. 127 weddings were reported for the month of June. Leading days were: June 24, twenty; June 10, seventeen; Oct. 14, fourteen; June 17, twelve; June 3 and Sept. 16, eleven each. A total of 270 bishops and ministers officiated in these weddings. Lloyd Boshart led, with 16; Mahlon Witmer, Henry Yantzi, and Samuel Schultz, 15 each; Elmer G. Martin, 14; Homer Bomberger and Peter R. Kennel, 12 each; J. Paul Graybill, 10; all others, less than ten. The total weddings reported for the year showed an increase of 42 over last year.

Davidsville, Pa.

If only Mother were here that we might say the word we had forgot. — Wanamaker.

The blessing of the home is contentment.—Van Dyke.

Report on Births

BY AMMON KAUFMAN

Births reported in the GOSPEL HERALD during the fourth quarter of 1950 totaled 411 (94 more than third quarter), of which 214 were males and 197 females. One set of twin sons, three sets of twin daughters, and three sets of son and daughter were reported. Births from Feb. 23 to Dec. 10 were reported. Days with highest number of births reported were: Sept. 30, nine; Sept. 24, Oct. 7 and 15, eight each; Oct. 6, 9, 13, 28, seven each; all others less.

Births by States, Provinces, and Foreign Countries: Pennsylvania, 139; Ohio and Illinois, 36 each; Indiana and Oregon, 26 each; Virginia, 22; Michigan, 20; Maryland, 13; Iowa and Kansas, 12 each; Nebraska, 9; New York, 5; Colorado and North Dakota, 4 each; Delaware, Minnesota, and Wisconsin, 3 each; Oklahoma, Florida, and Louisiana, 2 each; Montana, Arkansas, Missouri, Alabama, and Tennessee, one each; Ontario, 10; Alberta, 7; and Saskatchewan, one; Ethiopia and Puerto Rico, 2 each; China, India, and East Africa, one each; places not given, 2.

Births by Months: February, one; March, one; April, 2; May, 2; June, 2; July, 12; August, 48; September, 112; October, 148; November, 68; December, 15.

Names: A total of 226 family names were reported. Leading among these were Yoder, 21; Miller, 20; Martin, 13; Stutzman, 9. Given names included 140 male and 138 female names. Leading among these were: (male) Lee, 24; David, 19; Ray, 16; James, 15; Daniel, Eugene, and John, 12 each; Allen, Richard, and Robert, 10 each; (female) Marie, 19; Ann, 18; Louise and Kay, 15 each; Ruth, 13; Elaine and Mary, 11 each. All others were used fewer than ten times.

Summary for year 1950: Total number of births reported were 1400, of which 697 were males and 703 females. The total shows an increase of 123 over last year, and averages nearly four per day. Nov. 3 was the only day for which no birth was reported. Seventeen sets of twins were reported. *Births by Months:* January, 133; February, 102; March, 112; April, 103; May, 101; June, 100; July, 107; August, 127; September, 130; October, 163; November, 104; December, 118. The usual names lead: Yoder, 61; Miller, 54; Martin, 43; (male) Lee, 64; David, 53; Ray, 43; John, 42; Eugene, 39; (female) Ann, 77; Marie, 59; Elaine, 47; Mary, 43; Ruth, 41.

Davidsville, Pa.

Our Departed Loved Ones

BY AMMON KAUFMAN

During the fourth quarter of 1950 a total of 149 deaths were reported in the GOSPEL HERALD. Of this number, 69 were males and 80 females. These people lived a total of 8,678 y. 4 m. 20 d., or an average of 58 y. 7 m. 19 d. Among the group were three ministers, three deacons, one bishop's widow, one minister's widow, one deacon's widow, one minister's wife. One man died on his birthday. Twelve of the deaths were caused by accidents (5 auto and truck, one tractor, one factory, one sawmill, one railroad, and three injuries by falling); eleven of these twelve persons were males.

<i>Tabulation of Ages:</i>	<i>Fourth Quarter</i>	<i>Year 1950</i>
Under one year	11	33
1-9	7	17
10-19	2	8
20-29	6	12
30-39	7	18
40-49	8	22
50-59	15	48
60-69	20	91
70-79	36	157
80-89	32	145
90-99	3	32
100-	1	2
No age given	1	3
Total over 70	72	336
Total over 80		179
Total over 85		95

Deaths by Months (first figure, for the fourth quarter; second for year): January, 0, 41; February, 0, 50; March, 2, 67; April, 1, 51; May, 5, 56; June, 8, 50; July, 5, 40; August, 13, 31; September, 50, 53; October, 32, 41; November, 31, 61; December, 2, 47.

Deaths by States and Provinces: Pennsylvania, 39; Ohio, 32; Indiana, 17; Iowa, 9; Illinois, 7; Virginia, 6; Michigan, 5; Missouri, 4; Oregon and California, 3 each; Kansas, Colorado, and Idaho, two each; Maryland, New York, Arkansas, South Dakota, Arizona, and Montana, one each; Ontario, 9; Alberta, 3.

Summary for the Year: 588 deaths reported (300 males and 288 females). Among these were 3 bishops, 11 ministers, 10 deacons; 46 accidental deaths; 2 centenarians. Average age was 64 y. 6 m. 22 d.

Davidsville, Pa.

In Mexico, where there are fifty-one distinct Indian tribes and where missionaries are working on the translation of the Scriptures in many of the tongues, the literacy campaign now in process in the country produced during the year an estimated 400,000 new readers. When the Mexican literate has finished with his primer, the Scriptures will be available for him in many cases, no matter which of the many tongues he speaks.—American Bible Society.

PEACE AND WAR

Peace Study Conference at Winona Lake

BY FORD BERG

Eleven states and five provinces were represented by delegates at the peace conference sponsored by the Mennonite Central Committee and held at the Westminster Hotel, Winona Lake, Indiana, November 9-12. Nearly all of the Mennonite and the Brethren in Christ groups as well as many Mennonite colleges and other institutions were represented in the total of eighty-five delegates, each group having chosen its own delegation. Members of our Peace Problems Committee and representatives of our colleges and institutions represented our denomination.

The conference followed a new pattern in which study papers were circulated in advance so that concrete thinking could precede the discussions. It was felt that at this particular time it is imperative that a unified peace witness of commitment and effort be strengthened. The problems of nonresistance in its implications with the world and with the various Mennonite branches as well as all of Christendom were analyzed and discussed.

Harold S. Bender opened the first meeting on Thursday afternoon with an address on "Let Us Go On." After stressing the significance of the meeting in that it represented the greatest testimony ever gathered in Christendom of the Christian position of nonresistance, he listed eight ways to go on. Although we have a theology, he said, we need a coherent and unified evangelical front and a reasoned defense of the nonresistance position. Our voice is not heard as it ought to be heard and the time is here to think constructively on a solid front, he emphasized.

On Thursday evening, J. B. Toews discussed forcefully the subject, "Nonresistance and the Gospel," stating that the spiritual principle has the solution and that divine revelation must come through Jesus Christ. Following his talk, the assembled delegates were divided into four discussion groups, each having a chairman and a recorder. Each recorder took notes of the discussion in his group and handed them to the Findings Committee headed by Robert S. Kreider for analysis, condensation, and compilation for later presentation to the whole group. Each of the groups had penetrating discussions facing the evident problems which nonresistance places before us. It was not expected that all the questions and problems re-

lating to nonresistance should or could be solved.

The subject on Friday morning was, "The Disciple of Christ and the State," discussed by Guy F. Hershberger. His emphasis was on the need for consistency in the application of nonresistance once we have drawn the line on how far the Christian can serve directly the state. Robert S. Kreider had a paper on the same subject.

In discussing "Nonresistance and the Social Order" J. Winfield Fretz stressed the validity of nonresistance in society, its urgency of application, and its obstacles. We must, he said, demonstrate the spirit and principle of nonresistance. Noah G. Good's paper on the same theme, said that "the biggest contribution that the nonresistant Christian can make is to live the whole Gospel just as realistically and consistently as his intelligence and the Holy Spirit guidance will direct."

On Friday evening, Melvin Gingerich presented his message, "What About the Noncombatant Position," in which he drew sharp lines in defining the noncombatant soldier as a full participant in the armed services. J. G. Rempel, Rosthern, Saskatchewan, then read part of his paper on the same subject, in which he gave largely the position of Canadians to noncombatancy. Instead of breaking up into groups for discussions, all met together following the reading of the papers. Harold S. Bender then reviewed briefly the first step made in Germany, in 1868, to accept noncombatant service. H. Clair Amstutz in response to a request presented a physician's view on the noncombatant position.

On Saturday morning, C. N. Hostetter, Jr., of the Brethren in Christ, presented his paper, "Our Peace Witness to Christendom." He also presented part of the paper of Paul Peachey, Heilbronn, Germany, who emphasized that "We must plan strategically to arouse the conscience to its conscious or unconscious complicity in the vicious cycles of wars in which the world is enmeshed."

Don E. Smucker on Saturday afternoon began the discussion on "Christianity and Communism" in which after explaining Communism he attributed its spread as a "judgment on the failure of Protestantism to win the Russian soul." In many cases where Christianity has failed miserably, there Communism has gained its foothold and in some instances flourished.

H. A. Fast on Saturday evening discussed "C.P.S. — Past and Future," in which he reviewed the need for small mobile disaster units, and that the as-

signing of conscientious objectors be strictly in civilian hands. B. B. Jantz followed presenting briefly the experiment of the Canadian medical corps serving as a sub-unit under the Canadian Army. Ex-C.P.S. men were asked for their evaluation of C.P.S. Included in the responses were voices from the Church of God in Christ Mennonite, Krimmer Mennonite Brethren, General Conference Mennonites, and Conservative Amish Mennonites. J. W. Fretz introduced the possibility of the probable need for consideration of migrating should the pressure become too great.

The final meeting on Sunday forenoon was a worship period opened by Albert Gaeddert, and then a Findings Committee report given by Robert S. Kreider. J. N. Smucker concluded the program with a message on the text: "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God" (Ps. 20:7).

Included in this last meeting was a presentation of the final version of the conference statement, "A Declaration of Christian Faith and Commitment," as read by Harold S. Bender.

The conference indicated a spirit of co-operation and a deep sincerity to find and to follow the correct path. Nonresistance was seen and emphasized as a valid position having basic and far-reaching effects in Christian experience and life. The conference declaration reaffirmed and strengthened the united witness to the world which all Mennonite bodies can and should do.

The conference was also a sharing experience. There was some disagreement to be sure. The nature of the meeting obviously lent itself to discussions, specifically in the area groups. Sample discussions included the need of communicating the nonresistant witness to others, must nonresistance be understood at the time the individual accepts Christ, what of voluntary service, why are men drawn to noncombatant service, should Christians vote, how much can Christians participate in government, what is the Greek meaning and historical context of Romans 13, and dozens of similar questions and observations. Some were answered adequately, some half-way, and some could not be solved.

There was general agreement that the meeting was a very beneficial one. A fairness in attitude and open-mindedness, and a definite willingness and search to find the truth, gave a spirit to the meeting which permitted frankness in discussion.

Scottdale, Pa.

The deathless Book has survived three great dangers: the negligence of its friends; the false systems built upon it; the warfare of those who have hated it. —Isaac Taylor.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

On Jan. 28, a special one-day voluntary service conference will be held at Hess Memorial Hall, Hesston College. The program is planned conjointly with the M.C.C.

Bro. Glenn Martin, Lima, Ohio, was the speaker for the second youth rally held at the high-school auditorium at West Liberty, Ohio, Dec. 23. His subject was "Discipleship."

"The Reporter," published by the National Service Board for Religious Objectors specifically for up-to-date information on the draft, registration procedure, and related items, continues publication at the new address of 1000 Eleventh Street, N.W., Washington 1, D.C. Pastors and others who want to keep informed on the conscientious objector status should write for subscriptions.

Bro. John S. Mast, Elverson, Pa., passed away on Jan. 3. In the large gathering that attended his funeral at the Conestoga Church near Morgantown on Jan. 6, were ministers and bishops from neighboring conferences. Bro. Mast's ministry extended over fifty years. His charge included churches in Virginia and Maryland. For many years he was an active member of the Ohio and Eastern A.M. Conference and served a term as assistant moderator of General Conference.

Correction: Linford Jay, one of the twins born to Mr. and Mrs. Andy Ray Yoder, Arthur, Ill., did not live instead of Linda Kay.

Change of address: Mr. and Mrs. James Bucher to 1409 E. Ida St., Tampa, Fla., c/o Mennonite Mission, until further notice.

Bro. B. Charles Hostetter closed revival services at the Mennonite Church, Albany, Oreg., Jan. 7.

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From the Nation's Capital

Bro. Lloyd Eby will speak on "Consecration" at Young People's Meeting at the Hess Church near Lititz, Pa., Jan. 21, 1951, at 7:30 p.m.

A Christian Life Conference, with Bros. George R. Brunk and C. F. Derstine as speakers, is scheduled for the Canton, Ohio, Mennonite Church, Feb. 3, 4, 1951.

Need immediately twenty IV-E men volunteers for one year service, builders unit, Germany. Sailing March. Total cost, \$900 per man, furnished by self, family, or congregation. Apply: William Snyder, M.C.C., Akron, Pa.

Harold S. Bender.

A farewell service is planned for Bro. and Sister Irvin Kennell of the Metamora congregation, Metamora, Ill., on Sunday evening, Jan. 21. They have been assigned to Lahore, Pakistan, India, for relief work under M.C.C.

A total of 120 students enrolled the first day at the Mennonite Winter Bible School at Fairview, Mich.

Announcements

THE CHRISTIAN SCHOOL

This is an eight-page illustrated monthly periodical published in the interest of the elementary school-work and for secondary schoolteachers. It is published ten times a year, August through May—ten months. Advancing printing costs make it imperative to raise the subscription rates as follows:

One year, \$1.25; two years, \$2.25; five years, \$5.25. Single subscriptions mailed to individual addresses. Club rate, 25 or more copies to one address, 75c each. Send all new or renewal subscriptions to Daniel M. Glick, Circulation Manager, Smoketown, Pa. —C. F. Yake.

GOSHEN COLLEGE WINTER BIBLE SCHOOL

The Winter Bible School at Goshen College begins Jan. 29, and continues for six weeks. The instructors will be John E. Gingrich, Elkhart, Ind.; Amsa H. Kauffman, Goshen, Ind.; Nelson E. Kauffman, Hannibal, Mo.; Glenn B. Martin, Lima, Ohio; Karl Massanari, Goshen, Ind.; John S. Umble, Goshen, Ind.; John C. Wenger, Goshen, Ind.; Paul M. Yoder, Goshen, Ind.; and S. J. Hostetter, Goshen, Ind.

In addition to the regular daytime classes there will also be two evening classes each Tuesday evening at 7:00 o'clock, beginning Jan. 30. Registration will begin at 8:00 a.m., Jan. 29, and for the evening classes it will be done the first Tuesday evening, beginning at 6:30 p.m. Anyone interested in coming should write as soon as possible to Winter Bible School, Goshen College, Goshen, Ind., for information or for an application blank.

—S. J. Hostetter.

MENNONITE MUTUAL AID

To meet the need of larger capital and working funds in providing loan help to worthy applicants, Mennonite Mutual Aid offers a limited amount of investments in the following two classes:

1. Preferred Certificates. These are issued in units of \$100 or any multiple thereof, bear 3% interest annually, and bear no due date but may be transferred from one person to another.

2. Five-Year Debenture Notes. A new series will be issued to become due January 1, 1956. These bear interest at the rate of 2% annually.

Address inquiries to Mennonite Mutual Aid, Inc., 1413 South Eighth Street, Goshen, Ind.

A Christian Workers' Training Manual has been prepared and sent to pastors and Sunday-school superintendents. This 24-page booklet gives a complete description of the many courses available. Additional free copies will be sent from the Mennonite Publishing House to any person sending in a request.

The enrollment of the forty-fourth term of the Ontario Mennonite Bible School numbered 160 at the end of the first week. Pennsylvania, Indiana, Ohio, New York, Michigan, Alberta, Saskatchewan, and Ontario are represented among the students. Four ordained men are registered.

Evangelistic meetings will be held at the Hess Church, Lititz, Pa., March 11-25, by Bro. B. Charles Hostetter. A Youth Meeting will be held on March 18, at 2:00 p.m. with Bro. Hostetter as special speaker. Prayer meetings preceding the evangelistic services will be conducted each Saturday evening, Feb. 3 to March 10.

Bro. and Sister John Z. Friesen, Eureka, Ill., and Bro. Robert Waltner, Freeman, S.D., recently made a tour of churches in Manitoba, Saskatchewan, Alberta, and British Columbia in behalf of M.C.C. work.

Summer Camp Schedules for the coming season are being completed. The schedule of activities for Laurelville Camp has been received and now appears in the Calendar on this page. Additional information may be received by writing to Laurelville Mennonite Camp, Scottsdale, Pa.

Bro. William B. Martin, Wooster, Ohio, who recently donated thirty-seven logs for the building of the new church at Wooster, has sent money that we may send the GOSPEL HERALD to the public library of that city. Here's a suggestion for others.

(Continued on page 68)

Calendar

- Kishacoquillas Valley Bible School, at the Locust Grove Church, Belleville, Pa., Jan. 15 to Feb. 2.
- Day of Prayer for Revival, Jan. 21
- Ministers' Normal, Johnstown Bible School, Jan. 9-11
- Maple Grove Winter Bible School, Atglen, Pa., Jan. 15-26
- Short Bible Term, Eastern Mennonite College, Jan. 23 to March 5
- Winter Bible School, Goshen College, Jan. 29 to March 9
- Spring Missionary Day, March 18
- General Council of General Conference, Semiannual Meeting, Chicago, April 6, 7
- Child Welfare Conference, Sponsored by Child Welfare Committee of the Mennonite Board of Missions and Charities, West Liberty, Ohio, April 13, 14
- Commission for Christian Education and Young People's Work, Semiannual Meeting, Johnstown, Pa., April 27, 28
- Mennonite Youth Fellowship, Annual Meeting, Belleville, Pa., June 8, 9
- Laurelville Mennonite Camp, Mt. Pleasant, Pa.
- American S.S. Union, June 25-29
- Boys' Camp, June 30 to July 6
- Girls' Camp, July 7-13
- Victorious Life Conference, July 14, 15
- Writers' Conference, July 16-20
- Sunday School Workshop, July 16-20
- First Family Week, July 21-27
- Music Conference, July 28 to Aug. 3
- First Young People's Institute, Aug. 4-10
- Second Young People's Institute, Aug. 11-17
- Second Family Week, Aug. 18-24
- Missionary Bible Conference, Aug. 25-31
- Mennonite Board of Missions and Charities, Annual Meeting, Belleville, Pa., June 10-12
- Peace Day, July 1
- General Conference, Biennial Meeting, Goshen, Ind., Aug. 21-24
- Church School Day, Aug. 26
- Mennonite Board of Education, Annual Meeting, Oct. 18-20

Go, Preach

MISSIONS

Give, Pray

Mission News

Attendance at the Otelia Chapel, Mt. Union, Pa., reached 143 on Sunday, Dec. 24, when a Christmas program was given by the children. Each person present received a box of candy and each family received a Scripture Art calendar. Fruit boxes made by the young people were given to shut-ins, and other boxes to some needy families. Plans are underway to construct a church building.

An unused schoolhouse at Fox Lake, Minnesota, has been purchased by the Alpha, Minnesota, congregation. Fox Lake is about fifteen miles from Alpha. Bro. and Sister Earl Greaser have been conducting an extension school there for the past months.

According to the "Missionary Challenge," organ of Iowa-Nebraska district board, there is a definite revival of interest in mission opportunities in Iowa. Up to the recent date of 1948 only the mission in Iowa City, which was started in 1927, existed. Since 1948 missions have been organized at Swank, Sandtown, Parnell, Richmond, and Daytonville. Others are in the formulation stage.

According to the "Mennonite Weekly Review" a farewell service was held in December at the Sheridan Mennonite Church, Sheridan, Oreg., for Bro. and Sister Eldon Hamilton of the Sheridan congregation and Bro. and Sister Joe Kropf of the Harrisburg church who have been appointed for missionary service in Central America. They will serve under the Mexico and Central America Mission Board.

There are between 6,000 and 8,000 Mennonite refugees from Danzig and West Prussia now living in precarious conditions in Western Germany. A 20-man Builders' Unit for deferred IV-E men will be set up by the Mennonite Central Committee to help in constructing homes for the refugees. For detailed information on the hardships thousands of refugees have endured, be sure to read the next six pages describing the hectic flight of thousands of Mennonites from Russia.

Bro. Marcus Bishop, sponsor of M.Y.F. at Denver, was scheduled to speak to the Denver, Colo., Mission, Friday evening, Dec. 29. Two days previous Bro. Delbert Preheim showed pictures on Puerto Rico.

Bro. James H. Lark, pastor of the Bethel (Colored) Mission, Chicago, Ill., spent the week end of Dec. 3 at the Saginaw, Mich., Gospel Mission.

Following is an item from Carlos Casares, Argentina, dated Dec. 7 to 10: "Bro. John Koppenhaver invited the young folks from several congregations to come to Casares for a youth conference. Brother Juan C. Gattinoni was the speaker. Young folks came from Bragado and Pehuajo and the local folks turned out well. There were some conversions during the conference and the young

WE STUDY LATIN AMERICA

The manuscript for "We Study Latin America," (Argentina and Puerto Rico) guide, is nearly ready for publication. This is a guide of ten lessons with three optional lessons as follows:

- 2 as introductory to Latin America
- 5 for Argentina
- 3 for Puerto Rico
- 3 optional lessons for Spanish home missions, Honduras, and Mexico

If a shorter course is desired only one place can be chosen—we then suggest seven lessons for Argentina and five for Puerto Rico, using the first two lessons for both.

If there is to be a mission study class on Argentina or Puerto Rico before the printing of the guide is completed, please write for a copy of the manuscript at the Office of the Secretary, Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind.

folks all were very much enthused and encouraged by the meetings."

Bro. Howard J. Zehr, Pastor of the Peoria, Ill., Mennonite Church and Bro. Roy D. Roth, Pastor of the Pleasant Hill Mennonite Church, East Peoria, Ill., were engaged in a Bible Conference at Manson, Iowa, during the last week in December.

Bro. H. Ernest Bennett, Assistant Treasurer of the General Mission Board, spent Jan. 10-13 in administrative work and board meet-

MENNONITE RELIEF COMMITTEE (M.R.C.)

The Mennonite Relief Committee will meet at the La Salle Hotel, South Bend, Ind., on Saturday, Jan. 20, at 10:30 a.m. Your prayers are solicited in behalf of the work of this committee.

The M.C.C. Voluntary Service Committee on Advice and Control met in Chicago on Jan. 6, to discuss problems of publicity, processing workers, finding new projects, and financial support in correlating the various service programs of constituent groups.

A special 20-man builders unit has been approved for western Germany to help build homes for Danzig Mennonite refugees being resettled there. The unit is to be made up of IV-E deferred single men from the various Mennonite groups and administered through the M.C.C. Applicants should be willing to give one year of service and to maintain the highest standards of Christian life and conduct. An amount of \$900 must be assured for each member accepted for one year of service. This amount will be used to pay round-trip ocean transportation, maintenance in Europe, and a \$10.00 per month allowance. It is hoped that parents, congregations, or conferences will be the source of these funds to make possible the service of qualified men. Write the Mennonite Central Committee, Akron, Pa. for an application blank.

Bro. Maynard Good, Elkhart, Ind., arrived home on Jan. 5 after completing a term of service in the La Plata Mennonite Project, Puerto Rico.

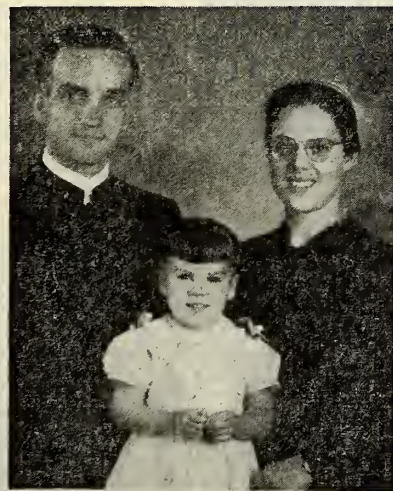
ings connected with the Mennonite Hospital in La Junta, Colo., and at Greensburg, Kans.

Tres Lomas, Argentina, Dec. 1-3: "The annual Pastors' and Workers' meeting of the Argentine Mission was held in Tres Lomas in connection with the twenty-fifth anniversary of the congregation there. Evangelistic meetings in charge of Bro. Nelson Litwiller were also held during the entire week."

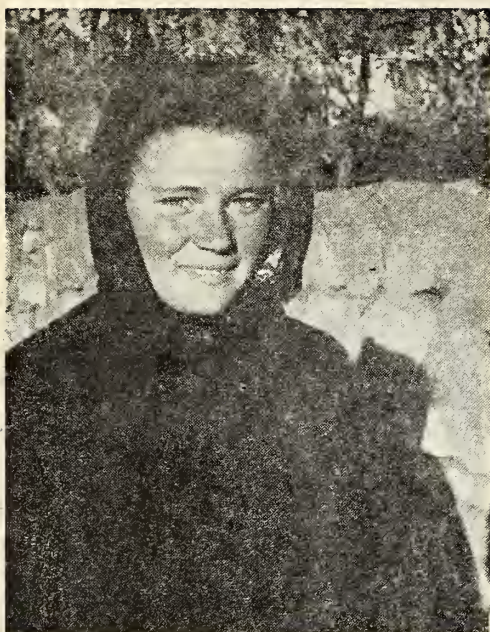
Bro. B. Frank Byler, missionary in the South American Argentine, reports as follows: "On Dec. 24 at Bragado five persons were baptized before our communion service that we held on Christmas eve. Pray for these new members."

The Executive Committee of the Mennonite Board of Missions and Charities is scheduled to meet at Board Headquarters, 1711 Prairie Street, Elkhart, Ind., on Friday afternoon and evening, Jan. 19. Members of the Executive Committee are John H. Mosemann, Goshen, Ind.; Jesse B. Martin, Waterloo, Ontario; J. D. Graber, Elkhart, Ind.; E. C. Bender, Martinsburg, Pa.; A. Lloyd Swartzendruber, Kalona, Iowa, Levi C. Hartzler, Elkhart, Ind.; and H. Ernest Bennett, Elkhart, Ind.

(Continued on page 68)



S. Allen Shirk and Elsie Groff Shirk, and daughter Sylvia Ann, aged 3½, were scheduled to sail from New York on the S.S. "Flying Independent," January 17, for the India Mission field. Allen is the son of Samuel and Lydia Stauffer Shirk, New Holland, Pa., and Elsie is the daughter of Clayton B. and Annie Kreider Groff (dec.), Hollywood, Pa. Both are graduates of E.M.C. Allen spent 3½ years in C.P.S. Due to Government restrictions no farewell service could be held at the pier.



This girl, young in years and one of thousands, endured hardships which cannot be expressed in words or in writing.

Here is a most vivid pictorial account of the escape of Mennonites from the Ukraine in Russia when the Red Army forced the German Army to retreat in the fall of 1943.



With little assurance—some clothing, cows, horses, sheep, and swine—they left their beloved homes in the Ukraine. There was no time to

The Flight--1943-46

By J. NEUFELD

FREE TRANSLATION FROM THE GERMAN BY HENRY MAST

You cannot—you dare not—you will not be the same person after having read this moving account of a people who have endured persecution and suffering because of their faith and way of life. If you are tight-pocketed, page on; if you don't care about others, also turn on; but if you are a Christian with love in your heart—this is an article for you.

IN THE beginning of September, 1943, our fate was sealed. It was ordered that we must leave our homes and move across the Dnieper River. The Germanfolk overseers organized the movement and were responsible for the order.

On September 9 and 10 the burgomaster of the colonies in Molotschna requested all means of transportation that was available to be made ready. There was to be a team and wagon for each family, wherever that was possible. By September 11 and 12 each wagon was to be loaded and the trek toward the Dnieper began. Added to the groups from the Mennonite colonies were many Ukrainian refugees, thus making it necessary for many families to share their wagon with another family.

Permission was granted to take all valuables that could be loaded, which consisted largely of food and clothing. All livestock that could possibly be taken was to go. Most families took a cow along and the sheep of the colonies were grouped together. Time for preparation was short and a spirit of restlessness was prevalent.

The Departure

September 11 and 12 marked the beginning of the great exodus. As we left our dear home there were hidden tears—here was no time for expression of emotions. There were thousands of teams and wagons, organized in groups according to their colonies. The movement was directed by the burgomaster and his aides. Various routes were taken by different groups as they traveled westward. In clouds of dust, burning heat, and congested roads the seemingly endless trek moved toward the Dnieper. There was no time to lose, for the thundering of the cannon and light and rocket signals at night warned of the approaching battle front. One had to think of a similar journey made by our forefathers, about 150 years before, when they moved into this country—now we were leaving, probably poorer than they were and the future more uncertain.

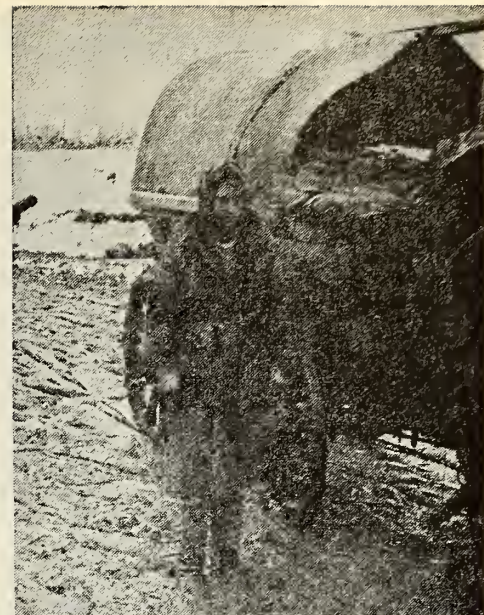
In spite of the general order, there prevailed a tension which was aggravated from the second day on by continuous urging by the leaders. There was much walking for the cattle and those who drove them. In spite of various incidents, such as wheels breaking, upsets, straying of horses and cattle, wrong routes, etc., which are to be expected under such circumstances, we arrived at the Dnieper



lose, for the thundering of the cannon and light and rocket signals at night warned them of the approaching battlefront. Note the long trails



Mothers, fathers, sons and daughters, started the trek which lasted for three years.



A refugee woman stands in the cold wondering "Where next?"

at Bereslaw. By day and night the seemingly endless caravan used two pontoon bridges, controlled by German soldiers, to cross the broad Dnieper River, of which Gogol and other Ukrainian poets have composed songs. There is also some Mennonite lore connected with this mystical river. After crossing the river we felt relieved; however, many longing eyes looked eastward, across the great plains, where had been our homes.

Our Stay at Sagraadowka

We thought we were now safe. We were assured the Bolsheviks could not force the Germans to retreat to this point.

After a day's rest and another six days' journey, we arrived at the Mennonite settlement at Sagraadowka, and were in the large Ukraine colonies of Wladimirowka, Alexandrowka. Many others were also in this section. Our group was in good condition and we had thus far suffered no loss. For the sick, aged, and mothers with small children, arrangements were made to have them travel by special trains; however, we arrived here before they did. After the people and cattle were taken in those able to do farm work were soon oriented in the colonies' collective farming system.

In a month's time the situation again was very critical. The Red Army crossed the Dnieper. Hastily we gathered our belongings and repacked them leaving October 25. Barely was there time to get the teams ready, or to make covers for all the wagons. Lack of time and shortage of horseshoes made it impossible to shoe all the horses, which was disastrous, as we had to travel over stony roads at times.

Refugee women took along all possessions left to them and experienced great hardships because of muddy roads, frigid temperatures, attacks by partisans and the Red Army.



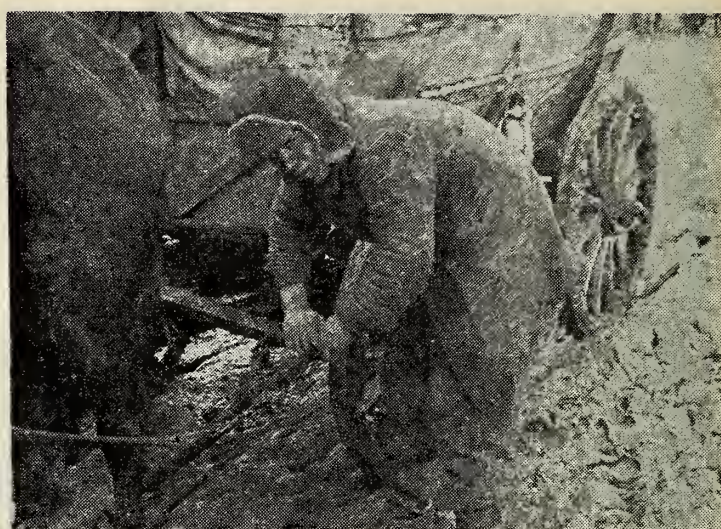
As many farm animals as possible were taken along.



With fearful forebodings of the future, the refugees marched for days on end. There were thousands of teams and wagons, organized into



groups according to the colonies, which traveled for days in clouds of dust, burning heat, and congested roads. Non-Mennonites rode along.



These pages convey vividly hardships experienced by Russian Mennonites in attempting to escape Communism.

Our Flight in Distress

From here on there were divisions. The distress, privations, and overwhelming difficulties were so severe that they overshadowed the hardships endured by a soldier on the front. It took us a month to reach the Polish border, due to rain, snow and cold, muddy roads, and providing feed for our cattle. The terrible nights spent in the open—all these impressions will remain in the minds of thousands as long as they live. It would be impossible to give proper credit to our wives and daughters who endured this. Their fortitude and bravery were unexcelled.

In the fore part of December there began arriving across the Polish border groups of refugees, remnants of former caravans, those who remained after some were left in lonely graves along the way. They also suffered material losses, such as teams and wagons, supplies, etc., to guerrilla bands.

Winter Refuge

Near the border a winter refuge was arranged, and many that were scattered throughout the Ukraine were brought here. To our group there were added ten thousand other German refugees. There was lack of provisions and there was insufficient space in the tiny shelters; however, all were provided for as well as possible by German organizations.

Here we remained until the middle of February, when the continuing retreat of the German Armies, partisan feelings around us, and our needs and fears forced us on again. However, we were in better spirits, having enjoyed comparative quiet and celebrated Christmas. We were able to rid ourselves from lice, etc., during our stay here. This time we traveled by railroad and most of the refugees had sufficient clothing; so we were very thankful. Our destination was Warthegau.





Only brief pauses interrupted their journey from the Ukraine via the Warthegau to the interior of Germany.

In Warthegau

By March 10 some refugees came out of the Ukraine on supply trains. Under the circumstances this was a great achievement considering the constant dangers of war, the great need for transportation by the armies, etc. In spite of the danger a hundred cars were taken through Poland and arrived safely at Lodz and other towns. Here, after delousing operations and other sanitary measures, distribution was made.

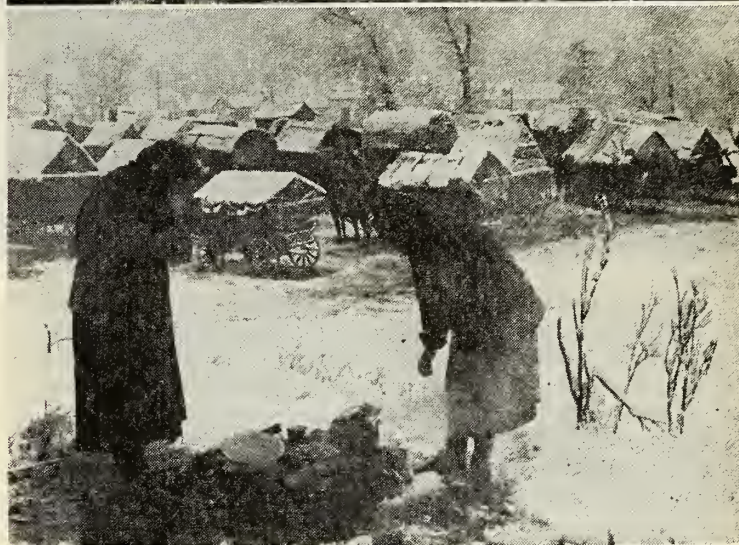
Thus ended our first flight in March, 1944, six months after leaving home. We were relieved and glad to again feel safe, unaware that before long we would have to move again. This was one of the severest flights in Mennonite history, but God was with us and led and protected us. Considering all the dangers encountered, our loss was not great. There were more than 200,000 German refugees from Russia; of this number, about 30,000 were Mennonites.

Life in Wartheland

Approximately one-half million Germans from surrounding countries were brought to Wartheland three years before we arrived. Thus the prospect for settling our group here was not very good. Most families were already living in cramped quarters. Young people, sixteen years and older, worked on farms and in towns. We were given tokens to exchange for our food and clothing. We lived in poverty and great difficulties. However, we had to accept our situation and show a spirit of thankfulness for everything.

National Service

In September a mobilization of all man power among refugees in Warthegau was enforced. Nearly all able-bodied men, sixteen





One of the casualties left behind on the open steppes. Many persons also did not survive the trip. There were many tragedies in this wild flight. Lives were lost by bombs and shooting, some were frozen, and families were separated.

years and up, were forced into the armed services. No one dared to mention nonresistance or other tenets of Mennonite doctrines, as such would have been dealt with severely. Any men that were left were forced to dig trenches, etc. As a result our families were left without men and their situation can be understood.

In the meantime the German government took action to naturalize all refugees. This was done quickly but with many complications, of which there was no end.

SUPPOSE . . .

Suppose you left home five years ago with only the clothes you wore and those which you could put into one suitcase. Suppose that you had no money for that entire period to spend on clothing of any sort. How much clothing would you have today that would be fit to wear? How much underwear, shirts, socks, shoes, and that sort of thing would remain?

And then suppose that you never had decent soap to wash yourself and your clothing, and that you were compelled to use ashes or soap that was half sand. How would your clothes look today?

Then let us suppose that you had several small children with you when you left home. In spite of everything children grow, and new clothing must be gotten. But from where? The few pennies that can be spared purchase the absolutely essential items for the children. But if there are no pennies to be spared from those which must be spent for bread and potatoes, then what?

This is the story of the German refugees. We have heard it in countless versions these past months. How many families are in such need we cannot tell, but we do know that it runs into the thousands. Work is often very scarce and the refugees are the last persons to be employed and the first to be let off.

These things we have seen and know to be true.

—Howard Blosser

About 6,000 Mennonite refugees, including Danzig and Prussian Mennonites, remain in Europe awaiting transportation to Paraguay and Uruguay. The number of Mennonite refugees and the countries where they have established new homes are: Canada, 6,181; Paraguay, 4,834; Uruguay, 754; U.S.A., 218. Mennonites in America (all branches) gave \$236,276.61 for refugee work last year. The budget for 1951 is \$180,000. Have you done your part in helping your fellow Mennonites as well as other refugees?

As the year 1944 came to a close, the great German offensive was ended and the Red army was rolling toward Berlin, and German power was collapsing.

Defeat and Flight

January 17 and 18, 1945, came the order for all in the Warthegau area to flee. Up to now it had been forbidden for anyone to leave or to move any provisions. Hastily, with that which could be gathered together, the exodus was under way, some by rail, some in wagons, and many had to go by foot. All orders and regulations by the German government were now disregarded, as the Russian army was coming and each group and their leaders did the best they could to expedite the flight. The broken-down transportation system created grave problems. The farmers seemed to fare best as they loaded their provisions in their wagons and started out. But they had to take many town people with them, causing heartbreaking shortages of provisions and clothing.

Soon all roads were crowded. Due to the Russian danger no officers or policemen of any kind were seen. There was no order or regulations of traffic and soon it was almost impossible to move forward. There were many tragedies in this wild flight, lives were lost by bombs and shooting, some were frozen, and families were separated. The cost in human lives, also among the Mennonites, was great.

Catastrophe

Separated and scattered throughout all German countries, many not knowing the fate of other members of their families, some of the refugees finally crossed the Elbe River into western Germany. However, most of them were overtaken by the enemy, and were forced to remain in the present Russian Zone. Many Mennonites were among those that were captured in the beginning of the flight. They were put in camps in Poland and were later sent back to Russia. After Germany fell the Russians took many refugees that were in eastern Germany and sent them "home" (a mocking term used by the Russians). Two thirds of our Russian-Mennonite

The pictures and articles on these six pages are reproduced here through the courtesy of "Mennonite Life," published in the interest of the religious, social, and economic phases of Mennonite culture, covering all branches of Mennonites. Cornelius Krahn is editor. Issued quarterly at North Newton, Kansas; \$2.00 per year.

After a flight in covered wagons, trains, and other transportation, this mother and her children reached safety by pushing this cart hundreds of miles. Of an estimated 30,000 to 35,000 displaced Mennonites, more than 20,000 were forcefully sent to Siberia to a land of silence.



people were cruelly and barbarously deported to Siberia. With that ended this great calamity that befell our brotherhood. Only God knows why, and we humbly submit to His guidance. "Er hat in seinem Regimente noch niemals etwas versehen."

In West Germany

The towns and villages had already taken a large number of people whose homes were destroyed by bombs. With the aid of relief organizations, such as N.S.V. and the Red Cross, we were assigned to various places. Were it not for these organizations our plight would have been much worse. It is even unthinkable what it might have been. Undoubtedly we could not have endured it. Truly the farmers fared much better, for to some the refugees were merely an outlet for their produce and they took advantage of the refugees wherever they could. This was a very ungrateful and wrong attitude, but let us also remember the many kind and generous farmers who showed a Christian attitude toward the unfortunate and provided for them as much as they could. The protection and help we received during our four years' stay in West Germany, meant much to those of us who endured so much and we have the highest regard, love, and praise for the German people who did so much for us.

From West Germany to Siberia

After the fall of Germany, all displaced persons (D.P.'s) in the western zone were invited and urged by the Soviets to return to their "homes." In one month's time all who accepted the invitation were taken. Then the Soviets hunted up the scattered sheep that had no desire to return to their "Paradise" and compelled many to return. We were in great danger to be forced to go back to Russia, because we had lived there. In this manner a thousand Mennonite refugees were taken from West Germany by the Soviets. This was permitted through the blindness of the Western Nations and to appease the barbarous Soviet regime. "Aus tiefer not schrei ich zu Dir. . . O, Herr, erhöhr mein Rufen." This was the cry and prayer of many a soul. Many a dramatic escape and deliverance was often due to the heroism of our wives and daughters.

The Closed Border

During this time about two thousand Mennonites came to the Holland border, but only 500 were permitted to cross into Holland. Bitterly disappointed, the remaining 1500 could not enter.

This was a result of an agreement made by the English and American powers with the Soviets, in an effort to help force the displaced persons back into Russia. It required a great deal of effort by our leaders, especially our main overseer, B. H. Unruh, to arrange with the military powers to alter our situation. Also the M.C.C. representatives, C. F. Klassen and Peter J. Dyck, did much



The boy's pet pigeon survived. Note the boy's trousers.

to help us. Later, the Western powers changed their policy but it was not until June, 1947, that we were out of danger of being forced to go back to Russia.

Help in Need

In closing, it may be in order to give an expression from the refugees of their appreciation to the relief organizations, who helped us so much during our great danger and desperate situation. Much was done especially for the Russian Mennonites by different groups and organizations by B. H. Unruh, and later by the Mennonite Central Committee.

At one time there were nine districts of various sizes organized in the three Western zones, each district having an overseer who was responsible for 600-1500 refugees. These were organized in 10-15 smaller groups and each group had its leader.

Words cannot express the encouragement which came to us when fellowship ties from overseas were extended to us. It was an unforgettable experience when we first met C. F. Klassen. His coming brought new hope. Thank God always, who has privileged us to receive help from our brethren in our needy and homeless conditions.—Courtesy, "Mennonite Life," North Newton, Kansas.

FIELD NOTES (Continued)

Correction: In the editorial "Unchristian Christians" in our issue of Aug. 22, 1950, we quoted D. Ernst Crous as saying, "all which goes by the name of Christian in that country [i.e., Germany] is not genuinely Christian." He wishes this quotation to read: "not all which goes by the name of Christian in that country is genuinely Christian."

Bro. Edward Birkey, Jolley, Iowa, bishop of the Manson, Iowa, congregation, is attending the Winter Bible Term at Hesston College. He preached at the near-by Pennsylvania Church on Jan. 7.

A Mixed Octet from Eastern Mennonite College, Harrisonburg, Va., gave a much-appreciated program at the Bethel Church, Mummaburg, Pa., on the evening of Dec. 27.

Bro. Paul Miller, East Goshen Mennonite Church, Goshen, Ind., served on a Christian Life Conference program at the South Union Church, West Liberty, Ohio, over the week end of Dec. 31.

During Christmas vacation, Wha Sook Suh, a student at Goshen College, gave short talks on Sunday morning, Dec. 31, at the Bethel and Sugar Creek Mennonite churches of Wayland, Iowa. In the evening he spoke at the East Union Mennonite Church, Kalona, Iowa. On Jan. 2, he conducted services at the Iowa Mennonite School.

Mailing address for Bro. C. F. Derstine, Jan. 26 to Feb. 4, 1935 Third St., S.E., Canton 7, Ohio. Bro. Derstine will preach each evening and assist in the Ministers' Week of the Canton Bible School.

The Mennonite Central Committee held its annual meeting in Chicago on Dec. 27 and 28.

Bro. Martin W. Lehman was ordained a minister of the Gospel at an impressive and well-attended service held at the Ida St. Church, Tampa, Fla., Dec. 24, 1950. The brethren D. Stoner Krady and Elmer Martin brought messages and the charge was given by LeRoy Stoltzfus. Twelve ministers representing five conferences attended. This mission has been under the direction of Lancaster Conference since the beginning in 1927.

The forty-ninth annual New Year's Old Folks' singing at Weaver's Church, Harrisonburg, Va., was attended by an estimated 1000 people. The hymns sung were from the *Harmonica Sacra* which was first published by Joseph Funk at Singer's Glen, Va., in 1832.

Bro. Paul M. Lederach, Lederach, Pa., will serve in a Bible conference to be held at the Bayshore Mennonite Church, Sarasota, Fla., Jan. 28 to Feb. 4. There will be both morning and evening sessions.

Bro. Isaac Baer will speak on "The Spirit at Work in Europe" at the Jan. 20, meeting of Youth Gospel Evangelism at the Vine Street Church, Lancaster, Pa.

A solicitation of the Goshen College Church community reports a response in pledges of \$5852.00 to be paid in the forepart of 1951 for the new Girls' Dormitory Building Fund.

Notice to Sewing Circle Officers: No more baby supply bundles are needed for Puerto Rico, at present. Thank you for your response.

A Teaching and Missions Conference was held at the La Junta Mennonite Church, La Junta, Colo., with Paul and Alta Erb, Scottsdale, Pa., as speakers, over the week end of Jan. 13, if plans carried.

The New Mennonite Church on Tuttle Ave., Sarasota, Fla., was dedicated Dec. 31, with a full house. Over 500 were present.

A Revival Conference will be held at the Columbia Mennonite Mission on Jan. 27, 28. The instructors will be Bro. Kenneth Good, Elida, Ohio, and Andrew M. Hartzler, Newport News, Va.

A series of studies on nonresistance will be held, D.V., each Sunday evening, beginning Jan. 21 and continuing until Feb. 25, at the Millwood Church, Gap, Pa.

MISSION NEWS (Continued)

City mission pastors and superintendents of institutions under the General Mission Board will hold a two day conference, Jan. 18 and 19, at Board Headquarters, 1711 Prairie Street, Elkhart, Ind.

Building News: "Plans are in the making for the new church building" writes Bro. Leroy Bechler, Supt., Saginaw, Mich., Gospel Mission. "A lot for the building will be purchased soon. Contributions can be sent either to the Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind., or to the Saginaw Gospel Mission, 1130 North 8th St., Saginaw, Michigan."

One of our missionaries in South America writes as follows: "Bro. Nelson Litwiller, accompanied by Bro. Robert Byler of the Brethren Church, held a number of series of evangelistic meetings during the months of November and December. Their tour included Villa Constitucion, Salto, Pehuajo, Tres Lomas, and America. We are happy that Bro. Litwiller could get away from pressing administrative duties for this evangelistic work."

Bro. and Sister Edwin Alderfer, recently returned relief workers from Bangued, Philippine Islands, conducted the evening services at the West Sterling, Ill., Mennonite Mission, Dec. 31. Sister Alderfer had charge of the Children's Meeting and Bro. Alderfer preached the evening sermon.

Bro. Leroy Bechler, Superintendent of the Saginaw, Mich., Gospel Mission has been invited to witness each Monday evening to the Colored men that are confined in the Saginaw city jail. Bro. Bechler reports: "One young man has accepted the Lord. We ask you to pray with us for this work."

A Gospel Team from Goshen College was in charge of the morning service, Dec. 31, at the Peoria, Ill., Mennonite Church. In the evening Bro. Ivan Kauffmann, Hopedale, Ill., had charge of the service at this church.

A farewell service was conducted Sunday afternoon, Dec. 31, at the Mellinger Church near Lancaster, Pa., for Bro. and Sister S. Allen Shirk, missionaries under appointment to Bihar, India. Bro. John H. Mosemann, President of the General Mission Board, and ministers from the Shirks' home congregations participated in this service. An offering was taken toward the transportation expenses of the Shirks to their field of service in India.

Baptismal services were conducted at the Wooster, Ohio, Mennonite Church on Sunday, Dec. 24. "Our membership is now 82" was reported in the church bulletin.

Sister Ruth Frey, Abilene, Kans., has taken up secretarial duties at the General Board Headquarters, 1711 Prairie Street, Elkhart, Ind.

Bragado, Argentina, Dec. 11-17: "A series of tent meetings were held in one section of town. Bro. Nelson Litwiller, Bro. Perugorria, and members of the local congregation helped in the campaign to evangelize that part of town. The interest was very good and we are praying that those who professed Christ might remain faithful."

A dozen Christmas boxes were given out to needy families in the Saginaw, Mich., Gospel Mission area. One man remarked, "Of all the years I have been here I have never had an experience of receiving such a gift from Christians." Then he said, "Let's pray."

SPRING MISSIONARY DAY: March 18, third Sunday in March. Mark this date on your calendar and begin plans. Watch this column for suggestions.

Bro. H. Ralph Hernley, Scottdale, Pa., was guest speaker at the Wooster, Ohio, Mennonite Church on Sunday morning, Dec. 31.

Bro. David F. Derstine, Jr., Telford, Pa., former relief worker in Belgium, was scheduled to give a talk on relief at the First Mennonite Church, Canton, Ohio, Friday evening, Jan. 12.

The Child Welfare Committee under the General Mission Board has scheduled a Child Welfare Conference to be held at West Liberty, Ohio, April 13 and 14.

JUDGING THE FRUIT

C. H. Spurgeon used to tell this story:

An American said to a friend, "I wish you would come down to my garden and taste my apples." He asked him about a dozen times, but the friend did not come and at last the fruit grower said, "I suppose you think my apples are good for nothing; so you won't come and try them."

"Well, to tell the truth," said his friend, "I have tasted them. As I went along the road I picked one up that fell over the wall, and I never tasted anything so sour in all my life. I do not particularly want any more of your fruit."

"Oh," replied the owner of the garden, "I thought it must be so. These apples around the outside are for the special benefit of the boys. I went fifty miles to select the sourest sorts to plant all around the orchard so the boys might give them up as not worth while stealing. But if you will come inside, you will find that we grow a very different quality there, sweet as honey."

Those who judge the church by its worst members (the hangers-on around the edge), those most like the world, make the same mistake.—Selected.

I have known ninety-five great men of the world in my time, and of these, eighty-seven were all followers of the Bible.—William E. Gladstone.

OUR SCHOOLS (Continued)

high moral standards and are capable of wise self-government.

But we have not said it all. There are people who demand even more of a college. Having sharpened the mind, they say, and developed skills, and set up cultural standards, and prepared young people for leadership in the field of citizenship, there is yet the matter of the spiritual side of life. Many colleges, in fact all colleges represented by the National Protestant Council on Higher Education, were founded to make sure there would be a spiritual emphasis, a God-touch upon campus life. This is the unique mission of the Christian college. It is expected to provide the plus element in higher education.

Those who feel that life lacks something without a deep and genuine spiritual concern do not omit the other educational purposes of a college. To say that the spiritual life of man should have first place, is not to say that his mental life is unimportant. No one honors an ignorant zealot. Nor is training for skill unimportant. A jack of all trades but master of none is not particularly respected. Certainly culture, which is the ability to choose and enjoy the best, is to be admired. And leadership in citizenship is essential, particularly since in recent times we have seen whole nations led off in wrong directions by leadership of the wrong kind.

Those who magnify the spiritual emphasis in college do not look at the other elements of higher education through the reverse end of a telescope. Rather, they say, we believe in the importance of all those goals which have been mentioned, but we believe the spiritual emphasis should be an objective which looms ahead; it should also be a foundation stone which undergirds; and it should be the atmosphere in which all the others are accomplished. They echo the thinking of Jesus when He said: "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God" (Matt. 4:4). Above the intellectual, the practical, the cultural, and the political, there shall be the spiritual which is the crowning touch to higher education.

You will remember the slogan of the French Revolutionists years ago. They were interested in better wages and improved living conditions, but they realized that material benefits were not enough without something more. So they wrote on their banners the slogan, "We want bread, and we want hyacinths." They were interested, you see, in a plus element.

College days are important days for many reasons. They are days of studying, they are days of vocational choosing, they are days of friendship, they are days of serious thinking. They are days when the goals of life are being decided, ideals are being chosen, and a program

for worth-while everyday living is being determined.

Is this serious thinking, as important as it is, to be done on the dead level of human affairs, and material values, or is there to be an upward look? Is the spiritual life of man to be taken into account? Is the spirit to be lifted to a pedestal and given a priority? In addition to bread are there to be hyacinths? And beyond the matter of bread is attention to be given the Word which proceeds out of the mouth of God?

The spiritual element in higher education is, of course, related to the larger question of the spiritual emphasis in all of life. In the science laboratory, in the business office, in legislative halls, in the top leadership of our military forces, and in the debates of the United Nations, these days men call attention to the need for a greater spiritual dynamic. This spiritual power is needed, they say, to keep under control the machines and instruments which inventive genius and scientific research have produced. These voices are saying what the Christian colleges have been saying for a long time, namely, that a civilization which is top-heavy with material production, but short on spiritual production, is headed for serious trouble. The church-related colleges of America are dedicated to the proposition that tomorrow's leaders should be educated at the college level in an atmosphere where spiritual values and interests are given first consideration.

How then is this spiritual element to be emphasized? Are pious statements in the college catalog enough? Are regular chapel services sufficient? Are courses in Bible and campus religious organizations the whole answer? These are important, and they make a large contribution to the spiritual life of a college. But a college could have all these, and still make only a weak impact upon students so far as the spiritual emphasis, the plus element, is concerned.

Here we must take account of that far-flung host of men and women who teach in our colleges. Upon teachers rests the final decision as to whether a college will successfully achieve its spiritual purpose. If a college teacher presents facts entirely on the level of information, then there is much of encyclopedic knowledge, but not necessarily much spiritual value in it. But a good teacher lifts his teaching above the level of information to the level of interpretation, while a superior teacher moves to the still higher level of inspiration. When the interpretation of the teacher is spiritual in its quality and the inspiration of the teacher calls out of students a positive response that is spiritual, then the college is spiritual in fact as well as in name.

During an emergency in the Revolutionary War a wise commander gave the order: "Put none but Americans on guard tonight." In college education the suggestion would be, "Put none on duty

who are not capable of good classroom teaching." A good teacher makes a good school, and a poor teacher a poor school. A good teacher can have a good school in a barn if necessary, while a poor teacher will make a poor school of a marble palace.

As we think of the plus element in higher education, the contribution of the educator, then, is indispensable. There must be an *educator plus* if *education plus* is to take place.

The college teacher cannot do the job alone, however. There must be readiness on the part of students to co-operate with teachers, and such readiness depends on what parents, pastors, high-school teachers, and other leaders of youth have done before the student arrives in the college classroom.

There is one other detail in the program of Christian higher education which we must not overlook. While the two important factors in education are students and teachers, there are others to be remembered. If it were not for generous and devout men and women behind the scenes, there would be no campuses to which students could go and no teachers to meet them there. Through the years people of vision and of heart, often at great sacrifice, have invested money in the young people who stream across college campuses from generation to generation. Many men and women with no children of their own, or in addition to their own children, have literally adopted the college students of America. These unselfish persons have put into colleges the money which might have been spent for personal pleasure. These goodhearted and openhanded men and women provide stability to higher education. They enable it to continue through the years. May their tribe increase.

These are days when organizations which depend on private gifts are having stormy weather in many cases. An increasing number of educational agencies are being supported or subsidized by tax funds amounting to vast sums. It is easy for the public to forget that there still are colleges totally dependent upon private and personal gifts. Apart from their generous friends, such colleges have no means of support.

It takes buildings and teachers, and loyal benefactors behind the teachers, to maintain a college. But it requires something more. It requires a worthy purpose. Such a purpose holds the college together and keeps it moving forward day by day. The colleges in the National Protestant Council on Higher Education believe they have a worthy purpose—it is a purpose to provide an education that will help every graduate to earn his daily bread, but also to enjoy hyacinths—to live beyond bread by every word which proceedeth from the mouth of God; in other words, to enjoy the plus element in education and in life.—J. Howard Gordon, in *Christian Education*.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bender—Steinman.—Ross Bender, East Zorra congregation, Tavistock, Ont., and Ruth Steinman, Steinman congregation, New Hamburg, Ont., by Henry Yantzi at the bride's home, Dec. 22, 1950.

Brenneman—Ruby.—Roy Brenneman and Joyce Ruby, both of the East Zorra congregation, Tavistock, Ont., by Henry Yantzi at the bride's home, Dec. 30, 1950.

Heacock—Hallman.—Lester Heacock, Plumsteadville, Pa., and Sara Hallman, Doylestown, Pa., by Joseph L. Gross, assisted by John R. Mumaw and Silas Graybill, at the Doylestown, Pa., church, Dec. 23, 1950.

Hostetter—Heacock.—John J. Hostetter, Jr., Park View, Harrisonburg, Va., and Mildred Louise Heacock, Plumsteadville, Pa., by Joseph L. Gross, assisted by John R. Mumaw and Silas Graybill, at the Doylestown, Pa., church, Dec. 23, 1950.

Hostetter—Erb.—Vincent Atlee Hostetter, Louisville, Ohio, and Arlene Mae Erb, Hartville, Ohio, by Lester A. Wyse at the Hartville Mennonite Church, Dec. 2, 1950.

Martens—Swartley.—John F. Martens, Inman, Mich., and Dorothy Swartley, Gardenville, Pa., both from the Doylestown, Pa., congregation, by Joseph L. Gross at the bride's home, Dec. 9, 1950.

McDorman—Hawkins.—Leonard Watts McDorman and Ruby Isabelle Hawkins, both of the Chicago Avenue Mennonite Church, Harrisonburg, Va., by Daniel W. Lehman at the Eastern Mennonite College auditorium, Dec. 30, 1950.

Otto—Beachy.—Jonas J. Otto, Jr. and Nancy K. Beachy, both of Uniontown, Ohio, by Lester A. Wyse at the home of the bride's parents, Mr. and Mrs. Levi Beachy, Aug. 24, 1950.

Roth—Ruby.—Milford Roth, Wellesley congregation, Wellesley, Ont., and Merva Ruby, East Zorra congregation, Tavistock, Ont., by Henry Yantzi at the bride's home, Nov. 1, 1950.

Shank—Good.—Donald Norman Shank, Wide-man congregation, Markham, Ont., and Beulah Lattie Good, Mount View congregation, Aldersyde, Alta., by Harold R. Boettger at the Mount View Church, Dec. 7, 1950.

Souder—Bleam.—Henry Souder and Lorraine Bleam, both of the Rockhill congregation, Telford, Pa., by Edwin A. Souder at his home, Jan. 1, 1951.

Steinman—Bast.—Gordon Steinman and Audrey Bast, both of the East Zorra congregation, Tavistock, Ont., by Henry Yantzi at the Sixteenth Line Church, Oct. 7, 1950.

Stormzand—Birkey.—Anthony Stormzand and June Birkey, both of the Bowne congregation, Clarksville, Mich., by Ralph Birkey at the Wayside Mennonite Church, Brimley, Mich., Nov. 19, 1950.

Stutzman—Detweiler.—James Stutzman, Jr., Salford congregation, Harleysville, Pa., and Beulah Detweiler, Rockhill congregation, Telford, Pa., by Joseph L. Gross, assisted by Clinton Landis, at the Rockhill Church, Nov. 25, 1950.

Wagler—Schumm.—Lloyd Wagler and Ruby Schumm, both of the East Zorra congregation, Tavistock, Ont., by Henry Yantzi at the Sixteenth Line Church, Sept. 27, 1950.

Yantzi—Kipfer.—Glenn Yantzi and Eileen Kipfer, both of the East Zorra congregation, Tavistock, Ont., by Henry Yantzi at the Tavistock Church, Sept. 23, 1950.

Yantzi—Roth.—Andrew Yantzi and Doris Roth, both of the East Zorra congregation, Tavistock, Ont., by Henry Yantzi at the Sixteenth Line Church, Oct. 4, 1950.

Yantzi—Zehr.—Nelson Yantzi and Ruth Zehr, both of the East Zorra congregation, Tavistock, Ont., by Henry Yantzi at the Sixteenth Line Church, Sept. 28, 1950.

Yoder—Wittmer.—Harold D. Yoder and Sylvia Mae Wittmer, both of Hartville, Ohio, by Lester A. Wyse at the Hartville Mennonite Church, Nov. 18, 1950.

Zehr—Bast.—Stanley Zehr and Laurene Bast, both of Wellesley, Ont., by Samuel L. Schultz at the Crosshill A.M. Church, Nov. 18, 1950.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Delp.—To Norman and Hannah (Nyce) Delp, Skippack, Pa., a daughter, Dianne, Nov. 7, 1950.

Denlinger.—To J. Elvin and Edith (Kreider) Denlinger, Columbia, Pa., a son, Paul Richard, Dec. 23, 1950.

Frey.—To Sylvanus and Marietta (Miller) Frey, Ligonier, Ind., a daughter, Carol Christine, Dec. 25, 1950.

Good.—To Lester H. and Maggie (Hershey) Good, East Earl, Pa., twin daughters, Ruth Jean and Rhoda Jane, Dec. 20, 1950.

Kreider.—To Lloyd H. and Anna (Hostetter) Kreider, Quarryville, Pa., a daughter, Margie Anne, Dec. 17, 1950.

Landis.—To Elvin N. and Dorothy (Hertzler) Landis, Lititz, Pa., a daughter, Carolyn Jean, Dec. 23, 1950.

Leis.—To Clarence and Alice (Gerber) Leis, Wellesley, Ont., a daughter, Marilyn Anne, Dec. 13, 1950.

Martin.—To Donald and Vurla Martin, Hope-dale, Ill., a daughter, Judith Lynne, Dec. 20, 1950.

Martin.—To Eber and Della (Lapp) Martin, North Lima, Ohio, a son, Roger Lee, Dec. 15, 1950.

Miller.—To Mr. and Mrs. Isaac Miller, Hartville, Ohio, a son, Vernon Ray, Sept. 21, 1950.

Ressler.—To Morris and Ruth (Engel) Ressler, Gap, Pa., a son, James Leroy, Dec. 9, 1950.

Schreck.—To Mr. and Mrs. John Schreck, Hartville, Ohio, a son, Dale Lee, Sept. 21, 1950.

Short.—To Kenneth E. and Ada (Short) Short, Archbold, Ohio, a daughter, Lois Marie, Dec. 27, 1950.

Stoll.—To Mr. and Mrs. Owen Stoll, Hartville, Ohio, a son, Galen Lee, Oct. 15, 1950.

Stoltzfus.—To Daniel H. and Rosalie (Garber) Stoltzfus, Hong Kong, a daughter, Priscilla Dawn, Dec. 7, 1950.

Stoltzfus.—To Robert and Edith (Hostetter) Stoltzfus, Hudson, Ohio, a daughter, Carlev Ann, Dec. 9, 1950.

Weaver.—To Earl and Grace (Lefever) Weaver, New Holland, Pa., a son, Steven Randall, Nov. 14, 1950.

Weaver.—To Rufus and Ella Mae (Good) Weaver, Ephrata, Pa., a son, James, Dec. 7, 1950.

Wengerd.—To Mr. and Mrs. Claude Wengerd, Hartville, Ohio, a son, Larry Dean, Nov. 3, 1950.

Yoder.—To Mr. and Mrs. Joe Yoder, Hartville, Ohio, a daughter, Ruth Ann, Oct. 11, 1950.

Yoder.—To John E. and Nancy K. (Yoder) Yoder, Huntingdon, Pa., a daughter, Judith Marie, Dec. 21, 1950.

Yoder.—To Mr. and Mrs. Mose Yoder, Hartville, Ohio, a son, Jan Elwood, Oct. 1, 1950.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Blosser.—Eno, son of the late John and Annie (Yoder) Blosser, was born Sept. 2, 1876, near North Lima, Mahoning Co., Ohio; died Dec. 13, 1950, at the home of his half sister, Mrs. John (Ada) Leinbach, Wakarusa, Ind., with whom he had his home the past 10 years. Funeral services were held in the Lienhart Funeral Home, Wakarusa, Ind., with Bro. Levi Hurst in charge. Interment was made in the Yellow Creek Cemetery, Goshen, Ind.

Hartzler.—Mary, daughter of Henry and Martha Eberly, was born Oct. 31, 1872, near Burton City, Wayne Co., Ohio; died Dec. 23, 1950, at her home near Orrville, Ohio; aged 78 y. 1 m. 22 d. On Jan. 27, 1904, she was united in marriage to John N. Hartzler, Huntsville, Ohio. To this union 1 son and 3 daughters were born. One fatherless daughter, Evelyn Hilty, who was 2½ years old, was given a home

where she was loved and cared for as one of the family. Their entire married life was spent in Wayne County, except about a year and one-half during which time they lived in Logan Co., Ohio. At the age of about 20 years she confessed her Lord and was received into the Mennonite Church in which faith she continued until death. She leaves to mourn her departure her husband, 1 daughter (Sarah), and Evelyn Hilty, 5 grandchildren, 2 sisters, and a large number of friends and neighbors. One son and 2 daughters preceded her in death. Funeral services were held at the Martins Church, Bro. E. F. Hartzler and Bro. Noah Hilty were in charge of the services. Text: Heb. 2:1. Burial in the Martins Cemetery.

Longacre.—M. Ada, daughter of the late John F. and Amanda (Zollers) Kolh, was born Aug. 29, 1886, near Spring City, Pa.; died at her home near Spring City, Pa., Aug. 31, 1950; aged 64 y. 12 d. She was baptized April 20, 1902, in the Vincent Mennonite Church. On Jan. 30, 1907, she was united in marriage to Isaac S. Longacre. To this union were born 4 children. Surviving are her companion, 3 sons (Isaac, John, and Daniel, all of Spring City, Pa.), 1 daughter (Sarah—Mrs. D. Edwin Moyer, Lederach, Pa.), 16 grandchildren, and 1 brother (John W. Kolb, Spring City, Pa.), also many relatives and friends. We remember her as having lived a sincere, faithful life. Her sincere prayer and desire was that she remain faithful to the end. Funeral services were conducted at the home by Matthew Kolb and at the church by Jacob Kolb and Amos Kolb. She chose her texts: Ps. 17:15; 27:4, 5. Interment was made in the church cemetery.

Mack.—Cora, daughter of the late John G. and Alice (Hoyer) Detwiler, was born in Upper Providence Twp., Montgomery Co., Pa., July 18, 1893; departed this life in the Memorial Hospital, Pottstown, Pa., Dec. 7, 1950; aged 57 y. 4 m. 19 d. Death was caused by cerebral vascular disease. She had been in failing health for the last six months. She was married to Andrew M. Mack, March 1, 1913. To this union were born 5 children. Surviving are her husband, 3 daughters and 1 son (Alice—Mrs. James Myers, Yerkess, Pa.; Ruth—Mrs. Henry Myers, Spring City, Pa.; Sara and Andrew, Jr., at home), also 5 grandchildren and 6 brothers. One infant son preceded her in death. She accepted Christ as her Saviour in her youth and became a member of the Providence Mennonite Church of which she was a faithful member until death. Funeral services were held at the home Dec. 12, 1950, by Jacob Leatherman. Further services were held at the Providence Mennonite Church in charge of Jacob Landes, assisted by Amos Kolb and Clinton Ferster. Text: Ps. 116:15. Interment in adjoining cemetery.

Martin.—Fannie (Begly) Martin, daughter of Joshua and Anna (Imboff) Begly, was born near Kidron, Ohio, April 24, 1872; died Nov. 8, 1950; aged 78 y. 6 m. 14 d. She was a member of the Chester Mennonite Church for 62 years. She was united in marriage to Jacob A. Martin, Feb. 17, 1907. She had been an invalid for 7 years. Surviving are her husband, a daughter (Mrs. Warren Kidd of the home), 2 sons (Elmer C., Dalton, Ohio, and John E., West Salem, Ohio), 2 brothers (Christian F., Wooster, Ohio, and John, West Salem), and 5 grandchildren. Seven sisters and a brother died previously. Funeral services were held at the home and at the church Nov. 11, by Carl J. Good, assisted by Abram Good and William O. Blue. Text: II Tim. 4:5-7.

Reesor.—Joseph Barkey, son of Tillman and Mary (Barkey) Reesor, was born Aug. 9, 1892, near Markham, Ont.; died at Vineland, Ont., Nov. 25, 1950. At the age of 21 he was united with the Wideman Mennonite Church. On Dec. 20, 1916, he was united in marriage with Lydia Ann Weber of Waterloo, Ont., who died Dec. 29, 1938. To this union were born 9 children (Mary, Lewis, Martha, Annie—Mrs. Harold McDowell, Eva—Mrs. Paul Burkholder, David, John, Esther, and Ruth). On Sept. 24, 1949, he was united in marriage with Magdalene (Fretz) Hoover of Vineland, Ont., at which place they lived until his death. Bro. Reesor took a keen interest in Bible study and was much used in the church. Surviving are his children, his widow, 1 brother (Albert), a sister (Ida—Mrs. Jos. B. Hoover), 3 grandchildren, and 2 stepchildren (Merle Hoover, Vineland, Ont., and Marjorie—Mrs. Enos Hunsberger, Baden, Ont.), and 1 stepgrandchild. Funeral services were held on Nov. 27, at the home in Vineland, by S. F. Coffman, A. L.

Fretz, and Daniel Slabaugh, and at the home in Markham on Nov. 28, by Elmer Burkholder and at the Wideman Church by F. S. Schmucker and A. D. Grove. Text: Job 1:21. Interment in Wideman's Cemetery.

Reesor.—Mary Barkey, daughter of the late preacher Joseph Barkey and Annie (Hare) Barkey, was born Nov. 27, 1859, at the Barkey homestead near the Wideman Church, Markham, Ont.; departed this life on Nov. 25, 1950, 2 days before her ninety-first birthday. On March 9, 1880, she was united in marriage with Tillman Reesor of Cedar Grove, Ont., who died in 1933, after they had enjoyed 53 years of happy wedded life. Several years after marriage they united with the Old Order Mennonite Church, in which Bro. Reesor was a deacon. In 1930 they changed their membership to the Mennonite Church. Sister Reesor remained active until about 2 years ago when she became confined to her bed. She was a devoted Christian. Her chief interests were in the church and her family. She leaves to mourn her passing, 3 children (Albert, Ida—Mrs. Jos. B. Hoover, and Jos. B., who passed away a few hours after his mother), 11 grandchildren, 2 step-grandchildren, and 2 great-grandchildren. The funeral was held on Nov. 27, at the home by Elmer Burkholder and at the Wideman Church by Elmer Burkholder, assisted by A. D. Grove. Text: Num. 23:10.

Shenk.—Amanda (Weidman) Shenk, Manheim, Pa., passed away Dec. 15, 1949; aged 73 y. 11 m. 14 d. She was survived by a sister (Mrs. Isaac Douple) and a brother (Jacob) who passed away Feb. 7, 1950, also 6 grandchildren. She was patient in her suffering. Funeral services were held at Becks Funeral Home Dec. 18, by Christ Gihble and at Manheim Church by Abram Risser. Text: Rev. 7:9. Interment in Kauffman Cemetery.

Stutzman.—Clayton William, son of Menno and Lydia (Hauser) Stutzman, was born at Milford, Nebr., May 2, 1908, and met death in a traffic accident on Dec. 26, 1950, near Burlington, Colo.; aged 42 y. 7 m. 24 d. As a young man he united with the Mennonite Church at the East Fairview congregation near Milford, Nebr. At the time of his death his membership was with the First Mennonite Church of Colorado Springs, Colo. On Feb. 18, 1934, he was united in marriage to Vergie Ernst of Thurman, Colo. The first two years of their married life were spent at Milford, Nebr. From there they made their home at Thurman, Colo., until 1938, at which time they moved with their family to Colorado Springs, Colo., and later to Manitou Springs, Colo., where the family is now at home. He is survived by his companion, Vergie, and 8 children (Joyce, Shirley, Rolland, Bobby, Larry, Jane, Virginia, and Erla, who are all at home with their mother). Others who survive are his father, Menno, Milford, Nebr., 3 brothers (Clarence and Roy of Milford, Nebr.; and Arthur, Cairo, Nebr.), 1 sister (Mabel—Mrs. Lyle Bechler, Seward, Nebr.), 2 half brothers (Percy and Morris), and 2 half sisters (Rose and Elda), all of Milford, Nebr. Preceding him in death are his mother and a brother (Walter) who passed away in 1921 and his stepmother who passed away in 1940. Funeral services were held at the first Mennonite Church, Colorado Springs, Colo., with Bro. Jess Kauffman officiating, assisted by Bro. C. G. Ringler. Burial was made in the Evergreen Cemetery in Colorado Springs.

Zook.—Mary, second eldest daughter of the late Benjamin and Phebe (Stauffer) Lauber, was born March 12, 1898, near Milford, Nebr.; passed away at the Tofield Hospital Dec. 19, 1950, at the age of 52 y. 9 m. 7 d. Death resulted from a heart condition. At the age of 12 years she moved with her parents to Tofield, Alta., where she resided since. In her youth she accepted Christ as her Saviour and united with the Salem Mennonite Church to which she was faithful until death. On Nov. 17, 1921, she was united in marriage to John R. Zook. Surviving are her husband and 5 children (Ida Marie—Mrs. Charles Smith, Los Angeles, Calif.; Kenneth Charles, Phoebe Elizabeth, Matilda Jane, and John Raymond), 1 granddaughter (Valeria Ann), her mother, 4 sisters, 4 brothers, also a large number of relatives and friends. One son (Benjamin Grant) preceded her in death as well as her father, 4 brothers, and 2 sisters. She was a loving companion and faithful mother to her family. Services were in charge of Bro. Ezra Stauffer and J. B. Stauffer. Texts: John 11:25, 26; I Cor. 15. Interment in near-by cemetery.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

The Church in the World, by Richard R. Caemmerer, Ph.D.; Concordia; 1949; 110 pp.; \$1.75.

"The Church in the World" is a very stimulating book on the relationship of the church and the world, emphasizing the method by which the church must witness. The material of this book was commissioned by the Oregon and Washington District of the Lutheran Church (Missouri Synod) to be presented in lectures to its convention at Snohomish, Washington, in June, 1948. The book indicates that Dr. Caemmerer is writing out of a deep conviction and from a spiritual insight of the New Testament Scriptures.

In the introduction, the author states, "This book proposes to redefine and apply the strategy which the New Testament suggests. The author makes no apology for advocating this ancient concept. He submits this material to point out that this strategy is sadly untried and amazingly fresh." The author clearly defines the meaning of church and world, both of which must be thought of as people. He emphasizes the necessity of keeping the significance of these meanings in our minds if we are to rescue our idea of the church from mechanization and the idea of the world from vagueness. The mission of the church is clearly set forth as the winning of the world to Christ and the edifying of the body. The church must invade the world through the love of Christ in the hearts of its members and through its message put into words that will convey the story of the Redeemer to the hearts of men.

The author believes it to be a sign of a decaying church when the business of promoting the fellowship of the church and the bringing of the message to the world is made exclusively the business of the professional ministry. The greatest disaster comes when the minister ceases to witness and becomes merely an executive secretary of the parish, a manager of plant and personnel, and advertising agent, rather than a direct witness-bearer of Christ. Every member of the church must be a witness of what Christ is to himself.

The book makes frequent use of the Scriptures. Several pages of notes are found in the back of the book, largely Scripture references. The approach is scholarly, with a style that is fresh and energetic. It is both stimulating and challenging.

The book is printed on a high grade of paper and is well bound. The print is good and very legible. This is a book which should be read by every Christian who is interested in the task of the church. At this time when the world is making its impact upon the church and when the church's witness seems to be weakening, we find in these pages a challenging stimulus for the Christian.—Howard J. Zehr.

FROM THE NATION'S CAPITAL

By A. Stauffer Curry

The current foreign policy of our nation is of great interest to church people. Following are some salient points, available from the very highest and most reliable sources in Washington. The writer is not by any means in agreement with all of these elements of our policy.

Three Movements to Face.

At every turn there are three movements or tendencies to consider in our foreign relations: (1) the Asia for the Asians movement; (2) the continuing effects of the vast devastation in western Europe; and (3) the centrifugal tendencies for nations to "fly apart" or disintegrate.

Crossing 38th Parallel a Mistake.

It is now admitted that the crossing of the 38th Parallel by U.N. troops was a mistake. There were two schools of thought in our government at the time the decision to cross the Parallel was made; obviously, the school to push on with our military operations prevailed.

To Resolve Two Clashing Objectives.

Our country wants to avoid War III. This is one of our immediate objectives. But, on the other hand, our government also does not want to do anything to destroy the cohesion, unity, and integrity of the free or non-Communist world. Our country favors a cease-fire in Korea, but not at the price of turning over Korea or Formosa to the Chinese Communists, or of recognizing the present Chinese government. After a cease-fire the U.S. would consider these matters, but not before.

If No Satisfactory Cease-Fire, Fighting Will Continue.

If no adequate cease-fire on our terms can be arranged, then military operations will continue, even if our troops have to withdraw from Korea in the process. There will be a determined effort meantime to protect South Korea. The primary purpose of such continued military operations is to establish the principle of our willingness to fight for the freedom of the world. To stop fighting in face of the threat of major aggression would ruin the moral force of the U.S. with the rest of the non-Communist world.

Europe Is the Focal Point.

Our country regards western Europe as the critical spot in the present crisis. Therefore it is necessary to develop armaments and make further plans in terms of that strategic area rather than Asia. This, of course, is evidence of the basic assumption that the Soviet Union lies at the source of the world's major difficulties.

Industrial Power Divided Three Ways.

The world's industrial power is divided three ways. The United States has one third, the U.S.S.R. one third, and western Europe a third. The question of which side will ultimately have control over western Europe's production is pivotal. Likely neither the

United States nor the U.S.S.R. could win a long war without it.

What Deters U.S.S.R. from Striking Now?

The fact that the United States has superiority in atom bombs likely deters the Soviet Union from striking now. She needs a year or two to catch up. Defection in satellite countries also gives the Soviet Union pause. Many in Czechoslovakia, for instance, hope for War III in the further hope of deliverance from Communist domination. War now might cause a split in Iron Curtain unity.

What Is U.S. A-bomb Policy?

The United States will not use the A-bomb first, for very practical reasons. If she does, the Soviet Union would most probably unleash her 6 to 10 million (exact number unknown) men upon eastern Europe at once. This would liquidate democracy in western Europe. All the non-Communist armed forces of the world are hardly 2 or 3 million men. Western Europe dreads the possibility of Soviet attack and A-bomb war. If the Soviet strikes first, the U.S. will use the A-bomb.

Present Procedure to Build Strength.

Our present program is to build strength, both here and in Allied nations, which would ultimately match or surpass Communist strength. Our basic policy is one of building a stone wall against Communist aggression.

If War Comes!

If war should come now, the consensus is that the Soviet Union would overrun western Europe in about three months. She would then have about two thirds of the world's industrial potential and one half to three fourths of the world's population under her control. This would place her in a position to exercise considerable domination over the rest of the world. If war comes in late 1951, or in 1952, the two antagonists will be more evenly matched, both in atom bombs and military weapons. Even then a stalemate seems the best that can be expected.

Implications for Christians.

In spite of the gloomy picture, hope in the world is not gone. Through direct diplomatic negotiation, through the U.N., and through other channels there may still be peace. Through prayers, study, and action of Christians, war may be averted. But delay or indecision in applying full spiritual resources of peace to the present world situation may allow the trend toward war to go unhindered.

Dec. 27, 1950.

"United Church Men" is the name of one of the general departments of the National Council of Churches organized recently at Cleveland. The purpose of the organization according to its bylaws is "to unite men of the churches in giving practical expression of their allegiance to their Lord and Saviour, Jesus Christ." One of the significant and encouraging things happening in the churches of America today is the development of lay activity.

The Grace of God . . .

Why did there need to be a Mennonite Church? Why did the Mennonite founding fathers not remain in the Roman Catholic Church?

And why were they not satisfied with the other Protestant churches of continental Europe?



A long list of reformers tried to lead the Catholic Church away from many of its unscriptural views and practices, but the Catholics repeatedly reaffirmed their "authoritative" traditions. In the sixteenth century, several Protestant denominations, Anabaptist, Lutheran, Reformed, and Anglican, broke permanently the unity of the church. In the process, the Gospel of Christ was rediscovered. The matchless grace of God was once more clearly seen. Justification by faith again became the ground of assurance for thousands of Christians.

Yet the Anabaptists were not satisfied with the Lutheran and Reformed churches. Read in *Glimpses of Mennonite History and Doctrine* how the Anabaptists brought to birth the fellowship of Swiss Brethren who were to become the founders of the Mennonite Church. This is the story of your heritage. 258 pages; \$2.25.

Through Divine Directions . . .

"The Church has been declared to be both an organism and an organization. As an organism it consists of one body of believers with Jesus Christ as the Head and the members of the body functioning as the Head may direct. We have only to think of the relationship of the mind to the rest of the body, and we have a clear concept of the relationship between Christ and the members of His body, the Church. As an organization the Church is a body of people organized for effectual service and the common welfare. Through divine directions it has its officials and rules of order, that members may be of mutual service to one another, may be fortified against the evils of this world, and may unite their powers in the work of winning the lost."—From Part VI.

A copy of *Doctrines of the Bible* should be in every home. Let it assist you in your study of the Bible and its doctrines about God, man, angels, salvation, the Church, the Christian life, future punishment and reward, and Satan. If you have been disturbed by erroneous teachings, this book can help you clarify the true Biblical position. Every Christian can find help and inspiration through this doctrinal study. 639 pages; \$3.00.

Mennonite Publishing House, Scottdale, Pennsylvania

Paul Hume, a music critic of Washington, D.C., recently wrote a review of one of Margaret Truman's concerts. Hume commented that President Truman's daughter "is flat a good deal of the time" and "has not improved in the years we have heard her." President Truman was apparently insulted and wrote a sharp letter to Hume. Though the latter did not make the letter public, a Washington paper "got wind of it" and gave the whole affair publicity. Hume's mild reply on President Truman's rather angry letter was:

"I can only say that a man suffering the loss of a close friend [recent death of his private secretary, Charles T. Ross] and carry-

ing the terrible burdens of the present world crisis ought to be indulged in an occasional outburst of temper."

Former Mennonite C.P.S. men will recall Paul Hume. He took the position of a conscientious objector during World War II and served his C.P.S. days in forest camps in Michigan and later on detached service at the National Service Board for Religious Objectors. He is a member of the Presbyterian Church and the C.P.S. Directory lists him as a "radio music director."

Many people feel that Paul Hume showed a nonresistant spirit by the tone of his reply. —Grant Stoltzfus.

X

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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NUMBER 4

Dangers That Threaten Spiritual Life

BY O. N. JOHNS

[A message given at the Ohio Mennonite and Eastern A.M. Joint Conference May 25, 1950, and printed by request of conference.]

In considering this subject we wish to make note of the fact that some things which are very dangerous may also be very useful if properly used and controlled. For instance, electricity is very dangerous and at the same time very useful. We enjoy our electric lights in the home, but because of improper installation many a home has been consumed by fire. So it is in the spiritual life; the thing that has proved a spiritual blessing at one place or time, may cause spiritual death at another place or time.

By the term "spiritual life" we mean a life that is of, and for, God. Anything that takes our eyes off, or our minds away from God, threatens our spiritual life. God says, "Look unto me," again and again, and "unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28). Anything which draws the affections of the heart away from Christ the Saviour also is dangerous to spiritual life. And anything that has a tendency to dull, or close, our ears from hearing the voice of the Spirit and the Word of God needs to be guarded against, for it, too, threatens spiritual life. We keep these three rules in mind as a guide in determining what is dangerous.

1. Dangers for which man is not directly responsible.

2. Dangers for which man is responsible, but neither the church nor we as individuals are directly responsible.

3. Dangers for which the church may be responsible.

I shall put the burden of the message on the third of these classifications. However, I wish to call attention to dangers under the other classifications.

Dangers for Which Man Is Not Responsible

1. *Prosperity.* In prosperous times men throughout history were inclined to forget God. Rev. 3:17—"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" gives a real picture of humanity. The history of Israel reveals the same story. The prosperous years we are enjoying

are endangering the spiritual life of the church.

Dangers for Which Neither the Church Nor Individuals Are Directly Responsible

1. *Our Economical Setup.* Communistic government control, subsidies, social security, old-age pension, easy relief, unemployment pay, and insurance of all types give a feeling of security apart from God. These things unconsciously affect all of us, and have a tendency to cause us to forget our dependence upon God. "Sufficient unto the day is the evil thereof" (Matt. 6:34).

2. *Our Educational System.* Compulsory attendance; the type of readers, or reading matter, used; the absence of the Bible in many schools; unholy entertainment; gambling practices to raise money; the emphasis on play rather than book knowledge; the use of the child's time day and night, thus robbing the child of God's intended home life; and the modernistic teachings especially in schools of higher education, even in some church schools and seminaries. We do well to beware and take heed. The emphasis placed upon youth, the stopping of traffic for the children, etc., is for their physical welfare, but how might it affect them otherwise? Might it give them a feeling of importance so that they might consider themselves of most importance?

3. *Provided Entertainment.* Parks, resorts, camps, theaters, drive-in theaters, movies, skating rinks, bowling alleys, roadside houses, ball games. These entertainments, no doubt, rob God of His time, His money, and His pre-eminence.

4. *The Unsettled World.* An unsettled world produces unsettled people with unsettled feelings. There is a spirit of fear, unrest, fighting, disrespect, insubordination, etc., in the world. This has its influence upon the children of God. God's grace is sufficient to overcome the danger.

5. *Modern Inventions.* Automobiles, airplanes, radios, television sets, war equipment including the A-Bomb, etc. Some of these inventions may be innocent in themselves. Some of them can be used to the honor and glory of God. Nevertheless, as a whole, they play an influence over mankind that endangers spiritual life. The automobile makes it

easy to go places. But where do we go? The radio is convenient to get the news and entertainment of all kinds. What do we get? We are just as apt to get false and modernistic teaching as the truth. The radio and television partially bring the movie into the home. The A-Bomb gives a false security to some people. All of these things endanger spiritual life.

Dangers for Which the Church May Be Responsible

This is our concern, for wherein we are responsible we must give account of our stewardship to God. All members share in this responsibility, but we who have been ordained and charged with special duties, have a special responsibility. And since we are assembled in conference session, I am directing my message more especially to ordained brethren. It should be good for others also. I am not giving these dangers in any order of importance. I am giving them as they were given to me by the Spirit.

1. *An Unbalanced Ration of Food for the Soul.* This results in an undeveloped life. Our foreign relief workers sometimes picture to us the deformed bodies of underfed children. It arrests our sympathies. But do we realize that an underfed soul is in a more serious condition and a greater calamity? Parents do not feed the baby and the young child on the basis of what the child wants, or likes, but on the basis of what

An Evening Prayer

BY LORIE C. GOODING

*Tonight, O Lord, the evening star
Looks down upon my heart afraid.
O, come and soothe me from the far
Bright shining heaven Thou hast
made.
Heal Thou my heart, my spirit heal,
That trembles in the grip of fear.
Thy mighty power now reveal,
And bring Thy great salvation near.*

*O Thou by whom creation stands,
Who holdest planets in Thy hands,
Thou God who failest never,
To whom the heavenly choir sings,
Have pity on the least of things,
And keep me safe forever.*

Holmesville, Ohio.

it needs. Might it be true that too much of the feeding from the pulpit (preaching) and from the classroom (teaching) is on the basis of what people like rather than what they need? It may also lack proper preparation. We are commanded to feed the flock. It should be made tasty, but it needs to be the Word of God seasoned with grace. When people are improperly fed they become spiritually weak, and when they are spiritually weak, they are subject to contract all kinds of spiritual diseases. This is dangerous. We must not preach sin without presenting the grace of God in making a way of escape. Neither shall we preach the grace of God without crying out against the sin which makes this grace needful. Besides this, we must rightly divide the Word of Truth so that the affections of men's hearts may be drawn to a wonderful God with a wonderful provision for those who will believe and accept, and that men may know the way of life as God has planned it for us.

2. *Laxity in Scriptural Discipline.* The church is to be kept clean, a place where the Christian can have a home, and fellowship, that is conducive to spiritual growth and development. I Cor. 5:7-11. To discipline is not the most pleasant task. We are confronted with this argument: As long as you have folks in the church you have a chance to help them. If you expel them you lose this opportunity. We allow ourselves to be influenced by these arguments and become lax in disciplining sin, or the sinner, and the whole church is in danger of becoming leavened. Paul said to Titus, "A man that is an heretick after the first and second admonition reject" (Tit. 3:10). John in his second epistle writes, "If there come any unto you, and bring not this doctrine [the doctrine of Christ], receive him not into your house, neither bid him God speed." Brethren, we need to be aware. Unscriptural discipline, and the lack of discipline, both endanger the spiritual life of the church. God's way is always the best. Man cannot improve it.

3. *Improper Exercise.* There is a great cry that we must give our people more to do. This is true. But, on the other hand, it is also true that the child of God who is really born again can find plenty to do, if he is willing to let the Spirit direct his life. It may be in channels which he himself would not choose. There is plenty to do for the Lord if we will. It may not be in the forefront, or before the public eye. Very often the ones that cry the loudest, "Give us something to do"; "What shall we do?"

"How shall we spend our Sundays?" are not willing to do what they are told, and so they still have nothing to do. We have relief and service units of various kinds. We are promoting an extensive relief program. We are emphasizing missions, and sponsoring activities of all kinds. These are good, and I would not want to say anything against any of them. However, we need to exercise great care in the emphasis we place on them, and the manner in which we do them. This endangers us with the social gospel. Of course the Gospel of Jesus Christ is practical, and has to do with our everyday living and serving (social life, if you please). That is not what we understand by the social gospel.

When the emphasis of our activities, whether social or religious, becomes such as would call the attention to ourselves and our works, rather than to God and His saving grace and power, it is dangerous. When it comes to the place where the emphasis is placed on the *we*, or the *I*, in our activities, we can truthfully call it a social gospel according to the meaning of the term as used today. When it gets to the place that we glory in the fact, and like to say, we have organized so many churches; have started so many missions; have given so much for relief; have preached so many sermons; have baptized so many converts; had so many confessions; have led so many to Christ; have ordained so many brethren; have served on so many committees; when we like to advertise ourselves in our church papers, telling all we are doing, and plus; when we begin to introduce each other with all the titles and flatteries we can think of, it is endangering the spiritual life of our people. It tends to put the attention on self rather than on God. It fosters pride which is an abomination to God. It causes men to seek for offices and positions. This all centers in self rather than the Saviour. Brethren, I feel we need to take heed and beware, lest we be entrapped with the social gospel, and exalt the idol god of self instead of the only true and living God. It is not far from us. Statistics are all right. They give facts, and facts are revealing when used as such. But we need to stress the necessity of the new birth, and demonstrate the power and mighty workings of the Spirit of God in our lives, and give the glory and honor to God.

4. *Loosely Using the Word of God.* We speak of essentials and nonessentials. It is true that some things are essential in order to be saved and some may not be. Jesus said to Nicodemus, "Ye must

be born again. . . . Except a man be born again, he cannot see the kingdom of God." The thief on the cross had to have this experience to be saved, but he did not need to be baptized to be saved. So we say baptism is not essential to salvation, but this is misleading. Had the thief had opportunity to be baptized and would have failed, or refused to do so, he certainly would have been lost, eternally lost. Baptism is essential, and so is everything else that is written in God's Holy Book. Everything in the Bible is essential in the purpose for which it was placed there. The use of the terms "essential" and "nonessential" is dangerous since it might mislead some to think that only a part of the Bible is essential, and they can do their own classifying.

Again, we take a part of the Scriptures, like I Cor. 5:11 and 13, seriously and pass the rest of the same verse over lightly. Men use the Scriptures loosely in trying to justify their practices. According to the Word long hair is a glory to the woman. Some will say a semi-bob still leaves her with long hair, and so they allow the bob. Paul wrote, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law" (I Cor. 14:34). "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (I Tim. 2:12). Some say Paul was an old bachelor and so he was cranky about women. We explain around it and try to justify our practices. This is dangerous. Paul also said, "Rebuke not an elder, but intreat him as a father; and the younger men as brethren." To the Hebrew it was commanded that they should "obey them that have rule over you, and submit yourselves: for they watch for your souls, as they that must give account" (Heb. 13:17). We have other similar Scriptures but we are inclined to wink at them because we think we have outgrown them. The Scriptures were given by inspiration, and to make light of them, or to use them loosely is dangerous business.

We make the statement that there are saved people in all churches. It may be true, but it is a dangerous saying. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). Regardless of what church we belong to, the test of our faith and salvation is doing the will of God, or in other words, obeying the Word. To make

(Continued on page 76)

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EDITORIAL

The Restored Image

Man was created in the image of God. What that phrase implies in its fullness we may not be able to comprehend, but we do know that it puts a grandeur and a dignity upon human nature of which it is difficult to be worthy. The sad fact, therefore, is that many men have forgotten who they are. The image of God in them is badly corrupted and deteriorated. Their minds are befouled by evil images and their hands are stained with wicked deeds. God made them for purposes of holiness, but they wallow around in the cesspools of vice. He gave them the marvelous gift of speech that they might praise Him, but they use it in profanity and angry beratings. He gave them the intelligence to contrive and invent, that the earth might become subject to them, but they use that intelligence to invent evil amusements and instruments of destruction. Spoiling the joy of the recent Christmastide was the shame we felt at the carnage of bloodshed which stained what should have been its white snows. Breaking into the stillness of every Lord's day are the discordant noises of the men who, made for worship, are going about to amuse themselves. They were made for great things, but dissipate their hearts on trifles. They were created for service, but prostitute their powers in greed and selfish desires. They were created such creatures as might have fellowship with God Himself, but refuse to claim that right, and poke around among things smaller than themselves to find a little satisfaction. It is a sight to make angels weep. It did make the Son of God weep when He was here.

But Christ came among us in order to restore the spoiled image. What has been befouled He can cleanse. What has been made little and mean He can lift up and ennoble. What has been wasted in futility He can redirect into worth-while channels. What struts around in foolish human bluster He can dignify with a proper humility and regard for the Most High. He can redeem the lost and reintegrate the disintegrated. He can bring sanity to our madness, and health to a

terrible world-sickness. He can set free those who have sold themselves into a variety of petty slaveries. He can refashion the noble image which has been distorted almost beyond recognition.

One of the satisfactions of heaven will be to see how earth's chaos will be turned into heaven's order, the ugliness of sin's ruin into the glory of redemption. What a joy it will be to see men as God purposed them to be! Not only an occasional one here and there, but a whole city full of them, a holy citizenry, a kingdom of saints, a church of the blood-washed, a celestial company of the transformed.

Hair Styles

An anonymous correspondent, evidently a sister, asks for help on the problem of how a Christian woman should wear her hair. We do not like to encourage the anonymity; we think people should sign their names to their letters. We usually throw anonymous communications into the wastebasket. A person ought to be willing to stand up to what he writes. We may agree with a writer that what he contributes should be published anonymously. But the editor, at least, should know where it comes from. Many questions can be answered better by a letter than by an editorial or article. We have no address, however, for Anonymous.

But we believe this sister, possibly a young woman, is sincerely seeking help. She knows that the Bible says a woman should have long hair; but she says, correctly enough, that the Bible does not say how this long hair should be worn. Is it Scriptural, therefore, to have the hair hanging loose? This is her question.

Paul, in writing to Timothy (I Tim. 2:9), teaches against "broided hair"; and Peter (I Pet. 3:3) warns against "plaiting the hair." The protest in these Scriptures is probably not against a simple way of keeping the hair in place. All sorts of fantastic coiffures were in vogue in that day, as in this. Sometimes ornaments, perhaps of gold, were braided into the hair for the purpose of display and attracting attention. Dressing the

hair in this elaborate way took a great deal of time and attention. It was against the vain display of these hair styles that the apostles were warning. This manner of hair dressing was a contradiction to the inner adornment and the meek and quiet spirit which were to characterize Christian women.

The Bible deals with principles and does not attempt to prescribe exact procedures in all details of our living. Probably no style of hair dressing could be devised which would be practical for women of all races and cultures. Even in our country there are individual differences that must be allowed for. Many questions can be answered only by the judgment and the conscience of the Christian woman. That which is the answer for one may not be the answer for another.

We hasten on to say, however, that we do not like to see our Mennonite girls with their hair hanging loose over their shoulders. In the first place, is such hair long hair? It is longer than men wear theirs, it is true, and thus meets the requirement of sex distinction. Is hair that requires periodic cutting long hair? In the second place, loose hair may make the wearing of a covering difficult. The covering sometimes is pinned on over a mass of loose hair in a way that seems to us unbecoming; it can hardly be called a covering of the head when it is perched so precariously. Some manner of gathering the uncut hair together so that the veiling prominently covers the head seems to us much more fitting. It is true that some styles of putting the hair up are worse on this point than is loose hair. Principles to be considered are: time and money spent in hair-dressing; the motive (the danger to vanity); consistency with reference to the wearing of a prayer veiling.

This is a question on which women should speak; but men have a right to their ideas too. It should be recognized that leaders of the church who attempt to control this detail of their members' appearance are honest in their conviction that the church, and not the world, should direct our manner of living where some Scriptural principle is involved.

Don't belittle a man who has grit enough to fight against evil and grace enough to live for God.—William Ward Ayer.

DANGERS (Continued)

loose statements which might convey the idea to some folks that you can be saved without fully obeying the Word, endangers spiritual life. Other illustrations might be given, but this should suffice. Let us remember that the Bible is the Word of God, and the Word of God is truth, and the truth shall stand through all ages. To deviate from the Word in any form is serious. Rev. 22:18, 19. To use it loosely is dangerous. The statement that we must adapt the Scriptures to the age is dangerous. We apply the Scriptures to the age, and adapt ourselves according to the Word.

We frequently refer to wrong translations in the Bible. We go to the original for the true meaning, which is all right. It is very difficult to translate from one language to another and retain exactly the same meaning and emphasis of the passage. But, I think, it is also true that the translators of years past were not so inferior to the translators of today. In no case have they erred to the extent that the translated passage contradicts the original. The Revised Version and other more recent translations help to clarify the thought. We need to exercise great care when we refer to mistakes in the translation. If my English Bible has mistakes in it, how do I know what is truth? Why should I believe the modern translator any more than I do the ancient one? We can refer to translations that help to clarify the thought, but let us beware of giving the idea that our Bible has mistaken teachings in it. This is dangerous.

5. *Religious Entertainment.* We are living in a day of entertainment. People get used to it, and they want to be entertained, even in the church. We must have special programs to get the crowds. The more entertainment, the greater the crowd. I am glad it is not thus in every church. God said that the day will come when they will not endure sound doctrine. Many church members today chafe under good solid Bible preaching, but this is what the hungry soul wants and needs. It is also what God commands. II Tim. 4:2. We are inclined to cater to the wishes of the people and add more entertainment to our programs, including our Christmas and other children's programs. We talk about recreation centers and so forth. We have camps for various age groups. We have home-comings, reunions, outings, and the like.

Let us remember that the church cannot compete with the world in the entertainment program. We can be a good feeder for them. Let us also remember that we are commissioned to bring the Gospel of Jesus Christ to every creature, that whosoever believeth might be saved and added to the church of Christ. May we never resort to entertaining the unregenerated in order to hold them for the church. It does not work. It is not God's plan. It is a sure way to empty the

pews. Other churches have tried it and failed. It endangers spiritual life.

Within the last year we gave a Bible knowledge test to the boys and girls (from 6 to 16) in our home Sunday school. One of the questions given was, "Who was Jesus' Father?" If I recall correctly, only three out of fifty-eight answered correctly. The fifty-five answered Joseph. This was a surprise. It was revealing. Might it be that because of the dramatizing in our Christmas programs the children get the idea that Joseph was the Father of Jesus? They should all know that God was His Father. They have been told. But apparently the seeing of Joseph and Mary in the play overshadowed the teaching.

6. *Intermingling in Fellowship and Service with Such Who Do Not Accept and Practice the Word as We Understand It.* Just how far shall we go in sharing in programs, and otherwise intermingling with other denominations? I realize that this is a delicate question and therefore a real problem. I am not here to answer the question. But I am here to say that all such intermingling (generally speaking) is dangerous. After attending a conference of evangelical ministers some years ago, I came to the conclusion that such a fellowship, and such teaching has an influence over us. We may not be conscious of the fact. Those ministers were strong fundamentalists, but they were far from being nonresistant, or conscientious objectors to war. Neither were they strong nonconformists in appearance and teaching. They emphasized the new birth. They exalted Christ in their speeches. Most of their illustrations of outstanding conversions were taken from the army. (It was during wartime.) As to the truthfulness of the testimonies, we leave that with the Lord. But the fact remains that, as you listen to them, it weakens you, or at least has a tendency to weaken you, on the doctrines of nonresistance and nonconformity, which are outstanding doctrines of the Word, and also of the Mennonite Church from its beginning.

With this intermingling our people are naturally faced with the question, "If those other people who do not accept and practice all the teachings of the Word as we understand them, are saved, why should we deny ourselves and practice them?" And before we are aware of it we weaken in our Christian standards. We may receive some things as uplifting and Christ-centering. Can our people, or do they, differentiate correctly? It endangers their spiritual life. Read Rom. 14:23. Our institutions, organizations, and committees might do well to think carefully on the question, "Are we endangering the spiritual welfare of our beloved church by spending the church's money (the Lord's money) and sending delegates to all kinds of other conventions and organizations?"

7. *An Arrogant and Intolerant Spirit*

It Happened —**TWENTY-FIVE YEARS AGO**

(From Gospel Herald, Jan. 21, 1926)

A former U. B. church building has been purchased in the village of Elida. Bro. Andrew Brenneman was unanimously accepted as pastor of our congregation [Central] and our organization was completed. Our membership now numbers fifty-six.

The board of bishops of Lancaster Conference decided to release Bro. Noah H. Mack and send him to take up the office of bishop for York and Adams counties.

(From Gospel Herald, Jan. 28, 1926)

We now have in the Argentine a membership of something like two hundred [T. K. Hershey].

Last Sunday 16 young people were added to the Church by water baptism, and a number renewed their covenant [Hesston, Kans.].

or Attitude Toward Others Who Are Not of Our Faith. James and John, called the Sons of Thunder, wanted to call down fire from heaven to consume some of the Samaritans because they would not receive Jesus on His way to Jerusalem, but Jesus rebuked them saying, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them" (Luke 9:55, 56). The intolerant spirit, and the arrogant attitude of "I am better than thou" is wrong and would have the rebuke of Jesus today as well as in the days of James and John. We are not placed here as judges. We are to love our fellow men. We need continually to acknowledge that we are but sinners saved by grace.

We need not take the isolationist position. We dare not take the fighting position, that is, fighting other denominations. We must resist the devil. While we need to take heed and beware in our intermingling because of the dangers associated with it, we also need to beware lest we take an intolerant attitude, which does not only hinder the Spirit in His work of convicting and saving souls, but also endangers the spiritual welfare of the believers. It is not our business to fight other denominations, not even the Catholics, the Seventh-Day Adventists, the Jehovah's Witnesses, and so forth. It is our business to fight the devil; to preach the Word; to present the Christ, the Saviour of mankind; to renounce sin and declare God's judgment upon sin and upon the sinner. This will take care of the other. When we deviate from God's plan we endanger ourselves.

8. *The Use of Visual Aids.* Visual aids are not wrong in themselves. They are

thousands of years old. God commanded Jeremiah, Ezekiel, and others of the prophets to use them. They have an educational value. This cannot be denied. They are being used more and more in our day schools. There are different kinds of visual aids. Since the television and sound films are of the latest and most outstanding among them, I will confine myself pretty largely to them. The television is being placed into more homes today, even into Mennonite homes. It is like many other things. It is robbing God of His money, of His time, and of His glory. Even school authorities are becoming alarmed about the effect television has upon the school children. The children sit up until late at night watching the television, and the next day they are drowsy and do not have their lessons.

We as leaders of the church need also be alarmed, even more than the school authorities. It brings the theater right into the home, but I am afraid it will not keep the children out of the theater. One talking point in favor of the television is that it keeps the children at home; it keeps the family together. This sounds good, but the testimony remains that after the first novelty wears off, the children still are not satisfied at home. The television after all is not as thrilling as the regular theater, or the real ball game. If the operators and managers of the movies and theaters would have thought that such inventions as television and sound film would lessen their traffic and spoil their business, they, no doubt, would have prevented their coming, or at least have fought it. Television endangers the spiritual life in the home. It may even be a sign of a lost spiritual life. As I stated before, it robs God of His money. They cost too much money. They rob God of His time. We are to redeem the time because the days are evil. Eph. 5:16. How much time is given to daily devotions and Bible reading as compared to the time spent at the television in the home that has one? It robs God of His glory. Comparatively little of what you get over television is religious, and much less spiritual. It keeps the thoughts of men's hearts away from God.

Sound films are being used more and more in our schools, in the educational system. One educator told me that he thinks the time will come when our children in the day schools will be taught from some central place and head, by the sound film method. The teachers will simply have charge of the class and direct, but will not do the teaching. This may come to pass. If it does, it will be disastrous. How about the use of them in the church? It is true, they have an educational value. What of their spiritual value? They play on the emotions of people without question. In a certain church the sound film was used to declare and illustrate what shall happen, and the things that shall take place,

Blessed the Dead

BY MIRIAM SIEBER LIND

Blessed the dead who die in the Lord!

They rest from their labors—

Their works do follow them—

Blessed the dead!

Loosed from all longing

Freed from all fearing

Healed from all hurting

Sealed from all sorrowing—

Blessed the dead!

Heart to the God-heart

Glad in His glory

Praising Him purely

Serving Him solely—

Blessed the dead who die in the Lord!

Scottdale, Pa.

when Christ comes again. It is said that when the crowd saw how some were left behind and what happened in connection with it, their emotions were stirred and they went forward to the altar for salvation. How lasting their experience will be, and how much good will come from it, God alone knows. Might it be that churches resort to artificial means like this because the Holy Spirit can no longer work mightily through them because of their inconsistent lives? In the Bible times the church allowed the Spirit to direct and work. They declared the Gospel message, that Christ died for our sins and was raised again for our justification. They told men of their sins and pointed them to Christ as the Lamb of God which taketh away the sin of the world. Then the Holy Spirit convicted the men. He did more than stir their emotions. The Lord granted signs and wonders to be done by the apostles. Acts 2:43. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit" (I Cor. 2:9, 10). "The kingdom of God cometh not with observation" (Luke 17:20). I realize that this last verse speaks of the kingdom that is within man's heart not coming with ocular evidence or outward show. I also know that the new birth is more than excited emotions brought about through the eye and ear gates. I do not think that the new birth is brought about by the things we see, but by the Word of God and the workings of the Spirit.

Most of the sound films are produced by men and women who know not God, and are not particularly interested in spiritual things. Nowhere in the New Testament do I find the saints using artificial means or instruments, such as visual aids, for the promotion of the cause of Christ. Paul said, "We look not at the things which are seen, but at the things which are not seen: for the things

which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:18). They had the outpouring of the Spirit. In the Old Testament times visual aids were used at the command of God. But nowhere do I find the prophets, or those using visual aids, portraying, and much less personifying, God, or other men of God. Neither do I think that Jesus, the Son of God, nor the apostles should be personified and dramatized in our day. It is an artificial means that may do some good, but it is a very dangerous thing to spiritual life. God's way is still the best way. It will work. We need no artificial nor superficial devices for the promoting of His kingdom in this age if we will yield ourselves fully to Him so that He can work mightily through us by His Spirit.

The showing of pictures, whether slides or moving, in our churches is dangerous. Where this has been practiced, has it filled the pews any length of time? It apparently has emptied them. At least something has. May I say again, we cannot compete with the world in the entertainment game. When the use of visual aids, regardless of what type, comes into the entertainment realm, it is very dangerous. We need to exercise great care in the use of them even for children.

9. *Friendliness with the Government.* "The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4). I hear someone say that the world and the government are two different things. It may be, I'll admit. We believe in the separation of church and state. We should be friendly toward, and subject to, the government as far as we conscientiously can. A friendly state, however, endangers spiritual life. It works similar to prosperity. We are inclined to forget God and our dependence upon Him. In the war (World War II) we sought a friendly relationship with the government with the hope of having a favorable setup for our boys who were conscientious objectors, that they might receive favorable consideration. This favorable consideration was dangerous to the spiritual welfare of the church. Persecution always drives true Christians closer to God, and makes them more active and keeps them humble, makes them realize their need and dependence upon God.

10. *The Many Easy Helps.* There are all kinds of helps for various kinds of Christian service: Sunday-school teachers' helps, preachers' helps, summer Bible school teachers' helps, young people's Bible meeting helps, and so forth. Many of them are good. We preachers can get books and magazines that will give the sermon subjects and outlines (and more) for every Sunday of the year. Some preachers, no doubt, use them. This limits the working of the Spirit. Paul said to Timothy, "Study to shew thyself approved unto God, a workman that

needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2: 15). The easy way is a dangerous way. Our various helps may be a real asset to us, but there is a danger of becoming lazy and just taking and giving what others have produced without going directly to the Word, and, by the guidance and help of the Spirit, finding the truth for ourselves.

The most dangerous things are the ones we do not recognize. Poison placed into bait is very dangerous. It means death to many. So it is in the spiritual realm. Error or false doctrine mixed with the truth becomes poison to the soul and threatens spiritual life with spiritual death. The boy who takes his gun and goes hunting often does not realize the danger associated with the gun and with hunting. This makes it all the more dangerous for him. The electrician in wiring a building needs to follow certain rules. If he does, great good will come therefrom. If he does not, great loss will probably be the result.

So the dangers I have mentioned are of various kinds. Some if used right, or controlled properly, will bring great blessings. If not, the results will be disastrous. Some are baits with poison which Satan has set before the children of God and which always bring evil results when indulged in.

Louisville, Ohio.

Caesar and the Amish Again

By JOHN A. HOSTETLER

"When the powers of the world and of God don't agree you must listen to your conscience." This statement, made recently by Bishop Jacob Lapp of Lancaster County, Pennsylvania, contains for the Amish people in America more truth than fiction.

Six Lancaster County Amish were sentenced to three days' imprisonment on September 26, 1950, for failure to comply with the state compulsory school attendance law. In the weeks which followed, dozens more were arrested, including several widows, until the number of parents who were held for violations reached thirty-six.

The Amish hold that when a child reaches the age of fourteen he (or she) should be excused from attendance at school. Under Pennsylvania law, a child must attend school until reaching the age of seventeen, although work permits may be issued for children fifteen years of age. The Amish feel that their children have sufficient formal education by the time they are fourteen years old, and should go to work on their farms at that age.

The Amishmen have indicated that they will not pay fines. They say this is an admission of guilt and they do not

feel guilty for following the practices of their church.

Meanwhile in Mifflin County five fathers were given five-day sentences for similar offenses. In this county seven pupils were involved. All of them were fourteen years old and had completed the eighth grade, but had not yet reached their fifteenth birthday. The parents agreed to send their children back to school if they would be permitted to re-enter the eighth grade, a policy which had been practiced for many years in the county.

A compromise between the Amish and the school officials in Mifflin County was reached after two weeks of arrests and fines. The parents agreed to send their children to school (grade 9) provided they would not be required to attend the educational movies.

It is believed that the Amish parents will solve the problem hereafter by refraining from enrolling their children quite so early—a policy pursued in some communities. Thus a child who began at the age of seven would be fifteen by the time he completed elementary school.

But the fundamental issue is far from settled, and no compromise has been reached in Lancaster County. After a continual round of hearings, jailings, mysterious fine payings by "friends of the Amish," and continued absenteeism from schools, the township school officials withdrew from the struggle, taking the attitude that the State Department at Harrisburg must enforce the law if it must be enforced. At least one meeting between Amish bishops and officials of the State Department of Public Instruction was held, but no compromise has been reached.

The issue is now in the hands of the Pennsylvania Superior Court, which took the case under advisement in November. The question they must decide is a fundamental one: Is the state's power to regulate education of children greater than the right of parents to keep pupils out of school on religious grounds?

In the meantime other school districts are holding off prosecuting parents in their area until some agreement can be reached. The Department of Public Instruction has decided that appropriations should not be withheld from school districts affected by Amish absenteeism.

An examination of the literature, court proceedings, and newspaper articles published on these cases, as well as similar cases in Somerset County, Pennsylvania, and Jay County, Indiana, last year, reveals that the opposition is based on numerous reasons. The following are among the most prominent:

(1) Children are needed for agricultural farm labor, and farming does not require higher education, say the Amish. Many years spent in school, it is felt, is "a waste of time."

(2) Practical experience in farming is better than "book" farming. "We believe

it to be more practical to farm and keep house, by doing rather than learning from books. Therefore the farm and the home are the best schoolrooms."

(3) Amish association with non-Amish children in high-school ages leads to smoking, drinking, loose morals, and eventually loss of interest in the church. An Amish spokesman in Mifflin County said: "You see we believe that a high school leads the young people away from their religion. If it were the three R's, that would be all right, but they are taught things that make for juvenile delinquency, for much trouble in the home. Almost anybody will admit that these things are no good for people. Why, even the authorities blame the crime wave on such things. And yet they would compel us by law to indulge in such worldly affairs!"

(4) Education beyond the elementary level leads the Amish child to become interested in vocations other than farming, and is therefore contrary to the cardinal belief that young people should remain on the farm.

(5) Higher education is contrary to the teaching of the forefathers. "We never went to high school ourselves and we never send our children."

(6) The German language can be taught only if children are free from attending school after the age of fourteen.

Within recent years several graduate studies have been completed which deal specifically with the Amish and the school attendance problem. Ralph Ely (Ohio State University, M.A. thesis, 1942) in a study of the problem in East Union Township of Wayne County, Ohio, concluded that the school laws should be strictly enforced to provide for the "democratization of the Amish pupils," and that certain courses should be made compulsory. Donald Kester (Pennsylvania State College, M.A. thesis, 1943) in a study of "Pupil Holding Power" in Mifflin County, Pennsylvania, recommends that secondary education be made compulsory. John Wentmore (Ohio State University, M.A. thesis, 1939) in reviewing the problem in Middlefield Township in Geauga County, Ohio, proposed that the Amish pupils be given a course of study adapted to their needs with special emphasis on agriculture.

It is interesting that the Amish, as well as Mennonites, have begun in recent years to operate their own private schools. Of a total of fifty-four Mennonite and Amish schools, fourteen are sponsored and maintained by the Amish themselves. Most of these parochial schools have come into existence since 1944.

Public opinion seems to favor the Amish stand in many respects, yet there are some who are unsympathetic to their position. The present conflict has serious implications, not only for the Amish people everywhere in the United States but for all who sense the encroaching

power of the state upon the privileges of individual liberty.

Our nation is rapidly changing in many areas of life. There is a general leveling process which tends to standardize and make individuals and groups conform to its value system. How can this be otherwise when we see that our civilization pours millions of dollars into education (which inevitably tends to be nationalistic), has the propaganda machines turned on full blast, and is putting great trust in military objectives?

One may ask in honest inquiry whether the Amish desire to preserve their culture and religion is not doing more for humanity than those who desire to make every group and individual conform to an artificial equality.

State College, Pa.

Christ's Right to Our Worship and Prayers

BY PAUL SWARTZENDRUBER

Man since the dawn of creation has acknowledged the existence of some supernatural force which governs and rules the universe. When God created man, and placed him in the Garden of Eden, he was the crowning work of His creation. He was pure and sinless, and was commanded by God to rule over all His works of creation on the earth. But God did not make man a mere machine that would only worship Him and obey His will. God rather saw fit to create man as a free moral agent who would worship Him by his own free choice.

So God placed in the center of the Garden of Eden the tree of knowledge of good and evil and commanded Adam and Eve not to eat of it lest they die. Here is the first test of obedience and devotion which God placed before man. And Adam and Eve transgressed this simple command of God and thus sin came into the world, and man came into enmity with God. Having now attained the knowledge of good and evil, man has become wise and is able to think for himself. Prompted by Satan, who enticed him in his fall, man begins to look for other gods to worship.

Satanically inspired he says, "Surely there are some other gods to worship. I am afraid of Jehovah and I don't care to worship Him. I will make me gods of wood and stone." So in his crude way he starts to whittle and carve gods of wood and stone. And in his self-gratification he says, "Look what I have made. These are the gods I am going to serve." As he progresses through the ages he makes his gods of iron, brass, silver, and gold, and discards his gods of wood and stone. He is never satisfied and is always seeking for new gods.

As time went on there arose a man named Buddha who reasoned with himself and said, "These old gods and re-

ligions are outdated and antiquated. We need a new religion." And so he founded Buddhism and established a large following. Then came Confucius with a different cult and schemes and also established a large following. Finally came Mohammed and many others with their isms, cults, and creeds.

Human nature has not changed since those early days. For Mussolini in our time has instituted Fascism, Hitler Nazism, and Russia Communism.

As we can clearly see, man, being satanically inspired and subject to the works of darkness, has all through the ages been trying to work out his own salvation. He has been too stubborn to surrender to God and confess his transgressions and guilt.

So God called out Abraham from among the children of men and said that in him He would establish a chosen people that would worship and honor His name. When Moses led the children of Israel out of the wilderness, God showed His people many signs and wonders and miraculous deliverances, to prove to them that He was their God. While they stopped at Mt. Sinai, Moses was called up into the mountain to receive a written law from God for His people to follow. As Moses tarried in the mountain the children of Israel became weary and discouraged. They had so quickly forgotten their God who had so miraculously delivered them. They turned to their carnal lusts and baser passions, and wanted other gods just like their heathen neighbors. When Moses descended from the mountain and saw them worshipping the golden calf, it so displeased God, that He was determined to destroy His people. But Moses pleaded with God to give His people another chance to live under the law.

Under the law the requirements were many and the terms were "This do and thou shalt live." The best of the prophets and holy men of the Old Testament realized their inability to live up to the law. They all looked forward to a Redeemer who some day would come to earth and become the fulfillment of the law and be that spotless and sinless Lamb of God, who would offer Himself as the perfect sacrifice, and pay the penalty for sin once and for all, that they might inherit eternal life.

When the angel appeared to Joseph and revealed to him that his wife, Mary, was to become the mother of the Son of God, he was instructed to call His name Jesus, "for he shall save his people from their sins" (Matt. 1:21). This alone would be enough to demand right to our worship and prayers.

But Christ did far more than fulfill the law. He gave us the glorious Gospel to live by. Nicodemus came to Christ to inquire as to how he might enter the kingdom of God. Christ's reply was, "Except a man be born again, he cannot see the kingdom of God. . . . And as

A Prayer for This Week

Dear Father of mankind, in this time of crisis when men's hearts are numb with fear, when earth-born hopes are trodden into bloody battlefields, in this time of utter despair, give us power to cling in supreme faith to Thee, our eternal Rock. Help us to stand firm in Thy timeless strength; to rest in Thy ageless love that flows to weak mankind across the centuries of suffering and selfishness; to see Thee both as the Creator and Sustainer of the universe and the personal Saviour of each burdened heart. Bless the hungry and cold and naked and homeless of the earth. Bless our missionaries and relief workers who are serving Thee without material comforts. Bless Thy Word as it penetrates into new areas in all parts of the world, filling the emptiness and healing the despair left by war and devastation. O Father, give us hearts and hands equal to the times in which we live!—Alta Schrock.

Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." Jesus also said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). He also said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9). Paul in his epistle to the Romans says, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

So it is very clear that by believing on Christ our salvation is possible. Only in Christ do we find forgiveness of our sins. "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

As we look at Christ's life we see the blessed example that He gave us, and the glorious atonement He made for us. We can clearly see why He has a right to our worship and prayers. But what right are we giving Him in our lives? Are we striving to our utmost to honor and glorify Him? Sometimes the heathen in their devotion to the dead gods and false religions put us to shame. If we would stop and consider what Christ paid for our salvation and the blessings we are enjoying under the Gospel, I am sure we would say with the psalmist, "Create in me a clean heart, O God; and renew a right spirit within me."

Through Christ we can come directly to God with our petitions and requests. We do not have to go to the high priest as was required under the law. "For we have not an high priest which can-

not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." We are to give thanks to Him for the blessings He gives us from day to day. Christ healed the ten lepers, but only one loved Him enough to come and thank Him and worship Him.

As alternating electric current is dependent on its source, so we also must keep in constant contact with God through Christ by our devotion and our prayers to Him in order to be lights for Him in this evil world. Christ said, "If ye shall ask any thing in my name, I will do it." What a blessing it is that we can come to Him with all our problems and cares! We are to cast all our care upon Him, for He careth for us. I Peter 5:7.

At a Catholic service the priest urged his congregation to pray to the Virgin Mary the following week, because he said, "How could Christ refuse any petition or request from His own mother?" Christ said, "I am the way, and he that tries to enter heaven some other way is a thief and a robber." It is our reasonable service that we should worship and direct our prayers to Christ. Paul in Rom. 12:1 says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Isn't it wonderful that we have a living Christ who bore our griefs and carried our sorrows and has redeemed us unto God by His blood and is now at the right hand of God making intercession for us? Surely He deserves and has a right to our worship and prayers because He did so much for us.

Elkhart, Ind.

Again at Home

BY ROSE AND ERNST CROUS

We had the privilege of staying for a whole year in the United States. I was allowed to teach at Bethel College, Bluffton College, and Goshen College. We both were allowed to attend several conferences and to meet about a hundred Mennonite congregations, of the Old Mennonites, of the General Conference, of the Old Order Amish, of the Conservative Amish, and of the Old Order Mennonites, and to give them about two hundred messages. We were glad to meet so many friendly brethren; we enjoyed the greatest kindness from all parts and were happy to learn a good deal concerning the life of our brethren and their congregations and colleges. So, in our homeland again, we try to transmit some of the inspiration and knowledge acquired over there to our folks over here. We hope that as ambassadors of good will we may have helped and may further on help to a better understanding and esteem between the brethren on both sides of the Atlantic.

Having already lectured on America at many places and safely returned to our dear Goettingen, we wish to thank all our friends in your large country once more for all they did for us. May in this critical hour God bless you as He has blessed us among you.

Goettingen, Germany, Dec. 12, 1950.

Our Age

America is a wonderful land—especially in material things. But we have lost our sense of values. We have more houses than ever before, but fewer homes. We have more knowledge but less wisdom; more education—but less common courtesy; more dollars but less common sense; more fun—but less happiness; more worldly pleasure but less abiding joy in the heart; more travel but less time for real friendships; more and better church buildings—but less vital Christianity; and more church socials; more and better military equipment—but less national security; more pretense—but less honesty; more sham and less decency; more, far more of the chaff, the toys and meaningless gewgaws of life—and far less of the wheat, the things which outlive time, than any time in history.

Like profane Esau, we have sold our spiritual birthright for a mess of pottage.

We look at the dollar through the telescope, but when we look at God we turn the telescope end for end.

We know far more about raising hogs and dogs than we do about raising our children for Christ's kingdom. We can kill weeds in our lawns—and then we permit them to grow in our hearts. When the new car arrives it has our personal attention for weeks, but when the baby comes, we soon turn it over to a babysitter—and then wonder a few years later why Junior is a smart aleck; and we feel hurt and chagrined at his insolence and disobedience. Our children know all about Tarzan, but little about Paul, David, or Daniel.

We can look into the depths of the universe with our two-hundred-inch telescope, but we fail to see God. We discover new wonders in the microscopic world, and then give evolution all the glory. We are ready to fight for our four freedoms—and we encourage many bondages: drink, gambling, immorality, and unbelief.

We need to get back to the Bible, back to God, back to Christ, back to the family altar, back to the preaching of the cross in Christian experience as well as in the place of salvation. We need to put Christ and His kingdom FIRST.—From *Christian Victory Magazine*. Contributed by Orrie D. Yoder, Oyster Point, Va.

OUR SCHOOLS

LA JUNTA MENNONITE HOSPITAL AND SCHOOL OF NURSING

Following the Acceptance Service for the Freshman Class on Dec. 17 at the Mennonite Church, an informal tea was given by the Junior Class in the social room at Miller Hall. The parents of one of the class, Irene Ryan of Pueblo, were also present.

Many activities were enjoyed during the Christmas season. The Nurses' Study Club of the community had its party at Miller Hall on Dec. 18. Instead of exchanging gifts, each member brought a gift for a child who has been placed in a foster home by the Welfare Department of the city.

The Auxiliary Council of the hospital filled bags with candy and popcorn for the children at the Spanish Church. They also presented Bro. and Sister David Castillo, pastor of the church, with a beautiful ham.

A Peace Team from Hesston College sang a number of hymns to the patients in the hospital and sanitarium on Dec. 27.

The following graduate nurses spent Christmas at their respective homes: Edna Amstutz, Canton, Ohio; Doris Gautsche, Wauseon, Ohio; La Verne Beyeler, Waynesboro, Va.; Ruth Umble, Gap, Pa.; Ardis Brenneman, Iowa City, Iowa; Carolyn Kehr, Goshen, Ind.; Ethel Lehman, Goshen, Ind.; Maude Swartzendruber, Manson, Iowa; Clara

Esch, Peoria, Ill., and Goshen, Ind. Mrs. Mina Esch also accompanied her daughter. Ida Egli spent her vacation at Manson, Iowa.

Beulah Nice, supervisor of Obstetrical Ward, is attending a three-week course in Premature Infant Nursing at the Medical Center in Denver beginning Jan. 2. While in Denver she is staying with the Detwiler sisters at the Mission Home.

A Service Unit composed of three members, Dewey Hostetler, Ellis King, and Willis Snyder, constructed a five-car garage near Miller Hall for automobiles of hospital employees.

Orva Wenger, maintenance man of the hospital, was injured from a fall off a ladder while attempting to throw off the switch of the elevator motor which was burning. He is in a body cast and will be hospitalized for some time.

Parents of Virginia Nafziger of Wauseon, Ohio, spent several days visiting their daughter the latter part of December.

Eileen Hostetler, R.N.

From the time that, at my mother's feet or on my father's knee, I first learned to lisp the verses from the sacred writings, they have been my daily study and vigilant contemplation.—Daniel Webster.

TO BE NEAR TO GOD

THEME: OBEDIENCE

Sunday, January 28

Read John 7:14-24. Obedience an Instrument of Knowledge.

The Pharisees asked about our Lord, "How knoweth this man letters, having never learned?" The instrument of knowledge is not so much mind as obedience. This is what Christ insisted on when He said, "If any man will do his will, he shall know of the doctrine, whether it be of God." It does not read, "If any man do his will, which none can do perfectly"; but if any simply be willing to do His will (to put himself to the task), that man will know what truth is and what falsehood is. A stranger will he not follow.

Monday, January 29

Read Acts 9:1-19. What Will Thou Have Me to Do?

Obedience is just the doing of that which is shown to us. This is all that the Redeemer asked of Saul of Tarsus. His obedience gave to him sight. This was the preparation he needed to receive new revelation. Thus every obedience leads to new light and every new light to new obedience. So on and on like a stairway which leads the soul up to the throne of God. Now is there not something you ought to do today? Is there a truth about the Redeemer you are not receiving? Is there a vision you are not obeying? If you stop and obey now, new light (sight) will come to you.

Tuesday, January 30

Read Acts 5:17-32. Duty of Obedience.

A little boy listening to his Sunday-school teacher on a lesson in obedience said, "I wish I could obey God like our dog obeys my daddy. He always looks so happy when Daddy sends him to the pasture to bring in the cows." This boy gave a painful truth. "Peter and the other apostles answered and said, We ought to obey God rather than men." God's Word is our law and not our fancy or judgment. Even if death were in the way, it is:

"Ours not to reason why—
Ours but to do and die."

Wednesday, January 31

Read Matthew 7:21-29. Obedience Secures the Entrance into God's Kingdom.

To know the Word of God and then disobey is the most terrible kind of profanity of which we can be guilty. To pray, "Lord, Lord," and to disobey Him is the very essence of villainy. That is like Judas, who kissed Him and betrayed Him. In verse 29 many say "we have done." They did everything but the Lord's will. They hoped to make up for disobedience to His will by exercising themselves in their church, their community, and the world. The Redeemer calls them "workers of iniquity." He concludes His manifesto by commending the obedient. They build on a basis of obedience and no storm can wreck them. They are secure through obedience.

Thursday, February 1

Read I Samuel 15:10-23. Obedience—Better Than Sacrifice.

God rejected Saul for his disobedience and thus his heart is greatly troubled. Samuel in verse 22 gives a painful truth, "Behold, to obey is better than sacrifice." Sacrifices are definitely insufficient. It is utterly vain to think of resorting to sacrifices with a view to atoning for disobedience and guilt when all God asks for is obedience. David said, "Sacrifice and offering thou didst not desire; . . . burnt offering and sin offering hast thou not required." James Merrick said:

"Nor sacrifice Thy love can win,
Nor offerings from the stain of sin
Obnoxious man shall clear;
Thy hand my mortal frame prepares
And opens my willing ear."

Friday, February 2

Read Joshua 1:1-9. Obedience the Price of Success.

The Word of God gives the precepts by which our lives are to be governed. To possess a copy of the Holy Scriptures is not enough. Joshua thought it imperative in verse 8 to consult the book of the law incessantly, that is, day and night; then he could obey God and his way would be prosperous and he would enjoy good success. In the past four weeks the passages suggested for you to read were selected to aid you in your daily consultation with God. Those who are obedient to God will not lack in good things, for obedience is the price of success.

Saturday, February 3

Read John 14:15-31. Blessings Promised for the Obedient.

The Redeemer predicated the blessings of obedience on our love for Him in verses 21-23. We obey Him because we love Him. The proof of our love for Him is our obedience to His Word. When we obey, something will happen. What? "My Father will love him." "We will come unto him, and make our abode with him." It is supreme blessing to be loved of God and be called His child—supported, loved, defended, led, protected as such. It is a blessing to be a mansion, a temple where God the Father, God the Son, and God the Spirit shall dwell and receive due homage, and choice blessings are given in return.

—C. Warren Long.

As a saint has an heart to seek God in what He has promised, so he has an hand to serve Him with what he possesses. The greater the wages are which he previously receives, the better is the work which he performs. If he has five talents committed to him, he gets five more. If he has one, he improves none. The more a merchant adventures at sea, the greater are the returns expected at land. The tallest vines should always bear the sweetest grapes, because they live most open to the sun. It is a sacrilege to possess the largest crops, and to return to God the smallest tithes of gratitude.—Secher.

A MIGHTY WORKER

Sunday School Lesson for February 4

(Mark 4:35—6:6)

Mighty! It is a good adjective to use concerning our Lord. He was and is a powerful worker. He had power from God to do what human beings could not do. Mark seems to delight to paint these pictures of the God-power acting through Christ, thus proving His divinity. Today's verses give some of Christ's powerful acts.

The disciples (and the other little ship people, no doubt) were in great danger. A great storm was upon them. The waves were beating into their ship. To the men each moment seemed madly threatening them with a grave in the angry deep. But at Jesus' word the elements changed to a state of calm, a great calm. Ponder well the power here displayed to calm a troubled and stormy life.

On the other side of the sea the disciples were privileged to behold a greater demonstration of power. A maniac of the worst type approached them. This man was suffering terribly from the infernal power that possessed him. Jesus delivered the man of his tormentor and showed him the fact and greatness of his deliverance by the swine tragedy. Recall that these devils were many as to number. Surely no one of your acquaintance, including your pupils, has greater troubles than this demon-possessed man. Jesus was easily equal to his need.

At the request of the people who feared Jesus, Jesus left and went back to the Galilee side of the sea. The father of a dying daughter came in faith. While they were going to see the girl Jairus had his faith strengthened by the healing of a diseased woman. For years her disease had kept her from society. But secretly this untouchable crept to touch Christ. After the futility of all the physicians Jesus proved Himself Lord over disease, a disease as bad as could be. This Great Physician now is near to heal all our souls' diseases. He has the same understanding sympathy.

To climax this round of mighty works we see Jesus give life to the girl. "Damsel, arise." And straightway she arose and walked. This act astonished the people with a great astonishment. It was a mighty deed. Now they knew Jesus could raise the dead. Surely He was divine. For this purpose came He into the world to give life, eternal life. It is for all who can believe in Him.

In His own country they wouldn't believe and therefore saw no mighty works. Even though His wisdom astounded them and the mighty acts wrought by His hand amazed them, yet they remained only baffled and offended, for they wouldn't believe He was more than human.

There is no limit except our faith as to what God can and will do for us. A mighty worker in behalf of men is this our Jesus.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FAMILY CIRCLE

Aged Faces Grown Sweet

BY EDNA HULL MILLER

*To you who gladly face the west
Along the ripened day—
May echoes of your own kind words
Make music for the way.*

Oklahoma City, Okla.

Our Children's Speech

Speech is one of God's most precious gifts to man. Our ability to express our thoughts in words enables us to communicate the thoughts of our minds and the feelings of our hearts to others. It makes the exercise of fellowship and friendship possible to a far greater degree than would be the case if man did not possess the gift of speech.

Now it will be clear to all that man speaks as he is. The words which we speak are a revelation of what we think and of what we are. Our words are mirrors of our soul, and they reveal what we are inwardly. And inasmuch as sin has made us sinful at heart, it is but natural that our speech is sinful. A well which is brackish can but yield brackish water. The question which we find in Job 14:4 is still in place: "Who can bring a clean thing out of an unclean?"

To be sure, God's gift of speech to man has been fearfully marred by sin. Are not our language blemishes many? That which we say is often far from ideal.

I am thinking of grammatically incorrect English first of all. I know that the evil of speaking incorrectly grammatically is not as serious as some other faults related to our faculty of speech. Yet we ought to strive after the ideals of life always. And incorrect English is not ideal English. It often grates on the ears of those who listen to it, and also gives the impression that those who use it are inferior and ignorant. We may also safely say that our God who created all things beautiful loves that which is beautiful. But that which is grammatically incorrect is in so far not beautiful.

To a greater degree it may be said that coarse language, crude expressions, are not beautiful. Coarseness in speech is very often definitely ugly. Many slang expressions are coarse and crude and should be avoided. Let us cleanse our language of all that which is inferior and objectionable. Why should we say "gab" when we can use the proper word "mouth"? Why should a Christian speak irreverently of "kicking the bucket," when he refers to dying? Why should he ever use crude and worldly words?

And then I would also call your attention to all kinds of filthy words and expressions. Almost any parent will hear his children use words and expressions which are far from being refined and clean, but are filthy. Just why some people prefer to use words and expressions which border on the improper or which are actually filthy, when they can just as well use the regular and proper word or expression, is beyond me. I know that man's evil heart inclines him in the wrong direction also here, but surely we Christians should cast overboard this evil.

Furthermore, I am thinking of profane language. That which is ungodly and irreligious is profane. He is guilty of profanity who uses God's name in vain; so is he who utters profane oaths and curses.

Of all this our children are apt to be guilty at times. How is it to be explained that our boys and girls mar their speech by improper and godless language and will even make themselves guilty of sinning against the third commandment in its first significance? If anyone would reply: These facts are due to mankind's corruptness of heart, then, of course, I agree immediately. But let us go a bit further. How is it that some children are seldom guilty of the blemishes and sins referred to, whereas others make themselves guilty of these things day by day? Why do some Christian children use improper, filthy, and profane language constantly, and why do other Christian children seldom transgress on this score?

This is to be explained in part by the individual aptitude or inclination of our children. Some are naturally more inclined to use rough, improper, filthy, and profane language than others. Some boys particularly think it is smart and manly to use this improper speech. They seem to think that coarse language and profanity adds vigor to their speech, and that they need to use it to make an impression.

However, we may be sure that by far the majority of our children sin on this score by imitation. There are very few things in life which we learn more from others, and in which we follow the examples of others more than as to the language which we speak.

If your child heard nothing but correct, clean, wholesome language, you would hear but little objectionable language from him. If nobody used God's name in vain or would swear and curse profanely, the danger that our boys and girls would make themselves guilty of these things would be greatly reduced.

What then is the moral? Keep your

children away from bad influences as much as in you lies. Rather, keep improper, filthy, profane language from the ears of your children.

If the friends and companions of your children are such as use this improper and godless language, then have these associates cleanse their speech—and that is a large order, almost impossible of execution—or else have your children stay away from these objectionable companions. As a rule these companions are objectionable, not only as to the language which they use, but in their whole attitude toward God and the church and life in general. Unless they are changed by God's grace and forsake their sins, they should not be the friends and companions of your children.

Help your children to find wholesome, God-fearing friends.

But I fear that many of our children use improper and profane language *right in their own homes and hear it from their own fathers and mothers.* From their fathers especially, but, sad to say, not only from their fathers. Also from their mothers in some instances.

The remedy? Let those parents who use improper, crude, filthy words and expressions cleanse their speech without delay, for God's sake and for their children's sake. And let parents who are guilty on this score remember that as a rule their children will go them one or two or three better. If your fathers and mothers say "Gee," an abbreviation and corruption of the blessed name of Jesus, then do not be surprised to have your children say not only "Gee," but also "Jesus." And if you say "Gosh" or "By Gosh," then don't be surprised if your boys say "God" or "By God." If you mothers say "Darn" or "Darn it," then don't be surprised if your daughters say "Damn" or "Damn it."

Let your speech be yea, yea, and nay, nay. What is more than these is of the evil one, Christ told us. Train yourself to speak the truth always, and to use only good, wholesome, clean language, language of which God can fully approve. Don't become a stumbling block to your own dear children, causing them to fall into sin and to establish evil, God-dishonoring habits. Having been called unto holiness, cleanse yourself increasingly of every defilement of sin.

Let not your own children be a testimony against you in these matters.

Father and mother, you who are guilty as to the use of improper language, talk matters over together and resolve, by the grace of God, to forsake your sin. Call each other's attention to transgressions in this matter; help each other overcome this evil.—*The Christian Home and School.*

If we cannot believe God when our circumstances seem to be against us, we do not believe Him at all.—C. H. Spurgeon.

CHURCH HISTORY

A Brief Sketch of the Origins and Growth of the Beech Mennonite Church

[Slightly revised from an article appearing in Mennonite Historical Bulletin, October, 1950.]

Perhaps the most moving story of all human history is that of the growth of the Christian Church, including the countless episodes of sacrifice, martyrdom, and migration "for conscience' sake" on the part of the men and women whose faith has given us the Christian churches of the twentieth century. This moving story was revealed to me more personally than ever before as I studied the history and origins of my own congregation, the Beech Mennonite Church of Louisville, Ohio. This study challenged me to a deeper interest and appreciation for the heritage of our own congregation, for here in this northeastern Ohio community has been enacted one of the chapters in the story of the Mennonite Church.

Origins in Europe

To begin the story of the Beech Church we must go back to the Swiss Brethren of the seventeenth century. Prior to 1693 the Brethren had suffered no major schisms, but in this year an elder named Jacob Amman, and his followers, broke with the main body of Brethren over the question of avoidance as dealt with in Article 17 of the Dutch Dordrecht Confession of Faith. There was also involved a controversy over clothing regulations (Amman taking the stricter view), but it was only a minor issue. It should be remembered that Amman also introduced the practice of feet washing among the Brethren, having adopted it from the Dutch Mennonites. Heretofore this practice was not observed among the Swiss Brethren. The forebears of the Beech congregation were followers of the Amman party and after this time were known as Amish Mennonites, or more commonly, just Amish. The name "Mennonite" was more or less a nickname for the European Anabaptists, but in America it became the official name. These ancestors of ours were Swiss, but in the following years they joined the strong movement of Brethren from Berne to the province of Alsace in France where they secured military exemption by the payment of a sum of money.

Migration to America

The first large migration of Mennonites to America occurred from 1709 to 1754. This group consisted largely

of Palatine Mennonites, but included some Amish Mennonites. However, these Amish were Swiss, not Alsatian, and they settled in eastern Pennsylvania. The second wave of immigration, 1815-1861, was brought about by the French government's withdrawal of military exemption to the Brethren. The Brethren petitioned the emperor, Napoleon, in vain. There were but two alternatives: either they must give up nonresistance, or they must emigrate. The founders of the Beech congregation chose to emigrate, and in so doing became a part of the large group of Alsatian Amish which migrated to North America during those early nineteenth-century years. Thus they preserved their principle of nonresistance.

There was considerable difference between these Alsatian Amish and the Swiss Amish who had come to America one hundred years before. The intervening century had seen the Alsations grow more progressive in their thought and practice. Nevertheless, the men who founded the congregation in Stark County, Ohio, were typical Amish, with broad black hats, beards, hooks and eyes, and other distinctive characteristics.

Settlement in Stark County, Ohio

The Amish community near Louisville was established by direct migration from Europe. There was no interim American home for these people. The first immigrants were Michael Schloneger, and his brother-in-law, Jacob Conrad, who settled east of Louisville in 1823, eleven years before that town was formally established. A certain John King, a Swiss Amishman from Pennsylvania, joined Conrad and Schloneger in making the early settlement near Louisville, but after a number of years he and his family moved away from the district, probably to Pennsylvania. Upon reaching Ohio, Jacob Conrad and Michael Schloneger first contacted Jacob's brother, Daniel, in Wayne County, Ohio. But after a few months they returned some thirty miles eastward and settled on land which is still owned by their descendants. As previously stated, John King soon moved away, but the Conrad and Schloneger families remained; in fact, they lived together until each had six children. Thereupon, they drew broom straws, and Michael with his family moved to buildings a short distance away but on the same tract of land.

Family Names

Other Alsatian Amish soon joined this settlement. These families bore the names of Klopfenstein, Miller, Linder, Schmucker, Yoder, Becher, Ramseyer,

Krabill, Sommer, and Graber. Except for Klopfenstein and Ramseyer, and including the original names of Schloneger and Conrad, the majority of present-day members of the congregation have these same names.

Early Ministers

In the early years of the settlement they worshiped in a small log church house on Michael Schloneger's farm, but they soon outgrew this structure and until 1877 meetings were held in the homes of the members. When Jacob Conrad settled near Louisville, his father Jacob soon joined him. The elder Jacob had been a minister of the church in Alsace and therefore, in America he became the first minister of the Beech congregation. Joseph Ramseyer, another early settler, also served the church as minister. John Schloneger, the son of Michael, was the first resident bishop of the congregation, serving from 1848 to 1859. In 1863 John's brother, Michael, Jr. (who was born on the ocean), and Joseph Becher were ordained as ministers, and in 1870 Michael became bishop. David Maurer was ordained as deacon sometime before 1850, and after the death of John Schloneger in 1859 until the ordination of Michael Schloneger and Joe Becher in 1863, the leadership of the congregation was in his hands. In 1888 John Sommer was ordained a minister (died 1915), and Daniel Schmucker was ordained deacon (died 1925). John Liechty was ordained as a minister in 1903, and although he moved to Orrville in later life, he still visited and served the church regularly until his death in 1947. After the death of Michael Schloneger in 1906, Bishops Fred Mast from Holmes County, Benjamin Gerig, and J. S. Gerig from Wayne County had oversight of the congregation until a resident bishop, O. N. Johns, was ordained in 1925.

The Change to "Amish Mennonite"

The 100-year interval between the Swiss and Alsatian Amish immigrations became more significant in the middle of the nineteenth century. The Alsatian groups such as the Beech congregation (which had become more progressive during the century intervening) began to worship in churches, introduced a few modern innovations, and attempted to organize an Amish Mennonite General Conference. This attempt failed, however, and the differences between the two groups became more evident. The more liberal conference group was soon known as "Hoch Amish," while the more conservative anti-conference group was known as "Nieder Amish," or the "Old Order." The Beech Church became one of the Amish Mennonite congregations which was organized into the Ohio District Conference in 1893. In 1897 the A.M. churches of Pennsylvania joined the district conference and it became known as the Eastern A.M. Conference.

(Continued on page 93)

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Nineteen young people were enrolled in the Bible Normal held at the First Mennonite Church in Denver, Colo., recently. The Normal was sponsored by the Faith and Practice Commission of the M.Y.F. of that congregation. Those enrolled came from Scott City, Kans.; Chappell, Nebr.; Cheraw, Pueblo, and Colorado Springs, Colo.

Bro. and Sister Edwin Alderfer, relief workers in the Philippines, have returned to their home at Blooming Glen, Pa., recently.

The King's Men Quartet of the Bible Department of Hesston College, brought a program of sacred music to the Catlin congregation at Peabody, Kans., on Jan. 21.

Bro. James Bucher preached at the Pinecraft Church, Sarasota, Fla., Dec. 31. The evening program on the same day was given by a Gospel Team from Eastern Mennonite College.

Bro. John E. Lapp, Lansdale, Pa., will hold revival meetings at the Pinecraft Church, Sarasota, Fla., Feb. 4-14.

A Christian Day School Conference will be held at the Landisville Mennonite Meeting House, Landisville, Pa., on Saturday, Feb. 17. Henry Lutz, Sanford G. Shetler, Paul M. Lederach, and J. Paul Graybill are speakers for the conference.

Bro. Sanford E. King, Hutchinson, Kans., was used of the Lord in a very helpful series of meetings in the West Liberty congregation, Windom, Kans., Dec. 30 to Jan. 5. With the exception of two evenings, his evangelistic messages were preceded by talks on the Christian home.

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NOTICE TO ALL INTERESTED IN CHILD WELFARE

A Child Welfare Conference is planned for April 13 and 14 at the Bethel Church, West Liberty, Ohio. This conference will bring together many people from all parts of the church who are interested in the church's program in behalf of needy children. A two-day program is being arranged. It will review the past work of children's homes and it will appraise the present needs and resources. There will also be a forward look to see how the church can enlarge its program through summer camps, adoptions, foster home care, and children's homes.

The program is planned by the Child Welfare Committee of the Mennonite Board of Missions and Charities. All interested persons are heartily invited to attend and contribute to the program. We hope that adoptive parents, foster parents, members of boards of directors of homes and summer camps, ministers, teachers, nurses and others will attend. In order to make arrangements we shall appreciate knowing of your plans to attend and how many will be in your group. Please send this information and any inquiries to Grant M. Stoltzfus, Secretary of Child Welfare Committee, Scottsdale, Pa.

The ordination of a deacon for the Mountville Church, Mountville, Pa., will take place Jan. 24, at 9:30 a.m. (D.V.). Pray God's blessing on this work.

Bro. Paul M. Miller, Goshen, Ind., held revival meetings at the Tedrow congregation, Archbold, Ohio, Jan. 8-14, if plans carried.

Bro. Earl Buckwalter, Hesston, Kans., preached for the congregation at Protection, Kans., on Sunday morning, Jan. 7.

Announcements

GOSHEN COLLEGE MINISTERS' WEEK

The annual Ministers' Week at Goshen College will be held Wednesday to Friday, January 31 to February 2.

Each day's program follows the class periods of the college rather closely. The day begins with a devotional meditation and prayer service by Early Bontrager, of Shipshewana. Then follows throughout each day a regular schedule: "Expository Study of Romans 5-8" by Chester K. Lehman, of Harrisonburg, Va.; "Improving our Worship Service"—"The Minister's Part," (Wednesday and Thursday), Paul Mingler, Goshen; "The Chorister's Part" (Friday), Walter E. Yoder, Goshen; "The Minister's Use of the Bible" (devotional study, expository study, homiletical study) by Oscar Burkholder, Breslau, Ont.; "Doctrinal Study, The Holy Spirit" by Chester K. Lehman; "The Theology and Practice of the Major Ordinances," Harold S. Bender, Goshen; "The Minister and the Nonresistance Problem" (Wednesday and Thursday), Guy F. Hersherberger, Goshen; "The Eternal Security Teaching" (Friday), C. K. Lehman; "The Current Needs of the Mennonite Church and How to Meet Them" (spirituality, unity, stewardship), Oscar Burkholder. Each period is to be followed by open discussion in charge of Anson G. Horner, Kokomo, Ind., moderator.

All sessions of the conference will be held in Aurora Hall in the Science Building. Ministering brethren in Indiana and surrounding states are cordially invited to attend.

The annual Christian Life Conference will follow on Friday-Sunday, February 2-8. John Umble.

MINISTERS' CONFERENCE AT HESSTON COLLEGE

Hesston College is planning a Ministers' Conference January 30 to February 2. It appears there will be a good sized group of ministers present. Ministers from Missouri, Kansas, Arkansas, Colorado, Nebraska, Illinois, Iowa, Idaho, North Dakota, Mississippi, and New York have already indicated they plan to attend. Paul Erb, Nelson Kauffman, and Roy Roth will be assisting in the conference. There will also be a conference for choristers February 1 and 2. John P. Duerksen, Roy Roth, and Paul Erb participating. Milo Kauffman.

The Ministers' Normal held in connection with the Johnstown Bible School, Jan. 9-11, was attended by forty-seven ordained brethren from Southwestern, Lancaster, Franconia, Ohio and Eastern A.M., Washington Co., Md., and Franklin Co., Pa., conferences. Good interest was manifested throughout.

The Annual Ministers' Meeting of the Southwestern Pa., Conference will be held Friday evening and Saturday, March 30 and 31. Place to be determined later.

The Johnstown Christian Day School will render a musical program at the Stahl Church on Wednesday evening, Jan. 24. The M.Y.F. of the Johnstown district will conduct a hymn singing at the same place on Saturday evening, Feb. 3.

A Voluntary Service Conference held at the Salford Church, Harleysville, Pa., Dec. 31 and Jan. 1, served as instruction and consecration services for eleven young people from that congregation who are going into voluntary service. Richard Detweiler, Jacob Moyer, J. C. Clemens, Paul Hestand, and Paul M. Lederach were speakers on the program.

Enrollment at the Canton Bible School has reached fifty-four. A three-week ministers and mature Christian workers course started on Jan. 8. Bible School students are helping in local visitation work and tract distribution.

Bro. Edward Birkey, Manson, Iowa, preached for the Catlin congregation at Peabody, Kans., Jan. 21, if plans carried.

Bro. P. L. Frey, Archbold, Ohio, conducted evangelistic meetings at Hesston College Jan. 8-14.

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Calendar

- Mission Conference, Eastern Mennonite College, Harrisonburg, Va., Feb. 17, 18
- Christian Life Conference, Eastern Mennonite College, Harrisonburg, Va., March 2-4
- Annual Ministers' Meeting, South Central Conference, Pryor, Okla., March 13-15
- Spring Missionary Day, March 18
- Illinois Youth Fellowship Meeting, Waldo Mennonite Church, Flanagan, Ill., March 24
- General Council of General Conference, Semiannual Meeting, Chicago, April 6, 7
- Child Welfare Conference, Sponsored by Child Welfare Committee of the Mennonite Board of Missions and Charities, West Liberty, Ohio, April 13, 14
- Ohio Mennonite Mission Board, Annual Meeting, Orrville, Ohio, April 20-22
- Commission for Christian Education and Young People's Work, Semiannual Meeting, Johnstown, Pa., April 27, 28
- Home Sunday, May 13
- Mennonite Youth Fellowship, Annual Meeting, Belleville, Pa., June 8, 9
- Laurelville Mennonite Camp, Mt. Pleasant, Pa.
- American S.S. Union, June 25-29
- Boys' Camp, June 30 to July 6
- Girls' Camp, July 7-13
- Victorious Life Conference, July 14, 15
- Writers' Conference, July 16-20
- Sunday School Workshop, July 16-20
- First Family Week, July 21-27
- Music Conference, July 28 to Aug. 3
- First Young People's Institute, Aug. 4-10
- Second Young People's Institute, Aug. 11-17
- Second Family Week, Aug. 18-24
- Missionary Bible Conference, Aug. 25-31
- Mennonite Board of Missions and Charities, Annual Meeting, Belleville, Pa., June 10-12
- Peace Day, July 1
- General Conference, Biennial Meeting, Goshen, Ind., Aug. 21-24
- Church School Day, Aug. 26
- Indiana-Michigan Mennonite Christian Workers' Conference, Bayshore Camp Ground, Sebewaing, Mich., entertained by the Pigeon congregation, Aug. 28-30
- Mennonite Board of Education, Annual Meeting, Oct. 18-20

Go, Preach

MISSIONS

Give, Pray

Mission News

Word has been received that Bro. and Sister Eugene Blosser, Chengtu, West China, have received their permits to leave China. They will leave as soon as they can arrange for a plane ticket to Hankow and then go by train from there.

Bro. and Sister Ralph Buckwalter write from Tokyo, Japan: "Our cup of joy was filled on Christmas day when Araya San visited us in the afternoon and confessed to us his faith in God and his desire to follow Christ. Several times we have mentioned Shigeo Araya to you as a prayer request. God is answering your prayers in his behalf. His earnestness and frank seeking and his steady growth since he first began reading the New Testament last spring has been a challenge to us. Araya San wants to be baptized and is eager to work for Christ. Will you continue to pray for him?"

A new booklet, "We Enter the Chaco Indian Work," has been prepared by Bro. J. W. Shank, returned missionary from the Argentine Chaco. This booklet will be a part of the Latin American mission study kit. Extra copies of the manuscript are available at Mission Board Headquarters, 1711 Prairie Street, Elkhart, Ind., if needed before the booklet is off the press.

If you had a missionary project this past summer, please send in the report at once. If your district secretary has not sent you a blank to be filled in, write him or ask for a blank from the Office of the Secretary, Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind.

If plans carried, Bro. and Sister S. Allen Shirk and daughter, Sylvia Ann, sailed from New York on Wednesday, Jan. 17, on the S.S. "Flying Independent" for Bombay, India. The Shirks will labor in the Bihar field in India.

Bro. Edward Yoder, Twin City Mennonite Missions, Kansas City, Kans., reports: "Among our happy, though small, group of believers, is a family of seven who regularly drive fourteen miles to midweek service as well as to the regular Sunday services."

One of our Hochwan, West China, missionaries writes under date of Dec. 21: "God is teaching us many lessons these days such as patience, obedience, etc. God is never wrong so we know He will open the door for us to come home when it is His will. . . . Mr. Ma was here this week. He was at Yuis Min Tzen several days and had meetings with the Christians there. Tuesday noon the C.I.M. Chinese workers had all our group and theirs for a noon meal and then Mr. Ma talked to us on 'Obedience to God' and then we had a prayer meeting."

Bro. George J. Lapp, Goshen, Ind., retired missionary from India, who has suffered several heart attacks during recent months, is

much improved and has accepted a number of preaching appointments again at the Holde-man Church where he is serving as pastor.

The third Sunday in March, the eighteenth, is Spring Missionary Day. Watch for further announcements and suggestions. The Spring Missionary Day bulletin is in preparation. Begin to make plans now for the observance of this day.

A group of worshipers from the Fairpoint Mennonite Church in the mining district of Southeastern Ohio have a regularly organized program of visitation to convalescent homes and sanitariums in the community. Bro. Nelson King, pastor of the congregation, urges his young people to participate: "Go along and help bring cheer to the shut-ins, by your testimony in word and song and by your presence."

Bro. and Sister M. E. Bontreger write from Calico Rock, Ark.: "Our membership at present is fourteen. We would be happy to see many more join us in this witness for God, however, we too are more interested in real, thorough God-honoring living than just mere numbers."

Bro. S. J. Hostetler, missionary on furlough from Bihar, India, gave the morning message at the Prairie Street Mennonite Church, Elkhart, Ind., on Sunday, Jan. 14.

A note from the Mennonite Home for the Aged, Eureka, Ill.: "After our recent notice concerning our need for workers was printed, a consecrated couple sent a check large enough to allow us to buy an institutional size Hobart Mixer. They explained that they were not able to furnish a worker but wanted us to invest in a labor-saving device."

One of our missionaries in Japan has written: "Among Japan Christian churches it is a custom to have baptismal services on the Sunday nearest Christmas. At this Christmas season, our second in Japan, we had the privilege of worshiping with a congregation which received thirty-five young people by baptism. Churches in Japan today are filled with young people. Herein lies the great hope for today and tomorrow as well as the challenging responsibility for Christian nurture."

Prayer requests from Calico Rock, Ark., are for: a sister who is growing cold toward God; a family of nine, of which the parents and the oldest son have said they wish to become Christians; four boys in our community, ages 15 to 17, who have said they want to live for the Lord; the many others who are indifferent and some who oppose our work.

Sister Leona Litwiller who has been serving with the Bethel (Colored) Mennonite Mission, Chicago, Ill., since Oct. 1, 1948, had returned to her home in Delavan, Ill., as of Dec. 31.

Sister Irene Bender, Hartville, Ohio, has joined the staff of workers in the Loman, Minn., mission district.

MENNONITE RELIEF COMMITTEE

(M.R.C.)

A voluntary service conference for central Kansas is being held in Hess Memorial Hall of Hesston College and Bible School, on Sunday afternoon and evening, Jan. 28, sponsored by the various Mennonite groups who have churches in the area and the M.C.C. voluntary service section. Bro. Paul Erb, chairman of M.R.C., will speak on "A Faithful Testimony" at the evening session. Other speakers include Ray Horst of Akron, Pa., and J. Winfield Fretz of Newton, Kans. Discussion groups in the afternoon will face such questions as what is the difference between the I-A-O and IV-E positions? What is the Christian community's obligation to its neighbors in this time of crisis? What is the place of young women in the total nonresistant position? And if deferment for IV-E's is discontinued what type of alternate service can we do?

The Goshen College Peace Society, Goshen, Ind., at its regular meeting on Monday evening, Jan. 8, presented a program on voluntary service including a discussion of the spiritual motivation for voluntary service and possible projects. Speakers for the evening were Ray Horst of Akron, Pa., and Levi C. Hartzler of Elkhart, Ind.

Does your congregation have members in relief work or voluntary service? Do you take a regular offering to help support them in this work? Are you following them with your prayers? For further information regarding the support of relief and voluntary service workers write to the secretary for Service and Relief, 1711 Prairie St., Elkhart, Ind.

"Over one hundred colored youth are taught through our weekly Bible classes" reports the Saginaw, Mich., Gospel Mission.

Sister Melba Augsburgers of Elida, Ohio, who has been a worker at the Meadville, Pa., Mission since September is attending the winter Bible school at Canton, Ohio. She will return to Meadville at the end of the school term.

Bro. Warren Metzler, superintendent of the Johnstown Mission, is attending the six weeks' term of the Johnstown Bible School and is serving as a part-time instructor.

Bro. Robert Stauffer and family of Tofield, Alta., in early December moved to Culp, Alta., to assist Bro. Loyal Roth. Bro. Rollin Yoder, who had been at Culp, moved to the Four-mile Creek district to take charge of services there. Sister Bessie Reist of Westward-Ho is also in the district assisting in the services. The Four-mile Creek services, formerly conducted by workers from Culp, is fourteen miles from Culp.

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Several of these Caribs attend the services conducted by Bro. and Sister George T. Miller in Honduras.

Our First Christmas in Trujillo

BY MRS. GEORGE T. MILLER

ON SUNDAY morning, December 24, we awoke to see some sunshine. We praised the Lord for causing the pouring rain of the day before to cease so that we would be permitted to carry out the plans for the day. The ground was nearly all water and mud; so we decided to let one of the maids remain at home as usual to take care of the children who have not accompanied us to Cristales since the last of September. But both Claudie, our cook, and Sergia, our ironer and all around helper, wanted to go along because this was to be our Christmas service.

We hunted out the children's high boots which are still a size or two too large, locked up the house, and started for Cristales. The girls with the children took the road which winds down a steep, stony hill while George and I took the upper considerably muddier road past the two cemeteries.

Between us we carried a bag containing 130 little red and green tissue paper packages of candy (four pieces in each) and the box of 150 to 200 of the prettiest used Biblical greeting cards that you folks at home so kindly have sent to us. Spanish Bible verses printed at Scottdale covered the names on these cards. All of you would enjoy seeing how happy the people are to receive a card. A few stores have greeting cards to sell, but the lowest price is 20¢ and that means 40¢ de lempira to these people. That money will buy nearly two pounds of rice for their families.

Arriving at Teodora Castro's house, where our services are held, a large number of children awaited us. They continued coming until the room was well filled with approximately 100 women, older girls, and children of all ages. Everything was proceeding especially well. There was some reverence during prayer, but we had to illustrate exactly how we bow our heads, close our eyes, and fold our hands. Many of the smaller children who do not go to school know very little or no Spanish. They know only their native Moreno

dialect; so we must show them how to pray instead of just telling. George was reading and telling the Christmas story and I was illustrating with our M.C.C. shoe box flannel-graph board, using two background scenes of the Judean hills and the Bethlehem stable which I made from pale blue baby flannel (the only kind available) and colored chalk.

We had gotten as far as the heavenly host appearing before the shepherds when the only man present reeled over on top of a large group of little children sitting on the floor. He had an attack of epilepsy. In a moment everyone seemed to be crying or screaming. The room emptied quickly and we were left with the decision of what to do next. Ruthie, our daughter, was almost beside herself and J. Mark, our son, was holding his stomach; so we sent them home with the girls. It was impossible to continue the service with the man rolling on the floor in the middle of the room.

As soon as he became quiet, George and another man attempted to move him outside but his kicks and flinging hands soon stopped them. On account of the mud outdoors it was impossible to conclude the service; so rather than carry the cards and candy home again, we called the people back into the room to receive their gifts. Of course, they all and many more, came back, some expecting to receive something and others to see the sick man. Soon the room was filled with "Dame una," "dame una," which means "Give me one." It was a real problem to know whether we were giving only one to a person, for when crowded against the group every face looked alike.

These people lack courtesy and thankfulness; they do not know a thing about reverence. They feel that they have all these things coming to them and much more. Only the birth of Christ in their hearts can change their lives. We promised the people we would tell them the Christmas story the following Sunday so that they would not miss it. As we walked home, we gave the remaining cards to those whom we met or to children watching from doorways.

Sunday afternoon George went as usual to the jail to conduct services with Cuta, a Carib Christian. On his return he said that nearly every man he met on the street seemed to be under the influence of liquor. During this time a young English boy walked wildly down the street in a drunken orgy. He sobered almost miraculously and acted the perfect gentleman as he joined our caroling group later in the evening. In the afternoon the celebration of Jesus' birthday began with fireworks.

We knew the attendance at our English service would be small, because there were heavy rains during the afternoon and evening. Arriving at the Griffith home where our services are held, we found that a number were sick, others were tired from working hard all day (the Lord's day) preparing for Christmas which means much pastry baking, and the rest could not come because of the mud and water in the streets. It was decided to postpone the meeting until Christmas evening.

While George stayed to visit with sick Mr. Griffith and to take care of the children, I left with three English-speaking and four Spanish-speaking girls to go caroling. We sang carols in English and Spanish for Protestants, Roman Catholics, and Greek Orthodox at about ten homes. It was a new experience for five of the girls, including our cook, Claudie, and they enjoyed it so much. Since November we have been practicing our much-loved carols in Spanish each Saturday afternoon.

By 10:00 P.M. our family was quite ready to retire, but not so the people of Trujillo. Their night had just begun. A big dance was in progress at Glynn's hotel which lasted until daylight the next morning. Spanish and Carib bands, composed mostly of old drums, rattles, tinny horns, and an old marimba of ancient vintage requiring six to eight men to play it, were playing. Neighbors across the street were dancing to the blaring noise of an old victrola; fireworks and pistols were shot; and the shouts of drunks were heard. The climax came at 6:00 A.M. Christmas morning when a young man was shot in his leg. Everyone involved was under the influence of liquor. This young man is a mechanic and helped George in getting our Maytag in running order last summer. His Christmas Day was spent in agonizing pain. How different it might have been! George went to visit him the next day and his mother told George the whole story.

Christmas morning dawned with the usual opening of gifts. Thanks to our family and friends in the states who remembered us with books and clothes for the children, a "Mennonite Community Cookbook," and a much-appreciated scrapbook from the Bally Gospel Gleamers. The scrapbook included little gifts in envelopes, letters, tracts, cards, drawings, the real colored autumn leaves from the Berks County hills, recent snapshots of many peo-

ple, notes from a mother's diary, cradle news, and many other little interesting things that brought us real joy, knowing the love that prompted the gifts.

We invited Kera Adwards, her niece, Matilda Imbott, and her two little boys, ages one and one-half and three years, to have Christmas dinner with us. Kera's husband left her in 1941 and she does not know if he is dead or alive. Matilda left her husband before their last child was born because of his drunken and sinful living. He kept this side of his life a secret until after they were married. Matilda and her children are faithful attendants at the English services. George has given her the Biblical teaching on marriage and divorce which she appreciated. As a Christmas gift they had given us two chickens which we fattened the last month for our Christmas dinner. Some other food gifts from the English folks included a chicken, a jar of grapefruit marmalade, a bunch of bananas, and a delicious cake. We praise the Lord for these kind friends and we pray that as we witness to them they too might experience the joy and blessings of victorious Christian living.

Christmas afternoon we heard the beating of drums and the shouts of many people, and soon the parade came up our street. There were several hideously masked men, some dressed like women and as they jumped and danced to the beating of the drums, they waved spears, clubs, and tree branches. Shortly after this we heard the screams and cries of children. They were being frightened and chased by a Carib man who had reddened his body like an Indian's, wearing nothing but an Indian girdle, with a chain of rings in his nose and a headdress of feathers, and aiming his wicked-looking bow and arrow at every child as he ran along. These are some of the savage practices that the Caribs have carried over through the years. According to the words of Carlos Unruh, an active old man who arrived in Trujillo some sixty years ago, at that time the Caribs were yearly sacrificing a child to the devil. The government later put a stop to that.

On our return from the Christmas evening services, where at least twenty had gathered in spite of more rain and muddy streets, we heard the distant sounds of revelry in Cristales which lasted until 2:00 A.M. Oh, how these people need the Gospel! We have been told by other Honduras missionaries that Trujillo is a hard, hard field to work, and we are beginning to realize what they mean. But the Lord everywhere is continuing to work miracles in the lives of those who were wretched in sin and we know He can do the same here in Trujillo. Will you pray that as we witness to the saving power of God, although still in a limited way with the Spanish language, the Holy Spirit may really strive with these souls who are sunk in sin. Pray, too, that the Lord will grant to some the courage and strength to break away from the fetters of blindness and heathenism in the Roman Catholic Church, where they are bound as slaves.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

Trujillo, Honduras.

The Ministry of Song in Evangelism

BY F. MILLARD DETWEILER

PAUL in his letter to the church at Ephesus instructed them in Ephesus 5:19 to speak "to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Notice the personal aspect, not melody in your hearts, but melody in your heart.

Heartfelt singing is as important in evangelistic meetings as in other worship services, possibly more important. Too often the sinner feels the Christian life is a life of privation and gloominess. The song service should demonstrate the joy and happiness in the service of Christ. We have, too, in this Scripture a classification of the music of the church.

First we have psalms—hymns of praise—these are placed first in Paul's classification because the Christian's primary object should be to "praise my Maker while I've breath, and when my voice is lost in death, praise shall employ my nobler pow'rs."

The second classification is hymns—songs of prayer and devotion—these are always addressed to either God, Christ, or the Holy Spirit, or to all three as in the Trinity hymns.

The third classification is spiritual songs. These are songs of testimony or songs of exhortation and are always addressed to people. This group contains the songs that are appropriate for evangelistic meetings. They should, however, be chosen with care. Songs of praise should be predominant, and only those used in which the music is worthy of the text.

There are a great number of so-called Gospel choruses that are neither spiritual nor sensible. The music is comparable to much of the senseless claptrap one hears pouring from "juke boxes." Too often the songs and choruses used in evangelistic meetings and—sad to say—in many of our primary departments of Sunday school are chosen for the rhythm; the words if noticed at all do not make sense. They give the feeling of physical reaction rather than inducement to spiritual thought and growth. The primary purpose of evangelistic meetings is to win the unsaved to a life in Christ. It is true that many who are Christians are encouraged, and many who have faltered are revived, but primarily evangelistic meetings are held to persuade lost souls to accept Christ as their Saviour. The songs used then should be "spiritual songs," songs of warning, songs of exhortation, and songs of testimony. They should be songs which "admonish" as Paul suggests in Col. 3:16, "Let the word of Christ dwell in you richly, as you teach and admonish one another in all wisdom, and as you sing psalms and hymns and spiritual songs with thankfulness in your hearts to God" (Revised Standard Version).

The old hymns of the church which we love to sing in our worship services, and which offer us a means of expressing our love to God and directing our thoughts into an attitude of worship have been time tested. This fact, however, does not indicate that there are no good new hymns and spiritual

songs. Many of the old favorites now were not accepted when they were first written. Many others which have served this purpose have been discarded.

Most of the useful hymns and spiritual songs were written because of some personal experience of the author. The song leader should make himself acquainted with these incidents in order that he may more effectively interpret the songs and direct the congregational singing. For congregational singing to attain the inspirational possibilities which it is capable of reaching, there must be good leadership. The office of church chorister should be considered second only to that of pastor. The "minister of music" should be one who has first of all a Christian experience. He should be chosen on merits of his ability to transmit to the congregation his interpretation of the hymn. Then, too, he should have musical knowledge and a pleasing voice. There should be close co-operation between the song leader and the evangelist. The chorister should have in advance the theme of the sermon, so that he will be able to carefully prepare his choice of songs. The preparation on the part of the song leader is as important as is the preparation of the sermon by the evangelist.

The congregation, also, has its part to play in attaining the above goal. They should be prompt, so that there are sufficient present to begin on time. They should enter into the singing with eagerness to catch the interpretation of the leader. They should watch him closely for any indication he may give as to change in tempo, or in dynamics. The Holy Spirit may work through the song leader as well as through the minister. He should therefore be receptive of the Spirit's leading, and interpret the songs accordingly. This direction by the Holy Spirit will no doubt vary. The interpretation of the same hymn will not be the same for every occasion. If the chorister prepares his list of hymns with prayerful forethought, he may rest assured the Holy Spirit will assist him, although he may be led to change the list occasionally. It is important that he follow the direction of the Spirit. If the congregation is alert—as it should be—they, too, will feel this inspiration.

The congregational singing of our local churches is improving rapidly. The practice of singing to fill in gaps in the service, or usher in late-comers is being abolished. Let us strive to build up the great heritage we as Mennonites have in our four-part congregational singing. Let us have more choristers who are prepared for song leadership. We should hold periodically in our conference district a church music conference, where the essentials of song leadership would be presented, and helpful instruction and practice given.

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The Evangelical Witness in Latin America

BY MARTIN DERKSEN

THE WHEEL OF TIME turns ever onward. This fact, a fact impossible to change, should be seriously considered by all. We are in the middle of a new century, and it seems as though this turning point brings with it events so far-reaching and preposterous that we cannot but conclude that the twilight of our age is fast approaching. At this serious time, at this time when our world is apparently rushing toward chaos and destruction, the Church of Jesus Christ has a very distinct task to fulfill. We too, as Mennonites, who belong to this church, have to remind ourselves that the distant future is now at our doorstep. A few years ago a pamphlet carrying the title "Missions Tomorrow" came from the press. This "tomorrow" is now here, and it wants to rouse us from our sleep. We cannot escape this truth. As Christians we have the great privilege, and as Mennonites maybe the duty, to occupy ourselves with the world surrounding us and to know "where our brethren" are. "Behold the kingdom of God is nigh at hand" (in Christ Jesus), and behold, the end is nigh at hand. "Tomorrow is here." Western Europe has just about failed by now, and maybe Mennonitism has also finished its course there. Today it is only North and South America that has almost unlimited opportunities and possibilities—opportunities and possibilities to witness for God and Christ. At this time we want to turn our attention especially to South—or Latin America, and look at it not only from one, but from various viewpoints.

The forces aiding the formation of the South or Latin-American civilization are various. Here too, as everywhere else, the intellectual forces are the ones exerting the greatest influence and determining the course of things. Oh, that we too, as a group of Mennonites in the various countries of South America, would add our farthing in this respect, and not just leave model farms behind us! To be a salt and to spread light intellectually and spiritually in the countries where we have found refuge, that is our first responsibility.

Latin America needs exactly that which the Gospel represents, which is: "a personal surrender to the living God; strength, character, and ethics in business, professional, social, and political relations; a transformation of men and women bound by sin, into joyful children of God." Jesus Christ, who lived, died, and rose again, must be brought to Latin America. This duty is ours today.

I. What Are the Latin Americans Like?

It is not so easy to answer this question, for there are many Latin Americans. Consequently we could be asked, "Which do you mean? The clever, aggressive, active citizen

of Buenos Aires; the calm, moderate, loving and handsome Carioca of Rio de Janeiro; the melancholy and depressed Indian of the Andes; the proud resident of Lima; or the Negro of Haiti?" All these are Latin Americans.

The races represented in the populations of the Latin-American countries, and the approximate numbers belonging to them, are the following:

Mestizos	67	Million
White	26	"
Indian	17	"
Negro and Mulattoes	15	"
Zambos (Negro and Indian)....	2	"
Asiatics	1	"

Total 128 Million

Let us focus our attention on some of the character traits of Latin Americans that we would notice, if we were to walk the streets of the main cities of South America, or would visit for a while with a group of friends. While the North American is characteristically, very active, optimistic, conscious of his responsibility toward the public, democratic in his viewpoints, and filled with a desire to be materially successful, the South American is an idealist, clinging strongly to forms and theories, conscious of personal honor and dignity, has a keen sense of righteousness and politeness, is melancholy, slow, selfless and yet quite indifferent to the public—and above all is filled with pride. Being courteous, often even to the extreme, is characteristic of South America. The people are polite and obliging and usually show a desire to help their friends as much as possible. If a person has good friends, he can get something quite soon from the government or from other higher circles. Otherwise life in Latin America is quiet and uneventful, even in busy Buenos Aires. The South American is theoretic in everything he does. He isn't the practical organizer that the North American or the European is. He is very individualistic, and shows it in his lack of understanding for the common good of his fellow men—a character trait that manifests itself in politics as well as in social life.

The fact that the average Latin American is melancholic has its reason. The life led by the conquerors often had a sad, a fatal influence on the natives who were mercilessly downtrodden and enslaved. Therein lies the cause of the sadness of the Chilean, of the Argentinian Criollo, of the Paraguayan and the Bolivian. This is brought to light in the art as also in the melancholy music, in the poetry and songs giving expression to the inner pain.

In these endless regions, the importance of which the world of today is realizing more and more, strong evangelical movements have begun and have been making themselves felt during the last eighty years. The attention

of all the various mission conferences has been directed upon them. Most of these movements are quite young, and in some regions they have to cope with many a difficulty and problem created by the Catholic Church.

II. The Beginning and the Development of the Evangelical Movement in South America.

How did this evangelical movement begin, and what stage of development has it reached by now? Before the sixteenth century only occasional efforts had been made to bring the Gospel to the coasts of South America. The first attempt was in 1555, when a Huguenot by the name of Villegaignon settled a group of his people near Rio de Janeiro with the ideal of having a colony built on truly Christian principles. Two years later 300 French Calvinists joined this group. However, after a while Villegaignon failed and gave his brethren in the faith away as "Ketzers." As a result, they were severely persecuted.

The second attempt was made in the year 1624, when the Dutch took over Bahia. Later on when the Portuguese won this place back again, the Dutch Calvinists who had come there, had to leave again. In 1734 the Moravians started to work among the natives and Negroes, of Dutch Guiana, as also in the West Indies islands. All these efforts were crowned with but little success, however, and it wasn't until the nineteenth century that progress was really made. The movements for freedom in that century created a feeling of liberty that was unknown before. Even such leaders of liberty as Bolivar, San Martin, and O'Higgins believed in freedom of belief.

In 1818 when Diego Thomson came to Buenos Aires as an agent of the British and foreign educational system, he used the Bible as reader in the schools. At first the customs officials didn't want to permit the entry of all the boxes of New Testaments that were sent there, but when told that they were for the schools they changed their minds about it. Thomson was welcomed wherever he came, and through his untiring efforts the standard of education in many of the South American countries was definitely raised. His trip to Chile was paid for by O'Higgins of that country, who even became a member of the board of education there. When Thomson came to Peru in 1822, San Martin set a monastery up for his own use, where he could conduct a school. But Thomson did not only found schools; he distributed Bibles in such large numbers that there were hardly ever any in reserve. Even the Catholic priests bought them quite often. However, the wonderful opportunity to spread the Gospel was not made use of by the mission boards. The open doors were not entered, and later on when the liberty movements abated and the Roman Catholic Church grew stronger again, these doors were soon closed. But the seed that had been sown, like that by Thomson, grew and bore fruit for some decades.

Other evangelical pioneers who could be mentioned are: Robert Kalley, the Scotch doctor who founded a national church in Rio de Janeiro; Captain Allen Gardiner, who with his companions, died of starvation in Feuland; Daniel Trumbull, who made his influence felt in Chile; Francico Penzotti, who

was jailed in Peru for selling copies of the Bible; Thomas B. Wood, who founded the Methodist Church in Chile and Ecuador. The story of the many other well-known Christians of that time, of the many martyrs of Christ in Mexico and Central America would fill a large amount of space.

Toward the end of the nineteenth century the evangelical churches had representatives in each of the South American countries. Membership has increased constantly since

then, and even though the present two million is a small figure in comparison with 128 million, this minority is exerting a far greater influence than one would expect. The power of Christianity has never been limited by the size of a church. However, we do not want to let this make us complacent. We want to press on with the work, for at least half of the people of South America have not heard the Gospel yet, and the other half only occasionally. (To be continued)

By the Way

PART VII

By J. D. GRABER

THE India-Pakistan division seems strange to an "old India hand" arriving for the first time after the partition. In London I met a young man obviously from India. I asked him, as a starter to the conversation, whether he was from India. He said, "No." I was mystified for a moment, for I was sure he was an Indian, until he said he was from Pakistan. It was then I realized for the first time, experimentally, that Pakistan is not India, and that it is a nation in its own right not any more flattered by being lumped off with India than Canada likes to be considered a part of the United States. In fact the national feeling here is much stronger.

Historically this is the period of resurgent nationalisms. Self-determination for peoples of all races and nationalities has been a growing world movement since the days of President Wilson and the League of Nations' program of granting political autonomy to small and hitherto suppressed peoples. However much sympathy one may have for a historically oppressed nationality, yet this encouragement for political self-determination has been in modern times a pregnant cause of war. The difficulty is that all these people have a grand and glorious past which they now seek to recapture and these past glories all overlap and conflict.

This movement has cut our world into even smaller and yet more determined national states. When the traveler arrives in Karachi he must not make the mistake of thinking, or worse still of saying, he is in India. Pakistan is a Moslem state—now the most populous and perhaps the most influential of all the many Moslem nations of the Middle East. In Syria and Palestine we have a radical example of this sort of national divisiveness. Damascus is in Syria, a Moslem state. Near-by Beirut is in Lebanon, a Christian state. A little farther down the coast is Israel, the new Jewish state, while a part of Jerusalem, Bethlehem, and other fragments of the Holy Land belong to the state of Trans-Jordan under the influential leadership of Abdullah, a Moslem sheik who is now seeking to unite Syria, Lebanon, and other middle eastern areas into a powerful Arab-Moslem state to challenge the growing power of Israel. Surrounding this cauldron of boiling nationalisms are more ancient and better known

states such as Turkey, Iran, Iraq, Afghanistan, and Egypt, with Pakistan on the strategic eastern frontier.

What have Christian missions to do with all these warring nationalisms? I believe we have less to do with them than we sometimes think, but at least we must be aware of the kind of political atmosphere in which we are working. Certainly the Christian movement must continually maintain a spirit of superior aloofness from these wrangling and warring nationalities. As in the Rome of the first few centuries the church never sought an alliance with the all-powerful state (not until the sad day for the church in 325 A.D. when the Emperor Constantine brought about the unholy union of church and state), so the church of our own day may never identify itself with nor depend upon the prestige of any one of these national movements.

Missionaries in these countries can not be ignorant or unconcerned about the political aspirations of the people among whom they work. Missions are quite right in passing resolutions, as has frequently been the case the past few years in India, saying, "We rejoice with India in the achievement of her national independence." This should be a sincere rejoicing, but beyond that point the issue must remain clear. We are not building India, Pakistan, the People's Government in China, nor a new Japan. We are ambassadors of Christ building in the rocky soil of these national dissensions the kingdom of God—that kingdom that is eternal and that transcends all these multitudinous and man-made national frontiers.

Japan—White to Harvest

IT IS RICE HARVEST in Japan. Whole families are out in the mud-covered rice fields so careful that not one stalk is left un-gathered. All along the roads and throughout the fields, one can see the great drying racks as the grain is being prepared for the threshing floor. Then, here and there the poor improvised little rigs that thresh the grain. How hard and faithfully they work to gather the grain before the storm! I watch with interest.

As I watch, my heart again and again is drawn to the words of the Lord. "The fields

are white unto harvest, but the laborers are few." How true the words of Jesus! I came here to Gifu yesterday, a city of 160,000 persons. There are three Protestant missionaries here and one Catholic. In all there are about 400 Christians. At least 90 per cent of the people have never heard. I say to myself, Isn't there something that can be done? The people are so ready to hear, but there is no one to tell them. Any place you stop the truck with the public-address system, a crowd gathers quickly. They stand for long periods of time to hear the message that is absolutely new to them. One's heart is stirred within as you speak to them, hungry and longing to be fed.

Last night we had a service in front of the railroad station. A large crowd gathered and most of them stayed for an hour and a half to hear the message. At the close of the message when the invitation was given a large group from all over the crowd raised their hands, saying by that they wanted to accept Christ as their Saviour. We asked them to come forward and bow in front of our platform on the Jeep. What a sight as that group knelt on the gravel street and confessed their sin, receiving Christ as their Saviour. They did not understand it all, but each of their names is taken and personal contacts are made in their homes. Only there aren't enough people to do the task as it ought to be done.

The simple message, blessed by the Holy Spirit, is all they want. In any of these cities, at almost any location, one can expect that ten out of every one hundred and more will accept Christ, even the first time they have ever heard. This is supposed to be a strong communist territory, and our percentage here is even greater than that. My heart burns within me. Will Jesus be able to say I have done my best, when such a challenge is before me today? It's the field, white unto harvest.

We had a service in front of the largest rail station in Tokyo last Tuesday night. A crowd of approximately a thousand people gathered as the Word was declared. The Spirit of God was mightily manifested. Among the group of seekers was a fine-looking girl. After the altar service there on the street, she told one of the personal workers that she was on her way to work. She was attracted by the service, and stayed, missing her work. There was such a warm smile on her face as she said, "I'm so glad I stayed and I found Jesus tonight." I couldn't understand her language as far as her speaking was concerned, but I could recognize the language of her soul. Thank the Lord!

As I see the harvest field, the words of the great apostle strike me with renewed impact. "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." How fortunate we are that we have heard, but how responsible it makes us that we catch the vision of true values and give our best for the gathering of the "whitened harvest."—S. F. Wolgemuth, in "Evangelical Visitor."

Missions Editorial

Dependence

The redeemed of the Lord can depend upon the Lord for guidance. "And it came to pass, when Pharaoh had let the people go, that God led them. . . ."

When we have been delivered from the tyranny of sin and rascality, we may expect to be divinely guided. The direction God takes us may at times be perplexing and discouraging, but it is always the gracious ways of God.

Every Christian should go forward in a life of faith. First is his step in accepting Christ and being counted among the redeemed. Second is his evangelization program. He is to have faith in bringing others into the Christian fold.

Just as the Lord went before the Israelites and led them by a pillar of cloud and fire, so we have the assurance of God's divine guidance today. His Word is our infallible rule of faith; His Spirit speaks to us and convicts us; and His witnesses testify of Him.

If we believe in the reality of God's leading, we are at once an instrument of His agency in redeeming fallen man. And Paul assures us that "*as many as are led by the Spirit of God they are the sons of God.*" What greater assurance do we need?

Every call of God is a call to follow His divine will. Every response should be in complete faith. When the call and the response unite, then people are saved, mission programs are conducted, evangelization is the chief theme, and the redemption song becomes our music.

The redeemed of the Lord can depend upon the Lord for guidance. What then holds us?—F. B.

M.C.C. Weekly Notes

New Builders' Unit Announced

A special unit of 20 single men who are now deferred in Class IV-E, is needed to help in construction of housing in Germany for "Danzig" Mennonite refugees. These refugees, between 6000 and 8000 in number, are a part of the millions of refugees uprooted by World War II and are now living a precarious existence without adequate opportunity for normal church and home life. The program of assistance in constructing homes for these people is under the direction of C. L. Graber.

Applications will be received now, from

interested single men deferred in Class IV-E, from the constituency of the Mennonite Central Committee. The term of service is a minimum of one year. The highest standards of Christian life and conduct are expected of applicants. Applicants should be in good health, and willing to live under simple conditions. Experience in building trades is helpful but not essential. The M.C.C. will give assistance, where necessary, in securing draft board release for going abroad. It should be noted that this is not an alternate service program nor does this service abroad necessarily exempt men from possible later call in the event that C.O.'s are drafted. It is a voluntary relief service for those who wish to make a contribution in this special project.

Each unit member must have \$900 assured to pay his round trip ocean transportation, maintenance in Europe, and \$10 per month personal allowance. It is suggested that parents, congregations, or conferences be the source of these funds to make possible the service of the young men. The group is to sail for Europe early in March. Men interested should write to the Mennonite Central Committee, Akron, Pa., for further information.

M.C.C. Plans for Year Ahead

The M.C.C. members at the annual M.C.C. meeting on December 27 and 28 adopted plans for continuing in the coming year the present work of bringing aid to those in need in relief, refugee aid and other work abroad, and in Voluntary Service, Mental Health and Peace Section work at home. It was felt that in the present situation of world tension and crisis, our Christian witness in the form of relief and other service to suffering humanity is needed as urgently and strongly now as at any time.

The financial aspect of the work was carefully considered and some adjustments made in the budget for the new year. Members speaking for their respective church groups expressed confidence of continued interest and concern among the churches and urged that the needs of today might continue to challenge the brotherhood.

Relief in Formosa Continues

The M.C.C. relief service in Formosa, one of the significant projects in the Far East area, is organized in three phases. An orphanage at Taichung near the center of the island is assisted by one worker, Ruth Fisher. June Straite, R.N., has recently joined another project, the medical team at Hualien on the east coast. Glen Graber, directing the total M.C.C. service in Formosa, has been working with the mobile clinic among the needy aboriginal tribes in the interior of the island. In these projects the assistance of missionaries and other Christian personnel is particularly helpful in giving a physical as well as spiritual service.

On January 2, Dr. and Mrs. Harold Engle of Palmyra, Pa., left to assist in the work in Formosa.

Progress at Kings View Homes

Recent reports on the development of this M.C.C. Mental Hospital at Reedley, California, are encouraging. The building is be-

ing completed as rapidly as possible. Effort has also been made to secure staff members who will be available when the hospital is to open. Voluntary Service workers who will help in the completion of the building and continue as staff members are Pete Loewen and William Rempel of Meade, Kansas, and Daniel and Maurice Slagell of Hydro, Oklahoma. Additional employees and volunteer workers plan to join the staff before the hospital is ready to open.

Released January 5, 1951
Via Mennonite Central Committee
Akron, Pennsylvania

Women's Activities

Parnell, Iowa

Ten new electric sewing machines were purchased by the sewing circle of the West Union congregation, Parnell, Iowa.

Blooming Glen, Pennsylvania

The sewing circle of the Blooming Glen congregation in Pennsylvania meets once a month, all day. Devotional periods are held during the noon hour.

At a recent meeting the forty members present made the following items: 18 pairs of doctors' trousers for operating room use, 6 bathrobes, 1 hospital gown, 2 pairs girls' pajamas, 1 bed pad. Eighty-six new pieces, as well as some good used clothing, were given for relief.

Scottdale, Pennsylvania

The Senior Sewing Circle of the Scottdale, Pennsylvania, congregation had secret sisters among invalids and old people of the community during 1950. These people were given gifts at Christmas time, Easter, birthdays, and on other special occasions by individuals in the circle who drew their names. Through 1951 the members of the circle expect to take the names of aged people in an old people's home and remember them in the same way.

Thread Needed

M.C.C. community center workers of Europe state they need No. 40 white thread for their sewing machines. They also find a shortage of wool materials for boys' trousers and snow pants for girls. Cold weather has increased these demands. Muslin, white feed bags, and yard materials are also needed.

"For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13).

MINISTRY OF SONG (Concluded)

We have the possibilities in our congregational singing of attaining the highest form of praise to God. Let us make every effort to improve the worship of our services, so that the psalms, the hymns, and the spiritual songs we sing will ascend to the throne of God as a glorious song of the redeemed.—"Mission News."

CHURCH CORRESPONDENCE

VERSAILLES, MISSOURI

(Providence Congregation)

Dear HERALD Readers: Greetings. We have passed another Christmas, which makes us think of our dear Lord. We have to wonder if everyone knows the meaning of Christmas. The weather was dry but we got a very nice shower of rain for which we were glad.

We are very glad to say Sister Sarah Yoder of Haven, Kans., has come to make her home with Bro. and Sister Shank and also to help us in the Lord's work for a while.

We had a short program at Providence Church and a very interesting sermon by Bro. J. R. Shank on the birth of Christ. The day was spent for the Lord.

We thank our many brothers and sisters and friends for the nice gifts which were sent. May God bless all who had a part. Remember us in your prayers that we may remain faithful to the Lord and His work.

Yours for Christ,
Mrs. Walter Inman.

ELIDA, OHIO

(Central Congregation)

Dear Christian Friends: In taking inventory of our many blessings during the past year we can well say with the psalmist that "The Lord hath done great things for us; whereof we are glad!"

On Oct. 1 an all-day mission meeting was held. The speakers were Bro. and Sister J. W. Shank, returned missionaries from Argentina, South America.

A meeting in the interests of Christian education was held on Saturday evening, Oct. 21, and all day Sunday, Oct. 22. The speakers were John Hiestand, Maytown, Pa.; Nelson Kauffman, Hannibal, Mo.; John E. Lapp, Lansdale, Pa.; J. D. Graber, Elkhart, Ind.; and J. N. Kaufman, Peoria, Ill.

On Oct. 29, communion was observed. Mrs. Mary Slabaugh was received into church fellowship by letter from the Orrville, Ohio, congregation.

On Sunday evening, Nov. 2, the mixed chorus from the North Goshen Church, Goshen, Ind., gave a program. Paul Yoder was director for the program.

On Thursday evening, Nov. 16, we were privileged to have Bro. and Sister Allen Shirk with us for a service.

On Nov. 19, we had some visitors from Bluffton, Ohio, including Paul Whitmer, who had charge of the opening in the morning service.

Nov. 26, no services were held all day because of a heavy snowfall, making roads impassable. The following ministers preached for us: Nov. 12, Darwin O'Connell, Lima, Ohio; Dec. 3, Richard Martin, Elida, Ohio; Dec. 10, David Shank, Los Angeles, Calif.

Our revival meetings were held Dec. 17-24. J. Otis Yoder, Cochranville, Pa., was the evangelist. His messages were timely, convincing, and practical.

Students from here attending Goshen College this year are Charlotte Brenneman and Paul King.

Our annual business meeting was held on Wednesday evening, Dec. 27. The following church officers were elected to serve in the coming year: chorister, Ralph Brenneman; assistant, Barbara Troyer; librarian, Carolyn Brenneman; Y.P.B.M. committee, Fred Stalter, Vernon Swartz; quarterly meeting committee, Rudy Brenneman; mission board member, Paul Kaufman; Bible school superintendent, Beulah Kaufman; ushers, Fred Stalter, Simon Brenneman; trustee, Fred Brenneman; cemetery trustee, Fred Stalter; advisory board, Paul Kaufman, Vernon Swartz, Ellen Brenneman, Edwin Brenneman; correspondent, Blanche Brenneman.

Dec. 31, 1950. Donald Messinger.

BELLEVILLE, PENNSYLVANIA

(Allensville Congregation)

Christian Greetings: The regular young people's social met at the Crist Y. Peachey home Sept. 29. A special feature of the evening was the presence of Dorsa Mishler who showed slides in the interest of the work in Ethiopia.

Together we commemorated the suffering and death of our Lord in a communion service on Oct. 1. In the evening of the same day we met in the form of a farewell meeting for our Bro. Allen Byler who sailed for Ethiopia the following week. Six carloads from this place accompanied him to New York where final services were conducted on the ship.

Oct. 8, Bro. and Sister Isaac Mast were with us. Bro. Mast brought the message in the morning service.

Bro. A. C. Walls, Grantsville, Md., was here one Sunday and preached for us both morning and evening. Our bishop, Bro. Raymond Peachey, preached for the congregation at Rockville Sunday, Dec. 10. Their pastor, Bro. Eli Zook, has been ill for some time.

The Kishacoquillas Valley Christian Day School group who went to E.M.C., Harrisonburg, Va., at Thanksgiving time to render a program there, had great difficulty in returning home, due to icy roads and high water. Some were on the way as long as eighteen hours. Others waited a day or two to start home. One carload reported being stranded in high water three or four hours, the driver having taken off his shoes and stockings to wade out for help. The bus arrived home at twelve o'clock midnight, Saturday. Much praise and thanksgiving is due our heavenly Father who so directed that not one suffered any injury or serious mishap en route.

The school rendered a Christmas program at the Maple Grove Church, Belleville, Thursday evening, Dec. 21.

We are again looking forward to the opening of our winter Bible school which begins Jan. 15, continuing three weeks. It will be held at the Locust Grove Church near Belle-

ville, Pa., and the instructors are Bro. Ross Metzler, Mattawana, Pa.; Bro. Harold Brenneman, Scottdale, Pa.; and Bro. Nevin Bender, Greenwood, Del. You are invited to join us in this spiritual feast.

Bro. Elmer Yoder, a former minister at this place, now of Elida, Ohio, brought the morning message on Dec. 31.

May this new year find everyone watching and ready for the return of our Lord.

Jan. 2, 1951.

Ida Kanagy.

HANNIBAL, MISSOURI

(Mission Congregation)

Dear Christian Friends: We at Hannibal are enjoying many rich spiritual blessings. Forty-five young people enjoyed a Youth Conference held here Dec. 9 and 10. Guest speakers were Dr. H. Clair Amstutz, Goshen, Ind., and Bro. Samuel Janzen, Greensburg, Kans. Saturday forenoon they spoke in sectional meetings on Noble Manhood and Beautiful Womanhood. The afternoon was spent visiting points of interest around Hannibal. In the evening we visited Puerto Rico through pictures shown by Dr. Amstutz.

The message Sunday morning was brought by Bro. Janzen on "The Challenge of Conforming to Christ." A young lady, Shirley Ruby, was received into the church after the message. "Conformity to Christ in Social Life" was the subject of the afternoon. Society, thought and speech, courtship and the unequal yoke were subjects discussed by young people of the different churches represented.

A testimony service led by Bro. Kauffman preceded the evening sermon by Bro. Janzen. The theme "Conformity to Christ" was emphasized throughout the program.

A male quartet, composed of John T. and Harold Kreider, Lester Blank, and Samuel Janzen, furnished the music for the regular Sunday morning "Christ for Today" broadcast.

I am greatly enjoying my work here, helping with the typing and mission work.

Carolyn Slaubaugh.

ALBUQUERQUE, NEW MEXICO

"Exalt ye the Lord our God, and worship at his footstool; for he is holy" (Ps. 99:5).

Dec. 10, we had the pleasure of having Bro. Levi C. Hartzler, Service Unit director from Elkhart, Ind., with us. In the morning his message was on the seven things that God hates, found in Prov. 6:17-19. In the evening he spoke about the work of the Service Units and also about his survey among the Indians. It was very inspiring to have Bro. Hartzler with us. We invite others to come and fellowship with us.

Dec. 24, Bro. Orval Ash and son, David, Bro. Melvin Roth and daughter, Elenor, and Sister Mary Lou Beiler were with us, all from Phoenix, Ariz. Bro. Ash is from Delaware, but he is spending the winter in Phoenix. In the forenoon we had our Christmas program with an attendance of sixty, our highest so far. The children gave recitations and songs. Sister Pauline Brothers gave flannelgraph lessons from the announcement of Christ's birth to His boyhood days. Bro. Murrel Brothers read the Scriptures while she put up

the flannelgraph. A number of special and congregational hymns were sung as Sister Brothers was working with the flannelgraph.

In the afternoon Bro. Melvin Ruth conducted both counsel meeting and baptismal services. Ronald Brothers was the first to be baptized in our small group here. We rejoice that Ronald gave his heart to Christ. Let us remember him in prayer. Our membership is now fifteen in number. In the evening we commemorated the suffering and death of our Lord and Saviour, Jesus Christ. We enjoyed great spiritual blessings and appreciated having the brethren from Phoenix with us. We need more workers and we pray the Lord will send more workers into His vineyard.

On Dec. 27, Bro. and Sister Eldon Hamilton and family and Bro. and Sister Joe Kropf and family, both from Oregon, stopped here at our midweek services, on their way to Mexico City, Mexico, where they will study the Spanish language for six months, if the Lord is willing.

It is with great rejoicing that Bro. Leon Lutz has again accepted Christ as his Saviour and wishes to go all the way with Him. Pray with us for this babe in Christ that God will give him victory in his Christian life. He has many trials, temptations, and burdens to bear. There is power in united prayer. Let us pray one for another; our burdens will become lighter and we will all be drawn closer to Christ.

Our sewing circle was organized about four months ago. Sister Ina Yoder is our president, Sister Pauline Brothers, vice-president, and Sister Bertha Miller, secretary-treasurer.

We have been having wonderful fall and winter weather. It didn't rain for seventy-seven days until the first of January when we had some snow and rain. The snow was gone in a couple of hours. It's cold at night but we have lots of sunshine which makes it warm during the day.

Pray for the work and the workers in New Mexico, serving Christ in the southwest.

Verna Beiler.

HIGH RIVER, ALBERTA

(Mount View Congregation)

Dear HERALD Readers: Greetings from Alberta. We have been having an open winter until recently snow is more abundant and it is below zero.

Our reorganization for the year, beginning Oct. 1, is as follows: secretary, Gordon Good; superintendent, M. S. Guengerich; librarian, Fern Stauffer; correspondent, Ruth Guengerich.

Communion services were observed on Nov. 5, with Bro. J. G. Hochstetler from Creston, Mont., in charge.

The Mennonite Youth Fellowship program was held here Nov. 26, in which young people from Carstairs, Duchess, Stirling, and Creston, Mont., took part. Our guest speaker was Bro. C. J. Ramer from Duchess, Alta. There was a large attendance and everyone was spiritually blessed. Sympathy was extended and prayer offered for the moderator, Dave Reesor, who was suddenly called home to Ontario through the death of both his father and grandmother. He left by plane soon after the services.

On the afternoon of Dec. 7, Beulah Good, of this congregation, and Donald Shank from Markham, Ont., were united in marriage at the Mount View Church with Bro. Harold Boettger officiating. Mr. and Mrs. Jake Shank from Markham, parents of the groom, and his sister and her husband, Mr. and Mrs. Bontrager from Michigan, attended the wedding. We wish the newlyweds happiness and God's blessing in the future.

A group of us (most of the congregation) went caroling to near-by shut-ins and aged folk on Dec. 24.

Christmas services were held on Dec. 25. An inspiring sermon was given by our pastor and a short program followed which was enjoyed and appreciated by all. Pray for our congregation that we may be more conscientious and be strengthened for this New Year.

Jan. 3, 1951.

Ruth Guengerich.

FIELD NOTES (Continued)

A dedication service was held at Palmyra, Mo., Wednesday evening, Dec. 27, for the infant grandchildren of Bro. and Sister John F. Kreider of Palmyra. The service was in charge of Bro. Nelson Kauffman.

Bro. Nelson Histand, Pryor, Okla., was ordained to the office of bishop on Dec. 31. Bro. Milo Kauffman officiated, and was assisted by Bro. P. A. Friesen, who preached the ordination sermon.

Teachers of Juniors and Intermediates may announce to their classes that the names of pupils who earn sufficient points (1350 or more per quarter) will be printed in Words of Cheer at the end of each quarter instead of the end of the year only, as previously announced. Names for the past quarter will appear in the issue of March 4, according to present plans.

Bro. Alvin G. Becker, Woodburn, Ind., field representative for the Northern Bible Society, spoke at the Walnut Creek Mennonite Church, Walnut Creek, Ohio, Jan. 14.

The final figure in the registration of Winter Bible School students at Hesston College is fifty-six. A considerable majority of these are men. They come from many states, from California to Ohio.

Bro. Milo Stutzman, Tofield, Alta., and M. A. Yoder, Hesston, Kans., were instructors in a Bible conference which closed Dec. 30, at Shickley, Nebr.

Bro. John Hochstetler, Creston, Mont., was scheduled to begin a series of meetings at the Hopewell Church, Hubbard, Oreg., Jan. 11. After the meetings he will serve as instructor at the Winter Bible Term at Western Mennonite School.

A Reception was held at the Hannibal Mission Church Sunday afternoon, Dec. 31, for Bro. and Sister Vilas Amstutz, former workers at the Mission, recently married, who are taking up residence at Hannibal and assisting in the work at the Mission.

Bro. D. D. Driver, Hesston, Kans., spent the Christmas holidays visiting churches in Missouri in the interests of the new Science Hall at Hesston.

The Canton Bible School students gave the Sunday evening program at the Bethel Church, Wadsworth, Ohio, on Jan. 14.

Mail for Bro. C. F. Derstine: Until Feb. 4, 1939 Third St., S.E., Canton 7, Ohio, c/o J. J. Hostetler. Until Feb. 13, Sarasota, Fla., c/o T. H. Brenneman. Until Feb. 20, c/o Eli J. Gascho, Miami 38, Fla. Until Feb. 27, Harrisonburg, Va., c/o E.M.C.

The evangelistic meetings conducted at Hesston College by P. E. Frey were used of the Lord to bring some to a confession of Christ as Saviour. Many expressed a desire for a closer walk with God.

Week-end Bible Studies will be held at Lancaster Mennonite School, Jan. 26, 27. Earl W. Mosemann, H. Raymond and Christian E. Charles, Aaron M. Shank, Sanford G. Shetler, Harvey E. Shank, Clarence Y. Fretz, and Isaac M. Baer appear on the program. Book studies and the discussion of many practical problems related to the Christian life are listed in this week-end study.

Levi Thomas was ordained to the office of deacon Sunday afternoon, Jan. 14, to serve the Stahl congregation near Johnstown, Pa. The ordination was in charge of the presiding bishop, D. Irvin Stonerook with Aldus Wingard preaching the sermon.

Southwestern Pennsylvania Conference officials announce the following meetings: Annual Ministers' Meeting, March 30, 31 (place to be announced later) and the Annual Conference at the Blough Church, Aug. 5-8.

Many souls made decisions for Christ and found peace during the recent evangelistic campaign held at Albany, Oreg. The closing meetings were moved to the high school auditorium where a thousand people attended the last service. Bro. B. Charles Hostetter was the evangelist.

Bro. John Ruth, Souderton, Pa., will speak on "The Danger of Neglecting the Gospel" at the Jan. 27, meeting of Youth Gospel Evangelism at the Vine St. Church, Lancaster, Pa.

Bro. C. F. Derstine conducted revival services at the First Mennonite Church, Kitchen-er, Ont., Jan. 14-21.

MISSION NEWS (Continued)

"The annual Christmas dinner for the members of the Gospel Center Sunday School, Kansas City, Mo., was well attended and appreciated," Bro. Edward Yoder reports.

Bro. and Sister Carl Beck, missionaries in Japan, spent the last few days of 1950 in Tokyo with Bro. and Sister Ralph Buckwalter. "Together we visited a number of Japanese and missionary friends and were strengthened by this fellowship together."

Bro. Ernest S. Garber, Nampa, Ida., conducted evangelistic meetings at the Bethel Springs church, Culp, Ark., during the first two weeks of December.

WHAT GOD HATH WROUGHT: This is the title of the interesting history of the Chicago, Ill., Home Mission. It is well illustrated with pictures and contains 208 pages. The price is \$2.00. This book will be a useful addition to your library. Order your copy today from the Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind.

Sister Anna Yoder, Arthur, Ill., has joined the staff of workers at the Mennonite Home for the Aged, Eureka, Ill.

A BRIEF SKETCH (Continued)

Location of Church Building

In 1877 the Beech congregation built a meetinghouse on the site of the present building. There was some controversy as to whether the church should be located east of Louisville near the site of the old Schloneger cemetery or at a more central location to accommodate those families living farther north and west. It was decided to build the church at the present central location, but until the 1890's they continued to use the old Amish cemetery. At this time they established a new cemetery adjacent to the church building, and in the late 1930's interments began to be made in a new addition to this cemetery. It is very interesting to visit the old Amish burial plot located on the farm owned until his death, June 25, 1950, by one of the ministers of the church, John D. Miller.

The first building was a brick structure with the entrance at the east and the pulpit at the west end. In 1908 an addition was built onto the south side. The entrance was changed at this time to its present location on the south and the pulpit was moved to the north.

Remodeling

When a windstorm damaged the church building on April 1, 1929, it was decided to remodel the church. In the meantime, services were held Sunday afternoons at the Center Church of the Brethren southwest of Louisville. The young people's Bible meeting was held conjointly with the young people of the Canton Mennonite Mission. The interior of the building was refinished, the benches were replaced, and an addition was made on the north side to provide classrooms for Sunday school. In 1939 the basement was completed, providing indoor toilet facilities, quarters for the primary Sunday school, and facilities for the serving of meals to conference or chorus guests. At this time also, two oil-burning furnaces were installed. Thus the church stands today as a large, modern, convenient building equipped to serve the congregation in every way.

Early Practices and Customs

Church practices and attitudes of the Beech congregation were similar to those of the other A.M. congregations of this period. The bishop's word was law in the local congregation. All preaching was in German until after the ordination of J. A. Liechty in 1903, but after the death of John Sommer in 1915 nearly all services were in English. With the death of Deacon Daniel Schmucker in 1925 the German language was dropped entirely. The attitude of the church on clothing regulations is evidenced by the fact that as late as 1888 Bishop Michael Schloneger refused to marry a couple until the brother bought a new suit with hooks and eyes. But such things as beards, hooks and eyes, and similar dress

regulations ended with the organization of the Ohio Amish Mennonite Conference in 1893, and all such customs gradually disappeared. In 1912 there were some questions raised as to whether a certain brother should be permitted in the lot for the ministry because he owned an automobile, but a major issue never developed. The lot was employed as the method of choosing the ministry until 1903, when J. A. Liechty received the majority of votes for nomination as minister and was thereupon ordained. The lot was used again in 1912 when John D. Miller was ordained, and also in 1915 when Alvin Hostetler was ordained. Since 1915, however, the lot has never been used, and the present bishop, minister, and deacon were chosen by vote of the congregation.

The Sunday School

A union Sunday school was conducted as early as 1876 in the Scenery Hall Schoolhouse, by three men in the community: Jacob Ramseyer (an Amish Mennonite), Ephraim Pickens (a United Brethren), and a Rev. Stuckey (a Dunkard). Due to the efforts of Jacob Ramseyer, a Sunday school was organized at the Beech in 1881 but was discontinued for several years because of extreme opposition. It was resumed permanently in 1888 with the newly ordained John Sommer and Daniel Schmucker as the first superintendents. It was held only every two weeks, however, until about 1900.

Reasons for the Migration to America

It is well for us of the present generation to remember the motivating factors that brought our fathers to this country. As I previously mentioned, the refusal of the French emperor, Napoleon, to grant religious freedom in the way of military exemption largely prompted the Alsatian Amish emigration of the nineteenth century. This, then, was the situation responsible for the migration to Stark County, Ohio, even as late as the 1870's. The example of Peter Graber will serve as an illustration. When Peter was about to be drafted into military service he left his home in Alsace and started for America, going through Belgium in order to be outside French borders as soon as possible. When the French authorities called to summon him several days later, Peter was gone. Peter did get to America, and the following year his parents, brothers, and sisters, as well as other relatives joined him and settled north of Canton, Ohio, where they joined the Beech A.M. Church. Peter Graber was a faithful member of the congregation until his death in November, 1937.

The Church Today

Now, let us look at the church as it is today after a century of growth and progress. Nearly four hundred are enrolled in the Sunday school and there are 377 members of the congregation. A

mixed chorus presents programs of music on special occasions. An active and well-trained men's chorus of thirty voices, under the direction of Alvin Schloneger, provides special music for many local church meetings, conferences, and programs in neighboring congregations as well. A junior chorus and a ladies' chorus have also been organized recently. Over twenty Sunday-school classes meet every Sunday. O. N. Johns has served the church as bishop and pastor since 1925.

Alvin Hostetler, who was ordained in 1915 to replace John Sommer, died in 1943. John D. Miller (ordained in 1912) served the church as long as he was able, but his failing health, together with the loss of Bro. Hostetler, created a need for another minister. In the spring of 1950 much thought and prayer was devoted to this matter and various possibilities were explored. The congregation then voted to extend the call to Ray Bair, a member of the North Lima, Ohio, congregation and a recent graduate of the Goshen College Biblical Seminary. Bro. Bair was ordained to serve the congregation as minister and assistant pastor on June 18, 1950. One week later, June 25, John D. Miller passed away. The present deacon is John Sommers (ordained in 1936 to succeed Daniel Schmucker), a son of John Sommer, minister who served from 1888 to 1915.

Mahlon O. Krabill served as superintendent of the Sunday school consecutively from 1926 until 1949. Marion Krabill now serves the congregation in this capacity. Several thousand dollars are handled annually by the various treasurers of the church organizations. A monthly tithe offering of from \$500 to \$1200 is taken and the majority of the expenses and contributions of the congregation are paid from this monthly offering. There are also annual church dues assessed to each member. Two sewing circles, a Mennonite Youth Fellowship unit, a weekly young people's Bible meeting, an annual Sunday-school outing, and the home relief committee are some of the other activities and organizations of the congregation. The ministry is partially supported by freewill offerings. Excellent congregational singing prevails. Harvey Sommers was one of the leading choristers of the previous generation and did much to maintain high standards of congregational singing. At present, missions, relief work, and church schools are actively supported. During World War II over \$20,000 was contributed to Civilian Public Service support in one form or another.

Mission Station

Since the summer of 1938 the congregation has had a mission outpost in nearby Stoner Heights. This work was begun largely by the efforts of Mr. and Mrs. Orris Yoder, and the first few meetings were held at their home. But the Beech Sunday School financed the construc-

tion of a building and the meetings have been held there since 1939. Lloyd Conrad was the first superintendent and was succeeded by Orris Yoder.

Merger with Mennonites

In 1926 the Beech congregation and the other Amish Mennonite congregations of the Eastern A.M. Conference merged with the Ohio Mennonite Conference and thus, since that time, the congregation has been known as the Beech Mennonite Church, a member of the Ohio Mennonite and Eastern A.M. Joint Conference.

The Future

This, briefly, is the history of the congregation, but what of the future? One reason our fathers came to America was to preserve the principle of nonresistance. The Beech Church can be grateful for the fact that about 90% of her young men chose civilian rather than military service during World War II. But again, what of the future? Are we preparing ourselves for the coming trials and testings? If the dilemma should arise before us as it did before our fathers, would we be willing to emigrate and leave our homeland for conscience' sake, or are we so materialistic that we would rather compromise our faith?

The possibilities of the Beech congregation are truly great. Freely we have received from our predecessors; are we prepared to give as freely to those who will follow us? We have a fine, large church. Many of our young people are trained and alert. We have received from our fathers a great heritage and the facilities to do a great work in extending the borders of Christ's kingdom. Will we accept the challenge? Freely we have received; let us freely give.

Bibliography

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"Histories of Local Churches" (I), by Alvin Schloneger, from the *Christian Monitor* of January, 1931.

I am also indebted greatly to Lloyd V. Conrad who has done considerable research on Beech church history, for his help and information; and also to Mrs. Catherine Graber, an aged sister in the church, for valuable information regarding the early history of the congregation.

Philadelphia, Pa.

Anniversaries

Roth.—Christian and Linda (Esh) Roth, Allensville, Pa., celebrated their fiftieth wedding anniversary Dec. 15, 1950. Bro. Roth was born in Alsace-Lorraine, Oct. 3, 1876. At the age of six he came with his parents to Bellefontaine, Ohio. On Dec. 15, 1900, he was united in marriage to Linda Esh of Allensville, Pa., in the Allensville A.M. Church by Michael Yoder. All of their married life was spent in the Allensville vicinity. They have 4 children.

Stutzman.—Andrew and Fanny (Troyer) Stutzman, Crystal Springs, Kans., observed their fiftieth wedding anniversary on Dec. 17, 1950. They were married Dec. 16, 1900, by Bro.

Joe Slegell, Lyon Co., Kans. They are the parents of 8 children (Lucretia—Mrs. Perry E. Shank, Myerstown, Pa.; Ira, Wichita, Kans.; Edna, Crystal Springs, Kans.; Ralph, Karlsruhe, Germany; Maude—Mrs. Jess McFarland, Blackwell, Okla.; Dorothy—Mrs. Francis Yoder, Harper, Kans.; Ruth—Mrs. Norman Miller, Crystal Springs, Kans.; and Almeda—Mrs. Clarence Kauffman, Filer, Idaho). They also have 14 grandchildren and 3 great-grandchildren.

Wyse.—Albert and Abbie (Baer) Wyse observed their fiftieth wedding anniversary Nov. 11, 1950, at their home in Midland, Mich. They were married Dec. 20, 1900, at Archbold, Ohio, by Bro. Christian Stuckey. They have 10 sons, all married, and 30 grandchildren. The ten sons were all at home that day. The anniversary was observed 5 weeks before date because they usually spend their winters in Florida and leave during the month of November. Bro. Wyse is a deacon in the Midland Church. He was born Jan. 28, 1879, and Sister Wyse was born April 12, 1878. Both enjoy good health.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Bauman.—To Clair S. and Stella G. (Kratz) Bauman, Quakertown, Pa., a son Garey Lynn, Dec. 29, 1950.

Benner.—To Garret C. and Laura (Yothers) Benner, Quakertown, Pa., a son, Richard Lee, Dec. 9, 1950.

Brubacher.—To Abram M. and Mable (Bechtel) Brubacher, Petersburg, Ont., a daughter by adoption on Dec. 19, 1950, Linda Lucille, born April 10, 1950.

Buller.—To Jeff C. and Priscilla (Mast) Buller, Creston, Mont., a son, Andrew Joseph, Dec. 1, 1950.

Charles.—To J. Lester and Evaline (Hathaway) Charles, Landisville, Pa., a son, Jan Daryl, Dec. 9, 1950.

Ebersole.—To Glenn E. and Lila (Good) Ebersole, Sterling, Ill., a son, Gary Lee, Nov. 24, 1950.

Eby.—To Edwin W. and Eva (Martin) Eby, Manheim, Pa., a son, Jay Leonard, Dec. 27, 1950.

Eichelberger.—To Edward and Dora (Ingold) Eichelberger, Paxton, Ill., a daughter, Jeanne Louise, Dec. 17, 1950.

Fisher.—To Earl and Helen (Haldeman) Fisher, Lititz, Pa., a son, David La Mar, Dec. 26, 1950.

Fortner.—To Mr. and Mrs. Dorvin Fortner, Dakota, Ill., a son, Jerry Dorvin, Dec. 26, 1950.

Frankenfield.—To Earl D. and Susan C. (Landis) Frankenfield, Harleysville, Pa., a son, Dale, Nov. 4, 1950.

Frederick.—To J. Mark and Sarah (Jones) Frederick, Mertztown, Pa., a daughter, Sarah Jane, Dec. 29, 1950.

Frey.—To Elias and Mary Elizabeth (Faus) Frey, Manheim, Pa., a son, Mervin Eugene, Nov. 26, 1950.

Good.—To Vernon and Hazel (Heatwole) Good, Delphos, Ohio, a son, James Lee, Nov. 24, 1950.

Graber.—To Dillon and Fern (Klopfenstein) Graber, a daughter, Angela Rose, Dec. 17, 1950.

Grieser.—To Cletus and Luella (Stuckey) Grieser, Auburn, Ind., a son, Bernard Allen, Dec. 16, 1950.

Grove.—To Timothy T. and Geneva (Rowe) Grove, Lyndhurst, Va., a son, Billie Guy, Dec. 21, 1950.

High.—To John David and Laura (Sauder) High, Myerstown, Pa., a son, John David, Jr., Dec. 31, 1950.

Holloda.—To Roland and Ruth (Maust) Holloda, Willoughby, Ohio, a son, Melvui Neil, Oct. 20, 1950.

Kaufman.—To Willis and Betta Lee (Bender) Kaufman, Durham, N.C., a son, Byron Wilfred, Nov. 14, 1950.

Klassen.—To John and Almeda (Wagler) Klassen, Kitchener, Ont., a daughter, Marlene, Dec. 17, 1950.

Martins.—To Norman B. and Gladys (Koch) Martins, St. Jacobs, Ont., a daughter, Edith Joy, Dec. 10, 1950.

Petersheim.—To Oliver and Ethel (Diller) Petersheim, Greencastle, Pa., a daughter, Linda Lou, Jan. 2, 1951.

Smucker.—To Arthur and Oma (Hershberger) Smucker, Urbana, Ill., a son, Brian Dale, Dec. 5, 1950.

Spegal.—To Lee and Stella (Hiser) Spegal, Fisher, Ill., a daughter, Vivian Eileen, Nov. 23, 1950.

Sutter.—To Mervin and Dora (Oyer) Sutter, Gibson City, Ill., a daughter, Patricia Lea, Dec. 20, 1950.

Weaver.—To Paul A. and Ethel (Oaks) Weaver, Waynesboro, Va., a daughter, Joyce Kay, Dec. 20, 1950.

Weaver.—To Mr. and Mrs. Paul M. Weaver, Lititz, Pa., a daughter, Carolyn Jean, Dec. 21, 1950.

Weber.—To Aden and Martha (Burkhart) Weber, Waterloo, Ont., a daughter, Mary Louise, Dec. 26, 1950.

Wilkins.—To George Edward and Alice Jane (High) Wilkins, Cochranville, Pa., a daughter, Sharon Louise, Dec. 21, 1950.

Winter.—To Edward and Lillian (Schwartz) Winter, East Peoria, Ill., a daughter, Patricia Arlene, Jan. 8, 1951.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Amstutz-Brunk.—Vilas Amstutz of the Kidron Church, Kidron, Ohio, and Lillian Brunk of the Pike congregation, Elida, Ohio, by Elmer E. Yoder, Dec. 18, 1950.

Bontrager-Bontrager.—Elton Bontrager, Topleka, Ind., and Amelia Bontrager, Goshen, Ind., by Earley C. Bontrager at the home of the officiating minister, Dec. 30, 1950.

Bontrager-Miller.—Marion M. Bontrager, Shipshewana, Ind., and Lola Eloise Miller, Middlebury, Ind., by Richard Yordy at the Forks Mennonite Church, Dec. 24, 1950.

Brenneman-Greider.—David S. Brenneman and Clara E. Greider, both of the Pike congregation, Elida, Ohio, by Elmer E. Yoder, Dec. 24, 1950.

Clark-Weaver.—Earl E. Clark and Mary E. Weaver, both of the Strasburg, Pa., congregation, by Jacob T. Harnish at the home of the groom, Jan. 1, 1951.

Gehman-Kreider.—Noah Gehman, Jr., Churchtown congregation, Elverson, Pa., and Mary P. Kreider, New Danville congregation, Lancaster, Pa., by Henry W. Nauman at the New Danville Mennonite Church, Jan. 7, 1951.

Hershey-Herr.—Earl L. Hershey of the Mechanics Grove congregation, Kirkwood, Pa., and Helen M. Herr of the Willow Street congregation, Lancaster, Pa., by Jacob T. Harnish at the home of the bride, Jan. 4, 1951.

Hochstetler-Lambright.—Roman Hochstetler, Arthur, Ill., and Wilma Lambright, Shipshewana, Ind., by Eli J. Bontrager at the home of the officiating minister, Dec. 28, 1950.

Horsch-Wade.—Donald Horsch, East Bend congregation, Fisher, Ill., and Eleanor Wade, Fisher, Ill., by Guy Longenbaugh, uncle of the bride, Dec. 8, 1950.

Hostetler-Hostetler.—Lyman Hostetler and Beverly Ann Hostetler, both of Millersburg, Ohio, by Paul R. Miller at the Martins Creek Mennonite Church, Dec. 26, 1950.

Miller-Bontrager.—Harley E. Miller and Wilma Bontrager, both of the Amish congregation, Shipshewana, Ind., by Eli J. Bontrager, uncle of the bride, at the home of Jerry Lambright, Dec. 21, 1950.

Miller-Hershberger.—Cletus Miller of the East Union congregation, Kalona, Iowa, and Dorothy Hershberger of the West Union congregation, Wellmau, Iowa, by J. Y. Swartzendruber at the West Union Church, Jan. 7, 1951.

Stauffer-Beck.—D. Milton Stauffer, Wooster, Ohio, and Pauline Mae Beck, Wauseon, Ohio, by Rudy L. Stauffer, father of the groom, assisted by Dan Sommers and E. B. Frey, at the West Clinton Church, Pettisville, Ohio, Sept. 3, 1950.

Shenk-Keener.—Harold Leon Shenk of the Cottage City congregation, Elkridge, Md., and Barbara Lois Keener of the Mechanics Grove congregation, Refton, Pa., by Jacob T. Harnish at the Mechanics Grove Church, Dec. 23, 1950.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Augsburger.—Moses, son of Christian and Barbara (Liechty) Augsburger, was born Sept. 26, 1865; passed away Oct. 27, 1950, at the home of his son, Menno, with whom he lived, at the age of 85 y. 1 m. 1 d. He had been failing in health for the past two years and was critically ill for seven weeks. He was married on April 15, 1890, to Anna Steiner, who preceded him in death Feb. 15, 1914. Surviving are 2 sons (Menno and Willis), 6 grandchildren, 5 great-grandchildren, a brother (John C., Berne, Ind.), and a sister (Mrs. Fannie Hales, Elida, Ohio). Seven brothers and 6 sisters preceded him in death. He was a member of the Pike Mennonite Church, Elida, Ohio. He attended the Evangelical Mennonite Church for a number of years since this was his home. Funeral services were conducted by Elmer Yoder, Elida, Ohio, and N. J. Schmucker, Berne, Ind. Burial was made in the Greenwood Cemetery near Lynn Grove, Ind.

Davis.—Henry J., husband of the late Sarah (Hunsberger) Davis, of Yerkess, Pa., was born Sept. 15, 1857; died Dec. 17, 1950; aged 93 y. 3 m. 2 d. He was a native of Worcester Twp., enjoying years of good health until he fell in his home and broke his hip two days before his death. He was baptized a member of the Worcester Mennonite Church about 66 years ago. He helped to start the first Sunday school there in 1898. He was a member of the Franconia Mennonite Mission Board from its beginning and rendered his service to the church through his long life. He is survived by 2 sons (Charles and John), 1 granddaughter and one great-granddaughter. A daughter preceded him in death. Funeral services were held at the Worcester Mennonite Church in charge of Paul R. Clemens, assisted by J. C. Clemens. Text: 1 Cor. 15:57. Interment followed in the adjoining cemetery.

Hartz.—Elam, son of Jacob and Malinda (Beiler) Hartz, was born in Lancaster Co., Pa., Oct. 2, 1887. Following a short illness caused by a coronary occlusion, he passed away at the Reading Hospital Nov. 22, 1950; aged 63 y. 1 m. 20 d. He leaves his wife, Linnie, and 2 daughters (Pearl and Lena), 1 son (Jacob), 2 brothers (Amos and Ira, both of Elverson, Pa.), and 2 sisters (Lydia—widow of Sylvanus Stoltzfus, Morgantown, Pa., and Rebecca—Mrs. John M. Mast, Oley, Pa.). He taught in the public schools for 26 years. In his youth he united with the Conestoga Mennonite Church. There he was an active member for many years, serving in the work of the Sunday school and summer Bible school. In 1938 he moved to Oley Valley with his family, being the first of the present Oley Mennonite congregation to settle there. He was the first person to be buried in the new church cemetery. Funeral services were conducted at the home and at the Oley Church by John L. Glick and Omar A. Kurtz.

Huber.—Alice (Wenger) Huber, daughter of the late Ezra and Mary (Wenger) Burkholder, was born Aug. 3, 1889, near Lititz, Pa.; departed this life after one and one-half years of illness at her home in Sporting Hill Dec. 28, 1950; aged 61 y. 4 m. 25 d. She was a member of the Hernley Mennonite Church. Surviving are her husband, Amos H. Huber, and 8 children (Melvin B., Mt. Joy, Pa.; Amos B., Jr., Lititz, Pa.; Anna—Mrs. William Ravegum, Denver, Pa.; Elam B., Manheim, Pa.; Eva B., at home; Alice—Mrs. David Ebersole, Elizabethtown, Pa.; Alvin B., at home), 7 grandchildren, 3 brothers (John W., Samuel W., both of Ephrata, Pa.; Ezra W., Sinking Springs), and 1 sister (Mrs. Henry Weber, Lititz, Pa.). In her youth she accepted Christ as her personal Saviour and united with the Mennonite Church. She was a faithful member throughout her life, attending services whenever possible. Funeral services were held Dec. 31, at the Hernley Mennonite Church in charge of Bro. Homer Bomberger, assisted by Abram Risser and Martin G. Metzler. Text: II Tim. 4:6-8. Interment in the Hess Mennonite Cemetery.

Kinsinger.—Amanda, daughter of Jonathan and Catharine (Schmucker) Gingerich, was born in Iowa Co., Iowa, Feb. 14, 1874; died at her late home northwest of Kalona, Iowa, Dec.

6, 1950; aged 76 y. 9 m. 23 d. In April she suffered a stroke and was in a semiconscious condition since that time. Nov. 5, 1895, she was united in marriage to Abner Kinsinger. Five children were born to this union (Vernie and Ira, Wellman, Iowa; Wallis, at home; Nettie—Mrs. Omar Brenneman, and Katie—Mrs. Dan Dickel, both of Kalona). She is also survived by 8 grandchildren, 7 great-grandchildren, 3 sisters (Mrs. Henry Kempf, Wellman; Mrs. Menno Kinsinger, Parnell, Iowa; and Katie, Kalona), besides many relatives and friends. She was preceded in death by her parents and 3 sisters. She accepted Christ as her Saviour in her youth and united with the Lower Deer Creek congregation, later transferring to the East Union congregation where she was a faithful member until death. Funeral services were held at the East Union Mennonite Church Dec. 10, 1950, in charge of D. J. Fisher and A. Lloyd Swartzendruber. Burial in the West Union Cemetery.

Nissley.—Annie N., daughter of the late Martin N. and Mary (Nissley) Nissley, was born in East Donegal Twp., Dec. 14, 1861; passed away Dec. 25, 1950; aged 89 y. 11 d. She was the last of her family; so she was living at Musser's Convalescent Home the last few years. After suffering a broken hip, she was confined to her bed. She was a lifelong member of the Mt. Joy Mennonite Church. A number of nieces and nephews are her only survivors. Funeral services were conducted at the Nissley Funeral Home in Mt. Joy, Pa., by Henry Lutz and Henry Garber. Her chosen text: Ps. 27:14. Interment in Kraybill's Cemetery.

Shetler.—Nancy, daughter of Christian and Nellie (Wiltout) Hochstetler, was born in Somerset Co., Pa., Jan. 23, 1864; died at the home of her son, Henry B. Brenneman, northwest of Kalona, Iowa, Jan. 5, 1951; aged 86 y. 11 m. 13 d. She was united in marriage Dec. 14, 1885, to Benjamin P. Brenneman, Kalona. To this union were born 6 sons (Elmer and Harvey, deceased; Irvin, Henry, and Ray, Kalona; and Milton, Davenport, Iowa). She is also survived by 19 grandchildren, 14 great-grandchildren, 5 stepchildren (Mrs. I. P. Yoder, Mrs. Jonas Y. Yoder, both of Kalona; Alvin Shetler, Goshen, Ind.; and Lloyd and Milton Shetler), and a large number of relatives and friends. March 21, 1926, she was united in marriage to Peter D. Shetler, who preceded her in death Feb. 28, 1937. She accepted Christ as her Saviour in her youth and was a faithful member of the East Union Mennonite Church at the time of her death. Funeral services were held at the East Union Mennonite Church Jan. 8, 1951, with D. J. Fisher and A. Lloyd Swartzendruber in charge. Burial was made in the East Union Cemetery.

Weaver.—Lemon W., son of the late Martin and Hettie (Wenger) Weaver, was born Jan. 17, 1871; departed this life after a lingering illness Nov. 12, 1950, at his home near New Holland, Pa.; aged 79 y. 9 m. 25 d. He is survived by his wife, Matilda, and 1 son (Ivan M., New Holland), 3 grandchildren, 1 brother (D. M. Weaver, Lancaster, Pa.), and 1 sister (Elizabeth—Mrs. John L. Ranck, Strasburg, Pa.). Funeral services were held Nov. 16, at his late home with Bro. Eli Sauder in charge and at the Groffdale Mennonite Church, of which he was a member, in charge of Bro. Mahlon Witmer and Bro. John S. Martin. Burial in the adjoining cemetery.

Witmer.—Elizabeth, daughter of the late Joseph and Mary Ann (Hershey) Klopfenstein, was born Nov. 9, 1864, in Fulton Co., Ohio; died Dec. 14, 1950, at the home of her son, David, near Leo, Ind.; aged 86 y. 1 m. 5 d. She was united in marriage to Peter Witmer of Allen Co., Ind., March 15, 1883. To this union were born 1 daughter (Emma—Mrs. Enos Stuckey, Archbold, Ohio), 5 sons (David, Leo, Ind., with whom she made her home; Henry, Kalamazoo, Mich.; Levi, Ft. Wayne, Ind.; Myron, deceased; and Albert, Denver, Colo.). Also surviving are 21 grandchildren, 42 great-grandchildren, and 1 brother (Levi, West Unity, Ohio). She was preceded in death by her husband April 11, 1924, and by 2 grandchildren, 1 great-grandchild, her parents, and 4 sisters and 5 brothers. In 1881, she was converted and united with the Central Mennonite Church of Archbold, Ohio, and later transferred her membership to the Leo Mennonite Church of which she was a faithful member until death. She very seldom missed services when health permitted. Funeral services were conducted at the home and the Leo Mennonite Church by S. J. Miller, assisted by Ben Graber. Interment was made in the Leo Cemetery.

ITEMS and COMMENTS

Dr. Samuel McCrea Cavert, New York, was elected general secretary of the National Council of Churches at its Constituting Convention. This is the same post he occupied for twenty-nine years in the Federal Council of Churches. Cavert is a Presbyterian.

* * *

The New York State Court of Appeals upheld the conviction of two New York City butchers who were arrested and fined \$10.00 each for selling uncooked meat on Sunday in violation of the State's Sunday law. The butchers contended that they were not affected by the law since they are adherents of the Jewish faith and therefore observe Saturday as their Sabbath. They maintained that the Sunday laws were unconstitutional and an infringement upon their religious liberty. The court held that the State Legislature had recognized Sunday as the day for "rest, relaxation, and recreation, rather than merely as a religious Sabbath."

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The first issue of the *Protestant World*, national interdenominational newspaper, will be in the mails before Christmas, the publishers have announced. It will begin as a monthly, but will be converted permanently into a weekly probably early in 1951.

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A recent survey indicates that two hundred Negroes are now enrolled in twenty-one southern colleges which were formerly all white. No untoward incidents have been reported.—Baptist Messenger (Oklahoma).

* * *

J. N. Smucker, editor of *The Mennonite*, official organ of the General Conference Mennonites, together with his wife and Dr. and Mrs. Herbert R. Schmidt, is attending the Golden Jubilee of the General Conference Mennonite Missions in India.

* * *

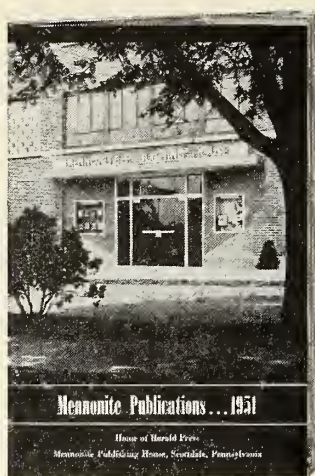
Dr. Julian Huxley, British scientist, has termed the new dogma proclaimed by the Roman Catholic Church of the bodily assumption into heaven of the Virgin Mary as "an act of intellectual immorality which the world can ill tolerate."—Baptist Messenger.

* * *

A recent survey indicates that 60 per cent of the persons in Washington, D.C., never go to church. Only 28.4% of those interviewed were regular churchgoers. Only 10.2% said they attended Sunday school.—Baptist Messenger.

* * *

A recent nation-wide poll among boys and girls showed that they chose Betty Grable, a movie actress, and Hopalong Cassidy, television star, as their chief heroes. Less than 2% listed Jesus in this poll. We wonder what the millions of boys and girls who are attending Sunday school are learning about Jesus. It is evident that they are learning a good deal at the movies, and from watching the television screen.



"And God said,

Let there be light:

and there was light."

Such is the impressive record in the first act of the divine drama of creation. It is not parody to utter these words at the time of the first appearance of an entirely new catalog listing 64 pages of Mennonite books, Sunday-school aids, and other valuable publications.

The Mennonite Publishing House was established on the principle of supplying literature needs representing a specific faith and way of life which has not been met by other literature. It therefore becomes necessitative that Mennonites the world over, and others as well, learn of the Mennonite publications which are available.

The production of Mennonite Publications . . . 1951 is the logical outcome of a publishing house which is operated and supported by the Mennonite Church. In this new catalog you will find descriptions of books on doctrine, on Mennonite history, on church music; on periodicals for the home and for evangelistic use; on Sunday-school helps; and on Summer Bible school materials.

About 37,000 catalogs have been printed, with nearly half to be sent to addresses not listed in the membership of the Mennonite Church. The message of the Gospel is for everyone, hence our need to make Mennonite literature available to thousands not in our fold.

We hope that the light which God has given to Christians may lighten the whole world. We are confident that you will use your catalog of Mennonite publications regularly, ordering that literature which will aid you in your Gospel program. May the materials in this catalog always exemplify the mind and will of Christ.

MENNONITE PUBLISHING HOUSE

Scottsdale, Pa.



The National Christian Council of China, in its biennial meeting at Shanghai late in October, approved a plan to accomplish the task of self-support within a period of five years. But Christians in America and other countries were asked for their continued help and co-operation during these five years. It has been pointed out by the Foreign Missions Conference of North America that mission boards are having no difficulty in transmitting funds to churches and other Christian institutions in China. During October and November, \$200,000 has been sent by leading Protestant bodies in this country to China.

* * *

Another New Testament has now been published by the American Bible Society. This is in the language known as Kikwango, a trade language used by sixteen mission sta-

tions in a large area in southwestern Belgian Congo. Kikwango is used by about five hundred thousand people. The translation has been prepared by Mrs. Martha H. Janzen of the Mennonite Brethren Church, and is being published jointly by the British and Foreign Bible Society and the American Bible Society. The book will be used by the Unevangelized Tribes Mission. Ten thousand copies have been published.

* * *

From 1,000 to 1,500 refugee children hitherto retained in Yugoslavia are being restored to their German-speaking parents in

Austria. The children are suffering from undernourishment because of last summer's severe drought in Yugoslavia. Those returning are ravenous for food; some of them do not speak German and in certain instances do not know their own names. It is difficult for us to understand the confusion in war-stricken areas.

* * *

According to Religious News Service, synagogue membership in the United States is probably at a record level, while attendance at regular Sabbath services and Hebrew religious schools shows notable gains.

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MENNONITE BIBLICAL SEMINARY

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLIV

TUESDAY, JANUARY 30, 1951

NUMBER 5

Can You Pray?

BY JAMES R. HESS

Someone has said that prayer is the most difficult thing to write or speak about. Just why this should be so I am not quite sure, except that as a depth of spiritual experience it is unknown to so many of us. In considering this subject, I stand not as one who has achieved the utmost in this area, but as a Christian who desires to grow much more in the art of prayer from the meager attempts that now are his.

Let us include three considerations in this subject (1) What prayer is; (2) some necessary elements of prayer; and (3) some hindrances to prayer.

What Prayer Is

From the first time my childish voice joined the singing of the congregation I remember the old and familiar hymn, "Prayer is the soul's sincere desire. . . . Prayer is the Christian's vital breath." Beautiful words are these. And they are as true as beautiful. But sadly enough, beautiful poetic descriptions do not always answer the more realistic "how to" questions. The trouble lies not in knowing "what" prayer is, but "how" prayer is.

In Rev. 3:20 we read these gracious words of Christ, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." What a simple formula for profound results! How often I have vainly tried to gain entrance into the presence of Christ and clumsily knocked at what I thought to be the gate of His abode, when all the while it was He who stood without and sought admittance into my heart. It was not that Christ turned a pitiless ear from the rehearsal of my petitions, but that I first of all forgot to clean my heart of all its accumulated corruption, and in quiet meditation on His glory to wait for the gentle sound of His knock.

Upon hearing the rap of the heavenly Visitor and upon opening to Him our heart's door, we find that He not only comes in, but He sups with us and we with Him. This is a most glorious and holy communion. But it is communion and not a recital in dialogue style of our wants and needs. Unless I realize this, I myself will be bored by the mechanical rhythm of my own words. No, in real

prayer Christ speaks and then I speak; I speak and then Christ speaks. Thus we sup together.

In considering the following we will be impressed more as to what prayer really is.

Some Necessary Elements of Prayer

1. Faith.

In Matt. 7:7-11 we read Christ's exhortation to prayer: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. . . ." We know, of course, that this is not a license for selfish grabbing, but it presupposes faith in God's desire to answer, and our asking in His will. In Matt. 9:27-29 the case of the blind men crying after Jesus could stand for an example of a prayer of faith. Had they not believed in the ability of Christ to cure they surely would not have called. When our duty is God's will the mountain will be removed. But if such is not our duty, then the mustard seed will not grow into a tree of faith, but will rot in the selfishness in which it was planted.

2. Proper Attitude.

We have already strongly emphasized a proper attitude in dealing with the fact of prayer. It is only for emphasis that we again remind ourselves of the reverence of prayer, and the necessity of exercising it in the quietness which only can help us dispel the cares of the day and assume a helpless, yet joyful, reliance on Him to whom we turn. We can have faith in the power of prayer and yet approach prayer itself wrongly. The closet experiences are the landmark experiences.

3. Persistency.

At this point I find the greatest need in my own prayer life. Often have I thought of how I would rise from my knees ere the last word was uttered. How grieved Christ must be that we turn from Him so quickly! Let us look at the story of one who persisted in her prayer. We read in Matt. 15:21-28 of the woman of Canaan who brought her problem to Christ. She wished to have her daughter healed of the vexing devil. This seems to be a simple request, and yet Christ deals with her in what appears to be extremely harsh terms. Upon silently ig-

noring her pleas she "came . . . and worshipped him." At Christ's figure of the dogs she did not quaver, but took His words and most deftly applied them to her humble situation. Jesus drew her out and made the noblest in her shine forth. He could have answered her pleas immediately, but her blessing would have been material. He proved her faith and she received both temporal and spiritual blessings.

Often would Jesus desire to bless us, but we state our problem to Him and arise, thinking all we need do is remind Him of the need. But we do not intercede to remind God, for God is all-knowing. Neither do we persist in prayer to persuade God, for He is all-loving. I believe that persistency in prayer is mainly for him who prays it. It is the faith in us that He desires to strengthen, and when we rise from our toil (for toil it is) with the full assurance of answered prayer, the blessing is a thousandfold that of our "single statement" prayers.

4. Gratitude.

"Be careful for nothing; but in everything by prayer and supplication *with thanksgiving* let your requests be made known unto God" (Phil. 4:6).

Someone has told the somewhat irreverent fable of the man who was being shown about heaven. At one place he was shown two great containers. One was running over with the petitions of the saints on earth. The other was nearly empty of their praise. If an earthly father desires the recognition of love from his son, how much more must our heavenly Father desire His children's praise. I find that one of the best ways to

He Went Apart

BY MARY ALICE HOLDEN

*He gave divinely, healing to the full,
Who was a son of God and son of man,
And all His human self, exhaustible,
Flowed to reveal the heavenly Father's plan.*

*Where would He find the place to be renewed
With strength that He must surely have each
day,*

*Who emptied all the glory that He knew
With God to walk this contrite, human way?*

*Where else but on the mountaintop alone
In humble prayer, since He was human kind?
Here daily, as to human need, God gave His own
Beloved Son, of stores He left behind.*

Cimarron, Kans.

begin my prayer period is to think of the goodness of God and praise Him for it. I then find that not only am I more ready to present my petitions, but somehow many of my personal desires have vanished. And, lo, when my prayer is finished, I have praised Him for more than I have asked of Him. It is only as we dwell on the goodness of God that He shows Himself more gracious still.

Other elements could be mentioned, but these four must suffice for this discussion. These impress me as being most pertinent.

Some Hindrances

Very briefly let us look at a few hindrances. In our discussion we alluded to such hindrances as physical distractions. Confession of sin and a cleansed heart are always necessary. But there may be something in our subconsciousness which may hinder the free working of God in answering prayer.

1. Lack of Trust.

God wants our prayers backed by corresponding action, but He does not want us to run ahead. When He does not answer as promptly as we think He ought, or in the way we think best, we will find virtuous Patience at her best if we nonetheless continue our trust in Him. Running ahead is as wrong as lagging behind, and is the condition that produces the worm which smites the gourd of God's pitying grace.

2. Commanding God.

Our prayers are not a handle by which we move God at will, but are the ladder on which ascend our praises and desires and on which descend God's blessings. Prayer is a most sacred experience and dare never be used selfishly in ordering God to do our bidding.

3. Not in Name of Christ.

Whether we mention it or not in closing the prayer, we must pray in Christ's name. Our praying must be to honor and glorify God. When this is forgotten by us, our prayers will be forgotten by God.

* * *

As one could mention other elements of prayer, so other hindrances could be mentioned. But whatever the implications we see, may we not forget Christ's words which drop with the sweetness of love: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Harrisonburg, Va.

The Wrong Package

BY C. WARREN LONG

A delivery boy went to the front door of a home with a large package. The lady of the house responded to his knock on the door. When she saw the large package she began to declare with a loud voice that it was not her package, even though it had her name and address.

The unhappy lady began to tell the delivery boy that she had made only a small purchase. The store was to have it shipped direct from the manufacturer. The package of the merchandise she bought made the package so large she could not identify it. Thus her noisy discussion with the delivery boy.

Many of us have had such an experience in prayer. We have asked God for one thing and something else arrived.

A certain woman prayed for patience and the Lord sent her a stupid family for neighbors. To live with such neighbors peacefully she had to be patient.

We pray for strength and God sends us difficulties to make us strong.

We pray for faith and God plunges us into an emergency where we must exercise faith in Him.

We pray for wisdom and God sends us experiences. Jesus said, "Your Father knoweth what things ye have need of" (Matt. 6:8).

Prayer is no substitute for honest effort. God does not answer prayers we can answer ourselves. Many answers we call special trials are just bright ideas of our own.

Our experiences in life would be pleasanter and easier if we would recognize that every pain has its blessings and every burden brings its reward. Some of the most valuable experiences in life are to be found among those things we have tried to turn aside from and avoid. We noisily refuse to accept them when they are delivered at our door, for they seem too difficult. In fact, we would not believe they were intended for us.

An old man said, "As I look back over my life, the most worth-while lessons I learned came from the hardships I tried to escape."

Golf without its hazards is not worth playing. Nor is life interesting when it is easy. Difficult tasks are fascinating. The hardest job brings joyful victories.

When we ask God for a blessing in our life and He sends it in packages, let us make sure there is no blessing in the package before we refuse to accept it.

God never makes a mistake in names or addresses.

Tiskilwa, Ill.

Death Notice

Miss Prayer Meeting died recently at the First Neglected Church on Worldly Avenue. Born many years ago in the midst of great revivals, she was a strong, healthy child, fed largely on testimonies and Scriptural holiness, soon growing into world-wide prominence, and was one of the most influential members of the famous church family.

For the past several years, Sister Prayer Meeting has been in failing health, gradually wasting away until rendered helpless by stiffness of knees, inactivity, coldness of heart, and weakness of purpose and will power. At the last she was but a shadow of her former self. Her last whispered words were inquiries about the strange absence of her loved ones who were busy in the marts of trade and places of worldly amusement. Her older brother, Brother Class Meeting, has been dead for many years.

A post-mortem showed that a deficiency of spiritual food, coupled with a lack of faith and heartfelt religion, shameless desertion, and nonsupport were contributing causes to her death. Only a few were present at her death, sobbing over memories of her past beauty and power. There were no flowers. Her favorite hymns, "Amazing Grace" and "Rock of Ages," were not sung. Miss Ima Modern rendered "Beautiful Isle of Somewhere," but none had any idea where the fancied isle might be. The body rests in the beautiful cemetery of Bygone Glories, awaiting the summons from above.

In honor of her going, the church doors will be closed on Wednesday nights, save on the third Wednesday of each month, when the Ladies' Pink Lemonade Society serves refreshments to the members of the men's handball team.—*The Southern Presbyterian Journal*.

To be seventy years young is sometimes far more cheerful and hopeful than to be forty years old.—Oliver Wendell Holmes.

The second coming of Christ will be a manifestation of divine glory such as has never yet been revealed.—J. Irvin Lehman.

GOSPEL HERALD

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EDITORIAL

Gifts That Embarrass

One wrote after kind and well-meaning friends had brought a miscellaneous shower of gifts: "Don't know if I'll ever use them all. Guess I shouldn't say it, but can't help but wish that money would have been put to better use."

Most people know something of this feeling. Our friends are most kind. Not for the world would we want them to think us unappreciative. Neither would we want to be among those who thought that Mary's ointment, a tribute of her love and affection, was a dreadful waste.

And yet we are embarrassed to receive gifts for which we have little or no possible use. Our storage space is filled up with things that we don't use, and that we don't want to give or throw away. Especially does it hurt when we know that the money thus lavished upon us would buy for some really needy ones food for their hunger, clothes for their nakedness, and Gospel opportunity for their spiritual darkness.

The individual donor is often not to blame. He has been asked to contribute something for a shower, and has no way of knowing what articles are really needed. People who organize giving parties should also assume responsibility to see that the gifts will be something more than a token of esteem.

Sometimes purses of money can be made up and given to worthy causes as an expression of appreciation. This is an excellent substitute for floral offerings when our friends die.

It is important that we learn to be gracious receivers of gifts. Paul showed in Philippians how such graciousness may be expressed. But we should make it as easy for one another as possible. It is difficult to give thanks graciously for something that we wish someone had who has more need of it.

Mixed Marriages

In school, at work, or in other phases of community living our young people are often thrown into association with young people of other churches. Acquaintance may develop into friendship, and friendship may grow into the special

interest between young men and women that leads to love and marriage. Some of these young folks face the religious implications of what they are doing and realize that before marriage they must come to an agreement on religious matters so that they will not have a divided home. We are happy to have in our fellowship and among our active church workers many members who have come to us from other communions in this way. It has been demonstrated again and again that one may be an intelligent and loyal Mennonite without having been brought up in a Mennonite home.

Sometimes these young folks whom our young people fall in love with are convinced believers in their own creeds, and the settlement of the religious question takes our young people out of our fellowship into other churches. This we must deplore, especially since we believe that there are distinctive elements in our faith and way of life that we regret to see any of our members lay aside. But we do recognize the importance of religious unity in the home.

In fact, so important for successful family life is this unity that we would urge couples who cannot come to full agreement on the church question to reconsider their marriage plans. Agreement in spiritual matters is one of the most powerful bonds between husband and wife, and the greatest essential in the nurture and guidance of children. When husband and wife hold differing beliefs, either there must be religious argument between them or an ignoring of religious matters which is likely to become spiritual apathy and indifference. Either they must go to their own churches alone, or attend these churches alternately. Either plan has serious weaknesses. When father and mother belong to or attend different churches, the religious education of the children must be neglected or be dominated by one parent, to the pain and frustration of the other.

All these matters are of particular importance when one of the persons concerned is a Roman Catholic. This is true, not only because of the very great differences between Catholic and Protestant beliefs, but also because of certain arbitrary Catholic rulings on the

matter of mixed marriages which put the Protestant party in a very unhappy position. The ceremony must be performed by a Catholic priest, for the Catholic Church does not recognize the validity of a Protestant ceremony. The Catholic partner is pledged to labor constantly for the conversion of his mate, for the Catholic Church calls every non-Catholic a heretic and recognizes no other church. The Protestant partner is assumed from the very beginning to be always in error in any religious discussion. Moreover, the Catholic participant in a mixed marriage must sign a pledge that all the children of that marriage will be reared and educated as Catholics. His Protestant mate is doomed to a very lonely and insignificant role in the family life. Not all Catholic husbands or wives may live up to such a pledge, but it is good to know what their church expects of them.

It is tremendously important to go into love and marriage with one's eyes wide open. Before one's affections are so deeply involved and before commitments seem so irrevocable is the time to think of all that is important in the building of a happy home. Inexperienced young people, swept along by the passion of love, may think that nothing else matters. But the tests of family living will reveal that marriage must be built on thinking as well as feeling, with heads as well as hearts. Any Christian must follow, not his own prejudiced inclinations, but the will of God. It is the expressed will of God that we marry "only in the Lord." And every practical argument says that husband and wife should be of "like precious faith."

Prepaid College Expenses

An increasing number of Mennonite families are putting the college education of their children into their budgets. Young people can usually do something to pay their own expenses, but cannot do justice to their studies if they must bear even a major portion of the load. Parents should consider it both a privilege and a responsibility to give their children the advantage of a Christian education, so far as it is in their power. And they might find it more in their power if the expense could be spread over a period of years, instead of being concentrated within a very few years, which might just happen to be years of diminished income.

At the last meeting of the Mennonite Board of Education the treasurer described several plans for taking care of this problem. Plan I permits small monthly deposits on a prepaid account. This money draws 3% interest, and the account matures when the student enters college. Prior withdrawal of the deposit plus one third of the interest is possible on thirty days' written notice signed by student and parent. This plan is designed for people of limited means whose children might not be able to go to college without some such regular saving schedule.

Plan II makes use of certificates in any amount above \$100. This plan is for those who can deposit in larger amounts. It is an excellent way to make sure that the money is on hand for the purpose when college days arrive. It provides a method by which older people can provide for the education of grandchildren or other worthy young people.

For further information write to Melvin H. Lauver, Treasurer Mennonite Board of Education, Akron, Pa., or to the business managers of any of our colleges.

The Man With the Bridled Tongue

BY EDWARD YODER

The Word speaks of the *Tongue* from several different aspects. We have mentioned the *Bridled* tongue, the *Tamed* tongue, and the *Taught* tongue. Here in Kansas City lives a man who, by the Grace of God, has bridled, tamed, and taught his tongue and it has been his ready servant, serving him as *Eyes* for forty-four years. Some of my readers will recognize the man mentioned as William McPherson, the man, though without hands or eyes, daily reads his Bible, doing so with the tip of his tongue.

Born in Scotland in 1866, Bro. McPherson came to America at the age of seventeen. A stone quarrier by trade, he was deprived of both hands and eyes through a premature explosion in a quarry in the state of Wyoming in 1907. As a foreman, he was not entitled to compensation for his accident, but having been saved about a year previous, he cast himself upon the mercy of God and in forty-four years of utter dependence on God, he has never been without the ordinary comforts of life. Like the Psalmist in his distress, he called upon the Lord and step by step God led him to believe and experience the possibility of reading with the tip of his tongue. He has all the books of the Bible in *Moon* type; the *Braille* system which he

tried at first was too sharp-pointed for his tongue.

He came to Kansas City many years ago with his housekeeper, Mrs. Littler. They have largely lived by faith since the state allows only a very small pension for the blind. These two have learned to trust God for all their needs and it is the joy of Bro. McPherson to tell visitors how faithful his Lord has been.

At the age of eighty-five he is in average good health except for a heart condition. He regularly attends church when physically able and still enjoys visitors. Both these friends are getting up in years and naturally are not as able to manage as in the past, but they still live alone. The many friends will be glad to remember that Bro. McPherson will observe his eighty-fifth birthday on February 5, 1951. Greeting cards and gifts, which will be greatly appreciated, may be addressed to:

Mr. William McPherson
1918 E. 71st Terrace,
Kansas City, Missouri.

Kansas City, Kans.

Purpose in Prayer

BY WILLIAM M. WEAVER

After listening to some wordy but meaningless prayers, in public, the irony of it all brings forth from our souls "intercession, in groanings which cannot be heard."

Plainly, even modern praying is evidencing the infallible truth of Jude's "last days" prophecy when he says, "They [the modernists] speak great swelling words, having men's persons in admiration, because of advantage."

Prayer is certainly not all rhetoric and high-sounding phrases invented to sound nice.

Our spirits are not wafted upward by flowery expressions nor plagiarized axioms which have had their tunes and rhythm changed a little here and there.

It is a fearful thing to play with God, especially in the act of praying. Whom do men think they are fooling, anyway?

Unless we have not, somehow, touched the hem of His garment, as it were, before praying, the prayer is in vain to begin with, except as in audience with a long-suffering Saviour and God.

To approach the throne of God in prayer is an event so momentous and fraught with need for reverence that our thanksgiving should be done in awe and deference to His love and justice. No one dare have in mind either the sound effect or the personal background staging. The importance of our own faulty accomplishments must needs be the first "yoke of bondage" to be shorn from our minds when coming into His presence.

Moreover, great care must be exercised lest we dishonor God by an attempt to subordinate His wisdom to the plane of our pygmy-minded thinking processes.

It Happened —

FIFTY YEARS AGO

(From *Herald of Truth*, Feb. 1, 1901)

The congregation near Elmdale, Mich., expects to erect a new house of worship the coming summer.

One of our agents in Pennsylvania, E. Hershey, has made a specialty of the Martyrs' Mirror and Menno Simons' Complete Works. His sales of the former up to date amount to ninety copies, and of the latter, one hundred twenty. Of the Martyrs' Mirror, a minister of another denomination who has read the work said, "Do your people realize what a treasure they have in the possession of such a publication? It is the grandest work of its kind in existence."

During the past year, less than twenty divorces were granted in the dominion and territories of Canada, which contains over six million inhabitants. In the state of Indiana . . . one divorce was granted for every six marriage licenses issued.

Queen Victoria, of England, is dead and the world mourns. . . . The queen's final breakdown was due to overwork and to her deep distress because of the war in South Africa, a war she deeply deplored and labored to avert.

Bish. Daniel Kauffman, of Versailles, Mo., arrived at Elkhart on the 21st of January to deliver a series of lectures at the Elkhart Institute Bible Term.

Last Sunday [Dec. 23] was a day set for the first baptism. . . . Forty-three of the orphans—twenty-five boys and eighteen girls—were baptized. . . . As far as we know this was the first baptismal service ever held in or around Dhamtari.

Our new meetinghouse in the mountain [Sport, Va.] was dedicated the fourth Sunday of Dec., 1900.

Neither structure nor phraseology can affect His omnipotence unless it be strictly honest, specific, and purposeful for the good of all our fellows and His glory.

The casual, round-the-world cruise of words which begins in Hoboken and expires in Hong Kong often sounds exquisite but smacks more after the pattern of the Biblical Pharisaical farce than real prayer.

Likewise, the prayer directed almost solely to the ears of the listeners in the congregation (or over the network) should be honestly classified as a sermonette or discourse instead of being called a prayer.

Quite often, after hearing the pronouncement of a text and theme, the careful listener knows what to expect, beforehand, when the speaker says, "Let us pray." It is very proper to pray in

line with a prepared set of notes and references, but, sometimes, not too inspirational.

We should at least treat our Lord with as much respect and regard as we do our grocer in view of His bounteous supply of graces and our own current needs.

Who would say to his grocer (noting his well-stocked wares), "Oh, thank you for your bountiful supply of everything. Surely your great knowledge of my needs is manifest; so you just fill my market basket with such things as you feel I am in need of?"

No, we are specific and purposeful with everyone but our gracious God.

Everyone knows there is an infinite difference between God and the grocer, but God wishes men and women to be honest and specific and purposeful with Him. The tenor of His Word teaches us so. His faithful ones in all ages have practiced such a course with the full approbation of the Most High God upon their so doing.

God desires that we ask, seek, and knock for those specific graces which will enable us to overcome temptation, endue us with wisdom, and fit us to become better laborers in His vineyard. We do not adequately befit and equip and outfit ourselves for these projects. He does the job or it is not well done. Unless He equips us, all our works radiate mortal weaknesses.

No one on this earth knows better than ourselves the origin and extent of our besetting sin, nor our fears and frustrations, nor where and when we need revitalizing energy and tact to properly deport ourselves as representatives of His kingdom on earth. Therefore we must come to Him in prayer, oft and sundry, specifically and purposefully seeking succor, strength, wisdom, guidance, blessing, and forgiveness.

To throw ourselves clumsily and sluggardly on His mercies, with an over-all, general appeal is either a build-up for an imaginary super-meek ideology or neglect in properly analyzing our propensities for good or evil. Those who think they demonstrate meekness do not understand the term, for the truly meek are not personally aware of their grace, but constantly seek to be meek, for Jesus' sake, and specifically pray for that condition of heart and mind.

Whether we desire spiritual or material aid or blessing from His inexhaustible storehouse, we must, obviously, be honest, specific, and purposeful in our praying. Above all, we must be dedicated, lock, stock, and barrel, to His cause, or there is no point in asking, seeking, and knocking, to begin with. Says James, "Ye receive not because ye ask amiss."

To know the value and power of prayer we must experience "here a little" and "there a little" evidences of answers to prayer, and of specific needs filled in answer to prayer, by Him who upbraids not when we make our requests

My Anchor Holds

BY EDNA M. MERTZ

*Whate'er may come of hurt and pain,
I know He keeps my soul;
And though o'er life's great restless sea
The angry surges roll,
Though sometimes in the ebb and flow
I've drifted with the tide,
In Thee, O Rock of Ages,
My soul shall ever hide!
The disappointment's chilling stream
I know shall reach its crest,
And when my struggling heart is still,
I know His way is best.*

Ft. Wayne, Ind.

known to Him according to our several needs.

There is no Power either in noise, academic phraseology, ritual, or mode. Power comes down to man from the throne of God; it does not ascend into the heavenlies from the lips of mortal man.

May our praying become more purposeful, ever.

Mifflintown, Pa.

Standing with Paul on Mars' Hill

BY J. A. HUFFMAN

Paul's stay at Athens, the only time we have any record of his having been there, the entire account of which is found in Acts 17, appears incidental to his second missionary journey which brought him to Europe. He was marking time while he was waiting for Silas and Timotheus to come to him from Thessalonica. Though we may think of this visit to Athens as a "Wayside Opportunity," Paul turned it into good account.

Athens was in Paul's day, not only the center of Greece's culture, art, and philosophy, but it was all that to the entire world. It could not boast of its commerce and industry, however, for in these it was outclassed by Corinth. Today Athens, capital of Greece, has a million or one seventh of the whole population of Greece crowded into it. Whatever is left of Greek culture, art, and philosophy centers in Athens. But it is now also the center of Greece's commerce and industry, with Thessalonica, now called Salonika, as a second in the race.

A modern missionary in Athens finds very much that Paul found there almost two millenniums ago. The relics or remains of the idolatry are there in a riot, both of profusion and confusion. In one part of the city stand the ruins of the Temple of Jupiter and over and beyond is the Acropolis with its temples, including the Parthenon, Athene, the

Erechtheum, etc. The Acropolis is a natural hill or mass of rugged rock rising several hundred feet above the very heart of the city and in its earliest history was used only for the defense of the city. Later it was dedicated to Deity for the habitation of Athens' gods, resulting in the erection of these massive and costly temples, and all the other statues and altars. A modern writer has well said: "No city has ever seen such a forest of statues as studded the market place, the streets, and the sides and summit of the Acropolis of Athens."

Idolatry is still actively present in Athens as it is espoused by the Greek Orthodox Church which is the national religion of Greece. Though it differs slightly from Roman Catholicism, in that it recognizes no one single head, it is almost equally superstitious with Roman Catholicism and quite as intolerant of evangelical Christianity, particularly in the isolated country districts where the people are uneducated and the priests are more or less ignorant of the outside world. A leader in the evangelical movement in Greece has listed and documented dozens of instances of religious intolerance of Greek magistrates or officers at the instigation of the priests of the Greek Orthodox Church. The Greek Orthodox Church is also guilty of the practice of Mariolatry, the worship of the Virgin Mary, though not quite so bold and openly insistent upon this practice. So Greece is still a place of much idolatry and great superstition, with the beautiful and historic Athens as its center.

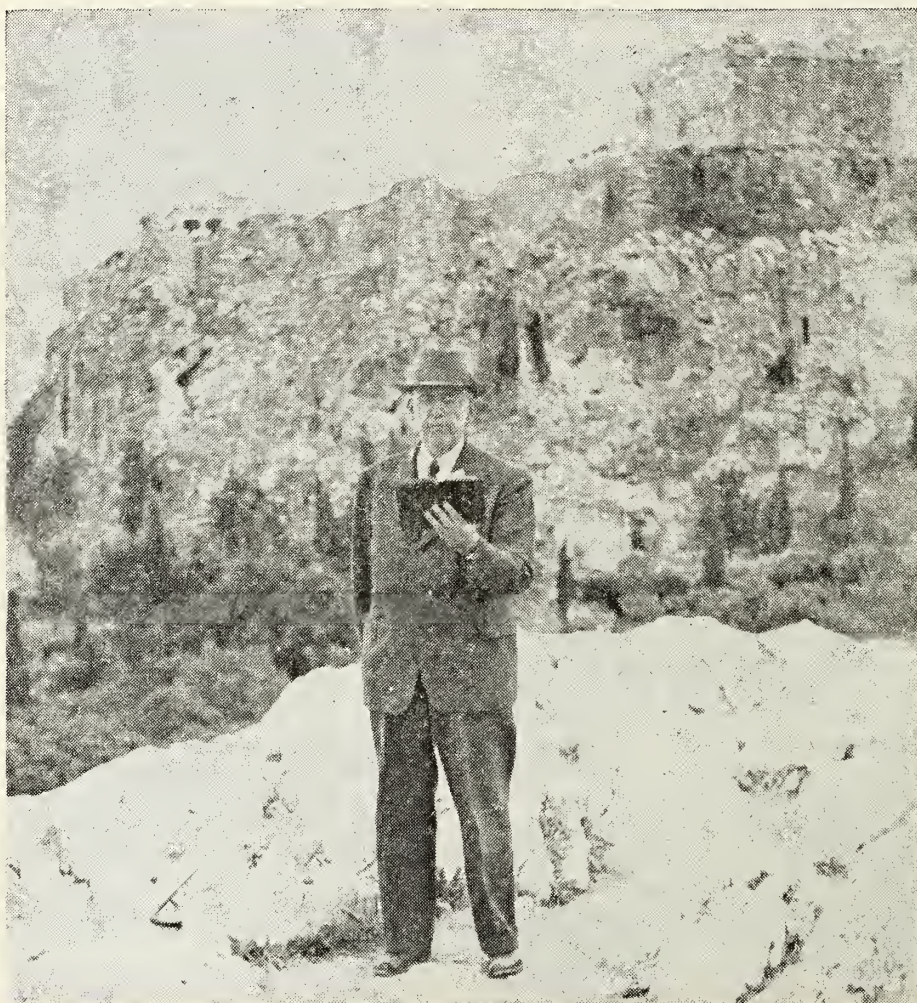
It was not upon the Acropolis, but upon a rocky elevation lying just west of the Acropolis, called the Areopagus or Mars' Hill, that Paul preached. Just to the north of Mars' Hill was the Agora or the Market Place, where the ruins now lie as they were found by the archaeologists who excavated them. In this Market Place, Socrates and his associates disseminated his philosophy almost five centuries before Paul came to Athens. It was to this same Areopagus that Socrates was brought to face the charges of his accusers and was condemned to drink the cup of hemlock which ended his life.

A writer in the International Standard Bible Encyclopedia gives the history of the Areopagus, a part of which we quote as follows: "The Areopagus, or Hill of Ares, was the ancient seat of the court of the same name, the establishment of which leads us far back into the mythical period long before the dawn of history. This court exercised the right of capital punishment. In 594 B.C. the jurisdiction in criminal cases was given to the archons who had discharged the duties of their office well and honorably, consequently to the noblest, richest, and most distinguished citizens of Athens. The Areopagus saw that the laws in force were observed and executed by the properly constituted authorities; it could bring

officials to trial for their acts while in office, even raise objections to all resolutions of the council and of the general assembly, if the court perceived a danger to the state, or subversion of the constitution. The Areopagus also protected the worship of the gods, the sanctuaries and sacred festivals, and the olive trees of Athens; and it supervised the religious sentiments of the people, the moral conduct of the citizens, as well as the education of the youth. Without waiting for a formal accusation the Areopagus could summon any citizen to court, examine, convict, and punish him. Under unusual circumstances full powers could be granted by the people to this body for the conduct of various affairs of state; when the safety of the city was menaced, the

by Biblical scholars concerning Paul's sermon on Mars' Hill. There are those who view the apostle critically, asserting that he here yielded to the temptation to preach a "great sermon," which as they aver, produced practically no results. Their chief argument for their attitude is, that there was no church organized at Athens.

I cannot share this critical attitude, nor its conclusion. When one considers that it was a single sermon to a very critical audience, with both Stoics and Epicurean groups present in nonnegligible numbers, these having philosophies of life opposite both to each other and to Christianity, one should readily discover that it would be unfair to expect too much from a single sermon.



J. A. Huffman reading Paul's Mars' Hill Address on Mars' Hill.

court acted even without waiting for full power to be conferred upon it. The tenure of office was for life, and the number of members without restriction."

It was to this very place that Paul was invited and at which he spoke. The Athenian guide will point out the spot marked with the form of a cross, where Paul is supposed to have stood as he spoke. Of course, things are very rude and rough now on Mars' Hill as the pavements and seats have long since disappeared.

Several attitudes continue to be taken

It is true, that there was no church established at Athens and no later church epistle written by Paul to any church at Athens; but this is true also of Berea, despite Paul's labor among the Bereans and the favorable things which are written concerning them.

But there were some converts at Athens. Though some mocked at Paul's preaching and others procrastinated, "certain men," we are told, believed, among whom was an official of the court, one whose name was Dionysius; and also a woman who was prominent

enough to be named Damaris; and others became believers with these two named. There are traditions which persist of a considerable number of converts resulting from Paul's ministry at Athens. But whatever true history they may represent they do not come within the scope of the New Testament record.

Before seeking to analyze Paul's sermon on Mars' Hill, let us note a homiletical aspect of Paul's sermon which ministers and missionaries will do well to observe. First, he found a common meeting ground. It was the altar with its inscription, "To the Unknown God," which furnished the meeting contact and the text. Secondly, Paul emphasized an agreement between his preaching and the teaching of the Greeks by quoting two of their own poets who conceded the universal relation of the human race as of "one blood." He could, and did say to them, "Your own poets have said." When people can be taken at their own word, it is decidedly advantageous. We do far better when we begin with people by recounting the things upon which we have a common ground of agreement, than by calling up our disagreements.

In a fair analysis of Paul's sermon on Mars' Hill, we find the following points of emphasis:

- I. The Creatorship of God, verses 24, 25.
- II. The Creature Brotherhood of All Men, verses 26, 27.
- III. The Creature Sonship of God, verses 28, 29.
- IV. The Necessity of Repentance or the New Birth, verse 30.
- V. The Resurrection from the Dead, verse 31.
- VI. The Judgment, verse 31.

No Gospel minister should find it difficult to find in Paul's sermon on Mars' Hill a splendid outline or excellent material for an evangelical or even evangelistic sermon.

A Portrait of Christ

By G. H. CLEMENT

Portraits are interesting things, aren't they? They seem to help to fill the gap made by an absent loved one. That is why we keep them in a place where we may glance at them readily. We carry them around with us in our wallet or purse. We place them on the chiffonier, dresser, mantel, and piano. I have often seen a family group on the desk of the businessman.

Portraits inspire people in various ways. As some have looked at the picture of a friend or relative they have been reminded of their responsibilities and their pledges. Thus they have been steadied, and they have been encouraged to do the right thing. Character has been changed and ennobled through the inspiration of a portrait.

Is it not strange, in the light of these

facts, that we have no likeness of the human Christ to behold and admire? You can think of few historical characters who have not a bust or painting from which we can see what they were like. It is not hard to rapidly draw a mental picture of Washington or Lincoln or Wellington or Napoleon. Yet there is not even a word of description to tell us what Jesus looked like while He lived among men. Every picture drawn of Christ is purely imaginary.

There is no greater proof of the inspiration of the Bible than this omission. What restrained those devoted disciples from describing their beloved Master? The Holy Spirit. Why this restraint? Because it was not the Father's will that we should be too engrossed with His Son as He was in the days of His humiliation. Therefore we have no representation of Jesus in the form of a Servant.

One day Jesus told His disciples that He would be going back to the Father, where He would assume the glory that He had with the Father before the foundation of the world. It was not until Jesus had died, and rose from the dead, and ascended to the Father to be glorified, that a disciple was commanded to give us His portrait. This disciple was the one who got closer to the heart of Christ than any of the other eleven. John, the beloved apostle, while imprisoned on the Isle of Patmos, was given a vision of the glorified Christ. He painted a word picture of what he saw. Let us look at the picture for a few minutes and see what we can learn from it. If portraits inspire, this portrait should yield the greatest inspiration of all. Yet it is different from the usual portrait in that it represents a spiritual likeness only. As we consider this picture we shall see that we must exclude from our minds all physical resemblance. If you care to read it first, you will find this description in the Book of Revelation, chapter one, verses fourteen to sixteen.

His hair was white as snow, John tells us. Daniel, beholding the Ancient of Days in a vision, uses the same term. So this whiteness symbolizes the eternal being of Jesus Christ. He is the great I AM of all eternity. If He is our Saviour, this Eternity becomes ours, for, as the chorus states, "He is our eternal life." He is the same yesterday, and today, and forever, our great unchanging Friend.

His eyes were as a flame of fire. Nothing can be hid from Christ. He walks among the churches and knows all about them. He looks down upon us night and day, and knows the thoughts and intents of our very hearts. How circumspcctly we should walk! But is it not comforting to know that He sees, and He cares?

This portrait reveals that Christ's feet were as brass. Always, in Scripture, brass is associated with God's judgments. The brazen altar of sacrifice reminds us that sin must be judged before we can come into God's holy presence. When the

Lord appeared to Ezekiel in a vision foretelling judgment upon Jerusalem, the feet of the Cherubim which supported His throne were like the color of burnished brass. Those same feet that tramped many weary miles along Galilean roads on missions of mercy shall on the judgment day tread the wine press of the wrath of God.

This portrait reminds one of modern television inasmuch as it not only records the picture, but also reproduces sound as well. John tells us that Christ's voice was as the sound of many waters. Ezekiel describes the voice of the God of Israel in identical terms. Jesus Christ is thus identified as the God of Israel, the very same One whose voice produced such fear and awe in the hearts of the people beneath Mount Sinai. This is just another of the many proofs we have of the deity of our Saviour.

Likely you have visited Niagara Falls. The first thing that impressed me before I ever saw the mighty waters was the roar they made. No one can hear that tremendous sound without being impressed with the majesty and irresistible might and authority of the Falls.

How fitting are these words when applied to the voice of Christ! All power in heaven and earth is His. We must obey that Voice, for He is the Captain of our salvation. It is perilous to ignore this Voice.

John now describes Christ's right hand, in which were held the messengers of the seven churches. The right hand is the hand of power and skill and preservation. How helpless we are when deprived of its use! Consult your concordance and notice how frequently God's right hand is referred to. God's right hand was glorified in the Song of Moses after the deliverance of Israel at the Red Sea. Ex. 15:6; Ps. 118:15, 16. The Lord saves by His right hand. Ps. 17:7. It is the hand of power. Matt. 26:64. In Bible language to have a thing in one's hand is to have it under one's power. Jehovah said of the beasts, fowl, and fishes, addressing Noah and his sons, "Into your hand are they delivered." Moses, just before he died, declared that "all his saints are in thy hand" (Deut. 33:3). How securely we may rest in this grand assurance! Yes, and David even says that our times are in His hand. Therefore we need not fear what each day holds.

This portrait of Christ contains two more descriptions. Out of His mouth, John tells us, went a sharp two-edged sword. The symbol of the sword, like all other symbols in Revelation, is taken from the Old Testament. Isa. 49:1, 2. Paul tells us that the Word of God is the sword of the Spirit. Eph. 6:17. That sword has pierced the unbelief and rebellion of every Christian. But to those who reject the sword of the Spirit, it will become a sword of judgment. John 12:48. Later in the Book of Revelation John describes Christ coming in judgment and he

A Prayer for This Week

Our heavenly Father, give us the compassion of Jesus, which has been defined as "affection on fire." Help us to love suffering humanity, so that love will find expression in tender sympathy and kindly service.

We remember that Jesus wept—once when He shared the grief of Mary and Martha at the grave of their brother Lazarus. The heart cries of two broken-hearted sisters touched His heart; for He was moved by the tears of others. Help us never to become case-hardened. We pray that we never shall grow indifferent to the needs of those about us.

We remember that Thou didst weep when approaching Jerusalem for the last time: "He beheld the city, and wept over it." The fountains of His compassion were opened. May it be said of each of us, as it was said of Him, "He had compassion on them." We pray that we always shall be moved in the presence of sin, sickness, broken hearts, and blasted human beings.

May we be lifted in our purposes, ennobled in our aims, and our resolves kindled in a blessed act of compassion. May we see hungry little children, wandering youth, crushed parents, helpless old people, and those who seemingly are hopeless. Save us from stubbornness, selfishness, littleness, religious bigotry, and a "more-holy-than-thou" attitude. We pray that the milk of human kindness will run through our veins. Save us from criticism, faultfinding, and words that would make life harder for any human being, we ask for Jesus' sake. Amen!—A. S. London, in Herald of Holiness.

writes, "Out of his mouth goeth a sharp sword, and with it he should smite the nations." The very Word that the unbeliever rejects, shall be the instrument of his punishment on that day. But you and I, who have yielded to the piercing, convicting power of that Word, shall someday rejoice in the very presence of the Living Word, Jesus Christ.

John concludes this portrait study of Christ by telling us that His countenance was as the sun. The sun is the supreme ruler of the day. It is the light superior to all other physical light. Jesus is the Ruler of the Gospel day, and we who are His are called children of the day. I Thess. 5:5. Christ is the Light of the world. Following Him we shall not walk in darkness, but shall have the light of life, continually. Paul, at noonday's brightness, met that Light and its majestic brilliance blinded him. At that moment Paul was delivered from the

kingdom of Satan's darkness into the kingdom of eternal light.

Today we Christians reflect the light of heaven. On that glorious day when Christ shall return our glory shall not be reflected as from a mirror, darkly, but we shall see Him face to face. That city in which we shall dwell forevermore will need no physical sun, for Christ is the light thereof! Rev. 21:23.

John did his best with the words he possessed to describe this breath-taking portrait of Christ. He used all the superlatives he could command—all the words he could think of to tell us what he saw. It is not within the sphere of human learning to do justice to the appearance of the risen Redeemer. But his portrait does give us an inkling of what awaits us when we see Him as HE IS, not as He was while upon earth, clothed in the glory of the Father.

Hamilton, Ont.

New Year

BY MARGARET HORST

Yes, this is New Year's Day. There has been much to remind me. The sermons yesterday were rich in admonition to step into the New Year with Christian grace.

After the evening service a goodly number gathered in our minister's home for another meeting. There were about forty present. It was a pleasure to see children, young people, and older ones meet together and enjoy the fellowship.

If you have ever tried to direct such a group in a Watch-Night service, you will know that children and young people don't sit with their hands in their laps for an entire evening. Our host and hostess did a good job, though, in making the evening both pleasant and profitable.

We were praying when the clock struck twelve. That is a precious way to go into the New Year. One young man, who has recently found the Lord, prayed a prayer that left no doubt in our minds that he knows how to talk with his heavenly Father.

The house was pretty well cluttered when the guests left, shortly after twelve. No one seemed to mind, though. Even if Jesus would have returned early this morning, He would have understood why a minister's home, in a wicked city, was disorderly on the morning of January 1, 1951. He, after all, was the main guest. In His strength we have entered the New Year without fear.

Wichita, Kans.

The place to begin the battle against crime is in the high chair, not the electric chair.—Chief Justice, Wisconsin Supreme Court.

TEACHING THE WORD

Real Christian Teaching

It is a great mistake to think that Christian teaching consists merely of teaching the Word of God. To inform the mind is one thing; to enrich the soul is quite another. Christian teaching must grip the learner in three ways, covering the experiences of knowing, feeling, and willing. Merely to know facts does not make a Christian character, nor is one a Christian because he feels certain things in certain ways. A Christian is one who knows the truth of God, feels the power of God, and does the will of God. Until the teacher has so taught that the pupil knows, thinks, and feels aright, and reduces to practice what he knows, the teaching must be considered ineffective.—D. Carl Yoder.

Make It Meaningful!

For some time offerings had been disappearing at a certain Sunday school. When the culprit was discovered, officials were aghast. The thief was none other than the boy who had topped the list in their recent Scripture memorization contest!

"Didn't you know that some of the very verses you memorized told you how wrong it was to steal?" the superintendent asked the lad.

"Did they?" was his reply, "I never knew it. I didn't know what any of those verses meant. The teacher said to learn 'em and win a prize; so I just learned 'em. They didn't mean nothin' to me. Nobody told me what they meant."

Too much of our memorization program is carried on in that way. Why wonder then that the youths who memorize so much Scripture in our Sunday schools show so little of its power in their everyday living?

"But," you object, "surely we should encourage memorization of Scripture! Why, the Bible itself says that we should teach its truths to our children! What better way can we do that than to have them memorize parts of the Bible?"

You are right, of course—in a sense, at least. My plea is not for less memorization, but for more meaningful memorization—a thorough understanding of the passages learned, not merely a rote repetition of meaningless texts. David said, "Thy word have I hid in mine heart, that I might not sin against thee." To inject God's Word into the minds of our boys and girls is not enough; we must see that it reaches a lodging place in their hearts. We must endeavor to make the

selections to be learned so real, so much a part of the child's experience, that his memorization will become a thing of real significance, a pool of well-understood truth from which he may draw strength to help in time of need, a background against which the Holy Spirit may brood as He pursues His mysterious office of teaching the child of the things of Christ.

This may well mean that fewer Scripture verses will be committed to memory, and that competitive memorization may not flourish as in the past. But I venture to say that not merely *words* will be learned, but *truths*, and that a more vital work of grace will result in the lives of the children. And a less obvious but more lasting satisfaction will be the reward of the teacher who has eyes to see the ultimate goal rather than the immediate, who will sacrifice quantitative repetition for meaningful understanding.

The end in Scripture memorization should not be the quantity of verses learned, but the child's heart understanding of the passage in question. Far better that a child should learn one short verse and make it part of his experience, learn to use it in time of need, than that he should be able to recite glibly a dozen verses of which he has little or no comprehension.

Can our children give the meaning of their Scripture verses in their own words? Do they know how to make use of them in their daily lives? Are they of practical worth to them, or merely the ornamentations of acquisitive young minds? To make Scripture meaningful in this way is not the task of the Holy Spirit alone; it is also ours, as co-workers with Him. It calls for careful and intelligent teaching; yet most of us could provide this if we were more anxious to insure child understanding of the passages learned, and less desirous of making a good showing on Children's Day.

What I would entreat for Scripture I would beg also for hymns. Do your children know the meaning of what they sing about in church and Sunday school? Children love to sing. They memorize hymns almost without knowing it. What an opportunity, then, to see that eternal truths, rightly understood, are stored up in young minds! Have we ever stopped to think that through our selection and presentation of hymns we may set the lifetime mold for our children's experiences of praise and worship? How do we choose our hymns? How do we teach them? Are they potentially meaningful to the child, or are they just hymns we like, adult in concept and incapable of explanation to children?

To store the child's heart and mind with treasures from the Word of God and from the gems of Christian hymnody might well be angels' work—yet it is a responsibility committed to every parent and Sunday-school teacher. It is true that only the Holy Spirit can illumine the things of God and make them real to the child; yet Christ has graciously charged us all with the task of feeding His lambs. Surely this means breaking the Bread of Life to His little ones in crumbs that they can digest and assimilate, that His Word may become part and fiber of their very being. Let us endeavor to make His truths meaningful—Condensed from *King's Business*, in *Christian Digest*.

Teaching Versus Telling

By ALTA MAE ERB

How can we help our pupils to do thinking of their own? Thinking is the highest type of pupil activity that we can hope to have in the class. But in most classes (I think it not incorrect to say most) the teacher does the thinking and does not provoke much thinking on the part of the pupil. In many classes a good discussion is seldom heard. It is the work of teaching to lead and direct the discussion in which the pupil thinks.

Post cards sent to individual pupils with questions like these are helpful: "What is your answer to the question on page 18 in your quarterly?" "Have you had any experience or observation like the one on the bottom of page — to tell in class?" If we can get the pupils to read any part of the lesson help, the chances are they will read more of it. Give time in class for the reactions to the readings or questions previously assigned. These may fit in some part of your lesson plan. The teacher may do well to use the pupils' lesson help in class rather than the teacher's help. Use this latter in your preparation, but not in the class hour.

Avoid a formal routine method of starting. The first three minutes are very significant. To start with review is not always wise. "What is the lesson about?" is not good. Launch right into the Scripture study with a good question that the pupils will find the answers to in the Scriptures. An approach to the lesson for February 18 might have been: "What are some very important questions that present themselves to the young men?" "Whom shall I marry?" and "What shall my lifework be?" will certainly come up. "These are very important, but verse — of our lesson gives a still more important one. Read it, John. Why is this question more important?" The best approach gets right into the truth, or into a sure way to the truth, as it applies to the age being taught. Always approach the lesson from the view-

point of your pupils, whatever age that may be.

The truth might be approached by reading together a certain verse or verses and then asking a question why Jesus did that or why He said that.

Rather than read a verse and ask if there are any thoughts, ask for a verse or more often verses to be read where they will answer the question that is in the pupils' minds. We want God to have the privilege to speak through His Word.

Not all the verses of the man-selected Scripture need be used, but just so God speaks a message to your pupils, some truth that they need. Teachers are to help the pupils to hear and take the truth.

Know your pupils so well that you will be quite sure of the direction the first discussion will take and can plan the questions that are to follow. Teaching is more than a good start. The discussion must go deep into the lives of your pupils. Every pupil must be reached. Let not one slip into hell because you don't care.

Teacher and pupils should use their Bibles in class. The Word should become more and more attractive because God in this book gives them answers to their problems.

Think the Scripture lesson and your pupil together again and again. Pray God to give you a message for them. When this prayer is answered, then begin to prepare how you will get the pupils to think this Bible truth for themselves, into their daily living. If nothing happens in the lives of the pupils, has the teacher taught?

In the first quarter of this year let's attract our pupils anew, afresh, in a more vital way to the Christ. This we can do, not by ourselves, but by Spirit-guided lesson plans that help them to discover the greatness in Him. Use class methods that lead your pupils to think for themselves, to find the truth, to hear God speak to them.

Let's study how to teach to show ourselves approved of God. Our pupils, every one, need good teaching.

Scottdale, Pa.

OUR SCHOOLS

EASTERN MENONITE COLLEGE

Christmas vacation at Eastern Mennonite College this year was for many of the students, faculty, and employees a time of special activity and hard work. But since most of the labor expended was for the church we feel well repaid.

The holidays began two days earlier than the calendar had predicted to provide opportunity for the annual work program; in return for the two extra days of vacation the students, faculty, and employees were invited to donate to the building fund the wages they could earn and gifts they could solicit in those two days. Everyone undertook the project wholeheartedly and when the final count was made at the reopening of school the total earnings and contributions amounted to \$15,292.31.

During the vacation three Gospel teams were on tour. Two of these were sponsored by the Extension Committee—one to southern Virginia, the other to eastern Pennsylvania. The Y.P.C.A. sent a team to the southern states—Arkansas, Louisiana, Mississippi, Alabama, and Florida.

Another big project during vacation which has long been anticipated was moving into the basement floor of the new dormitory; this floor is now complete and is all in use. The additional space in the dining room, more commodious kitchen, and the five new classrooms, faculty office, and recreation room is greatly appreciated. The heating system of the Administration Building was also hooked on to the central heating plant during the holidays. At present carpenters and tile setters

are working hard to complete the second floor of the new dormitory for use by the opening of second semester. January 20 is the date for moving into this part of the building.

On January 8 we had the privilege of having on the campus Dr. J. Hoffman Cohn of the American Board of Missions to the Jews. He brought a much-appreciated message to the student group and the Park View community in an evening service.

On January 10 Bro. and Sister Allen Shirk were on the campus for a farewell visit before leaving for India. Bro. Shirk conducted the chapel exercises in the morning. In the evening a farewell service in charge of Chester K. Lehman was held in the Auditorium for them.

At the time of writing, semester examinations are in progress. The new semester will begin January 22. We are looking forward to having a number of new students with us for the coming semester. Special Bible Term begins on January 23; although the anticipated enrollment is not as large as last year we are encouraged by the interest shown in Bible study in these days of uncertainty. May we have your prayer support for the coming weeks of Bible emphasis and revival.

—Daniel B. Suter.

O Lord, who lends me life, lend me a heart replete with thankfulness.—Shakespeare.

Let us have faith in God's power to use us, in spite of our limitations.—Lawrence Brunk.

FAMILY CIRCLE

Fallen Asleep

*Mother was tired and weary,
Weary with toil and with pain;
Put by her glasses and rocker—
She will not need them again.
Into heaven's mansion she's entered,
Never to sigh or to weep;
After long years with life's struggles,
Mother has fallen asleep.*

*Rest the tired feet now forever;
Dear wrinkled hands are so still;
Blasts of the earth shall no longer
Throw o'er our loved one a chill.
Angels through heaven will guide her,
Jesus will still bless and keep;
Not for the world would we wake her;
Mother has fallen asleep.*

*No one knows how much we miss her,
No one knows the bitter pain.
In the depth of our affliction
Can we help but shed a tear?
Gone, dear Mother, gone forever,
How we miss her smiling face;
But you left us to remember
None on earth could take your place.
But again we hope to meet thee,
When the day of life is fled,
There in heaven we hope to meet thee,
Where no farewell tears are shed.*

—Selected. Printed by request.

Comic Books—Those “Not so Bad”

Last month I talked to you on *The Comic Book Evil*. We noticed that there is a general unfavorable reaction to the comic books which feature crime, lust, and sex. The publishers themselves, so it appears, plan to tone these down, to meet the rising tide of objections, no doubt, and to avoid a strong and general ban on these books.

For this month I promised to give you my answer to the question, “Do you also advise against animal comic books and comic books of the ‘more innocent’ type?”

My answer is affirmative. I would definitely advise against this more innocent type of comic books also. I do not mean to say that all these books are equally bad and harmful. I have sampled a few that my boys picked up in paper drives or secured some other way, and I find that there is indeed a difference. But upon none of them would I be able to put the stamp of approval.

I found them all to be objectionable for one or for several reasons.

Let me enumerate my objections against this “better class” of comic books, the class against which the general public, and especially judges, police officers, and many child leaders have no objections, so it seems.

In the first place, I find that there is something of the weird in these publications. They are nearly all fantastic. The unnatural and impossible happen repeatedly, and often in a rather weird, creepy, if not gruesome way. I do not believe that the reading of this fantastic and weird material is good for children. It must have a disturbing effect on many of them. It must incline some to be superstitious and nervous. This material is apt to fire the child's imagination unduly, to promote restlessness in sleep, and to foster bad dreams and nervousness.

Secondly, I find that this material is definitely trashy and vulgar. Our teachers in school work hard to teach our children good language habits. They train them to use good English. And we as parents, I trust, support our teachers in these efforts. We are anxious that our boys and girls shall use the best of language—clean, vigorous, and beautiful. We do not like to hear them use coarse and vulgar expressions. But the language used in the comic books, including the animal comics and others, is far from wholesome and pure. These publications are filled with vulgarisms and veiled curses such as “doggone it,” and “dad-gummit.” And grammatically correct English seems to mean nothing to the authors of these gaudy publications.

In the third place, these comic books breathe an air of worldliness. The whole atmosphere is that of the godless world. The characters live for and strive after money and wealth in various forms. These are repeatedly the end and aim of life. Then again, shows and circuses and dances and all kinds of worldly, sinful pleasures are constantly featured and presented as perfectly proper. The aims and the pleasures of life, as pictured in these cheap publications, are definitely unchristian and worldly. We should not let our youngsters breathe this poisonous worldly atmosphere.

In the fourth place, I noticed that some of these books make light of disobedience. Transgressing youngsters, for example, are heroes and heroines, and often get away with their sin. Misbehavior and disrespect for superiors is winked at and becomes the occasion of merriment. Punishment is sometimes just a joke and the occasion for more

humor. You may be sure that this material has a bad effect on the minds and attitudes of growing boys and girls. Present-day disrespect for authority is doubtlessly in part due to this trashy, cheap, vulgar, and misleading material.

In the fifth place, I have objections to the material under discussion because it features lying, fights, shooting, clubbings, and the like. The crime comics and the Western type of comics are by no means the only books of this kind which picture violence. You find these also in the less objectionable comics. In fact, some of them feature fights and clubbings almost from the start to finish. This doubtlessly arouses the spirit of fight and revenge in many boys and girls.

And finally, I object strenuously also against the more innocent comic books because these also are, as a rule, filled with profanity—not that they actually use God's name in vain, but they constantly use vulgar expressions which stem from the names of God and Jesus or refer to God's dwelling or virtues. I find, for example, that the following expressions are used repeatedly: gosh, golly, by golly, gee, gee whiz, darn it, O my gosh, heavens, gracious, and so on. Is it any wonder that so many of our boys and girls use these improper and unchristian expressions, when they read them constantly in this cheap and gaudy but yet attractive literature? And these expressions I found even in the most innocent comic books, such as the Walt Disney type.

My advice to Christian parents is, therefore: Safeguard your children against the whole comic book evil. Show them the evil they contain and the unfavorable attitude which they are apt to foster. Indicate that they are godless and Christless and worldly.

Encourage your children to read good, sensible, Christian books.

Our friends mold our thinking, our likes, our dislikes. But so does our reading! Seek only the best for your children!—Martin Monsma, in *The Christian Home and School*.

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks for the many acts of kindness, for the cards, gifts, visits, and prayers in my behalf during my recent illness. Especially do I wish to thank the members of the Albany Mennonite Church. The Lord bless you.—Mrs. Mabel Schlegel, R. 1, Box, 30, Albany, Oreg.

* * *

I wish to express my sincere thanks to all the kind friends, relatives, neighbors, and the many Sunday-school classes in the different congregations who remembered me with letters, cards, prayers, visits, plants, flowers, and fruit while I was in the hospital and also since I am home. Wishing you all God's richest blessings.—Mrs. Miriam E. Landis, R. 4, Lancaster, Pa.

* * *

I wish to express my sincere thanks and appreciation to all my kind friends and relatives who remembered me in prayer and with cards, letters, gifts, flowers, visits, and a sunshine box while I was recuperating from a fractured back. May the Lord abundantly bless you all for your kindness.—Mrs. Elmer H. Herzner, R. 3, Mechanicsburg, Pa.

I wish to express my sincere thanks to the many kind friends, relatives, and neighbors who remembered me with cards, letters, flowers, visits, and prayers during my recent illness. May the Lord richly bless you all.—Mrs. Jesse Harbold, 127 E. Green St., Mechanicsburg, Pa.

We sincerely thank you dear friends for all the kindness and sympathy shown to us following the sudden death of our precious little daughter, Lois Doreen. We are so very grateful to you for your many beautiful cards, letters, and words of comfort at this time.—Mr. and Mrs. Landis E. Hershey and family, R.D. 5, Lancaster, Pa.

We wish to thank all our kind friends, neighbors, and relatives who remembered us in their prayers and sent me cards, letters, flowers, and gifts and visited me in the hospital during my recent convalescence from an operation. Thank you all again. May God richly bless each one of you.—Mrs. Harry R. Lichty, R. 1, East Earl, Pa.

We wish to express our sincere thanks to all those who remembered us with cards, letters, gifts, prayers, and carol singing over the Christmas season. May the Lord bless you all.—Harry L. and Alma M. Lehman, 1229 Scotland Ave., Chambersburg, Pa.

TO BE NEAR TO GOD

THEME: THE EXPERIENCE OF FAITH

Sunday, February 4

Read Job 9:2, 22, 24. Despair.

We watch the ebb and flow of crowds in a city street and wonder what impels them on and on. Where are they going, and what purposes do they pursue? In a most remarkable way, Job understands and puts this seeking impulse into words. He cries, "How can man be just before God?" Job senses that in Him alone is to be found life's answer. But, he continues, "he is not a man, as I am, that I should answer him, and we should come together in judgment. Neither is there any daysman betwixt us, that might lay his hand upon us both." Sin has alienated man from God, but he cannot bridge the gulf without a mediator. For Him Job sighs and is driven about, not knowing where to find Him. God eventually leads Job onward, and through faith he spans centuries to know that his "redeemer liveth."

Monday, February 5

Read Luke 15:11-32. The Trek of the Prodigal.

A young man leaves his father's house, frustrated by the restricted life he has had to lead. Little does he realize that the root of his trouble lies in his inner separation from his father. His name, too, is "Legion." He plunges into the sea of indulgence, but the turmoil within his soul only increases. He struggles on and on, but his condition only becomes more hopeless. Finally no answer is left to the great search of his life, but the husks in the pigsty.

Tuesday, February 6

Read Acts 16:16-31. The Prayers of the Heathen.

On Mars' Hill fires were burning on many altars. Religious ceremony was profuse and impressive. Yet the worshiper who completed the rites was still dissatisfied, for all these gods were merely man-made or imaginary. Somewhere the answer still lay hidden and to that Unknown God a separate altar was erected. The value of religion is not in the process, but in the God with whom it unites. So all religious activities of the Athenians could only tantalize their souls as they continued to grope for the eternal "I Am."

Wednesday, February 7

Read Phil. 3:1-14. The Illusion of Good Works.

Ever since Eden men have confused iso-

lated deeds of outward goodness with perfection in the human soul and personality. Enough good deeds would someday total a good man. The Apostle Paul was one of these people. He had gone far out of his way to achieve what he conceived as good deeds. Yet basic happiness and the experience of life in its reality still eluded him. So deeply was he engrossed in achieving his own works that Christ had to strike him hard before he took note. And then, Christ demanded that he discard all his attainments and start anew on a totally different foundation.

Thursday, February 8

Read Matt. 8:23-27. Out of Despair, Faith.

Christ seeks to draw us to Himself through gestures of love, and yet how rarely we respond. In hidden chambers of our heart illusions of self-sufficiency still lurk. And then the storm breaks upon us. All our moorings are torn loose, and in desperation we cry, "Lord, save us, we perish." This cry of despair becomes the birth pang of faith. But it is to just this self-abandonment that He would lead us, and if it takes a storm to do it.

Friday, February 9

Read John 20:19-29. Is Believing Seeing?

Perhaps our greatest hindrance to faith is sight. "A sparrow in the hand is worth two on the housetop," we say. We believe what we see and possess. Though it is true that evidence must assure that we are not following "cunningly devised fables," Christian faith ultimately deals with the invisible, the unprovable. To Thomas, Christ made an instructive concession. "Look, Thomas, here you see the places where the nails were driven through my hands. But that you now believe, Thomas, isn't really faith. Faith is your capacity to experience reality which cannot be seen. You must believe when you can't see." That's precisely what faith is for—"That Christ may dwell in your hearts by faith" (Eph. 3:17).

Saturday, February 10

Read Luke 18:18-30. Faith Is Acting.

Faith finally demands decision, a life committal to Christ. An attractive and wealthy young man stands before Christ, strong in character and position. He has come to Christ, driven by an inner unrest. As Christ gives him a preliminary examination, he seems to show up well. But now Christ says, "Renounce all you have and entrust your life

to me." Suddenly the young man sees himself, unmasked, exposed to the ravages of life, without external security. It is too much: in sadness he turns and walks away, knowing that his decision is disaster. Yes, faith is discipleship. And "whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33).

—Paul Peachey.

SEE THE SYMPATHIZING JESUS

Sunday School Lesson for February 11

(Mark 6:7-7:23)

Jesus meets human need. Who was needy? Crowds of people. Were they sick and lame and wanting to be cured? Hardly, for these people came hurriedly to the wilderness by a long circuit. These people wanted to hear Jesus' teaching. They were powerfully drawn to Him. They had no spiritual shepherd in the scribes and priests. These leaders rather "devoured widows' houses."

Although Jesus was depressed and tired and He desired to rest with the disciples who had returned from their first mission, yet He had compassion when He saw the crowd that had outrun them. All day long Jesus taught them many things. We can only imagine how and what He talked and the listening hearts.

This is a picture of Mary and Martha on a large scale. The people were more interested in listening than in eating. But the disciples sensed the hunger of their stomachs and saw a real problem. Why should they have been so disturbed with Jesus near? Had not Jesus showed Himself sufficient for great bodily needs? The disciples discerned the great want but not the great supply. "Who is it indeed that causes the naked trees of winter to bud and bloom in springtime, and to rejoice in their summer foliage and autumn fruits? Who is it that clothes the globe with waving harvests, and fills men's barns and stores with bread? And is it less to bless the world with the animal wonders by which all creation is fed, than to give His trusting and obedient people their daily bread" (Seiss)? Matt. 6:26.

Again Jesus had compassion and for the people's sake, for the disciples' sake, and for our sakes He performed a wonderful miracle. Notice the people did not ask for bread. Jesus' heart of compassion went out to them. Ponder well what Jesus did for these people. It was as merciful as it was wonderful. John says that when the people saw this miracle they were sure the Messiah had come. We know the Messiah was the One who broke the bread, changing a few loaves to amounts sufficient for thousands.

What a Saviour! This should encourage us. No matter what the need in kind or extent, "My God is able." Are you trusting Him? In this grand miracle we have a measure of God's love and power.

And how is our eye of compassion? There is much human need all about us far and near. This is a part of our white harvest.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

A Christian Workers Conference and Ministers Week was held at the Duchess Mennonite Church, Duchess, Alta., Jan. 1-7. Nelson Kauffman and Linford Hackman were among the visiting instructors.

Bro. Eby Leaman, York, Pa., will speak at the Feb. 3, meeting of Youth Gospel Evangelism at Vine St., Church, Lancaster, Pa. His subject will be "In which country do you live—Egypt, the wilderness, or Canaan?"

Change of address: Noah D. Miller from Hutchinson, Kans., to Middlefield, Ohio, R. 1.

Bro. Milton Brackbill, Paoli, Pa., will conduct a series of evangelistic meetings at the Metamora Church, Metamora, Ill., during Passion Week, March 18-25.

The Illinois State Youth Fellowship meeting will be held at the Waldo Church, Flanagan, Ill., on March 24.

Bro. H. S. Bender will be at the Wooster Mennonite Church, Wooster, Ohio, for Spring Missionary Day services, March 18.

Visiting speakers at the Goshen College Ministers' Week, Jan. 31 to Feb. 3, will be Chester K. Lehman and Oscar Burkholder.

Bro. Allen H. Erb will spend some time in February at Lebanon, Oreg., looking after Mission Board hospital interests.

Bro. Paul W. Histand, Langhorne, Pa., preached for the Weaver congregation, Johnstown, Pa., Sunday morning, Jan. 21.

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Bro. John Thut has passed away at his home at Clearwater, Kans. His funeral was conducted on Jan. 14. Bro. Thut is well remembered as a diligent student of the prophetic Scriptures.

Young People's Meeting will be held at Lititz, Feb. 4, with a few topics discussed by young people on missionary heroes, concluding with Henry Benner's "Missionary Dreams."

Bro. Atlee Beechy, dean of men at Goshen College, served on a week-end peace conference at Scottdale, Jan. 26, 27. The conference was planned by the Faith and Practice Commission of the local M.Y.F.

Bro. Guy F. Hershberger is serving the Southwestern Pa. Conference district Jan. 25-28 in a series of peace meetings. He will speak at the Springs, Johnstown, Pinto, Belleville, and Scottdale churches.

The Young People from the Freeport, Ill., congregation decided recently to give \$25.00 from their Youth Missionary Project for a stove at the West Liberty, Ohio, Children's Home.

A considerable number of congregations have recently sent a complete set of their 1950 church bulletins to the Archives of the Mennonite Church, Goshen, Indiana, where they are safely filed for reference and study. Other congregations are urged to send in theirs also as well as to save an extra set of their 1951 bulletins for this purpose.

Bible Instruction and Biennial Sunday school meeting will be held at the Mellinger Church, Lancaster, Pa., Feb. 17 and 18. J. Otis Yoder, Warren Good, John Risser, Miller Hess, Alvin Martin, and David Thomas will serve as speakers. Evangelistic meetings in charge of Warren Good are scheduled to follow these meetings.

Willard S. Krabill is the author of "A Brief Sketch of the Origins and Growth of the Beech Mennonite Church" which appeared in the Jan. 23, issue of the GOSPEL HERALD.

A Christian Workers Normal will be held in connection with the Johnstown Bible School Feb. 13-15. On the preceding week end, Feb. 10, 11, a Christian Life Conference will be held at the same place.

The Johnstown Bible School enrollment for evening classes has reached ninety. Much interest is shown in the classes on "Nonresistance" and "The Return of Christ."

The Executive Committee of Mennonite General Conference held an executive session at the Atlantic Hotel in Chicago on Saturday, Jan. 20. The Mennonite Relief Committee met at South Bend, Ind., on the same day.

Spring evangelistic meetings will be conducted at the Scottdale church March 8-18, with Bro. J. J. Hostetler in charge.

Bro. S. C. Yoder, Goshen, Ind., is scheduled to be with the congregation at Hopedale, Ill., on March 25, for Easter and Missionary Day services.

Bro. and Sister Paul Erb served on a missions conference at the Greensburg Mennonite Church in Kansas on Jan. 21. Visitors from Protection, Scott City, and Larned attended the program. A liberal offering for the medical building program in India was lifted.

Bro. Wayne Kratz, Souderton, Pa., a student at the Johnstown Bible School, filled the pulpit at the First Mennonite Church in Johnstown Sunday evening, Jan. 21.

Bro. Israel Rohrer will be at the Stauffers Mennonite Church near Bachmansville, Pa., Jan. 28, a.m., to give a message in sign language for the deaf and also by audible voice.

Bro. Simon Gingerich and wife, Wayland, Iowa, are spending some time in Florida.

Bro. Vernon Roth, Washington, Iowa, directs a chorus from the Bethel and Sugar Creek congregations. The chorus recently gave programs at the Wayland, A. C. Mennonite church and at the East Union Church, Kalona, Iowa.

The Annual Iowa-Nebraska Ministers' Conference is to meet on Thursday and Friday, Feb. 22, 23, near Milford, Nebr. Bro. Jess Kauffman, Colorado Springs, Colo., is to be the guest speaker.

Bro. Louis Landis, Filer, Idaho, is attending the Winter Bible Term at Hesston, Kans. This was made possible by the congregation to which he ministers.

(Continued on page 116)

Calendar

Mission Conference, Eastern Mennonite College, Harrisonburg, Va., Feb. 17, 18
 Christian Life Conference, Eastern Mennonite College, Harrisonburg, Va., March 2-4
 Annual Ministers' Meeting, South Central Conference, Pryor, Okla., March 13-15
 Spring Missionary Day, March 18
 Illinois Youth Fellowship Meeting, Waldo Mennonite Church, Flanagan, Ill., March 24
 Southwestern Pennsylvania Ministers' Meeting, place undecided, March 30, 31.
 General Council of General Conference, Semiannual Meeting, Chicago, April 6, 7
 Child Welfare Conference, Sponsored by Child Welfare Committee of the Mennonite Board of Missions and Charities, West Liberty, Ohio, April 13, 14
 Ohio Mennonite Mission Board, Annual Meeting, Orrville, Ohio, April 20-22
 Commission for Christian Education and Young People's Work, Semiannual Meeting, Johnstown, Pa., April 27, 28
 Home Sunday, May 13
 Ohio and Eastern A.M. Joint Conference, Allensville Mennonite Church, Allensville, Pa., May 29-31.
 Mennonite Youth Fellowship, Annual Meeting, Belleville, Pa., June 8, 9
 Mennonite Board of Missions and Charities, Annual Meeting, Belleville, Pa., June 10-12
 Laurelville Mennonite Camp, Mt. Pleasant, Pa.
 Boys' Camp, June 30 to July 6
 Girls' Camp, July 7-13
 Victorious Life Conference, July 14, 15
 Writers' Conference, July 16-20
 Sunday School Workshop, July 16-20
 First Family Week, July 21-27
 Music Conference, July 28 to Aug. 3
 First Young People's Institute, Aug. 4-10
 Second Young People's Institute, Aug. 11-17
 Second Family Week, Aug. 18-24
 Missionary Bible Conference, Aug. 25-31
 Peace Day, July 1
 Southwestern Pennsylvania, Annual Conference, Blough Church, Aug. 5-8.
 General Conference, Biennial Meeting, Goshen, Ind., Aug. 21-24
 Church School Day, Aug. 26
 Indiana-Michigan Mennonite Christian Workers' Conference, Bayshore Camp Ground, Sebawaing, Mich., entertained by the Pigeon congregation, Aug. 28-30
 Mennonite Board of Education, Annual Meeting, Oct. 18-20

Go, Preach

MISSIONS

Give, Pray

Mission News

A letter from Bro. and Sister S. Allen Shirk dated Jan. 18, and mailed from Norfolk, Va., reports: "We sailed out of Bush Terminal, Pier 7, Brooklyn, N.Y., shortly after 12:00 noon. . . . The sea is calm except for a slight roll from a swell. . . . Tomorrow morning we arrive at Norfolk, Va., and then will leave in the evening." The Shirks are scheduled to arrive in Bombay, India, on Feb. 24. From Bombay they will go by train to their field of service in the Bihar area.

Bro. David A. Shank, missionary in Brussels, Belgium, wrote under date of Jan. 11: "Last Sunday we began a morning worship service in English. Three people were out for the service. We plan to make this a regular part of our weekly schedule. I am planning now soon to begin regular Bible classes in English on Wednesday evenings for interested people. . . . We continue to be very much at work in the distribution of material aid to needy DP's, refugees, and exiles here in the city. . . . French study is still held formally with our professor every Tuesday and Thursday morning for an hour."

The following brethren attended the city mission superintendents conference, Jan. 18 and 19, at Board Headquarters, 1711 Prairie Street, Elkhart, Ind.: Howard J. Zehr, Peoria, Ill., J. W. Shank, J. I. Byler, and James H. Lark, all of Chicago, Ill., J. Frederick Erb, Detroit, Mich., LeRoy Bechler, Saginaw, Mich., Allen B. Ebersole, Ft. Wayne, Ind., J. J. Hostetler, Canton, Ohio, E. C. Bender, Martinsburg, Pa., John H. Mosemann, Goshen, Ind., Levi C. Hartzler, and H. Ernest Bennett, Elkhart, Ind.

The Spring Missionary Day bulletin is in process of preparation. Plan now to observe the third Sunday in March as Missionary Day. Have a foreign or home missionary as speaker. Make your church missionary-minded. For further information write to the Office of the Secretary, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Bro. and Sister Ralph Buckwalter, missionaries in Japan, write as follows: "Sunday evening, Dec. 31, we attended Dr. Kagawa's church in Tokyo to hear him speak immediately following his extended evangelistic tour in Europe and the United States. Quite in keeping with his real heart interest in men, we observed that his congregation was made up almost entirely of poorer class people. It was a real inspiration to meet this Christian leader and to receive his welcome and 'thank you' for coming to Japan."

Bro. E. C. Bender, Board Treasurer, and Bro. Levi C. Hartzler, Secretary for Service and Relief, are on an administrative trip to Puerto Rico in the interest of the service and missionary outreach on the island.

Bro. C. F. Derstine, Kitchener, Ont., is scheduled to begin a series of evangelistic meetings at the First Mennonite Church, Canton, Ohio, Jan. 29.

During the year many good articles appear in the columns of this paper concerning mission work in India, South America, Africa, Puerto Rico, China, Japan, Belgium, Honduras, and other countries. Why not save these articles as they appear and have them on file when your congregation takes up a mission study course covering one of these mission fields. You will find the articles most useful and informative.

Some of the former workers and friends of the Mennonite Home for the Aged, Eureka, Ill., bought a set of **World Book Encyclopedia** for the Home as a Christmas gift. Bro. and Sister Clayton Sutter are in charge of the Home.

SPRING MISSIONARY DAY

March 18, 1951

Winning

The World for Christ

demands our all for Christ

Our Time—

Our Prayer—

Our Means—

This is the theme for the Spring Missionary Day bulletin. Why not plan your program around this idea?

The West Union congregation, Parnell, Iowa, is conducting services every fourth Sunday of the month in the Iowa County Home.

Bro. John Thut, who passed away Jan. 11, is the father of Mrs. Carl Beck, missionary in Japan.

Bro. Paul Sieber, superintendent of the Children's Home at West Liberty, Ohio, and three of the workers from that place gave a program on the history and needs of the home and Christian care in the field of child welfare at the Bethel Mennonite Church, Wadsworth, Ohio, Jan. 21.

The Annual Winter meeting of the Iowa-Nebraska district Mission Board is planned to meet at Milford, Nebr., Tuesday and Wednesday, Feb. 20, 21. Everyone is invited and urged to attend this meeting.

Bro. R. R. Smucker, returned missionary from India, will give illustrated lectures and speak at the Pleasant Hill Mennonite Church, East Peoria, Ill., Feb. 24 and 25.

Bro. Paul Erb was scheduled to give an illustrated lecture on India at the Catlin Mennonite Church, Peabody, Kans., Friday evening, Jan. 26.

MENNONITE RELIEF COMMITTEE

(M.R.C.)

A builders' unit began work at Hannibal, Mo., doing repair work on the Mission home on Jan. 16, according to previous plans. Those in the unit are John Mark Detweiler, Fairview, Mich.; Albert Erb, Jr., Beemer, Nebr.; and Gerald Schantz, Bancroft, Nebr.

The following long term service projects were approved by the Mennonite Relief Committee at a meeting in South Bend, Ind., on Jan. 20: (1) a general hospital unit at the Mennonite Hospital, La Junta, Colo.; (2) a migrant unit among the Navajo Indians as funds are available; and several projects in city missions, the details to be worked out.

Proposed plans for the 1951 Summer Service program were approved at the recent Relief Committee meeting. These plans include ten city mission units, seven rural mission units, four child welfare units, two general hospital units, two old people's home units, a youth team, a colporteur team, a student-in-industry unit, and a migrant unit. For further information and application blanks write to the Secretary for Service and Relief, 1711 Prairie St., Elkhart, Ind.

A separate account for voluntary service funds is being set up by the Mission Board treasurer at the request of M.R.C. to take care of an enlarging voluntary service program. More and more young men and women are feeling the need for a positive Christian witness in the light of the present deferred status of IVE-E classified men and are seeking opportunities for witness through voluntary service. Regular offerings for voluntary service need to be taken in our churches as this program continues to grow. Your financial and prayer support is earnestly solicited. Send your offerings marked for voluntary service to your local conference treasurer or direct to the Treasurer, Mennonite Board of Missions & Charities, 1711 Prairie St., Elkhart, Ind.

The Sewing Circle at the Meadville Mennonite Mission needs sewing machines which can be left at the church. They would appreciate cash donations for this purpose, or new or used machines. Address Mrs. Chris. Bechler, R. 1, Saegertown, Pa., or the pastor, Raymond L. Kramer, 222 Race St., Meadville, Pa.

Marta Quiroga and Edna Good were scheduled to be with the Freeport, Ill., congregation Jan. 28. Marta, a student at Goshen College, is an Argentine national and Edna is a missionary to that country from Canada.



Nurses' Home and European Ward, Dhamtari Christian Hospital, where the meetings of the India Mission were held and which were attended by Bro. J. D. Graber.

By the Way

PART VIII

By J. D. GRABER

I REACHED Dhamtari, India, just a few days before the annual business meeting of the mission, December 12 to 16. This was a fortunate arrangement, for it made possible a most enjoyable fellowship with the entire mission family so soon after arrival and also enabled me to learn a great deal about the workings of the mission through the reports that were given and through the problems discussed.

The meetings were held in the nurses' bungalow at the medical station, on the north edge of Dhamtari, and a common mess was arranged under a pandal (tent without sides) near by. The work of the catering committee was considerably reduced by having an arrangement with Jeju, one of the old cooks of the mission, to furnish the noon meal of curry and rice each day on a contract basis. I was thus early and vigorously reintroduced to the tantalizing but sometimes heavily spiced Indian food. The taste for curry grows on one with the years.

The sessions of the business meeting were characterized by a spirit of devotion and an attitude of warm Christian co-operation. The first day was given entirely to devotional subjects and to seasons of searching and intercessory prayer. On the following days many of the sessions were opened by an address on a subject related to Christian life and service while always there was a period of praise and devotion. It was good to have Bro. and Sister Ernest E. Miller, former missionaries here, with us in the meeting. Sister Miller gave a much-appreciated devotional study each morning.

The chief questions before the mission

were whether the Normal School should be reopened, what provisions can be made for more fruitful Bible training both on the Bible literacy level for all Christians and for the training of church workers, the production of more and better Christian literature, and the broad problem of mission-church unification in line with the Board memorandum of June, 1950. More personal questions such as school and hospital affiliations in the hill stations for the education and hospital care of missionary children and for missionaries during the period of their stay in the high hills during the hottest months also received their share of attention.

The scarcity of Sunday-school lesson helps in India was brought out in the meeting. The new helps put out by the Mennonite Publishing House at Scottdale are excellent, but they reach here so late as to be almost without value. It was decided to request Scottdale to mail some copies out by air mail; or, if possible, complete the mailings to India six weeks before the regular release date so that they can arrive in India before the beginning of the month or quarter for which they are written. It is also hoped that the manuscripts for some of these lesson helps could be sent out to India by air mail some months in advance of publication so that they could be translated into Hindi, published, and circulated here by the regular release date. This latter is a very large task but sound and suitable lesson helps in Hindi are extremely scarce and a widely appreciated service could be rendered by the production of this material. The Literature Committee was instructed to keep this under advisement.

The question of the reopening of the Normal School was referred, after full discussions,

to the Managing Committee for implementation and further decision. A normal school for the training of primary school teachers was conducted by the mission in connection with the Dhamtari Christian Academy for about fifteen years, but the institution was closed in 1946. Since there is no other Christian normal school for training of men teachers in the Central Provinces and since the preparation of Christian teachers with the proper viewpoint is an urgent necessity for making our Mission Primary School effective, the question of the reopening of the Normal School was discussed. Present government attitude toward such a move, location, personnel, budgets, etc., are some of the practical questions still needing study and decision by the Managing Committee.

The Board memorandum passed at the last annual meeting in June on the subject of mission-church unification received careful study and discussion after which the following resolution was passed:

"We rejoice in the political freedom which has come to the people of India and the Far East. We believe that many in these lands are searching also for freedom in the moral and spiritual realm. Believing that such freedom can be found only in the acceptance of Jesus Christ as Saviour and Lord, we consecrate ourselves anew to witness through our words and our lives to that 'Truth' which alone makes men free.

"Today the call continues to go forth from many lands to the church universal to bestir herself in behalf of millions without Christ. Our pioneer missionaries answered that call and came to India to invite her people to Christ, and to organize Christians who responded to that invitation into indigenous churches. The missionaries following them through the years have under God's guidance continued in the same endeavor. We, too, follow humbly in this heritage recognizing that in our time we have come into a larger opportunity and a still greater responsibility.

"We understand that the Christian activities of the future must more and more definitely center around the church and that we have come now into a period of church-mission partnership and that in this period the closest kind of co-operation is required between national Christians and their missionary brethren. We are now to promote a truly ecumenical fellowship in the name of Christ and through the power of the Holy Spirit. We pledge ourselves to search diligently through study and prayer the best channels through which the attitude of 'Partners in obedience' may be made effective in our field in India."

The election of six members on a joint commission with six members elected by the India Mennonite Church Conference resulted as follows: George H. Beare, S. M. King, Edwin I. Weaver, J. G. Yoder, Wilbur Hostetler, and John A. Friesen. The Indian members elected earlier by the Conference Executive Committee are P. J. Malagar, Stephen N. Solomon, J. W. Samida, A. K. Biswas, D. A. Sonwani, and E. Pershadi. This commission is charged with the responsibility of

working out the practical aspects of the church-mission unification ideal. Careful and prayerful procedure will be necessary in order that the new program will really result in the strengthening of the church and that the large and varied work now being carried on will be properly and effectively administered. We are confident that the Lord has a way and that He will make it plain as we seek sincerely to follow step by step.—Office of Mennonite Board of Missions and Charities.

Morning Rounds in the Hospital

There is the established Church in India today, and there is the evangelization and medical work among those not in the church fold. This article tells you about the medical work.

BY LENA GRABER

TO SPEND ONE MORNING with me on the "rounds" would be extremely interesting to all of you, I'm sure. Since you aren't here I will take you on "rounds" anyway by telling you what you would see.

First let us start in the E-line. There you would see six two-bed wards. Basso is first. He had a kidney stone removed. He is a Sindhi and a refugee who has come down here with about 300 of his neighbors to establish a new home and livelihood.

Next comes Jethu. He had an operation

for an intussusception. This usually happens to children but this is a man. He is sure he will die or burst open. Every morning the doctor has to reassure him that neither will happen.

Then come others with dysentery, malaria, worms, trachoma.

As we go by the female dressing room we come to the charity or general ward. First we look on the men's side. There we see Sukalu who had a gastroenterostomy, Baldu who had a cystotomy, Gokal with a leg ampu-

tation for Buerger's disease, Itwari who had a herniotomy, Thanwar who had an eye evulsion, Samuru with pneumonia, and quite a few others with cataract removals and other varied and sundry ailments.

Then we go to the women's side. There is Rengsi who had a drainage for a pancreatic cyst, Lachni with acute conjunctivitis, Ramoti who is paralyzed because she fell and broke her back, Lila, a seven-month baby who is here to get her feet straightened because of club feet, Guha who had a bladder stone removal, and several others. In fact, there are usually 25 to 30 patients in this ward.

C and D lines have six patients. There you might see Parbati, the child of the owner of a village six miles from here. He has been much interested in the Gospel since he himself was a patient here in 1946 with a ruptured appendix. His child has malaria.

Then we go to A and B lines. Here are nine private rooms. Abdul Rasid is in one room recovering from appendicitis. Kashi Devi is there suffering from a corneal ulcer. Tolaram is in one room and has been for three weeks already. He had a bad fracture of his leg just below the hip. He feels fine with his leg in extension with sandbags for weights and just can't believe that his leg is broken. He believes it now since he has seen the X-ray picture.

And we must not forget to see Heli Malagar. Her parents are Christian teachers. She has been here with drainage from her abdomen for almost three months already. Even with all she has suffered and has had to endure, she is always happy. Two weeks ago one Sunday afternoon when we were singing on the wards we asked her what we should sing. Immediately she said, "Dil ki khushi ab manao," which means "Make Known the Happiness of Your Heart."

We must not forget the private ward. There you would see a Punjabi gentleman from Nagpur who has come here to have Dr. J. D. Yoder operate on him. He is much perturbed because of the Lord's Prayer I wrote out for him. He had asked for it so that he could repeat it with us in morning prayers. He is perturbed because it says, "Give us this day our daily bread." He thinks that since God made us it is His business to take care of us without our having to remind Him each day. He does admit that he likes to have his own children ask him for things and feel dependent on him as their earthly father. Then, too, he was told, "Forgive us our trespasses as we forgive those who trespass against us." He says he has several folks that he just can't forgive and never will forgive.

Last of all we come to the obstetrical ward. Here are two Christian mothers—very happy mothers. Their babies look plump and well cared for. The room is neat and clean.

And so the "rounds" are over for another morning. The doctor goes to the outpatient department and we stay here and carry out orders for the day.

Dhamtari, India.



This picture shows the medical needs of India and the difficulties which need to be surmounted in giving adequate treatment.

The Evangelical Witness in Latin America

CONCLUSION

BY MARTIN DERKSEN

III. The Expansion of the Evangelical Movement.

The progress of the evangelical movement in the different countries of South America has not been the same. About half of the evangelical Christians are in Brazil, in which country the number of evangelicals doubles itself every seventeen years. The Gospel has taken deep roots in Brazil. Groups of believers are to be found in many places. Their main difficulty seems to be the problem of getting a sufficient number of trained men to lead them.

A strong movement is also to be found in Argentina and in Uruguay; although the nature of the same differs somewhat from that in Brazil. Most of the work is being done in the large cities, such as Buenos Aires and Rosario and Montevideo, where one fifth and one third of the population of the country is to be found. Large churches and strong youth movements are to be found in these cities. The largest Biblical seminary in South America is to be found in Buenos Aires; and the nucleus of the youth movement is in Montevideo where there is an institution for the training of youth leaders.

In Paraguay evangelization work seems to be particularly difficult. The country people are fanatic, ignorant, and extremely superstitious. However, several denominations have gained a foothold in the country and have done a good service already. One is the Disciples of Christ denomination which operates the Colegio International, a school to which the children of various high officials are sent. No doubt the influence exerted upon these students will not be in vain. Other denominations are the "Free Brethren," the Baptists, and the New Testament people, all of which are doing mission work in Paraguay. However, a lot of work remains to be done by our Mennonite churches as well.

On the west coast the progress made by the evangelicals is quite different from that made on the east coast, and that for various reasons. Immigrants were not welcomed there very much before the opening of the Panama Canal in 1914. Only in Chile, where the climate is more temperate, quite a large number of Europeans are to be found. However, in the last few years the development of the evangelical movement in that country has lessened somewhat for economic reasons.

In Bolivia, Peru, and Ecuador the greater part of the population consists of Indians; Indians who are entirely unschooled and live in superstition and dire poverty. In these countries the Roman Catholic influence is more strong than in the eastern South American countries—sometimes even to the extent of violence against the evangelicals. Accord-

ing to statistics, only one out of each 1733 people in Ecuador is a Protestant, while in Brazil it is one out of each forty-three, and in Puerto Rico one out of each twenty-three. One reason why the Gospel has not been spread very much in Peru and Bolivia is the poor communication system prevailing in these two countries. The same thing might be said of Venezuela and Colombia. In Venezuela the opposition to the evangelical movement is still strong, but Colombia's liberal constitution formed in 1936 granted full freedom of belief to the citizens of that country.

In the West Indies the picture is quite different from that in South America. This is due chiefly to the influence of the United States. In Puerto Rico we find an interesting example of what an evangelical church can do if it has the same rights as the Roman Catholic Church. In Cuba there are 100,000 evangelical Christians. Central America has been evangelized quite well, but there the church could be far stronger already if the work would have been better organized. In Mexico the frequent revolutions of the last two decades have weakened both the Catholic and the evangelical churches, but we can say that the latter is stronger there now than it ever was before.

IV. Activities of the Evangelical Movement.

1. The Gospel is preached to those who do not come to church. In the last years extra effort has been put forth to bring the Word of God to those who, because of fear and tradition, stay away from the church. Many people are in favor of the Gospel but lack the courage to come to places when it is preached. Now meetings are being conducted in public and private buildings, and often in open places as well. The results have been very gratifying.

2. The Christian movement is growing and going ahead. The greatest hope of the evangelical church of Latin America lies in its youth. Many young people come from homes where the Bible has been read for two generations already. Others have been raised in institutions which are definitely Christian. These young people are organizing themselves, conducting Bible study classes, and are trying to raise the standards of society. This movement is strongest in the region of La Plata, in Brazil, in Chile, in Cuba, and in Mexico. The first conference of Latin-American Christian youth took place in 1941, at which occasion there were fifty delegates, these representing twenty denominations and twelve countries. The second conference was held in 1946 in Havana, and that time twenty-one countries were represented. Probably the only country not having a delegate there was Paraguay. Most of the representatives had come by plane.

3. The Sunday school is one of the most important means of building up the Chris-

tian Church. In the 4000 Sunday schools in Brazil, about 200,000 children are enrolled, and this number is growing constantly. In order to emphasize the value of the Sunday school here is an excerpt out of the weekly paper of November 9, 1949, "Mennonitische Rundschau" which was as follows: "At an international Sunday-school conference (Toronto) the following statistics were mentioned. Steady decrease of Sunday-school students has resulted in a 35% increase in crimes. In Ontario 14,000 new juvenile delinquents are brought to prison and about 5500 are serving their fourth and fifth terms in the penitentiary."

4. The church makes use of the radio to proclaim the Gospel. This is one of the newest methods of preaching the Gospel and is being put into effect in Puerto Rico, Cuba, Ecuador, Chile, Brazil, and Rio de la Plata. Many that otherwise would not go to church because of various reasons are being reached in this way. Besides, the radio contacts those places which are impossible for missionaries and preachers to reach. The station "La voz de los Andes" in Quito, Ecuador, is proclaiming the Gospel in thirteen different languages. Surely this is a good means of reaching the hungry souls of men.

V. Problems, Necessities, and Hardships.

Even though the evangelical church has grown very rapidly, we must not forget that her members still constitute a shocking minority. The difficulties that arise out of this fact can only be grasped by those who have had occasion to realize the influence which the Catholic Church has had throughout the centuries.

Another thing which must be taken into consideration is the fact that the majority of the evangelicals come from the more poor and lower classes; although it has been determined that the evangelical people are better off financially than the Catholics of the same rank.

One of the greatest problems of all the churches in Latin America is the shortage of Christian workers who are trained and qualified to meet the demands of the present day. The theological faculty in Buenos Aires, the one in Puerto Rico, the one in Mexico, the Mennonite Bible Institute in Bragado, and many others are rendering good services in this respect. But the number of students leaving these schools who are competent and "called" for service do not nearly meet the demand.

Many of the students today are lost in the world and only a few are still interested in religion. The Christian Church will have gained much, even if only in part, once it has reached the students of South America.

Another problem is created by the many denominations; although we notice that efforts have been made to draw closer together. Big church conferences have done much toward a unified working relationship. Consequently, as a united front always will, it helps in the overcoming of many difficulties.

Never was there such an opportunity to preach the Gospel as there is now. The spiritual unrest which has dominated the countries during the years has only grown more intense occasioned by the last war. The people are doubting more and more their human

Philadelphia Helps Africa



MR. J. Paul Sauder, superintendent of the Summer Bible School program of the Kraybill Mennonite School of Mt. Joy, Pennsylvania, is a firm believer in the project method in Bible teaching. One of the summer schools this year was held at the Mennonite Church on Diamond Street in Philadelphia, where practically the entire population is Negro.

In 1938 one of Mr. Sauder's former pupils went to Africa as a missionary and was assigned to a station among the Zanaki tribe, living near Lake Victoria in Tanganyika. The missionary, Mr. J. Clyde Shenk, and his wife found that the language had never been reduced to writing; so they set about to master it, after many months producing a primer through which they taught the people to read;

and at length, with native help, translating the Book of Matthew into the Zanaki tongue. An edition of 2,500 copies of the Gospel was published by the American Bible Society and sent to the field in 1948.

At this summer vacation school at the Diamond Street Church in Philadelphia the pupils were shown a copy of the Zanaki "Matayo" and pictures of missionary Shenk and his family as well as some of the Zanaki people reading their own copies of the Gospel.

As a result the summer school's offerings totaled over twenty dollars and were sent to the Bible Society for its translation work, which is always reaching out into more and more new languages, so that primitive people the world over may hear God speak to them in their own tongue.—American Bible Society.

strength with which to help themselves and the world as a whole. Humanity wants a positive answer to the questions and problems of life. The period of war has drawn the countries closer together which favors, in many respects, the possibility of mission work. Among the South American people now we find a different attitude toward Christ and religion than that which prevailed some years ago. Not very long ago, when a missionary asked permission to preach in certain quarters, his request was granted him by the officials, together with a comment that they were to preach Christ and not religion.

SYNOPSIS

South America is, without a doubt, one of the most neglected mission fields in the world. Throughout the continent of South America the doors for the penetration of the Gospel and for the building up of a Christian Church are open. In spite of the open doors, South America still remains one of the most difficult mission fields, because it has some form of Christianity—although perverted and distorted. To introduce real Christianity it will take the most efficient and capable interpreters of the Gospel in order to convince them of the truth. Furthermore, we must not forget that the evangelical Christians in South America are only a small percentage of the population. It should be different. The present hour is the hour of opportunities and possibilities; and the Mennonites of Paraguay, Brazil, and Uruguay are confronted with a big task. Whether we meet this task or not—the responsibility is ours.

Chaco, Argentina.

Installing a New Virgin in the Church in Argentina

BY AMOS SWARTZENTRUBER

IT HAD not rained for several months and even the cattle suffered for lack of pasture and water. Something must be done. The priest announced that the people did not reverence the Virgin enough and so plans were made to bring a statue of the Virgin Lujan 180 miles from Lujan to Pehuajo. It was to be brought by train for a distance of 170 miles and the last ten miles it would be brought on top of a hearse, drawn by four horses, in a procession, followed by cars, wagons, people on horseback, and even on foot. The trip was to start at about five o'clock in the afternoon, so that by the time the image Virgin had the ten-mile ride on top of a hearse over rough, dry sandy country road, she should be well aware of the need of rain and would surely respond to the cry of the people who by the thousands were supposed to implore her.

But thanks be to God! He sent the rain several days before the Virgin came. "But," said the priest, "the rain came because of our good intentions to bring the Virgin." The appointed day came and the stores and shops were closed early so everybody could participate in trying to convince everybody else that "great is Diana of the Ephesians." The

town really emptied the majority of its inhabitants into the streets, with lanterns, candles, and what not?

The procession was probably about ten blocks long and as wide as the streets. It was led by a group of future priests from a seminary about 150 miles away. They were followed by a number of priests and people carrying crosses, long candles, flags, and singing praises to the Virgin. About every forty yards there was a priest in the crowd directing the singing and the prayers. The following day she was officially installed in the Roman Catholic church where she now stands, to grant any petitions her worshipers might bring to her.

At our church we had a prayer-meeting that evening where we rejoiced in the privilege of knowing the true and living God, and Jesus Christ as Lord and Saviour, Mediator, and coming King; not a toy or an image of something that probably never existed. We know in whom we have believed and He is able to keep us until that day.

Pehuajo, Argentina

Missions Editorial

Is There Need for a New Type of Radio Program?

The radio is being used to spread information by practically every industry and organization in our society. The church has only recently, with some misgivings, and yet with the most urgent news in the world, opened to the value of the radio in the work of the proclamation of the Gospel. And whatever the value of Christian radio programs today, there is need for a new type of religious broadcast.

Most religious programs preach salvation, which is good. But they do not preach enough about salvation, for being saved is more than a verbal acceptance of Christ. Faith, if it is of value, must immediately become the part and parcel of the believer's life. Our understanding of faith is that once a public acceptance of Christ has been made, then there should be the start of a way of life which entitles that person to be called a Christian because he acts like Christ.

Would there not be a place, today more than ever, for a radio program which would stress the basic fundamentals and tenets of the Christian life? The world, and here we include the many nominal Christians who may or may not attend church services, is in a state of flux on living patterns. Teachings on divorce, on love, on peace, joy, long-suffering, humility, and compassion, and all the other Christian attributes are needed in most homes.

A program of this nature could on each occasion give the basic requirements of faith, and so interlace the Christian life and its requirements, that in the end consideration the message preached would be just as much about salvation as those programs which spend much of their time pleading for decisions.

The message of our church should be adapted to this type of preaching. It would not necessarily need to counter with the good religious broadcasts; rather, it could perhaps supplement on some occasions. Also, since there are many people who know nothing of religion except what they hear on the air, we must surely awaken to the God-given opportunity to preach the full Gospel, regardless of what the other programs are doing.

We are not certain that a program of this type could be self-supporting by the

listeners, but we are reasonably sure that a program of interest could be inaugurated and maintained. Perhaps we might receive a pleasant surprise at the response which may be evidenced. We have reason to believe that there are many Christians who are looking for help in their Christian life, and that they might welcome spiritual guidance.

Perhaps others have done thinking, planning, and praying about this concern. If so, will you make your burden known? A program of this type would need to be planned carefully and tact would need to be used always. The proclamation of the Gospel of Christ on the radio should be a rounded program just as are the sermons given in our churches. We would like to see it tried.

—F. B.

M.C.C. Weekly Notes

More Men Volunteer

There has been a recent increase in applications for Voluntary Service from men in the 19-26 age group. More young people feel that since others are being called upon in the draft, they as deferred conscientious objectors should also make a sacrifice, not in the Armed Forces, but in a constructive service to needy people at home and abroad, under the supervision of the church. A new group of volunteers is being accepted for a period of training beginning on January 19. Indications are that perhaps thirty persons will be enrolled.

Committee Plans Service Program

The newly formed "Committee on Advice and Control" met on January 6, to discuss and plan various aspects of the Voluntary Service program. Primary purposes were to plan the Summer Service program, co-ordinate M.C.C. projects and conference-sponsored projects, and to plan for the continuing service program, especially to provide service openings for those challenged through the present circumstances of national emergency.

Persons serving on this committee, with the group they represent are: H. Raymond Charles, Lancaster Conference; Eber Dourte, Brethren in Christ; Albert Gaeddert, General Conference; Elmer Gingerich, Conservative Amish; Jesse Harder, Mennonite Brethren, Southern District; Levi C. Hartzler, (Old) Mennonite; A. L. Yost, Church of God in Christ Mennonite; and Ray Horst, M.C.C.

Draft Law Changes Proposed

Information received very recently indicates that bills are to be introduced to Congress calling for various amendments to the present Selective Service Act. Among these changes are: registration of all men at seventeen years of age; men liable for induction at eighteen years; a period of twenty-seven months' military training and service; automatic enrollment into the Reserves for a period following the release from service; after four months' training, some inductees could qualify for inactive status by attending college, the remaining training and service to be completed later; the present deferment pro-

visions, including deferment of C.O.'s to be continued.

It appears that the administration would prefer to continue the present arrangement for C.O.'s unless or until popular demand requires that some form of alternative service be given by them. Some Congressmen are now being urged by persons in their constituencies to introduce amendments requiring some form of alternative service.

A Word on Draft Quotas

In various communities where Peace churches are more concentrated, it seems some persons feel that men subject to induction into the Armed Forces are called earlier than in other communities where there are no conscientious objector registrants.

According to Selective Service Regulation 631.1, the draft quotas are determined on the basis of the number of men in Class I-A and I-A-O, not on the total number of registrants. Thus in any given community, the rate of induction from among men available for military service (those in Class I-A or I-A-O) should not be directly affected by the number of C.O. registrants in that area.

C.O.'s Discharged from Reserves

During the past few months several young men requested assistance in securing release from the Army or Navy Reserves because of conscientious objection to military service. They had developed their strong conviction on this point after having joined the Reserves upon discharge from the Armed Forces some time earlier.

Under the military regulations there is no provision for discharge from the Reserves on grounds of conscience, although a discharge "for the convenience of the government" is possible if this is warranted in the minds of the officials. Thus far two men of our constituency in such situations have been discharged, one from the Naval Reserves, and, more recently, one from the Army Reserves.

December Relief Shipments

Shipments of contributed relief materials valued at a total of \$23,702.50, and leaving port during December, included:

To Japan: 1 ton mending materials; to Belgium: 1 ton Christmas Bundles, etc.; to Germany: 25 tons flour and 6 tons clothing, bedding, shoes, and soap.

Tour to Include Relief Areas

In view of the interest in observing M.C.C. relief projects and visiting Mennonite communities in Europe, Menno Travel Service is planning a six-weeks' tour of Europe for this spring. Included will be not only areas of general interest, but considerable time will be devoted toward gaining firsthand knowledge of the Mennonite relief program. The tour group will also have close contacts with European Mennonites, to aid in better acquaintance with the European brotherhood.

Travel to and from Europe will be by air to make possible a comfortable travel schedule and to include the important areas mentioned. Traveling as a group will provide fine fellowship. Visited will be England, Holland, Germany, Switzerland, Italy, France, and Belgium. The date of leaving New York is

(Continued on page 116)

CHURCH CORRESPONDENCE

ARGENTINE MENNONITE CHURCH (Kansas City, Kansas)

Dear Christian friends: "O magnify the Lord with me, and let us exalt his name together" (Ps. 34:3). Again we were privileged to exalt the name of Christ this Christmas season when we, as a congregation, gathered at the Argentine Mennonite Church on Sunday, Dec. 24. Thirteen groups went out to sing Christmas carols to our shut-in friends. About 150 city folk were contacted.

Thirteen years ago Bro. Mininger had a special calendar made as a gift from the church for each one of our "shut-ins." The first year twenty-five calendars were distributed. This year 150 calendars were given out. We visited the various homes, sang carols, and presented the calendars. We are reminded of Rev. 14:13:—"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." We are happy to see the work Bro. Mininger started being carried on by the congregation. Though he is dead, his influence has lived on. The departed are only remembered by what they have done.

In connection with the services, gifts of food were also given out to the needy. We can truly say that our souls were all made happy that we were able another Christmas season to do service to those for whom the Lord died. "I will bless the Lord at all times: his praise shall continually be in my mouth" (Ps. 34:1).

On Wednesday evening, Dec. 27, a Home Department meeting was held. Reports of visitation were given, and the need of personal work and prayer for the unsaved was stressed. Special prayer was offered for the unsaved of the Home Department.

We were happy to have the young people of the congregation spend their Christmas vacation with us. Their help was very much appreciated during the Christmas season.

Sister Mildred Eichelberger, a former worker at the Children's Home, also spent a few days with us.

On Wednesday, Dec. 20, the children rendered their annual Christmas program.

Our quarterly members' meeting is to be held Jan. 3.

We are always glad for the many visitors who stop with us. Since the city is a railroad center, many visitors have stopped en route. We encourage anyone passing through the city to stop with us.

The youngest member of our family is little Sarah Jane Yoder, who came to make her home with Bro. and Sister Glen Yoder, superintendent and matron of the Children's Home. We welcome her into our midst.

As we enter another year, we can say God has blessed us during 1950, in answering many prayers and in giving us strength to serve Him. Although we appreciate our past blessings, we are looking forward into a New

Year with many new possibilities and open doors before us. Our prayer and desire is to serve our Lord in a greater measure and bring many more souls into the kingdom. Christ came to seek and to save. May we do likewise. Wishing you all a prosperous and happy New Year.
Katie Saltzman.

VINELAND, ONTARIO (Moyer Congregation)

Dear Christian Friends: Looking back over the year that has passed, we are reminded once again of the goodness and mercy of our heavenly Father, and of the gracious working of the Holy Spirit in the hearts of men. We have known sorrows as well as joys during the year, but in all these things we are drawn closer to Him whom to know is life eternal.

Although our pastor, Bro. S. F. Coffman, has experienced over fifty-five years of service in the ministry of the Gospel, we thank God that he still enjoys good health and is able to bring to us messages filled with the deep spiritual truths revealed to him by the Spirit in his study of the Word. We realize, however, the need of a young man to assist in the work of our congregation and are praying that God will definitely lead in this appointment. Willis Hallman, a member of our congregation and a third-year student at Eastern Mennonite College, served in this capacity during the summer months, his work being greatly appreciated.

Among the high lights of the past year we would include a series of meetings in the spring by Bro. Oscar Burkholder and the week of meetings early in December conducted by Bro. J. B. Martin. We thank God for these special messages and the encouragement and spiritual help we received. Some definite decisions were made and four young people were received into church fellowship by baptism at the time of our fall communion service.

In September our Sunday school, as well as a number of other organizations, was re-organized. Leaders of the various groups were chosen as follows: George Culp, Sunday-school superintendent; Mrs. Arminta Brubacher, primary superintendent; Isaac Culp, young people's president; Vernon Brubacher, literary society president; Mrs. A. G. Hallman, sewing circle president.

Several weeks ago a Youth Fellowship group was organized with Ralph Snyder elected as president. The group plans to meet each Wednesday evening for fellowship period and study, holding their meetings in the church basement while the older group meets in the main auditorium for the regular Wednesday evening meeting. The group is small and will greatly miss the three members who are spending the next three months at the Bible school in Kitchener, but the interest is good and we pray that the new venture may prove a great blessing to the young people as well as to the entire congregation. The

installation of an oil-burning furnace earlier this year makes it possible to have the mid-week services at the church during the winter months as well as in the summer.

Jan. 2, 1951.

Barbara Coffman.

EXELAND, WISCONSIN

Dear Christian Friends: Greetings in the name of Jesus who has been supplying our needs at this place in a very wonderful way. Funds were supplied to finish the main building except for floor and furnace. Cloakrooms are yet to be finished. We are using only temporary doors at present. We again would thank each of you who had a part in helping with the building in any way.

Attendance in Sunday school and church services has been much lower this past quarter because of so much sickness in the community. Mumps, whooping cough, and measles have kept quite a few at home.

Several of our group had the privilege of attending the district mission meeting at Detroit Lakes, Minn., in November. We enjoyed the inspiration of and fellowship with other Christians.

Nov. 21 and 22, were Bible conference days at this place. Timely and inspirational messages were given by the instructors, Brothers Elmer Borntrager of Bloomfield, Mont., and T. E. Schrock, Clarksville, Mich.

On Nov. 26, we had our fall counsel and communion service. At that time three young girls were baptized. Pray for two other children, who accepted Christ but were not baptized, that they may remain true to God and be a living testimony of the grace of God in their homes.

A new feature of the Christmas season for us here was distributing Christmas Cheer boxes to elderly and poor people. At each place we sang carols, read the Christmas story, and had a short prayer. We are grateful to friends at Plain City, Ohio, for canned goods and jellies that went into the boxes.

A Christmas program was given Sunday night after which each one was given the Christmas treat. Again, as before, there were those present who do not often come to hear the Gospel story.

Bro. and Sister Wallace Kauffman and family are now settled in our community. We appreciate the new inspiration and enthusiasm they brought with them for the work here. We trust the Lord will bless them as they have been a blessing to us. Cor.

SMITHVILLE, OHIO

(Oak Grove Congregation)

We have had real winter weather during the month of December. Our record heavy snowfall of between twenty-five and thirty inches came during Thanksgiving week end. Very few church services were held Sunday, Nov. 26, 1950. Most of the schools had a few extra vacation days.

Several churches in the community joined us in having combined Thanksgiving services, which were well attended.

On Sunday, Dec. 3, Donald Steiner and Norma Jean Conrad were married in the church, witnessed by a large audience.

On Sunday, Dec. 10, Mr. and Mrs. Simon Kurtz celebrated their fiftieth wedding anni-

versary. The children served a dinner in the Fellowship Center for the family and invited friends. In the afternoon and evening open house was held at their home in Smithville with many friends and relatives calling.

On Wednesday evening, Dec. 13, the Men's Brotherhood held their first dinner meeting. The dinner was served by the "Friendly Circle" Sunday-school class.

On Sunday morning, Dec. 24, we had a dedication service for babies. Nine parents brought their babies for this sacred service.

Sunday evening, Jan. 7, the chorus of eighty voices gave the nineteenth rendition of the "Messiah" to a large audience. The soloists were all from the home congregation. Mrs. Morris Musser directed the chorus. After the chorus, the young people went caroling and had refreshments at the Fellowship Center before returning home.

We enjoyed having our sixteen college students spend most of their vacation in the home community.

On Dec. 31, Bro. J. Harold Sherk, head of the Peace Section of M.C.C., gave the morning message. Our services in the evening were special New Year's Eve services, beginning at 9:30 p.m. and continuing until 12:15 a.m., consisting of special music and talks. The climax of the service came with the singing of the "Hallelujah Chorus" from Handel's "Messiah" as the old year faded into the new year, 1951.

Our women's missionary sewing meetings have been very well attended. The Jan. 3, 1951, meeting was of special interest. Georgia A. Sommer, one of our members, a graduate of the Menninger Training School, Topeka, Kans., who is now Supervisor of Aids in the State Hospital, Topeka, Kans., gave us a talk on her work and experiences.

Paul Conrad, one of our Sunday-school superintendents, is leaving soon for Akron, Pa., preparing to enter Voluntary Service.

Jan. 8, 1951. Mrs. John W. Lerch.

WELLMAN, IOWA

(Wellman Congregation)

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Since our last news from this place the above verse has again been in part a reality. With a bountiful harvest of the fruits of the earth, our sisters have preserved many of these in fruit jars for those less fortunate, with a total of over 2500 quarts.

As we have enjoyed material blessings, so have we enjoyed many rich spiritual feasts the past year. Besides our home ministers bringing us challenging messages, so have a number of visiting ministers; among them were Wayne Wenger, Irwin Schantz, Kenneth Good, P. J. Blosser, Morris Swartzendruber, Simon Gingerich, and Allen Shirk.

Bro. Jesse Short conducted our fall revival meetings in September. As visible results, ten souls were added to the body of believers by water baptism by our bishop, P. J. Blosser. Among them was a young mother from the Daytonville Sunday School. May we remember these new babes in Christ that they may be faithful to their vows. Bro. Elmer G. Swartzendruber gave a very interesting re-

port of his trip to Europe on the evening of Dec. 31.

Several of our aged sisters, Arminda Breneman, Emma Swartzendruber, and Katie Eash, who because of illness the past year could not worship with us but for a few times, were able to attend the fall communion services on Dec. 3. Now with cold weather, snow, and ice they find themselves more or less among the shut-ins. Our oldest member, Sister Fannie Helmuth, who is well past the fourscore mark and also blind, has been a bed patient since October. May we who are blessed with health and strength not fail to thank and praise our Creator and to remember those who are deprived of this blessing.

In our midweek meetings, which are being held in homes during the winter months, we are studying the parables of Jesus. Our Sunday school was reorganized in September with Nelson Miller as assistant adult superintendent; Rosa Diener, chorister; Harry Wenger, secretary-treasurer; and Leo Swartzendruber, assistant primary superintendent.

Our annual business meeting was held on New Year's Day when church officers were elected again for the coming year. Bro. Joe Stutzman was elected as trustee for three years. May each one of us as stewards of Christ do our best for Him in the coming year. He spared nothing for us.

Jan. 16, 1951.

Magdalene Swartzendruber.

STUARTS DRAFT, VIRGINIA

(Valley View Congregation)

Dear HERALD Readers: The year 1950 has rolled by and we are still being watched over by a kind heavenly Father. We have received many physical and spiritual blessings as a group of Christian workers.

One new member was received by water baptism on Oct. 15. On Sunday, Dec. 10, five additional ones were received into the church by water baptism and two on confession of faith.

Bro. Jason Weaver and wife, Marie, have gone to Sarasota, Fla., to spend several months.

Bro. Harvey Fink and wife, Vada, Elkhart, Ind., worshiped with us on Oct. 22.

The Sunday-school attendance for the quarter ending Dec. 31 averaged 136.

May we put forth greater effort in the new year to win others to the Lord.

Jan. 2, 1951. Bessie Brydger Hailey.

GOSHEN, INDIANA

(Clinton Brick Congregation)

Dear HERALD Readers: The coming of the New Year presents a challenge to each one of us to put forth our best efforts to make 1951 a meaningful year for the church. At this time of year we also think of past years and recall the many pleasant experiences which our neighboring churches have enjoyed. New buildings have been erected, new souls have been won for Christ, and new families have been established within the church.

In recent years our congregation has been greatly blessed for which we praise our Maker and give thanks unto Him for His goodness.

During the week of Oct. 22-29, Bro. T. K. Hershey from Pennsylvania was with us and

conducted an inspiring series of revival meetings. Several young people accepted Christ and many renewed their fellowship with Him. Our pastor, Bro. A. H. Kauffman, recently announced that an instruction class for the converts is now in progress.

Other activities of our congregation include a ladies' chorus of twenty members, teachers' meeting, Bible study, and prayer meeting. The M.Y.F., made up of interested and am-

(Continued on next page)

FIELD NOTES (Continued)

Bro. Menno D. Sell was ordained to the ministry to serve the Goshen congregation near Laytonsville, Md., Dec. 31. Bro. Jacob T. Harnish brought the message and Bro. Noah Risser had charge of the ordination.

On Feb. 4, the Ephrata Mennonite Young People's meeting will present a program on "Victorious Living." Bro. Alvin Martin will speak on "Conquering Bad Habits." Geraldine Bennington will also serve on the program.

A special prayer service was held at the St. Jacobs Mennonite Church in Ontario on Sunday afternoon, Jan. 21. This was the day designated by the Executive Committee of General Conference as a Day of Prayer for Revival.

Bro. Ralph Palmer, Denbigh, Va., will discuss the topic "The Great Open Door to City Tract Evangelism," at the Lititz Mennonite Church Feb. 9, 1951, at 7:30 p.m. This meeting is sponsored by the Christian Workers Band. All are welcome.

Change of Address: Marlin H. Lauver from 24 East Green St., Shiremanstown, Pa., to P.O. Box 173, Etters, Pa., Phone: Yocumtown 23R31. Bro. Lauver will continue to serve as minister in the Slate Hill and Churchtown congregations.

Bro. Samuel Janzen, Greensburg, Kans., will be a visiting speaker in a Youth Week program at Perryton, Texas, Jan. 29 to Feb. 2.

The Mennonite Youth Fellowship at Greensburg, Kans., has placed a Bible in each room of the Mennonite-operated hospital at that place. They have also provided a record player and records for the playing of a sacred program in the halls each morning.

Bro. Wesley Jantz, who will move to La Junta, Colo., about June 1 to become pastor of the congregation there, is taking some courses at the Friends' Bible College at Havi-land, Kans., along with his work as administrator at the Greensburg Hospital.

M.C.C. NEWS NOTES (Continued)

March 27 and the arrival back in New York is May 8. The cost, including all of the transportation, sight-seeing tours, lodging, meals, visa fees, etc., is \$975. By February 14, the membership of the tour group must be complete. For this tour, contact directly Menno Travel Service, Akron, Pennsylvania.

Released January 12, 1951

Via Mennonite Central Committee
Akron, Pennsylvania

CORRESPONDENCE (Continued)

bitious youth and young married couples, has sponsored many worth-while activities during the past year. It was organized in the spring of 1950, and has thus far proved to be a working organization of the church.

Last summer the Extension Commission of the M.Y.F. sponsored the work of taking care of the cemetery. In the early fall the Fellowship Commission with the help of the other commissions prepared four bundles of toys and scrapbooks which were sent to children's homes. During the Christmas season the Fellowship Commission also prepared eight boxes for the needy families of our community, and for the families of our ministry. These boxes were delivered on the evenings of Dec. 23 and 24, as the M.Y.F. young people grouped in five or six cars and enclosed trucks to go caroling. The Faith and Practice Commission plans the Bible study meetings, the prayer meetings, and the young people's meeting programs.

The annual Christmas program was given at the church on Sunday evening, Dec. 24, by the junior and primary departments of the Sunday school, and by the ladies' chorus.

On New Year's Eve the Sunday evening program centered around the theme of "Beginning the New Year right instead of continuing in the wrong." Ten people of the congregation participated with talks and illustrations. An inspiring devotional service was conducted by the leader at the close of the service. The program was concluded with a number by a mixed quartet and prayer led by the pastor.

Esther Showalter.

BRESLAU, ONTARIO

(Cressman Congregation)

"The name of the Lord is a strong tower: the righteous runneth into it, and is safe."

This promise is a very precious one in these days of increasing war clouds. Our safety is in Him and may we ever be mindful of His presence and guidance.

Our congregation has enjoyed various opportunities of service this past year. Summer Bible school was well attended in July. It was staffed by members of our local congregation and well attended by the children from surrounding churches.

Several of our young people spent some time in service unit work, teaching in Bible school at some of the outstations. One spent the summer with a unit at the London Hospital and others helped at the Markstay Mission in building and renovating.

Here, too, last summer a number of our children and young people enjoyed the different sessions at Chesley Lake Camp. Two of our boys, Robert Davidson and James Eby, accepted Christ as their Saviour at boys' camp and later were received into church fellowship by baptism.

Our revival meetings were held in October with Bro. John Gingrich of Elkhart, Ind., as evangelist. We were strengthened in our worship with him.

During this past year we have learned to appreciate our new classrooms in several ways. Summer Bible school had first access to them and there they proved very satisfactory. Now the four primary classes meet

there and along with their new courses the children seem to be in a new world. We are particularly grateful for the new helps in the primary department.

Our enrollment isn't large and there is only one pupil above the age of ten, but the work of the teachers and the response from the children are most gratifying. On Missionary Day they gave us a lovely program. The Joyband members made small white cotton bags on which was printed the child's name, and in these the children returned their savings.

At the Christmas program they gave us the message of love and good will in verse and song. Every child, from the oldest to the youngest, a little lad of two, made his contribution. At this service each child brought stockings his own size, for European relief. As parents we were very much impressed by the personal appeal this made to the children—that Christmas can be a time of sharing, not only of receiving. Cor.

JACKSON, MINNESOTA

Dear GOSPEL HERALD Readers: Another year has begun. May we all endeavor to do more for our Lord and Master this year.

Bro. A. Lloyd Swartzendruber, Kalona, Iowa, held meetings here Oct. 1-8, which were enjoyed by all who attended. Oh, that we might be doers of the Word and not hearers only!

Our Sunday school was reorganized with Delmar Nafziger and Elmer Landis as superintendents; Roma Garber, secretary-treasurer; Neva Bute, chorister; John Yoder, church chorister; James Bute, primary superintendent; and Mrs. Ed Hartzler, correspondent.

Our church purchased the school building at Fox Lake on Oct. 9, and services are held each Sunday by Bro. and Sister Earl Greaser, assisted by Bro. and Sister James Bute.

Visiting with us over Missionary Day, Nov. 19, were Bro. and Sister Warren Eicher, accompanied by Bro. and Sister Joe Kramer from Milford, Nebr. Bro. Eicher brought us the message which was a real challenge to all. The primary department also gave a program.

Bro. Noah Landis spent Nov. 26 to Dec. 3 holding meetings at Parnell, Iowa.

Daniel Kauffman from Hesston College had charge of our evening services Dec. 10, telling us of the work at Hesston and also the need to enlarge.

Bro. Simon Gingerich was here Dec. 15-17, at which time we again commemorated the suffering and death of our Lord who gave Himself for us that through Him we might be saved.

Jan. 4, one of our elder members, Harry Shearer, was laid to rest, he being ill only a few days.

Bro. and Sister Paul Erb were here Dec. 29-31. They had charge of each evening service and Bro. Erb preached at our morning service on Dec. 31.

Bro. Noah Landis is at present at Loman, Minn., helping with the winter Bible school.

Grandma Hartzler and Daisy Lehman, our elderly sisters, are quite ill at this writing. May they look to the heavenly Father that His will may be done.

Jan. 15, 1951.

Mrs. Ed Hartzler.

JOHNSTOWN, PENNSYLVANIA

(First Mennonite Church)

"I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."

This is indeed a most wonderful experience. In our recent revival meetings there were souls saved who can testify to these very words. Bro. Eli Miller was the evangelist. We, as Christians, were also inspired and challenged to more noble living. May we continue in prayer in behalf of these new babes in Christ.

Nov. 5, Bro. Aaron Mast, our bishop, had charge of baptismal and communion services. Again our vows were renewed and expression from each individual who desired communion was received.

The first music conference was held with the brethren F. Millard Detweiler and J. Mark Stauffer in charge. This was the first in a series of quarterly Bible conferences to be held at this place.

The Junior Activities Committee is doing splendid work. The interest is good and they are now using the Junior Hymnal which was recently purchased.

A group of young people were out Christmas caroling this year for the first time. We contacted different parts of the city. We were all on the back of a truck and sang as we went. We received a real blessing in singing of the birth of our Redeemer.

Our young people's group also had a missionary project this year. The net proceeds were \$101.00. We praise the Lord for this.

The annual Christmas supper was served at the Y.W.C.A. on Dec. 22. We appreciate greatly the co-operation and willingness of the country churches in supplying food and helping to serve. May the Lord bless them abundantly.

In the morning of Dec. 24, the Sunday-school classes presented their Christmas program. Our prayer is that as these small children learn of the Christ child they will accept this free gift as their very own.

On the evening of Dec. 24, the Johnstown Mennonite School, under the direction of Sanford Shetler, gave a program. The attendance and interest were good.

New Year's Eve, following our regular preaching services, a Watch Night Service was held by the M.Y.F. An inspirational hymn sing, led by Mrs. Raymond Sala, preceded a timely message given by Harry Shetler.

Bro. Warren Metzler is a part-time faculty member at Johnstown Bible School. Our regular Tuesday evening Bible Study class is postponed until after Bible School is over. Some of our folks are planning to attend evening school.

The one great need at the present time is that of two sister workers. Pray with us that the Lord would lead those who will fill this vacancy.

Dorothy Harshberger.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Christophel.—Ruth Ann, daughter of Paul N. and Goldie Christophel, was born July 10, 1944, at Greencastle, Pa.; died after a brief illness Sept. 26, 1950; aged 6 y. 2 m. 16 d. Surviving are her parents, 3 brothers (Paul William, Irvin Roy, and Howard Richard), and 1 sister (Joanne Grace). Brief services were held at the Minnich Funeral Home, Greencastle, Pa., in charge of John F. Grove. Burial was made in the Macedonia U.B. Church cemetery.

Heiser.—Fannie A., daughter of John and Mary Schrock, was born at Morton, Ill., July 18, 1899; died at the home of her daughter, Mrs. Justus Detweiler, Dec. 17, 1950; aged 61 y. 4 m. 29 d. At the age of 2 years she moved with her parents from Morton to the family home near Fisher, Ill., where she lived the remainder of her life. At the age of 15 she accepted Christ as her Saviour and united with the East Bend Mennonite Church. On Dec. 15, 1909, she was united in marriage to J. A. Heiser. To this union were born 5 children (Leslie W., Mrs. Justus Detweiler, Mrs. Melvin Teuscher, Mrs. Alva Cender, and J. Willard, all of near Fisher, Ill.). She leaves to mourn her departure, her husband, 2 sons, 3 daughters, 14 grandchildren, and her aged parents, also many other relatives and friends. Her only brother (Albert) preceded her in death about 34 years ago. She was a faithful Christian wife and mother, and was active in Christian work as long as her health permitted. The funeral service was held at the East Bend Mennonite Church, Fisher, Ill., Dec. 19, in charge of S. C. Yoder, assisted by Harold Zehr.

Hershey.—Lois Doreen, daughter of Landis and Ruth (Martin) Hershey, was born in Lancaster, Pa., July 6, 1947; passed away at the Lancaster Osteopathic Hospital Jan. 2, 1951; aged 3 y. 5 m. 26 d. Her sudden death was caused by bronchial pneumonia and a very high fever. She is survived by her parents, 1 sister (Betty Louise, at home), her grandparents (Mr. and Mrs. Weaver W. Martin and Mr. Chester H. Hershey, Lancaster, Pa.), 1 great-grandmother (Mrs. Rebecca Diefenbach, Lancaster, Pa.), and 2 great-grandfathers (Ephraim Hershey, Kinzers, Pa., and Landis Hershey, Paradise, Pa.). Funeral services were held Jan. 6, at Mellinger's Mennonite Church near Lancaster, Pa., conducted by Harry Lefever and David Landis. Text: Job 1:21.

Hertzler.—Esther, daughter of Joseph and Nancy J. (Miller) Hertzler, was born at Baldwin, Md., Feb. 22, 1899; passed away Dec. 16, 1950, after a lengthy illness at Bedford General Hospital, Bedford, Va.; aged 51 y. 9 m. 24 d. She lived at Denbigh, Va., the past 35 years, having moved there from Maryland in December, 1915. Her parents and a sister preceded her many years ago. A brother, Ethan, passed away just a few weeks before she did. Surviving are 3 brothers (Silas, Goshen, Ind.; Asa and Mark, Denbigh), 1 sister (Mary) and a foster sister (Freda Ravenscroft, Denbigh), also 22 nieces and nephews and 4 grandchildren and nephews, besides many other relatives and friends. Funeral services were conducted at Warwick River Mennonite Church by the brethren George R. Brunk and John H. Shenk on Dec. 20, 1950. Interment in church cemetery.

Hostettler.—Clarence M., son of Harvey and Clara (Miller) Hostettler, was born July 22, 1899, at Hopedale, Ill.; departed this life Jan. 4, 1951, at his home near Aurora, Ohio. He was 6 years old when the family moved to Fairview, Mich., where they lived until 1920. There he united with the Mennonite Church at the early age of 13 years, continuing his fellowship with the church until death. On Sept. 7, 1927, he was united in marriage to Esther Kanfman of Martins Creek, Ohio, who survives. To this union were born 1 son (Richard) and 1 daughter (Ruth Ann), both at home. Also surviving are his father (Harvey, Middlebury, Ind.) and a sister (Mrs. Edith Holderness, Davenport, Iowa). His death followed a 9-month illness which he bore very patiently. Funeral services were held at the Plainview Mennonite Church, Dec. 7, in charge of Eugene Yoder, Stanley Nafziger, and Elmer Stoltzfus.

Huitema.—Hannah R. (Shmidt) Huitema, the last surviving child of Mr. and Mrs. R. J. Shmidt, was born July 24, 1865, in Elkhart Co., Ind.; passed away Dec. 7, 1950, in Webster Co., Miss.; aged 85 y. 4 m. 13 d. She was married Jan. 22, 1891, to John Huitema who survives. They would have celebrated their sixtieth wedding anniversary had they both lived until Jan. 22. Six children blessed this union (Sylvia, George, Mrs. Grace Grossman, Jacob, Roy, and Ernest), all of whom survive except Ernest, who died in infancy. She was a member of the Salem Mennonite Church, Elkhart, Ind., which her father, who migrated from Holland, helped to establish in 1853. About twenty-five years ago she with her husband moved to Mississippi and were out of touch with the church since that time. Funeral services were held Dec. 11, 1950, at the Rohrer Funeral Home, New Paris, Ind., in charge of Ray F. Yoder.

Mast.—John S., son of John M. and Rebecca (Stoltzfus) Mast, was born at Morgantown, Pa., Nov. 30, 1861; died at his home near Elverson, Pa., Jan. 3, 1951; aged 89 y. 1 m. 4 d. He was united in marriage to Christine Zook in 1885. She preceded him in death in 1936. To this union was born a son (Christian Z., a local historian and genealogist). A son and daughter died in infancy. He is survived by a sister, Lydia (Mast) Kurtz. In his youth he united with the Amish Mennonite Church at Morgantown. He was baptized by John P. King of West Liberty, Ohio. In 1894 he was ordained to the ministry in this church and in 1908 was elected to the office of bishop. His more than fifty years in the ministry were fruitful. He engaged in Bible conferences, evangelistic meetings, and was active as a member of the Ohio and Eastern A.M. Conference, frequently preaching the annual conference sermon. He also served a term as assistant moderator of General Conference. His charge included churches in Maryland and Virginia in addition to the churches near his home. At his funeral on Jan. 6, a large group of bishops and ministers were present from neighboring conferences. Also attending were hundreds of persons whom he had baptized, married, and to whom he had been a spiritual father. Participating in the funeral services were the local ministers, Isaac Mast, Aaron Mast, and George Hostettler. John A. Kennel preached the funeral sermon. Interment was made in the Pine Grove Cemetery near Elverson.

Mumaw.—Amos B. son of Amos and Catherine (Schaum) Mumaw, was born in Allen Co., Ohio, Aug. 1, 1882; passed to his reward at his home at Orrville, Ohio, Dec. 26, 1950; aged 68 y. 4 m. 25 d. In his boyhood he accompanied his parents to Indiana, locating in the vicinity of Wakarusa. While living there his father was ordained to the ministry in the Holdeman congregation. In 1898 the family moved to Wayne Co., Ohio, where he spent the remainder of his life. He accepted Christ as his Saviour in his youth and was baptized as a member of the Mennonite Church. In his early manhood he renewed his vows with God and became a member of the Martins Mennonite Church. He maintained an active interest in the service of God and the church to the last. On March 27, 1906, he was united in marriage to Emma Rohrer. God blessed this union with 5 sons and 1 daughter. The daughter died in infancy. He leaves to mourn his departure his wife, 5 sons (Stanford, Dalton, Ohio; Homer, Harrisonburg, Va.; Ralph, Smithville, Ohio; Irvin, Orrville, Ohio; and Clair, Denbigh, Va.), 2 sisters (Martha and Anna, Weilersville, Ohio), 5 brothers (George, Salem, Ohio; Harry and Adam, Wooster, Ohio; Daniel, Orrville; and John, Harrisonburg, Va.) and 14 grandchildren. His congenial disposition and sincere honesty won for him a wide circle of friends and acquaintances. Funeral services were conducted at the home and the Martins Church with the brethren O. N. Johns, I. W. Royer, and Wm. Detweiler officiating. Text: Rom. 14:8. Interment was made in the church cemetery.

Roth.—Malinda B., daughter of Levi and Rebecca (Hartzler) Esh, was born near Allensville, Pa., Jan. 6, 1878; died at the home of her son, Irvin, Belleville, Pa., Jan. 2, 1951; aged 72 y. 11 m. 27 d. On Dec. 15, 1900, she was united in marriage to Christian Roth of Bellefontaine, Ohio. Four children were born to this union. One son (Clarence C.) preceded her in death. Surviving are her husband, 2 sons (Irvin L., Belleville, Pa.; Paul M., Masontown, Pa.), 1 daughter (Gladys—Mrs. A. Roy Payne, Allensville, Pa.), and 13 grandchildren. In her youth she accepted Christ as her Saviour uniting with the Allensville A.M. Church. She was a faithful member throughout her

life. Funeral services were conducted on Jan. 5, at the home and in the Mennonite Church by Raymond R. Peachey and J. Ellrose Hartzler. Text: John 14:6. Interment in the near-by cemetery.

Schmucker.—John C., son of the late Christian and Catherine (Christner) Schmucker, was born near Kokomo, Ind., Dec. 8, 1879; died at his home near Hartville, Stark Co., Ohio, Dec. 28, 1950; aged 71 y. 20 d. On Oct. 22, 1903, he was united in marriage to Anna Hershberger of Trail, Holmes Co., Ohio. To this union were born 5 children—3 sons and 2 daughters. In 1939 Bro. Schmucker with his companion moved into the vicinity of Hartville, where they since have had their home. He enjoyed reasonable health until the last year. He was bedfast for the last three months. He was a member of the Beech Mennonite Church. He is survived by his companion, 1 daughter (Mary—Mrs. Samuel Liechty, Linwood, Ont.), 3 sons (Christian, Millhail, Pa.; Daniel and Robert, Hartville, Ohio), 17 grandchildren, 1 great-grandchild, 2 brothers (Jacob, Kokomo, Ind., and Noah, Goshen, Ind.), 1 sister (Mattie—Mrs. John Hochstedler, Kokomo, Ind.), with many other relatives and friends. One daughter (Rebecca) preceded him in death. His parents, 1 brother, and 1 sister also preceded him in death. Funeral services were conducted at the home and the Beech Church and were in charge of O. N. Johns, assisted by the brethren Lester Wyse and Ray Bair. Interment was made in the church cemetery.

Shearer.—Harry Milton, son of Samuel W. and Elizabeth (Grahill) Shearer, was born May 13, 1879, at Cullom, Ill.; died Dec. 31, 1950, at the Community Hospital in Fairmont, Minn. He married Mildred Lulu Dann Dec. 25, 1907, at Jackson, Minn. To this union were born 11 children, 2 preceding him in death. Surviving are his wife, 4 daughters and 5 sons (Geraldine—Mrs. Garrett Armfoot, Sherburn, Minn.; Mrs. Lucile Clawson, Sherburn; Milton, Umatilla, Oreg.; Arthur, Upland, Calif.; Ray, San Bernardino, Calif.; Robert, Wheaton, Minn.; Ruth, San Bernardino, Calif.; Bruce, Hermiston, Oreg.; and Jean—Mrs. James Whitcomb, Upland, Calif.), also 3 brothers and 1 sister (Charles, St. Paul, Minn.; Weslie and Russell, of Jackson, Minn.; and Mrs. Edward Harder, Upland, Calif.). Funeral services were conducted at their home and at the church in charge of C. J. Garber and N. E. Landis. Interment was made in the Sherburn Cemetery.

Shirk.—Levi W., son of the late Henry and Salinda Shirk, Carnarvan Twp., was born Dec. 3, 1876; died of a stroke Dec. 24, 1950, at the St. Joseph Hospital, Lancaster, Pa.; aged 74 y. 21 d. He is survived by his wife, Lillie (Radcliffe) Shirk, 1 son (Lester, Reading, Pa.), and also a foster daughter (Bessie—Mrs. Lenke Martin, Goodville, Pa.). He was a faithful member of the Goodville Mennonite Church. Funeral services were held at the late home Dec. 27, 1950, in charge of Alvin G. Martin, Harry R. Lichty, and Aaron H. Weaver. Text: Ps. 23. Interment in adjoining cemetery.

Thut.—John, son of Abraham and Elizabeth (Steiner) Thut, was born Feb. 7, 1879, near Bluffton, Ohio; died Jan. 11, 1951, at his home near Clearwater, Kans.; aged 71 y. 11 m. 4 d. He united in marriage to Anna Brubaker at Harper, Kans., June 7, 1910. To this union were born 6 children (Abram, at home; Esther Beck, Osaka, Japan; Rachel Miller, Nampa, Idaho; Hulda, Archbold, Ohio; Eunice Romack, Palmer Lake, Colo.; and Lois, at home). Also surviving are 3 brothers (Renben, Beaver Dam, Ohio; Noah, West Liberty, Ohio; and Timothy, Doylestown, Pa.) and 2 sisters (Mary Slabaugh, Orrville, Ohio, and Lizzie Baumgardner, Orrville). He was baptized and received into the Mennonite Church in 1895 at Bluffton, Ohio. Three years were spent at the Gospel Mission in Chicago, Ill. He was ordained to the ministry at Bluffton, Ohio, in 1909, in which capacity he served the church as long as health permitted. He gave much of his time to the study of prophecy on which subject he wrote a book and numerous articles. In the spring of 1910 he moved to Cheraw, Colo., then to Harper in 1926, and to Clearwater in 1943. He was in failing health for many years and was an invalid the last two years. Funeral services were held at the Pleasant Valley Mennonite Church near Harper in charge of R. M. Weaver and W. R. Nafziger. Interment was made in the Pleasant Valley Cemetery.

Yoder.—Veronica L. (Peachey) Yoder, daughter of the late Levi L. and Lydia (Yoder) Peachey, was born April 15, 1898; died Dec. 22, 1950; aged 52 y. 8 m. 7 d. On June 2, 1942, she was united in marriage to Jesse M. Yoder

of Mattawana, Pa. She seemed in apparent good health until the day of her death which came suddenly. She was a member of the Mennonite Church to which she remained faithful until death. She leaves to mourn her sorrowing husband, 2 sisters and 3 brothers (Annie—Mrs. John S. Kanagy, Catlett, Va.; Shem, Springs, Pa.; Saloma—Mrs. Jacob H. Yoder, Belleville, Pa.; Stephen, Hay, Ont.; and Levi, Belleville, Pa.). Four brothers and 1 sister preceded her in death. Funeral services were held Dec. 26, in the Lost Creek Mennonite Church, Juniata Co., of which she was a member, in charge of William Graybill and Banks Weaver. Burial was made in the Lost Creek Cemetery.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Boll—Felpel.—Warren Boll, Erb congregation, Lititz, Pa., and Margaret Felpel, Stumptown congregation, Bird-in-Hand, Pa., by Elmer G. Martin at the Stumptown Mennonite Church Jan. 1, 1951.

Bontrager—Yoder.—Alvin Bontrager, Middlebury congregation, Middlebury, Ind., and Mary Yoder, Topeka, Ind., by Wilbur Yoder at the home of the bride's parents Dec. 23, 1950.

Eby—Landis.—Menno L. Eby, Hershey congregation, Kinzers, Pa., and Marian Esther Landis, Mellinger congregation, Lancaster, Pa., by Elmer G. Martin at the home of the bride Jan. 13, 1951.

Herr—Bauman.—David N. Herr, Mechanic Grove congregation, Quarryville, Pa., and Orpha Mae Bauman, Kaufman congregation, Manheim, Pa., by Homer Bomberger at the Kaufman Church Dec. 15, 1950.

Hostetter—Doutrich.—Isaac E. Hostetter of the Hershey congregation, Kinzers, Pa., and Elizabeth Doutrich, Paradise congregation, Paradise, Pa., at the home of the officiating minister, G. Parke Book, Dec. 16, 1950.

Hostetter—Zoss.—Leo Hostetter and Lavina Zoss, both of Roanoke, Ill., by D. M. Hostetter at the Linn A.M. Church Dec. 28, 1950.

Miller—Ropp.—Levi Miller, Upper Deer Creek congregation, Wellman, Iowa, and Cora Pauline Ropp, Fairview congregation, Kalona, Iowa, by Elmer G. Swartzendruber at the Fairview Church Dec. 23, 1950.

Oswald—Schrock.—Robert L. Oswald, Chappell, Neb., and Alice Ann Schrock, Albany, Oreg., by N. M. Birky at the Fairview Mennonite Church Sept. 17, 1950.

Schrock—Kuhns.—Eldon James Schrock and Mildred Maxine Kuhns, both of the Fairview Mennonite Church, Albany, Oreg., by N. M. Birky Dec. 29, 1950.

Timmons—Martin.—Edward Eugene Timmons, Williamson, Pa., congregation, and Miriam Catherine Martin, Cedar Grove congregation, Greencastle, Pa., by Abram M. Baer at the Cedar Grove Church Dec. 9, 1950.

Ulrich—Kropf.—Arthur Ulrich, Mt. Herman congregation, Shelbyville, Ill., and Marianna Kropf, Harrisburg congregation, Harrisburg, Oreg., by John P. Yoder at the Harrisburg Church Jan. 7, 1951.

Wagler—Swartzendruber.—Ezra Wagler and Lillie Swartzendruber, both of the Berea Mennonite Church, Montgomery, Ind., by Edd P. Schrock at the Berea Mennonite Church Dec. 24, 1950.

Wingard—Yoder.—Harley Wingard, North Goshen congregation, Goshen, Ind., and Betty Lou Yoder, Middlebury congregation, Middlebury, Ind., by Wilbur Yoder at the Middlebury Church Oct. 14, 1950.

Witmer—Meck.—Jacob Groff Witmer, Byerland congregation, Pequea, Pa., and Elizabeth Groff Meck, Mellinger congregation, Lancaster, Pa., by Daniel W. Lehman at the home of the officiating minister, Harrisonburg, Va., Jan. 11, 1951.

Yoder—Stoll.—Loren Yoder, Lakeview congregation, Wolford, N. Dak., and Mary Lou Stoll, Berea congregation, Montgomery, Ind., by Edd P. Schrock at the Berea Mennonite Church Dec. 22, 1950.

Zoss—Unzicker.—Arthur Zoss and Violet Unzicker, both of Lowpoint, Ill., by D. M. Hostetter at the Linn A.M. Church Jan. 10, 1951.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Aeschliman.—To Elton and Florence (Short) Aeschliman, Archbold, Ohio, a daughter, Carma Jane, Jan. 9, 1951.

Baechler.—To Ezra and Olive (Snider) Baechler, Petersburg, Ont., a son, Douglas James, Nov. 14, 1950.

Bender.—To Francis and Mary Catharine (Stutzman) Bender, Milford, Ind., a son, Steven Lynn, Nov. 24, 1950.

Booth.—To Ervin and Gladys (Roth) Booth, Chappell, Nebr., a daughter, Gwendolyn Faye, Dec. 6, 1950.

Burkhardt.—To Eugene and Eileen (Woods) Burkhardt, Waterloo, Ont., a daughter, Linda Eileen, Dec. 14, 1950.

Crist.—To Dale E. and Evamae (Barton) Crist, York, Pa., a son, Johnny Dale, Jan. 12, 1951.

Erb.—To John and Nita (Brenneman) Erb, Wellman, Iowa, a son, Robert Don, Dec. 29, 1950.

Graber.—To Daniel and Mildred (Swartzendruber) Graber, Kalona, Iowa, a daughter, Mary Dawn, Dec. 7, 1950.

Hoover.—To Arthur M. and Gladys (Reichelt) Hoover, Goshen, Ind., a daughter, Valerie Anne, Jan. 13, 1951.

Huber.—To John and Mary (Mellinger) Huber, East Petersburg, Pa., a son, John Larry, Jan. 7, 1951.

Hurst.—To Reuben F. and Leah (Martin) Hurst, East Earl, Pa., a daughter, Janet Arlene, Dec. 23, 1950.

Lapp.—To Seth J. and Hazel (Burkholder) Lapp, Harrisonburg, Va., a daughter, Donna Belle, Oct. 6, 1950.

Mast.—To Levi and Dorothy (Stutzman) Mast, Weatherford, Okla., a son, Daryl Lee, Dec. 18, 1950.

Miller.—To Elmer L. and Anna (Miller) Miller, Topeka, Ind., a son, Roger Allan, Dec. 13, 1950.

Miller.—To Sanford and Theresa (Bennett) Miller, Cumberland, Md., a son, Sanford Allen, Jan. 2, 1951.

Moyer.—To Lloyd Y. and Alice (Meyers) Moyer, Perkaspie, Pa., a son, Bradley Dean, Dec. 27, 1950.

Moyer.—To Sylvanus and Mildred (Shenk) Moyer, Denbigh, Va., a son, Raymond Carl, Dec. 6, 1950.

Plank.—To Roy S. and Mildred (Norris) Plank, Lancaster, Ohio, a daughter, Vera Lynn, Jan. 4, 1951.

Roth.—To Earl and Dorothy (Stutzman) Roth, Julesburg, Colo., a son, Donnie Lynn, Nov. 17, 1950.

Schlabach.—To Claude and Myrtle Adell (Weber) Schlabach, Guernsey, Sask., a son, Merlin Dean, Nov. 17, 1950.

Schrock.—To Jonas D. and Mary (Cross) Schrock, a daughter, Maxine Joyce, Jan. 9, 1951.

Stalter.—To Tim and Daisy (Miller) Stalter, Pigeon, Mich., a son, Gary Lynn, Dec. 27, 1950.

Steiner.—To Harold D. and Lois (Smith) Steiner, Sterling, Ill., a daughter, Ann, Dec. 22, 1950.

Trissel.—To D. Lloyd and Alice (Blosser) Trissel, Harrisonburg, Va., a son, David Lloyd, Jr., Dec. 25, 1950.

Troyer.—To William Paul and Marie (Horrisberger) Troyer, Marshallville, Ohio, a daughter, Nanette Kay, Nov. 5, 1950.

Wengerd.—To Claude and Fannie (Miller) Wengerd, Smithville, Ohio, a son, Larry Dean, Nov. 3, 1950.

Yoder.—To Gideon G. and Stella (Hostetter) Yoder, Hesston, Kans., a son, John Christian, Jan. 9, 1951.

Yoder.—To Robert and Alice (Hertzler) Yoder, Sheridan, Oreg., a son, Lester David, Nov. 12, 1950.

Yoder.—To Rudolph J. and Ada Mae (Linder) Yoder, Leetonia, Ohio, a daughter, Doris Arlene, Oct. 4, 1950, by adoption. Born Jan. 2, 1950.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Homiletic Thesaurus on the Gospels, by Herald F. J. Ellingsen; Baker Book House; 1950; 426 pp.; \$4.50.

"Homiletic Thesaurus" is basically what the title suggests. This review covers the first in a series of three volumes, which is written on the two Gospels, Mark and Luke. The two remaining volumes are on Matthew and John respectively.

The author has been for many years a pastor in the Lutheran Church, having received his training for the ministry in Lutheran schools. In addition to serving in a number of pastorates he also serves as chaplain of an old people's home and as evangelist in a rescue mission, both in the Lutheran Church. In recent years he has given up certain heavy pastoral responsibilities in order to give himself to the task of selecting and classifying homiletic material such as is compiled in this book.

This book is not a commentary on the Gospels, but a selection of significant texts and passages around which will be found sermons, sermon outlines, illustrations, poems, etc. The book should be a stimulus for ministers from the fact that a given text is treated in various ways, from at least several differing outlines or sermons. Along with much original material by the author himself, he has included materials selected from the writings of some two hundred and fifty other ministers and leaders of the past.

The minister using this book will find the outlines and other material complete and basic enough to furnish him with good foundations for sermons; but at the same time brief enough to allow for originality. The material gives itself readily to the preaching of evangelistic and doctrinal sermons. A minister's life and messages will be enriched in preaching a series of sermons as suggested in this book, from the Gospels.

It should be pointed out that the author's Lutheran point of view is evident in certain minor respects, although not objectionable. No attack is made on other religions or Biblical views; however, certain positions or beliefs are assumed which one cannot accept. An example of one such case is to be found in a quotation which is made from another writer: "If I am truly a servant of all, I can serve the Lord in any position I am placed, anywhere whether like Abel, I am a keeper of sheep; or, like Daniel, a statesman; or, like Luke, a physician; or, like Cornelius, a soldier." A minister of the Gospel of course will be alert to any position which is out of harmony with the Gospel.

This book should serve a good purpose in the lives of busy ministers of our day, for here is an accumulation of much of very valuable material which can be used, and will make a good contribution in helping us to keep our preaching Biblical.—J. E. Gingrich.

ITEMS and COMMENTS

About 17% of the people in England are members of churches, divided almost equally into the Anglican, Protestant Nonconformist, and Roman Catholic groups. This is in contrast to the figure of more than 50% church membership in the United States. Evidently a state church system does not necessarily make the church grow.

* * *

It is estimated that two hundred and fifty million dollars will be spent in the United States for Catholic school buildings in the next five years. It is also estimated that more than ten per cent of the nation's children are now in Roman Catholic schools.

* * *

Pastor Martin Niemoeller is the target of sharp criticism because of his public utterances against German rearmament. Answering his critics, Dr. Niemoeller said, "The church has the task of being the nation's conscience and a great clasp linking the East and the West. The attempt to press arms into our hands is a disaster of the greatest extent, to prevent which I will venture anything."

* * *

Diplomatic relations will shortly be established between the Vatican and Iran, according to a Religious News Service release.

* * *

In a recent session of the United Nations Security Council, Warren R. Austin, American delegate, pointed to this country's medical and educational missions in China as evidences of "the friendship of the American people for the Chinese people." Mr. Austin pointed out that American medical missions have supported 203 hospitals, 82 nursing schools, and a number of other medical institutions. He assured that American contri-

For You!



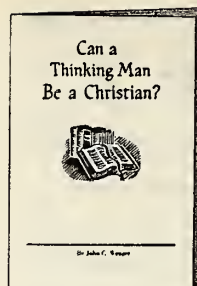
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Can a Thinking Man

Be a Christian?

By John C. Wenger

This booklet was printed in the hope that it may help the deeply philosophical man who recognizes there is a God but is unable to grasp the major tenets of faith. It is for the thinking earnest seeker to help him make the self-committal of faith.

The theme is a theistic critique of the Humanist Manifesto which denies that there is a God, claims there is no law of God, and broadens religion to include every worth-while human activity.

The value of this booklet is particularly for those who have occasion to meet sincere doubters who want to know the purpose and will of God. It is to lead aright those who despite their brilliant intellects have rejected Christ as Saviour and Lord.

Give copies to the educated who doubt and yet want to know for a certainty the existence and purpose of God. Wenger's "work is useful because it is irenic, and because it states in simple terms both the advantages and the disadvantages encountered by the theist" (Wilson C. Egbert, of The Wartburg Press).

Each, 25¢; doz., \$2.75

MENNONITE PUBLISHING HOUSE, Scottdale, Pennsylvania

butions have been a major source of support for 320 orphanages, and that one eighth of all the college graduates in China have received education in one or more of the thirteen colleges established by American Protestant missions. He said that 15,000 Chinese students have received their college degrees from American-supported institutions in that country, and that another 10,000 have received their college education in the United States. He pointed out also that over 250,000 Chinese students have graduated from primary and middle schools maintained in China with American funds.

The speech brought a sharp reply from Soviet Deputy Foreign Minister Jacob A. Malik, who said, "We all know that missionaries have always been a weapon of aggression and that they have served to promote the conquests of the ruling circles and to enslave peoples who were a source of income." He said that missionaries have always been followed by traders and soldiers.

* * *

The Institute of International Education reports that there are now in the United States 26,433 foreign students. There is mighty potential in this fact toward better international understanding.

* * *

Dr. Nevin C. Harner, Lancaster, Pennsylvania, reports as follows: "In a survey made among more than 18,000 high-school students a few years ago, 16,000 could not name so many as three of the Old Testament proph-

ets, and 12,000 could not cite the titles of the four Gospels. We have already divorced religion from education, in church and synagogue; we have reached only half of the children and youth of the nation, and this half we have taught only indifferently."

* * *

With the arrival in Palestine of the first family of settlers from the Belgian Congo, the number of countries represented in the ingathering of Israel to Palestine has reached 61, according to the Jewish Agency's Digest.

* * *

The Egyptian government and the Suez Canal Company have agreed to a bridge being built across the Suez Canal. The proposed bridge will link the Egyptian mainland with the Sinai peninsula and the Gaza coastal strip.

* * *

Christian missionary schools have the right to full and free operation in Israel, according to a speech to the Israeli parliament by Minister of Education David Remez. He opposed a demand by the Religious Front that Christian children only should be permitted to attend the missionary schools. He said that every parent in Israel has the right to choose any approved school, public, private, or missionary, for his children. In some new immigration districts many parents are choosing the old established missionary school because their equipment is better than that of the emergency school set up by the government.

X

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLIV ————— TUESDAY, FEBRUARY 6, 1951 ————— NUMBER 6

"Diotrephes and Demetrius"

BY WM. G. DETWEILER

"I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God. Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true. I had many things to write, but I will not with ink and pen write unto thee: but I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name" (III John 9-14).

There are three characters mentioned by name in this short letter by the Apostle John. The first is Gaius, to whom the letter is addressed. He was a fine Christian. The truth was in him, and he walked in the truth. His home was open to the traveling servants of the Lord. His hospitality and liberality were known to the church. He was a fellow helper to the truth. The second character in this epistle is Diotrephes. He was a man of a far different stripe. And the third is Demetrius, who, John tells us, had a good report of all men and of the truth itself.

In order to get the proper understanding of these verses we have under consideration I think it is well that we bear in mind the purpose of the writing of this letter by John to Gaius. It seems that John had written an earlier letter to the church of which Gaius was a member recommending to them Demetrius, one of the traveling servants of the Lord. But Diotrephes would not acknowledge Demetrius. He refused to recognize him. For what particular or specific reason we are not told. However, John does tell us that he loved to have the pre-eminence. There is no statement that Diotrephes considered Demetrius unsound in the faith. Had that been the case, then Diotrephes and the rest of the church should have refused to accept him, for John had plainly taught that

if any came to them who were not sound in the faith, they should not receive such into their houses, neither bid them God-speed. But here was a servant of the Lord, accredited by the apostle, who came to this local church only to be rejected by Diotrephes. In failing to receive Demetrius, Diotrephes failed to receive John: he rejected the authority of the aged apostle.

The early church had problems. There was the problem of the heretics, the Gnostics; these were seeking to rob the early church of its purity of faith and doctrine. But here was also the problem of one man, or a group of men, assuming power which they had no right to assume. How the church has been cursed by such assumption of power in the centuries since then! I believe that the Holy Spirit preserved for us this letter for our instruction even to this day. We have men like Diotrephes with us in the church today. They respect apostolic authority. They set themselves up against the inspired apostolic teachings. They set themselves up against the Lord. They will have their own way so that they may wield power. They love to have the pre-eminence instead of giving the Lord the pre-eminence.

Let us note what John tells us about this Diotrephes. First he tells us that he loved to have the pre-eminence in the local church. Bear in mind that John does not say that he was not sound in the faith, even though many were. He does not say that Diotrephes was not active in the work of the church. He does not say that he did not make any sacrifice for the work of the Lord. He does not say that he lacked in ability. He does not say that he was immoral, or that he was shady in his business dealings. Here was a man, a worker, who may have sacrificed much time and effort to forward the work of the Lord. He may have given largely and liberally of his means for the furtherance of the work. He may have been very talented and able. His moral life may have been above reproach. But for some reason he now assumed authority which was not his. He refused to receive the recommendations of John relative to Demetrius. He prated against John with malicious words.

When a man becomes conscious of his ability he is in danger. It may be that Diotrephes had been used so greatly before this time that he began to feel that he was indispensable. He may have become proud in spirit. He probably felt that being a younger man than John he was more keenly conscious of the state of affairs in the church. Anyhow, he prated against John with malicious words. He talked too much. That is what prating is: loquacious, idle talk.

Oh, how much damage has been done to the cause of Christ because of even well-meaning church members who talk too much! What do you do when you see a brother or a sister in the wrong? Do you serve as a talebearer until the whole church and even the whole community, knows about it? Are you careful to put the best construction on the evidence you have, or do you put the worst construction on it? Just what is your purpose in telling others about the failure, the mistake, the sin of your brother or your sister? Would you want others to do the same thing when they see you sin or fail? Do you gossip about the fallen one because you love him? Why do you not go to him and say, "Brother, I am deeply grieved by what you have done. You have grieved the Lord also. I have not gossiped about you. I have not spoken to others about you. But I have prayed much for you. And now with a burdened heart I am coming to you, coming in the spirit of love, coming not to discourage you, not to put you down still further, but to help you. Is there something I can do to help you? Would you not like to get down

The Stern Reality

BY EDNA BEILER

*We fill our days with futile games,
Or waste God's time gift wantonly
In petty quarrels and calling names;
Spoiled children, all. We try to see
Who can shout loudest or outdo
His fellows in some petty skill,
Ignoring steadily the true
Heroic warnings God gives, till
The westering sunset colors glow
And His sure hand puts out the light.
Then unprepared at last we know
The stern reality of the night.*
Grantsville, Md.

on your knees with me, and we will pray together? Why not confess this sin, and receive forgiveness and cleansing?" I believe that if we Christians would deal with the erring brother or the erring sister in this manner, and keep our mouths shut when we are with others, we could have far more spiritual churches.

Diotrephes prated against John with malicious words. He had "the gift of gab," but he did not use it wisely. He talked and talked and talked against John. He spoke malicious words. What he said about John was intended to defame, to hurt John's good name, his reputation, his power and influence in the church. He did not love John. It seems that he was proud and jealous of John. He sought power for himself rather than usefulness. He was vain: he loved himself. He had too good an opinion of his own gifts and abilities. He possessed an undue sense of his own importance. He was not esteeming others better than himself. He did not prefer others to himself. He was self-centered. He was self-willed. So he rejected Demetrius when he came with letters of credential from John. It seems that some in the church objected to Diotrephes' attitude and action. They wanted to receive Demetrius and the other brethren. But Diotrephes forbade them to do so. It seems that some went even further and obeyed the Apostle John rather than Diotrephes. What happened? Diotrephes cast them out of the church. He used highhanded, dictatorial powers which were not his to use. Church discipline is Scriptural. It is needed. In extreme cases members of the church need to be excommunicated: this is Scriptural. But Diotrephes without proper authority and for wholly unjustifiable reasons excommunicated some of the brethren.

What could John do about this matter? To write to the church seemed futile with Diotrephes wielding his unholy power. So John wrote to his faithful friend, Gaius, and said, "Wherefore, if I come, I will remember his deeds which he doeth." This does not sound like the loving John as we sometimes think of him. It is the son of thunder, the Boanerges, as he and his brother were named by Jesus in Mark 3:17. We must not think of John as a spineless jellyfish who could not take a stand for the right. No, while he was the loving disciple, he was also the son of thunder. There are times when we must take a stand for the right, when we must be firm, but loving. John knew how to

be loving and gentle and gracious, but he knew also how to be firm and uncompromising and valiant for the Lord.

Now before I pass on for a very brief study of Demetrius let me say that there are men like Diotrephes in the church today. They seek to have the pre-eminence. They seek to bear rule even in a dictatorial manner. They will not yield. They will be heard. They will have their own way. They are sometimes willful, headstrong, and unreasonable. Sometimes they are men of wealth who feel that their financial standing in the community should also give them power and authority in the church. Sometimes they are men of great learning and eloquence: they feel that their learning and ability, even though destitute of the Spirit, must give them a strong voice in the church. God deliver all of us from the spirit of Diotrephes.

Now let us briefly note a few things that John tells us about Demetrius. First, John tells us that Demetrius had a good report of all men. Next, he tells us that he had a good report of the truth itself. And, last, John says that he also can bear record to this servant of the Lord and of the church. It is important that a servant of the Lord have a good report of all men, if that is possible. But it is even more important by far to have a good report of the truth itself. The Bible bore truth to him that he was a true servant of the Lord. His life revealed the nature and the life of Christ. His message was in accord with the Word of God. Let me ask you, fellow workers. What about your service? Does the truth bear record to your life and service that you are a true servant of the Lord? John bore witness to Demetrius. What could your spiritual pastor say of you as a worker in the church?

Are you a Diotrephes or a Demetrius? Do you love to have the pre-eminence? Do you use what powers you have in a dictatorial manner? Do you insist on having your own way? Are you selfish and self-centered? Do you refuse to serve when you cannot have your own way? Are you seeking to be powerful rather than useful? Are you proud in spirit like Diotrephes, or are you a usable servant of the Lord and the church like Demetrius? Are you guilty, like Diotrephes, of prating against the servants of the Lord with malicious talk? Would your church be stronger if your talk was weaker? Are you a problem to your Spirit-filled pastor as Diotrephes was to John, or are you a help and a joy to him as Demetrius was to John?

This message would not be complete without stating that the Lord is able to make a Demetrius out of you if you are now a Diotrephes. Thank God for the transforming power of His Spirit. If Diotrephes repented before the Lord and the church, and yielded himself fully to the Lord, he may have become a very useful worker. One would like to know whether John came to this church, as he hinted that he might, and how he remembered against Diotrephes his deeds. One would like to know how Diotrephes reacted, and whether he yet became a useful servant, or whether in bitterness of spirit he left the church because he could not have the pre-eminence. The Holy Spirit has seen best not to tell us what happened. But let me say again that the Lord is able to transform a Diotrephes into a Demetrius. The chastening of the Lord may be bitter. The breaking, the melting, the molding will be painful. The spirit of a Diotrephes must be broken.

Let us as Christian workers anew yield ourselves to the Lord. Shall we not ask Him to reveal to us any spirit of Diotrephes in us, and then confess it as sin, and claim the cleansing and forgiving promise of His Word?

Orrville, Ohio.

OVERANXIOUS CRIPPLES

At the age of fourteen Mary Abe was left motherless to care for three brothers and two sisters. Her father was a cripple and did not remarry. Mary, knowing little about rearing children, was fearful and anxious about their health, their naughty ways, their language, their companions.

This fear complex carried over into her own home in later years. How to guide and direct her son, Jimmie, that he might become a real man she never learned. Against the better judgment of her husband, Mary insisted that their son spend his leisure time with them, when he longed to be with those of his own age. When he went to college, he became homesick and returned home. He never was able to hold a responsible position and in general was a big disappointment to his parents—in the main the mother's fault. She thought she loved Jim, but in reality denied him what he most wanted: zest for living, creative expression, happy relations with others.—Carl and Clara.

The greatest remedy for anger is delay.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR
FORD BERG, MISSIONS EDITOR

CATHERINE HERNLEY, EDITORIAL ASSISTANT
JOHN L. HORST, MILLARD C. LIND, ASSOCIATE EDITORS

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EDITORIAL

Is Civilian Defense War Participation?

A brother writes to comment on our recent editorial concerning civilian defense. He quotes this sentence: "Since a national emergency has been declared, plans for civilian defense (which in a bombing war is not defense at all; it is essentially emergency aid for survivors) are going rapidly forward in the nation." He describes what went on under the name of civilian defense in his vicinity: listing of emergency shelters and ambulances, reporting airplane movements, and hunting with guns an enemy paratrooper who was reported to have landed near by. Then he says, "While this is civilian defense, to me it is none other than noncombatant service."

We want to make it clear that we heartily believe that no nonresistant Christian can accept noncombatant service under a military establishment, for doing so makes one a part of the machine whose chief business is killing. Neither do we believe that our people should participate without discrimination in any civilian defense program. We cannot help to fight the enemy by watching for planes (which would alert defending planes) nor by resisting any invading force. Between certain portions of the defense program and noncombatant military service there probably would be little difference. We thank our brother for calling attention to our seeming to advocate just any kind of civilian defense.

We said in our earlier statement that in a bombing war civilian defense would become chiefly emergency aid for survivors. America has never known a bombing war. We have never seen block after block of a city in flames. We have never seen civilians lying around by the hundreds wounded or dead. We have never had multitudes made homeless. We have not had water and food supplies cut off from our population. We know nothing by experience of the ravages of disease which would follow a bombing disaster. It is hard for us to visualize the waves of the destitute, including helpless women and children, which would

roll toward outlying communities, such as many of our Mennonite communities are. Would not such conditions demand that in the name of Christian charity we should do all we can for these wounded and hungry survivors? Yes, we ourselves might be among them; what would we hope that others might do for us and our loved ones?

We were urging that we should look ahead to these possibilities and prepare for them. We were advocating the organization of Mennonite emergency units, which could prepare for various kinds of disaster relief, and could offer themselves to civilian defense directors for such parts of the program as we could conscientiously participate in. There would be some difficult decisions to make on this point. But we had this difficulty in C.P.S. days, too, and God gave us grace to meet it.

It is good news to hear that a few of our communities are organizing emergency units and beginning on the necessary training. Others are investigating possibilities. May this work go forward with the keen spiritual discernment which will make it indeed the saving of life, and not destruction.

For Our Shut-ins

Once a month, for a number of years, the GOSPEL HERALD has devoted a page to those of its readers who by reason of sickness or of age are confined to their homes, perhaps to their rooms or their beds. It is very easy to forget people whom we seldom see, and we are desirous of bringing to these friends any special attention which will help them to bear with patience and joy whatever trial they may have.

We have not had from these readers much response to indicate whether the monthly page has been to their liking. The editor collected from contributors and from exchanges material which recognized the special situation of those who cannot go about normally, and which brought the comfort and consolation of Christian faith. But it was suggested to us that such reminders of limitations were depressing rather than comforting and that shut-ins want to be diverted

into forgetting whatever pain or trial they may be suffering. So for the last few months we have been asking Sister Phebe Kraus, of Denbigh, Virginia, to provide material for this page which would entertain, divert, and inspire without the continual reminder that the readers were shut-ins.

Do shut-ins want comfort or diversion? Do they want to forget their affliction, or do they want to be reminded of it? We have no way to judge without hearing from them. If you are a reader of this page, will you please write to Mrs. Kraus or to the editor and say whether you like the page better the last few months, or whether you liked it better when it discussed the shut-in problems more directly. So let us hear from you. What kind of shut-in page do you want?

Singing Together

A missionary writes, "It was a stirring experience to sing hymns together. The words sounded different but the melodies and meaning were identical. Language barriers do not exist in Christian music."

One of the interesting experiences which we enjoyed in India a year ago was the singing of familiar hymns in the church services. As the others were singing in Hindi, we could sing in English; the music was the same (sometimes some slight variations), and the meaning of the language was the same, although the sounds of the words were very different. Best of all, the feelings of adoration and praise, the aspirations to holy living, the commitments to faith and faithfulness were the same. Under heavenly perspective we knew that nationality, color, culture, and language made no difference. God was listening to the language of the heart. In spite of human divergences, we were all singing together.

Our hymnbooks are thoroughly ecumenical. We sing the hymns of Mennonites, Brethren, Methodist, Nazarenes, Presbyterians, Catholics (both Roman and Greek), Baptists, Reformed, Episcopalians, Quakers, and Unitarians, usually unconscious of their denominational origin. We are more nearly able to sing together in modern Christendom than we are to do anything else together. We should be, and are, careful that our hymn texts should be a pure expression of Christian truth. But we are right in not excluding from our hymnody a hymn which happens to come from a

(Continued on page 127)

Sam Hoskins Writes

X

Dear Editor,

For a long time Cory's been after me to write to you about the way parents let their babies behave at church. I told her we didn't have our own children raised yet so I didn't feel called on to say anything about it. Then I read in the GOSPEL HERALD that you can't tell how your children have turned out until you see your grandchildren grow up. That made it even stronger. But it didn't satisfy Cory, and I *have* made some observations on the matter, because where I sit in the back to take care of the loud speaker, like I told you I do, I can see a lot without even looking.

But what decided me on mentioning this to you (there hasn't been any articles about it lately, has there?) is that Cory's youngest sister Mabel spent the holidays with us and we got on this subject. She gave me a new slant on the thing. Cory always said that Mabel was a cute little thing until they spoiled her and then she was a pain to herself and everybody else until she got old enough to get a little sense for herself. Becoming a Christian helped her too, so that she's about normal now I guess. Well, Mabel was saying that it sort of burns her up when she sees parents let their children do most anything in church, because she just thinks how the poor little things will have to suffer the hard feelings of everybody. She says she knew people didn't like her when she didn't behave and even yet she has to fight them feelings that she isn't liked, although she is sure people don't hold it against her any more the way she used to act.

If Mabel is right there are some babies in our church that are sure going to have complexes (I think she called them) of some kind. On Easter Sunday when our Johnny was baptized I set in the back as usual. If I had it to do over I'd have gotten somebody else to take my place and I'd had set up front. Naturally I wanted to see, but there was a family sitting in front of me that don't seem to have very good control over their children. I am sure their little boy about three or four years old stood up on the bench between me and the preacher at least a dozen times, so naturally he was standing up during the baptism services too. I sure had a time feeling in a worshipful mood like I wanted to.

Cory asked John Weaver's wife once how she manages to keep her babies so good in church and she said she didn't like to say much about it because she knows the other women wouldn't agree with her and think she is too hard on the little things, but that she never lets hers down on the floor, even beside her. She said she thinks if they never get the idea that they can do that in church she has stopped a lot of disturbance before it begins. And she won't let strangers take her babies either, and get them all

upset. I watched John, too, after that and I noticed that he never lets the children with him get up on the bench or turn around and look around over the audience getting attention they oughtn't to have and what other people ought to be giving the service. Then a time or two I heard him and his wife dividing up the children before they came in and they told them, "Now if you want to go with Papa you'll have to stay there the whole time; you can't go to Mama." And I see that they keep the rule, too, no matter what happens. That is stricter than Cory and I were and we thought we were stricter than most, but their children don't seem to suffer any, and Sally always said it was a pleasure to have the Weaver children in her Sunday-school class, which she couldn't say for everybody's.

We have one man in our church that enjoys his baby so much that he swings him and "boos" him (you know, rubs his head in the baby's stomach) and all kinds of things like that. He's a cute little fellow and it's too bad it's so hard to like him after he laughs out loud a while and then cries when the circus looks like it's over before he's done.

I guess that ain't much worse though than one fussy woman we have who is always combing her little boy's curls or straightening his suspenders or tightening up his shoe strings until he gets impatient and cries and then she takes him out into the churchyard and spans him for getting cranky. It just about raises my ire.

Well, I hope I've been charitable. It didn't used to be this way. When babies cried their mothers shushed them up and they got the idea somehow that that was not the way to do in church and the idea seemed to last until they got bigger. But now it seems it's different.

I wanted Mabel to write this into a real article, but she said you wouldn't catch her sticking her neck out and having everybody saying she was an old maid trying to tell people how to raise their children. So don't read this to anybody, but I would appreciate it if you could do something about it, for it seems to me besides what I've already mentioned that it's a hindrance to the Gospel for a baby to take away what the preacher's saying for ten minutes at a stretch before they get took out, don't you? It seems to me the worshipers have some rights, too.

Don't misunderstand me, for I hope we will always take our whole families to church, but I remember my mother instilled some reverence in me once when I misbehaved in church and I don't see that it ever made me love the house of the Lord less. I might be wrong but it sort of seems to me that babies can tell how important their parents think it is to keep quiet. And that that is why John Weaver's children are well behaved and why some people's children

It Happened —

TWENTY-FIVE YEARS AGO

(From Gospel Herald, Feb. 4, 1926)

Bro. B. B. King . . . closed a series of meetings at Scottsdale on Jan. 26. Quite a few of the members who had grown cold in the service reconsecrated their lives to God, and seventeen precious souls owned Jesus Christ . . . as their Saviour and Lord.

On Dec. 29 Bible Conference commenced [Wayland, Iowa] with Bro. J. A. Heiser of Fisher, Ill., and Bro. D. J. Fisher of Kalona, Ia., as instructors. . . . Eleven souls were willing . . . to take Christ as their Saviour.

. . . evangelistic series of meetings at the Slate Hill Church with Bro. C. Z. Martin as evangelist. . . . There were twenty-five precious souls willing to come out on the Lord's side.

Married: Sister Ida Pearl Kauffman to Bro. Raymond Hershberger . . . Bro. Isaac G. Hartzler officiating.

(From Mission Supplement, February, 1926)

Two new lines of work are contemplated by our missionaries in South America, the Orphanage and the Printing Press.

Our evangelists and Bible women, numbering nearly sixty in all, come, with one or two exceptions, from our Boys' and Girls' Orphanages and are therefore the product of our own Mission [J. N. Kaufman].

have the idea that church is just a place you play different from at home.

Let me hear what you think.

Faithfully yours,
Sam.

Hazardous Living

BY C. WARREN LONG

The Christian life is strenuous, constantly pressing forward toward the goal in Christ Jesus. This forward-moving life takes on the aspect of a race with many hazards.

The fast-moving Apostle Paul, who was saved possibly in his middle thirties, became an itinerant preacher and the organizer of mission churches. In his letters to the new churches he organized he gives quotations from his diary which reveal eight floggings, one death sentence that fizzled, three shipwrecks, uncounted dangers of robbers, hostile communities, strange cities, river crossings, waterless deserts, and false friends. All these he experienced in his effort to minister to the thousands. His ministry brought hundreds to the Lord. His sacrifices are

seen in his days without water and food, in times of cold and inadequate clothes, in physical suffering, illnesses, and exhaustion. He assumed the care of a score or more churches with the loyal cooperation of fellow believers; yet there came a time as his diary reveals, that "No man stood by me." These experiences did not stop him in his disciplined godly life and witness. After some forty years of such hazards in his Christian life, his body scarred and his eyesight failing, he writes a letter to a friend and says, "I have fought a good fight, I have finished my course, I have kept the faith."

The Christian life is not for a coward or a mollicoddle. The Christian life is for him who is willing to face hazards, for one who will take a dare and slip on the whole armor of God and stand for the right and against all the wiles of the devil. He who prides himself in his courage and valor will not step aside here. He will give his all to God and treat his neighbor as he would want to be treated. There is no safe way to live in a world of sin. To resist evil with evil only makes us the evil we attempt to control or destroy. Thus evil is made worse. This brings us to a definite crossroad. We must choose the hazardous way of doing wrong or the hazardous way of living the Christian life. The Christian was never given an assurance that he will be safe by doing right. Our Lord admonishes us, "If they have hated me they will hate you also." To follow Christ is right, for it is redemptive, yet it is a dangerous way to live. To run this risk is far better than to attempt to destroy evil with evil and become the evil we attempt to destroy. Our Lord's way is to "overcome evil with good." This is a conquering way, for "love worketh no ill to his neighbour" and "Love never faileth." It is a hazardous way of living that God challenges *every one, every one* to follow.

Tiskilwa, Ill.

Our Covenant

Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Saviour, and, on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, we do now in the presence of God, the angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church, in knowledge, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and

Life's Highway

BY HOWARD R. MERTZ

*Life is somewhat like a journey,
Each new day another mile,
And the rough and rocky places
Make the smooth seem more worth
while.*

*For the way is sometimes weary,
With many a crook and turn,
Sometimes the icy winds will sting,
And again, the sun will burn.*

*But there's also sweet contentment
As we journey down life's road,
The hand of friendly fellowship
Does much to lift our load.*

*Cool springs and gently lapping brooks
We find along the way,
To soothe and rest the traveler
As he journeys day by day.*

*There are sweetly scented flowers
And tall, majestic trees,
And haunting strains of music
In the murmur of the breeze.*

the spread of the Gospel throughout all nations.

We also engage to maintain family worship and secret devotion; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to faithfully follow the Biblical teaching concerning the wearing of all jewelry, rings, and pins, the prayer veiling and cutting of women's hair; to pray for and obey our government; to pray for our enemies, personal and national, and to maintain a witness of love and peace toward them; to avoid all tattling, backbiting, and anger; to abstain from the sale and use of intoxicating liquors and tobacco; and to be zealous in our efforts to advance the kingdom of our Saviour.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense, but always ready for reconciliation and, mindful of the rules of our Saviour, to secure it without delay.

We moreover engage that, when we remove from this place, we will as soon as possible unite with some other church where we can carry out the spirit of this covenant and the principles of God's Word.—First Mennonite Church, Ft. Wayne, Ind.

*There's shelter from the storms of life,
And food from God's own hand,
Our joys can be as countless and
As numerous as the sand.*

*The only thing expected of
The traveler on his way
Is this, that he replace in kind
His blessings day by day.*

*For the milk of human kindness
Is not his who sips alone,
Who selfishly demands life's best
And keeps it for his own,*

*Who shares not his good fortunes
With any fellow man,
Who's never known compassion
Nor has lent a helping hand.*

*For all the seeds of kindness
And all the grains of wrath
Will live to light another's way
Or trip him on his path.*

*Life's Highway lies before us,
Stretching on its ceaseless way,
Just how far we're going to travel
Is not given us to say.*

*Into valleys bathed in sunlight,
Over green and fertile hills,
Through ageless, stately forests,
Over twisting, winding rills.*

*On and on the highway stretches
Under skies of matchless blues,
Through the ever-changing seasons
With their panoramic hues.*

*Through the hush of dusk it reaches
Toward the stillness of the night,
'Neath myriad stars it winds its way,
A silvery cord of white.*

*In chronologic sequence
It unfolds for us to see,
From countless aeons of the past
Until eternity.*

*Old as time—yet always new,
God made the highway so
That no man knows from whence it
comes,
Nor whither it shall go*

*Save God, whose creative hand
Gave life to you and me,
And made Life's Highway but a bridge
To Immortality.*

Columbia City, Ind.

The Family Pew

BY A BROTHER

Attending church services is a legitimate and profitable practice. It is a Mennonite tradition to take the entire family to church. Until recently it was the exception to find men and women accompanying each other into the church auditorium, unless on special occasions. This practice has been changing rapidly of late years.

Recently an enthusiastic young minister, while discussing a topic relative to church decorum, strongly urged the establishment of the family pew. The presentation was very attractive. According to this splendid address, the recommended innovation could hardly fail to solve the undesirable conditions existing. Unfortunately there is room for improvement in a number of directions, in the majority of Mennonite churches, when it comes to order and attractive worship. Nevertheless, from observation it would appear that the family pew is by no means a cure-all.

In a certain congregation there are two families with the same number of children about the same ages. Family A has followed the old tradition. They brought the babies to church, of course, but the mother cared for them by herself on the ladies' side of the house. As the children grew, and were able to understand, the father took care of the older ones, while the mother carried on with the new baby in her regular place. This family has caused exceptionally little disturbance or detraction in any service.

Family B occupies a pew together. The smallest of the children one day made a wonderful discovery. To be with the rest of the family, to this youngster, means a good time and lots of fun. The mother, in attempting to maintain a semblance of order, struck the youngster with sufficient emphasis to solicit an audible "ouch." Of course the mother had to stop, but the offspring kept right on; and further attempts to subdue the little darling were promptly responded to with "Ouch, ouch." This, however, has been overcome, by methods unknown to the general public; but throughout the entire service this child holds the attention of and entertains the other children. There is an almost continuous moving from one member of the family to another. It also is interesting to note the changing expression on the mother's face, as she attempts to manage the show; it is not exactly conducive to acceptable and profitable worship.

During a special service recently, this mother and her normal youngster sat apart from the rest of the family. The energetic child sat between his mother and another lady during the entire service, self-entertained, absolutely quiet and

causing no detraction from the service whatsoever. The same evening the usual family arrangement was resumed, and the usual perpetual (com)motion followed.

Some time ago, one Sunday morning, as I was sitting on the aisle bench near the rear of a church auditorium, an ideal opportunity presented itself to observe a bit further on the practice of parents and children occupying the same pew. In the four rear pews there were no fewer than fifteen children, two years old and under.

A conclusion or two substantiated by these observations might have some suggestive value. In the first place, children are not expected to be quiet when Daddy comes into the house. Generally speaking it is the mother who puts them to sleep, feeds them, and soothes their aches and distresses. When Father comes home for luncheon or dinner, the child is awake, and under normal conditions receives attention galore. He is talked to, applauded, picked up, tossed, and most lovingly caressed all in a few moments, after which Dad goes about his regular duties again outside the home. This becomes habitual. To sit quietly for an extended period of time in the presence of Father is an absolutely foreign idea, for Daddy's presence to the child is synonymous with a real good time with lots of activity and expression. The same is true when the older children come home from school or from play. Why would a normal child sit quietly in church, when all his daily "playmates" are right there to play with, and travel back and forth from one to the other: OR ELSE?

Another observation relates to the generally accepted fact that only the most idiosyncratic parents do not consider their own children and what they do the most wonderful in all the world. There is no shadow of a doubt that some mother's semi-coquettish glance thrown at her husband at her side, with face beaming with the most beautiful smile of approval, was probably the greatest stimulus that Sunday morning to some youngsters to continue and increase their activity throughout the service, regardless of how disturbing and detracting they proved to be. Indeed, a child needs parental recognition and appreciation of his attempts and achievements, but not necessarily during a church service; unless it is primarily a "Baby Show."

These and other circumstances, bound to accompany the splendid practice of taking the children to church, in all probability can be handled more easily and most successfully if the attention of the child and the mother is not divided between the whole family. They are accustomed to being together; they understand each other. The entire family in one pew, whether consisting of three or more members, according to our observations, apparently creates at least as

many adverse circumstances as it affords advantages, for a quiet worshipful church service.

"The hour . . . now is, when the true worshippers shall worship the Father in spirit and in truth." Ontario.

Seven Elements of Repentance

BY MOSES G. GEHMAN

"And they went out, and preached that men should repent" (Mark 6:12).

When our Lord said "sin no more" to such whom He had lifted from the depth of the "miry clay," He voiced the deeplying fundamental Christian principle which His forerunner, John the Baptist, had to thunder into the ears of the multitude who would hypocritically follow him without change of heart: "Bring forth therefore fruits meet for repentance." True repentance is to cease from sin. When such professors then and there begin to abhor sin and reach back in their life and make the Scriptural adjustments, that is genuine repentance! Repentance is the starting point of salvation. Repent or perish, is the Christ-given slogan of the true Christian Church. Repentance means, "A sincere and thorough changing of the mind and disposition in regard to sin, involving the sense of personal guilt and helplessness and apprehension of God's mercy To exercise sincere sorrow toward God for sin as such, and turn from sin to Christ for pardon."

Looking at the subject of repentance in its Scriptural setting where Jesus Christ Himself put it, one is made to wonder whether there are not many people in the churches today who have never had the experience of a genuine repentance. The first great principle that Christ laid down in building His church was repentance. He uses no other material today. T. L. Cuyler has well said: "It requires more than a few hours of fasting and prayer to cast out such demons as selfishness, worldliness, and unbelief. Repentance, to be of any avail, must work a change of heart, and of conduct."

What then are the integral parts of Biblical repentance?

(1) The awakened conscience is the essence of repentance. What we hear and what we see of the operation of the Holy Spirit in the lives of others convicts us of sin in the heart. The Holy Spirit and the conscience are the two strong factors that convict us of sin. John 16:6; Rom. 2:15. The multitude heard the Word delivered by the power of the Spirit and were convicted. Acts 2. Saul, the persecutor, was "standing by" and saw the blood flow from an innocent martyr. His conscience was awakened and conversion followed. Acts 7:58; 9:5; 22:20). Sometimes it is the Christian's song in the night that brings conviction to sinners, as in the case of the jailer.

A Prayer for This Week

Dear Father, in full consciousness of our dependence upon Thee, we come humbly and boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. Grant unto us the wisdom which descendeth from above, that we might know how we ought to walk. Give us grace for each circumstance of life, for we desire to follow on in the train of your own triumph. Fill our hearts with divine love, that we might love as Thou hast loved us. Cleanse our hearts from secret sin. Sanctify us through Thy Word. Empower us by Thy Spirit for service unto Thee. Lay upon our hearts a greater concern for the spiritual need of our fellow men. Grant, O Lord, that we might be faithful stewards of the manifold grace of God. This we pray with thanksgiving, through riches of grace in Christ Jesus our Lord. Amen.

—John S. Hiestand.

Acts 16. Conviction is the first step toward genuine repentance.

(2) When God's holy law is broken, then follows what the apostle calls "godly sorrow" (II Cor. 7:10). This is wrought in the heart by the power of the Holy Spirit. It is good for the soul that has sin hidden in the heart that there be godly sorrow. For it "worketh repentance to salvation not to be repented of."

The Bible in this same verse also speaks of a "sorrow of the world," the sorrow of being found out. The criminal in his arrest may weep as though his heart would break and yet be driven farther away from God. "Godly sorrow" and the "sorrow of the world" are as distant from each other as the space between the stars. Peter's heart was filled with a godly sorrow; hence he was restored in full and became a strong man for his Lord. Judas, too, had a very sorrowful heart but it was the "sorrow of the world," the kind that "worketh death." Where there is true penitence for sins committed, there is sorrow, "godly sorrow." Godly sorrow cannot be separated from true repentance.

(3) A third element of repentance is expressed by a man of God in the long yesterday, as he sang: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Ps. 51:17). And thus Moffatt: "God's sacrifice is a soul with its evil crushed: a heart broken with penitence, O God, never wilt thou despise." Contrition and true repentance are inseparably interlocked as is reflected in Peter's bitter tears. Luke 22:62.

(4) Confession goes with true penitence. Why confess our sins to God? He knows all about our sins better than we

do. It is God's plan that we speak out our sins to Him that we may the more deeply feel them. Confessing our sins means more than the mere telling them out to God. Our confession must be followed by a close self-examination, godly sorrow, true penitence, a break with all known sin, a humbling of the heart, prayer, and restitution.

The true penitent wants all the wrong taken away. He has no mental reservation. He sees the awfulness of sin in all its detail. His primary heart's desire is to be right with God regardless of what people think or say. Such a confession God will honor with a new lease of spiritual power. A sense of humiliation and shame usually goes along with true penitence, but this does not keep the sinner from confessing his sins. Where there is a heart's desire to have all broken relations fully restored, such a sinner is in a mood to receive full forgiveness. "Confess your faults one to another" is the command of God. This is more than a mere surface command. Underneath lies a blessed privilege for the child of God. For when a soul is truly penitent and Scripturally enlightened as to God's way of dealing with the souls of men, this statement, "Confess your faults one to another," becomes the primary rule of life in the spiritual area. There just can be no spiritual group growth without the observance of this rule, "Confess your faults one to another." Reluctance in confessing one's faults shows a lack of penitence in the heart for sins committed. Confession and repentance are closely related.

(5) Another element imbedded in the doctrine of repentance is the forsaking of sin. People oftentimes confess, "I have sinned," and continue right on in sin. Examples of this vicious cycle are Pharaoh, Balaam, Saul, Judas. In our day many a one has "stood up" in meeting but to continue on in the course of sin. Then we read of others like David and the prodigal son, who also said, "I have sinned." These forsook their sinful career. And God gave them true repentance. A mere lip confession without the forsaking of sins is a spurious confession and the "wrath of God" comes upon such disobedience despite any public confession. There must be a forsaking of sin before God can give true repentance.

(6) Restitution. This is the desire to make amends. It is the side-reach, the back-reach which makes all things right as far as is possible under existing circumstances. This is the natural sequence to true repentance. It is a part of true penitence. A new Testament example is Zacchaeus. His attitude was based on a Biblical principle. Zacchaeus said, "If I have taken any thing from any man by false accusation, I restore him fourfold." It was this giving recognition to a Bible truth that prompted Christ to say, "This day is salvation come to this

house." Making restitution in connection with genuine repentance still brings salvation to hearts.

(7) The last thing we shall mention that is an element of true repentance is a new heart. This is the capstone to all that is said above. A person may change his mind, quit certain bad habits for business, social, or other reasons, even make restitution and move in respectable society. All this he may do and have the heart unchanged. Until the heart is transformed, repentance is incomplete. True repentance shows a changed heart, a changed mind, emotional control, a Biblical attitude toward sin and righteousness.

"Repent: for the kingdom of heaven is at hand" (Jesus). Denver, Pa.

A "SON OF GOD" EXPLAINS

Kagawa told the story of an adventure he had years ago while a student in America. He took a summer job as a butler in a Rhode Island mansion. The owner of the house took him about explaining that each door was to be kept carefully locked because every room contained some valuable rug, picture, or piece of furniture. Every window had a burglar alarm on it. If he wanted to raise one he must press the button first and avoid sounding the alarm. With trepidation he went to bed, not daring to raise a window. He soon woke up, suffocating, and without thinking raised a window. At once the alarm was set off, and twenty windows began to ring. The next day his job ended. And now he said, "I am much happier than that man with all his possessions, locks, and alarms. I was happier than he when I lived in the slums of Kobe in one small room six feet square, with no possessions but one suit of clothes and one blanket." —Robert Merrill Bartlett.

EDITORIAL (Continued)

man or a movement whose theology is not wholly acceptable to us. We let our hymns stand on their own feet. "Rock of Ages" was written as a bitter theological argument. But we have happily forgotten that argument and sing it in a devotional, not an argumentative mood.

So when the song leader says, "All together," he means more than that we should get in rhythm and harmony. He is admonishing us to get in tune with a multitude of Christians, from all over the world and in all sorts of circumstances, in the praise of our God. He is reminding us that our song loses its individuality in the universality of a united Christian voice. Can we not hear the leader of the great celestial chorus saying to saints of all ages and climes, "Now all together"?

TO BE NEAR TO GOD

THEME: DISCIPLESHIP AND FAITH

Sunday, February 11

Read Hebrews 11:23-30. The Disciple Walks by Faith.

The writer of the letter to the Hebrews calls up a great host of Bible characters as witnesses of faith, to encourage his sorely tried readers. Among others, he presents Moses, that great leader of the people of God. In a few bold strokes, the author reviews vividly that often tragic and dramatic life. In the middle of the story he forms a simple statement that we at first hardly note. But as we ponder upon it, it begins to glow with a light that warms and inspires the heart. Moses chose the lot of the people of God, "for he endured, as seeing the invisible." Here was reality on which a life could be built. Moses experienced the presence of God.

Monday, February 12

Read John 5:17-31. Faith and the New Life.

The eyes of the Christian scan the future and so he sometimes fails to understand the present. This leads critics to feel that talk about heaven undermines the Christian's incentive to do something about this world. No such conflict exists in the mind of Christ. The great miracle—eternal life—is a present reality. "He that heareth my word, and believeth on him that sent me, hath everlasting life." He who possesses this life lives far more meaningfully already in the present world than the unbeliever ever can. We see it supremely demonstrated in the life of Jesus whose relationship to the world beyond was greater than that of any man. At the same time, His compassion and service for His fellow men is the greatest we have ever known.

Tuesday, February 13

Read James 2:14-26. Faith and Works.

The relationship of faith and works, though basically simple, has always been a problem for Christians. For centuries before the Reformation the Christian conscience often sought rest in a perverted kind of works, but the guilty heart of Martin Luther could not be calmed by this. When at last the light dawned that "the just shall live by faith," the darkness of guilt was driven from his heart. So strongly was he gripped by this newly discovered truth that many who followed in his steps tended to underestimate the importance of works. So much was this the case that Dietrich Bonhoeffer, a martyr of National Socialism, wrote to his fellow Christians that they have insisted so exclusively on the grace of God as to make it a very cheap thing. It could be had without effort. But faith cannot exist without bearing fruit.

Wednesday, February 14

Read Matthew 14:22-32. The Weakness of the Disciple.

Peter's doubt in the face of the oncoming wave was not an unusual experience. Peter believed. Accordingly he started across the water on foot, something which he ordinarily

could not have done. But he overreached himself. His previous experience with Christ had given him courage and faith, but this faith was partially made of confidence in himself which he did not realize. Consequently, it did not stand the test. We do learn much in the life of discipleship which is helpful in Christian living. But the basic character of faith never changes. Great and small are dependent on it. Discipleship rises and falls with our renunciation of self and our commitment to Him in faith.

Thursday, February 15

Read John 12:20-26. The Witness of the Disciple.

The story of the Greeks wishing to see Jesus always arouses our curiosity, for the evangelist tells very little about them and Jesus does not directly answer their request. In fact, He takes up a subject which seems only remotely connected with the question. "Except a corn of wheat fall into the ground and die"—His own crucifixion. But He goes further—"He that loveth his life shall lose it. . . . If any man serve me, let him follow me." Can it be? Seekers of Jesus being turned aside to see only imperfect men, disciples? Yes, discipleship is the witness to the seeking Greeks.

Friday, February 16

Read Romans 5:1-5. Faith and Hope.

The faith of the Christian is bound up with hope. Though he receives eternal life as a present reality, which carries him confidently through the experiences of life, he knows that God must still complete the great work. His expectancy is not one of wishfulness or of uncertainty; rather his is like the growing child, healthy and complete in his parts, yet not mature. His hope is in the assured expectancy that maturity will come. He knows, however, that dangers are still to be met which could rob him of the fulfillment of his hope, not because God must be doubted, but because he himself may fail. But here too he rests on the promise of his Saviour, "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

Saturday, February 17

Read John 10:10; Ephesians 3:14-21. Discipleship the Fulfillment of Faith.

We often place a low estimate on what God in Christ does for us. Mahatma Gandhi, the great pacifist and political leader of the Indian people, tells in his autobiography of his first meeting as a young man with a Christian missionary. As a seeker of truth, Gandhi was eager to hear what the missionary had to say. In their discussion they agreed that sin is a fact in human experience. But now the Christian felt that he had an answer to the sin question which was lacking in Gandhi's philosophy. Through Christ his guilt was removed and he could go joyfully on his way. But Gandhi watched the conduct of this young man and did not find in him the conscientious horror for sin which he expected. Gan-

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THE ALL-IMPORTANT QUESTION

Sunday School Lesson for February 18

(Mark 7:24—9:1)

What matters most in this world? It is the same for every person in the world. It is so significant because it is related to man's destiny. But it is also vital in his present living. In it is the answer to the true happiness all people are seeking. What do you think of Jesus? Was He the Christ (Messiah, anointed One)? Was He the Son of God? All people of this world should know that this is what matters most in this life and the next. All should have the opportunity to learn the truth that really matters most to them. Be sure your pupils face this question today, no matter what their profession.

Jesus had now been with the disciples for two years. He had taught them by word and action the truth of His Messiahship. Many rumors of who He was were afloat. But the disciples had walked so closely to Jesus they should know the truth by this time. So He put the question to them one day. The important word in the question was "ye." This is a personal question: "What do ye really think of me?" Peter, speaking for all the disciples, I suppose, confessed belief in His being the Son of God, the Messiah. Jesus had been successful in teaching these men.

Now He would teach them the interpretation of this Messiahship. He was anointed for a purpose. He had come from God to earth to be Saviour. The disciples thought of deliverance from a Roman yoke. This would involve warfare. Jesus went on to explain His plan of suffering, rejection, dying, and rising. He spoke very plainly (openly). Peter just couldn't understand this. He didn't want to believe it. How many people, even on this side of the cross, won't believe in this cross salvation.

One thing Jesus wanted to make clear to all His followers was what it meant to really believe in Him. In a special message (8:34-37) He gave this truth. These are some of the vital statements of Jesus. These verses hold the implications of a confession to belief in Jesus as the Christ, as the Saviour. Your pupils profess to be Christians, to believe in Christ? Interpret well for them that confession must imply commitment of the whole life. Notice Jesus did not say yielding certain things, but yielding the whole life. That this conception is true is shown even by the world's criticism of the Christians. "You, a Christian? You don't act like it."

How does a person save his life for his own sake? Or how does he lose his life for Christ's sake? This saving and losing discussion should lead to a true concept of belief in Christ. Many people, even so-called fundamentalists, think that living is not an essential factor in believing in Christ. Your pupils' losing their lives may involve what their attitudes are toward these: acquisitions for self, expressed love in helping all needy people, time and money as belonging to God, church loyalty, personal service in the kingdom, choosing a lifework. —Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FOR OUR SHUT-INS

*"The righteous, and the wise, and their works,
are in the hand of God" (Eccl. 9:1).*

So 'Neath His Hand

BY ALICE R. KAUFFMAN

*So 'neath His hand my days grow into years;
Spring comes, and passes, fraught with song
and bloom,
Bright sunshine melting into golden tears,
Exotic nights of star-shine and perfume;
Bright summer lingers, brooding over fields
Fast growing fruitful; binds her heavy
sheaves,
Till Autumn garners all the wealth she yields,
And mutely to the earth she drops her leaves.
Held in the grasp of Winter, earth asleep
Dreams of the past, and wakes to greet the
Spring;
Day comes, night goes, the quickened spirits
leap,
And through the changing times my heart
can sing.
So 'neath His hand I live my chain of days,
Reaching to years, peace-crowned and full of
praise.*

The Hand of Jesus

*"And Jesus, moved with compassion, put forth
his hand" (Mark 1:41).*

*The hand of Confucius wrote much in his time;
Philosopher, scholar, and teacher of men,
He gave them his cold moral precepts to read
And teach unto others again and again;
But he wrought no great works and did nought
that abides,
He left to us only the fruit of his pen.*

*The hand of the Buddha lies idly at ease,
And folded and nerveless the still fingers rest;
Eyes closed to the world with its sorrow and sin,
He dreams of Nirvana and waits to be blest
By that last state of nothingness, bliss all su-
preme,
Where his soul can attain to its highest and
best.*

*The hand of Mohammed long wielded the sword,
And its blade is still stained with the blood
of his foe;
His followers wage "Holy War" in his name,
Their road is a trail of destruction and woe;
They conquer by conflict, make converts by
force,
And dying in battle, win paradise so.*

*But the hand of Christ Jesus was never at rest,
Unheeding, uncaring, in selfish repose;
It never lay folded, inert, and supine,
Too weak and too helpless to stay the world's
woes;*

*It flourished no sword, earthly power to gain,
It wrote no great books for the students to read;*

*It was stretched forth in pity to heal and to bless,
And broke for the hungry the bread for their
need.*

In love and compassion, it reaches out still,

Beautiful Hands

Among the various papers which came to our home years ago was a weekly containing several columns of helpful discussions on every sort of problem confronting its readers. One question of seemingly vital importance to many young girls was, "What can I do to have beautiful hands?" I am sure the one who conducted the column must have been a very sensible woman, for her reply invariably contained this tart bit of wisdom: "Soak the hands good-naturedly in dishwater three times a day, after meals."

This same question seems to be causing quite a lot of agitation among girls and women today, and the manufacturers of various soaps and beauty preparations are getting rich at the expense of woman's vanity. You can scarcely escape the advertisements. One will inquire solicitously, "Can your friends tell by looking at your hands that you do your own work?" Well, and what if they can? Another will picture a woman in an agony (?) of toil. In all fairness be it said that these advertisements may not be trying to belittle honest labor, but what damage is done, and what pride fostered by these suggestive pictures and headlines? Why should we be made to feel disgraced if our hands proclaim to all the world that we have been at work?

What makes beautiful hands, anyway? Perhaps you have heard of the young woman who was bending above her mother's casket, looking for the last time on those loved features, and exclaiming brokenly, "Oh, such beautiful hands!" Now to the casual observer there was nothing extraordinary about those hands. They were just everyday, work-worn hands, folded, at last, in rest. At a beauty contest they would have received scant attention, but the daughter had learned the true secret of beauty. Here were the hands that had cared for her since helpless infancy, not sparing their tired owner in any detail that contributed to the health, comfort, and well-being of the family.

I wonder where we got our idea that hands must be soft and white to be beautiful. Jesus said, "Behold, they that wear soft raiment are in kings' houses." Dare I suggest that in this busy world with much, much to be done, they that would have soft hands ought to be there, too?

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*The pierced palm its pity and strength yet
reveal,
It is laid in forgiveness on sinners' bowed heads,
And its touch all life's hurts and earth's sor-
rows can heal.*

—ANNIE JOHNSON FLINT.

Idle Hands

*The days would never come, she often thought,
When she could sit and rest. . . . No work to do.
No littered rooms to clear; no jam-smudged
paint*

*To scrub; no mud-tracked floors to clean and
clean.*

*The children—ah, she loved them dearly, but
They were so thoughtless of the work they made.
Each dawn brought for her hands the endless
tasks;*

Each dusk found countless ones still left to do.

*The day is come. . . . She sits with idle hands
Held lonesomely against her spotless dress.
No gay young laughter wakes her quiet rooms;
No dancing feet swirl dust across the floors.
The day of rest she hungered for is here—
A day that's long, with loneliness and tears.*

—ESTHER HOUGHTALING.

Little Brown Hands

*They drive home the cows from the pas-
tures,*

*Up thro' the long, shady lane,
Where quail whistles loud in the wheat
field*

*That is yellow with ripening grain.
They find, in the thick waving grasses,
Where the scarlet-lipped strawberry
grows;*

*They gather the earliest snowdrops,
And the first crimson buds of the rose.*

*They toss the hay in the meadow.
They gather the elder bloom white,
They find where the dusky grapes purple
In the soft, tinted October light.
They know where the apples hang ripest
And are sweeter than Italy's wines;
They know where the fruit hangs thickest
On the long, thorny blackberry vines.*

*They gather the delicate seaweeds,
And build tiny castles of sand;
They pick up the beautiful sea shells—
Fairy barks that have drifted to land.
They wave from the tall, rocking tree-
tops*

*Where the orioles' hammock nest
swings
And at nighttime are folded in slumber
By a song a fond mother sings.*

*Those who toil bravely are strongest;
The humble and poor become great;
And from those brown-handed children
Shall grow mighty rulers of state.
The pen of the author and statesman,
The noble and wise of the land,
The sword, and chisel, and palette
Shall be held in the little brown hand.*

—Author Unknown,

CHURCH MUSIC

The Congregation's Part in Chorister Development and Improvement

KARL L. MASSANARI

[An address delivered to the Illinois Music Conference.]

The article in the February 14, 1950, issue of the GOSPEL HERALD, "Why We Must Teach Singing in Our Congregations," by Bro. John P. Duerksen, makes the important point that good congregational singing does not perpetuate itself from year to year without our doing something about it. Teaching must be carried on at all times. If you have read that article, you noticed that Bro. Duerksen made a strong case for teaching singing in our congregations.

Bro. Stephen Solomon, of India, who traveled widely in the states during the past year, indicated that in very few Mennonite homes which he had visited did he find singing used in family worship. That is a rather startling observation when we realize that singing should originate in our homes. The home is the foundation stone—the place to get good singing started. The home is the place to train for singing in the church service. The first six or seven years for our children are the most important ones, I think we need to be concerned.

It appears then, from more than one point of view, that the congregation has a significant part to play in the task of church music education. Especially is this true, if our homes are not doing all that should be done in this area. One of the congregation's important responsibilities has to do with chorister development and improvement. I would like to discuss the topic under three heads: first, the recruiting and selecting of our song leaders; second, training them; and third, supporting them.

As the basis for many of the remarks I am going to make, I will use a survey that was conducted among a number of selected people last year. These people were song leaders in Mennonite churches and colleges and individuals concerned with teaching music in our three church colleges. I consider the list of twenty individuals used in the survey a highly qualified group of music people in the church. To get at the question of the congregation's responsibility in recruiting and selecting song leaders, I asked in the survey, "How should our choristers, or song leaders, be selected?" Nine persons said that a committee should nominate, and the congregation elect. Three said the selection should be made outright by a music committee. Six said that the selection should be by annual con-

gregational election (which implies a nominating committee of some kind). Two weren't sure. One person who indicated that a committee should select the song leaders, remarked further that the members of that committee should be musically qualified. This would be an excellent place of service for retired song leaders. By all means, the minister should have membership on this committee; that will make for harmonious working together between the song leader and the minister. Another idea that came out of this question was that the music committee should function not only as a committee to nominate song leaders, but should serve to promote the total music program of the church. It was also suggested that there should be room to call on individuals other than regularly appointed choristers during certain special meetings, Sunday evening meetings, etc. On this point, some congregations use a different chorister for every other meeting and pass the song leading responsibility around, to give many different people the opportunity. I am inclined to think that this is not a good practice. By this method one is quite sure to use persons who are not qualified. A better method would be to let the music committee draw up a list of individuals who are qualified; then selections could be made from that list. If the music committee cannot find qualified persons to nominate as choristers, then it should select some who are willing to learn, and help them in their training. If we do not have a trained leader, then we should support some potential leader who is willing to train himself and to take the task.

In the survey, inquiry was made concerning the first qualification of the song leader. The song leader's spiritual experience ranked first. Many mentioned the musical qualifications as secondary. He should have at least average voice quality. He should enjoy his work. It is unfortunate if an individual leads singing because he feels he must, and not because he enjoys doing it. He must be eager to learn to improve himself. He must understand what it means to worship through song. He will need to know the contents of the *Church Hymnal*. He should have at least average leadership personality. It is true, some folks have more. It is something that can be developed, but not overnight. The song leader should have a number of songs with him always, book or no book.

Let us move to the second responsibility of the congregation, that of training the song leader. Here we have the basis for getting good song leadership. We use the selection process. Any big

movement makes progress according to its selection of leadership. At that point other organizations are very careful. The qualifications must be met. The leader must meet the qualifications, or be willing to develop them. What is the congregation's responsibility in respect to the song leader's training? One of the questions in the survey asked: "Do you think it would or would not be desirable to require a short training period before a person is selected as a song leader?" Seventeen said, "Yes." One person said, "No." Two said, "To be recommended, but not required." This is rather significant. The emphasis here is on the necessary training in preparation for the task. Many instances are recorded in the Bible, how that men who were great leaders went through a period of preparation. Certainly we need to do much more in this area. What should be the nature of the training? Suggestions were given that our choristers attend winter Bible school and college, music institutes that are held at Little Eden and Laurelville, and conferences like this one. The most common recommendation was that the individual spend a year or two in one of our colleges studying church music and song leadership. I am reporting what these twenty folks said. I respect the combined opinion of this group very highly.

Another question related to training. This question and its answers are included mainly for the benefit of the choristers present. "What can a song leader do to improve himself?" All twenty of those queried said self-education through various means: study conducting; study hymn interpretation; study the hymns; ask for criticisms; pray for guidance and help; learn good music; visit churches where the congregational singing is good. Another question, "Should a chorister consider self-improvement his responsibility to the church?" The chorister is responsible to God, to himself, and to the church. "Should he take seriously the task of improving himself?" All twenty said, "Yes." A chorister should consider this his responsibility when he takes over the task of song leadership. Part of the task of song leadership is the responsibility for self-improvement.

Let us turn to the third aspect of this subject, the congregation's responsibility in supporting the song leader for the leadership which he provides. If we cannot wholeheartedly support our song leaders, maybe we have made a mistake in their selection. Certainly we dare not overlook our responsibility in supporting the song leader by our prayers. Some people think of the song leader's task as a simple one. It is a difficult task. No one knows until he has tried to lead a song. The next general way to support the song leader is by a good attitude. We can have a co-operative attitude in the way we look when the chorister gets ge-

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OUR SCHOOLS

GOSHEN COLLEGE

Two peace teams, each consisting of five people, gave programs at near-by Mennonite churches on Sunday evening, Jan. 21, one team at the North Church in Nappanee and one, accompanied by Bro. Atlee Beechy, dean of men, at the Pleasant View Church, north of Goshen. Another team accompanied by Bro. H. Harold Hartzler was scheduled to give a program at the Clinton Frame Church, east of Goshen, on Sunday evening, Jan. 28.

Peace programs are being planned in response to five other invitations. One team to be accompanied by Bro. Atlee Beechy is scheduled for a service at the Burr Oak Church near Rensselaer, Ind., on Feb. 15. Two week-end programs are being planned for churches in Ohio. The Peace Team Committee of the Goshen College Peace Society has charge of the peace deputation work. LeRoy Kennel, from Shickley, Nebr., a senior in the College, is chairman of this committee.

On Sunday evening, Jan. 21, the Christian Workers' Band, Kenneth Snyder, president, sent a Gospel team, consisting of a mixed quartet and a speaker, to the Moore Park Mennonite Church in Michigan.

The Social Committees of the Y planned a midwinter social between semesters for old and new students for Friday evening, Jan. 26.

Bro. Roman Gingerich, director of recreation, planned two evenings of skating and tobogganing at Brunk's cabin in southern Michigan for Friday and Saturday, Jan. 26 and 27.

Dr. Alvan A. Thuma, M.D., a member of the class of 1943, with his wife and their two sons, Merle and Philip, visited friends on the campus on Jan. 19. Bro. and Sister Thuma are under appointment as missionaries under the Brethren in Christ Board. Dr. Thuma is to set up the new Mtshabezi Mission Hospital in Bulawayo in Southern Rhodesia, South Africa.

The St. Olaf Lutheran Choir, of Northfield, Minn., is scheduled to give a program of sacred music in the Auditorium of the College Union on Friday evening, Feb. 16.

The Lecture-Music Committee, under the chairmanship of Bro. Willard H. Smith, has done considerable preliminary planning for the 1951-52 series. One of the numbers already engaged is the Apollo Boys' Choir.

The first semester examination period closed on Friday, Jan. 26. Registration of new students for the second semester was scheduled for Jan. 27. The date for the opening of the second semester is Jan. 29 and registration for the annual Winter Bible School was to begin at the same time.

As in previous years the College is offering Saturday and evening classes for the benefit of teachers and other part-time students. Ten courses are being offered during the second semester. All will be taught by regular instructors in the College and will give regular college credit.

Bro. Alvin King, formerly of Wayne County, Ohio, and now a music student in Paris, has been engaged to teach music at the College during the year 1951-52. He holds the Master's degree from the University of Colorado.

The Collegiate Chorus, under the direction of Bro. Walter E. Yoder, is scheduled to give a program at the North Church in Nappanee on Sunday evening, March 11, and at the Emma Church, north of Topeka, March 18.

The A Cappella Chorus, directed by Bro. Dwight Weldy, is to give a program at the Holdeman Church at Wakarusa on Sunday evening, March 4, and at the Prairie Street Church in Elkhart on April 25.

The College has completed arrangements for Easter tours of both the A Cappella Chorus and the Motet Singers. Both tours are to begin on March 22 and end on April 2 so that students can return to the campus in time for classes on April 3. The A Cappella Chorus is to give the first program at Ashley, Mich., then four in Ontario, one in New York, one in Pennsylvania, and six, possibly seven, in Ohio.

The Motet Singers are scheduled to give their first program at Elida, Ohio, then nine, possibly ten, in Pennsylvania, and three in Ohio.

Both choruses will travel by bus: the Motet Singers, with a personnel of twenty-three including the director and Bro. Samuel A. Yoder, in one bus, and the A Cappella Chorus, fifty-three persons including the director and a chaperone, Sister Lois Gunden, in two buses.

Do you know, Fontanes, what astonishes me most in this world? Inability of force to create anything. In the long run, the sword is always beaten by the spirit.—Napoleon.

We have a right to expect that, though we go through revolutionary fires and oceans of sorrows, Jesus Christ shall be acclaimed as Lord within history.—John A. Mackay.

TO BE NEAR TO GOD (Continued)

dhi concluded that forgiveness had made this young missionary more careless than he would have been if no atonement were obtainable for his misdeeds. Gandhi was disappointed. He sought something that would free him not only from the punishment of sin, but from sin itself. To his death, Gandhi never became a Christian. Christ places before us the standard of perfection and, though in our human relationships we never can be perfect, He does fill us "with all the fulness of God" whereby we can live victoriously. His grace strengthens and pardons until someday we shall see Him as He is.

—Paul Peachey.

CHURCH MUSIC (Continued)

fore us. That is a responsibility of the congregation. If the people go to sleep, they are not encouraging the song leader and neither are they worshipping. This non-co-operative attitude is very prevalent when an unfamiliar hymn is being used. When the song leader announces a hymn a bit unfamiliar, that is not a call to close the book and put it back. That is an irreverent act toward God. To support the song leader in attitude, one needs to participate in the hymns he leads, and the things he suggests.

Support the hymn sings here in central Illinois. In northern Indiana, there is a good organization for carrying on hymn sings. The young people from four or five congregations get together after the regular church service, from 9:00 to 10:00; they will pack the church nearly every time. It is a thrill to lead the singing in these hymn sings, because the people who are there are interested in singing; they sing because they enjoy it. They worship God in a most effective manner. Certainly we could do more in our own individual congregations.

Two more points on the matter of supporting our song leaders. We occasionally go to the minister, after a morning message, and tell him that it was a good sermon, that it was helpful, that it was food for the soul. But I wonder how many people go to their song leader to tell him they enjoy singing under his leadership, that it is an inspiring experience. I think we should. We usually let him know (either directly or indirectly) if we don't like his leading! Let us tell him if he is furnishing good leadership. If we cannot comment favorably, let us not criticize, for we helped to select him. Our responsibility in this instance is to provide additional training for him, or to make another selection.

There is one other way we can support the song leader: financially. No, I do not mean by giving him a salary, but by sending him to Laurelville, or to Little Eden Camp during music week. A congregation ought to support its chorister by sending him to one of these camps regularly. Arrange for his local responsibilities so that your song leader can get away to attend these conferences; pay his way to get to these meetings. I submit to you that we can do a lot in supporting our leaders and in helping them to get better training; but we cannot do it by sitting back and telling them or thinking how poorly they do. Let us get back of them and support them. Such support will result in making our own worship more effective and more acceptable in the sight of God.

What shall it profit us to weep tears for China in the Far East and snub the Chinese laundry on the corner?—Harold S. Darby.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. Paul Mininger, Goshen, Ind., was at Hesston, Kans., on Jan. 26, where Milo Kauffman and Paul Erb helped him to arrange the program for the General Conference sessions to be held at Goshen, Ind., next August. Bro. J. L. Stauffer will preach the conference sermon.

Bro. George J. Lapp, veteran missionary and church leader, passed suddenly to his eternal reward on Jan. 26. His funeral was conducted on Jan. 28. Obituary notice later.

Bro. Paul Erb gave an illustrated lecture, "India, A Land of Beauty and Sin," at Hess Memorial Hall, Hesston, Kans., Saturday evening, Jan. 27.—T.Y.

Bro. William R. Eicher, Milford, Nebr., conducted chapel services at Hesston College on Jan. 23.

The Wooster, Ohio, congregation had a record-breaking attendance of 159 on Jan. 14. As their chapel seats only 85 comfortably, all available space in several rooms had to be filled with chairs. Surely they need the new church which they are about to build.

Bro. Paul Erb began a series of evangelistic meetings at the Pennsylvania Church near Hesston, Kans., on Jan. 29.—T.Y.

A two week Bible School was held with the Conservative congregation, Fairview, near Kalona, Iowa, closing Jan. 12. Bro. Ivan J. Miller, Grantsville, Md., served as principal. Average attendance was about eighty.

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Bro. Allen Gingerich passed away Jan. 22. Bro. Gingerich was a minister in the Conservative congregation at Lowville, N. Y.

Revival meetings were held with the Castleman River congregation at the Maple Glen Church near Grantsville, Md., Jan. 14-20. Bro. Emanuel Peachey, Belleville, Pa., was in charge.

A three week Bible school is being held with the United Bethel congregation at Plain City, Ohio, with Bro. Shem Peachey, Springs, Pa., in charge.

About 100 copies of the recent printing of 2500 copies of "Martyrs' Mirror" remain. A reprint of 3500 is now running.

War, Peace, and Nonresistance will be translated into German and Spanish. The German edition will be printed in Germany while the Spanish edition will be printed in Argentina under the supervision of Bro. Nelson Litwiller. The Peace Problems Committee has agreed to subsidize both editions.

Bro. Simon Gingerich and wife, Wayland, Iowa, stopped at Versailles, Mo., on Tuesday evening, Jan. 16. Bro. Gingerich preached at Mt. Zion Church. They were en route to Phoenix, Ariz.

Bro. Fred Gingerich with his wife and family of Chappell, Nebr., spent Sunday, Jan. 21, with the Mt. Zion Church near Versailles, Mo. Bro. Gingerich preached both morning and evening. This is Bro. Gingerich's home community.

Canton Bible School students presented Y.P.B.M. programs at the Kidron, Martins, and Hartville Churches in Ohio on Sunday evening, Jan. 21.

A Christian Life Conference will be held at the Stahl Mennonite Church, Johnstown, Pa., under the auspices of the Johnstown Bible School Feb. 10, 11. The program includes discussions on Love in the Home, Love in the Church, and Love Toward All Men.

Bro. Reuben Dettwiler, pastor of the Mennonite Church, Floradale, Ont., was called home Jan. 16, at the Kitchener Hospital after a short illness. Funeral services were held Friday, Jan. 19.

Bro. Paul C. Martin, son of Jacob Martin, was ordained minister at the Rowe Meeting House, Franklin Co., Pa., Dec. 23. Amos S. Horst was in charge. Elmer G. Martin preached the sermon.

Bro. Parke Hess was ordained deacon to assist Bro. Howard G. Greider at Mountville, Pa., Dec. 24. Bro. C. K. Lehman was in charge. Bro. Homer D. Bomberger preached the sermon.

The Superintendents' Manual of the Herald Summer Bible School Series is now in type and will be ready for use this summer.

A touring chorus from Eastern Mennonite College will visit the Salem Church, Elida, Ohio, March 25.

The Michigan Mennonite Bible School held at Fairview, Mich., has had a day-time enrollment of 170 with an additional 100 en-

rolled in evening classes. Students represent five conferences and come from forty-five different congregations. Instructors are C. C. Culp, Clarence Troyer, T. E. Schrock, Wayne Wenger, Warren Swartley, and Oscar Leinbach. A Christian Workers Normal will be held Feb. 9.

Increased interest is shown at the Toto Mennonite Gospel Mission in Indiana. Highest attendance reached 132. Seventeen souls accepted Christ within the last month, including a mother and three young people in her family. Pray for the work at Toto.

Enrollment at the Kishacoquillas Bible School held at the Locust Grove Church near Belleville, Pa., has reached over 100. Bro. Ross Metzler, Harold Brenneman, and Nevin Bender are the instructors.

Bro. Raymond Charles will discuss the topic, "Turning Failure into Victory" at the Hammer Creek Church near Lititz, Pa., on Feb. 11, at 7:15 p.m.

Bro. and Sister J. C. Gingerich, Detroit Lakes, Minn., worshiped with the congregation at the Little White Chapel, West Glendive, Mont., Sunday evening, Jan. 21. Sister Gingerich had charge of children's meeting and Bro. Gingerich preached.

Bro. T. K. Hershey is scheduled to be with the Orrville Mennonite Church, Orrville, Ohio, for Passion Week and Easter Sunday services.

(Continued on page 140)

Calendar

- Mission Conference, Eastern Mennonite College, Harrisonburg, Va., Feb. 17, 18
- Christian Life Conference, Eastern Mennonite College, Harrisonburg, Va., March 2-4
- South Central Mennonite Conference Ministers' Meeting, at Pryor, Okla., March 13-15
- Annual Ministers' Meeting, South Central Conference, Pryor, Okla., March 13-15
- Spring Missionary Day, March 18
- Illinois Youth Fellowship Meeting, Waldo Mennonite Church, Flanagan, Ill., March 24
- Southwestern Pennsylvania Ministers' Meeting, place undecided, March 30, 31
- General Council of General Conference, Semiannual Meeting, Chicago, April 6, 7
- Child Welfare Conference, Sponsored by Child Welfare Committee of the Mennonite Board of Missions and Charities, West Liberty, Ohio, April 13, 14
- Ohio Mennonite Mission Board, Annual Meeting, Orrville, Ohio, April 20-22
- Commission for Christian Education and Young People's Work, Semiannual Meeting, Johnstown, Pa., April 27, 28
- Home Sunday, May 13
- Ohio and Eastern A.M. Joint Conference, Allensville Mennonite Church, Allensville, Pa., May 29-31
- Mennonite Youth Fellowship, Annual Meeting, Belleville Pa., June 8, 9
- Mennonite Board of Missions and Charities, Annual Meeting, Belleville, Pa., June 10-12
- Laurelville Mennonite Camp, Mt. Pleasant, Pa. Boys' Camp, June 30 to July 6
Girls' Camp, July 7-13
- Victorious Life Conference, July 14, 15
- Writers' Conference, July 16-20
- Sunday School Workshop, July 16-20
- First Family Week, July 21-27
- Music Conference, July 28 to Aug. 3
- First Young People's Institute, Aug. 4-10
- Second Young People's Institute, Aug. 11-17
- Second Family Week, Aug. 18-24
- Missionary Bible Conference, Aug. 25-31
- Peace Day, July 1
- Southwestern Pennsylvania, Annual Conference, Blough Church, Aug. 5-8
- General Conference, Biennial Meeting, Goshen, Ind., Aug. 21-24
- Church School Day, Aug. 26
- Indiana-Michigan Mennonite Christian Workers' Conference, Bayshore Camp Ground, Sebewaing, Mich., entertained by the Pigeon congregation, Aug. 28-30
- Mennonite Board of Education, Annual Meeting, Oct. 18-20

Go, Preach

MISSIONS

Give, Pray

Mission News

A cable from Hong Kong which was received at Mission Board Headquarters, Elkhart, Ind., Monday, Jan. 29, stated that Eugene Blossers arrived in Hong Kong from Chengtu, West China, on Saturday, Jan. 27. Let us continue to pray for our other China missionaries.

Sister Lena Graber, missionary nurse in India, reports as follows concerning 1950 statistics covering work done at the Dhamtari Christian Hospital: "We admitted 1,969 patients, had 34,689 out-patients, did 1,084 operations, had 66 deaths, and had 74 deliveries. This is an increase over 1949. We have had about 20 cholera patients altogether. We had about a 15 per cent death rate of the ones we admitted."

Prayer request from the Detroit, Mich., Mennonite Mission: "Pray for the new Junior meeting which is to begin that it may be an instrument in God's hand to lead children to Him." Sister Winifred Mumaw is in charge of the Junior meeting.

The Men's Chorus from the Clinton Mennonite Church, Archbold, Ohio, is scheduled to render a program at the Jefferson Street Mennonite Church, Lima, Ohio, on Sunday evening, Feb. 4.

Bro. and Sister P. A. Friesen, Greensburg, Kans., and Bro. and Sister J. N. Kaufman, Peoria, Ill., formerly missionaries to India, attended the funeral of Bro. George J. Lapp at Goshen, Ind., on Sunday afternoon, Jan. 28.

Bro. Paul G. Kniss, missionary in Bihar, India, writes: "Some months ago prayer was requested for the wife of Barnabas, a convert from Hinduism. After his conversion she had him beaten and persecuted by men of the village. She has now herself accepted Christ, and her new name is Salome. Barnabas and Salome are both babes in Christ and are quite unstable, and still need your prayers. Somia and Budhu are two men you should pray for also. They want to become Christians, and have undergone considerable persecution. Pray that they might not count the cost too dear, and may boldly take their stand for Christ."

Bro. Glenn B. Martin, pastor of the Jefferson Street Mennonite Church, Lima, Ohio, began as instructor in the Winter Bible School at Goshen College, Goshen, Ind., Monday, Jan. 29. Bro. Martin will return to Lima each Sunday for services.

One of our Bihar, India missionaries writes under date of Jan. 22: "Christmas time was a time of real happiness. Here at Latehar everyone of our group had part in the service. . . . There was an expression of happiness on everyone's face. At Chandwa, too, they were blessed with real Christmas joy. . . . On Christmas Eve the missionary group got together at Chandwa. We had a Christmas program, a baptismal service for Elva Mae Vogt,

OBSERVE MISSIONARY DAY

March 18, 1951

Plan the services—Sunday school, sermons, young people's meeting—around a missionary theme. A suggestion is "Winning THE WORLD FOR CHRIST Demands Our All for Christ—Our Time, Our Prayer, Our Means."

Present a challenge for giving of time—both at home and away.

Have special prayer for missions and encourage everyone to "pray without ceasing."

Announce clearly plans for Quarters, Savings Banks, Youth Missionary Projects, and other promotion on giving of means.

Promote missionary interest. Begin a mission study class, encourage reading of missionary books and mission news in the *Gospel Herald*.

and a very good Christmas dinner. . . . We are glad that the native members here seem to be learning that it is 'blessed to give.' There is a noticeable progress in this, even though rice is so expensive and it is increasingly difficult to live on their incomes. We thank the Lord for this."

Sister Mildred Schrock, Metamora, Ill., joined the secretarial staff at Mission Board Headquarters, Elkhart, Ind., on Jan. 29.

Bro. Nelson King, pastor of the Fairpoint, Ohio, Mennonite Church, (located in the mining district of southeastern Ohio) reports as follows: "If driving conditions are favorable we expect to have a group from the



Bro. George J. Lapp, pioneer missionary in India, having served over forty years in that country, died of a heart attack at his home in Goshen, Ind., Thursday evening, Jan. 25. The funeral was held in the Goshen College Union at 2:00 p.m., Sunday, Jan. 28, in charge of Bro. John H. Mosemann, president of the Mennonite Board of Missions and Charities. Bro. Simon Gingerich, recently ordained to the ministry at the Holdeman Church near Goshen where Bro. Lapp had been serving as pastor until the time of his death, conducted the devotional service. Bro. S. C. Yoder, former secretary of the General Board and life-long friend and closely associated with Bro. Lapp in his work, preached the sermon.

MENNONITE RELIEF COMMITTEE (M.R.C.)

Emergency Relief Approved for India. A request has recently been received through the India mission treasurer for special funds to meet emergency relief needs in that country. It appears that crop shortages have brought about pending famine conditions in some sections of India. The Mennonite Relief Committee at its recent meeting approved a special grant from the emergency relief fund to be sent to help meet this need. Let us remember the people of India in our prayers that this pending famine will not spread into a general famine throughout the country.

Sharon congregation with us on Feb. 11. They will worship with us both morning and evening."

Sister Elizabeth Schrock, who has been serving for many years at the Peoria, Ill., Mennonite Mission, spoke to the Women's Sewing Circle at Morton, Ill., Thursday afternoon, Jan. 11.

Sister Anna Lois Rohrer, missionary on furlough from India, is attending Goshen College, Goshen, Ind., during the current second semester.

Reports of youth missionary projects are coming in. Have you sent in your report? If your district secretary has not sent you a blank to be filled in, write him or ask for a blank from the Office of the Secretary, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind. Let us work together to make this report complete this year.

Mrs. Howard J. Zehr, Peoria, Ill., Mennonite Mission, presented an inspirational message to the Mothers' Sunshine Circle of the Morton, Ill., Mennonite Church on Thursday afternoon, Jan. 18.

Bro. and Sister George T. Miller, missionaries in Honduras, are considering opening the third service for each Sunday.

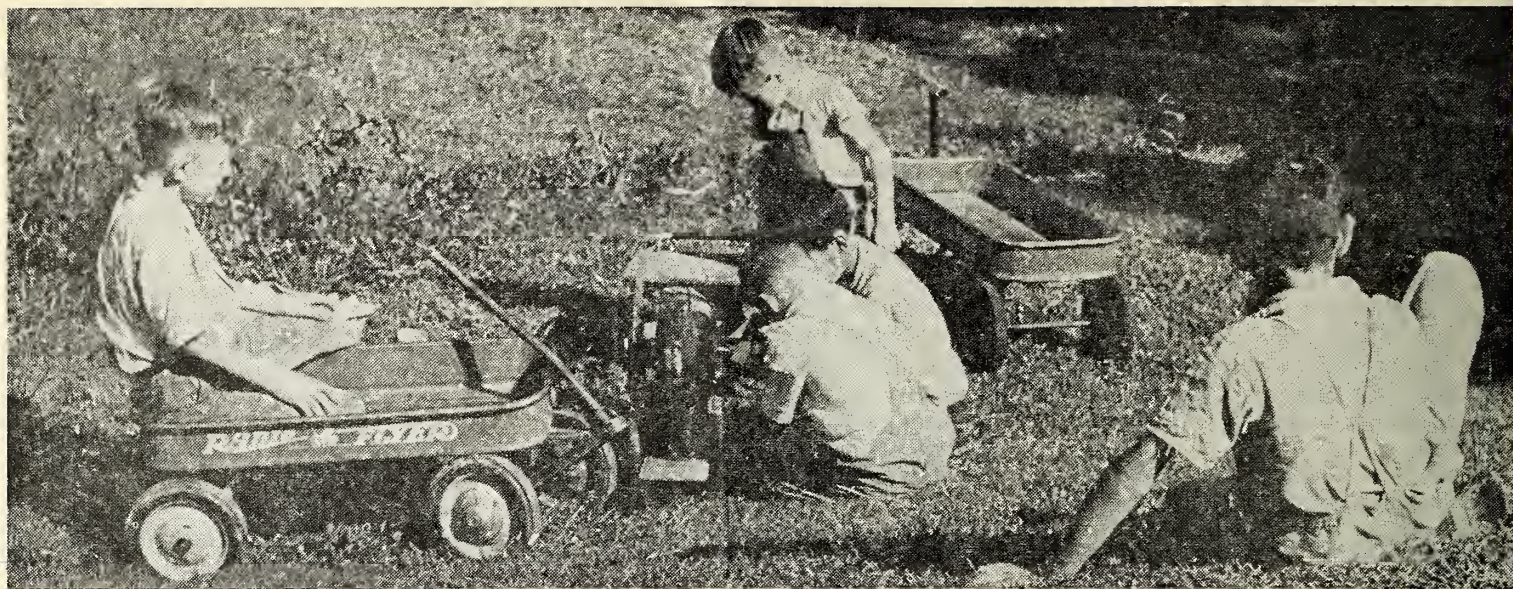
The second printing of "Paraguayan Interlude" is now off the press. This book will provide helpful information on the Mennonite colonies in South America, a cause to which you have been giving for the past several years. Price, \$2.25.

Bro. C. J. Rempel, Kitchener, Ont., manager of the Mennonite Central Committee headquarters in Canada for the past seven years, has resigned to take up work with his former employer.

A new De Soto automobile was recently presented to Bro. H. Raymond Charles by his congregation, the Chestnut Hill Mennonite Church, near Lancaster, Pa.

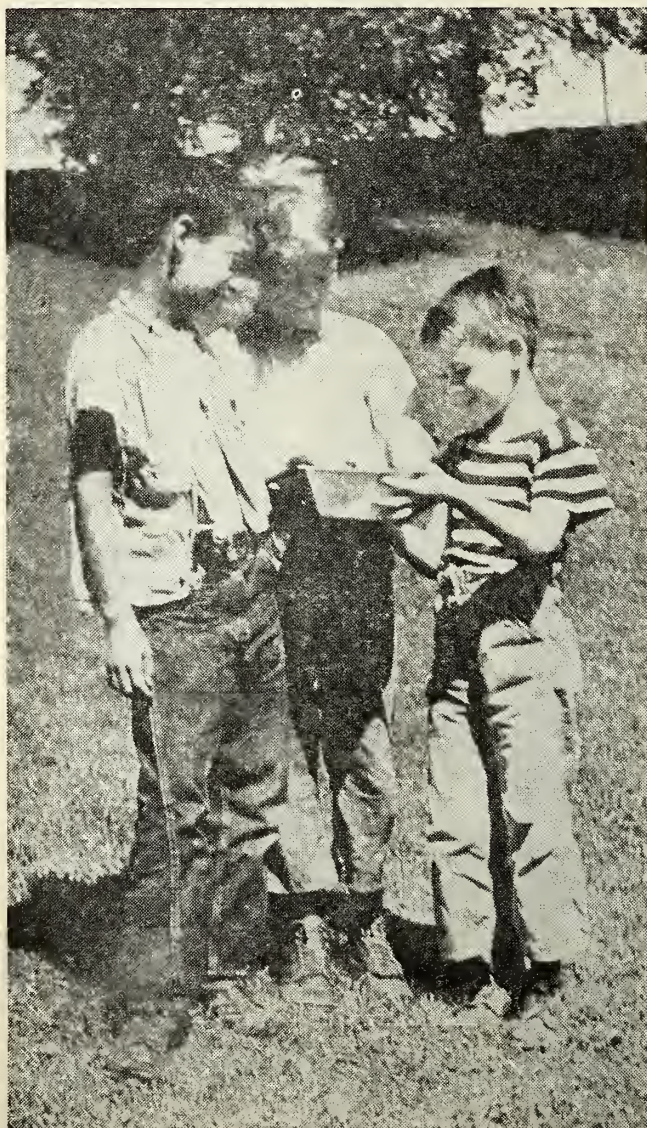
"We are as busy as ever at the hospital," writes one of the nurses at the Dhamtari Christian Hospital in India. "We continue having a lot of surgery. This week we have done six major abdominal operations besides

(Continued on page 140)



SUBSTITUTE PARENTS

BY ROBERT EKELAND



One of the boys at the Mennonite Orphans' Home, West Liberty, Ohio, shares candy with his friends. All pictures on these two pages show scenes at the Home.

IN a small farming community in Ohio there is a family that is unique in its approach to Christian service. The family is composed of a husband and wife, both in their thirties, and eight children. What makes this family unique is the fact that only one of the children is their own and of the others, six were received from the West Liberty Children's Home and one from a county welfare agency. With this large family the couple is engaged in mission work sponsored by their home congregation.

It is a pleasure to see this large family in action. There is an atmosphere of freedom and warmth that pervades the household. The give and take in this situation is similar to what one would expect in a household where the children are all of the same blood parents. The buoyant spirit in this farm house is effervescent, but the young couple sense a need to further this spirit because they desire to obtain other children from welfare agencies. It appears that some people have all they can do to take care of one child, but this family thrives on large numbers.

Where has such concern been revealed before? To my knowledge this family is the exception in the Christian community. There appear to be no selfish motives in desiring the children. The young couple are motivated by the "constraining love of Christ." In other words, they have something within themselves that is real and alive, and they want to share it with needy children. This is Christian motivation of the highest degree.

Is it possible that there might be other young couples who feel that they can serve the Son of God in a similar way? I hope and pray that there are other families who feel that they have something dynamic to give needy children. It seems that in days of extreme materialism there is the tendency to get what you can for yourself. In past years there have been Christian families that have taken needy children and used them to the advantage of themselves and neglected to meet the needs of the child. This is an unfortunate practice. However, we at West Liberty hope that there might be some young families where the love of Christ is the moving force that will be willing to give of themselves to some of these children who are in need of a Christian home.

At present there are children at the West Liberty Home who are in need of temporary placement in Christian foster homes. In all likelihood they are not the blond, curly-headed, blue-eyed girls you often dream about. Instead they are the needy, slow-learning boy and girl who need love and affection to help them develop more rapidly to make up for previous unhappy experiences. If there are any young couples who are willing to accept a challenge in Christian service aimed at helping unfortunate youths, our Home at West Liberty will gladly help you face that challenge. Write to us at the Orphans' Home, West Liberty, Ohio, if you want more information.

West Liberty, Ohio.



It is not unusual to see the youngsters at the Home playing "church." The boy who is "preaching the Gospel" knew very little about Christ before he came to the home. The children usually also have a chorister and one who leads in prayer.



Too young to play softball, this chap uses a wheelbarrow as a grandstand seat.



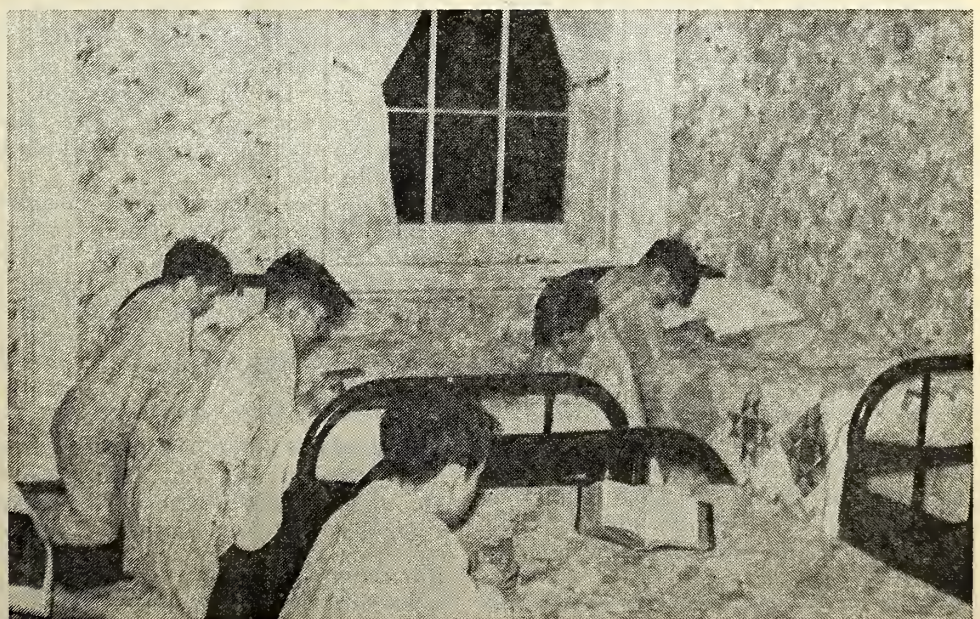
A scene in the daily chapel service. The periods are usually about fifteen minutes in length and are held seven days in the week. Sister Delilah Detwiler is chorister.



Picking corn on a Saturday morning. The work is enjoyed because it is a group project. Ordinarily the corn on the farm is picked with mechanical pickers by Mennonite farmers in the surrounding areas.



Although there is very little level ground at the Home, the children love their ball games. This lad, no longer at the home is bare-footed, as are most of the children in the summertime.



These youngsters have a devotional period every night before going to bed. Usually their matrons tell them a Bible story or perhaps read a story from the Words of Cheer or Beams of Light. Considerable time is spent in memorizing Bible verses and the memory verse for the Sunday-school lesson.

By the Way

PART IX

By J. D. GRABER

ON Friday evening, December 29, the Jalsa began at Dhamtari. The message bearer this year was Bro. P. J. Malagar, well known to many in the Mennonite churches of North America. The meetings continued all day Saturday and all day Sunday. On Monday and Tuesday, January 1 and 2, were held the annual sessions of the Church Conference, bringing to a close the important series of meetings customarily held by the India Mennonite Church during the holiday week.

Bro. Malagar's messages were church-centered. His frequent appeal to history had the effect of setting the Mennonite Church of India today into its historical perspective. This is very necessary for a new church such as we have here, for there is a constant tendency for the members to feel that they are merely a local minority and they fail to gather the inspiration and strength that comes from a consciousness of being within the stream of history, tied intimately to a universal church, eternal in its beginnings and in its continuation. His subjects were all in the form of questions, such as, (1) What Is Sin? (2) What Is Forgiveness? (3) What Is Christian Fellowship? (4) What Is Christian Witness? (5) What Is the Christian Hope? The church was inspired and built up by Bro. Malagar's messages.

The first session of Church Conference was held on New Year's forenoon and was in the nature of a combined conference and general New Year's Day worship service. I had been asked to bring the message and no text seemed more appropriate than the sentence from Rev. 21:5, "Behold, I make all things new." The text was given an application to personal experience as well as an application to the church in the proposed mission-church unification plan. We become new creatures by the new birth when we believe after which we find a new joy, a new character, a new purpose, and a new hope. These experiences are renewed day by day and especially at the New Year do we seek to enter anew into our fellowship with the living Lord. In the proposed church-mission unification plan we must look for and expect that this new responsibility, which calls for increased devotion and sacrifice, will truly be a new day for the church.

An oriental touch was given to the devotional service of the afternoon session by Deacon Kalib of Balodgahan. He said, "On my way to church this morning I saw a beautiful sight. Two crows were picking up odd grains of rice in front of Bro. Kisun's house and one was feeding the other. Both were the same size, were perhaps mother and child, yet the one fed the grains it picked up to the other. So, we all, regardless of our own strength or resources, need one another, and

this is the spirit of mutual helpfulness we as members of the same church should have."

"Nature teaches us many things," he went on to say. "I saw a snake charmer and his snakes danced as he piped. All except one. It was sluggish and unresponsive. What was wrong? It was about to shed its skin and so it was filled with the old life which it first needed to cast off before it could become active again. Are not we often unresponsive and lazy in spiritual things because we have not cast off the old skin, symbolic of the old life?"

"In the forest we sometimes see the stately twelve-pointed deer. What a marvelous sight! His spreading horns are his pride and source of beauty. But he casts his old horns each year and grows a new set. So also the peacock grows a magnificent new tail each year. Our own spiritual life—our strength and beauty—must be renewed and refreshed periodically if it is to remain vital."

Bro. Ernest E. Miller, president of Goshen College, brought greetings and gave some description of the Mennonite Church in Java. The conference drew up a resolution of greetings and proposed to send a token gift as an expression of good will. It is hoped that the way will open for the Mennonite churches of India to send a delegate to visit the Mennonite churches in Indonesia.

The nominating committee, as has been the rule in this conference for many years, was chosen by ballot. The election resulted as follows: A. K. Biswas (chairman), M. Sukhlal, O. P. Lal, E. Pershadi, and D. A. Sonwani. The resolutions committee consisted of the brethren Wilbur Hostetler, D. A. Sonwani, and Joseph Bhelwa. The secretary's report on church statistics indicated, along with much interesting information, the fact that at the year's end church membership stands at 1,405, the number of children at 1,031, making a total Christian community of 2,436. During the year forty baptisms took place while twenty-one adults and fifteen children died. The total expenditures for all purposes totaled Rs. 6562-6-3.

The question of literature was discussed at length. The conference monthly newspaper fell on evil days during the year. The treasury became exhausted and the paper was terminated with the August issue. But the

My Prayer

By OPAL BRAMMANN

*My neighbor's not a Christian,
He doesn't read Thy Word,
He doesn't help support Thy church,
Or love our risen Lord.*

*But every day he talks to me;
So God, for this I pray:
That as he looks at me, he'll find
A glimpse of Christ, today.
Park Rapids, Minn.*

conference wants the paper continued; so an attempt is being made to revive it. It is proposed to set the subscription rate at one rupee per year. Since this is only about half the production cost it is hoped to get a goodly number of subscribers. The deficit is to be made up by a mission subsidy, and gifts from Sunday schools. Lesson quarterlies in Hindi are not available; so it is proposed to print lesson comments, thus making the paper serve as a lesson quarterly and thus to merit Sunday school financial support.

The subject discussed longest was that of pastoral support. The conference is ready to undertake support of its pastors by direct contributions of members without requesting a mission subsidy as has been the practice for fifteen years. As a standard of giving to this conference central fund it is proposed that people whose income is under Rs. 50 per month give one pice per rupee (there are sixty-four pice in one rupee) of income; those with incomes between fifty and one hundred rupees should give two pice per rupee; and those with incomes of over 100 rupees should give three pice per rupee, or about 5 per cent. If all members would pay into the conference fund at this rate there would be much more than necessary for present pastoral support and new expansions in conference activities would be possible.

The problem of the poor and dispossessed in the church relates itself to pastoral support. It is difficult to get these people to give much at all to the church. They are poor, of course, but their attitude toward giving is a more deep-seated problem than their financial poverty. Pastors were encouraged to visit and help them more and thus win their allegiance. It was said, and correctly, that if the pastor really serves them, if the church really means something to them, they will attend Sunday services more faithfully and will give of their meager incomes to support the church program.

The report of the youth retreat held last summer was given and plans laid for another one. It was a matter of satisfaction to the conference that all funds needed for this retreat were raised by subscription within the church.

The church's responsibility to give Gospel teaching to her members, especially children and youth, was stressed. A call was made for a Christian Education Institute of several days' or a week's duration during the coming year in order to give training, demonstration, and other help to the large number of Sunday-school and other church workers in this important matter of Christian teaching. A committee was appointed to arrange for such an institute.

The conference ended late Tuesday night. The clock stood at nearly midnight, but the two solid days of discussion and wrestling with church questions was profitable, and many were the tasks outlined and new vistas opened into the work lying ahead. The India Mennonite Conference has many able and consecrated members but their tasks and responsibilities are great. Pray for them.—From the office of the Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Indiana.



The five student nurses in training at the Dhamtari Christian Hospital. Their teachers and sponsors are Sisters Lena Graber and Florence Nafziger.

The Capping Service

BY MRS. C. L. SHANK

ON Wednesday evening, October 11, an impressive capping service was conducted for the first time in our hospital at Dhamtari. Nurses Lena Graber and Florence Nafziger felt a bit jittery, they say, as they proceeded in a foreign language and foreign setting.

At 6:30 those participating in the capping exercise were gathered outside, and all those attending were seated in the chapel. Soon the student nurses and their sponsors entered the chapel singing the song the nurses had composed for this occasion. A bowl of flowers and a large candle decorated the table in the center front; on another table lay the caps.

After the singing of two songs, Deacon Sim conducted the devotional period. "I would Be True" was then sung by the student nurses.

Florence Nafziger explained the meaning of the Florence Nightingale pledge and Lena Graber discussed what caps mean to a nurse, after which she asked the girls to stand. She then called them to the platform one at a time to be capped by nurses Nafziger and Bharat. Nurse Bharat is the only Indian registered nurse in Dhamtari.

While the nurses, now in complete uniform, faced the audience, the electric light was turned out and the big candle was lighted. Nurse Graber then told how the spirit in nursing has been handed down from one

group of nurses to another in the symbol of the light. Lighting the two larger candles, nurse Graber gave them to nurses Nafziger and Bharat. Next she challenged the student nurses to accept the responsibility of carrying this service forward.

Accepting this challenge, the nurses stepped forward and lighted their candles and stood on either side. Then Sister Graber read the Nightingale pledge line by line, with the nurses repeating it.

The service was closed by prayer with nurse Bharat leading. J. G. Yoder pronounced the benediction.

While the audience remained standing, the nurses marched out and lined the path on each side of the entrance. By this time it had gotten dark, said Sister Graber, and the candles looked pretty.

Later in her letter, nurse Graber commented: "I think it meant a lot to them [the student nurses] as well as to the community and friends. Florence and I were thrilled to think we had gotten them that far, and as time goes on we are more happy about it. We can wear ourselves out in India, but until we have trained nurses to take our places here, we haven't done what we ought. We are especially happy that our friends in the various sewing circles are also interested in this project and are helping to support it."

Goshen, Indiana.

Have You Read?

BY MRS. C. L. SHANK

HAVE you read the January issue of the "Missionary Sewing Circle Monthly?" If not, why not subscribe today asking for the January number to be included in your subscription? Or better yet, why not do as a number of our Sunday schools are doing, order enough so that there will be at least one in each home?

The January issue, devoted to our work in India, has attracted much attention, and rightly so, for it contains the first picture of our student nurses in India, a description of the outpatient department of the Dhamtari Hospital, a visit to the reading room at the hospital; it takes us on a visitation tour; it tells of one who wishes to be a "Pukka" Christian; it contains a letter from Mrs. Ernest E. Miller, now in India. There is a fine meditation on words of eternal life and a list of news items that you will find of interest.

Plans for the next few numbers are: February, relief; March, girls' activities; April, voluntary service; May, very special; June, guest number. Send your orders to Mrs. John L. Horst, Scottdale, Pennsylvania. Subscription price is 35¢ a year; 10 copies to one address 25¢ each.

Goshen, Ind.

M.C.C. Weekly Notes

China Relief Program May Close

News of further restriction in relief work has come from China. Not long ago an order was issued making it impossible to send U.S. money remittances to projects in Communist-held areas of China. A more recent order makes it unlawful for any project to continue under direction of foreign personnel.

Immediately affected are: the M.C.C. Christian vocational school in Shanghai where poor boys had been given free teaching in manual skills and in character building subjects; and the M.C.C. orphanage at Hengyang. It is not yet known whether these projects can be continued by local Chinese leadership and support. The M.C.C. work in Formosa, in Nationalist territory, and the project at Hong Kong, are not directly affected at this time.

This development in China is regrettable and tragic, not merely because these several M.C.C. projects may be forced to terminate, but because this seems to close the door of Christian help to an area where there is perhaps more widespread and more acute human suffering and spiritual darkness than any place in the world today.

News About Java Relief Work

When a flood occurred in the Pati area in December on account of the rainy season, the M.C.C. workers arranged quickly to distribute boys' and girls' clothing to those most needy. The service was rather dramatic, situated at the edge of the flooded area where homeless people came wading through the water to get their clothing.

Missions Editorial

Seven Children Not of Their Own

One is strikingly impressed by the article "Substitute Parents" on page 134 and the several pictures accompanying the message. When one thinks of missionary work, he generally thinks of the foreign fields of India or elsewhere or of the city mission in large cities. To read, then, of a family in Ohio which has seven children not of their own in their own home is to remind us immediately that there are many aspects and avenues of Christian service in our home communities which are totally unexplored.

Christian families, and not necessarily childless Christian couples, must be open for homeless children. To place one child who has experienced much in strained family relations into a childless home is expecting much of the child. To place that same child into the home of a family which already has several children is better, giving the child a more rounded experience. Childless couples can help by accepting two or more children at the same time.

There is a new day in child welfare interest in the Mennonite Church, largely spurred by young people in their twenties, who have seen the unaccepted opportunities which stable, Christian families have ignored. Of greater concern is their familiarity with the fateful and wretched lives which many children must undergo because of inadequate home care.

We hope you will read the article and share the concern of Bro. Ekeland. Then consider your opportunity in serving the youth of America by an unexploiting, Christian-motivated offer to open your home to parentless or unwanted children. Write to the Orphans' Home, West Liberty, Ohio, or to one of our other homes, and inquire of the possibilities. You, too, will learn that you can become a home missionary.—F. B.

The medical clinic project at Kajuapoe which has been started is providing an appreciated service. Two workers, Dr. Meryl Grasse and Kenneth Shoemaker, are spending full time in this medical work. Attention is given to many poor people who seemingly do not have access to other hospitals.

Mennonite Colonies Need Books

Even though many thousands of new and used German books have been sent to Mennonites in Paraguay, Uruguay, Brazil, and

Mexico, there is still need, and contributions are being accepted for this purpose. Books for this use should be serviceable in quality and sound in content. Book contributions should be addressed to the M.C.C. Clothing Center, North Newton, Kansas, or the M.C.C. Clothing Center, Ephrata, Pa.

Constructive Service

Literal construction is one of the services at the M.C.C. project at Gulfport, Miss. People there, both colored and white, are poor and appreciate help given.

Recently in a neighboring village the sewage system of the school was discovered to be so poor that the health officials ordered the school to be closed unless sanitation facilities could be improved immediately. In the emergency, and because of limited resources otherwise, the service unit was called upon to help. Two of the young men supervised and helped in the construction of 800 feet of drainage ditch, a septic tank, and two distribution tanks. Through this assistance the school could continue to operate without hazard to health.

Many small chairs have been made for worthy schools and churches, at actual cost. Churches in the community are assisted in repair and improvement. Sanitary toilets, built in large number during C.P.S. days, are still occasional projects. Playground equipment is provided for some schools, bringing joy to the hearts of poor children. Help is not given entirely free, but at cost price of materials, which is often all that can be afforded by these people whose margin of living is very narrow.

Other work of the unit consists of home visitation, sewing classes, Bible teaching, handcraft instruction, and other services.

Released January 19, 1951

Via Mennonite Central Committee
Akron, Pennsylvania

M.C.C. Weekly Notes

New Regulation on Classification of Conscientious Objectors

According to information from Selective Service on January 25, a new rule is to be followed in classification of conscientious objectors. Heretofore it was necessary for C.O.'s to secure Class IV-E regardless of any other grounds for deferment, because local boards were instructed to make decision on eligibility for Class IV-E before eligibility for other deferments was considered.

This regulation has been amended to instruct local boards to place men in the lowest classification for which they are eligible according to the following new list:

- I-A available for military service
- I-A-O available for noncombatant military service
- IV-E conscientious objector to all military service
- I-D member of Reserves; student in military service
- II-A deferred for essential civilian work
- II-C deferred for agricultural work
- III-A deferred because of dependents
- IV-A deferred veteran; sole surviving son
- IV-B official deferred by law
- IV-C alien
- IV-D minister or ministerial student

IV-F physically unfit

V-A overage

Therefore in classifying a registrant who claims recognition as a conscientious objector the local boards are now required to consider first his eligibility for deferment or exemption on grounds of physical unfitness, being a minister, having dependents, engaged in a certain occupation, etc. Only if he is not eligible for any of these classes is he placed in Class IV-E.

In view of this change in the regulations, many registrants who in the past have been classified IV-E are no longer in the proper class if they are eligible for any other classes, the eligibility for which must now be considered before eligibility for Class IV-E is considered.

Local boards have been instructed by the National headquarters of Selective Service to reopen the classification of every registrant in Class IV-E, to consider his classification anew in accordance with the new rule.

It is therefore important to note that conscientious objectors may now accept occupational, dependency, and other deferments consistent with their position, and in fact should seek such if they feel they are eligible. It is presumed that in answering their classification questionnaires, registrants were careful to supply information on occupation and dependency even though at that time it was important to seek Class IV-E. If complete information was not given, or if changes in employment or dependency have taken place, this information should be sent to the local board immediately.

Men should note that at this point it is not necessary to appeal their Class IV-E, since local boards are already instructed to reopen all IV-E classifications and consider anew the eligibility for other deferments.

It is our counsel that men who at present have an appeal pending from Class II-C, or III-A to Class IV-E, should write to the local board saying that while their position and claim as a conscientious objector to military service continues unchanged, they wish to have their appeal dropped because they are ready to accept the occupational (or dependency) classification in view of the new policy as given in Section 1623.2 of the Selective Service regulations.

Men should be very careful that they are not placed into Class I-A or I-A-O when their cases are reviewed. If this occurs, they should appeal immediately for the deferment for which they feel they are eligible, or for Class IV-E.

It should be emphasized that there has been no change in the provision that conscientious objectors in Class IV-E are deferred. The new ruling merely says that C.O.'s may and should be classed in another deferment if they are eligible.

A detailed summary explaining this change in draft procedure, together with other related materials, is being sent to each M.C.C. constituent pastor and other interested persons. Additional copies are available from the Mennonite Central Committee, Peace Section, Akron, Pennsylvania.

Released January 26, 1951

Via Mennonite Central Committee
Akron, Pennsylvania

CHURCH CORRESPONDENCE

PHOENIX, ARIZONA

(Sunnyslope Mennonite Church)

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much."

Many from our congregation had the privilege of attending our South Pacific Conference at Upland, Calif., Nov. 23-25. Those of us who stayed at home were blessed on Thanksgiving morning as Sister Elma Hersberger shared with us glimpses of the work in Tanganyika, Africa.

Dec. 3, Bro. Levi C. Hartzler delivered messages to us both morning and evening. He was in our community visiting migrant labor camps for possibilities of service unit work among these camps as well as Indian camps.

Dec. 13, our annual business meeting was held and election of officers was as follows: church trustee, Amos Kropf; secretary-treasurer, Albert Hersberger; mission board member, Johnwilliam Boyer; summer Bible school superintendent, Melvin Ruth; church chorister, Henry Esch; correspondent, Mrs. Cordelle Yoder; ushers, Melvin Mast and Victor Esch; school board member, Albert Hersberger; church delegates, Henry Esch and Levi Burkholder; library committee, Mrs. Sarah Ruth and Mrs. Edith Boyer.

On the evening of Dec. 22, our Christian Day School gave an impressive candlelight program with much singing and Scripture reading pertaining to the birth of our dear Saviour.

Bro. Eldon Hamilton and family and Bro. Joe Kropf and family, both from Oregon, visited among us a few days en route to Mexico City to study language for mission work possibly in Central America.

Our congregation has welcomed many visitors who have come for the winter or those just traveling through Phoenix. Among these are Bro. Fred Gingerich and wife from Canby, Oreg., his brother, Amos Gingerich, and wife from Parnell, Iowa, both staying for a number of weeks. Both brothers have given us timely messages from God's Word and we hope to hear more as they continue with us. Bro. Joe Slatter, deacon from Filer, Idaho, brought the morning message Dec. 10. Bro. Ernest Garber, Nampa, Idaho, gave a timely message, "Launch Out into the Deep," on the evening of Dec. 26, and Bro. Ray Smee from Clinton, Okla., delivered a message Jan. 3, on Phil. 1:21.

Dec. 31 marked the day of a new beginning for five young souls who were received by baptism. May our prayers be that they will be true stewards for Christ.

A song fellowship was enjoyed by all on New Year's night. Later we showered our pastor and family with groceries.

We ask an interest in your prayers that we, as a congregation, may stay true to Christ and help to enlist more souls into the kingdom of heaven.

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Mrs. Cordelle Yoder.

AKERS, LOUISIANA

(Akers Mennonite Church)

Dear Christian Friends: Greetings in the name of our prayer-answering God. The most important thing we have to tell you is that we are definitely in need of your fervent prayers. During October, Bro. Richard Birky of Cheraw, Colo., held our revival meetings.

Bro. Tregle just returned from a series of evangelistic meetings at Hydro, Okla. Sister Tregle had her hands full caring for their business and their five small youngsters while he was gone.

Through the Ministerial Alliance of this section a fifteen-minute radio broadcast from Hammond, La., was given Nov. 7-12, with Bro. Tregle bringing the Gospel messages.

Our church house is being used by the Baptist people each Sunday afternoon for their service. There are a number of Baptists in this community and they are trying to get a Sunday school organized and plan to build a church house of their own. Since Catholicism is so predominant in this area some felt that this co-operation would be a means of combating Catholicism.

Sewing circle is held one day each week for several months during the winter since the summer months are so rushed for all of us.

The monthly jail services at Amite, La., have been yielding several converts each service for which we praise God. We regret the lack of follow-up work. Lately Bro. Tregle has been trying to obtain the addresses of the converts' home pastor so that he can write in behalf of the new child of faith.

George Reno.

PORTLAND, OREGON

(Mennonite Gospel Mission)

The congregation at this place welcomes back Bro. and Sister Vernon Landis, who have spent three and one-half years at the hospital at La Junta, Colo. We are glad to have them with us again.

Revival meetings were held at the Mission Church, Dec. 16-26. Bro. Norman Hobbs of Iowa City, Iowa, was the evangelist. Bro. Hobbs preached heart-stirring sermons and his stay among us helped to brighten our way for ten days. Following are a few of the many truths he told us.

"Jesus Christ is our perfection."

"The blessing and the love of God and the peace of God are just so simple."

"The greatest sin in the world is unbelief."

"It is necessary for us to seek the salvation of our fellow men."

"It is necessary for us to give our testimony for God."

"We are in the Saturday evening of time."

"To the child of God the future is bright."

"Jesus was born a king. He will reign over the house of Jacob. Of His kingdom there shall be no end."

Bro. Joel and Sister Minnie Roth, who have been in the congregation many years, have accepted a call for full-time service at the Old People's Home near Albany, Oreg. May they be able to give adequate service there.

In the absence of Bro. Roth, who was our Sunday-school superintendent, Bro. Wayne Whooley was chosen superintendent and Bro. Clarence Hartzler, assistant superintendent for the remainder of the year.

Jan. 9, 1951.

Cor.

MINOT, NORTH DAKOTA

(Fairview Congregation)

Dear GOSPEL HERALD Readers: Greetings in Jesus' name. Milo Kauffman preached for us on Sunday, Dec. 17. On the evening of Dec. 21, our congregation went Christmas caroling and distributed boxes of food to the poor families who live at East Minot. It was a nice evening and all enjoyed it. One family invited us all into their home. On Christmas Eve the Sunday school gave a Christmas program at the church. On the evening of Dec. 31, we had our seventy-eighth Sunday-school quarterly meeting. Fred Yoder was the moderator.

We are now studying Japan in our Sunday evening meetings. Andrew Glick is the leader.

Jan. 14, 1951.

Marian Yoder.

SHERIDAN, OREGON

Dear readers of the GOSPEL HERALD: Greetings in Jesus' precious name. We truly have been receiving rich blessings from the Lord this past month of December. Dec. 5, we had a farewell service for Bro. and Sister Eldon Hamilton of the Sheridan congregation and Bro. and Sister Joe Kropf of the Harrisburg congregation, who left as missionaries to Mexico. They will be studying the language for a while in Mexico City before locating a definite mission field. We also had the privilege of having the annual Mission Board Meeting and Ministers' Meetings here at Sheridan. How we did enjoy those four days! Everyone was welcome to attend. It made us feel the need of consecrating our lives anew to the Lord's work. Truly the harvest is plenteous but the laborers are few.

We had our communion service Dec. 10, and what a blessing it proved to be! As we have four outstation Sunday schools, it was decided to have the communion service in the evening so that all the workers and converts could be present. The Holy Spirit was made manifest in a wonderful way. We had some confessions and a large number of testimonies and songs. A convert from the rescue mission in Portland, who had been in our midst, had backslidden and praise God, he was restored on communion evening. "Oh, sing unto the Lord a new song; for he hath done marvellous things: his right hand, and his holy arm hath gotten us the victory."

As our congregation is quite large we had two separate Christmas programs. The children's program was rendered Sunday evening, Dec. 24, and the chorus gave their pro-

gram Monday evening, Dec. 25. It was very much enjoyed again this Christmas season.

The young people distributed Christmas baskets and sang carols to the needy.

The quarterly mission meeting was also held here Jan. 1. Our church was filled to capacity. The guest speaker was Bro. B. Charles Hostetter from Virginia. These messages inspired us all, reminding us of the need of doing the Lord's work at once. Pray for us here at Sheridan that we might be faithful in carrying the Gospel to the lost and dying souls about us.

Jan. 8, 1951.

Elsie Emmert.

LOUISVILLE, OHIO

(Beech Mennonite Church)

Dear HERALD Readers: On Oct. 8, Bro. Lester Wyse from Hartville, Ohio, spoke to us on John 20:25, "Believe the Word." On Oct. 15, the following young people were received into church fellowship by water baptism: Dale Yoder, William Helmuth, Leland Sommers, Richard Krabill, Glenn Hostetler, Mahlon Schmucker, Roger Schmucker, Barbara Helmuth, Myrtis Ann Shore, and Catherine Ann Schloneger.

For our revival meetings we had as our evangelist Bro. Stanley Shenk from West Liberty, Ohio. We were given many timely admonitions which we need to meditate on and profit by them. As visible results, four young people stood for Christ.

Oct. 16, Bro. and Sister Dan Linder (the former Emma Conrad) celebrated their golden wedding.

Oct. 27, we had our annual business meeting. Our membership at this time was 377.

Oct. 22, a Christian Education Conference was held here at our church with J. Paul Grabbill, East Earl, Pa.; Harold Groh, Preston, Ont.; and J. J. Hostetler, Canton, Ohio, as speakers.

Oct. 29, the brethren M. O. Krabill, Floyd Shore, Asa and A. J. Hostetler attended the business men's fellowship dinner at Goshen College.

Oct. 20, the Ray Bair family moved near Louisville. He is our associate pastor. Four Sunday-school classes had a house warming for them at the Asa Hostetler garage.

Nov. 9, Erma Stutzman, Gladys Wittmer, Della Hostetler, Effie Yoder, and Cora Miller gave a day's work at the Ephrata clothing depot.

On Missionary Day, Nov. 19, Laura Slabough from Hartville spoke to us of her experience in mission work in Montana.

Robert Ekeland, West Liberty, Ohio, spoke to us on Dec. 3, on the work at the West Liberty Children's Home. On Dec. 24, Paul Verghese a student from India, now attending Goshen College, spoke to our Sunday school and also gave us a message in the evening. The children from the primary and junior department gave us an interesting program. The men's chorus gave a number of selections.

A peace program was given at young people's meeting on Dec. 31, by Willard Krabill, Albert Meyer, Sterling, Ohio; J. Howard Kauffman, and Willy Peterschmitt from Goshen College.

Jan. 9, 1951.

Mrs. Harvey D. Miller.

KITCHENER, ONTARIO

(First Mennonite Church)

Dear Christian Friends: Greetings of love in the Master's name. Over the week end of Sept. 30 to Oct. 1, we enjoyed a music conference. Guest speakers for the conference were Bro. Mark Stauffer of Eastern Mennonite College, Harrisonburg, Va.; Bro. Samuel Herr of the Ontario Bible School, Fort Erie N., Ont., and Sister Lois Buckwalter of Rockway Mennonite School, Kitchener, Ont. Through the various speakers we were made to appreciate in a deeper way the beloved hymns that we all enjoy singing and also appreciate those who have made these hymns available to us.

We were also fortunate in having Sister Lois Buckwalter conduct what we called congregational chorus rehearsal every second Monday evening for a few months. This was open to anyone in the congregation to attend. We were glad for the varied ages that were represented. The practice was for the purpose of getting better acquainted with our hymns, their meaning and backgrounds, and for learning new songs in our hymnals. This was a rich blessing for all who attended.

(Continued on next page)

MISSION NEWS (Continued)

about ten or more eye operations. Tonight we admitted three patients who came almost 100 miles to have cataract operations. I think the cholera epidemic is over now. We haven't admitted any new cases this week."



This is the picture of Carlos (Charles) Cavadore, the first man in Argentina to be baptized in the Mennonite Church. The baptismal service took place thirty-one years ago on Oct. 10. Bro. Cavadore died about a month ago. Bro. T. K. Hershey says that he was "one of the finest Christians one can find anywhere."

Bro. L. S. Weber is to be at the Altoona, Pa., Mission on Spring Missionary Day, March 18.

Bro. and Sister Paul A. Friesen, in charge of the Highway Village Mission, East Peoria, Ill., attended the funeral of Bro. George J. Lapp at Goshen, Ind., on Sunday afternoon, Jan. 28.

Sister Edna Good, missionary on furlough from Argentina, South America, is scheduled to sail from New York on April 5 for the Argentine field for her second term of service.

Information wanted: Have you had a mission study class in your congregation during 1950? If you had a class in your congregation and have not reported, please do so soon. Questionnaire blanks are provided in the back of the guides. If you do not have this blank form on hand, please send for one to the Office of the Secretary, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind. Please send all reports to the same address.

FIELD NOTES (Continued)

Bro. Ralph Palmer, Denbigh, Va., will be the guest speaker at the Landis Valley Mennonite Church Feb. 8, 7:30 p.m. His subject will be "The Great Open Door to City Tract Evangelism." This program is sponsored by the Christian Workers Band.

Dedication Services will be held at the Gospel Mission, Shantytown, Lancaster, Pa., Feb. 11. This work is growing under the evident blessing of God.

The Annual Christian Workers Conference of the Lancaster Conference will be held at the Strasburg Mennonite Church, Strasburg, Pa., Feb. 10, 11. Ralph Weaver, Paul W. Martin, Ephraim Nafziger, Marlin Lauver, Oscar Burkholder, Ralph Palmer, David Kauffman, Clarence Ebersole, Russel J. Baer, Clarence Fretz, Melvin Kauffman, and Simon P. Kraybill are some of the names that appear on the program.

Three hundred thirty-three enrolled at the annual week-end Bible Studies held at Lancaster Mennonite School Jan. 26 and 27. Television, Voluntary Service, Conscience and Tobacco Farming were among the courses offered.

A Peace Conference has been scheduled for the Bethel and South Union churches at West Liberty, Ohio, on Saturday and Sunday, April 7 and 8. Bro. Harold Bender will be one of the speakers. This conference is under the joint sponsorship of the Bethel, Oak Grove, and South Union churches.

Bro. Verle Hoffman, minister at the Clinton Frame Mennonite Church, Goshen, Ind., has been asked to fill preaching appointments at Roselawn, a mission outpost of the Prairie St. congregation in Elkhart, until arrangements can be completed for the ordination of a minister for Roselawn.

The Publishing House recently received favorable publicity in the McKeesport Daily News with a full front page spread in the news section of photographs taken at the House. Kind and fair comments accompanied the pictures.

The North Goshen chorus from Goshen, Ind., will give a program of music at the Pigeon Mennonite Church in Michigan on Sunday morning, Feb. 18. There are twenty-five people in the chorus.

Sixteen new students have registered for the second semester at Hesston College. Six discontinued their work, leaving a net increase of ten.

Bro. Ray Horst, Voluntary Service director for Mennonite Central Committee, took a prominent part in the conference at Hesston College on Jan. 28. The following day he interviewed some service prospects at the college.

Bro. Leonard Lichti began his work teaching psychology at Hesston College with the beginning of the second semester. Bro. Willard Conrad is continuing graduate study at the State University of Iowa.

Bro. and Sister David Derstine, Telford, Pa., have accepted the invitation to serve as camp manager and matron for the coming season at Laurelville Mennonite Camp.

Bro. A. J. Metzler is conducting revival meetings at Eastern Mennonite College Feb. 4-13.

CORRESPONDENCE (Continued)

On Dec. 9, 10, our Y.P.B.M. committee sponsored a community youth conference on "Church and War." Our guest speaker was Bro. Don E. Smucker of Chicago, Ill. We were again reminded that nonresistance is not just a way of life in wartime, but it is the way of life at all times during peace or war and world unrest. May God help us daily to live a life more closely patterned after Christ.

Our missionary program was given Sunday evening, Nov. 26. The young people's department of the Sunday school was responsible for this program. We renewed our acquaintance with our Mennonite missions, their varied activities, and our responsibilities in backing them with our contributions and prayers.

On Sunday morning, Dec. 24, the beginners department of the Sunday school gave their Christmas program contributions. It was very heartening to hear what these smaller members of the Sunday school had learned in Bible stories, Scriptures, and songs. On the evening of the same day the primary and junior departments presented the program. We trust that the seed sown in these young hearts may continue to grow and bear fruit.

May we all be found faithful in the service of our Maker and Redeemer.

Jan. 8, 1951. Mrs. Clayton S. Cressman.

ASHLEY, MICHIGAN

(Bethel Congregation)

Dear Christian Friends: On Sunday, Oct. 8, Bro. Oyer brought a message about "Christ Our Sin-bearer," after which communion services were observed. Two members were also received by letter. In the evening Bro. Erie Bontrager of Vestaburg brought the message, "What Is the Church Like?" No services were held on Oct. 15, due to the redecorating of the church building.

Bro. Oscar Leinbach of Liberty Mills congregation spoke in the young people's meeting on Oct. 29, on "The Church Evangelizing the World."

In the evening of Nov. 12, a group of young people from Midland, Mich., gave an interesting program.

On Missionary Day the children brought their funds for the quarters they took. Sister Emma Oyer was also specially remembered with gifts and cards.

On Nov. 22, the writer's father passed away at his home in Pompeii. Funeral services were held on Nov. 25 at the church, with Bro. Kore Zook in charge.

Revival meetings were held from Nov. 23 to Dec. 3, with Bro. Orin Hooley of Burr Oak, Ind., in charge. There were no converts but several reconsecrations were made and I am sure all were benefited by the messages.

Steward Walton of Hastings, Mich., brought a message in the young people's meeting on New Year's Eve.

On Jan. 1, a business meeting was held at the church and the trustees are Milo Summers, Truman Bontrager, and Elmer Slagel. Wesley Zook is church treasurer; O. C. Bontrager, church chorister; and Clarice Bontrager corresponding secretary. Pray for the work at this congregation.

Jan. 15, 1951. Elizabeth F. Neuhauser.

GOSHEN, INDIANA

(Salem Congregation)

Dear HERALD Readers: "They that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee."

Oct. 22, Bro. Verle Hoffman was with us for our evening service.

Our deacon, Bro. Harold Myers, will serve as mission superintendent at Toto for another year. Meanwhile his farm is being used as a missionary project by the young married men's classes.

We had counsel meeting Oct. 29. The same evening there was a hymn sing following young people's meeting.

Our revival meetings were held Oct. 25 to Nov. 5, with Bro. Milton Brackbill, Paoli, Pa., in charge. The congregation was richly fed and much encouraged. On the last evening of the meetings there was a sunset service at the church for the young people. Sister Ethel Davidhizar's class of teen-age girls from Toto was also present on this occasion. Communion was served Nov. 5, and Bro. Brackbill preached the communion sermon.

Nov. 19, the North Goshen chorus, under the direction of Bro. Paul Yoder, gave the evening program.

On Thanksgiving Day the Yellow Creek congregation gathered with us for a worship service and Bro. Russell Krabill of Goshen preached on the text, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

The primary department gave their Christmas program under the direction of Sister Edna Ramer on Dec. 17.

The sewing circle reorganized and Sister Elizabeth Ramer will serve as president for next year. Sister Viola Welty is junior sewing president and Sister Myrtle Shaum is president of the Busy Mothers.

Our local M.Y.F. sang Christmas carols at the County Home and for shut-ins and old people in the local community on Saturday evening, Dec. 23, and on Sunday evening (Christmas Eve) the Toto young people helped them carol in the Toto community.

Our business meeting was held Tuesday evening, Jan. 2. Bro. Paul Ramer was re-elected trustee. Bro. Robert Walter is the new janitor. Bro. Donald Flora is insurance manager.

Jan. 15, 1951. Mrs. Elmer Hartman.

GLENDIVE, MONTANA

Dear Christian Friends: Greetings in the name of the Christ whose birth the world celebrates with so much festivity and so little thought of the Prince of Peace. Can it be said of us as Christians that we truly exalt the Christ in our celebration? May He truly reign in our hearts so that the message of Christmas will radiate from our lives all through the year.

Bro. Milo Kauffman preached a challenging sermon for us Dec. 20. He was here in the interest of Hesston College.

Recent visitors at the little white chapel were John Stoll and family from Wolford, N. Dak. Bro. John conducted children's meeting and gave an interesting talk in young people's meeting. We invite all who pass this way to stop and worship with us.

Two couples, Bro. and Sister Henry Becker and Bro. and Sister Henry Buller, were recently received into church fellowship by letter. We are glad for the strengthening of our forces here.

The sewing circle packed several Christmas boxes for needy families. A junior circle was organized this fall and meets regularly once a month. The girls stuffed toys before Christmas and at present are working on baby layettes.

Pray for us, that the work of the Lord may go forward and that souls may be won for the kingdom.

Jan. 3, 1951.

E. L. Mullet.

FOR OUR SHUT-INS (Continued)

I am sure our Saviour must have had wonderful hands, for we read of Him that He "went about doing good." (Would that our girls were willing to take that recipe for beautiful hands!) But the crowning touch of beauty came when they raised those blessed hands and pierced them through with cruel nails as He sacrificed His life for us.

Somebody must do the disagreeable tasks—the tasks that stain the nails and roughen the skin. That same "hidden man [or woman] of the heart" that beautifies the countenance, makes beautiful hands as well—hands like those of Dorcas—busy, helpful, willing.

No, I am not advocating the use of harsh irritating soaps, or needless exposure to the elements! Nor yet is this intended to minimize the importance of cleanliness for the skin and nails. Indeed, they must be cared for or they become offensive. But that care should not consist of long periods spent with the cold cream, nail polish, and file while Mother does the dirty work that would soil the white fingers. On the other hand, some folks think that because we are a plain people, anything is good enough. Not so! We ought to be doubly neat for that very reason.

If we are to be "only remembered by what we have done," let us cultivate that beauty of character compared with which all the powders and creams in the world are but useless vanity.—K., in Y.C.C.

I wish to express my sincere thanks and appreciation to the many friends who so kindly remembered me with prayer, visits, cards, letters, flowers, gifts, and financial help during my stay at the hospital and since my return home. May God richly bless each one of you.—Fannie G. Good, R. 1, Spring City, Pa.

* * *

I wish to express my sincere thanks to the many kind relatives, friends, and neighbors who made it possible for such a wonderful shower on my birthday. Also for the many letters, cards, fruit, flowers, and other gifts I received during my long illness. May God richly bless you all.—Mary E. Eshleman, Maugansville, Md.

* * *

I would like to thank all those who remembered me during my recent illness. I was very grateful for the cards, gifts of money, and also for the many prayers offered in my behalf.—Mrs. James Dwyer, Newberry, Mich.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Blosser—Abe.—James DeWitt Blosser, Harrisonburg, Va., and Janet Marie Abe, Cumberland, Md., by Chester Helmick, at the Pinto Mennonite Church Oct. 8, 1950.

Bontrager—Bontrager.—Elton A. Bontrager, Emma congregation, Topeka, Ind., and Amelia Bontrager, Yoder congregation, Yoder, Kans., by Early C. Bontrager at his home, Gosben, Ind., Dec. 30, 1950.

Brenneman—Zuercher.—Alfred Glen Brenneman, Denhigh, Va., congregation, and Delma Jean Zuercher, Nampa congregation, Nampa, Idaho, by Robert Garher at the home of the bride's parents July 18, 1950.

Gingerich—Miller.—Joe H. Gingerich, Kokomo, Ind., and Fannie Miller, Arthur, Ill., by H. J. King at the Arthur Mennonite Church, Jan. 13, 1951.

Hertzler—King.—Elmer Hertzler, Conestoga congregation, Elverson, Pa., and Esther King, Maple Grove congregation, Atelen, Pa., by Ira A. Kurtz at his home Dec. 16, 1950.

Hochstedler—Yoder.—Paul H. Hochstedler and Mary A. Yoder, both of the Townline Conservative congregation, Middlebury, Ind., by Sam T. Eash at the church Jan. 6, 1951.

Hostetler—Jones.—Stanley Stephen Hostetler, Zion congregation, Hubbard, Oreg., and Mary Ann Jones, Gosben, Ind., by Edward Kenagy at the Zion Church Dec. 30, 1950.

Snyder—Yoder.—Vincent Sanford Snyder of the Ashley congregation, Ashley, Mich., and Ruby Esther Yoder of the Allensville congregation, Allensville, Pa., by Elmer E. Yoder, uncle of the bride, at her home, Dec. 29, 1950.

Swartzendruber—Yoder.—Levi G. Swartzendruber, Millersburg, Ohio, and Iva Yoder, Arthur, Ill., H. J. King at the Arthur Mennonite Church Jan. 14, 1951.

Sweigart—Swartzendruber.—Marvin Sweigart and Miriam Swartzendruber by Simon Gingerich, assisted by Richard Showalter, at the Bethel Mennonite Church, Wayland, Iowa, Aug. 20, 1950.

Yoder—Yoder.—Leroy Yoder and Clara Mae Yoder, both of the Griner Conservative congregation, Middlebury, Ind., by Sam T. Eash at the church Nov. 18, 1950.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Baer.—To Harry E. and Thelma G. (Horst) Baer, Chambersburg, Pa., a daughter, Miriam Jane, Jan. 7, 1951.

Detwiler.—To John and Betty Detwiler, Dakota, Ill., a son, Mark Allan, Jan. 15, 1951.

Greaser.—To Earl and Verna Faye (Garber) Greaser, Jackson, Minn., a daughter, Sherilyn Faye, Jan. 18, 1951.

Grieser.—To Lloyd and Elvesta (Christner) Grieser, Stryker, Ohio, a son, Ronnie Dean, Jan. 6, 1951.

Grubb.—To Edwin and Mary (Stoltzfus) Grubb, Elverson, Pa., a daughter, Lois Ellen, Jan. 13, 1951.

Hershberger.—To Mr. and Mrs. John M. Hershberger, Sugar Creek, Ohio, a daughter, Carol Ann, Jan. 6, 1951.

Knopp.—To Homer and Hazel (Range) Knopp, Aurora, Oreg., a daughter, Jenny Lynn, Jan. 6, 1951.

Landis.—To Benjamin B. and Rhoda (Ressler) Landis, Paradise, Pa., a daughter, Velma Jean, Jan. 12, 1951.

Leaman.—To Elmer D. and Evelyn (Hershey) Leaman, Parkersburg, Pa., a daughter, Marian Elizabeth, Jan. 21, 1951.

Lehman.—To T. Weagley and Etbel (Showalter) Lehman, Hagerstown, Md., a son, Arlin David, Jan. 7, 1951.

Liechty.—To Mr. and Mrs. Harold C. Liechty, Napoleon, Ohio, a son, Gilbert Gene, Dec. 22, 1950.

Longenecker.—To J. Elwood and Arlene (Stauffer) Longenecker, East Petersburg, Pa., a daughter, Linda Louise, Dec. 6, 1950.

Martin.—To Henry I. and Iva (Eshleman) Martin, Hagerstown, Md., a son, Lauren Ray, Jan. 8, 1951.

McCarthy.—To John G. and Katherine (Miller) McCarthy, Harrisonville, Mo., a daughter, Theresa Carol, Dec. 21, 1950.

Nafziger.—To Levi and Edna (Engel) Nafziger, Coatesville, Pa., a daughter, Naomi Elizabeth, Dec. 17, 1950.

Neff.—To Curtis and Velda (Handrich) Neff, Comins, Mich., a son, Stanley Ray, Jan. 8, 1951.

Richards.—To Billy M. and Donna M. (Lahr) Richards, Ft. Wayne, Ind., a son, Terry Lynn, Jan. 3, 1951.

Rohrer.—To Jacob G. and Verna (Weaver) Rohrer, Quarryville, Pa., a son, Mark Weaver, Jan. 13, 1951.

Shriner.—To Russell and Mabel (Yoder) Shriner, Elkbart, Ind., a daughter, Sally Jo, Jan. 13, 1951.

Spicher.—To Glenn S. and Viola (Zook) Spicher, Belleville, Pa., a daughter, Carol Joy, Jan. 14, 1951.

Stalter.—To J. Mark and Clara (Gunden) Stalter, Bay Port, Mich., a son, Gale Dean, Jan. 10, 1951.

Stoltzfus.—To Elam and Mary (Miller) Stoltzfus, Strasburg, Pa., a daughter, Elsie Mae, Nov. 8, 1950.

Ventura.—To Frank and Vera (Birky) Ventura, Chicago, Ill., a daughter, Kathie Lou, Jan. 19, 1951.

Weaver.—To John M. and Alma (Lefever) Weaver, New Holland, Pa., a daughter, Joyce Lorraine, Jan. 5, 1951.

Yoder.—To Chester and Esther (Brenneman) Yoder, Brunswick, Ohio, a son, Richard Lee, Nov. 4, 1950.

Yoder.—To Paul E. and Flossie (Lehman) Yoder, Albany, Oreg., a son, Jared Burdette, Nov. 28, 1950.

Yoder.—To Vernon A. and Gertrude (Yoder) Yoder, Grantsville, Md., a son, Vernon Junior, Jan. 20, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bachman.—Lena (Schertz) Bachman, daughter of Christiau and Lena (Nafzinger) Schertz, was born March 30, 1866, at Hopedale, Ill.; died Dec. 14, 1950, at the Mennonite Home for the Aged at Eureka, Ill., where she lived since Nov. 11, 1932. She accepted Christ in her youth and remained faithful until death. She was married to Joseph Bachman in 1920, who died in October, 1932. Surviving are 1 stepson (Aaron, Pomeroy, Iowa) and 2 sisters (Mrs. Katie Nafzinger, Hopedale, Ill.; Mrs. Dan Birkey, Beemer, Neb.). Funeral services were held at the Metamora Mennonite Church Dec. 18, in charge of H. R. Schertz. Burial was made in the Harmony Cemetery.

Blucker.—Enos W., son of William and Lizzie (Schrock) Blucker, was born Dec. 28, 1889, near Arthur, Ill.; died very suddenly at his home Dec. 30, 1950; aged 61 y. 2 d. His death resulted from a cerebral hemorrhage. On Dec. 13, 1913, he was married to Ida Kauffman, who survives. Besides his wife, he leaves 3 sons (William, Nappanee, Ind.; Ervin, New Paris, Ind.; and Jackie, of Arthur), 2 grandchildren, 1 brother (Jacob, of Arthur), and 2 sisters (Mrs. Dan J. S. Miller, Wellman, Iowa, and Lydia Bucker, Nappanee, Ind.). He was baptized and received into fellowship in the Amish Church but later transferred his membership to the Arthur Mennonite Church of which he was a faithful member. Funeral services were conducted by H. J. King. Burial was made in the Arthur Cemetery.

Chupp.—Catherine (Mullet) Chupp was born in Holmes Co., Ohio, Aug. 29, 1871; died at the home of a daughter, Mrs. J. C. Gingerich, Detroit Lakes, Minn., Jan. 16, 1951; aged 79 y. 4 m. 17 d. When a child her parents moved to Marshall Co., Ind., where she grew to womanhood. On March 5, 1894, she was married to Eli D. Chupp and the following year they homesteaded in Rolette Co., N. Dak. In 1904 the family moved to Dawson Co., Mont., in a covered wagon. Here she had her home until her companion passed away. The children who

survive her are: Cora May—Mrs. Glen Borntrager, Bloomfield, Mont.; Ammon, World, Wyo.; Roman, Bloomfield; Monroe, Glendive, Mont.; Fanny—Mrs. J. C. Gingerich, Detroit Lakes, Minn.; Lucy—Mrs. Roy Kauffman, Fairfax, Calif.; Emma—Mrs. Vincent Glick, Santa Rosa, Calif.; John, Bloomfield; Catherine—Mrs. A. C. Dietz, Glendive, Mont. A daughter (Sarab Ann) deceased. There are also 42 grandchildren, 15 great-grandchildren, and 2 brothers (David, Bloomfield, and Jacob, Albany, Oreg.). Funeral services at Lake Region Mennonite Church in charge of E. D. Hershberger and at Red Top Mennonite Church, Bloomfield, Mont., in charge of L. A. Kauffman.

Detweiler.—Minerva, daughter of the late Tobias R. and Maria (Hendricks) Gebman, was born Sept. 22, 1876, in Hilltown Twp., Pa.; passed away at the home of her daughter in Perkaspie, Pa., Dec. 16, 1950; aged 74 y. 2 m. 24 d. On Oct. 16, 1897, she was married to Wilson G. Detweiler, who preceded her in death Jan. 13, 1929. To this union were born 2 children (Florence—Mrs. Leidy Fulmer, Perkaspie, Pa., and William G. Detweiler, Orrville, Ohio). Besides her children she is survived by 5 grandchildren and 2 great-grandchildren, and a sister (Mrs. Sallie Rice, Perkaspie). In her early years she united with the Blooming Glen Mennonite Church, remaining faithful until death. She had been confined to her home for more than a year because of ill health, then suffered a stroke and was bedfast for nine days. Funeral services were held at the Hunsicker Funeral Home, Souderton, Pa., Dec. 20, with Wilson Moyer in charge and at the Blooming Glen Church by Richard Detweiler. Burial was made in the adjoining cemetery.

Godshall.—Catherine (Kulp) Godshall was born July 28, 1875, in Hatfield Twp., Pa.; died Nov. 30, 1950, at the home of her daughter, Mrs. Harvey Detwiler, Collegeville, Pa. On Nov. 26, 1898, she was united in marriage to Enos D. Godshall, near Harleysville, Pa., who died five years ago. Four sons and 5 daughters were born to this union. One son and a daughter died in infancy. She was a faithful member of the Salford Mennonite Church for 52 years. She was an invalid for eight years from the effects of a stroke. She leaves 3 sons, 4 daughters, 2 brothers, 1 sister, and 30 grandchildren to mourn her departure. Funeral services were held Dec. 4, 1950, at the Salford Mennonite Church in charge of Paul Clemens, Elias Landes, and Rein Alderfer. Texts: I Thess. 4:13-18; John 14:1-3. Burial at Plain Cemetery.

Holaway.—Lewis G., son of Jacob and Sophia Holaway, was born at the Holaway home near Nappanee, Ind., Sept. 23, 1905, where he lived his entire life with the exception of two years. He was preceded in death by his father on March 8, 1950. He died Jan. 9, 1951; aged 45 y. 3 m. 16 d. His death was caused by a fall in a local factory in Nappanee. He was a member of the Nappanee North Main St. Mennonite Church. He is survived by his mother, 3 sisters (Mrs. Tim Neuhauser, Eureka, Ill.; Mrs. C. A. Mast and Mrs. Lester Miller, Nappanee), and 3 brothers (John and Fred, Akron, Ind.; and C. J. Holaway, Nappanee). Funeral services were held at the North Main St. Mennonite Church in charge of Homer F. North. Burial in the Union Center Cemetery.

Landes.—Betty, daughter of the late Daniel P. and Mary Catherine (Ruff) Shank, was born March 19, 1871, in Augusta Co., Va.; died Aug. 3, 1950, at the Rockingham Memorial Hospital, Harrisonburg, Va.; aged 79 y. 4 m. 14 d. In 1891 she was united in marriage to Andrew Jackson Landes who survives. She is also survived by 5 children (Mrs. Lessie Hartman, Park View, Va.; Mrs. Charles May, New Castle, Pa.; Mrs. Nora Thomas Baker, Harrisonburg; Mrs. Parker Blagg, Charleston, Ill.; and D. Raymond Landes, Harrisonburg), 8 grandchildren, 4 great-grandchildren, 2 sisters (Mrs. R. C. Bell, Mt. Crawford, Va., and Mrs. Grover Dovel, Harrisonburg), 3 brothers (Luther Shank, O. D. Shank, Harrisonburg; and Fred Shank, Mt. Crawford, Va.), also a number of nieces and nephews. She was a member of the Mennonite Church for a number of years. Funeral services were conducted at Weaver's Church Aug. 5, by Hiram Weaver, assisted by John F. Locke. Burial was made in Weaver's Cemetery.

Lapp.—Joseph L., son of Joseph and Hannah (Landis) Lapp, was born March 5, 1872; passed away Oct. 15, 1950, at his home near Chalfont, Pa. He suffered from a stroke and contracted hypostatic pneumonia from which he died after 3 months' illness. He was married to Sallie Walter Oct. 5, 1897, who preceded him in death Oct. 3, 1944. Surviving are 5 children (Mrs. Roy Leatherman, Westminster, Pa.; Walter and

Esther, Chalfont; Arthur, Harleysville, Pa.; and Mrs. Mahlou Detweiler, Souderton, Pa.), 8 grandchildren, and 3 sisters (Mrs. Sallie Gross, Doylestown, Pa.; Mrs. Elizabeth Detweiler, Dublin, Pa.; and Mrs. Mary Delp, Souderton, Pa.). Five brothers and 1 sister preceded him in death. He was a member of Line Lexington, Pa., congregation. Funeral services were conducted by Arthur D. Ruth. Text: Ps. 30:5. Burial in adjoining cemetery.

McCall.—Nancy Evelyn McCall, daughter of Bart and Zeddie McCall, was born in Brewton, Ala., Aug. 10, 1950; died in the Escambia County Hospital Jan. 22, 1951; aged 5 m. 12 d. Surviving are the parents, 2 brothers, and 5 sisters. Funeral services were held Jan. 23, at the home and at the Cooper Cemetery near Brewton, Ala., where interment was made. Elam B. Hollinger was in charge.

Musselman.—Dianna H., daughter of Tobias and Maria (Hendricks) Gehman, wife of Jacob G. Musselman, Silverdale, Pa., died Oct. 29, 1950, at her home; aged 76 y. She suffered a light stroke two years ago and another one just a week before her death. She was a member of the Blooming Glen Mennonite Church. Besides her husband, she is survived by a daughter (Mrs. Walter Schmell, Silverdale) where she made her home; 2 sisters (Mrs. Minerva Detweiler and Mrs. Sallie Rice, both of Perkaspie, Pa.), and 2 grandchildren. An infant daughter preceded her in death. Funeral services were held Nov. 2 at the Blooming Glen Mennonite Church, with interment in the adjoining cemetery. Bro. Melvin Bishop was in charge. Text: II Cor. 5:8.

Oates.—Thomas Asbury, son of the late George W. and Julia Ann Oates, was born in Beam Settlement, Fabius, W. Va., Jan. 28, 1873; passed away at his home Nov. 23, 1950; aged 77 y. 9 m. 25 d. He is survived by his wife, 1 daughter (Mrs. Virgie Pyles), 9 grandchildren, 10 great-grandchildren, and 1 half sister (Mrs. Julia Shanholtz). He was preceded in death by one son (Nelson) and several brothers and sisters. A little more than a year ago, after an unusual conversion, he was received into fellowship at the Salem Mennonite Church at Needmore, W. Va. His life was a challenge to all who knew him. Funeral services were held at the Ashbury Church, Fabius, W. Va., Nov. 25, in charge of S. A. Shank, assisted by J. L. Stauffer. Text: Ps. 17:15. Interment in adjoining cemetery.

Parker.—Laurence Yale, son of Harold and Lucia (Barton) Parker, was born Nov. 6, 1907, in Clarks Summit, Pa.; died Oct. 22, 1950; aged 42 y. 11 m. 16 d. On Aug. 19, 1938, he was married to Edna Mae Good of Dubuque, Iowa. Two daughters came to bless this home (Mary Ann, 11, and Elizabeth Lucia, 9). Besides his widow and daughters, one brother (Howard Lynn, Chicago) survives. He became a member of the Mennonite Church on Oct. 17, 1948. He was always willing to witness for his Lord wherever he was. Services were held at the Freeport Mennonite Church by Howard J. Zehr and Richard J. Yordy. Interment was made in the adjoining cemetery.

Plank.—Fannie (Wilhelm) Plank, daughter of Henry and Eliza Wilhelm, was born near Dayton, Ohio, Jan. 5, 1859; passed away at the home of her daughter, Mrs. Frank Roth, Harrisonville, Mo., Jan. 19, 1951; aged 92 y. 14 d. Her parents were members of the Lutheran Church. When she was five years old her mother died and she was taken into the home of Levi J. Lantz near Urbana, Ohio. In her early youth she confessed Christ as her Saviour and united with the Mennonite Church in which faith she remained until death. Jan. 18, 1887, she was united in marriage with Moses Plank of Garden City, Mo. To this union 3 daughters were born, 2 having died in infancy. Three years ago last October she had a paralytic stroke and on Jan. 12 she had a second stroke and lay in a coma until death. She leaves to mourn her departure, her daughter, 3 grandchildren (Celesta, Harold, and Eva Ruth), 3 great-grandchildren, a number of nephews and nieces and a host of friends. She was preceded in death by her husband, parents, 3 brothers, and 3 sisters. Funeral services were held in the Sycamore Grove Church on Sunday p.m. in charge of W. R. Hershberger, assisted by S. S. Hershberger. Burial in the Clearfork Cemetery.

Short.—Rose, daughter of Christian and Catherine Graber, was born Jan. 3, 1869; departed this life Dec. 30, 1950; aged 81 y. 11 m. 27 d. Death came rather suddenly after a lingering illness. April 18, 1889, she was united in marriage with Amos Short who preceded her in death 21 years ago. Four children were born to this union, 2 of whom (LeRoy Albert and

Oliver D.) also preceded her in death. Two others (Forest and Edith—Mrs. Adam Short, both of Stryker, Ohio) remain to mourn her passing. She also leaves 3 grandchildren, 4 great-grandchildren, 1 brother (Peter), and 3 sisters (Delilah Short and Lydia Jaquin, Stryker; Lina Beck, Archbold, Ohio), together with many other relatives and friends. In her youth she accepted Christ as her Saviour and remained a faithful member of the Mennonite Church until God called her home. Funeral services were held Jan. 2 at the Lockport Church, with Simon Stuckey, Walter Stuckey, and D. Wyse Graher in charge. Burial in Lockport Cemetery.

Speiler.—Daisy, daughter of Joseph and Elsie (Hammontree) Hostetter, was born near East Lynne, Cass Co., Mo., March 19, 1896; passed away at Stanfield, Ariz., Nov. 13, 1950; aged 54 y. 7 m. 25 d. She accepted Christ as her Saviour and was baptized at the age of 14 years and remained faithful until death. She was united in marriage to William Speiler Jan. 25, 1950, near Harrisburg, Oreg. She leaves to mourn her departure her husband, aged mother, 2 sisters (Mrs. Oscar Stewart, Halsey, Oreg.; Mrs. Sam Toll, Shelbyville, Ill.), 1 brother (Paul, Portland, Oreg.), 5 nieces, 6 nephews, and many relatives and friends. She was preceded in death by her father, 1 brother, and 1 sister. She loved her Lord and enjoyed reading her Bible. Funeral services were held Nov. 20, at the Harrisburg A.M. Church, conducted by Elias W. Kuip and Wilbur Kropf. Text: I Cor. 15:26, 55, 56. Interment was made in the Alford Cemetery.

Stover.—Abram, son of the late Milton F. and Amanda (Moyer) Stover, was born May 3, 1892, near Dublin, Bucks Co., Pa.; passed away Nov. 15, 1950, at his home near Blooming Glen, Pa., where he had been a resident most of his life; aged 58 y. 6 m. 12 d. Death resulted from a heart condition. In his youth he accepted Christ as his Saviour and united with the Mennonite Church to which he was faithful unto death. On June 30, 1917, he was united in marriage to Laura B. Lapp. Surviving are his companion, 1 son (Earl, Aibonito, Puerto Rico), 1 daughter (Dorothy, at home), and 2 grandchildren in Puerto Rico. Also surviving are 5 brothers (Artemus, Harvey, Howard, Calvin, and Samuel) and 5 sisters (Bertha—Mrs. Wm. Godshall, Laura—Mrs. Anna Moyer, Lizzie—Mrs. Stanley Moyer, Sadie—Mrs. Wilms Moyer). One sister (Ella—Mrs. Jacob Detweiler) preceded him in death. Funeral services were conducted Nov. 20, at the home by Wilson Moyer, followed by services at Blooming Glen Mennonite Church by T. K. Hershey, Melvin Bishop, and Paul Lederach. Interment in adjoining cemetery.

Wiceman.—Mary, daughter of Peter and Anna (Rupp) Rupp, was born at Wellesley, Ont., April 6, 1866; departed this life Dec. 16, 1950, at the home of her daughter, Ellen; aged 83 y. 8 m. 10 d. She accepted Christ as her Saviour in her youth. She came to Michigan in 1890. On Feb. 16, 1892, she was united in marriage to Moses E. Wiceman. They lived in Winsor Twp., until 1926, when they moved to Pigeon. She was a charter member of the Pigeon Mennonite Church. Surviving are 3 sons (Alfred, Elkton, Mich.; Wesley, Pigeon, Mich.; and Roy, Flint, Mich.), 3 daughters (Ellen—Mrs. Dave Swartzendruber, Sabina—Mrs. John Shetler, and Luanna—Mrs. William Bechler, all of Pigeon), 27 grandchildren, 12 great-grandchildren, 1 sister (Mrs. Katie Zehr, Wellesley, Ont.), and 1 brother (Menno, Tavistock, Ont.). Her husband preceded her in 1947. Funeral services were in charge of Donald King. Burial in the Pigeon Mennonite Church Cemetery.

Yeakley.—Sarah Alice, daughter of Abner and Sarah (Stutzman) Hershberger, was born Aug. 17, 1901, near Mildred, Nebr.; died Jan. 17, 1951; aged 49 y. 5 m. She united with the East Fairview Mennonite Church in 1917 and was married to George Yeakley Jan. 4, 1923. The home was blessed with 4 sons and 1 daughter (Willis Dale, Darrel Deane, Archie Allen, Mary Jane and George Karl). She leaves her husband, 5 children, 2 daughters-in-law, 1 granddaughter, 3 sisters (Mrs. Lavina Rediger, Iva—Mrs. Wm. Hauder, Mildred, Nebr.; and Lucinda—Mrs. Chris Earnest, Kalona, Iowa), and 7 brothers (Ammon A., Corry, Pa.; John A. and Paul, Wellman, Iowa; Allen A., Albany, Oreg.; David, Mildred; Edward, Hesston, Kans.; and Ezra S., McPherson, Kans.). Funeral services were held at the East Fairview Mennonite Church, conducted by Warren Eicher and Sterling U. Stauffer, assisted by Wm. R. Eicher and A. M. Miller.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Sermonettes for Boys and Girls, by Julius Fischbach; Fleming H. Revell Co.; 1949; 160 pp.; \$1.75.

"Sermonettes for Boys and Girls" presents a series of thirty-six interesting stories on the level of the child. Many phases of Christian growth and experience are covered by this selection of stories which represent a few of the hundreds which the author has found helpful in his ministry to juniors and intermediates.

The author uses such events as baseball and football games to illustrate spiritual truths, which to the thinking of some Christians would be far-fetched. Nonconformity and nonresistance are ignored in the presentations.

I would not recommend the book for children to read, but believe it has a rightful place on the shelf of one who has reached maturity and is frequently asked to speak to children of the age-group which the author had in mind when the book was written.—Clayton L. Keener.

Immanuel, "God with Us," by John R. Rice; Sword of the Lord Publishers; 1950; 157 pp.; \$1.50.

John R. Rice, an active evangelist in evangelical circles of our day, presents six sermons in this volume. While the evangelistic emphasis is primary, he is also interested in presenting Christ to the Christian in such a way as to deepen his love for the Saviour, and give him a better understanding of His incarnation, life, death, grace, and coming again.

The various sermons evidence a ready acceptance of all Scripture as the Word of God, acceptance of the truth of prophecy, the virgin birth, the incarnation, and many such Bible truths that are often set aside by others in our day.

The sermon on "His Coronation" is strongly premillennial, and somewhat contradictory on pages 112, 113 as regards destruction of the wicked. Treatment of all the Jews being saved during this period of Jesus' reign is a little ambiguous as given on page 119.

On page 94 reference is made to weeping in heaven, which hardly agrees with Rev. 21:4. There is also favorable mention of participation in war on pages 16 and 79; and on page 27 it is assumed that all moves toward consumer co-operatives and socialism are unchristian while God's plan would be one of free enterprise.

While these objectionable portions may not be overlooked, there is much sound and helpful teaching in the book. The treatment isn't exactly comprehensive and thorough, but he goes into each topic enough to at least be very helpful. Ministers particularly will find suggestive material in this volume for truly Christ-centered and evangelistic sermons. I would give the book qualified approval and recommend it for the discriminating mature reader.—J. Robert Kreider.

ITEMS and COMMENTS

Enid, Oklahoma, merchants joined with the local council of churches in promoting a Christmas parade devoid of commercialism. There were 27 floats built around the Nativity story. Not a single commercial vehicle sign or other piece of commercialism appeared in the parade.

* * *

Opposition to the use of atomic weapons was voiced by the Council of Boards of the General Conference Mennonite Church in a recent message to President Truman. In condemning the use of "A" bombs and "H" bombs the board leaders said, "We join with other Christian bodies in expressing deep-felt opposition to the use of these instruments of horror. The Christian conscience inwardly revolts against the treatment of fellow men in such an inhuman manner."

* * *

A letter which the editor received from a missionary acquaintance in South India tells of severe famine conditions there because of three years of dry weather. "The daily papers carry tales of horror. Two weeks ago we saw the picture of a young mother who sold her three-year-old child for five rupees. She could not feed it. Further south villagers have been living on sawdust with the result that many have died. This past week a European missionary reported that in his district the villagers eat no more than four times each week, while some of the poorer

Can a Thinking Man Be a Christian?

By John C. Wenger

Here is a booklet for the deep'y philosophical man who recognizes there is a God but is unable to grasp the major tenets of faith.

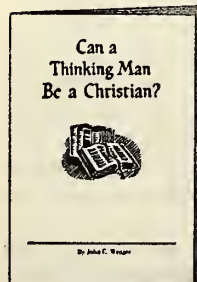
It is for the thinking earnest seeker to help him make the self-committal of faith.

The value of this booklet is specifically for those who meet sincere doubters of a high intellectual nature who want to know the truth about God. It is to lead their brilliant intellects in the right direction.

Give copies to the well-educated and to those who through their philosophic turn of mind have been unable to settle on a correct conviction.

Each, 25¢; doz., \$2.75

Mennonite Publishing House, Scottdale, Pa.



Paraguayan Interlude

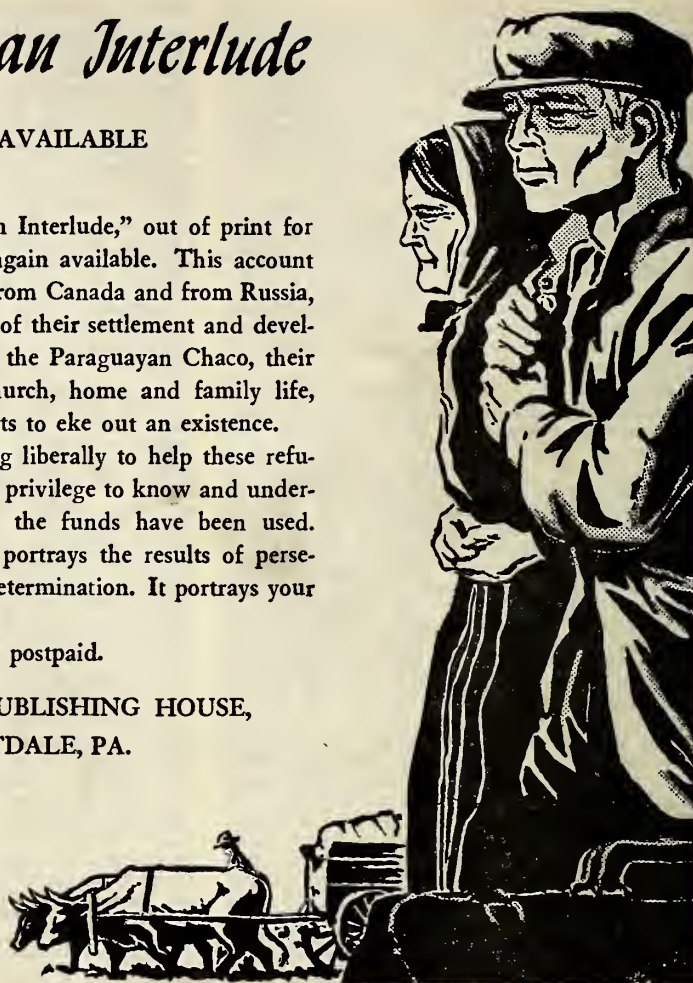
AGAIN AVAILABLE

Copies of "Paraguayan Interlude," out of print for about two months, are again available. This account of Mennonite refugees, from Canada and from Russia, gives a first-hand report of their settlement and development in the forests of the Paraguayan Chaco, their struggles to establish church, home and family life, and their persistent efforts to eke out an existence.

Many have been giving liberally to help these refugees. Here, then, is your privilege to know and understand for what purpose the funds have been used. "Paraguayan Interlude" portrays the results of perseverance, hard toil, and determination. It portrays your faith and blood.

\$2.25 postpaid.

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ones are limited to two meals alone. Think of it, two meals every seven days. If only those meals were substantial, but they are not."

* * *

The vigorous propaganda of the Seventh Day Adventists is seen again in the plans of that denomination for a weekly Sunday Network Television Program. The Adventists are the first denomination to go into large-scale network television.

* * *

A correspondent of the American Bible Society estimates that 80% of the pastors in one of the large Christian centers in north Korea have been liquidated. Let us pray for the church of Korea in this time of difficulty and testing.

* * *

Secularism apparently won the day over religion at the White House Conference on Children and Youth, according to one of the delegates, Ralph M. Mould, national director of children's work for the Presbyterian Church in the U.S.A. "The keynote of the conference was secularistic," he said, "and the old exploded notion that you achieve a healthy personality for a child simply by physical betterment, knowledge, and adjustment to emotional disturbances. The church

will continue to believe and act on the proposition, that a feeling of personal security moral standards and conduct, trust and respect for parents, stem from a basic relation and knowledge of God. While the delegate in their vote against released time were not registering their disapproval of religion, yet it had the effect of throwing out the whole section on religion."

* * *

The silver shekel from Old Testament times will again soon be in circulation in New Israel. This is the first issuance of Jewish money since 144 B.C.—The Mennonite.

* * *

Bertrand Russell spoke recently at Columbia University concerning the impact of science on society. Speaking of the very dangerous philosophy of human power he said "The root of the matter is a very simple and old-fashioned thing, a thing so simple, I am almost ashamed to mention it for fear of the derisive smile with which wise cynics will greet my words. The thing I mean—please forgive me for mentioning it—is love, Christian love, or compassion. If you feel this, you have a motive for existence, a guide in action a reason for courage, an imperative necessity for intellectual honesty."

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLIV — TUESDAY, FEBRUARY 13, 1951 — NUMBER 7

Separation from Polluting Fellowship and Its Judgments

BY J. R. SHANK

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4).

The above passage of Scripture is a message to God's people, given in prophetic light through the Apostle John. It reveals the judgments of God upon the "great whore" who has corrupted the earth with her fornication. The striking figures in the language picture a very abominable woman (Rev. 17) defiling the kings and nations of the earth and shedding the blood of the saints and witnesses of Jesus. She is represented as riding on a "scarlet colored beast, full of names of blasphemy" who has the resemblance of the "great red dragon" (Rev. 12), in that he has "seven heads and ten horns." At the close of Rev. 17 this woman is explained to be "that great city, which reigneth over the kings of the earth." Her name is repeatedly called "Babylon the great" (Rev. 14:8; 14:5; 18:2, 10, 21). As her doom is announced by a mighty angel as "fallen! fallen!" another voice from heaven warningly cries, *"Come out of her, my people."*

We shall not enter into the many interpretations of who this woman (also called the city of Babylon) is. Suffice it to say that her doom is justified by the character of her works, and that God's people should earnestly respond to the counsels of the heavenly voice and separate from her sins and escape her doom. May the Holy Spirit who taught John by the vision also teach us by what this figurative Babylon has become, "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

The kings and the nations are shown to be *taking a drink* out of a *golden cup*, and the merchants are seen to get their riches through the abundance of her "delicacies." This drinking of the kings and peoples is shown to be such a *taking part* in the affairs of this woman and city in her filthiness and evil business, that they also receive of her plagues that come from God, who sees these sins as a great abomination reaching to heaven.

While this message seems to be in the end of the ages, in an overwhelming judgment, we cannot but see that the guilt and abominations here judged have been the accumulation of the sins of all ages, especially as they were set out in a rivalry to the worship and service of the true God. Its message comes to the people of God from the days of the earliest apostasy and adultery against God to our own time and to the end of the world. It comes down to us in very plain outline in the words of the apostle to the Corinthian church. II Cor. 6:14—7:1.

Drinking the Cup of Pollution

To "*drink*" is to become "*partaker*." A partaker is like one under a yoke with another. To be yoked with unbelievers makes one a partner and gives one a *fellowship* in whatever the motives and work of the partnership business may be. Such a fellowship involves whatever guilt and wickedness may belong to the fellowship and partnership. Many are deceived by the thought that we may have a partnership with unbelievers in some business that in the main is right and that we need not have fellowship with them in other things in their life which we cannot approve. Jehoshaphat, a righteous king, thought like that when he went to war with Ahab against the enemies of Israel. He was rebuked by the prophet Jehu with this pertinent question and application: "Shouldest thou help the ungodly, and love them that hate the Lord" (II Chron. 19:2)? We need but study the history of Judah's continued alliances with idolatrous kings of Israel to learn how succeeding kings were led astray from God through the unwise policy of an unequal yoke.

The motives and purposes of unbelievers are at enmity with God. We must keep ourselves apart from any fellowship that may involve us in their evil motives and purposes. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4).

The above principle does not involve the higher law of redemptive love in which God through the sacrifice of His Son is seeking to save the souls of lost men and women. The Saviour and His followers do have such an association with the lost that brings them in touch with them in a way of social conversation and in eating and drinking with them without having any share in the evils of their life. But when any association partakes of the "unfruitful works of darkness," it makes such fellowship sinful and displeasing to God. When sinners are aware that our friendship is not a compromise of our high standards of purity but a love for their welfare, they are led to desire a better life. The law of love makes it possible to help our sinful fellow men in temporal or spiritual matters as they have need. But whenever that help becomes a partnership in which they are being helped in the furtherance of some cause contrary to the command and will of God, we are responsible and become guilty in partaking of their sins.

When we share in the dividends in a business composed of believers and unbelievers and in which the unbeliever has a controlling voice, it may involve us in the gain received by unchristian principles, or it may lead us into lawsuits and a fight for our rights, contrary to the teachings of Jesus. Matt. 5:38-48; I Cor. 6:1-8. Partnership in the production of unchristian goods or materials, or buying and selling the same, needs to be cut out of our business responsibility. Strong drink, tobacco, snuff, fashionable attire, war materials, extravagant furnishings, anything for fleshly indulgence or for vain display, belongs to a line of

Jesus Wept

BY LORIE CONLEY GOODING

*When Jesus wept at Bethany,
He did not weep for Lazarus.
His sorrow was for you and me;
Those tears were shed for us.*

*Down the long arches of the years
He saw the thing that brought Him
grief.*

*This was the reason for His tears:
He knew our unbelief.*

Holmesville, Ohio.

business from which the people of God are to "come out."

If our social life leads us into questionable practices and attendance at godless and evil amusements to the weakening of our moral and spiritual life, it is time to "come out." If the social life makes a bid toward mixed marriage of believers with unbelievers, the only safe course is to break all such association that in any way lends encouragement to the breaking of God's marriage law for the believer, upholding the standard of "only in the Lord" (1 Cor. 7:39). Many sorrows and heartaches come through believers breaking this holy plan. It brings the influence of a godless companion to bear upon children. Down through the years there are records of departure from God in the coming generations which are easily traceable to the unequal yoke in marriage.

What has been said in reference to the business and social life is also very much true in the field of politics. The church and the state have two distinct spheres of action. The "chosen generation" of the Lord are distinctly set apart for the work of bearing the light in holding forth the Word of life in the midst of a crooked and perverse generation. Phil. 2:15; 1 Pet. 2:9. To mix the work of the church into the sphere of the state by active part in voting and law enforcement is to take up carnal weapons instead of spiritual. II Cor. 10:3-6; Eph. 6:12. It is to lose the vision and the fellowship of Him who has testified, "My kingdom is not of this world" (John 18:36). The dark ages are a testimony to the corruption brought to the church and the believer who have drunk of the cup of politics.

Strange as it may seem we need to guard another point of the cup of the "great whore." We refer to the *unequal yoke in religion*. All that has been said concerning mixtures applies more or less in this realm. But we mean particularly that there is a fellowship with those professing to follow Christ which brings us into bondage and corruption. Terrible as is the falsehood of a woman who has forsaken her true husband to play the harlot with a strange man, how much more terrible is that condition in a church in which *spiritual adultery* so permeates the organization that those who would be clean are compelled to countenance evil if they remain in the fellowship. What is said to the individual in James 4:4 needs to be recognized in a church which *suffers* "that woman

Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols" (Rev. 2:20).

"The great whore" who is the subject of our text (Rev. 18:4) is so called because of her religious profession while furthering all the abominations which God has been rebuking and condemning throughout all time. The church for whom Christ gave Himself that He might redeem her from all iniquity, is being washed and made clean. Eph. 5:25-27. There is a thoughtless expression that is sometimes made. It is something like the following: "It does not matter much what church you join, just so you are a true Christian." A true Christian is right; but, *O people!* If you are a true Christian can you be happy in a church that is in fellowship with the works of the devil? Can you be yoked in a fellowship that tolerates corrupt practices and fails to keep all of the commandments? Can you expect to be clean of the guilt that rests upon the transgressors of such a body when you fellowship there without an effort to change their ways?

There is a right procedure. "Reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2). "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened" (I Cor. 5:7). But if there is no repentance and Christ must move the candlestick out of its place (Rev. 2:5), then it is time to consider whether such a fellowship is not more of a curse than a blessing. The church needs to be protected from the defilements and corruptions of Satan's agents. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (II John 10, 11). Jesus gives warning to the seven churches of Asia, of the things that He has against them. Rev. 2:5, 14, 20-23; 3:3, 16. His loving pleading ought to touch the heart of every believer. We ought to compassionate those who are out of order. Jude 22. We need not vilify and hate churches who are out of the way, or who do not see as we do; but we ought to have a deep concern for those who are *far gone* and have been caught in the fires of sin and corruption, "Hating even the garment spotted by the flesh" (Jude 23). The judgment of God is imminent upon "*Babylon the great*." God has long used His messengers, and has pitied and warned, and chastened! But, "her sins have reached unto heaven" (Rev. 18:5). It is high time that God's

people get themselves separated from all the guilt that rests upon the stronghold of Satanic corruption. Let not the advantages of wealth and luxury and social standing, or relief from persecution, or the charms of popular applause, or any other consideration or earthly pleasure keep us back from the purpose of living an undefiled life free from guilt and with the assurance that we have met every condition that will enable us to be free from the judgments of God due to all who are partakers of the sins of the great corrupter of the earth.

Versailles, Mo.

The Mennonites Make a Difference

BY MARY ALICE HOLDEN

Because they have lived in separate communities, connected by church allegiance and ties of blood, Mennonites have developed certain differences from other denominations and the world around them. Here are a few as I have seen them.

Mennonites make a difference in the outlook on life—at least in theory—because of their literal interpretation of the Scriptures. We believe God watches us individually, because the Bible says He does, not just as a mass of swarming insects upon one of the lesser planets of His creation, but as individuals in whom He takes an active interest. This makes a difference in our ideals, because we are under the watchful eye of God and must measure up to His every precept and also under our brother's watchful gaze, who literally takes the injunction to be his brother's keeper.

We have made a difference in practical things and those that uplift the soul rather than those done just for ornamentation. Personally I have always been slightly amused by women who spend endless hours crocheting and never have time to read any kind of book. In our Mennonite homes I have found more tendency toward reading for leisure activity and not so much toward so much fancywork. Our "plainness" has worked an advantage here, I believe.

We have made a contrast also in other leisure-time activities and have filled the gap with Sunday visiting, singing, and benevolent gatherings, instead of picture shows, dances, and card parties.

We think of our departed loved ones as being at home with the Lord instead

(Continued on page 154)

GOSPEL HERALD

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EDITORIAL

Form of Address in Prayer

It is traditional practice among English-speaking people to use the second person "thou" form instead of the more usual "you" form in addressing God in prayer. This practice is clearly indicated in the facts cited in the article in this issue entitled, "The Language of Prayer." The "English Bible" there referred to is, no doubt, the Authorized Version of 1611. The wide acceptance and long use of this version and similar usage in other versions have no doubt helped many of us to feel that there is something not quite right in addressing God with "you." It sounds more churchly and reverent to say, "Wilt Thou give us grace?" than merely to say, "Will you give us grace?" The editor shares the feeling of those who dislike hearing the "you" form used in public prayer. We believe that those responsible for leading others in worship should master the more traditional form and should use it correctly and consistently. We cannot agree with those who feel that the "thou" form is too ritualistic, and that the "you" form denotes more spirituality or a better acquaintance with God. The "you" form to some of us seems so informal that it may even descend into irreverence.

But too much dare not be made of the argument from the occurrence of these forms in the English Bible. For the original languages of the Bible do not have two different forms of address, and the distinction we make is a matter of English usage, and not of any religious principle. We must recognize, too, that the "thou" form is much more difficult to use, for it involves the use of verb forms that we do not use anywhere else. There are people who have a great deal of trouble in knowing when to say "didst," and how to pronounce it. If by insisting on the use of the formal expressions we are keeping people from praying, then we are doing wrong. Furthermore, little children find these special and unknown forms simply impossible. It is more important that primary workers teach children to pray in the language they can use, than that they insist on some set form of speech. We

can be glad that God listens to the language of the heart, and not to some particular brand of English. The sincere prayer of a simple saint who says "you" is more acceptable to His ear, we doubt not, than any insincere oration to Him which has every "Thou," "Thee," and "Thine" just right.

Individual or Organization

The church of Jesus Christ is a body. It is composed of individuals, but it has a corporate entity that is something more than John Miller plus James Yoder plus Mary Stoltzfus plus Anna Weaver. The church is peculiarly the instrument through which the Holy Spirit works to accomplish the divine purpose in the world. He calls and directs and empowers through the church and its various organizations and agencies.

There are things that can be done by the larger body which cannot be done by the individual, or even by a congregation. No individual can publish a songbook or conduct a relief program. No congregation can maintain a college or a publishing house. Few congregations can support a foreign mission. For these and many other functions we find it advantageous to work together. There is much lost motion and unjustified duplication of effort when individuals or congregations attempt to do what could be done more effectively by the larger group, the denomination, or perhaps in some matters by several denominations together.

When people work together, there must be organization. Responsibility must be fixed by the selection of officers. Functions and methods of work must be clarified by the adoption of constitutions. Action must be authorized by passing motions and adopting committee reports. Without organization there is chaos and misunderstanding, and the Lord's work will not be done.

But does the Lord never speak to individuals, or to the smaller group of Christians? Must everything wait until the big organization starts the wheels turning? Is there no Christian service

to be performed without an assignment from some board or committee? Is the individualist, who works better alone, a lost man in the highly organized church of today?

We probably need all the organization we have today. And the needs of tomorrow may call for new organizations, or the realignment of some of those we now have. But let us never lose the benefit of the individual call and conviction. Many of our present boards, committees, and institutions once existed only in the conviction and the dream of some man to whom God was speaking. We can afford to listen to every man who thinks he sees something that the rest of us do not see. Individual enthusiasms may be of great importance and great value. The church and the world have greatly profited by the men and women whose ears God could get when the great mass was deaf. There are cranks, of course, whose ideas deserve to die and will die. But let us not be too hasty in judging. It is certainly no argument against a plan that the secretary of some board or the president of some institution did not think of it first. The wild notions of the last decade may be accepted policies now.

The church will be wise to strike some kind of balance between individual initiation and organization direction and control. God still may call an Amos from his sycamore groves to speak the brave word that an Amaziah will not say. And He may again need an authoritative Jerusalem conference to give the direction which will mark an era. God uses a variety of instruments—an unknown lad, or an official council.

WHAT SHE HAD LOST

A well-to-do old lady, having become a Christian late in life, was one day walking along the street with her granddaughter, when she was accosted by a beggar. Having listened to his tale, she handed him a half dollar. At the next corner she dropped a dollar into the Salvation Army kettle. The little girl looking at her curiously said, "Grandma, I guess you have lost a good deal since you became a Christian, haven't you?" "Yes," said the old lady, "I have lost a hasty temper, a habit of criticizing others, a spirit of avarice and selfishness. Yes, I have lost a good deal."—*Sunday School Times*.

Let's Go to Corinth with Paul

By J. A. HUFFMAN

Interesting and important as were Paul's contacts and work at the other previously visited places, on his second missionary journey, it must be acknowledged that it was at Corinth where he stayed the longest and where he found enough to challenge his ability, love, and patience.

Corinth was the commercial and industrial center of Greece in Paul's day. It is reputed to have had a population of seventy-five or eighty thousand people. Though not a seaport in its own right, it was from the near-by seaport of Cenchrea that its commerce was received and dispatched.

It is perhaps at Corinth that the most close-up study of the great apostle can be made involving his well-defined practice, his sacrificial spirit, his undaunted courage, and his wise and winning technique. Ephesus is a second contender as a challenge for Pauline study.

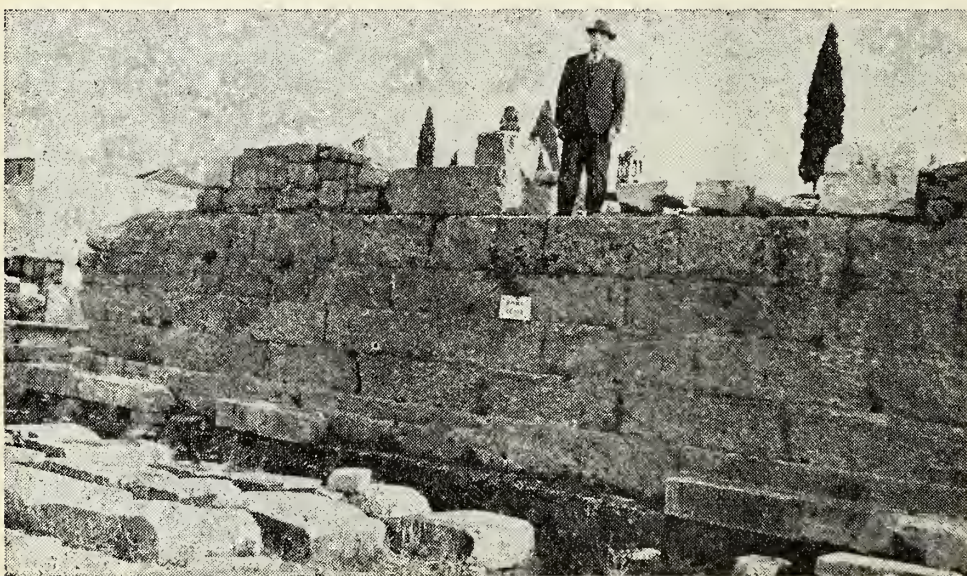
Though Paul had waited for a time at Athens for Silas and Timothy to come to him from Macedonia, it would appear

reasoned with the Jews in their synagogue. For a year and a half Paul taught in the house of Justus. After his arrest, from which he was freed by a Roman deputy of Achaia, Gallio, "he tarried there yet a good while," literally many days. See Acts 18:4, 11, 18. It is impossible to add up these time references with certainty, but it would seem as though not less than two years of time were consumed by Paul on his second missionary journey at Corinth. This fact in itself argues the importance of Paul's missionary assignment or commission for this great commercial metropolis in western Europe.

To the Jew First

When Paul began his ministry at Corinth, as was his custom, he sought out the Jew and his synagogue first if such were to be found. At Corinth, as it appears not to have been the case at Athens, there was a Jewish synagogue and in the synagogue he reasoned or taught as long as they permitted him to do so declaring to the Jews that Jesus was the anointed One, their Messiah.

In due time there were converts, including Crispus, the chief ruler of the



J. A. Huffman standing at the Bema or Gallio's judgment seat at Corinth.

from the records that he had left Athens and had gone on to Corinth before they arrived. They came on to Corinth and met Paul there. The distance from Athens to Corinth is approximately sixty miles. So in the account of the movements at Corinth, Silas and Timothy must be reckoned with. The method of travel used by Paul in going from Athens to Corinth we do not know, nor how Silas and Timothy came to him there. It must have been one of the ancient methods of camel back, donkey back, or walking. When I followed Paul to Corinth, I went by high-powered motor bus following the highway along the sea.

The period of Paul's stay at Corinth cannot be definitely determined. For a number of Sabbaths, undetermined, he

synagogue, his entire household, and many other Corinthians. This promptly brought opposition and division and Paul was no longer permitted to teach in the synagogue. How pathetic it is that the Jews who had so long waited for their Messiah did not recognize Him and receive Him when He came! What a wonderful thing it would have been had the Jews of the synagogue at Corinth, and at other places where Paul made them his favorite ministry, accepted their Saviour!

The Jewish opposition to their own heaven-sent message became so violent that we are told they opposed themselves and blasphemed. It was this violent opposition which caused Paul to deliver his ultimatum to his own nation:

It Happened —

TWENTY-FIVE YEARS AGO

(From Gospel Herald, Feb. 11, 1926)

Word reaches us that Bro. J. D. Brunk of Goshen, Ind., well known to our readers as music writer and editor, died of a complication of diseases Feb. 6.

The College Record, student publication of Goshen College, has issued a special forty-eight page Faculty Supplement to the January issue. This number is devoted largely to Mennonite historical material and contains . . . the first English translation of a petition of Conrad Grebel to the Zurich Council, defending his position on baptism. [The forerunner of the Mennonite Quarterly Review.]

Two brethren passed through the lot and Bro. Gaius Horst was chosen and ordained to be our deacon [Pennsylvania Congregation, Kansas].

. . . twelve precious souls were initiated into the membership of the visible church by water baptism. These made the good confession during a series of meetings . . . conducted by Bro. John D. Risser, Hagerstown, Md. [from Groffdale, Pa.]

(From Gospel Herald, Feb. 18, 1926)

Bro. Homer Kauffman, a former worker in the House who had spent several years at school, is again a worker in the House, helping out in the pressroom.

Bro. Allen Erb of La Junta, Colo. spent a day at Scottdale in the interests of the proposed new hospital at La Junta.

"Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles" (Acts 18:6).

The Problem Solved

The church of Christ has always had a divine solution for its difficulties and handicaps, even though the solution meant hardships and sacrifice. Justus, one of the Jewish converts, whose home was near the synagogue, opened his house as a meeting place for the Christians and here Paul preached to the believers and those whom they would bring in for the period of a year and a half.

Encouragement in a Hard Place

Not only in the lines of the record, but between them, one can discover the difficulties which Paul met at Corinth. The insurrection of the Jews against Paul which took him to Gallio's judgment seat, called the Bema, represents a high point in the difficulties which Paul encountered. This instance, however, was one where opposition exceeded itself.

and got into trouble. The deputy of Achaia, Gallio, refused to sit in judgment in matters which did not come within his jurisdiction. The injustice of the infuriated Jews caused the deputy to recognize the justice of Paul's cause and to drive Paul's accusers from his court. Not only so, but when the Greeks who were more sympathetic to Paul, took Sosthenes, the chief ruler of the synagogue, now the successor of Crispus, who had become a convert of Paul and who had evidently been active in Paul's arrest and prosecution, and beat him openly before the court, Gallio made no attempt to protect Sosthenes. It is recorded by Luke that Gallio "cared for none of those things," which simply meant that the deputy's attitude was: "He deserves it; let him have it."

Pressure must have been hard on the Apostle Paul as he labored under the difficulties at Corinth. The Lord gave him special encouragement by night in a vision. We are not told what Paul saw in this vision; but we are told what he heard. The Lord said unto Paul: "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city" (Acts 18:9, 10). It is interesting that the Lord did not promise Paul that no man should "sit on" him; but that no man should "sit on" him "to hurt" him. There is a difference between being sat upon, and being hurt, as every Christian worker knows.

Paul's Self-Support at Corinth

The situation at Corinth was of such a foreign mission nature that Paul found it necessary or advisable to support himself while he labored among the people. He would ask no support from them lest they might suspect his motive. Such a practice is recognized as the part of wisdom under circumstances like those obtaining at Corinth. Paul was able to do this by associating himself with Aquila and Priscilla who, like himself, were tentmakers by trade and wrought with them.

We sense the wisdom of Paul in observing the practice of self-support as a Christian worker in his earlier ministry at Corinth. But it would seem that Paul himself recognized the fact that he had carried the practice too far, particularly after the church had developed to self-supporting proportions. This fact is disclosed in Paul's second epistle to this church in a statement which might be easily overlooked, where he wrote: "For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong" (II Cor. 12:13). In a previous line we are told that the churches of Macedonia had supplied his lack over and above that which he could supply with his own hands while laboring at Corinth. Even the great apostle confesses

Weary of Words

BY EDNA BEILER

*I am weary of words. Their shadow
Startles my happy dreams
Like hawk wings over a meadow,
The symbol of death. It seems
They tear the heart with their talons,
And wound the soul with the whirl
Of their wings. I cower beneath them
Too frightened and cowed to stir.*

*I am weary of words. They shatter
Like winged seeds into the wind,
And their subtle poisons scatter
Through devious ways of the mind.
Deep in some secret crevice,
Hidden by stone or leaf,
They wait their accomplished hour.
And their bitter fruit is grief.*

*I am weary of words. They rumble
War-bent over my life
Leaving death and destruction.
Never is truce for that strife!
Give me instead the lilting
Laughter of leaf-hid birds,
Or the challenge of drought-hushed
rivers.*

I am weary, so weary of words.

Phoenix, Ariz.

that he had overindulged a church by seeking to spare them in the matter of their Christian stewardship.

The Corinthian epistles are evidence of the fact that even when absent from them he carried a deep and prayerful responsibility for the people of Corinth. No other church which Paul founded drew from him such a large amount of detailed instruction, correction, and discipline. Providentially, these great and inspired epistles have been preserved for us in our New Testament, for all of the churches of every age need such help as was provided for the church at Corinth in these epistles.

When one goes to Paul's Corinth today, he will find it a mass of ruins. Portions of the city have been excavated. Some of the pillars of the Temple of Apollo, built six centuries before Christ, and upon which Paul looked many times, still stand. The great citadel, a natural, high hill, of course remains. The Bema of judgment seat of Gallio is marked and pointed out. The old market place (Agora), where meats which had been offered to idols were sold, is there speaking in eloquent silence of a day when throngs visited it. A museum, into which has been gathered a large array of antiquities, has been built. But only a thousand or so people, living in wretched huts about the ancient ruins, are there. About seven miles away is the modern

city of Corinth, with a population of about fifteen thousand people—a quiet, ordinary oriental town.

It is a strange sense of awe that one feels as he stands amidst these massive ruins and recounts the ministries of the Apostle Paul, in this onetime great city of Corinth.

Needed: Redemption!

BY STANLEY SHENK

In the first generation of the twentieth century a large part of the Protestant church turned away from true Christianity and began to say that man did not really experience a fall in Genesis 3. As a result of this reckless denial of God's Word, men began to say that we have a basically good nature, not a basically sinful one, and that we need education, not redemption. This whole idea is the core of what we call modernism. When World War I came, and then a worldwide depression and World War II on top of it, people began to change their minds about man being basically good. This change of mind is reflected in a ringing address given to a group of ministers in August of '47 by Dr. Stanley High. After charging that the church had failed him by assuming that he was a wonderful fellow, and trying to educate him, instead of getting him redeemed, he continued as follows: "Man was made in the image of God in the first chapter of Genesis. He didn't stay that way very long. In fact, he only stayed that way until the third chapter of Genesis. Then he had what the theologians call a Fall. He's never been the same since—not on his own. . . . The whole of the Bible and the whole of the ministry of Jesus, as I understand it, were designed not to persuade man how good he is on his own, but how evil he is on his own. And how good, by the process of redemption . . . he can become. . . ."

Needed: Redemption!

West Liberty, Ohio.

The Language of Prayer

It is reported in an exchange that a man who was grieved at the use of the word "you" in addressing God in prayer compiled the following facts about the use of the words "you," "thee," and "thou" in the Bible.

In our English Bible the word "you" is found in 2,011 verses. It is used when God addresses man and when men address each other, but never when man speaks to God. In the Book of Psalms "you" and "yours" occur thirty times, and never in addressing God, but "thy" and "thou" occur 2,860 times.

Solomon's great prayer recorded in II Chronicles uses "thy" 61 times, but "you" is not to be found. The prayer of

our Lord in John 17 lacks a single "you" but contains "thou" and "thine" 41 times.—Selected by T. F. Brunk from *The Gospel Minister*.

Stewardship of Our Time

By LUCINDA MARTIN

[Given at Elmira Mennonite Youth Fellowship program on June 4, 1950.]

A steward is one who actively directs affairs or takes care of another's property. In this article we are considering the use of the common, but unending element, time. God has entrusted time to us and we, as Christians, must learn to use it to the best advantage.

We should be good stewards of our time because our stay on the earth is limited. James says that our life is as a vapor, which today is, and tomorrow is gone. Job also says, "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower and is cut down." In I Corinthians Paul states, "Time is short, I say, brethren."

Yes, time is indeed precious. Paul says in Ephesians that we should give no time to the devil—no space whatsoever. If the devil were given less time the church of God would accomplish more. We, as Christians, ought certainly to seek to present the Word of God rather than spending our time contending over trifles or speaking unkindly about others. Actually, which has the greater percentage of our day: prayer time and exhortation, or criticism? Again, our time is precious when we realize that one minute may mean life or death; it may send a soul to hell or save a soul for heaven.

We need to be good stewards of time, especially because we are living in an age of speed. The night is swiftly coming when no man can work. Let us go out quickly into the highways, hedges, and streets and rescue someone. Let us redeem the time because the days are evil. For, now is the day of salvation. God never says, "Tomorrow you may begin to testify of me," but rather, "Lift up your eyes; the fields are white and ready to harvest."

Many have postponed an understanding with God until it was too late. We Christians have unsaved loved ones that may be converted only through prayer. Yet, how easy it is to put off the day of intercession until a more convenient time. We expect to meet certain friends in glory who are yet far from the kingdom. And we know that we ourselves need a more vital commitment to Him. But the enemy of our souls would make us satisfied, though we realize that our blessed Lord may come at any time. We see the signs about us that testify of His near approach, but maintain a fatal indifference to eternal things, nevertheless. Paul says, "It is high time to awake out of our sleep." A fool who awoke from his sleep too late is mentioned in Luke

12. Thought he, "Soul, you have stored away plenty for years ahead. Now, enjoy life." But, as a thunderbolt from the sky came the terrible news, "This night thy soul will be taken." Yes, lost knowledge can be gained by study, but time lost is gone forever.

The clock of life is wound but once
And no man has the power
To say just when the clock will stop,
At late or early hour.
Now the only time you own
Live, love, toil with a will.
Place no faith in tomorrow,
For the clock may then stand still.

—Selected.

How, then, can we use our time wisely? It is easy in this age to become so absorbed in the duties at hand that we forget to really seek His will for each moment of the day.

We can be good stewards by taking time to behold Him. At Toronto Bible College we sang in the hymn, "Take Time to Be Holy," these words, "Take time to behold Him." The time to behold Him is not the same for all, but we all ought to begin the day with God by praying for guidance and the right use of opportunities. Our Lord prayed many times. He changed His time for prayer and meditation if a pressing need arose, but He never forgot. If necessary, He got up before dawn to commune with the Father.

We can be good stewards by waiting on the Lord. Some events have their cycle in one hour, and some in a century, but His plans shall be fulfilled, be the cycle long or short. Many of us desire to pluck our fruit in June instead of October, when it is ripe. But God's purposes may unfold slowly, and faith waits while He tarries, knowing He will surely come. For thirty years Christ lived a quiet life, but in God's time He caused the greatest transformation ever to grip the world. The man sick with palsy had waited thirty-eight years before his turn finally came. What a blessed experience the Lord brought him in His own time! In the Old Testament, Moses waited on God and at the same time God hardened Pharaoh's heart. Why did God tarry so long before intervening? We cannot always know or understand our all-knowing God, but the greatest blessings are a result of waiting until He accomplishes His will at the proper time.

We can be good stewards by making the best use of our time. Are we living our best for the Lord? Some Marthas in the home may be doing a good work but with selfish motives. Perhaps such a housewife has time to spend on the overstuffed house of her pride, but has no time to teach a class in summer Bible school. She is too busy to be a companion to her little girls, although she can make dainty clothes for them and keep their rooms spotless. Martha does not always have time for church on Sunday morning, especially if she is expecting dinner company, but she has

time to make a meal that will prove her cooking abilities. Perhaps we can see ourselves in these illustrations.

Again, let us look at the Apostle Paul, whose ministry was interrupted when he was imprisoned. Instead of giving up all Christian activity, he left us the priceless results of his efforts, full of instructions and encouragement. Are we doing our best for Japan, for instance, since the call has come for workers in that great open field? According to the last report, there are now five Catholic missionaries for every Protestant missionary.

Our time is the Lord's. We need to practice a daily, hourly, moment-by-moment submission of our time to God. He can then direct our thoughts in the correct avenues of service. We need to walk circumspectly, not as fools; but as wise men, redeeming the time.

Kitchener, Ont.

Saved Through the Experience of Regeneration

By LYLE SCHWEITZER

Regeneration or the new birth is a universal requirement. When Christ said unless a man is born again he cannot see the kingdom of God, He made no exceptions.

This new birth means such a change in the life of the one who experiences it that the Bible refers to it as a new creation. When we think of what we are before experiencing the new birth and that through the new birth we are brought into the family of God as His sons and daughters, we realize that even if the Bible did not mention it, there must be some kind of cleansing in regeneration. A wicked, self-willed, rebellious sinner, opposed to God for years, could not expect to be suddenly translated into the kingdom of God without a cleansing to wash away his past.

Another of the changes that take place in the new birth is a renewing of the mind. Rom. 12:2. We are given a new nature (II Peter 1:4), so that we have a mind to serve God instead of self. Our natural inclination is away from God. In regeneration we receive a new nature and have our minds renewed so that we can live a new life in fellowship with God.

The work of regeneration is a work of God. No man can give himself the new birth, nor can any man impart it to any other person. We can experience the new birth only through the power of God working in us through the Holy Spirit. We are born of the Spirit. It is the Holy Spirit who gives us new life.

The experience of different Christians may vary greatly. One may resist the working of the Spirit for a long time and then at the time of his new birth have a soul-shaking experience. In another person the work may go on so

A Prayer for This Week

Oh, our heavenly Father, Thou whose love surpasseth human understanding, we do love and adore Thee. We bring to Thee our thanksgiving and praise for the life which is eternal, that life which we have accepted as our own. Take us completely! Wholly! Forever! We will follow Thee, trust Thee, obey Thee. Let nothing—nothing rob us of our service to Thee. Whatever the cost to us, constrain us to be willing to pay it; let us not miss Thy will, in time, or in eternity. Spare nothing, O God, in us that would keep us from merging our life with Thine in an everlasting union of love. Amen.—Leonard Haarer.

quietly that he can hardly tell just when or where his regeneration took place. No matter what our experience may have been, the important thing is that we have the evidence of regeneration in our lives now. We had no choice of our first birth, but each must accept or reject the offer of the new birth.

The new birth manifests itself in various ways. If we are children of God the Holy Spirit dwells in us. Our lives are transformed. We have victory over the world. Where we once lived lives of sin and selfishness, we now live lives of righteousness. All things are become new. We see things differently. Some old interests have passed away and higher interests have taken their place. We are governed by love for our brethren in Christ and seek their welfare even ahead of our own. At regeneration we begin a new life that should grow and develop as the years pass.

Shickley, Nebr.

The Deceitfulness of Flattery

BY ANNA M. BUCKWALTER

"Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my maker would soon take me away" (Job 32:21, 22).

Some time ago I cut a clipping from one of our church papers. It read, "Two things are equally hard: to speak of a man's merits in his presence with discretion and to speak of a man's faults in his absence with love." I would like to direct our thoughts especially to the first.

When we talk of a man's merits to his face, it soon becomes flattery. A few Scriptures bringing this out are:

Psalm 5:9: "For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue."

Psalm 12:2, 3: "They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things."

Proverbs 2:16: "To deliver thee from the strange woman, even from the stranger which flattereth with her words."

Proverbs 5:3, 4: "For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: but her end is bitter as wormwood, sharp as a twoedged sword."

Proverbs 6:24: "To keep thee from the evil woman, from the flattery of the tongue of a strange woman."

Proverbs 23:19: "He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips."

Now, let us note the outstanding characteristics of people who use flattery. The following Scriptures show what lies within those who engage in flowery speech.

Psalm 28:3: "Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts."

Psalm 55:21: "The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords."

Psalm 62:4: "They bless with their mouth, but they curse inwardly."

Jeremiah 9:8: "Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait."

How truly are these flatterers and backbiters described! We all know the woman who shows displeasure when she sees a neighbor coming to visit—but who opens the door and says how glad she is to see her when she arrives. We can justly call such people hypocrites.

The Bible has much to say of hypocrites. The following are only a few references.

Psalm 78:36: "Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues."

Isaiah 29:13, 14: "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

Ezekiel 33:31: "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness."

Matthew 15:8: "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me."

This over and over again condemns such people.

Now we know that the human heart longs for praise and esteem. But we also know how desperately wicked the heart is. We know how receiving as well as offering false praise can become a stumbling block and vice, contemptible in God's sight.

Flattery is blinding! Proverbs 7:6-23 brings out man's weakness to this deception. "With her much fair speech she caused him to yield, with the flattering of

her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life."

Obviously, undue concern for being highly honored or seeking chief seats are ever-present pitfalls to the Christian. But the victorious Christian will conquer his carnal desires. And even as parents would not give their children what they want or what is not good for them because they love them, so we should treat our fellow men because of our love for them. We shall give them what is good for them. Christ never praised men but often told them what was wrong with them because He loved them. Even though it hurt them, they could improve and grow spiritually only through honest criticism and help. Paul did not praise men nor did he seek praise. For he says in I Thess. 2:5, 6: "For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others." The churches of the early days, however, had to guard against flatterers, for Paul warns the Roman Church of them, saying in 16:18, "For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." And there were people even in Christ's day that did not come out boldly for Christ, for they feared being cast out of the synagogue, "for they loved the praise of men more than the praise of God."

Now let us look at some Biblical characters who faced praise. Of course, the most outstanding is Christ. When one came to Him and called Him "Good Master," He answered, "Why callest thou me good? There is none good but one, that is God." What a humble way of drawing attention away from oneself to God! Should we not follow in His steps?

Another example is Joseph. When he was called before Pharaoh to interpret his dream, he said, "It is not in me: God shall give Pharaoh an answer of peace" (Gen. 41:16).

Daniel, when called before Nebuchadnezzar, said, "The secret which the king hath demanded cannot the wise men . . . shew unto the king; but there is a God in heaven that revealeth secrets . . . But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation . . ." (Dan. 2:27-30).

Peter and John would not receive praise when they healed the lame man. Peter answered them, "Why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk" (Acts 3:12)?

Paul gave praise to God in II Cor. 3:5, saying, "Not that we are sufficient

of ourselves to think any thing as of ourselves; but our sufficiency is of God."

Now this flattering or receiving praise does not excuse being thankful and appreciative. God did not condemn but rather commended the Samaritan leper who was cleansed and returned to thank Jesus. Paul sincerely thanked the Philipian church for their gifts.

We have thought primarily on the first part of the clipping. Let us think a little on the second.

The law of love certainly does not uphold talking of a man's faults in his absence. "Charity [love] shall cover the multitude of sins."

Psalm 11:2 reads, "For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart." Many years after this was written we read of how they went about secretly planning Christ's death. Satan does his evil works in secret, while the Christian does his good works in secret.

Again in Psalm 64:3, 4 we have, "Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words: that they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not."

A real friend will speak frankly but kindly to his friend of his faults, not telling others whom they do not concern, or, as has been done, sending him an unsigned letter.

Let us be as Elihu, when he spoke to Job, as we read at the beginning of this article. He no doubt saw many good things in Job; yet he would not commend him for any. What he saw in Job was that he was righteous in his own eyes. He takes Job's own words in speaking to him. He realized if he would flatter, the Lord would judge him. Let us not accept any man's person nor flatter him so that he does not get puffed up and so that we do not draw him to ourselves. If we are wise we will not speak too much of his merits in his presence, and if we love him we will not speak of his faults behind his back.

Lancaster, Pa.

On Nonconformity

By Mrs. ALVIN SWARTZ

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

"Oh, yes, a very familiar verse," say we all. "A favorite of the rigid legalists."

And are you reading still further in this little message, not already convinced by the title and the opening Scripture verse that it of course is just another crank with a pet hobby to ride? May God be pleased to give us only words to write that will help others and bring

honor and glory to His name. We desire only to have Him speak through us.

I believe in nonconformity! The kind that you can see? Yes, and feel and hear too. For *complete* nonconformity is the only true nonconformity there is. And the "transformation" to be effected is only nonconformity in its positive form. Both are possible only with the renewing of the mind.

So we have two schools of thought on this matter and then those of us who try to steer a middle course with an eye to the evils of both trends. There are those who devote much time and energy to making rules regarding practical applications of nonconformity. And there are those who neglect the practical applications and emphasize the mind-renewal. "If your heart is right, it'll show on the outside." It will, but still we must be practical. If we were not to be definite in our application, why is the Bible so definite with "Be ye" and "Be ye not," "Do ye" and "Do ye not"? Yet we so rigidly and inflexibly enforce our regulations that the spirit is lost in the letter of the law? How well Satan knows us, better, far better, than we know ourselves. He stands on both sides of the course of life. If we steer too far one way, he gets us. If we steer too far the other, he has us just as firmly in his grasp. He really doesn't care how or why we are wrong, just so we're wrong.

So we have for our examples those whose steering gear has gotten wobbly. One minister frankly owned that "he'd had dress rammed down his neck so much as a boy that he feared he was a little too lenient in his adult attitudes." He was! His church is known as one of the most worldly in his state. Then the young ladies from an ultraconservative group who use every conceivable device to defeat the purpose of the uniform dress they are required to wear. They succeed! It is neither modest nor simple! Somewhere the transformation failed to function. One congregation's adherence to simplicity is consistent enough, but so rigidly enforced that its members confuse the "rules and regulations" and the blood of Christ, substituting the one for the other.

But this is not a matter to be thrown in the preacher's lap! Or the congregation's! Or the conference's! But it's for you—and me. It is good to "obey them that have the rule over you." But it's better to share their convictions as you obey, to study the Bible with the Holy Spirit as guide, forming convictions with as little consideration as possible for outside influences. But always, always have a reason for everything you do—or an apology. And never, never lamely chant, "Why, everybody else does it," and expect that to be a *reason*!

Talbert, Ky.

OUR SCHOOLS

GOSHEN COLLEGE

The enrollment for the 1951 Winter Bible Term at Goshen College was thirty-one at the end of the first week, five part-time and twenty-six full-time students from seven different states—Indiana 13, Illinois 6, Ohio 5, Iowa 3, Michigan 2, Minnesota and Virginia each one.

The second semester enrollment at Goshen College is 621, 514 full-time students and 107 part-time. The full-time enrollment includes 149 freshmen, 120 sophomores, 114 juniors, 100 seniors, 24 students in Advanced Theology (beyond the B.A.), and 7 postgraduates. Several more part-time students expected to enroll on February 3.

The decrease in full-time enrollment is eleven. Forty-two regular full-time students and fifty-eight part-time who were registered during the first semester failed to register for the second. Some of these have dropped out for financial reasons and expect to return after they have made a little more money. Five seniors changed from regular to part-time enrollment because they each needed less than twelve hours credit to graduate.

Twenty-seven full-time and thirty-one part-

time students have entered for the second semester. Some of these are returning students but the majority are new.

Seven of the first semester students who are not returning for the second semester completed the work for the degree on January 26. These included Fern Byers, of La Porte, Ind.; Pete Classen, of Meade, Kansas; Edna Good, missionary on furlough from Argentina; Evan Oswald, of Hesston, Kansas; Harvey Toews, of Steinbach, Manitoba; Corrine Wilcox, of La Porte; Mrs. Marilyn (Priest) Wolber, of Goshen.

Edna Good returned to her home in Canada after completing her course and expects to sail for Argentina about April 1. Evan Oswald, son of Walter Oswald, instructor at Hesston College, has enrolled in graduate school in Illinois preparatory to accepting a position as instructor in physical education at Hesston College next September. Mrs. Corinne Wilcox returns to her home city as teacher in the public schools. Harvey Toews is employed in Toronto and expects to take up teaching in Manitoba in September. Fern Byers has been offered a teaching position but has not decided to accept. Pete Classen has applied for admission to medical school.

TO BE NEAR TO GOD

THEME: THE SYMBOLS OF OUR FAITH

Sunday, February 18

Read Galatians 6:9-14. The Cross.

It is a part of our daily experience that we employ a device or a sign to represent a truth or an idea. Down through the centuries the cross has come to denote the whole of the Gospel message, for indeed the atonement of Christ on Calvary is its central theme. But specifically as a symbol it has double meaning; first, the historical cross and Christ's earthly experience was God's method of atonement, and second, the cross symbolizes the believer's renunciation of his old self. Thus Paul is inwardly constrained to say, "God forbid that I should glory" in anything but the cross.

Monday, February 19

Read Romans 6:1-11. The Open Grave.

Perhaps the average Christian would live more victoriously if the open grave were as easy a symbol as the cross. Much of the original Protestant tradition lives too exclusively in the somber experience of Good Friday. Consequently people stay on their knees at the foot of the cross, begging forgiveness, and never fully participate in the resurrection of Easter. Paul is jubilant as he writes to the Romans, "for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." To us the open grave denotes the victory of life over death.

Tuesday, February 20

Read Acts 8:26-39. Baptism.

Baptism is decision. This has been emphasized in our Mennonite heritage. Baptism has a rich symbolic meaning. It reaches back to the Old Testament washings in the worship ceremony at the temple, and has an immediate precedent in John the Baptist. In the New Testament church, it connotes cleansing, burial with Christ, and the outpouring of the Spirit. But also it becomes the outer seal of the believer's decision for Christ. Baptism is decision.

Wednesday, February 21

Read I Corinthians 10:17; 11:21-26. The Communion Bread.

In the Mosaic economy the burnt offering expressed the entire dedication of the worshiper to God. Elements of this were also present in the Passover lamb which commemorated the fulfillment of Israel's redemption from Egypt. All these symbols lead to the supreme sacrifice of Christ who selects the communion bread to represent His broken and dedicated body. In it, the Christian unites in fellowship with Christ. In Him, we suffer and die, and as believers, we are united as "partakers of that one bread."

Thursday, February 22

Read Hebrews 9:11-22; Mark 14:22-25. The Cup.

The price of redemption for the sinner is life itself. In the work of atonement, life is seen as residing in the blood. The writer of Hebrews consequently tells us that "without shedding of blood there is no remission." In the supreme work of Christ blood becomes the central symbol. It is commemorated in the communion cup which is a repeated announcement of the death of our Saviour and a reconsecration on the part of the believer.

Friday, February 23

Read John 13:1-17. Feet Washing.

The rite of feet washing fits beautifully into the communion experience. In a Benedictine monastery I watched the "brothers" before partaking of the mass, each turn to his neighbor to kiss him on the cheek, and to say "peace be unto thee." Ill feeling toward one another would disqualify them to participate. And so the humble, yet beautiful rite of washing the feet of a Christian brother levels differences which may arise and unites us with a common bond about the communion board.

Saturday, February 24

Read I Timothy 4:1-8. The Crown.

The returning Roman conqueror marched in grand procession through the Arch of Triumph to receive a royal crown symbolizing his victory. Such processions Paul had perhaps seen. Approaching the close of his own life conquest, he thinks of the joys before him as a victor's crown. Certainly the joys of heaven are far greater than any earthly honor but perhaps the crown is the most fitting symbol our earthly minds can take from our earthly experience to illustrate the joy which has been set before us.

—Paul Peachey.

A LIGHT AND GUIDE

Some time ago I met some Christians who had lived for twenty years under the Russian rule in Koenigsberg. They had lived to see how 76,000 out of the 119,000 inhabitants of their town had died from starvation. I cannot go into detail, but hunger and utter lawlessness broke down all standards of civilization; there were even cases of cannibalism. "In the situation," I was told by those men and women who had been miraculously spared, and whose sufferings had purified them, "we could read no other book but the Bible." If therefore one word before all others must be said about the religious situation of the refugees, it is this, that these are the people in our modern civilization who know how to read the Bible as an up-to-date book, written for them, and who are able to see God's light here and nowhere else, able to find His comfort only here.—Report of the British and Foreign Bible Society.

GLORY AND SERVICE

Sunday School Lesson for February 25
(Mark 9:2-50)

Our pictures of Christ today are of the events which occurred just before He took the Jerusalem road. (See next lesson.) We are "at the close of His ministry to the multitude and at the beginning of His last lap to the goal" (Clow). We have two pictures closely related.

The picture of glory. Read 9:2-13. Why would this be a difficult picture for artists to paint? Could a whiteness like that which shone from Christ be found on an artist's palette? Could the artist paint the talk about Christ's decease? And to climax the scene all mediums would fail the artist to put in the heavenly voice. Try to see this prayer meeting scene on some high point such as Mt. Hermon. While they prayed a wonder was wrought. Glory enshrouded Jesus. Saints appeared to talk with Him. What a conversation that must have been! How heaven must have been astir as the road to Jerusalem loomed before Jesus! His soul was refreshed and greatly strengthened. And then to hear God's approval must have greatly rejoiced Him on His way and in His purpose. The joy He had left with His Father would soon be His again. He willingly set His face to the plain.

How very kind of Jesus to have taken the three disciples along up even though they had to keep all they saw a secret! They were surely more reconciled to the idea of a suffering Redeemer.

Service picture. Read 9:14-29. Here on the plain Jesus found His nine disciples in the midst of a humiliating experience. A Jewish father from some neighboring village had brought his son for healing. The unhappy lad was a lunatic, an epileptic, and deaf and dumb. This hard case baffled the faith of the disciples. "Jesus took him by the hand, and lifted him up; and he arose." What a service this was! Consider well what the dumb spirit had done to this lad. What do you think the disciples got out of this great demonstration of power?

These two pictures are not a contrast but a sequence, a natural sequence. Communion with God prepared Jesus for service, even difficult service, difficult as we see it. Jesus would show to us that prayer and work, glory and service, infilling and giving out, go together in just this order.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

The majority of our institutions have been founded by the vision, conviction, courage, and resourcefulness of one or a few individuals.—A. J. Metzler.

At the close of the service the old veteran said, "You love to preach." "Yes," said Pentecost. "But," said the old man, "do you love the men to whom you preach?"

FAMILY CIRCLE

Martha and Mary

*Now the Martha of her stiffened to her load,
Down-weighing, of relentless daily care,
Now she straightened upright, would not bend
nor break,
But held herself all iron standing there.*

*When the Mary of her called unto her soul
And made a moan and cried to it in vain:
"Oh, this woman—look! She fretteth overmuch
And leaves no space for me; Lord, I com-
plain."*

*But the Martha of her listened with the sigh
Of those too weary or too strong to rest:
"Tell who taketh then this burden if I cease
And empty both my hands upon my breast."*

*Oh, a soul divided is a soul forespent.
She went still asking, "Is it I? or I?"
Low forever through the silence Mary spake,
And Martha, sad and sure did make reply.*

*Till the irony and harmony of death
Made out of these a concord high and sweet
When the Martha of the woman toiling, passed
Estranged from ease, she sought her Master's
feet.*

*"Now my turn has come, my turn at last," she
cried,*

*"My time to worship, listening to Thy Word."
Oh, but calm beyond her, fair above her still
The Mary of her knelt before her Lord.*

—E. S. P. Ward.

Others

*Lord, help me live from day to day
In such a self-forgetful way,
That even when I kneel to pray,
My prayer shall be for others.*

*Help me in all the work I do
To ever be sincere and true,
And know that all I do for you
Must needs be done for others.*

*Let self be crucified and slain,
And buried deep, and all in vain
May efforts be to rise again,
Unless to live for others.*

*And when my work on earth is done,
And my new work in heaven begun,
May I forget the crown I won
While thinking still of others.*

*Others, Lord, yes, others,
Let this my motto be,
Help me to live for others
That I may live like Thee.*

—Charles D. Meigs in *Quests and Con-
quests.*

That Little Chap That Follows Me

*A careful man I want to be,
A little fellow follows me;
I do not dare to go astray,
For fear he'll go the self-same way.*

*I cannot once escape his eyes,
Whatever he sees me do, he tries;
Like me, he says he's going to be,
That little chap that follows me.*

*He thinks that I am good and fine,
Believes in every word of mine,
The bad in me, he must not see,
My life to him, must an example be.*

*I must remember, as I go,
Through summer's sun, and winter's
snow,
I'm building for the years to be
For that little chap that follows me.*

—Author Unknown.

SELF-DENIAL

Too little is known of the self-denial made by men and women, and especially by mothers, for the sake of helping others. Dr. James Franklin, while riding a Pullman, was addressed by a porter who told of how he felt called into the ministry but had ignored it because his brother also had a similar call. They were poor boys and could not see their way clear to prepare for the ministry. The porter said that they decided to work together. He would work and send his money to his brother, who later became Bishop Scott, an outstanding bishop of the Methodist Church. Dr. Franklin met Bishop Scott one day and told him of his having met his brother, a Pullman porter. "Yes," said the bishop, and the tears ran down his cheeks as he continued, "he is my brother, and may God bless him. I owe everything to him."—D. Carl Yoder.

A BASIS FOR MARRIAGE

Two persons madly in love have a tendency to assume that romance will carry them through life. Physical attraction is necessary to draw them together, but it will not sustain marriage permanently; with the years it wanes, and there must be left behind companionship, mutual understanding, and respect. A partnership makes imperative the sharing of goals, dreams, and ideals. In human adventures there must be a common basis on which to build.

Nevertheless, many couples enter carelessly the most sacred relationship without first ascertaining whether there are any sustaining interests. No one would buy a house without knowing everything about it, yet one often chooses a life companion because of good looks or the ability to converse fluently, failing to consider character, aspirations, or willingness to rear children. Aside from a reasonable basis, there should be underneath it Christian faith to support it and carry the newly formed partnership through years of molding two lives into one for a happy home.—Carl and Clara

A DIFFERENCE (Continued)

of buried in the cemetery. Let us keep the comfort of this consolation.

We make a distinction in social life and purity of social relationships, not forgetting purity of language, free from the suggestiveness too common today.

We make a difference in Sabbath observance. This is very noticeable in going from a Mennonite to a non-Mennonite community or vice versa, although some denominations also insist on quite strict Lord's day observance. It is our custom and tradition for the whole family to be in church every Sunday morning. Our rural churches have made a real difference here in our lives, for father feels the responsibility to get his family to church when they must travel many miles. More than that, however, is a God-conscious people who love to gather in the house of the Lord.

We believe that things are wrong because there is a law against them and in violating this law we are transgressors, even though no one would find it out. In other words, we do not think we can "get by with it." We carry this over even to small traffic and game laws.

We honor the command to work six days.

We believe God has a plan for each life and will reveal it to us if we earnestly seek His will, both through our inner consciences and through our church leaders and counselors.

Mennonites make a difference in brotherly concern. Sometimes this causes us to try to remove the splinter in our brother's eye when our vision is obstructed by a two-by-six, or our over-concern drives someone away where they will not be observed so closely. Perhaps we look at them through the corner of our eye and reject them, or insist on waiting till they come up to our standard, when what they need is the approval for the will-to-do-the-good they already have. Perhaps it would be better to say we make a difference in brotherly love, but "brotherly concern" comes nearer to our application of it. Like all groups of human beings we have ideals that 99 per cent of us do not live up to. But

TEACHING THE WORD

Christian Workers' Training

BY PAUL M. ROTH

Have you seen the new manual for Christian Workers' Training? It is an enlarged and revised edition of the former booklet published several years ago. It is designed to stimulate and give guidance to the organization and conducting of training classes in the local congregation.

Courses are outlined for Bible Study, Bible Doctrine, Missions, Child Study, and Methods and Principles of Teaching. They are designed to meet the needs of those preparing to teach, those now teaching so that they may become better teachers, and for those planning for marriage and home building.

Never before in the history of our church have there been so many open doors for Christian service as today. To give a brief survey of the field a number of our teaching agencies are listed here.

Sunday Schools

Within the past century since the organization of our Sunday schools their number has grown to more than 600, with about 8,000 teachers and officers serving more than 85,000 pupils. Our Sunday-school teachers and officers need training for this "titanic task of teaching."

Summer Bible Schools

About a quarter of a century ago the summer Bible school work in our church was begun. It has grown to the number of 578 schools in 1950, when more than 6,000 teachers served our peak enrollment of 65,610 pupils. Of this number, 38,847 were from non-Mennonite homes. More trained summer Bible school teachers are needed to meet this challenge.

Weekday Bible Schools

There is a similar need for continuous weekday Bible teaching and training for boys and girls, as well as young people and adults, in our country.

It does cause us to lend a helping hand to our brother in Christ. It makes us more one family. Even our church services have the informality of a family group.

"Behold how they love one another," was said of the early Christians. Let us make this our first difference from the world.

Cimarron, Kans.

Trained teachers and workers are needed to conduct such schools at midweek services in our churches, or during released time from the public schools or after school time. Last year more than 1,500 such pupils were taught.

City and Rural Missions

Our city and rural work has expanded until we are serving a mission membership of more than four thousand. The Virginia Conference alone has forty-four mission points, where approximately two hundred workers are serving each week. Throughout the church there is work being done among various races and classes. In addition to trained workers needed in our city and rural mission areas, there is need for trained workers in our homes for the aged, children's homes, girls' homes, and other such institutions throughout the church.

Relief and Voluntary Service

Last year our branch of the Mennonite Church furnished sixty-seven of the 138 relief workers on the field. In addition to this our Relief Committee conducted twenty-five summer service units throughout our country with 124 workers, a long-term unit at the Kansas City Hospital, with eleven workers, and a unit in Puerto Rico, with about thirty workers. Our Christian Workers' Training Course should aid in fitting such workers into our church program.

Mennonite Youth Fellowship and Young People's Bible Meetings

While these groups aid in training our youth for service, they in turn need training to work in the areas in which they serve the church.

Home Builders

In addition to all this there are countless numbers of young people who need more training and guidance to be the kind of homemakers who will build homes for God and the church. In sponsoring a Christian Workers' Training program the home congregation can give such needed aid to your young people.

All correspondence concerning Workers' Training should be addressed to Paul M. Roth, Secretary of Christian Workers' Training, Masontown, Pa. Training Course booklets and other literature can be ordered from the Mennonite Publishing House, Scottsdale, Pa.

Masontown, Pa.

CHRISTIAN EDUCATION AND COMMUNISM

At the recent World Convention on Christian Education held in Toronto, Canada, great stress was placed on Christian education as the way to combat Communism. Some of the significant statements made by great world leaders were: "False gods have been substituted for the real God by modern science. But human beings can not exist without a creed; therefore, new gods have been created, and instead of real religion, there is pseudo-religion. Secularism and Communism are examples." "The more mature Christians will need to take responsibility for the education of the less mature." "We will be either free agents of the only true God or we will be the inevitable victims of the other gods." "Christian education is more than so-called 'classes' in religion. We must have a total, well-planned, well-balanced program of Christian education."—D. Carl Yoder.

EXPRESSIONS OF APPRECIATION

We wish to express our deep appreciation to our friends who kindly remembered us with cards and letters of sympathy following the death of husband and father. We are grateful, too, to those who willingly gave blood to replace the large amount given during his illness at the Hagerstown and Baltimore hospitals; also those who remembered him with gifts of money, prayers, cards, and visits. May the Lord reward you all for your kindness.—Mrs. Samuel R. Eby and family, R. 1, Clearspring, Md.

* * *

I wish to express my sincere thanks to the many kind friends, Sunday-school classes, and relatives who remembered me with cards, flowers, visits, and prayers during my stay in the hospital and since my return home. May God bless you all for your kindness.—Mrs. Daniel L. Hestand, Doylestown, Pa.

* * *

I wish to express my appreciation to friends, neighbors, relatives, and Sunday-school classes for the abundance of fruits and other thoughtful remembrances at Christmas time.—Mrs. Emma Stolzhus, West Liberty, Ohio.

* * *

I wish to express my sincere thanks to all who participated in a dollar shower for me at Christmas time. May the Lord bless you all for your kindness.—Mrs. Eli B. Zimmerman, R. 1, Ephrata, Pa.

* * *

We want to thank our many friends and relatives for their kind remembrances and gifts to us and our family.—Sylvester and Anna Fisher and family, Christiana, Pa.

* * *

I wish to express my sincere thanks to the many kind friends and neighbors who remembered me with cards, letters, flowers, gifts, visits, and prayers during my stay in the Community General Hospital in Reading for six weeks and since my return home. May the Lord richly bless you all for your kindness.—Grace Katzenmoyer, 524 Birch St., Reading, Pa.

I have never heard anything about the resolutions of the apostles, but I have read a good deal about the acts of the apostles.—Horace Mann.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. Jess Kauffman, Colorado Springs, Colo., is holding evangelistic meetings at Pueblo, Colo., during February.

The Ministers' Week at Hesston College was attended by almost fifty ordained men from eleven different states. Simultaneously a choristers' conference was held. Classes were taught by Nelson E. Kauffman, G. G. Yoder, Allen H. Erb, Roy D. Roth, Sanford E. King, Clayton Beyler, John P. Duerksen, and Paul Erb.

Bro. Wilmer Landis, Perkasi, Pa., will be the special instructor in the Spring Term at Hesston College, April 23 to June 1.

Voluntary Service opportunities will be presented to the students of Eastern Mennonite College on Feb. 19, by H. Raymond Charles of the Lancaster Board, Paul W. Hestand of the Franconia Board, and Levi C. Hartzler of the Elkhart Board.

Scheduled speakers at a regional M.C.C. meeting at Newton, Kans., on Feb. 9, included G. G. Yoder, H. A. Diener, and M. M. Troyer.

Bro. Lee and Sister Adella (Brunk) Kanagy are giving a short period of service at the La Junta Mennonite Hospital. They will also render help to the congregation as needed.

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Evangelistic meetings will be held by Bro. John Landis at Peabody, Kans., Feb. 18-25. Bro. Frank Horst showed pictures of the work at Culp, Ark., to this congregation on Feb. 1.

Bro. A. Clyde Hostetler, Refton, Pa., was ordained to the ministry at the Mechanic Grove Church in Pennsylvania, on Jan. 17.

M.C.C. representative, Bro. Elmer Ediger, spoke on the present draft situation and the Christian's privileges and opportunities to a group of high school and college age young people and their parents at the Willow Springs Mennonite Church, Tiskilwa, Ill., on Feb. 4.

Bro. Fred Gingerich, Chappell, Nebr., preached for the Zion Mennonite Church, Broadway, Va., Sunday evening, Feb. 4.

The Fairview congregation near Minot, N. Dak., is planning for a fiftieth anniversary and home coming for the Fairview and Spring Valley congregations in the summer of 1953. All persons who had their membership at either of the two places are urged to be present. All other persons interested who can attend are cordially invited. Plan your trip to the northwest now for 1953. If anyone knows of historical data that should be included in a history of these congregations, please send information to Floyd Kauffman, Minot, North Dakota, R. 4.

A Gospel Team from Goshen College gave messages in song and in a short talk to the congregation at Moorepark, Mich., on Sunday evening, Jan. 21.

Brethren Stanley Shenk, Chester K. Lehman, and Oscar Burkholder were out-of-state speakers for the Christian Life Conference held at Goshen College Feb. 2-4. The theme was "Triumphant Living."

Bro. Max Yoder, Sheridan, Oreg., concluded a series of revival meetings at the Mennonite Church, Nampa, Idaho, Sunday evening, Jan. 28. There were a few confessions and a number of reconsecrations. The congregation enjoyed rich spiritual blessing.

The price of \$1.00 per hundred should have appeared on the advertisement of church bulletins which appears on the last page of this issue. We are happy to report that the present printing run is for about 10,000 bulletins weekly.

Ontario Mennonite Bible School is in its forty-fourth annual winter term. Instructors this year are S. F. Coffman, Oscar Burkholder, J. B. Martin, Merle Shantz, Roy S. Koch, John F. Garber, John H. Hess, Florence Shantz, and Louida Bauman.

Brethren Emerson McDowell, Donald King, Jacob E. Brubaker, and Jacob Weirich served on the mid-term Christian Life Conference held at the Ontario Mennonite Bible School Feb. 13, 14.

Bro. David S. Wenger and wife, Willow Street, Pa., were expected to take charge of the clinic at Culp, Ark., on Feb. 1.

Revival meetings will begin at Mellinger's Church on Feb. 18. Bro. Warren Good will

be the evangelist. A two week Bible Meeting preceded the revival services.

Bro. B. B. King served as a speaker at the Christian Life Conference held at the Stahl Church, Johnstown, Pa., Feb. 10, 11.

A number of brethren from the Mennonite congregation at Wooster, Ohio, have been working on the lot where the new church is to be built. Trees have been cut, stumps pulled, and brush burned and the lot is now ready for excavation. The building site sign has been erected on the lot. People are asking about the building program and funds are coming in.

A Nonresistance and Voluntary Service conference will be held at the Blooming Glen Mennonite Church, Blooming Glen, Pa., Feb. 17, 18. Bro. Millard Lind, Scottsdale, Pa., will be the guest speaker.

If plans carried, Marvin Anders was ordained at the Salford Church on Sunday, Jan. 28, to minister to the folks at the Souder-ton Old People's Home and Unionville Convalescent Home.

On Jan. 28, Bro. Walter Stuckey, West Unity, Ohio, was ordained a bishop for the Lockport congregation. The ordination services were in charge of Bro. E. B. Frey. The brethren D. D. Miller, Menno Troyer, and Henry Wyse assisted.

(Continued on page 164)

Calendar

- Mission Conference, Eastern Mennonite College, Harrisonburg, Va., Feb. 17, 18
- Annual Meeting, Iowa-Nebraska Mission Board, Milford, Nebr., Feb. 20, 21
- Christian Life Conference, Eastern Mennonite College, Harrisonburg, Va., March 2-4
- Annual Ministers' Meeting, South Central Conference, Pryor, Okla., March 13-15
- Spring Missionary Day, March 18
- Illinois Youth Fellowship Meeting, Waldo Mennonite Church, Flanagan, Ill., March 24
- Conference on Industrial Relations and Mennonite Community Life, First Mennonite Church, Kitchener, Ont., March 30, 31, 1951
- Southwestern Pennsylvania Ministers' Meeting, place undecided, March 30, 31
- General Council of General Conference, Semiannual Meeting, Chicago, April 8, 7
- Child Welfare Conference, Sponsored by Child Welfare Committee of the Mennonite Board of Missions and Charities, West Liberty, Ohio, April 13, 14
- Ohio Mennonite Mission Board, Annual Meeting, Orrville, Ohio, April 20-22
- Commission for Christian Education and Young People's Work, Semiannual Meeting, Johnstown, Pa., April 27, 28
- Home Sunday, May 13
- Ohio and Eastern A.M. Joint Conference, Allensville Mennonite Church, Allensville, Pa., May 29-31
- Mennonite Youth Fellowship, Annual Meeting, Belleville, Pa., June 8, 9
- Mennonite Board of Missions and Charities, Annual Meeting, Belleville, Pa., June 10-12
- Laurelville Mennonite Camp, Mt. Pleasant, Pa. Boys' Camp, June 30 to July 6
Girls' Camp, July 7-13
- Victorious Life Conference, July 14, 15
- Writers' Conference, July 16-20
- Sunday School Workshop, July 16-20
- First Family Week, July 21-27
- Music Conference, July 28 to Aug. 3
- First Young People's Institute, Aug. 4-10
- Second Young People's Institute, Aug. 11-17
- Second Family Week, Aug. 18-24
- Missionary Bible Conference, Aug. 25-31
- Peace Day, July 1
- Southwestern Pennsylvania Annual Conference, Blough Church, Aug. 5-8
- Annual Meeting, South Central Conference, Pennsylvania congregation, Hesston, Kans., Aug. 14-17
- General Conference, Biennial Meeting, Goshen, Ind., Aug. 21-24
- Church School Day, Aug. 26
- Beulah Youth Retreat, Beulah Colo., Aug. 27 to Sept. 2
- Indiana-Michigan Mennonite Christian Workers' Conference, Bayshore Camp Ground, Sebawaing, Mich., entertained by the Pigeon congregation, Aug. 28-30
- Mennonite Board of Education, Annual Meeting, Oct. 18-20

Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. and Sister Eugene Blosser, missionaries in China, are scheduled to sail on a freighter from Hong Kong, Feb. 11, via Singapore, Colombo, and then to New York.

Sister Annie N. Gamber, mother of Mrs. J. W. Shank, missionary on retirement from the Argentine Chaco, passed away on Jan. 26, at her home in Landisville, Pa. Funeral services were conducted on Jan. 30.

The manuscript for the Spring Missionary Day Bulletin is prepared and will be printed. The theme is "Winning the World for Christ Demands Giving Our All—Our Time, Our Prayer, Our Means." Every home should have a copy of this bulletin by March 18, Spring Missionary Day.

Bro. S. J. Hostetler, missionary on furlough from Bihar, India, is serving as principal of the six weeks' winter Bible school at Goshen College, Coshen, Ind.

Bro. Edwin Alderfer, relief worker in the Philippines for several years, showed movies of the islands and of the M.C.C. relief work in the assembly room of the Mennonite Publishing House, Tuesday evening, Feb. 6.

A total of 5,530 men from the streets have attended the Rock of Ages Rescue Mission in Portland, Oreg., during the past six months. Thirty-two men had an experience with the Lord.

Sister Doris Stutzman, Salem, Oreg., is a new worker at the Portland, Oreg., Mission.

Bro. Robert Keller, Eureka, Ill., former pastor of the West Sterling, Ill., Mission, and who is now finishing his schooling, has accepted the pastorate of the Science Ridge congregation. He will assume his new duties about June 15.

The Peoria, Ill., Mission will inaugurate a weekly radio broadcast each Sunday morning, from 8:45 to 9:00 over station WIRL, beginning Feb. 11. Bro. Howard J. Zehr is pastor of the Mission.

The Eastern Mennonite Board of Missions and Charities recently purchased a building for mission purposes in New York for \$13,000.

Brethren Merle Eshleman and Mahlon Hess of the Tanganyika Mission have conducted a survey of the needs of the Italian Somaliland, which is southeast of Ethiopia and northeast of Tanganyika. They report tremendous spiritual needs.

Bro. and Sister Joel Roth will soon take charge of the Mennonite Home for the Aged, Albany, Oreg.

The Calvary Mennonite Church, Los Angeles, Calif., distributed socks to the men of Skid Row in their monthly service at the Fifth Street Rescue Mission.

Friendship Press, publisher of missionary books, has awarded the Mennonite Publishing House book store fifty dollars as second prize in a window display contest.

SPRING MISSIONARY DAY

March 18, 1951

Pastors, Superintendents, and Teachers:

Give enthusiastic announcements for Spring Missionary Day observance several Sundays in advance.

Invite children and young people to make their decisions early with regard to this year's plans so that orders for quarters, capital for youth missionary projects, and more savings banks, if needed, can be on hand on Missionary Day. Make your Sunday school one hundred per cent in having everyone take part in some activity. Parents and teachers, plan now with your children.

Note the program suggestions for your services in the preceding issue of the GOSPEL HERALD. Give both children and adults an opportunity to participate in some way.

Copies of *Paraguayan Interlude*, out of print for several months, are again available. The book is a report of the Mennonite colonies in South America. Price: \$2.25.

Releases from the five missions among Spanish-speaking people will be included in the Latin American Mission Study Kit and suggested for use in an optional lesson. The five places are: Chicago, Ill.; La Junta, Colo.; Mexican Border, Texas; Archbold, Ohio; and some work recently started in New York among Puerto Rican immigrants.

Bro. J. D. Graber, secretary of the General Mission Board, visited the Bihar, India, Mission field Jan. 15 through 31.

The third Iowa Rural Mission Conference will be held at the East Union Congregation, near Kalona, Iowa, the latter part of March.

Sister Edna Good, missionary on furlough from Argentina, South America, and who has been a student at Goshen College during the first semester of the present school year, has returned to her home in Waterloo, Ont., R.R. 2. Sister Good is scheduled to sail for Argentina on April 5 for her second term.

Bro. J. I. Byler, superintendent of the Chicago, Ill., Mennonite Home Mission reports: "Twelve Goshen College students, six men and six women, came to us to work. They cleaned walls and windows, floors and ceilings. Each worked eight hours on Saturday. They served in each of the four missions on Sunday. They seem happy to have had the opportunity to help and see what is to be done in missions. We also were glad to see brightness where smoke and dirt had clouded everything. They really brightened things up for us."

It is encouraging to note the interest in local congregations in mission outposts. May

MENNONITE RELIEF COMMITTEE (M.R.C.)

Recent correspondence from Puerto Rico indicates that Bro. Levi C. Hartzler and Bro. Ezra Bender have been spending busy days while in Puerto Rico in administrative work. Both Bro. Bender and Bro. Hartzler have also been filling a large number of speaking engagements in Puerto Rican churches. According to present plans they will return to the States about Feb. 10.

The following excerpt was taken from a letter sent to the General Mission Board by Bro. S. Paul Miller, treasurer of the India Mission. It gives a short description of the pending Relief needs in India for which funds are to be sent.

"You have perhaps already received a letter from Bro. Graber explaining the reasons for this request for relief funds; so I shall merely state that it is a result of the crop failure caused by the lack of rain about which a number of us have written from time to time. The early rains were light and then the rain stopped completely about a month before the usual time. The official estimate for the crop in our district is about 25 per cent. Many people received no crop at all while those with irrigation or low land received only a fair crop. The result of course is that rice has become very expensive and wages very low when work is available. With such a short crop many more people are trying to get work; and those who usually have work done are not in a position to have it done. The result is of course a vicious cycle. People are begging for work for as little as four annas a day. At present prices that is enough to buy only about two cups of rice.

"The second crop which is now being harvested is also very light as it was too dry to plant. As soon as this harvesting is completed then jobs will be much harder to get and the real emergency will be on us. It is our opinion that if we are to do anything to help the people in our communities we will need to receive at least a part of this money very soon. Then the balance could be sent a bit later if it should be difficult to send this amount at present.

"The plan is to open work projects in the various communities rather than to pass out money or food. This of course means a lot of work for the missionaries which we do not look forward to but feel must be done if at all possible. Our plans at present are to improve tanks for irrigation, make brick, build up some roads and compound walls. The relief money would be used only for labor on any of these projects and any needed materials purchased with other funds."

the goal "A Mission Outpost for Every Congregation" be realized in your own congregation.

Three Who Represent Thousands

BY DAVID A. SHANK

BUT YOU SEE, I don't believe that God can do anything for me or anyone else—if there is such a thing as a god. I think that a person ought to get as much out of life, and incidentally out of others, while he is alive. Anyhow, after this life there's nothing but the grave and what immortality there is in others' memories of you."

He was a man only a year or two older than myself, an advanced student of architectural engineering, a product of modern Europe. Having had more than a dozen years of education in institutions of the Catholic Church, he was convinced that Christianity was for all practical purposes an opiate of the people and a poor one at that. Having had some study of theoretical communism, he was also convinced that here was a theory that was workable. His genuine contacts with the Russian state in its control of one of her satellites and its people convinced him that all Russians needed to be eliminated. Here he was, without any confidence in Christianity, with a vague sort of hope in an economic theory, and an intense hatred for the ones who are trying to make the theory work. And, oh, yes, could he have a pair of pants; the ones he wore were borrowed because his were not fit to be worn out of the house.

And so we talked for about a half hour or more, just enough time for him to open up his soul, and enough time for me to speak of realities of another kind based on historical fact and appropriated through personal experience with the eternal Christ. I haven't seen him again, and probably never will. One man—young, strong, healthy, intelligent, capable and the kind that the Master called along the shores of Galilee—"having no hope and without God in the world."

I had no pants to give him, but offered him a pair of much-needed socks, and a Gospel printed in the Hungarian language. Is that enough to bring a man to Christ? It may be a part of His means of working. This friend is one good reason why your prayers are needed for our guidance here.

II

The letter read in German: "I wish not to have my newborn daughter baptized Catholic. Will you please visit me at my address?" And so we arranged to see him on Sunday afternoon.

He had formerly been at the Center and told us of the imminent birth of their third child with the additional information that they had not enough bedclothes and wrappers for the new arrival. Someone in America who gave a soft, bright yellow baby blanket for relief should have been present to see how touched this Czechoslovakian exile was when he received the beautiful gift for his baby. Before he had left we had given him a German New Testament with the instructions

that a good way to begin to read is with the assurance that "there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all."

"Please explain to my wife why you do not baptize babies. She is fearful, because of what we have been taught, that if the little one is not baptized, she would go to hell, should she die. What does baptism mean, and show us where to read about it." And so for a good part of that Sunday afternoon we had the privilege of witnessing to the reality of life in union with the living Christ, the spiritual meaning of baptism.

Yesterday he returned. We learned that he is an intellectual, with his doctor's degree in journalism, a faithful Catholic until within the past year when he began to seriously doubt the efficacy of the sacraments following his experiences in a displaced people's hospital where he had observed the ministrations of the Catholic priests many times, and concluded that Christianity was merely a straw for people to hang onto in view of impending death. Now he stands at the place in his thinking where he is tempted "to throw the baby out with the bath water." (e.g., Since the divinity of Christ is a Catholic dogma, he feels that perhaps he has been fooled here all the time also.) But he still is reading the Scriptures, which are profitable for doctrine, reproof, and instruction in righteousness.

The newborn daughter is not baptized

Catholic, but neither is the father or mother baptized anew in the life of faith. Perhaps he will come again—or is he done searching?

III

"And I can get you the names of five thousand people from my country here in Belgium working in the mines who have a background much like my own. Maybe they would like to have a New Testament in Polish."

What kind of background? He was one of a family of five who grew up in a semi-rural village in Poland. He lived to see his village totally destroyed, and his family either all killed through advancing and retreating armies or sent off to Russia to work, never to be heard from again. Pushed into the Polish army by the new regime in Poland, he along with others was praying for the day when the atomic bomb would be dropped in their area and give them freedom of a kind.

Last September he deserted the army, which he could do more easily since he was an officer, and fled back across two borders, only to be imprisoned as a suspected fifth columnist. Just a week ago he was released with temporary papers, but without permission to work. He hadn't eaten for three days, but he wanted to talk. In prison he had read the Testament a great deal, and with the other prisoners had discussed many Biblical questions. "Many of us are hungry for such because it is new to us. We grew up in a place where there was a church and they had the Scriptures, but the church was more of a monument, and the Scriptures were more like an old manuscript preserved from ancient times with great historical significance. It's your responsibility to see that my people here in Belgium get these Scriptures to read."

But it's a responsibility for you, too.

Brussels, Belgium.

An Amateur Witnesses a Major

BY NATHAN HEGE

IT WAS the end of a strenuous day for the doctor of the small mission hospital when an improvised stretcher of eucalyptus limbs and burlap made its appearance at the compound gate.

On the stretcher lay a child of ten bearing the scars and wounds of flying shrapnel from a hand grenade. No doubt the innocent girl had found it while herding cattle and became its victim when it suddenly exploded.

At nine o'clock p.m. the doctor ordered his staff to prepare for an operation. Then he retired for a short relaxation. One of the staff, an amateur rough from the schoolroom and taking language study on the compound, was on guard to witness what he termed a novel but gruesome experience. He was utterly helpless but thought he was bearing the full responsibility of the affair. The staff in kindness said that he may look on.

At ten-fifteen p.m. the hospital aid knocked at the doctor's office door with the words, "Ready, sir."

"O.K., sir," came the immediate reply and instantly the little man in his immaculate garb stepped across the threshold into the

moonlit night to take the few laps to his adjoining workshop. His carriage was erect as always. His step was swift and firm. He was accompanied by the amateur eager for the place of greatest action.

The little man spoke briefly. "If the child lives it will be worth the effort but the odds are always against you in such a case."

Then the task began. The innocent girl stretched on the table became frightened by so many strange odors and masked faces from which came consoling words in a foreign tongue.

The head nurse produced the mask and poured on ether. The hospital aid consoled the girl by counting in her native tongue: "und, hulat, sost, arat," etc. The child made a brave attempt and was able to gasp "assir," the tenth numeral before fading into oblivion.

Now for the cutting. First, a longitudinal incision in the lower abdomen. But seemingly no shrapnel was present. It was apparent that the entire abdominal region would need to be explored and the surgeon chose rather to do that from the upper abdomen since a serious wound was already there.

Now, a clean sweep transversewise, just below the ribs.

From this cavity the exploration was to take place. Investigation of foot upon foot of intestinal tract, and swab after swab by the ready attendant, finally revealed that all was well. There were no foreign particles.

Next for the sewing. One layer, two layers, three layers; rapidly and with precision those fingers flew. Snip, snip, went the scissors as the excess silk was removed. That wound was finished. In the lower abdomen a puncture of the large bowel was found.

The amateur by this time was becoming conditioned to amazement. Already he was assuming full role as circulating assistant. The anesthetist had long since been required to leave her post, first to give intravenous stimulant, then a hypo for mucous dehydration, to make periodic pulse and eye examinations, and once to induce breathing. This left the amateur to administer the anesthesia and with a brave heart he held his hand under the patient's chin and poured on ether in what he thought to be great quantities. Even so, he needed constant urging from the doctor and nurses to keep the patient "low" enough for effective operating.

By now the doctor had resumed work on

the first incision. The gap was made wider and careful examination revealed a punctured colon. But what a time for the ether to stop flowing! The body was constricting, the entrails protruding, and yet a half hour's work remained.

Now the amateur was to come into full play. He was to take the bottle to the compound magazine and break off the top.

Awkwardly he hesitated, to be sure of specific directions. He fumbled his keys and flashlight. His breath came in bunches.

He ran, overconfident that he would not fall. The first key fitted the magazine door. Quickly his flashlight beam caught a ready hammer on the work bench. With it he made a neat pass. The bottle neck flew clear. It had worked. He could return on time.

It was one-thirty a.m. when the doctor sat down to write the directions for the patient's care the next day. He looked worn but his hand was remarkably steady. There was no recognition from man. There would be no financial remuneration but as the little man stepped into brilliant oriental midnight, a peace pervaded his soul that was more comforting than either or both.—Mennonite Medical Messenger.

The Drunken Barber of Chicago

BY FORD BERG

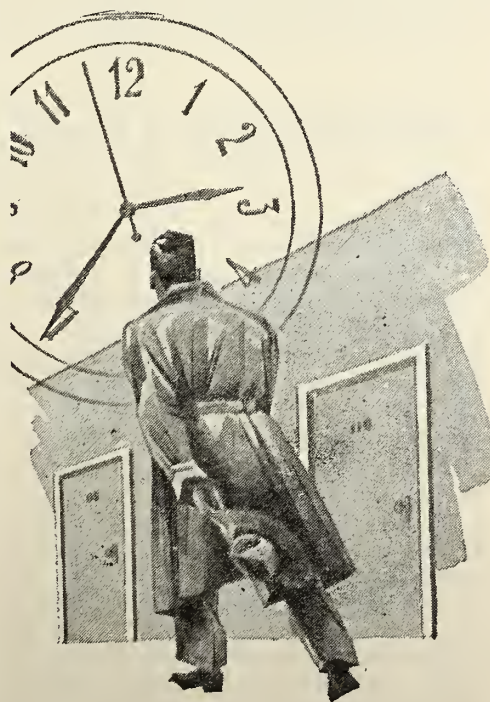
MEL TROTTER, by Fred C. Zarfes, is listed as an official biography of Melvin E. Trotter, drunken sot of the streets of Chicago, who was converted under the ministry of the Pacific Garden Mission, and who later opened the first rescue mission in Grand Rapids, Michigan, as well as assisting in the opening of dozens of other similar missions.

Zarfes, for the past six years superintendent of the Mel Trotter Rescue Mission in Grand Rapids, in his opening sentence says, "The life story of Melvin E. Trotter is a story of redeeming grace of God." In the next paragraph he says, "Mel Trotter was like the Apostle Paul, whose spectacular experience on the Damascus road led to his unconditional surrender to Christ so that straightway he went out and preached that Jesus was the Christ."

The father of Mel Trotter was an alcoholic, and despite Mother Trotter's prayers, Mel also became a drinker, and his brothers with him. The story of liquor is a familiar one and Mel continued the parade. "After a while they called him the 'drunken barber.' He braced up many times, but each time he ended up by going lower than before. About this time Mel met and married a fine girl . . . he lost his job . . . all he could think about was drink, gambling, and more drink . . . the drunken spells became more frequent. . . . 'I tried everything in the book: the gold cure, hypodermic syringes, medicine. I sold the whole outfit in a few minutes for three whiskies.'"

"A few hours before Mel had dropped off a boxcar as it rolled into the yards at Chicago.

It was January 19, 1897, and a bitter cold wind was sweeping in from Lake Michigan. Warily he dragged himself along the streets. . . . There! It flashed into his drink-sodden



mind again. End it all tonight—jump in the lake—jump—in—the—lake. . . . The slouching form came to an abrupt stop. . . . In came [through the door of the Pacific Garden Mission] Tom Mackey pushing the most deject-

ed-looking human wretch he ever saw toward a vacant chair by the wall. . . . Harry Monroe got down on his knees beside that human derelict, and putting his arm around his shoulders, told him the story of God's redeeming love. When Harry finished telling him the way of hope and salvation, Mel cried out for mercy and forgiveness, and God for Christ's sake saved his soul."

On that eventful day of conversion began a long career of rescue mission work for Mel Trotter. Many were the derelicts and drunken bums which Mel was instrumental in saving. The pages of the book continue with the interesting story of Mel's life as he opened rescue mission after rescue mission and held evangelistic meetings. Some called him the "Rescue Mission King of America."

Here is a stimulating book. It should be of interest to all to know that God can pick up a drunk and make him a soul-saving co-worker. It should also prove of interest to those who do not understand the miraculous power of conversion. Skid Row, where thousands of pathetic men live in rubbish, filth, and out of garbage cans, is an ever-present concern for us. We should be interested in this area of work just as much as in foreign or other work.

The book is written in an interesting style and does not dote unduly on the person of Mel Trotter. Most of the pages are spent telling the story of his life's work, and the excerpts given above are taken from a few of the beginning pages only. Reading this book makes one want to give to rescue mission work. It makes one want to pray for the heroic work which these missions do night after night.

It is regrettable that Zarfes, the author, included a few instances in which nonresistance is violated. There is no indication that Zarfes believes or that Trotter believed that the Sermon on the Mount is meant for present-day Christians. And yet, in a way, the work which these rescue mission workers have done and are doing, expresses in an understandable way their profound love for men. If only this love were carried over to the complete area of the Christian life!

This biography is not only a story of the matchless grace of God; it is also the story of rescue missions. In the words of the author, "This story is written in order that the life of Mel Trotter may be a beacon light to storm-tossed souls. It is also a story to give incentive to personal work and to Christian workers the world over. Let the reader know without a shadow of doubt that God can do for him what He did for this man who came perilously near to a watery grave and to a Christless eternity!"

(*Mel Trotter*, by Fred C. Zarfes, may be purchased from the Mennonite Publishing House, Scottdale, Pa., for \$1.50.)

And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.—Zechariah 7:10.

By the Way

PART X

BY J. D. GRABER

ONE of the significant institutions of the Mennonite Church in India is the hospital, known officially as "The Dhamtari Christian Hospital." There are approximately forty-five beds available for patients but the floor is almost as good as a bed and so the hospital expands like an accordion when patients keep coming after the beds are filled. The average daily census during the past three months has been forty-seven and the average number of outpatients coming for prescription and treatment was about one hundred.

I wish you could have been here recently during a cholera epidemic. Patients who had been struck down by the disease after midnight were brought in the morning in a state of collapse with no pulse that could be felt at the wrist. It seems almost a miracle that with good treatment most of these were saved. The standard treatment is salt solution either into the veins or merely under the skin. This is given in very large quantities. As much as five quarts per day is often injected in this way. The toxins produced by the cholera bacillus in the intestines are so potent that the patient rapidly loses most of his body fluid by the terrific purging and vomiting caused by irritating toxins. One of these patients came in with blood so thick that salt solution had to be injected with a hypodermic needle into the vein at the elbow and massaged upward to get it into circulation. After the blood stream was slightly diluted in this way large quantity injections were continued by the fountain method. This patient made a good recovery but if he had not been brought to the hospital it is impossible to see how he could have lived.

Patients came in all kinds of vehicles and conveyances. The strangest I saw recently was a three-wheeled bicycle rickshaw draped around with a red "sari" (garment worn by women in India) because the patient was a Moslem woman who was in purdah (behind the curtain), as they say. When she emerged from under the red hangings of the strange vehicle she adjusted her burkha, a long white gown extending from "the crown of her head to the sole of her feet," with peek holes over the eyes. The apparition, for so it does appear, walked across the verandah to the women's waiting room, and when she was sure no men were around, I am told, began cautiously to lift the curtain from her face.

It has taken years to build confidence in the missionary doctor and surgeon. The statistics show that there has been a steady increase in every kind of surgery and treatment over the years. In 1925, for example, the records show that the hospital did twenty-five operations. In 1950 the statistics stand at 1,084 operations performed. The saturation point is, however, not yet reached by any means, for the

so-called "trade area" of the hospital has a population of approximately two million people.

Prejudices are disappearing gradually but there is still appalling ignorance against which the hospital staff works. Just this morning Brother John A. Friesen of Dondi brought in his station wagon a woman from a distant village who very obviously is suffering from serious internal hemorrhage. Surgery is indicated as the only possible treatment but this she and her husband will not consent to. The staff is trying to convince her to submit to surgery but it is altogether possible that the woman may die rather than submit to surgery against which she has developed such a powerful prejudice.

When ignorance and superstition are mentioned in this connection one thinks of the tragedy of Angul. A shepherd boy had some divine revelations, it was reported, and was giving a divine medicine that accomplished miraculous cures. Some unscrupulous persons who stood to profit greatly in a financial way, actively spread the propaganda with the result that literally hundreds of thousands of sick people tried to get to the village of Angul in the Province of Orissa at the same time. The result was incredible suffering and disappointment. Cholera broke out and several thousand people died. It was this debacle that was responsible for the local cholera epidemic that has still not entirely subsided. The government finally made an investigation and pronounced the entire business a fraud. They then took vigorous steps to spread counter propaganda and prevented by police action

any more pilgrimages to Angul. The railways put on special trains to take the pilgrims back to their homes. A month ago the railway station at Raipur was a shambles with dead and dying being carried off on stretchers in the hands of volunteer workers. No less than twenty-five police were on duty at the station at a time, and Raipur is nearly two hundred miles from Angul. What must have been the state of affairs at the village itself!

The Christian Hospital does not depend on false propaganda of miraculous cures. It is the touch of Christ, and service done in His name and in the spirit of Christian love that builds up the confidence of the people over the years.

The hospital staff meets each morning for a devotional meeting preparatory to a period of prayer and witness among the patients in the wards. Only after that begins the strenuous day's work. A reading room is also maintained where Scripture portions and tracts are both sold and distributed free of charge. Without a doubt a hospital such as this is an effective piece of Christian witness.

In closing I should mention the building program. A five-year plan was adopted several years back and rebuilding, enlarging, and expansion have gone forward as fast as funds are available. A considerable building budget remains unsupplied. The new central building needs to be completed, a student nurses' home needs to be built (for we also have a nursing school at the hospital), and some new wards with much-needed space for additional beds are necessary. Here it is not a question of having the latest and most adequate in facilities. It is simply an attempt to meet minimum requirements for a volume of patients that are in desperate need for both physical and spiritual healing. Would you like to have a share in this service?

Mission Hospital, Dhamtari, M.P., India
January 13, 1951.

Superintendent's House at Kansas City Completed

BY GLEN YODER

THE dwelling house built for the superintendent of the Mennonite Children's Home, 1620 South Thirty-seventh St., Kansas City, Kans., is nearly completed.

During the summer of 1950 the boys of the Home helped to clear the plot of trees and haul away the rocks that needed to be moved before construction could begin. A local man was secured to dig the basement the first part of August.

On August 28, actual work on the building began. Orvie Kropf, member of the Sycamore Grove congregation, Garden City, Mo., was the only man hired to work steadily on the building. Carl Pentz, a local builder and an attendant at one of our mission Sunday schools, helped part time. Local contractors were secured to do the plumbing, electrical work, and plastering; most of the rest of the labor was donated. Gingerichs, Roths, Yoders, Millers, Troyers, Benders, Bontregers, Cramers, and others came from Kansas, Nebraska, and Iowa at different times and gave much-appreciated help.

On December 4, we moved into the three bedroom house. It is a brick veneer house with full basement, and simple yet convenient. It is about 100 yards northeast of the Home building, facing Thirty-seventh Street and is numbered 1612 South Thirty-seventh. The telephone is an extension phone, having the same number as the Home; an intercommunication system with the Home makes possible contact with any part of the Home at any time.

The total cost of the building is slightly less than \$10,000. However, with the furnishings that needed to be bought the total cost will be some over that figure. Of this amount, \$1,153.98 has been received. We are praying that the remainder will be received during 1951.

We are confident that this dwelling house will be a means of carrying on the work more efficiently. Will you pray for each of the workers here that we may be used to give the children the training and love they deserve?
Kansas City, Kans.

As Cold Waters to a Thirsty Soul

By ANNA H. BYLER

WHO is more welcome than the mailman? Here in Bragado he comes to our door twice daily on his bicycle, his leather bag of mail fastened on the front of the bicycle. He has the packages tied with heavy cord on the carrier behind. He rings our doorbell and waits with the letters in his hand.

This morning I had to sign my name for a registered letter, and when he handed me the big package of tracts that come regularly for distribution, he grumbled a little, good-naturedly, at the big load. He is always polite and cheerful, and enjoys giving us a handful of letters as much as we enjoy receiving them.

The mail must be sorted, for not all the letters that come to this house are for us. There is second-class mail for all the pastors who have ever served here. There are letters for members of the congregation, for when the street address of one of our members is unknown, the letters are sent here. All the mail for the Boys' Orphanage comes here and each day the Siebers or some of the boys take it to the orphanage. And if the mailman has forgotten to stop at the Brunks, the new missionary family half-a-block away, he leaves their letters here too. During the school year when the Bible school students are here, their mail is addressed here also. So the vestibule is almost like a little post office some days, until we have it all sorted, and find only two or three letters left in our hands for us.

Of course the letters we look for first are the ones which carry U.S. postage. Those who are far from home know what letters from home mean. Here is a letter from a friend which is like a fresh morning breeze, probably because the writer herself is like that. She puts into her letters the cheerfulness which is her way of living, and we laugh at the way she says things, because we can see her smile when she is writing it.

This letter is in sudden contrast. It is heavy with problems, church troubles, and sorrow which has come into their lives. But if someone thinks you should not write letters like this to your foreign missionary friends, you are mistaken. Of course we do not want to hear only that, but if a friend is in sorrow, why not let us share the burden? And there is even something good about those letters. Have you ever been feeling sorry for yourself over some small trouble when you received news of a friend in grief which made you ashamed of your own little worries? Then you know what I mean.

Do you like to get letters which say, "I suppose you heard . . ." But you hadn't heard, and the letters pass on to something else without telling you. Kind of provoking, isn't it?

Then there are those letters which describe incidents in such detail that you feel as though you were there to see and enjoy it, too. Writing of Sunday night at church, for instance, this friend might have said, "The

chorus sang; it was good." But she said, "While the chorus was singing I thought of you folks; so I jotted down the names of the boys as they were standing there. In the first tenor . . . (that's Pete's boy; you should hear him sing since his voice has changed) . . . and Jack, he had a date with the youngest Miller girl that night. . . ." I forgot for a minute that I was far away in Argentina, and thought I was sitting there in church exactly where I always had sat, listening to the blending of the men's voices as they sang, "Still, Still with Thee."

There are letters which let us know what people are thinking spiritually, with questions copied from something they have read. I like that kind of letters. It gives me food for thought as I go about my work. Or sometimes a tract is tucked into a letter, which I put into my purse to read when I'm waiting, like at the dentist's office.

Anyone who has parted with aged parents living at home alone, knows how much their letters mean. Mother's letters are the kind that can be squeezed and guessed at before opening. For every new dress or apron which she makes for herself, she puts a little patch of it in my letter. If she is knitting or crocheting, there is a sample of the yarn. A small card from a box of cereal, a flower transfer, a little patch with an airplane stamped on, or a tiny hanky with a boy and his dog on the corner—these the children receive with pleasure while

they talk about the Grandma back in Texas. Her letters may not pass a professor in English composition, but they do not need to. The lines finely penned go on one after another, telling about the carload of company from Kansas and everything she put on the table down to the orange pudding and peanut-butter cookies; what Father's text was for his sermon on Sunday; and the kind neighbor who had just stopped in with a quart of fresh buttermilk. Sometimes Father writes, and his letters are always full of spiritual admonitions befitting a grandfather of eighty-five years to give to his children and grandchildren. How we love the letters from home!

Shall I tell you yet what kind of letters we like to get the very best of all? The ones that say, "We are praying for you," and somehow you know they really are. It may be from a new friend whom we have never seen who chose our name and decided to faithfully remember us in prayer. It may be the regular letter that a dear one writes regularly week after week with such an interest in us and our work that they need not even repeat every time that they are praying for us. We know that every morning when the family kneels in prayer they are remembering by name three of that circle who are in foreign countries.

How we need your prayers! Much as we like to get letters, if you have not time for both letters and prayers, please let it be the letters that are left undone. But as you pray for that friend in another land, perhaps you will find that you have time to write a letter too. Truly, "As cold waters to a thirsty soul, so is good news from a far country."

Bragado, Argentina.

Giving That Others May Serve

By LEVI C. HARTZLER

RECENTLY a consecrated couple sent money to the Menonite Home for the Aged at Eureka, Ill., in response to an appeal for workers saying, "We cannot give our time to help you, but we want you to use our money to purchase some laborsaving equipment for the home."

Many sincere Christians would like to enter voluntary service, but circumstances prevent their doing so. However, they can give of their means so that others can serve in their place.

The increased interest among our young people in voluntary service as a peace witness along with a real need for such a witness underscores again the imperative need of supporting with our means this worthy area of the church's work. The Menonite Relief Committee at a recent meeting authorized the setting up of a special voluntary service fund for the support of the voluntary service program. This fund will be made up of contributions from our constituency for voluntary service and earnings from certain units.

By far the largest amount of these funds will need to come from offerings in the churches and contributions from individuals. The funds will be used to operate both long-

and short-term service projects under M.R.C. and to subsidize workers from the M.R.C. constituency in the M.C.C. program. The largest project requiring such support is the La Plata Menonite Project, Puerto Rico. Another such project is the recently authorized migrant unit among the Navajo Indians.

It is not yet clear how alternative service will be financed when and if it comes. The present call for funds is for voluntary service, but the call is no less urgent; for voluntary service is the only alternative to staying at home that IV-E men have today. It is their opportunity for a positive witness. In fact, voluntary service is open to any consecrated Christian eighteen years of age or older who has a call to serve.

And as for the needs, they are as great today as when Jesus looked on the Samaritans streaming out of their city to the well where He sat and said, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already

(See Next Page)

Missions Editorial

Few Men

"And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none." Today, God is seeking for men to go to the home and foreign mission fields and can find very few. The number of men on the mission fields, of all denominations, is said to be about one man to about every ten women. Surely men are letting God down and failing in the greatest of all jobs upon this earth.

Can it be that men are more interested in the wealth of this world, the power that they might attain, and the comforts of riches? *"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."* That is, all the things which are needed. If we place spiritual things first, then spiritual things will be our rewards.

There are yet remaining in the entire world large unevangelized fields. There are areas for the intrepid pioneer, areas for the missionary schoolteacher and other areas in established missions. Can it be that women have a greater love of Christ in them than do men? Jesus said: *"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd."*

We cannot all go, but we should all be willing to go. We are called to be the sons of God, to be His witnesses. For some it may mean to be physicians, others teachers, and others farmers. In each instance the life is to witness, *"To preach the gospel to every creature."* If each man, along with the women, would say, *"Here am I, Lord, send me;"* then if it were His will that we should go we could go, and if we should not go, then He could very easily close the doors. Christ's word says, *"be witnesses of me."* The call is to start making lives count for Him.—F. B.

M.C.C. Weekly Notes

Boards Are Reclassifying IV-E Men

Reports from a number of Mennonite communities indicate that local boards have received the recent directive from the National headquarters of Selective Service, instructing them to reopen all IV-E classifications to consider whether the men are eligible for any other deferment.

The new regulation, announced a week

ago, provides that conscientious objectors no longer need to refuse classifications other than Class IV-E, but may now safely accept, and even seek Class IV-D (ministerial exemption), Class III-A (dependency deferment), Class II-C (farm deferment), Class II-A (occupational deferment), or certain others. In requesting or accepting any of these deferments a registrant should not give the impression that he is giving up claim as a conscientious objector. He should make it clear that while he reserves the claim as a C.O., he requests the consideration for deferment for which he believes he is eligible.

This change in regulations does not necessarily anticipate any change in the deferment provision for C.O.'s under the draft. Washington officials continue to give assurance that on their part no change is being proposed. This was again stated on January 29, by Senator Lyndon Johnson at a hearing of the Preparedness Subcommittee of the Senate Armed Services Committee, in which Harold S. Bender gave testimony on behalf of the M.C.C.

Classification for the C.O. should now be sought for the lowest in the new regulation. Note the changed position of the IV-E classification.

- I-A available for military service
- I-A-O available for noncombatant military service
- IV-E conscientious objector to all military service
- I-D member of Reserves; student in military service
- II-A deferred for essential civilian work
- II-C deferred for agricultural work
- III-A deferred because of dependents
- IV-A deferred veteran; sole surviving son
- IV-B official deferred by law
- IV-C alien
- IV-D minister or ministerial student
- IV-F physically unfit
- V-A overage

California Hospital Nears Completion

At Kings View Homes, the final construction and finishing are being completed and furnishings installed. Last coats of paint on inside and outside have been applied, and some minor carpenter work completed. Floor tile is also being laid, and complete cleaning is being done. Among items remaining to be done are installation of furniture and curtains, and other furnishings. The building is expected to be completed and ready for occupancy by the time of the dedication on February 11. The dedication service is to take place at the First Mennonite Church in Reedley, and in the Kings View Homes building itself. Among speakers are to be J. B. Toews, H. A. Fast, and P. C. Hiebert.

On February 10, the day prior to the dedication of this M.C.C. mental hospital, a Mental Health Institute is planned. Speaker for this Institute is D. D. Eitzen, in addition to a discussion panel of Mennonite church leaders and local civic leaders, including the psychiatrist Jackson C. Dillon, M.D., who will serve Kings View Homes.

Shanghai Relief Project Closes

Word has been received that the M.C.C. sponsorship of the relief project in Shanghai, the Free Christian Vocational Center, was

terminated on January 14. This followed a recent order from the Communist Chinese government that foreign direction of such projects would no longer be permitted.

Franklin Beahn, who has been directing this relief project, recently sent a copy of the agreement terminating the M.C.C. contact with the project. It is expected that the Chinese members of the school's directing board will continue the work as long as possible on the remaining fund balance, and will also seek ways to finance it beyond that time.

This school, serving as many as fifty poor boys in Shanghai, has been in operation somewhat over one year. Boys were taught in manual skills, elementary school subjects, and character building lessons. The project, though perhaps not as large as some relief projects have been, enabled a unique service and witness *"In the Name of Christ,"* in a place and at a time of genuine need.

Good Response to Service Rally

Reports of the voluntary service rally at Hesston, Kansas, on January 28, sponsored by various Mennonite groups with the M.C.C., indicate that much interest was shown and attendance was good. Over 1500 persons were present to hear discussions on the place of voluntary service as an avenue for peace witness at this time.

Relief Personnel Notes

John and Grace Gingerich of Hartville, Ohio, sailed on January 5, for Germany. Dr. and Mrs. Harold Engle of Palmyra, Pa., left on January 8, from San Francisco for Formosa. Ruth Martin returned on January 7, from the Philippines. Returning on January 18, were James Good from Germany and Dallas Voran from China.

Released February 2, 1951

Via Mennonite Central Committee
Akron, Pennsylvania

Women's Activities

Baby Bundles for Puerto Rico

The project of baby bundles for Puerto Rico is closed for this year because of the very generous response. Thanks are expressed to all who contributed as well as to those who offered to help before they learned the supply was sufficient.

GIVING THAT OTHERS . . .

to harvest" (John 4:35). Voluntary service is committed to meeting human need, both physical and spiritual.

Congregations can support voluntary service by taking regular offerings for voluntary service and by subsidizing the expenses of the members of their congregation now serving. Send all contributions through your district treasurer clearly marked for voluntary service or direct to the treasurer, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Indiana. If congregations, Sunday-school classes, or other church groups desire to support certain individuals serving in voluntary service they should write for information to the Secretary for Service and Relief, 1711 Prairie St., Elkhart, Indiana.

"Freely ye have received, freely give."
Elkhart, Ind.

CHURCH CORRESPONDENCE

BIRCH TREE, MISSOURI

(Berea Congregation)

Dear Christian friends: We have great reason to praise the Lord for all the blessings we received during the past year. On Sunday evening, Dec. 24, the children of the Sunday school gave an interesting and inspiring program. Several poor families were remembered at Christmas time by the Junior Sewing Circle and Sunday-school classes.

Sister Ethel Becker from Nebraska worshiped with us on Sunday, Dec. 31. We are glad to have Bro. and Sister Samuel Detwiler back with us again. Bro. Gene Templeton, who is a worker at the Hannibal Mission, worshiped with us Jan. 7. On Thursday evening, Jan. 4, we held our church reorganization which resulted as follows: Mission Board member, Arthur Ebersole; church treasurer, Samuel Detwiler; chorister, Cleo Hathaway; young people's meeting chairman, Anna Detwiler; correspondent, Mary I. Detwiler; janitor, Samuel Detwiler.

We are very much in need of a new church building at this place and any donations for this purpose will be greatly appreciated and will be gratefully acknowledged by our church treasurer, Bro. Samuel Detwiler. We earnestly desire your prayers for the work here. May we continually live thankful lives to His praise throughout the new year.

Jan. 8, 1951.

Mary I. Detwiler.

LA JUNTA, COLORADO

The Lord has been very good to us. Let us be thankful. On New Year's evening business meeting was held with the following results: ushers, Paul Kauffman, Elbert Heatwole, Vernon Rhodes; church chorister, Lester Cook; assistants, Eunice Shellenberger, Maude Swartzendruber; church correspondent, Thelma Yoder; mission board member, Clarence Ebersole; Spanish mission board member, Wagner Hjelmstad; publishing house agent, Joe Kauffman.

On Jan. 7, Bro. Allen Erb spoke on the subject, "How Can We Tell Which Are the Least of the Commandments?" We cannot separate Jesus from His words. Bro. Erb then spoke on seven commandments: feet washing, John 13; anointing, James 5; prayer veil, 1 Cor. 11; gentleness in Christian living; divorce; love our enemies; and non-swearing of oaths.

On Jan. 13, 14, Bro. and Sister Paul Erb from Scottdale, Pa., were with us. Sister Erb held a workshop for interested Bible school and Sunday-school teachers and the attendance was very good. The workers of the Holbrook congregation were also invited to attend. Sister Erb made us all feel we wanted to work a lot harder in 1951.

On Jan. 13, Bro. Paul Erb gave an illustrated lecture with pictures on India as he saw them. It made us almost feel as though we were there ourselves. On Sunday morning he preached a sermon on "A Prospering

Church." A prospering church believes, is full of the Holy Spirit, prays, is kept clean from sin, is a brotherhood, endeavors to keep unity, contends for the truth, has adequate leadership, gives, is willing to suffer, evangelizes everyone, not just a few. In the evening he spoke on "World Conditions as Related to the Kingdom of God," and "The Progress of the Gospel in India." May we all get a vision of the world and its needs and then work as the Holy Spirit directs us.

Thelma Yoder.

SARASOTA, FLORIDA

(Pinecraft Congregation)

Dear GOSPEL HERALD Readers: Great is the Lord and greatly to be praised. We have many spiritual blessings for which we are thankful to our heavenly Father.

Many tourists of our church are in Florida. Their stay varies from a few days to several months. Some come for health improvement.

Inspirational messages have been given by the brethren Menno Coblentz, Otho Shenk, Frank Stoltzfus, Rhine Benner, and Joseph Nissley. We often hear the expression, "How we enjoy the Christian fellowship here." We meet brethren and sisters from many states. Our Sunday-school attendance Sunday, Jan. 21, was 590.

The sewing machines and needles are again busy as a large group of sisters gather to sew, most of it going for relief. We recently reorganized which resulted as follows: Mrs. Monroe Mahler, president; Mrs. Fred Yoder, vice-president; Mrs. Martin Yoder, secretary-treasurer.

On Tuesday evening our young folks and some older ones gather for music instruction and Bible course. Each Friday at four o'clock there is a helpful, happy hour for the children.

Sunday school was reorganized in December. Martin Yoder and John Yutzky are superintendents; Ira Shank, secretary-treasurer; Abram Grabil, Sunday-school chorister; John B. Kanagy, church chorister; Henry Yoder and Clarence Kurtz, ushers; Mrs. Nellie Nissley, church correspondent. Joseph Nissley and Francis Bechtel were appointed to look around for other needy fields for religious services.

There are openings for services in a welfare home, jail services, in a private home, and in the neighboring town of Bradeton in addition to our regular services on Sunday morning and Thursday evenings.

Soul-stirring messages given by Moses Miller, Leroy Stoltzfus, Elmer Lehman, Joseph Roth, Samuel Strong, Noah Zehr, Abram Risser, James Bucher, and David Beachy have been appreciated. Joseph Roth spoke of his work in Poland and Germany. Amos Yoder spoke of the new life of the refugees in Paraguay and his work among them.

The Lord willing, Bro. John Lapp will hold revival meetings Feb. 4-14 for us. Pray with us for these services. Nellie J. Nissley.

ALTOONA, PENNSYLVANIA

(Mill Run Mission)

Dear Prayer Helpers: You will probably appreciate hearing from this place again after quite a period of silence. We continue to work and pray with the same goal in mind—that of having Christ formed within the souls of those about us whom we have learned to love. There has been some competition during the past year by an undenominational group which opened services in this community, which does not teach full obedience to God's Word, thus pretending to make the heaven bound road so broad that forsaking sin is not a necessity to salvation. However, we believe our Lord can cause even this unwholesome influence to turn into blessings for our group. For "If God be for us, who can be against us?"

A splendid program was presented by the children on Christmas Eve. Attendance was very good. We were also favored by a sermon on "The True Meaning of Christmas" by Bro. Eli Miller.

Our chapel was filled on New Year's Day for the annual all-day meeting which proved a great blessing to all who attended. We pray that the inspiring messages may remain in our hearts to bear fruit in abundance. Bro. Sanford Shetler's subject, "My People, What of the Past?" caused us to review our past with some regret, and his "New Year's" sermon challenged each Christian to win at least one soul for Christ this year. Bro. Ross Metzler fervently revealed God's abundant grace to us in his messages on "Forgiveness," "Justification," and "Sanctification." The children were also fed of the heavenly manna in their interesting meeting conducted by Bro. Metzler.

The Lord willing, we will be privileged in having Bro. Charles Shetler labor with us for revival meetings to be held in March. We are counting on your prayers that the Word of power may cut deeply into needy hearts, causing them to seek and find sweet peace in Christ.

Mina Cashman.

FORT WAYNE, INDIANA

(First Mennonite Church)

Our revival meetings were held Dec. 7-14 with C. F. Derstine as our evangelist. We did appreciate Bro. Derstine and his message. We were challenged to live more like Jesus every day and in everyday things. We had a good attendance every service. Many came who do not ordinarily come. We pray the messages that were given might spring up and bring new life into those souls who have not yet yielded their lives to Him. We realize more than ever that the world is hungry for that which satisfies. What a responsibility we have here in Fort Wayne.

We have a nice group of young people who are going out singing for our shut-ins and hospitals on the first Sunday afternoon of every month. I am sure their singing is very much appreciated by those who can not attend church services.

We are expecting the "Ambassadors for Christ," a group of laymen from Goshen, Ind., to have charge of our regular service at

the Rescue Mission Thursday evening. These men do need God in their lives.

We "must work the works of him that sent me, while it is day: the night cometh, when no man can work."

Elizabeth Yoder.

SMITH, ALBERTA

(Bethany Congregation)

Dear GOSPEL HERALD Readers: Greetings in the name of Jesus whose birthday has come and gone again.

Last October we reorganized our Sunday school and I was asked to write the letter for the GOSPEL HERALD this year. Aaron Showalter teaches the adult class, Mae Elgert is with the juniors, and Wilma Friesen is primary teacher.

Our Missionary Day was held on Nov. 10 this year and money from our missionary project was turned in. We were all satisfied with the returns and hope we might do as well another year. The children were successful with their quarters, too.

Our group at home is small this winter because so many are working in lumber camps. Our winter Bible school will not be held this year for that reason.

Hazel Walterhouse.

WICHITA, KANSAS

(Woodland Mission Church)

Dear Christian Friends: We at the Woodland Church would like to let you know how the work here is progressing. The Lord is opening doors and answering prayers and we are grateful.

Bro. and Sister Glenn Whitaker returned to the church in October. Both felt better after their trip to the West. Bro. Glenn is able to do more this winter than last year and without tiring as easily.

In November Mrs. Whitaker opened two "Neighborhood Bible Classes." One is held at the McElmurry home in the St. Francis district. The first class held there was attended by twenty-two children. Last week the attendance had grown to thirty-four with a total enrollment of fifty-two. In the Woodland district the class is held in the church basement. Only seven came to the first class. Last week the attendance had increased to thirty-two with a total enrollment of thirty-nine. The Lord is breaking down resistance in the Woodland district and only the Spirit of God could do that. This means that a total of ninety-one children have been reached in these classes since November. The Lord will bless the seed being sown.

We have another answer to prayer. We had made the problem of more workers a definite matter of prayer in the fall. Bro. and Sister Howard Beck from the Hesston congregation are going to start worshiping and working with us on Sundays.

This week work has been started on a garage next to the church. This work is being done by donated labor from surrounding congregations. The willingness of men to give their time for the work of the Lord will no doubt be a testimony to the community.

This garage will also serve as a workshop for Bro. Glenn. Since Bro. and Sister Whitaker moved into the church basement last spring, he has not had enough space to carry on much work in connection with the plaques he makes. Many of these Scripture plaques have been placed in old people's homes, convalescent homes, motels, and other public places. If your youth group would like to place plaques in the public places in your town, write to Bro. Glenn Whitaker, 1837 Woodland Ave., Wichita, Kans.

The church attendance is still low but we pray that the Lord will also fill our church benches with repentant sinners. Many good contacts have been made through survey work. These contacts have been made by students from Hesston College, working girls, and other church members as well as Bro. and Sister Whitaker. Pray with us that we might work together under the guidance of the Holy Spirit.

Jan. 18, 1951.

Mrs. Ray Spicher.

GLADYS, VIRGINIA

Dear HERALD Readers: Christian greetings to all. We praise God for the many blessings He has bestowed upon us during the past year. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" We trust Him to lead us through this year in service for Him.

Oct. 12-22 we enjoyed the spiritual blessings of another revival. Bro. James Bucher of Hubbard, Oreg., was our evangelist.

Oct. 22, Bro. and Sister Chris Miller and daughter and Bro. and Sister Sharon of Harrisonburg, Va., worshiped with us in our morning service.

Oct. 29, Sister Ruth Jantzi and five of her friends from Harrisonburg, Va., visited relatives here.

Bro. Josef Herschkowitz and wife from Harrisonburg were with us Nov. 2 and 3. Bro. Herschkowitz spoke each evening of his experience in concentration camp and also brought to us the challenge of Jewish evangelism.

Nov. 4-9, Bro. Earl Ressler and wife were with us. Bro. Ressler spoke on the subject of missions. We were made to realize the privileges we have in helping to give and pray. Bro. and Sister Ressler and daughter have gone to the Netherlands Antilles as missionaries. Our prayer is that the Lord may abundantly bless their ministry there.

Nov. 17 and 18, Bro. and Sister Gideon Schrock and two daughters from Marilla, New York, visited Bro. Schrock's brother and family here.

Dec. 10, we enjoyed another communion service. Bro. Nevin Bender brought the message both morning and evening.

Bro. and Sister Andrew Ressler and family and Bro. Ressler's father spent Dec. 17 at Harrisonburg and Waynesboro, Va.

Bro. and Sister John Schrock and daughter and Sister Schrock's brother spent the holidays visiting relatives and friends in Ohio and Pennsylvania. Pray for us that the Lord may send forth laborers into His harvest field.

Jan. 18, 1951.

Alice Schrock.

MARKHAM, ONTARIO

(Wideman Congregation)

Dead HERALD Readers: As we have crossed the threshold of this year, we send greetings of Christian love to friends far and near for the New Year. The work has been going on by our faithful ministers, and during the past year we again were partakers of the Lord's great goodness and His wonderful works to the children of men. For some it has been a year of disappointments and sorrow; to others, times of joy and triumph, and we face the new year with renewed hope and courage.

We enjoyed the fellowship of a number of visiting speakers. Bro. Ralph Palmer of Denbigh, Va., gave us some interesting experiences of his work as tract evangelist. Bro. and Sister Lewis Weber and Mr. and Mrs. Sylvester Dirks, on furlough from Peru, were with us for Good Friday services. Bro. Linford Hackman of Carstairs, Alta., spoke in his usual unique manner on his travels through Northern Alberta, Yukon, and Alaska, as well as some remote sections of Ontario. We were deeply impressed by his vivid portrayal of actual situations among the unsaved and his deep concern for the spread of the Gospel to untouched areas. He spoke on "the love of Christ constraineth us" and strongly emphasized the fact that without that divine love souls cannot be won for Christ.

(Continued on next page)

FIELD NOTES (Continued)

The Voluntary Service conference conducted by M.C.C. at Hesston, Kans., on Jan. 28, was attended by 1500 people, in spite of zero weather. This interest in a positive peace testimony is most encouraging.

Bro. Edw. R. Birkey, Manson, Iowa, preached at the West Liberty Church, Windom, Kans., on Jan. 28.

Bro. Louis Landis, Filer, Ida., brought the morning message at Canton, Kans., Jan. 28.

Bro. John Steiner, Scott City, Kans., has succeeded Bro. Clyde Stutzman as secretary of Christian Workers' Training in the South Central Conference.

Bro. William Strong, Shiremanstown, Pa., will speak at Y.P.M. at the Hess Church, Lititz, Pa., on Sunday evening, 7:30 p.m., Feb. 18. His topic will be "Marks of the Redeemed."

A quarterly Bible meeting at Manchester Mission, York, Pa., features James Bucher, Portland, Oreg., and Luke A. Hurst, Reading, Pa., as special speakers.

There will be a singing class (D.V.) at the Byerland Mennonite Church, Lancaster Co., Pa., beginning Saturday evening, Feb. 17. Bro. Clyde Stoner is instructor. All are welcome.

A song service is scheduled to be held at the Blainsport Mennonite Church, Blainsport, Pa., on Feb. 18, at 7:30 p.m. Life Songs No. 2 will be used. Bro. Harvey Eberly will be chorister and June High and Rachel Mohler will give a history of hymn writers.

The 180th quarterly Sunday School Meeting will be held at the Slate Hill Mennonite Church Feb. 18, 1951. Bro. Walter H. Gable, York, Pa., will be the guest speaker.

CORRESPONDENCE (Continued)

On May 24, 1950, a large group of sisters of the sewing circle attended the Annual Meeting of the Sewing Circles of Ontario at Waterloo by chartered bus. It was a day enjoyed by all which we hope can be repeated. In October a number of sisters spent a day at the M.C.C. depot at Kitchener mending clothes for relief. This truly is one way in which we can render a needed service and it was gratifying to see a mountain of worn and torn clothes diminishing and growing again into a mountain of neatly mended and useful garments.

The summer Bible school was well attended the past summer. Quite a number of our young people assisted in Bible school work in various districts—Coronation Gardens, Hagerman, Ellesmere, O'Connor Drive, Minden, and Ft. Stewart. They felt well repaid for the time and work rendered in this worthwhile service.

Oct. 8, Bro. C. C. Cressman was with us for communion and baptismal services when three young boys were received into church fellowship. On the same day our congregation worshiped with our sister congregation at Cedar Grove for dedication services at that place with a large attendance. Bro. J. B. Martin of Waterloo gave the dedication message followed by Bro. Cressman and Bro. Frank Sturpe. It is indeed encouraging to see the need for larger places of worship in contrast to many churches we see while traveling that have locked doors and boarded windows and seemingly have no desire for the Word of God.

Evangelistic meetings scheduled for the week of Nov. 26 to Dec. 3, by Bro. A. J. Metzler of Scottdale, were postponed due to heavy snowstorms in Pennsylvania, but were held the following week. There was a revival in the hearts of many and two young people accepted Christ.

Jan. 1 the annual trek to Ontario Mennonite Bible School took fourteen young people to Kitchener. Will you pray for the church at Widemans that God's work may continue to His glory and praise?

Martha Shank.

JOHNSTOWN, PENNSYLVANIA

(Thomas Congregation)

Dear HERALD Readers: Truly the Lord has been very good to us this past year. During the passing quarter, Bro. Wingard delivered a series of messages from the soul-inspiring Book of Hebrews. A few of the themes he spoke upon were: Christ, the Glory of God, the Unanswerable Question, and several others. During the same quarter our aged minister, Bro. James Saylor, brought a series of messages from the Book of Philippians. These messages were greatly appreciated too. Both brethren, James and Joseph Saylor, are able to worship with us quite regularly this winter. On Oct. 22, Bro. Joseph read the opening lesson from Hebrew 3 for us; something he was not permitted to do for some time because of the removal of a cataract from his eye.

On Oct. 29, Bro. Aldus Wingard and family worshiped in the Grantsville, Md., section in communion service and other activities.

Nov. 5, communion services were enjoyed with the fellowship of Bro. and Sister A. C. Walls from Grantsville, Md., and Bro. and Sister Josiah Miller from Shipshewana, Ind. Bro. Walls delivered the communion sermon, using as his text I Pet. 3:18, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." Bro. Miller, a veteran of the Gospel for forty-eight years, led us in prayer.

During the month of November a number from our congregation worshiped with the Schellsburg, Pa., congregation in their revival services.

The Junior girls wanted to share the joys of the Christmas season with others less fortunate; so we decided to have each member bring some article that would be practical for the sickroom and we would make "Sunshine Baskets" for someone ill. Enough things were brought that we spread cheer to three grownups and one child during the holiday season. These baskets were delivered Nov. 12, and each person was instructed to open only one package a day; therefore the joy would last until the Christmas season. I know the Juniors really enjoyed this project and received a blessing from it. Then, too, both the Junior and Senior circles sent several Christmas bundles for relief purposes.

On Nov. 18, 19, the annual mission meeting of the Johnstown district was held with us. The theme of the program was, "The Mission of the Church." The following speakers, all from the Johnstown district, discussed the various subjects under this main theme: John A. Lehman, Mervin J. Hostetler, Hiram Wingard, Warren Metzler, Delmar R. Shetler, and Harold Thomas. All of us received much inspiration from the testimonies given by the superintendents of all the mission stations of our district.

In our morning service of Nov. 19, the primary department conducted the opening services for the adult department. Since this was our annual missionary day service, the children also told how they received their money for their mission banks. The total amount received from the entire school amounted to \$534.48. We praise the Lord for it and our prayers are that it will help to win some soul to Christ, feed and clothe some hungry child, and bring a blessing to many. Bro. Hiram Wingard brought our morning message on the theme, "The Field Is the World." This was a day long to be remembered.

The young people of our congregation spent the evening of Dec. 23 caroling at nine different homes of the community where there were sick or aged, thus spreading the tidings of Christmas to those who could not enjoy it otherwise.

During the holiday season we were glad to welcome home those of our young people who are attending college. May God bless them in their schoolwork.

Now as we have again entered upon a New Year we crave an interest in your prayers that we as individual members of the church of Jesus Christ may continue to **Grow, Glow, and Go** for Him during this coming year.

Jan. 13, 1951.

Fannie E. Thomas.

LANCASTER, PENNSYLVANIA

(Mellinger's Congregation)

Greetings in our Master's precious name: Another new year has dawned and we believe the year 1951 will have in store many challenges for both young and old. A large group gathered at our church on New Year's Eve for our first Watch-Night Service. Song service was led by Glenn Herr after which Noah Hershey reminded all that salvation comes only through Christ alone. A testimony meeting followed during which a large number praised the Lord for His dealings in their lives and expressed assurance of salvation as it rests in Him. Allen Shirk then led our thoughts to prayer and communion with God and midnight found all on their knees praising God for His matchless love. Surely all were blessed by this service.

A farewell service was held for the Shirks at our church. They sailed for India Jan. 18. The sermon was preached by Bro. John Mosemann, president of the Mission Board under which the Shirks are going. Bro. Allen and Sister Elsie then gave brief messages concerning their call, their realization of a difficult task, and appreciation of those who made it possible for them to enter this great work of the Lord. Allen expressed himself as being confident of God's call and that India was his destination. At the request of the steamship company, no large crowd was permitted to accompany them on board ship and because of this another farewell service was held at New Holland Church Tuesday evening, Jan. 16. They left our shores on the S.S. "Flying Independent" which carried but seven passengers in addition to the crew. A small group of about twelve, including Bro. and Sister James Martin, of New Holland, Pa., and Bro. and Sister Harry Lefever of the Mellinger congregation, accompanied them on board ship after which a short service was held while some thirty friends stood on the pier to wave them farewell. They were scheduled for a thirty-seven-day journey stopping at Norfolk, Va., Genoa, Italy, Palestine, for three days, then Pakistan and Bombay where they will disembark and drive their own automobile for about 1500 miles to Bihar, their destination. Here they expect to visit old missions which were established about fifty years ago and attend school from April to September.

Bro. Elam Hollinger, missionary from Brewton, Ala., recently gave our Christian youth a warm message on Stewards of the Gospel. He challenged them to carry the Gospel, claiming the world trusts in something other than our Lord Jesus Christ. This is what has created the great problems of today. The same power that quickened us is the power that will save the world.

Arrangements were made to hold a Bible instruction and biennial Sunday-school meeting at our church Feb. 17, 18, followed with revival meetings conducted by Bro. Warren Good. May we earnestly pray for the revival spirit that souls will continue to be saved for His kingdom. May we utilize every opportunity for witnessing to the saving power of Jesus.

Jan. 18, 1951.

W. W. Martin.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Boll.—To Roy and Arlene (Wenger) Boll, Lititz, Pa., a daughter, Shirlene Elaine, Dec. 31, 1950.

Bontrager.—To Earl V. and Marietta (Kilmer) Bontrager, Wakarusa, Ind., a son, Larry Allen, Jan. 9, 1951.

Burkhart.—To J. Homer and Anna (Rudy) Burkhart, Galt, Ont., a son, Clarence Laverne, Jan. 6, 1951.

Ganger.—To Earl and Beulah (Pletcher) Ganger, Nappanee, Ind., a son, Reuben James, Jan. 14, 1951.

Good.—To Warren and Mary (Frey) Good, Ephrata, Pa., a daughter, Mary Etta, Jan. 21, 1951.

Hall.—To Ira and Ruth Myer (Miller) Hall, Akron, Pa., a daughter, Carol Sue, Jan. 21, 1951.

Horst.—To Roy R. and Doris (Brubaker) Horst, York, Pa., a daughter, Lois Elaine, Jan. 21, 1951.

Hostetler.—To Loren and Lorene (Eash) Hostetler, Middlebury, Ind., a daughter, Miriam Eileen, Dec. 25, 1950.

Kauffman.—To Leon and Mary (Kauffman) Kauffman, Atglen, Pa., a daughter, Dorothy Elaine, Jan. 14, 1951.

Kilmer.—To Sanford O. and Clara (Schwartz) Kilmer, Nappanee, Ind., a daughter, Melodie Ann, Jan. 6, 1951.

Moyer.—To Lester K. and Pearl (Styer) Moyer, Quakertown, Pa., a daughter, Rachel, Oct. 12, 1950.

Peachey.—To Glenn E. and Bertba L. (Byler) Peachey, Petersburg, Pa., a daughter, Sharon Louise, Nov. 26, 1950.

Pfautz.—To Leroy R. and Mildred (Esben-shade) Pfautz, Stevens, Pa., a daughter, Jolynn Faye, Jan. 25, 1951.

Ressler.—To Maynard and Edna (Martin) Ressler, Wadsworth, Ohio, a son, Dale Evan, Jan. 19, 1951.

Schrock.—To Mervin L. and Lovina (Hostetler) Schrock, North Canton, Ohio, a daughter, Susan Fay, Jan. 13, 1951.

Sensenig.—To Earl and Dorothy (Burkholder) Sensenig, Ephrata, Pa., a son, Leonard Earl, Dec. 20, 1950.

Shelly.—To Menno Z. and Anna E. (Myers) Shelly, Manheim, Pa., a son, Glenn Merle, Jan. 20, 1951.

Short.—To Benjamin A. and Mary Ellen (Miller) Short, Archbold, Ohio, a son, Cleo Duane, Oct. 26, 1950.

Smoker.—To J. Ivan and Elsie (Metzler) Smoker, Mount Joy, Pa., a daughter, Carol Ann, Jan. 28, 1951.

Steiner.—To Samuel and Orpha (Neuenschwander) Steiner, Dalton, Ohio, a son, Oris Earl, Jan. 18, 1951.

Stoll.—To Harry and Nora (Miller) Stoll, Liberal, Kans., twin sons, Larry Dee and Gary Lee, Jan. 16, 1951.

Yoder.—To Jay Earl and Marilyn R. (Alexander) Yoder, Nappanee, Ind., a daughter, Sue Ellen, Jan. 21, 1951.

Youndt.—To Leon E. and Eva (Martin) Youndt, Lancaster, Pa., a son, Randall Lee, Jan. 18, 1951.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Eberly.—**Martin.**—Amos W. Eberly and Lucy W. Martin, both of the Martindale congregation, Martindale, Pa., by J. Paul Grayhill at his home Dec. 30, 1950.

Good.—**Bearinger.**—Eden Good, Petersburg, Ont., and Doris Bearinger, Waterloo, Ont., by J. B. Martin Sept. 16, 1950.

Garretson.—**Hostetler.**—Joseph Garretson and Mabel Hostetler, both of the Fairfield A.M. congregation, Tampico, Ill., by Herman Hostetler at the Fairfield A.M. Church Jan. 14, 1951.

Miller.—**Steckley.**—Willis R. Miller and Lois M. Steckley, both of Wellman, Iowa, by George Miller, assisted by P. J. Blosser, at the Wellman Mennonite Church Dec. 22, 1950.

Moyer.—**Rush.**—Walter K. Moyer, Line Lexington, Pa., congregation, and Mary Ellen Rush, Perkaskie, Pa., congregation, by Richard Detweiler at his home Jan. 20, 1951.

Yoder.—**Snider.**—William Henry Yoder, East Lewiston, Ohio, and Elaine Snider, Waterloo, Ont., by J. B. Martin Oct. 21, 1950.

Yoder.—**Weaver.**—Dean Lamont Yoder, Parnell, Iowa, and Velma Jean Weaver, Kinross, Iowa, by Paul T. Guengerich, assisted by P. J. Blosser at the Liberty Mennonite Church, South English, Iowa, Dec. 22, 1950.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brubacher.—Lucinda M., daughter of the late Moses and Elizabeth Brubacher, was born April 8, 1882, near Heidelberg, Ont.; died at Braeside Home, Preston, Ont., Dec. 17, 1950; aged 68 y. 8 m. 9 d. She united with the Mennonite Church in her youth and remained a faithful member until her death. Surviving are 2 brothers (Menno and Simon, Waterloo, Ont.). One sister (Susannah) and 2 brothers (Moses and Israel) predeceased her. Funeral services were held at the St. Jacobs Mennonite Church Dec. 20, 1950, in charge of Roy S. Koch, assisted by Howard Stevanus. Interment was made at Three Bridges.

Culp.—Hattie, daughter of Samuel and Hetty Bixler, was born Sept. 24, 1877, near Wakarusa, Ind.; passed away Oct. 7, 1950; aged 73 y. 13 d. Death came from a sudden heart attack. On March 24, 1895, she was married to George Culp. Early in life she and her husband united with the Yellow Creek Mennonite Church and remained faithful until death. A daughter (Lulu) preceded her in death in 1940. Her husband passed away in 1949. Surviving are 1 daughter (Maud—Mrs. Irvin Fink, Wakarusa), a foster son (John Morris, Nappanee, Ind.), 2 brothers (Fred and Samuel, both of near Wakarusa), 2 sisters (Mrs. Oliver Culp, Nappanee, and Mrs. Amos Holmes, Goshen, Ind.), 9 grandchildren, and 5 great-grandchildren. Funeral services were held at the Yellow Creek Mennonite Church in charge of R. R. Smucker and C. A. Shank. Text: II Cor. 5:1. Burial in adjoining cemetery.

Dettwiler.—Reuben, son of the late Mr. and Mrs. A. K. Dettwiler of St. Jacobs, Ont., was born in Brutus, Mich., July 6, 1901; passed away Jan. 16, 1951; aged 49 y. 6 m. 10 d. On Dec. 12, 1923, he was united in marriage to Ella Weher. He leaves to mourn his departure, a loving companion, 3 children (Fern—Mrs. Osiah Horst, Mannheim, Ont.; Leeta—Mrs. Melvin Horst, West Montrose, Ont.; and Gladys, at home), also 4 grandchildren, 1 brother (Enos, West Montrose), 3 sisters (Mrs. Annie Ramer, Markham, Ont.; Laura—Mrs. Eden Cressman, and Sevilla, both of St. Jacobs), and a wide circle of relatives and friends. His death was caused by an attack of pneumonia and a stroke. He was ordained to the office of deacon at Elmira, Ont., Dec. 15, 1929; five years later, Nov. 11, 1934, he was ordained a minister; May 11, 1947, he was ordained a bishop. The funeral was held Jan. 19, at Dreisinger's Funeral Chapel, conducted by Moses Roth, followed by a service at the Floradale Church with O. D. Snider and J. B. Martin in charge. Interment was made in the adjoining cemetery.

Erb.—**Henry B.**, son of the late Albert H. and Esther (Brubaker) Erb, was born in Lancaster Co., Pa., Sept. 28, 1887; passed away after a lingering illness Dec. 19, 1950, at his home near Erismans Church; aged 63 y. 2 m. 21 d. He is survived by his wife, Anna (Nissley), 2 sons (A. Nissley and John H., Manheim, Pa.), 2 daughters (Mary—Mrs. Elam Haldeman, Manheim; Florence—Mrs. John K. Miller, Bainbridge, Pa.), 12 grandchildren, 3 brothers (Clayton; Landisville, Pa.; Isaac, Lititz, Pa.; Albert, Manheim), and 1 sister (Anna Hess, Lititz). He was a member of the Erismans Mennonite Church for more than thirty years. Funeral services were held at his late home in charge of John S. Eby and at the Erismans Mennonite Church in charge of Henry

Lutz and Martin G. Metzler. Burial in the adjoining cemetery.

Farney.—David, son of the late Joseph and Barbara (Zehr) Farney, was born in Croghan, Lewis Co., N.Y., Sept. 28, 1869; died Dec. 20, 1950, at the home of his daughter near Croghan; aged 81 y. 2 m. 21 d. On June 5, 1913, he was united in marriage to Mrs. Rebecca Noffsier Sauer. She preceded him in death in April 1946. Also preceding him in death were 7 brothers and 3 sisters. In early life he united with the Amish Mennonite Church at Croghan and remained a faithful member until his death. Death was caused by a heart condition. He leaves to mourn his departure, 1 daughter (Miriam—Mrs. Jonas Kennell), 1 sister (Laura—Mrs. John F. Vorkler), 8 grandchildren, and several nieces and nephews. Funeral services were held Dec. 23, at the A.M. Church, Croghan, in charge of Allen Gingerich, assisted by W. P. Vorkler. Burial was made at the Evangelical Baptist Cemetery.

Gunn.—Lucien Elijah, son of Elijah and Laura Gunn, was born Sept. 12, 1858, near Cleveland, Ohio; departed this life Jan. 21, 1951, at the Elkhart General Hospital, Elkhart, Ind.; aged 92 y. 4 m. 9 d. His great-grandmother was the first white woman settler in the city of Cleveland. In 1864 his parents moved to Cleveland Twp., Elkhart Co., Ind. On June 19, 1880, he married Susannah Hunsberger and four years later they moved to a farm near Wakarusa and in 1893 they moved back again to Cleveland Twp. In 1919 they sold the farm and moved to Elkhart again where they resided ever since. Seventy years ago he accepted Christ as his personal Saviour and throughout his long life he was a witness for Christ. At the time of his death he was a member of the Bethel E.U.B. Church in Elkhart. His wife preceded him in death in 1934. Surviving are 2 brothers (Albert E., Afton, Iowa, and Walter S., Long Beach, Calif.) and a number of nephews and nieces. Funeral services were held at the Olive Mennonite Church Jan. 24, in charge of C. A. Shank. Text: Matt. 25:34. Burial in adjoining cemetery.

Hauck.—Rebecca H., daughter of the late John and Esther (Horst) Hollinger, was born Dec. 26, 1872; passed away Dec. 28, 1950, at the home of her niece. She was a faithful, devoted member of the Landis Valley Mennonite Church for a number of years. She is survived by one foster son (Charles Boose) and four foster grandchildren. Funeral services were conducted by Leroy Weaver and Ira Landis at the Landis Valley Church Dec. 30.

Hertzler.—Nathaniel Zimmerman, son of Christian and Susanna (Zimmerman) Hertzler, was born Sept. 5, 1871; passed away suddenly after a prolonged illness at the home of his daughter in Mechanicsburg, Pa., Nov. 9, 1950. He was a member of the Slate Hill Mennonite Church where he had served as a trustee for twenty years. Surviving are 1 daughter and 2 sons (C. Arthur, Mechanicsburg; J. Leonard, Grantham, Pa.; Margrette—Mrs. Frank Gettys, Mechanicsburg), 6 grandchildren, 2 great-grandchildren, 1 sister (Mrs. Susan Rauck, Mechanicsburg), 1 brother (Daniel, Mechanicsburg), 4 half sisters (Mary Hertzler, Lancaster, Pa.; Mrs. Emanuel Lauver and Mrs. George Zimmerman, both of Mechanicsburg; Mrs. Shelly Musser, New Holland, Pa.), and 2 half brothers (Henry, Mechanicsburg; Abram, Camp Hill, Pa.). Funeral services were held Monday, Nov. 13, at the Slate Hill Mennonite Church with William Strong and Marlin Lauver in charge. Interment in adjoining cemetery.

Kilheffer.—Minnie H., daughter of the late John W. and Emma (Hershey) Millhouse, was born in Lancaster Twp., Pa., May 25, 1883; passed away at her home in Manor Twp., Pa., Jan. 13, 1951, after a brief illness of six weeks; aged 62 y. 7 m. 18 d. July 26, 1907, she was united in marriage to Abram K. Kilheffer. Surviving are her husband and 4 sons (A. Victor, at home; John M. and Paul M., Lancaster, Pa.; Harold M., at home), also 5 grandchildren, 2 brothers (Willis H., East Petersburg, Pa., and John, Mountville, Pa.), and many other relatives and friends. In 1925 she was baptized and united with the Millersville Mennonite Church continuing faithful until death. Funeral services were conducted Jan. 17, at the Gundel Funeral Home, Conestoga, Pa., and at the Millersville Mennonite Church. Landis Shertzer, Jacob Hess, Herbert Fisher, Daniel Gish, and Christian K. Lehman participated in the services. Text: Rev. 4:1. Interment was made in the adjoining cemetery.

Martin.—George, son of John and Barbara (Bast) Martin, was born in Croghan, Lewis

Co., N.Y., Sept. 14, 1883; died Dec. 3, 1950; aged 67 y. 2 m. 18 d. On April 30, 1949, he suffered a stroke. On Nov. 18, 1950, he had another one and was moved to Lewis Co. General Hospital where he passed away. He was united in marriage to Rose Steria on Jan. 12, 1909. Surviving are his wife, 3 sons (Vernon, Jonathan, and Ernest, all of Croghan), 1 daughter (Nina, Croghan), 15 grandchildren, 3 brothers (John, Croghan; Joseph and Benjamin, both of Lowville, N.Y.), 4 sisters (Mrs. Daniel Steria, Mrs. Jacob Widrick, and Mrs. Benjamin Lehman, all of Croghan; and Mrs. George Jackson, Carthage, N.Y.), and a number of nieces and nephews. One son, 4 daughters, 1 grandson, 2 sisters, and 1 brother preceded him in death. He was a member of the Amish Mennonite Church where he attended services faithfully as long as his health permitted. Services were conducted at the home by Elias Zehr and at the Croghan Amish Mennonite Church by Lloyd Boshart and Allen Gingerich. Interment was made in the church cemetery.

Moyer.—Alice, daughter of the late Jacob and Susanna (Nice) Kriebel, was born Jan. 20, 1898; passed away Nov. 11, 1950. She was the wife of Willis G. Moyer. In her youth she accepted Christ as her Saviour. She was a member of the Line Lexington Mennonite Church and attended regularly until she became ill. Surviving are her mother (Susanna Kriebel, Eastern Mennonite Home, Souderton, Pa.), 8 children (Jacob Earl, Hatfield, Pa.; Bertha—Mrs. Herbert Godshall, Souderton; Susanna—Mrs. Durell Lewis, Sellersville, Pa.; Mary—Mrs. John Wile, Isabella—Mrs. Curtis Wiremau, Walter, all of Souderton; Willis, Jr., Sellersville, Pa., and Robert, at home), and 10 grandchildren. Funeral services were held Nov. 14, at the Line Lexington Mennonite Church in charge of Arthur Ruth and Clyde Myers. Interment was made in the adjoining cemetery.

Nissley.—Samuel H., son of the late Benjamin and Anna (Hostetter) Nissley, was born in Lancaster Co., Pa., Sept. 6, 1884; died Jan. 20, 1951; aged 66 y. 3 m. 14 d. Death was caused by a cerebral hemorrhage. He is survived by his wife, Laura (Tout), Landisville, Pa., 4 sisters (Elizabeth—Mrs. John E. Forrey, Ellen, both of Lancaster, Pa.; Mrs. Anna Erb, Manheim; and Frances—Mrs. George Cutrell, Denver, Colo.), and 1 brother (Beu, Lancaster). Funeral services were conducted at the Koser Funeral Home by ——— Leier of the Lutheran Church, Landisville, Pa., on Jan. 23, 1951. Interment was made in the Landisville Cemetery.

Stoll.—Larry Dee, infant son of Harry and Nora (Miller) Stoll, was born Jan. 16, 1951; passed away in the hospital at Liberal, Kans., Jan. 18, 1951. Surviving are his parents, his twin brother (Gary Lee), 3 brothers (Darrell, Arthur, Duane), and 1 sister (Joyce). Graveside services were held at the Kismet Cemetery conducted by Homer Sperling.

Sully.—Sarab Ann, daughter of the late Joseph Koch, was born April 27, 1868 in Woolwich Twp., Ont.; died Jan. 8, 1951, at the home of her daughter in St. Jacobs after a short illness; aged 82 y. 8 m. 14 d. Those remaining to mourn her departure are a son (Joseph) and a daughter (Rose—Mrs. Albert Heer), both of St. Jacobs, Ont.; 2 sisters (Mrs. Addison Reitzel, St. Jacobs; Mrs. Alfred Vonhesser, Toronto, Ont.), and 1 brother (Henry, Detroit, Mich.). Her husband, the late John Sully, predeceased her in April, 1947. Mrs. Sully united with the Mennonite Church in her youth and was a member until her death. She attended services faithfully as long as she was able to do so. Funeral services were held at the St. Jacobs Mennonite Church Jan. 11, in charge of Roy S. Koch, assisted by Noah Hunsberger. Interment was made in the cemetery at Three Bridges.

Whetzel.—Jacob, son of the late Mr. and Mrs. Pierce Whetzel, was born at Bergton, Va., April 9, 1860; died at the home of his son, Raleigh Whetzel, Linville, Va., April 16, 1950; aged 90 y. 7 d. Surviving are his wife, Betty, and the following children: Mrs. S. P. Whetzel, York, Pa., and Raleigh, Linville; also 12 grandchildren and 10 great-grandchildren. He was a member of the Zion Hill Mennonite Church for many years. Funeral services were held April 18, at the Mt. Zion Brethren Church in charge of Hiram Weaver, assisted by M. J. Craun. Burial was made in the cemetery near by.

Yoder.—Moses H., son of Stephen and Mary (Hostettler) Yoder, was born in Wayne Co., Ohio, June 19, 1880; passed away at his home in

Wakarusa, Ind., Jan. 1, 1951; aged 70 y. 6 m. 13 d. He had been in failing health for a number of years and bedfast for over six years. On March 10, 1906, he was united in marriage to Amanda Hartman. To this union were born 6 children. A son (Elmer) preceded him in death. He leaves to mourn his departure, his companion, a daughter (Bertha—Mrs. Fred Stichter, Wakarusa, Ind.), 4 sons (Ray, Waynesboro, Va.; Lloyd and Melvin, Elkhart, Ind.; and Victor, Goshen, Ind.), 10 grandchildren, 2 brothers (Amos and Isaac, Nappanee, Ind.), and a large number of relatives and friends. He attended church at the Holdeman Mennonite Church of which he was a member. Funeral services were held Jan. 4, at the home and at the Olive Mennonite Church, in charge of Warren Shaum and Silas Weldy.

Zehr.—Wilbur Frederick, son of Elias and Mary Zehr, Croghan, N.Y., was born April 5, 1930; died Nov. 1, 1950; aged 20 y. 6 m. 26 d. He leaves his parents, 5 sisters (Mrs. Paul Deib, Mrs. Harold Lyndaker, Marjorie, Judy, and Nancy), 6 brothers (Ralph, Norman, Elmer, Carl, Gerald, and Robert), 1 grandfather, 2 nephews, and a large number of relatives and friends. In 1946 he received baptism and became a member of the Croghan Amish Mennonite Church. His death came very soon after he was shot while deer hunting. His death was a shock to many. Funeral services were conducted by Andrew Gingerich and Mark Peachey, Grantsville, Md.

Special Meetings

JOHNSTOWN, PENNSYLVANIA

Report of the Bible Conference held at the Blough Mennonite Church Nov. 22-24, 1950.

Organization.—Mod., Irvin Holsopple, Harry C. Blough; Secy., Nada Thomas, Mary Sala; Treas., Wesley Yoder.

Program and Speakers.—I Believe in God, I Believe in Christ, Harry Y. Shetler; Thanksgiving Sermon, Baptism, Communion, Feet Washing, Devotional Covering, Newton Weher; I Believe in the Holy Spirit, Eli Miller; I Believe in the Bible, David Alwine.

Thoughts Gleaned.—It's a great thought that God is concerned about us. Jesus is as human as we are and as divine as God. If we have Christ we are the richest person in all the world. The Holy Spirit guides us into all truth. The Bible is the product of a single mind and one outstanding miracle of the times. All of the Bible is to me, but not all for me. Baptism is the initiatory rite that admits the person into the visible church. Communion is a memorial service. Feet washing is an example that Jesus gave for us. The devotional covering is a spiritual sign of woman's place to men. It's the Christian's duty to give thanks. Ungratefulness is sin.

Secretaries.

TOFIELD, ALBERTA

Report of quarterly program held at Salem Mennonite Church, Tofield, Alta., Dec. 31, 1950.

Organization.—Mod., Dave Lehman; Chor., Elsie Stauffer; Secy., Florence Voegtlin.

Program and Speakers.—Devotions, Paul Voegtlin; The Well-balanced Christian Life, J. B. Stauffer; Essentials to Christian Life and Growth: A Yielded Life, Joe Roth; Using the Bible, Stella Stauffer; Prayer, Norman Weher; Profitable Reading, John Thompson; Overcoming Temptation, Edgar Boettger; Public Worship, John Maurer; A Proper Conception of Stewardship, Ezra Stauffer; A Realization of Our Missionary Responsibility, Paul Burkholder; Fellowship with Christ, Ada Burkholder; Children's Meeting, Ella Mae Wideman; Message in Song, arranged by Dennis Reil.

Thoughts Gleaned.—The well-balanced Christian life includes every part of our being: body, soul, and spirit. We must fulfill God's commandments abstaining from all appearance of evil. It is a life of growth and service. We must have a proper conception of our responsibility to God. Only as we have a vital faith in God and His Word can we realize our responsibility. A yielded life is one that is consecrated and completely given to Christ. Our will must be God's will. A yielded life is a life of sacrifice. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. Prayer and growing are inseparable.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Human Growth, by Lester F. Beck; Harcourt, Brace, & Co.; 1950; 124 pp.; \$2.00.

This reviewer contends that the most effective sex education consists of wholesome family life, a good, close parent-child relationship, and casual, matter-of-fact incidental instruction as questions arise from day to day. However, for those parents who either have not given, or cannot give, either because of lack of information or because of embarrassment, effective help for meeting the problems of life, this volume serves a useful purpose.

The book is an extension of the information in a school film of the same name widely used and well-endorsed for school purposes, especially for the junior high school. While the title of the book is "Human Growth," it describes the entire process of growth, the differences in growth in boys and girls, the process of conception, pregnancy, and birth in terms that are understandable, reverent, and without sensationalism. For informative purposes, I know of no book that combines effectiveness with good taste as this book does. I did not hesitate to have my children read it.

The point of view is strictly secular. According to the author, "The main object of the book is to give a clear understanding of birth and growth without at the same time involving them in questions of right and wrong." The author realizes that this approach is not the whole story, and adds, "These [moral] questions should properly be discussed in the family, the school, and with the people who have charge of religious instruction." With this point of view the reviewer quite agrees. One must stress the point that neither this book, nor any other book, can be a substitute for parent-child discussions.

While not meaning to bring up any moral issue, the author does ignore the viewpoints of religiously conservative practices in mentioning without any hint of disapproval, dances, theaters, and smoking during pregnancy. The alert parent will welcome having these subjects brought up to give an opportunity to discuss them with his child, and so this objection can be turned to advantage.

If for these reasons parents hesitate to place the book into a child's hands, at least the parents can profitably read it as an example of wholesome approach, factual information, and how to deal with the difficult questions all children put to their parents.—H. Clair Amstutz.

If you take that crabbed tree and carry it lovingly it will become to you as wings to a bird and as sails to a boat.—Samuel Rutherford, on the Cross.

We have allowed our general church work to overshadow the work of the local congregation.—Paul Miner.

ITEMS and COMMENTS

The London Economist for November 18, says that "since 1850 the population of England and Wales has been multiplied by two and one half, but the number of Roman Catholics, by seven. It stands today at somewhere near 10% of the total. This record is all the more striking by comparison with the decline of other denominations. In 1851, one churchgoer in thirty was a Catholic; today the proportion is more than one in three."—Christian Century.

* * *

The Christian Century reports a recent pronouncement of the Roman Catholic bishops in the United States concerning the education of children. We find this quotation, "The child is not complete in himself. He will find his completion only in life with God, and that life must begin here upon earth. Parents, therefore, should make early provision for the child's growth in God." That sounds very good, and any Christian would have to agree with it. But note how this provision is to be made. "It must begin in the home through simple and prayerful practices. Morning and evening prayers, grace before and after meals, the family rosary, the saying of a short prayer each time the striking clock marks the passage of another hour nearer eternity, the reverential marking of the sign of the cross, the inculcation of respect for the crucifix and other religious objects—all these are practices which should be encouraged in the religious



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formation of the child." The statement goes on to assert that the church is the one voice of God, and that therefore the duty of the parents is to turn the child over to the church for his religious education.

* * *

The Associated Press reports that in the first state-wide crusade of its kind, Iowa Methodist laymen, in a single week, won more than 11,000 persons to active church membership through personal visits patterned after methods used by Jesus Christ and His disciples. Said the director of the campaign, "Jesus and His disciples used the method of personal interviews. The Gospels

record fourteen personal conversations in which Jesus won followers. He instructed lay people, the Twelve, and the Seventy, and sent them forth two by two to visit." Ten thousand Iowa Methodist laymen, in two-member teams, rang doorbells and visited with non-churched people. Persons wishing to join other faiths were referred to the church of their choice.

* * *

The Red Cross has recently decided to stop the foolish practice of labeling the blood in its blood banks according to racial source. Science has long recognized that race has nothing to do with the quality of blood.

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLIV ————— TUESDAY, FEBRUARY 20, 1951 ————— NUMBER 8

Blessed Are the Meek . . . But Where Are They?

BY MARIE A. YODER

"Blessed are the meek: for they shall inherit the earth" (Matt. 5:5).

"To admire without coveting and to enjoy without possessing . . . that is inheriting the earth" (Oswald Chambers). Those who have learned to enjoy the luxuries of life, without possessing them, and those who can admire the beauty and wealth of the world without desiring to possess it (without coveting it, that is)—that person *has all things!*

But where are they?—the meek, I mean! One used to be able to find them among even small Christian groups. But today, the truly meek person is as rare as a spinning wheel.

We are so much in the midst of a nation that is making luxury (extravagance) its accepted mode of living that we are blinded to the sin into which we have fallen. When one crosses a bit of water, and takes another look at the homeland, things take on a different view. Then one begins to see how many things we can get along *without*, and we realize that what we have enjoyed at home was luxury. And luxury, or extravagance, goes hand in hand with *pride and covetousness*.

One of the dangers that come from constant contact with spiritual things and spiritual truth is that we can become so familiar with these truths and ideals and standards that we lose the practical workability of that truth. James and the brothers of Jesus were so near to Him that they forgot the reality of His divine mission!

This happens in other phases of Christianity, too. We speak of the *fact* of a Power that can make lives dynamic. But how many people really and truly have that something within them? We speak of a Gospel that dispels fear and makes a person bold for the Lord. But how many Peters and Johns do you know who prove that statement?

Just so, we speak of believing in the simple way of life, of living simply and modestly—adorning ourselves with a *meek* and a quiet spirit. Yet, in the light of all the luxurious living that is found among even Christians, how much sim-

plicity have you seen in the lives of our own church members?

Meekness, to be true meekness, must be expressed in practical ways. An old man and his wife lived beside the home of a millionaire. One evening the caretaker of the spacious lawn saw the little old man standing at the fence that divided the two lots. He was drinking in the beauty of the lawns and house. The caretaker approached him and said, "Sir, do you sometimes wish you might have had this?"

"Oh, no," quickly replied the old man. "You see, Christ says that we have *all things in Him*. All of this is mine. . . . I can enjoy it just as much as the millionaire and his family. I enjoy all this beauty every evening. But I am richer than he is, for I have none of the worries that he carries because of his millions of dollars." That is true meekness—to admire without coveting and to enjoy without desiring to possess!

Moses was meek. How familiar we are with that fact! Yet, we *know* that he was meek because he left the wealth of the palace of a king to dwell with the people of God. That fact proves to us his meekness. Moses left the wealth of the world to dwell with the people of God. Today, it seems, the people of God dwell with the wealth of the world.

The greatest example of meekness is found in the life of our Lord. He proved His unmatched meekness, too, by leaving heaven (who can fathom that truth?) to become nothing, that we might have everything. How very familiar we are with the following words. Yet, read them again and let their truth sink deep into your heart.

"I gave my life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead;
I gave, I gave my life for thee,
What hast thou giv'n for me?

"My Father's house of light,
My glory-circled throne
I left, for earthly night,
For wand'ring sad and lone;
I left, I left it all for thee,
Hast thou left aught for me?

"I suffered much for thee,
More than thy tongue can tell,
Of bitt'rst agony,
To rescue thee from hell;
I've borne, I've borne it all for thee,
What hast thou borne for me?

"And I have brought to thee,
Down from my home above,
Salvation full and free,
My pardon and my love;
I bring, I bring rich gifts to thee,
What hast thou brought to me?"

How can we be true followers of the meek Jesus, and live in luxury and extravagance? This is a serious question! Especially in the light of world need—Japan calling for Bibles and missionaries! Thousands in India, China, Africa, and Europe and Asia and thousands on the islands of the seas—yet unreached! The work of the Lord in our own church is being threatened because we do not have the courage to live a bit more simply so that this cry can be met! To criticize the Mission Board for accepting new challenges when "times were good" is a poor excuse for giving less now since living costs are higher and less money is "left over." God's command to "give" and to "go" has not changed. I wonder how many families in our church can look

"White Supremacy"

*White man, little island in a restless sea,
The tide is coming in. Beware.
Make your peace with ocean while you yet are free;*

Water is rising everywhere.

*A cry spurts like a fountain from the deep gold mine,
The oil you pumped is flowing back as blood.
Beware the smoky backwash of your opium and your wine.*

Trader, slaver, mind the flood.

You struggle to the upland and you reach the petty hill.

Make your peace with ocean while you yet are free.

The sea tramps on your doorstep, overflows your window sill.

You can't buy out the water. You can't bomb down the sea.

*White man, little island is a lessening air,
The tide is rising fast. Beware.*

—Edith Lovejoy Pierce, in *The Christian Century*. Used by permission of author and publisher.

God in the face and honestly say, "We sacrificed and denied ourselves so that others might know the Gospel."

I remember reading an article in *Christian Life* of a group of missionaries in Africa who felt the need of a Bible training school in that area. So important was that Bible school in the thinking of the missionaries that they gladly sacrificed personal comfort to bring to fruition their plans for completing the training school. One young man said, "I will be glad to eat sweet potatoes and corn in order that I might have more money of my own personal funds to put back into the work." Other missionaries agreed that they would be willing to live in their present temporary mud huts for ten years if necessary, until the roofs tumbled in, if only they could have that Bible training school.

Perhaps you are thinking that if a missionary has chosen to be a missionary, he has chosen a sacrificial life, too, and ought not try to make every Christian live as he *must* often live. That is not the idea. The idea is that something in the early life of every missionary has given him the courage to go on living even more simply than he lived at home. But what about the parents who surround their children with countless things that they do not *need*? What about those parents who have had money and who have been able to give their children all they have wanted, plus a good education—but they have robbed them of the experience of developing a "conqueror's spirit"? And the money that they lavished on their children might have supported a missionary, or a Bible woman, or might have bought hundreds of Bibles for Japan.

Will the luxury that we find in many of our Christian homes make it easier for our children to answer the call of God in their lives, or will it push them a little farther into the mad whirl of "keeping up with the Joneses"?—although it usually does not stop there! It creates a coveting spirit that makes them sacrifice almost anything to "keep ahead of the Joneses."

It is a fact that we cannot go back to live the simple life that our forefathers lived. There is nothing wrong with having timesaving devices—*provided that the time that is saved is really used to the glory of God*. However, with the purchase of every timesaving device comes, also, a direct responsibility to God for the use of the time that is "left over." One of the principles of the Christian life has always been the *denial of self*.

And in our confusion to "possess what we want" we are feeding, with a fattening diet, Self! Many times, even Christians justify themselves for the purchase of some expensive piece of drapery or dress material, or an expensive coat, or instead of exercising modesty in the purchase of a piano or car, etc., they make extravagant purchases, and say, "Well, it was what I *wanted*. I knew I'd never be satisfied with anything else; so I bought what I *wanted*." I used to say that, too. But there is no better way to say, "What I want, I get, because I have the money," or "What *self* wants, *self* gets!"

Something is wrong when we cannot be *satisfied* except with the things that we *want*! To get everything we want is the first symptom of covetousness! To admire, and not be satisfied without possessing that thing, is coveting! Something is wrong if we are not satisfied with simple, workable things, and are satisfied only with extravagances.

For example, what do you think the members of the Mission Board would do if money started coming into their office—money that came from the difference in price of extravagant things that were possessed and simpler things that were bought, or extravagant things that were sold and were not replaced at all? For example, money that came from hundreds of families in our church who sold all their farms, except, let's be liberal, and say, all but two! Or money that came from families that sold their \$10,000 homes and bought a \$5,000 home instead! Or money that came from men who owned Buicks or Cadillacs and who sold them and bought a lower priced car! Or money that came from housewives who sold their shining, precious crystal and bought cheaper, and often more durable, glassware! Or money that came from sterling silver that was replaced with a good silver-plated set of silverware! Or money that came from expensive, and an oversupply, of clothing—men's suits, hats, shoes, ties, etc., and women's dresses, suits, coats, shoes, etc.! Or money that came from all the new modern gadgets for home and car that one could easily get along without! Or money that came from food—expensive food and too much of it! (We'd all be healthier if we ate more simply.) Or money that came from expensive draperies, linens, rugs, and household furniture that was replaced by something just as durable and cheaper! Or money that came to the Mission Board instead of being spent lavishly and unnecessarily at Christmas time!

What do you think the members of the Mission Board would do if this happened? I can see them all, lying in big, man-sized heaps in the mission house all in a dead faint!

How good God has been to us as Mennonites! He has entrusted us with millions of dollars. Yet, what have we done with our money? What is the great question that we will have to answer to God someday, "How much did you give to me?" or "What did you do with the money that you kept for yourself?"

I was impressed with some facts that I gleaned from *Christian Life* about a year ago about the wife of the world-famous Robert LeTourneau. Although Mrs. LeTourneau is a very successful business woman in her own right, yet she is also a good mother and a humble servant of the Lord. Perhaps you think that the wife of a millionaire may be justified in wearing very expensive clothing, or may be justified in living in a mansion. But here are the facts! Although Mrs. LeTourneau has helped to design over 200 houses, for the last three years they have lived in a converted army barracks near their new school and factory in Longview, Texas. Her great zeal to establish Christian camps for boys has taken her all over the United States, and she has never been so in love with her home that she couldn't at any moment leave it and go on an errand for the Lord with her husband. Mrs. LeTourneau could afford a Cadillac. But she drives a Studebaker. She dresses modestly—sometimes more modestly than she should, some of her friends have told her. Her wardrobe could hardly be considered more elaborate than that of the average business girl. She has never owned a diamond ring, nor a fur coat!

As I read that about this woman, who would be able to "dress like a million dollars" and do it honestly, but who doesn't because she tries to be a good steward of the possessions the Lord has given her, I was glad that I didn't own many clothes, nor a fur coat nor a Buick. I would have felt real pricks of conscience had I possessed any of these things.

God says, "The meek shall eat and be *satisfied*." "The meek . . . shall delight themselves in the abundance of peace." "Blessed are the meek." "The meek also shall increase their joy in the Lord." "Speak evil of no man . . . but [be] gentle, shewing all meekness unto all men." "The fruit of the Spirit is . . . meekness." "Walk worthy of the voca-

(Continued on page 176)

GOSPEL HERALD

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EDITORIAL

Marriage Customs

Marriage is ordained of the Lord. We speak of marriage as an ordinance, an outward ceremony symbolic of the spiritual reality in which two people become one. Since this relationship is made sacred by the command of the Lord and the tone of its treatment in the Word of God, the marriage ceremony and all that is associated with it should be carried out with solemnity and reverence. Anything that makes the marriage day an occasion for frivolity and levity is an enemy to true Christian marriage.

It is good for us to remind ourselves that our manner of conducting a wedding is a matter of custom, and not of divine command. As an article in this issue of the GOSPEL HERALD points out, the Bible does not prescribe any form of ceremony. From age to age and from country to country there have been wide variations in the manner by which a man and woman have been brought together to live with one another as husband and wife. In our western world something like our ceremony is a part of the legal requirement for this relationship. The form of the ceremony was made somewhat uniform for us as a Mennonite people only a few decades ago by our *Ministers' Manual*, and the associated customs have remained quite different in different communities. Within recent years a tendency has developed to hold the wedding in the church building, instead of in the home of the bride or the officiating minister. There has been some experimenting in changing the form of the ceremony, and some of the associated customs seem to be in process of change, such as the dropping of the charivari and the acceptance of the honeymoon trip.

It is easy to understand why it is difficult to change marriage customs. For some any departure from an accustomed pattern disturbs the solemnity of the occasion. There may be a feeling too that any change from the ways of our fathers is a concession to worldliness.

While we recognize a certain stabilizing value in resistance to change, we must also recognize that many times change is desirable, even imperative. The

sooner we quit throwing rice and trying to interfere with the traveling plans of the married couple, the better. Marriage should cause gladness, but not boisterous actions; joy, but not a rowdy spirit. We need careful teaching on these matters, and the Christian example of some who dare to challenge evil manners.

There is reason to desire improvement in the language of our marriage ceremony. It is to be hoped that the new *Ministers' Manual* now in preparation will give us something more satisfactory. But we also need a careful restudy of the part of the service which may precede and follow the ceremony. Since marriage is an ordinance of the church, most of us approve the movement to have church weddings. But we need to expect our church, and not Emily Post or the practice of some other church, to set the standard. Even good taste would require that a Mennonite wedding should be in harmony with the simple and nonritualistic type of Mennonite worship. It is right that a bride should have a chief voice as to how her marriage should be conducted, but that does not permit her to disregard the wishes of church authorities to keep all services of the church consistent and truly spiritual. And the friends of the bridal couple should be glad to co-operate in a thoroughly Christian manner so that the couple can look back to their marriage day without any unpleasant memories.

New Classifications for IV-E's

Did you read in the two last issues of the HERALD the important announcement concerning the new rule for classifying conscientious objectors? Pastors, counselors, parents, and all conscientious objectors should be familiar with this new ruling. Heretofore our draftees were carefully warned not to accept any classification higher than IV-E, for if they did they would not be eligible later on to receive a IV-E. As a result many received the IV-E classification who would have been eligible for occupational or dependency deferment. Consequently many of our larger Mennonite com-

munities had a long list of IV-E's, a fact which contributed to a good deal of community feeling. The proportion of IV-E's to I-A's was not a true picture, because the ruling made all conscientious objectors IV-E's, even if they would have been eligible for other deferments.

Now the IV-E classification has been placed third, just under I-A and I-A-O, and conscientious objectors eligible for other deferments are to be given other classifications. Draft boards have been instructed to open all IV-E classifications for reconsideration. Some of them have already begun to do so.

Those of our men who have a clear right to other classifications should ask for them as their cases are reopened. But this is no time for a scramble for classifications to which we are not clearly entitled. We welcome the release of local tensions where long lists of IV-E's were posted in public places and were stirring up bitter feelings. But we should not rush away from the conscientious objector classification just to avoid possible persecution and boycotting.

The purpose of the changed ruling is probably in the interests of justice for the C.O. and of better community relations. It should be clear from our attitudes that we appreciate the consideration which our government gives to a position of conscience. Our devotion to a program of voluntary service should be a demonstration that we do not intend to take a selfish advantage of this consideration.

Be Careful

Many of our congregations continue to be solicited by non-Mennonite organizations. Often these organizations want to send speakers into the church, with of course the obvious purpose of receiving an offering. Some of these organizations are no doubt doing a good work. But we know that in the past many hundreds of dollars from our churches have gone to fraudulent organizations. Since we have through our own organizations an outlet for almost any kind of giving, we would strongly urge that our congregations contribute to our own funds rather than to strangers concerning whom we know nothing. We are not protesting against giving to long recognized organizations such as the American Bible Society, but we are trying to assert a general principle: Mennonite funds should flow through Mennonite channels.

The Cross

BY EDWARD L. KAUFFMAN

The Necessity of the Cross

Jesus steadfastly set His face to go to Jerusalem. He knew what was before Him, but He resolutely determined to accomplish the will of God. His disciples were confused, amazed, and afraid. He told His disciples that He must suffer many things, be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. Peter took Jesus and rebuked Him for this saying. The disciples expected Jesus to perform a different role than this. How unreasonable and foolish it seemed that their miracle-performing Master should allow such gross humiliation to come upon Him—and themselves. Jesus' answer was ready and sharp. "Get thee behind me, Satan: . . . for thou savourest not the things that be of God, but the things that be of men."

The thought of the cross was not acceptable to Peter nor to the other disciples. And yet they were unable to think the thoughts of God. The cross and the atonement were clearly not the product of human reasoning, for they are contrary to the reasoning of the natural man. "For the preaching of the cross is to them that perish foolishness." The Scriptural view of the atonement is still foolishness unto those who do not believe. The modernist denies the divinity of Christ and makes Him a martyr only. Some reject Christ entirely and others refuse to make a decision. Mark Twain represents a class of unbelievers when he refers to the preaching of the atonement as "a silliness." In his notebook he further comments concerning the comparative unimportance of one person dying for the whole world when certain people would be willing to die for a lone individual. This, of course, is purely natural reasoning and does not begin to comprehend the true significance of the atonement.

The cross involves great mysteries and it is probable that in our attempt to make it simple by explanation and illustration we have at times given the unbeliever further grounds for reproach. Is it not possible to overemphasize the physical suffering of the cross? The physical suffering of Christ was intense and essential in God's plan, but in that respect His suffering was not unlike and perhaps no more intense than that of the martyrs. It is something more than this which distinguishes the cross of Jesus. In His body He could suffer only as a human being suffers, but in His spirit He could suffer as only God could suffer. Some parents show little concern for their wayward children, while others endure great spiritual agony. One must be spiritual to suffer spiritually. The greater the quality of a spirit the greater the possibility for suffering. When we consider

the great spirit of God, we can begin to understand what His sufferings might have been as He bore the burden of the world's sin. We get a glimpse of His suffering as He weeps over Jerusalem. We get a deeper glimpse as we see Him in the garden. But we see it in its intensity as He cries from the cross, "My God, my God, why hast thou forsaken me?"

Why the cross? Both believer and scoffer ask this question, the one sincerely, the other in mockery. A search through all the writings of the theologians will reveal only a partial answer. It is one of the mysteries of God which perhaps the ages of eternity will more fully reveal. This we may know, that in some way the cross satisfied the justice of God and wrought for us a remission of sins. Manward it revealed the heinousness of sin, quickened his conscience, and drew him toward God. The cross served a multiplicity of purposes, but basically it served the purpose of freeing man from the guilt of sin from which he could never have freed himself.

The Effectiveness of the Cross

It is evident that there is something radically wrong with human nature and with the world in which we live. Men are constantly working to right these wrongs which are so evident. But at every turn man finds himself face to face with the monster sin. Every attempt to subdue the monster is futile and reveals more clearly his inability to perform that which is good. Man's efforts to eliminate pain and suffering have been disappointing. Science has modified human suffering by a discovery and application of the laws of nature, but it has not been able to understand nor control the spirit of man. Science with its left hand has reached out and lessened human suffering and disease; but with its right hand it has wrought destruction, suffering, confusion, and fear throughout the entire world. Philosophy and education have failed to bring about the desired results. Religion and theology have been severed from the root which gave them life.

Is there an answer to the world's need? Thank God there is. Jesus said, "My Father giveth you the true bread from heaven" (John 6:32). It is this true bread from heaven, even the broken body of Christ, which can right the world's wrongs and satisfy the hungry soul.

The act of the atonement which is symbolized by the "cross," the "blood," the "broken bread" was the greatest moment in earth's history, perhaps the history of the entire universe. It was a great moment in the mind of God. It is the greatest thought which can occupy the consciousness of man. The atonement produced results which nothing else can produce. Herewith is a list of ten effects of the atonement.

It Happened —

FIFTY YEARS AGO

(From *Herald of Truth*, Feb. 15, 1901)

Sister Mollie Shank [later Mrs. Daniel Kauffman], of Missouri, expects to join the little band of workers at the Chicago Home Mission, in the near future.

Married: On Dec. 23rd . . . Bro. Chauncy Hartzler to Sister Mary Neuen-schwander, both of Cass Co., Mo.

TWENTY-FIVE YEARS AGO

(From *Gospel Herald*, Feb. 25, 1926)

We witnessed today [Feb. 13] the sailing of . . . Bro. and Sister T. K. Hershey [for South America].

In the year and eight months in which [Bro. Hershey] was in America he attended five district conferences, Men-nonite General Conference . . . conducted five series of meetings, anointed with oil nine members . . . visited one hundred seventy-one congregations, preached three hundred fifteen sermons . . . wrote a score or more of articles for publication . . . secured about twenty thousand dollars in support of work in Argentina . . . traveled through twenty-five states and several provinces . . . spent about two months in a Bible school.

1. The atonement makes possible the forgiveness of sins. But some will ask, "Could not God forgive sins upon the condition of repentance only and without the necessity of the atonement?" To do so would have been a virtual repeal of God's moral law. God's laws can never be repealed; they are the very essence of an unchangeable God. Without the atonement there could not have been the forgiveness of sins.

2. The atonement furnishes the strongest motive to repentance. This is exemplified by the experience of the Moravians. Zinzendorf attributed the failure of Hans Egede in Greenland to the preaching of an abstract theology. In 1734 while burning waste paper Zinzendorf noticed a slip of paper containing these words:

"Oh! let us in thy nail prints see,
Our pardon and election free."

He accepted this as a heavenly message and from thence urged his missionaries to go straight to the point and tell about the life and death of Christ. This passion approach, or "blood and wounds theory," as it was called, won many thousands of converts where the preaching of theology had won only a few.

3. The atonement gives the greatest incentive to consecration. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3, 4).

4. The fact of the atonement gives us confidence in God's benevolence. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things" (Rom. 8:32)? How can we ever doubt God's good intentions for mankind?

5. The atonement provides for a new and better approach to God. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:19-22).

6. The atonement provides for the final elimination of pain, sorrow, and natural death. See I Cor. 15:52-54; Rev. 21:4.

7. The atonement provides for the final removal of the curse which was brought upon the earth by sin. See Rom. 8:20-23; II Pet. 3:10-13; Rev. 22:3; Isa. 11:6-9.

8. The atonement reveals the true nature of sin. It shows the heinousness of sin in the sight of God.

9. The atonement reveals the depravity of human nature and the insistence of unbelief. This was evident at Golgotha when the religious Jews took a leading part in the committing of earth's greatest sin. The spurning, evading, or a light consideration of the cross is a miracle of unbelief.

10. The atonement has resulted in the elevation of humankind. We believers have been changed from rebels to sons! But that is not all. God has great things in store for those who are His. "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2). This elevation of mankind into the realms of the Divine is expressed in Revelation by the terms of priests and kings. He hath made us kings and priests. Rev. 1:6; Rev. 5:10; Rev. 20:6.

Alden, N.Y.

In the moral world the only way to get more light is to use what you have. —E. S. Jones.

A Helping Hand in Lebanon and Syria

By J. A. HUFFMAN

It was my privilege some years ago to minister to a group of Armenian refugees who had been driven out of Turkey at the close of World War I. The young Turk's policy of "Turkey for the Turk," demanded their expulsion. They were concentrated in large and wretched camps in Beirut, Aleppo, and Damascus. This seemed to be the suffering climax to a number of years during which these Armenian people had been subjected to suffering, persecution, and martyrdom within the country of Asiatic Turkey, of which their little nation of Armenia was once a part. Their beloved Armenia was no more and many of their people had died because of hardship and privation or had been martyred.

Among these Armenian refugees there were a goodly number of representatives



Conference workers in Lebanon and Syria. The man to Bro. Huffman's (third from left) left is Rev. Abraham Sefarian, a "Son of Martyrdom," and leader of the Spiritual Brotherhood.

of a Christian movement of years of development which has long been known as the Spiritual Brotherhood. Some of these Christians left Turkey through the years as a result of persecutions and had gone to other lands including the United States. The real Christians under difficulties such as these are brought closer together in fellowship. Some of this group had previously left the land of persecution and had organized small centers of worship in the countries now known as Lebanon and Syria. My personal interest in the suffering, persecuted Armenians dates back to my boyhood, when as a child, I gave small amounts of my meager earnings for the support of Armenian orphans in orphanages in Hadjin and Everek, Turkey.

The history of this movement reads almost like early church history, and the unlisted names of martyrs were many, running into the tens of thousands. On a

single trek when the Armenians were driven out, a group of twelve thousand were started eastward to Mosul and Nineveh. It required four months to make this distance of five hundred miles on foot, sometimes by circuitous routes, the purpose of which appears to have been to starve them by the way, and of the twelve thousand, ten thousand of them had perished. Not all of these were Christians but many of them were. Though it was in part a spirit of national hate that drove them out of Turkey, the Christians were especially despised by the Moslem Turk.

The Spiritual Brotherhood began during a revival of experiential religion among the converts of the American Board missionaries of the Congregational Church. Christian experience was at a low ebb and some of these converts were led into such definite religious experiences that they began to witness for Christ in a way that disturbed the leaders of a more or less static religion and drove them into various fellowship groups in the several places. The Spiritual Brotherhood was born in a revival and cradled in martyrdom. These facts need to be considered to understand and appreciate them. Beginning a half century ago, some help was given these suffering Armenian Christians from America; first by the interdenominational organization known as the United Orphanage and Mission and later by a stronger organization, the United Missionary Society, which assumed the responsibilities of the first-named Society. But for more than a decade, the Spiritual Brotherhood has been on its own finding its own help except such as come from its own constituency. It was through the United Missionary Society that I have had close contacts with the Spiritual Brotherhood throughout the years.

An interesting series of events in relation to the Spiritual Brotherhood, historically, centered this year about three numbers of years: twenty-five, fifty, and seventy-five. Seventy-five years ago the great revival which resulted in the Spiritual Brotherhood began. Fifty years ago the Brotherhood was formed; and twenty-five years ago the Brotherhood launched its ministry of the printed page establishing their monthly organ, *The Maranatha*, in the Armenian tongue. The leaders of the Brotherhood were led to believe that they should observe the year 1950 as a Jubilee Year, celebrating the three events as listed above. They also decided that they would attempt to bring back some of the members of the Brotherhood from the various countries into which they have gone, to celebrate with them this Jubilee Year. Then somehow they conceived the idea that I, who had ministered to them in their refugee sorrows, whom they never forgot, and who had many times been asked to return to them for a mission, both evangelistic and educational, might be pre-

vailed upon to come as their "guest speaker" to help them observe their "Jubilee."

Providentially, things had come to pass in my life which made such an undertaking "possible," even though still difficult. There had not been a single year in twenty when such a thing would have been at all possible. But the Lord laid the matter upon my mind and heart in such a way that almost to my own surprise and possibly to others, I began to plan tentatively, and then definitely, to answer this faraway call. It was difficult for me at times to understand myself. Why should I consent to the expenditure of time, energy, and money and embark upon a Near East Mission involving fifteen thousand miles of travel? But assurances came to my own heart as I prayerfully wrestled with these questions. The answer was found only in the gracious ministry which the Lord gave to me with these dear people.

The main Jubilee Conference was announced for Beirut, Lebanon, which lasted a week. This was held in the chapel, about which an educational institution, called "The School of Life," has grown up. This school includes all the grades from kindergarten through the elementary and then the complete high-school curriculum. The school enrolls two hundred and seventy students. The school gave us not only a fine reception, but a wonderful ovation. I addressed the entire school twice; spoke to the teachers and others of the more educated on critical and educational subjects, as I was requested, and to the whole group on less specialized subjects. On a number of occasions the church was filled to its capacity. I also visited every grade in session and inspected their facilities and curriculum.

In the Beirut Jubilee, as would be expected, the larger number who attended were from Lebanon. But there were representatives from Syria, Cyprus, Turkey, and Egypt. The Aleppo, Syria, Jubilee Convention lasted four days and was patterned after the Beirut Jubilee. The Brotherhood has at Aleppo also a School of Life covering the same range of curriculum as the one at Beirut and with an enrollment of practically the same number. My ministry at Aleppo varied but little in type from the Beirut ministry.

In the urgent invitation which was sent to me, it was requested that I should give them help in their doctrinal and educational problems. It is surprising to know the tremendous problems and difficult questions these people face in seeking to maintain their fundamental, evangelical, and evangelistic position and to educate their children accordingly. I should characterize my ministry among them as a teaching, educational evangelism. My time was too limited, as I fully realized, and they held on tenaciously for a longer stay.

Scramblers' Prayer

(Mark 10:35-45)

BY NIVEL VALORES REDYNS

Aloud:

*"O Lord of this rich Fairy World . . .
Please, promise
To stretch out your Magic Wand
And give us
Anything
That we ask for."*

Under their breath:

*We are your most capable men.
We rise five minutes early.
We'd like to beat the others to it.
Just sign the check; we'll fill it in.*

The Lord's Answer (very patiently):

"And what do you want me to do for you?"

Under their breath:

That's the sixty-four dollar question.

Aloud:

*"Please, Sir,
We'd like to sit,
Like Chancellor and Secretary,
With you
When you 'pick the cherry.'"*

The Lord's Answer (slowly):

*"Are you prepared?
Are you baptized with my baptism
Of trouble, fire, grief, and suffering?
Are you?
Can you?"*

Blankly, but audibly:

"We can."

The Lord: (Note the future of obligation.)

"You shall."

(They did.)

(Not sitting down. . .)

Our visit to the Damascus group was very short indeed, but we had a very wonderful midweek meeting with this hungry and appreciative brotherhood. These two Schools are really doing a very wonderful work. Despite all of their handicaps and needs they are making slow, but definite progress. There is a group of consecrated teachers in each place under the direction of experienced and fairly well trained principals.

It would be difficult to give too much credit to the long-time leader of the Brotherhood, the sixty-four-year-old Abraham Sefarian. He is a modest, uncompromising, self-sacrificing, soft-spoken, and devoutly spiritual man of God, apart from whose wise leadership things would be much different with these good people. He is loved and trusted by the Brotherhood wherever members are found. He is a son of martyrdom, his father and brother having been martyred, and himself having been designated for death three times. Out of these situa-

tions the Lord marvelously delivered him.

An illustration of Abraham's sacrificing spirit is found in the fact that when some admiring and appreciative brethren sent him money to build for himself and his family a modest home—a luxury which he had never had—he took the money and used it to build much-needed quarters for the Aleppo School of Life. A chapel building project, a much-needed facility, is on there now, by faith.

A few days' stay in the home of the Sefarians afforded us the opportunity to see this really great leader at his daily tasks. It was a humble, oriental home, but hospitality was unstinted; fellowship was sweet and appreciation unbounded. Mrs. Sefarian and the two daughters vied with each other in seeking to make our stay comfortable.

Abraham Sefarian's sense of humor, and at the same time of spirituality, is seen in the following incident: Once upon a time, in a letter, I addressed him by the use of the shorter name "Abram," to which he replied: "My name is not Abram, but Abraham. I no longer live in Paran, but I now live in Canaan."

The Calvary Hour

BY WILLIAM G. DETWEILER

The Calvary Hour is now in its fifteenth year. Begun in 1936 over one station under the blessing of the Lord it has expanded to nineteen stations, three of which are 50,000-watt stations, and four 10,000. All but one are in the United States, the other one being HCJB, the world-wide, short-wave coverage Voice of the Andes in Quito, Ecuador. The following is the log of broadcasts:

Saturday	
WADC—1350—Akron, Ohio	6:00 p.m.
Sunday	
WHKC—610—Columbus, Ohio	7:30 a.m.
WWST—960—Wooster, Ohio	1:00 p.m.
WKBN—570—Youngstown, Ohio	7:30 a.m.
WCHA—800—Chambersburg, Pa.	9:00 a.m.
WLAN—1390—Lancaster, Pa.	7:30 a.m.
WIBG—990—Philadelphia, Pa.	7:30 a.m.
WSVA—550—Harrisonburg, Va.	7:30 a.m.
WWNY—790—Watertown, N.Y.	9:30 a.m.
WTRC—1340—Elkhart, Ind.	8:30 a.m.
WCFL—100—Chicago, Ill.	7:30 a.m.
WIRL—1290—Peoria, Ill.	8:00 a.m.
KIOA—940—Des Moines, Iowa	8:00 a.m.
KXIC—800—Iowa City, Iowa	7:30 a.m.
KFBI—1070—Wichita, Kansas	8:30 a.m.
KFAB—1110—Omaha, Nebr.	8:00 a.m.
KMPC—710—Los Angeles, Calif.	7:00 a.m.
KWJJ—1080—Portland, Oregon	1:00 p.m.

Tuesday
HCJB—12.45 m.c.—Quito, Ecuador
10:30 p.m. E.S.T.

The Calvary Hour also underwrites La Hora del Calvario, Gospel broadcasts in Spanish in Latin America conducted by Bro. Lester Hershey, one of our missionaries in Puerto Rico. He is broadcasting over a number of stations.

In order to get the vision of the oppor-

A Prayer for This Week

Lord of heaven and earth, dwelling in the light which no man can approach, we draw nigh unto Thee in the name of Thy Son, confessing that we have no claim nor merit in Thy sight, but because of the abundant provision and invitation, we come with all our needs.

We praise Thy name for every good and perfect gift Thou hast freely given us to enjoy, and especially for that unspeakable gift, Thy Son. We praise Thee for this great land of America, for our homes and loved ones, for the Church of Christ and the fellowship of Thy saints.

Be merciful to Thy people, that whether in affliction or prosperity, we may never forget Thy name. Keep the bright prospect of Thy glorious return as the anchor for our souls until heaven's morning breaks and earth's vain shadows flee. Then, oh, hasten the day, may our faith be sight as we gather with the saints of all ages. In Jesus' name, Amen. —Moses Slabaugh.

tunities inherent in such a ministry as this one must read the mail day by day. Many times the workers are cheered by reports of blessings received: people are being saved, believers are being strengthened and encouraged, the discouraged are being cheered, the mourners are being comforted, the sick are being renewed in spirit, the unsaved are being convicted, the hungering are being given the manna their souls crave. Pastors and evangelists can see the size of their audiences and judge in part the results of their work by what their eyes see. Not so in radio broadcasting, for the broadcasters cannot see their audiences, much less do they know all that is being accomplished.

On all sides we hear that this is America's crucial hour. What America needs most these days is old-fashioned, Holy-Spirit-empowered proclamation of the Word that leads men and women to repentance and faith in Christ. Those of us who have observed and participated in various forms of evangelism doubt whether there is any more effective and less expensive than radio broadcasting. Now is not the time to retrench, but to expand.

We thank the Lord that we have a free hand in preaching the Word. Recently I was asked whether it were true that I am restricted in my radio preaching. I was glad to tell this person that there are no restrictions placed on us as long as we preached the Word and do not attack other churches nor discuss politics. The Calvary Hour stands for and preaches "the faith once for all delivered to the saints." Messages are given for the benefit of both the saved and the unsaved.

Hundreds of printed copies of each sermon are mailed out free. At your request your name or the names of friends will gladly be added to the mailing list.

The following twenty-four brethren comprise the Advisory Council:

Milton Brackbill, Paoli, Pa.
Raymond Bucher, Lititz, Pa.
Paul R. Clemens, Lansdale, Pa.
Roland Detweiler, Souderton, Pa.
Paul Erb, Scottsdale, Pa.
Lester Hershey, Aibonito, Puerto Rico
John Hiestand, Maytown, Pa.
Norman Hobbs, Iowa City, Iowa
O. N. Johns, Louisville, Ohio
Abram Landis, Souderton, Pa.
A. J. Metzler, Scottsdale, Pa.
E. K. Newcomer, Seville, Ohio
I. Mark Ross, Hesston, Kansas
Raymond Schmucker, Canton, Ohio
Gordon Schrag, Lowville, N.Y.
Jesse Short, Archbold, Ohio
Carl Showalter, Broadway, Va.
Lloyd E. Sommer, Kidron, Ohio
A. J. Steiner, North Lima, Ohio
Abner Stoltzfus, Kinzers, Pa.
D. J. Unruh, Newton, Kansas
A. B. Yoder, West Liberty, Ohio
Paul Yoder, Elverson, Pa.
Howard Zehr, Peoria, Ill.

We need your fervent prayers at this time. Our expenses are approximately \$1300.00 per week. No member of the staff is being paid for services rendered. The Calvary Hour is a nonprofit corporation. New stations are constantly opening up for both the English and the Spanish broadcasts. We would very much like to put Bro. Hershey also on HCJB. Will you pray for The Calvary Hour and for the staff: as the Spirit leads will you send your contributions to wipe out the large long-standing deficit, and to make it possible to enlarge the work? Address all your mail to The Calvary Hour, Orrville, Ohio.

Love the Supreme Test of Christianity

BY MRS. FLOYD KAUFFMAN

What is Christianity? The disciples were first called Christians in Antioch. Why? They were so called because they were followers of Christ, acting like, and preaching Christ. Christianity is love in action. We can't think of Christianity without thinking of love. As Christ was the expression of God's love, so the true Christian life expresses Christ's love.

Our Christianity may be measured by the way in which we express our love. It is easy to be a Christian and love everyone when all goes well. We may think we are living a successful Christian life and growing spiritually, but what happens when real tests come? Are we as strong then, or do we find ourselves sliding? We can be sure that tests will come, and often, when we are not aware of them.

In school, a fair test reveals what the pupil knows about his subject matter. It tells the teacher, as well as the pupil, how he stands in that particular subject. Tests are helpful to the pupil because they discover weak points which can then be overcome.

So it is with the Christian. God knows we need tests to strengthen us and to show us where we are weak. He allows these tests to come in many different ways. Love is the supreme test of Christianity, because, as we said before, Christianity is love in action.

Examples of those living such lives in the early church were men such as Stephen, Peter, and Paul, who stood firmly in the face of violent persecutions. Never trying to take revenge, they were truly nonresistant, and expressed the Christlike love in their actions. During World War I many Christian young men had to face severe trials and testings because of their nonresistant attitude and faith. In World War II it was a little easier for the nonresistant boys, although they, too, had to make real sacrifices. But very few Christians in our country today need to face any severe persecutions or testings of that nature. But what about some of the tests that come in a seemingly smaller way? I believe the devil has more victories over professing Christians through some of these minor testings than when it is a dramatic trial.

What is our attitude if someone finds fault with us, circulates a false report about us, or perhaps makes fun of our Christianity? Being sneered at is a real test that is harder for some people to face than a severe persecution. Such tests sometimes come from other professing Christians or from prominent persons in a neighborhood.

What should the Christian's attitude be in such situations? I believe he can only look into God's Word and assure himself that his way of living is right, and then do as Jesus said in Matt. 5:44: "Pray for them which despitefully use you," claiming the promise, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

What if someone purposely cheats you? Or perhaps he may steal from you. Jesus' answer is in Matt. 5:40, "If any . . . take away thy coat, let him have thy cloak also." Such actions on the Christian's part are not easy. It takes the love of God in the heart to face such tests.

We may need to face the trials of gaining material possessions dishonestly, but by the grace of God, we can do all things honestly. If we love our neighbor as ourselves, we will not want to overcharge or deal with him in any dishonest way.

Another test Christians often face is concerning giving when a great need is presented. Money may be needed for missions, church institutions, or for the needy. We see the need, but we often

fail to meet it. How will we face this test? We can find an answer for such testings in the story of the Good Samaritan. He helped the poor man with his own hands and effort, and then gave of his means yet besides. God loveth a cheerful giver. And the cheerful giver gives because he loves.

There are many other ways in which testings may come before us. I heard a preacher say today over the radio: "Love can conquer where power fails."

"Is our love so strong for others who

do us wrong that we are able to do them good instead, with a heart of love and compassion for them" (Christian Monitor)? I want to add to that thought: "Do we return good for evil because it is a Bible principle or a Christian duty, or do we practice love and nonresistance toward those who mistreat us, because we honestly love their souls?" Can we say with Paul, "The love of Christ constraineth us," and for that reason, successfully meet the test of love in our Christian life?

Minot, N. Dak.

OUR SCHOOLS

LA JUNTA MENNONITE HOSPITAL AND SCHOOL OF NURSING

The University of Colorado Extension Division is offering a course in Counseling and Guidance at the Junior College this semester. Dr. Eric Rackham, Assistant Dean of the College of Arts and Sciences at the university, is instructor of the course. Those of our faculty and staff attending are: Marie Kaufman, Edna Amstutz, Ruth Brubaker, Myrtle Schweitzer, and Alice Eichelberger.

Bro. and Sister Paul Erb spent the week end of Jan. 14 with us. Bro. Erb spoke on "The Progress of the Gospel in India" and also gave an illustrated lecture on his trip to India. Mrs. Erb conducted a workshop for summer Bible school teachers. On Sunday afternoon a group gathered for a social hour at Miller Hall with Bro. and Sister Erb as guests. Bro. Erb read selections of poetry for us, which we enjoyed very much. Tea was served at the close of the hour.

The Mennonite Nurses' Meeting of this district held its meeting Jan. 18. Clara Esch read a paper prepared by H. S. Bender on "The Christian Nurse in Time of War." W. J. Dye stimulated our thinking by suggesting how we may organize a service project in our own community.

Ernest Bennett, treasurer of the Mennonite Board of Missions and Charities, spent Jan. 11 and 12 with us in the interests of the work at our hospital. He met with the local hospital board while here.

District XVIII of the Colorado State Nurses' Association had its regular meeting at Miller Hall, Monday, Jan. 2. Florence Grieser gave a report concerning the new Professional Nurse Practice Act which is now before the Colorado Legislature. This bill includes the licensure of practical nurses and the mandatory licensing of all nurses.

A dial telephone system has been installed throughout our hospital and sanitarium. This has greatly improved the efficiency of our telephone service.

Richard Birky, minister of the Cheraw congregation, is teaching a class in Bible for the freshman class. They are studying the Book of Acts.

Bro. Allen Erb is spending most of the month of February at Lebanon, Oreg., in the interests of the hospital at that place.

Maude Swartzendruber, who is a member of the Colorado State Board of Nurse Examiners, made a business trip to Denver recently. She will also assist in the survey of the Seaton School of Nursing at Colorado Springs.

Lee Kanagy and family have come to spend some time with us. Bro. Kanagy will take over the responsibilities of hospital chaplain. Mrs. Kanagy will help on our nursing staff as needed.

The February issue of the *Hospital News* is featuring the School of Nursing. Any prospective nurse interested, may write to the hospital for a free copy.

Some consideration is being given for a practical nurse program sometime in the future. If carried out, this would replace our present nurse aide program.

At our faculty meeting this month, the duties of the Library Committee were considered. Nora Miller, librarian, was in charge of the discussion.

Salina Swartzendruber has joined our kitchen staff, coming from Kansas City, where she was housekeeper for the service unit there.

First floor of the hospital is undergoing a number of changes. The Hospital Record Library is occupying the newly remodeled quarters at the east end of the floor. Plans for the future include: a central service and store department, and an emergency room.

On Jan. 21, the de Paur Infantry Chorus gave a program at the La Junta High School. Many of us enjoyed the splendid program they presented.

The National Security Resources Board in co-operation with the Atomic Energy Commission and the Public Health Service has set up six regional centers for the training of a limited number of professional nurses in the "Nursing Aspects of Atomic Warfare." One of these centers is Denver. Edna Amstutz has been selected to take this course, and then to assist in training other nurses in this important aspect of civil defense.

A Voluntary Service unit is being planned for service in our hospital. Dewey Hostetler from Kansas is the first one to arrive. He will take the place of an orderly.

Grace Augsburg, R.N.
Medical Clinical Instructor.

BLESSED ARE THE MEEK (Continued)

tion wherewith ye are called, with all . . . meekness." "Seek ye the Lord, all ye meek of the earth . . . seek meekness: it may be ye shall be hid in the day of the Lord's anger." "Thou didst cause judgment to be heard from heaven; the earth feared, and was still, when God arose to judgment, TO SAVE ALL THE MEEK OF THE EARTH."

Finally, I Tim. 6:6-11 is filled with solemn warnings: "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after . . . meekness!"

God's warning to the covetous man is solemn and hopeless unless he changes his ways. Ezek. 33:31, "They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouths they shew much love, but their heart goeth after their covetousness." (Sounds like some people in the twentieth century, doesn't it?)

Mark 7:21, 22 says, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness . . . pride . . . all these evil things . . . defile the man." Which is a worse sin, adultery or murder, or covetousness? Eph. 5:5 dooms the covetous man: "For this ye know, that no . . . covetous man . . . hath any inheritance in the kingdom of Christ and of God."

We are specifically warned that in the latter days "men shall be lovers of their own selves, covetous, boasters, proud. . . ." Surely there has never been a time when man has had a desire to possess, and to possess, and to possess yet more possessions, as he does today!

Meekness is more than a heart quality. It is not meekness unless it gives expression in daily living. And the opposite of meekness is pride, whose fruit is covetousness. Very often we have defined covetousness as "wanting that which is not ours." That is one form of covetousness, to be sure. But this sin has very subtle forms, too.

The expression, "No, I don't want what you have, for that would be coveting. I just wish I had one like it!" is a dart of Satan to close our eyes to seeds of covetousness already in our heart. For usually, we end up by purchasing

(Continued on next page)

TO BE NEAR TO GOD

THEME: THE TRIUMPHS OF OUR FAITH

Sunday, February 25

Read I John 5:1-5. Triumph over the World.

Church Hymnal, No. 388.

"What though the world deceitful prove,
And earthly friends and hopes remove;
With patient, uncomplaining love,
Still would I cling to Thee."

Monday, February 26

Read Ephesians 6:10-18. Triumph over Satan.

Church Hymnal, No. 475.

"I want to live above the world,
Tho' Satan's darts at me are hurled;
For faith has caught the joyful sound,
The song of saints on higher ground."

Tuesday, February 27

Read Hebrews 10:15-27. Triumph over Sin.

Church Hymnal, No. 501.

"Strong in the Lord of Hosts,
And in His mighty pow'r:
Who in the strength of Jesus trusts
Is more than conqueror."

Wednesday, February 28

Read John 11:22-46. Triumph over Sorrow.

Church Hymnal, No. 481.

"The cross is not greater than His grace,
The storm cannot hide His blessed face;

I am satisfied to know
That with Jesus here below,
I can conquer ev'ry foe."

Thursday, March 1

Read Isaiah 40:28-31. Triumph over the Trials of Life.

Church Hymnal, No. 477.

"Let shadows come, let shadows go,
Let life be bright or dark with woe,
I am content, for this I know,
Thou thinkest, Lord, of me!"

Friday, March 2

Read I Corinthians 15:50-58. Triumph over Death.

Church Hymnal, No. 418.

"When in dust and ashes to the grave I sink,
While heav'n's glory flashes o'er the shelving
brink,

On Thy truth relying thro' that mortal strife,
Lord, receive me, dying, to eternal life."

Saturday, March 3

Read Mark 9:17-29. Triumph over Unbelief.

Church Hymnal, No. 461.

"Lord, give me such a faith as this,
And then, whate'er may come,
I'll taste e'en here the hallowed bliss
Of an eternal home."

—Paul Peachey.

A STUDY OF GREATNESS

Sunday School Lesson for March 4

(Mark 10)

The Gospel narrative of the life of Jesus as told by Mark moves fast. Jesus is leaving Galilee. Today He is on a road. What road? What is the significance of that name "the Jerusalem Road"? The direction of a man's life is always significant. Is it not more so even than his past road? The direction one is going tells his Christian philosophy of life. A man may have failed in the past, but now has his face set toward God, and that position God sees.

Our lesson by way of contrast sets in clear light two ways men may take in trying to achieve greatness. Perhaps we do well to see Jesus' way first.

The Jerusalem road led to death, victory, and glory. But we must see that death preceded the glory. Jesus knew now the suffering with which He was to be baptized. Perhaps He learned more of the details on the Mount of Transfiguration. Jesus was taking this road deliberately. This was the purpose for which He came. And so He did not shrink from the cross. His heart of love was going out toward men. How could He serve them best? By suffering for them. Thank God for that set face.

Going to Jerusalem with Jesus were His chosen disciples. Even Jesus must have been saddened at their slow learning. Often had Jesus shown them acts of service. Had they ever seen in Him any service but for others? Perhaps we should not be too critical of them on that side of the cross. But surely Christians today should not think of greatness without service.

It seems the disciples were sure of the kingdom and a throne for Jesus. Their idea of the road to greatness closed their minds to hearing when Jesus plainly described the direction He was taking. Or if they did see the cross before the glory, at least two of them were thinking more of the glory. What a picture we have of the ugliness of personal ambitions! Remember what a privilege Jesus had given them to see His glory on the mount. In a sly round-about way they approach Jesus, seeking preferment in His kingdom. The possibility of only two sides to the throne excluded Peter. Were they jealous of Peter? How many people use these methods of trickery and putting down others to get position! Selfishness leads us to use our advantages to personal advancement. Even in the church we see ambition rear its ugly head. Perhaps this was but a continuation of the quarrel in Mark 9:33-37. Success and greatness attained without service are never truly enjoyed. Fol-

BLESSED ARE THE MEEK (Continued)

the thing someone else had that we wanted!

An even better illustration of a covetous heart is the expression, "I wish I had this and you had a better one!" Ah, great miracles would be seen in our church if every member would strive to be truly meek—if they would learn to admire without coveting (or without desiring to possess) and to enjoy without possessing!

If, upon reading these lines, our hearts condemn us, let us not resist the Spirit of God by justifying our sin! The Holy Spirit is our very best friend, and He can speak to us only through our conscience. If our conscience condemns us, perhaps we need to slip alone with God and renew some covenants with Him.

Surely we have never given *sacrificially*. We have satisfied our own needs and *wants* and if it was a good year, then we gave liberally. Most of us know very little about sacrificial giving. But in the light of the increasing world need, and in the light of the imminent return of our Lord, how can we go on living the same, knowing that God will surely ask us in that great day, "*What did you do with all the money you kept for yourself?*"

The following poem has a significant message.

MY TWO BOXES

I thought of it once as I sat by myself,
And looked at some boxes that stood on the shelf.
One so large, with a contrast so grim—
A band-box for me, and a mite-box for HIM.

I paid for my shoes and I paid for my gown,
And I paid for the furs that I purchased downtown.
And when I returned it was plain as could be
A mite-box for HIM, and a band-box for me.

I put in a sixpence; it did not seem right,
I could not be proud of that curious sight!
So I took out my check book and tried to be square—

For I wanted my giving to look like my prayer!

—Taken from *The Challenger*.

Aibonito, P.R.

low the disciples through the drinking of the cup and see their joy.

The way to success in the kingdom of God is through self-denial. In view of the prevalence of selfish and tricking advancement in our world, we do well to stop and consider well the direction our lives are going. Is my life one of self-denial for my Lord and others, daily self-denial? Take time to look all around you and see the people who have achieved true greatness. Observe closely the road they are traveling.

What a privilege to go with Jesus! Thank Him for the example.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FAMILY CIRCLE

From The Cotter's Saturday Night

BY ROBERT BURNS

*The checrfu' supper done, wi' serious face,
They round the ingle form circle wide;
The sire turns o'er, with patriarchal grace
The big ha' Bible, ance his father's pride:
His bonnet rev'rently is laid aside,
His lyart haffets wearing thin and bare;
Those strains that once did sweet in Zion glide,
He wales a portion with judicious care;
And "Let us worship God!" he says with sol-
emn air.*

*They chant their artless notes in simple guise,
They tune their hearts, by far the noblest aim;
Perhaps 'Dundee's' wild-warbling measures risc,
Or plaintive 'Martyrs,' worthy of the name;
Or noble 'Elgin' beats the heaven-ward flame,
The sweetest far of Scotia's holy lays:
Compar'd with these, Italian trills are tame:
The tickl'd ears no heart-felt raptures raise;
Nae unison hae they with our Creator's praise.*

*The priest-like father reads the sacred page,
How Abram was the friend of God on high;
Or Moses bade eternal warfare wage
With Amalek's ungracious progeny;
Or how the royal bard did groaning lie
Beneath the stroke of Heaven's avenging ire;
Or Job's pathetic plaint, and wailing cry;
Or rapt Isaiah's wild, seraphic fire;
Or other holy seers that tune the sacred lyre.*

*Perhaps the Christian volume is the theme,
How guiltless blood for guilty man was shed;
How He, who bore in Heav'n the second name,
Had not on earth whereon to lay His head:
How His first followers and servants sped;
The precepts sage they wrote to many a land:
How he, who lone in Patmos banished,
Saw in the sun a mighty angel stand,
And heard great Bab'lon's doom pronounc'd
by Heav'n's command.*

*Then kneeling down to Heaven's Eternal King,
The saint, the father, and the husband prays:
Hope "springs exulting on triumphant wing,"
That thus they all shall meet in future days,
There ever bask in uncreated rays,
No more to sigh, or shed the bitter tear,
Together hymning their Creator's praise,
In such society, yet still more dear,
While circling Time moves round in an
eternal sphere.*

*Compar'd with this, how poor Religion's pride
In all the pomp of method and of art,
When men display to congregations wide
Devotion's ev'ry grace, except the heart!
The Pow'r, incens'd, the pageant will desert,
The pompous strain, the sacerdotal stole;
But haply, in some cottage far apart,*

*May hear, well-pleas'd, the language of the soul,
And in His Book of Life the inmates poor
enroll.*

*Then homeward all take off their sev'ral way;
The youngling cottagers retire to rest;
The parent-pair their secret homage pay,
And proffer up to Heav'n the warm request,
That He who stills the raven's clam'rous nest,
And decks the lily fair in flow'ry pride,
Would, in the way His wisdom sees the best,
For them and for their little ones provide;
But chiefly, in their hearts with grace divine
preside.*

*From scenes like these old Scotia's grandeur
springs,
That makes her lov'd at home, rever'd abroad:
Princes and lords are but the breath of kings,
"An honest man's the noblest work of God;"
And certes, in fair Virtue's heavenly road,
The cottage leaves the palace far behind;
What is a lordling's pomp? a cumbrous load,
Disguising oft the wretch of human kind,
Studied in arts of hell, in wickedness refin'd!*

*O Scotia! my dear, my native soil!
For whom my warmest wish to Heaven is sent,
Long may thy hardy sons of rustic toil
Be blest with health, and peace, and sweet con-
tent!*

*And oh! may Heaven their simple lives prevent
From luxury's contagion, weak and vile!
Then, how'er crowns and coronets be rent,
A virtuous populace may rise the while,
And stand a wall of fire around their much-
lov'd isle.*

On Marriage Customs

BY JOHN A. HOSTETLER

Our marriage customs have their origin in the oblivion of the great past. They are a strange combination of the survival of ceremonies and "relics" of many tribes and peoples. There is nothing distinctly "Christian" about the marriage vow, the ceremony, the arrangement of flowers, or the honeymoon as practiced by Mennonites of today. Not even a hint can be found of a formal religious ceremony connected with marriage in either the Old or New Testament.

Jesus seems to have accepted marriage as it existed in the conventionalized civilization of the Jews, with but one exception (divorce). There is nothing in the record which suggests that He added or took from marriage any custom, or that He gave any new meaning to it. Neither did the apostles.

There is a tradition, however, which follows the ceremony among Mennonites

today that has some resemblance to the practices of "uncivilized" peoples. I do not mean the high cost of all the paraphernalia that goes with a wedding, the festivity that follows the ceremony, the luxurious display of fancy dress, or the picture-taking craze, although our religion and concept of morality would have much to say on these points.

I refer to the enthusiastic spirit of some, perhaps most often young adults, who are so zealous in demonstrating their "good wishes" to the newly weds. This form of expression frequently does not stop with rice throwing, pranks of various sorts, and glaring streamers attached to the auto of the bridal party.

Particularly in a mob, even well-meaning friends do things that ordinarily in their good senses they would not think of doing. In a car dabbled over with words and phrases, or with perhaps part of the vehicle dismantled, and a dozen varieties of tin cans fastened to the rear, the bridal party may drive ten or twenty miles trying to escape for their honeymoon, while three to six cars follow with blasting horns. Granted that there is nothing wrong with such things as tin cans and rice, one hilarious prank leads to another until no one seems to know when to stop.

This is an initiation of the kind which may by some use of the imagination be likened to the ceremonial rites of the Andaman Islanders, or the puberty rites of the Canoe Indians of Tierra del Fuego. More often than not, the practice brings frustration instead of joy to an already overtaxed and strenuous day—a day on which the couple takes the greatest venture in faith ever possible during a lifetime.

Custom may add meaning to the dignity of marriage, or it may subtract from its spiritual significance, resulting in the degradation of a divine ideal. This is one area in which Mennonites have borrowed from the heathen and "Christian" culture about them, and does it not suggest the need for an appropriate substitutionary form, in harmony with the rest of our Christian way of life?

State College, Pa.

EXPRESSIONS OF APPRECIATION

The family has greatly appreciated all the kindness, sympathy, and helpfulness shown us during the illness and death of our loved son and brother.—Mr. and Mrs. P. D. Kemrer and family, R.D. 6, Lancaster, Pa.

I wish to give my thanks to all of you for your prayers and for your expressions of kindness shown to me during my recent stay in the hospital for a cataract operation and also during my recuperating days at home. May God bless each of you.—Mrs. Adam Esbenshade, Strasburg, Pa.

We wish to thank all our kind friends and neighbors for the loving deeds of kindness, sympathy cards, visits, and prayers in the sudden passing of our loving wife and mother.—Frank Sauder and family, Farmersville, Pa.

We wish to thank our friends who sent us cards, gifts, and good wishes, and visited us on our fiftieth wedding anniversary. May God continue to bless you all.—Isaac S. and Fannie (Yoder) Mast, Embreeville, Pa.

PEACE AND WAR

What the Mennonite Church in Puerto Rico Is Doing About Nonresistance

BY WILBUR NACHTIGALL

[Bro. Wilbur Nachtigall, missionary in Puerto Rico, has sent in an interesting report of a meeting which Puerto Rican Mennonite Church representatives had on September 28, 1950, with Colonel Jose Colom, Puerto Rican State Director of Selective Service. Following Nachtigall's review of the purpose of the meeting, he presents the letter which was handed to Colonel Colom as a matter of record.—Ford Berg.]

Since Puerto Rico has its draft quotas for the United States armed forces to fill in the same way as any one of the forty-eight states, the accelerated tempo of the draft during the past months has been felt in Puerto Rico just as it has been felt in the States.

In the Puerto Rican mission congregations are young men who are classified IV-E, and there are still others who are reaching the registration age and will declare their nonresistant faith before the local board. Then there are still other young men who had the I-A classification at the time of their conversion to the Gospel, and as they become more established in the Gospel through a study of the teachings of Jesus, they come to the conviction that as Christians they cannot participate in war nor accept military training in any form. This latter group faces a more severe test of their new faith in Christ, since with them rests the burden of proof that their conversion is really genuine and that this turn-about-face in their attitude toward war and conscription is absolutely sincere. The Executive Committee of the Puerto Rico mission realizes that as the church continues to grow there will be more petitions for the IV-E classification before the local boards. With this in mind we solicited an interview with the State Director of Selective Service, Colonel Jose Colom. The State Director received us on Thursday, September 28, and in an interview that lasted for over an hour we were given an opportunity to discuss with him at length the nonresistant faith that the Mennonite Church has held precious since its very beginning.

Colonel Colom, who himself is a veteran of World War I and II, and at the age of 62 is very anxious to get out of retirement and into active service again, demonstrated a keen interest in everything we presented. The enclosed letter was read to him, and he indicated that he would read with interest the two documents which give the official position of

the Mennonite Church on war, peace, and military service.

He stated that he holds all religion in high esteem, and that he is particularly respectful of the point of view the Mennonite Church holds with respect to war even though it contrasts with his own personal view. He had come to know something about the beginnings of the Mennonite work in Puerto Rico during the last war, which came about as a result of the Civilian Public Service program, and he seemed particularly interested that the church still maintains an extensive voluntary service program. He does not anticipate difficulty with local boards in recognizing the religious convictions of sincere young men, and he was quick to assure us that in the event of an injustice he is available to help the young man receive his due rights under the law.

Colonel Colom indicated that it is his intention to visit the local boards in the near future, and that he is particularly interested in orienting the boards with respect to the position of the Mennonite Church. He challenged us as a church to keep the standards of discipleship high, calling our attention to the fact that we can back only those young men who are absolutely sincere in their beliefs and convictions. We assured him that we are also very concerned that only young men who are absolutely sincere in their spiritual experience shall be members of our congregations, and that our petition is in behalf of only those who honestly believe they can have no part in military training.

We left Selective Service headquarters with the feeling that the State Director has a very fair understanding of the position of our church with regard to war and military service, and with a sense of gratitude to God that through His beneficent mercy we are permitted to live in a democracy that respects conscience and the teachings of the Holy Scriptures. This is particularly gratifying in view of the fact that we work on an island where we experience considerable religious intolerance.

Letter to Selective Service Director

Aibonito, Puerto Rico
September 27, 1950

Director of Selective Service

Island of Puerto Rico

San Juan, Puerto Rico

Dear Sir:

As representatives of the Mennonite Church of Puerto Rico, we are deeply appreciative of this opportunity to address you on the matter of peace and nonresistance.

From the time of its beginnings in Switzerland (1525) and in Holland (1533) the

Mennonite Church has taken for her principles of life and conduct the Sermon on the Mount and the New Testament teachings of Jesus Christ. During these more than four hundred years the church has been known to be opposed to war and in favor of peace for the sake of Christ, and Mennonites throughout the world have found it impossible to take part in military service because it is in conflict with the clearly stated teachings of Jesus.

Frequent and severe persecutions have been responsible for migrations in the Mennonite Church. Most of these migrations were for the sake of preserving our peaceful and non-resistant way of life. From Switzerland many fled to Germany, and later to America; from Holland they fled to Germany, Russia, the United States, Canada; and, in still more recent times, to South America. It is a well-known fact that most of the Mennonites who first came to the United States did so because of military conscription in their homelands.

We are submitting to you for your kind consideration two documents which clearly outline for you the official position of the Mennonite Church with regard to peace and war and military conscription. The first is "A Statement of the Position of the Mennonite Church" and constitutes a resolution that was adopted by the Mennonite General Conference at Turner, Oregon, in August, 1937. The second is the "Attitude of Mennonites Toward War," and constitutes a memorandum which was submitted to the Honorable Franklin D. Roosevelt, President of the United States, on February 12, 1937. You will note that these documents do not establish a new doctrine in the Mennonite Church, but that they merely reaffirm the age-old historic doctrine that has been held precious in the church since its very beginning. And, you will also note that this reaffirmation was made in 1937, two years before the outbreak of World War II in Europe.

When Congress of the United States adopted the Selective Service Act of 1940, it provided for the complete exemption from military training and service of those who were conscientiously opposed to participation in war in any form. It required of the conscriptees an equivalent nonmilitary service, which was given without pay and which was financed by the historic peace churches, namely, the Mennonite Church, the Church of the Brethren, and the Society of Friends (Quakers). This alternative service program, which was under the civilian direction of the National Selective Service System, was known as Civilian Public Service. During World War II there were 4665 young men of the Mennonite Church who were given a IV-E classification (conscientious objector), and who served in the Civilian Public Service program under the national director of Selective Service.

In 1942 a joint agreement was worked out between the National Selective Service headquarters and the Puerto Rico Reconstruction Administration (P.R.R.A.) whereby Civilian Public Service personnel could be sent to Puerto Rico to help in the community, and social welfare programs of the P.R.R.A. The

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FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Mennonite Aid Inc. held its first annual meeting at Goshen, Ind., Feb. 17. It was planned to be a public meeting giving opportunity for asking questions about the operation of the program.

A Bible Conference will be held the evenings of March 1, 2, 3, and all day March 4, at Marion, Pa. The brethren Oscar Burkholder, Breslau, Ont., and Harold Eshleman, Harrisonburg, Va., are out-of-the-district speakers.

Change of address: Joseph H. Martin, minister of the Manchester Mennonite Mission from Mountville, Pa., to Mt. Wolf, York County, Pa.

Request for prayer: Remember a family where the young father has gone away.

Bro. Andrew Hartzler, Newport News, Va., will speak on "How to Lead a Soul to Christ" on Feb. 24, to the Youth Gospel Evangelism group, Vine Street Church, Lancaster, Pa.

Sister Anna Eby from the Weaver Book Store, Lancaster, Pa., began on Feb. 2 a term of several months' service in the Scottdale book store.

New workers at the Publishing House are Alice and Esther Rose Buckwalter, of Heston, Kans. Esther Rose is working in the art department and Alice is giving assistance in the editorial and advertising offices.

Bro. Milton Brackbill, Paoli, Pa., was scheduled to speak at the Messiah Bible College, Grantham, Pa., Feb. 15, 16.

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Love The Supreme Test of Christianity

Franconia Mennonites and War, by Willard Hunsberger, Souderton, Pa., is a book being published soon by the Franconia Conference Historical Society. Pictures of most of the men from the Franconia Conference who served in C.P.S. will appear in this book. It will be printed at Scottdale.

A Spanish translation of grades II and IV of the Herald Summer Bible School Series will be ready for use this summer. In addition, Kindergarten II and grade IV will be available by the time of the South American summer. It is expected that these materials will be used in Puerto Rico, Mexico, Central America, countries in South America, and perhaps in Spain. The translation is in charge of Bro. L. S. Weber.

Bro. A. J. Metzler attended the annual meeting of the Evangelical Press Association in Chicago, Jan. 23-25.

The Home for the Aged at Eureka, Ill., is seriously in need of a nurse and general workers. Any sisters to whom the Lord is speaking should write to the superintendent, Bro. Clayton Sutter, Eureka, Ill.

A fourth printing of 117 Object Lessons, by Shetler and Shetler, will be made soon.

New church bulletins arriving regularly at the Gospel Herald desk are those from the Frazer and Blooming Glen congregations in eastern Pennsylvania. We appreciate them.

A Male Octet from the Metamora, Ill., congregation is furnishing the music for Bro. Howard J. Zehr's weekly broadcast at Peoria. The station is WIRL and the time is 8:45 a.m., Sunday.

Change of date: the nonresistance and voluntary service conference at Blooming Glen, Pa., will be held Feb. 24 and 25 instead of the date earlier announced.

Bro. John C. Wenger will speak at the Hess Church near Lititz, Pa., on "Instructions in Soul-winning" and will preach the morning sermon on March 4. Bro. B. Charles Hostetter will speak on Saturday evening, March 10, on "Soul-winning, Our One Business." Revival meetings will follow March 11-25.

Bro. Edward Miller, Gulfport, Miss., will conduct evangelistic meetings at Pryor, Okla., March 14-22.

Bro. Paul M. Miller, Goshen, Ind., conducted revival meetings at Middlebury, Ind., Feb. 11-18.

Announcements

ANNUAL SEWING CIRCLE MEETING

The seventy-ninth semiannual meeting of the Associated Sewing Circles of the Lancaster Conference district is to be held at East Chesnut Street Mennonite Church, Lancaster, Pa., Saturday, March 3, 1951. Morning session: business meeting, report from clothing center, by Margaret Martin; Trophies of His Grace Among African Women, Maybell Ferster; and Relief Work in India, Ada Stoltzfus. Afternoon session: Our Debt to Others, by Aaron Shenk; Redeeming the Time, by Stoner Krady; and Psalms 90:17, by Noah Hershey. All those interested are invited to attend.

Nettie A. Leaman, Sec'y.

The nonresistant way of life will be the subject for discussion in the Mennonite churches of Allen County, Ind., on Feb. 25. Speakers are Bro. Harold S. Bender and Bro. Melvin Gingerich, Goshen, Ind. In the morning Bro. Bender will preach at Leo and Bro. Gingerich will speak at Ft. Wayne. At 2:00 p.m. in the Leo church both men will speak on our obligations as nonresistant Christians in the light of present-day situations, (1) "In Respect to the Draft" and (2) "In Respect to Voluntary Service." In the evening Bro. Bender will be at the Anderson church and Bro. Gingerich at Leo.

Bro. Alva J. Wengerd, pastor of the Pleasant View Church, North Lawrence, Ohio, passed away suddenly from a heart attack on Feb. 2. An obituary will follow.

A class in personal work is being held on Wednesday evenings at the Pleasant Hill Church, Sterling, Ohio.

Sister Ruth Nussbaum, recently returned from relief work in Puerto Rico and now doing secretarial work for the Calvary Hour, spoke to the sewing circle at the Pleasant Hill congregation in Ohio.

Bro. Paul W. Histan, Langhorne, Pa., was scheduled to give an illustrated talk on his trip to Mexico at Pinto, Md., on Feb. 17. He was also scheduled for the morning sermon on Feb. 18.

(Continued on page 188)

Calendar

- Annual Meeting, Iowa-Nebraska Mission Board, Milford, Nebr., Feb. 20, 21
- Christian Life Conference, Eastern Mennonite College, Harrisonburg, Va., March 2-4
- Annual Ministers' Meeting, South Central Conference, Pryor, Okla., March 13-15
- Spring Missionary Day, March 18
- Illinois Youth Fellowship Meeting, Waldo Mennonite Church, Fianagan, Ill., March 24
- Conference on Industrial Relations and Mennonite Community Life, First Mennonite Church, Kitchener, Ont., March 30, 31, 1951
- Southwestern Pennsylvania Ministers' Meeting, place undecided, March 30, 31
- General Council of General Conference, Semiannual Meeting, Chicago, April 6, 7
- Child Welfare Conference, Sponsored by Child Welfare Committee of the Mennonite Board of Missions and Charities, West Liberty, Ohio, April 13, 14
- Ohio Mennonite Mission Board, Annual Meeting, Orrville, Ohio, April 20-22
- Commission for Christian Education and Young People's Work, Semiannual Meeting, Johnstown, Pa., April 27, 28
- Home Sunday, May 13
- Ohio and Eastern A.M. Joint Conference, Allensville Mennonite Church, Allensville, Pa., May 29-31
- Mennonite Youth Fellowship, Annual Meeting, Belleville, Pa., June 8, 9
- Mennonite Board of Missions and Charities, Annual Meeting, Belleville, Pa., June 10-12
- Laurelville Mennonite Camp, Mt. Pleasant, Pa. Boys' Camp, June 30 to July 6
- Girls' Camp, July 7-13
- Victorious Life Conference, July 14, 15
- Writers' Conference, July 16-20
- Sunday School Workshop, July 16-20
- First Family Week, July 21-27
- Music Conference, July 28 to Aug. 3
- First Young People's Institute, Aug. 4-10
- Second Young People's Institute, Aug. 11-17
- Second Family Week, Aug. 18-24
- Missionary Bible Conference, Aug. 25-31
- Peace Day, July 1
- Southwestern Pennsylvania, Annual Conference, Bloch Church, Aug. 5-8
- Annual Meeting, South Central Conference, Pennsylvania congregation, Heston, Kans., Aug. 14-17
- General Conference, Biennial Meeting, Goshen, Ind., Aug. 21-24
- Church School Day, Aug. 28
- Beulah Youth Retreat, Beulah Colo., Aug. 27 to Sept. 2
- Indiana-Michigan Mennonite Christian Workers' Conference, Bayshore Camp Ground, Sebewading, Mich., entertained by the Pigeon congregation, Aug. 28-30
- Mennonite Board of Education, Annual Meeting, Oct. 18-20

Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. and Sister Ralph Buckwalter, Tokyo, Japan, write under date of Feb. 4: "Today is officially the first day of spring in Japan. . . . Today the temples are doing a booming business of festivity. Contributions pour in from poor people who fear the curse of their gods if they do not give their share."

Mrs. B. Frank Byler, Bragado, Argentina, Feb. 2: "This week and next most of the missionaries are at the Young People's Retreat. Immediately after that we are leaving for a trip up to the Chaco."

Do you have extra copies of Annual Reports covering the work of the Mennonite Board of Missions and Charities? Why not pack and send these reports to the Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind.? We are in need of early reports especially; also for the year 1925 and the years 1940 to 1949 inclusive. We appreciate that some of you have already responded to earlier requests.

Sister Mary M. Good, missionary in India, reports concerning the Garjan Memorial School in Balodgahan: "There are sixty-five girls living here who are orphans or boarders. One of the teachers lives with the girls. She and an elderly woman are the only persons living with them. They live as families in six cottages. They do their own cooking and other work. . . . Pray for me in this task of spiritual leader for these girls and pray for them that they may be saved."

Bro. and Sister Glen Yoder, Mennonite Children's Home, Kansas City, Kans., are very appreciative of the interest shown in their work. "We have fifty-six children in the Home. We have been averaging between fifty and sixty children during the year. The need for child care arising from broken homes seems to be increasing instead of decreasing. . . . The congregations in the Middle West have been very faithful in supplying our needs along the lines of food and clothing. They and many others who support the work by gifts and by prayers are making it possible for us to continue this work with unfortunate children."

A suggestion: Have you been concerned about what you could have for the next six midweek meetings or young people's meetings? Why not have a mission study class using the guides prepared on one of our fields? Study courses have been prepared for India, Japan, China, and the course on Latin America is now at the printers. Order the kits from the Mennonite Publishing House, Scottdale, Pa. For further information and suggestions write to the Office of the Secretary, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Chicago, Ill., Mexican Mission: "We were glad to have with us over the week end of Jan. 28 another group from Goshen College

SPRING MISSIONARY DAY

March 18, 1951

For You to Think About

Has your congregation made plans for the observance of Spring Missionary Day?

How many missionaries and service workers has your congregation sent out?

Have you a mission outpost from your congregation?

How much do you remember missions in prayer, in giving, in going?

Has your congregation promoted an interest in missions through mission study classes, mission themes for sermons, and other ways?

Do you give systematically to missions so that the work can go on not hindered by lack of funds?

who were here for service. We appreciate them."

Bro. Ralph Buckwalter writes: "Mr. Tanaka, middle-aged businessman who only recently confessed his faith in God, . . . has been doing excellent work interpreting for my Saturday afternoon Bible class. He gives evidence of a maturity in his Christian experience which is clearly the operation of the Spirit in his life. His desire for an understanding of the history of Christianity has spurred him on to read through a book on Church History which we loaned him. He is now beginning to read *War, Peace, and Nonresistance*. In a note the other day he wrote as follows: 'I began to read the book on *War, Peace, and Nonresistance*, and feel a new world, different from the world I have lived in until this moment, open to me. I think that a brief sketch of the C.O. position during World War II, with the historical background of their pacifism, will be interesting as well as encouraging to the Japanese Christians who are not willing to take up arms in the would-be World War III.'"

Bro. and Sister Wilbur Hostetler, Mohadi, India: "In the beginning of the hot season we made a tour to visit some of our members who live in isolated places. We stayed in each place two or three days and observed the Lord's Supper with them. Most of them appreciated our visit, because they seldom have the opportunity of Christian fellowship."

One of our Argentine missionaries writes: "There were approximately thirty-five children in our orphanages during 1950 under the care of Bro. and Sister Floyd Sieber. The Home continues to be an effective testimony to our faith."

Sister Mae Strubhar, teacher of the primary department at the Bethel Springs School,

MENNONITE RELIEF COMMITTEE (M.R.C.)

The staff council of the La Plata Mennonite Project and the Puerto Rican Mission Executive Committee met on Saturday, Feb. 3, at La Plata, Puerto Rico, with the two representatives from Elkhart, Brethren Bender and Hartzler, to discuss closer co-ordination between the mission service program in Puerto Rico. The group recommended the formulation by the Board of a constitution for the total work in Puerto Rico as a basis for further study of the problem.

A large number of opportunities for summer service are available in our city and rural missions due to an increased effort to improve and enlarge our witness in these areas. Young men and women interested in giving from six to eight weeks of their time in such service should write at once to the Secretary for Service & Relief, 1711 Prairie St., Elkhart, Ind., for application blanks and further information.

Culp, Ark., has reported: "We now have an enrollment of fifty-five in our school, which is the largest in the history of the school. This is encouraging to students, and teachers, too. Our increased enrollment is partially due to the fact that transportation has been provided for students from the Optimus community. We also have five out-of-state students."

The Women's Missionary group from the Belmont and Prairie Street congregations, Elkhart, Ind., are scheduled to hold their next meeting at the Mission Board headquarters, 1711 Prairie St., Elkhart, Ind., on Friday evening, Feb. 23. A program is planned to help acquaint the sisters with the work carried on at the headquarters.

Bro. David Castillo, pastor of the Spanish Mennonite Church, La Junta, Colo., writes: "We had to discontinue our radio program in the fall because of the lack of money. High living costs and poor crops caused by drought and hail have made it almost impossible for our Spanish-speaking people to continue to support this program."

Bro. Nelson Litwiller, missionary in Argentina, writes concerning personnel arriving on the field during 1950: "The missionary force was considerably strengthened by the arrival of seven new missionaries during the year. Daniel W. and Eunice Miller arrived on Jan. 3. . . . Mabel Cressman arrived on Feb. 13. . . . Lawrence and Dorothy Brunk arrived on Sept. 26. . . . Albert and Lois Buckwalter landed on Oct. 10."

The men's chorus from the Clinton Mennonite Church, Archbold, Ohio, rendered a program of sacred music at the Jefferson Street Mennonite Church, Lima, Ohio, Sunday evening, Feb. 4.

(Continued on page 188)

The Land of Beginning Again

IT'S like a fairy tale . . . almost mythical . . . but soon you find yourself believing it with all your might. It's a land where the human driftwood of this last war may find a haven . . . where a man can earn his own bread after getting it through a bread line . . . where a man can buy clothing for his family after receiving it through bundle distribution . . . where later he might even have a roof to call his own after living bunched and huddled with hundreds of others who share his same fate . . . a land where he can breathe clean, free air . . . the United States.

A great sadness comes over one as he walks through a D.P. camp . . . looking . . . thinking. Here is a little island of persons driven from their homes by fear. An island whose roots stretch back into Yugoslavia, Czechoslovakia, Poland, the Ukraine . . . and perhaps into Siberia where there may be others of their own who may be living or dead.

And here, behind walls or fences live thousands scattered throughout Western Germany. Here little children peer at you through barbed wire. Yonder sits a group of white-haired men basking in the warm spring sun and talking of the old days when they had their own oxen, plow or harrow. A group of women scrub clothes with a brush on a cement slab. An old lady hangs out amazingly white wash on a common line.

Skipping down a small walk, making a morning "spaziergang," are the children from the kindergarten. Sixty children bubbling with laughter, untainted yet by the cares of the others around them. There a tiny one with a charming smile, a shy one hiding from the camera, one with curly black hair and eyes full of mischief. They go by a group of guards at the entrance.

And then the big colorless buildings with some of the windows boarded shut. Outside some of the windows are bits of hand wash to dry—a child's undershirt, an old pair of socks, a faded pair of khakis . . . the color of the building and the washing blending into one. In the next window sits a bottle of milk, some food. But the inside . . . the utter drabness, the miserable muck in which these millions live, the utter uselessness of it all seems to press over you like a cloud of heavy smoke. The hall is cluttered with empty boxes, old trunks bearing the names of Brokovitsch, Drominski . . . A kitchen with huge vats in which boils and bubbles the noon meal . . . bushels of potatoes . . . gallons of gravy stew and vegetable soup with only cabbage. The smell of cooked cabbage hangs everywhere . . . not from today, or yesterday, but from weeks ago.

Behind one of the doors which bear the numbers 168, 169 and on down the many halls are the D.P.'s . . . the women, the children, the old men . . . those whose hearts still lie in their homeland, to which they will never again return. By the window in 168 sits a tiny withered grandmother, perhaps

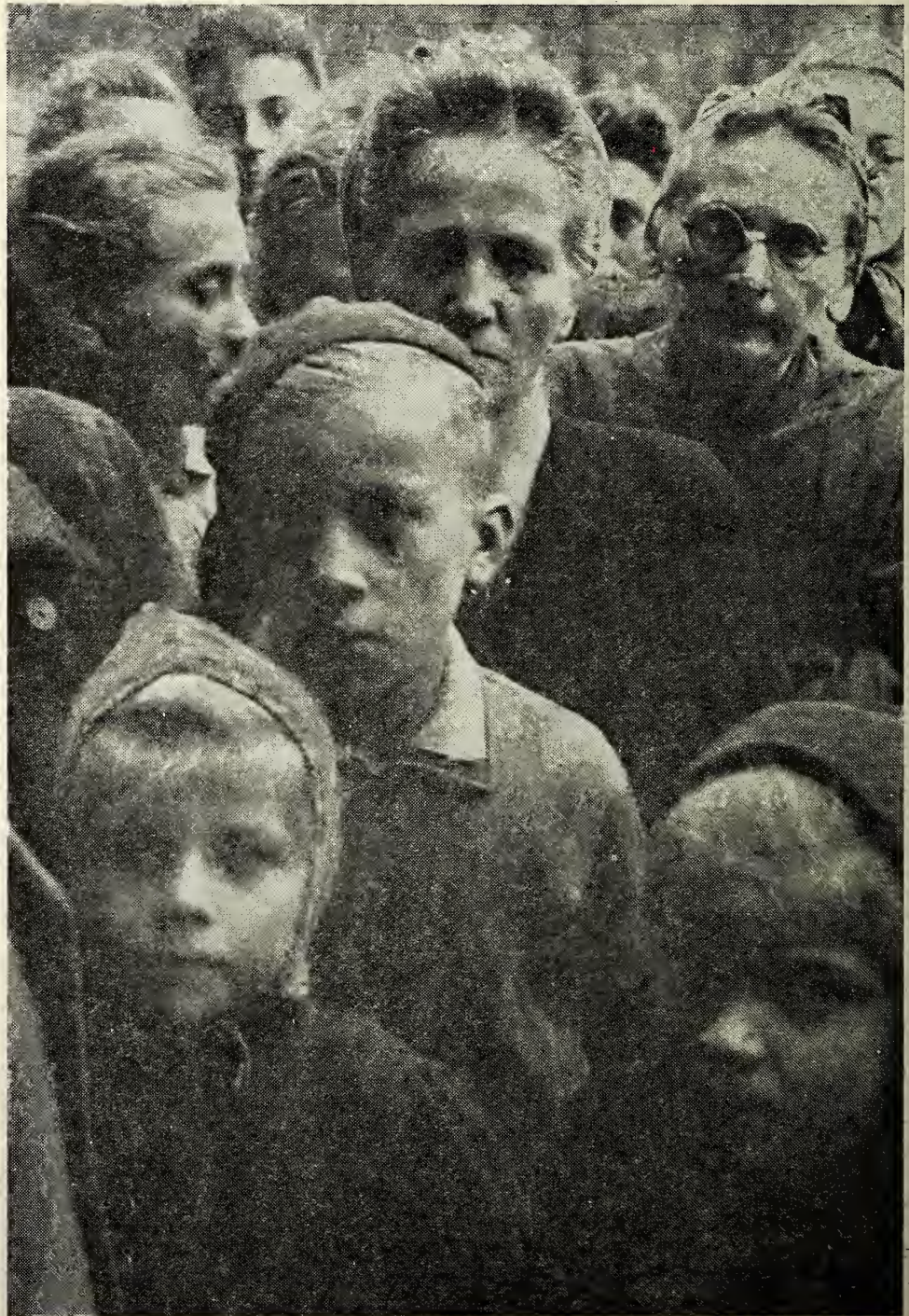
eighty years old. She wears a white scarf tied under her chin. She sits in the stream of sunlight with a little pasty-colored girl. The thin-legged girl beside her on the window sill reads a letter which has come.

One's eyes quickly scan the room . . . beds . . . about twelve or fifteen of them. In front of some hangs a blanket or old bedspread hung on a wire to bring a little privacy at night. A few small bare wooden tables . . . in the middle a small and very dilapidated coal stove which surely cannot spread warmth very far on a cold, clammy day . . . suit cases in the corners . . . a few kettles . . . a mother scrubbing her area of the floor. The only bit of cheer in the midst of these deplorable

surroundings is the sun streaming in the window . . . and you think of the many days here in Germany when there is no sun.

Their story can be multiplied by four digits or six. We fled. The family separated. Some were taken away. Now our only hope is America. We didn't pass the Australian test. We cannot go to Canada. No, there has been no work for a long time. We get one piece of clothing a month from I.R.O. A coat must last four years. A pair of shoes . . . two . . . and then what, when the soles wear out in six months? Food . . . yes. There is quantity . . . plenty of potatoes, plenty of soup. But after months, years, the potatoes begin to taste like the cabbage soup and the soup like the potatoes.

We've heard stories about America. Is it true? Do they only work with machines there? In our homeland the women had to



Thousands of refugees in Germany are still waiting and hoping for a possibility of beginning a new life in America.

A Wool Package for You

BY MARGARET JAHNKE

"Inasmuch as ye have done it unto one of the least of these . . ." (Matthew 25:40).

ON October 25, 1950, Margaret Pauls and I began our distribution of wool packages in Germany and instead of sending them by mail, we decided to deliver them to bring a personal message of encouragement with the package.

We made our first trip to Trittau where we visited two Mennonite refugee families. After inquiring here and there and at almost every street corner we found "Oma" Heidebrecht living in an upstairs room of a house which also housed other refugees. Frau Heidebrecht was so overwhelmed by our visit that most of her conversation was very incoherent. I believe that this was the first time that she had ever had visitors from across the ocean. The room she occupied was large enough for herself and her daughter who was working in a neighboring village. The bare necessities but nothing more were in the room. She has a daughter living in the same village who is married and has three children. Unfortunately the husband is not living and Mrs. Regier has a very difficult time making

help with the farm work. Milking cows was a woman's joy. The hands of the mother are gnarled and worn, but once they were beautiful hands . . . Is it true that in America if a man comes home from work on a night shift, perhaps, he dare not waken his wife and must sit on the doorstep until she awakens? We laugh . . . Oh, my, no! The man continues . . . My friend wrote me from Australia that it is so hot there in summer that he must go and run water over his head every hour! It's not so hot in America, is it? . . . But many places it's very warm. Do farmers get good pay? Are food and clothing expensive? And the mother again . . . But won't the people say . . . why didn't they go somewhere else . . . we don't want those Yugoslavs here . . . why didn't they go to Australia or South America . . . No, I don't think all the people will think that . . . not if they try to understand . . . not if they have love.

The land of beginning again . . . Sadly, though, the way is narrow, and the gate is small . . . and those that will enter it will be only a few of the many left. The visas are few . . . the regulation laws too strict . . . the physical demands too high for too many . . . too few hands in America ready to receive them . . . and it will remain only a dream in the hearts of thousands and millions.

You may open the door to the land where these homeless and friendless may begin again, by sponsoring a refugee family. The Mennonite Central Committee is still looking for homes for 300 non-Mennonite Protestant D.P.'s. Is it possible that we should someday hear the words, "I was a stranger and ye took me not in"?—via M.C.C.

a living for her family. Frau Heidebrecht was most grateful for the wool and was happy at the prospect of knitting sweaters for her grandchildren for Christmas.

Our second visit was to a Dick family. We were warmly welcomed into the home which was also upstairs. Although primitive and quite bare we found the place roomy and very clean. The three youngest of the six children are still at home. One of the three away from home is being supported by another family. Mr. Dick is one of these tragic cases which is a result of the war. Because of splinters remaining in his head and other injuries he suffers mental illness at times and is not able to sleep because the movement of the splinters causes him much pain. He is very sensitive to anything touching his head. He visited with us but it was very difficult to understand him because his speech was not much more than a mumble. Mrs. Dick was happy about our visit and told us much about their previous happy life in Danzig and about their flight into Germany. She was not complaining about their plight but instead expressed gratitude and thankfulness that she and her children were healthy and that up until this time they had always had sufficient to keep themselves alive. She spends much of her time taking care of Mr. Dick because often he is practically helpless and she tries to ease his suffering as much as possible. The wool package was indeed a great joy for this family and the last remark made by Mrs. Dick before we left was that "God has never yet forgotten about us and He is our only hope."

It seemed every family we visited lived in worse conditions than the previous ones visited. We found the Wiebe family of five members living in one small room which was about 11 x 11 feet in size. (Can you imagine an American or Canadian family with five members, living, eating, and sleeping in a room that size?) We were welcomed into this home and were shown the best that they had which consisted of a double bunk bed, a single couch, a small table, two chairs, a stove, and a clothes closet. The room was filled to capacity with little space left for movement after we were in the room. Mr. Wiebe is not able to work due to leg and hand injuries received in the war. However, when we arrived at this place the Wiebes were helping another refugee family move out of the same building and they were doing as much as possible for this family to get them off to a new and better place to live. This Wiebe family, through their Christian faith, were able to live above the hardships and miseries which befell them as a result of the war. They were thankful for the things which had been spared them and that there is a God of love whom they can still worship. In all of the Mennonite homes which we visited we found a certain peace and calmness which one senses in meeting Christian people.

A number of the non-Mennonite families we visited lived in and around Hamburg and

it was possible to make more visits in one day because the traveling distance was not so great. On one of the colder frosty mornings we called on Mrs. Stubchen and her son Gerhard. Gerhard is eleven years old and is an invalid due to deformed muscles. We found the mother and son still in bed at ten o'clock in the morning because it was cold in their barrack room and they were unable to obtain coal. The surprise and the joy which came to little Gerhard as his mother opened the carton of wool sent a chill down my spine. Gerhard is able to move only his head and his arms enough so that he can write, but that did not prevent him from smiling for joy. He had shared a toy with another barrack boy the night before and although it had cost him a few tears to give it up, his mother told him that by making someone else happy he would be rewarded tenfold. His reward came much sooner than he expected.

Ingrid Scharping is a thirteen-year-old girl who has been bedridden for a number of years with a broken back and tuberculosis of the bone. She is now able to be up for a few hours a day with the aid of a steel harness. After many months in a cast in the hospital the doctors were able to cure her from the tuberculosis but it will be a number of years before she will be strong enough to walk without the harness and to live a normal life. Her mother and father were killed by the Russians and Ingrid now stays with her foster mother. Ingrid had her back broken at two places when she was trampled in a box-car during their flight from Danzig. This was not noticed until a number of weeks later and by that time she had developed tuberculosis of the bone. Ingrid's foster mother works part of the day and earns enough money to feed both but very little is left over for extra things such as clothing. The gift of wool brought tears of gratitude to the mother's eyes and little Ingrid could only smile as she reached out her frail and undeveloped hand to say "many thanks for your gift."

Then there was the Gunther family whom we found living in the basement of a house which was now only a corner of rubble. We would probably have spent many hours looking for this place had it not been for one of the young boys who suddenly appeared before us where the steps led into the basement and into their home. The basement rooms were cold and damp and very gloomy. Mrs. Gunther is the mother of nine children and has five at home. Mr. Gunther is not living and Mrs. Gunther is not able to do much work even in her own home because of partial paralysis of the arms. She was sitting in a rocking chair knitting a sweater from odds and ends of wool for one of her sons. She was indeed happy for the wool which will help out with the clothing situation of her growing boys.

Each family has a different story and I could go on to tell you about the families Volger, Thiele, Figger, Schafemann,

(Continued on page 186)

And Who Is My Neighbor?

BY DAVID E. HOSTETLER

A CERTAIN lawyer tempting Jesus, one day, asked: "Master, what shall I do to inherit eternal life?" One of the commandments Jesus gave in reply was: "Thou shalt love thy neighbour as thyself." Seeing that Jesus had answered well, the lawyer asked self-righteously, "And who is my neighbour?" Then Jesus proceeded to tell the story of a man who fell among thieves and was shamefully robbed.

Today, at our own back door, there is a country which has fallen among thieves, of which we know practically nothing. That country is South America. The people of this land have been robbed by large landowners, who live in ease at the expense of their tenants; they have been robbed by money-seeking capitalists; and they have been robbed by selfish politicians. Spiritually, the people have been robbed by a corrupt ecclesiastical system—a church system which has served to instill fear and superstition into the hearts of the people, rather than peace.

As a land, South America is full of enchantment and beauty. From the barren, snow-capped Andes to the dry, burning sands of the north, there are some of nature's treasures, unrivaled in beauty. There are the Iqua Zu Falls between Brazil and Argentina—falls that carry more water and have greater height than the Niagara Falls of our own country. There are the vast treeless plains called the pampas. And there is the deep blue, horseshoe harbor, of Rio de Janeiro, with half submerged mountains rising out of the water like huge sentinels to guard the coast with a sleepless vigil.

But South America is not just a land of scenic beauty. In the north are the steaming, fever-ridden jungles, inhabited only by savage Indians and never explored by white man. In contrast are the frozen lands of the extreme south—lands kept bitterly cold by the sub-zero weather and the dampness of the sea.

South America has much more than scenic beauty or contrasting climate. Beneath her surface and in her soil lie vast amounts of undeveloped natural resources. She is rich in minerals and metal ores. She has large areas of unmined coal beds. But due to various difficulties, she is unable to make use of her great amount of material wealth.

More important than the land itself, are the people. The people of South America, although not inferior to us, are not like the North American people. Their whole culture and outlook on life is different, and might be called autonomous to our way of life. Our gods are science and efficiency, whereas friendship and leisure are the important virtues in the lives of the South American people.

The South American always has time for friends. He will miss appointments to avoid

being rude to a friend. He will put himself to much trouble to be able to help someone. With him kindness and consideration for the other person are most important qualities. Brusqueness is to be avoided at all cost.

In his dealings with people, other than his closest friends, the South American is formal and courteous, and even to his close friends a certain amount of formality is observed. Many Anglo-Saxon Americans have brought reproach on themselves for failing to observe the little formalities of their Latin-American neighbors while visiting with them.

The people of South America are not only fine-mannered but also truly intellectual. Their favorite pastime is discussing some intellectual problem. They can spend hours discussing problems on international relations or political theory and many other such subjects. These discussions and conversation in general play about the same part in the lives of the South American people as sports do in the life of the North American people.

Latin-American people have a certain respect for individuality, or in their own language, "dignidad." They would rather go hungry, put up with smallpox epidemics or other personal discomforts, than to have foreign intervention in any of their affairs. They are sure they can get along quite well without the intervention of another country.

In politics, the strongest personalities are the governments. Persons who are discontented with a political situation may gain a following through strength of personality and means, and take over. That is partly the reason why there are so many revolutions in various South American countries.

It seems that the tendency is toward more stable governments, however. And in some of these governments Catholicism is wielding unusual powers. For example, officially the government says Protestant missionaries may broadcast, but, unofficially, radio stations are told not to give them any time. As another illustration, all South American countries are open to missionaries, theoretically, but there are countries such as Argentina and Colombia into which it is very difficult to gain admittance. A great deal of these complexities are due to the influence of Catholicism in the government.

Catholicism has so long been the outstanding religion of the South American people that the teachings of that church have become a part of their culture. In a good many parts, even today, Catholicism affects the beliefs, patterns of behavior, and attitudes of the people. One might think that with centuries of Catholic indoctrination, the general attitude of the people toward Protestant missionaries would be hostile. This is proportionately true according to the strength of the local priests and churches.

As a spiritual force, the Catholicism of South America is quite corrupt. The teachings of the church have become practically

nothing more than mere observance of certain religious practices of highly superstitious significance. Though the spiritual force of the Catholic Church may not be so great, it wields a powerful influence in both educational and political circles.

Protestant evangelical efforts were begun in Latin-American countries, about the turn of the century. Since then the Protestant church has grown considerably. Brazil, the country with the greatest number of Protestants, has a constituency of about two million. The number of Protestants, in South America, may be relatively small, yet the spiritual strength of Protestantism is significant.

In South America today, there is a movement which might be called a spiritual renaissance. There is an awakened interest in religion. There is a new interest in the two divisions of Christianity. But there is even more interest in various cults of mysticism, occultism, spiritualism, humanistic idealism and eclecticism. It may seem strange, but theosophy and spiritualism have grown more rapidly than has Roman Catholicism or Protestantism. It is to be expected that after a century of materialism an awakened spiritual hunger should turn to a loose, expansive creed rather than to organization and ecclesiastical form. Neither Roman Catholicism, with its insistence on spiritual dictation, nor Protestantism, with its great anarchy of denominationalism, seems ready to meet the needs of the growing group of Latin Americans who are searching for God. Some believe that the issue lies clearly between a new interpretation of Christianity and some form of Oriental mysticism. The dynamic factor in the situation is that these countries are seeking new fountains of reality and power.

Thus we can see that South America, with her decadent Catholicism, her small Protestant groups, her disturbed political situations, and many false religions clamoring for attention, is definitely in need of help. It has been stated before that she is seeking for spiritual truth; she is crying for help. As you are made aware of the great needs of our South American neighbor you will automatically be placed in one group or the other; the group who, like the priest and the Levite, pass by the need, or the group who, like the Good Samaritan, loves his neighbor as himself. Though South America is not the only neighbor who needs help, she is one of those who needs it so much.

Should you hear the call of South America, do not just pass on by. You may feel too small and insufficient to meet her great needs, and you are correct. But God, who is all-sufficient, is able to supply you with that which is needed if you will only listen to His call. Talk to God about it, and offer your sons and daughters or yourselves as ready servants. If you offer yourself, and the call becomes stronger, then you know that God is calling you to give your life in meeting the great needs of our neighbor to the south.

Harrisonburg, Va.

Shall I count them pure with the wicked balances, and with the bag of deceitful weights?—Micah 6:11.

By the Way

PART XI

By J. D. GRABER

MONDAY morning, January 15, was the time set for leaving Dhamtari for my two-week stay with our missionaries in Bihar. We were to be a good-sized party: Sister Rhea Yoder, our teacher in the Woodstock, Landour, school beginning her journey back to school for the early March opening date; Sister Florence Nafziger of the Dhamtari hospital staff taking a patient to the mental hospital at Ranchi; Bro. Milton C. Vogt who had brought his daughter Elva Mae to Raipur to join the school party for Kodai Kanal, South India; and myself.

The fifty miles to Raipur were made in the Sankra roadside clinic delivery truck since S. Paul Miller had to make the trip to Raipur and Drug on that day in any case to get needed supplies. It has not rained in the Dhamtari area for months (it usually does not rain during the winter season) and so the road was terribly dusty. It is surfaced with broken stone, broken with hammers by hand, and with the red sem-clay-gravel murum found in abundance throughout the district. This makes an all-weather road although it is usually rough and in dry seasons exceedingly dusty.

In Raipur we caught the Bombay-Calcutta mail train at about 4:00 p.m. For economy's sake we had decided to travel intermediate class. Since the fare on mail trains is a bit higher than on local passenger trains there is usually somewhat less crowding and the clientele a bit more "select." Indian trains carry I, II, Inter, and III classes and the fare approximately doubles for each higher class. This makes III class almost a gift and Inter class quite economical. The ladies in the party found some room in a special compartment reserved for women while Bro. Vogt and I crowded into a general compartment. Most of us found a bit of space either on an upper or a lower bench for opening out our rolls of bedding and we actually managed a few winks of sleep until the train reached the practically unpronounceable station of Chakardharpore exactly at midnight.

Bro. Vogt had brought his jeep station wagon to this town, about 150 miles from his home, but we decided it would be better to sleep until morning and make the trip by daylight. The ladies again found a bit more space in the women's waiting room but Bro. Vogt and I had a Chinese puzzle to solve in trying to find a 2 x 6 space for our bedding rolls on the floor of one of the men's waiting rooms. Already every couch and chair were full and one man was asleep on the table and one on the dresser. We finally managed space under the table and slept not too badly until morning.

The drive from Chakardharpore to Chandwa via Ranchi is a beautiful one. For twenty miles in a stretch the road winds up and down the mountains in a series of scenic hairpin bends. We stopped to prepare breakfast on an eminence overlooking a lovely valley and

so refreshed we drove the remaining miles to Ranchi. The roads are better in this part of Bihar than in the Central Provinces, due probably to the mining and industrial developments of this section. Instead of the rough and dusty murum roads of the C.P. we now had a narrow, but fairly smooth and dust-free black top.

In Ranchi, a really large and important city of southern Bihar, we had an opportunity of looking through the modern mental hospital when we admitted the patient we had brought with us from Dhamtari. This institution was formerly called the "Ranchi European Mental Hospital" but is now the "Inter-Provincial Mental Hospital." It is gratifying to find an institution such as this in India. Unfortunately there is perhaps not another one of nearly so high a standard, but I feel sure there are few institutions in America that would compare favorably, and many state institutions would be much inferior. Well-qualified psychiatrists are in charge and a large staff of nurses and other helpers maintain a high level of care for patients of all classes. Occupational therapy as well as all the other modern treatments are regularly employed with an admirable record of patients receiving help and becoming completely cured.

After a late noon lunch in a Punjabi restaurant (operated by a bearded Sikh from Punjab, hence the name) we drove the remaining fifty miles to Chandwa where the Vogts live in a huge, sprawling, but somewhat tumble-down bungalow rented from a local Zamindar (landowner). A few miles away John E. Beachy's live in a pair of small servant quarters while the building of the regular mission bungalow is in progress. Next week we shall look at some of the work being carried on in this Mennonite field of Bihar.—Released by the Office of the Mennonite Board of Missions and Charities, Elkhart, Indiana.

CHICAGO, ILLINOIS

(The Annual Christmas Dinner)

Christmas dinners have been served annually at the Mennonite Home Mission in Chicago since 1894. The idea was conceived in the mind of the late A. H. Leaman and made possible through the gifts and courtesy of the churches throughout Illinois and Indiana. The question has been asked, "Has the dinner outgrown its usefulness for this present age?" I feel if you had been present this year and would have observed carefully the dinner, you would have concluded that the dinners still serve a great need.

One of the first benefits is the mutual fellowship of country churches and city mission members and workers in a project of giving to others: the country churches in preparing the food and gifts, and city mission folks by

uniting in preparation of the meal. This united effort on our part is only a small gift in comparison to the gift God gave so long ago when He gave His Son.

The Christmas season is the special time when we celebrate the birthday of our Redeemer and the proclamation of the angels when they brought the message, "Peace on earth, good will to men." I know of no better way to demonstrate to over 200 people this message of good will than by giving this dinner.

Some of the high lights of the dinner were the return of some of the old friends of the mission, and contact with some of the parents of our Sunday-school pupils, and meeting new children who accompanied our regular pupils.

We served dinner to two groups, the children's group first, followed by the adult group. While dinner was being prepared in the kitchen by adults, the children gathered for a special service in the upstairs auditorium where they sang Christmas songs. This was followed by a special children's meeting led by Bro. J. I. Byler and Sister Anna Eash, with other workers assisting.

This year the children were orderly and the interest very high. After the children finished the meal and went home, the adults were served cafeteria style.

A time of testimony and praise while still gathered around the tables followed the meal. We started by asking some of the visitors who consider themselves "old-timers" to give expression first. That started a spontaneous flow of testimony and reminiscences. All too soon the word was passed around that tables and dishes need attention. Thus another Christmas dinner became history.

Christian friend, if you have made any kind of sacrifice any time in the past toward any of these fifty-seven Christmas dinners where annually around 200 people are fed, no not consider the effort wasted. The Master has said a cup of water given in His name is worth while.

Walter E. Yordy.

A COWBOY'S RELIGION

A converted cowboy once gave this very sensible idea of what religion is: "Lots of folks that would really like to do right, think that servin' the Lord means shoutin' themselves hoarse praisin' His name. Now, I'll tell you how I look at that. I'm workin' here for Jim. Now, if I'd sit around the house here, tellin' what a good fellow Jim is, and singin' songs to him, and gettin' up in the night to serenade him, I'd be doin' just like what lots of Christians do; but I wouldn't suit Jim, and I'd get fired mighty quick. But when I buckle on my straps and hustle among the hills and see that Jim's herd is all right, and not sufferin' for water and feed, or bein' off the range and branded by cattle thieves, then I'm servin' Jim as he wants to be served."—Author Unknown.

God is the Head of the missionary movement. The devil is the advance leader of the opposition.

Missions Editorial

Charioteers of Destiny

Horses and chariots of steel for ages have been the essence of power. Today, horsepower and mechanization rule where man reigns. Christians are so apt to follow in this train of thought and power, particularly in our present economy, that God must certainly be put to sorrow at the lack of faith evidenced in His Spirit.

Our missionaries write continuously, not seldom but continuously, for prayers for their work. They have found that chariots of steel, or wealth, or personal power, are of no avail whatever. The power of God must work before souls can be converted. And so they call on us at home to kindly help them, to pray that the Spirit of the Lord may be power enacted to the salvation of souls. They write only for power of the Spirit.

Basic to the progress of any mission or church program is the backing of a praying people. We can ask ourselves several questions: "Do I know what it is to ask in faith, nothing doubting?" "Do I present my request earnestly or feebly?" "Have I yielded my will so entirely to God that I will ask only that which He wishes?" "Do I ask for things to gratify self or that God's glory may be promoted?" "Have I ever sought earnestly to know why I have not more power in prayer?" "Do I in prayer realize what it is to have 'access unto the Father through Christ in the Holy Spirit'?" (See Ephesians 2:18.)

Prayer has been described in many ways, and many beautiful things have been said about it, but it must always be true that sincere prayer grows out of the atmosphere of complete surrender to the holy and perfect will of God. Until we experience prayer we can speak with little authenticity. Always we must pray in the spirit of Christ, who in the hour of His deepest agony in the garden of Gethsemane volunteered, "Nevertheless not my will, but thine, be done."

If we are a praying people we become charioteers of destiny rather than of horses and chariots.—F. B.

Everything vital to the success of the world's evangelization hinges on prayer.—P. R. Lange.

M.C.C. Weekly Notes

Appeal Is Important

It has been announced that local boards are reopening all IV-E classifications to determine whether the registrants are eligible for any deferment other than Class IV-E. Men may now accept occupational or dependency deferments without jeopardy to the conscientious objector position. However, in this connection it seems that some local boards have been placing men in Class I-A-O. Men should, therefore, be particularly careful at this time to note any change in their classification. Those who are conscientiously opposed to all forms of military service should note that Class I-A-O signifies noncombatant military service. If a registrant is placed in Class I-A-O and does not wish to accept classification as a noncombatant soldier, he should appeal either for occupational or dependency deferment if he feels he is eligible, or for Class IV-E. Failure to appeal promptly, that is within ten days, may result in extreme difficulty in securing consideration.

No Draft in Canada

A recent report indicates that at the present time conscription for military service is not planned in Canada. In a statement by Prime Minister Louis St. Laurent to the House of Commons, he said, "So far there has been nothing brought to my attention that would indicate the institution of national selective service at this time would be beneficial."

Timely Peace Literature

One item of peace literature that has taken on new significance for young people and older ones also is "Service for Peace" by Gingerich. The C.P.S. program during World War II is not mere history of a past experience of the church. It is rather a living, creative witness, with which the young people of this present day should be familiar. Even in this very day there is challenge for young men to be prepared to give witness for peace in the face of military conscription and war. Order "Service for peace" (price \$3.00) from M.C.C., Akron, Pa., or your local bookstore.

More Relief Clothing Needed

Word from Europe confirms that there are continued needs for almost all types of clothing. Particularly needed are underwear for all ages and warm outer clothing. Yard goods and bedding can also be used to good advantage. Congregations, sewing circles, and other groups are urged to prepare or collect clothing, bedding, or yard goods to send to those in need. Soap is also essential. Funds are necessary also and may be designated for processing of the materials and shipment abroad.

Thank-you Letter

A letter from the recipient of a Christmas bundle in England has been sent to us for Mr. and Mrs. Henry E. Yoder and two-year-old son Joseph, but the address is not given. If anyone can supply the address of this family, the thank-you letter will be forwarded to them. Write to M.C.C., Akron, Pa.

Student Service and Tour

The European study trip sponsored by the Council of Mennonite and Affiliated Colleges is expected to include a smaller group than in past years. About 20 American students and others plan to leave on June 8 to spend five weeks in visiting Mennonite congregations and communities, M.C.C. relief projects, and other places of interest in Europe. This is to be followed by four weeks with European young people in service projects under the direction of the M.C.C. Expenses for the trip (estimated at about \$750) are borne by the individuals participating. Those interested in this educational trip should write to C. N. Hostetter, Jr., Grantham, Pa., or the M.C.C., Akron, Pa.

Released February 9, 1951

Via Mennonite Central Committee
Akron, Pennsylvania

A WOOL PACKAGE (Continued)

Fromm, and the rest but in summing up the ones which I have written about you can see that there is one basic thing and that is "NEED." These people are refugees, they have been bombed out of their homes, they have had to flee to a strange country, they have been separated from families and loved ones, they have suffered physically, spiritually, and mentally and their suffering is still not over. There are families where members are still missing, some in prison camps. Others are wounded and have no hope of ever having a healthy body again. Their material belongings have been destroyed or left behind and now they live in places which often cannot even be classified as a "home." Do these people live or are they merely existing?

Fortunately some are still living because their faith in God has never wavered and they have clung and are clinging to the Hand which is always outstretched to them. But the unfortunate people who have lost their faith and courage in God and mankind are merely existing and they know not which way to turn. Are we remembering these people in any way at all or have we grown weary of giving of ourselves and our material wealth? Are we so interested in our daily living and in material gains such as the yearly new family car, the new spring coat, or that pleasure trip which we have looked forward to for so long that we are no longer interested in our neighbors who have nothing? "We were hungry and you did not feed us, we were thirsty and you gave us nought to drink, we were naked and you didn't clothe us, we were sick spiritually and physically and you did not come to us with words of comfort or encouragement and you did not cool our sweated brow." Are these the accusations which we deserve or are we ready to go that second, third, and fourth mile to help a world that is crying because there is still such a dire need? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—M.C.C. Women's Activities Letter.

CHURCH CORRESPONDENCE

STEINSBURG, PENNSYLVANIA

(Swamp Congregation)

Dear Christian Friends: "O give thanks unto the Lord, for he is good: for his mercy endureth for ever." As we look back over the past year we can do nothing less than pause and thank God for His goodness and mercy to us.

June 30 brought our two weeks of summer Bible school to a close. The total enrollment was 110. Average attendance was 91. We found our Bible school to be a real blessing to all. It increased our Sunday-school attendance approximately 15 per cent. All of these are children. The total Sunday-school enrollment is 106.

On July 29, Bro. T. K. Hershey spoke to us on his work in Argentina. Bro. Abram Metz was with us for our harvest services on Sept. 16.

In October we reorganized our Sunday school with the following in charge: superintendent, Horace Longacre; assistant, Paul Yoder; secretary, Kenneth Longacre; treasurer, Paul Longacre; chorister, David Yoder; ushers, Daniel Schantz and Frank Greaser. Pray for our Sunday school that what is taught may be lived in our daily lives.

On Dec. 24, a new member was received into church fellowship by letter.

There is a twelve-week Bible study course planned. It will start on Feb. 6, with Bro. Silas Graybill as teacher. The study will cover the Sermon on the Mount. We are sure this will be a valuable study.

Plans have been made to revarnish the floor and put new benches in the church.

Revival meetings are planned for Feb. 23, and will continue until March 4. Bro. John Lapp will be the evangelist. Remember these meetings in your prayers that they may be a benefit to all.

Naomi Yoder.

POTTSTOWN, PENNSYLVANIA

(Pottstown Mission)

Dear Readers of the GOSPEL HERALD: Greetings from Pottstown.

Oct. 20, we had baptism and preparatory services and communion on Oct. 22. Bro. Joseph Gross and wife worshiped with us at that time.

Nov. 9, Bro. and Sister J. W. Shank from the Argentine were with us. This we especially enjoyed. We learned about the work among the Chaco Indians by having these missionaries with us.

Dec. 10, Bro. Otis Yoder and family visited us. Bro. Yoder gave us the morning message. Including our cradle roll, we now have an enrollment of 188 and an average attendance of 106. While we are crowded in the morning, we have plenty of room for all on Sunday evening or midweek services. When there are five Sundays in the month, we have a song service on the fifth Sunday evening with a

guest speaker. In October Bro. Omar Kurtz spoke on "A Christian Courtship" and in November Bro. Silas Graybill spoke on planning a Christian wedding.

Jan. 14, Bro. Henry Good from the Vincent congregation, who is our mission board member, gave us a report of the mission board activities and the information regarding our proposed new church. While this progress is slow, we are encouraged that it is materializing.

We are planning to have our revival meetings April 22 to 29, with Bro. Nevin Bender as our evangelist. Will you remember this work in your prayers?

At this writing two of our members are hospitalized. Sister Shirley Kolb is recovering from surgery and Bro. Samuel Bell, who at ninety-one years of age broke his hip. His accident occurred Dec. 28. The following Sunday his pew was vacant. This was the first he was not in church for eleven years. One Sunday he visited another church. How faithful he was and he was an inspiration to all. Our prayer for him is that he may be sustained in his affliction.

Cor.

PEORIA, ILLINOIS

(Pleasant Hill Congregation)

Greetings: Some very interesting programs have been arranged by the committee for the first quarter of 1951, with special emphasis on quietness, meditation, and a spirit of reverence in worship. This spirit should be cultivated in all our services.

(Continued on page 189)

PEACE AND WAR (Continued)

Puerto Rico Department of the Interior and Governor Rexford Tugwell approved the plan. The Insular Department of Health gave assurances of co-operation. As a result of these negotiations, the Church of the Brethren established a community service project at Castaner, near Adjuntas; the Quakers established a unit at Zaldeunde, near Luquillo; and the Mennonites established a Civilian Public Service Unit at La Plata, near Aibonito.

This Mennonite unit, staffed with C.P.S. men and other volunteer service personnel, undertook two types of service, namely, medical work and community building. On August 13, 1944, a 24-bed hospital was dedicated to God for the service of the poor and needy of this rural area of Puerto Rico. Many other types of community service were initiated. The staff of volunteer workers consisted of doctors, nurses, dentist, technicians, hospital aides, recreational workers, teachers, construction workers, and many others who came to assist in these community endeavors. These community services were not only maintained, but they were also expanded into neighboring communities in the succeeding years. In modified forms they are still being continued today.

Since the Mennonite Church has always believed that evangelism is the first and primary mission of the Christian Church, it was only a natural outgrowth of these initial service projects that congregations of Puerto Rican believers of the Gospel of Jesus Christ should become alive in the areas where the church carried on her work. Selective Service had naturally withdrawn its supervision of the program with the end of the war and the expiration of the Selective Service Act. When the P.R.R.A. liquidated its La Plata holdings, the Mennonite Church was given priority in the purchase of the property which had been used to carry forward the service project. As a result of continued growth there are today Mennonite congregations of Puerto Rican believers in the following areas: (1) La Plata, Puerto Rico; (2) Bo. Rabanal, Cidra; (3) Bo. Pulguillas, Coame; (4) Bo. Palo Hincado, Barranquitas; (5) Bo. Coame Arriba, Coame.

Out of these Mennonite congregations have come Puerto Rican young men who have petitioned their local boards for the IV-E classification because they believe that war is altogether contrary to the teaching and spirit of Christ and the Gospel, and that as Christians they are unable to participate in military service neither as combatants nor as non-combatants. These petitions will continue to come before the local boards. In view of this fact, we are sincerely grateful for this opportunity to clarify the position of the Mennonite Church before you. Although we feel that we cannot for the sake of our religious belief accept military training, we emphasize that we do not believe in a negative position. According to the teachings of Christ and the Gospel, we are to do good to all men. Hence we are willing to aid a suffering humanity in times of peace and of war. The Mennonite Church has an extensive program of voluntary service which operates in many parts of the world to bring aid and relief to those who are in distress. Here in Puerto Rico, as we have already noted, there exists a service program which is designed to bring medical, social, and spiritual aid to the many poor people of the rural areas of Central Puerto Rico. The Mennonite Church has similar projects in operation in many far-flung areas of the world. All young men in our churches who receive the IV-E classification are urged by the church to give some kind of service to the extensive mission, relief, and service program of the Mennonite Church.

On repeated occasions before the President of the United States and the Congress of the United States representatives of the Mennonite Church have asserted our wholehearted loyalty to our country, even though we have always made it very clear that on grounds of conscience and religious conviction, we cannot participate in war or military service of any type. As a matter of record, we humbly state that the Mennonite Church in Puerto Rico is founded upon the teachings of Christ, and that we cannot assume responsibilities of services, the purpose and end of which is the destruction of human life. We are grateful to our government for the provision for conscientious objectors, in Section 6 (j) of the Selective Service Act, which provides that if a person "is found to be conscientiously op-

posed to participation in . . . noncombatant service, (he shall) be deferred." We also reaffirm our loyalty to vigorously assume a responsibility the purpose of which is to save life.

We thank you most sincerely for this privilege of expressing our convictions before you as the Director of the Selective Service System for the island of Puerto Rico.

Very respectfully yours,
Executive Committee of the Mennonite Church of Puerto Rico:

Lester T. Hershey, President
Wilbur Nachtigall, Secretary
Elmer Springer, Treasurer
Paul Lauver, Member

La Plata, Puerto Rico.

FIELD NOTES (Continued)

Evangelistic meetings will be held at the Millwood Church, Gap, Pa., March 1-11, with Bro. William Strong, Mechanicsburg, Pa., as evangelist.

Prayer is requested for the evangelistic services being held at the Freemanville Mennonite Gospel Mission near Atmore, Ala., Feb. 18 to March 1. Bro. Jacob Z. Rittenhouse, Lansdale, Pa., is the evangelist.

Wolfgang Hege and Hans Wiehler, from Germany and at present students at Eastern Mennonite College, gave some experiences of the German people, and their own as well, during World War II at the Maple Glen Church near Granstville, Md., Sunday evening Feb. 3. It was touching to hear of these terrible conditions.

Bro. James Bucher and wife may be addressed until late in March c/o Mennonite Mission, Fourth and Mill St., Columbia, Pa.

Bro. John David Zehr, Los Angeles, Calif., preached at Upland, Calif., Jan. 28. On the same day Bro. W. S. Guengerich preached at Los Angeles.

The First Mennonite Church, Altoona, Pa., wishes to thank all those who have contributed to the recent purchase of the new bus. This bus was an urgent need. Any further donations will be greatly appreciated, as \$800 is still needed. Send your gifts to Leonard Haarer, 2504 Fourth Ave., Altoona, Pa.

Bro. T. E. Schrock, Clarksville, Mich., brought the morning message at Pigeon, Mich., on Feb. 4.

We appreciated receiving a note from Bro. Roman H. Miller, Hartville, Ohio, who wrote: "We made a survey and are trying to get the GOSPEL HERALD into every home." He included a list of seven addresses of newly married folks who are to receive complimentary copies for one year.

Dedication services of the Morningside Mennonite Church, 64 Tiago Ave., Toronto, Ont., were held on Feb. 11.

Evangelistic meetings will be held at the Erb Church near Lititz, Pa., March 1-11, by Bro. Alvin Martin, New Holland, Pa. Prayers of our readers are requested.

The Annual Eastern Ohio Ministers' Meeting is to be held at the Plain View Church, Portage County, Ohio, Feb. 27 and 28.

Bro. Markley Clemmer, Norristown, Pa., spoke at the Youth Gospel Evangelism, Vine St. Church, Lancaster, Pa., on Feb. 17.

The Martins Creek congregation of near Berlin, Ohio, gave a program at the Farmers-town Church Sunday evening, Jan. 28.

The brethren John H. Mosemann and Clayton Beyler were instructors in a Ministers' Workshop, attended by ten ministers of Missouri at Hannibal, Mo., Feb. 6-9. On Feb. 9-11, Bro. Clayton Beyler, Hesston, Kans., served as speaker at a Bible conference at the Mt. Pisgah Church, Leonard, Mo., and at the same time Bro. Mosemann, Goshen, Ind., served as speaker of a Bible conference at Hannibal.

Bro. J. C. Wenger, Goshen, Ind., closed an inspiring series of evangelistic meetings at the North Lima Mennonite Church Sunday evening, Jan. 28. In spite of unfavorable weather and icy roads the interest and attendance were good. There were confessions to accept Christ and the membership was led to a closer walk with the Lord.

Bro. Edward R. Birkey, Jolley, Iowa, preached at Hesston College on Feb. 4.

Bro. John M. Yoder, Leonard, Mo., is recovering satisfactorily from an operation which he underwent a few weeks ago. He is preaching again but is not doing his farm work as yet.

The Annual Ministerial Meeting of the Lancaster Conference will be held at Ephrata, Pa., Feb. 21 and 22.

Repairing and remodeling of the Mission Home at Hannibal is proceeding satisfactorily, with the help of a service unit, and brethren from Iowa. More funds are still needed for the project.

Bro. Dwight Weldy, Goshen, Ind., will be spending eight weeks this summer in conducting music classes in five different eastern Ohio churches. Each place will have one class each week.

Bro. T. K. Hershey will conduct revival meetings at the Monterey Church near Bird-in-Hand, Pa., March 4-11.

Bro. John E. Lapp, Lansdale, Pa., will conduct a series of revival meetings at the Swamp Church, Steinsburg, Pa., Feb. 24 to March 4. Come and pray.

Bro. Jesse J. Short, Archbold, Ohio, has been engaged for revival meetings at the Waldo Church, Flanagan, Ill., April 5-15.

The Ohio Women's Missionary Circle will hold its session in connection with the state Mission Board meeting at Orrville, April 20-22.

A Junior church service was held in the upstairs auditorium, in the presence of the adult audience, at the Pleasant Hill Church in Illinois, on Feb. 11.

Bro. Harold S. Bender, Goshen, Ind., brought the morning message at the East Union Church, Kalona, Iowa, Feb. 11. For the benefit of refugee families who have joined the congregation there, he preached in German. The message was very much appreciated by the German folks as well as by the entire congregation.

Bro. A. Lloyd Swartzendruber has been granted a year's leave of absence by the East Union congregation in Iowa so that he may serve as pastor of the builders' unit of twenty men who are sailing to Germany on March 14. Bro. Samuel Nafziger, of the Iowa Mennonite School faculty, will assist the East

Union Church during Bro. Swartzendruber's absence.

A Goshen College Peace Team gave a program on nonresistance and practical Christianity Feb. 17 and 18 at the Sharon Church, Plain City, Ohio.

Bro. Wilbur Yoder, Middlebury, Ind., will be the evangelist, if present plans carry, in meetings at Plain City, Ohio, Feb. 25 to March 4.

Our editorial on prepaid college expenses has brought a number of responses to the treasurer of the Mennonite Board of Education. Bookkeeping procedures for these accounts have not yet been set up. An announcement will be made when the program is ready to go into operation.

Sister Lois Yake addressed a fellowship meeting of the Scottdale editors, writers, and artists on Feb. 8. Her subject was "Ethical Implications of Relief Work."

Parents of handicapped children will please assist us in making up a mailing list for these cases. We want the names and addresses of parents, the name and age of the child, and the type of the handicap. Address these to: Mrs. Paul Erb, Mennonite Publishing House, Scottsdale, Pa.

Bro. Henry Hernley and wife and Bro. Elias Schlabach and wife, of our Publishing House force, have been taking a three-week vacation in Florida.

Bro. J. R. Mumaw will be the chief speaker at the Southwestern Pennsylvania Ministers' meeting to be held at Davidsville, Pa., March 30 and 31.

MISSION NEWS (Continued)

Bro. and Sister Edwin Alderfer, recently returned relief workers from the Philippine Islands, participated in the Sunday school and church service at the Locust Grove Mennonite Mission, near Elkhart, Ind., on Sunday morning, Feb. 11.

Are you conducting a mission study class in your congregation? A set of 2 x 2 Kodachrome slides have been prepared on India, Japan, China, and South America. These slides are sent upon request. For further information write to the Office of the Secretary, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

The executive committee of the Mennonite Board of Missions and Charities has scheduled a meeting at the Mission Board headquarters, Elkhart, Ind., on Friday, Feb. 16.

Bro. D. Walter Miller, pastor of the Wooster, Ohio, Mennonite Church, worshiped with the Meadville, Pa., Mission Church on Sunday, Feb. 11.

The Toto Mission, Toto, Ind., an outpost of the Salem, Ind., Mennonite congregation, has an average attendance of over ninety-six. Twenty-one converts are under instruction to receive baptism. Bro. Harold Myers is acting pastor of this mission outpost.

A peace team from Goshen College presented the evening program at the Belmont Mennonite Church, Elkhart, Ind., on Sunday, Feb. 11.

Bro. Ross D. Metzler will be holding evangelistic meetings, D.V., at the Mennonite Church at Wild Cat, Ky., Feb. 13-25. Prayer helpers are earnestly requested.

CORRESPONDENCE (Continued)

Dates for summer Bible school for Pleasant Hill have been set for June 11-22, followed by evangelistic meetings.

Bro. Roy Roth has made arrangements to gain for a large Easter chorus. The interest shown by the large number who signed up for chorus is encouraging to the leader.

Three of our young people have attended Bible Normal at Metamora. One had to be called home by the serious illness of her mother. Those who were seriously sick and hospitalized are improving.

Our primary superintendent, Bro. Edwin Langenwalter, after a leg amputation, has been to church after about five weeks' absence. He had a remarkably fast recovery. We praise the Lord for answered prayers. Bro. Richard Zimmerman, superintendent of the adult department, substituted for the primary superintendent. Bro. Edward Winter assisted in the adult department.

On Dec. 31, Bro. Ivan Birky from Hopedale preached for the junior church. Bro. John Harnish preached for them on Dec. 17.

Amelia O. Conrad.

LOS ANGELES, CALIFORNIA

(Calvary Mennonite Church)

"I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works." As a congregation the Calvary Mennonite Church looks forward to 1951 as another year in which to praise the Lord for all His goodness to us. May we witness for Him and be of service where we are.

We were privileged to have our bishop, Sherman Maust from Upland, Calif., with us last Sunday for our preparatory service. That following Sunday we observed the suffering and death of our Lord and Saviour.

Wednesday evening will be the regular time for our congregation to have services at the Fifth Street Rescue Mission in downtown Los Angeles. As we look into the faces of the men who attend we praise the Lord more and more for the privilege of being born in Christian homes. It is only because He has called us out of darkness into His marvelous light that we are not in the same position. Praise His name.

On Tuesday evening, Jan. 16, our weekly teacher training course began. Our pastor, Bro. John D. Zehr, is the instructor. We are grateful for the opportunity to prepare ourselves for greater usefulness.

Jan. 16, 1951. Myrna Kremer.

ORRVILLE, OHIO

Greetings in Jesus' name. We have great reason to praise the Lord for all the blessings we have received during the past several months. Our remodeling program started April 8, and progressed rapidly with the willing aid of many members. We received many blessings working together toward our goal. Our last service in the old building was on April 7. The Chestnut Ridge congregation opened their building to us and we worshiped there every other Sunday for several summer months. On Aug. 13, we held our first service in the new church basement. Dedication serv-

ices were held on Nov. 16, with Bro. A. J. Metzler as our speaker.

Revival meetings were held Dec. 3-9, with Bro. Kenneth Good as evangelist. Several young souls accepted Christ and Christians were strengthened and encouraged in the work of the Lord.

Re-election of the Sunday-school officers for the new year was as follows: superintendent, Marvin Hostetler; assistant, Richard Steiner; secretary, Ruth Zook; assistant, Donna Kornhaus; chorister, George Filh; assistant, Eileen Hartzler; treasurer, Walter Oberly. The Y.P.M. officers are: superintendent, Carl Eberly; assistant, John Kauffman; new elected member, Dorcas Kandel.

Bro. John Zook, our deacon, has been unable to attend services because of illness. We are looking forward to his return to worship with us.

A large funeral service for Bro. Amos Mummaw, our minister's father, was held on Dec. 29. His passing leaves a vacant place which will be hard to fill. We will long remember his faithful attendance and support of church activities.

Jan. 17, 1951.

Eileen Hartzler.

HUBBARD, OREGON

(Hopewell Congregation)

Dear HERALD Readers: We are thankful we have been privileged to enjoy a real spiritual feast in the recent past and we feel as the psalmist when he said, "The Lord hath done great things for us; whereof we are glad." Bro. John G. Hochstetler of Creston, Mont., conducted revival meetings beginning Jan. 11, and ending Sunday evening, Jan. 21. There was one open confession and others were much encouraged to press onward. The meetings were well attended and good interest shown. We were glad for the many visitors.

We also enjoyed a very interesting Bible conference in connection with our revival meetings. Bro. Dan Shenk of Sheridan, Oreg., gave six lessons on the churches of Revelation and Bro. Raymond Mishler, also of Sheridan, Oreg., gave four discussions on the "Signs of the Times and Prophecy." Bro. Hochstetler gave some helpful Bible topics along with the Bible conference and revival meetings. If the Lord tarries we hope and pray that we may be blessed with more such meetings in the future as they were much enjoyed by all who attended.

Mary Bond.

BENTON, INDIANA

(Benton Congregation)

Dear HERALD Readers: "The Lord hath done great things for us; whereof we are glad." On Sunday afternoon, Nov. 19, our bishop, Bro. Edwin J. Yoder, met with us for baptism and communion service, which was held at the Clinton Frame Church. One soul was received by confession, two by confession of faith, three by letter, and twelve by baptism.

This year we enjoyed a Bible school that was held conjointly with the Clinton Frame congregation. It was held three nights a week for four weeks. The courses taught were Bible Survey, Principles of Teaching, Study of

Japan, and Music. The average attendance was around fifty.

Recently our M.Y.F. started having cottage meetings once a month. In October the men of our church began a building program which included the digging of a basement, the building of a front entrance, and the installation of a furnace. This work took a long time. Services were dismissed entirely for five Sundays. Then on Dec. 10, we had our services in the Clinton Christian Day School building. It certainly was a happy group that gathered there that Sunday and one could sense the joy of all for the fellowship we had in a service of our own. We continued having services there until Sunday, Jan. 28, when our church reached completion near enough to make it possible to have our own services at Benton again.

On Sunday, Jan. 21, Bro. Warren Shaum from the Holdeman congregation was with us and brought the morning message.

Seven of our number are in mission work, service unit work, and in school. Mildred Bontrager is helping with the mission work at Hannibal, Mo. Irene Bontrager is in the Kansas City Hospital service unit. Those attending school at Eastern Mennonite College are Theron Schlabach, Richard and Norma Martin. Esther Bontrager is attending school at Culp, Ark., and Donna Graber is at Hesson, Kans.

Mrs. Edwin Hershberger.

QUAKERTOWN, PENNSYLVANIA

(Rocky Ridge Mennonite Church)

Dear Christian Friends: It seems to be good for a church to make a survey of the past. What was the gain or loss of the past year?

In the past year, we find those who are true followers of the Lord, and we have those who seemed to be halting between two opinions. The coldness of nominal churches tends to seep into the true church and must be guarded at all times.

John C. Wenger preached at our quarterly meeting on Jan. 22, at which time he spoke on the Biblical position of the Mennonite Church. We were made conscious of the power of the Catholic Church at the time of the Reformation. The Reformation was "the dawning of the morning after a long night."

From Feb. 26 to March 5, we had revival meetings in charge of Emanuel Peachey, Belleville, Pa. He brought us many soul-stirring messages. Would to God that revivals would sweep the country as they did in the nineteenth century.

On July 2, three boys and one girl were received into the church by baptism. They have entered the conflict with the power of darkness. They need the prayer of the church that they may be victorious.

At the baptismal service J. Lester Eshleman relinquished his duties at Rocky Ridge. He is now at the Harrisburg General Hospital, Harrisburg, Pa. He is appointed for the Tanganyika mission field in East Africa. We have appreciated him and his companion with us.

On Sept. 24, Bro. Ernest Moyer was ordained by lot out of a group of four.

Oswin F. Detweiler.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Albin.—To Lester and Esther (Miller) Albin, Hagerstown, Md., a son, Larry Dean, Jan. 16, 1951.

Amstutz.—To Marvin L. and Etta (Nussbaum) Amstutz, Dalton, Ohio, twins, a son, Glenford James, and a daughter, Gladys Joyce, Feb. 4, 1951.

Eby.—To Lewis V. and Edna (Horst) Eby, Clear Spring, Md., a son, Ivan Samuel, Dec. 20, 1950.

Gingerich.—To Walter and Martha (Plank) Gingerich, Amboy, Ind., a son, Paul Eugene, Dec. 22, 1950.

Graybill.—To John H. and Ada (Harnish) Graybill, Lancaster, Pa., a son, John Wilbur, Jan. 13, 1951.

Jantzi.—To Alvin and Miriam (Yoder) Jantzi, Akron, N.Y., twins, a daughter, Ellen May, and a son, Allen Ray, Jan. 24, 1951.

Lehman.—To Richard and Ruth (Lehman) Lehman, Lancaster, Pa., a son, Ronald Eugene, Jan. 30, 1951.

Martin.—To Harold and Catharine (Frey) Martin, Shippensburg, Pa., a daughter, Ellen Marie, Dec. 31, 1950.

Martin.—To Menno A. and Pauline E. (Lehman) Martin, Hagerstown, Md., a son, Arvin Daniel, Jan. 16, 1951.

Miller.—To Fred and Ruby (Schrock) Miller, Amboy, Ind., a son, Ronald Ray, Dec. 9, 1950.

Miller.—To Philip E. and Verna Mae (Tice) Miller, Fentress, Va., a daughter, Judith Faye, Jan. 20, 1951.

Musselman.—To Henry S. and Lois (Leatherman) Musselman, Morwood, Pa., a daughter, Martene, Dec. 23, 1950.

Otto.—To Ed and Laura (Gingerich) Otto, Kokomo, Ind., a son, Kenneth Ray, Dec. 6, 1950.

Pellman.—To Hubert and Mildred (Kauffman) Pellman, Harrisonburg, Va., a daughter, Carol Ann, Feb. 3, 1951.

Shank.—To John H. and Edna (Ebersole) Shank, Hanover, Pa., a son, Harold Henry, Feb. 2, 1951.

Stoltzfus.—To Omar and Mary (Risser) Stoltzfus, Bird-in-Hand, Pa., a daughter, Susanna, Jan. 22, 1951.

Yoder.—To Clark C. and Hilda Mae (Payne) Yoder, Norfolk, Va., a daughter, Dorothy Gail, Dec. 23, 1950.

Yoder.—To John and Doris (Sauder) Yoder, Elmira, Ohio, a son, Duane Lee, Jan. 17, 1951.

Zehr.—To Lloyd and Ferne (Yoder) Zehr, Lebanon, Oreg., a daughter, Deborah Joyce, Jan. 12, 1951.

Ziegler.—To Kenneth and Ruby (Nice) Ziegler, Denbigh, Va., a daughter, Susan Ann, Oct. 28, 1950.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Alwine—Yoder.—Lowell Thomas Alwine, Thomas congregation, Hollsopple, Pa., and Bernice Viola Yoder, Blough congregation, Hollsopple, Pa., by Aldus J. Wingard at the home of the bride Jan. 27, 1951.

Bair—Martin.—Stuart Bair and LaVina Pearl Martin, both of the Cedar Grove congregation, Hagerstown, Md., by Leonard Haarer at the church Feb. 3, 1951.

Breckbill—Nice.—Elvin Breckbill and Mary Nice, both of the Filer congregation, Filer, Idaho, by Louis Landis at the Filer Mennonite Church Nov. 28, 1950.

Delp—Landis.—Harley C. Delp and Verna H. Landis, both of the Spring Mount congregation, Spring Mount, Pa., by Paul L. Ruth at the home of the bride Jan. 27, 1951.

Diller—Martin.—Roy Martin Diller, Miller congregation, Leitersburg, Md., and Mary Jane

Martin, Reiff congregation, Hagerstown, Md., by Moses K. Horst at the home of the bride Jan. 25, 1951.

Diller—Martin.—Jacob R. Diller, Miller congregation, Leitersburg, Md., and Naomi R. Martin, Reiff congregation, Hagerstown, Md., by Moses K. Horst at the home of the bride Feb. 1, 1951.

Eby—Buckwalter.—Richard S. Eby, Indian-town congregation, Ephrata, Pa., and Jane L. Buckwalter, Martindale congregation, Martindale, Pa., by J. Paul Graybill at the bride's home Feb. 3, 1951.

Heavener—Weber.—Duane L. Heavener and Marie D. Weber, both of the Salford congregation, Harleysville, Pa., at the home of the officiating minister, Elias Landis, Dec. 30, 1950.

Hostetler—King.—Amos Hostetler, South Union congregation, West Liberty, Ohio, and Lola King, Oak Grove congregation, West Liberty, Ohio, at the home of the officiating minister, S. E. Allgyer, Jan. 31, 1951.

Kauffman—Snyder.—Richard H. Kauffman, Landisville congregation, Landisville, Pa., and Eleanor M. Snyder, Bowmansville congregation, Bowmansville, Pa., at the home of the officiating minister, J. Paul Graybill, Feb. 3, 1951.

Long—Engel.—Darrell Long, Sterling, Ill., and Joyce Engel, Freeport, Ill., by Allen Billman at Freeport, Dec. 15, 1950.

Miller—Merreot.—Robert Dwight Miller and Mary Lou Merreot, both of the Orrville Mennonite Church, Orrville, Ohio, at the home of the officiating minister, I. W. Royer, Jan. 28, 1951.

Mininger—Stover.—Charles N. Mininger, Souderton congregation, Telford, Pa., and Arlene C. Stover, Franconia congregation, Telford, Pa., by Russell B. Musselman at the home of the bride's parents Feb. 3, 1951.

Shetler—Roth.—Eldon E. Shetler, mission congregation, Portland, Oreg., and Lois Marie Roth, Hopewell congregation, Hubbard, Oreg., by Levi J. Miller, grandfather of the groom, at the Hopewell Church Dec. 21, 1950.

Stoll—Hostetler.—Daniel Stoll, Detroit Lakes, Minn., and Fannie Judith Hostetler, Sheridan, Oreg., by G. D. Shenk, assisted by John Hostetler, at the Mennonite Church, Sheridan, Oreg., Jan. 28, 1951.

Stoltzfus—Good.—Edward A. Stoltzfus, Millwood congregation, Gap, Pa., and Edna S. Good, Weaverland congregation, East Earl, Pa., by J. Paul Graybill at the home of the bride Feb. 3, 1951.

Witmer—Wenger.—Isaiah Carlyle Witmer, Goshen, Ind., and Beulah Mae Wenger, Wakarusa, Ind., both of the Yellow Creek Mennonite Church, at the home of the officiating minister, William Ramer, Dec. 24, 1950.

Yutzky—Yoder.—Ivan Yutzky, Hutchinson, Kans., and Anna Ruth Yoder, both of the Yoder congregation, Yoder, Kans., by Harry A. Diener at the Yoder Mennonite Church Aug. 25, 1950.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Cummins.—Rebecca, daughter of Jacob and Catharine (Beery) Funk, was born Aug. 24, 1859; departed this life Jan. 17, 1951; aged 91 y. 4 m. 23 d. Death, which claimed her in the house in which she was born, came after a lengthy period of illness which at last left her almost totally blind and helpless. She had been bedfast since May 6, 1950. On March 25, 1886, she was married to Henry Cummins of near Ada, Ohio. To this union three children were born (LeRoy and Elizabeth, deceased; Clarence). She was also preceded in death by her husband. Surviving are one son, 2 grandsons, a number of nephews and nieces, and a large number of friends. She had been a member of the Turkey Run Mennonite Church for many years of which she was a member at the time of her death. Funeral services were in charge of William A. Miller and Roy Detweiler. Burial was made in Turkey Run Cemetery.

Eby.—Samuel R., son of the late Elam and Elizabeth (Reiff) Eby, was born Sept. 4, 1889,

in Washington Co., Md.; passed away at Johns Hopkins Hospital, Baltimore, Md., Jan. 7, 1951; aged 61 y. 4 m. 3 d. He was united in marriage to Emma B. Showalter Nov. 1914. He is survived by his wife, 4 sons (Lev V., Clear Spring, Md.; Raymond M. and C. S., Williamsport, Md.; and Norman E., Hagerstown, Md.), 2 daughters (Marie V.—Mrs. Reben A. Martin and Dorothy M., at home), grandchildren, 4 brothers (Christian I. Maugansville, Md.; David R., Paramount, Md.; John R., Williamsport, Md.; and Laban I. Greencastle, Pa.), 2 sisters (Amanda R. and Magdalena R., Williamsport, Md.), and a large number of other relatives and friends. O sister (Mary) preceded him in death. In youth he accepted Christ as his Saviour and united with the Mennonite Church at Clear Spring, Md. On June 21, 1917, he was called to the ministry at that place and faithful served in that office until his death. Death resulted from liver complications. Funeral services were conducted Jan. 10, at his late home near Clear Spring in charge of John D. Riss and at the Reiff Mennonite Church in charge of Stanley H. Martin and Moses K. Horst. Texts: Acts 13:36; Isa. 6:8. Interment was made in the adjoining cemetery.

Gamber.—Annie S., daughter of the late Benjamin and Anna (Shenk) Neff, was born in Manor Twp., Lancaster Co., Pa., July 2, 1867; departed this life Jan. 26, 1951; aged 83 y. 5 m. 29 d. On Nov. 5, 1889, she married Henry H. Gamber. He preceded her in death March 20, 1941. Seven children were born to this union. Two children (Elra and Grace) preceded her in death. She is survived by children (Anna—Mrs. Amos Nissley, Landisville, Pa., with whom she resided; Selena—Mrs. J. W. Shank, Chicago, Ill.; Benjamin, Scotland, Pa.; Harry, Manheim, Pa.; and Ada—Mrs. Lester H. Brubaker, Strasburg, Pa.), grandchildren, and 3 great-grandchildren. In 1891 she with her companion accepted Christ as Saviour and united with the Mennonite Church at Landisville and was a faithful and consistent member the remainder of her life. Funeral services were held Jan. 30, at the Koser Funeral Home conducted by Barto Gehman and at the Landisville Mennonite Church in charge of Henry Lutz, assisted by Christian Frank. Texts: Ps. 17:15; 116:1. Interment was made in the adjoining cemetery.

Kornhaus.—Gertrude Emma, daughter of Thomas Ilgen and Gertrude Elizabeth Furs was born Dec. 5, 1884, at Wilton Junction, Cedar Co., Iowa; died Dec. 17, 1950, at Parsons, Kans. As a child she was confirmed in the United Evangelical Lutheran Church at Wilton Junction, later transferring her membership to St. Paul's Lutheran Church at Peabody. After marriage she transferred her membership to the Catlin Mennonite Church where she was an active worker as long as health permitted. She was united in marriage to David Kornhaus March 18, 1908. To this union were born 2 daughters (Grace Louise and Mary Margaret). Her husband preceded her in death May 3, 1944. She was also preceded in death by one sister and two brothers. She is survived by the 2 daughters (Mrs. Marvin Harlan and Mrs. John Riverburg), the 2 sons-in-law, 1 grandson, and many other relatives and friends. Funeral services were held Dec. 19, from Baker's Funeral Home in Peabody with Laurence Horst and L. R. Johnson in charge. Burial was made in the Prairie Lawn Cemetery.

Lapp.—George J., son of the late Mr. and Mrs. Samuel Lapp, was born in Juniata, Nebr. May 26, 1879; died at his home in Goshen, Ind., Jan. 25, 1951; aged 71 y. 7 m. 30 d. In early life he became a Christian which decision properly dominated his whole life. In 1905 he was married to Esther Ebersole with whom he entered missionary service in India the same year. A daughter, Pauline, preceded him in death in 1913 followed by Mrs. Lapp in 1917. In 1920 he was married to Fanny Hershey. He is survived by his wife, 2 daughters (Lois—Mrs. E. J. Camp, St. Paul, Minn., and Harrie—Mrs. J. Lawrence Burkholder, Goshen, Ind.), 7 grandchildren, and 1 brother (Daniel J. Sterling, Ill.).

In 1905 he was ordained to the ministry and in 1928 he was ordained a bishop in the Indian church. Most of the forty years, from 1906 to 1945, were spent in India. The devotion and energy which he dedicated to the church in India are well known to all of our people. Besides his missionary efforts, he served the church in many other capacities both in India and in this country. He was president of Goshen College in 1918 and 1919 and at the time of his

death was again rendering service to that institution.

Death came rather suddenly and unexpectedly after a rather marked improvement in health. He had suffered heart attacks in December but a severe one proved fatal on the night of Jan. 25. The funeral service was held on Jan. 28, at the Culp Funeral Home and at the Union Auditorium at Goshen College. Bro. S. C. Loder preached the sermon and was assisted in the service by the brethren Simon Gingerich and John H. Mosemann. A large number of relatives and friends attended the service and evidenced the widespread attachment which Bro. Lapp had formed. Interment was made in the Alwine Cemetery.

Meyers.—Clyde S., son of the late Joseph W. and Edna (Leatherman) Meyers, was born April 15, 1935, in Dublin, Bucks Co., Pa.; died Dec. 28, 1950; aged 15 y. 7 m. 12 d. Death came as the result of an accident. He was received into church fellowship Aug. 7, 1949. He is survived by his mother, a sister (Della—Mrs. Richard Leatherman), 2 stepbrothers (Willard and Merle Meyers, both of Dublin), a stepsister (Marian—Mrs. Donald Weaver, Crevoise Heights, Pa.), also grandparents (Mr. and Mrs. Jacob M. Leatherman and Mrs. Emma Meyers, of Dublin), together with a number of friends. Funeral service was held Dec. 31, 1950, at the home in charge of Abram W. Kothers and at the Deep Run Mennonite Church in charge of Wilson Overholt and Erwin Nace. Text: Ps. 119:9. Interment was made in adjoining cemetery.

Special Meetings

ELIZABETHTOWN, PENNSYLVANIA

Report of the twenty-third annual Sunday School Meeting held at Elizabethtown, Pa., Jan. 1, 1951.

Organization.—Mod., J. W. Hess; Chor., Franklin Kreider; Secy., Mabel A. Wert.

Program and Speakers.—New Year Sermon, Isaac Baer; Working Together in the Sunday School, Raymond Charles; Consecrated Sunday-school Teachers, The Need of the Day, David Thomas; The Rewards of a Faithful Sunday-school Teacher, Henry F. Garber; The Future Church, The Outgrowth of the Present Sunday School, Raymond Charles; The Attitude of the Christian in the Light of Present-day Conditions, Isaac Baer; Children's Meeting, Miller Hess.

Thoughts Gleaned.—Not only the teacher but also the Sunday school as a whole should be soul winners. To have inspiration in presentation, a teacher must have perspiration in preparation. As Sunday-school teachers, we must give our lives for the work of the church. We must live lives of example to our pupils. Our reward on this earth will be souls won and blessings received.

OLEY, PENNSYLVANIA

Report of the Annual Mission Meeting sponsored by the Conestoga-Maple Grove district and the outlying churches, held at the Oley Valley Mennonite Church Jan. 1, 1951.

Organization.—Mod., John L. Glick; Chor., Robert F. Stetter; Secy., Edna Mast.

Program and Speakers.—Striving Together for the Faith of the Gospel, S. Allen Shirk; Glimpses into the Lives of Missionaries, Ada Stoltzfus, Martha Smoker; Christ's Call to Service, My Responsibility in Witnessing, Silas Brydge; Possibilities of Working with Migrant Laborers, Methods of Securing and Placing Workers, J. Paul Graybill; Testimonies, Helen Frego, Zelda Campbell, Karl Setzkorn, George Cassel, Charles Stauffer, and others.

Thoughts Gleaned.—We need to get our vision directly from the Word of God. The present-day spirit of rebellion, of casting off restraint, in the church is due to lack of vision. Missionaries are happy because they are doing God's will; they do not want your pity, but your prayers and support. "To me to live is Christ, and to die is gain"—too often people want to reverse this—the gain now, Christ after death. We lack not the spirit of activity but the Spirit of Christ. To be used in God's service we need a pure heart.

Secretary.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Understanding Our Pupils, by Gertrude Little; Warner Press; 1950; paper 75¢.

"Understanding and loving is your job." This is the major premise of Gertrude Little's discussion of how to study our pupils. We must know our pupils. We long to know them. How can we become acquainted with them? The author in this small book of 110 pages presents methods that teachers may use to observe for themselves their pupils' ways of behaving. There is little information given on what the adults or primaries or juniors are like but rather some helps to find out this information.

Methods presented in the book are visiting with your pupils, studying with them, worshipping with them, playing with them, and serving others with them. The Biblical basis for each of these methods is quoted first. Then follows a practical discussion of how to make the contacts with the pupils in visits or study or worship or play or serving others. These methods are illustrated by quoted experiences. At the close of each chapter the author suggests definite activities for the teacher of children, or of youth, or of adults, to carry out in getting acquainted with his pupils.

The purpose of this little book is a very good one. To study our pupils firsthand is so necessary for expert guidance, such as is due our children. Miss Little suggests that the opinions received from observation must also be measured by those of expert child psychologists. But there is a very special value received from one's own getting acquainted with each pupil. To appreciate each child's problem we must see him in his total background. We get this understanding through acquaintance with him and we get acquainted by such methods as suggested in this book.

This book should be in each Sunday-school library.—Alta Mae Erb.

Gold Mining in Peter's Epistles, by Keith L. Brooks; American Prophetic League; 1950; 32 pp.; 35¢.

A small book of thirty-two pages, "Gold Mining in Peter's Epistles," is just what the title suggests.

The author, Keith L. Brooks, is well known as an outstanding Prophetic Bible teacher and author.

This little book is helpful and inspiring to all Bible lovers, whether newborn babes or busy ministers. To grow one must have food for the soul.

He uses the question method with spaced lines for the students to write out the answer. The answer is found in the Bible itself, thus making it its own commentary.

There are comments and notes which greatly aid in the study. The original Greek gives new meaning to obscure passages and English words, e.g., the Greek rendered "peculiar

people," really signifies "a people for a possession" or "a purchased people."

The student will find in his search for hid treasure that this method is very helpful and that regular and systematic study is an essential.—Vera Hallman.

The Lion and the Lamb, by Gerald Kennedy; Abingdon-Cokesbury Press; 1950; 233 pp.; \$2.50.

Gerald Kennedy is a bishop in the Methodist Church. "The Lion and the Lamb" is his fifth book. The book is a study of paradoxes of the Christian life. The twenty-one chapters deal with such subjects as Foolishness and Wisdom, Personal and Social, Sorrow and Joy, Gentleness and Austerity, Weakness and Strength, Spiritual and Material, Tension and Peace, Death and Life, and others.

The style is stimulating and easily readable. The content of the book is thought provoking. The subjects treated are many and varied; so I will point out only a few things that may especially interest the Mennonite reader.

In the chapter on Gentleness and Austerity there is shown a strong tendency toward Scriptural nonresistance. The author shows the utter inconsistency of linking Christ with militarism. He says that it is not difficult to see Jesus counseling nonresistance. "But Jesus Christ dropping a bomb? Never!" However, I find it difficult to harmonize these and similar statements with the ones made later such as these, that slavery and tyranny are worse than war, and that the policy of neutrality at any cost is futile and stupid.

The sin of pride is attacked with vigor. The lesson is applied in a practical way to Christians, especially with regard to materialism, where we may try to impress our neighbors with success or take too much satisfaction in being above others economically and socially.

Mr. Kennedy points out the deadening effect of tradition but also shows its importance when properly used. Tradition, he says, is not necessarily a thing that binds us to something in the past and keeps us from living in the present. It is an agreement with yesterday.

The author has a strong belief in immortality and great respect for Jesus Christ. But his foundation seems rather shaky concerning the deity of Christ. He leans toward a spiritual rather than a literal interpretation of the Word. Perhaps this is why he is unable to make a definite statement concerning the deity of Christ. On page 232 he asks the question, "Was He God or man or both?" He answers by saying that after we have exhausted our mental powers, we know that precise statement is impossible. "To make Jesus a deity robs His humanity of any meaning and makes the example of His life a farce. To make Him only a good man contradicts the salvation which men find in Him and nowhere else. We will do well to be content with Paul's words that God was in Christ."

In spite of some disagreement we must have with the author's point of view, the book can be read with profit by the critical reader.—Edward L. Kauffman.



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ITEMS and COMMENTS

Seventh-Day Adventists in Canada in offering the services of their young people for all sorts of civil defense jobs say, "We desire above all things to disassociate our worldwide denomination from any taint of pacifism and conscientious objection. . . . We repudiate the name, methods, ideals, and general philosophy of conscientious objectors." Adventists of the United States generally in

World War II accepted the classification of I-A-O. They served in large numbers in the medical corps of the United States Army.

* * *

A budget of \$2,161,500.00 to cover the regular work of the American Bible Society in 1951 was approved by the advisory council of the Society, consisting of representatives

X

of some fifty Protestant denominations, at a two-day session which was held in New York on December 5 and 6. This is the largest regular budget in the history of the 117-year-old society. A supplementary budget of \$918,000.00 was also recommended, about half of which will be used for providing Scriptures to the service personnel and to meet unusual needs arising in Korea, Japan, China, and the Philippine Islands.

* * *

According to Religious News Service more than half of the estimated five hundred thousand refugees who have poured into Seoul from Pyongyang and other north Korean areas are Christian church members. The report said the Christian refugees had been undergoing oppression by the Communists for the past five years.

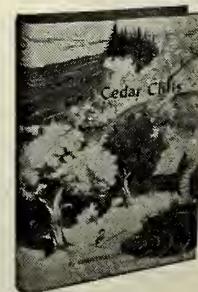
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A government official in New Delhi, India, has reported to the Christian Council of India and Pakistan that no new restrictions have been placed on the admission of evangelistic missionaries to India. The official said, however, that in the case of new missionaries the need for a replacement or additional evangelistic work must be proved. "It is not correct to say that any ban or greater restrictions have been imposed upon the admission of evangelistic missionaries," the government letter stated. "However, as in the case of other foreigners coming for long residence it is necessary to insure that the need for the admission of an evangelistic missionary from a foreign country has been established in that there is no suitable Indian to perform the work." Most new missionaries sent to India by American Protestant boards today are technical personnel such as medical and educational workers. Such personnel are not affected by the government policy on evangelists.

A New Book

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Helps for the Needy

BY THE LATE A. D. WENGER

... Some special consideration for needy families is the last thing I want to mention. For many years I have observed the financial sufferings and hardships of many brethren and the apparent ease of others. Those in distress are often at the mercy of banks and loan associations who charge high rates of interest and bonuses besides, and who use the law to collect by force when misfortune makes it impossible to meet payments. Some brethren have money lying idle or are drawing a very low rate of interest from banks. For various reasons neither those who need money nor those who have money want to advertise it. The one who has money would like a good place to invest it, and the other would like to know where to get it at a reasonable rate. We could do each other so much good if we only knew circumstances all around, and worldly organizations would not profiteer on us. Those in need and those not in need would all be better off, and the church would get more money from them for the spread of the Gospel. Those whose lives are sufficiently worthy to be in the church are surely worth helping out of difficulties. Some brethren have paid as high as ten and fifteen per cent in interest and bonuses and have pulled through. One brother who was paying eighteen per cent in an eastern city was saved from going to the wall by a friend or two who gave him some money at six per cent. He is now making good, has since been ordained to the ministry, and is now having calls to the evangelistic field. As a church we have not always looked after our needy brethren as we should have done, and many have faced the cold mercies and charities of an unfriendly world. Our church leaders are perhaps little conscious of all the suffering throughout the church, the long and severe struggles to pay off money borrowed from strangers and the many homes even lost because there were none to pity and none to help. "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it" (Prov. 3:27).

Joseph provided for the needy ones of the Egyptian nation. He had the authority and wealth of the Egyptian government at his command. Moses had under

him the nation of Israel, about two million souls. There are about fifty thousand Mennonites under our conferences; or perhaps one hundred thousand, including children who are not yet members. Moses had twenty times as many people and they were well organized to care for the needy. They could loan money to strangers for interest, but to their own brethren they could not charge any interest, and the debts were canceled at the end of seven years. That was under the law. "The law was given by Moses, but grace and truth came by Jesus Christ." One would think there would be more mercy extended now under grace. But we are far from it. How shall we give account to God? Moses said, "Open thine hand wide to thy poor brother." Read Deut. 15:7-11. They had much more help under the law than our needy have now under grace. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again" (Prov. 19:17).

Systematic Aid

We have aid plans in the church to help in case of fire and storm and automobile accident. We have our Home and Foreign Relief Commission to help after the calamities of war and flood. What organization have we to help our brethren who are facing the calamity of losing their homes among us in many places? It is not always poor management, by any means. If we look down on the unfortunate, who are so for various reasons, we lack the spirit of Christ. If the Mennonite Church expects its individual members to be good Christian stewards of money, should not the church as a whole set a good example? Should she not appoint a committee to work out a plan by which the church could secure brethren who have money to loan at a low rate of interest to help out many worthy brethren who are being imposed upon and financially ruined by strangers who care but little how it goes with others, just so they get all that is coming to them by law? A reliable church-wide board or commission as a go-between the borrower and the lender has long been needed, through which both may communicate to their mutual advantage. While such an intermediary commission

may not be able to help out in every instance, I am sure many could be helped and even saved from losing their homes. Some lenders may be willing to be quite generous with the needy or to let a small portion of the interest go for some phase of the Lord's work.

Folks have had confidence in the solvency of a few of our church institutions that have considerable debt and have loaned them money at low rates of interest, even as low as four and one-half, four, and three per cent, and they have paid off all they owe the banks. If we have a church-wide institution controlled by able brethren in whom the church would have confidence to not only receive money but to safely place it for the good of both parties concerned, hundreds of thousands of dollars could ere long be saved to the church. Many needy ones would be blessed and helped, the helpers blessed, and the Lord's work would also prosper by more contributions. Why could not this feature of the Lord's work be added to the responsibilities of the Home and Foreign Relief Commission? I repeat, if Moses could look after the needy among two million, should we not be able to provide for those in need among a hundred thousand? "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). Whatever present board or new board would take up this work would find plenty to do I am sure.

Bless Our Hands

BY MARY ALICE HOLDEN

*Lord Jesus, Thou who worest the robe,
That seamless dress of Thine,
That loving hands had made for Thee,
Bless Thou these hands of mine.*

*Ten fingers set apart for Thee
May do a work divine;
Thine is the task and Thine the love
That through their work would shine.*

*And may each service that we give
Bind up some broken heart,
And teach some soul to know Thy love,
From which all good must start.*

Cimarron, Kans.

Our old people's homes and orphans' homes look after some. The Relief Commission helps our brethren from other countries to the Americas and gives them a start over here, but what are we doing for the needy families among us? Sometimes advice is all that is needed but often more than advice is needed also. I hear brethren say they do not know where to go for advice or help. One brother with two farms but considerable debt, when the depression came, said, "I don't know whom to ask." There are hundreds of families in distress and they don't know whom to ask for advice or help. The advisory feature is also important. I believe many a family has felt that nobody, in the church or out of it, cares much for them when it goes hard with them.

The Lord used Moses, Aaron, Joshua, and others under the law, to provide for the needy. The Lord used the apostles to organize plans to provide for those in need in the Christian Church. They did so in the beginning. Why should it not be kept up? Because some churches became so cold and indifferent to the cries of the needy, lodges and other organizations have been formed—and some say their lodge is warmer to them than their church. Brethren, if the Mennonite Church does her duty I am sure neither the lodge nor even life insurance will ever find a place among us. At the judgment day, in reference to helping those in need the Lord will say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." May the Christian Church, as a whole and as individuals, return to Biblical stewardship of money, and God's blessings will be poured out upon us.

[Excerpt from an address on "The Stewardship of Money" by A. D. Wenger to General Conference at Kitchener, Ontario, August, 1935. In next week's issue Bro. J. L. Horst will describe the recent implementation of Bro. Wenger's idea.—Ed.]

DISTURBING EVIDENCE

A farmer in England, after his conversion, called on an infidel neighbor to say that he had been awakened to a sense of his sinfulness and wished to restore to him four sheep with their offspring for the four years that they had been in his possession. "Go away," said the infidel, "Don't bother me about the sheep. If you go on this way I'll have to believe there is something after all in this religion. Keep the sheep, and don't disturb me."—D. Carl Yoder.

Perpetrators of the Cross

BY EDWARD KAUFFMAN

Before the foundation of the world God designed that His Son should die for an atonement, and that upon the cross. Eph. 1:4; 1 Pet. 1:19, 20; Rev. 13:8. Though this was God's design, yet God cannot be charged with the crime of killing His own Son, as some unbelievers charge. This was an evil deed and God is not the author of evil. It was only through a foreknowledge of the operation of the forces of evil that God entered this into the design. God's part in the atonement was wholly prompted by love (John 3:16) and without the slightest touch of injustice or criminality.

Who then were the perpetrators of the cross? The soldiers nailed Him to the cross. But back of the soldiers was the decree of Pilate, and back of the decree of Pilate was the demand of the chief priests and Pharisees. In collaboration with the chief priests was Judas. Then there was the mob, who fell in line with the gang leaders. These all had a part in the act of the crucifixion, though with varying motives.

To the soldiers it was routine duty—doing what they were paid for doing. But their participation was greatly colored by the sheer cruelty of their natures. As a cat tortures a mouse before making a final end of it, so the soldiers mocked and tortured their captive in His final hours.

While Pilate tried desperately to release Jesus, he was not willing to release Him at any cost. Against his own conscience he delivered Jesus to be crucified. The ruling motive in Pilate's mind seemed to be his desire to please his subjects. Mark 15:15. His sense of justice and righteousness was sloughed aside for the sake of political policy.

Likewise the chief priests were turned aside from justice and righteous judgment by their uncontrollable emotion. Pilate recognized this emotion as one of envy. Mark 15:10. Formerly they had thought that their positions as religious leaders were quite secure. Jesus became a threat to that security; hence they became envious.

Some people attribute more worthy motives to Judas, but it seems evident that Judas in his act of betrayal was moved by a spirit of greed. "What will ye give me?" he asked the high priests. "And they covenanted with him for thirty pieces of silver" (Matt. 26:15).

These then are the groups which perpetrated the crucifixion of Jesus: first,

the hireling entrusting his conscience to the state; second, the state itself, over looking conscience for the sake of political policy; third, religion with its calloused conscience, clothed in institutionalism; fourth, commercialism or the money world with its conscience choked by the love of money. Then we have also the mob representing society with its conscience soothed by its blind religious leaders.

To what extent are these same groups prompted by similar motives and guilt of similar sins today? Would present day religion find Jesus a threat to its *status quo*? Would the state give Him away for the sake of political policy? Would the commercial world sell Him for thirty pieces of silver?

We may criticize Judas, the chief priests, Pilate, or the soldiers, but are we sure that our motives are always pure and never tainted with that element which would have helped to perpetrate the cross, or which today discolors the witness of true Christianity with its Christ of the cross?

Alden, N.Y.

CIVILIZED BY DETESTED TRUTH

George Bernard Shaw, famous English playwright and iconoclast, has published a book, *Sixteen Self Sketches*. According to an interesting review of it in the *Nashville Tennessean* of March 27, 1949, in one place he says: "I detest the doctrine of the atonement, holding that ladies and gentlemen cannot as such possibly permit anyone else to expiate their sins by suffering a cruel death."

No doubt some consider this to be smart. In reality, it shows how superficial even keen worldly wisdom can be when dealing with spiritual matters. But after proclaiming his detestation of the atonement Mr. Shaw goes on to make an admission which ruins his logic. He says "But I know as a hard fact that Methodism, which is saturated with this abhorrent superstition, changed our colliers (coal miners) . . . into comparatively civilized beings; and that any attempt to convert them to Creative Evolution would have made them more dangerous savages than ever."

Here is the admission that detested Gospel truth produces a civilized effect which liberalism cannot duplicate. The human betterment proposed by worldly wisdom is realizable only through truth which intellectual pride despises. We believe we'll stay with the old, regenerating Gospel.—From *The Baptist and Reflector*, Nashville, Tenn.

GOSPEL HERALD

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EDITORIAL

The Word Crowds In

"One word crowds in upon me," said a speaker. And then he expressed the burden upon his heart in one of the great passages of the sacred Scriptures. How often that happens! A thought struggles for expression within us and then some phrase from God's Word occurs to us as the only adequate phrasing of that thought. Are we trying to describe man's abysmal spiritual need? Some word from the prophets or the epistles says it exactly. Would we put before a despairing world the challenge of a potential redemption? Isaiah or John will say it for us. Do our souls reach after God in some wordless aspiration? The psalmist has felt those same things and has expressed them too. Do we reach for some pithy characterization of human conduct? Proverbs or James fills our need. Some outstanding sentence in an Old Testament narrative exactly fits to describe the significance of some present happening. Every human interest, every moral principle, every fear and hope of man, every pronouncement of the eternities to the times is here.

That is what the Bible is—the Word is the expression of the thought. Here, and here only, that expression is adequate. Every human writer at some place or other stands before a gulf of thought and attempts in vain to bridge it. It is only the incomparable Word of God which is never nonplused, which never attempts without accomplishment. When God's Spirit speaks through the writers of Holy Scripture, He says what He wants to say. In human literature the mark of genius is the ability to find the exact word, the ultimate expression. Something clicks with us as great literature when we feel that something has been said just as it ought to be said. No one tries to improve Shakespeare, or Milton, or Keats, or Goethe, or Frost at their best. But the best of these has written things that need to be forgotten. Holy Scripture never falters. The genius of the Holy Spirit never comes short. Here the God of all perfection speaks His perfect Word.

How glad we can be for the phrases that "crowd in upon us"! This is one of

the reasons that every Christian ought to be a continual student of the Word of God. A knowledge of the great passages of the Scriptures will make him a literate Christian, able not only to understand but also to speak. Only that preacher has an adequate style whose language bristles with Biblical quotation and allusions. The greatest stylists in our English tongue—men like Shakespeare, Milton, Bunyan, Ruskin, and Lincoln—were very familiar with the Scriptures. They found in them the greatest thesaurus of language to express the wealth of their ideas. When a great mind faces the Great Book, deep calleth unto deep.

Here then are two great benefits to be derived from Bible study. One is the thought of the Scriptures. Its truth meets our need and sets our own minds going in the exploration of divine riches. The other is the language of Scripture, which we may borrow freely and which can make vocal any thought of man. Happy the man upon whom the Word of God often "crowds in"!

Our Present Testing

The Scriptures teach us to consider it no strange thing that we should be under frequent and serious testing. The experience of the New Testament church and of the church through many historical eras since then teaches us that persecution and testing is the norm for the church in a sinful world. One of the chief things that will make us the worthy sons of our fathers is the ability to endure hardness for conscience' sake.

The Book of I Peter, which was written to Christians who were undergoing fiery and bloody testings, teaches us that these testings are manifold, since our enemy is not limited in the varieties of his torture. But they are to be endured with a spirit of Christian meekness. We are not to revile when we are reviled. We must give to our accusers a clear and unashamed answer, but always with gentle patience, and without any spirit of retaliation. Our testings put us in the train of Christ, whose non-resistant example we are to follow. It is our privilege, indeed, to rejoice in

our testings, glad to be counted worthy to suffer as Christ suffered. We may trustfully rest on the care of our God, waiting on Him to work out the solution of any problems that may be created. And we are to remember to keep the end in view—salvation with a crown of glory. As in an obstacle race, there are difficulties on the way, but God calls upon us to be overcomers.

One of the chief things to keep in mind is the fact that a consistent life must accompany our testimony. We are to put our accusers to silence by our well-doing. They must have no evil thing to say of us. Here we often fail; here we are failing just now. In the Letters to the Editor in a newspaper of a Mennonite community was found recently the following:

"... It must be wonderful to be a conscientious objector. Then you would not have to send your boys to the service. All the C.O.'s have to do is claim C.O. and get their bishop to sign for them, and then they get deferred. It is not fair that the C.O.'s can stay at home and make good money and live as usual while our boys are in the service fighting for the four freedoms and getting blown apart. . . .

"Since they started drafting boys in the service, some C.O.'s are hunting farm jobs so they can also claim to be farm workers.

"There are lots of C.O.'s living in towns. Their sons work in machine shops, driving trucks, feed mills, and factories. Some of the C.O.'s go to movies, festivals, baseball games on Sunday, the same as some of our boys. . . ."

And so they have many evil things to say of us, and truly. We are an offense unto them, not so much by our conscientious objection to war, as by our inconsistent actions. They expect our people to be true to the standards and the discipline of the church. They do not want us to profit by war while they must suffer from it.

There is an extra motive these days for a careful walk. To the other motives for voluntary service we must add this one: We must not be an offense to our neighbors. At the best there will be some false accusations, for some of our men of draft age have justifiable reasons, through occupation, health, or dependency, for staying at home. But we must reduce to the minimum the possible causes for those accusations. A great door and effectual is opened unto us, not only for needed service in a destitute world, but for a positive witness against the spirit of war and for the spirit of peace.

God writes with a pen that never blots, speaks with a tongue that never slips, and acts with a hand that never fails.

The Road Ahead

(A statement from the Peace Problems Committee on Feb. 10, 1951.)

The Draft, Alternative Service, and Voluntary Service

BY HAROLD S. BENDER

Many throughout the length and breadth of the church are deeply concerned about the trend of affairs in the world and in our own nation, and are calling for fuller information about the road ahead. We have hesitated to make many public statements about the prospects for the future, both because of the uncertainty as to what may come either in the undeclared war in the Far East or the cold war in Europe, and also as to our government action on military training and service and the possible draft of C.O.'s. We were also uncertain about arrangements for alternative service since neither the government nor the church have as yet formulated a policy. The Peace Problems Committee and the Mennonite Central Committee did not wish to be overhasty in raising questions about alternative service with the government until the government itself was interested in negotiating in this matter. In the absence of public statements to the church from authoritative sources, we know that many of our ministers and members, including young men of draft age, have been uneasy and perhaps even impatient. Some have even thought that proper attention was not being given to these matters by the church.

May I say first then that the Peace Problems Committee, which is charged by General Conference with representing the church in this matter, has been constantly on the alert, and through the Mennonite Central Committee and the National Service Board in Washington has kept itself fully informed of developments. As of this present moment, there is nothing which can be said about a possible draft of C.O.'s. We have been assured repeatedly by those in high position in Washington that there are no plans to cancel the deferment of C.O.'s. The present draft law is being revised, but until the congressional action on the proposed changes is completed (it is possible that on the floor of Congress proposals may be made to draft C.O.'s which might be approved by the Congress), no one can know what will come. The best judgment of those who have been studying the matter is that there is a real possibility that the deferment of C.O.'s will be canceled when the new military training and service goes into effect, which will be on July 9, 1951, and the C.O.'s will be subject to draft on the same terms as other young men. This could mean that all unmarried young men from 18 to 25 inclusive as well as childless married men of this age would be subject to two years of training and service.

Facing this possibility, it has seemed wise to the Peace Problems Committee, as well as to the M.C.C. and the National Service Board, that a careful study be made of the problem of alternative service for C.O.'s and that we be prepared at the proper time, if requested, to submit suggestions to those drafting such legislation and to negotiate with government authorities regarding the form and arrangements for alternative service. Preliminary discussions among ourselves have taken place, and we believe it will be possible to again have a united front of the historic peace churches and all Mennonite branches on a position regarding alternative service which would call for the following:

1. That all alternative service be under a civilian bureau of the government.
2. That both government projects and projects under church direction be provided for.
3. That drafted C.O.'s receive pay and maintenance commensurate with their service and not out of line with what men in the army will receive.
4. That men be released to church agencies only when the men and the agency request it, and that the agencies have freedom in management of the men.
5. That projects for C.O. service include in addition to such work as forestry service, mental hospital service, and other government work, also such projects in relief and voluntary service as are now being carried on by our church agencies, both in foreign countries and in America.
6. That there be provision for individual assignment similar to that in Canada in the latter part of World War II and that men be permitted to volunteer for service.

It is expected that within the next two months those now drafting statements of policy will be ready to submit such statements for review by the General Council of General Conference as well as by other interested and responsible groups. The General Council has power to act between the General Conference sessions and will do so if necessary. If government action is delayed, then action on the entire question can be deferred until the next session of General Conference in August.

In the midst of the uncertainties, we should be certain about the fundamental platform of faith and commitment on which we stand. We believe the church is still united on a profession of the simple nonresistant faith of the Gospel, which means (1) complete rejection of participation in war and preparation for war in any form (2) willing obedience to the requirements of the state in all points not contrary to the Gospel; (3) a readiness to give service in the name of Christ for the needs of mankind, both physical and spiritual; and (4) a willingness on the part of the church to carry the costs of whatever program of service may become necessary to fulfill our conscientious obligations.

What we do need more urgently than information about the future is a strengthening of faith and convictions on the part of every member of the church in the face of the powerful influences

It Happened —

FIFTY YEARS AGO

(From Herald of Truth, March 1, 1901)

Bro. E. S. Hallman, of Berlin, Ont., held a series of meetings in the D. Eby meeting house, west of Waterloo . . . 23 persons had the happy experience of learning to know Christ as a personal Saviour and Friend.

At present we have about 230 orphans and they are coming in faster than they have at any time before [India].

Bro. Samuel G. Lapp was ordained to the ministry [Feb. 10]; and will move to South English, Iowa, to preach for the congregation at that place [from Roseland, Nebr.].

Married: On the 14th day of Feb., 1901, at . . . Elida, Ohio, by J. M. Shenk, Bro. Amos W. Rhodes . . . and Sister Annie R. Brunk.

TWENTY-FIVE YEARS AGO

(From Gospel Herald, March 4, 1926)

The series of meetings held at Salem Church near Elida, Ohio, [by B. B. King] closed February 24. There were eight reconsecrations . . . and twenty-five confessed Christ for the first time.

and pressures which are rising up against the nonresistant faith. Men of draft age need to have particularly strong and clear convictions. We cannot afford again to have over a thousand of our men in military service, and to lose ultimately over seven hundred of them to the church altogether. A second such loss would have disastrous consequences. In losing young men, we lose not only numbers, but the future heads of families and workers in the church. It is the serious responsibility of our ministers and leaders, as well as of our fathers and mothers, to give the very best teaching and influence to our young people. They also must be strong for what is ahead, for it is not enough to have the church organization take the proper stand and to secure the necessary provisions from the government for alternative service.

As soon as definite information is available regarding the drafting of C.O.'s and plans for alternative service, the church will be promptly informed. Meanwhile our voluntary service program is increasing, additional young men are volunteering for this service, as should be the case, and the need for financial support is rapidly growing. Those responsible have decided that it will be best to have regular offerings at least once per month from every congregation for voluntary service. If alternative drafted service is established,

his will be combined with voluntary service, and this fund will then become the equivalent of our previous C.P.S. fund. Those in charge of our congregations should at once arrange for regular monthly offerings of generous size for voluntary service to be sent to the regular treasurers as in previous times. This is to be in addition to our regular monthly offerings for relief work which also should be increased.

Goshen, Ind.

Improving the House of Worship

When driving through the historic sections of southeastern Pennsylvania, one is frequently reminded that he is in the land of the Plain People—the Quakers, the Brethren, the Mennonites. A vivid reminder of this fact is the sight of the numerous houses of worship, commonly called meetinghouses. They are unmistakably recognized as the centers of worship of the Plain People because they are built according to a principle. It is the principle of Christian simplicity. Most of them can claim a modest beauty as they are nestled in groves of tall, old elms, oaks, hickories, and maples. Invariably one finds cemeteries adjacent to the buildings, thus suggesting a binding tie between past and present and reminding worshipers of their abiding resting place in the future.

The point of this article is that all churches should be built according to a religious principle. This is a church-building decade. Thousands of new churches are being built and many more thousands remodeled. . . . All of these churches, Mennonite and non-Mennonite alike, are being built according to a plan, but not necessarily according to a principle. Many churches are built like dwelling houses, clothing, and cars, according to styles. The architects are the style masters in building as the designers are the stylists in clothing and cars. Styles are temporary fashions. They have their moments of popularity and then disappear to make way for newer creations. They are not being built according to abiding religious principles.

What Shall We Do?

In looking to the future, Mennonites could well afford to give more attention to the matter of the appearance of their houses of worship. The words of Haggai are appropriate: "Is it time for you yourselves to live in paneled houses while God's house lies waste?" It is important to remember that a church building is a symbol as well as a place of meeting. A symbol is an object that stands for something. It is the visible sign of an idea, such as the picture of a dove being a symbol of peace.

There ought to be something in Mennonite church architecture that reflects those Christian ideals which the Men-

Submission

(Rev. 3:20)

BY ALICE STUTZMAN

*Dear Lord, I've struggled long
Against Thy gentle Spirit's voice—
Against the knock
Of Thy dear hand
Upon my heart's door.
But now I come to Thee
Penitent,
Humbled,
My heart crying out to Thee
For pardon,
Forgiveness.
Lord—I have sinned!
Thy blood can wash away the stain
And blot it out for ever.
My Lord—
Dost Thou smile?
And offer Thy pierced hand
To lift me
And draw me
Close to Thy heart?
Oh, keep me here, blest Saviour!
And let me ne'er depart.*

Frazee, Minn.

nonite Church has especially stressed and professed. Christian churches should be so constructed and preserved that when people look at them they see a steadiness and permanence that suggests the eternal in Christ; they should see a sturdiness in the building that suggests the strength of Christ; they should see a plainness in the building that suggests the genuineness and sincerity of our Lord; they should see a house of worship amid the natural beauty of trees, shrubs, flowers, and birds which reflects the natural beauty and attractiveness of the character of Jesus. Mennonite churches above all should be completely free from the kind of ornamentation that reflects sophistication, arrogance, pride, ornateness, and vanity. They should strongly suggest simplicity, sturdiness of character, serenity, and peace. The house of God must bid a warm welcome by its appearance to the poor, the humble, and the lowly, as well as to the rich, the esteemed, and the cultured.

One step in the direction of uniformity of purpose and ideal in the matter of church architecture would be the creation of a conference committee on architecture. Such a committee could serve as a continuous study committee of the problem; it could gather valuable information on the subject and in the course of time become the repository for factual data, ideas, and experiences on the entire matter of Mennonite church architecture. Individual congregations then would at least have a consulting body within their own denomination to

which they could go in case they face the necessity of remodeling or rebuilding. Such a committee could be especially valuable to small new churches which have had no experience with these matters and often no personnel with skills and training with which to do a good job of planning.

Another step in the direction of getting Mennonite churches to build according to religious principle is for congregations contemplating a building program to appoint a planning committee well in advance of any contemplated building date. Such a committee is a fact-finding or study committee. It would want to study church architecture in the light of Mennonite history and doctrine; it would want to discern good types from poor types of architecture. It should be the resource agency in the congregation which provides information to the members on matters pertaining to proper architecture and symbolism for the new house of worship. Too often congregations elect one committee to do the planning and the building. This is generally inadvisable, since often those who know a great deal about planning know nothing of building and those skilled in the building trade may know nothing about Mennonite doctrines, religious symbolism, and historic Mennonite principles. Planning and study committees elected or appointed well in advance of the building date can do much to bring unity into the minds of the members with regard to building designs and details when once that stage is reached.

Above all, a new church must be a house of worship with the emphasis on worship. New churches must never be mistaken, either by members or non-members, for show places. Some congregations, like individuals and families, may try to outdo their neighbors. There can be entirely too much emphasis on the aesthetic to the neglect of the inner spiritual experience of the individual person. A house of worship is after all only a means to an end. It is the place where individually and collectively we may seek to commune with God. No aspect of the exterior or interior arrangement of the church building should detract from this fundamental objective. Maurice Hindus writes a warning on this point when he describes his native Russian Orthodox Church. Let us ponder these words carefully. "Our church has striven after external gorgeousness at the expense of inner virtue; after showy splendor at the cost of spiritual perfection. It acquired pomp, power, and riches but lost its soul." Let us build our churches so that they reflect as far as possible the religious principles which we preach and profess.—J. W. Fretz, in *The Mennonite*.

Keep cool and you command everybody.

The Test of Faith

BY EDNA GASCHO

The test of faith climaxes all others. It is impossible that any other tests, such as conduct, conscience, loyalty, love, confession, or experience, should stand alone. Each one depends upon another.

Just what do we mean by faith? I think it means to trust in the honesty and truth of another, or trusting in God. Very recently an elderly person said to me, "It doesn't make any difference what religion you belong to or what day you observe as your Sabbath, as long as you are sincere." Is this statement correct? Could we back it with Scripture?

One of the outstanding tests in I John concerning our Christian life is belief. Certainly our heart cannot be right, and we cannot be sincere, if our belief is wrong. Correct doctrine is important. We are told in I John 5:4, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith"; and further, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" Victory, then, would be a result of our faith. Is it possible for us as Christians to live the victorious life, and not have our faith tested at times? Let us glance back at the Sunday-school lessons we have studied recently. Surely the faith of Jonah, Daniel, Habakkuk, Amos, and the others was tested and tried many times. An outstanding character in the New Testament was the missionary Paul. He endured each hardship, whether it was imprisonment, stoning, or verbal rebuke, and his Christian character became more outstanding, while he became a more devout Christian.

There are various ways in which our faith will be tested. Many people today deny the deity of Christ and His virgin birth. If we believe that the man Jesus was also the Christ, God's Son, we have the assurance that we are the children of God, as I John 5:10 says, "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." This may seem a strong statement, but we will do well to take heed to it, and guard against any teaching contrary to Christ's deity. An example of this teaching is found on the radio program, "The Voice of Prophecy." The sponsors do not identify their specific religion, but their beliefs include the idea that Christ had a sinful nature, that He did not make atonement when He shed His blood on Calvary, that salvation depends upon the keeping of the law, that the wicked dead will be annihilated, and many more unscriptural teachings. Indeed, we must be on our guard constantly, to combat such false doctrines.

An article in the *Sunday School Times*

recently gave the following story concerning the last World War. The Japanese bombers had dropped their load of bombs on the city of Peaceful Sea and flown away. There had been no warning, for a flood had previously washed away their telephone poles. The children who had been lying flat on the floor in the Bible classroom, stood up. Some expressions revealed fear, some surprise, and others relief. A lad of thirteen was first to speak. He said, "Before I didn't know—but now I know Jesus is in my heart." His faith had been tested, and because it was built on the solid rock, he was able to stand.

Our faith is also tested through disappointment in our lives. No Christian can completely avoid disappointment; perhaps it will be a business failure, ill health, unfaithfulness in a supposedly true friend, or even death of a loved one. If we are able to stand after each one of these tests, we become stronger, and are better able to cope with the next test. Psalm 37:5 tells us how to endure to the end: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."

Those Who Trust

Lord, take from us our fear of fear:
We look to Thee—so strong and near;
Oh, help our faltering faith to see
That they are safe, who trust in Thee.

Wellman, Iowa.

"No Stand for Gazing"

BY EDWIN RAYMOND ANDERSON

In these sad and latter days, it is well to remind ourselves over and over again that the courage and comfort and compulsion and commission of the Christian lies in the return of the Lord Jesus Christ. That is more than theology for the head! In fact, if that is all that it were, it would be a pitiful thing indeed. Far rather is it the flaming doxology for the heart, with the flame reaching down to the holy kindling of the hands and feet in holy, compassionate service. Let others say what they will, for it disturbs us not the least. If we be considered "fanatical," we are at least in a goodly company that can trace itself clear back to apostolic times, and link heart with the apostles. We know that He is coming, and that is all that really matters. Everything for Christian living is centered around that glorious truth, taken up by the power of the Holy Spirit and driven into the very deeps of the soul, so that it becomes the living, vibrant, vital thing. For the world, there awaits ruin and final judgment; for us who have been called out of this world, there is rapture and the glorious waiting for that face-to-face meeting with the Man of Calvary, the Lord of Glory, the One Altogether Lovely.

The way we hear it from several quarters, alas! gives one the impression that

the truth of the return is meant to be a sort of "escape-valve" from faithfulness and diligence and whole plunging into the heat of labor for the bleeding heart of the broken world. Some are very well when it comes to theorizing within the confines of the sanctuary, and they have all of doctrinal rightness within the safe circle of like-minded saints. But not thus does the Word of God reveal this Truth, and one does not read far before making the discovery that this truth is an urgent, dynamic call to a more surrendered, wholehearted service. And if we really believe, beloved, really believe that the Lord may come before another crest of day, we will believe with a burden for the lost and with a breaking heart for the ruin which sin has brought to pass. If the Lord Jesus is really coming, I want to be ready as well as right—with a readiness that can only be told in terms of faithful witnessing and fruitful service.

And so, beloved, we need to return to that searching question traced in the early part of the Book of Acts, to that angelic astonishment for what they beheld. "Why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). And I believe that we may well say here that we have the "great gulf fixed" amongst the majority in the camp. We have the gazer and we have the girded. We have those who merely sigh and those who movingly serve. We have some who, alas! are "so heavenly minded that they are no earthly good," seemingly so "transported" that they have long forgotten and lost sight of the work, the tasks, the opportunities which are desperately needed here below. There will be all eternity for the gazing; but for the here-and-now, there must be the girding and the going, lest we go out with groaning and with the grim prospect of facing Him empty handed.

I can sympathize with these early gazers, after a fashion. It must have been a splendid sight to thus see the upward wafting of this glorious One. But it was not a sight for the departing Lord to see these standing below in that attitude, for upon the instant there was the dispatch of the two in white to register His displeasure. 'Tis pleasant to gaze after a theological fashion, and to wonder about the marvels of doctrine; but, beloved, the hour is too late and the need too great for the exchange or hoarding of pleasantries. There is peril on the planet, and we desperately need to be persuaded and powered for the deeper more driving work.

The "way of the girded ones" is no popular nor pleasant. To cry against sin and to warn men concerning their soul will never merit the approval of the age and to speak of the return of the Lord will occasion the lift of the eyebrow, the sneer, and the cavil. But, beloved, how could it be otherwise, if we really believe

hat He is coming, and if faith has caught such a vision of His precious person, that it has burned a holy furrow across the lines of the life? We can ill afford to gaze upward, for there is so much on every hand that requires more than all we could possibly give. What a catastrophe to have failed of our stewardship, and allowed the devil to distort the truth and send us down blind alleys! Beloved, are the angels astonished over us, and is the Lord grieved for the sorry stand that has been taken? Serious truths to be searchingly sought after while there is time!

Waterbury, Conn.

My Undischargeable Debt to Man

By S. H. BRUNK

Today a large part of our mental capacity is occupied with our income: its possible rise or fall, just how much we claim to own, and, in many cases, just what is the amount we yet owe on what we claim to be ours. The present image of prosperity in our fair land has made it so easy to buy on time and earn the price afterward that we feel it may be wise for parents to show their children the wisdom of buying those things which in no way aid their earning power, with money already earned. In other words, to buy with cash those things which are not a vocational necessity. Then you will get full enjoyment from them and have less to worry about by way of debts.

However, this was not my purpose in considering this subject. I feel many will say, "I don't owe a 'red cent' to anyone." My text is: "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law" (Rom. 13:8). This speaks very definitely of our debt to man that cannot be settled with money or any earthly possessions. Our debt of love seems to be omitted from this verse, which is quoted: "Owe no man any thing, and so fulfill the law of Christ." Let us magnify the phrase, "but to love one another," which I feel is what we should be awakened to—our DEBT to others—when we become members of the body of Christ. I have neither the capacity to receive nor the ability to give to others sufficient of this love today to settle this debt.

This obligation to others may be illustrated by our debt to a light or water company. I may be writing a check to cover my last light bill under the company's light. Payments are made on our love debt only as opportunity presents. All who sit together in heavenly places in Christ may be awake to their oneness and their dependence on one another for their welfare.

As children of God we are commanded to love our God with all our heart. This does not mean that there should be no love left with which to love our fellow men, but rather that in our loving of

God is an exchange with Him of love, similar to our loving our dear friends. And it is with this love that our lives are enriched, enabling us by sympathy to show love to the unlovely of our fellow men. Of course there are provisions made in the Word for degrees of love, to different classes of mankind. But no provision is made in the Bible for hatred, malice, envy, and all such like, in the heart of the one who loves God with all his heart.

Cruden's Concordance shows that this is the only place the word *owe* is used in the Bible. But this small word covers a tremendous territory. If we could be awakened to our great dependence upon one another in God's kingdom, it might cause a shaking that would enable us to love God with all our heart, love our enemies, love those who spitefully use us, love our neighbors (who have helped us out of the gutter) and ever love our brethren better than ourselves, keeping ever in mind that our brethren are human as well as we ourselves and not expecting them to make all their mistakes with the other man.

Finally, my brethren, I feel sure you will never expect to render this wholehearted love to God in any one single process. It is a constant reaction of His Holy Spirit in our hearts. Just so, this debt of our love to one another is a constant obligation that needs paying on as opportunity presents itself. We will never pay off God, nor our brethren, nor even our enemies.

For a further study of this lesson, study prayerfully the first epistle of John.

Denbigh, Va.

Smoke Screen

Several months ago the Federal Trade Commission ordered two leading cigarette manufacturers to stop advertising that they were better than others. Although some newspapers carried this news, they generally suppressed the information accompanying it showing that tobacco contains poisons and is harmful. These newspapers carry pages of tobacco advertising.

On May 26 a St. Louis newspaper reported in full the findings by a St. Louis professor and a medical student concerning the relation of the use of tobacco to cancer of the lung. They found that among 605 men with cancer of the lung, 96.5 per cent were heavy smokers for years. But most other newspapers and magazines ignored this report and continued to carry expensive advertisements implying that certain brands of cigarettes are milder, less irritating, easier on the throat.

Recently two popular magazines, hoping to increase the volume of their tobacco advertising, have published articles, claiming to refute these studies of medical men and to reassure the steady

A Prayer for This Week

The Lord's Prayer

*Our Father, who art in heaven,
Hallowed be Thy name:
Let Thy desires and our desires
Be evermore the same.*

*Thy will be done, O Lord, on earth
As it is done above.
Forgive us by the measure of
Your own forgiving love.*

*Preserve us from the tempter's hands
And every evil thing.
Give us this day our daily bread,
And let us ever sing:*

*"Thine is the kingdom and the power,
O Lord of sinful men,
And Thine the glory evermore,
Yea, evermore, amen."*

—Wilson MacDonald. Contributed.

smoker that he is not endangering his health. The more recent of these is a feature article in *Colliers*, "Don't Smoke—Unless You Like It." It claims that the above-mentioned findings are not conclusive and argues that smokers need only to look at the example of doctors and even the cancer specialists themselves to see whether they should smoke.

Apparently the intent of this article is to give comfort to the smoker whose expensive habit occasionally disturbs his conscience. But more likely the purpose is to reassure the advertisers that the magazine is going to do all right by them. Excerpts from this article were reproduced in many large newspapers. And along with them was this interesting memo to advertisers: "that the editorial force of *Colliers* is a steadily growing power" and that November issues will show a gain of thirty per cent in advertising pages.

Christian readers have a right to ask whether a newspaper or magazine really wants to inform them or whether it will suppress or pervert the truth in order to please the men who pay the bill—the advertisers. Perhaps the facts about smoking and health are not yet all in. But we are more likely to get at the truth if we push aside the smoke screens of much false advertising. We Christians should be more loyal in supporting the news sources that are free to print the whole truth.—*Gospel Messenger*.

Some people give according to their means and others according to their meanness.

Any Christlikeness in us is the work of the Holy Spirit.—J. Z. R.

OUR SCHOOLS

HESSTON COLLEGE NEWS

The several Mennonite conferences co-operating under the auspices of the Mennonite Central Committee held their annual Central Kansas Voluntary Service Rally at Hesston College January 28. Meeting at 2:30 p.m. in Hess Hall, the conference gave a background of Voluntary Service work. Ray Horst, from the M.C.C. offices at Akron, Pennsylvania, and J. Winfield Fretz of Bethel College, were speakers. Division into smaller groups to raise and discuss pertinent questions followed the afternoon meeting. High lights of the evening meeting were the most recent information as to available service projects supplemented by a series of slides, and the final address, "A Faithful Testimony" by Paul Erb.

Alice Buckwalter, instructor in English and art, has accepted an offer from the Mennonite Publishing House at Scottdale, Pennsylvania, to the position of office assistant to Ford Berg, Missions editor and advertising director. Her work will include copy editing and advertising layout. This decision was made in lieu of an earlier plan to attend Iowa University this semester. Sister Buckwalter has served on the Hesston College faculty since 1945. In addition to her responsibilities as a classroom instructor, she has served as a class sponsor a number of years, director of prep school chorus, Faculty Fall Conference Committee, and the 1949-50 lecture series committee.

An illustrated lecture using colored slides was given Saturday evening, January 27, in Hess Memorial Hall by Bro. Paul Erb. He spoke on the subject, "India, a Land of Beauty and Sin."

Two full-time and one part-time instructor were added to the present faculty for second semester: Leonard Lichti, Nemaha, Nebraska; Evelyn Rouner, Amana, Iowa; and Beulah Litwiller, Aibonito, Puerto Rico. A Kansas state law put into effect in 1950, requiring all college instructors to have the M.A. degree, is making some of the changes on the faculty. Bro. Conrad, who joined the faculty last year as instructor in social science, is now attending the University of Iowa. He is working for the M.A. degree in social science.

Leonard Lichti, who received the M.S. degree at the University of Nebraska, is the new instructor of psychology and mathematics. Mr. Lichti formerly taught mathematics in the Nemaha High School, serving also as superintendent of the Nemaha schools for two years. During the last war, he spent several years in Civilian Public Service. Here he served in both administrative and personnel duties. His experiences and ability well qualify him for the position as Dean of Personnel, which position he will fill at the beginning of the 1951 school term. Evelyn Rouner, having just received her M.A. degree from the University of Illinois, has joined the faculty as home economics instructor. She taught in the Amana High School, Amana, Iowa, for sev-

eral years, being acting principal of the high school in 1950. Sister Rouner has also been active in summer Bible school work. Beulah Litwiller, who graduated from Goshen College in 1944, and who was appointed as a missionary to Puerto Rico in 1948, will teach a course in English, replacing Sister Buckwalter. She is also enrolled in a Bible course.

Sixteen new students have enrolled for the second semester, these replacing several students dropping out during the first half-year. Several of these new students were former Hesstonites or had attended W.B.T. here.

Each spring Hesston College offers a six-week term for elementary teachers who wish to earn additional college credit for certification renewal. The term will begin this year April 23, and extend to June 1. Six semester hours of credit can be earned during the six weeks. The list of courses offered are as follows: principles of geography, advanced English grammar, teaching of arithmetic, teaching of science, teaching of reading, and child psychology. Wilmer Landis, Perkasia, Pennsylvania, will be the visiting instructor. Bro. Landis has had years of experience teaching on both the elementary and secondary level. At present he is principal of a three-teacher school near Perkasia. He served as instructor in education at Hesston College from 1941 to 1944. He received the M.S. degree from the University of Pennsylvania with a major in school administration in 1940. The teachers who wish to enroll in this six weeks term may reserve a room by sending two dollars to the office of the Business Manager. Meals will be secured in the College dining hall at nominal cost. The enrolling teachers are asked to bring a transcript of all their college credit gained thus far. Last year there were thirty-seven elementary teachers enrolled for the spring term. Mrs. Paul Erb was the visiting instructor.

On Sunday afternoon, February 4, the Winter Bible Term Chorus, directed by Paul Erb; A Cappella, and Ladies' Chorus, directed by John P. Duerksen; Men's Chorus, directed by B. F. Hartzler; Varsity Ladies' quartet, Varsity Men's quartet, and the King's Men quartet gave a program in Hess Memorial Hall.

Mrs. Paul Erb, Scottdale, Pennsylvania, instructor in Winter Bible Term, addressed the student body January 29, on the subject, "If He Wills."

A total of fifty-two ordained men, including bishops, ministers, and deacons attended the Ministers' Conference held on the campus January 30 to February 2. The preachers represented twelve states, Kansas furnishing the most with twenty-three. The week was spent in Bible study, prayer groups, discussion of ministers' problems, and in study of ways and means of increasing the efficiency and usefulness of ministers of the Gospel. The conference staff was selected from various leaders of the Mennonite church and several faculty

members of Hesston College. Milo Kauffman, president of the college, served as chairman. H. A. Diener, vice-president of the Mennonite Board of Education, was assistant chairman. Teachers at the conference included Paul Erb, editor of the GOSPEL HERALD; Nelson Kauffman, president of the Mennonite Board of Education; G. G. Yoder, Clayton Beyler, both Bible instructors at Hesston; and John P. Duerksen, instructor in music at the college. Chapel services were lengthened during the week. Roy Roth spoke on the subject, "The Young Person that God Can Use," and Sanford King on, "Who Will Go for Us?" on different mornings. Evening meetings were given to a period of discussion on particular types of sermons and then an example was preached. Paul Erb explained the doctrinal sermon, Allen Erb the expository sermon, and Nelson Kauffman the evangelistic sermon. A Choristers' Conference and discussions of the problems in worship by congregational singing was held during the last two days of the conference. The preachers also organized a chorus while here and sang for the chapel service on Friday.

Lack of funds and a delay in the building program caused construction to cease on the J. D. Charles Science Hall last spring. Before construction was halted, the building was completely enclosed to avoid any deterioration due to weather conditions. Now the work is going ahead and plans call for completion by September 1, 1951. By the time school resumes next fall, the building is to be finished and equipped with laboratories, soundproof music rooms, museum, and lecture rooms, and be ready for use. Since January 4, two men, Sam Kauffman, Harrisonburg, Virginia, and Floyd Litwiller, Delavan, Illinois, have been working at the project. Four other men arrived as a unit January 15. The assistant foreman, Paul Roupp, began work January 11, and with the arrival of the service unit workers, the work is proceeding rapidly.

The world famous Trapp family singers have been engaged for a concert at Hess Memorial Hall on March 20. The Trapp Singers, natives of Salzburg, Austria, first came to this country in 1938 as penniless refugees. Today they are world-traveled veterans of the concert platform with a record of over 1000 concerts given in the period mentioned.

The Elementary Education Club met February 19, in the Student Lounge. Miss Tena Waltner, art instructor at Bethel College, North Newton, Kansas, spoke on the topic, "Art Activities in the Elementary School."

Divisional meetings were held Thursday afternoon, February 8, at three o'clock. The girls met in chapel hall with Mrs. Erb as speaker, the fellows in the auditorium with Paul Erb as speaker.

Dan Kauffman attended a meeting of Kansas-Missouri College and University Business Officers in Kansas City, February 8. Next year's enrollment and tuition trends were discussed.

Clayton Beyler, instructor in Bible, assisted in the Minister's Workshop at Hannibal, Missouri, February 8-11.

M. A. Yoder reviewed the book "Education and Secularism" in faculty meeting Feb-

ruary 7. Paul Erb also spoke to the faculty in the same meeting.

The education students attended the meeting of the Delta Kappa Gamma, a professional organization, Wednesday evening at the Washington school in Newton, Kansas. Mrs. H. R. Schmidt, who has just recently returned from a two months' trip to India and the Holy Land, was the speaker. Student teachers from both Bethel College and

Hesston College were the invited guests at this meeting.

The faculty and staff dinner in the college dining room Tuesday, February 13, was in honor of President Kauffman's birthday. The turkey was a gift from the Royal Turkey Co. The students presented President Kauffman with a brief case on his birthday.

The anti-alcohol contest sponsored by the

(Continued on page 215)

TO BE NEAR TO GOD

THEME: WHAT IS SIN—TO US?

Sunday, March 4

"Sin is the transgression of the law."

This is plain enough—but which law? Is this what was looked upon as sin under the old covenant? Is God's definition of sin any different now than then? When we make a new legal contract that nullifies the old, what constitutes "breaking our contract" after that?

"All unrighteousness is sin." And none of us has any righteousness of our own that counts before God. "The wages of sin is death." Makes a pretty dark picture, doesn't it?

Monday, March 5

"The thought of foolishness is sin."

Few people think soberly for any consistent length of time today. It's much easier to drift along, with the radio on, letting it fill our minds with one thing and another—or fill in the gaping silences with idle patter—what does it matter?

But the first thing we come up against in life, in the serious contemplation of life itself, and sin and judgment, is the absolute necessity to be honest with ourselves. Down-right sober honesty, a "let's face the facts" attitude is the first step for getting anywhere with ourselves, and most important, with God.

Tuesday, March 6

"Whatsoever is not of faith is sin."

As we keep searching on this serious question, we begin to wonder frantically, well, what isn't sin? Is there anything that does not come under one of these classifications? "The whole world lieth in wickedness." It almost seems as if we might as well conclude the whole sorry mess to be under condemnation in the eyes of a God who cannot tolerate sin, doesn't it? But some people shall not be condemned! Who are these fortunate ones?

Wednesday, March 7

"He that believeth on him [the Son] is not condemned: but he that believeth not is condemned already."

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

The Son of God! He is the answer to all our needs. Our escape from the condemna-

tion that is in the world, our Redemption, our Go-between with the Father.

Thursday, March 8

"God hath given to us eternal life, and this life is in his Son."

He does not say, this life is in keeping a certain moral code, in baptism, or in accepting Jesus and keeping certain observances but this life is in His Son. What could be simpler?

Friday, March 9

"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."

Meditate on the first part of the verse a while. Do we take advantage of our privileges in this thing? Then comes the last half. We cannot ignore it, in any honest look at the sin question. What a solemn thought!

Saturday, March 10

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"

"For he that is dead is freed from sin."

"For in that he died, he died unto sin once: but in that he liveth, he liveth unto God."

—Almeta Hilty Good.

JESUS IS OUR LORD

Sunday School Lesson for March 11

(Mark 11—13)

Disrespect for authority is rampant in our country. Schoolteachers of six-year-olds are astonished at the attitudes of the children. A little boy who spit on some boys and was told he must not do that roared back, "You can't tell me what to do. I'll do what I want." These authority-defying children, youth, and adults are coming often out of Christian homes. Can we wonder why they don't respect the authority of Jesus and the church, His bride to be? People seek freedom and real living. How many get sorrow and slavery! There is no freedom that does not involve authority. There is no such life as Christian life without the full acceptance of the laws of Jesus Christ.

As Christ was nearing the end of His earthly life, He made especial demonstration of

His authority. It seems a last appeal to the ecclesiastics to believe in His divinity and accept His Messiahship.

Dramatically Jesus rides into Jerusalem on a colt given at His authoritative request. Riding as a king He came. "Who made thee king?" we can hear the Pharisees say. Yet multitudes recognized His kingship.

At Jesus' command the fig tree withered. Jesus was with God the creator of fig trees and their life was in His control. How quickly He can destroy any plant life He thinks wise to destroy!

In the temple, no doubt in the outer court, Jesus overthrew and cast out those who were corrupting this sacred place. He called the house "My Father's." The scribes and chief priests trembled at this show of authority and at the attitude of the common people to Jesus' commands.

The ecclesiastics question Jesus on His authoritative conduct. What a humiliating answer they received! Jesus' power to see into their thoughts was most distracting. See also 12:12.

To their attempting-to-catch-Him questions Jesus answered so well that all, even the scribes, were impressed. 12:17. We are sure in all this dealing with the religious authorities Jesus was lovingly seeking their conviction of His Messiahship. Notice how He dealt with a scribe in 12:28-34. Political, moral, or religious questions, He had the answer for each one.

Jesus' answer to the last question placed the law of God at the heart of His teaching. This law of total love cut deep, no doubt, but this was the summarizing of the law and stated the rightful place that God must have. He must reign in the heart or there is no saving faith. The doctrine of the scribes was leaven of which He advised the people to beware.

Yes, there is just one Master, Christ or Satan. Either one possesses all of us or none of us. If Christ is not Lord, He is not Saviour. Individually, or as a church, or as a nation there is no success possible except in His way. His way is the way for man's happiness; therefore we must take heed.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

ISRAEL WANTS SCRIPTURES

There is great demand in the State of Israel for the complete Hebrew Bible and for Scriptures in the mother tongue of refugee Jews who know no Hebrew, according to a report just made by Leonard Geary of the American Bible Society, who has recently made a tour of Israel. The cry has been for more Scriptures from each sector of the country than the Bible Society could supply. Mr. Geary reports finding Orthodox Jews seeking the entire Bible so that they might read the New Testament bound together with the Old. Among those looking for specific languages were some Jews from Shanghai asking for Chinese Scriptures, and others, having left Soviet territory and influence, wanting Rumanian, Bulgarian, and Russian books.

CHURCH HISTORY

An Amish Baptismal Service

By JOHN A. HOSTETLER

It is a beautiful September morning in Elkhart County, near Middlebury, Indiana. As we approach the place of worship, on this occasion a farm home with services being held in the large bank barn, we see that the barnyard is already packed full of black top buggies. It is now 9:30 a.m., and the service is ready to begin. The women are seated on one side of the barn floor and the men and boys on the other, both facing each other. To the right, directly back of the long rows of wives, young ladies, and children is the alfalfa haymow. A curtain of binder canvas is tacked along the side to prevent the stubbles from scratching their backs and to improve the general appearance. To the left is a long granary, on the side of which hang the large rimmed black hats of the men folks.

The sun is shining brightly into the faces of the audience through the entrance of the large swinging doors, propped open on the bank of the barn. The clear blue sky and the warm sun is a symbol of the special occasion of the morning, a baptismal service. This is a meeting of special interest, anticipated by all loyal members of the church. As the "foresanger" begins singing the first syllable of the first song, the ministers, bishops, and deacons retire to a room (*kammerli*) in the house to discuss ministerial matters, to counsel with the baptismal applicants for the last time, and to agree on the order of the service.

Meanwhile the congregation is singing several hymns. Between hymns there is a deep silence in the audience. The horses just below us are enjoying their supply of timothy hay. The owner of the farm, sensing that it is getting too warm, unlatches a second barn door on the side where the women are seated, and with the assistance of one of the near-by ladies the door is opened. To help facilitate a breeze the owner of the home now walks to the other end of the barn floor and pushes open the roller door leading to the straw shed. Now that the ventilation is taken care of, he again takes his seat in the middle of the audience.

After several hymns are sung by the congregation, the applicants for baptism, on this occasion six girls from ages sixteen to eighteen, come marching up single file to the barn floor and take their seats in the center section near the ministers' bench. Both young and old are gazing at the sight—six young women in the bloom of youth ready to make their vows with God and the

church, to say "no" to the world, the flesh, and the devil and to say "yes" to Jesus Christ and His church here on earth. In spite of the many necks stretching here and there to see the applicants, their new dresses, and the expression on their faces, the congregation continues singing. Each applicant sits with bowed head, as though she were in deep meditation and prayer for the lifelong vow she is about to take. None dares to risk a view at the audience or to gaze about. This is a solemn occasion. All are of the same mind, and all with folded hands in their laps sit in a straight row. Their clothing is strictly uniform—black caps, black dresses, white capes, and long white aprons. This together with the pink complexion and sincerity of expression on their faces adds an element of simplicity and beauty to the occasion, which comes only once in a lifetime.

The ministers now enter the scene, and they gently take off their hats as they enter the barn. All seven, including several visiting deacons and bishops for this special service, offer the handshake to all who are near by as they leisurely find their way to the ministers' bench. Their hats are stacked on one end of the bench, and each takes his place—the one who is to make the opening address at the head of the bench, and the bishop who is to bring the burden of the main message next in line.

The minister on the far end of the bench now takes his position in front of one of the large beams which holds up the frame structure of the barn. With folded hands beneath his full-grown white beard he begins to mumble in a low tone, gradually building up to an audible and even flow of words:

"Liebe Brüder und Swestern und alle die vo mit-versammelt sind; zum erste will ich eich die Gnade Gottes wünsche und die mitwirkente Kraft das Heiligen Geistes, un wie Petrus sagt 'Gelobet sei Gott und der Vater unsers Herrn Jesu Christi, der uns nach seiner grossen Barmherzigkeit wiedergeboren hat zu einer lebendigen Hoffnung, durch die Auferstehung Jesu Christi von den Todten, zu einem unvergänglichen und unbefleckten und unverwelklichen Erbe' " (I Peter 1:3, 4).

In this introductory sermon (*anfang*) he reminds us of the purpose of their meeting—to listen once again to the Word of God. He brings to our attention some Scriptural teachings, pointing out the importance of obeying the commandments. ". . . schaffet, das ihr selig werdet, mit Furcht und Zittern" (Phil. 2:12). Before bringing the "anfang" to a close he says he must mention the im-

portance of the baptism. He now give his word of encouragement and warning to the applicants. He calls them "die Swestern," but then quickly corrects himself and calls them "die junge Töchter" because, after all, they were not yet baptized and it would be improper to call one a brother or sister who has not yet been baptized, even though they are approaching the very hour of baptism. After a few words of apology for his weakness he informs the congregation that he does not wish to take the allotted time away from the brother who is to bring the main morning message. (Auch ich will die Zeit net lang verbräuche in meine grosse Armut und Schwachheit und die Zeit veg nehmen von dem Bruder wo das Schweredele hat.) He asks the members to pray for the minister who will bring the message to follow and quotes Ps. 95:6-8 as a fitting conclusion:

"Kommt, lasst uns anbeten, un knieen, und niederfallen vor dem Herrn der uns gemacht hat. Denn er ist unser Gott, und wir das Volk seiner Weiden und Schafe seiner Hand. Heute, so ihr seine Stimme höret, so vierstocket euer Herz nicht."

"Und van dier einig sind laset unbete." (If you are all agreed let us pray. We kneel together for a season of silent prayer.)

All rise to their feet and stand while the Armen-Diener (deacon) reads the third chapter of the Gospel of John. Before doing so he takes the liberty, however, to make a few remarks and likewise admonish the applicants for baptism to be obedient to the church and to the Lord. The entire chapter is read, as is the custom among many Amish churches, in a sing-song, almost chant, fashion. After the last verse of the chapter is read, the Armen-Diener concludes: "So weit hat die Schrift sich erstreckt," and all take their seats.

The time has now come for the visiting bishop to begin the main sermon. He begins with the usual greeting "Gnade sei mit euch und Friede von Gott unser Vater. Wir sind schon vielfach vermahnt wahre auf dem Morgenstund bei dem Bruder." He reminds us all of the importance of the occasion, the observance of the ordinance of baptism, that it is a time when not only the applicants must profit from the experience, but that all who are already members must think back to the time when each made his own vow (bond) thus renewing our covenant with God.

At this point in the service a dish of crackers and cookies is passed up and down the aisle for the benefit of babies and youngsters who by this time have become fidgety and noisy.

After the introductory remarks the bishop begins to preach and relate, first the Old Testament story from Adam to Abraham, and second, from John the Baptist to the end of Paul's missionary

journeys. The earnestness with which he speaks is producing drops of sweat on his face so that every few minutes it is necessary to reach to his inside coat pocket and draw out a handkerchief to wipe his forehead. He holds the white cloth in his hand, and waves it through the air as he illustrates points of Scripture. The sermon is delivered in a systematic way, tracing the continuity of thought between the events mentioned.

After having preached for one hour the bishop addresses the applicants for baptism. The deacon has left the service and is now returning with a small pail of water and a tin cup. The bishop reminds them that the vow they are about to make is not made to the ministers or to the church, but to God. He now requests the applicants to kneel if it is still their desire to become members of the body of Christ. All six kneel. The bishop now asks a few simple questions, and each applicant answers consecutively.

1. Können ihr auch das schöne Bekenntnis ablegen mit dem Kämmerer von Mahrenland, dasz dir glaubet dasz Jesus Christus Gottes Sohn ist? (Each applicant responds: "Ya, ich glaub das Jesus Christus Gottes Sohn ist.")

2. Erkennet ihr es auch für seine Christliche Kirche und Gemeinde Gottes Warum ihr euch begehbet?

3. Saget ihr auch ab dem Teufel und der Welt mit all ihrem abweisenden Wesen, wie auch eurem Fleisch und Blut und begehret Christum Jesum allein zu dienen der am Stamme des Kreuzes für euch gestorben ist?

4. Versprechet ihr auch dasz ihr diese Ordnungen des Herrn und der Gemeinde Wollet halten und helfen handhaben, der Gemeinde fleissig bei-wohnen und nicht davon abweichen es gelte euch zum Leben oder zum Sterben?

The applicants have responded satisfactorily to the preliminary questions, and the bishop asks the congregation to stand for prayer. He now reads one of the simple and most beautiful prayers in *Christenpflicht*, a prayer book of the Swiss Anabaptists.

Following the prayer the congregation is seated. The bishop with the assistance of one of the deacons now proceeds with the ordinance of baptism. The deacon calls for one of the older ladies to assist. The deacon's wife immediately comes to the rescue. The three now stand at the head of the line of the applicants and the deacon's wife begins to untie the covering string of the first applicant. She takes the head covering completely off while the bishop lays his hands on the head and proceeds with the ceremony.

The deacon with the cup of water pours three times on each applicant just as the bishop repeats: "Vater, Sohn, und Heilicher Geist." The lady assistant again places the black head covering on the head of the baptized one, but leaves the covering strings hang untied as she proceeds to untie the head covering of the next applicant in line. The process is repeated until all six are baptized.

The water is dripping from the head and the nose; but it must drip, because the applicants are in deep meditation,

and they are in no state of mind to think of physical comforts. The pure white aprons are saturated with water and the fringes are soiled with the moisture and dirt of the barn floor. Overhead high on the inside of the barn the pigeons are flopping their wings as they fly from one end to the other. A gentle breeze brings from the open door of the straw shed a cloud of fine particles of chaff and dust. High in the clear blue heavens an airplane roars in the distance, a symbol of earthly wisdom, progress, and evil.

The act of baptism is complete. The bishop and the sister begin again at the head of the line, this time extending the right hand of fellowship to the new members. The bishop takes the hand of the kneeling applicant and greets each: "Im Namen des Herrn un der Gemein wird dir die Hand geboten so steh auf." The applicant stands and the bishop then gives the hand of the applicant to the lady assistant, who greets the new member with the holy kiss. All remain standing until the last one is greeted, and the bishop then asks them to be seated. A few tears are brushed aside, and a few begin to tie their covering strings. The applicants are now considered members of the church and enjoy the full benefits and privileges as sisters in the church. The bishop again takes his standing position and admonishes the congregation to be helpful to the new members. (At this point, four of the unmarried girls leave to prepare the noon meal.) The ones baptized are told to be faithful to the church and to the ministry. The bishop relates the story of the terrible idolatry (calf worship) committed by Israel while Moses was up in the mountain to pray. The lesson to be learned is that young people sometimes make parties and other sinful things while the parents are away from home. If Satan can get young people, that is what he wants. He concludes the long sermon and the baptismal service just completed, which has lasted for one and three-fourths hours, with the reading of Romans 6. After taking his seat he asks the other ministers to give "zeugniss" (give testimony) to the sermon. In this case the testimonies from three of the ministers are brief statements of approval of what has been said in the sermon with such few additional comments as in their judgment are necessary.

The first heartily approves of the day's sermon and wishes for the new members a rich spiritual nature (*Geistliches natur*) and he says that he hopes they will keep their promises to the end. The church has received a fresh growth (*frischer kraft*) with the added new members. "Ich hoff sie könne aushalde bis ein glickseliges End." A second says he is entirely in harmony with what has been said. He adds, "Ich will schweige." (I will keep silent.) The third *zeugniss* contains admonition for the newly baptized members. He reminds the new mem-

bers that the time will soon come when major church responsibilities will be upon their shoulders. In tears and heaviness of heart the minister says it was only a short time ago when it was his privilege to sit in the audience and listen. Now he has been called to preach, and he asks the new members to pray for the ministry.

After the *zeugniss* from the ministers is completed the bishop stands for a few closing remarks. He is thankful that the sermon could be accounted as God's Word; and he further admonishes the congregation to give the praise to God and not to man. (Ich fühl dankbahr das die Lehr hat erkannt sei könne für Gottes Wort. Gevvet Gott die Ehr, nicht mensche.) He thanks the congregation for being quiet and attentive. As a guest speaker he admonishes the congregation to be obedient to the home ministry, and in speaking to the ministry he advises them to visit other congregations. This, he said, strengthens and builds up the church. Not desiring to part without turning to God in thanksgiving, the bishop asks the congregation to kneel for a closing prayer. Except for three or four mothers holding sleeping babies, all kneel while the minister chants from the prayer book.

At the conclusion of the prayer the congregation rises for the benediction:

Zuletzt, lieben Brüder, freuet euch, seid vollkommen, tröstet euch, habt einerlei Sinn, seid friedsam; so wird Gott der Liebe und des Friedens mit euch sein. Grüßet euch unter einander mit dem heiligen Kuss. Es grüssen euch alle Heiligen. (II Cor. 13:11-13).

So befehle ich nach mich, mit euch, Gott und seiner Gnadenhand an, dasz er uns wolle in dem seligmachenden Glauben erhalten, darinnen stärken, leiten und bewahren bis an ein seliges Ende, und das alles durch Jesum Christum, Amen.

As the bishop pronounces the name "Jesus Christus" in the above benediction, every member bends the knee. The congregation is seated. All necessary announcements are made at this time, including the place of the next meeting. The minister informs all members to remain seated after the singing of a hymn. (Was Brüder und Schwester sind solle wennich schtill sitze bleive.) A closing hymn is announced, and the worship service is concluded. Lemont, Pa.

A WISE LAD

In his home a pastor was counseling privately with a man. They heard the patter of feet. The closed door opened. A little boy entered the room. The man turned toward the boy and asked him a question: "Son, suppose your dad and mama would quarrel, what would you do? Would you, with your mama fight against your dad; or would you help your dad against your mama?"

After a moment's silence, the following thoughtful answer came from the son of the pastor: "I would not side with either. I would stay in between and try to stop their fighting."

FIELD NOTES

Bro. Andrew Hartzler, Newport News, Va., began a series of evangelistic meetings at the Pond Bank Church, Chambersburg, Pa., on Feb. 25, to continue for two weeks.

Spring Missionary Day was observed Feb. 24 and 25 at the Pleasant Hill Church, East Peoria, Ill., with Bro. R. R. Smucker as the speaker.

A farewell dinner was the means used by the Pleasant Hill congregation in Illinois for a final fellowship with Paul Friesen and wife, who are going to a new appointment at the West Sterling Mission. A short farewell service was held in the afternoon.

The Christian Workers' Normal held in connection with the Johnstown Bible School was attended by twelve superintendents, ninety-five teachers, fourteen ministers, and a number of other Christian workers. There were representatives from seven conference districts. Out-of-the-district speakers were John Hiestand, Maytown, Pa., and B. B. King, Sheldon, Wisc.

Bro. Raymond Charles, Lancaster, Pa., will preach at the Cambridge Church, near Honey Brook, Pa., on Sunday evening, March 4.

The Periodical Study Committee of the Publication Board, met at Scottdale on Feb. 16. Among other things the committee recommended that the publishing agent immediately implement the decision of the Board to publish a quarterly to be used as a guide in family worship. It is hoped that this quarterly will be ready for use in October, 1951.

Bro. John Andrew Hostetler, frequent contributor to these columns and former associate editor of the Mennonite Community, sends us the distressing news that his wife died in

childbirth on Feb. 20. May the Lord comfort our brother.

Bro. O. N. Johns, Louisville, Ohio, brought the morning message at Wadsworth, Ohio, on Feb. 18.

Bro. Lewis Weber and wife of Scottdale, Pa., will speak in morning and evening services at Canton, Ohio, on March 11.

Bro. Nelson Kanagy and his broadcasting Gospel team from West Liberty, Ohio, gave the young peoples' meeting program at the Beech Church, Louisville, Ohio, Sunday evening, Feb. 18.

Program Builder for April-May-June is now ready for distribution. Mail your orders promptly.

Preschool Sunday School Teachers will please notice that in the Kindergarten I leaflets, Lesson 28 is the one for Easter. Quoting from the Teacher's Book, "Lessons 27, 28, and 29 should always follow each other in the given order. Since the date of Easter changes from year to year, the lessons should be arranged so that Lesson 28 falls on Easter Sunday . . ." See instructions on page 234 of Teacher's Book, Kindergarten, Year I. Secretaries should mail their orders at once so that materials are on hand to make the suggested changes.

Bro. C. F. Derstine, Kitchener, Ont., preached at the Bay Shore Church, Sarasota, Fla., Feb. 11. On Feb. 18, in the young people's meeting, Bro. and Sister Lewis Britsch, Archbold, Ohio, spoke of their experiences as relief workers in Germany. On Feb. 21, Sister Margaret Ulrich gave an illustrated lecture on Ethiopia, where she spent two years as a teacher.

Bro. Sanford G. Shetler, Hollsopple, Pa., will speak in forenoon and afternoon services on Good Friday at Pinto, Md.

Six young people were received into church fellowship by water baptism recently at the Blough Church, Hollsopple, Pa.

Bro. Levi Hurst, on furlough from Africa, spoke to the Foreign Missions Fellowship at Goshen College, Sunday afternoon, Feb. 11.

Announcements

Notice to All Interested in Child Welfare

A Child Welfare Conference is planned for April 13 and 14 at the Bethel Church at West Liberty, Ohio. This Conference will bring together many people from all parts of the Church who are interested in the Church's program in behalf of needy children. A two-day program is being arranged. It will review the past work of children's homes and it will appraise the present needs and resources. There will also be a forward look to see how the Church can enlarge its program through summer camps, adoption, foster home care and children's homes.

The program is planned by the Child Welfare Committee of the Mennonite Board of Missions and Charities. All interested persons are heartily invited to attend and contribute to the program. We hope that adoptive parents, foster parents, members of boards of directors of homes and summer camps, ministers, teachers, nurses and others will attend. In order to make arrangements we shall appreciate knowing of your plans to attend and how many will be in your group. Please send this information and any inquiries to Grant M. Stoltzfus, Secretary of Child Welfare Committee, Scottdale, Pa.

Bro. Eli Zook, Belleville, Pa., has returned to his home from the hospital, where he has been critically ill for some time. Since October he has suffered from pneumonia, arthritis of the spine, and a blood and heart ailment. Many prayers have ascended in his behalf.

Bro. Paul Roth, Masontown, Pa., will speak on "God's Price of Revival for Me" at the March 3 meeting of Youth Gospel Evangelism at Vine St. Church, Lancaster, Pa.

Bro. Walter Stuckey, vice-president of the Ohio Mission Board, will conduct evangelistic meetings at Fairpoint, Ohio, March 25 to April 1.

Bro. Ira D. Landis, Lititz, Pa., will speak on the Trinity at the Ephrata young people's meeting on March 4. Sister Esther Eshleman will read an essay.

Bro. Ira Johns, Goshen, Ind., preached at the Salem Church, Foraker, Ind., on Feb. 4.

Each Friday evening through February and most of March a Bible school is being conducted at the Ft. Wayne, Ind., church for the Leo, Anderson, and Ft. Wayne congregations. Instructors are Galen Johns and Verle Hoffman.

(Continued on page 212)

Calendar

Christian Life Conference, Eastern Mennonite College, Harrisonburg, Va., March 2-4
 Annual Ministers' Meeting, South Central Conference, Pryor, Okla., March 13-15
 Spring Missionary Day, March 18
 Illinois Youth Fellowship Meeting, Waldo Mennonite Church, Flanagan, Ill., March 24
 Southwestern Pennsylvania Ministers Meeting, Kaufman Church, Davidsville, Pa., March 30, 31
 Conference on Industrial Relations and Mennonite Community Life, First Mennonite Church, Kitchener, Ont., March 30, 31, 1951
 General Council of General Conference, Semiannual Meeting, Chicago, April 6, 7
 Child Welfare Conference, Sponsored by Child Welfare Committee of the Mennonite Board of Missions and Charities, West Liberty, Ohio, April 13, 14
 Ohio Mennonite Mission Board, May 4-6
 Commission for Christian Education and Young People's Work, Semiannual Meeting, Johnstown, Pa., April 27, 28
 Home Sunday, May 13
 Ohio and Eastern A.M. Joint Conference, Allensville Mennonite Church, Allensville, Pa., May 29-31
 Indiana-Michigan Mission Board, Annual Meeting, Clinton Frame Church, Goshen, Ind., June 5
 Indiana-Michigan Conference, Annual Meeting, Clinton Frame Church, Goshen, Ind., June 6, 7
 Mennonite Youth Fellowship, Annual Meeting, Belleville, Pa., June 8, 9
 Mennonite Board of Missions and Charities, Annual Meeting, Belleville, Pa., June 10-12
 Laurelville Mennonite Camp, Mt. Pleasant, Pa.
 Boys' Camp, June 30 to July 6
 Girls' Camp, July 7-13
 Victorious Life Conference, July 14, 15
 Writers' Conference, July 16-20
 Sunday School Workshop, July 16-20
 First Family Week, July 21-27
 Music Conference, July 28 to Aug. 3
 First Young People's Institute, Aug. 4-10
 Second Young People's Institute, Aug. 11-17
 Second Family Week, Aug. 18-24
 Missionary Bible Conference, Aug. 25-31
 Peace Day, July 1
 Southwestern Pennsylvania Annual Conference, Blough Church, Aug. 5-8
 Annual Meeting, South Central Conference, Pennsylvania congregation, Hesston, Kans., Aug. 14-17
 General Conference, Biennial Meeting, Goshen, Ind., Aug. 21-24
 Church School Day, Aug. 28
 Beulah Youth Retreat, Beulah Colo., Aug. 27 to Sept. 2
 Indiana-Michigan Mennonite Christian Workers' Conference, Bayshore Camp Ground, Sebawing, Mich., entertained by the Pigeon congregation, Aug. 28-30
 Mennonite Board of Education, Annual Meeting, Oct. 19-20
 Bible Sunday, Dec. 9

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Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. J. Frederick Erb, Detroit, Mich., called at Mission Board Headquarters in Elkhart, Ind., on Tuesday, Feb. 13.

One of our missionaries in South America reports: "A number of Buenos Aires young people stopped in Bragado for the week end of Feb. 11, on their way home from the Young People's Retreat. They contributed to the morning and evening services with their testimonies. One brother gave the morning message before Sunday school.

Bro. A. C. Brunk, missionary on retirement from India, has been in ill health since early January. Latest reports are that he is slowly improving. Bro. Brunk's address is 1223 N. Weber Street, Colorado Springs, Colo.

Bro. Levi C. Hartzler, Secretary for Service and Relief, is spending several days, Feb. 18-22, in the East in the interests of the General Board. He is planning to stop at Eastern Mennonite College at Harrisonburg, Va., and at the M.C.C. Office in Akron, Pa.

Bro. and Sister B. Frank Byler, missionaries at the Bragado station in Argentina, are spending Feb. 13-28, visiting and helping Bro. and Sister Samuel E. Miller with work connected with the mission in the Argentine Chaco.

Sister Edith Showalter and Bro. and Sister Mahlon M. Hess, missionaries on furlough from Africa, were scheduled to arrive in New York, Monday, Feb. 19. Mail for Sister Showalter should be addressed to Mrs. Lizzie O. Showalter, R. 2, Harrisonburg, Va.

Bro. and Sister Eugene Blosser have been delayed in Hong Kong due to illness and were unable to sail on Feb. 11, as earlier reported. They will proceed to the United States as soon as further transportation arrangements can be made.

Sister Beulah Litwiller, Aibonito, Puerto Rico, arrived in the States in late January for a six months furlough. She is spending the second semester at Hesston College, Hesston, Kans.

Bro. and Sister David Wenger have arrived on the Culp, Ark., field to serve in the health work. Sister Wenger is a nurse and will replace Sister Mary Detwiler, who has asked for a release. The Detwilers have been serving in this work the past four years.

Bro. and Sister David A. Shank write from Brussels, Belgium: "Since Jan. 7, regular English Gospel services have been held at the Center at 64 Rue des Artistes for a limited number of people who have expressed an interest in this work and are open to the Word of God, and who speak and understand English. We trust that in the days to come this may have an enlarged ministry to the many English-speaking peoples in the city of Brussels, while we ourselves are learning the national languages."

SPRING MISSIONARY DAY

March 18, 1951

Promote greater mission interest in your congregation in various ways. Greater knowledge about missions will help to pray for missions.

Use the bulletin board for mission news, maps, charts, names of missionaries, information about specific fields at various times.

Have missionary books and other reading material in your church library and encourage the reading of these books.

If you have not had a mission study class this winter plan for one now. Study at least one field each year in six lessons or more. Guides have been prepared for India, China, Japan, and Latin America (Argentina and Puerto Rico). Order kits from the Mennonite Publishing House, Scottsdale, Pennsylvania.

Make special mention of your mission outpost. If you have none plan now to reach out in some unchurched community.

Bro. and Sister Ralph Buckwalter, Tokyo, Japan, Feb. 4: "Last Sunday we had the privilege of speaking to a youth group about the experiences of C.O.'s in the United States and Canada during World War II. The group was intensely interested. This opportunity has been ours on previous occasions and Japanese Christian youth are eager to hear more and more of the witness of Christians in other lands during the war years when they had no contact with the rest of the world. Pray for the strengthening of the witness of the Christian Church in Japan."

A group of young people from the Detroit, Mich., Mennonite Church with their pastor, Bro. J. Frederick Erb, conduct rescue mission services periodically. "We still need more help in this service," reports Bro. Erb.

If you have had a Youth Missionary Project in 1950 and have not yet sent in your report, do so now. Ask for a report sheet from your district secretary or write to Mission Board Headquarters, Elkhart, Ind. Send your completed reports to the Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind.

Bro. E. M. Yost, pastor of the First Mennonite Church, Denver, Colo., spent a few days at Hesston College, Hesston, Kans., attending the Ministers' Week program.

The spring Missionary Day Bulletin will soon be off the press. Watch for more announcements concerning this bulletin. A copy should get into every home.

From Mrs. Lawrence Brunk, missionary in the Argentine: "Anita and Marie Cavadore, who have for many years worked in the area of Trenque Lauquen, will soon be going to the town of Alberti, where at present there are no workers located. This month Anita

completes thirty years of service with our mission."

Bro. S. J. Hostetler, missionary on furlough from Bihar, India, and now serving as pastor of the Belmont Mennonite Church, Elkhart, Ind., gave a short Gospel message following a program by the men's and mixed choruses from the Belmont Church at the Clinton Brick Church, near Goshen, Ind., on Sunday evening, Feb. 18.

Mrs. J. Frederick Erb, matron at the Detroit, Mich., Mennonite Church, underwent an emergency appendectomy at the Elkhart General Hospital, Elkhart, Ind., on Tuesday, Feb. 13. Sister Erb is making satisfactory progress at the hospital.

Bro. Frank Horst, principal of the Bethel Springs School, Culp, Ark., reports: "The Bethel Springs congregation, Culp, Ark., sponsored a Bible reading contest the last quarter of 1950. According to the records sixty-two participants read a total of 21,780 chapters: seven persons read the New Testament plus part of the Old; and four others read the entire Bible. Those participating in the contest found it very much worth while."

Plans for a church building are in progress for the Toto, Ind., Mission outpost of the Salem, Ind., congregation. Actual construction will begin as soon as sufficient funds are raised.

Bro. M. E. Bontreger, pastor of the Mount Joy congregation of the Optimus, Ark., community, preached for the Bethel Springs congregation, Culp, Ark., on Sunday morning, Feb. 11.

Mrs. Elmer Springer, missionary-teacher in Puerto Rico: "Our Christian Day School at Bethany began its third term on Aug. 15, 1950. Fifty-six children were enrolled. During the first semester the first and second grades were in session in the mornings from 8:00 to 11:30 and the third and fourth grades came afternoons from 12:30 to 4:00. . . . Our program includes all the subjects required by the government plus a half hour of Bible a day for each class. As in previous years, each student pays a small fee of \$3.00 per year."

Jail services are conducted on the third Sunday afternoon of each month in Peoria by a group from the Peoria Mennonite Church with Bro. Howard J. Zehr in charge. Bro. Zehr usually gives a pastoral card with his name and address to the prisoners. As a result of this, one man has sought further help.

Bro. and Sister Lawrence Brunk, who have been living at the Bragado station in the Argentine, have now moved to Pehuajo to help the Swartzenrubers. Their address is: Rivarola 280, Pehuajo, FCNDFS, Argentina. The Brunks as well as all our missionaries on the home or foreign fields appreciate letters from their friends as well as an assurance of our prayers in their behalf.



By the Way

PART XII

By J. D. GRABER

I HAVE just completed a two weeks' visit with our missionaries in the Bihar field. During this time we had two mission meetings and one meeting of the Indian village workers. It is rather easy to call the mission together, for all the eight missionaries live in two stations, Latehar and Chandwa, about twenty miles apart.

At Latehar we have purchased the bungalow and entire set of buildings from the British Churches of Christ Mission and so have a somewhat old but commodious mission station there. Henry G. Beckers and Paul Knisses live here. Near Chandwa John E. Beachys live in small quarters intended eventually as servants' houses while the bungalow is being constructed. Across the town at the other side M. C. Vogts live in a sprawling, rented bungalow badly in need of repairs. The prospective new station at Balumath, or still farther north, is to be built up within the coming year if funds can be made available and thus the occupation of the field proceeds.

One day we drove out to the village of Chetag where Daniel, a convert of only a year or two, is the leader of a small village group. Half an hour after our arrival the believers and a few inquirers gathered for a church service. The appointments were simple. On account of cold weather we all gathered outside in the sunshine. Daniel's house had a roof but the walls had come up a mere two feet. From there to the eaves the wind was free to blow through unimpeded. The nights must be really cold for sleeping in such a drafty house. The benches were palm leaf mats on the ground, and the pulpit was a nether millstone that afforded the preacher a low seat just slightly above that of his audience.

On the edges of the group sat a few Oraon relatives of the Christians, interested a bit in the Gospel but not yet having the status of

inquirers. The women wore no less than a dozen brass bracelets on each arm, necklaces of various kinds and colors, and huge earrings. It was gratifying to see the change in attitude, facial expression, as well as in outer appearance that has taken place in the women who are believers. One must understand from what some of these Christians have come to appreciate their spiritual standing now and to have proper sympathy for their weaknesses and failures. I had the privilege of bringing the message on this occasion and used I Thessalonians 1 as a basis for some teaching on the change the Gospel of Christ brings to those who truly repent and believe.

From Chetag we drove over to Baniya where Daniel conducts a school. This school was started at the request of the Oraon people in that village, especially at the request of one family. But, you do not understand what kind of family we mean. This is a family that lives in a huge quadrangle of mud houses, composed of fifty to sixty mem-



A picture of several years ago showing the late Bro. George J. Lapp as he talked with some friends in India.

A "semi-modern" ride in India, using rubber tires and oxen.

bers, and all of them living as six dormitory groups, each group with its common mess. The old, wizened patriarch, the titular head of the clan, is still living, and, somehow, he is interested in having this school for the younger elements in family and community.

The school was a noisy affair. A dozen children in three classes were studying their lessons at the tops of their voices while sitting in three groups on the veranda floor. The leader in each class shouted the word or phrase to be learned and the rest of the class screamed lustily in unison as a response. Three groups doing this simultaneously in so small an area made what seemed to us indescribable confusion, but the village onlookers were pleased. Considering the noise they made, they were sure the learning process was going forward apace. We had trouble stopping them when we were ready for a village preaching service. Several times we got them quiet but just one word by the leader and the process of learning by shouting went off like a chain reaction.

The mission strategy in our Bihar field is to work mainly among the aboriginal tribes of Oraons and Mundas, mainly the former. These aboriginal settlers are not shocked by the usual Hindu caste system, being Animists or spirit worshipers for the most part. Many of their relatives in the adjoining Ranch district are already Christians and so they are less suspicious of the new faith and more open to learn and to accept. The results so far in our field have been slow but there are the beginnings of a response in a goodly number of villages. We believe it is better strategy to concentrate on these groups showing a greater responsiveness rather than trying to cover the entire area geographically. The Gospel is meant for everyone, to be sure, but certainly it would be better actually to win a few dozen people to Christ rather than being able to say the Gospel had been preached once or twice in a dozen different villages with no definite response.

The churches so far are truly village congregations. The believers are encouraged to stay on their farms and to continue making their living as before unless they happen to be engaged in an occupation that is wrong for Christians. Although mission institutions such as hospitals and secondary schools might be needed, it is yet the clear policy of the Bihar mission to keep the mission work from becoming station-centered. The station is simply a base of operations from which the missionary works his district. He visits the village worker and the local group. He goes with him to preach and teach in the surrounding villages. He conducts worker meetings, gives shorter or longer training courses, supplies materials, directs and inspires the worker to do his best to win a church and build it up in faith and practice. This is a difficult task but also a great opportunity. It is confidently hoped that in the years to come a string of active village churches will extend entirely across this Bihar Mennonite Mission field.—Released by Office of Mennonite Board of Missions and Charities.

Rock of Ages Rescue Mission

BY OSCAR AND LOIS WIDEMAN

ATTEENDANCE at the Rock of Ages Rescue Mission, Sheridan, Oregon, is at a high level again since the harvest is over and colder weather is here.

During the last six months 5,530 men from the streets have attended services; 7,543 is the total attendance. Of the number who attended, eight-seven were prayed with, and thirty-two men had an experience with the Lord. As His Spirit is gentle and long-suffering, we will trust that He will continue to strive with those who have tasted of His goodness and bring them back again and again in spirit to that blessed experience.

These men are from all parts of the country and all walks of life. I am sure few of us can understand how deeply many have drunk the dregs of bitterness in lives of failure, broken homes, and physical handicaps. It brings the realization that disappointment and sorrow are sweet to the Christian in comparison. Some of the men are ex-Mennonites, which makes us aware that no one is immune to such an end if they get away from the Lord.

Recently a middle-aged man came to the altar. His wife left him twenty-three years ago and he had hatred in his heart. Now his daughter is getting married and he cannot go to the wedding.

A Navajo Indian, Charlie Littlewig, of Arizona, was in also. He had been drinking and was mourning for three sons who are in Korea. I am sure he thought of the carefree days on the reservation with all its deprivation, and thought with Job, "Oh, that I were as I was—with all my children about me."

One who sought help at the altar of prayer was a Navy chaplain for ten years, and yet had never had a true understanding of the new birth.

A recent convert has the license of an R.N. in fifteen states and Alaska and can speak four or five different languages. His parents were missionaries in China, yet he never had been saved truly and sin has wrecked his home and his life. What confusion and ignorance in the hearts of men!

Bro. Guy Hostetler often contacts the men the following day and helps them in their needs, in Bible study, fellowship, or with a meal or clothing which has been sent in. He also visits them in hospitals and jails and makes daily contacts on the street. Recently, during a hospital visit, there was an old friend of Lawrence Hansen who had found the Lord. He had a foot amputated and will have a long hospital experience. Pray for him that he may be victorious and true to the Lord.

A Christmas supper was served to about sixty-eight men, which was greatly appreciated. The meal was a hot bowl of soup, crackers, fruit cake, cheese, and coffee. Oranges were passed out later.

Many come and say they have had nothing to eat all day.

We are glad to report that the room next to the mission hall has been rented and will be

worked over into a prayer room, reading room, and more kitchen space. This will also provide more seating space for our own members. We appreciate your presence and feel it adds greatly to the spirit of the service.

We extend our thanks to the church at Filer for the 100 pounds of beans, and to the Sheridan congregation for the twenty-one gallons of apple butter, as well as to others for their many gifts and interest.

The building program at the Rescue Mission farm is drawing to a close, and the farm should soon be in use for which it was dedicated.

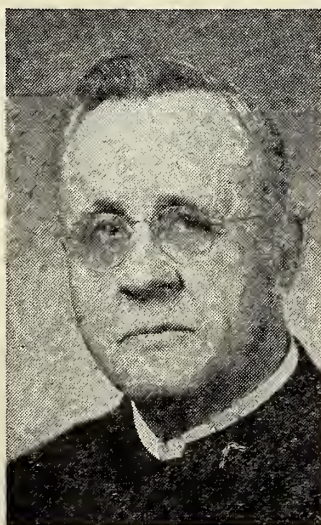
The local mission board has purchased a home for the resident workers, the Guy Hostetlers. It will take considerable work to make it livable but it will be much more satisfactory than the apartment in which they have been living. It will be more economical for the board in the long run, too.

We would like to be assured of your continued prayers that we might remain faithful to the task to which He has called us. Let us not forget that we are presenting a Gospel that is quick and powerful, and able to save to the uttermost. Let us admonish one another in the words of Paul, I Cor. 15:58: "Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Keep on praying, keep on giving, keep on believing, in Jesus' name.—Missionary Evangel.

In Appreciation of George J. Lapp

BY JOHN H. MOSEMAN

THE Mennonite Church and particularly its missionary interest has suffered a distinct loss in the home-going of Brother George J. Lapp. His death came at the close of a long and vigorous ministry that had missions as one of its major objectives and India as its particular focus. Brother Lapp gave to India nearly forty years of service which is perhaps the equal of what anyone else has given to our work in that country. His work in the difficult pioneering stage is known best to our older readers. However,



George J. Lapp

Church in Central Province, India. More than once I had heard him say publicly that his most cherished wish was to give his life in India for the sake of the people of that country. God does not always grant us our deepest longings. That does not mean that such desires are unworthy of His kingdom but that He seeks to manifest His glory in other ways.

Brother Lapp was known widely throughout our church. He traveled a great deal and always with the message of missions upon his heart and lips. Many can make only this single association with him. He was, however, a man who made his contribution to the church in other areas. He served both of the other major boards of our church. His voice was frequently heard in conferences. All this is token of the very active and untiring life which he lived and service which he rendered.

We covet for the Lord's work other men who will give to God the best years of their lives in the place of God's appointment. We desire that the abilities and gifts that God has given be dedicated to the service which Brother Lapp can no longer perform. Many will rise in India as they have in the past and call him blessed. We can hope, too, that many in this country upon learning that he is no longer with us will rise to the appeal and challenge which his life constitutes.

The Mennonite Board of Missions and Charities under which Brother Lapp served in India so faithfully, extends to Sister Lapp and her family our deep-felt sympathy and understanding in this time of sorrow and would remind them and ourselves of the rejoicing which may fitly crown the close of a race so well run.

Goshen, Ind.

Teaching Christian Giving

BY PAUL E. YODER

A VERY IMPORTANT determining factor in teaching our people in Christian giving is the manner in which the teaching is presented to them. There are two basic techniques in which the minister should be proficient: (1) convince his people that giving is a desirable Christian grace, and (2) demonstrate that there is a definite need for giving.

To convince each member that Christian giving is a desirable Christian grace that should characterize his individual life as a Christian, the minister should (1) present this grace as Scriptural, (2) present this grace in a challenging manner, (3) give teaching and advice that will direct the giving of his members, and (4) inform in a graphic manner the potential possessed for this grace of giving. I shall briefly discuss the points in the order given.

First, Christian giving is a definite part of the teaching of the Bible. It is a definite part of the greater teaching of Christian stewardship of which Christ had so much to say. We should keep in mind that definite teaching should be given on the stewardship of money, possessions, time, talent, ability, influence, love, faith, and perhaps others. These are all material for investment in Christian living worthy of the careful attention of our people.

One of the primary considerations involves our consecration as individual Christians, namely, does our consecration upon being saved from sin make available "All for Jesus" or "Some for Jesus"? To me the Bible is very logical and sensible in its unfolding presentation of the grace of Christian giving.

The first mention we have of systematic giving in the Scripture is in connection with the experience of Abraham after he had delivered his nephew Lot from the enemy. As he returned home he met a man of God, Melchizedek, to whom he voluntarily offered a tenth of the spoil he had taken from the enemy. Gen. 14:20; Heb. 7:4. Where Abram learned this principle of giving a tenth, we are not told any more than we are told where Cain and Abel learned to erect an altar as part of their form of worship. However, I believe in both instances that God had a definite part in the understanding these men possessed. The next instance in Scripture is related as part of the experience of Jacob as he was fleeing away from an angry brother. God came to him in a wonderful vision at night. As Jacob awakened in the morning, he realized that God was present in that place and as part of his worship to God, he promised to give a tenth of all he received as long as he lived. Gen. 28:22. Then some centuries later God incorporated the tithe into the written law of His people, the Israelites. Lev. 27:30-32. Then God is careful to give the purpose for this specific part of the law, "that thou mayest learn to fear the Lord thy God always" (Deut. 14:23).

Further, consider the importance of the tithe in the instances of the revival of religion which occurred during the reign of Hezekiah (I Chron. 31) and the ministry of Nehemiah. Neh. 8—10. All this brings to us a vital principle which Christians dare not ignore nor neglect to observe: God's sovereignty is involved in our giving. In all of the foregoing instances it was the recognition and realization of, and the submission to the sovereignty of Almighty God that prompted them to voluntarily bring the tithe to Him. The following statement can be substantiated by observation to be quite generally true: He who gives the tithe to God will use the remainder rightly and wisely.

We now arrive at a very crucial problem. Many when approached concerning the principle of the tithe object that it is only an Old Testament practice required under the law and since we live under grace and not under law we should no longer be concerned with it. Permit me to present a New Testament basis for the tithe. When Jesus pronounced woe upon the Pharisees, He commended them for one thing they did. Referring to their tithing He says, "These ought ye to have done, and not to leave the other undone" (Matt. 23:23). Thus He places His seal of approval on tithing.

A common Scripture quoted by those who refused to tithe is found in I Cor. 16:2, "Upon the first day of the week let every one of you lay by him in store, AS GOD HATH PROSPERED HIM, that there be no gatherings when I come." No one will deny that God is a God of order and system. Is there order and system in this inspired utterance of the Apostle Paul? I say, "Yes." The plan is "as God hath prospered him." I can see many heads nodding in the affirmative. Please answer these questions: (1) Who determines how God prospers you and how much He

prosper you? (2) By what rule do you determine how much you should give? (3) Does the tithe fit this command?

Another characteristic response of many who reject the principle of tithing is by employing one or more of the following reasons: (1) I am too poor to tithe; (2) The tithe is an unfair basis for giving; (3) I do not know what my income is; (4) Tithing is not taught in the New Testament. These objections will be considered in the following section.

Second, Christian giving is a challenging adventure in faith and in service for Christ and the church. To realize that Christian giving is a growth process and that the extent of an individual's giving measures his progress in spiritual development is a challenge to any Christian who is truly born again. Paul gives the ultimate in Christian giving when he says, "See that ye abound in this grace also" (II Cor. 8:7b). However, before we can reach the ultimate there are logical and necessary steps to climb. Step one is tithing: a bare minimum, a fulfilling of the law, and a foundation upon which to build. Step two is offerings: a response to a need that is presented, and a result of love for persons, interest in activities of the church, and a love for God's kingdom. Step three is gifts: a response to some unexpected blessing, an expression of thankfulness, and unsolicited response when there is no particular need presented. This stairway is a definite challenge to any healthy Christian. Another effective method by which to challenge members is the periodic use of material in church bulletins emphasizing some phase of giving. I believe we can challenge the thinking of our people by giving due consideration to their objections to tithing. If someone says, "I am too poor to tithe," unless he is dishonest, he will carefully think through the following questions: (1) Have I ever tried it with all honesty and sincerity? (2) How rich must I be before I can tithe? (3) Who decides and by what rule where the line is where I can begin to tithe? If someone says, "I do not know what my income is," he will be challenged, if honest, by the following consideration: Ignorance is not only dangerous to success but a reflection on a man's intelligence! Perhaps the most difficult objection to meet convincingly is that tithing is not taught in the New Testament. The person who raises this objection must ignore the statement of principle when Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matt. 5:17). The key is the word "fulfil." Fulfill in the most complete sense never indicates destruction, disregard, disobedience, ignoring, annulling, nor repealing. Jesus never set aside a divinely established principle of religion, and the principle of tithing was in existence and practice centuries before the giving of the Mosaic law. Tithing, however, does not put one above the law. A person who does not give in excess of a tenth is not adorning his Christian life with the grace of giving. To live above the law in the realm of grace requires more in any area of Christian living than that which was required under the law.

Another way in which our members can be challenged is by ministerial example. No

Minutemen

By Edna M. Mertz

*God's minutemen stand ready
For service any time,
Where home-claims call for action,
Or in far-distant clime.*

*God's minutemen stand ready
For any kind of task,
In great or lowly service,
Whatever God would ask.*

*God's minutemen toil bravely,
Unseen or heard the same,
Caring not for honor,
For self, or worldly fame.*

*Life's greatest honors crumble,
Its glories soon grow dim,
But those who stand approved of God
Shall live and reign with Him.*

Ft. Wayne, Ind.

minister should attempt to lead his people into what to him are unfamiliar paths. From the pulpit we urge our members to take precautions in choosing a vocation, place of work, and use of leisure time that their spiritual health may not be impaired. How often do you as a minister consider changing the situation in which you find yourself that you might be able to help your people whenever called? Thus for the minister of the Gospel who finds it impossible to give of his time and his money when need arises it is futile to attempt to induce his people to do that which he is unable or unwilling to do.

There is yet another way by which our people can be challenged in Christian giving. Most, if not all, are interested in investments for future well-being. Though many live from hand to mouth materially, it is unnecessary for them to do so spiritually and yet we find many doing so, due to a lack of being stirred by their minister. Personal advantages may be pointed out, such as (1) the joy that comes from obedience, (2) the guarantee of material prosperity, (3) the joy in Christian service which surely includes giving. Larger benefits should be emphasized, namely, (1) the elimination of the commercial spirit from the churches, i.e., bazaars, auctions, suppers, etc., (2) the revival of religion which invariably resulted as the Bible relates, (3) the fortification and reinforcement of church institutions, and (4) the enlargement of the mission enterprise.

Third, our members should be given adequate advice and suggestions as to where to give as well as how to give. It has become quite evident in some areas of the Mennonite Church that much money given by Mennonites finds its destination outside the Mennonite Church's program and into other than Mennonite areas of service. Many of our people do not see nor realize that among the results of such giving is surely the undermining of their loyalty to their church. Many of the recipients of Mennonite giving are not even as much as Christian in objectives nor emphases. In other words, the world's program is benefiting at the expense of the church's program. Every member should realize that to whom and where he gives money is as important as his giving. In the Scripture the definite indication is that the tithe at least is a special possession of God and that in its entirety it should be given to Him through His body, the church. It should never be given outside the program of the church. Every minister should exercise caution in asking his people to give to any specific cause. Offerings should never be asked for until a thorough and intelligent presentation of the particular need has been given to the congregation. Only recognized causes should be presented for support. During the past few years there has occurred what someone aptly termed "forced giving." This may be illustrated by the individual who gives a thousand dollars for some work which has not been established nor even investigated. The purpose of the gift is to force some mission board or group of responsible leaders to establish a certain work in which the giver is particularly interested. The gift is not based on knowledge. The minister should be aware

of the stewardship of the boards and agencies to which money is contributed. He has a duty to protect his people from giving to individuals or groups of individuals that are not trustworthy in the use of the money they receive.

The minister should direct the giving of his congregation into a variety of activities and to a number of fields rather than to a limited few. Local, district, and church-wide programs should all find a place in the giving of every congregation. The extent of our giving indicates the size and breadth of our vision. Advice on the attitude, the habit, the manner, and the expression of the individual in his giving should be a part of the teaching pro-

gram. Giving should be done deliberately. Let the amount of each man's gift be the result of careful deliberation. Reason, intelligence, prayer, and planning should all have their influence on the gift. Giving should be generous. Man's generosity and God's grace are inseparable. No principle is more eternal than "He which soweth bountifully shall reap also bountifully" (II Cor. 9:6). Giving should be joyous. "God loveth a cheerful giver" should be kept in mind by the giver. "Cheerful giver" is the key. In this instance it means "hilarious." Christian giving should be hilarious giving.

Fourth, one of the most striking points

(Continued on next page)

Does Lima Need the Gospel

BY GLEN B. MARTIN

WE have always been convinced fully that Lima needs Christ. A religious survey has riveted that fact in our mind. Although no Buddhists nor Mohammedans were discovered in the recent religious census of Lima, the survey showed that approximately 15,000 Lima residents are not members, or regular attendants, of any church.

The number was derived from a total of 40,013 persons contacted in the city-wide canvass conducted by twenty Protestant churches. Of this number contacted, 7,337 listed their religion as Roman Catholic; Church of Christ, Scientist, 287; Jewish, 292; Latter-day Saints, 41; Seventh-Day Adventist, 84; Spiritualist, 9; Bahai, 44; Jehovah's Witnesses, 52; Greek Orthodox, 24. Approximately 400 Mennonites of all branches were found in the city, including those who gave Mennonite as their church preference.

David Mann, Mary Jo Bontrager, Naomi Kauffman, and Raymond Troyer, all students of Goshen College, conducted the survey within a five-block area of the Jefferson Street Mennonite Church. In this area a total of 557 homes were found. Eight declined information, and 122 gave no response on first call. From the 438 homes reporting, the quartet found forty-two unchurched families and 115 children below fifteen years of age not attending Sunday school. Forty-one adults were recorded as unchurched. This is only a partial picture of the deplorable spiritual plight in this neighborhood.

Names and addresses of all children and individuals unchurched have been tabulated, typed, and mimeographed for circulation among a volunteer staff of personal workers under instruction at the present time. Wednesday night of each week has been designated as Church Visitation Night. Teachers are contacting children in the age range of their respective classes. Junior soul winners have volunteered to contact children of their own age with the intention of inviting them to the Lord and to His church. By this method, each unchurched individual will be contacted at least twice before the work will be completed officially.

The results thus far are encouraging. On the first night personal workers were instru-

mental in winning three adults to Christ. Two were a mother and father, and the third was won on a hospital bed. At least a dozen individuals promised to attend services on the following Sunday.

Other news of interest concerns the city-wide Evangelistic Crusade conducted from January 3 through January 21 by thirty fundamental churches of Lima and Allen County. The Crusade was directed by local chairman, Glenn B. Martin of the Jefferson Street Mennonite Church, and co-chairman, Gerald H. Coen, pastor of the First E.U.B. Church, Lima. A staff of fifteen workers assisted in the campaign which was sponsored by the Fishers of Men, Lima Area. Evangelist Jesse M. Hendley, Atlanta, Georgia, was the speaker. Don J. Marsh, Schenectady, N.Y., was the music director.

Meetings were held nightly in Memorial Hall with attendance ranging from 800 to 1200. Five hundred and eighteen souls were dealt with in the prayer room by capable personal workers directed by chairman C. E. Spaulding, pastor of the North Side Baptist Church.

There were over 150 prayer warriors offering fifteen minutes of prayer each during some part of the twenty-four hours round the clock each day. From the first day after this prayer project was launched, conviction was felt and evidenced among the unsaved in the audience. As many as fifty-eight souls responded in a single service, many of whom were mothers and fathers of families away from Christ and the church.

There is a continual increase in the amount of work to be done for the Lord in this city. He has shown Himself able for many victories during the past few weeks; yet there are thousands in this city on their downward way to hell. Please pray for the follow-up work which will be conducted during the next months by local co-operating congregations and pastors.

Lima, Ohio.

Missions Editorial

A Continued Stream

Any real reason for the decline in evangelistic effectiveness is a tragic lack of member-participation in the actual work of winning men to Christ. Possibly thirty thousand Mennonites could die tonight and their passing would not visibly affect the evangelization program of the Mennonite Church. There are, obviously, great numbers of church members who are respectable people, most of whom consider themselves real workers in the church. But we are thinking now of evangelizers.

Pastors are delighted to discover those who are spiritually alert and dynamic—who not only talk about winning souls, but who go out after them and are willing to pay the price. This kind of burden and passion for souls does not come easy, and it cannot be organized or advertised into the hearts of the people. Rather it comes as a result of devotion, deep consecration, and an alertness to the truths and claims of the Gospel. Artificial zeal, whether sparkling or persistent, cannot supplant spiritual power.

Somewhat indicative of an evangelistic program is the number of church members who enter evangelistic, church, and missionary work. Some churches have existed for fifty, or even one hundred, years, and in all that time no one has left the church to take up Christian work elsewhere. Not one young man has felt a call to preach the Gospel. It is not accidental when a continued stream of Christian workers come from a certain congregation. There has been generally a pastor there, as well as a praying evangelizing people, who have been interested and active in evangelization. A heart-warming passion for lost souls has generated into action a willingness to leave home and friends for the sake of the Gospel.

Our church will barely exist unless we send out more workers. No church is harmed when the best leaders and workers volunteer for work in the Congo, in Tibet, on Skid Row, or in the local congregation. Churches grow in zeal and membership when the missionary fervor reigns. The Mennonite Church, or any church, will grow in the interest of the soul-winners of that membership. Indispensable is to recognize that "Thou hast the words of eternal life," and to act upon it.—F.B.

The second generation of Christians is the hope of the church in Argentina.—T. K. Hershey.

M.C.C. Weekly Notes

Discussion on Civil Defense

A conference on civil defense and conscientious objectors was held on February 5 and 6 near Philadelphia, Pa., attended by a number of peace group and historic peace church representatives. Information was shared on civilian defense programs in preparation in various local areas. The discussion seemed to lead to the conclusion that there are certain features of preparation for community disaster with which conscientious objectors could and should comply; but that other features of many civil defense programs tend to stimulate the war spirit, and therefore could not be supported by those opposed to war. A brief summary of this discussion is available from the Peace Section, M.C.C., Akron, Pa., for those who desire to study this subject in relation to local situations.

Many Attend Hospital Dedication

Dedication of Kings View Homes, the M.C.C. Mental Hospital near Reedley, Calif., took place on February 11. About 1000 persons attended the services at the Reedley M.B. Church, and about 3000 attended the second portion of the service held on the hospital grounds.

The thirty-two-bed hospital is expected to be ready for serving patients beginning on February 23. The service of the hospital will be directed primarily to the care and rehabilitation of senile and chronic mentally ill patients. It is envisioned that at some later time the hospital may be enlarged to serve as many as one hundred patients. The M.C.C. constituent churches, particularly the congregations on the west coast, have made possible the construction of the present hospital building through special contributions for this purpose. An advisory committee representing the various church groups has given guidance in the program of constructing the building and preparing to admit and serve patients.

On the day prior to the hospital dedication, a Mental Health Institute was held to promote a better understanding of mental health and its relation to everyday living. About 300 were in attendance to hear D. D. Eitzen, of the University of Southern California, speak on "Mental Health—A Definition"; H. A. Fast on the M.C.C. Mental Health Program; and a panel discussion on the Application of Mental Health, led by Jackson D. Dillon, psychiatrist for Kings View Homes.

Relief Shipments

The following shipments of relief materials from Canada and the United States valued at a total of \$32,109.60 left port during January: To Germany: 30 tons flour, 45 tons meat and lard, 10 tons clothing, bedding, etc., and ½ ton German hymnbooks; To Paraguay: ¾ ton school supplies.

Formosa Relief Unit Continues

During the month of December the M.C.C. medical mobile clinic spent two weeks among five villages in the mountains of Formosa, giving medical service to people in the remote and isolated areas. The people of the area live very primitively, lacking proper food and sanitation, with the result that diseases of

scabies, malaria, ulcers, infected eyes, etc., are very prevalent. Accompanying the clinic are missionaries who minister to the spiritual needs of the people and act as interpreters while the members of the medical team give treatment for physical ailments.

Mrs. James Dickson, one of the Protestant missionaries who has been serving thus with the relief unit, is at this time in the United States, contacting persons and organizations who may be willing to make contributions for medical supplies for this work in Formosa. Until recently medical supplies were provided through government relief channels.

Released February 16, 1951
Via Mennonite Central Committee
Akron, Pennsylvania

"As God's prisoner, then, I beg you to live lives worthy of your high calling. Accept life with humility and patience, making allowances for each other because you love each other. Make it your aim to be at one in the Spirit, and you will inevitably be at peace with one another. You all belong to one Body, of which there is one Spirit, just as you all experienced one calling to one hope. There is one Lord, one faith, one baptism, one God, one Father of us all, Who is the One over all, the One working through all and the One living in all" (Eph. 4:1-6). From "Letters to Young Churches" by Phillips. Copyright 1947 by The Macmillan Company. Used by permission.

TEACHING CHRISTIAN GIVING

(Continued from preceding page)

can be made by the minister when he shows the potential of his congregation. Let us consider the Scriptural minimum, the tenth. According to the U.S. Census Bureau the average income for every man, woman, and child in the United States in 1939 was approximately thirteen hundred dollars. If this be true, then every man, woman, and child of the Mennonite Church should have contributed one hundred and thirty dollars as a bare minimum during that year. I challenge anyone to show me one Mennonite congregation that gave that much during that year or any year since. A few congregations building new church buildings may have reached that mark but even that is doubtful. If one congregation did reach this mark, that was only its minimum. There should have been gifts and offerings in addition. I realize this is so foreign to the Mennonite Church at the present time that it borders on the idealistic, but be sure of one thing, it is not IMPOSSIBLE! Scripturally, it should be a regular mark reached by every individual who is a member of the Mennonite Church.

In conclusion, then, to teach our people in Christian giving, as leaders we should impress the fact that Christian giving is (1) Scriptural, (2) an investment, (3) a grace, and that it (4) results in spiritual growth, (5) merits God's pleasure, (6) should be planned giving, (7) should be based on knowledge, and (8) depends largely on Christian leadership and example.—From "Missionary Evangel."

CHURCH CORRESPONDENCE

FILER, IDAHO

Christian Greetings: Jan. 1, our annual business meeting was held with the following officers elected to serve during 1951: moderator, Leland Shetler; secretary, Wilbur Holderread; treasurer, Daniel Shank; mission board member, Menno Nussbaum; Real Estate, Wes Schiffler; managing board member, Charles Reeder; church choristers, Jim Miller, Leland Shetler; prayer meeting leader, Alvin Kauffman; children's meeting leaders, Lydia Schiffler, Helen Reeder; junior meeting leaders, Beulah Kauffman, Louis Landis; ushers, Carl Stutzman, Daniel Kauffman, Charles Reeder; Sunday-school delegates, Robert Miller, Clifford Slatter, Wilbur Holderread; church conference delegates, Jerry Gingerich, Alvin Kauffman, Allen Schiffler; summer Bible school, Louis Landis; Y.P.M. secretary, Allen Schiffler; librarians, Erma Snyder, Audrey Barkey.

It was also decided at this meeting that the church would arrange for our young minister, Bro. Louis Landis, to attend Short Bible Term at Hesston, Kans., and the special session for ministers. In his absence the brethren Samuel Honderich and L. J. Miller are in full charge of the two churches. Jim Miller, also of this congregation, is attending Short Bible Term too. John Nussbaum will soon leave to be a regular term student the second semester.

In November Bro. Jess Kauffman of Colorado Springs, Colo., held our winter evangelistic meetings. As a result, four souls accepted Christ and the rest of us were made to feel that we wanted to live closer to our Master.

Every third Sunday of the month our church sponsors a program at the Twin Falls County Old People's Home. These meetings seem to be appreciated.

The church here is continuing with the mission Sunday school and church which is located several miles from Filer. We hope and pray that the work at this place may continue and the attendance will increase with the coming of warmer weather.

Nov. 26, there was a baptismal service for Elvin Breckbill. On Nov. 28, he was married to Sister Mary Nice. They moved to Los Angeles, Calif.

We were sorry to lose one of our deacons and family. Bro. Ivan Hostetlers moved to Nampa, Idaho, where their children can attend a church school.

Several of our families visited in other states during Christmas vacation. One family, Joe Millers, will spend the winter in Arizona. Bro. Jerry Gingerich and family are spending the winter in California where he is attending school the second semester.

We enjoyed having Bro. and Sister Sine Snyder and son, Vernon, spend part of the winter with us. They plan to leave soon for their home in Albany, Oreg.

The church paid most of the transportation from Germany for the husband and three

children of a German lady who recently came from Germany. They are now living in this area. The children pick up the English language readily.

Rachel Holderread.

GARDEN CITY, MISSOURI (Sycamore Grove Congregation)

Dear HERALD Readers: Since this is the first letter in the new year, perhaps it is not too late to wish all the readers a happy and blessed 1951. Today many look forward to the coming days with fear, but we, as Christians, should rejoice, for surely the day of the Lord draweth nigh.

Bro. and Sister Allen Shirk, now en route to India, worshiped with us on the evening of Dec. 12. Sister Shirk spoke to the children and Bro. Shirk delivered a very challenging message.

Bro. and Sister J. P. Smith, of Garden City, were happy to have all their children with them at Christmas. To make the family complete, Bro. and Sister Joe N. Weaver and family came from Philadelphia, Pa., to spend the holidays in this community. Mr. Weaver is directly connected with the relief organization known as CARE. During their stay here, Mr. Weaver spoke one evening at church regarding his work and also concerning the future of Selective Service for the conscientious objector.

Sister S. S. Hershberger has recently returned from a Kansas hospital where she underwent surgery on Jan. 3. She is improving nicely.

Bro. and Sister B. J. Yoder, with their son Earl and wife, are spending some time in Phoenix, Ariz.

Bro. and Sister C. V. Hartzler are in Sarasota, Fla., for several months. En route they traveled through a number of the southern states visiting friends and other churches.

Bro. Alvin Zook is the teacher of a Bible study class sponsored each Wednesday evening by the M.Y.F. Bro. Zook is also serving as church janitor for 1951.

Bro. and Sister Glen Yoder worshiped with us on Jan. 14. Bro. Yoder presented many Scriptural proofs on how we as Christians know we are saved. Bro. Yoder also served on the Y.P.M. program at which time he spoke on the subject of "Selfishness." While in the community, the Yoders visited in the parental home of Bro. and Sister Elby J. Yoder.

Bro. and Sister Charles Greaser of Hesston, Kans., spent a week or ten days recently in this community visiting relatives and friends. While here, Bro. Greaser, assisted by members of the local congregation, papered the interior of our church building.

A male quartet, accompanied by our pastor, W. R. Hershberger, participated in the services at the Evening Shade Schoolhouse near Edwards, Mo., on the evening of Jan. 14.

Jan. 24, 1951.

Mrs. Ira T. Zook.

PINTO, MARYLAND

On Oct. 22, the "Sentinels," a male chorus, presented a much-appreciated musical program under the direction of Lewis Strite. In the evening of the same day, Bro. Ernest Bennett, Elkhart, Ind., spoke at our young people's meeting. The following Sunday Bro. Harold Thomas and a girls' chorus from Johnstown, Pa., under the direction of Romaine Sala, presented an evening program.

Lois Yake, Scottdale, Pa., was the evening speaker on Nov. 5, when she showed slides on her work among the Displaced Persons in Europe and told of her experiences while abroad.

One new member, Bro. Charles Thuff, was received into church fellowship on Nov. 12.

A week-long Bible Conference, Nov. 20 to 26, including an all-day meeting on Thanksgiving, was conducted by Bro. George R. Brunk. Deep spiritual truths were taught. Different phases of nonresistance as related to everyday living were discussed in his sermon talks. The meetings were much appreciated and all his messages were very challenging, especially the last one. This was on the Second Coming.

The two offerings lifted on Missionary Day, Nov. 26, for mission work amounted to \$152.

The two sewing groups sent Christmas bundles for overseas distribution and also presented a treat to the folks in the County Home, where services are conducted once a month. Shut-ins and older folks in the community were also remembered with gifts and caroling.

On Dec. 17, Bro. and Sister Richard Martin, Elida, Ohio, worshiped with us and Bro. Richard brought us a very timely message.

The Christmas program by the Sunday-school pupils was given on Sunday morning, Dec. 24, and in the evening at 9:30 the annual Christmas cantata, "A King Is Given," was presented under the sponsorship of the Youth Fellowship. The church was filled to an overflowing capacity.

We were saddened by the death of a true and faithful member of our congregation, Mrs. John Collins, on Jan. 4. She is greatly missed by her family and the church.

Jan. 24, 1951. Virginia D. Moreland.

SARASOTA, FLORIDA

(Tuttle Avenue Mennonite Church)

Dear HERALD Readers: Greetings in Jesus' precious name. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5, 6). We have had many experiences to prove the wisdom and truth of the above Scripture text and know the peace of heart when we walk in His paths.

On Dec. 31, at 2:00 p.m. the dedication service for the new Mennonite Church on Tuttle Avenue was conducted with happy hearts and a full house, approximately 550. Bro. Jason Weaver, deacon, Stuarts Draft, Va., was moderator of the meeting and called on Henry Brunk of Cottage City, Md., for the opening hymns. Bro. Joseph E. Brunk of Goshen, Ind., was called on for the intro-

(Continued on next page)

FIELD NOTES (Continued)

Bro. Allen H. Erb began a series of meetings at the Zion Church, Hubbard, Oreg., on Feb. 15. He reports things moving smoothly at the Lebanon Hospital.

Bro. Edwin Alderfer and wife spoke and showed pictures concerning relief work in the Philippines at the Eighth Street Mennonite Church, Goshen, Ind., on Sunday evening, Feb. 11.

Bro. Paul L. Conrad gave an interesting talk concerning the Lord's leading in the establishing of the mission in Ethiopia, on Sunday evening, Feb. 11, at Goshen College. He gave an illustrated talk on the work in Ethiopia at the Eighth Street Church on Feb. 18.

Fourteen confessions were reported from the meetings held at Middlebury, Ind., by Bro. Paul M. Miller; the meetings, however, had not concluded at the time of our information.

Sister Anna Lois Rohrer, formerly in mission service in India, is taking second semester religious education courses at Goshen College.

The constitution of the Mennonite General Conference as revised and adopted in 1949, has just been printed and is ready for distribution. Anyone interested in one or more copies should request them from the Mennonite Publishing House, Scottsdale, Pa.

The Ohio Mission Board, in order to secure desired speakers, has changed the date of its annual meeting to May 4-6, at Orrville.

Bro. Daniel Kauffman, business manager of Hesston College, was at Shickley, Nebr., the week end of Feb. 18, in the interests of the building program of the College.

The forty-fifth anniversary of Bro. A. C. Good's ministry was celebrated at Sterling, Ill., on Feb. 25. Bro. H. R. Schertz, Metamora, Ill., participated in the service.

Bro. D. D. Miller, Berlin, Ohio, will hold meetings at the Pleasant Hill Church, Sterling, Ohio, March 1-11.

Thirty-five children and young people are under instruction in Holmes County, Ohio. Of these, twenty-six will become members of the Martins Creek Church and nine of the Berlin Church.

Bro. J. Lawrence Burkholder spoke in special nonconformity services at Goshen College Feb. 12-16.

A singing class was organized on Feb. 5, at the Rock Hill Church, Telford, Pa., under the direction of William K. Swartley. Twelve sessions will cover the rudiments of music, music appreciation, and hymn singing. Interest is very good. Over one hundred attending.

Dr. Ernest Smucker, Fisher, Ill., spoke at Flanagan, Ill., Sunday evening, Feb. 18.

Bro. Harold S. Bender spoke in a peace conference among the Mennonites of Alberta at Coaldale on Feb. 17 and 18. On Feb. 19 and 20, he spoke in a peace conference at Saskatoon, Sask.

Bro. Paul M. Miller, Goshen, Ind., will be the instructor in a Bible conference at the Prairie Street Church March 7-10. This conference will be followed by revival meetings in charge of Bro. Harry Y. Shetler, Davidsville, Pa.

The sewing circles of the Willamette Valley met at Albany, Oreg., on Feb. 15.

Bro. Ralph Palmer, tract evangelist from Denbigh, Va., spoke to the Men's Prayer Fellowship of the East Goshen, Ind., Church on Feb. 13.

A student body numbering 172-98 men and 74 women, with a mean age of thirty—attended the winter Bible school at the Maple Grove Church, Atglen, Pa. Forty per cent of these were visiting students from Morgantown, Oley, Weaverland, Delaware, Germany, and other places.

A new church building was dedicated at Cobbtown, Fla., on Jan. 29. Bro. Henry F. Garber was in charge and Bro. Josef I. Herschkowitz preached the sermon.

Bro. R. R. Smucker showed pictures of India to the Trefoil Youth Fellowship, Goshen, Ind., Sunday evening, Feb. 11.

Guest speakers at the mission meeting held at the Cressman Church in Ontario on Feb. 18 were Bro. and Sister Jacob F. Weirich, Union City, Pa., and Bro. and Sister Donald E. King, Pigeon, Mich.

Bro. Russell Krabill, Goshen, Ind., preached on Feb. 4, at the Locust Grove Church near Elkhart, where he was formerly in charge.

Bro. Gerald Studer, Smithville, Ohio, preached at the Pleasant View Church near North Lawrence on Feb. 11.

Bro. William G. Detweiler and wife and the Amstutz Sisters Trio gave a program at the Martins Church near Orrville on Sunday evening, Feb. 11. Bro. Detweiler was scheduled to speak at Strasburg, Pa., and at Willow St., Pa., on Feb. 18.

Bro. Josiah Miller, Shipshewana, Ind., preached at the Calvary Church, Los Angeles, Calif., on Feb. 11.

Bro. Eli Nissley, Plain City, Ohio, brought the morning message at Fairpoint, Ohio, on Feb. 11. The evening service was in charge of a group from the Sharon congregation, Plain City.

Fourteen applicants were received by water baptism at Walnut Creek, Ohio, on Feb. 11. Two were received by confession. Five young people are under instruction at Farmerstown.

Bro. John C. Wenger, Goshen, Ind., will speak at the young people's meeting at Lititz, Pa., at 7:30 p.m., March 4. His subject will be "Social Problems."

The Johnstown Bible School students gave the young people's meeting program at the Blough Church on Feb. 4. The messages were very inspiring.

Bro. Kenneth Good and wife, Elida, Ohio, have speaking appointments on a western trip as follows: Phoenix, Ariz., Feb. 18-27; Los Angeles, Calif., March 2-11; Winton, Calif., March 14-22; Upland, Calif., March 25 to April 1; Cheraw, Colo., April 3-13; Mountain Home, Ark., April 15-26.

Bro. Jess Kauffman, Colorado Springs, Colo., spoke to ministers of the Iowa-Nebraska conference at Milford, Nebr., on Feb. 22 and 23.

Bro. Frank Sturpe, Toledo, Ohio, brought the morning message at Kidron, Ohio, on Jan. 21. On Jan. 28, Bro. Aaron Mast, Belleville, Pa., preached a much appreciated sermon.

Excavation for the new auditorium-gymnasium at Iowa Mennonite School began on Jan. 15.

Prayer is desired by a sister that she may be given strength to overcome temptation and fulfill God's purpose in her life.

Preaching appointments at Dixonville and Bethel, Ala., and Cobbtown, Fla., by Bro. Josef I. Herschkowitz resulted in six confessions. Prayers are earnestly desired for these dear ones in Christ.

Bro. J. B. Martin, Waterloo, Ont., is conducting a class in the book of Revelation at the Hawkesville Church each Tuesday evening.

Mrs. J. W. Shank, Chicago, Ill., spoke to the Women's Missionary Society of the Goshen College congregation on "The Challenge of City Missions."

CORRESPONDENCE (Continued)

ductory speech and Bro. Henry M. Brunk, Sr., gave a report of the building committee. The men's quartet of the Gospel Team from E.M.C. gave two suitable selections after which Bro. Timothy Brenneman of this place had the devotion. He used part of II Chron. 6 and gave some appropriate remarks and led in prayer. Bro. William Jennings of Knoxville, Tenn., then preached the dedication sermon with spirit and power. His text was Isa. 56:7.

We are very glad to have the Virginia Conference take over this church and send Bro. Jennings as our pastor to start the work here.

In the evening of Dec. 31, Bro. Samuel Strong of Ybor City gave us a message. Bro. Abram Risser of Manheim, Pa., gave us an excellent New Year's sermon on Jan. 7. On the evening of the same day Bro. Jennings began the revival meetings which were well attended and greatly appreciated. Many expressed a desire to walk closer with the Lord and felt encouraged to go on in His service. The meetings closed Jan. 21.

Jan. 24-26, Bro. Josef I. and Mina Herschkowitz of Park View, Harrisonburg, Va., were with us and he spoke three nights giving his experiences in Hitler's concentration camps and how he found the Saviour. The closing night he spoke on the Jewish Passover and showed how it was kept. We all join in wishing them success in their service for the Lord and especially for his work among the Jews.

Sunday morning, Jan. 28, Bro. David P. Beachy of Alden, N.Y., preached to us and Bro. Noah Zehr of Middlebury, Ind., spoke in the evening. Jan. 30, Bro. Anson G. Horner of Kokomo, Ind., spoke to us at this place. We are always glad to welcome visiting brethren, as well as others, to fellowship with us.

Sunday school was organized with Bro. Jason Weaver as superintendent; Bro. Luman Yoder, chorister; Bro. Henry M. Brunk, Sr., treasurer.

Since a number have recently been received by letter and by confession from other conferences, the number of the membership here is thirty-three. We solicit your continued prayers for the work at this place that the Lord's will may be done at all times.

Feb. 3, 1951.

Marly C. Barbe.

KITCHENER, ONTARIO

(First Mennonite Church)

Christian Greetings: During the month of January we held our forty-fourth series of evangelistic meetings conducted by our pastor, C. F. Derstine. There was good interest shown by the large crowds that attended. Our associate pastor, Bro. John H. Hess, was the song leader. The Rockway School chorus, the Bender Male Quartet, and the Ontario Mennonite Bible School chorus brought inspirational messages in song. There were fifteen public decisions but we believe that in the hearts of those who attended there was renewed a desire to more "earnestly contend for the faith."

While the congregation and pastor appreciate working together, we also appreciate guest speakers from other churches. Arrangements have been made to have Bro. B. Charles Hostetter from Harrisonburg, Va., with us to hold our spring series of meetings. There will be special emphasis on the evangelization of youth.

A number of people from Kitchener are spending a part of the winter in Florida. Bro. and Sister Derstine left Jan. 25 for Ohio and from there to preaching points south.

The Ontario Mennonite Bible School opened on New Year's Day. There is a very good attendance including some from the prairie provinces. We also are having a Bible training course for teachers and interested workers every Monday evening. Increasingly we recognize the need of trained workers in our Sunday school. Bro. John H. Hess and Sister Salome Bauman are the instructors. We pray that our Sunday school may benefit and be blessed through this effort.

Feb. 1, 1951.

Fannie Steinman.

HAWKESVILLE, ONTARIO

(Hawkesville Congregation)

Dear GOSPEL HERALD Readers: "Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." My prayer is that this may be the desire of each one of us as we labor for Christ.

July 30 to Aug. 11, we had our first summer Bible school. Bro. Paul Martin, our pastor, was director. One of the members gathered about fifty children every day in a school bus. We had five classes and nine teachers from our congregation. Total enrollment was 104 and highest attendance reached 91. It was good for us to give our time for teaching. It weakens a person physically but strengthens us spiritually.

We had a missionary program. The primary classes brought their missionary boxes, the intermediates had a missionary project, and the young people had an acre of grain. Each group gave a report of their project. Bro. Lloyd Martin, primary superintendent, gave a short talk. The church decided to take up the support of a missionary child.

Dec. 24, we had the privilege of having our pastor, Bro. James Martin from E.M.C., with us. He gave us the Christmas message. In the evening about twenty young people went Christmas caroling in the village of

Hawkesville. Dec. 25, the primary classes gave a Christmas program in songs and recitations. Bro. Paul Martin gave a short message.

Jan. 1, we could look back one year since our church started. The Lord has done great things for us in this year. We are glad to see the interest the young people are showing in the Lord's teachings. There are seven young people attending Ontario Mennonite Bible School. Our deacon, Bro. Oscar Snyder, has found the way opened to attend O.M.B.S. too. Bro. Paul Martin is at the Toronto Bible School. Pray for our leaders that the Lord may fill them with spiritual food for their flock.

We had the privilege of having Bro. Harold Fly from Finland, Pa., with us for a few Sundays. He is attending O.M.B.S.

In our prayer meeting, which meets every Wednesday evening, we just finished a study on the home. We are planning to have Bro. Jesse Martin with us to give us a study on the Book of Revelation. We have Bible study in the earlier part of the evening, then the juniors and adults have their own separate prayer group. We find this gives the young people a deeper interest in prayer. We know that prayer is the strength of the church.

May much grace be upon you all and power to witness for our Lord till He comes.

Jan. 30, 1951.

Eileen B. Martin.

WAUSEON, OHIO

Dear Christian Friends: "The Lord also will be a refuge for the oppressed, a refuge in times of trouble." Surely our God is a refuge for the Christian in this time of spiritual unrest and world-wide turmoil. Let us praise Him more for His goodness.

Our congregation has received many spiritual blessings in the past months through the work of our pastor and visiting brethren. On Oct. 22, an all-day meeting was held with Bro. D. A. Yoder of Elkhart, Ind., and Bro. C. F. Yake of Scottdale, Pa., as guest speakers. The theme of the day was "The Spiritual Life and Present-day Issues."

On Nov. 3, a preparatory meeting was held followed by communion service on Sunday evening, Nov. 12, with our bishop, E. B. Frey, in charge. We held our business meeting on Dec. 29, at which time the following officers were elected: church treasurer, Elon Eash; church trustee, Harvey Nofziger; relief committee, Chauncey Mull, Roy Klopfenstein, Cornelius Short; ushers, Richard Gautsche, Delmar Miller, Donald Rupp; mission board member, Earl Rychener; and sewing circle president, Mrs. Earl Rychener.

Our evangelistic meetings were held Jan. 7-14, with Bro. Paul M. Miller of Goshen, Ind., as evangelist. The meetings were very well attended and many spiritual blessings were received. There are many in this community who are indifferent or who feel that their life has never been so sinful that they need a Saviour. Pray with us that they might see their lost condition.

Mrs. Kling, one of our older members, is again in the hospital at this time. We praise God for her faith in Him throughout all her affliction.

Feb. 3, 1951.

Mrs. Lester Miller.

ELIDA, OHIO

(Pike Congregation)

To all who are interested in the welfare of the Christian Church: Greetings. The Lord has blessed us wonderfully through the past year and we are looking forward to greater experiences in the future.

We have been privileged to have a number of inspirational meetings throughout the past months. One week end in November Bro. Jacob Birkey from Britton Run, Pa., and D. D. Miller from Berlin, Ohio, brought us very timely messages in relation to nonconformity and nonresistance. On Dec. 3, Bro. Paul Smith was ordained to the ministry by Bro. E. B. Frey, assisted by the brethren O. N. Johns and Elmer Stoltzfus. On Dec. 22, the Elida Christian Day School presented the Christmas program at the Pike Church.

The Lord has been blessing the work at our mission station in Kentucky. The Mission Committee recently visited the field in relation to the opening of a new Sunday school. Pray for this work.

We are happy to have Bro. Paul Martin and family from Alberta, Canada, with us several months this winter. He has been assisting in the ministry. We also appreciate very much having had Bro. Richard Martin, Elida, Ohio, with us for our last monthly song service.

At our Sunday-school reorganization in October, Joe Bear and Don Augsburg were elected as superintendents for adults and Richard Ross and Norman Brunk were elected to serve as superintendents for the children. Myron Augsburg and Edwin Hartman were elected as song leaders.

Dón Augsburg.

CASSELTON, NORTH DAKOTA

(Red River Valley Congregation)

Dear GOSPEL HERALD Readers: Greetings of love. We had our revival meetings here at this place from Nov. 27 to Dec. 3, conducted by Bro. Sam Oswald from Lyons, Nebr. Three young souls stood for Christ. We all enjoyed the messages which Bro. Oswald brought to us.

We have many things to be thankful for in this new year. One special reason which we have to be thankful is that we have a church building of our own to worship in after having used a Moravian church for some years. We finally purchased a building and have been remodeling it. We had our first service on Dec. 24. On Christmas Day we had a church wedding. Sister Lois Nitzsche of this place and Merle Selzer of Canton, Kans., exchanged vows at this time. Edward Selzer, father of the groom, was the officiating minister.

We plan to have a dedication service for our church sometime in the spring.

Several families have written to us inquiring about the possibility of locating in the valley. We hope this will be made possible. We are in need of more consecrated Christian families to make their home with us.

Our annual ministers' conference will be held in the district in March.

Jan. 29, 1951.

Mrs. A. J. Stoll.

Anniversaries

Gingrich.—Bro. and Sister Isaac Gingrich of Cleona, Pa., celebrated their fiftieth wedding anniversary on Jan. 16, 1951. They were married by the late Aaron Gingrich. They have 8 children, 8 grandchildren, and 2 great-grandchildren. Bro. Gingrich retired about a year ago after having been employed by the same company for about forty years.

Roth.—John and Nancy (Oesch) Roth, Dryden, Mich., observed their fiftieth wedding anniversary Jan. 13, 1951. They were married Jan. 13, 1901, at East Zorra, Ont., by Bishop Jacob Bender. They moved to Huron County, Michigan, near Pigeon in March, 1902. In the spring of 1917 the family moved to Lapeer County and settled on a farm near Imlay City. In the fall of 1945 they retired and moved to the village of Dryden. They have 3 sons and 3 daughters all married. They also have 11 grandchildren and 3 great-grandchildren. Bro. and Sister Roth are both members of the Bethany Mennonite Church near Imlay City.

Smith.—J. D. and Anna S. (Belshey) Smith celebrated their sixtieth wedding anniversary Feb. 10, 1951. J. D. Smith was born Jan. 15, 1868, in Woodford Co., Ill. Anna S. Belshey was born in Kane Co., June 22, 1871. They were married by Bishop David Augsburgers Feb. 10, 1891. They farmed until 1922, then took up the work as superintendent of the Old People's Home at Eureka, Ill., until 1947. Eight children were born to them, 7 of whom are still living. There are also 11 grandchildren and 7 great-grandchildren.

Warye.—Solomon E. and Lydia (Stutzman) Warye celebrated their sixtieth wedding anniversary on Jan. 1, 1951. They were married Jan. 1, 1891, by the groom's father, John Warye. All of their married life was spent in the vicinity of West Liberty, Ohio. They retired and left the farm five years ago and are now living in town. They have 2 sons, 1 daughter, and 3 grandchildren.

Weldy.—George and Lucretia (Witmer) Weldy observed their sixtieth wedding anniversary Jan. 21, 1951, at their home with a family dinner and open house to their many friends in the afternoon. They were married Jan. 18, 1891, by the late George Lambert. They have 5 children (Nelson, Wakarusa, Ind.; Samuel, Elkhart, Ind.; Mary—Mrs. E. O. Hilty, Rittman, Ohio; Glen, Nappance, Ind.; and Edna—Mrs. Raymond D. Yoder), 15 grandchildren, and 8 great-grandchildren. They have lived near Wakarusa, Ind., all their lives and are members of the Holdeman congregation.

Wert.—Bro. and Sister Joseph Wert, Jonestown, Lebanon Co., Pa., celebrated their fiftieth wedding anniversary on Jan. 17, 1951. They were both born and raised in Juniata Co., Pa., and were married by Bishop William Auker. They have 10 living children, 34 grandchildren, and 1 great-grandchild.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Allbright.—To William and Bessie (Wilmer) Allbright, Elkton, Md., a daughter, Janice Louise, Dec. 30, 1950.

Boll.—To John H. and Edith (Widders) Boll, Lititz, Pa., a son, Jay Henry, Jan. 23, 1951.

Bomberger.—To C. Martin and Verna (Heller) Bomberger, Lititz, Pa. a daughter, Linda Jean, Jan. 4, 1951.

Bowman.—To Edwin S. and Minerva (Souder) Bowman, New Holland, Pa., a son, Nelson Lee, Jan. 29, 1951.

Breneman.—To J. Harold and Margaret (Horst) Breneman, Honey Brook, Pa., a daughter, Margaret Rose, Feb. 11, 1951.

Breneman.—To Ralph A. and Caroline (Smucker) Breneman, Elida, Ohio, a daughter, Nancy Kaye, Feb. 1, 1951.

Brunk.—To Norman H. and Clara (Hartman) Brunk, Elida, Ohio, a son, David Lee, Dec. 31, 1950.

Frey.—To Roy and Illva (Short) Frey, Archbold, Ohio, a daughter, Nancy Lou, Jan. 24, 1951.

Harnish.—To Jacob H. and Elta (Metzler) Harnish, Manheim, Pa., a son, Dennis Albert, Dec. 21, 1950.

Hathaway.—To Mr. and Mrs. Leslie Hathaway, Philadelphia, Mo., a daughter, Shirley Elizabeth, Feb. 11, 1951.

Hochstetler.—To Vernon and Bessie (Yoder) Hochstetler, Mylo, North Dak., a son, Glenn Gene, Jan. 14, 1951.

Horning.—To Irvin and Grace (Weber) Horning, a daughter, Lois Elaine, Jan. 23, 1951.

Hostetter.—To Amos N. and Climena (Good) Hostetter, Denver, Pa., a daughter, Lucy, Jan. 7, 1951.

Hoover.—To Lowell W. and Velorous (Shaum) Hoover, New Paris, Ind., a son, Lowell Richard, Feb. 4, 1951.

Jefferis.—To Pierce and Magdalena (Reed) Jefferis, West Chester, Pa., a son, Nelson Lamar, Jan. 31, 1951.

Kennel.—To Calvin S. and Elsie (Beiler) Kennel, Gap, Pa., a daughter, Glenda Ann, Jan. 23, 1951.

Kropf.—To Calvin and Twila (Engle) Kropf, Hubbard, Oreg., a daughter, Lucinda Jean, Jan. 29, 1951.

Lais.—To Eugene B. and Alma (Zook) Lais, Arcata, Calif., a daughter, Jan Marie, Jan. 1, 1951.

Landis.—To John B. and Kathryn (Heller) Landis, Lancaster, Pa., a son, James Robert, Jan. 17, 1951.

Lehman.—To Clyde H. and Naomi (Burkholder) Lehman, Chambersburg, Pa., a son, Harry B., Jan. 23, 1951.

Livengood.—To Paul and Betty (Taylor) Livengood, Pinto, Md., a son, Paul Taylor, Feb. 3, 1951.

Martin.—To Chester S. and Arlene (Hollinger) Martin, Manheim, Pa., a daughter, Joyce Romaine, Jan. 22, 1951.

Martin.—To Ernest and Rosetta (Blosser) Martin, Goshen, Ind., a son, Timothy Alan, Jan. 18, 1951.

Martin.—To Harold and Ellen (Risser) Martin, Greencastle, Pa., a son, Jason Elwood, Jan. 4, 1951.

Martin.—To Irvin and Ruth (Diller) Martin, Hagerstown, Md., a daughter, Esther Louise, Jan. 30, 1951.

Mast.—To Jacob D. and Sadie (Kurtz) Mast, Fleetwood, Pa., a son, James Henry, Jan. 31, 1951.

Miller.—To Floyd J. and Fannie (Bender) Miller, Grantsville, Md., a daughter, Loretta Ruth, Dec. 17, 1950.

Reschley.—To Henry and Mable (Roth) Reschley, Olds, Iowa, a son, Jerry Dean, Feb. 6, 1951.

Ruby.—To Henry J. and Beulah (Gerber) Ruby, Tavistock, Ont., a daughter, Sheila Diane, Dec. 11, 1950.

Smucker.—To Paul M. and Elma (Glick) Smucker, Bird-in-Hand, Pa., a daughter, Barbara Ann, Jan. 23, 1951.

Stauffer.—To Pete and Florence (Steckley) Stauffer, Wayland, Iowa, a son, Jerry Edward, Jan. 22, 1951.

Steria.—To Wilbur and Shirley (Nafziger) Steria, Lowville, N.Y., a son, Keith Wilbur, Oct. 20, 1950.

Terwilligar.—To LeRoy and Ruby (Oaks) Terwilligar, Fairview, Mich., a daughter, Rosemary Irene, Jan. 26, 1951.

Weaver.—To Raymond W. and Arlene (Rutt) Weaver, Blue Ball, Pa., a son, Raymond Frederick, Jan. 23, 1951.

Yoder.—To Robert and Elvira (Stoltzfus) Yoder, Kalona, Iowa, a son, Stauley Arthur, Jan. 19, 1951.

Yousey.—To Joseph and Donna (Frey) Yousey, Akron, N.Y., a son, Thomas Eldon, Dec. 12, 1950.

MARRIAGES

May the blessings of God be upon the home established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Helmuth—Kreider.—Menno Helmuth, East Union congregation, Kalona, Iowa, and Dorothy Kreider, Iowa City congregation, by D. J. Fisher at the Lower Deer Creek Church, Kalona, Iowa, Feb. 11, 1951.

Horst—King.—Clarence Henry Horst, Reading, Pa., congregation, and Ruby Alice King, Lindale congregation, Edom, Va., by John I. Stauffer at the home of the bride Dec. 25, 1950.

Hostetter—Jones.—Stanley Hostetter, Zion congregation, Hubbard, Oreg., and Mary Ann Jones, Goshen, Ind., by Edward Kenagy at the Zion Mennonite Church Dec. 30, 1950.

Hunsecker—Shank.—Charles Edwin Hunsecker, Chambersburg, Pa., and Martha Ellen Shank, Marion, Pa., by Harvey E. Shank assisted by Harold Hunsecker at the home of the bride Jan. 6, 1951.

Kauffman—King.—Elam Kauffman, Honey Brook, Pa., and Sadie King, Narvon, Pa., by David Z. Fisher at the home of the bride Nov. 9, 1950.

Martin—Frey.—Ira Meyers Martin, Hagers town, Md., and Lois Isabelle Frey, Chambersburg, Pa., by Harvey E. Shank at the home of the officiating minister Jan. 16, 1951.

Martin—Shank.—Melvin Martin and Dorothy Shank, both of the River Corner congregation, Conestoga, Pa., by Henry W. Nauman at the home of the bride Feb. 7, 1951.

Miller—Hochstetler.—Lloyd Miller, Benton congregation, Benton, Ind., and Lois Hochstetler, Yellow Creek congregation, Goshen, Ind., by E. G. Hochstetler at the Yellow Creek Church Sept. 2, 1950.

Showalter—Hochstetler.—Donald Showalter and Iva Hochstetler, by D. J. Fisher at the East Union Mennonite Church Feb. 11, 1951.

Wenger—Heller.—Arthur Wenger, Groffdale congregation, Bareville, Pa., and Mary Kathryn Heller, New Danville congregation, Lancaster Pa., by Henry W. Nauman at the home of the bride Feb. 10, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Coss.—George A., son of the late George W. and Saloma Coss, was born Oct. 15, 1867; passed away Jan. 23, 1951, at his home in Maugansville, Md., after a year's illness caused by a heart condition; aged 83 y. 3 m. 8 d. On June 18, 1890, he was married to Etta H. Reynolds. They accepted Christ as their Saviour and united with the Reformed Church at Cave-town, Md., April 30, 1892. Later they transferred their membership to the Stauffer Mennonite Church where he was ordained a deacon. To this union were born 5 children, of whom 2 survive (Luella—Mrs. John H. Martin, Smithsburg, Md., and Edward L., Paramount, Md.). On Sept. 17, 1916, he was married to Martha W. (Eshleman) Risser, who survives him. Four stepdaughters (Fannie E.—Mrs. Elmer K. Martin, Maugansville, Md.; Cora E.—Mrs. Jacob L. Charles, Lancaster, Pa.; Mary E.—Mrs. Menno S. Martin; Clare E.—Mrs. Laban H. Martin, both of Maugansville), 7 grandchildren, 3 great-grandchildren, 12 step-grandchildren, 29 step-great-grandchildren, 1 sister (Della—Mrs. Hubert Moser, Smithsburg, Md.), and 1 brother (Ralph, Waynesboro, Pa.) also survive. Funeral services were held on Jan. 25, at the home and at the Assembly Church in Waynesboro, Pa., of which he was a member for the past twenty years. Services were in charge of Frank Stauffer, Andrew Fulton, and George Landis. Burial in Greenhill Cemetery.

Durner.—Charles was born April 29, 1876, in St. Thomas Twp., Pa.; passed away Jan. 27, 1951, at his home; aged 74 y. 8 m. 28 d. He is survived by his widow, 1 son (Charles Roy, at home), and 2 daughters (Mrs. Edward Pearl, Pond Bank, Pa., and Mrs. Anna Shaffer, York, Pa.). Last summer he accepted Christ, was baptized and received into the Mennonite Church. He made a definite change and was an inspiration to those who visited him. Funeral services were held in the Pond Bank Mennonite Church Jan. 20, conducted by Harvey E. Shank and Luke J. Shank, assisted by Mahlon Horst. Interment in the Rose Hill Cemetery, Mont Alto, Pa.

Heller.—Jay Mark, son of Parke and Charity (Good) Heller, was born Nov. 2, 1949, near Brickerville, Pa.; died in the Lancaster General Hospital Aug. 29, 1950, after several hours' illness; aged 9 m. Surviving are 2 sisters (Faye and Jeanette), 1 brother (Fred), and the grandparents (Mr. and Mrs. Howard Good, Bowmansville, Pa., and Mr. and Mrs. Harland Heller, Lititz, Pa.). Brief services were held Aug. 31, at the home by Noah Hurst and at the Hammercreek Mennonite Church by Amos Horst and John S. Hess. Text: Ps. 73:16, 17. Interment in adjoining cemetery.

Hossler.—John, son of the late Stephen and Mary (Steinruck) Hossler, was born Feb. 13, 1881; died Feb. 2, 1951, at the Lancaster General Hospital; aged 69 y. 11 m. 19 d. He made his home with his sister-in-law, Mrs. Kate Hossler, near Elizabethtown, Pa. He is survived by a brother (Jerry) and a half brother (Samuel Caley), both of Elizabethtown. Funeral services were held Feb. 5, at the late home and further services at Shenk's Church, conducted by Noah W. Risser, David Sellers, and Clarence E. Lutz. Text: Ps. 55:6. Interment in adjoining cemetery.

Martin.—Jane, daughter of Moses and Hannah Martin, Waterloo, Ont., was born March 14, 1950; died Feb. 9, 1951, at her home; aged 10 m. 26 d. Jane was a twin and had not been well from her birth. Surviving to mourn their loss are her parents, 3 sisters (Beatrice, Marlene, and Joyce), and 1 brother (Glen), all at home. Funeral services were conducted at the St. Jacobs Mennonite Church, St. Jacobs, Ont., Feb. 11, in charge of Roy S. Koch. Text: Matt. 18:3. Interment was made in Three Bridges Cemetery.

Miller.—Percaville, son of Daniel D. and Lizzie (Yoder) Miller, was born Feb. 14, 1882, in Elkhart Co., Ind.; passed away Jan. 23, 1951, following an illness of four years; aged 68 y. 11 m. 14 d. He accepted Christ as his Saviour in his youth and became a member of the West Liberty Mennonite Church, Windom, Kans. On June 18, 1903, he was united in marriage to Ida Burkholder. To this union were born 4 daughters and 5 sons (Nettie—Mrs. Howard E. Miller, Millersburg, Ohio; Mrs. Bessie Mullet, Sugar City, Colo.; Mrs. Ethel Mounts, Perryton, Tex.; Florence—Mrs. Tobe Schrock, La Junta, Colo.; Delmar D., Wellman, Iowa; Elgin, Upland, Calif.; Cecil, Memphis, Tenn.; Leroy and Percy, Jr., Hutchinson, Kans.). His wife and children all survive him. Also surviving are 5 sisters (Mrs. Delilah Lantz, Iowa; Mrs. Nora Troyer, Hesston, Kans.; Mrs. Iva Troyer, Harper, Kans.; Mrs. Mary Helmuth, Harrisonville, Mo.; Mrs. Barbara Zink, Inman, Kans.), 4 brothers (Roy, Hutchinson; Sam, Nampa, Idaho; Criss, Harrisonburg, Va.; Dave, Edwards, Mo.), 20 grandchildren, 3 great-grandchildren, and a host of other relatives and friends. In 1910 the family homesteaded near Brandon, Colo.; four years later they moved to Cheraw, Colo., and were charter members of the Cheraw congregation. From Cheraw, they moved to Jet, Okla., where they lived fourteen years. The last twenty-four years were spent in central Kansas. At the time of his death he was a member of the Hutchinson Mennonite Church. Funeral services were held at the Yoder Mennonite Church, Yoder, Kans., in charge of H. A. Diener, J. G. Hartzler, and Sanford E. King. Burial in adjoining cemetery.

Risser.—Lizzie, daughter of the late Peter and Mary (Stoner) Rutt, was born Aug. 2, 1880; died Dec. 12, 1950; aged 70 y. 4 m. 10 d. Death was caused by a heart condition. Her husband, Joseph N. Risser, died June 28, 1950. She is survived by 1 daughter (Mrs. Amos Newcomer), 1 son (Raymond), both of Elizabethtown, Pa., and 1 sister (Mrs. Minnie

Grove, Elizabethtown). She was a member of the Elizabethtown Mennonite Church. Funeral services were held Dec. 17, at the Miller Funeral Home and at the Elizabethtown Mennonite Church, in charge of Noah W. Risser, Paul Macbeth, and Clarence E. Lutz. Text: Matt. 25:13. Burial was made in the Mt. Tunnel Cemetery.

Rock.—John F., son of George and Margaret Rock, was born near Waynesboro, Pa., Oct. 3, 1872; died at the Chambersburg Hospital Jan. 22, 1951; aged 78 y. 3 m. 19 d. He is survived by 2 brothers (Elmer, Fayetteville, Pa., and Benjamin, Taneytown, Md.). He had his home for a number of years with his cousin, Ira Rock of Pond Bank, Pa. Funeral services were held at the Grove Funeral Home in Waynesboro by Harvey E. Shank, assisted by Luke Shank and Mahlon Horst. Burial in the Mount Zion Cemetery.

Walters.—Harry, son of the late George and Catherine Walters, was born in Franklin Co., Pa., Feb. 16, 1872; died Feb. 5, 1951; aged 78 y. 11 m. 19 d. He is survived by his wife (Mary Ida Ingram Walters), 4 stepdaughters (Mrs. Burns Shoemaker, Shippensburg, Pa.; Mrs. Viola Warner, Duncannon, Pa.; Mrs. Clarence Perry, Shippensburg; and Mrs. Jack Bowermaster, Canton, Ohio), 1 half brother, (John Baker, Johnstown, Pa.), 18 grandchildren, and 54 great-children. He had lived most of his life near Pond Bank, Pa., until fifteen years ago when he moved near Shippensburg. Funeral services were held at the Pond Bank Mennonite Church Feb. 8, by Harvey E. Shank. Burial in Mt. Zion Cemetery.

Special Meetings

CHERRY BOX, MISSOURI

Report of the Sunday-school conference held at the Mt. Pisgah Mennonite Church, Cherry Box, Mo., Dec. 5, 1950.

Organization.—Mod., Leroy Zook; Asst. Mod., Reuben Harder; Chors., Ruby Hathaway and Anna Kreider; Secy., Dorothy Johnston.

Program and Speakers.—Forenoon theme: "The Stewardship of Life." Devotions, Ben Detwiler; "The Basis of Stewardship of Life," Ira Buckwalter; "Giving Ourselves in Service," Harold Kreider; "Not Regarding Our Life," Oliver Hathaway; Sermon: "Redeeming the Time," John W. Hess. Afternoon theme: "Forward in Service." Devotions, John F. Kreider; Children's Meeting, Mildred Bontrager; "The Need of Prayer," Daniel Bender; "Why We Need to Pray," Vilas Amstutz; "Bible Example of Answered Prayer," Walter Fenton; "My Responsibility to Others," David Hathaway; "The Importance of Loyalty in Christian Service," Harry Buckwalter; "This One Thing I Do," Nelson Kauffman.

Thoughts Gleaned.—To give beyond our ability, we must first give ourselves. We must not regard ourselves higher than others. My time today will determine tomorrow. The responsibility we have to others comes from God. To be loyal, we should do things that are pleasing to God. Secretary.

OUR SCHOOLS (Continued)

W.C.T.U. will be held February 26, at 7:00 p.m. in chapel hall. Three students are participating: Ina Shantz, Dellis Schrock, and John King.

Dan Kauffman, business manager, visited in Shickley, Nebraska, February 16-18, in the interests of the building program.

The Y.P.C.A. Drive, February 1, under the direction of Myron Springer, president of the "Y," exceeded the budgeted goal by \$759. The goal for the next year's expenses was set at \$1250. Students, faculty, and visiting ministers who were on the campus attending Ministers' Conferences gave in cash and pledges \$1,909. —Melva Kauffman.

ITEMS and COMMENTS

Attendance in theological seminaries in the United States increased by 15.1 per cent during the past year. Total: 27,000.—Christian Century.

* * *

The demand for ministers and missionaries far exceeds the supply in the Canadian northland, according to an Anglican bishop who ministers to Eskimos in Canada's Arctic regions.

* * *

Dr. Ida S. Scudder, founder and president emeritus of Vellore Christian Medical College, was honored by representatives of most of the chief Indian states and eleven foreign countries on her eightieth birthday. Dr. Scudder began medical work in India in 1900, and in 1918 established what has become the largest medical missionary training center in the Orient. The Vellore institution, which graduates 45 doctors and 60 nurses annually, is the only Christian medical college offering baccalaureate courses in medicine and surgery in India. Its 484-bed hospital last year treated 6,473 inpatients and 11,904 outpatients.

* * *

The Foreign Mission Board of the Southern Baptist Convention has appointed 111 new foreign missionaries during the past year, bringing the total on the field to 803.

* * *

The British Broadcasting Company has decided to eliminate drink propaganda from its programs, and drink is no longer to be mentioned in its broadcasts.—Alliance News Summary.

* * *

Arabia with a population of seven million has fewer than fifty openly confessed Christians.—The Gospel Minister.

* * *

The theological relativism which justifies war was clearly stated by a professor of Vanderbilt University who said recently that the Bible offers sufficient guidance to live by in peace and happiness, but that part of the world cannot so live if another powerful part refuses to do so. He failed to give a text where Jesus said that we should follow His teachings provided everybody else did.

* * *

It seems to this observer that it is becoming harder and harder to be a self-respecting Roman Catholic. Since the Pope's recent announcement Catholics are now expected to believe that the tomb of Peter has been discovered under St. Peter's basilica in Rome. The Pope did admit that the bones that were found there could not be positively identified as those of Peter's. But the tomb, he is certain, they have found. One wonders if this isn't an example of finding what you expect to find, and one also wonders whether the evidences for believing that the tomb of Peter has been found will be made public, or if this is another case of truth by fiat.

Buddhist leaders, who are usually thought of as being quite inclined to pacifism, have issued a statement in Seoul urging the United Nations not to abandon the struggle in Korea, halfway. Declaring that, "Communist aggression is a world threat aimed at our philosophy of life," the statement insisted that where liberties are menaced, "there we must fight together to remain free lest together we become slaves."

* * *

The National Christian Council of India and Pakistan has recommended that all church and mission properties "should be vested in or transferred to legally constituted bodies incorporated under the Indian Companies Act of 1913 or registered under any other suitable legislative enactments, care being taken that adequate provision is made for the residences of missionaries from abroad." A study commission on responsibility in Christian service agreed that "The church in India needs and welcomes the help of missionaries from abroad." It said that "the number of adequately equipped full-time ministers in the Indian church falls far short of actual needs." Missionary candidates, however, the report said, should have "some comprehension of the New Day in India."

* * *

The governor of Mississippi proclaimed December 24 as a day of prayer throughout that state. The governor's thirteen-hundred-word message dealt almost entirely with spiritual matters. "The drift from peace to the threshold of what will be history's greatest war if it comes," he said, "has been occasioned by the fact that men have forgotten God, have refused to follow the paths of righteous living, have turned their backs on the code of Christian ethics."

* * *

The National Office of Vital Statistics has assured denominations in the United States that there is nothing inaccurate about their statistics which show a greatly decreased death rate. The Methodist Church, for instance, shows a death rate of less than .8% annually, and the church was initiating an inquiry into why older persons apparently leave the church. The national office, however, said that this figure is about what it should be in keeping with the figures as a whole in the country. The average life span in the United States has increased from fifty-seven years in 1940, to an estimated sixty-one years in 1950.

* * *

The \$238,000,000 Ford Foundation has appointed Robert M. Hutchins, Chancellor of the University of Chicago, as one of the directors of the foundation. Mr. Hutchins has accepted, and will begin his duties as of January 1. This foundation which has its headquarters at Pasadena, California, finances study and endeavor in five basic fields: peace, education, strengthening of democracy, economics, and human relations.

* * *

Speaking of languages, do you know that men today use almost 3,500 languages and dialects? There are 800 separate modes of speech in Africa, 130 in India, 87 in the Philippine Islands, 46 in Europe, and "42 lan-



Can a Thinking Man Be a Christian?

By John C. Wenger

The theme of this booklet is a theistic critique of the Humanist Manifesto which denies there is a God, claims there is no law of God, and broadens religion to include every worth-while human activity. It is for those who have occasion to meet sincere doubters who want to know the purpose and will of God. It is to lead aright those who despite their intellectual minds have rejected Christ as Saviour and Lord. It is for the thinking earnest seeker to help him make the self-committal of faith.

Paper, 21 pages, 25¢; doz., \$2.75

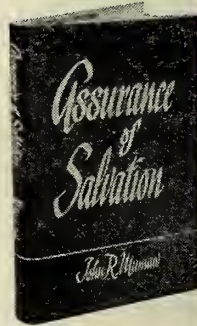
Assurance of Salvation

By John R. Mumaw

Most of us accept the Holy Writ as God's Word, but some people have doubts in their minds whether they are saved. This book is written expressly to answer any questions on salvation and to provide an assurance that the Christian life may be lived in confidence. He who lives in a tantalizing mixture of hope and fear knows not the assurance of salvation. *Assurance of Salvation* is adapted to private reading, and also to class study.

Cloth, 139 pages, \$1.75

Mennonite Publishing House, Scottdale, Pennsylvania



guages are heard on the streets of Jerusalem." The growth of the English language is remarkable. A hundred years ago we were told that it was spoken by 20,000,000 people. Today it is the language of 250,000,000, and with 60,000,000 who are able to use it for business purposes, some believe that English "bids fair to become the universal speech."—Walther League Messenger.

* * *

The Home Missions Council of North America in protesting the advertising of liquor by the Alaska Broadcasting Company points out that the city of Ketchikan, with a population of about 6,000, spent nearly \$5,000,000 in one year for liquor, and only about \$135,000 for education. The official reporting said, "In many visits to Alaska's principal cities I have found drinking the most serious menace to health and well-being of the people."

* * *

The Chinese-American population, particularly in our western cities, is nervously waiting to see what will happen in the conflict

in Korea. They all remember how the Japanese people on the west coast were relocated nine years ago and they are wondering if the same thing will happen to the Chinese people. Since it has been generally agreed that the relocation of the Japanese people was unnecessary, unjust, and illegal, let us trust that the country will not make the same mistake concerning her Chinese residents.

* * *

Some 18,000 southern Baptist churches east of the Mississippi plan to launch a simultaneous evangelistic drive this coming spring. Southern Baptist Headquarters in Nashville also report a record breaking \$100,000,000 spent in putting up new buildings for church use during the past year.

* * *

President Truman gave one of the strongest arguments against military armament in his famous press conference in which he admitted that the use of the atomic bomb was being considered. He said: "Consideration of the use of any weapon is always implicit in the very possession of that weapon."

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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Sinner's Halfway Place

BY C. R. HEISEY

It was a filling station in South Dakota. It was located halfway between somewhere and somewhere else. Just where, the story doesn't say and that doesn't matter. Sinner was the name of the proprietor; whether he was or whether he wasn't isn't known either, and that doesn't matter, for the moment. What is of interest to us is the large sign over the building which read, "Sinner's Halfway Place." It was a good place to have beside the road, for travelers received benefit. There is no need for discounting the good just because of the name.

We are thinking of places along Life's highway which are not so named, but which literally provide the experience suggested by this name. It were better for humanity if a large neon sign were placed over the entrance with the proper title, so that all who enter for refueling and hope for eternity would know that such help and assurance was not obtainable here. To explain we turn the pages of history back to 1700 A.D.

The city is Northampton in New England. The building is a church; the pastor is dead. The church is too, or at least most of it must have been dead or there would have been a better understanding of what the new pastor was trying to do and there would have been much prayer in his behalf that God would help him do it; for this church was fast arriving at the place where it should have had the name suggested by our title. Shocking? Yes! Tragic? Yes, but true.

You see, it was like this. There were many who enjoyed the fellowship of the church but did not appreciate the call of the church to "come out from among them, and be ye separate," in order that God could be "a Father" to them. There was so much in the world around them to occupy their attention pleasantly that this latter thought found little place in their thinking, for it required discipline. There were good people, so to speak, enthusiastic givers, congratulating the preacher when he spoke on themes to their liking and which did not disturb their daily doings. It was "strong meat" which showed up their un-rightness in the light of God's holiness, which gave to their disposition a sudden rise in temperature, as we shall

see. This business of being different from the crowd around them—well, they just couldn't see it that way, and other matters were preferred in the preaching. The tragic state did not happen suddenly, like acute appendicitis, but developed very gradually, like cancer. So, in order to understand we must turn the pages of history back farther.

It is 1662 (you see that is "forty years" back of 1700). In order to accommodate everybody and offend nobody or at least not to offend those whose contributions were counted valuable to the program then pending, a meeting of the Synod adopted what they called "The Halfway Covenant," which read as follows: "persons not sufficiently advanced in grace for full membership in the church could secure membership for their babies." Heretofore it wasn't like this. The church would not extend this privilege and blessing to unregenerate parents, who themselves would not take seriously the vows requisite to loyal dedication of children to the Lord.

Solomon Stoddard, who was a very accommodating pastor, and who desired to keep things together, liked this idea and added to it: "professing Christians who are not sure, should be permitted to take communion." Then, in order to keep the church roll looking good and everything rolling, he "improved" it still more by adding, "people may become members on a profession of faith; no affirmation of experience necessary."

To be fair to this good man we must record that he was a zealous and sympathetic preacher. He had had five outstanding revivals between 1669 and 1718; the last when he was a father in Israel, just five years short of fourscore. Folks were being added to the church. He had written a tract entitled, "A Guide to Christ," which proved a great blessing to a young student at Yale, when he was seeking after God, and who later became known as the Apostle to the Indians. And he was "sternly opposed to excessive drinking, long hair and wigs (for men) and fancy wardrobes."

However, to be true the truth must be told. We read that the church filled up with members "between whom and stark worldlings, there was not an hair's breadth of difference." It did not seem

to be even a "halfway place for sinners." But so it is. Such a church had lost its lifting power and was fast losing its motive power. It was moving and moving rapidly, but alas, its direction was wrong and none seemed to know it. Yes, there were some who recognized it—a few, among them the pastor upon whose shoulders fell the mantle of Solomon Stoddard.

It is no surprise, then, to read that there was trouble when Jonathan Edwards was installed in the place left vacant by the death of his grandfather. The glorious Gospel of the blessed God which he must declare had no place for this "halfway" business among those who professed to be going all the way with the Lord. He was not one to see a silver spoon when he was looking at a spade. To him things were bad, very bad, and he must needs tell men so, for upon him rested responsibility for the destiny of their souls. We wonder why the perception of his good forbear was so poor that he couldn't see the decay going on right in front of the pulpit.

Church members were finding their pleasure in "frolics." In our language, according to Dr. Day, these pastimes of professors would classify as "fast-moving Hollywood studio parties." There were social practices among the young people which militated against "keep thyself

Our Shepherd

BY BERTHA L. KING

*We thank Thee, Lord, for him
Who stands on Zion's hill,
Proclaiming forth Thy Gospel
And Thy holy will:*

*Faithful to warn the erring,
The end of ways of sin;
Dauntless to face the foe,
And bring the lost sheep in;*

*Encouraging his flock
To greater Christian zeal;
Leading forth in pastures green
And by the waters still.*

*May Thy wisdom ever guide,
Thy loving hand uphold,
Till he shall bring us safely,
Into Thy heavenly fold.*

West Liberty, Ohio.

pure." Church members themselves were aiding and abetting this delinquency endangering to morals, by encouragement and participation. The young people just had to have a good time.

Suppose ye that this preacher, "venerated for his saintliness, hated for his pitiless assaults on pretenders," could be a "good mixer" in such circumstances? Nay, he was called to be God's Separator. This man, called to be an apostle, could not call evil good, especially not when it was in the house of God. This man who preached with such unction on the theme, "Sinners in the Hands of an Angry God," that people actually felt themselves slipping into torment because of sin, could not be expected to refrain from telling his people that such things as they were doing were not well-pleasing unto God. Nor did he refrain, but spake in no uncertain terms. He was not one to beat the air. He was out to beat the prince of the power of the air. He was specific, leaving none in doubt concerning the meanings of his message. We wish the record would state that all repented and left their own way for the Lord's way, but it doesn't.

It may be that the zeal of God's house did eat him up. But who could blame him? We will bear with him in his folly, if folly it was. It is true that "great men are not always wise," and under great burdens may give the enemies of the cross grievous opportunity. It could be that that is what happened here. At any rate there were people in God's house who wanted to "bite and devour" him and who proceeded to do so. However that may be, he found himself in a position which gave the opposition a large opportunity which they were quick to grasp. He knew that such a program as was in vogue could mean only a stopping place between here and a hereafter where men would meet awful retribution for their sins, and he would have none of it. Consequently the renowned Jonathan Edwards, who could find no place in the consecration and call which he had made beyond recall, for a worldly influence which would make of the church only a "Sinner's Halfway Place," found himself entirely out of place. May we now quote directly from the account given by Dr. Day in *Flagellant on Horseback*, as he pictures the "heartbeat of a minister being discharged in the line of his duty."

"Our eyes are now trained upon the unemployed minister with a wife and ten children . . . and one of the ten was a baby boy . . . two months old. . . .

There were weeks of terrible privation for the family. 'The girls had to make fans to sell in Boston.' Poor Edwards wept his grief out to John Erskine of Edinburgh, Scotland: 'What shall I do? I am thrown upon a wide ocean of the world, and I know not what will become of me and my numerous family.' After certain hungry months . . . he accepted a call to 'the little church, mixed Indian and white,' up in the Berkshires. It looked bad.

"That is to say, it looked bad, but 'God moves in mysterious ways His wonders to perform.' In the Berkshire Hills . . . Edward sealed his position as master of good English prose and a top figure in American Theology."

Out of the "all things" God did bring good, as He always does for the "called according to his purpose." And He always will, but "woe to that man by whom the offence cometh." What will such a one say in that great and terrible day of the Lord, when he must answer for roughly handling the messenger of the Lord?

It is now 1951, nearly three centuries since the church at Northampton accepted the "Halfway Covenant." The church is still in the world. It will be until the Lord comes. The world is still trying to dictate the policies of the church, and make of it a "Sinner's Halfway Place." Will we permit this tragedy to occur in the church where we are? Where it is happening the world is "rending the church," and it ceases to be a place of deliverance from all sin.

May this lesson from history be unto us an "ensample" and inspire us to prayer that in this hour of darkness the church where we are may be a lighthouse leading men away from conformity to the world and into the transforming grace of a gracious Saviour who died that men may be preserved blameless unto the day of His coming and presented faultless before the presence of His glory.

Upland, Calif.

Mutual Aid

A Review and Evaluation

By JOHN L. HORST

The Jerusalem Church set an example of mutual aid when the people voluntarily sold houses and lands to help those who were poor. Acts 4:34, 35. Later when the system of distribution by the apostles was unsatisfactory, seven deacons were chosen to care for this particular

work. Acts 6:1-6. Still later the church at Antioch sent relief to the Jerusalem Christians at the hands of Barnabas and Saul. Acts 11:27-30. At a still later time Paul gathered funds from the European churches (I Cor. 15:1-3; II Cor. 8:9) for the saints at Jerusalem.

Over the centuries the Christian Church has followed, at least in a measure, the example of the early church. The Mennonite Church from its inception taught that the spirit of brotherhood and sharing is an essential principle of the Gospel.

Of recent years because of the rapid change from rural occupations to business and industry, the uncertainty of our national economy as to business and wages, and the adoption of higher standards of living, there has been considerable rethinking on the matter of getting more system and certainty into our Mutual Aid efforts.

Church institutions in some cases have adopted mutual aid programs that have worked quite successfully. One such is the system at the Mennonite Publishing House, which has been functioning satisfactorily for a large number of the employees.

The need for more system in caring for hospitalization and death benefits was felt so keenly that at least one district conference and some individual congregations instituted organized systems of mutual aid. Then in 1949 General Conference also took action authorizing Mennonite Aid, Inc., as a section of Mutual Aid, to care for certain areas of felt need.

This has been in operation for about a year, and approximately 1900 have enrolled. It has been hailed with enthusiasm in some quarters, but in other places it has not been so well received.

That it is not a solution to all mutual aid problems would probably be conceded by all who have had anything to do with its conception or working out. That it does function to give systematic aid in some areas is generally acknowledged wherever it has been tried.

Through the federal laws an increasingly large number of people are being covered by federal Social Security according to the terms of the new law in force since January 1. This functions in the area of retirement largely. Mennonite Aid, Inc., applies to the areas of sickness resulting in hospitalization and surgery, to maternity, and to expenses incident to final illness and burial.

This will systematically meet considerable need throughout the church among

(Continued on page 239)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR
FORD BERG, MISSIONS EDITOR

CATHERINE HERNLEY, EDITORIAL ASSISTANT
JOHN L. HORST, MILLARD C. LIND, ASSOCIATE EDITORS

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.50 PER YEAR; THREE YEARS IN ADVANCE, \$6.50; FIVE YEARS IN ADVANCE, \$10.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Our Subscription List

One of our readers writes: "I have been wanting to write and tell you how much I appreciate the GOSPEL HERALD. I have always appreciated it but even more these last years . . . I greatly enjoy the added features: The Prayer for the Week, Births, To Be Near to God, the fine Missions Section, the interesting editorials, the articles on interesting subjects. It is just good from cover to cover."

We frequently receive such expressions of appreciation for our church organ. Seldom do we get letters that express dissatisfaction with it, although we frequently get helpful suggestions. And so we allowed ourselves to think that the HERALD has made an indispensable place for itself. It is therefore disconcerting to be told by the subscription department that we had a net decrease in the nine-month period from April 1 to January 1 of 744 subscriptions. The editor must naturally wonder why.

It cannot be that our subscribers are dying off, for we publish more marriage notices than obituaries and every newly married couple gets on the list with a year's free subscription.

It may be that the increase in subscription price which went into effect last March is in part responsible. Perhaps that fifty cents a year was just enough extra to keep some people from sending in their renewals.

It may be too, and we like to believe this, that these people who no longer are among our readers did not deliberately decide not to renew. In fact, they intended to do so. Every time they got a renewal notice they planned to take care of it soon, but it was so much trouble to get out a pen and paper and to write a check that they never got around to it. And so on August first when those subscribers who were some months in arrears were cut off, they were among them. They vaguely miss the paper now, but are rather ashamed to confess their negligence and resubscribe.

Some time back a number of our congregations made an effort to get on the one-hundred per cent list of those who

have put the GOSPEL HERALD in every home. Through this effort some people got on the subscription list who are only moderately interested. Nobody asked them to renew, except the far-distant, impersonal Publishing House, and so they didn't.

But let the editor confess the possibility that some people have quit reading the GOSPEL HERALD because they think it is dull, or because they think it isn't spiritual enough, or because they are in violent disagreement with some things that were said in the editorials or in the articles. Perhaps some people think there are too many pictures or not enough. Perhaps some people just aren't interested in a church paper. Maybe they got new television sets and just don't have time to read it any more. The trouble is, the people who have let their subscriptions lapse won't read this editorial, and we won't find out why they quit us.

Now what to do. By April first we would like to get our circulation up again at least to where it was a year ago—18,823. We still believe we ought to have 20,000 subscribers. We believe it will help if ministers and others will refer to the GOSPEL HERALD in public announcements, in the church bulletin, or on the bulletin board. We appreciate efforts being made in some communities to get every family on our list. Some places the young people are working on this as a project. Some places the ministers are working on it as a part of their visitation program. Some congregations have a lay representative whose responsibility it is to look after publication interests and who may take his job seriously enough to see that the church papers get into every home. But many congregations are doing nothing whatever about it. Those who are interested enough subscribe; the rest don't.

Some congregations use the club subscription method and thus get a lower rate. This is possible for the Publishing House because there is much less work involved in receiving a group of subscriptions from one person once a year. Under this plan the GOSPEL HERALD is sent to the individual subscriber, but the money is received from

one person. The congregation may collect from the various individuals or the bill may be paid out of church funds.

We are trying to give you the best possible paper. We are trying to get better writing. We are trying to supply what seem to us actual needs in the spiritual and organizational life of our church. We are trying to think what new features will make the magazine more readable and more profitable. We are trying to carry out the good suggestions which come to us from time to time. But we need a little help from you folks out there. Can you help us to build up our subscription list? There must be some people who do not get the GOSPEL HERALD but who would become interested readers if they once got started. Please appoint yourself our subscription agent. The editor doesn't exactly relish the idea of writing for fewer and fewer people. It ought not be too difficult to have 20,000 subscribers by this time next year.

Exclusiveness

The Gospel is offered to whosoever will. The Church of Christ has an open door. Christian love takes in all the world. The spirit of Christ leaves no room for cliques and parties and sets.

Sometimes in our Christian work or in our social fellowship we see reason for bringing together those who have certain things in common. There would seem to be a place for family gatherings, which would exclude mere friends who are not related. We can see why when the women meet in a sewing circle men should be made to feel somewhat out of place. When the alumni of a college get together, there is not much reason why people who never attended a college should be present. If the younger married people of a congregation form a fellowship where they discuss their current interests, grandparents might be something of a drag on the spirits of the company. Sometimes ordained men like to get together without inviting the laity. And sometimes the young people want to have meetings which are not dominated by older people. Such meetings should not be thought of as fostering exclusiveness.

But those who are on the inside ought always to try to think of what the feelings of the outsiders might be. There should be no unpleasant gloating of the invited over the uninvited. There should

be no favoritisms based on birth, wealth, or social standing. There can be no "upper four hundred" in the Church of Christ. There is no Social Register in His kingdom. Every member of the church should be eager to make every other member feel that he truly belongs. We should plan carefully so that among all our smaller special groups there are not some people who are out of everything. Christ included publicans whom everybody else wanted left outside. He warned the Pharisees who were sure they belonged inside that they might be left outside. The surest cure for any spirit of exclusiveness is a large measure of the spirit of Christ.

Young Man

BY D. D. MILLER

Nearly twenty times in the Book of Proverbs, Solomon addressed his sayings to the young man by starting, "My son." He viewed the oncoming generation through the young man. He approached future leadership as the task of the young man; he saw the coming history of faithfulness and unfaithfulness, all on the shoulders of young men—either making or unmaking the valuable in life—either carrying on for God or leading away from God. That truth continues today. The responsibility of an oncoming harnessed leadership is being loaded upon you now. If Jesus should not come for another half century, you, young man, would see history made—in your home, in your church, in your world, as you helped to make it. Your home will be a Christian home or a worldly home, as you make it. The Mennonite Church will be a Bible church or a modern worldly church, as you help make it.

Saul, the first king of Israel, "was a choice young man . . . and a goodly," but pride and stubbornness entered him until God could no longer use him and he ended a complete failure. And the reason was—too much Saul. Moses was a young man, egotistical, impatient, and believing that he knew without God's orders; but he discovered that he needed forty years of schooling (patient experience) before God would use him for the very task he was to do. Moses was used in a marvelous way when he followed God's directions. Saul (Paul of the New Testament) watched the killers stone Stephen, evidently giving his approval (though he may have been convicted otherwise inwardly), and was suddenly and wonderfully changed, becoming one of the most useful servants of God in all time. Young man, God has something for you to do. He wants to depend on you.

I do not write to you as the perfect young fellow; nor as to the one who

will never make a mistake, though your life be dedicated to God. Neither do I write to you as to the youth whom Solomon discerned among others, "A young man void of understanding," but as a normal young man with all the regular propensities for evil and the normal possibilities for good. Today you are in the making; tomorrow you shall be making others. Your final answer in all this must be given to God—how well you have succeeded, or how miserably you have failed.

Young man, here are seven questions which you may answer in your thinking, and which you answer in your living:

1. Do you appreciate the counsel of elders and the more experienced?

God's Word as well as reason have always taught that children are to be subject to parents. (Only disobedience to God is an exception.) King Rehoboam forsook the counsel of the old and took the counsel of the young; very soon he was on his way out. The people wondered, "Now what chance is there for us?" Rehoboam as much as said, "The old are a failure, they are in our way; let us push on without them," willingly forgetting that the elders were the pillars in the cause, and that their counsel was indispensable in guiding him.

Solomon said, "My son, forget not my law; but let thine heart keep my commandments." "My son, hear the instruction of thy father, and forsake not the law of thy mother." "My son, despise not the chastening of the Lord; neither be weary of his correction." Young man, you are indebted to fathers, mothers, ministers, teachers, and a host of others (elders) who have helped make you; do you love them? their counsel?

2. Do you make life decisions from the following viewpoint: "for this is right"? That should determine every step you take, every move that you make. True, other motives may be involved, such as profit and enjoyment in your transactions, but they should first of all be right. You are doing things; you are making moves that will affect you throughout life; you are developing your body; your brain is building a thinking foundation; you are building a life that will serve one master; and there are only two to select from—will it be the right one? "For this is right." God's Word is the only right way in life; let it guide you in making all your decisions.

3. Are you an example to your juniors in years? Some are following your tracks; are you leading them straight? Many hear your words; will they ring in the ears of those younger than you, for better or for worse? Young man, you may be the hero of many; do your utmost not to start one life in the wrong course. Only eternity will reveal what your influence meant to others.

4. Are you willing to let God have your life? This is the middle question, and the answer to this one determines the answer to all the others. God knows

It Happened —

TWENTY-FIVE YEARS AGO

(From Gospel Herald, March 11, 1925)

Bro. J. W. Hess of Akron, Pa., has been holding forth the Word of Life at the Chambersburg, Pa., Mennonite Church. Latest reports tell of fourteen who have come out on the side of the Lord.

Bro. J. N. Kaufman of Low Point, Ill., spent the greater part of last week at Scottdale putting the finishing touches on the new book on India, which we hope to have ready for distribution in the near future.

Hesston College and Bible School announce that the desired \$10,000 needed to cancel back debts . . . have now been raised. . . .

How soon can we [India Conference] expect to ordain a minister from among our Indian brethren? Resolution: We shall be ready to ordain Indian brethren to the ministry when the Indian brotherhood are ready to bear a greater responsibility in the church and when they shall choose out those who are worthy and qualified.

better what you are suited for than you do. Let your life be open for God's entrance all the time. Let Him live in you; let your mind be open to God's leadership always. He will make your life count for the most if He has a chance. He will have you do the best for yourself, for others, and for Him. He will lead you into and in a life of the greatest usefulness, the greatest happiness and fulfill in you the very purpose for which He placed you here. Young man, give God your life.

5. If God blesses you with a life companion, will you establish a Christian home?

As a husband of a wife, head of a home, and father of innocent children who need help, teaching, training, and constant exemplary living before them, are you willing to accept this challenge and responsibility, remembering that sin is a bad way of building up a family, and remembering also that neither wisdom nor grace runs in the blood? Christian homes are built by Christian fathers and mothers working with and for God. It is not a light thing—nothing to be brushed aside—to have a part in bringing innocent boys and girls here, and then allowing them to learn more of physical things than they do God's will and the Bible, which is the only place that they can learn how their Maker would have them live, that there is a heaven and a hell, and that they will, at life's end, reach one of these two places. "Life is real, life is earnest" for all of us.

A Prayer for This Week

Dear Father, accept my gratitude and love, the measure of which Thou knowest. Pardon my sins of omission and commission, and cover them with the blood. Grant grace that I may walk humbly and unfeignedly in this my day, with faith of things of earth that crowd out fellowship with Thee and with Thy Word. The energies of body, mind, and will direct into channels that will bring Thee glory. Forgive me for having too often and too long let souls pass by unloved and without bread. I am assured that Thy permissive will controls each circumstance; fold close to Thyself my trembling flesh if Thou see fit to pass to me a cup from which Thou too, O Christ, hast drunk! And should there come the test of love by agony of martyrdom, help us, O Mighty One, to love Thee—even unto death. Amen.—Mary Mensch Lederach.

6. Will you let God lead and place you where He wants you? You may not be certain just where God wants you. Do not definitely decide in your own mind until God lets you know. Let Him lead you—He will. Remember, there is no cause so great as His; no work is more important, and no one knows where you should be as well as He. No home church is as important to you as God's place and work. No human relationships will supply the need for your life better than being at the place and work where God wants you.

7. Are you willing to serve God faithfully, irrespective of what others do?

Our day presents to us a shameful picture. Sin abounds, not only in the world, but also in the church. Christianity is not a failure, but millions of professing Christians are. Let us say little of rank modernism, such as at a recent "Modern Churchmen's Conference" in Cambridge, England, where a certain "Doctor" denied both the creation and the second coming of Christ as given in the Bible. Let us talk about the laxity, looseness, unconcern, the "lovers of pleasure more than lovers of God" which play a great part in helping to empty hundreds of church houses all over the nation; and helping promote such attitudes as "The Bible does not mean what it says," "I want to put my own construction on this Scripture," until a serious-minded person wonders if we will have a "Mennonite" Church after a while. In regard to what others do, Jesus would (and did) say, "What is that to thee? follow thou me." Young man, Jesus tells you others cannot make your choices. The world will entice you to evil. The majority is not concerned about your soul. You have good and

evil before you, and yours will be a lifelong choice, either to live for God's glory and man's eternal good, or go with the large crowd, the majority, living according to the flesh, the world, and the devil, with little or no regard for what the Bible says. Though you as a young man do not want to choose such a course, the invitations to do so are many, the appeals are strong, and you are far outnumbered. But Jesus said, "Follow thou me." In so doing you will take Him, take His Word, live and teach it, regardless of what others do.

Young man, your parents have for years prayed for you; your pastors hold you as one of their greatest concerns; these who know the Lord are looking your way; we are counting on you.

Berlin, Ohio.

The Tragedy of the Cross

BY EDWARD L. KAUFFMAN

One great paradox of the cross is that it was at the same time a tragedy and a glorious attainment. It was a seeming defeat which in reality was a mighty victory. It was a manifestation of evil but also a demonstration of goodness.

The tragedy of the cross is the tragedy of sin. It was sin which necessitated the cross. Without sin there would have been no need of a Saviour and no need for an atonement. All sin is tragedy, but it is that tragedy which centers around the act of the crucifixion which we want to consider now.

First there was the tragedy of Judas. No man ever made greater shipwreck of life than he. Given earth's greatest opportunity he died a miserable suicide. Judas was one of the only select group of twelve men who in all history were chosen to be the close companions of Jesus. Sitting at Jesus' feet he had learned the mysteries of the kingdom. To him had been given the charge of apostleship. He had felt the surge of divine power sweep through him as he became in the hands of God an instrument for the healing of diseases and the casting out of demons. His outlook for time and eternity was glorious. But all this he trampled underfoot for the sake of earthly affection and became an accomplice in earth's greatest sin.

There was the tragedy of Peter. Overconfidence in his own strength, weak in spiritual resources, and fearful of the people, he thrice denied his Master. The full tragedy of Peter's action was averted by the repentance of his heart and the forgiveness of God.

There was also the tragedy of Pilate. Although he seemingly had a fine sense of justice and righteousness, he allowed himself to be controlled by lesser motives. Although he was warned by his wife and troubled in conscience, he heeded not. Although swept alongside the very

gate of heaven by providence, he refused to enter in. By virtue of his position he had the privilege of making a momentous decision concerning the Christ, and he made a wrong decision. He thought he was judging another, but he himself was being judged. His judgment of another decided his own fate.

Perhaps the greatest tragedy of the crucifixion rested with the Pharisees and chief priests. Jesus said to Pilate, "He that delivered me unto thee hath the greater sin" (John 19:11). The religious Jews, bent upon the extermination of Jesus, were blind to reason. Their moral sense became numb; their spiritual eyes were blinded and their desire for justice brushed aside. Their passionate minds, now far past the stage of reason, desired only one thing, the execution of Jesus. Yes, they were religious and they loved their religion. They loved their system with its forms and ceremonies. They loved their priesthood. They were fond of their tradition. They lauded the patriarchal founders of their religion. The Scriptures to them were sacred. To these things they tried to be loyal, but they did not possess that greater loyalty. Their hearts were not right with God. And so the great glory of the Son of God was for them a shrouded glory.

Lesser loyalties are dangerous unless there be above all that supreme loyalty to God. How pathetic to see the Jews, loyal to their law and tradition, uttering the words, "We have a law, and by our law he ought to die" (John 19:7)! Then also after the fateful task had been performed they remained diligent in the religious observance of the technicalities of their law. They had swallowed a camel and now they were straining at a gnat. The crucified bodies must not remain upon the cross on the Sabbath day. How blind they were! How vain their religion! They had committed a most heinous sin. This they passed by. But the details concerning the observance of the Sabbath laws must be kept!

The cross was a stumbling block to the Jews and foolishness to the Greeks. I Cor. 1:23. It is still so to some. To some the glory of the cross is shrouded by the formalism of their religion as it was to the Jews. A virtuous life, a good theology, pure doctrine, faithfulness in keeping the ordinances, and proper form are all important. But none of these must become an end in themselves. When they do so the effectiveness of the cross is nullified (Gal. 5:4) and we fall after the same error as the Jews of Jesus' time.

The greatest crisis in life comes when one comes face to face with the Christ of the cross. To accept the atonement of the cross is glory; to reject it is tragedy.

Alden, N.Y.

The strength of a country is the strength of its religious convictions.—Coolidge.

Annual Report

of the MENNONITE PUBLISHING HOUSE

Statement of Income and Expense

December 30, 1950

INCOME:

Book Sales		\$393,390.87
Manufacturing		89,173.17
Periodicals:		
Beams of Light	\$ 6,239.56	
Christian Monitor	4,622.47	
Christian Ministry	305.63	
Gospel Herald	22,252.93	
Mennonite Community	3,325.98	
Program Builder	3,213.41	
Quarterlies (Uniform)	82,143.66	
Quarterlies (Graded)	15,596.03	
The Way	4,167.74	
Words of Cheer	11,798.02	
Youth's Christian Companion	26,483.47	

Total Periodical Receipts 180,148.90

Total Sales 662,712.94

Inventory May 1, 1950		
Book Department	\$ 313,308.70	
Manufacturing	94,105.14	407,413.84

Purchases:		
Book Department	261,535.85	
Manufacturing	95,813.80	
Other Mfg. Purchases	8,447.42	365,797.07

Total 773,210.91

Inventory December 30, 1950		
Book Department	312,110.20	
Manufacturing	139,227.14	451,337.34

Cost of Goods Sold 321,873.57

Gross Profit on Sales 340,839.37

OTHER INCOME:

Discount Received	2,132.65	
Interest Received	1,110.41	
Rent	8,706.21	
Advertising	168.54	
Misc. Income	58.68	
Mennonite Community Advertising	1,924.34	
Bookstore Administration	4,601.65	
Subscription Commission	160.38	

Total Other Income 18,862.86

Total Gross Income 359,702.23

EXPENSES:

Depreciation on Equipment	9,662.04	
Plant Wages	83,528.34	
Light and Power	3,028.83	
Machinery Repairs	2,945.86	
Freight, Postage, and Express	17,796.40	
Gas	538.00	
Advertising	5,236.36	
Fuel	1,528.34	
Photo Supplies	3.71	
Bad Debts Charged Off	122.84	
Editorial and Office Salaries	55,826.76	
Travel Expense	3,326.57	
Office Supplies and Expense	2,881.68	
Telephone	1,980.20	
Insurance	2,412.44	
Water	378.56	
Sav. & Retirement Contribution	2,906.50	
Mutual Aid Contribution	986.87	
Rent	20,578.10	
Misc. Adm. Expense	2,585.31	
Editors' School Expense	446.51	
Books Donated to Workers	793.11	
Editors' Subscriptions	349.24	
Christmas Gifts	1,194.65	
Truck Expense	367.52	
Interest Paid	2,480.03	
Donations	11,363.37	
Garbage Service	48.00	
Apartment Expense	893.07	
Taxes	4,751.89	
Building Expense	2,301.94	
Allowance for MSS.	1,102.50	
Book Dept. Wages	41,253.74	

Misc. Book Dept. Expense	4,683.36
Royalty	353.60
Bookstore Expenses	4,061.10
Branch Stores Adm. Expense	4,601.65

Total Expenses 299,298.99

Less Transfer for Accrued Wages 60,403.24

Net Profit 19,474.47

ANNUAL REPORT of the MENNONITE PUBLISHING HOUSE and MENNONITE PUBLICATION BOARD

December 30, 1950

ASSETS	House and Stores	Board	Total
Current Assets:			
Cash on Hand and Deposit	\$38,911.79	\$2,243.75	\$41,155.54
Accounts Receivable	75,571.39		75,571.39
Notes Receivable	230.11		230.11
Book Inventory	312,110.20		312,110.20
Manufacturing	139,227.14		139,227.14

Total Current Assets 566,050.63 2,243.75 568,294.38

Fixed Assets:			
Land and Buildings	5,250.00	438,406.51	443,656.51
Outfit and Equipment	138,950.97		138,950.97
Photo Equipment	798.63		798.63
Cemetery Lots	463.00		463.00

Total Fixed Assets 145,462.60 438,406.51 583,869.11

Investments:			
U.S. Savings Bonds	9,000.00		9,000.00
Bookstore Investment	900.06		900.06
Workers' Properties	40,868.63		40,868.63
Board Investments		825.00	825.00

Total Investments 50,768.69 825.00 51,593.69

Other Assets:			
Historical Library	4,137.89		4,137.89
Negatives	2,042.00		2,042.00
Workers' Library	951.37		951.37
Adv. for Menn. Encyc.	9,518.71		9,518.71

Total Other Assets 16,649.97 16,649.97

778,931.89 441,475.26 1,220,407.15

LIABILITIES

Current Liabilities:			
Accounts Payable	\$31,617.59		\$31,617.59
Notes Payable to Workers	32,667.80		32,667.80
Notes Payable	51,000.00	\$92,838.86	143,838.86
Accrued Wages	15,643.66		15,643.66
Withholding Tax Ded.	4,184.81		4,184.81
Adv. Deposit for Writers	150.00		150.00

Total Current Liabilities 135,263.86 92,838.86 228,102.72

Other Liabilities:			
Savings and Ret.—House	10,889.56		10,889.56
Savings and Ret.—Worker	2,138.86		2,138.86
Sav. and Ret.—Golden Rule	2,241.53		2,241.53
Mutual Aid—Worker	698.81		698.81
Mutual Aid—House	698.80		698.80
Trust Account—J. N. Durr	200.00		200.00
Mortgage Payable	9,500.00	18,000.00	27,500.00

Total Other Liabilities 26,367.56 18,000.00 44,367.56

Annuities:			
Cash Annuities	40,050.00		40,050.00
Periodical Annuities	32,640.00		32,640.00

Total Annuities 72,690.00 72,690.00

Net Worth: 617,300.47 257,946.40 875,246.87

Total Liabilities and Net Worth \$778,931.89 \$441,475.26 \$1,220,407.15

L. S. Martin, Board Treasurer.
M. B. Wyse, House Treasurer.

Mennonite Publication Board:

Brethren:

We have examined the statements as submitted by the respective Treasurers of the Mennonite Publishing House and the Mennonite Publication Board for the period ended December 30th, 1950, and find them to be in agreement with the records. Various Assets and Liabilities were confirmed by test checks.

We are in general agreement with the recommendations of the Auditor's report of May 26th, 1950, concerning the consolidation of the Publishing House and Board records and the improvement of the cost accounting system. We further suggest that competent outside assistance be secured in making such improvement.

The records reflect careful attention in the various accounting aspects and we appreciate the full co-operation of the staff during the course of the audit.

Respectfully submitted,

Edgar P. Honsaker
Norman R. Wenger
M. R. Good

Report of the Publishing Agent

Scottsdale, Pennsylvania

February 27, 1951

Dear "Stockholders":

We address you as "stockholders" because the Mennonite Publishing House belongs to the 65,399 members of the Mennonite Church. Through the Mennonite Publication Board and its officers you own and control the work here. Therefore it is proper that we should present to you annually a statement of your business operations.

From the beginning the fiscal year of the House and Board has closed April 30. For numerous reasons it has become desirable to change to the calendar year. Our branch stores operated on a fiscal year from April 1 to March 31. This being different than the Publishing House year also caused complications.

The fiscal year for all of our operations has now been made to close December 31. This means that our last fiscal period covers operations at Scottsdale for eight months and at our branch stores for nine months. This has caused a number of complications for the year in which this change of the fiscal period has been made effective. It makes difficult or in some instances impossible the usual practice of comparing year by year operations. However, after this year this objection will not obtain, but it does mean that we cannot present to you the usual clear statement because of the shorter fiscal year covered for this period.

The introduction of our new Sunday school materials in October 1950 brought a number of questions and criticisms. However, the evaluations and the actions received more recently indicate a very general and favorable acceptance and appreciation of these materials. As anticipated some of the earlier criticisms were due in part to the difficulty of becoming accustomed to new materials after many years of similarity and uniformity in our Sunday school publications.

Our summer Bible school materials are continuing to enjoy an increase in circulation both within and beyond our own denomination. It is planned to have the two remaining teachers' manuals completed for this season's use. Fifty thousand copies each of pupils' workbooks for three grades are now being reprinted. Work is progressing on the translating and publishing of these materials in the Spanish language. A limited amount will be available in Spanish for this season, but it will be a couple of years before this task will be completed.

The total circulation of our eight regular weekly and monthly periodicals aside from our Sunday school teaching materials is now 330,337. Some of these have increased in circulation during the past year while a few have lost. The total gain in circulation of all of these has been 2,555.

Comparing our shorter fiscal year with exactly the same period a year earlier we find that there has been a 20% increase in the volume of our book sales through our six retail stores and our mail order department. While a small part of this increase is due to increased dollar value, however the major part is due to actual increase in number of books and other items sold through our book department.

It is gratifying to note the growing number of publications by our own authors. The following list indicates manuscripts that are either now being printed or being completed. Most of these will be ready for distribution during the current year:

1. The Mennonite Church in the Second World War, Hershberger.
2. The Summer Bible School, an Agency for Christian Education, Yake.
3. Serving Rural Puerto Rico, Holsinger.
4. Separated Unto God, Wenger.
5. Answer to War, Lind.
6. Strangers and Pilgrims, Graham.
7. My Book About Jesus (Teacher's Manual, Nursery), Royer.
My Book About God's Gifts (Teacher's Manual—K 1), Royer.

8. (Relief Work in Egypt and Ethiopia), Yoder.
9. (M.C.C. History), Unruh.
10. Studies in Anabaptist and Mennonite History, Gratz.
11. Unspoken Love, Kauffman.
12. First of four volumes of Mennonite Encyclopedia.
13. God of the Hills, Lantz.
14. Greek-English Concordance of the New Testament, Smith.

In keeping with the recommendation from the Commission of Christian Education and Young People's Work and action of the Publication Board, plans are now going forward for launching a new quarterly periodical for family worship. It is planned that this shall be circulated with our Sunday school literature, hoping that all Sunday schools will order sufficient copies for each home represented in their school.

The Lord continues to raise up workers for carrying on this important phase of the church's activities. At the present time we have 115 workers at Scottsdale, about 30 at our branch stores and nonresident writers and editors. While the majority of these folks are rendering full-time service for the Publishing House, there are a few who are part-time workers. The normal changes and replacements as well as expansion of the work necessitates almost a constant flow of new help. We invite inquiries from individuals who may feel the call of the Lord to this type of Christian service.

Your examination of our treasurer's report published herewith will give a picture of the financial operations of the House as well as the present financial condition of the House and Board. The earnings during the past year may be considered fair. While on the one hand it might appear substantial yet at the same time considering the total investment and the volume of business it is rather conservative. The equivalent of our gains for the year has gone into increased inventories; thus no funds from this source are available for liquidating our building debt. All accounts receivable are active and we believe worth fully the amount indicated.

Rising manufacturing costs during the past eight months are the occasion of careful study and concern. In the ten-year period from 1938 to 1948 costs increased a little more than double. Then for an approximate two-year period there was only a very gradual rise. During the current period of July 1, 1950 to July 1, 1951 we anticipate there will be close to a 20% increase in manufacturing costs. We trust circulation may increase sufficiently to offset part of this; but, no doubt, in the very near future some rather substantial adjustments in prices, including subscriptions to our periodicals, will need to be made. We are confident our constituency will understand the necessity of this.

During the three-year period, previous to our past fiscal period we had invested rather heavily in machinery and equipment, increasing the inventory work from approximately \$40,000 to \$130,000. We do not anticipate increasing this item substantially in the next few years. Equipment purchases will likely equal the annual 10% depreciation; thus we will be investing from \$12,000 to \$15,000 each year in machinery and equipment. This includes office furniture and equipment.

There has been a growing need for our own cafeteria. This has been installed and is now in operation. It is filling a great need and is much appreciated. At present noon meals only are being served. About 40 people regularly use this service.

In the latter part of 1950 we purchased the two-story building in Goshen which has housed our bookstore since its location there. The first floor accommodates our bookstore and a larger room presently used for a restaurant. The second floor is one large room. This will probably be converted into offices in the near future. The purchase price was \$24,000. We now own buildings for all of our operations at Scottsdale and elsewhere excepting the New Holland branch.

The following indicates both the goals and the amounts received for our new building fund:

	Goal	Received	
Donations	\$75,000.00	\$75,050.95	+\$ 50.95
Life Subscriptions	10,000.00	15,875.00	+ 5,875.00
Cash Annuities	50,000.00	33,050.00	-16,950.00
Loans	75,000.00	92,838.86	+17,838.86
Reserves	40,000.00	40,000.00	
	250,000.00	256,814.81	

It is quite gratifying to see that goals for both donations and life subscriptions have been passed. We are indeed thankful to all who have made this possible. Of course, these funds are still open for additional receipts. We are especially desirous that the goal for \$50,000 for annuities might be attained. We believe that this is yet possible and solicit your co-operation to that end.

Again let us thank all who have so generously co-operated in making another successful year's operation possible. This includes all those directly associated with our other stores and non-resident editors and writers. It includes the Board members and its officers and especially those of you in our constituency whom we seek to serve. We thank you too for your continued prayers.

Sincerely yours,
A. J. Metzler, Publishing Agent

OUR SCHOOLS

Our Response to Special Music

BY MARY OYER

[A Chapel talk given at Goshen College.]

Frequently the leader of a religious service will say, "Let us worship with a hymn," or "We will worship as a quartet brings us a message in song." Are these just the stereotyped phrases to use when one announces a song, or do they have meaning? Is it possible to worship by singing—by listening? Because I am aware of misunderstandings in this area throughout our church, I would like to talk about the place of a chorus in worship—in worship at Goshen College. Many of us participate in one of our choruses, and all of us form the audience at one time or another. I plan to suggest a few responsibilities for these two groups.

First of all, what are the problems for the chorus member? He needs to seek for the most beautiful and the most perfect means of giving toward a worship experience. Christ, in describing the nature of the kingdom of heaven, tells us an expressive parable of searching. There was once a merchant man seeking goodly pearls. When he found one of great price, he sold all that he had to possess it. Stated in another way, the man recognized a spiritual value and was willing to search until he possessed it. The problem of recognizing such values and giving oneself to the search for their possession is very real on a college campus. Many rich experiences are open to the student who will honestly seek until he finds—until he possesses.

Can we include the attempt to sing beautifully and perfectly in a worship service among these valuable experiences? Certainly worship—communion with God—is our deepest need, and we should search continually for an adequate worship experience; but is it necessary that our worship in singing be beautiful and perfect?

Beauty is a dangerous term to use, and I have no intention of trying to define it. But I would like to submit to you the idea that our acquaintance with beauty is possible because God has conceived of His creation in a beautiful way. God created beauty. Beauty would include the idea of order and plan; our chapel talk on the heavens and the stars made us conscious of this again. Every star contributes to a huge design. Beauty would include also the conception of the necessity of all parts to a whole. The beauty of the human organism serves as a good example: one may examine his hand—study the various positions which it will assume, find a reason for every detail,

notice how it will accommodate itself to his personal needs. When we begin to see one hand in relation to the other or to other parts of the body, the possibilities for functional activity, symbolism, expression are infinite.

The beautiful song is not the one that is so pleasant that it lulls us to sleep, or that which is so obvious that we do not care to think of it after the first three or four hearings, but the song which convinces us that it has plan and design and that its parts grow out of each other with purpose and direction. Must we not respond with singing in the most beautiful way that we know? Do we not need to concentrate on the necessity of showing purpose and growth in the music? Is not singing beautifully an inevitable outgrowth of recognizing God's creative work and seeking to reflect it in every phase of our living?

Need we sing perfectly? We cannot, of course, but we should work toward perfection. We are not our own; we belong to Him who created us. We are only stewards of our lives, our time, and our talents. Can we possibly offer to the very Source of our being that which is second-rate and haphazard? Need we not give our complete concentration at every rehearsal as well as at performances in an effort to reach perfection as we conceive of it in our limited way?

This approach will lead to misunderstanding. All of the choruses become more effective throughout the year. Each member learns to subordinate his own personality to arrive at a more unified expression. But in gaining this refinement and control they meet with increasing suspicion. For some reason this sort of polish is synonymous with non-spirituality for many people. Last week I received an interesting letter. The writer was unhappy about the Thanksgiving chorus program. He pointed out some specific objections to this refinement and then said, "And of course, no mistakes, on purpose!" Can we really be honest and at the same time welcome mistakes as necessary for giving ease to a stiff program—to add human interest?

The search for the most beautiful and perfect means of expressing our music is difficult because it offers resistance. Our society accepts the nonchalant, the haphazard, the easy conclusion. But we must live beyond these goals if we would worship honestly.

For the singer, love for God should be the motivating force. Christ was always concerned with the attitudes and motives of the people with whom He came in contact. He was interested in the widow who gave the mite, not because the offering itself was significant, but because the

giving did something to the widow. He condemned the Pharisees because their large gifts were given for the wrong reasons.

Why do we sing? Several years ago a student tried out for chorus at the beginning of the year. He had a good voice, and so I admitted him. After missing him for a number of rehearsals, I looked for him and asked whether he intended to sing with the group. He replied that he had not expected to sing; he only wanted to know if he would be good enough to be admitted into a chorus. I think that it is possible to have this attitude and not be honest enough to withdraw. One may join for reasons of pride or prestige. There are a number of legitimate reasons for singing—for developing one's understanding of technical and expressive aspects of music, for being a part of a group, for developing one's awareness and sensitivity—but unless the desire to express one's love to God is primary, there is little possibility of actually communicating a worship experience to others.

First Corinthians thirteen is pertinent here. Paul says, "Though I understand all knowledge . . . but have not charity, I am nothing." I may understand every detail of the form of a number, I may know when an E-flat is a few vibrations too low, I may know how to produce a relaxed tone, but unless I recognize the presence of God and my duty to reveal something of His love through my singing, it lacks spiritual force.

What are the responsibilities of the audience? I think that we as an audience should expect to receive something spiritually true. After four chorus tours and a good many performances here, I am gradually concluding that audiences do not expect enough from a group, or often expect the wrong things. Too many people want to be entertained. They come ready to sit passively until something spectacular happens. The audience tends to be most alive when the chorus is being introduced, when a soloist sings, or when a mistake is made.

We need to listen as participants and not as spectators. A chorus should make verbal the spiritual concepts which the entire audience wants to express. The chorus becomes simply a mouthpiece for the audience. But this concept requires much giving on the part of the audience; it means that one must make an effort to achieve something of the same energy in listening which the chorus needs to exert in performing a good work.

The audience should expect to receive a new idea of the meaning of the words of a song. We reread the Psalms and other Scriptures many times because with each reading our understanding expands. We read various translations of the New Testament so that we will have fresh and new approaches to concepts which we have known for years. And so, in chorus numbers we are grateful to hear familiar songs because the words

gain in meaning on each hearing; we welcome new songs which challenge our imagination and understanding.

Not all of the meaning of a number is conveyed through the words. The music contributes a great deal. Much of the "Hallelujah Chorus" is made up of repetitions of the one word *Hallelujah*; *Amen* is the only text for the "Amen Chorus." But the music gives us hundreds of new ideas about the meaning of *Hallelujah* and *Amen* if we are willing to receive them. The word *may mean* joy and exuberance, mystery, awe, or reflection—it may be a prayer or a spontaneous outburst. Also we should expect to receive something valuable from the very fact that all the singers are subordinating their own individual ideas in an effort to give more effectively—that here are many diverse personalities willing to join together to make an intense and powerful statement of their love and faith.

Then we could talk for a long time about criticism. Most people in college sharpen their sense of judgment on what is good and what is bad in many areas; but in the first flush of recognition of these things criticism becomes a negative, faultfinding menace. This subject is too broad for discussion now; let me suggest a few questions: Do we criticize objectively? Have we ever thought of measuring the value of performance by the intention of the group—by the spirit as well as the technique? How does our ego fit into criticism? Are we not too easily flattered with ourselves when we recognize that someone has flattered or has made a mistake?

Could we make all of this a little more practical by relating it to the performance of the *Messiah*? Are we, as participants in either the chorus or the audience, going to be overwhelmed by the size of the group for the sake of size—by the difficulty of the runs? Are we going to spend our time deciding which parts are performed in the least effective way?

I suggest that we concentrate primarily on the interpretation which Handel gives us of Scriptures which are very familiar to us. Sometimes he speaks clearly with the inflections of the speaking voice—in the recitatives. At other times he finds an idea which will not let him go on. He studies it and meditates upon it in an aria. He repeats words over and over but always with a slightly different viewpoint, until we are given hundreds of new ideas for understanding the text. Then if the weight of the message becomes too great for one singer to bear, the whole group of singers joins together in a chorus. Each one of these forms has much variety of expression. The chorus ranges all the way from quiet meditative passages to sudden bursts of excitement. The runs, which are so difficult to learn, have purpose. It is as if Handel could not express his conception

CHURCH MUSIC

The Contributions of the Psalms to Church Music

BY JOHN M. YODER

Many hymns writers have broken their hearts over various types of writing, but some of the most stately and deeply worshipful of all hymns are those whose foundations are based on the Psalms. Nowhere can one find more perfect praise and adoration than in this particular division of the Bible. The closer the hymn writers stay to the original text of the Psalm itself, the purer and deeper the meaning is. Too often we attempt to "dress up" lines into our modern speech and we lose much of the beauty which we find in its original text.

In the *Church Hymnal* we find some one hundred and fifty hymns based on texts taken from the Psalms. This is almost twenty-five per cent of the number of songs in the entire book. This gives some indication of the tremendous scope that the Psalms have for Christian hymnody. These hymns embody nearly all types of human thought. There are hymns of joy, sorrow, repose, pleas for help, gratitude, and adoration, to name only a few. With such great and powerful words it is hard to use anything but the best type of hymn tunes and harmonizations. Our goal as Christians is to serve our God, who being a perfect God, deserves the most nearly perfect praise we can give Him.

To really appreciate and understand these fine hymns one must study them to a certain degree. I should like to suggest three avenues one might use in this regard. The first is a purely musical perspective. As stated previously, we need to do the best we can in relationship to the musical quality of our hymns. Too often we are satisfied with a mediocre melody harmonized in much less than mediocre style and then we think we have a hymn which is worthy of use in a religious service. The second aspect is that of studying the lives of the hymn

writer and the composer. Often we find much of value in the life and thinking of the writers that will be of help to us. We can also learn what the circumstances were which prompted the writing of a particular hymn. The third aspect is to study the words for their actual meaning and value to the song itself. Certainly if the words are of no value, the song dare not be considered good literature.

An interesting and workable device to get people to study what the words of a hymn mean is to select a hymn which is taken from a particular Psalm and read it a verse at a time, noting how it is in the original setting. This helps the group which is studying the hymn to see how closely the writer stays to the Psalm itself. For example, several songs might be listed. Among these is number 397 in the *Church Hymnal*, "God Is the Refuge of His Saints," based on Psalm 46. Or number 186 in the same book, "Praise Ye the Lord." This one is derived from Psalm 150.

It might be well to note the teaching potential that hymns based on the Psalms could have. As an example let us look at Psalm 51. This particular Psalm divides itself into five distinct sections or attitudes. The first section is a plea or a cry for mercy, "Have mercy on me, O God, according to thy lovingkindness." This attitude is basic in our attitude toward God. In verses three to six the writer is in a penitential mood, "I acknowledge my transgressions. . . ." Moving on, beginning with verse seven and continuing through verse nine, he is in an attitude of repentance and is asking for cleansing, "Purge me . . . wash me. . . ." Collectively the past attitudes are of a negative nature in that the psalmist is asking that something be taken away from him. At verses ten and twelve he asserts a positive spirit, "Create in me a clean heart, O God; and renew a right spirit within me." In thirteen through nineteen his attitude is one of consecration, "Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

Our main purpose here is to show the tremendous power and potential available in a hymn based on such material. The sad part of the story is that the more than 150 hymns in the *Church Hymnal* based on the Psalms are not being used to the extent that their caliber warrants them to be used. This fact should stimulate each one who may be in a position to help direct the worship service through song to become sensitive to the message contained in these hymns and to use them as a vehicle to a more perfect expression of our love to our God.

West Liberty, Ohio.

of an idea in a simple quiet line and was forced to break out in an excited figure.

I suggest also that we in the audience see if we can sense the spirit of the singers—something of their conviction that this work is worth singing—that it has something to say. The experience of singing and listening may be rich and meaningful if we are willing to make it so.

Goshen, Ind.

FOR OUR SHUT-INS

The Cross Was His Own

"Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations" (Luke 24:46, 47).

*They borrowed a bed to lay His head
When Christ the Lord came down;
They borrowed the ass in the mountain pass
For Him to ride to town:
But the crown that He wore
And the Cross that He bore
Were His own—
The Cross was His own.*

*He borrowed the bread when the crowd He fed
On the grassy mountain side;
He borrowed the dish of broken fish
With which He satisfied;
But the crown that He wore
And the Cross that He bore
Were His own—
The Cross was His own.*

*He borrowed a ship in which to sit
To teach the multitude;
He borrowed the nest in which to rest,
He had never a home so rude;
But the crown that He wore
And the Cross that He bore
Were His own—
The Cross was His own.*

*He borrowed a room on His way to the tomb
The Passover Lamb to eat;
They borrowed a cave for Him a grave,
They borrowed a winding sheet;
But the crown that He wore
And the Cross that He bore
Were His own—
The Cross was His own.*

*The thorns on His head were worn in my stead;
For me, the Saviour died;
For guilt of my sin the nails drove in
When Him they crucified.
Though the crown that He wore
And the Cross that He bore
Were His own—
They rightly were mine.*

—L. M. Hollingsworth.

Thorns or a Flower?

Go back with me a goodly number of years ago. A group of young Christian women were together. They were not Mennonites, but were nevertheless brought up to know what the Word said about modest apparel. One of the group said,

"I'm going to wear a flower in my hat, and Brother R can't show me where the Bible says we must not."

The Lord's day morning arrived, and these young women went to worship. At the door the right hand of fellowship was extended by godly elders who

watched for their souls, as was the custom at this meeting. The one with the gay flower shook hands and, as she did so, Brother R said,

"He wore a crown of thorns for you, Mary."

Oh, the pathos of that sentence, and the look of love from one who must give an account. What did Mary do? Was she rebellious or could she worship under such circumstances? Oh, no! She went outside and wept bitterly, at the same time tearing the flower from her hat. Then, and only then, could she render the homage and worship due His holy name. Fellowship was restored, and an elder made happy in the service of the Lord.

Brothers and sisters, when questions arise along this line, remember: "He wore a crown of thorns for you."—A. L. W., Waterloo, Ont.

For Easter and Forever

Only her name He spoke
Beside the sepulchre;
But from that single word
Which so enraptured her

Was born a certainty
Nor time nor grief can sever;
Our triumph over death
For Easter and forever.

—Selected.

Barabbas

"And they cried out all at once, saying, Away with this man, and release unto us Barabbas . . ." (Luke 23:18).

*I wonder where you went that day
As Jesus pressed Golgotha's way;
Did you, like Judas, hide your face and flee,
Or were you, also, drawn to Calvary?
Perhaps you helped them rear the cross they'd built,*

*As in your craven heart was sense of guilt.
(That cross was meant for you, Barabbas.)*

*I wonder what you did—was His kind face
One memory Remorse could not erase,
And did there burn within your tortured soul
A searing flame that made your spirit whole?
Could you go forth again to rob and kill
As long as you remember Calvary's hill?
(The Saviour died for you, Barabbas.)*

*You trouble me, because I care—
I seem to see you dimly lurking there
Beyond the place where Jesus bore the cross
That all men might be free, nor suffer loss.
Why, e'en that other thief who turned to pray
Found peace and mercy on his cross that day.
(Christ might have saved you, too, Barabbas.)*

—J. Shenton Lodge, in *Newport News Daily Press*.

My Search for Atoning Blood

"This is Passover week among you, my Jewish brethren, and as I sat here I was thinking how you will be observing it." It was a spring evening in San Francisco. A meeting of Jews and Gentiles had just been thrown open for discussion. And an elderly Jewish gentleman had taken the floor. "You will have to put away all leaven from your houses; you will eat the Matzoth and the roasted lamb; you will attend the synagogue and carry out the ritual and direction of the Talmud.

"But you forget, my brethren, that you have everything except that which Jehovah required first of all. He did not say, 'When I see the leaven put away, or when I see you eat the Matzoth or the lamb or go to the synagogue.' His Word was, 'When I see the blood I will pass over you.' Ah, my brethren, you cannot substitute anything for this. You must have blood, Blood, BLOOD!"

The old man's black eyes flashed, and his Jewish brethren quailed before him.

After a moment's pause, he went on: "I was born in Palestine, nearly seventy years ago. As a child I was taught to read the law, the Psalms, and the prophets. I attended the synagogue and learned Hebrew from rabbis. I believed what I was told, that ours was the true and only religion.

"But as I grew older and studied the law more intently, I was struck by the place the blood had in all the ceremonies outlined there, and equally struck by its utter absence in the ritual in which I was brought up. Again and again I read Exodus 12 and Leviticus 16 and 17; and the latter chapters, especially, made me tremble, as I thought of the great day of atonement and the place the blood had there. Day and night one verse would ring in my ears: 'It is the blood that maketh an atonement for the soul.' I knew I had broken the law. I needed atonement. Year after year, on that day, I beat my breast as I confessed my need of it; but it was to be made by blood, and there was no blood!

"In my distress I at last opened my heart to a learned and venerable rabbi. He told me that God was angry with His people. Jerusalem was in the hands of the Gentiles, the temple was destroyed, and a Mohammedan mosque was reared up in its place. The only spot on earth where we dare shed the blood of sacrifice, in accordance with Deuteronomy 12 and Leviticus 17, was desecrated and our nation scattered. That was why there was no blood. God had Himself closed the way to carry out the solemn service of the great day of atonement. Now we must turn to the Talmud, and rest on its instructions, and trust in the mercy of God and the merits of the fathers.

"I tried to be satisfied, but could not. Something seemed to say that the law was unaltered, even though our temple.

was destroyed. Nothing else but the blood could atone for the soul. We dare not shed blood for atonement elsewhere than in the place the Lord had chosen. Then we were left without an atonement at all. The thought filled me with horror. In my distress I consulted many other rabbis. I had but one great question, 'Where can I find the blood of atonement?'

"I was over thirty years of age when I left Palestine and came to Constantinople, with my still unanswered question ever before my mind, and my soul exceedingly troubled about my sins.

"One night I was walking down one of the narrow streets of that city, when I saw a sign telling of a meeting for Jews. Curiosity led me to open the door and go in. Just as I took a seat I heard a man say: 'The blood of Jesus Christ, His Son, cleanseth from all sin.' That was my introduction to Christianity.

"I listened breathlessly as the speaker told how God has declared that 'Without shedding of blood there is no remission,' but that He has given His only begotten Son, the Lamb of God, to die, and all who trust in His blood are forgiven of their iniquities. This, I saw, was the Messiah of Isaiah 53; this was the Sufferer of Psalm 22.

"Ah, my brethren, I had found the blood of atonement at last. I trusted it, and now I love to read the New Testament and see how all the shadows of the law are fulfilled in Jesus. His blood has been shed for sinners. It has satisfied God, and it is the only means of salvation for either Jew or Gentile."

God says:

"When I see the blood, I will pass over you" (Ex. 12:13).

"It is the blood that maketh an atonement for the soul" (Lev. 17:11).

—Tract.

TO BE NEAR TO GOD

THEME: LITTLE PICTURES FROM THE PSALMS

Sunday, March 11

"I am forgotten as a dead man out of mind: I am like a broken vessel" (Ps. 31:12).

As the Bible has some of the most pictorial writing in the world of literature, it is a pity that so often we skim over these little pictures that would make the meaning "come alive" for us.

Who is not like "a broken vessel"? Is the Lord able to use that one until it is broken and made again to His will? Are you? Am I?

Monday, March 12

"Man goeth forth unto his work and to his labour until the evening" (Ps. 104:23).

Well! The morning "getting off to work" is not something peculiar to the twentieth century, it seems! How the language of the Bible is able to portray the universal urges of mankind, causing us to feel our kinship with all the people of all the generations, clear back to David's time!

Tuesday, March 13

"Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them" (Ps. 39:6).

Why are we so disquieted about our puny treasures? We can worry and stew, and for what? We Christians, even, are often guilty of acting like the puppy with a favorite bone or stick. He guards it jealously, for his fancy has lit upon this one thing, and it must be his at all cost. If a chicken wanders too near, it is liable to be sent squawking, a few feathers missing. If another dog approaches, a fight ensues. The pup tries this and that place to bury his treasure, but must be always digging it up to see if it is all right. Pup has no trouble trusting his master for daily needs, for food. But this thing that his fancy has lit upon—ah, me! He can trust it to no one! Christians, are we like that? What has your fancy

lit upon, that must be insured, and doubly insured?

Wednesday, March 14

"Man that is in honour, and understandeth not, is like the beasts that perish" (Ps. 49:20).

Here is another picture of mankind, this time of one who is trusting in his wealth, who is an influential person—but what has become of his spirit? Is it not dead in trespasses and sins? A few verses before it describes him in more detail: "Their inward thought is, that their houses shall continue for ever . . . Their way is their folly: yet their posterity approve their sayings . . ." What was this man's "favorite bone"?

Thursday, March 15

"For every beast of the forest is mine, and the cattle upon a thousand hills. [What a vista!]

"I know all the fowls of the mountains: and the wild beasts of the field are mine.

"If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof" (Ps. 50:10-12).

What better way to picture the kind of God He is to a people who were used to thinking of gods who were made of stone or wood, whose food must be placed before them? In this enlightened day we still leave God out, for the beasts of the field and the fowls of the mountain are supposed to belong to the Bureau of Wildlife or something.

Friday, March 16

"And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest. Lo, then would I wander far off, and remain in the wilderness. Selah. I would hasten my escape from the windy storm and tempest" (Ps. 55:6-8).

Who has not felt this message, particularly in our time, and as we see the approach of "the windy storm and tempest" upon all the world?

Saturday, March 17

"The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords" (Ps. 55:21).

There must have been diplomats in those days, too, else how could David describe their two-facedness so perfectly? How gullible folk can be lulled by a smooth talker! Jesus intends for us as His followers to be not only harmless as doves, but also wise as serpents.

—Almeta Hilty Good.

FACE TO FACE WITH DEATH

Sunday School Lesson for March 18

We are treading on holy ground as we come to the next twenty-four hours of Jesus' life, in which hours take place the most dramatic, the most significant events of all history. Jesus is in this study face to face with death. He had set His face toward Jerusalem. That set face was hard for the disciples to look upon. It was in the great plan of the Father and the Son. How we should appreciate the willingness with which our Lord went to the cross for us!

Now Jesus is at the end of the road. He is face to face with the bitter cup of blood to be shed for us. What is the significance of the hour in which one faces a crisis? With us it is sometimes more difficult than the event itself. Of course, it was not thus for Christ. Yet, being human, He did pass through a dark valley. And being divine, He could not face bearing the sins of all men without exceeding sorrow.

At the home of Simon the leper was a woman who must have rejoiced Jesus' heart, because she understood and so unselfishly anointed His body for burial. She was facing His death with Him.

How Jesus must have felt for Judas in this black night of his! Poor man! Jesus went willingly and in His own time to death; let woe be to that man who betrayed Him.

And now we go to the Passover feast in the upper room. Recalling all the recorded events of this hour, we see a grand Man of God. The Lamb to be slain did not seek pity for Himself. All the talk, all the events were for the strengthening of His dear friends, the disciples. Great talk for one who was to "make his grave with the wicked" soon! These men were in the plan of God. Notice the confidence with which Jesus passed the new bread and cup, the symbolic substance of the Gospel covenant.

The loyalty that the disciples declared was sweet to Jesus' soul, even though He knew they couldn't drink the cup with Him.

In Gethsemane, the picture is dark indeed. Jesus knew the soldiers were coming soon to take Him to the cross. The burden of our sins was almost more than the human body could stand. His soul-sorrow we can't appreciate. How could He make His soul an offering for sin and be smitten of His Father? (Perhaps you would like to pause here and read a poem like No. 119 or 120 in Church Hymnal.) "Not what I will, but what thou wilt" is the glorious part of this scene. Jesus is strengthened to go forward. God is wonderfully good to His Son.

"The hour" is at hand. "Let us go."

Then follows the most unjust and irregular trial. Yet it was all by Heaven's permission only. My glorious Redeemer goes forth to die.

—Alta Mae Erb.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Baptismal services will be held at South Christian Street Church, Lancaster, Pa., D.V., at 10:45 a.m. on March 4. Special prayers are requested for those who are joining the ranks of God's Israel.

Sister Melva Kauffman, Hesston, Kans., will teach elementary education subjects in the Goshen College summer school.

Sister Edna Shantz has joined the faculty of Goshen College as an instructor in Home Economics.

Bro. Don Miller is in charge of public relations and student solicitation at Goshen College this semester.

Change of Address: Sister Mable Cressman, from Sarminto esq. Alem, America, Argentina, to Casilla 53, Pcia R. Saenz Pena, Chaco, Argentina.

Sister Edith Herr, Goshen, Ind., will be director of girls' camp at Laurelville Campground and will assist in administrative work at the camp during the summer. Bro. Earl Yoder, West Liberty, Ohio, will be maintenance man.

Bro. J. L. Stauffer, Harrisonburg, Va., will conduct evangelistic meetings at the Warwick River Church, Denbigh, Va., March 22 to April 1.

Bro. Harvey E. Shank, Chambersburg, Pa., will begin evangelistic meetings at Trissels Church, Broadway, Va., on April 8.

Bro. Lawrence Burkholder, Goshen, Ind., will bring two messages to the Illinois Mennonite Youth Fellowship at Flanagan on March 24. Speakers from the state are Richard Yordy, Ivan Birkey, and Roy Roth.

D. Parke Lantz is teaching a course in soul-winning at Colorado Springs, Colo.

The Illinois Ministers Fellowship will meet at the Newcastle Church March 8 and 9.

Bro. Edwin Alderfer, recently returned from relief service in the Philippine Islands, brought the morning message at Metamora, Ill., Feb. 25. He showed pictures concerning their work in the evening service, and Sister Alderfer spoke to a Sunday school class the following evening.

Bro. Ray Shenk, Elkridge, Md., is conducting revival meetings at Deep Creek, Va., Feb. 25 to March 11.

Bro. Raymond Bucher, minister at the Hess Church near Lititz, Pa., who was stricken with polio in December, has been transferred from Lancaster General Hospital to Warm Springs, Georgia, for intensified therapeutic treatment. His address is Warm Springs Foundation, Warm Springs, Georgia. May God's people continue to pray for his full and complete recovery.

Representatives from the Mennonite Children's Home, West Liberty, Ohio, gave a program at Farmerstown, Ohio, Sunday evening, Feb. 18. The same evening the Beech congregation, Louisville, Ohio, gave the program at Walnut Creek.

Bro. Levi C. Hartzler spoke at Blooming Glen, Pa., on Feb. 21, concerning the work in Puerto Rico.

An ordination service was scheduled for March 4, at St. Jacobs, Ont., in which, if plans carried, Bro. John F. Garber and Roy S. Koch were ordained to the office of bishop. The service was in charge of Bro. Oliver D. Snider, assisted by C. C. Cressman and J. B. Martin.

Robert T. Taylor, of the American Bible Society, spoke at a vesper service at Goshen College on Feb. 18. The annual Bible lecture series was given March 1-4 by W. W. Adams, president of the Central Baptist Seminary, Kansas City, Mo.

Bro. Edwin J. Stalter, Flanagan, Ill., brought an evangelistic message at Hopedale, Ill., Sunday evening, Feb. 18.

Studies in Nonresistance, by John E. Lapp, is again available in printed form and may be secured from the Peace Problems committee secretary, Bro. Orie O. Miller, Akron, Pa. The price is 25¢ per single copy or 20¢ each in lots of ten or more.

Bro. Noah Hershey, Parkesburg, Pa., will speak on the subject "How Big Are You?" at the March 11 meeting of the Youth Gospel Evangelism group, Vine St. Church, Lancaster, Pa.

A very impressive service was held at the Maple Grove Church, Atglen, Pa., on Sunday evening, Feb. 25, for selecting workers for mission work in N. Carolina. Of four families under consideration, Bro. Wilbur Smoker and family and Bro. Aquila Stoltzfus and family were chosen by lot. Bro. Ira A. Kurtz, Morgantown, Pa., was in charge of the service. Bro. J. Otis Yoder, Cochranville, Pa.,

preached. May God bless these laborers in the field to which they go.

Bro. Amos J. Martin, Smithburg, Md., will preach at the Sunnyside Mission, Lancaster, Pa., on March 14, at 7:30 p.m. All welcome.

The Alden, N.Y., congregation gave the young peoples' meeting program at Clarendon Center, N.Y., on Feb. 25.

The Executive Committee of the Mennonite Publication Board met at Scottsdale Feb. 23 and 24. At the same time the auditors of the Publishing House accounts met, part of the time in conjoint session with the Executive Committee.

Bro. John L. Stauffer, Harrisonburg, Va. is scheduled to hold a week-end meeting at Meckville, Pa., March 10 and 11.

An inspirational song service will be held Sunday evening, March 11, at New Holland, Pa. Bro. Emory King, Malvern, Pa., will serve as chorister. Everybody welcome.

Bro. J. L. Horst, president of the Southwestern, Pa., Mission Board, preached at Altoona and Mill Run on Feb. 25. He was accompanied by Sister Horst and Bro. and Sister M. B. Wyse.

Bro. A. J. Metzler preached at Springs, Pa. Sunday morning, Feb. 25, and participated in a Casselman Valley ministers' meeting Sunday afternoon.

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Calendar

Annual Ministers' Meeting, South Central Conference, Pryor, Okla., March 13-15
 Spring Missionary Day, March 18
 Illinois Youth Fellowship Meeting, Waldo Mennonite Church, Flanagan, Ill., March 24
 Southwestern Pennsylvania Ministers Meeting, Kaufman Church, Davidsville, Pa., March 30, 31
 Conference on Industrial Relations and Mennonite Community Life, First Mennonite Church, Kitchener, Ont., March 30, 31, 1951
 General Council of General Conference, Semiannual Meeting, Chicago, April 6, 7
 Child Welfare Conference, Sponsored by Child Welfare Committee of the Mennonite Board of Missions and Charities, West Liberty, Ohio, April 13, 14
 Ohio Mennonite Mission Board, May 4-6
 Commission for Christian Education and Young People's Work, Semiannual Meeting, Johnstown, Pa., April 27, 28
 Home Sunday, May 13
 Ohio and Eastern A.M. Joint Conference, Allensville Mennonite Church, Allensville, Pa., May 29-31.
 Indiana-Michigan Mission Board, Annual Meeting, Clinton Frame Church, Goshen, Ind., June 5
 Indiana-Michigan Conference, Annual Meeting, Clinton Frame Church, Goshen, Ind., June 6, 7
 Mennonite Youth Fellowship, Annual Meeting, Belleville, Pa., June 8, 9
 Mennonite Board of Missions and Charities, Annual Meeting, Belleville, Pa., June 10-12
 Laurelville Mennonite Camp, Mt. Pleasant, Pa.
 Boys' Camp, June 30 to July 6
 Girls' Camp, July 7-13
 Victorious Life Conference, July 14, 15
 Writers' Conference, July 16-20
 Sunday School Workshop, July 16-20
 First Family Week, July 21-27
 Music Conference, July 28 to Aug. 3
 First Young People's Institute, Aug. 4-10
 Second Young People's Institute, Aug. 11-17
 Second Family Week, Aug. 18-24
 Missionary Bible Conference, Aug. 25-31
 Peace Day, July 1
 Southwestern Pennsylvania, Annual Conference, Blough Church, Aug. 5-8.
 Annual Meeting, South Central Conference, Pennsylvania congregation, Hesston, Kans., Aug. 14-17
 General Conference, Biennial Meeting, Goshen, Ind., Aug. 21-24
 Church School Day, Aug. 26
 Beulah Youth Retreat, Beulah Colo., Aug. 27 to Sept. 2
 Indiana-Michigan Mennonite Christian Workers' Conference, Bayshore Camp Ground, Sebawing, Mich., entertained by the Pigeon congregation, Aug. 28-30
 Mennonite Board of Education, Annual Meeting, Oct. 18-20
 Bible Sunday, Dec. 9

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Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Summer Bible School for the Detroit, Mich., Mennonite Church has been scheduled for July 9-20. Evangelistic services under the direction of Bro. Jesse J. Short, Archbold, Ohio, will be conducted July 22-29.

The fourth annual World-wide Missionary Conference will be held at the East Chestnut Street Mennonite Church, Lancaster, Pa. May 30 to June 3.

Fine spirit-filled meetings were held at the Gulphaven and Wayside congregations in Mississippi recently. Bro. Josef Herschkowitz was the evangelist. There was a total of sixteen decisions.

A new work has been opened two miles north of Newark, Del., on Route 896, in the Wesley Union Church building closed by the Methodist Board some twenty years ago. An enthusiastic group of young people from the Maple Grove congregation, Atglen, Pa., is serving as the staff, with Bro. J. Otis Yoder as pastor. Superintendents of the Sunday school are Bro. Herman Glick and Bro. Alvin Miller. The average attendance exceeds fifty.

Bro. and Sister Wilbur Hostetler, Mohadi, India: "This year we acquired a new village worker, Stuti, the daughter of Deacon Shivrajsing. She finished High School in the spring, then began work as a Bible Woman. . . . We appreciate her and she shows a fine spirit. We would like to enlist more young people of her type to serve the Lord in the rural areas. We solicit prayers to this end."

Bro. Eldo J. Miller, superintendent of the Mexican Border work, Mathis, Texas, writes: "The past year has been one of joys and disappointments with the joys outweighing the disappointments. God has again been merciful to us and has blessed us. Souls have been saved and the cause of Christ furthered. . . . Pray that God's Holy Spirit will guide and direct us, His children, in the work here in Mathis and South Texas."

Bro. Howard J. Zehr, pastor of the Peoria Ill., Mennonite Church, writes concerning the weekly radio witness entitled "The Gospel for Today": "Already we are receiving a good response to this type of ministry. The Schrock Brothers Quartet from the Metamora Church are furnishing the music for these first broadcasts."

"The Sunday school at Palo Hincado has experienced a growth in 1950," reports Bro. Wilbur Nachtigall, one of our missionaries in Puerto Rico. "In 1949 this Sunday school had an average Sunday attendance of 27.6, whereas in 1950 that average attendance has been 72.3."

The Spring Missionary Day Bulletin is expected to be off the press during the week of March 5. An advance copy of the bulletin will be sent to each Sunday-school superintendent and pastor.

Bro. Charles Shetler, Schellsburg, Pa., will begin meetings at Mill Run Mission, Altoona, Pa., March 7.

Bro. Elias Culp, Bally, Pa., will hold evangelistic meetings at the Otelia Chapel, March 20 to April 1. The record attendance at the Chapel is 145. A building committee is completing plans for the erection of a suitable place of worship.

Evangelistic services are scheduled to be held at the First Mennonite Church, Meadville, Pa., March 4-18, with Bro. Urie A. Bender, Baden, Ont., as the evangelist. The closing day (Missionary Day) will be devoted to a missionary emphasis with an all-day service. Included on the closing day program are brethren Daniel Johns, Jacob F. Weirich, and Herman Myers.

Activities in preparation for the evangelistic services at Meadville included sixteen special prayer services, eight special messages on evangelism by the pastor, one such message by a guest minister, two street meetings, distribution of 4,000 printed invitations, and in excess of seventy calls in personal witness in the immediate vicinity of the church. Every home in the immediate vicinity was personally contacted and invited. Three evenings were devoted to a personal workers' workshop. The motto for the meetings: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

(Continued on page 236)

SPRING MISSIONARY DAY

March 18, 1951

Voluntary Service

Voluntary Service is an integral part of the mission program. Summer service opportunities under M.R.C. are available in eleven city and four rural missions this summer.

Is God calling you to give six weeks of time and talent in service for Him. Heed the call by writing the Secretary for Service and Relief, 1711 Prairie St., Elkhart, Ind., for an application.

Include voluntary service in Spring Missionary Day program planning and giving.

MENNONITE RELIEF COMMITTEE (M.R.C.)

An Indian migrant service unit is being planned among the Navajo Indians beginning this summer, provided equipment and funds can be secured. The need for medical service, educational service, and Bible teaching is very great among these neglected people. The unit will need a jeep station wagon, a good record player, educational materials and other equipment to work in the migrant camps. A nurse will also be needed to direct the medical program. The material needs can be met through special project contributions from congregations and Sunday-school

classes. For further information write to the Secretary for Service and Relief, 1711 Prairie St., Elkhart, Indiana.

Builders are needed for three months to a year to serve in several builders' units at church institutions and missions beginning April 1. Send your applications at once to the Secretary for Service and Relief, 1711 Prairie Street, Elkhart, Ind.

Several couples can be used in the summer service program, particularly in city mission units which provide opportunities in home visitation, Bible teaching, personal and public witnessing under the direction of experienced missionaries.

A hospital service unit is being organized in the La Junta Mennonite Hospital, La Junta, Colo. Bro. Dewey Hostetler, Harper, Kans., began service on Feb. 1. Sister Mary Stauffer, Millersburg, Ind., Sister Effie Mae Zehr, Topeka, Ind., and Sister Alta Shetler, Hutchinson, Kans., will begin service on March 1. Bro. and Sister Richard Nusbaum, Middlebury, Ind., and Bro. and Sister Delmar Yordy, Gridley, Ill., will begin service on March 5. Six more young women will be needed for nurse aide work by May 15. The regular term of service is one year. However, four to six more men can be used by April 1 for building repair on three- to six-month terms.

Two voluntary service workers have been assigned to assist with the work at the Mennonite Gospel Mission (Colored), 1130 North Eighth Street, Saginaw, Mich.: Bro. Melvin Leidig, Saginaw, Mich., and Sister Irene Slabaugh, Loogootee, Ind.

Personnel changes in the Hesston College builders' unit on March 1 will be made as follows: the brethren Paul E. Yoder, Bremen, Ind., and Floyd Litwiller, Delavan, Ill., will be completing their terms; the brethren Albert Erb, Jr., Beemer, Nebr., and Wayne King, Arthur, Ill., will be joining the unit.

Bro. Don Snapp, Bristol, Ind., has joined the relief and service office staff as Voluntary Service assistant on a part time basis until the completion of the second semester at Goshen College and full time for the summer months. He will be working particularly in the area of summer service.

Directors of the Mennonite Board of Missions and Charities, Eastern Mennonite Board of Missions and Charities, and the Franconia Conference voluntary service explained their respective programs to the students at Eastern Mennonite College on February 19, 20. The programs were presented publicly and by means of individual conferences. The presentation was part of Eastern Mennonite College's effort to keep its students informed on the opportunities of service provided by the church. Those participating in the presentation were Bro. H. Raymond Charles, Lancaster, Pa., Bro. Paul W. Hinstead, Langhorne, Pa., and Bro. Levi C. Hartzler, Elkhart, Ind.

Daddy Was Placed into a Big Truck

NAME WITHHELD

The complacency which has dulled Christians in America is alarming. The need for clothing and food for relief, although somewhat lowered, is still one of our urgent calls. The story of this wife whose husband was taken away ten years ago is simply representative of the many refugees for whom Mennonites have given of their time and means during the past few years. May this true account jolt us into further clarity that the love of Christ knows no bounds and that the world is still looking to us to exemplify that compassion which so much of Christendom has forgotten.

EVEN in the days of my earliest childhood, my dear Saviour drew me close to His heart and guided with His hand. I had a lovely childhood—dear, golden hours in the home of my parents. "As for me and my house, we will serve the Lord." That was my favorite verse and it hung on the wall above the living room door. It was a very old motto with a very beautiful picture on it. The hours when it began to grow dusk were the nicest time of the day, for in these hours many a little seed was planted in my heart by my parents and dear grandfather.

Then came school days which I enjoyed very much. We were taught about our loving Saviour and drawn toward Him from the very first year on. I don't believe there were any among the school who did not believe on the Lord Jesus or doubted Him. Of those teachers, two have been called to their heavenly home and one (Peter Harder) came to Germany with us and was forced to return to Russia with his family where he is now among the other suffering brethren. Thus, through all my childhood and school years, my Lord made me to "lie down in green pastures."

When the Machnow Gangs Came

Then came other days. Cares began to trouble my soul. During my early teens, there were so many horrible nights when the hordes came and robbed, plundered and even murdered people. The worry about our dear father hung heavily over us. We loved him so much and wanted to keep him with us and our sighs and prayers rose continually to the throne of our heavenly Father—pleading with Him to protect and keep our father. When the Machnow gangs came, those were terrible times. But our dear heavenly Father sent His guardian angels and they protected us day and night from all evil and harm even though our home was invaded by these men of terror who threw themselves with their dirty, lousy clothing on our beds. My younger brother and I were forced to cook and bake for these men from early in the morning until late at night. This continued for five long months and during this time we were not allowed to exchange one word with our neighbors. No, not even see them, for the

streets and yards were crowded with wagons, horses, and people.

When the retreat came and our dear Chortitza was emptied of its hordes, typhus broke out and almost every house carried out its beloved dead. My dear mother also heard the voice of the Master: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." These were the last words which she spoke before going to sleep in the Lord. Mother was sick only fourteen days. My father, brother, and I were all so seriously ill that we could not accompany her on her last journey to the cemetery. My uncle, mother's brother, together with two other men took Mother to the cemetery and buried her.

We Were Married

In January, we were again able to get up, but our house was terribly cold, bare, and desolate. All the filth and dirt that the gangs had brought during their five months' stay in the house was left behind. The yard and the garden were full of manure piles. Our mother was dead. Only with God's help would we again be able to get things in order. The Lord blessed every little thing we did. After things were again more normal in Chortitza, the congregation tried once more to have services. At first it seemed impossible that we were able to associate again together so peacefully. Even though the Lord had called away a large number through death, church life blossomed once more. Bible study groups, youth gatherings, and choirs were organized. I attended the catechism classes and was baptized at Pentecost in 1932. My future husband was also baptized. I had learned to know him after the death of my mother. I felt as though he was a gift to me

Love Thy Brother

By Edna M. Mertz

*Dearly beloved, avenge not thyself,
Oh, sin not against thy brother,
Thou who hast such a wealth of my love,
Canst thou not love thy brother?*

*Carest thou not that thy brother,
Burdened and filled with despair,
Needs but the touch of a loving heart
To show him the Father's care?*

*My love so abundantly given,
My pardon so full and free,
I long to bestow upon others,
May I give them, beloved, through thee?*

from my heavenly Father and in September, 1932, we were married. Bishop Peter Neufeld, who had been my teacher, performed the marriage ceremony. The text he gave us was: "I will bless thee . . . and thou shalt be a blessing."

After a year, our heavenly Father blessed us with a little daughter, Kaethe; and the second year with a son, Jakob (now Hans). Then after three more years, God again blessed us with another son, Victor, and a year later our youngest son, Peter, was born. In this way the Lord sent warm beams of sunshine into our home. Our little ones were our very life. Not one was loved more than the others; all four were loved equally. My father helped us to get a house and a garden of our own. My husband enjoyed planting fruit trees and our heavenly Father richly blessed the work of his hands. He often told me what a great pleasure it would be for him to have our own fruit when the children were grown up.

Our children gave us much joy. Each child was a gift from heaven. But not only our children grew and prospered but also our little fruit trees in the garden grew into big trees. These had developed into a big orchard and nice vineyard. Our marriage text had been: "I will bless thee . . . and thou shalt be a blessing." Verily our heavenly Father had blessed us abundantly; now we were to be a blessing.

Why Hast Thou Forsaken Us?

One after another those happy years slipped by and the heavy and troubled years drew nearer. Our congregation became sad and desolate. It became harder every Sunday as the taxes for the ministers became higher and higher. Nevertheless, the congregation still paid them. But finally it was not only taxes; the government took all our ministers away and our dear old churches were turned into theaters. Then we, the members of the congregation, wept and sighed: "My God my God, why hast thou forsaken us?"

The times became more and more difficult. Suddenly the hour of separation also came for us. It was in the morning. My husband had gone to work as usual, when two men in civilian clothes came to me and asked for my husband. I told them that he had gone to work.

"Why did he do that?" said the one man "I thought we had agreed to go to Saporoschje together." Saporoschje was a village twenty-five kilometers from us.

"No," I answered, "you must be mistaken it cannot have been with my husband."

Then they asked me when my husband would be back again. I told them. They then asked me to give him their best regards and to tell him to wait for them when he came home in order that they could still go together. As they wanted me to give him their best regards, I asked them who they were. Their answer was that they were his best friends. They took leave of me in a very friendly manner and went away.

Husband Came Home

At this moment my husband came home. His machine in the factory where he worked had to be repaired and so he was given the

day off. I told him the whole story and he could not understand it. He had not spoken to anyone about going to Saporoschje and these men were supposed to be his friends!

"Well," I told him, "don't worry about it. They will come back again tonight."

In the evening the two men did come back, but not in civilian clothes—they came in uniform with three other uniformed men. They demanded my husband's identification card and rummaged through all of our things. Then they told me to give my husband some supper, for he would go with them, and the car was already waiting. Nobody can imagine the shock this was for us, especially for the children. They all clung to their daddy; the youngest was in his arms and was clinging to his neck. They all cried and wept, "We don't want to let our daddy go. You cannot take him away." Suddenly they tore all four children away from him and took him to the big truck which was already overcrowded with our poor men.

Battled with God in Prayer

That whole night my children and I battled with God in prayer until at last my soul saw the words, "God will make all things well." We felt that in spite of everything, Jesus was very near to us every step of the way. He held me and my children by His own hand and so we continued on life's way through all the deep valleys.

For three months I was allowed to visit the prison in Saporoschje twice a week to leave clean clothes for my husband. But we never received the used clothing. In order to deliver the clothing it was necessary for us to stand in line for days as there were usually about 700 wives who wished to leave clothes for their husbands. Each article had to be listed on a piece of paper and signed. That was handed in with the clothing and was returned. My husband always covered the other side with writing and his signature, but all except the signature was crossed out so many times that it was impossible to read.

After three months we were called individually and told that our husbands had been banished for ten years. Why and where they were sent we were not told. That was at Christmas in the year 1937. Since that time I have never heard from my dear husband.

War Broke Out

Several years later the terrible war broke out. Our village Chortitza is very near the big dam (Dnjepr) and when the front was there, we went through horrible times. We were shot at very heavily by the Russians, for the German troops were on our side of the Dnjepr. Then when the Germans advanced, our part of the country became more peaceful again. But it did not remain so, for the front again came nearer and nearer and with it also came the Russians. Our terror of the Communists grew in proportion to their advance.

As the Russians advanced, the German troops organized a big transport and those who could not go with this transport, traveling with horses and wagons, were to go to Germany on the train. So we packed our things and went to the station where there were thousands of people. The cattle cars were washed, and then the baggage of forty

people was loaded into one car and the owners of the baggage were put in on top of the baggage. Again we were separated. We were mostly women who had been separated from our husbands by the Russians and now we were separated from our sons.

The train pulled out, the cannons roared, and the front was coming nearer. I dedicated my dear son Hans entirely to God with the words, "Lord, Thy will be done." My Lord helped me to bear my cross.

After fourteen days, we arrived in Germany, Prussian Stargard, where we were housed in a large mental hospital. This took place in October, 1943. At Christmas I received the first news from my dear son Hans.

Refugees have expressed personal thank-yous over and over again to our relief workers. They would be happy to tell us personally if it were possible. If you have been thinking about helping in this work even more than you have in the past, be sure to send your offering at once to the Mennonite Relief Committee, 1711 Prairie Street, Elkhart, Indiana.

He had had to help drive the cattle out of Russia and was still alive. After that, months passed before I again heard from him.

In Germany

We had been in Germany about three months when we received orders to be ready to report at a certain time at the station. There a long train awaited us and we had to pass through each car. In these cars were long tables behind which sat office workers. They asked very few questions—only as to when we had come to Germany, how old we were, where and when my husband was taken away, and whether we were well. Then we had to give our signatures. We were examined thoroughly by the doctors, received a resettlement certificate and the next day a document. We were told that if we showed this document to the Russians when they came, they could not take us back to Russia. Of course we did not want to go back to Communism. We had been naturalized as German citizens.

My Son Hans!

One day, shortly before Easter, while we were still in the mental hospital camp, the door suddenly opened and whom should I see but my son Hans! He with several other boys had been released and so came to Germany. But this wonderful time did not last very long. After several weeks the boys were forced to leave. As they knew the Russian language, they were to be interpreters. So I, together with my family, had to pass through the deep valleys again. But the Lord held us by His hand and led us through the deep valleys and narrow paths.

The cannon and bomb attacks pursued us into Germany. We arrived in Bayern in March, 1945, and were housed in a school. After four months, my dear heavenly Father gave me my son Hans again. Oh, our joy was so great! And yet there was a heavy burden on my heart. My youngest son, Peter

was still missing. We were separated during our flight as he was working for a farmer, Paul Braun, in Budnerweide, Kr. Stum, Westpreussen, and he did not know where we had gone. But Peter stayed with the family and fled with them from West Prussia to Pomerania where he stayed until he heard from us. It took two years until the Lord in a very miraculous way gave me my son again. In March, 1946, we came to Gronau and stayed with farmers until February, 1948. At last we received the long-longed-for telegram that we were to go to Buchholz in order to be processed for Canada.

Trembled with Fear

We were happy and yet we trembled with fear, for my oldest son, Hans, was with us. The trembling was because of fear of lying. We did not want to lie, and if Hans told the truth, he would not pass the Commission. We pleaded night and day with the Lord to keep us from saying that which was not true. The other dear members of the congregation who came with us to Buchholz also greatly interceded for us. Our dear heavenly Father was with us step by step. We were not asked any difficult questions and so we fully passed the Commission with God's help. We were ready to go to Canada. "Unto this day the Lord has helped us."

But then we were put to a great test. Satan was like a roaring lion. At one o'clock in the morning, our last night in camp, we were suddenly awakened by a great noise at our door. We opened immediately. It was the Polish Commander with his interpreter. They came to Hans' bed and awakened him with the question: "Did you serve in the S.S.?" He was still half asleep and did not understand what they wanted. They asked him again.

"Yes," he said, "as an interpreter."

Then they rummaged through all our things and went away.

The next day we were to report to leave. But we received orders to stay behind and were called to appear before the police. He asked Hans whether he had served in the S.S.

"Yes," he said, "as an interpreter."

They then questioned Peter and did not believe that he had not been a soldier.

"You lie," they said to him. "Your good friends have told us the truth."

We were asked to appear before the consul again and that was the end. In two weeks we left for Gronau.

Immigration Refused

Even though we have been accepted by I.R.O. as being eligible, we have never been accepted by the Canadian Immigration Mission. The Mennonite Central Committee has done all in their power to reopen our case, but Ottawa has always refused the request.

Our stay in Gronau has been very enjoyable for which we are sincerely thankful. What the future holds for us we do not know, but we know that our heavenly Father who has helped us in the past will grant us strength to meet the future. Our trust will be in Him.—Via M.C.C. European Relief Notes.

A Year-end Call

BY E. C. BENDER

ANNUALLY, as we approach the close of the fiscal year, we find it necessary to make a final plea through these pages for special contributions to clear up deficits in certain accounts for the year. 1951 seems to be no exception.

Your faithfulness in monthly contributions has been very commendable. With one or two exceptions, these offerings have been very good. They were considerably below the 1946 peak, but they were better than the declining years of 1948 and 1949 which gave us much concern.

We have now come to the last month of the fiscal year. As we look at the many different mission accounts, we are faced with the fact that it will require more than a regular monthly offering in March to clear up all mission deficits.

You are carrying quite an extensive foreign and home mission program through your General Mission Board. In addition to this, your institutions such as children's homes, old people's homes, and hospitals require help through your contributions. Then, too, your General Board is charged with an extensive relief and service program through its relief committee. All these varied activities require a sizable total in funds each month. When there is a little shortage here one month and there another month, we find ourselves with quite a large total deficit in the twelfth month. In addition to the current monthly needs for regular operations a progressive Mission Board has a continuous need for building programs in one field or another. This also tends to add to deficits.

Our appeal now is for all of you to put forth a special effort this month to make your March offering larger than in other months. In many cases it may be possible for you to have a special offering. Possibly some of your organizations such as Sunday-school classes and Y.P.B.M. have funds to allocate somewhere. Here is your opportunity to contribute to a church-sponsored work.

As you make this special March contribution, think of the two fields in India, the two fields in South America, the growing work in Puerto Rico, Japan, Belgium, work among the Mexican folks, work among the colored people, our various city and rural missions, our institutions, and also the relief and service responsibilities. Do not think of these as something inanimate, without feeling or concern. All are staffed by people—loved ones whom you have sent. They are challenged to the utmost as they come face to face with that particular assignment which you have given them. They can be effective ministers of God only to the extent that you support them. You will, of course, need to support them continually with your prayers, but as you pray you must give.

Earmark your special offering for "Year-end deficits." See that it reaches the Treas-

urer of Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Indiana, not later than March 31, 1951.

Your servant,
E. C. Bender

WHERE TO GIVE

March 31 ends the fiscal year of the Mission Board. At that time we attempt to have all overdrawn accounts cleared from our records. For those who would like to make some special contribution toward overdrawn accounts of the Board, we encourage you to do so before March 31. Your contributions are solicited for the overdrawn accounts included in the list below.

The amount shown with each item is the amount of funds overdrawn as of January 31, 1951:

India

India Education	2,486.53
India Literature	121.91
India Pastors' Support	281.86
India—Bihar General	922.67
India—Bihar Buildings	2,583.50
India—Latehar Purchase	4,609.02

South America

South America Bible Institute	24.40
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South America Nat'l Workers' Support	1,126.09
Chaco Building	2,177.00

Charitable Institutions

Kansas City Supt. Home Building	8,846.02
Mennonite Youth Village	2,503.52
Child Welfare Committee	94.60

Miscellaneous Funds

Puerto Rico Missionary Support	1,065.29
Aged and Disabled Missionary Support	190.38

City and Rural Missions

Canton, Ohio, Mission	1,095.30
Chicago, Ill., Home Mission	2,211.31
Chicago, Ill., Mexican Mission	1,093.32
Denver, Colo., Mission	1,386.00
Detroit, Mich., Mission	1,449.86
Ft. Wayne, Ind., Mission	610.97
Kansas City Mission	1,822.00
Lima, Ohio, Mission	2,317.50
Peoria, Ill., Mission	1,635.18
La Junta, Colo., Spanish Work	1,050.00

Chicago, Ill., Bethel Mission	81.51
Culp, Ark., Mission	1,314.70
Bethel Springs, Ark., School	1,803.41
Culp, Ark., Mission, Home Building	369.75
Mexican Border Work	1,648.50

—Treasurer's Office, Mennonite Board of Missions and Charities.

Presenting the Lord Jesus Christ

BY JOHN K. BRENNEMAN

WHY should we who have comfortable homes, schools, and churches here in America leave our families, friends, and comforts behind and cross ocean and jungle to become foreign missionaries?

By the command of Christ which He left for His followers, we are to go into all the world and preach the Gospel to every creature. The love of Christ constrains us to go and we cannot escape. This love of Christ operating in our hearts, the realities of heaven and hell, the great need of a world which abounds in wickedness, sin, and hate challenge us to take the Gospel everywhere.

But why go to some foreign land? Are there not lost souls to save right here in America? I take the liberty here to quote from an article by George R. Smoker, "Keith Falconer, of Arabia, once said, 'While vast continents still lie shrouded in midnight darkness, and hundreds of millions still suffer the horrors of heathenism and Islam, the burden of proof rests upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign field.'

"Borden, of Yale, said, 'If ten men are carrying a log, nine of them on the little end and one on the heavy end and you want to help, on which end will you lift?'"

There are over ten ministers in America to one missionary in mission lands for the same percentage of population. In mission

lands the heathen population is still increasing faster than the Christian population.

Surely in the light of these facts the youth of the church must face the challenge of Christ's commission and the tremendous needs of the world and yield all to Him and allow the Lord of harvest to send them forth even to the far corners of the earth.

Christ gave us the basic duties and nature of the work in the great commission. The first essential is to go. All else is dependent upon our faithfulness in this one thing.

We must teach all nations or make disciples of all nations. They need to be taught the reality of sin and God's way of taking care of sin through the sacrifice of Christ on the cross. They need also to know God has made provision for their growth in the Christian life.

Of all the duties on the foreign field, the most important phase of the work is to present the Lord Jesus Christ as the way, the truth, and the life so that men will accept Him as their personal Saviour. This evangelistic phase of the work is accomplished by preaching, teaching, and personal work.

Medical work often allows men and women to be reached who otherwise would not hear the Gospel. Educational work is often connected with evangelistic work because men must have some education to be able to read for themselves the Word of God and other Christian literature. This type of work

very important for training the native workers in evangelism. If the field is new, the Bible must be translated into the native tongue.

Those laboring on the foreign fields are away from the intellectual opportunities so common to us now. Books should be taken along to keep the mind stimulated. Perhaps a short wave radio would also be good.

The prospective missionary must know without a doubt that he is saved. He must have definite, personal convictions of the seriousness of his work. The missionary must also have deep convictions that God has called him to this work. Such a faith will give him the motivation that he needs.

A working knowledge of the Word of God, knowledge of the facts of Christian doctrine and history, the history and doctrines of the Mennonite Church, some practical experience in Christian service, both in a public way and in personal soul winning, and a warm devotional life are of supreme importance in the spiritual preparation of the missionary.

The missionary should have a sound general education. Many problems which will arise on the field require a highly trained mind. Many boards require a man to be a graduate from both college and seminary. The missionary's wife should have at least a high-school education. The secretary of the General Mission Board of the Mennonite Church recommends at least two years of college. She must be a leader, as well as her husband, in various phases of church work; so it would be even better if she had a regular college course, perhaps majoring in the educational field, or in nursing. The missionary himself can use a knowledge of special subjects, such as medicine, to good account. If he is a medical doctor, so much the better. Knowledge of linguistics and phonetics would also be very useful.

Good, vigorous health, a sound constitution, and freedom from physical defects are essential requirements. The candidate should be free from tendencies which might shorten life. He should take careful heed to all the basic health rules and as much as possible, should build up a reserve of physical strength. Stability of temperament and a strong, steady nervous system, able to stand the monotony of the work, is of great importance.

Age is important. It is best if the couple are under thirty. The general age limit is thirty-three, but in exceptional cases this is extended to thirty-five. After thirty the ability to acquire the best free use of a foreign tongue rapidly decreases. After that age it also becomes difficult to adjust to a new environment.

Character of the highest type is important. The missionary must be an organizer and leader, and therefore must have energy, self-reliance, and initiative. He must be able to think things through, to use common sense, and to be able to make wise decisions, adjustments to various situations. A well-balanced temperament with the ability to live and work harmoniously is a definite requirement. A person who is stubborn or quarrelsome has no place on the foreign field. Steadiness of purpose and persistence are needed to anchor the missionary when going gets tough.

Missionary service on the foreign field is not easy. It is not a glamorous experience as it has sometimes been pictured. It is hard work. The comforts of America must be left behind. Hospitals and doctors are not as easily accessible as here. The language barrier often causes misunderstandings. Loneliness comes upon the missionary couple if they are stationed alone for weeks at an outstation. Public sentiment is not in favor of Christianity, but against it. The friendly support of neighbors and friends is lacking. The novelty of the work wears off and monotony comes with its attack on the nerves and temperament of the missionaries. Separation from children

going away to school causes much anguish of heart, especially to mothers. The sight of so much suffering which they are unable to relieve has its effect upon the missionaries.

But what can be better than to have the peace, knowledge, and assurance that you are in the place where God wants you and doing what He would have you doing? This knowledge will outweigh the disadvantages many times over. The joy of leading souls to Christ and the happiness of knowing that there will be some souls from the background of heathen darkness in heaven because of your faithfulness will bring much peace and joy.

Harrisonburg, Va.

By the Way

BY J. D. GRABER

PART XIII

I RECENTLY had an interesting conversation with a Hindu who gives evidence of a true faith in Christ. Let me share it with you and thus give you a glimpse into the workings of the mind of a man in an Indian village who is in process of becoming a disciple of Jesus.

Graber: "What do you think about Jesus?"

Hindu: "I am a believer in Jesus the Messiah."

Graber: "This is very welcome news, indeed. How long have you had this faith?"

Hindu: "It has been several years now since I learned about Christ through my cousin who became a Christian about seven years ago. He visited me from time to time. He gave me a New Testament and he explained many things to me. It is because of his influence that I have become a believer."

Graber: "What is the attitude of your wife toward your accepting this new faith?"

Hindu: "She agrees with me fully. She is illiterate but I have taught her."

Graber: "Do you discuss these matters freely?"

Hindu: "Yes, we often in our conversations discuss the meaning of being disciples of Jesus and what this step will involve for us."

Graber: "I am very glad to hear you say this. But what does your old mother think who lives with you?"

Hindu: "She is, of course, opposed. She is a devout Hindu, but there is nothing she can do about it."

Graber: "What change has come into your life since you believed on Jesus?"

Hindu: "I now have peace in my heart because I know my sins are forgiven. I also have received victory over many bad habits that had enslaved me. I do not want to go into that, but my wife knows that I am a different man. I used to treat her badly but now we get along in love."

Graber: "It is gratifying to hear you give this testimony. I am reminded of the answer a missionary once gave to a learned Hindu who asked him what the signs or marks of true religion are. The missionary said they are three: 'A knowledge of God, a consciousness of sins forgiven, and a transformed character.' You have given testimony to all three of these marks and so you may rest assured that you have found the true faith."

Hindu: "I have many opportunities to bear witness to my new life. I frequently give help to the poor and needy who call on me for help. I also had a most remarkable experience eight months ago."

Graber: "Please tell me about it."

Hindu: "The cattle of our village were afflicted with plague. Many of them died; so the village priest ordered a collection for the expenses of a special puja [worship] in order to satisfy the angry gods so that the cattle might be saved. I refused to pay my share of the puja tax and said I would pray to the true God instead. Naturally the Hindus of the village became very angry. They tried to frighten my servants away and tried to impose a strict social boycott on us. But I stood firm. My heart gave me the assurance that I was right."

Graber: "How did all this turn out?"

Hindu: "This is the really remarkable part of the story. More than seventy cattle in the village died but not a single one of mine died. My faith was greatly strengthened by this experience."

Graber: "When will you be ready to receive baptism?"

Hindu: "I cannot say. I know that believers are to be baptized but I do not feel the time is ripe as yet."

Graber: "We do not wish to bring undue pressure on you to take this step now, but we do not want you to keep putting it off too long."

Hindu: "I want a school in my village. I own a good many fields and my uncle also owns quite a few acres. If we build the schoolhouse, will the mission send us a teacher? We want the children of our village to have school privileges, and also I want Christian fellowship."

Graber: "I believe the mission will surely try to send a teacher. This teacher and you would have a great opportunity. I am sure you could win some of your twenty-seven farm servants and some of your friends to Christ and thus you will have a church in your village. This is indeed a great vision. May the Lord bring it to pass."—Mennonite Board of Missions and Charities.

Missions Editorial

Always the Axiom

The recent Papal Bull proclaiming the dogma of the Assumption of Mary into heaven as an article of the Christian faith leaves most Protestants smiling. To assume, without one word of Scriptural evidence, that the mother of our Lord ascended bodily into heaven because of the sinlessness of her son is to wrack the Holy Writ from its intent. The Scripture contains no specific reference to the sinlessness, death, burial, and the alleged Assumption of Mary.

While we can pass off this new dogma as a joke, there are lessons for us. Mennonites are known historically as Biblicists. They take the Bible for what it says. Any question of doctrine, polity, or work is referred to the Scripture. No one man, or group of men, can speak above Scripture. Always is the axiom, "What does the Bible say about it?"

We have no grounds for any fear that the Mennonite Church is contemplating issuing a dogma. For that we are glad. We believe that Christianity, following true repentance and the birth from above, is a life of holiness, of following after Christ Jesus as Lord. This new birth exists not in water nor in words, but in the quickening power in our hearts which comes from God. It matters not what some pope or some lesser hierarchal usurper assumes is his right to interpret the Scripture or to issue "new truths" perpetuated by tradition.

It is refreshing to know that we can always refer converts, babes in Christ, and also older folks to the Scripture. We have no Talmud to memorize, or Bulls to scrutinize. If there are questions on conduct, on practicality, on whether this or that is correct, we can always refer the inquirers to the Scripture. We dare not even assume that we have greater interpretative insight than they, for when the Divine Word is accepted, it quickens, renews, pierces, and converts our hearts. We then become children of God. Interpretative ability is gauged by nearness to the mind and will of Christ and a recognition of the over-all purpose of God in His redemptive program.

The very origin of the Mennonite Church dates itself to a more earnest effort than the other Protestant bodies made to break with religious and church-

ly tradition in order to render absolute obedience to the text of Scripture. This point of view is regarded as revolutionary in much of modern Christendom. It is the right of each Christian to be a Biblicist, to discern the will of God for himself, and then to join himself with like-minded people (the church). Dogmas, decrees, tradition are for those who want other people to think for them. The precious heritage of God's Word is liberty in Christ, a liberty which constrains to live righteously. It is that liberty which should send us out as fiery evangelists proclaiming the Word of God.

—F.B.

M.C.C. Weekly Notes

Senate Committee Suggests C.O. Draft

The Senate Armed Services Committee has completed its work on a bill proposing a number of amendments to the present Selective Service Act.

Among other provisions, the bill would authorize Selective Service to take for military service: (1) all physically fit, single men, ages 19-25; (2) all single men, 19-25, whose physical defects do not disqualify them from limited duty assignments; (3) all married men within the eligible age bracket who are not fathers, and who are not veterans; (4) the 18-year-old men will be taken after, and only after, the supply of men within the 19-25 age group is exhausted. The proposed service is twenty-six months.

Another amendment in the proposed bill is that Section 6 (j), dealing with provision for conscientious objectors, be changed to discontinue the provision of deferment, and substitute instead the provision that C.O.'s be assigned to work of national importance under civilian direction.

It should be noted that this is not yet a law. The bill has not yet been reported out by the committee to the full Senate. The House Armed Services Committee has not completed hearings on this question. Some time is likely to pass before this measure is finally voted upon; and changes may also be made. Close contact is being maintained to learn of new developments in this connection.

Where Is M.C.C. Doing Relief Today?

Even though World War II ended several years ago, there have been places of need continuing even to this day. Relief units in a number of countries have been closed, where needs were no longer acute, or where it was not possible to continue work with a clear Christian witness. In a number of countries there are yet genuine needs which challenge continued giving and serving.

Relief is carried on in four general areas: (1) South America; (2) Europe; (3) The Middle East; and (4) The Far East.

In South America and Mexico the relief is largely directed to the Mennonite colonies. Help consists in more complete settlement of the more recent immigrants; help in transportation and communication; shipments of tools and equipment for agriculture and in-

dustry; shipments of clothing and literature; the service of teachers and doctors; agricultural experimentation; etc.

Relief in Europe, once involving mass food and clothing distributions and other emergency relief measures, continues on a more limited basis, but is nevertheless substantial. A material aid team specializes in bringing distributions to specially needy areas. Community centers in Germany and Austria continue as opportunity for self-help for needy people—relief in physical and also spiritual ways. Children's homes in France and Germany care for unfortunate children. In Holland, Germany, and other places, contact is maintained with the Mennonite churches. In general, the emphasis has shifted toward the spiritual type of service.

In the Middle East, the medical service in Ethiopia continues. The project of helping Arab refugees near Jericho in Palestine is also filling a genuine need. Refugee boys are taught useful skills in a trade school.

In the Far East there is work in three countries. The unit in Java helps to operate a medical clinic, carries on some clothing distribution, and hopes to extend its service to include a hospital project. In Japan the workers are situated in the industrial city of Osaka to help needy people there. Projects there include sewing classes, English classes, Bible study groups, dental service, some material aid distribution, and other services. While some projects in China have been forced to close recently, the clinic and orphanage projects in Formosa and the service to t.b.-threatened children in Hong Kong are continuing.

There is indeed much need in the world, and a profound challenge to Christians to give, share, and serve.

Danzig Minister to Visit Churches

Helmut Wiens, a minister of the Danzig Mennonites in Germany, is spending several months in the United States and Canada to present the need for ministering spiritually among the Danzig Mennonites. These people have been impoverished and scattered because of the war. The physical aspect of their resettlement in Germany is being made possible through M.C.C. help in the form of the special builders' unit, the financial help on loan basis, and other assistance.

However, since many of them are living in scattered and isolated locations and are deeply in need of a spiritual ministry to undergird their difficult refugee life, it is essential that their own church leaders be provided with help to enable the spiritual service needed.

Brother Wiens is to visit congregations in the eastern states until February 26; in the midwest area from February 28 to March 26; in Canada from March 28 to April 30; then again in the eastern area for several weeks before his return to Europe in mid-May. The people whom Brother Wiens represents have truly had hard experiences during and since the war, and the particular need, that for spiritual ministry, is a worthy one.

Released February 23, 1951
Via Mennonite Central Committee
Akron, Pennsylvania

Women's Activities

Attention, Girls

Do you want to see what your sewing circle friends are doing in Canada? Do you want to catch a firsthand glimpse of your secretary, Mrs. Harold Groh, and her ability to work with girls in promoting missionary interest? Do you want to see the happy group of girls who have gathered for a special sewing project? Do you want firsthand information about girls' activities throughout the church? Do you want new ideas and inspiration for your next meeting? Then see the March number of the "Missionary Sewing Circle Monthly." If you have not sent for your subscription, please mail your order today! Our aim is to have one or more girls' circles in every congregation. Join the happy, useful, Christian workers; you will be blessed.

Send all orders to Mrs. John L. Horst, Scottdale, Pennsylvania.

Thank You!

I wish to take this opportunity to thank the many who responded so wholeheartedly to the requests for prayer lists for the 1951-52 Prayer Calendar for foreign missions, relief, and home activities.

It is heartening to know that the Mennonite Church has so many faithful praying people all over the world. If you have not pre-

viously joined in this daily Christian fellowship, won't you begin anew on May first? Your missionaries, your relief workers, your voluntary service laborers, your ministers, your loved ones—all are praying for you; won't you take a few minutes each day to remember them?

One of our faithful young missionaries said that when turning to the prayer for India, she experiences a wonderful inspiration as she knows that all over the world Christians are praying for her and the Lord's work in India. Let us not fail one of these! Neither let us lose the blessing of praying for the definite needs of all people—yes, even for ourselves!

The Prayer Calendar also provides for the training of children in praying for definite needs in their homes and for missionary interests. Children are asking for family worship. Let us not fail to share this joyous fellowship with them.

In addition to information given in the hundreds of requests for definite prayer intercession, there are lists of missionaries, missionaries' children, lists of organizations in the church—all in the back of the book so that you can turn to them in a moment.

Send your orders now to Mrs. John L. Horst, Scottdale, Pennsylvania.—Mrs. C. L. Shank.

MIDLAND, MICHIGAN

Dear HERALD Readers: During the past three months a number of visiting brethren brought messages to our congregation. Bro. Lester Wyse, Hartville, Ohio, and Bro. Ora Kauffman, Vassar, Mich., were with us on Missionary Day. Bro. Frank Sturpe, Wauseon, Ohio, and Bro. LeRoy Bechler, Saginaw, Mich., were also with us. Bro. Bechler spoke to us concerning the mission work among the colored people in Saginaw.

Revival meetings are planned to be held here March 6-16, with Bro. J. S. Neuhouser, Ft. Wayne, Ind., as evangelist. We desire your prayers.

Nine members of our congregation attended the sixth term of the Michigan Mennonite Bible School at Fairview, Mich. This school is sponsored and supported by the Michigan churches with freewill offerings and food donations. This is a great help in meeting the school expenses so that the tuition can be kept at a low figure, thus making it possible for more young people to enjoy a six-week period of Bible study and Christian fellowship. Here is an opportunity to help our young people. Gifts from individuals and congregations anywhere will be appreciated and used to help in this great work. All gifts should be sent to Bro. Oren Detweiler, Fairview, Mich., who is treasurer for the school board. The board this year is F. F. Bontrager, Midland, Mich.; Earl Maust, Bay Port, Mich.; Oscar Leinbach, Clarke Lake, Mich.; Oren Detweiler and Donald King, Pigeon, Mich. The faculty for next term will be (D.V.): principal, C. C. Culp, Brethren, Mich.; Clarence Troyer, Curtis, Mich.; T. E. Schrock, Clarks-ville, Mich.; Wayne Wenger, Dryden, Mich.; Oscar Leinbach; Ivan Weaver, Petoskey, Mich.; and Warren Swartley, Souderton, Pa., music director. The school is growing each year and will continue if we give God first place. To honor Him and to promote spiritual growth in every student is our goal. The Fairview congregation does much for the school and is worthy of commendation.

Feb. 12, 1951. Floyd F. Bontrager.

ORRVILLE, OHIO

(Orrville Mennonite Church)

Dear Christian Friends: On Sept. 30 and Oct. 1, we had Bro. Millard Lind, J. J. Hostetler, Stanley Shenk, and Sisters Mary and Katherine Royer, Alta Mae Erb, and Elizabeth Showalter with us for the workshop to acquaint us with the new Sunday-school materials we are now using and to give us suggestions on using the Word in our homes.

On Oct. 15, we observed communion and those who were unable to attend were invited to a special communion service on Nov. 5.

On Dec. 3, Earl Ressler, who is under appointment as a missionary for the Evangelical Alliance Mission to the Netherlands, West Indies, gave the message.

On Dec. 10, we had the Youth Conference with the brethren Gerald Studer, Ray Bair, and J. Robert Kreider as the speakers.

On Dec. 17, in the evening service, Bro. Robert Ekeland, placement and welfare worker for the Mennonite Orphans' Home at West Liberty, Ohio, spoke about the work

(Continued on next page)

CHURCH CORRESPONDENCE

GOSHEN, INDIANA

(Yellow Creek Congregation)

Dear GOSPEL HERALD Readers: Greetings of love in Jesus' name. We have received many blessings for which we rejoice. Our pastor, Bro. Ralph R. Smucker, who served the past three and one-half years in India in missionary work, is back with us again. Bro. John Mosemann was our minister during Bro. Smucker's absence. He has been called to be pastor at Goshen College. We appreciated the labors of Bro. and Sister Mosemann while they worshiped with us. We pray that God will continue to bless them in their work where they are.

On Dec. 12, Bro. Smucker and Sister Fannie Shantz of the Prairie Street Church were married by Bro. John Gingrich in the Gingrich home. We feel that their labors with us have God's blessing. We wish them many years together in His service.

Our revival meetings were to have been held in November by Bro. Roy Koch. Due to his illness, he was not able to come. We are looking forward to his being with us April 13-22. We are praying His healing hand will touch Bro. Koch's body so that he can continue in God's work.

Two weeks before Christmas Bro. Smucker preached a pre-Christmas message and gave an invitation for souls to accept Christ. Six souls stood in response. Six others have joined the instruction class. Two of these have moved to Liberty Mills congregation near Clark Lake, Mich., with their parents,

Mr. and Mrs. Franklin Newcomer. Bro. Oscar Leinbach, a former member at Yellow Creek, has charge of the work there. Baptist services are planned for March 18.

Our prayer for some time has been for extension work in an outstation. We feel it is now materializing at Fish Lake, near South Bend. It was started by having summer Bible school last summer. We have built a basement church there now. The interest is growing. The attendance is around fifty. Bro. and Sister Verle Lehman, Bro. and Sister Paul Hartman, Bro. and Sister Oscar Weaver are the main workers and there are others helping out too. We are looking forward to having a resident pastor here before long.

We had a Bible conference on Jan. 12-14, with Bro. John Mosemann and Bro. John C. Wenger of Goshen College as the speakers. We had very inspiring messages for all the sessions.

Our bishop, Bro. Ray Yoder, has been ill with a heart ailment. Pray for him so that he can continue his labors if it is God's will.

Bro. Oscar Burkholder preached for us Feb. 4, in the morning. Bro. Orvin Hooley preached for us Feb. 18, in the evening. These messages were very timely and much appreciated.

Bro. Smucker has requested help in the ministry. It is our prayer that God will lead in the decision that will be made. Pray with us that God's man may fill the place here and at Fish Lake.

Mildred Lehman.

FIELD NOTES (Continued)

Bro. C. C. Culp, Brethren, Mich., will speak on Revelation and Christian ordinances in a Bible conference at Pigeon, Mich., March 12-18.

Sister Ruth Martin recently returned from relief service in the Far East, gave an illustrated talk at the Midway Church, Columbiana, Ohio, Feb. 26.

Change of Address: Bro. Arthur D. Ruth from Chalfont, Pa., to Souderton, Pa., R. 1. His telephone number is Souderton 3541.

Twelve students from Goshen College spent the week end of Feb. 25, helping with the work at the three missions in Chicago. A young Japanese Christian girl from Moody Bible Institute gave her testimony in the morning service at the Home Mission.

An octet from the Ontario Mennonite Bible School, accompanied by John H. Hess, sang in a chapel service at Goshen College on Feb. 26. They spent several days in the Goshen vicinity giving programs.

Revival meetings will be conducted at the Worcester Mennonite Church, near Fairview Village, Pa., by Bro. Paul Roth, Masontown, Pa., March 11-18.

Bro. Grant Stoltzfus, editor of the Mennonite Community, met with the other directors of the Pennsylvania German Folklore Society at Allentown, Pa., on Feb. 24. He called at the John C. Winston editorial offices in Philadelphia on Feb. 26.

Bro. Elmer Moyer, Souderton, Pa., preached at Perkasio, Pa., Sunday morning, Feb. 11. This congregation is enjoying a twelve-week Wednesday evening Bible study with Bro. J. C. Clemens teaching "Doctrines of the Mennonites." Bro. Abram K. Landis is leading the M.Y.F. discussion group on young peoples' problems. There are three classes for boys and girls.

A Sunday school workshop was held at the Oak Grove Church, West Liberty, Ohio, Feb. 23-25. The staff consisted of Paul M. Lederach, Stanley Shenk, Elizabeth Showalter, Norma Hostetler, Alta Erb, and J. J. Hostetler.

Bro. B. B. King and wife plan to call Scottsdale home for another month. On Feb. 25, they enjoyed fellowship with the Masontown congregation and on March 4, at the Blough Church near Hollsopple. Bro. King will be in Springs, Pa., district March 18-25.

Bro. Harold Zehr, Rantoul, Ill., worshiped with the Home Mission congregation in Chicago, on Feb. 25.

Bro. Reuben Hofstetter, Dalton, Ohio, brought the evening sermon at Wooster, Ohio, on Feb. 25, while Bro. D. W. Miller and family were giving a program at Farmertown.

Students from the Ontario Mennonite Bible School gave the young peoples' meeting program at Elmira, on Feb. 25.

Bro. Robert Blauch will be the leader of a class in personal work beginning at Pinto, Md., on March 8.

The Annual Mission Board Meeting of the Lancaster conference will be held at the Mellingers Church March 7 and 8.

Bro. Frank Enck will discuss the need for faithful laborers at the Hammer Creek Church near Lititz, Pa., on March 11, 7:15 p.m.

MISSION NEWS (Continued)

Bro. John M. Hertzler, superintendent of the Mennonite Children's Home, Millersville, Pa., expresses appreciation for the encouragement received by the splendid co-operation of the workers, the sewing circles, and others of the area. The prayers of God's people are asked.

Mrs. Lawrence Brunk, missionary in Argentina: "The Young People's Retreat was held at the 'Monte,' Feb. 1-8. Approximately 115 persons were at the Retreat, about eighty of which were young people. The daily program of meetings in the tabernacle and recreation was closed by a campfire meeting in charge of Bro. Nelson Litwiller. From night to night as he pointed out phases of Abraham's communion with God, many of the young people were led closer to their Lord and Master. Some accepted Christ for the first time and others gave themselves to Christ in fuller and more complete consecration."

Several congregations have reported mission study classes on Japan this winter—one at the Midway congregation, Columbiana, Ohio; one at the Kidron congregation, Orrville, Ohio; one at the West Zion congregation, Carstairs, Alberta, and one at Scottdale, Pa. A mission study class on India was conducted at the Bethel congregation at Elora, Ontario. Please send your reports to the Office of the Secretary, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind., if your congregation has had a mission study class.

Sister Elizabeth Schrock, for many years a worker at the Peoria, Ill., Mennonite Mission, carries on a rather extensive home department work. Weekly visits are made to about twenty homes of shut-ins. Sister Schrock also participates in a weekly service conducted at the Martin's Convalescent Home in Bartonville.

The North Central Conference District has ten mission stations located in northern Minnesota. Their monthly news letter reports: "All of these stations feel the need of prayer and we trust each one of you will intercede for us at the throne. United prayer prevails as it did when the church prayed in Acts 4:31. They were all filled with the Spirit and spoke with boldness. There is a vital need for more zealous testifying everywhere. . . . There were fifty-nine enrolled in the winter Bible school here. Bro. Noah Landis, Alpha, Minn., served as principal of the school. . . . At a consecration service thirty-seven dedicated their lives to a more definite Christian service."

Bro. and Sister David A. Shank, missionaries in Belgium: "A reading room with literature and tracts is maintained at our center for interested persons. Thus far a goodly number of Gospel portions and tracts have been distributed to persons who have been contacted in various ways. Discussions and occasional periods of Bible study are also held for interested persons, most of whom have been contacted through the medium of the relief goods."

Bro. Paul Sieber, superintendent of the Mennonite Orphans Home, West Liberty, Ohio: "We are thankful that we have been supplied with sufficient help. On Dec. 19, Bro. and Sister Earl Kennel, Gap, Pa., came

to give their services for three months. Their help is very much appreciated during this busy time of remodeling."

Sister Elizabeth Erb, missionary nurse in India reports on the work carried on at the Ghatula Dispensary during 1950: "Statistics show that 6,593 patient visits were made to the Ghatula Dispensary. Of these twenty-two were inpatients. At various times calls were made in near-by villages. Such home calls were always interesting and provide excellent opportunity for witnessing. One morning each week the dispensary is closed while visits are made in the villages with the Bible women. On these weekly visits medicines are dispensed in the villages and health teaching is given."

Spring evangelistic meetings have been scheduled at the Fairpoint, Ohio, Mennonite Church, March 25 to April 1, with Bro. Walter Stuckey, Archbold, Ohio, in charge. Bro. Nelson King, pastor of the Fairpoint congregation writes: "Pray that many may be brought to decide for Christ."

Bro. and Sister L. S. Weber, missionaries on furlough from the South American Argentine, are scheduled to worship with the First Mennonite Church, Canton, Ohio, March 11.

Brethren Ralph Buckwalter and Carl Beck, missionaries to Japan report: "Although language study has been our main concern during the past year, various Bible classes and preaching appointments have given us vital contact with the Japanese people, especially the student group. To us has come the rich experience of helping a few through their maze of doubt and disillusionment to faith in Christ and, we trust, to a fruitful, self-giving discipleship in the days ahead."

CORRESPONDENCE (Continued)

and needs of the home and also gave a message on "The Christian Care of Needy Children."

On Dec. 24, an outstanding Christmas program was given by the primary and intermediate departments using the flannelgraph to illustrate the Christmas story. In the evening the mixed chorus gave a program of Christmas music.

Bro. P. L. Frey was with us on the morning of Dec. 31, and gave a very inspiring message on "Why I Am a Nonresistant Christian." He also spoke at the watch-night service the same evening.

Bro. and Sister Royer left Saturday, Feb. 10, for Streets, Md., to be with their daughter and family. We pray for their early return to us. Pray for the work at this congregation.

Feb. 14, 1951. Mrs. R. W. Hertzler.

GULFPORT, MISSISSIPPI

(Gulfhaven Mennonite Church)

Dear Christian Friends: We have just experienced a time of blessing from the meetings led by Bro. Herschkowitz and would so like to have shared them with you all. On Sunday, Feb. 11, Bro. Herschkowitz fully explained the Feast of the Passover in a message which will not soon be forgotten.

In January our Sunday school was reorganized with the following results: superin-

tendent, Clarence Geil; assistant superintendent, Carl Miller; song leader, Claude Miller; secretary and treasurer, Edna Miller; librarian, Dorothy Miller; church song leader, Anna Hershey; and mission board member, Walter Rutt.

Our sewing circle is now sewing for relief and has been making men's clothing. At the last meeting Mrs. C. H. Nafziger from Albany, Oreg., led the devotions.

We have had quite a few northern friends visiting us during the winter months and we always enjoy worshipping God with Christian friends. Pray for us that our church may grow and be an honor to our Lord.

Feb. 16, 1951. Mrs. Max Miller.

CARSTAIRS, ALBERTA

Greetings: A six weeks' winter Bible school of the Alberta-Saskatchewan Conference, with both elementary and advanced courses, ended here on Feb. 9. Besides morning and afternoon classes there were services every Tuesday and Thursday evening. These consisted of a music period, prayer service, followed by a lecture. We greatly appreciated the privilege of having this Bible school held in our church. The teachers were the brethren Clarence Ramer, Duchess, Alta.; Paul Voegtlin, Tofield, Alta.; Stanley Shantz, Guernsey, Sask., assisted by our local ministers, Bro. Gordon Buschert and Bro. Linford Hackman who taught one subject each, alternating every other day. The mission workers who attended were Paul Burkholders from Bluesky; Loyal Roths from Culp; and Willis Yoders from Smith. There were different places visited during Bible school by the different teachers and students. These places were Duchess, High River, Westward Ho, Mirror, Tofield, Smith, Four Mile Creek, Bluesky, and Edson.

Some from Westward Ho, High River, and Carstairs attended the two-day peace conference held in the Mennonite Brethren Church at Coaldale, Alta., Feb. 17 and 18.

Our two octogenarians, Sister Elizabeth Weber and Bro. William Smith, have been able to attend services most of the time this winter. They have enjoyed this privilege very much.

Our M.Y.F. is ready to begin practicing Easter songs now that our song leader, Bro. Dale Steckly, has returned from Bluesky where he and Sister Dorothy and son, Stephen, were serving at the mission so that the Paul Burkholder family could attend Bible school.

Feb. 16, 1951. Twila Hackman.

EDWARDS, MISSOURI

(Evening Shade Mission Sunday School)

Dear Christian Friends: Greetings in Jesus' name. "The Lord hath done great things for us; whereof we are glad." We can truly say the Lord has done great things for us this past year. There have also been defeats and disappointments, but we thank God that His grace is always sufficient.

On Thanksgiving evening a group from Iowa Mennonite School, representing the missions class, with their teacher, Sister Katie M. Yoder, gave us an inspiring program. In December Bro. Sanford King held evangelistic

meetings. Although the weather conditions were bad, extensive visitation work was done and one soul accepted Jesus as her Saviour in her home. Later another confessed also.

Dec. 18, the Sunday school rendered a short Christmas program to a full house and we all sang Christmas carols. Jan. 26-28, Bro. Raymond Hershberger preached for us. Following the Sunday morning services, we had a basket dinner and in the afternoon two precious souls sealed their vows by water baptism and were received into church fellowship.

We now have Sunday school every Sunday morning, preaching two Sundays a month, and Bible study the other two Sunday evenings. Please continue to pray for the work and workers at Evening Shade that God's will may be done.

Feb. 6, 1951.

V. D. Miller.

WADSWORTH, OHIO

(Bethel Congregation)

Many of our number attended the Peace Conference at Kidron, Dec. 29-31, sponsored by the Mennonite Ministers' Fellowship of this area. Participating in the conference was Bro. H. S. Bender who also served as guest speaker at our church in the morning service of Dec. 31. He spoke to us on the subject, "Why I Am a Nonresistant Christian."

Our midweek service continues with the adult and youth groups meeting conjointly for a period of hymn singing followed by separate sessions for Bible and book study and prayer. The youth group has recently studied the Book of James and the books, "Must Christians Fight" and "Assurance of Salvation." The adult group has concluded a series of character studies including the writers of the Gospels and is currently studying the book, "How to Teach the Bible," by Gettys.

One room in the basement has been remodeled to better accommodate a class in the primary department of the Sunday school. Plans are made for the redecoration of the church auditorium in the near future.

Mr. and Mrs. Paul Sieber and a group of workers from the Children's Home at West Liberty, Ohio, were with us the evening of Jan. 21, to present the history and needs of the Home. Bro. Sieber also spoke on Christian care in the field of child welfare.

Six of our young people have availed themselves of the opportunity for more Bible study by attending the Canton Bible School held the past six weeks.

We ask a continued interest in your prayers for the work at this place. "Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness."

Feb. 8, 1951. Mrs. J. Robert Kreider.

ELIDA, OHIO

(Salem Congregation)

Dear HERALD Readers: Like many other places, we at Elida have been having winter weather. We are ready for spring to come. There has been quite a lot of sickness, but the church attendance hasn't been changed much.

At our business meeting it was decided to enter an order of new benches for our church to be installed the latter part of 1951.

On Dec. 31, a midnight prayer fellowship was held and the time was spent in singing, testimony, prayer, and meditation.

Jan. 14, Bro. Menno Troyer gave us a timely message, "Should a Christian Fight?" Also on Feb. 11, Bro. Troyer gave a baptismal message after which five precious young souls were received into church fellowship by water baptism. One of these came through the teaching at the Christian Day School and the others by the teaching of our ministers. There are any number of ways in which we can reach the unsaved.

Sister Wilma Augsburg has returned home after having spent six weeks at Canton Bible School. Bro. Kenneth Good was also there as an instructor.

Early in the morning, Feb. 12, Bro. and Sister Kenneth Good and family left for their trip west. Bro. Kenneth will deliver evangelistic messages at various places. They plan to be gone ten weeks. Our prayers are following them that they will have a safe, enjoyable trip and that many lost souls will be received into the kingdom through Bro. Kenneth's ministry.

The doors at Salem are always open to those who are passing through Elida and wish to stop and worship with us.

Feb. 14, 1951.

Mary Smith.

MARION, PENNSYLVANIA

Dear HERALD Readers: Greetings of love in the name of our Lord and Master. On Jan. 28, Bro. Mahlon Horst of Relief, Ky., gave us a timely message on Rom. 13:11. Then on Feb. 11, Bro. Fred Gingerich of Chappell, Nebr., spoke to us from I Chron. 29:5, also continuing the thought of the Sunday-school lesson of the little lad who gave his lunch to Jesus.

On Feb. 6, we laid away the body of the oldest sister member of our congregation, Sister Mary Raifsnider, at the age of eighty. Bro. John Shank, our oldest member, aged 93, is still able to take his place in worship.

We look forward to our Bible conference which will be held the evenings of March 1, 2, 3, and all day March 4. Brethren Oscar Burkholder of Breslau, Ont., and Harold Eshleman, Harrisonburg, Va., have been secured as out-of-the-district speakers. "Come thou with us, and we will do thee good."

Feb. 12, 1951.

Lydia R. Hess.

KALONA, IOWA

(East Union Congregation)

"In the last days perilous times shall come," but "all is well when my times are in Thy hand."

One of the most gripping discussions in our Sunday-school class periods recently was that of giving our time as conscientiously and proportionately as our material offerings.

Three successive and progressively related sermons have given us much-needed and timely instruction: on Jan. 21, the "Latter Days," by A. Lloyd Swartzendruber; on Jan. 28, "Nonresistance and the Noncombatant Issue," by D. J. Fisher; and on Feb. 4, "The Mark of the Beast," by A. Lloyd Swartzendruber.

Parents should urge the youth in the home to read thoroughly the **Youth's Christian Companion** to strengthen conviction on both nonresistance and the noncombatant delusion. "The Truth About Noncombatant Service," by Marlin Burkholder, in the Jan. 21 issue, should not only be prayerfully read, but preserved as well, along with his coming articles. Also the fine continued story, "Wings of Decision," by Eunice Shellenberger.

On Dec. 24, baptismal services were held at which time twenty-one were received into the church. Besides the twelve girls and six boys who were in the class under instruction, Mrs. Bachman and her son, Arthur, and daughter, Nellie, were also received. As Mrs. Bachman was baptized in infancy only, she was rebaptized. These displaced persons are being warmly welcomed into our churches.

The forty-fourth annual business meeting was held at the church on Dec. 29. Joe Kauffman was re-elected as trustee; so the board remains the same. Joe Kauffman, Eldon Rhodes, and Donald Yoder are the board members. The new church treasurer is Omer J. Rhodes. Ushers appointed are Wanda Rhodes, Mr. and Mrs. Ray Brennehan, Ernest Ropp, Dennis Miller, and Amos Hochstetler. Leroy V. Miller, our mission treasurer, reported total receipts for the year as \$16,598.47, which is considerably below the all-time high of \$22,000.00. The main topic of discussion was "Shall we have a church council?"

There has been no Y.P.M. this year because of various other activities. On Dec. 24, there was a children's program and a talk by Bro. Guy Hershberger of Goshen College. On Dec. 31, the I.M.S. chorus gave a message in song, followed by a talk by Wha Sook Suh of Seoul, Korea, in which he emphasized that the "only way to stop communism is to preach Christ." On Jan. 7, Bro. Morris Swartzendruber brought the evening message and on Jan. 14, his father, Elmer G. Swartzendruber, gave a report of his European trip under M.C.C. and the beginning of the first overseas mission of the Conservative Mennonite Church at Espelkamp. On Jan. 21, the Wayland Men's Chorus, directed by Bro. Vernon Roth, gave a message in song to a full house. On Jan. 28, Bro. George S. Miller of the Wellman Church was guest speaker. An overflowing crowd attended the church wedding of Iva Hochstetler and Donald Shewalter on Feb. 4. Bro. D. J. Fisher officiated and brought a good message on Christian marriage.

Bro. Paul Erb of Scottdale, Pa., will be here over March 16, and will show his India pictures at I.M.S., if present plans carry.

Y.P.M. will be resumed on Feb. 11, on the regular topics supplied by the Builder.

Six new sewing machines are being purchased for the sewing circles by the Sunday school on the easy payment plan, which, according to our bishop, will be "pay as you go."

Dwight Swartzendruber, service worker at Valdoie, reports an attendance of 400 at church there on Jan. 28, following Bible Camp. May we do all things in the name of Christ here in America also.

Feb. 4, 1951. Erma Miller Erb.

Anniversaries

Rhodes.—Mr. and Mrs. A. W. Rhodes, 912 San Juan Avenue, La Junta, Colo., celebrated their fiftieth wedding anniversary Feb. 11, at an open house for their friends and relatives. They were married near Lima, Ohio, on Feb. 14, 1901. They came to Colorado in 1903. On April 19, 1925, Mr. Rhodes was ordained deacon of the local Mennonite church. In the same year he was appointed treasurer of the local hospital governing board, in which capacity he has served ever since. He has been employed at the hospital since March 1, 1947.—**Mennonite Hospital News.**

Stoltzfus.—John H. and Priscilla (Mast) Stoltzfus of Joanna, Pa., celebrated their fiftieth wedding anniversary on Dec. 20, 1950. Their ages are 75 and 73 respectively. Both are members of the Conestoga A.M. Church at Morgantown, Pa., where Bro. Stoltzfus has served as a regular Sunday-school teacher for many years. They have 2 sons and 6 daughters (one deceased)—Linda—Mrs. Moses Stoltzfus), and 15 grandchildren. The children living in the home community are: Myra—Mrs. J. A. King; Martha—Mrs. Milford R. Hertler; Walter and Christian. At Harrisonburg, Va., are Ruth—Mrs. Paul E. Stauffer, and Esther—Mrs. Jacob E. Martin, Jr. Amanda—Mrs. Joseph D. Zehr lives at Topeka, Ind. Every member of the family was home on the day of the anniversary. Luncheon was served to a few friends and relatives. The fellowship of the occasion was enjoyed by all.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Baker—Witmer.—Francis A. Baker, Westover, Md., congregation, and Edna J. Witmer, New Holland, Pa., congregation, by the bride's father, Mahlon Witmer, assisted by Noah N. Sauder, at the New Holland Mennonite Church Feb. 3, 1951.

Charles—Landis.—Paul K. Charles, Masonville congregation, Washington Boro, Pa., and Dorothy H. Landis, Mellinger congregation, Lancaster, Pa., by Elmer G. Martin at the Mellinger Mennonite Church Feb. 17, 1951.

Dews—Kuhns.—Daniel Dews and Lydia Mae Kuhns, both members of the Longenecker congregation, Winesburg, Ohio, by Milton B. Hostetler at the church Dec. 24, 1950.

Fisher—Hostetler.—Jesse L. Fisher, North Goshen congregation, Goshen, Ind., and Roberta Hostetler, Middlebury congregation, Middlebury, Ind., by J. C. Wenger at his home Feb. 3, 1951.

Gerber—Ely.—Emery L. Gerber, Pleasant Valley congregation, Harper, Kans., and Joan Ely, West Liberty congregation, Windom, Kans., by Menno M. Troyer at the West Liberty Mennonite Church Feb. 16, 1951.

Graber—Raber.—Ezra Graber and Ida Raber, both members of the Berea Mennonite congregation near Montgomery, Ind., by Edd P. Shrock at the church Feb. 2, 1951.

Hollinger—Riehl.—Luke Hollinger, Ephrata congregation, Ephrata, Pa., and Elmeda Riehl, Conestoga congregation, Morgantown, Pa., by Ira A. Kurtz at the bride's home Feb. 17, 1951.

Keller—Yordy.—Robert Keller and Ruth Yordy, Roanoke, Ill., by the bride's father, Ezra B. Yordy, assisted by John L. Harnish, at the Roanoke Mennonite Church Dec. 28, 1950.

Leaman—Buchen.—Benjamin D. Leaman, Jr., Mellinger's congregation, Lancaster, Pa., and Rhoda T. Buchen, Groffdale congregation, Bareville, Pa., by Mahlon Witmer at the home of the bride in Farmersville, Pa., Feb. 15, 1951.

Meyers—Alderfer.—Paul W. Meyers, Line Lexington congregation, Line Lexington, Pa., and Evelyn K. Alderfer, Blooming Glen congregation, Blooming Glen, Pa., by Paul M. Lederach at the Blooming Glen Mennonite Church Feb. 17, 1951.

Miller—Hochstetler.—Lloyd A. Miller, Benton, Ind., congregation, and Lois E. Hochstetler, Yellow Creek congregation, Goshen, Ind., by the

uncle of the bride, Eli G. Hochstetler, Mylo, N. Dak., at the Yellow Creek Mennonite Church Sept. 2, 1950.

Swartzendruber—Miller.—John H. Swartzendruber and Lydia Miller, both of the Berea Mennonite congregation, Montgomery, Ind., by Edd P. Shrock at the church Jan. 18, 1951.

Yoder—Hochstetler.—Weldon Yoder and Helen Hochstetler, both of the Howard-Miami congregation, Kokomo, Ind., by A. G. Horner at the home of the bride Feb. 10, 1951.

Zehr—Eigsti.—Marvin Zehr, Cedar Creek congregation, Manson, Iowa, and Florence Eigsti, Willow Springs congregation, Tiskilwa, Ill., by Ira Eigsti, assisted by C. Warren Long, at the Willow Springs Mennonite Church Feb. 17, 1951.

Zimmerman—Groff.—John Byron Zimmerman, Lititz, Pa., congregation, and Anna Elizabeth Groff, Stumptown congregation, Bird-in-Hand, Pa., by Elmer G. Martin at the Stumptown Mennonite Church Feb. 3, 1951.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a)

Amstutz.—To Myron J. and Gladys (Lehman) Amstutz, Apple Creek, Ohio, a daughter, Hilda Jane, Feb. 4, 1951.

Aschliman.—To Ralph and Virginia (Rupp) Aschliman, Fayette, Ohio, a daughter, Cora Lou, Jan. 31, 1951.

Bitikofer.—To Leroy and Doris (Selzer) Bitikofer, Canton, Kans., a son, Dwight Ray, Feb. 13, 1951.

Bontrager.—To Dan and Lena (Miller) Bontrager, Topeka, Ind., a son, Stanley Ray, Dec. 17, 1950.

Buckwalter.—To Robert and Faith (Staffy) Buckwalter, Strasburg, Pa., a son, John David, Feb. 10, 1951.

Buschert.—To Earl and Ruth (Dettwiler) Buschert, Bergen, Alta., a son, Lowell Paul, Dec. 9, 1950.

Cashman.—To Sidney W. and Lena (Hartzler) Cashman, Altoona, Pa., a daughter, Linda Elaine, Feb. 11, 1951.

Christner.—To Wilbur and Mary (Bontrager) Christner, Topeka, Ind., a son, Richard Lee, Feb. 8, 1951.

Dagen.—To Paul L. and Lois (Graybill) Dagen, Strasburg, Pa., a son, Daniel Lynn, Feb. 6, 1951.

Esbenshade.—To H. Cloy and Ruth (Yocum) Esbenshade, Lancaster, Pa., a son, Kenneth Lee, Dec. 30, 1950.

Graber.—To Chris and Alta (Yordy) Graber, Eureka, Ill., a daughter, Christine Jill, Feb. 3, 1951.

Hostetler.—To Garrison and Arline (Conrad) Hostetler, Louisville, Ohio, a son, Theodore Jon, Feb. 7, 1951.

Kratz.—To Kenneth and Joyce (Souder) Kratz, Hatfield, Pa., a daughter, Cheryl Dawn, Jan. 17, 1951.

Kreider.—To Ford R. and Pauline M. (Mishler) Kreider, Sterling, Ohio, a son, Chester Tim, Feb. 5, 1951.

Landis.—To John B. and Kathryn E. (Heller) Landis, Lancaster, Pa., a son, James Robert, Jan. 17, 1951.

Martin.—To Joe and Ruth (Ramer) Martin, Duchess, Alta., a daughter, Darlene Linda, Dec. 29, 1950.

Miller.—To Albert and Esther (Lehman) Miller, Akron, Pa., a daughter, Constance Lehman, Feb. 20, 1951.

Miller.—To Denver J. and Marion (Wilson) Miller, Springs, Pa., a daughter, Melody June, Feb. 3, 1951.

Oberholzer.—To Clifford and Cora (Showalter) Oberholzer, Maugansville, Md., a son, Richard Dale, Dec. 21, 1950.

Roth.—To Ray and Edna (Reschly) Roth, Mt. Pleasant, Iowa, a son, Lynn Leroy, Feb. 14, 1951.

Schiedel.—To Irvine and Almeda (Martin) Schiedel, Preston, Ont., a daughter, Beverley Ann, Jan. 1, 1951.

Slabach.—To Fred and Lillian (Riegsecker) Slabach, Goshen, Ind., a daughter, Ruth Arlene, Jan. 5, 1951.

Stutzman.—To Harold W. and Lela (Hershberger) Stutzman, Kinross, Iowa, a son, Jerry Lee, Nov. 23, 1950.

Swartz.—To Elmer K. and Helen (Culp) Swartz, Turner, Mich., a son, Kenneth Raymond, Jan. 21, 1951.

Weaver.—To Paul and Anna Mary (Witmer) Weaver, Columbiana, Ohio, a daughter, Eunice Eileen, Jan. 18, 1951.

Witmer.—To Raymond and Alice (Horst) Witmer, Sharpsburg, Md., a son, Roger Lee, Feb. 8, 1951.

Yoder.—To Arthur L. and Ruth (Zook) Yoder, Belleville, Pa., a son, John Alan, Feb. 1, 1951.

Zoss.—To Willard F. and Lois (Gross) Zoss, Lowpoint, Ill., a daughter, Cheryl Ann, Feb. 13, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Albrecht.—Benjamin, son of John and Anna (Gascho) Albrecht, was born Nov. 23, 1871, near Flanagan, Ill.; died at the Furgeson Rest Home in Pontiac, Ill., Feb. 3, 1951. He accepted Christ as his personal Saviour in his youth and united with the Mennonite Church of which he was a faithful member throughout life. On Jan. 3, 1900, he was united in marriage to Anna Gardener of Beaver Crossing, Nebr. To this union were born 2 children (Alvin, Flanagan, and Mabel—Mrs. Alvin Saltzman, Upland, Calif.). Surviving are his children, 7 grandchildren, 1 sister (Mrs. Joe Ingold, Flanagan), and 2 brothers (P. D. Albrecht, Flanagan, and Dr. William Albrecht, Columbia, Mo.). The first five years of their married life were spent on a farm near Flanagan after which they moved to Seward Co., Nebr., where they resided until 1926 when they moved back again to the Flanagan community. His wife preceded him in death Oct. 27, 1929. Funeral services were held at the Waldo Mennonite Church in charge of J. D. Hartzler, assisted by E. J. Stalter. Interment was made in the Waldo Cemetery.

Allison.—Lynn Eugene, son of Wayne and Vera (Long) Allison, was born in the Community General Hospital, Sterling, Ill., Nov. 6, 1950; passed away in the Children's Memorial Hospital in Chicago, Dec. 24, 1950; aged 1 m. 18 d. He leaves to mourn his early passing, his parents, 1 brother (Larry), his paternal grandparents (Mr. and Mrs. R. E. Allison), his maternal grandparents (Mr. and Mrs. Menno Long), and other more distant relatives. Funeral services were held from the Allen Funeral Home in Sterling on Dec. 26, in charge of A. C. Good. Text: Job 1:21. Burial was made in the cemetery near the church.

Campbell.—Paul H., Jr., infant son of Paul H. and Alma Ruth (Burkholder) Campbell, Willow Street, Pa., was born Jan. 24, 1951; died Jan. 25, 1951, in the Lancaster General Hospital. Surviving are the parents, 2 sisters (Doris Eileen and Joanne Faye), grandparents (Mr. and Mrs. Martin F. Campbell, Willow Street, and Mr. and Mrs. Elam K. Burkholder, Bareville, Pa.), and a great-grandmother (Mrs. Katie Myers, New Holland, Pa.). Brief graveside services were held Jan. 27 at the Byerland Mennonite Church in charge of David N. Thomas.

Hange.—Joseph S., son of Levi and Anna (Swartley) Hange, was born May 28, 1881, at Fair Hill, Pa.; following an illness of one year, he passed away on Sept. 25, 1950; aged 69 y. 3 m. 27 d. He was a faithful member of the Line Lexington Mennonite Church, where he taught the women's Bible class for many years. Left to mourn his departure are his widow, Elizabeth (Ruth) Hange, and the following children: Levi R., Telford, Pa.; John R., Sellersville, Pa.; William R., Telford; Anna—Mrs. William Hoffman, Colmar, Pa.; Ida—Mrs. Frank M. Moyer, Sellersville; Elmer R., Mount Holly, N.J.; Elizabeth—Mrs. John L. Alderfer, Sellersville; Rose—Mrs. Herbert Delp, at home. Surviving also are 27 grandchildren and 3 great-grandchildren. Funeral services were in charge of Claude Meyers at the home and Arthur Ruth at the Line Lexington Mennonite Church. Text: Ps. 34:7-9. Burial was made in the adjoining cemetery.

Hunsecker.—Amos, son of the late John and Mary (Hoover) Hunsecker, was born Oct. 15, 1870; departed this life Nov. 7, 1950, at the Harrisburg State Hospital. He was a patient here for a number of years. He was a member of the Upper Strasburg Mennonite Church, having accepted Christ as his Saviour in his younger years. He is survived by 1 sister, 2 nieces,

and 1 nephew. Funeral services were held at the Chambersburg Church in charge of J. Irvin Lehman and Harry H. Witmer. Burial was made in the adjoining cemetery.

Kauffmann.—Barbara (Nafziger) Kauffmann, daughter of John and Mary (Berky) Nafziger, was born near Minier, Ill., April 28, 1864; departed this life Feb. 3, 1951; aged 86 y. 9 m. 6 d. She was married to Christian Kauffmann Jan. 16, 1883, and lived near Minier until January, 1921, when they moved to their home in Hopedale, Ill. In early youth she united with the Hopedale Mennonite Church and enjoyed fellowship until her death. She is survived by 2 sons (Aaron, Hopedale; John, Minier), 6 daughters (Mrs. Lydia Showalter, Broadway, Va.; Mrs. Emma Springer, Delavan, Ill.; Mrs. Ella Sommer, Foosland, Ill.; Mrs. Anna Litwiler, Bertha, and Katy, of Hopedale), 1 brother (Valentine, Hopedale), 42 grandchildren, and 16 great-grandchildren. Three children (Christian, Mary, and Valentine) died in childhood. Funeral services were held at the home and at the Hopedale Mennonite Church Feb. 6, conducted by Simon Litwiler, Ben Springer, and Ivan Kauffmann. Burial was made in the Hopedale Mennonite Cemetery.

Miller.—David N., son of Esther W. (Newcomer) and the late Christian E. Miller, was born in Manheim Twp., Pa., June 4, 1950; met instant death Jan. 17, 1951, at the Binkley and Ober stone quarry; aged 20 y. 7 m. 13 d. He was a member of the East Petersburg Mennonite Church. He had a deep concern for others, desiring that they might have the same peace that he had. He is survived by his mother and the following brothers and sisters: Amos, Soudersburg, Pa.; Earl, Manheim; Irvin and Charles, both of Lititz, Pa.; Mahlon, Hershey, Pa.; Martha—Mrs. Richard Geib, Manheim; Anna and Mary, at home; also his grandmother (Mrs. Sadie Miller, Oreville Home). Funeral services were held Jan. 20, at Beck Brothers Funeral Home by James Siegrist and at East Petersburg Mennonite Church by Irvin Kreider and Henry Lutz.

Hostetler.—Marjory, daughter of Jake and Ella (Miller) Hostetler, was born Sept. 30, 1950; died at home on Jan. 30, 1951; aged 4 months. She leaves to mourn her departure, her bereaved parents, 2 brothers (Robert and Marvin), her grandparents (Allen and Sara Miller and Eli and Lydia Hostetler), 9 aunts, 9 uncles, a number of cousins, and many friends. Funeral was held Feb. 1, in charge of Elmer Stoltzfus. Burial in the John J. Miller Cemetery.

Schiedel.—Salome, daughter of Enoch G. and the late Annie (Gremm) Horst, was born Aug. 20, 1899, in Waterloo Twp., Ont.; died Dec. 18, 1950, at her home near Preston, Ont. On Oct. 29, 1919, she was united in marriage to Allen Schiedel. She is survived by her husband, 4 sons and 1 daughter (Vernice, Galt, Ont.; Irvine, Kossneth, Ont.; George, Edward, and Helen, at home), her father, 1 grandchild, 2 brothers (Stanley, Fort Erie, Ont.; Lorne, Kitchener, Ont.), and 3 sisters (Mrs. Lloyd Shantz, Hespeler, Ont.; Mrs. Ivan Shantz, Preston, Ont.; and Mrs. John Stuebing, Kitchener). The funeral was held Dec. 21, at the Wanner Mennonite Church with Merle Shantz in charge, assisted by Oscar Burkholder and J. W. Witmer. Interment was made in the adjoining cemetery.

Ulrich.—Nora, daughter of Joseph and Lena (Steider) Wagner, was born at Roanoke, Ill., Dec. 31, 1889; passed away, after a short illness, at her home in Eureka, Ill., Feb. 15, 1951; aged 61 y. 1 m. 15 d. On Feb. 20, 1913, she was united in marriage to David E. Ulrich, who survives. To this union were born 6 children: Mrs. Margaret Heiser, Foosland, Ill.; Dorothy, Willis, Mrs. Anna Mae Funk, all of Peoria, Ill.; and Eldon Ray, at home. One son (Robert David) preceded her in death. She also leaves 5 grandchildren, 1 brother (Walter, Peoria), and 2 sisters (Mrs. Alvin Roth, Morton, Ill., and Mrs. Wesley Dixon, Chicago). Her parents, an infant brother, and 2 sisters (Alveta Wagner and Matilda Schertz) are deceased. In her girlhood she accepted Christ as personal Saviour and united with the Roanoke Mennonite Church. She was a loyal member and remained faithful until the Lord called her home. Funeral services were conducted at the Roanoke Mennonite Church in charge of Ezra B. Yordy, assisted by J. A. Heiser. Burial in the Roanoke Cemetery.

Wenger.—Daniel, son of Henry and Margaret (Wanner) Wenger, was born in Seneca Co., Ohio, May 4, 1861; died Feb. 9, 1951. In early life he came with his parents to Elkhart Co., Ind. He united in marriage with Anna Holde-

man Oct. 18, 1885. To this union were born 10 children: Agnes—Mrs. Floyd Cook; Mary—Mrs. Dayton Miller; Oscar, Golda—Mrs. Cornelius Weldy; Sylvia—Mrs. Charles Billman; Ralph, Russell, and Evelyn—Mrs. Carl Moyer. He with his wife was converted and united with the Mennonite Church and the Olive congregation in 1910. He remained a faithful member and attended services as long as health conditions permitted. He leaves to mourn his departure, his faithful companion, who has been an invalid for five and one-half years, 9 children, Mrs. Maude Belle—foster daughter, 29 grandchildren, 40 great-grandchildren, 1 sister (Mrs. Margaret Blocher), and many neighbors and friends. Funeral services were held at the Olive Church, conducted by D. A. Yoder and C. A. Shank. Interment in the adjoining cemetery.

Wenger.—Elizabeth, daughter of John and Maria (Sherk) Wenger, was born in St. Joseph Co., Ind., Jan. 24, 1870; passed away Oct. 27, 1950. She was married to Henry G. Wenger on Nov. 29, 1890. In 1910 they moved to Wakarusa, Ind. She is survived by 1 daughter (Florence—Mrs. C. J. Gerber) and 1 son (Clyde), both of Wakarusa, Ind. Also surviving are 5 grandchildren, 1 great-grandchild, and many other relatives and friends. A daughter (Mrs. Savilla Mangun) died in April, 1948. Funeral services were conducted by D. A. Yoder and Silas Weldy at the Olive Mennonite Church. Burial in adjoining cemetery.

Wengerd.—Alva J., son of Joseph and Anna (Burkholder) Wengerd, was born near Bunker Hill, Holmes Co., Ohio, Nov. 1, 1898; passed away suddenly as the result of a heart attack at Wadsworth, Ohio, Feb. 2, 1951; aged 52 y. 3 m. 1 d. At an early age he confessed Christ as his Saviour and became a member of the Martins Creek Mennonite Church. On July 21, 1935, he was ordained to the ministry and served as pastor of the Pleasant View Mennonite Church until his passing. On Dec. 20, 1919, he was united in marriage to Sarah Sommer. He leaves to mourn, his wife, 5 daughters (Amy—Mrs. John Schloneger, Louisville, Ohio; Doris—Mrs. Paul Lehman, Embarrass, Minn.; Delma—Mrs. Aldis Nussbaum, Dalton, Ohio; Verla—Mrs. Willis Fath, Harrisonburg, Va.; Carole, at home), 3 sons (Alva, Jr., North Lawrence, Ohio; Robert, Massillon, Ohio; and Blaine, at home), 2 foster children (Betty and Joseph, at home), 15 grandchildren, 2 brothers (Martin, Millersburg, Ohio, and Eli, Fredericksburg, Ohio), 5 sisters (Amelia—Mrs. Charles Bollman, Bremen, Ind.; Sarah—Mrs. Glen Pancost, Berlin, Ohio; Nettie—Mrs. Emery Hostetler, Stella—Mrs. Floyd Stutzmen, Fentress, Va.; and Ivy—Mrs. Charles Conckle, New Bedford, Ohio), 5 uncles, and 3 aunts. Funeral services, in charge of D. D. Miller and W. J. Myers, were held at the Pleasant View Mennonite Church Feb. 6. Burial in the Pleasant View Cemetery.

MUTUAL AID (Continued)

all those who participate. One person was heard to remark recently that he thought Mennonite Aid should largely solve the life insurance problem encountered in mission and industrial areas.

But it becomes evident that there will always be among us the poor, as Jesus said, who will need to be cared for. There will also be sickness and disability that will need help. There will never be a cure-all for the physical ills of our Christian brotherhood, but the church can systematize to meet the needs of the recurring times in a more efficient manner. In this respect the deacons will no doubt find Mennonite Aid, Inc., a real help in caring for certain areas of need in the brotherhood, although they will still have many opportunities to exercise the functions of their office.

We are glad for the spirit of brotherhood and sharing that has characterized the Mennonite Church since its begin-

ITEMS and COMMENTS

Texas Baptists are building a million-dollar headquarters building in Dallas. The denomination has launched a campaign to win 250,000 Texans to the church in the next year.

* * *

The United States maternal death rate hit a new low in 1949, slightly below one death for each one thousand live births. The rate in 1933 was 6.2 deaths.—The Baptist Messenger.

* * *

The Russian Orthodox Church of North America has severed all spiritual ties with the Moscow Patriarchate. The American Church

ning among the Swiss and Dutch brethren. Our people have tried to perpetuate this principle over the years. Not always has it been as carefully and effectively observed as it should have been. We are glad that the interest has been kept alive, and that efforts are being made to strengthen it.

Menonite Aid, as authorized by General Conference, is one effort to strengthen it. Mutual Aid systems in conferences, church institutions, and congregations are other expressions of our working out this principle of our faith. No system is perfect, as even the early church found out.

As we continue to labor in this field we need to have charity toward all, including those who do not see things as we do. Neither should any one be penalized who does not participate in any organized system.

But above all may we follow the Scriptural injunctions that deal with the principle of mutual aid: "Rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth" (Eph. 4:28).

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10).

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him" (I John 3:17)?

"By an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality" (II Cor. 8:14).

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:6, 7).

Scottdale, Pa.

with 300,000 adherents is the largest Russian Orthodox body in the United States.

* * *

Bible distribution in China during 1951 is expected to equal that of 1950. The American Bible Society has learned that the China Bible House in Shanghai, which in the first ten months of 1950 distributed 71,500 Bibles, 77,000 Testaments, and 1,395,855 Gospels, expects to maintain its publication volume next year.

* * *

The American Bible Society has ready a large supply of Scriptures for distribution in Russia as soon as that country will receive them. The Society's Scripture production program for 1951 is estimated at 14,140,300 copies. Dr. Eugene Nida, secretary for translations, says that while some part of the Scriptures has been translated into 1,117 languages there are still more than one thousand tongues that have no translations at all. The number of those without any part of the Bible in their own tongue is larger than the population of the United States.

* * *

A. Stauffer Curry reports from Washington that President Truman's reckless statement about the atomic bomb, and especially the assertion that he himself has the authority to make the decision, dealt U.S. prestige a heavy blow. This loss of confidence, says Mr. Curry, is closely related to a general belief that the United States could not win a war with the Soviet Union. In another war, as expressed by some U.N. leaders, "there would be no victors, only survivors." The United States public is only faintly aware of the appraisal of other U.N. members. There is evidence of questioning whether the objectives of the United States and other non-Communist countries are identical.

* * *

Ernest Gordon reports in the *Sunday School Times* that at the centenary of the death of the poet Wordsworth last year the story was told of the conversion of his daughter Dora on her deathbed. The means used was the hymn, "Just As I Am," written by her intimate friend, Charlotte Elliot. Every day during the last two months of her life she would have this hymn read to her, and died with its words on her lips. On her tomb is written the verse on which the hymn is based: "Him that cometh to me I will in no wise cast out."

* * *

Domestic consumption of cigarettes in the United States in 1950 rose to a record-breaking 3613 billion.

* * *

Once in a while Pope Pius XII says something that makes sense to us. This, for instance: that films and television have "a unilateral influence . . . on man, and more especially on youth, with its almost purely visual action carrying with it such a danger of in-

tellectual degeneracy that one begins to consider it a danger for all people."

* * *

A peace prayer movement launched in 1948 by a group of war veterans in Manchester, N.H., is growing in this country and abroad. The plan followed by the group is to pause for a minute at noon of each day and each in his own way to implore God for help in the adjustment of international differences, with a view of enabling the nations to secure an equitable and abiding peace. Over a thousand organizations and other groups in this country have endorsed the idea.—D. Carl Yoder.

* * *

The Iowa evangelistic team holding services in Japan met with a warm welcome in both Tokyo, where they worked under the auspices of all the Protestant churches, and in Yokohama. Attendance ranged in both places from 3000 to 10,000 at each service. Then they took a trip of 1000 miles, working in the villages. In the smallest village visited one third of the 17,000 population were in attendance. The response was most gratifying, showing that the attitude toward Christianity has greatly changed.—D. Carl Yoder.

* * *

The *National Council Outlook* is a new monthly magazine which is to serve as the organ of the National Council of Churches.

* * *

In the fifteen months ending Dec. 31, 1950 the United Evangelistic Advance, participated in by thirty-eight denominations, reported 40,000 decisions for Christ.

* * *

Evangelical work was started in Argentina over one hundred years ago by the Methodist Church. There are now on the official list of the evangelical churches in the River Plate forty different groups: Presbyterians, Methodists, Baptists, Brethren, Menonites, Christian Alliance, Lutherans, Salvation Army, Pentecostals, and others.

* * *

The Japanese Inter-Varsity Christian Fellowship is building a student center in the university center of the Japanese capital.

* * *

Sixty-odd evangelistic missions are being held in the universities in Canada and the United States this year by the International Fellowship of Evangelical Students.

* * *

An American general has described the refugees' flight in Korea as the greatest tragedy in the history of Asia. There is no reason to doubt this, even while recognizing that all of Asia fairly aches with tragedy.

* * *

Roman Catholics in Africa, according to Vatican records, as reported by *Time*, have increased 400 per cent during the past thirty years to a present total of more than ten million.

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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The Law in Christian Experience

BY LLOYD V. CONRAD

During the early years of the Christian Church the relationship of the law to Christian experience was a very controversial issue; and, in all ages of the history of the church, there have been those who have taken extreme views on the question. On the one hand, there have been those who have insisted that the observance of the law is essential to acceptance with God; and on the other hand, there have been those who have claimed that all rules and regulations might be dispensed with entirely and always. It is the purpose of this discussion to consider this problem in the light of the New Testament Scriptures, especially Paul's epistles to the Romans and to the Galatians.

By law, Paul usually means the principle of law which is constraint. This use of the term is much broader than just the Mosaic law; it includes not only the law which Moses received from God and gave to the children of Israel, but also includes any set of ideals or standards or any moral code which has in it the essence of constraint. The purpose of the constraint of the law is to conserve some principle. Law makes a practical application of a principle to some specific situation or problem. "In every law there is a spirit; in every maxim a principle; and the law and the maxim are laid down for the sake of conserving the spirit and the principle which they enshrine," (Robertson). The law in itself is not sin; it is not an evil or unholy thing, for it is an expression of God's will. The Mosaic law is a part of the record of God's revelation of Himself to man. Even through man's conscience, which is the capacity to evaluate one's actions and attitudes, God has revealed Himself. Rom. 1:19. So whether it be the constraint of conscience or the constraint of a moral code, law is a revelation of God's will and in essence is not evil or unholy.

In considering the place or function of law in Christian experience, it is well to notice first what the law does not and cannot do. The law or attempted obedience to law cannot remove nor even give relief from the guilt of sin; that is, man cannot be justified by the law (Gal. 3:11) nor by the works of the law (Rom. 3:20). Even if one might at some point in his

life be able to begin to keep the law perfectly, this would not in any way relieve one from the guilt of past sin, the sin committed before beginning to keep the law perfectly. Such a supposition, however, is entirely hypothetical, since no human being has ever lived who through self-effort could bring his life into perfect alignment with moral right, for attempted obedience always results in being actually disobedient and so comes under the curse of the law. Gal. 3:10.

A second negative emphasis, then, is that the law is powerless to enable one to live up to its requirements. Since no human being in his own unaided strength and power is able to live up to the requirements of law, some source of power outside the individual must be made available. This the law cannot do in that the law does not have life nor is it a life-giving spirit. Gal. 3:21b. Anyone, including the Christian, who trusts only in his own power to keep the law of God is certain to be defeated in his struggle for virtue. Holiness and virtue cannot be attained by any attempted obedience to law, for the law is powerless to enable one to bring his life into perfect accord with its requirements. In other words, man in his struggle against sin and the power of sin cannot hope for any help from the law.

Not only is the law powerless to relieve one from the guilt and power of sin, but neither does the keeping of its requirements and constraints gain for one any special merit. Even in Christian experience, living a life in conformity to the law, or in perfect alignment with a code of ethics does not place one into a class of super-Christians nor does such observance of law finish the work of salvation. Man's standing before God is not dependent upon the perfection of his life but upon a vital union with Christ. The Christian's life and conduct then is not a result of his own endeavor but is the outward expression of an inner experience of union with Christ. Thus there can be no honor or merit to the Christian for the good life which he lives—all credit belongs to Christ. The Christian does not gain entrance to heaven, nor does he earn special awards, nor will he be glorified for what he does, but these will be his because of his faith in

Christ. Gal. 5:6. The law then does not and cannot justify man, nor can it sanctify or glorify him.

What then is the function of the law in the life of a Christian? In the first place, the law brings to man a knowledge of sin and makes him conscious of sin and shortcomings in his own life. The law reveals sin by making known what is required for righteous living. Rom. 7:7. Each individual in his own consciousness knows how far from the righteous standards of law his own experience has been. This knowledge condemns him—he becomes aware of sin in his own life. In man's unregenerate state, his natural response to law and force is rebellion and hatred. The command, "Thou shalt not," makes him more eager to do that which has been forbidden. In spite of a desire to do that which is right, he finds himself doing those things which are wrong and have been forbidden. Rom. 7:15. More and more he becomes aware of being in bondage of sin and finds the law closing him up in a prison house of sin. Gal. 3:23. Thus the law serves the purpose of making man conscious of sin and his bondage to sin.

A second positive emphasis as to the function of the law in Christian experience is that the law is a tutor to bring man to Christ. Gal. 3:24. In this metaphor, Paul has in mind the experience of the Greek boy who is taken from his home to the school by a tutor. The tutor was a household slave who was responsible for bringing the boy to the schoolmaster. After having fulfilled this task, he was relieved of his charge—he was no longer responsible for the care of

We Would Remember

By EUNICE SHELLINGER

*In death, O Lord, we would remember Thee
When Thou didst suffer hell to bring us
heaven;*

*Thy body hanging broken on the tree,
Thy blood so freely spilt—for us 'twas given.
Remembering Thee who suffered in our stead,
We drink the blessed wine, we eat the bread.*

*And, Lord, Thy life—the hours, the days, the
years*

*Poured out in loving service, lowly ways,
In perfect prayer, in sympathizing tears,
O Master of all love, we give Thee praise.
Remembering, and to keep this memory sweet,
We stoop, each one to wash his brother's feet.*

La Junta, Colo.

the boy. The boy was then no longer responsible to the household slave; he was no longer under the care of a tutor, but was now in the charge of the master of the school. By analogy, the conclusion is that after the law has pointed one to Christ and prepared him for receiving Christ, it has fulfilled its function and is no longer needed. The Christian is no longer under the tutor (law) but is responsible to Christ, who is superior to the law. The law prepares one for the hearing of the Gospel and for accepting Christ.

In the third place, the law as the expression of the will of God serves as a guide for the Christian's life. One who has been saved from the guilt of past sin, and who has available to him the resources to overcome sin in the present, will seek to know the will of God and from a motive of love will seek to do that will. In seeking to know God's will, the law as the revealed will of God is the source of knowledge and understanding of what God expects in his life. With the illumination of the Holy Spirit, the Christian comes to an understanding of the spirit of the law and the principles of God's will and the application of these principles to his daily life. The more mature he becomes in his Christian life and in his understanding of God's will, the more nearly he reaches perfection in expressing the Christ-life. Under the guidance of the Holy Spirit, he is responsible for applying the principles of God's will to his own specific life situations and to solve the problems which arise. Such applications to life situations need to be studied and worked out by groups of Christians for their own time and problems. God's will as expressed in His revealed Word serves as a guide for the Christian's life, and the Christian, because of a vital union with Christ and because of his love for Christ, seeks to give expression to the will of God in his life.

In answer, then, to the two extreme views with regard to the law, it is clear that the law (rules and regulations) cannot be dispensed with completely and for all time, for the Christian has a desire to know the will of God and to do that will in his life; and the law is the record of God's revelation of His will for mankind. On the other hand, it is also clear that the keeping of the law is not the basis of salvation nor of perfection. There are those who might raise serious objection to such an attitude toward law, feeling that such an attitude undermines the very basis for morality

and virtue and right living. However, faith righteousness produces a higher standard of morality and holiness than legal righteousness ever could. Legal righteousness, which is an attempted obedience to law or a moral code, results in failure and defeat; whereas faith righteousness, which is based upon union with Christ, results in victory. "There is therefore now no condemnation to them which are in Christ Jesus . . . For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:1-4).

Goshen, Ind.

Our Spiritual Wardrobe

(Colossians 3:12)

BY S. L. LONGNECKER

How careful we are with our natural wardrobes! We see that every article is supplied—baby needs a pair of new shoes before Sunday, or perhaps father's shirt needs to be replaced, or mother needs a new dress. And so we see that every article is carefully supplied, and that everything is made clean and neatly ironed and pressed.

But what about our spiritual dress—the clothing for the inner man? May the Holy Spirit help us as we reread the above Scripture to conscientiously check our spiritual wardrobe to see if these articles are found there: a heart of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearance with one another, and forgiveness of one another. As Christ forgave us, so should we also forgive each other. We are admonished in verse 14 to take the girdle of love and bind them to ourselves lest in our haste we might lose some of them. If the professing church today would be so dressed, what different conditions would exist among us.

But those dressed in the flesh are described in verses 8, 9 of this same chapter. Let us examine ourselves to see whether we are yielding the fruit of the Spirit: "love, joy, peace, longsuffering, gentleness, goodness, meekness, temperance" (Gal. 5:22, 23).

Ephesians 4:31, 32 says, "Let all bitterness, and wrath, and anger, and clamour,

and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Do we wonder at the lack of power among us today? We have grieved the Holy Spirit, and who among us is able to say, "I am free in the light of John 13:34: 'A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another'?"

Verse 35, "By this shall all men know that ye are my disciples, if ye have love one to another." Brethren and sisters, let us in the light of this Scripture examine our dealings and attitudes with our fellow believers and see whether the love that we manifested toward our brother was convincing evidence to the world that we were Christ's disciples.

Verse 17 of our Scripture says, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus . . ." Have we sat down with our erring brother and discussed his failings with him just as we would have if the Lord had been sitting in our presence?

Now let us be true to God in our self-examination. Have we dealt with our erring brother and sister as the Lord dealt with us? Jesus said, "He that hath much forgiven the same loveth much." Possibly the reason we do not show more love is that we fail to see the forgiveness that Christ had toward us.

Need we wonder that the world is not moved by our testimony, when they see the problems we have in getting along with each other? When our hearts and minds become fixed upon Him, the Lord Jesus Christ, and our affection truly set upon things above, our problems will be largely solved. When individually, we cry out as the Apostle Paul in Phil. 3:10, "that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death . . ." we will probably make real progress in taking the right attitude in our personal relationships.

May we "count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ . . ." (Phil. 3:8).

Middletown, Pa.

God gives every bird food but He does not throw it into the nest.—J. G. Holland.

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EDITORIAL

Lift Up a Standard

"I don't like that," says the badly trained child when a new dish appears on the table. The wise parent doesn't ask the child whether he likes something or not. He teaches him to like it. He knows that the child has taste potentialities as well as tastes. He teaches him to like what will be good for him.

"I don't like new hymns," says someone in the congregation. The song leader need not pay too much attention to such an expression. For people can learn to like what they once thought they wouldn't like. There are hundreds of good hymns which would make a real contribution to our devotional thinking and experience if we only knew them. Someday we will thank the person who taught us to sing what we ought to like.

"I don't like doctrinal sermons," says a rather shallow Christian to his preacher. If the preacher is wise he will not forthwith give this man what he thinks he wants. Wisely and forcefully he will present the doctrinal truths without which he knows the man cannot grow.

A child ought to enjoy his schoolwork. But a certain type of progressive education has gone wrong in merely asking the children what they want to study and what they want to do. How can they know? All the pleasures they know are those to which they have been introduced, and it is the teacher's business to teach them the joy of new learning conquests.

It is a great error to think we must give people what they want. A radio executive has said, "A mass medium can only achieve its great audience by practicing cultural democracy . . . by giving the majority of people what they want." And so we have a great modern invention retailing out hour after hour of pitiful stuff aimed at the thirteen-year-old mind. We have motion picture heaters bidding for the public dollars with film after film of violence and lust. We have newspapers and magazines giving people the sensation and the trivialities that they want—and defaulting on their great opportunities to be educators of the public taste.

A parent, a teacher, a preacher, an editor, a writer who takes his tasks seriously as a divine call from God cannot just give people what they want. He must lead them to want better things. He cannot walk too far ahead of them. But he must lead them. His own delight in higher standards must be a challenge to him to lead others to that same delight. We pity the savage who in a modern department store would be attracted only by some noisy toy. We pity the person who likes jazz when a world of hymns, oratorios, and symphonies is available to him. We pity the person who is attracted by trivial personalities when books and great literature could introduce him to a wealth of ideas. Let every person who is in a position to develop public tastes recognize his responsibility. It is the easy and lazy way to give people what they want. George Washington spoke a word of wisdom when he said, "Let us raise a standard to which the wise and honest can repair." And the Old Testament prophet admonishes us to lift up a standard for the people. We must command the crowd, not be commanded by it.

Not by Might

"Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6b).

In the days of the restoration Haggai and Zechariah gave prophetic encouragement to Zerubbabel the prince and to Joshua the high priest. The temple of the restoration had not been built on the scale of the former temple. The human resources available were greatly reduced from the days of the wealthy Solomon. The enemies of the Jewish people were only describing what they saw when they talked about "these feeble Jews." The old men who had seen Solomon's temple wept at the reduction of grandeur. To such a time Zechariah declared, "Who hath despised the day of small things?"

In his letter to the Corinthians Paul reminds us that the Lord loves to use weakness through which to reveal His might. The great letter to the Romans

was carried by Phebe, a feeble woman. A Jewish captive boy preserved Egypt and the surrounding countries in the time of famine. A shepherd lad slew a great giant with a sling shot. Redemption was brought to the world through the Baby Jesus. The great Messiah was a peasant of Galilee. An obscure monk at Wittenberg sounded the note of the Reformation. A persecuted little group of Anabaptists brought into being for the modern world separation of church and state. The Publishing House in which we write this editorial has grown in a few years from an attic press in a house down the street. God does not choose to work by the might of numbers. One with God is a majority. An institution is the lengthened shadow of a man. The evangelistic movement in the Mennonite Church grew from the conviction and the effort of J. S. Coffman. Our far-flung mission program has grown from the work of a few faithful ones in Chicago. A Sunday afternoon conversation resulted in Hesston College. The most significant things are done by minorities. God loves to work through a few far-seeing ones who are willing to attach themselves to a worth-while but unpopular cause.

Nor does God choose always to work by the might of wealth. One of our greatest fallacies is that money is all-powerful. One of the best ways to kill a cause is to swamp it with money. Bitter necessity is the mother of invention. Resourcefulness of personality is often increased by the sheer struggle for existence. The budget is not the final word on the possibility of a line of action. Equipment, which usually depends on wealth, is not the chief means to accomplishment. The man makes the tools, not the tools the man. A calendar picture shows a boy with a string of fish which he caught with a crooked pole and a small hook on a cord. A fisherman from the city with an elaborate reel and a whole box of fish lures, but with an empty creel, looks on in astonishment. Everyone has heard a college defined as a log with Mark Hopkins sitting on one end of it.

Nor does the Lord always choose to work by the might of talent. The high I.Q.'s walk out with their diplomas and are frequently never heard of again. The best pastors are not always eloquent preachers. Soul-winners need not be skillful debaters. Water does not need

to flow through golden pipes, or even through copper ones. The tin cup by the well was the most-loved utensil down on the old farm. It was clean and it was always there. It isn't talent we lack; more likely it is consecration and a passion to do the Lord's will.

The might of the Lord manifests itself in its own way. Divine power is not to be laid hold on and put to work according to our desires and notions, like electricity or steam. The Old Testament narrative says, "And the Spirit of the Lord came upon him." Then the wonders began. God enters into human flesh, into human mind and heart, that through this human agency He might manifest His power and do His work.

He comes into hearts that have laid themselves low at the cross, that have realized and confessed their own impotence for Christian living, and makes possible Christian victory through the power of the Spirit. Men who formerly had lived carnal lives begin to manifest the fruit of the Spirit. Hot-tempered people become gentle and meek. Selfish egotists become self-effacing, in honor preferring one another. Potential misers become liberal givers, advancing the kingdom of God rather than building estates. Strongly sexed people sublimate their passions and pour their energies into the service of the kingdom. Moody misanthropists and pessimists radiate joy and good will. The Son of Thunder becomes the Apostle of Love. Africaner, the fierce tribesman, becomes a Christian evangelist.

Through the Spirit God empowers for witness and testimony. Peter the fearful becomes filled with boldness. Thomas the doubter establishes a church in India. Runaway Mark writes a Gospel. D. L. Moody of the stumbling tongue preaches to multitudes. Weak words and faulty homiletics are seized by the Spirit and become means of salvation and edification. The Holy Spirit is seeking minds which He can inspire with truth, hearts which He can warm with divine love, and tongues through which He can speak to those whose hearts He has opened. He creates the occasion and then brings the word for the occasion. Let us be assured that only as the Spirit of God works will the work of man be effective.

If we give people "a piece of our mind," we shall probably lose our own peace of mind.—E. S. Jones.

Mennonite Aid, Inc.

By M. R. GOOD

One service of Mennonite Mutual Aid is that given by Mennonite Aid, Inc., a nonprofit corporation organized under the direction of the Mennonite General Conference and sponsored by Mennonite Mutual Aid. The purpose of this agency, which has been granted its charter by the State of Pennsylvania, is to make possible "the systematic sharing by members of the said church (Mennonite Church), in a Christian way, the financial burdens of sickness, disability, and burial expenses and thereby perpetuate the historic Mennonite practice of mutual aid based on Biblical principles."

The program of Mennonite Aid, Inc., is divided into two parts. The first has to do with hospital and surgical expenses and surgeon's charges. Members in good standing in the Mennonite Church may become participants in the plan by joining as individuals or as a family. The membership fee is \$10 per person or \$20 per family, including all children below 18 years of age. This fee is paid only once and at the end of each year an assessment is made for each member. This assessment is determined by the expenses incurred during the year in payment of the hospital and surgeon bills of the members. The Mennonite Benefit Association of Ontario has found after two years of experience that approximately \$15 per member or \$30 per family per year covered its expenses for this part of its program. The assessments in Mennonite Aid, Inc., for 1950, the first year of operations are \$15 per member or \$30 per family. A booklet available upon request from the office of Mennonite Aid, Inc., 1413 South Eighth Street, Goshen, Indiana, explains in detail the payments that will be made for the various types of surgical cases and the amounts that will be allowed for hospital services. For instance, the organization pays \$5 per day for a hospital room "up to 45 days of continuous confinement for any one illness in any regular hospital."

The second part of the program furnishes "Burial Aid Benefits in the amount of \$500 for expenses of last illness and burial of a deceased member." Annual assessments beginning with \$7 per year for those between the ages of 18 and 25 and increasing for each older age bracket are levied to pay the funeral expenses of deceased members. It is possible to enroll for both the hospital benefit program and the burial aid program if one so desires, or either one may be joined separately.

The program of Mennonite Aid, Inc., was formally launched in January, 1950, when a complete explanation of the plan appeared in the January 24, January 31, and February 7 issues of the GOSPEL HERALD. By the end of February, 1951, the total number of members who had

It Happened —

FIFTY YEARS AGO

(From Herald of Truth, March 15, 1901)

On the 6th of this month, Bish. Daniel Kauffman held baptismal services at the Elkhart Institute. Ten persons who worship there with those who withdrew from Bish. J. F. Funk's jurisdiction were baptized but not received into church fellowship.

The writer [J. A. Ressler] has just been out some twenty miles from here to a village where fifty-three persons want to become Christians. Only one man among them can read a little. Today we sent a man to instruct them and prepare them for baptism. We have baptized seventy-eight and expect to baptize a number more next Sunday. And among them all there is not one whose "ancestors were Mennonites."

Bro. Page gave us two lectures in our new church [South English, Ia.]. . . . We think their ideas are correct, in educating the orphans in India that we can have missionaries there that are used to the climate and customs of that country. . . . Bro. S. G. Lapp has arrived here and will be our located minister.

. . . Bro. E. S. Hallman held nine meetings [Berlin, Ont.] and twenty-three persons decided to live for Christ. Bro. Hallman had just closed a series of meetings a few weeks ago at the D. Eby M.H. near Waterloo, where twenty-three persons had taken a stand for God, immediately after which the meetings began at Berlin, the two meeting houses being only four miles apart.

enrolled for hospital and surgical benefits had reached 2346. By December 1950, a total of 92 claims had been submitted. A total of \$7,175.09 was paid for expenses of this nature. The number who had enrolled for burial aid benefits had mounted to 829 by the end of February, 1951. These members in the two parts of the program were living in approximately twenty-seven states.

No aggressive publicity program has been attempted by Mennonite Aid, Inc. Pamphlets have been sent to a limited number of names on available Mennonite mailing lists, but many, no doubt are still unaware of the nature of this new enterprise in mutual sharing. It is the plan to build the organization slowly and solidly in order that its services may be the best advertisement of its program.

Recurring again and again in its publicity is the statement that the purpose of the organization is to provide a systematic mutual sharing program which will make it possible for brethren in one area of the church to share with those in need

in another section of the brotherhood. It is not intended that this shall replace family and congregational mutual aid but it is hoped it will supplement and equalize the help which families need in time of sickness and death. The organization urges that congregations join as an entire brotherhood, thus paying the enrollment fees of the poorer brethren in their midst. "I do not mean to be easy upon others and hard upon you, but to equalize the burden, and in the present situation to have your plenty make up for what they need, so that some day their plenty may make up for what you need" (II Cor. 8:13, 14, Goodspeed).

The president of Mennonite Aid, Inc., is M. R. Good, of Kitchener, Ontario, who has had several years of executive experience in the similar organization of Mennonites in Ontario. The vice-president is H. Ralph Hernley of the Mennonite Publishing House, Scottdale, Pennsylvania. The treasurer and secretary is C. L. Graber, Goshen, Ind. Samuel S. Wenger, Lancaster, Pennsylvania, serves as assistant secretary-treasurer and as legal adviser. The directors include H. Clair Amstutz, Goshen, Indiana, medical adviser; Carl Kreider, Goshen, Indiana; Tilman R. Smith, Eureka, Illinois; Albert Weaver, Hesston, Kansas; and Harry Wenger, Wellman, Iowa.

Kitchener, Ont.

Poor Palestine's Pathetic Plight

By J. A. HUFFMAN

To say that Palestine's plight today is pathetic is putting it very mildly. It is a condition which the world views at a safe distance with a sentimental interest waiting patiently, or even a bit restlessly, but with practical indifference.

Here is a little country of approximately ten thousand square miles or a little larger than the state of New Jersey which for many centuries has been recognized as the "bridge" between the Eastern and Western worlds across which conquering armies marched. It is a country of deserts, plains, rocky plateaus, with its deep valleys and mountains. Latitudinally, it is in the north temperate zone, but because of its above and below sea level altitudes, it has the greatest variety of climate to be found anywhere in the world in so small an area. Its flora is one of rarest charm, ranging from a very large variety of wild flowers, to its palms, fig trees, olive trees, pomegranates, and around Jericho, its bananas.

Here is the land in which our Lord was born, lived, loved, labored, died, rose from the dead and ascended to heaven. Here are the so-called holy places, ranging all the way from Abraham and Sarah's tomb, Jacob's well, Joseph's tomb, the manger cradle, the cross, Golgotha and the empty tomb, even to imaginary footprints of Jesus' ascension. To this city called "Holy" many Chris-

tian "pilgrims" have come to walk where Jesus once walked and to see some of the sights which greeted His eyes.

This is the land which God promised to Abraham and to his seed forever, the boundaries of which the descendants of Abraham never possessed, even in the days of greatest kingdom prosperity. It is the land from which the Jews were dispersed and taken to various countries by conquest and to which they paid but little attention for many centuries. It is the land which has been possessed by the Arabs, the cousins of the Jews, since the sixth or seventh century.

As a result of the Zionist Movement, which began in the early part of this century—a nationalistic movement which does not claim to be religious, but justly denies being such—the little land of Palestine has gradually been changed in its population, tipping the numerical scales in favor of the Jewish population. In 1914 there were only 85,000 Jews in Palestine, whereas there were approximately 600,000 Arabs. In 1950, as a result of Palestine immigration under the Zionist Movement, there were approximately a million Jews in Palestine with several hundred thousand less of Arabs.

During the early period of Jewish immigration there was plenty of room for both Jew and Arab, particularly since the Jews betook themselves, in part, to the reclamation of lands which the Arabs had partly abandoned. These were the marshes and lowlands which had to be reclaimed from their unproductiveness by drainage, but which constituted in reality the most fertile land. The Arab continued his two millennium-old practice of superficially tilling the stony hillsides, whereas the Jews introduced modern methods of agriculture in re-deeming and cultivating the swamps and valleys.

Before suspicion was aroused concerning the ambitions of the Jews, the Arabs and Jews lived side by side in Palestine in relative peace. But, as the intentions of Zionism became vocal, the Arabs slowly awakened to the fact that their Jewish neighbors did not intend to remain neighbors on an equality with them, but expected someday to make Palestine a Jewish state. With the continuous emphasis upon Jewish immigration and reckoning with the limitations of Palestine to support a dense population, the Arabs began to be suspicious, disturbed, and fearful.

The Balfour Declaration and the British Mandate based upon it, in the early twenties of this century, with the reference in the Balfour Declaration to a "Jewish Homeland," which the Jews interpreted to mean a national state, gave Palestinian Arabs increasing concern. When I visited Palestine in 1930, I found Arab leaders arguing their credentials to Palestine, as over against the Jews, which consisted of: first, neglect of Palestine by the Jews for centuries which invalidated, in their thinking, any

A Prayer for This Week

Our heavenly Father, Thou who art omnipotent, omnipresent, and omniscient, we pray to Thee. We thank Thee for the manifestations of Thy love in sending Thy Son, Jesus, to be our Saviour. We praise Thee for Thy divine Revelation to guide and instruct us in our pilgrimage heavenward. Grant to us vision and strength to live that others might see that Thou art God, and that beside Thee there is no other. Bless us all that we might be a blessing and bring honor and glory to Thy holy name. In Jesus' name. Amen.—Edwin J. Stalter.

priority claim they ever had over Palestine; secondly, the possession of Palestine by the Arabs since the sixth or seventh century, A.D.; and thirdly, that the Arabs were also descendants of Abraham. My Nazareth guide, a Palestinian Christian Arab, said to me then: "Palestine is our homeland. We shall never let the Jews have it. We shall fight to retain it." These credentials are being pressed by the Arabs now as then, except with an earnestness brought on by war between them.

Palestine is in a state of war. Only a truce has kept Jew and Arab from each other's throats. Every now and then there is a border incident. The moment one enters Jerusalem he is reminded of the fact that a state of war exists. There are armed soldiers everywhere. Streets are barricaded by cement pillars to slow all traffic and impose difficulties upon any attempt to enter the city with tanks. Buildings are in total ruins, or have roofs off, or are full of shell holes. Barbed wire marks off a "No Man's Land" between Arab and Jewish held portions of the New City. Arab soldiers keep their vigil on the walls of Old Jerusalem, while just outside the walls, to the west and the south, Jewish soldiers peer into the eyes of soldier watchmen.

Over on Mt. Scopus, the northern end of the Mount called Olivet, stands the Hebrew University, a few years ago teeming with life and the pride of world Jewry. It is in territory allotted to and held by the Trans-Jordan Palestine Government and is now without a student. A small group of Jewish soldiers are on guard there whose food must be brought to them by the Israeli army cars by permission of the Arab government. Just a short distance from the university is the Jewish hospital, Hádassah, also unused though much needed.

Around the Dead Sea death had long reigned because of its salt and various other chemicals whose value had not been discovered. But life began to spring up two or more decades ago as a result of the discovery of these chemical values

(possibly overestimated). There were new buildings, salt vats, baths, and even pleasure resorts. But now death reigns again. These investments were, in no small measure, Jewish, and today they lie in ruins, having been mined and destroyed by the Arabs in reprisal for Jewish encroachment upon what they believed to be their rights. The place called the Dead Sea, but which some recent writers preferred to call the "Sea of Life" because of world-awakened interest in it, is for the time being twice "dead." In it no life exists, and around its shores only a few soldiers are on guard and a very occasional visitor appears.

Over and above all this, hundreds of thousands of refugees are found in wretched, improvised camps throughout Palestine, overflowing into adjacent Arab lands. Trans-Jordan, the Arab kingdom, having taken over control of Arab Palestine, has many Arab refugee camps. Syria and Lebanon to the north are reported to have at least a hundred thousand Arab refugees from Palestine. Israeli Palestine has its camps of displaced Jews, particularly from Old Jerusalem. Arab Palestine has some very large refugee camps within its borders, the one near Hebron having approximately eight thousand living in tents with food supplied, as is generally the case, by the United Nations.

This is a sad picture, but true to life and not overdrawn. It is evident that such conditions cannot long exist. My heart is deeply grieved over this condition in the one country of the world called the Holy Land. How must the heart of our loving Lord feel? Would He not weep over the pathetic plight of Jerusalem and Palestine? Here is a challenge to all Christians to pray!

Winona Lake, Ind.

A Mennonite Tragedy

By ORRIE D. YODER

"Brethren, pray for us, that the word of the Lord may have free course [literally, run], and be glorified" (II Thess. 3:1).

Do you think us extreme, or radical, if we assert that the call to prayer sounded by Paul, the servant of Christ, long ago is an "S.O.S." call to prayer for the Mennonite Church today? We might make this difference, that as it was wicked men who hindered the Word of God then, today it is little short of wickedness, that has in varied ways, hindered the Word of God from having its free course among us.

We wish to refer to the tragic lack and neglect of Biblically ordained pastoral work among our leadership. Is it not true that while we have thousands of sermons and prayers with our members in public, thousands of souls are being lost for the want of "heart to

heart" application of the Word of God and fellowship and prayer?

We affirm that in spite of all our multiplied evangelistic efforts to save souls from sin by the Gospel of Christ, the Mennonite Church, largely because of an extreme position to avoid the evils of the salaried or "hireling" ministry, has fostered a program for care of the flock the tragic results of which only eternity will reveal.

The program of our ordained leadership today reminds me somewhat of the routine of the Christ-ordained communion service as observed by most of the more popular churches: there is much honor and place given to the observance of the "bread and cup," but because the observance of "feet washing" is different, and demands a certain humiliation, it is therefore not observed.

Thus as a Mennonite ministry we have labored and studied to preach good and excellent sermons, but the pastoral service which demands deep humiliation and "heart to heart" concern, we have neglected. Far too many of us have never learned to do the "feet washing" that goes with the minister's call and charge!

We have been far too much satisfied to go to church and feed the "ninety-and nine" in the fold but neglecting the one gone astray, forgetting that today the proportion of those not safely in the fold is far greater than in this picture referred to above.

May God yet have mercy upon us for being satisfied to "run" the work of the church in a neglectful wholesale, mechanical way, simply because some people come to us and say: "That was a good sermon you gave us today," or "I surely appreciated your message."

Certainly, "thus far, so good." But, what about the greater number of needy souls who did not thus speak? What about the many souls just as needy, or more, and perhaps not so appreciative and spiritual, who reacted in an opposite spirit to the sermon, and who may never be rightly won to the way of truth and saved for Christ, except by a loving "face to face" touch and appeal of the pastor who may, or may not, even have noticed them personally in the delivery of the sermon?

How many of you who read these lines as ministers will confess that we have been sadly neglecting the pastoral work to which we are called, and have often, in ways worse than in vain, tried to make up this loss by additional undue and improper emphasis and maneuvering in the pulpit?

How about the large ration of members that misunderstood the intended message of the sermon, and for varied but sometimes seemingly excusable reasons reacted unfavorably to the message? When in the "multitude of counsellors," either in a local or in a church-wide official conference, certain noble and needy church standards were inaugurated, how

He Knew What Was in Man

By MARY ALICE HOLDEN

*He saw the poor in spirit, rich in love;
The meek ones giving up their daily bread
That peace should be—and others He saw fed
By righteousness, because the things above
They sought and made a lifelong blessing of
What some had cast aside beneath their tread
Where poverty her net had wryly spread
Saw Mercy drop her feathers like a dove.*

*THEY only saw His eyes of fire look through
Their thin veneer of selfishness and pride;
They only saw He loved the poor, the few
Who would leave all to stay close by His side
But since He saw it all and loved them too.
He took their sins to Calvary and died.*

Cimarron, Kans.

about all the membership who were not present at such a council, and therefore for varied reasons, have adverse conclusions to our church polity? Are they therefore only wicked and stubborn for thus rejecting the decisions of godly chosen leaders? Has not God, better than we, known such conditions and needs, and has He not ordained the pastoral work of the ministry to help and save such souls?

What about the people in our churches, and many outside too, who may be longing for the heart-to-heart touch of true servants of Christ, but far too often hear the pastor's message only when it is "thundered" from Mt. Sinai?

Last, but not least, how about the awful tragedy that so often follows such ways of church "business"? What about the parents thus affected and neglected by such lack of pastoral care, who then go home from service and prepare for Sunday dinner and supper, as well as for some snacks between meals, the deadly "pottage" or "roast" preacher to feed their hungry, growing, innocent children!

Surely God-chosen parents will have to share their blame for the thousands of souls lost, of those born into our own homes, but are we ministers willing to humble ourselves to accept our worthy share of the blame? How many souls thus lost might have been saved for Christ and the church had we as ministers not chosen the easy "preacher" way of "ruling" the church? How different could be the story today and for eternity had we ministers always chosen the self-denying way of serving the church in heart-to-heart loving pastoral care? Alas, in the days of the prophets of old (Cf. Ezek. 34) there are many easy ways to put on a show of service to God and His flock, but there is only one right way and that may be the hard way.

To most who are trained and equipped it may be easy to prepare good sermon and to go to church where people gather and to preach. But, alas, to resist the devil, and meet people who would rather

avoid us, to go to homes, once, twice, or thrice until we find people at home, is just as much our duty and calling as preaching.

For us who profess to teach and live the whole Bible, it is time that we turn anew to the Word of God and see the place for pastoral work as God has outlined it from Genesis to Revelation. There is no Biblical excuse for us to run the church by "pushing the button" and then going off and sitting down in our Laodicean parks. To deliver us from this evil we would like to make a few suggestive remedies and helps in closing.

When the Word of God was wont to be hindered in its course, in the time of Paul, he sounded a clarion call to prayer by the whole church. We know of no better starting point today, as such a divine work and challenge can be met only by heaven's blessing given in answer to prayer by the whole church. Surely the great need today of preaching both "publicly and from house to house" must have the same prayer program and efforts of the whole church, just as it did then. Is it extreme to say that only a program of prayer and fasting by the church can afford to us today, as ministers, the divine love, faith, and power necessary to "feed the flock" in all its pastoral needs?

Again, as ministers, we must bid adieu to the bargaining spirit of modern religion. It is not for us to say to the laity, "If you will do this, I will do that," or "If you will support me, I will be your pastor." The servant of Christ knows no bargains; it is for him to step out in faith and love and exemplify that Christ should be first and all else second. The spirit of bargaining and of self-complacency as we condemn it in those practicing a commercialized ministry, is just as sinful for us who are without its form.

Lastly, as ministers, we must lead ourselves and all the people to accept the work of the minister as outlined in Scripture, without any human prejudice or preconceived ideas. A "modesty" that would keep us from teaching to the whole church their Scriptural duty to help the minister perform his pastoral as well as his preaching work, by supporting him with both prayer and material help, is a "modesty" that originates with Satan, the enemy of souls. A church discipline that would excommunicate those who violate Paul's teaching of the "prayer veiling" (I Cor. 11) and will at the same time condone disobedience to Paul's teaching concerning both the blessings and purpose of supporting the minister in his sacred call (I Cor. 9) is not a discipline founded upon the Word of God. May God be merciful to us and bless us and yet cause His face to shine upon us where we have failed so tragically in our pastoral call and duties.

Oyster Point, Va.

WALKING THE GOD WAY

... there's glory in it ... walking this God way.

Every day can be a day of joy and blessing when you take God with you. When sorrow hangs crepe on the doorknobs of your heart, let God walk in and lighten the burden.

Sin's heavy hand can be lifted from your shoulders by just asking the Master to walk life's road with you. He will carry your load, and relieve the burden of sin.

As Christians we live too far away from God!

We forget to open His Book to feed our souls daily on its heavenly manna!

We forget to talk a little each day with God so that we shall know His will for us!

If you would be a joyous Christian, talk daily with God by breathing silent prayers during the moments of work and rest. Then don't forget to set aside some part of each day for secret devotions.

If you would be a strong Christian, feed upon God's Word, and daily draw strength from Him. He has promised, "As thy days, so shall thy strength be." Then daily let His strength be made perfect in your weakness. You can thus be strong in God.

Is God walking with you today?—A tract.

Tract News

The Scottsdale M.Y.F. maintains several tract holders. Several shoppers have written in to say that they have not only taken tracts, but want to be saved and to know more about salvation. Such responses encourage all of us in the work.

John C. Wenger's tract, "Who Are the Mennonites?" is again being reprinted, bringing the total printed to 56,000. This booklet is valuable to inquirers. Always carry several in your pocket.

A new tract by Carl Kreider, "Freedom and Security," is in the language of the intellectual man. Also on the press are the old favorites, "Death at the Stone Bridge," "How Good Do I Need to Be," "Come On In."

Thanks to your liberal donations to the tract fund, we were able to close our fiscal year with very little indebtedness. While men put confidence in the big movements, let us continue the faithful use of smaller methods of witness as well, such as tracts.

CHILD WELFARE CONFERENCE

Sponsored by Child Welfare Committee of Mennonite Board of Missions and Charities
April 13 and 14, 1951, Bethel Mennonite Church West Liberty, Ohio

April 13

9:30 A.M.

Chairman: Grant M. Stoltzfus, Scottdale, Pa.

Devotions

The Mission of the Church and the Welfare of Children—J. D. Graber, Elkhart, Ind.
What Has the Church Been Doing in Child Welfare Through Institutions
West Liberty, Ohio, by Paul Sieber, Superintendent of West Liberty Home
Millersville, Pa. (To be supplied)
Kansas City, Kansas, by Glen Yoder, Superintendent of Kansas City Home

1:30 P.M.

Chairman: Newton Weber, West Liberty, Ohio

Devotions

Summer Camps for Children—An Evangelizing Agency
Camp Ebenezer—Tillie Yoder, Scottdale, Pa.
Camp Kidron—Ellis Gerber, Dillonvale, Ohio
Camp Tel Hai—Abner Stoltzfus, Kinzers, Pa.
Mennonite Youth Village—Harold L. Weaver, Elkhart, Ind.
Summer Bible Schools for Children—Mary Royer, Goshen, Ind.
The Child Welfare Program of Ontario Conference—Joseph Fretz, Kitchener, Ont.
Our Experience with Fresh-air Children—John Hiestand, Maytown, Pa.
Child Welfare Work of the Mennonite Church in European Countries (To be supplied)

7:00 P.M.

Chairman: Paul Bender, Goshen, Indiana

Devotions

Legal Aspects of Adoption and Foster Home Care—Samuel S. Wenger, Lancaster, Pa.
The State's Point of View in a Child Welfare Program—Everett Shimp,
School of Social Administration, Ohio State University, Columbus, Ohio

April 14

9:30 A.M.

Chairman: Elsie Zook, Elkhart, Indiana

Devotions

Some Current Needs in Child Welfare—Orval Shoemaker, Hopedale, Ill.
Building Christian Homes Today—Alta Mae Erb, Scottdale, Pa.
The Emotional Needs of the Growing Child—Dr. C. Richard Yoder, Elkhart, Ind.
Taking Children into Our Homes and Communities—A. Lloyd Swartzendruber,
Kalona, Iowa

1:30 P.M.

Chairman: J. D. Graber

Recent Trends in Child Welfare as They Affect the Church's Program—Lester Glick,
Plain City, Ohio
Evangelizing Through Our Child Welfare Program—Robert Ekeland, West Liberty,
Ohio
Child Welfare Work as a Christian Vocation—Carl Smucker, Bluffton, Ohio
Round Table Summary of Conference in charge of Grant M. Stoltzfus
(Recording Secretary of Welfare Conference will be Alta Schrock, Goshen, Ind.)

OUR SCHOOLS

EASTERN MENNONITE COLLEGE

The campus of Eastern Mennonite College was the scene of feverish activity on January 19 and 20—moving days again. This time ninety-one college women and their dean left their temporary dormitories in Park Wood and moved into the newly furnished second floor of the new dormitory. The girls are enthusiastic over the added convenience they enjoy in their new quarters. We are indeed grateful for the contributions and services of those in our constituency who have made this possible.

We are glad for the presence among us of 131 Special Bible Term students this winter. During the time that they have been here we have all enjoyed numerous special meetings in which our fellowship with one another and with God has been deepened and enriched. The revival meetings, with A. J. Metzler as evangelist and Daniel Suter as music director, were especially inspiring; our hearts were warmed as we were made more conscious of the great blessing the believer enjoys in being united with Christ; we also are grateful for the evidences of new-found joy and peace.

Herbert Minnich and Rhoda Peachey won the first prizes this year in the annual oration and short-story contests sponsored by the faculty. The theme for the orations was nonresistance, while the short stories were centered around the doctrine of nonconformity. In second place were John Overholt and Nancy Burkholder.

Special Bible Term students spent two Saturday afternoons enjoying two of Shenandoah Valley's scenic wonders—the Natural Bridge and Shenandoah Caverns.

A number of brethren were recently on the campus in behalf of Voluntary Service. They were Levi C. Hartzler of the M.R.C., Raymond Charles of the Lancaster Conference, and Paul Histan representing the Franconia Conference. During his stay on the campus Bro. Histan also gave an illustrated lecture to the students and community on Old Mexico. Bro. Henry Garber, president of the Eastern Board of Missions and Charities, also spent several days on the campus interviewing students who are interested in mission work.

On Saturday evening and Sunday, February 17 and 18, a Mission Conference was held, following the general theme that mission work and evangelism is a natural outgrowth of a definite Christian experience. Speakers for the conference were Henry Garber, Mt. Joy, Pa.; John H. Hess, Kitchener, Ont., and Ray Emswiler, Bergton, Va.

In order to fill the need for providing guidance in the vocational and social areas, a special Youth Guidance Conference was planned. This feature was held on February 21 and 22. Guest speakers for the program were Paul Erb, Scottdale, Pa.; Leah Kauff-

man, Lancaster, Pa., and Mrs. Ray Emswiler, Bergton, Va.

Bro. C. F. Derstine conducted chapel services on Wednesday, February 28. On the same day he gave an assembly lecture on the subject, "The North, East, South, West of Christian Living." He met with the college men during their regular prayer circle period in the evening and brought a challenging message on the theme, "Quit You Like Men."

March 1, 1951.

Daniel B. Suter.

Nursing Service

BY A NURSE

Good nursing, as it applies within the hospital, is a personal service to a patient based on his needs as they relate to him as an individual and to his condition. The responsibilities of nursing personnel for patient care include:

1. Giving a high quality of nursing care in which the physical, mental, spiritual, and social needs of patients are met;
2. Carrying out therapeutic measures as ordered by the physician, with intelligent application to the needs of the patient;
3. Making studies relating to nursing care and nursing service in order to improve the quality of nursing and the effective utilization of personnel;
4. Helping the patient feel secure in his new environment and to adjust himself to his condition;
5. Teaching the patient how to maintain and improve his health and to carry out his treatments when he goes home;
6. Co-operating with all departments of the hospital in achieving the total purposes of the hospital.

The primary concern of the nursing department is to give good nursing service. It is a self-evident fact that good nursing service cannot be consistently maintained unless there is enough time in which to plan and to give that care.

The personnel composing the nursing service staff in the nursing unit are the supervisor or head nurse and the general nursing personnel—registered nurse, student nurse, and the nonprofessional worker. In planning the staffing of a unit, one must keep in mind the following:

The average general nursing hours needed per patient during each 24 hours;

The proportion of the general nursing hours be provided by the professional and the nonprofessional personnel;

The number of patients on the nursing unit.

The physical facilities in the nursing unit—the laboratory where students learn nursing, are very important in carrying out good bedside nursing. Good nursing presupposes: proper spacing between beds in wards; adequate equipment and supplies, such as linens, utensils, oxygen tents, sterile supplies; essential and conveniently located accessory rooms, as utility room, linen room, rest room, charting room, medicine room, and a conference room; lavatory with running water in each patient's room.

There are two methods in use for the assignment of personnel to the care of the patient.

Patient method: A registered nurse is assigned to the care of a group of patients and she is responsible for giving complete care. A team, composed of a registered nurse, a student nurse, and a nonprofessional worker, is assigned to the care of a group of patients. The registered nurse of the team is responsible for the complete nursing care of her group of patients.

Functional method: Registered nurses are assigned to specific function for all the patients in that unit, such as giving treatments, giving medication, or taking of temperatures. The care of the patient assigned to any nurse is limited.

It is obvious that the patient method of assignment provides for more individualized care of the patient, less adjustment of patients to personnel, and more incentive to personnel to improve the quality of their nursing care. It does, however, require more personnel than the functional method. At certain times, especially during the night, it may be necessary to use a combination of the patient and functional methods.

Nursing service is the intelligent application of principles, the practice of good technique, the use of opportunities to teach health to patient, and a fine regard for the mental and emotional as well as the physical and spiritual needs of the patient. To learn good nursing, the student must see good nursing and must have the opportunity to practice it.

The most effective means the hospital has for creating and maintaining good public relations are to render a high quality of nursing service and to establish kindly, sympathetic, and understanding relationships with the patients, their relatives, and their friends.

This New Year it would be wise to forego the habit of carrying unnecessary burdens: old sorrows, enmities, remorse, unfulfilled desires, rebellions—all weigh down on hearts and deaden the mind. One of the worst of these burdens is worry—not the legitimate anxiety that senses danger ahead and sets about intelligently to avoid it, but the useless worry over things that cannot be helped. Only when one finds the great Burden-Bearer and commits all to Him, can one get rid of burdens.

TO BE NEAR TO GOD

Sunday, March 18

Paul, a Great Christian. Romans 1:1-15.

The intimate greetings at the beginnings of the epistles of Paul show the Christian character and concern of the great apostle. Paul was aware of the call of God and had a conviction that whether he was making tents or was a prisoner on a vessel bound for Rome, he was in the will of God and living according to divine purpose.

When we greet our friends, are we concerned about their state of grace and peace or about their aches and securities? D. L. Moody went into the street calling to a stranger, "Do you know grace?" "Grace who?" came the answer. "The grace of our Lord Jesus Christ." Do you know that unmerited favor?

The fruit of friendship travels on a two-way street. Paul knew he would not only give, but could also receive from his proposed visit with the Romans. When one gets to the place that he cannot grow and benefit from the friendship of another Christian, he is on treacherous ground.

Monday, March 19

Are You Proud of the Gospel of Christ? Romans 1:16, 17.

Read this short passage several times so that its meaning runs through your mind at odd moments today. Do you have the experience of salvation that makes such a testimony a reality in your life? By experience of salvation, we mean merely a real personal acceptance of the Christian Gospel. In its inmost essence the Gospel is powerful to save you. The word "power" indicates an explosive force that saves you and makes you proud of the implications of the Gospel. When faced with a crowd of cursing smutty-minded men, are you proud of the way of Christ? Can you lovingly, humbly, kindly, and with tact, yet without self-consciousness and fear, point out the way of Christ to your unsaved friend by both word and deed? A true appreciation of the powerful Gospel will rid us of our Menonite feeling of inferiority.

Tuesday, March 20

Why Does God Punish the Heathen? Romans 1:18-20.

Everyone acknowledges that many heathen tribes are living in the depths of moral depravity. Some, however, ask, On what basis can God be considered just for eternally punishing the heathen? They have no formal knowledge of the Gospel. They have no formal law of moral conduct such as the Jews have. Can they be punished by a just God for a law or opportunity they do not know?

Partial answers present themselves. We assume an innocence on the part of the heathen that does not exist. They sin against knowledge they have. It comes to them through the external creation of God and through that inner monitor, the conscience. As weak and unlearned as their conscience may be, men still fail to live up to their high-

est self and thus realize their guilt before God. God does, however, punish according to the opportunity given. Thus, their punishment is mitigated. Cf. Luke 12:48; Amos 3:2; Rom. 2:17.

Wednesday, March 21

The Depths of Sin. Romans 1:21-32.

What would you be like if it were not for faith in Christ? You probably feel that even without Christ you would be a moral and upright person in the community. You may even have acquaintances who would fall in this category and really they are not such bad people. Maybe all this stuff about the depths and degradation of sin is not true.

Think with me. What if the Apostle Paul would have gone East instead of West? What if your ancestors had lived in Mongolia instead of Europe? How much even of our secular life is shot through with the gleams of the Gospel standard? The greatest force for respectability in the world is the Christian Church. Its influence has improved much of the unsaved world. This picture of sin is not overdrawn for people who are without Gospel influence. Save for the grace of God, these verses would describe you and me.

Thursday, March 22

The Guilt of the Moralists. Romans 2:1-16.

This passage is admittedly rather difficult. If you have another version of the New Testament, it may become more clear. Most persons outside the church give the same answer when asked to become Christians. "I'm not such a bad person." In reality the moralist is setting himself up as a judge saying that he approaches more closely the standard God demands than any one else. His second error is in bringing the standard of God down to his level of obedience.

The real basis of his guilt is that in stubbornness and impenitence of heart he has refused God. All of the kindness and love of God is to make people repent. Unless you come to God for forgiveness realizing that in yourself there is no good thing, God will need to punish you for denying the offering of His Son.

A great tragedy lies in the fact that some church members are living on the level of the moralist, trying to be good enough to be saved, when they primarily need the cleansing and favor of God.

Friday, March 23

The Guilt of the Jew Under the Law. Romans 2:16-3:8.

The Jews are guilty under the law, while they live on a relatively high standard. Compared to their light, they are no better than the heathen. The same thing can be said about every Christian. Christians do have advantages over pagans: the possession of the Bible and the Gospel and means of grace are great privileges; but judged by their conduct, in view of such advantages, Christians can make no more claim of righteousness or of

merit than can the Jews. Their only hope is in the redemption that is in Jesus Christ, our Lord. Thus, we who know and perceive the fine relationship of love taught by Christ have greater guilt when we disobey. "Great opportunities are inseparable from great obligations."

Saturday, March 24

The Whole World Is Guilty Before God. Romans 3:9-20.

Men have sinned

against light of nature,
against the warning of conscience,
against the revelation of the law, and
against the person of the Son of God.

Therefore, they are all guilty. Not only because of formal opposition, but also because of actual misdeeds. The basic cause lies in the fact that "there is no fear of God before their eyes."

Before any man comes to God, he must see himself as a condemned sinner. This knowledge of sin cannot save us. It merely throws us all on the mercy of God.

—Richard J. Yordy.

THROUGH DEATH TO LIFE

Sunday School Lesson for March 25

Most people who accomplish God's purpose for their lives do so while they are living. Jesus did His great work in His dying. Our Saviour is about to be lifted up between earth and sky, and anyone who looks unto Him will be saved.

Condemned to die. Who bound Jesus? Who delivered Him to the governor for the death verdict? Who accused Him before Pilate? Who encouraged the people to ask for the release of Barabbas rather than of Jesus? Who led the wild mob in crying "Crucify him"? Yet these men bore the name of chief priests. We must wonder how their inconsistencies could escape their conscientiousness.

Mocking of the soldiers. Mock attire, mock crown, mock greetings, and mock scepter—all were used to deride the King of the Jews. Then followed added insults of blows and spittle and obeisance. After a long time Pilate stepped in with an order to cease.

The crucifixion. For six dreadful hours Jesus suffered every indignity and pain His enemies could force upon Him. Notice especially the mocking of the chief priests. Christ became obedient even unto the death of the cross, which was the most agonizing death cruel men could devise.

Death. His soul makes an offering for my sin and yours. God forsook His Son as He tasted death for us. Here was the great travail. As a symbol of darkness over His soul, God sent darkness on the earth. "Smitten of God."

*"We may not know, we cannot tell
What pains He had to bear."*

*"Silent through those three dread hours,
Wrestling with the evil powers,
Left alone with human sin
Gloom around Thee and within,
Till the appointed time is nigh,
Till the Lamb of God may die."*

(Continued on page 259)

FAMILY CIRCLE

Together

BY DORCAS I. MILLER

*Today it has begun, our voyage of life together.
How clear the sky;
How smooth the gale;
How strong our bark.
Each tomorrow brings new joy as it changes
into today,*

*Today,
Today,
And today:
Each full, each joyous, each unclouded.*

*Each sunrise brings anew the thrill of love.
The moment our senses wake,
We remember: another day of love ahead.
We begin our work with mutual zeal to make
our home a love-nest.*

*Each evening, our work laid aside,
We enjoy the hours in companionship.
We view the distant horizon and plan
And dream.*

*And then,
Then we glimpse new joy ahead,
And together we love and wait.
Together we anticipate
The arrival of our child.
Wonderful tho't!
Miracle of God,
Our child!
"What God hath wrought."*

*At last our waiting is crowned with joy
As a new life is given into our keeping.
A new soul is given to us to be guided and led.
And as we see our duty our Pilot stands ready
to counsel.
With such an Aid we cannot fail.
God, help us to be faithful.*

*But look!
A cloud ahead.
Our bark is tossed
As waves dash high;
What can it mean?
Are we now lost?
We trust our Pilot, though, who's marked our
course.*

*Today
I spoke too quickly.
My words were not soft and tender
But blustering and fretful.
I hurt him deeply;
I see it now.
Can he forgive?*

*I am weary.
Our child is ill.
Our Pilot can prevail
To make him smile again.
We hope He will.*

*This boy of one,
Who, only at the dawn
Was sick and fever-ridden,
Languid,
Pale,
And would not smile,
Now, thank God, before has come the even
Is playful
And with joy I hear his laughter ring.*

*New joy:
Another child our home has blessed.
Our Pilot smiles,
New courage to impart as we face the seas
ahead.
The days speed quickly.
Soon boy and girl in play engage.*

*How dear,
How tender!
God, keep them pure and clean and good
As innocent they watch me work,
As innocent they sweetly play.*

*A year has passed,
Two years,
Five years . . . and ten and more.
Our children,
Grown,
No longer now for stories beg,
But one by one they leave our roof
To seek their own.
It hurts.
Our flesh,
Severed;
Part of our hearts is gone.
And yet, they're ours,
They and theirs.*

*We face our Pilot
And we know
His heart has felt each quiver of our own,
Each ache,
Each joy.*

*As Baby leaves
Upon her wedding day,
Our eyes meet;
We smile through tears.
Our child.
A new home begun. God bless them,
And may they choose Him for their Pilot.
And now we find new time
Our selves to enjoy.
We recall our Youth.
We remember days gone by.
We turn our faces toward the sea we've crossed.
In silence we re-live each storm,
Each calm.
Our Pilot has been true;
And though at times the spray has dimmed our
view,
We knew
That He was at the wheel.*

*'Tis this,
This looking back,
That makes us old,
They say.
And so we are, I guess, if years are counted age.
Our bark has lost her paint;
She quivers as the breezes blow.
We see the Port ahead,
Our friends with welcome greeting us.
The daylight fades;
The sun sinks lower and is gone.
We are ashore.
Our Pilot turns;
He smiles
And nods,
"This is your Home," He whispers.*

Greenwood, Del.

EXPRESSIONS OF APPRECIATION

We wish to express our sincere thanks and appreciation to our many kind friends for prayers, money, donation of blood, letters of encouragement, cards, visits, and the many trips made to Baltimore during my stay at the hospital and since I am home. We also wish to thank those who so kindly remembered us during the illness and death of father.—Raymond and Lula Ehy, R. 2, Williamsport, Md.

We wish to express our sincere thanks to the many kind friends, relatives, and neighbors who have remembered us with love gifts, visits, letters, cards, and prayers during Sister Miller's illness and stay at the Harrisburg Hospital.—Mr. and Mrs. Martin J. Miller, 304 Myers St., Steelton, Pa.

I wish to thank the many relatives and friends for their deeds of kindness, prayers, cards, letters, flowers, and visits during my stay at the hospital and since I have returned home. May God richly bless each one of you for your kindness.—John F. Stoltzfus, Gap, Pa.

I thank the Great Physician, the nurses, and doctors for the care given me during my illness, and our kind friends who remembered me with prayers, flowers, cards, gifts, and visits at the hospital and at home. May God richly bless each one of you.—Mrs. Lydia Grubh, R. 2, Elverson, Pa.

We wish to thank all our brothers and sisters, family, friends, and neighbors for the kindness shown toward us over the winter months, especially over Christmas, for the gifts, boxes and baskets of food, our Christmas dinner, and many other gifts and greetings. May the Lord abundantly bless all is our wish and prayer.—Seal and Susan S. Hernlin.

I wish to express my sincere thanks to all the kind friends, relatives, neighbors, and Sunday-school classes who remembered me with prayers, letters, cards, visits, plants, flowers, gifts, and fruit while I was in the hospital and also since I am home. Wishing you all God's richest blessings.—Jason S. Buckwalter, R. 1, Gordonville, Pa.

We wish to express our sincere appreciation to our friends and relatives for the many tokens of love and friendship on our fiftieth wedding anniversary. They are golden memories we shall cherish through life. So we say thank you and God bless you.—Mr. and Mrs. A. W. Rhodes, La Junta, Colo.

One year ago, March 14, our dear wife and mother fell asleep in Jesus. While time has been long, sad, and lonely sometimes, yet we have definitely realized the undergirding of the Spirit, the eternal verity of God's blessed promises, and the faithfulness of friends and neighbors. We hereby want to acknowledge with sincere gratefulness the Lord's goodness, and the many expressions of sympathy in words, cards, letters, and substantial gifts from friends and neighbors.—Robert E. Myers and family, Geneva, Pa.

I wish to express my heartfelt thanks and appreciation for the many kindnesses shown by way of flowers, cards, prayers, and sympathies extended during my dear husband's lengthy illness and death. May God richly reward each and every one of you for the same.—Mrs. Ehy K. Burkholder, R. 2, Ephrata, Pa.

We want to thank our many friends for their cards, letters, and gifts during our recent bereavement in the sudden death of our son and brother.—Mrs. Esther Miller and family, R. 1, Manheim, Pa.

I wish to express my sincere thanks to the many kind friends, relatives, and neighbors, and the Sunday school who so kindly remembered me with cards, visits, and prayers during my stay in the hospital and since my return home. And also those who remembered me on my eighty-third birthday. I received thirty-nine birthday cards and thirty-two get-well cards. May God richly bless you all for your kindness.—W. H. Shoup, 582 Emerick St., Wooster, Ohio.

I wish to thank you all for your prayers, cards, letters, and flowers sent to me during my recent stay at the hospital and also during my recuperating days at home. May God bless each one of you.—Mrs. Enos G. Musser, R. D. 1, Denver, Pa.

I wish to thank my relatives and friends of Lost Creek and Delaware congregations for the kind remembrances at Christmas time. May the Lord richly bless you.—Mrs. Mary Shelley, R. 1, Gap, Pa.

I wish to take this opportunity to express my sincere appreciation to the many kind friends who gave their help during the illness and death of my husband, Benjamin Mongold, and also to the many who sent expressions of sympathy upon his passing.—Mrs. Clelia Mongold, Bergton, Va.

TEACHING THE WORD

More Summer Bible Schools for More Children in 1951

By C. F. YAKE, S.B.S. SECRETARY

The final report on summer Bible schools for 1950 season was just handed to me today, January 30, 1951. While we have been endeavoring since last September to secure the district reports, only recently was the last one sent in. How happy we were to receive this, because it made possible the compilation of the report for our denomination for the summer 1950. This detailed report will appear in the *Mennonite Yearbook* which should be coming from the press before too long, and in the handbook which is published by the Commission for Christian Education. Due to the limited space available, we will refer only to summary items of most importance to most readers. These items will be listed in comparison with the figures of last year.

The cost per pupil per day on an enrollment basis is exactly the same as last year, 9¢. The cost per pupil on the average attendance is only 10¢ this year whereas in 1949 it was 10.7¢.

The missionary offerings in 1950 were 26.6% of the total expenses, but in 1949 they were 27.4% of the cost—slightly higher than this year.

In view of the fact that cost is always one of the first things talked about in connection with operating a summer Bible school, we have demonstrated here very definitely that it is only 10¢ per pupil per day which, in comparison to the cost of every other commodity, is but a fraction of what we spend to care for the physical body. Certainly with the quality of the summer Bible school curriculum materials no one should ever be tempted to raise a voice of protest against 10¢ per pupil per day, which is no more than many youngsters spend during the summer for ice-cream cones and chewing gum even when living in hovels. Furthermore, in view of the liberal missionary offerings brought by the children of summer Bible schools, we have great reasons to rejoice, for while we are promoting this marvelous Bible-teaching agency, we are also in turn promoting a missionary program supported by the children, and at the same time developing in them a missionary motivation which is practical-

ly unsurpassed by any other Christian teaching agency.

In average percentage of attendance we have kept the same splendid record in 1950 as we had in 1949—87%. This is very good, and we can be grateful for it; however, we should endeavor to raise this percentile the summer of 1951. This is not an impossibility if proper follow-up work is done by the teachers when pupils become delinquent in attendance.

We have had an average of fifty schools as our goal for increase yearly, and we have as a denomination done most splendidly. In the summer of 1948 we had an increase of sixty over 1947, and in the summer of 1949 we had an increase of 83 schools over 1948; but in the summer of 1950 we had an increase of only 22 schools, if the district reports have come in correctly. Several district secretaries reported difficulty in getting all their schools and did not have a complete report. From one district no report was received and it is reported as it was last year. However, even if a dozen or more schools have not been reported, the increase this year would still not reach our goal of fifty. We must conclude then that the summer of 1950 did not show the increase in the number of summer Bible schools which we had hoped for and rather anticipated. But we must rejoice in the fact that the number has grown and that schools are increasing, all of which is an evidence of a wholesome, progressive promotional attitude toward this Christian educational teaching agency. After all, it is the spirit of support and promotion in our denomination that will make possible this continued growth and increase.

May we go forth this year with the cherished ambition to have an increase of at least fifty during 1951, and if possible make it an increase of 78 to average an increase of fifty over the past years. Would that not be most commendable and God-glorifying? While it seems a tremendously big program to cherish, it is not an impossible thing to do.

The need is terribly great all about us, and the opportunities for having summer Bible school are all the more plentiful. Furthermore, the need for dedicated voluntary service to promote this work is also in our midst, and the dark days in which we are should prompt every

one of us to do everything possible to help promote summer Bible school so that we will have more schools for more children in 1951.

This year, 1951, is observed as the fiftieth anniversary of the beginning of the daily vacation Bible school movement. For us it is about the twentieth anniversary of the beginning of the movement which picked up impetus in 1931. It took from 1922, when we had the first school, to 1931 to develop sufficient interest in promoting this type of Bible-teaching agency to the extent that it became a movement, spreading during these past twenty years over our denomination until we have almost six hundred schools.

1951 should be made a better year for us in summer Bible school. If this is the twentieth anniversary of what we may call the beginning of the movement, then it is also the thirtieth anniversary of the holding of the first summer Bible school in our church. But this is and should be a better year chiefly for the reason that, nothing unforeseen hindering, all the summer Bible school curriculum materials will have been completed, for the thirteen courses, in addition to the superintendent's manual. The completion of the Herald summer Bible school curriculum materials marks a significant milestone of progress in curriculum building in our denomination. That the Lord has richly blessed is, indeed, greatly appreciated; but before us lie unlimited opportunities and possibilities for enjoying still greater blessings through the enthusiastic promotion of more summer Bible schools during this year and the years to come. (Any inquiries or orders for materials should be directed to the Herald Press, Scottdale, Pennsylvania.)

WHY SHOULD IT BE NECESSARY?

"But if God is so good as you represent Him, and if He knows all that we need, and better far than we do ourselves, why should it be necessary to ask Him for anything?" I answer, What if He knows prayer to be the thing we need first and most? What if the main object in God's idea of prayer be the supplying of our great, our endless need—the need of Himself? . . . Hunger may drive the runaway child home, and he may or may not be fed at once, but he needs his mother more than his dinner. Communion with God is the one need of the soul beyond all other need: prayer is the beginning of that communion, and some need is the motive of that prayer. . . . So begins a communion, a talking with God, a coming-to-one with Him, which is the sole end of prayer, yea, of existence itself in its infinite phases. We must ask that we may receive: but that we should receive what we ask in respect of our lower needs, is not God's end in making us pray, for He could give us everything without that: to bring His child to his knee, God withholds that man may ask.—George Macdonald.

	Schools	Enrolled	Av. Attend.	Teachers	Expenses	Mis. Off.	Menn. Homes	Non Menn.
1950	578	65,610	57,522	6,154	\$60,046	\$17,000	18,943*	38,847*
1949	556	62,488	53,588	5,412	\$57,699	\$16,620	16,985	36,611
"Gain"	22	3,122	3,964	742	\$2,347	\$2,380	1,158	2,236

* Figures in these columns do not total either the average attendance or the enrollment, but they give a rather clear idea of the proportion of non-Mennonite children and those from Mennonite homes.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Raymond Kramer, Meadville, Pa., will hold meetings at Trevoise Heights, Pa., during Passion Week.

Bro. Paul Bender, Grantsville, Md., will bring the morning message in the missionary day service at the Thomas Church, Johnstown, Pa., on March 18.

Bro. Sanford G. Shetler is conducting a class in nonresistance each Wednesday evening at the Thomas Church, Johnstown, Pa. Over a hundred people have been in attendance, ranging in ages from three to eighty-three.

Bro. Llewellyn Groff, Ogema, Minn., will hold revival meetings at the Haycock, Pa., church March 17-25.

Bro. I. E. Burkhart, Goshen, Ind., preached at the Martindale, Pa., Church Sunday evening, March 4, on the subject of nonresistance.

Bro. Noah Hershey closed evangelistic meetings at Goodville, Pa., on March 4, with ten confessions. He will begin meetings at the Red Run Church in the Bowmansville district on April 1.

Bro. Lloyd Eby, Ronks, Pa., will preach at Cambridge, Pa., the evening of March 18, on the "Personality of the Holy Spirit."

Holy Week Services will be held at Leo, Ind., March 18-25, with Bro. Andrew Jantzi, Flint, Mich., as speaker.

Bro. John W. Burkholder, Blue Ball, Pa., will speak on "Headline News" at the March 17, meeting of Youth Gospel Evangelism at Vine St., Church, Lancaster, Pa.

Bro. Paul L. Conrad and wife, who are preparing for medical service in India, spoke concerning relief work experiences at East Goshen, Ind., the evening of March 4.

The Annual Song Service at Millersville, Pa., will be held this year on Palm Sunday, March 18, at 2:00 p.m.

A Christian Life and Youth Conference was held at East Goshen, Ind., March 7-11, with Roy Koch and Stanley Shenk as speakers.

Bro. George R. Brunk, Harrisonburg, Va., will be the evangelist at East Chestnut Street Church, Lancaster, Pa., June 3-17.

Bro. Norman Kraus, Topeka, Ind., spoke at the South Union Church, West Liberty, Ohio, Sunday evening, March 4.

Bro. Leo Miller, Filer, Idaho, brought the morning message at the West Liberty Church, Windom, Kans., on Feb. 25.

Change of Address: Bro. William C. Hersberger, from Johnstown, Pa., to 825 Main Street, Windber, Pa.

The dedication services for Morningside Mennonite Church, East Toronto, on Feb. 11, were well attended, with a capacity audience of nearly 200 in the afternoon. The mission board committees express appreciation for the labor and equipment donated in the building of this church, with a saving in cash outlay of approximately one-third. Many congregations have responded substantially in funds needed, but not all is paid yet and opportunity stands open.

The Hesston College A Cappella chorus gave an afternoon program at Peabody, Kans., on March 4.

Bro. Josef I. Herschkowitz, Harrisonburg, Va., will conduct pre-Easter meetings March 21-25, at the Beech Church, Louisville, Ohio.

Bro. A. J. Metzler is scheduled for week-end meetings at Tiskilwa, Ill., April 6-8.

Bro. Paul Mininger, Goshen, Ind., was the visiting speaker in the Christian Life conference at Eastern Mennonite College the week end of March 4.

The Zion congregation, Broadway, Va., is co-operating with E.M.C. students in looking after spiritual needs of prison work camps along near-by highways.

Bro. Glenn Martin, Lima, Ohio, spoke at the Locust Grove Church near Elkhart, Ind., on Feb. 28.

A Men's quartet from Hesston College is visiting churches on the Pacific coast during the Easter holidays.

Bro. Amos Gingerich, Parnell, Iowa, preached at the Calvary Church in Los Angeles, Sunday evening, Feb. 11. Bro. Simon Gingerich, Wayland, Iowa, also participated in the service.

Bro. T. K. Hershey will be the visiting speaker at the Groffdale, Pa., Y.P.M., Sunday evening, March 18.

Bro. Nelson E. Kauffman, Hannibal, Mo., is scheduled to speak at the annual meeting of the Illinois mission board at Hopedale, Ill., April 12, 13.

Bro. Ralph Malin, Malvern, Pa., brought the evening message at the Bridgeport Mission on Feb. 25.

A Men's chorus from E.M.C., accompanied by Bro. B. Charles Hostetter, will sing at Grantham College, Grantham, Pa., March 17, at 8:00 p.m.

Bro. Milton G. Brackbill, Paoli, Pa., will serve as evangelist at the Pleasant Grove Church, Brewton, Ala., April 1-15. A definite interest in prayer is requested.

The Hopedale, Ill., congregation will hear Don Smucker, Chicago, in both morning and evening services on April 1. On the evening of April 8, the Pleasant Hill chorus will sing at Hopedale.

Ten graduates received diplomas at the Johnstown, Pa., Bible school on Feb. 15.

Bro. Andrew Jantzi, Flint, Mich., began a series of meetings at the Pleasant Grove Church, Elton, Pa., on March 2.

Bro. Joseph M. Nissley spoke at the Lancaster ministers' meeting Feb. 21, 22. On Feb. 17, he preached at Salunga and Erismans. On Feb. 25, at Stumptown and North Lancaster and on Feb. 28, at Parkesburg.

(Continued on page 260)

Calendar

Annual Ministers' Meeting, South Central Conference, Pryor, Okla., March 13-15
 Spring Missionary Day, March 18
 Illinois Youth Fellowship Meeting, Waldo Mennonite Church, Flanagan, Ill., March 24
 Southwestern Pennsylvania Ministers Meeting, Kaufman Church, Davidsville, Pa., March 30, 31
 Conference on Industrial Relations and Mennonite Community Life, First Mennonite Church, Kitchener, Ont., March 30, 31, 1951
 General Council of General Conference, Semiannual Meeting, Chicago, April 6, 7
 Annual Meeting, Illinois Mission Board, Hopedale, Ill., April 12, 13
 Child Welfare Conference, Sponsored by Child Welfare Committee of the Mennonite Board of Missions and Charities, West Liberty, Ohio, April 13, 14
 Ohio Mennonite Mission Board, May 4-6
 Commission for Christian Education and Young People's Work, Semiannual Meeting, Johnstown, Pa., April 27, 28
 Home Sunday, May 13
 Annual Meeting, Ontario Mission Board, Kitchener, Ont., May 26-28
 Ohio and Eastern A.M. Joint Conference, Allensville Mennonite Church, Allensville, Pa., May 29-31
 Indiana-Michigan Mission Board, Annual Meeting, Clinton Frame Church, Goshen, Ind., June 5
 Indiana-Michigan Conference, Annual Meeting, Clinton Frame Church, Goshen, Ind., June 6, 7
 Mennonite Youth Fellowship, Annual Meeting, Belleville, Pa., June 8, 9
 Mennonite Board of Missions and Charities, Annual Meeting, Belleville, Pa., June 10-12
 Laurelville Mennonite Camp, Mt. Pleasant, Pa. Boys' Camp, June 30 to July 6
 Girls' Camp, July 7-13
 Victorious Life Conference, July 14, 15
 Writers' Conference, July 16-20
 Sunday School Workshop, July 16-20
 First Family Week, July 21-27
 Music Conference, July 28 to Aug. 3
 First Young People's Institute, Aug. 4-10
 Second Young People's Institute, Aug. 11-17
 Second Family Week, Aug. 18-24
 Missionary Bible Conference, Aug. 25-31
 Peace Day, July 1
 Southwestern Pennsylvania, Annual Conference, Blough Church, Aug. 5-8
 M.Y.F. Workshop, Chesley Lake Camp, Allenford, Ont., Aug. 4-10, noon
 Annual Meeting, South Central Conference, Pennsylvania congregation, Hesston, Kans., Aug. 14-17
 General Conference, Biennial Meeting, Goshen, Ind., Aug. 21-24
 Church School Day, Aug. 28
 Beulah Youth Retreat, Beulah Colo., Aug. 27 to Sept. 2
 Indiana-Michigan Mennonite Christian Workers' Conference, Bayshore Camp Ground, Sebewaing, Mich., entertained by the Pigeon congregation, Aug. 28-30
 Mennonite Board of Education, Annual Meeting, Oct. 18-20
 Bible Sunday, Dec. 8

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Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. David Castillo, superintendent of the Spanish Mennonite Mission, La Junta, Colo.: "We continue to witness to the saving grace of our Lord Jesus Christ in Sunday school and Sunday and Wednesday evening services. We are also glad for the faithful help of some of the hospital workers and nurses in our Sunday school."

Building report from the Orphans Home in West Liberty, Ohio: "Our remodeling is progressing. The work in the girls' part is almost completed, the laundry has been moved and some new equipment installed. We are now working in the kitchen and dining room, the major items being the installation of new flooring, lights, dishwasher, and new stove. The staff members took it upon themselves to raise the money for the stove."

Bro. Wilbur Nachtigall, missionary in Puerto Rico: "The year 1950 has been one of blessing for the Puerto Rico Church. The Lord's precious promises have encouraged the workers to continue with the proclamation of the Gospel message. . . . During the year twenty-nine souls were added to the church by baptism, and five were added by letter. . . . A new missionary, Sister Anna Kay Massanari, also arrived on the field to teach in the Bethany Day School."

Bro. Clayton Sutter, superintendent of the Mennonite Home for the Aged, Eureka, Ill.: "In the past year the brotherhood gave funds for much needed equipment and repairs on the building. . . . We have been further encouraged by the increased interest of sewing circles, M.Y.F. groups, and Sunday-school classes. . . . Several individuals have spent their vacations in service to augment our undersized staff."

Bro. E. C. Bender has been appointed director of the Laurelville Bible Missionary Conference for the summer of 1951.

Members of one of the Sunday-school classes of the Allensville, Pa., Church are helping with the work at the Otelia Mission until a full-time worker can be located.

The executive committee of the General Board has agreed that the term of service in Puerto Rico shall be five years followed by a one year furlough after present term and furlough commitments have been carried out. The committee recommended that M.R.C. workers who are on a continuing basis be placed on the same arrangement.

Bro. Paul Lauver and family will be the first of the Puerto Rican missionaries to receive a one year furlough under the new policy of the General Board. Their furlough will begin in September, 1951.

Another action of the General Board was an allotment of \$200.00 for the purchase of Hindi Bibles as requested by the India Mission treasurer.

Bro. and Sister S. Allen Shirk cabled from Bombay, India, Feb. 27: ARRIVED SAFELY TODAY.

The General Mission Board executive committee has agreed to subsidize a Spanish translation of *War, Peace, and Nonresistance* in co-operation with the Peace Problems Committee and the Mennonite Publishing House. \$300.00 was appropriated for this purpose.

Recent word stated that Bro. and Sister Eugene Blosser were scheduled to sail from Hong Kong on Feb. 28, on the S.S. President Cleveland and should arrive San Francisco, Calif., about March 18. Sister Blosser had the misfortune of breaking her left arm the week previous to their sailing.

Spring Missionary Day Bulletin: The packets of the Spring Missionary Day Bulletin have been sent to all Sunday school superintendents. We trust that one copy finds its

SPRING MISSIONARY DAY

March 18, 1951

Winning the World for Christ Demands Giving Our All for Christ—Our Time, Our Prayer, Our Means.

Home Missions Need Your Support

So often we think and plan primarily for foreign missions in connection with our Missionary Day program. I think it would be well to realize that there is also a vital Home Mission program carried on by the General Mission Board. Contributions are needed for this program as well as for the foreign fields.

Funds are particularly needed at the present time for our City Mission Program. Other areas of need are the West Liberty, Ohio, Children's Home; the Kansas City, Kansas, Children's Home; Mennonite Youth Village, and the Rural Work being carried on at Culp, Arkansas. If you have a concern for the mission work done here at home you are encouraged to direct some of your mission contributions on Spring Missionary Day to one of the above special areas of need.

way into each home represented in every Mennonite Sunday school of the United States and Canada.

Bro. John E. Beachy, missionary in Bihar, India, sent in the following item under date of Feb. 21: "Sunday we went with Milton Vogts to one of the evangelist's homes where Bro. Vogt baptized a young man who had been a Hindu. We thought there might be some disturbance in the service by his Hindu friends in an effort to keep him from becoming a Christian, but there was none. After the service this new convert and his Christian friends planned to go into the homes in his village to give a testimony of his new found peace."

Sunday evening, Feb. 25, a group from the Dillonvale and Kidron, Ohio, congregations worshiped and participated in a program at the Fairpoint, Ohio, Mennonite Mission.

A Christian Life conference will be held at the Johnstown, Pa., Mission Church, March

MENNONITE RELIEF COMMITTEE (M.R.C.)

Builders unit voluntary service opportunities are available in the following places:

Saginaw, Michigan, building a mission church; Denver, Colo., building a mission pastor's residence; Goshen College, Ind., building a women's dormitory; Hesston College, Kans., building a science hall; Mennonite Youth Village, Mich., building additional children's camp facilities; Chicago Mexican Mission, Ill., renovating a building purchased for mission purposes; Elkhart Mission Board Headquarters, making necessary alterations on the headquarters building.

Applications will be accepted for terms of three months to one year. A few six week and two month terms are available. For further information write to the Secretary for Service and Relief, 1711 Prairie St., Elkhart, Ind.

Laurelville Mennonite Camp can use a group of four men from April to June to do repair work on buildings and landscaping on the grounds. If interested write to A. J. Metzler, Mennonite Publishing House, Scottdale, Pa., or to the Secretary for Service and Relief.

Sister Irene Bontrager, Goshen, Ind., completed a year of service in the Kansas City Hospital Service Unit, Kansas City, Kans., on March 1. John Plank, Lovington, Ill., and Paul Stutzman, Cairo, Nebr., joined the unit on March 5. At least three other men and a woman could be used there soon.

Applications for summer service should be in the office by April 15, if possible. Do not delay sending your application or writing for further information from the Secretary for Service and Relief. Multigraphed folders describing the summer program are being mailed to pastors by March 15 for distribution in their congregations.

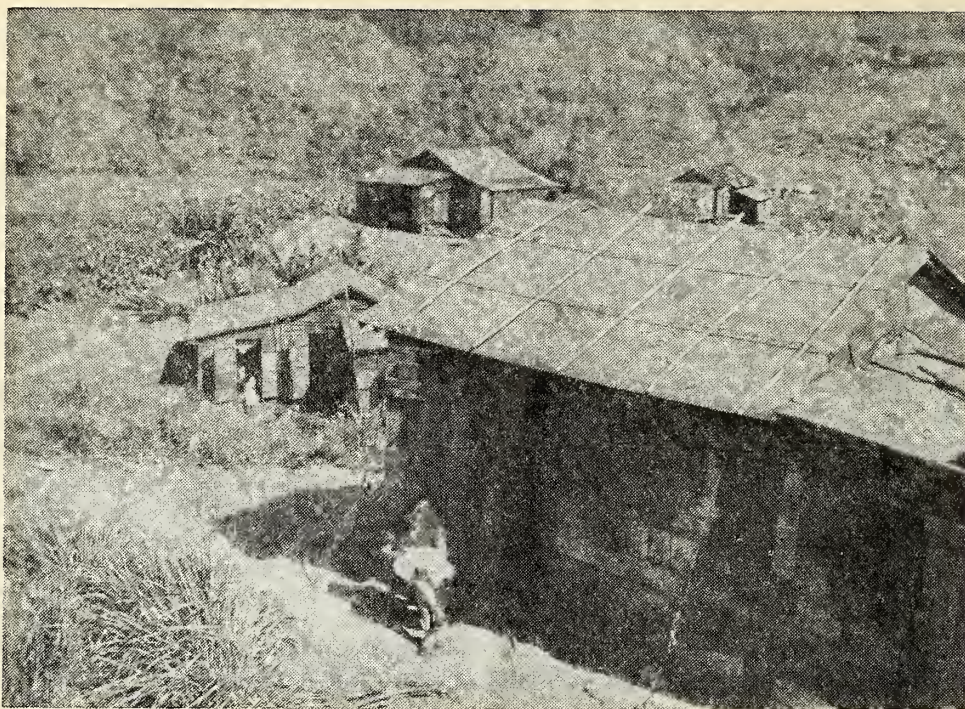
The Mennonite Relief Committee will meet at Goshen College, Goshen, Ind., at 1:00 p.m., Monday, March 19.

24 and 25, with brethren Luke Shank and Elam Hollinger as guest speakers. Bro. Hollinger will conduct evangelistic meetings at the Mission March 16-25.

Sister Lena Graber, missionary nurse in Dhamtari, India: "Several weeks ago we did 246 smallpox vaccinations at Balodgahan—all in one day. Last week we got in a patient with smallpox here at Dhamtari. It gave us a lot of work. We had to get vaccine and give it to the whole staff, para folks, all inpatients and their relatives.

Bro. E. M. Yost, pastor of the Denver, Colo., Mennonite Church, is conducting a series of evangelistic meetings, March 4-11, at the Olive Mennonite Church near Wakarusa, Ind.

(Continued on page 260)



This scene in Puerto Rico shows one of the ladies who participate in the sewing project.

Every Little Bit Helps

BY OPHIA SEVITS SNYDER

HOW much more satisfying it is to earn one's own living, no matter how meager, than to have nothing except what comes through gifts of charity. To some, five dollars may seem like a very small amount of money, but to a previously unemployed person, an income of five dollars a week seems like a small fortune.

Twenty cents an hour is less than the current young girls get for baby sitting in the United States. Yet, here in Puerto Rico, for that amount men will pull weeds and hoe all day, and women will sit counting threads in finely woven lines for cross-stitch and colato designs.

That every little bit helps was more than a philosophy to Mary Lauver back in 1946 when she drew into cross-stitch and satin-stitch designs scenes from Puerto Rican life. She knew that these women had a remarkable ability to do handwork and that any women anywhere had a "yen" for hand-embroidered linens. Puerto Rican women were given opportunity to demonstrate their ability and the handwork was publicized among various church groups in continental United States. As orders came in, the work was given out to the sewing women. Later on, people on the island learned of the work being done here, and the demand for it has grown until the services of thirty women are needed to fill the orders. The average individual earning at the present time is about five dollars per week.

After Mary Lauver returned to her home in Akron, Pennsylvania, Evelyn Good, assisted by Judy Miller, took charge of the work. At this time, Emma Zehr, with the assistance of Mabel Miller, supervises the project. Every

Monday, Wednesday, and Friday morning they gather up their patterns (worked out on graph paper) and the work prepared for the women to sew. Looking like a couple of Arabs with their folded tents, they move with their material to the community center building to meet the problems of the morning.

As a seamstress turns to her work, Emma and Mabel inspect it mercilessly for flaws. For just the error of one thread count a whole pattern will need to be done over. As I stood there watching, I found myself alternately feeling sorry for the sewing ladies and for poor Emma. Which would be the worse, I wondered, being fearful of having to cut and rework an intricate piece of cross-stitch, or to be the one who is forced to reject the work! Of course, if the error is made in colato, the entire piece of material is ruined because here the threads are counted and sewed, after which the material itself is cut. Pick up a piece of linen sometime and count twenty threads. You and I would no doubt pull up our easiest chair and choose our best electric light for such a task, but the Puerto Rican woman has usually only a backless bench to sit on and works by the direct daylight, kerosene lamp, or candlelight.

After the returned work is inspected, the new work is given out. One lady does rolled hems, another hemstitching, and yet another cross stitch, making it necessary for an article to pass through many hands before it is finally finished. As the work is assigned, one often hears sighs and murmurs of complaint because of the difficulty of counting threads in certain kinds of material.

Emma and Mabel's work is not completed when a piece of work is returned. In fact, their headaches often start only then. After Juana, the laundering lady, irons the linens, they are again inspected for remaining stains.

Since much work is done by candle in the country homes, tallow is a common stain. Then there are coffee, fruit, rust, chocolate, and milk stains. Add to these the many other things that could soil the material in these crude homes where half a dozen children are playing, and you will realize the difficulty involved in getting the linens spotless before they are mailed to the buyers.

Nothing about a work itself is as fascinating as the people involved. How much more precious the beautiful linens would be if the stitches could bear tales of the homes where they were made—or if their smoothly ironed surfaces could reflect the smiling face of Juana.

Juana is a happy Christian. Before her twelve-year-old son Samuel became a Christian and led her to Christ, she was unable to smile. Going glumly about her work, she seemed to think of nothing except her unhappy home life. But now she smiles, for she is confident that God will hear her prayers for the salvation of her husband. Although she works outside of her home, she attends every church service—Tuesday night, Friday night, Saturday morning prayer meeting at 5:00, women's meeting Saturday afternoon, and church twice on Sunday. Her home lies up a steep ascent of at least a mile—and she walks! Yes, it is a pity that the linens cannot talk.

Emilia lives in a little one-room granary. We walked into her home one day to see her new two-burner oil stove which she had bought to replace the old charcoal box. I could not help wishing that the woman who had bought her work could share her joy in her new stove—paid for completely with the income from the sewing project.

Down close to the river we stopped to visit Margada as she sat in the doorway of her hut doing hemstitching. However, she was tear-



Another of the participants in the La Plata sewing project. Her kitchen is in the back ground.



Three of the stitches made by Puerto Rican women. The first is a cross stitch, one of the

most popular ones. The middle picture shows the satin stitch, with a design showing roast

pig, a common scene in Puerto Rico. The last is the colado stitch, which few women can sew.

ing out stitches instead of putting them in. Poor Margada had picked up her work to sew in odd minutes and had the hems of two sides turned opposite from the others! I could almost feel the ache myself as she said she liked hemstitching, but it made the back of her neck sore. Her work means food and clothing for her children, one of whom had just been in the hospital for treatment of severe malnutrition. The father tries to work, but is almost constantly under the influence of drink. The next time you admire your lovely linens, think of how you have helped Margada and her children.

Jeanette Lewis and I started out to visit Matilde the other day, but as we walked down the road, two little boys told us the river was too deep to get to her home. I visited with her the next morning at the cen-

ter as she was having her work inspected. Yes, she had crossed the river, she said as we talked—it came only half way between her knees and waist! As she handed her little daughter a nickel and sent her to school, I asked her how many children she had. "Three," she answered. "I am alone." A widow—three children and five dollars a week. But it is five dollars a week, and Matilde is grateful.

Every little bit does help. The Juanas and Emillas and Margadas have proved that. What a different world this would be if every Christian had a vision of the potentialities which lie in small things with the seal of God's blessing upon them. With every cent paid these women there is opportunity for witnessing for Christ in word and action.

La Plata, Puerto Rico.

By the Way

BY J. D. GRABER

PART XIV

I INVITE you, during the next three installments, to make a flying visit with me to three of our mission stations: Dondi, Sankra, and Ghatula.

Brother John A. Friesen had come in to Dhamtari for a meeting of the Mission-Church Unification Commission and I decided to go back with him to Dondi in his Ford station wagon. We started out from Balodgahan about five o'clock in the evening, going south for eight or ten miles along the all-weather Dhamtari-Kanker road and then turned off into the jungle down a less well improved forest road deep with ruts and dust, past the well-known hunting block of Barbhoom, on down past Mangaltarai, and then southwest through the jungle toward Dondi.

We passed the spot where Brother Friesen had all but pushed a lazy panther off the road with his car on the way in but we saw no sign of the panther now. A flock of peafowl were grazing in a field near by, and just after dark we flushed a herd of spotted deer as we rounded a sharp curve. This is what makes driving through the jungles so thrilling—you never know what wild game you may see just around the next turn of the road. Neither Brother Friesen nor I had guns; so seeing big game was for pleasure only.

Dondi is called the "Hope Evangelistic

Station." The name has an interesting origin. In the mid-twenties Brother and Sister A. C. Brunk raised money among the American churches for the erection of a new evangelistic station "somewhere in the western reaches of our mission area." Land was difficult to obtain and no one could tell just exactly where the Lord would grant an opening. They were raising money in the firm hope that a place would be found and so the name "Hope Evangelistic Station" was born.

In 1926 the Queen of the Dondi Zamindari gave a gift of land free of cost provided hospital facilities would be made available; and therefore building operations began in the 1926-27 winter season. The station now consists of a well-built dispensary with several wards for patients, a missionary bungalow, a small but attractive church, and various houses for co-workers and servants. The dispensary, even though often not adequately staffed, has yet served many thousands in these intervening years. It must be remembered that any modern medical aid in this "frontier area" is practically nonexistent and so whatever the mission has been able to do, even during the periods when a doctor has not been at the station, has been greatly appreciated.

At the present time not even a trained

compounder is located at Dondi and so Brother Friesen practices medicine and dentistry there. In this case I fear the word "practice" is only too aptly used. It is surprising, however, how soon a layman can pick up some of the more common practices of healing and can do many things that bring relief to the afflicted with a minimum of risk. During the Saturday forenoon I was there Brother Friesen pulled several teeth for elderly village folk who begged to have them out. The standard price for an extraction is one anna, value 1/3 cents. Injections of most of the more common drugs are a flat one rupee each and pills are twelve to the anna. Of course these prices vary somewhat according to the actual price of the medication used but these are the average. It has long been learned that it is better mission policy to charge for the medicines than to give them free, even though the charge is nominal and sometimes even below actual inventory cost.

An interesting and significant feature of the visit to Dondi was the dedication of the church building site at Kusum, some twelve miles north of Dondi. Brother Lucas and family, along with a few other Christians, reside in this village and they have had a desire for a place of worship in their own village. Brother Lucas was a former evangelist in the mission but is now a farmer in the village of Kusum and continues to bear witness as a voluntary worker.

About ten people had gathered for the Friday afternoon service in Brother Lucas' house. I brought a message on the characteristics of a true and a living church as delineated in Acts 2, after which a service of dedication was held on the plot itself where the small and inexpensive church building is to be erected. Let us pray for God's blessing on this new church at Kusum that it may grow large and strong.

The Dondi congregation also is small but in the surrounding villages there are thousands and thousands who know not the Christ. The opportunities are vast, but the soil is hard. Pray that this lighthouse may direct many a weary shipwrecked sailor to the safe harbor in Christ Jesus.

Dhamtari, M. P., India, Feb. 20, 1951.

M.R.C. Plans Extensive Summer Service Program

BY LEVI C. HARTZLER

TIME is already running out for summer service planning. Every effort is being put forth to appraise all worth-while service opportunities within our sphere of service. The call goes out for volunteers to man every Christian service outpost listed below. When this call comes to you, enter your closet and pray the Lord of the harvest to send forth laborers. Then, as the burden to serve begins to weigh more heavily upon you, send your application letter to the Secretary for Service and Relief.

City mission workers are calling for help to combat the growing power of evil in our cities. Rural mission workers are struggling to reach the lost in many unchurched communities. Child welfare units will be ministering to youth of tomorrow who have not had the benefit of Christian homes and Christian parents today. Somewhere in the units listed below there is a place for you.

I. Mission units.

Term of service: Six weeks to six months.

Types of service: Community survey, Bible teaching, home visitation, crafts and recreation for children, Sunday-school teaching, mission maintenance and repair.

The local pastor will sponsor classes and discussion groups in mission work when possible.

A. City mission units for the summer, 1951:

1. Canton, Ohio—June 13 to August 10
2. Cleveland, Ohio (Colored)—June 18 to July 27
3. Hannibal, Mo.—ladies' quartet—June 18 to August 5
4. Meadville, Pa.—June 1 to July 13
5. Peoria, Ill.—June 11 to July 22
6. Portland, Oreg.—June 14 to August 9
7. Saginaw, Mich. (Colored)—(June to August
8. Youngstown, Ohio (Colored)—June and July
9. Chicago Mexican Mission—June 11 to July 21
10. Lima, Ohio—June 6 to July 28

B. Rural mission units for the summer, 1951:

1. Akers and Allemands, La.—June 18 to July 27
2. Minot, N. D., and Menahga, Minn.—June 18 to July 2
3. Naubinway, Mich.—June 18 to August 24
4. Culp, Ark.—June and July

II. Child welfare units.

Types of service: (1) Children's Homes

—caring for and teaching children, directing recreation, and assisting with the manual work in the home; (2) Children's Camps—serving as counselors, teachers, cooks, laundresses, recreation and crafts directors.

A. Children's Home units for the summer, 1951:

1. Kansas City, Kans.—June 1 to August 1
2. West Liberty, Ohio—June 4 to August 25

B. Children's camp units for the summer, 1951:

1. Mennonite Youth Village—June 25 to August 27
2. Camp Ebenezer, Ohio—June and July

III. M.Y.F. youth team. (Personnel complete.)

This team will serve the churches in the midwest during July and August. Sponsored conjointly by M.R.C. and the M.Y.F. council.

IV. Colporteur team.

Term of service: June and July

This team will serve in western Kentucky selling Bibles and religious books and making community surveys in preparation for future mission work.

V. Old people's home units.

Type of service: Practical nursing, main-

tenance and repair, house cleaning, cooking, canning, and gardening.

A. Eureka, Ill.—June 1 to August 24

B. Rittman, Ohio—June 11 to August 31

VI. Builders' unit at Mennonite Youth Village, White Cloud, Michigan

Type of service: Carpentry, mason work, and landscaping.

Term: April to June

VII. Earning units for students. Members receive prevailing wage and pay a unit fee into the service unit fund. They are then responsible for their own transportation and maintenance.

A. Student-in-Industry unit at Detroit, Mich.

Term: Total summer vacation.

Type of work: Members will secure jobs in factories and study present labor problems such as employer-worker relationships, participating in discussion groups and preparing written reports of their findings. Sponsored conjointly by M.R.C. and the Committee on Industrial Relations.

B. Levering Hospital, Hannibal, Mo.

Term of service: Full summer vacation period. Three nurse aides and two nurses are needed.

All workers serve on a voluntary service basis except earning units for students.

The call comes to men and women alike. Last summer twenty-three men and one hundred and one women answered the call. The same ratio this summer will seriously hamper this part of the Lord's service. Couples without children can also be used to great advantage. Send your applications to the Secretary for Service and Relief, 1711 Prairie St., Elkhart, Indiana.

Elkhart, Indiana.

The Missionary Outlook in China

ONE of the world's most fruitful missionary fields is gradually being closed. Reports from mission boards clearly show that China, where American missionaries have worked for over 120 years, is being emptied of foreign missionaries.

At the same time, mission officials are quick to point out that the wholesale withdrawal of missionaries from China does not spell the end of Christian work in that country.

On the contrary, reports received from the field indicate that the Chinese Christian Church has displayed remarkable vigor in the past year, and in some places church membership is on the increase.

At the latest count there were 500 American missionaries in Communist-controlled China. By far the majority intend to leave. However, a number plan to remain, and carry on their work despite increasing hardships.

In analyzing the reasons for the withdrawal, the restrictive measures imposed by the Communists are a major factor. The "freeze" of American funds and the government's taking custody of American property are recent examples of these tightening measures.

However, an even more important reason

is the change of the Chinese Christians toward the continued presence of foreign missionaries. According to Dr. Rowland Cross of the Division of Foreign Missions, the Chinese now admit that for foreign missionaries to stay "might lead to undesirable consequences."

This change on the part of the Chinese Christians has taken place quite recently. Up to Dec. 15, boards received many letters from the Chinese Christian leaders which expressed warm approval of the foreign missionaries and voiced the hope that "our joint partnership" might continue.

This shift in attitude on the part of the Chinese Christians has been reflected in the policies of the various mission boards.

The majority of them have cabled their missionaries to consider the advisability of withdrawal, and in most cases the missionaries have acted on the suggestion.

Contrary to news accounts there have been few cases of outright persecution of Protestant missionaries. A number of them have been confined to house arrest, while three or four have been jailed.

Roman Catholics, on the other hand, report widespread persecution of both priests and nuns. The Maryknoll Fathers, who still

have 140 of their members in China, report a number of their priests have been killed, two of their bishops are said to be in prison, along with seven priests, one brother, and three sisters.

A number of Protestant mission leaders have expressed disillusionment with the promises Communists made to guarantee freedom of religion.

Dr. Jesse M. Wilson, home secretary of the American Baptist Foreign Missions Society in China, characterized Communist methods as a "kind of oblique violation of freedom of religion."

"While the Communists don't forbid the Christians to attend church they usually find something for them to do during normal worship hours. They almost always insist that Christians attend their functions," he said.

But Dr. Wilson, as have other board secretaries, stressed that American funds would continue to be sent to China in support of Christian work.

"We will stand behind our Christian colleagues in China even though our missionaries do withdraw," he said.

A spokesman for the Protestant Episcopal Church said that his church decision to recall missionaries was based on the impression they have received from the missionaries themselves.

"They are beginning to feel they are more of a hindrance than a help," he said.

However, he reported that the sentiments among the Chinese seem to be "more anti-foreign, not anti-Christian."

The extent of the American missionary enterprise is seen by the fact that in 1930 mission property alone was evaluated at over \$27,000,000. According to Searle Bates, professor of missions at Union Theological Seminary, this figure still holds good today.

More than 2,000 American missionaries were in China two years ago. They operated over 200 hospitals, hundreds of leprosariums, dispensaries, social and philanthropic institutions.

The 13 Christian colleges and universities largely missionary-operated were estimated to be worth more than \$12,000,000.

For some time, now, the American missionaries have been turning over the work to Chinese Christians. While the withdrawal of foreign missionaries will accelerate this process, mission leaders point out that this is a goal toward which they have been striving for years.

The latest figure on annual American contributions to work in China is given as approximately \$8,000,000. This was revealed by a survey made in 1948 by the Foreign Missions Conference. The amount remained about the same in 1949, with a decline setting in around early 1950.

Three denominations, the Seventh-Day Adventists, the Methodist Church, and the Presbyterian Church, U.S.A., each contributed over a million dollars in 1948 to China.

Other major contributions included the Southern Baptist Convention, \$825,517; the Lutheran churches, \$549,929; Protestant Episcopal Church, \$419,934, and the Congregational Christian churches, \$307,041.

Figures supplied by denominational headquarters show the following number of missionaries still in China: Presbyterian Church, U.S.A., 60; Presbyterian Church, U.S., 18; Methodist Church, 60; Protestant Episcopal, 12; United Lutheran, 1; Augustana Synod, 1; Evangelical Lutheran, 3; Missouri Synod, 5; Mennonite, 6 [3 have now left]; International Convention of the Disciples of Christ, 12; Congregational Christian, 30; Reformed Church in America, 3; American Baptist Convention, 24; Southern Baptist Convention, 16; China Inland Mission, 200; Y.M.C.A., 1, and Seventh-Day Adventists, 2.

The only other group in China with Amer-

ican missionaries is the Evangelical Foreign Missionary Association for which no figures have been tabulated.

As these missionaries prepare to leave, mission leaders emphasize that Christian work in China, while it may suffer setbacks, will continue.

Protestant missions have consistently aimed at the development of a strong and capable native leadership. Mission institutions have built a devoted, patient, and aggressive Chinese Christian leadership, which can be counted upon to give a good account of itself in the troublesome days ahead.—Courtesy National Council Outlook.

Opening Rainy River Mission

BY IRVIN GRABILLS AND LAWRENCE YODERS

Through soul-stirring and heart-searching revival meetings, followed by a reconsecration service, we two families in particular dedicated lives to the Lord for definite service in mission work. The meetings were conducted by Brother T. K. Hershey in the fall of 1949 at the Pleasant View Mennonite Church near Goshen, Indiana.

"God moves in a mysterious way His wonders to perform." This we definitely experienced through the prayers of others. Through contacts with the Northern Light Gospel Mission we made our own investigations in northern Minnesota as to the possibilities and need for help in work there.

We spent from four to eight weeks teaching Bible school last summer in this area. During the two weeks spent at International Falls with the Paper Maker's Colony children the Lord definitely laid it upon our hearts that this was a very needy field. We saw how starved the children and parents are for the Gospel.

After we returned home the burden for the lost in Minnesota increased. Tears we had witnessed in the eyes of boys and girls at International Falls when we told them the tent must be taken down and no service would be there on Sunday became real to us. We earnestly called upon God for definite evidence and guidance as to what steps we should take. The Lord did not fail us, for when we gave ourselves completely over to Him, He sent buyers for our respective places. By November 16, 1950, both of our families were living near International Falls, Minnesota.

This city lies on the border of Canada and is a sister city of Fort Francis, Canada. It has a population of 8,000; and one of the world's largest wood pulp paper factories is its major source of employment. A few miles south of the city on U.S. Highway 71 is located a colony of forty or fifty homes known as Paper Maker's Colony. These people moved here because of the lower cost of living and the few acres of ground available for raising part of their food. There is no church in the colony, and most people expressed themselves as lacking the clothes to go to city

churches. It is these people we are working with.

December 31, 1950, we had our first Sunday school in a small house on Grabill's Farm, which stands on the banks of the Rainy River, which is the boundary between the U.S. and Canada. Twenty-three were present. Our hearts were again touched with a new sense of responsibility. Chills went down our backs and our cheeks were moist. There was definite evidence of the Holy Spirit's presence.

Our numbers have been increasing each Sunday, and on February 11 forty-seven were present. On January 28, with the thermometer registering 41 degrees below zero, thirty-seven attended. It is now very evident how much we need a church building, as we are very crowded. There is not enough room to separate classes.

We praise the Lord with overflowing joy and love for the way He has answered prayer both in guidance and in providing for us here. We praise Him, too, for the way people have responded in coming to the Sunday school. We know it is not what we have done and said but the work of the Holy Spirit through human channels. As personal calls are made people are willing to come and hear the Word of God.

Your earnest prayers will be a great help. Pray that we, God's unworthy servants, can bring the way of salvation to these people, and live a life of witness and example as proof of the joy salvation gives to all.

AN EARNEST PRAYER

"Lead me to some soul today;
O teach me, Lord, just what to say;
Friends of mine are lost in sin
And cannot find their way.

"Few there are who seem to care,
And few there are who pray;
Melt my heart and fill my life;
Give me one soul today."

International Falls, Minn.

Missions Editorial

Diligence

There is an old proverb, "Open your mouth and God will fill it," which is a poor substitute for a message from God on any Sunday morning. There is a somewhat similar modern proverb by which we think that if we open the church doors converts will walk in. Another mistaken idea, mission workers fully know, is that the opening of a mission in a new area will harvest souls by the dozen.

God has so ordained us and our work that He expects us to labor. The minister who has memorized Scripture and knows his outline will have God supply his words. The mission which has a visitation program, an active prayer circle, and other planned aids to worship and invitations to worship will have some results. In short, people are won to Christ by diligent effort. In fact, diligent effort is not assurance of success. Those who come without this effort are generally very few and of those few many do not understand the step they have taken.

Personal work, conversation over the telephone, the sickbed, the funeral procession, prayer, life, death, burden, toil, suffering, fellowship, sin, and righteousness—these fertilize the soil from which converts grow.

The oft-repeated words of the Master are punctual here: "The harvest truly is plenteous, but the *labourers* are few." There are plenty souls to save, but those who are willing to labor are few. God works with those who labor with and for Him.—F. B.

M.C.C. Weekly Notes

Chaco Crops Are Good

A report from C. J. Dyck, M.C.C. director in Paraguay, states that this year the crop conditions in the Mennonite colonies, especially in the Chaco, are quite favorable. The kafir harvest is in progress and while not as abundant as last year is giving a good average yield. The beans also yielded well and the colonies were able to sell them to quite good advantage. The cotton crop, which represents the staple income for the Chaco, looks very promising, and barring heavy rains and other unforeseen events, should be much better even than last year.

There may be some problems in harvesting these crops. Usually Indians of the area are hired to help with harvest. With the in-

creased number of settlers in recent years, there are not enough Indian workers available to fully meet the labor demand.

Crop conditions are significant among these Mennonite colonies where the margin of living is rather close. The quality of a harvest determines rather directly how long and difficult will be their struggle for becoming established.

M.C.C. Leper Project Site Is Chosen

For a number of years efforts have been made toward the development of a project for helping lepers in Paraguay. This is intended to be somewhat of a thank-you token to express to the Paraguayan people the appreciation of the M.C.C. and the Mennonite colonies for the open door which Paraguay offered to Mennonite refugees needing a new homeland. The American Leprosy Mission has also indicated interest in assisting financially to make such a project possible.

Recently a suitable site for this project has been chosen. The land consists of about 360 acres, located on an improved highway about fifty miles east of the city of Asuncion, Paraguay. The purchase of this land marks a significant step in the realization of this service to needy leper patients who have no other means of care.

Service Workers Transfer to Chaco

Two voluntary service workers, Robert Snyder and Darrell Albright, have been working for two years in Paraguay in the program of STICA, an inter-American agency for agricultural research and experimentation. In the past their work has not been in the area of the Mennonite colonies. Recently STICA has expressed interest in sponsoring these men on an assignment to work more closely with the agricultural problems of the Mennonite colonies in the Chaco. They will work closely with the M.C.C. experimental farm in Fernheim Colony, which has been in operation for a number of years.

Voluntary Service Notes

Three nurses are needed in the hospital unit in Mexico, where service reaches Mennonites and Mexicans. Low German or Spanish language ability is helpful but not essential.

Additional members can be accepted for the summer tour and work camp program in Europe, sponsored by the Mennonite and Affiliated Colleges. Students and others in this group will spend five weeks visiting places of interest in Europe, then four weeks in a service project in Germany. Members provide their own finances, estimated at \$750. Apply to Voluntary Service, M.C.C., Akron, Pa.

Volunteers enrolled in the February training school have been assigned as follows: John Lee Buller, Darrell Dean Kliever, and Archie Neufeld to Gulfport, Mississippi; Paul Conrad, Ray Dick, Ervin Loeffler, Robert Regehr, Roland Schmidt, Robert and Gloria Unruh to Brook Lane Farm; Donald Hamm and LeRoy Woelk to Topeka State Hospital, Kansas; Jess Karber, Gladwyn Schmidt, and Melvin Siemens to National Training School for Boys, Washington, D.C.; Kenneth and Linda Schmidt to Industrial Home School Annex, Washington, D.C.; Marvin Gehring

and Willard Stucky to European builders' unit; Clifford Bitikofer to M.C.C. Headquarters at Akron, Pa.; and Carl Eberly and Clair Hostetler to the M.R.C. builders' unit at Goshen, Indiana.

Relief Worker Personnel

Velma Schlabach Cozzutto returned from Italy on February 4. J. J. Voth and Mrs. Voth left on February 8 for work at Gronau refugee camp in Germany. Lester Hostetler and Mrs. Hostetler returned from Berlin, Germany, on February 13. On February 8, Martha Ropp, a Mennonite doctor of France, and Leisel Hege, a Mennonite nurse of Germany, left for work in the M.C.C. Unit in Java.

Released March 2, 1951

Via Mennonite Central Committee
Akron, Pennsylvania

Women's Activities

Notice for Secretaries

The secretaries of the district organizations should send their summarized reports to the General Secretary, Mrs. Walter Yordy, 3845 S. Damen, Chicago 9, Ill., by April 5, 1951.

Please send the names of delegates from each district which delegates are to be the voting body of the Sewing Circle organization, to the General Secretary by May 5, 1951.

Each district should send the name of one person to be used in the list of nominees. The nominee can be chosen from your or any other district. The offices to be filled this year are: secretary of girls' activities for two years, vice-president for two years, and treasurer for three years. In each case please designate for which office the nominee is qualified. Send this information to the General Secretary by May 5, 1951.

The support of the nursing education program is one of the fine interests of the Women's Missionary Sewing Circle organization. At this writing, February 22, we are still short of our goal. Fifty cents per member per year has been the suggested amount. We want all who can to support this work willingly. That is the only way any of the Lord's work should be done. This is to bring to your attention the unfinished task. If your circle has not already contributed, there is yet time to do so to be included in our yearly total.

—Mrs. J. D. Graber, President.

Your Daily Prayer Guide

Do you believe in daily, united prayer for definite needs? Do you wish to pray for the needs of your home and foreign missionaries; your relief workers; your voluntary service workers; your conscientious objectors in Europe and in America; your congregations; your ministers, superintendents, and teachers; your workers with the youth; your camp directors; your hospitals, doctors, and nurses; your colleges, high schools, and Christian day schools; your homes for children, the aged and shut-ins; your students in preparation for church service; your educational boards; your mission boards; your publication boards; your summer Bible schools; your sewing circles; your district and general conferences?

Then you will want to know the needs so that you can pray intelligently, earnestly, regularly for them. Hundreds of requests for definite needs have been received from you.

representatives all over the world. Can you fail those who have so eagerly and sincerely sent us their requests for your prayers?

Do you believe in spending a few moments each day in meditating on God's Holy Word? Then you will appreciate having the daily readings for the study of our Sunday-school lessons placed with our daily requests for prayer, making your "Prayer Guide" a complete unit for your devotions as individuals or as family groups.

Do you believe in teaching children to pray? Then you will be glad for the suggestions for children's prayers given for each day.

Place your orders now so that you will be ready on May 1 to pray unitedly for the needs of your workers and for your home activities. The price of your daily prayer calendar is 15¢ a copy. Send all orders to Mrs. John L. Horst, Scottsdale, Pennsylvania.

—Mrs. C. L. Shank.

CHURCH CORRESPONDENCE

PROTECTION, KANSAS

Greetings: "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever."

Nov. 19, Bro. Glen Yoder, Kansas City, Kans., was at our church. He preached in the morning and in the evening he showed slides and told about the work of the children's home of which he is superintendent.

Bro. and Sister D. D. Miller, Berlin, Ohio, came into our community Nov. 26, to begin a series of meetings. Bro. Miller preached each evening for eight evenings. There were five confessions.

On Christmas Eve a peace team from Hesston College rendered a program at our church consisting of talks and songs. The team was composed of Nathan and Irvin Nussbaum, Wallace Jantz, and Norman Teague, students of the college. Their sponsor was Bro. Harry Diener. On Christmas morning our children of the Sunday school gave their good programs.

Feb. 25, Bro. Earl Buckwalter, Hesston, Kans., was in our midst. At this time the young souls who stood for Christ in the meetings were baptized. Bro. Ivan Headings was also a worshiper with us on Feb. 25, and brought the evening message.

After a very dry season the Lord has blessed us with a very fine rain. May He also bestow upon our souls the showers of blessing.

Ursula Miller.

LEWIS COUNTY, NEW YORK

Dear HERALD Readers: Greetings in the name of Jesus our Saviour through whom we have common bonds of interest and fellowship one with another. "The righteous perisheth, and no man layeth it to heart . . . none considering that the righteous is taken away from the evil to come" (Isa. 57:1). This verse comes to mind since the Lord has suddenly called Bro. Allen Gingerich from our ministerial bench to the glory world, leaving a large gap and a deeply felt loss. His Spirit-filled, fearless preaching was with power. It will not be forgotten soon. Now the burdens of ministering to this large congregation have fallen more heavily than ever upon our remaining brethren. The place will need to be filled by another in the future. We earnestly desire and pray that he will be the Lord's choice and not man's, even as David of old,

that we may be led aright without error in these dangerous times. Pray with us, will you?

Our aged bishop, Bro. Christian M. Nafziger, attained to the age of ninety on Feb. 24. His terse statements are packed with wisdom gleaned from those years ripened in experience. Keen and able as a leader, he led the congregation wisely until the passing of years necessitated his handing the "rod and staff" to younger hands. His health is quite good and we appreciate having him with us yet.

Plans are made for alterations in both our church houses. The one at Lowville has undergone some remodeling in the entrance hall, with a vestibule and extra entrances to be added when weather permits. The severe windstorm of November brought much fallen timber, some of which is to be used for the extension of the Croghan church building. It will be extended about thirty feet. The accommodation of large crowds will be more comfortably arranged with these changes.

Our mission Sunday school at Pine Grove continues with encouraging interest shown by the majority of the children. Attendance has been above that of last winter. We covet their hearts and lives for Christ. We'll meet you at the mercy seat. Luella R. Moshier.

HESSTON, KANSAS

(Pennsylvania Congregation)

Dear Christian Friends: "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." It is precious to know One who thus turns sorrow into blessing and enrichment.

The work goes on as usual. Our pastor, Bro. Earl Buckwalter, has just concluded a study of Jeremiah at the prayer meetings. And the co-pastor, Bro. Owen Hershberger, is beginning a similar study of the Gospel of John.

A friend of the church has kindly offered the use of her convenient and spacious basement rooms to the sewing circle. This facilitates our work, increases attendance, and is much appreciated.

A chorus of twenty voices under the direction of Paul Shenk, meeting for practice on Sunday afternoons, has been organized recently.

Many friends of Bro. and Sister Paul Erb enjoyed their week-end conference with us Feb. 2-4.

Feb. 21, 1951.

Emma Risser.

PLAIN CITY, OHIO

(United Bethel Congregation)

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

We have closed our first series of winter Bible school in this community. Bro. Shem Peachey from Springs, Pa., was our main instructor, having three classes a day. Bro. Enos Yoder and Bro. Andrew Farmwald taught the other period. They are our home ministers. Our enrollment was eighty-two and our subjects were the Book of Acts, Church History, Church and State, Nonresistance, Personal Evangelism, Leviticus, or Law and Grace and Sanctification. There were three evening classes on Christian Homes. All those who attended these three weeks of Bible school received wonderful teachings. It shows us how helpless we would be without the Word of God to guide us into all truths. So we give God all the honor and glory.

We were also glad to have with us Mrs. Shem Peachey the last week. Also Bro. and Sister Mose Swartzentruber of Mt. Gilead, Ohio, were with us part of the time. May we not be forgetful hearers but remember what we have learned and live a life that is a light to others.

Some members of our congregation have attended the ministers' fellowship which is being held with the Maple Grove congregation at Hartville, Ohio.

Bro. and Sister John Yoder were called home from Florida by the sickness and death of Sister Yoder's mother, Mrs. Eli J. Miller.

(Continued on page 261)

SUNDAY SCHOOL LESSON (Continued)

When His work was finished He gave up the ghost. The rent veil of the temple opened up our way to the great High Priest. This was the great hour for which Jesus had come into this world.

Burial. By an honorable counselor.

Life. "He is risen, as he said." How the angels must have been anticipating the rolling away of the stone! "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." The grave could not hold Him. He rose victorious over sin, hell, and the grave.

"Look, ye saints, the sight is glorious,

See the Man of sorrows now;

From the fight returned victorious,

Every knee to Him shall bow:

Crown Him, crown Him! Crown Him, crown Him!

Crowns become the Victor's brow."

After resurrection appearances. The disciples are convinced, comforted, strengthened, and commissioned.

Ascension. Remember God rent the temple veil. Let us draw nigh.

Isn't this a glorious plan for man's redemption! What more could we ask than to pass from the death of sin to life in Jesus and access to such a High Priest! Praise His name! —Alta Mae Erb.

MISSION NEWS (Continued)

Bro. Lester T. Hershey, missionary in Puerto Rico, writes concerning the Betania Church: "Since the week-end conference on Christian Stewardship, there has been a greater stress placed on giving. We believe that the Christian's giving cannot stop with the tithe but must be a tithe plus. This we have been teaching our people, and they are slowly growing in this Christian grace. Consequently they have been able to care for their own current expenses . . . and have been able to give . . . to each of four mission-at-large projects."

Bro. Paul Sieber, superintendent of the West Liberty, Ohio, Orphans Home reports several interesting news items: "We have been visiting the Ohio churches in the interest of the Home and appreciate the fine response. One of our local brothers recently brought us his milk check to be used for remodeling purposes. . . . A local Sunday school class brought in supper and enjoyed the evening with us recently. Each child was given a small gift."

Bro. and Sister David A. Shank, Brussels, Belgium: "During the months we have been in Belgium we have had opportunity to make observations and contacts which have been most helpful, to become in a small way acquainted with the problems and opportunities for the work of the Gospel in Belgium, and in a measure to become acquainted with the customs, manner of life, temperament, and above all, the language of the Belgian people. In all of this time we have been gratefully conscious of the prayers of the church in behalf of this new undertaking."

Bro. and Sister Floyd Sieber, in charge of the boys' orphanage at Bragado, Argentina, write: "Among the innumerable things for which we are thankful here at the orphanage just now are: good health, an abundant fruit crop (especially peaches and plums), an abundance of watermelons and cantaloupes, sufficient rain, unusually cool pleasant summer weather, and continued interest of the older boys in their daily Bible reading."

Mission Study: A mission study class on Puerto Rico was included in the course of the Fairview, Mich., Bible School, Jan. 2 to Feb. 8. The manuscript for the new course entitled "We Study Latin America" was used. If others wish to use this manuscript write to the Office of the Secretary, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind., for a copy of the manuscript. It has ten lessons on Argentina and Puerto Rico, which can be studied separately if desired, and three optional lessons on Honduras, Mexico, and Spanish Home Missions.

Sister Marta Quiroga, national worker from the Argentine Mission and now attending Goshen College, is scheduled to be at the Freeport, Ill., congregation on Spring Missionary Day, March 18, and at the Blooming Glen, Pa., congregation on March 25.

Bro. George H. Beare writes from Balodgahan, India: "The rice crop in our area was very light this past year and no doubt some relief measures will have to be taken during the summer of 1951."

Bro. Samuel E. Miller, reporting from the Argentine Chaco: "The cotton crop was good this last year, in fact, so good that it brought

the prices far below what they should be in the present state of inflation. Some Indians picked as much as two and one-half tons from their little plots. But because of the bumper crop the liquidations have been slow in coming through. The dry weather almost eliminated the possibility of spring hoeing and made necessary some help administered by giving work at such jobs as cutting brush and digging water holes for the animals."

From Argentina, South America: "You heard, without a doubt, of the passing on to glory of Don Carlos Cavadore, the first member of the Argentine Mennonite Church. He was fifty-eight years old. He had often mentioned his desire to go to be with his Lord. Two weeks before Christmas the Lord took him—peacefully in his sleep—as he desired. His daughter found him the next morning. His Bible was open on a chair beside his bed." Bro. Cavadore had been a faithful and dependable worker with Bro. Floyd Sieber in the farm work connected with the boys' orphanage at Bragado.

Bro. and Sister Royal H. Bauer, missionaries in India, are now studying for the oral examinations to be given in early March.

Bro. J. D. Graber is scheduled to arrive in Japan on March 15 to plan with the missionaries there in locating our mission field in Japan. Pray that the Holy Spirit may guide and direct this great task.

Bro. and Sister L. S. Weber are scheduled to participate in the Spring Missionary Day program at the Altoona, Pa., Mission on March 18.

FIELD NOTES (Continued)

A group from the winter Bible school at Goshen College conducted the evening service on Feb. 25 at East Goshen. Bro. Amsa Kauffman preached.

Bro. Frederick Erb, Detroit, Mich., preached at Blooming Glen, Pa., on March 4. He was one of the speakers in the youth workshop held at Doylestown, March 2-4. The workshop was planned by the young people of the Perkasio, Deep Run, Doylestown, and Blooming Glen congregations. On Sunday afternoon more than one hundred young people were distributing literature and bringing cheer to institutions and shut-ins.

Bro. Norman Kraus, of Topeka, Ind., preached at the Salem Church, Elida, Ohio, on March 4.

Bro. Richard Martin, Elida, Ohio, was the guest speaker at the Martins Creek Church, Berlin, Ohio, on March 18.

A winter Bible school of two weeks is being held at Alden, N.Y., with the brethren Elmer Moyer and Emanuel Peachey as instructors.

The Gospel Echoes group from the Frazer congregation recently gave a program at the Norris Square Church in Philadelphia.

The Winter Bible School students from Goshen College gave a program at the Clinton Frame Church near by on Feb. 18.

Five persons were received into church fellowship by baptism at Protection, Kans., on Feb. 25, with Bro. Earl Buckwalter officiating. Bro. Ivan Headings, Adair, Okla., brought the evening message.

Bro. J. Otis Yoder will conduct evangelistic meetings at Wadsworth, Ohio, June 16-24.

Bro. Wilbur Yoder, Middlebury, Ind., will hold meetings at the Bethel Church, Mumsburg, Pa., April 1-8. Bro. Paul Huddle will preach at Bethel on March 25.

A Bible institute will be opened at Kitchener, Ont., on Nov. 1. This institute will displace the advanced course of O.M.B.S. There will be a five-month course of advanced Bible training extending over a period of three years. Those interested in attending should write to John F. Garber, Alma, Ont.

Bro. Nelson Kauffman, Hannibal, Mo., spoke at Benton, Ind., on March 7, on the subject of nonresistance.

Communion dates for the middle district of the Franconia conference follow: April 8, Lansdale; April 15, Plain, evening Perkiomenville; April 22, Line Lexington; April 29, Souderton; May 6, Salford; May 13, Franconia and Spring Mount; May 20, Rockhill and Towamencin; June 3, Eastern Mennonite Home. Baptismal services will be held March 18, Franconia; March 25, Towamencin; April 21, Line Lexington.

The Annual meeting of the members of Mennonite Aid, Inc., was held at Goshen, Ind., on Feb. 17. The following directors were elected: H. Clair Amstutz, H. Ralph Hernley, and Samuel S. Wenger. The board of directors reorganized as follows: M. R. Good, Kitchener, Ont., president; H. Ralph Hernley, Scottdale, Pa., vice president; C. L. Graber, 1413 South Eighth Street, Goshen, Ind., Secretary-treasurer; Samuel S. Wenger, Lancaster, Pa., assistant secretary-treasurer.

Members of Mennonite Aid, Inc., were informed recently that the assessment rate for hospitalization and surgical benefits is \$15 per member or \$30 per family for the year 1950. Further details about the organization may be found in an article appearing on page 244.

Bro. Ira Johns, Goshen, Ind., preached at Middlebury, Ind., on Feb. 25.

Bro. Roy Bucher, Goshen, Ind., brought the morning and evening messages to the Pleasant Hill congregation, East Peoria, Ill., on March 4. The speaker in both morning and evening services on March 11 was Bro. Edwin Alderfer, recently returned from the Philippine Islands.

Revival services begin at Millersville, Pa., on March 17, with Bro. Frank Garman as the evangelist.

The mission building in New York City which has recently been repaired and made into a church building will be dedicated on March 18.

Bro. Millard Lind will speak on "Our Nonresistant Testimony" at Masontown, Pa., Sunday morning, March 18.

A prophecy conference will be held at the Mountain View Church, Lyndhurst, Va., March 17 and 18, with Harold Eshleman and J. L. Stauffer as speakers.

Bro. Warren Miller and a group from the Martins Creek Church conducted the evening service at Wooster, Ohio, on March 4.

A conference on the Christian school will be held at the Stahl Church near Johnstown, Pa., March 17 and 18. Visiting speakers are Daniel Glick, George R. Brunk, and Shem Peachey.

Forty-five persons, at least, will be baptized in the churches of Bishop Joseph Gross's district in eastern Pennsylvania within the next few weeks.

Bro. John E. Lapp, Lansdale, Pa., closed a series of meetings at the Swamp Church March 4. He is serving as evangelist at Allensville, Pa., March 8-17.

Bro. P. L. Frey, Archbold, Ohio, will hold Passion Week revival meetings at the Hutchinson, Kans., Mission. He held meetings at Columbiana, Ohio, March 1-4.

Prayer is requested for a husband and father who has begun attending a worldly place of amusement. Pray earnestly for his return.

Bro. J. Paul Graybill announces the following communion dates: March 18, Weaverland; March 25, Martindale; April 1, Gehman's; April 8, Lichty's; April 8, evening, Reading, Fairview Street; April 15, Philadelphia, Norris Square; April 22, Bowmansville; April 22, evening, Reading, Twelfth and Winston; April 29, Reading, Seventh Street; May 6, Churchtown; May 13, Philadelphia, Diamond Street.

Bro. Harold Kreider, Palmyra, Mo., will speak at Yoder, Kans., the evening of March 19. Bro. Kreider is visiting a number of Kansas churches to solicit funds for the repair and remodeling of the Hannibal Mission residence.

Bro. Donald E. King, Pigeon, Mich., preached at the Detroit mission on March 4. Bro. Paul Wittrig, Imlay City, Mich., brought the morning message at Pigeon.

The purchase of a bus for the use of the church has been authorized by the congregation at North Lima, Ohio.

Bro. Willis Hallman of Vineland, Ont., now a student at Eastern Mennonite College, will be ordained to the ministry, the Lord willing, on March 25, for service in the ministry at Vineland.

Bro. Paul Hunsberger, a mission worker at Monetville, Ont., is to be ordained to the ministry at St. Jacobs on Sunday afternoon, March 18.

Bro. Frank K. Garman and wife have discontinued their mission work in Philadelphia because of the illness of Sister Garman. Their address is R. 1, Columbia, Pa.

A youth fellowship meeting was held at Millersville, Pa., on March 3. Bro. J. Paul Graybill was the speaker.

Bro. Elam Hollinger, Brewton, Ala., is scheduled to hold revival meetings at the Johnstown, Pa., mission March 16-25. A victorious Christian life conference will be held Saturday evening and the closing Sunday.

The Calvary Hour staff conducted a vesper service at the Orrville, Ohio, church on March 4.

Sister Norma Hostetler is spending a few months at Goshen, Ind., doing art work for teaching materials prepared by the Royer sisters.

Mrs. J. D. Mininger is now staying with her daughter at Harrisonburg, Va., where she can be addressed in care of M. T. Brackbill.

A mission study class on Japan is being conducted for the young people at Yoder, Kans.

CORRESPONDENCE (Continued)

Death was caused by old age and complications. She died on Feb. 7, and the funeral was held Feb. 10, at the home in charge of Bro. Alvin Miller, Simon Yoder from Plain City, and Jonas J. Beachy from Riverside, Iowa.

Sue Miller,
Emma Farmwald.

PALMYRA, MISSOURI

(Palmyra Congregation)

Dear GOSPEL HERALD Readers: During the past week we have been enjoying rich spiritual feasts. Since we live approximately twelve miles from the Hannibal Mission Church the blessings of the ministers' workshop and Bible conference were ours to enjoy, too. Four of the brethren who came for the workshop served our congregation with messages from God's Word on the evenings of Feb. 7 and 8. Bro. J. R. Shank and Bro. David Hathaway spoke the first evening and Bro. Oney Hathaway and Bro. Leroy Gingerich brought messages on Thursday evening. Several of the brethren were guests in our homes and we appreciated their fellowship.

Friday evening, Feb. 9, marked the beginning of the Bible conference at Hannibal, which lasted through Sunday evening. The Pea Ridge and Palmyra congregations were invited to attend. Bro. John H. Mosemann from Goshen, Ind., was God's messenger to us. His messages were based on the fundamentals of the Christian life. He gave us a simple formula for Christian experience—fact plus faith or belief in that fact produces Christian experience. Naturally the fact must be concerning God and His Word or belief in it could not produce Christian experience. An interesting parody given was as follows: Fact walked along on top of a wall. (Fact or truth will not turn to the right or left, but goes along in a straight line.) Faith and experience followed after. Everything went along all right until faith turned around to see if experience was following and they both fell off the wall. Of course, fact did not change, but kept on in a straight course on top of the wall. That is a true picture of what happens when we become so concerned about our experience that we forget the important thing is to believe the facts of God's Word and Christian experience will naturally follow. To believe means also to do. Sunday morning the theme of the message was our union with Christ in His death; the afternoon message centered around our resurrection life with Christ; and in the evening message we were reminded of His coming to receive us to Himself. How thankful we are that the Lord spoke so plainly to us concerning these vital facts of the Christian life! It has been a real blessing in my life and I'm certain that others who attended would testify to the same.

On Feb. 10, John F. Kreider and son, John T., went to Hesston to bring home Anna Margaret Kreider who had been attending Winter Bible Term there. John T. Kreider is working in the Levering Hospital at Hannibal and serving in the church there.

Bro. Clyde Garber and son, Eugene, from

Manson, Iowa, were visitors at the John F. Kreider home Feb. 11 and 12.

Daniel Bender, superintendent of our Sunday school, left for Hesston to attend the second semester classes. In his absence Harold Kreider will direct the Sunday school. Kathryn Kreider also is attending school at Hesston this term. We are looking forward to having them back with us over Easter vacation in March.

A number of weeks ago our senior minister and pastor, Bro. Harry Buckwalter, and his wife visited friends at Versailles, Mo., and served in the congregation there.

Bro. Harold Kreider spent parts of two weeks in January among the Iowa churches soliciting for funds for the remodeling of the mission home in Hannibal.

Sister J. M. Kreider, the oldest member of our congregation, is in her eighties, but is still enjoying good health for which we are thankful to the Giver of life.

Our community is located close to Highways 24, 36, and 61. We welcome all of you to fellowship with us. Let us pray for each other that we may wholly follow the Lord.

Feb. 15, 1951. Mrs. Harold Kreider.

BALLY, PENNSYLVANIA

Dear Christian Friends: Greetings in Jesus' precious name. We had our annual business meeting on the evening of Dec. 27, 1950, when we elected our new trustee. Each of our three trustees serve a three-year term. We also elected an assistant superintendent. This year the officers for the Sunday school are as follows: superintendent, Irvin Gehman; assistant, Warren Beidler; treasurer, Enos Gehman; secretary, David Longacre. The superintendent appoints a chorister for each month. John L. Ehst is chorister for February and John E. Longacre served during the month of January.

Plans were made for the Bible instruction meeting to be held May 12, afternoon and evening, and all day May 13. Ernest Gehman, Harrisonburg, Va., and Andrew Jantzi, Flint, Mich., are to be the instructors. These Bible meetings are to be followed by evangelistic meetings conducted by Andrew Jantzi. The meetings will continue until May 20.

We will have our summer Bible school June 18 to 29, in the evenings. Communion dates are not definite yet. Our weekly evening Bible study will be held in the fall, beginning sometime in October. A Christian Life Conference has been planned for Nov. 3, 4.

Sister Helen Evans of Hamburg, Pa., has been a sufferer for some time. She is bedfast most of the time. She covets our prayers. Henry B. Bechtel of the Boyertown congregation also has been a sufferer. He has been in the Sacred Heart Hospital since the latter part of December.

The Bally Gospel Gleaners accompanied by Bro. Paul Longacre conducted a service in the Norristown jail Feb. 11. A few of our members were privileged to attend part time at each of the winter Bible schools held at Millwood and Atglen.

In His glad service,
Feb. 16, 1951. Mrs. E. W. Kulp.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Baker.—To Robert J. and Anna Mae (Moyer) Baker, Elkhart, Ind., a son, Richard Paul, Jan. 19, 1951.

Bontrager.—To Edwin and Anna (Yoder) Bontrager, Shipshewana, Ind., a daughter, Elizabeth, Jan. 7, 1951.

Detwiler.—To Earl and Edna (Kenagy) Detwiler, Leonard, Mo., a daughter, Linda Maude, Jan. 18, 1951.

Esh.—To Glenn and Virginia (Smucker) Esh, Akron, Pa., a daughter, Ellen Kathleen, Jan. 27, 1951.

Gascho.—To Harry and Elva (Newswanger) Gascho, Wood River, Nebr., a son, Timothy Neal, Feb. 10, 1951.

Gehman.—To Noah and Eva (Moyer) Gehman, Bally, Pa., a daughter, Luella, Feb. 19, 1951.

Geiser.—To Herman and Martha (Steiner) Geiser, Orrville, Ohio, a son, Kenneth Duane, Feb. 12, 1951.

Goshow.—To Abram M. and Miriam (Detweiler) Goshow, Souderton, Pa., a daughter, Karen Marie, Jan. 4, 1951.

Grieser.—To Chauncy E. and Ilva (Nofziger) Grieser, Wauseon, Ohio, a son, Dana Lynn, Feb. 13, 1951.

Heishman.—To Clarence O. and Theda (Shetter) Heishman, Harrisonburg, Va., a daughter, Bonita Mae, Oct. 7, 1950.

Herr.—To Enos H. and Esther M. (Heckman) Herr, Mifflinburg, Pa., a daughter, Mary Emma, Feb. 25, 1951.

Hiestand.—To Christian J. and Mary (Garber) Hiestand, Bainbridge, Pa., a son, Christian James, Feb. 16, 1951.

Hofstetter.—To Willis and Della (Good) Hofstetter, Apple Creek, Ohio, a son, Howard Willis, Feb. 4, 1951.

Hollinger.—To Lloyd L. and Editb (Horst) Hollinger, York, Pa., a daughter, Rosanne Marie, Feb. 15, 1951.

Holsopple.—To Carl D. and Lydia Catherine (Shetter) Holsopple, Holsopple, Pa., a daughter, Catherine Jane, Jan. 8, 1951.

Horst.—To Mahlon M. and Leah (Shank) Horst, Relief, Ky., a son, Gerald Melvin, Feb. 5, 1951.

Hoover.—To Malvin E. and Ida (Sangrey) Hoover, Millersville, Pa., a son, David Allen, Feb. 21, 1951.

Kreider.—To Harold and Helen (Hartzler) Kreider, Marshallville, Ohio, a son, Lyle Gene, Feb. 22, 1951.

Kunkel.—To Martin E. and Mary E. (Groff) Kunkel, New Providence, Pa., a daughter, Janet Marie, Jan. 29, 1951.

Landis.—To C. Elvin and Mary Jane (Hershey) Landis, Lancaster, Pa., a daughter, Janet Sue, Feb. 14, 1951.

Leinbach.—To Maurice and Joyce (Yoder) Leinbach, Pinckney, Mich., a daughter, Nancy Joan, Feb. 23, 1951.

Mast.—To Fred and Sara (Beachy) Mast, Ellendale, Del., a son, James Grant, Jan. 20, 1951.

Miller.—To Andrew D. and Ella (Bond) Miller, Newberg, Oreg., a son, Aaron Duane, Feb. 10, 1951.

Miller.—To J. John J. and Mabel (Brenne-man) Miller, Riverside, Iowa, a son, James Jay, Feb. 15, 1951.

Neff.—To Wayne and Helen (Miller) Neff, Lagrange, Ind., a son, Delmer Wayne, Feb. 13, 1951.

Oyer.—To Sanford and Virginia Lee (Baker) Oyer, Goshen College, Goshen, Ind., a daughter, Sharon Lee, Feb. 18, 1951.

Ramer.—To Edwin and Amanda (Bontrager) Ramer, Wakarusa, Ind., a son, Ronald Stanley, Feb. 4, 1951.

Ranck.—To Melvin and Emma Mae (Mann) Ranck, Holtwood, Pa., a son, Nevin M., Feb. 19, 1951.

Reist.—To Robert and Ruth (Sieber) Reist, Falfurrias, Tex., a daughter, Roberta Susan, Feb. 14, 1951.

Roth.—To Maurice and Eileen (Stutzman) Roth, Dorchester, Nebr., a son, Steven Lynn, Feb. 19, 1951.

Roth.—To Neil and Martha (Wenger) Roth, Wayland, Iowa, a son, Thomas Neil, Jan. 31, 1951.

Roth.—To Stanley and Beulah (Saltzman) Roth, Milford, Nebr., a daughter, Glenda Marie, Feb. 10, 1951.

Roth.—To Vernon E. and Lois (Kauffman) Roth, Washington, Iowa, a son, Philip, Feb. 18, 1951.

Weaver.—To Phares W. and Ruth S. (Wenger) Weaver, Ephrata, Pa., a daughter, Doris Elaine, Feb. 19, 1951.

Widmer.—To Galen and Marie (Ediger) Widmer, Crawfordsville, Iowa, a son, Timothy Joseph, Jan. 29, 1951.

Zeager.—To Nelson and Hilda (Frey) Zeager, Manheim, Pa., a son, Harold Nelson, Feb. 16, 1951.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Hoover—Horning.—Paul Z. Hoover, Groffdale congregation, Bareville, Pa., and Magdalena O. Horning, Springville congregation, Ephrata, Pa., by Joseph E. Hostetter at the home of the bride Nov. 23, 1950.

Livengood—Weaver.—Paul H. Livengood, Mellinger's congregation, Lancaster, Pa., and Elva Grace Weaver, Bowmansville congregation, Bowmansville, Pa., by J. Paul Graybill at his home, Feb. 10, 1951.

Mast—Swartzendruber.—Laurence Mast and Carolyn Swartzendruber, both of the C.A. Mennonite congregation, Greenwood, Del., by Nevin Bender at the Greenwood C.A. Mennonite Church Feb. 11, 1951.

Martin—Metzler.—Edgar H. Martin, Martindale, Pa., congregation, and Helen June Metzler, Hess, Pa., congregation, by Amos S. Horst, assisted by John S. Hess and Paul Weaver, at the Hess Mennonite Church, Lititz, Pa., Feb. 24, 1951.

Nebel—Roth.—Garold Nebel and Kathryn Roth, both of the Sugar Creek congregation, Wayland, Iowa, by Vernon Gerig at the Bethel Mennonite Church Feb. 18, 1951.

Schlabach—Miller.—Daniel Schlabach, Winesburg, Ohio, and Retha Ferne Miller, Millersburg, Ohio, by D. D. Miller at the Martins Creek Mennonite Church Jan. 11, 1951.

Showalter—Eberly.—Elmer Showalter, Pleasant View congregation, Columbiana, Ohio, and Clara Eberly, Chestnut Ridge congregation, Orrville, Ohio, by Moses G. Horst, assisted by Elmer Good and David Weaver, at the home of the bride's parents, Orrville, Ohio, Feb. 8, 1951.

Swartzendruber—Steider.—Titus Swartzendruber and Lucille Steider, both of the Salem congregation, Shickley, Nebr., by P. R. Kennel at the Salem Church Feb. 23, 1951.

Swartzendruber—Miller.—Eldon Swartzendruber and Eldora Miller, both of Kalona, Iowa, by Enos C. Swartzendruber, Dec. 19, 1950.

Yoder—Troyer.—Henry Yoder, Mt. Eaton, Ohio, and Fannie Troyer, Millersburg, Ohio, by D. D. Miller at the home of the bride's parents, Feb. 17, 1951.

Yoder—Mast.—Roman W. Yoder, Forks congregation, Middlebury, Ind., and Fannie E. Mast, East Barrens congregation, Shipshewana, Ind., by Eli J. Bontrager at the Samuel T. Schrock home Feb. 22, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Burkholder.—Eby K., son of David W. and the late Ida (Kurtz) Burkholder, was born June 26, 1906, in Ephrata Twp.; passed away Feb. 5, 1951, after an illness of more than one year. On May 16, 1942, he was united in marriage to Nora Martin. He is deeply mourned and missed by his widow, 1 son (Clyde), his aged father, and the following brothers and sisters: Esther—Mrs. Frank Hurst; David; Almeta—Mrs. Albert Kunkle, and Adam, Dennis, William, all of Ephrata, Pa.; Ada—Mrs. Elmer Zimmerman, East Earl, Pa.; and Titus, Ephrata; also a number of nephews and nieces. He was a member of the Martindale Mennonite Church. He was preceded in death by his mother, 3 sisters, and 1 brother. Funeral services were held from

his home and at the Springville Mennonite Church with Joseph Weaver, Abram Good, assisted by Elmer Good, in charge. Burial in adjoining cemetery.

Denlinger.—Paul Richard, son of J. Elvin and Edith (Kreider) Denlinger, was born Dec. 23, 1950; passed away at his home Feb. 18, 1951. Besides his parents, 1 brother and 1 sister (Lester and Lois) survive. Funeral services were held in Mountville Mennonite Church with Mahlon Hess and Lloyd Kreider in charge. Text: II Sam. 12:23. Interment in Millersville Cemetery.

Doerr.—Florence A., daughter of the late Christian and Hettie N. Smith, was born in Strasburg, Pa., Sept. 6, 1898; passed away at her home at Millersville, Pa.; aged 61 y. 4 m. 24 d. Her passing was a shock to all as she was about her work as usual the day before and passed away during the night without a struggle. She was a member of the Masonville Mennonite Church for thirty-five years. She was united in marriage to Raymond V. Doerr March 5, 1918. Surviving are her husband, 2 sons, 5 grandchildren, 1 brother, and 2 sisters. Funeral services were held Feb. 6, from the home at Millersville and at the Masonville Mennonite Church in charge of Benj. Miller and Christian Lehman. Text: Amos 4:12. Interment was made in the adjoining cemetery.

Eberly.—Benjamin F., son of the late Isaac and Maria (Bombarger) Eberly, was born Sept. 8, 1878, at Woodstock, Pa.; died Feb. 4, 1951, at the Harrisburg State Hospital after an illness of two years; aged 72 y. He was married to Barbara Kuhns in 1901. She preceded him in death. Surviving are 3 daughters (Mrs. Esther Fleagle, Chambersburg, Pa.; Mrs. Abram Strite, Waynesboro, Pa.; and Mrs. Cyrus Strite, Hagerstown, Md.), 1 son (Harry, Greencastle, Pa.), a brother (Reuben, of Scotland), 17 grandchildren, and 3 great-grandchildren. He was a member of the Chambersburg Mennonite Church. Funeral services were held at the Sellers Funeral Home and at the Chambersburg Mennonite Church with Harold L. Hunsecker and J. Irvin Lehman in charge. Burial in the cemetery adjoining the church.

Gingerich.—Allen, son of Jacob and Lydia (Lehman) Gingerich, was born at Baden, Ont., July 16, 1909; died suddenly at his home near Castorland, N.Y., Jan. 22, 1951; aged 41 y. 6 m. 6 d. In his youth he accepted Christ as his Saviour and on Nov. 20, 1938, a few months after his marriage, he was ordained to the ministry and was faithful in the service of his Lord. On June 14, 1938, he was married to Marian Zehr, who mourns the loss of a kind and helpful companion. Four children were born to this union. One son died at birth. Surviving are three children (Emanuel, Eunice, and John Mark), 3 brothers (Simon and Harvey, Lowville, N.Y.; and Andrew, Mannsville, N.Y.), 3 sisters (Vera—Mrs. Eli Erb, Esther—Mrs. Levi Shrag, and Irene—Mrs. Norman Mosher), his mother (Mrs. Lydia Gingerich), and a host of nieces, nephews, and friends. He passed away in his sleep of coronary thrombosis. Funeral services were held on Jan. 25, at the home by Elias Zehr and at the Dadville Church by Lloyd Boshart, who read II Pet. 1. The sermon was preached by Emanuel Swartzendruber, Pigeon, Mich. Text: Amos 4:12. Interment in the Croghan Cemetery.

Holsopple.—Samuel J., son of the late John and Elizabeth (Blough) Holsopple, was born in Somerset Co., Pa., July 17, 1874; died at Memorial Hospital, Johnstown, Pa., Dec. 29, 1950, of uremic poison; aged 76 y. 5 m. 12 d. In 1894, he was married to Leah Hostetler, who preceded him in death in 1940. To this union were born 6 sons and 1 daughter. Three sons survive (Irvin M., John C., Lemon G., all of Holsopple). He is also survived by 14 grandchildren, 24 great-grandchildren, and 1 brother (Joseph, of Holsopple). In 1941 he was married to Leah Berkey. She also survives him. Three sons and one daughter preceded him in death. He was a faithful member of the Blough Mennonite Church for more than fifty years. Funeral services were held Dec. 31, at the home of his son, Irvin, and the Blough Mennonite Church in charge of Harry C. Blough and John A. Lehman. Interment in adjoining cemetery.

Martin.—Olive Honora, daughter of the late Joseph and Rachel Barkdoll, was born near Hagerstown, Md., May 23, 1889; died in the Brooks Hospital Feb. 7, 1951, after a short period of severe illness; aged 61 y. 9 m. 15 d. She was married to Samuel H. Martin Nov. 11, 1911. To this union were born 7 sons and 3 daughters (Ethel—Mrs. C. J. Ramer, Joe, Fred, Lulu—Mrs. Levey Roth, and John, all of Duchess, Alta.; Ruth—Mrs. Loyal Roth, of Culp,

Alta.; Samuel, James, and Paul, of Duchess; and Richard, of Apple Creek, Ohio. She also leaves to mourn her departure, her husband, 32 grandchildren, 4 brothers, and 2 sisters. She came with her husband to Alberta in March, 1924, and resided on a farm near Duchess until November, 1948, when she and her husband moved into town. She was a faithful member of the Mennonite Church for over forty years. Although a busy mother she always took time to visit the sick. The funeral service was held Feb. 11, in the Duchess Mennonite Church, conducted by M. D. Stutzman. Interment was made in the Duchess Cemetery.

Martin.—Salome, daughter of David B. and Elizabeth E. (Hahn) Martin, was born in Harrison Twp., Elkhart Co., Ind., Dec. 5, 1875; passed away Feb. 10, 1951, at the home of her sister and brother, Elmer and Ella, near Bristol, Mich.; aged 75 y. 2 m. 5 d. In 1942 she suffered a heart stroke which left her weak and in failing health. Some weeks prior to her death she contracted a cold, later diagnosed as influenza, which caused her death. She confessed her Christ in early years and united with the Prairie Street Mennonite Church in Elkhart. She leaves to mourn her departure, 1 sister (Ella), 2 brothers (Elmer, Bristol, and Aaron, Goshen, Ind.), and other relatives and friends. Her father, mother, and 3 sisters (Catherine, Caroline, and Mary) preceded her in death. Funeral services were held Feb. 13, in charge of John Gingrich. Burial at Yellow Creek Cemetery.

Miller.—Fannie, daughter of the late Emanuel and Fannie (Miller) Eash, was born March 12, 1874; died Jan. 15, 1951, at her home in Somerset Co., Pa.; aged 76 y. 10 m. 3 d. She was married to Aaron Miller March 4, 1902. He preceded her in death July 11, 1924. To this union were born 9 children. Seven are surviving (Lottie Hillhouse, Richmond, Calif.; Dora—Mrs. Charles Spory, Hollsopple, Pa.; John, Canfield, Ohio; Mildred—Mrs. Clinton Naugh, Johnstown, Pa.; Albert, at home; Carrie—Mrs. Paul Stern, Harry, and Minter, Hollsopple, Pa.). She is also survived by 36 grandchildren and 23 great-grandchildren as well as by many other relatives and friends. One daughter (Mamie—Mrs. James Miller) preceded her in death March 9, 1943. She was the last of a family of 11 to pass away. She was a member of the Blough Mennonite Church for many years. Funeral services were held Jan. 18, in the home and at the Blough Mennonite Church in charge of Aldus Wingard and Harry C. Blough. Interment in adjoining cemetery.

Hostetler.—Hazel Esther, second child and oldest daughter of Noah J. and Jennie (Hooley) Schrock, was born at Protection, Kans., Jan. 15, 1920; departed this life Feb. 20, 1951, at the F. W. Black Community Hospital in Lewistown, Pa.; aged 31 y. 1 m. 5 d. She was united in marriage to John Andrew Hostetler on June 4, 1949, at the Maple Grove Mennonite Church, Topeka, Ind. In her sudden and unexpected departure she leaves her husband and most loved companion, her sorrowing parents, her sisters (Beulah and Margaret, Gulfport, Miss.), her brothers (Franklin, Orval, and Lyle, of Topeka, Ind., and vicinity), and many loved friends. Accompanying her into the great beyond is her daughter, Susan Jane, born a few hours before her death. She confessed Jesus Christ as Lord of her life at the age of 11. She was graduated from La Junta Mennonite School of Nursing in 1947. A few days before her departure she with her husband offered themselves for foreign service in the near future. Her constant devotion to her Lord and her many thoughtful deeds speak loudly still. The funeral was held Feb. 23, at the Maple Grove Mennonite Church, Belleville, Pa., in charge of Aaron Mast, assisted by Robert Eads, pastor of the University Baptist Church, in State College, where she attended regularly during the winter months while her husband was in school. Texts: Rom. 8, I Cor. 5, and I John 3:2-4. The body was sent to her parental home near Topeka, Ind., where a short service was held at 4:00 p.m., Feb. 24, with Sanford C. Yoder and H. S. Bender in charge. Interment was made in the Maple Grove Mennonite Cemetery, Topeka, Ind. It was requested that flowers be omitted at the funeral, but contributions of sympathy were placed in a fund for the education of nurses who wish to enter missionary or Christian service.

Throckmorton.—James A., son of the late James and Virginia (Allen) Throckmorton, was born Dec. 11, 1865, in Jefferson Co., W. Va.; died Jan. 22, 1951, at his home after an illness of four years; aged 85 y. He was preceded in death by his wife. Surviving are 3 daughters

(Edith M., Gaithersburg, Md.; Fannie V., at home; and Irene R., Washington, D.C.) and 2 sons (J. Leonard, at home, and Hugh A., Harrisburg, Pa.). He was a member of the Chambersburg Mennonite Church. Funeral services were held at the Sellers Funeral Home and at the Chambersburg Mennonite Church with Harold L. Hunsecker and D. E. Kuhns officiating. Burial in cemetery adjoining the church.

ITEMS and COMMENTS

According to Newsweek, Dr. Frank Laubach has taught 60,000,000 people to read. He has been invited by fifty-five governments to conduct literacy campaigns, and has made lessons in more than 200 languages and dialects.

* * *

Farm accidents have been rising, until now there are more accidents among farm laborers than in any other industry. The accident peak is in July and August. More accidents occur in the barn and barnyard than in the field.

* * *

There are about 20,000 suicides each year in the United States. Of these, there are three times as many men as women. From thirty-five to forty-five is the most dangerous age.

* * *

A communication from South India describes thus the famine conditions there: At M we found people eating a root dug from the bottoms of dried-up irrigation lakes. They explained, "The root is boiled three or four times, the water poured off. Then it won't poison us." At C we found people eating parts of the cactus plant to be found in nearby hedges. At V we talked about the new drinking well they are helping to dig. It is the first protected water supply they have had. Their pride kept them from admitting food difficulties. After pressure they acknowledged they were eating roots and cactus plants. Finally they even brought sawdust from one of the houses. People had gone to the near-by hills, cut a tree that is supposed to have inner wood that is good to eat, and were cooking it into a gruel. One said quietly, "Two of our children have died since we started eating this kind of food."

* * *

Divorces in Great Britain totaled nearly 100,000 in 1950—an all-time record for that country. Unsettled economic conditions and a religious decline among the rank and file of the people are considered as the main causes of the family disintegrations.—Mennonite Weekly Review.

* * *

Weddings in 1950 in the United States increased 5 per cent over 1949. There was a sharp upswing of weddings after the beginning of the Korean War, ending a steady decline which had continued for four years.

* * *

A meditation room has been opened at United Nations headquarters at Lake Success, New York. It is for the use of delegates, employees, and visitors. It is designed not only for meditation, but for silent prayer by

those who want to pay deference to their Deity. The room has the appearance of a tiny chapel. It has four rows of armchairs, four chairs to a row.

* * *

Most Korean Christian churches have expressed opposition to the use of the atom bomb in Korea. The consensus of opinion among Christian leaders is that to resort to the bomb would lead to strong criticism of the United States among the Asian nations.

* * *

A published statement of the Evangelical Church in Germany says that "unless steps toward a positive solution are taken within a reasonable time, then the most heavily armed powers of the world will shortly confront each other on the soil of our country." Who could wonder that a land already devastated by war should shrink in terror from such a prospect?

* * *

A speaker at the recent White House conference on children and youth listed three essentials for a sound and adequate growth from childhood to youth. They are: "(1) A happy home in which parents confirm their love for each other. (2) The child must be loved for himself, not because he is bright, musical, talkative, or obedient, but because he belongs. (3) The child must be respected as an individual, never laughed at in front of others, or considered merely as a source of amusement."

* * *

Mission boards in New York have received a communication from the Church of Christ in China which gives assurances that "the Chinese church is not breaking its ecumenical ties, its friendly relations with the older churches, or its long and treasured associations with western missionary societies and missionaries. It does not oppose the Christian people of the West. The revolutionary changes in China today are testing as by fire the results of more than one hundred years of Protestant missionary effort. But Christianity is here to stay; the church will continue to grow. We believe," the statement goes on to say, "that you share our desire to see the church in China free from all suspicion of domination by foreign imperialistic or capitalistic interests, and become in reality an autonomous church growing in Chinese soil, developing strong Chinese leadership and meeting the moral and spiritual needs of Chinese society." It is announced that all Christian institutions connected with the Church of Christ "envisage complete self-support within a period of a few years. Meanwhile," the statement adds, "we hope that the co-operating missionary societies will give us continued financial aid on a decreasing scale, and also support us with their love, sympathy, and prayers in this great and difficult venture of faith." The message expresses a hope "that the time will come when the Church of Christ in China can invite a limited number of missionaries to return to China with the approval of the government to service in various types of a special work." The Chinese group announced its determination "to stand firm in our Christian faith, to make no compromise in the basic beliefs and ethical stand-

ards of Christianity and maintain spiritual liberty of the church. Under the new regime," it says, "we find the hearts of our people hungry for the spiritual truth and power. Attendance at Christian worship services is increasing. Many new members are being baptized and received into the churches. The opportunity for evangelism is greater than ever before."

* * *

Five minutes before classes start all is quiet in Longfellow Junior High School in Enid, Oklahoma. Over the public address system comes a recorded hymn; then a pupil reads a Scripture selection which is followed by a thought for the day. This voluntary program is in its third year. It is popular among the students. They willingly find their places in the building five minutes before the regular time for classes so as to share in the program which, they say, helps them to "start the day right." Faculty members have to sift the names of volunteers for the Bible readings because too many students apply.

* * *

In the five years of its existence CARE has delivered over \$100,000,000 worth of aid to the people of Europe and Asia. But many people continue to need such help.

* * *

Defense Secretary Marshall has said that it takes 100,000 men under arms to put 23,000 men on the fighting front. And yet there are people who say that noncombatant soldiers are not killers. How completely we nonresistant people would be taken in if we agreed to accept noncombatant service. The armed forces need many more soldiers of this type than of the combatant variety.

* * *

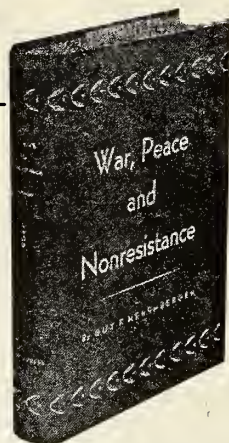
A woman, the widow of a former rabbi, has been appointed acting rabbi of a Reform congregation at Meridian, Miss. This is the liberal wing of Judaism.

* * *

At the recent annual field conference of the Congo Inland Mission (Mennonite) missionaries at Nyanga, Belgian Congo, it was decided to establish a central Bible school at Tshikapa by January of 1952. A year ago the conference went on record to co-operate with the Belgian Government's program of advancement for the native of the Congo in its educational and medical programs receiving some financial aid for this work provided for in the Belgian Parliamentary Act of 1949. While this program of government co-operation does not interfere with Bible instruction in the schools, it was recommended by both the home board and the field conference that a vigorous program of Bible training be planned to equip a native leadership of pastors and teachers for the rapid progress and development of a native people.

The Congo Inland Mission represents the Protestant witness to a half million souls in the Belgian Congo and has 59 missionaries on its roster at present. It is supported by four conferences of Mennonites and directed by a board of fifteen members chosen from these groups. C. E. Rediger is the executive secretary. The home office is 4612 South Woodlawn Avenue, Chicago 15, Ill.

BOOKS for Today!



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The Christian and Conscription

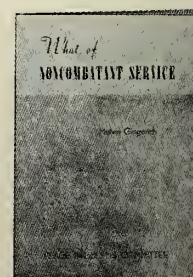
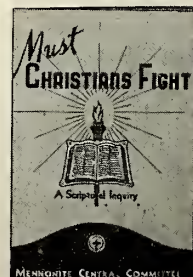
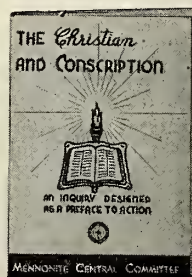
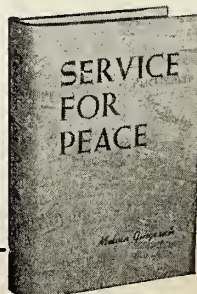
by EDWARD YODER. The aim and purpose of this small booklet is to assist Christians in their thinking and studying on nonresistance as it applies to conscription. The discussions are pointed and practical, and provide material for guiding the thoughts of those who face military conscription in relation to the Biblical principle of peace and the practice of love. 124 pages, 25¢

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by EDWARD YODER. May a Christian lend his energy, money, mind, heart, and life to that which certainly seems to violate every basic principle of Christian living which the Bible teaches? How can the Christian hate, kill, and destroy? How can he starve the helpless? How can he help buy and produce the bombs that will rain upon the millions sudden death and destruction from the skies? *Must Christians Fight?* presents answers that will set you to concrete thinking. 68 pages, 25¢

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by MELVIN GINGERICH. Listing the choices facing the conscientious objector to war, the author presents a thorough study which concludes that such service is incompatible with a position of complete renunciation of war. It serves to clarify the issues, not only for young men subject to the draft, but also for their parents and friends and all Christians who want to have a clear conscience before God on the question of partial or all-out participation in military service. 48 pages, 25¢



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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLIV ————— TUESDAY, MARCH 20, 1951 ————— NUMBER 12

Earth's Saddest Subjunctive and Its Sweetest Certainty

"If Christ be not risen, then"
"But now is Christ risen . . . and . . ."

Paul's First Letter to the Corinthians was corrective. He dealt with divisions, carnality, incest, misapprehensions concerning the marriage state, excessive and extravagant conceptions and abuses of spiritual gifts, a negative and futile attitude toward the resurrection of the dead.

In dealing with these errors and abuses he sounded the depths and scaled the heights of spiritual truth and sublime thought. Chapter thirteen, his love song, is unexcelled in any language by prophet, philosopher, or psalmist. And his dissertation on the resurrection, chapter fifteen, called by T. DeWitt Talmage, "Saint Paul's March of the Resurrection," is the profoundest statement and exposition of the seal and security of Christianity ever penned by man.

There were some doubters in the Corinthian Church who were saying, "There is no resurrection of the dead." We do not know what led them to make this wild and faithless denial of the brightest Christian hope. It appears from Paul's handling of the subject that they had not denied the resurrection of Christ—only the resurrection of believers generally. The Apostle Paul could have dealt this error one scathing and crushing blow by throwing against it the full weight of his apostolic authority. He could have denounced bitterly and fiercely those who had veered from the path of sound orthodoxy. He could have curled in their faces one sweeping and dogmatic rebuke and let the matter go at that. That would have been easier, would have required less effort—and practically no thought. But that would not have helped those doubters. Nor could it have helped future doubters. And then the Christian world would never have had this matchless sermon on the resurrection. Thank God that Paul had grace, patience, wisdom, and courage to write the fifteenth chapter of First Corinthians! It has been such a blessing ever since—and will be for ages to come. In it he declares the death, burial, and resurrection of Christ to be facts which occurred according to the

Scriptures. He shows that the resurrection of Christ is the climactic and authenticating fact of the Gospel, the seal of its genuineness and divinity; and that, because He arose from the dead, all who sleep in Him are resting in the hope and assurance of a blessed and glorious resurrection, too. Moreover, he proved the fact of the resurrection of Christ, declared it to be the first fruits of a great harvest from the fields of death, explained and elucidated, by analogy and otherwise, the nature and method of the resurrection, and then applied the grand truth in many practical and consolatory exhortations.

In his treatment of the error of denying the resurrection of the dead, Paul showed that this denial inevitably must also include Christ; that, if it were impossible for the dead to rise generally, it was likewise impossible for Christ to rise personally: that if believers are not to rise, there can be but one reason for this—namely, that Christ Himself has not, could not have, risen. And as the bold champion of the Gospel of Christ faced that gloomy and dismal alternative, he surrendered his great mind up to the most melancholy meditations, and frankly faced the hopeless prospects of such a bleak assumption, thus: "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also who are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. . . . Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour? . . . If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die."

I

"If Christ be not risen, then . . ."

Then is our preaching vain. All the inspired and passionate preaching of Paul and the other apostles is vain, if Christ be not risen. Indeed, the Sermon on the Mount, the greatest of all sermons, is so much empty chatter, if Christ be not risen from the dead. Peter, James, and John, and all the other early preachers of Christ were dupes, and their preaching was empty drivel. Polycarp, Ignatius, Athanasius, Origen, Chrysostom (he of the golden mouth), Augustine, Luther, Melancthon, Huss, Wycliffe, Zwingli, Calvin, Knox, Wesley, Whitefield, Fletcher, Moody, Finney, Jones, Chapman, Sunday—all the preachers of all time have proclaimed an empty message, full of vanity. They burned out their lives to no purpose. All preaching is vanity and vexation of spirit.

"If Christ be not risen, then . . ." faith is a useless and worthless exercise. It is useless to believe in Christ. And, since there would in that case be no Mediator, it is hopeless to believe in God. Then faith has not been a *substance*, an *evidence* of things hoped for; it has been an empty shadow, it has been a monstrous delusion, a fruitless phantasy.

The Lord of Life

BY LORIE CONLEY GOODING

*All you who walk with stately tread,
Pavilioned in your pride,
Cast down your heart, bow down your
head,*

The Lord of Life had died.

*All you who for your crimes must pay,
Who fear a prisoner's doom,
The Lord of Life imprisoned lay,
And sealed within a tomb.*

*All you who drink a bitter cup,
Whose lips with grief are dumb,
The Lord of Life is risen up,
And death is overcome.*

*All you who link your name with His,
And share the Bread and Wine,
His death your full atonement is,
And He your Life Divine.*

Holmesville, Ohio.

"If Christ be not risen, then . . ." all men are yet in their sins; so-called saints were not really so; they were sinners, are sinners still; they lived in sin, died in sin, and their iniquities have pursued them into a black and hopeless eternity. Sin is the Victor and souls are his victims forever. Salvation is a word utterly devoid of meaning or power—a mere mockery.

"If Christ be not risen, then . . ." all the dead in Christ are perished. Their last farewell was an eternal good-by. We have seen them for the last time. Their voices are silent forever. Their smiles have faded into eternal midnight. Their loving personalities are blotted out. They are and shall be no more. *They are perished!*

"If Christ be not risen, then . . ." the martyrs were false witnesses of God. They declared that He raised up Christ, whom He raised not up, if so be that the dead rise not. They suffered untold hardships and privations in life and faced wild beasts, fire and sword in death, all the while solemnly affirming a lie. They were perjurers; they were slanderers; they falsely attributed to God a work He did not do, if so be that the dead rise not. They gave their lives for what they knew to be an untruth; and it was all in vain; they were false witnesses.

"If Christ be not risen, then . . ." why should men and women and children have lived in jeopardy every day? What advantages were there in such dangerous and difficult living? Hear this same Apostle Paul earnestly recounting his sufferings for Christ, all cheerfully borne in the hope of a glorious resurrection, but all in vain, if Christ be not risen: "I have had more of toil, more of imprisonment! I have been flogged times without number! I have been often at death's door. Five times I received at the hands of the Jews forty lashes, all but one. Three times I was beaten with rods. Once I was stoned. Three times I was shipwrecked. I have spent a whole day and night in the deep. My journeys have been many. I have been through dangers from rivers, dangers from robbers, dangers from my own people, dangers from the Gentiles, dangers in towns, dangers in the country, dangers on the sea, dangers among false brothers. I have been through toil and hardship. I have passed many a sleepless night; I have endured hunger and thirst; I have often been without food; I have known cold and nakedness. And not to speak of other things, there is my daily burden of anxiety about all the churches" (II Cor. 11:23-28 in Twentieth Century

New Testament). But all of this was in vain; nay, it constituted him and all others so laboring and suffering among the most miserable of creatures, "if in this life only we have hope in Christ," and "if Christ be not risen from the dead."

So much for the dark alternative. Now our apostle turns away from the sad subjunctive to the sweet certainty of Christ's resurrection. He views the grand truth and the blessed possibilities it opens up to the trusting souls, who believe that Christ is risen from the dead and that, consequently, all those who sleep in Him will one day follow in His wake in the grand march of the resurrection.

II

"But now is Christ risen . . . and . . ."

Paul declares the resurrection of Christ with the conviction of an eyewitness standing confidently amongst many other eyewitnesses. He set it forth as a fact as well authenticated as any event of history. "He was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."

Simple, honest, truthful people had seen Him, more than five hundred of them. They had faithfully affirmed the fact throughout the remainder of their lives. Some had already died in the faith, never repudiating their testimony. Paul had seen Him and by the sight of Him had been transformed from His most violent enemy and opposer into His most devoted and faithful servant and messenger. And for His sake he had suffered the loss of all things and counted them but refuse in order to have the blessing of His righteousness and the assurance of participation in the resurrection out from among the dead.

None of the enemies of Christ ever was able to confound the testimony of these faithful witnesses or present one scintilla of evidence to offset it. The best they could ever do was to invent the impossible and ridiculous story which they put into the mouths of the Roman soldiers and richly rewarded them to tell, namely, that His disciples came and stole His body away while they (the soldiers) slept. That was the best they could do, and it carries its own refutation upon its furtive face. It is as flimsy as

a feather, but whatever weight it may carry falls on the side of the resurrection; for it proves that those who had most to gain by refuting the claims for the resurrection were wildly frantic and utterly helpless in the presence of the most thoroughly authenticated and stupendous fact of the ages—the resurrection of the crucified Jesus of Nazareth.

Sure of his ground, the Apostle Paul boldly declared the glorious fact: "But now is Christ risen from the dead and become the firstfruits of them that slept!"

Now there is an empty tomb in the Garden. Now Death has met his MASTER. Now the believer fears not the shadows of death and the tomb. Now he knows that eternal life is a blessed reality; that Christ has brought to light Life and Immortality. He knows that though death is still a reality to the body, it does not end all. He knows that though his body—like "bare grain" cast into the ground—may be "sown in corruption," it will one day be "raised in incorruption." It may be "sown in dishonour"; but it will be "raised in glory." It may be "sown in weakness"; it will be "raised in power." It may be "sown a natural body"; it will be "raised a spiritual body."

Now the sting of death is gone. Now the dread of the tomb is past. "O death, where is thy sting? O grave, where is thy victory?"

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

"Now is Christ risen . . . and . . ." our preaching is not in vain. Preaching the Gospel of Christ is the most serious and important and blessed employment committed to men. It is not in vain the Gospel of Christ is the power of God unto salvation to all who believe.

"Now is Christ risen . . . and . . ." our faith is not in vain; it takes hold of eternal verities and brings the soul into contact with the divine. It is the *substance* of things *hoped* for; it is the *evidence* of things not seen.

"Now is Christ risen . . . and . . ." our labors are not in vain in the Lord; and we are not of all men most miserable we are of all men most happy and blessed.

"Now is Christ risen . . . and . . ." the martyrs were not falsifiers; they were the truest souls who ever lived or died. And they did not die in vain. They die gloriously, casting aside the frail tentment of clay in the firm assurance that

(Continued on next page)

GOSPEL HERALD

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EDITORIAL

The Doctrine that Broke Up the Meeting

The Athenians were accustomed to strange doctrines. It was their daily entertainment to listen to new ideas or philosophies. From the ends of the world there came orators to set forth their particular enthusiasms in this center of world culture.

But that day the meeting was extraordinarily unusual. The speaker was an earnest, eloquent little Jew who had come in just a few days before from Berea. It was his first trip to Athens and he had walked up and down among the temples and shrines with great interest and with a mounting disturbance of spirit. For he was a monotheist by training and conviction, and his spirit was deeply stirred when he saw the city so wholly given to the worship of a multitude of gods. In the market places he could hold himself no longer, but preached earnestly concerning the true God in heaven who had revealed Himself through Christ His Son. He told of His crucifixion to save men from their sins and of His resurrection, by which He was proclaimed with power to be the Son of God. Certain of the philosophers who had passed by had persuaded him to come up to Mars' Hill and to entertain them with these strange new doctrines.

There Paul spoke with courtesy, recognizing that these men of Athens were very religious and ascribing their polytheism to their ignorance of the true God in heaven. He told of God's creative power and of His desire that all men should live in the knowledge of the God by whom they had been created. He insisted that since men are created by God, they cannot possibly worship anything which they themselves had made. He warned them concerning the coming judgment which would be accomplished through the person of Christ, and then he told them that the credentials of Christ were seen in the fact that God had raised Him from the dead.

Up to this point, the philosophers had given Paul a careful hearing. They were skeptical, no doubt, and amused at a

man who was so sure of what he said. But they were tolerant, for his arguments of a God in heaven who had made the world seemed almost as good a guess as most of theirs. But when he spoke of a resurrection from the dead, their amused tolerance changed to uproarious mockery. Any further words of the little preacher were drowned in laughter and in scoffing questions. The Jew's hypothesis had now gone beyond the possibility of rational acceptance. Who had ever heard of anyone being raised from the dead? They were willing to listen to new ideas, but Paul didn't think, did he, that they could possibly believe the ridiculous thing that he was now telling them? The meeting broke up in disorder, although some promised to come back the next day to hear whatever more he would have to say.

From that day to this the wisdom of man has balked at the proclamation of the resurrection. This miracle of all miracles is too much for the merely rational mind. There are many people who can accept the man Jesus Christ if they may leave out the miracle of His beginning and the miracle of His resurrection. They are really attracted by the wisdom of His sayings and the mercy of His deeds. They may even admire a man who was willing to stand by the truth even to martyrdom, but they refuse to go along with any doctrine concerning a resurrection of the dead—either of Christ in that distant day or of all mankind in the future. Today as in ancient Athens the resurrection is the doctrine that breaks up the meeting.

But for those who believe, the resurrection remains the foundation stone of the Christian faith. The divine sonship of Christ is proved in the fact that death could not hold Him. The effectiveness of the atonement which He accomplished on Calvary is validated in the fact that God raised Him from the dead. In the light of the resurrection, salvation means more than deliverance from some sort of physical danger, more than healing of our bodies, more than deliverance from threatening death. Salvation comes to mean something that goes beyond death. We are saved in spite of death; since Christ rose from the dead our own resur-

rection is assured according to the promise.

All is not lost, therefore, even if physical disaster should overtake us. We read awful descriptions these days of the destruction that may come to our great cities and industrial centers if the world gets into an atom-bombing war. "No one would be safe, yet many could be saved," says *Time* in a recent issue. It is a very real fact in modern life that death by radioactivity, by crushing, by fire, even by evaporation in tremendous heat, is a very real possibility. But the sting of even such horrible forecasts is taken away through our Saviour, who not only has redeemed our souls from eternal destruction, but who has given assurance by His own resurrection that our bodies, though disintegrated in an atomic blast, shall be raised by His glorious power to live with Him forever. If the world ever needed the doctrine of the resurrection, it needs it now.

But still there are those who lounge on our modern Mars' Hills and mock at the Christian hope. The resurrection, as well as the atoning cross, is an offense to the humanistic mind. This dogma is one of the chief dividers between the world and the church, the believers and the agnostics, men of faith and men of reason. It is the doctrine which still sets up a barrier that divides families, communities, even professed Christian churches. Many people will listen to our Christian preaching with patience until we assert the resurrection. Then comes the mockery, the unbelief, the intolerance. The town meeting of modern man explodes into chaos over the issue of the resurrection of the Son of God.

SWEETEST CERTAINTY (Continued)
they should soon be clothed upon with a spiritual body, immortal, celestial, glorious.

"Now is Christ risen . . . and . . ." our loved ones sleeping in Christ are not perished. They are safe forever. Only their bodies are sleeping; their souls even now are drinking in the glorious truths of His resurrection, basking in His glorious presence, and joyfully waiting the time when their bodies shall be recalled from the dust, reunited with their spirits and they themselves be like the risen Christ, resplendent forever in resurrection glories. —Joseph A. Synan, in *Pentecostal Holiness Advocate*.

Victorious Christian living and mental health are the normal for the Christian. —F. S. Brenneman.

Commemorating Christ's

Crucifixion

By S. C. BRUBACHER

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

These are words attributed to Jesus Himself, according to Matt. 12:40. They speak of His death and burial, also inferring His resurrection.

The Christian Church has from her very beginning commemorated these special events at regular intervals. The most familiar of these is our Lord's day, or Sunday. The observance of the first day of the week is not a carry-over from the preceding economy, but a voluntary recognition by the early Christians of the fact that Jesus arose from the dead. This truth was discovered and established by the empty tomb: "very early . . . on the first day of the week." It is indeed commendable that this practice has been kept up by the church through these many centuries.

It is more difficult to dogmatically set the specific day on which certain other events took place, which Christians so eagerly and profitably celebrate. It would seem, however, that the death of Christ is one event where the exact day of the week on which the act was committed could be rather satisfactorily established, even to conform to the words of Jesus as found in Matthew.

In attempting to establish the logical day of the week on which Christ was crucified, at least two generally recognized facts must be borne in mind. The first is the method of calculating the tenure of a day. The Jewish day ran from sundown to sundown; while the Roman, or ordinary day, commenced at midnight. The other is the observance of Sabbath days in the Jewish economy. The weekly Sabbath is well understood and generally accepted as a bona fide Jewish practice; but the fact that it was not at all unusual to have more than one Sabbath in a given seven-day period, is not nearly as well known.

For example, in Exodus 12 a seven-day period is specified, commencing ". . . in the first month, on the fourteenth day of the month . . . until the one and twentieth day . . ." (v. 18). ". . . In the first day . . . and in the seventh day there shall be an holy convocation . . . no manner of work shall be done in them" (v. 16). As Gehret points out: "This fixed date, 'the fourteenth day of the first month,' would preclude the falling of these days on the same day as the weekly Sabbath, except once in seven years."

Let us then turn to the Scriptures apart from all chronologies and see whether there is any evidence that Passion Week might have had a special Sabbath, in addition to the regular weekly Sabbath, which always fell on a Satur-

day: and as previously noted, commenced at sundown on Friday evening, and ended at sundown on Saturday.

In each of the four accounts in the Gospels, the day on which Jesus was crucified is spoken of as ". . . the Jews' preparation day . . .," ". . . that is, the day before the Sabbath. . . ." According to John 19:31, compared with v. 42 of the same chapter, the burial of the body of Jesus was performed hurriedly toward the close of "the day of preparation." It is therefore *established* that the period of the entombment of the body of Christ *began* at or near sundown, on the day of preparation, preceding a Sabbath, or "high day," as John designates it.

In Luke 23:56 we are told that following the burial of the body of Jesus the women returned and prepared spices and ointment, and rested the Sabbath day. In Mark 16:1, however, we read: "And when the sabbath was past . . . [the women] had bought sweet spices, that they might come and anoint him." Both writers attribute the same activity to the same group of women, for the same ultimate purpose; but Luke says they rested on the Sabbath after they had made their preparations; while Mark says these preparations were made "after the sabbath was past." Nevertheless, the ultimate purpose was about to be carried out, according to both accounts, before daybreak on the first day of the week. Obviously this was the day immediately after the regular Jewish weekly Sabbath, for the cycle of a week, numerically, was one to seven, always.

John designates the day after the crucifixion as "an high day." It would appear, then, in light of the teachings in Exodus 12, or in the parallel passage in Lev. 23:7, "In the first day ye shall have an holy convocation: ye shall do no servile work therein," that Luke takes the observance of this high day for granted. Apparently the women prepared their spices the day after this high day, and rested on the weekly Sabbath, coming to the sepulcher very early on Sunday morning. Mark, by all appearance, also has that high day in mind when he records the purchasing of the spices, ". . . when the sabbath was past," and then takes the observance of the weekly Sabbath for granted; for he also tells us that the women came to the sepulcher at the same early hour on Sunday morning, as reported by Matthew and Luke. Hence the conclusion that Passion Week had a special Sabbath besides the regular weekly.

It has been pointed out that no two people reporting the same unusual event present identical reports. This fact is very evident in the Gospel records of the life of Jesus, and may well account for Luke taking for granted the observance of "an high day"; while Mark passes over the weekly Sabbath in a similar manner.

Let us now proceed to check the interpretation that there were two Sabbaths

It Happened —

TWENTY-FIVE YEARS AGO

(From Gospel Herald, March 18, 1926)

Work is progressing on the Leper Church which we hope to have ready for dedication in about six weeks [Dr. C. D. Esch, from India] . . . Our new mission church [Valley View, in Virginia] is really completed. . . . Our first or dedication sermon was preached today to a houseful of people.

A denomination of over 40,000 adult members, with a glorious history of over 400 years, with an average wealth above the normal, does practically nothing to further its history, either in defense or in constructive work [H. S. Bender].

The total attendance this year, including the ministers, was 89 [Johnstown Bible School].

in Passion Week, with unmistakably clear passages, relative to time. According to the Gospel records, Jesus was crucified on "the day of preparation," and was buried, hurriedly at or near sundown of the same day. Therefore, it follows that the predicted time of entombment, namely, three days and three nights, would also end at sundown. When the women arrived at the sepulcher, "very early in the morning, as it began to dawn towards the first day of the week," and found the tomb empty, save for the grave clothes and an angel, it goes without saying that the resurrection had taken place previously. Therefore, in all probability Jesus actually arose at or near sundown on the weekly Sabbath, on the evening before the empty tomb was discovered.

Assuming this to be a correct interpretation, let us now commence our calculation of the actual time of the crucifixion, from sundown on Saturday proceeding backwards three days and three nights. Saturday would be the third day. Friday night the third night. Friday the second day. Thursday night the second night. Thursday the first day and Wednesday night the first night. Hence entombment would therefore have commenced at sundown on Wednesday of Passion Week. It is clearly stated in the accounts that the burial took place the same day on which He was crucified. Therefore there seems to be little doubt that Jesus was crucified on Wednesday morning, was buried at sundown the same evening, was raised from the dead on Saturday evening at sundown; having by that time fulfilled, literally, the prophetic utterance spoken by Himself, as to the length of time the Son of Man must be in the heart of the earth.

The tomb in which the body of Jesus was laid was sealed by the authorities

a preventive measure against further complications involving this man Jesus. According to Matthew's account, there was a spectacular demonstration of heavenly power. The earth did quake. The keepers of the tomb became as dead men. An angel rolled away the stone which had sealed the tomb. The reason for this manifestation from heaven is quite apparent. It was not for the purpose of allowing the person of Jesus to escape, for evidently He had risen the evening before. God's purpose in opening the tomb supernaturally seems to have been to allow those early morning visitors, the women, to enter and discover that the tomb was empty. Thus by the use of spectacular methods God established once and for all the fact that His Son did rise from the dead as was prophesied centuries before; that "... it was not possible that he should be holden of it."

What a momentous three-day period! On Thursday there was the observance of that high day, the age-old Jewish Passover. Unknowingly to the participants of this feast, on that Passover day, the true Paschal Lamb was slain, literally, even on "the day of preparation." Friday was a very busy day for the disappointed followers of Jesus. Their loyalty to Him was genuine, as the anticipated service by the women would indicate. On Saturday the regular weekly Sabbath was observed in the usual manner. Varied emotions filled the worshipers in the synagogue. There was gloating over the fact that at last this Jesus had been disposed of. On the other hand, there was deep sorrow on the part of those who had followed, and loved so dearly, the same Jesus, whose body was even now lying in that tomb.

This three-day period was sandwiched between twin extremes. The crucifixion of Christ caused extreme hilarity among the enemies of the Son of God. To the followers of the lowly Nazarene it brought seemingly crushing defeat, and great sorrow. Then on the first day of the week this order was reversed. The enemies of Jesus were now baffled and dismayed. They were driven to absurd measures in their attempt to sidetrack the real facts in the resurrection issue. Their erstwhile jubilation, and seeming victory, was now turned into confusion and horrifying defeat. On the other hand, those downhearted and discouraged disciples and followers of the crucified and risen Christ had their hope and faith revived and renewed, to a state never experienced before. The voice of Jesus had never sounded so sweet as now; the words He had spoken previously now took on a new meaning. "Destroy this temple and in three days I will raise it up" was no longer a taunt in the mouths of scoffers passing by the agonizing Christ on Calvary's cross; but that declaration was now actually fulfilled, and verified to the entire satisfaction of the minutest details "... which were written

in the law of Moses, and in the prophets, and in the psalms, concerning . . ." the crucifixion and resurrection of Christ; now they began to realize that Jesus was the true Paschal Lamb, slain in the mind of God, "from before the foundation of the world," having now been slain, literally, on Calvary's cruel cross. The empty tomb furnished unmistakable proof, in that day as well as now, that the only source of adequate power to restore and save from sin and death, into full fellowship with God the heavenly Father, was in this eternal Christ, the Son of God, the Man Christ Jesus, now known to have miraculously risen from the dead, victorious and triumphant.

Why commemorate the crucifixion of Christ? Because without it there could have been no resurrection; without the resurrection, there could have been no Saviour; without a Saviour, God's entire creation would have been utterly and hopelessly frustrated.

Easter is indeed a joyous occasion. It is very interesting and of some value to know these stupendous events in detail; but the efficacy, the power, and the value of the observance of them lie exclusively in the personal acceptance of the central figure, namely, Jesus the Christ, the Son of God. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Other foundation can no man lay, than that is laid, which is Jesus Christ." Therefore let us "occupy" diligently, "until," in the words of the prophet, "He shall come whose right it is." "... and that knowing the time. . . : now is our salvation nearer than when we believed." "Even so, come, Lord Jesus."

Ayr, Ont.

Bodily Resurrection

BY DONALD E. REIST

For a long time, and even today, there have been those who believe in eternal life, but not in the resurrection of the body. But there is a resurrection. The Bible¹ and secular writings testify that Christ did rise from the dead. If Christ had not risen, there would not only be no resurrection, there would also be no immortality, no future life at all. But Christ is risen, and thus a resurrection of all men who believe in Him is not probable, but certain.

We admit that Christ was God made flesh. We have record in the Bible, which we believe through faith, that because of His deity Christ did no sin and was not worthy to be separated from God the Father. What then was Christ's purpose in coming to earth? He came so that He might have placed upon Himself the sins of the world. God requires blood for the remission of sin,² and only that of His Son was fit and acceptable.

Tract News

In 1946 a minister in the State of Idaho received one of our booklets, "Must Christians Fight." Now, nearly five years later, this entire family is considering making the Mennonite Church their place of spiritual fellowship. The printed page has a wide outreach. Reader, if you were the first personification of that printed page which this family might meet, would you be a faithful and consistent witness?

Nearly a half million tracts at one printing are now in process. All but one title are reprints. There are untold opportunities awaiting tract distributors now that the summer months will soon be here.

Our new catalogue brought a tremendous number of orders for a sample pack of tracts. If you have not yet seen what the Tract Department has been offering recently, you will have a pleasant surprise in store when you receive yours. These are sent out at cost: 50¢.

Now after Jesus lived His perfect life on earth and when the time came for Him to hang despised and rejected upon Calvary's cross, He prayed, "Father, into thy hands I commend my spirit."³ Did He pray that His spirit would be commended to annihilation? Was eternal oblivion to be His reward for His perpetual act of consecration to His Father's service? Was He to receive the same fate as attended the thief by His side?

Christ was perfect and bore all this innocently. God certainly would neither allow His holy One to see corruption, nor allow His soul to remain in the place of the dead. Christ paid for our sins and made reconciliation for us at Calvary. He did more than that: He made us free from sin. This He did in three ways: first, by conquering sin Himself; second, by offering the sacrifice of His perfection in the place of our vile and corrupt lives; and third, by arising from the dead, thus leading captive both death and sin.

He delivered us from the power of death and sin by imparting His own life, His own eternalness, to all those who would enter the covenant with Him. Christ's resurrection was thus the triumph of humanity over sin and death, and the reversal of the fact, "the soul that sinneth, it shall die."⁴ This curse was brought to mankind through Adam, for in Adam all die. We cannot escape our sins; death for a sinful man is inevitable.

The Old Testament points to the second Adam. He was Christ; and He is the opposite of the first Adam. Thus, as a contrast to the first Adam, we can say "even so in Christ shall all be made

alive,"⁵ and the soul that trusteth, it shall live.

"Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."⁶

The question that now comes to mind is, How can the body be raised from the dead? Those of us who plant seeds in the ground are aware of two things: first, the seed has little or no resemblance to the plant that later sprouts up; and second, the seed must die before the plant begins to grow. A seed in the ground truly sees corruption. In this mortal body God has placed the seed of a spiritual body.

The law of the spiritual as well as of the natural world, is that decay is the parent of life. Our similarity to Christ has not yet been revealed. Before it can be revealed in us, although it was seen in Christ while He was on earth after the resurrection, we will have to get rid of this corrupt body, and through Christ we will have a spiritual body in which the spiritual will dominate and which will be adapted to the needs of that realm. The body we now possess is flesh, and therefore we are subject to the weaknesses of the flesh. This new and perfect body will possess powers that have been unknown before.

We cannot inherit eternity as we are; a change must take place. It will be a sudden change. It may take place any minute now; yes, possibly today before the reader's eyes leave this page. Those who died trusting that Christ is able to do this for them will rise up first in their new bodies. Then we who trust likewise in Christ's power shall be caught up, too, from wherever we are, from whatever we are doing.

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."⁷

Are you looking forward to meeting Christ? Do you expect Him at any in-

A Prayer for This Week

Saviour, forgive us for despair. Have we forgotten that Thou hast risen victoriously and that we, with Thee, may also live triumphantly? Father, forgive us for fear. Have we too little faith in Thy power to keep us or in Thy sensitivity to the needs of Thy people? And, Lord, forgive our attempts to live the Christian life with but a blurred vision of the Risen Christ. We pray this Easter season that we may see our Master clearly as Mary at the tomb met Him face to face. Grant that Thy reassuring presence may be more keenly felt—that we may say with Mary, "I have seen the Lord!" Thou art alive, real, personal, knowing and caring! This gives meaning to our daily tasks; this brings hope where there was despair, courage instead of fear, joy instead of burdens, and life instead of death. We thank Thee, God. Amen.

—Mrs. Atlee Beechy.

stant? Perhaps you are greatly annoyed by this thought. Even if you are a member of a church, if you are not saved, Christ's coming would mean judgment, condemnation, eternal punishment, and sin reigning in death.

Now is the accepted time; now is the day of salvation. Next week, next month, next year, or even tomorrow, may be too late.

1. Matt. 28:1-8.
- Mark 16:1-8.
- Luke 24:1-10.
2. Heb. 9:22.
3. Luke 23:46.
4. Ezek. 18:4.
5. I Cor. 15:22.
6. Rom. 5:18, 19.
7. I Cor. 15:51-58.

Harrisburg, Pa.

The Glory of the Cross

By EDWARD L. KAUFFMAN

The tragedy of the cross was not that Jesus was crucified, but that men crucified Him. What happened to Jesus was not defeat. The defeat was on the side of man: the sin which made the cross necessary and which performed the act. The cross was not defeat for God; it was a glorious triumph. In reality Jesus was not forced to the cross. Peter said, "Him . . . ye have taken, and by wicked hands have crucified and slain" (Acts 2:23). But while on trial before Pilate Jesus said to him, "Thou couldest have no power at all against me, except it were given thee from above" (John 19:11). And again at His arrest He said to Peter, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Concerning His death He had previously said, "Therefore doth my Father love

me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:17, 18). The cross was a voluntary sacrifice on the part of the Godhead. It was a noble and natural expression of the great love of God. John 3:14-16.

Because of the cross Jesus has been greatly exalted. "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11). The loftiest hymns of praise in heaven will find their theme in the great atoning work of Christ. "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:11, 12). It is significant that Jesus is referred to as the Lamb twenty-seven times in Revelation.

It was entirely fitting for Paul to say that the preaching of the cross is to us who are saved the power of God. I Cor. 1:18. It was right for him to say, "For I determined not to know any thing among you, save Jesus Christ, and him crucified" (I Cor. 2:2). We might expect him to say, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

The cross has rightly become a glorious symbol to the Christian Church. Previous to Golgotha it was a most disgraceful object. "He that is hanged is accursed of God" (Deut. 21:23). Crucifixion was a most infamous death. But following the crucifixion of Jesus it became a thing to which glory was attached. In architecture it is mounted high upon the steeple. In art it has captured the interest of the painter. In music it has become a worthy theme. In literature it has inspired many a volume. In theology it has engaged the most profound thinkers. In homiletics it has become the subject of many a sermon. In the mind of man it has taxed the intellect. In the heart it has produced the deepest emotion. In the program of God it is from before the foundation of the world unto the "forever and ever." Hallelujah for the cross!

Alden, N.Y.

We may choose to be led to eternal life by Christ Jesus, or driven to eternal damnation by the devil.

Healing Palestine's Open Wounds

By J. A. HUFFMAN

If David Livingstone was justified in speaking of human slavery as "the open sore of the world," Palestine's present pathetic plight may be very justly characterized as "open wounds." It is not the only country with open wounds, but as the "Holy Land," the place of the love and labor of our Lord, the open wounds of Palestine are set in ironic contrast with what we naturally would expect.

The contest of national ownership and control of Palestine has been going on subtly and with increasing intensity, almost from the beginning of the present century. Possessed and inhabited by an Arab people for centuries, with no organized national life, but for decades the envy and desire of a people who would have it as their very own for the organization of a national state, world Jewry, as represented by Zionism, the national wound has been rent deeply. World War I stayed the immediate violence of the rent of the wound for a time by the Balfour Treaty and the British Mandate. This was a contradictory promise, giving to each of the contending parties false hope—which was suspected by both—with the British Nation as a Referee. After a quarter of a century, one of the most diplomatic nations of the world threw up its hands hopelessly and walked out.

The social relationship between the two contending Palestinian parties is not, or was not hopeless. I was in Palestine in 1930 and have been there in 1950. After conferences with both Jew and Arab and incidental conversations with many, I am convinced that Jew and Arab could and did live quite harmoniously together until the national question arose. It cannot be truthfully said that either party was willing to live on an equality with the other nationally speaking, but that each one aspired to the National recognition of the country. The Jew has been the aggressor in this, due to the fact that Palestine was recognized as an Arab country.

When the Mandate over Palestine was surrendered by Britain in 1947, the United Nations accepted the responsibility of refereeing the situation, with what success the whole world knows. Her proposal for partition of Palestine between the Arabs and the Jews has met with only partial and temporary success. Her attempt at internationalizing certain parts was answered by refusal on the part of both. By the hardest method, a truce has been agreed upon which will likely be kept until some provocation or some dreamed advantage will break it. But the national or political wounds are open and very sore.

So far as the Arab people of Palestine are concerned, their political wound is doubly sore. They feel that they have

"I Never Knew Him"

By EDNA BEILER

*"I never knew Him!" Whiplash keen they ran,
Those anguished words, across the fatal air;
Through shadowy corners, overarched, they
sprang*

*Until they found their cruel target, where
Christ stood alone, a noble figure even
While foes denounced Him, carrion-crawled and
grim.*

*All down the golden corridors of heaven
The angels wept. "I never heard of Him."*

*"I never knew Him!" Son of God, forgive
The times we've echoed this disastrous cry;
If not in words, then by the lives we live
Which heedless reaffirm a traitor lie.
Oh, let us seek for healing from its scars
In darkness and the penitence of tears.*

Grantsville, Md.

not only been sold out by Britain, with the United States assenting, but that their own Arab national leaders, including King Abdullah of Trans-Jordan, under whom they have been placed, have been traitors to them. Though they dare not speak it openly, they let Americans know that they hate their king who they believe is in collusion with Britain in selling them out. They do not trust Abdullah.

This leads to another sad aspect of the political situation of Arab Palestine. With almost a million displaced Arabs, seven or eight hundred thousand of whom are living in miserable refugee camps in Trans-Jordan Palestine, Lebanon, Syria and Egypt, but distrusting all the nations who have been dealing with them, including Abdullah, they are beginning to cast about for some nation which will break the present political yoke from their necks and send them back to their homes, a thing for which they sigh and plead more than anything else. There are some Jerusalem Arabs who can look across "No Man's Land" in Jerusalem and see their own homes occupied by Jews, but they cannot go to them.

We discovered that in the Arab distress, in their longing for a deliverer, they are being led to believe that Russia may come to their rescue. They have a pet name for Stalin which they are teaching to their children. They say that they do not know much about Russia, but they have been told that Stalin would let them return to their homes and they would be willing to tolerate almost any other situation. Attempting to trace this Stalin matter as far as possible, we found that most of the Palestinian Arabs appear to have heard about this possibility and that its source of propagation is from the Arab country of Lebanon to the north.

The United Nations is endeavoring to minister to these distressed people by

supplying food to keep them alive in their miserable existence, but this is not what they want. One of our chauffeurs, who grew earnest and eloquent in his appeals that we Americans do something to help them, when we reminded him that the United Nations had just voted another two and a half million dollars to help the needy of Palestine, replied; "But what is that in our present situation to send us money for bread? Would they not much better send us word that we may go to our homes?"

In Israeli Palestine—that portion in the hands of the Jews—things are different, but difficult. There are some displaced Jews, but not nearly so many as Arabs. They have declared themselves a nation and are now recognized as such. But they are having their own problems with their own people, as well as difficulties with the Arabs. Food is scarce and costly. While tourists in Israel may have meat at hotels whenever they wish it and are willing to pay for it, the people of Israel may have meat only once a week. Food is rigidly rationed. Taking our noon luncheon at the King David Hotel in Israeli Jerusalem, we decided to ask for the meal which could be served to us, not as a tourist, but as though we were living there. It was a fair luncheon, including fried fish, and cost two dollars and twenty-five cents per person. Comparing this with food prices in Greece, with its inflation, it is only a little more costly.

Besides what the United Nations is doing for Palestine, it appears as though little is being done to heal these wounds. Of all places in the world, ironically indeed, Palestine is a place where people are torn asunder, religiously. Mohammedanism, Roman Catholicism, Greek Orthodox, Gregorian, Syrian, Copt, and Protestantism, in that order of strength, constitute in Arab Palestine a medley of religions which is driving many young people into no religion at all. In Israel, of course, Judaism in its several forms, orthodox and unorthodox, is in the ascendancy with other religions tolerated. No place in the world is more needy of a clear, living testimony of Christ than is the land of Christ's birth.

Thinking of Palestine's wounds, I want here to mention a bit of healing effort, small compared to the need, which is being carried on by Dr. Thomas Lambie and his good wife and small staff of workers near Bethlehem. Here where there is a camp of more than seven thousand Arab refugees living in tents, Dr. Lambie ministers to a hundred and fifty patients daily. A small hospital is in process of building and Dr. Lambie plans to give the rest of his life ministering to the bodies and souls of the needy Palestinian people.

Winona Lake, Ind.

We are in the golden days of evangelism today.—B. Charles Hostetter.

OUR SCHOOLS

GOSHEN COLLEGE

William W. Adams, president of Central Baptist Theological Seminary in Kansas City, Kansas, delivered the Annual Bible Lectures at the College March 1-4, on the general subject, "Christian Freedom and How to Use It." He based his talks on a verse-by-verse exposition of the Book of Galatians.

The Missions Committee of the Y conducted the annual mission drive March 5-7. During the chapel period on Monday Bro. Paul Verghese, of India, discussed the new reprint of the Bible in Hindi and Bro. Atlee Beechy and Bro. Han van den Berg, of Holland, the Foreign Student Exchange fund. On Tuesday Bro. John Driver, of Kansas, and Bro. Ernest Bennett, treasurer of the Mennonite Board of Missions and Charities, presented the building needs of Mennonite projects in Puerto Rico and Japan, respectively. Bro. Glenn Martin, of Lima, Ohio, special instructor in the Winter Bible Term, gave the final speech in the series on Wednesday when pledge cards were distributed to students and faculty. The goal, set at two thousand dollars—two hundred for the Hindi Bible, four hundred for foreign student aid, four hundred for the Puerto Rican school, and one thousand dollars for the chapel in Japan—was oversubscribed.

The Service Committee of the Y is featuring on the bulletin board, pictures of the Gulfport, Mississippi, Voluntary Service Unit.

On March 1, third grade pupils and their teacher, Mrs. Berton Payne, of Chandler School, were guests of Sister Mary Royer's 1:30 class. They gave reports on the subject, "What Third Grade Children Like to Do." Several of the group illustrated their talks with displays, and Herbert De Freese sang a solo.

On March 1, Mrs. Isabel Craig, fourth grade teacher at Chamberlain School, presented a discussion on "Diagnosing Reading Difficulties" to the Elementary Education Practicum.

The six-week Winter Bible Term closed with the final examinations on Friday, March 9. Three students who have completed the three-year course, Bro. Simon G. Good, of Valparaiso; Bro. Reuben Liechty, of Spencer-ville; and Sister Lucille Schmucker, of Louisville, Ohio, received the Winter Bible School diploma.

Peace teams sponsored by the Peace Society made a week-end tour to eastern Ohio Saturday and Sunday, March 10 and 11. They presented programs at the Berlin Mennonite Church, the Bethel Church, at Wadsworth, Ohio; the Orrville Mennonite Church, and the Oak Grove Mennonite Church near Smithville. On Sunday evening, March 18, the Peace Society will send out two teams, one to the Howard-Miami Mennonite Church near Kokomo, and one to the Marion Mennonite Church near Howe. Several other programs are planned for Sunday evenings, week

ends, and Mennonite Youth Fellowship meetings. Bro. LeRoy Kennel, of Shickley, Nebraska, a senior in the College, is chairman of the Peace Team Committee of the Society.

Two of the College choruses are preparing

for an Easter tour. The Motet Singers, under the direction of Sister Mary Oyer, will leave the campus on March 22, to present programs in Ohio and Pennsylvania. They plan to return to Goshen on the night of April 2. The personnel of the Motet Singers consists of twenty-three people, including the director and Bro. Samuel A. Yoder, who will accompany the group as faculty representative.

The A Cappella Chorus, under the direction of Bro. Dwight Weldy, will also leave

(Continued on next page)

CONFERENCE ON INDUSTRIAL RELATIONS AND MENNONITE COMMUNITY LIFE

First Mennonite Church, Kitchener, Ontario

March 30, 31, 1951

FRIDAY, 9:00 A.M.

Chairman: H. Ralph Hernley, Scottdale, Pa.

Devotions

Why a Conference on Industrial Relations and Mennonite

Community Life Paul Erb, Scottdale, Pa.

Reports on Mennonite Community Trends:

Franconia Conference David Nyce, Lansdale, Pa.

Lancaster Conference Donald Lauver, Oakland Mills, Pa.

Virginia Conference Linden Wenger, Bergton, Va.

Southwestern Pennsylvania Sanford G. Shetler, Hollsopple, Pa.

Ohio and Eastern A.M. Paul Kauffman, Delphos, Ohio
and Ivan Miller, Corry, Pa.

FRIDAY, 1:30 P.M.

Chairman: J. Howard Kauffman, Goshen, Ind.

Devotions

Reports on Mennonite Community Trends (continued)

Indiana-Michigan Ora Troyer, Kokomo, Ind.

Illinois Richard Yordy, Freeport, Ill.

Iowa-Nebraska Harry J. Wenger, Wellman, Iowa

Ontario John Snyder, Hespeler, Ontario

Others

The Church and the Land Silas Smucker, Rensselaer, Ind.

Discussion

FRIDAY, 3:30 P.M.

Business Meeting of the Mennonite Community Association

FRIDAY, 7:30 P.M.

Chairman: P. L. Frey, Archbold, Ohio

Devotions

Forces Working Against Social and Economic Equality in Our

Brotherhood Grant M. Stoltzfus, Scottdale, Pa.

Meeting This Challenge with a Positive Program

Millard C. Lind, Scottdale, Pa.

SATURDAY, 9:00 A.M.

Observation Tour of Farms and Industries in Waterloo County

SATURDAY, 1:30 P.M.

Chairman: John L. Yoder, West Liberty, Ohio

Devotions

The Nonresistant Christian in Agriculture, Business, and Industry

Guy F. Hershberger, Goshen, Ind.

Discussion

Closing Remarks P. L. Frey, Archbold, Ohio

* * *

This conference is sponsored by the Committee on Industrial Relations of the Mennonite General Conference and the Mennonite Community Association in co-operation with the Ontario brotherhood.

Committee on Industrial Relations of Mennonite General Conference—Philemon L. Frey, Chairman, Archbold, Ohio; Guy F. Hershberger, Secretary, Goshen, Ind.; L. S. Martin, Harrisonburg, Va.; Milton R. Good, Kitchener, Ont.; H. Ralph Hernley, Scottdale, Pa.; J. Howard Kauffman, Goshen, Ind.; John A. Hostetler, State College, Pa.; Harry J. Wenger, Wellman, Iowa.

Mennonite Community Association Board of Directors—Paul Erb, Scottdale, Pa., President; John L. Yoder, W. Liberty, Ohio, Vice-president; Guy F. Hershberger, Goshen, Ind., Secretary; H. Ralph Hernley, Scottdale, Pa., Treasurer; Ivan Miller, Corry, Pa.; Clayton L. Keener, Refton, Pa.; A. J. Metzler, Scottdale, Pa.

TO BE NEAR TO GOD

THEME: GETTING ACQUAINTED WITH GOD

Sunday, March 25

"No man can come to me, except the Father which hath sent me draw him."

We are helpless even to choose to come without His Spirit drawing. We cannot even be interested in spiritual things except by the spark of life-response that is from God. If the Holy Spirit finds no entrance in the heart, if it is all taken up with material things, or hardened, like the soil by the wayside, how can He draw us?

"The Father seeketh such to worship him."

Monday, March 26

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Rest, that's the thing so many of us seek for years, not knowing Him well enough to know what wonderful rest He has for us! Not only rest from sins, but rest from sinning, if we will take that yoke, that cross upon us. "Christ . . . is our life."

Tuesday, March 27

"He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Let's compare that verse with this: "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

Wednesday, March 28

"Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

Here is our only avenue of approach to the Father, for we have no merit outside of abiding in Christ. There is no other way of getting acquainted with God.

"If any man be in Christ, he is a new creature."

Thursday, March 29

"Every one that loveth is born of God, and knoweth God."

We know our own Father, don't we?

" . . . that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father [or, in our words, 'Dear Papa']."

Friday, March 30

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."

Have we known God as a God of love? If we know His Son, and the death He died for us, can we help knowing Him as a great loving Father-heart?

"No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us."

Saturday, March 31

"God is love; and he that dwelleth in love dwelleth in God, and God in him."

First it was Himself that He wanted to dwell in us. Now it is ourselves that He wants to dwell in Him. And so we progress in identifying ourselves with the Loved and Loving.

"As he is, so are we in this world." So identified are we with that great Loving Heart that we can at last love our unlovely brother with the love that God has for unlovely us!

—Almeta Hilty Good.

GOD STARTS THINGS GOING

Sunday School Lesson for April 1

(Genesis 1, 2; Psalm 104; John 1:1-3)

In this beginning lesson of the quarter we study beginnings. Where in the Bible do we read of the beginning of this earth and all things on it? Without looking can you tell the first words? "Before the mountains . . . thou art God" (Ps. 90:2). How secure man can feel. God created this universe. Therefore He can sustain it, govern it, and in His own time and way, bring it to its end. First there was God, the infinite. Then He made the finite things out "of things that do not appear." All this we know by faith in God. How interesting to find these words of a great scientist, "In spite of the speculations of centuries, we have not advanced a step beyond the dignified description of the creation . . . in the Book of Genesis." A true scientist who believes otherwise must be greatly disconcerted after all the unfruitful labors to establish the theories of evolution.

See some of the wonderful things God the Creator made. (Attempting to itemize by days is not necessary.) Notice how all was created for man's benefit. Day and night for work and rest. Some waters were taken above the firmament. Verse 7. The psalmist in Psalm 104 tells the story from cloud to rain, to springs for quenching thirst, to grass for man, to trees for birds, etc., etc. What a plan for watering the earth!

Consider the rotation of the earth for day and night, the movements of the earth about the sun to make years and seasons. It was God who set the direction of the inclination of the axis so that we at different times of the year get different amounts of heat. What do you appreciate in this change called the seasons? God should challenge us as He did Job. Who laid the foundations of the earth, and whereupon are they fastened? Consider the ordinances God has put in all the heav-

enly bodies (The moon moving about the earth would be one wonderful ordinance to consider in class. Bring a picture diagram).

Greater still He made life—plants and animals. Think how many different kinds of each He made. Notice the purpose in 1:29, 30. "I have given you." We must marvel that God could design so many forms of life. In each He put the power to reproduce after its kind and its kind only. Once a boy showed me with the actual leaves that God didn't even make two kinds of apple leaves to be designed alike. (Women might like to consider the many different kinds of flowers God made.) "Whose seed was in itself."

The climax of creation was man. He is "fearfully and wonderfully made. Marvelous are thy works." Says Dr. Louis H. Evans, "In the human eye alone there are four hundred million little cones, three hundred million minute fibers, and five hundred thousand tiny nerves all working painlessly when one sees a rose or looks at a sunset."

The more your pupils appreciate God as a creator, the more they will believe in Him and be secure in Him. Do not talk about the wonder, but by a few specific illustrations convince them of the wonder of His power. Perhaps one illustration in the heavens, one in animal life, one in plant life, and one in man, would be sufficient. Time will not permit to cover God's entire creation. For much of it is unsearchable. Ps. 145:3.

—Alta Mae Erb.

OUR SCHOOLS (Continued)

Goshen on Thursday, March 22. After two programs in Michigan they will cross to Canada. Following seven appearances in Ontario, including a radio broadcast at Kitchener, they will go to Clarence Center, New York, for a program on Tuesday evening, March 27, then to the Corry, Pennsylvania, High School on March 28. They will conclude their itinerary with six programs in Ohio. The A Cappella Chorus group consists of fifty-one singers, the director, Bro. Weldy, and Sister Lois Gunden, who will accompany the chorus as faculty representative.

The Summer Session Bulletin is now ready for distribution. The session begins on June 5 and ends August 3. Preceding the summer session the College offers two Spring Sessions, each offering three hours of college credit, the first beginning on May 14 and ending June 1; the second on June 5 and ending on June 22. The combined sessions offer about forty courses of which ten are open to entering freshmen.

Bro. Donald Miller, son of Bro. and Sister Ernest E. Miller, who has been attending Indiana University during the first semester, is employed by the College as Student Field Secretary. Bro. Miller has been accepted as a freshman by Jefferson Medical School in Philadelphia and will begin his medical course in September.

An effective stand against war is not a shield for the cowardly, but a step in the use of spiritual weapons of the eternal church of Jesus Christ.—Richard Yordy.

FAMILY CIRCLE

A Mother Was Entrusted

BY EDNA HULL MILLER

*The heavenly Father must have thought
That mothers would be wise—
One held God a while in her arms
And sang Him lullabys.*

Oklahoma City, Okla.

The Art of Visiting the Sick

BY ANNA MAE CHARLES

It was 7:15 when cheerful Nurse Gilden walked into Room 227. "Good morning, Mrs. Time. I hope your feelings match this lovely morning. Mother Nature must have been at work all night gathering the colors for the beautiful sunrise."

"That's just how I spent the night, and not gathering colors for the sunrise either!" said the haggard-looking patient in the disheveled bed by the window.

Miss Gilden was quite surprised at this unusual greeting from Mrs. Time, because she had always been her sunshine patient. "Is something troubling you that kept you from sleeping?"

"Miss Gilden, it's a delicate subject, I fear; it was my visitors. I love them dearly, but they visited too long. I was exhausted, but couldn't tell them for fear of causing offense."

"You are right, Mrs. Time. It is a delicate matter for the patient to handle. That is why the hospital has certain regulations pertaining to visiting. But within those regulations it takes a lot of thought and good judgment on the part of the visitor to visit beneficially. Visitors mean well in expressing concern in this way, but unless they have been patients at one time or have given the matter of visiting some special thought they are liable to thwart the process of recovery. I have often thought there should be some way to popularize a few good suggestions on visiting. But let me give you your bath and a hypo, Mrs. Time; then you'll feel better."

"Hearing your viewpoint, Miss Gilden, makes me feel better already. So often nurses become impertinent with visitors and offend them. But most visitors have hearts of gold and mean it well; they just need to be informed. I certainly will appreciate that hypo; I am so weary."

When Miss Gilden started her task she thought again, if only people knew how to be kind in their kindness we could cut down those hypodermics and reduce the days of convalescence for our patients.

Now there are many Mrs. Times in our hospitals and many Miss Gildens. Perhaps they could answer a few questions for us relative to visiting the average hospital patient. They claim no written law for their suggestions, only an experimental viewpoint.

Who should visit the sick?

Generally speaking, the answer is the family, the minister, and the most intimate friend or friends, depending, of course, on the nature of the illness.

Surely the family should visit its sick! Putting yourself in the patient's place, you would feel terribly let down if your family forsook you in this time of need. But, if there happen to be thirteen members in the family, be advised to go in relay fashion rather than in mass movements.

And the minister's visit is always accepted. He has a great spiritual ministry to the patient. Brevity and tact should always characterize his contacts with the ill.

Yes, the most intimate friend (and with hesitation friends are mentioned) should visit if it is expedient. But there is always a question as to who is and who isn't an intimate friend. Remember that there are never a dozen intimate friends. Usually there is one or two.

Now, what about the uncles, aunts, first, second, and thirty-third cousins out on the family tree who are commendably concerned? Should they, too, visit? To them it is suggested, unless the patient is chronically ill or the doctor requests visitors to maintain the patient's morale, that they try only an abbreviated visit, or visit by mail or gift, or postpone the visit until the patient has gone home from the hospital.

How can you visit by mail or gift?

There are many good substitutes for a personal visit. But mail or gifts can only be a good substitute if they express your individual personality, if they make the patient say, "That just looks like something my friend would send." Be clever and devise your own novel substitute, but be sure it expresses *you* and not the department store or the florist from whom you bought it. Here are a few suggestions you may be able to adapt to your and the patient's tastes:

A cheery card or letter, or a series of daily cards or letters. Did you ever try making your own cards?

A note stating that she is being remembered in prayer at definite hours of each day. Try getting a few friends to pray at different hours.

A note stating your gift was sent to her house and will await her return home.

A series of small gifts to be opened at specified times.

A novel little bouquet already arranged, of course. It is better to give only a few flowers which are attractively arranged in a suitable vase than to give many flowers which can only be put into the unappealing standard hospital vase.

A bud vase which you will have refilled every three or four days.

An assortment of small cans of fruit juice unless she is forbidden fruit juice.

A book or magazine, or a subscription to a magazine which she would enjoy. Lightweight books are handled most easily by patients in bed.

A note stating that you are paying for a day or days, of her hospital care. Or, you might want to pay for the services of a private duty nurse if one is needed. Arrangements for these gifts can be made with the hospital cashier.

Toilet articles, such as soap, powder, or hand cream. Unless you know the patient's preferred brand, you had better select some other gifts. She may be allergic to your choice.

How soon should you visit?

There is less danger of overtiring a patient if you wait to visit her until she is in the latter two thirds of her convalescence. Apart from the family and minister, the average surgical patient rarely welcomes visitors before the third or fourth day following surgery. But this rule is not applicable to all patients so the safest and most thoughtful procedure would be to inquire from the family or hospital authorities. It is far better to go late than too early on the first visit. And often it is best to visit only after the patient has been discharged from the hospital, because a visitor in the home offers more diversion to the patient than a visitor in the hospital where the patient's time is well occupied with rest and therapeutic procedures. Upon going home a patient may even experience a letdown which may be relieved by a visitor.

Also, the patient nowadays is on an accelerated recovery program due to the modern trends in surgery, which mean she may leave the hospital in three days following an appendectomy in contrast to the ten days of former years.

Another reason for postponed visits found in the purpose of hospitalization. The patient is hospitalized for a personal, self-centered reason. She came to regain her health rather than to offer social entertainment to her friends. And for this purpose she is on a specially prescribed program, much of which consists of rest. Any distraction, therefore, from that program robs her of her due right. Visiting early is taking advantage of the "down and outer."

Then, too, the patient pays much money for hospital care today. Is it fair to prolong her expensive care by even one day? Any needlessly extended stay in the hospital may become a financial burden to her and will also deprive an acutely ill patient from the use of her bed. In this way visiting often involves an ethical problem.

At what time of day should visiting be done?

Generally speaking, visitors are rarely welcome in the morning before breakfast.

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PEACE AND WAR

The Opinions of the Primitive Christians on the Lawfulness of War

The Christian ought to be satisfied, on questions connected with his duties, by the simple rules of his religion. If those rules disallow war, he should inquire no farther; but since I am willing to give conviction to the reader by whatever means, and since truth carries its evidence with greater force from accumulated testimony, I would refer to two or three other subjects in illustration of our principles, or in confirmation of their truth.

The opinions of the earliest professors of Christianity upon the lawfulness of war are of importance; because they who lived nearest to the time of its Founder were the most likely to be informed of his intentions and his will, and to practise them without those adulterations which we know have been introduced by the lapse of ages.

During a considerable period after the death of Christ, it is certain, then, that his followers believed he had forbidden war, and that, in consequence of this belief, many of them refused to engage in it; whatever were the consequences, whether reproach, or imprisonment, or death. These facts are indisputable: "It is as easy," says a learned writer of the seventeenth century, "to obscure the sun at mid-day, as to deny that the primitive Christians renounced all revenge and war." "Of all the Christian writers of the second century, there is not one who notices the subject, who does not hold it to be unlawful for a Christian to bear arms; and," says Clarkson, "it was not till Christianity became corrupted, that Christians became soldiers."

Our Savior inculcated mildness and peaceableness: we have seen that the apostles imbibed his spirit, and followed his examples; and the early Christians pursued the example and imbibed the spirit of both. "This sacred principle, this earnest recommendation of forbearance, lenity, and forgiveness, mixes with all the writings of that age. There are more quotations in the apostolical fathers, of texts which relate to these points than of any other. Christ's saying had struck them. *Not rendering, says Polycarp the disciple of John, evil for evil, or railing for railing, or striking for striking, or cursing for cursing.*" Christ and his apostles delivered general precepts for the regulation of our conduct. It was necessary for their successors to apply them to their practice in life. And to what did they apply the pacific pre-

cepts which had been delivered? They applied them to war: they were assured that the precepts absolutely forbade it. This belief they derived from those very precepts on which we have insisted. They referred expressly to the same passages in the New Testament, *and from the authority and obligation of those passages*, they refused to bear arms. A few examples from their history will show with what undoubting confidence they believed in the unlawfulness of war, and how much they were willing to suffer in the cause of peace.

Maximilian, as it is related in the Acts of Rumart, was brought before the tribunal to be enrolled as a soldier. On the proconsul's asking his name, Maximilian replied, "I am a Christian, and cannot fight." It was, however, ordered that he should be enrolled, but he refused to serve, still alleging *that he was a Christian*. He was immediately told that there was no alternative between bearing arms and being put to death. But his fidelity was not to be shaken,—"I cannot fight," said he, "if I die." The proconsul asked who had persuaded him to this conduct; "My own mind," said the Christian, "and He who has called me." It was once more attempted to shake his resolution by appealing to his youth and to the glory of the profession, but in vain;—"I cannot fight," said he, "for any earthly consideration." He continued steadfast to his principles, sentence was pronounced upon him, and he was led to execution.

The primitive Christians not only refused to be enlisted in the army, but when they embraced Christianity whilst already enlisted, they abandoned the profession at whatever cost. Marcellus was a centurion in the legion called Trajana. Whilst holding this commission he became a Christian, and believing, in common with his fellow Christians, that war was no longer permitted to him, he threw down his belt at the head of the legion, declaring that he had become a Christian, and that he would serve no longer. He was committed to prison; but he was still faithful to Christianity. "It is not lawful," said he, "for a Christian to bear arms for any earthly consideration;" and he was in consequence put to death. Almost immediately afterwards, Cassian, who was notary to the same legion, gave up his office. He steadfastly maintained the sentiments of Marcellus, and like him was consigned to the executioner. Martin, of whom so much is said by Sulpicius Severns, was bred to the profession of arms, which, on his acceptance of Christianity, he abandoned. To Julian the apostate, the only reason that we find he gave for his conduct was this,—"I am

a Christian, and therefore I cannot fight." The answer of Tarachus to Numerianus Maximus is in words nearly similar;—"I have led a military life, and am a Roman; and because I am a Christian, I have abandoned my profession of a soldier."

These were not the sentiments, and this was not the conduct, of the insulated individuals who might be actuated by individual opinions, or by their private interpretations of the duties of Christianity. Their principles were the principles of the body. They were recognized and defended by the Christian writers their contemporaries. Justin Martyr and Tatian talk of soldiers and Christians as distinct characters; and Tatian says that the Christians declined even military commands. Clemens of Alexandria calls his Christian contemporaries the "Followers of Peace," and expressly tells us that "the followers of peace used none of the implements of war." Lactantius, another early Christian, says expressly, "It can *never* be lawful for a righteous man to go to war." About the end of the second century, Celsus, one of the opponents of Christianity, charged the Christians *with refusing to bear arms even in case of necessity*. Origen, the defender of the Christians, does not think of denying the fact; he admits the refusal, and justifies it, *because war was unlawful*. Even after Christianity had spread over almost the whole of the known world, Tertullian, in speaking of a part of the Roman armies, including more than one third of the standing legions of Rome, distinctly informs us that "not a Christian could be found amongst them."

All this is explicit. The evidence of the following facts is, however, yet more determinate and satisfactory. Some of the arguments which, at the present day, are brought against the advocates of peace, were then urged against these early Christians; and *these arguments they examined and repelled*. This indicates investigation and inquiry, and manifests that their belief of the unlawfulness of war was not a vague opinion, hastily admitted, and loosely floating amongst them; but that it was the result of deliberate examination, and a consequent firm conviction that Christ had forbidden it. Tertullian says, "Though the soldiers came to John, and received a certain form to be observed; yet Jesus Christ, by disarming Peter, disarmed every soldier afterwards; for custom never sanctions any unlawful act." "Can a soldier's life be lawful," says he in another work, "when Christ has pronounced that he who takes the sword shall perish by the sword? Can any one who possesses the peaceable doctrine of the gospel be a soldier, when it is his duty not so much as to go to law? And shall he, who is not to revenge his own wrongs, be instrumental in bringing others into

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FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. Truman Brunk, Denbigh, Va., spoke of his recent trip to Sicily at the Mountain View Church in Virginia on March 4.

Bro. Daniel Kauffman, Hesston, Kans., spoke at La Junta, Colo., on March 4.

A peace team from Goshen College gave a program at Wadsworth, Ohio, on March 10.

Bro. J. J. Hostetler spoke on visual aids to the Wayne County, Ohio, ministers March 5.

Bro. Millard Lind is taking work in Biblical interpretation at the Pittsburgh-Xenia Theological Seminary.

Bro. Perry Troyer and wife are moving into the mission home at Hutchinson, Kans., and will be giving their time to the work at the mission.

Bro. Russell Baer is conducting a series of Bible studies at Mellinger's Church, Lancaster, Pa.

The quarterly Bible conference will be held at York, Pa., on March 25, with Bro. Ray Shenk and Bro. E. G. Gehman as instructors. Bro. Shenk will stay to April 8, conducting evangelistic meetings.

Bro. R. R. Smucker, recently returned from a term of service in India, has a number of films which he himself took showing all phases of our mission work in India and part of the mission work in Africa. There are also films on travel, economic and industrial life in India, and animal and jungle scenes in both India and Africa. These films are informational and have the purpose of creating and furthering mission interest and zeal, particularly among our young people. Most of the films are in color. Bro. Smucker has full

projection equipment for either indoor or outdoor services. Those interested in having Bro. Smucker show his pictures for trip expenses only, please write to him, R. 4, Elkhart, Ind.

Change of Address: R. R. Smucker, from Route 5, Goshen, Ind., to Route 4, Elkhart, Ind. The Route 4 is an essential part of the address.

Sante N. Barbieri, Italian-born Methodist bishop of Argentina, Paraguay, Uruguay, and Bolivia, called on Bro. L. S. Weber in Scottsdale on March 8. They were friends in Buenos Aires.

A two-day Bible conference will be held at Doylestown, Pa., March 24 and 25. Speakers are J. Irvin Lehman, Chambersburg, Pa., and Noah K. Hershey, Parkesburg, Pa.

The Tressler Church at Greenwood, Del., heard the challenging voice of the Lord in a series of messages on the church the week end of March 4. The messages were brought by Bro. A. J. Metzler.

Puerto Rican students at Hesston College gave the program at Peabody, Kans., Sunday evening, March 11.

Bro. Paul Friesen, Sterling, Ill., preached at Peabody, Kans., Sunday morning, March 4, and at Hesston College that evening.

The semiannual tri-county Sunday-school conference, including churches of Stark, Wayne, and Medina counties in Ohio, will convene at the Salem Church near Wooster, on March 25. The theme of the program is "Joy in Service."

Sister Blanche Eschliman will serve as superintendent of the summer Bible school at the Pleasant View Church, North Lawrence, Ohio, June 4-15.

An inaccuracy in stating the number of recipes in the Mennonite Community Cookbook has been called to our attention. Instead of approximately 1400 recipes the number should be approximately 1200. An original miscount by the author and later elimination of certain recipes by the publisher account for the difference. Officers of the John C. Winston Co., publishers of the book, assured us at a recent interview that the error was unintentional and future printings will be corrected. Our own publicity repeats this unintentional error. We feel sure, however, that the exact number of recipes is of small importance to any purchaser of the book.

Bro. J. Frederick Erb, Detroit, Mich., was scheduled as the speaker for the youth rally at Hesston College the week end of March 18. Bro. Erb as a student of Hesston College was partly responsible for the beginning of these rallies.

Bro. Glenn B. Martin and wife, Lima, Ohio, were the visiting speakers in the one hundred and seventy-fourth quarterly mission meeting at the Bethel Church, West Liberty, Ohio, on March 11.

The Motet Singers from Goshen College will present a program of music at the Elizabethtown College auditorium, Elizabethtown, Pa., Monday, March 26, 8:00 p.m.

A Jewish witness team from Eastern Mennonite College will give the following programs: Scottsdale, Pa., March 22; Altoona, Pa., March 23; Crown Hill, Orrville, Ohio, March 24; Sharon, Plain City, Ohio, March 25, 2:00 p.m.; Dayton, Ohio, March 25, 7:30 p.m.

Bro. Valentine Nafziger, Milverton, Ont., was ordained to the ministry on March 4, at the Riverdale A.M. Church, Millbank, Ont., where he had served as deacon since 1945. The ordination services were in charge of bishops S. L. Schultz and M. O. Jantzi. May God's divine blessing rest upon our brother.

Bro. J. Otis Yoder held a week-end quarterly meeting at the Rock Church near Elverston, Pa., March 17 and 18.

Bro. I. Mark Ross, Hesston, Kans., had charge of the church service at the West Liberty Church, Windom, Kans., on March 4.

The Excelsior quartet from Goshen College gave a vesper service at Hopedale, Ill., on March 18.

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Calendar

Annual Ministers' Meeting, South Central Conference, Pryor, Okla., March 13-15
Spring Missionary Day, March 18
Illinois Youth Fellowship Meeting, Waldo Mennonite Church, Flanagan, Ill., March 24
Southwestern Pennsylvania Ministers Meeting, Kaufman Church, Davidsville, Pa., March 30, 31
Conference on Industrial Relations and Mennonite Community Life, First Mennonite Church, Kitchener, Ont., March 30, 31, 1951
General Council of General Conference, Semiannual Meeting, Chicago, April 6, 7
Annual Meeting, Illinois Mission Board, Hopedale, Ill., April 12, 13
Child Welfare Conference, Sponsored by Child Welfare Committee of the Mennonite Board of Missions and Charities, West Liberty, Ohio, April 13, 14
Ohio Mennonite Mission Board, May 4-6
Commission for Christian Education and Young People's Work, Semiannual Meeting, Johnstown, Pa., April 27, 28
Franconia Mission Board Meeting, April 30, May 1
Franconia Conference, Franconia Church, May 3
Annual Meeting, Associated Sewing Circles of Southwestern Pennsylvania district, Springs, Pa., May 5
Home Sunday, May 13
Annual Meeting, Ontario Mission Board, Kitchener, Ont., May 26-28
Ohio and Eastern A.M. Joint Conference, Allensville Mennonite Church, Allensville, Pa., May 29-31
Virginia Conference, place unannounced, June 4-7
Indiana-Michigan Mission Board, Annual Meeting, Clinton Frame Church, Goshen, Ind., June 5
Indiana-Michigan Conference, Annual Meeting, Clinton Frame Church, Goshen, Ind., June 6, 7
Mennonite Youth Fellowship, Annual Meeting, Belleville, Pa., June 8, 9
Mennonite Board of Missions and Charities, Annual Meeting, Belleville, Pa., June 10-12
Laurelville Mennonite Camp, Mt. Pleasant, Pa.
Boys' Camp, June 30 to July 6
Girls' Camp, July 7-13
Victorious Life Conference, July 14, 15
Writers' Conference, July 16-20
Sunday School Workshop, July 16-20
First Family Week, July 21-27
Music Conference, July 28 to Aug. 3
First Young People's Institute, Aug. 4-10
Second Young People's Institute, Aug. 11-17
Second Family Week, Aug. 18-24
Missionary Bible Conference, Aug. 25-31
Peace Day, July 1
Southwestern Pennsylvania, Annual Conference, Blough Church, Aug. 5-8
M.Y.F. Workshop, Chesley Lake Camp, Allenford, Ont., Aug. 4-10, noon
Annual Meeting, South Central Conference, Pennsylvania congregation, Hesston, Kans., Aug. 14-17
General Conference, Biennial Meeting, Goshen, Ind., Aug. 21-24
Church School Day, Aug. 25
Beulah Youth Retreat, Beulah Colo., Aug. 27 to Sept.
Indiana-Michigan Mennonite Christian Workers' Conference, Bayshore Camp Ground, Sebewain, Mich., entertained by the Pigeon congregation, Aug. 28-30
Mennonite Board of Education, Annual Meeting, O., 18-20
Bible Sunday, Dec. 9

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Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. E. M. Yost, Denver, Colo.: "Our monthly service at the Denver Rescue Mission has made us realize the tremendous opportunity for service in this type of work. It is our conviction that more should be done by the Mennonite Church in this field of service."

The building program in the Bihar, India, area is nearing completion. **Bro. John E. Beachy**, in charge of construction work, reported that he hoped to have Vogt's bungalow finished in time for them to move into it sometime in April.

If you have not received a copy of the Spring Missionary Day bulletin for your home, ask your Sunday-school superintendent for one. A packet has been sent to him for distribution.

Bro. and Sister Amos Swartzentruber, missionaries in Argentina, have been spending some time in Buenos Aires for health reasons.

Bro. Frank Horst, principal of the Bethel Springs School, Culp, Ark., reports: "If present plans carry **Bro. James Bucher** will be at the Bethel Springs Church April 6-15, for evangelistic meetings and **Bro. John F. Garber** will be here April 19-22, for a Christian life conference."

Feb. 25 was the date of the dedication service for the much needed new hospital administration building in Dhamtari, India. Although the building is only partially completed, due to lack of funds, the part that can be used was dedicated. **Bro. George H. Beare** served as chairman of the dedication service, **Bro. Edwin I. Weaver** conducted the dedication ceremony, and **Bro. J. D. Graber** gave the dedication sermon.

A Gospel team from Eastern Mennonite College is scheduled to present a program at the Fairpoint, Ohio, Mennonite Mission on Tuesday evening, March 20.

Bro. Leroy Bechler, superintendent of the Saginaw, Mich., Mennonite Gospel Mission (Colored), was scheduled to worship with the Detroit Mennonite Church on Sunday evening, March 18, and tell about his work among the colored people in Saginaw.

Bro. and Sister J. Lester Eshleman have been appointed to the Tanganyika, Africa, mission field by the Eastern Mennonite Board of Missions and Charities. **Bro. Eshleman** is a physician and his wife is a registered nurse.

Bro. Samuel E. Miller, missionary in the Argentine Chaco writes: "During the days of Feb. 14-28 **Bro. and Sister B. Frank Byler** and son, **Stanley**, visited at Nam Cum. Visits

were made to the other stations on various occasions and also to the home of the chief in League 24 whom we are hopeful of reaching with the Gospel in the future."

Bro. T. K. Hershey, retired missionary from Argentina, will serve as pastor for the Friedens congregation near Gibraltar, Pa.

Bro. and Sister Clarence Y. Fretz have been appointed subject to their home council, by the Eastern Board to begin mission work in Luxembourg, Europe. The Conservative Amish Conference Mission Board is co-operating in staffing and financing the proposed work.

A meeting of the executive committee of the Mennonite Board of Missions and Charities is tentatively scheduled for Friday, March 30, at Board headquarters, Elkhart, Ind.

On Sunday afternoon, Feb. 25, the baccalaureate service was held for the forty-eight students in the Matric class (high school seniors) at the Dhamtari Christian Academy, Dhamtari, India. About two hundred people, with a good many non-Christians present, attended the service. **Bro. S. M. King** served as chairman of the service. **Bro. Samida** conducted the responsive reading and prayer. **Bro. J. D. Graber** preached the baccalaureate sermon, and **Pastor Pershadi** pronounced the benediction.

During the last week in February, **Bro. and Sister Nelson Litwiller**, Buenos Aires, Argentina, made a tour of all the churches in his bishop zone. This also included the churches in the Cordoba Hills.

Bro. J. J. Hostetler, First Mennonite Church, Canton, Ohio, conducted evangelistic services at Scottdale, Pa., March 8-18.

Bro. and Sister T. K. Hershey, missionaries on retirement from South America, were scheduled to fill appointments on March 18, Spring Missionary Day, at Kinzer, Pa., in the morning; Paradise, Pa., in the afternoon; and Groffsdale, Pa., in the evening.

Three new pupils enrolled at the Bethel Springs School, Culp, Ark., on March 5, bringing the total enrollment to fifty-eight this term.

Bro. and Sister Earl Kennel, who have been serving for several months at the Children's Home, West Liberty, Ohio, called at Mission Board headquarters on Monday, March 5.

One of our missionaries reporting from the Chaco, Argentina, says: "The rains beginning late January have relieved hunger among the Indians by furnishing work at cotton hoeing.

MENNONITE RELIEF COMMITTEE (M.R.C.)

The Mennonite Youth Fellowship Team met at Goshen College on Saturday, March 17, to make program plans for the summer. The Youth Team is scheduled to serve in the Midwest, between the Mississippi and the Rocky Mountains, during July and Aug.

The following brethren have joined the builders unit at Goshen College recently: **Jacob Birkey**, Manson, Iowa; **Claire Hostetler**, Smithville, Ohio; and **Carl Eberly**, Dalton, Ohio. More volunteers are needed for this unit.

Brother Levi C. Hartzler made an administrative trip to the Mennonite Hospital, La Junta, Colo.; Hesston College, Hesston, Kansas; and the Mennonite Service unit, 2515 Holmes Ave., Kansas City 8, Mo., in the interests of voluntary service during the week of March 5-10.

Because of earlier dry weather cotton picking started as early as Feb. 1, this year; thus furnishing more work."

Bro. Donald King, Elkton, Mich., preached for the Detroit, Mich., Mennonite Church on Sunday morning, March 4.

The Eastern Mennonite College A Cappella Chorus will render a program of sacred music at the Detroit, Mich., Mennonite Church on March 24.

Mrs. Lawrence Brunk, Pehuajo, Argentina, writes under date of March 3: "For a number of weeks one of the young sisters, who is a seamstress, of the Pehuajo congregation, has been conducting a sewing class for the girls three afternoons a week."

Bro. E. M. Yost, superintendent of the Denver, Colo., Mennonite Mission Church, called at Mission Board headquarters on Tuesday, March 6.

Bro. T. K. Hershey, for many years a missionary in Argentina, South America, writes: "On March 29, I have consented to go with a group of young folks from the Friedens congregation, an out-post of the Conestoga congregation, to render a preaching and testimony program at the Bowery Mission in New York City."

It is a serious defect in the faith of any Christian to ignore Christ's teaching. Before us is a great and needy field that is yearning for light from the Word of God.—Richard Yordy.

Latin America--Theological Problem

CONTRIBUTED BY LESTER T. HERSHEY

WE are all familiar with Douglas MacArthur's dictum right after the war when he said that the real problem in the world was a theological one. He may have meant that it was a spiritual one. In any case what he said had profound significance.

Certainly in Latin America the basic, fundamental problem is a theological one.

We are aware of the economic and social needs of this great area. We know that Latin America must develop its economic resources. It needs more roads, sanitation, scientific agriculture, housing, agrarian reform, education—the list runs on almost ad infinitum. Books like "To Make the People Strong," by A. Edward Stuntz, show what can be done and is being done by government agencies of the United States and Latin America on a co-operative basis, as well as by some private organizations. All this is encouraging and we who call ourselves Christians applaud. Who in his right mind would oppose health or literacy campaigns, education, programs for human betterment? Yet surely this is not the whole story. If it were, the Communists would be right. Solve the economic problems, give man the material things he needs—food, clothing, shelter—they say, and he will be happy. But man is a mysterious combination of body and soul, of matter and spirit.

The great lack in Latin America is "hombreros integros." At a time of political tyranny and oppression in Peru the writer was impressed by the remark of an outstanding Peruvian who was profoundly disturbed by what was going on in his country. "Give me a hundred honest men," he said, "and I will rule this country as it should be ruled; but where can I find a hundred honest men?"

Everywhere there is the same crying need for honest men in government, men whom the people can trust. Cynics will tell you that a politician cannot possibly be an honest man, or if he is honest he will not be long in power. But there have been good men in the Latin-American governments and their influence has been profound.

In Latin America under the Roman Catholic system prevailing it is difficult to develop men of integrity. One may be considered "religious" there if he observes what the church prescribes; for instance, he is deemed especially "religious" if he is seen bearing one of the "andas" or handles of a kind of wooden stretcher on which is mounted an image of Christ or of the Virgin, carried through the streets by groups of men during certain religious processions.

Here again is the age-old problem which the Prophet Micah faced. Does God require us to do meaningless things to gain His favor? The prophet said the Lord requires us to do justly, to love mercy and walk humbly with our God. Or, what must I do to be

saved? The Roman Catholic Church claims that salvation comes only through the church and is mediated through its priests. The New Testament teaches that Jesus saves. "Believe on the Lord Jesus Christ and thou shalt be saved!"

That is the great cleavage between Catholic and Protestant on the doctrine of salvation. Seeing a church largely devoid of spiritual power, an ecclesiastical system seeking political influence for its own ends, even persecuting those "in error," men in Latin America have turned away. They have embraced secularism, spiritualism, and now Communism (which shows its lack of understanding of the selfish nature of man when it attempts to solve the world's problems on the level of materialism). There lies the tragedy of Latin America, her millions of students, intellectuals, and workers, who appear on the Catholic rolls but have given their allegiance to some other cult or system, or in the spiritual wilderness grope for the way.

Many are turning to Protestantism or Evangelical Christianity, as it is called to emphasize the "evangel" of salvation in Christ. These people discover that what occurred in Medieval Europe has happened in Latin America, that the church, with its novenas, its rituals, its processions and worship of images has erected a barrier between God and man. The church has usurped the sovereignty of God. God revealed in the person of Jesus Christ is thus not known. A controlled priesthood has intervened and men have failed to experience His great transforming power.

There is no priesthood in the New Testament except that of all believers, that of Christ Himself as our only Mediator. He is the "new and living way" between God and man. Heb. 10:20. That is the profound message of the New Testament and that is why the Roman Catholic priesthood as we see it in Latin America today fails to meet the spiritual need there. Separated so long from God by the Church of Rome the Latin American is now seeking the way. When he finds God in Christ he generally commits himself wholeheartedly to the object of his new allegiance and becomes an ardent witness for Christ.—W. Stanley Rycroft. Courtesy Latin America News Letter.

Clothes Needed for Relief

Projects for Sewing Circles

Clothing for men and older boys. Shirts (sport-type collar may be used) are needed. The majority should be for work wear; however, some dress shirts are needed. Dress suits and top coats, also sweaters, and any items of clothing a man or boy wears are also needed.

Underwear and work trousers for men and boys. Some dress trousers would be appreciated. Overalls are a very acceptable gift for work trousers.

Shoes for men and boys. Make a collection of shoes, repair and polish, supply with strings; or, make a donation of new ones. Socks are also needed.

Thread and yarns. Each member of the circle may give a spool of thread, a skein of yarn, or the price of such, and the money put together into one fund and the items purchased at wholesale prices or the money sent directly to the Akron office marked for either thread or yarn.

Yard materials. Dress lengths of suitable materials for older women's dresses; also muslin, outings, feed bags, flour sacks, shirting, and denim.

Underwear for women and for children. Either good used ones or new are needed. The lower parts could be made in the form of bloomers for children from either outing flannel or muslin. It is well to supply a good amount of good, warm two-piece suits of the knitted type for women and either the two-piece style or union suits for children.

Stockings and shoes for children. These could be either good used ones or new ones.

Clothing for women. Stockings and aprons, also slips and nightwear, as well as all types of clothing that women wear. The dresses, gowns, slips, and aprons should be large at the waist line and across hips.

Children's clothing. Clothing for both boys and girls, all types worn, including nightwear, warm clothing, and medium weight materials.

Towels and washcloths. Handkerchiefs also are needed. These may be made from leftover pieces of suitable materials for children. Good ends of used towels may be hemmed and used for washcloths.

Sheets, sheet blankets, pillow cases. Sheets may be made of feed bags. Many may be of single bed size, 90 x 63 inches. Crib sheets are also needed.

Baby clothing. The emphasis should be placed on diapers, kimonos, little shirts, stockings, and blankets in supplying clothing for babies. All other items of clothing for infants may be added.

In addition to the above suggestions which may serve as suggestions for each month of the year, there is continued need for bedding and good, used clothing of all types for all members of a family.

Cash donations to help keep workers on the field to distribute clothing as well as to help defray expenses of processing clothing always prove helpful.

Cash donations for the supplying of Bible and religious literature will be appreciated. There is a growing demand for Bibles and songbooks in connection with the community center activities.—Canadian "Women's Activities Letter."



Bible Readers in Argentina

BY ANNA H. BYLER

IT is Tuesday afternoon and a group of women are entering the missionary's home at the side of the church. Some are girls who are taking the afternoon off for this work, some are women who work hard for a living, and some have a servant in their home—all are members of the church. They carry Bibles and their prayer veils. Seated around the dining room table with the missionary, or his wife, they select a portion of Scripture, read it together, and are given a simple outline to follow. Then after prayer each is handed a packet of tracts as they go out two by two. Each two Bible readers has a list of homes in one part of town where they go regularly each week.

It is interesting to canvass a new section of town for Bible reading. We go to each house, knock on the door or clap at the gate, and wait until someone comes. Occasionally the residents peek out, recognize who we are, and don't come out at all. But at almost every home they listen politely while we explain that we are from the Iglesia Evangelica, and that we would like to come to their home once a week with our Bible to read from it for them.

You should hear some of the excuses we are given. Many, of course, say they are too busy.

"But this is only 15 minutes of your time in a whole week," we tell them.

"No, but I am too busy. See, I have all these flowers to water," pointing to her small yard filled with flowers, "and I do it all myself; so you know how busy I am."

Another says, "I have so much ironing to do, I cannot take time to listen to you."

We tell her she can keep on ironing while we read to her, but she doesn't seem to hear our offer, and repeats her excuse.

Some women say their husbands will not

allow them, but we asked a few husbands and they all said it was up to the wife. Sometimes we find homes where they have been reached with the Gospel. Maybe the children came to Sunday school some years ago, they tell us, or they themselves went to the church a time or two.

"What they preach there is very good, but we have stopped going." With no other reason than that—just stopped going.

Some women are interested in the Bible. Some few are afraid of it, because although the Catholics have the Bible, they do not urge their members to have Bibles and read from them. One woman said, "My sister-in-law has a Bible. When I wish to read the Bible I can go to her house and read it there."

Many tell us they are of the "other religion," meaning Catholicism, and therefore do not want us to come. A few of these tell us finally that of course if it is something good, they do not want to be against it; so we may come to their house.

All those who say we may come do not keep on receiving the Bible readers in their homes. Some always manage to be gone that afternoon. Some start later with excuses, until the list dwindles down to those who quite regularly week after week receive the Bible readers and begin to appreciate their visit. We keep a chart of all the homes, and when the Bible readers return at the end of the afternoon they come in to check the chart. They put down how many adults listened to the Bible reading in each home, or if they did not read in a certain home they write down the reason. In this way we can quickly check over the contacts made in each home.

Bible reading is a valuable contact with new homes. These women who would not have taken the initiative to go to the church are reached in their houses. At first they only

Anna H. Byler, to far right, with one of the Argentine girls beside her, plays a Gospel record on a portable phonograph for a family in Argentina.

listen as the Bible is read. Later, many ask questions and show a real interest. The women are then invited to church and the children to Sunday school. They are urged to attend special evangelistic meetings. They appreciate the interest which the Bible readers show in their children, the flowers, the sick folks in the house, and in themselves and their spiritual need of a Saviour.

In one section of town where the houses are small and poor we find the women often in dirty dresses and the house disarranged. But on Tuesday afternoons they have put on a clean dress, swept the dirty yard, and are ready for "company."

I should like to tell you about one of these homes. The husband is a tailor, and both he and his wife took a great interest in the Bible reading, especially appreciating the prayers offered in their behalf. They started to attend church services and made confession of faith during evangelistic meetings. They had much to learn, and he was a victim of tobacco. She started eagerly in the converts' lessons, but he often had the excuse on Sundays that he had extra work to get done and could not come.

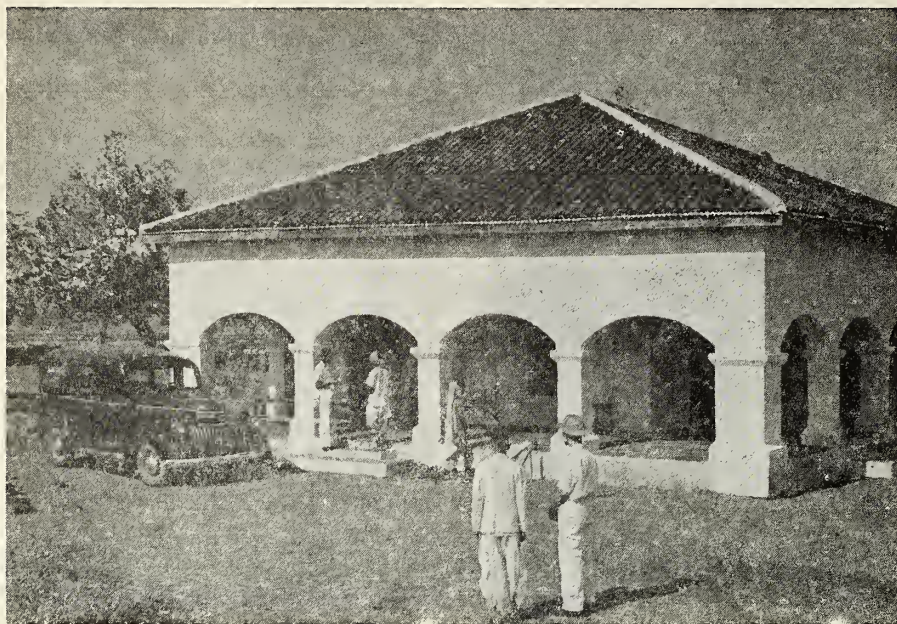
Some weeks later when the invitation was given again, he again raised his hand. We hoped that this time he would have a real experience, but when asked why he had made the decision again he said, "I figured if making a public confession was a good thing to do, then doing it twice would not be amiss!"

But he never got any further than that. Often he prayed with tears, but could not come to the place of surrendering himself completely to the Lord. And then we learned why.

In the converts' lessons his wife had come to the one on Christian marriage, the last lesson she took. They were not married. Each had lived with other companions but said they had never been married. He never intended to be married, he said, and asked us to please leave the question at that. We prayed much, and kept on visiting them. And finally he told the missionary alone one day that he did have a wife living, and that this woman with whom he now lived did not know that he had ever been married. While they continue living in adultery, we have not stopped praying for them. She had started out in a new-found joy in the Christian life, but like the plants which perished when the rays of the hot sun fell upon them, so she withered when she faced the crossroad of following her Lord or the man with whom she was living.

Will you pray for the work of the Bible readers in Argentina, that the Word when read may bring conviction upon the hearers, unto the salvation of their souls?

Bragado, Argentina.



The Sankra dispensary and the Leper Clinic truck. Bro. and Sister S. Paul Miller and Sister Elizabeth Penner are the missionaries at this place.

By the Way

By J. D. GRABER

PART XV

FROM Dondi I took the lorry, known as a bus in the States, and started out for Sankra. This section of the road is unbelievably rough with chuck holes filled deep with dust. How refreshing it was even to drive by the springs at Dalli, seven miles north of Dondi.

Here, as the road winds up through a gap in the low mountain range stretched across the way, one finds himself following a live stream of clear water and a little later comes to a place where the water flows full from a four-inch pipe. So deep in the hills is the source of this spring that during the rainy season its flow is diminished but as the hot, dry season progresses the flow increases more and more so that it reaches its height simultaneously with the severest weeks of the hot season. What a splendid illustration, I thought, of true Christian experience. There are those whose lives are shallow; whose experience is dependent on the situation of the moment. Their happiness depends on happenings. They are unreliable and unstable. But there are others whose lives are truly hid with Christ in God. The wellspring of their Christian joy lies deep under the surface and so regardless of external happenings the stream of their faith and joy flows constant. In fact, as outward situations grow more and more difficult so much the more are their lives refreshed and strengthened from sources deep within.

I reached Sankra late Saturday night. Brother and Sister S. Paul Miller and Sister Elizabeth Penner are the missionaries at this station, and Brother Pershadi is the pastor of the congregation. On Sunday morning the regular Sunday school and church services were held, and in the late afternoon we had the usual young people's meeting. The congregation at Sankra is small. The reason for

this is largely economic. If all the people who have been won to Christ at Sankra would still be there the congregation would be quite large. But good wages and opportunities for advancement, particularly in the cotton mills town of Raj Nandgaon, about sixty miles distant, have lured many away. It is true that most of the people who have come into the church here as elsewhere were the poor and dispossessed. The enlightenment from the Gospel brings an inevitable desire for a higher standard of living—a bit more and better food; more clothing; a somewhat larger mud house; education for the children. But all these cost money and require an increased income. Whereas they lived not too unhappily as day laborers working for a pittance and picking up a day's work here and there as opportunity presented itself, now as Christians they must have an increased income. Some few turned to farming, but the returns from a few fields are extremely precarious and uncertain. Naturally, then, many have drifted to the mills and factories where wages are better and employment more regular.

The pastor from the Drug station includes the Mennonites who have moved to Raj Nandgaon in his parish. No congregation has as yet been organized there but it appears certain that before long this step should be taken in order that our own people there may be adequately shepherded.

The chief mission activity at Sankra is the roadside leper clinic begun years ago by Brother and Sister P. A. Friesen. The dispensary at Sankra does a large business, for again there are here vast numbers of people with no other reliable medical care. The cases requiring surgery and the difficult ones are sent to the mission hospital at Dhamtari, but it is a fact that many of them refuse stubbornly to go so far (18 miles) to the hospital except in great extremity. Often their poverty makes it well-nigh impossible for

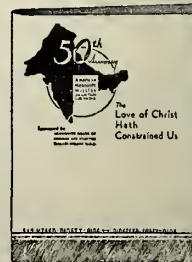
them to undertake so great a journey, but more often it is simply their conservative nature that lets them die at home rather than undertake anything so outlandish as a twenty-mile trip to a hospital. It is for these reasons that the local dispensary fills so large a place in the lives of the multitudes living in the Sankra or in any other mission area.

Leper treatments are given at the Sankra dispensary on Tuesdays, but on Wednesdays the carry-all is loaded with equipment and staff members for service in the roadside clinics. Three stopping places along the Sankra-Drug highway are the gathering place for leper and other patients on this clinic day. Brother Pritamlal, the evangelist, begins with an evangelistic message. The people listen attentively. It is a fact that many of these who have been coming to the clinic for years appreciate and value these worship and preaching periods even though they have not yet become Christians. As the service is closed with prayer a goodly number repeat the prayer after the evangelist sentence by sentence. At Sikosa one old man made a special request before the meeting began. "Tell us a good, powerful story today. We want to hear a real message." He had come for his leprosy injection but it appeared that the receiving of spiritual food was just as important to him. At Anda, the first stopping place, Tetku was there as usual. He is not a leper at all but he comes every week "for fellowship with my people," as he expresses it. He is near the kingdom.

The day at the clinic is a heavy one. Perhaps 150 leper injections of hydnocarpus oil are given and as many other patients are treated for every other imaginable variety of ills. A huge population depends on this weekly roadside clinic for their medical needs. What a responsibility this is! And what an evangelistic opportunity! If these patients could be followed up in their numerous villages many open doors and open hearts could be found. The fields are indeed ripe, and much grain is wasted and lost because the harvesters are so few.

Dhamtari, M.P., India, Feb. 20, 1951.

Copies of "The Love of Christ Hath Constrained Us," large 64-page booklet giving the history and the present work of the Mennonite Mission in India, should be in each Christian home, particularly in each Sunday-school library in the Mennonite Church. If you are interested in building missionary conviction you will want to have a copy of this booklet handy. Illustrations and descriptive writing inform you about the large mission program which our church has been conducting the past fifty years. Price: 50¢ each. Order from the Mennonite Publishing House, Scottsdale, Pa.



Forgotten Appointment

BY LOUIS SKODA

JUST for the records, I was born June 21, 1910, right into the heart of gangland, on Chicago's near West Side. When I was 17 I got my nickname, Fargo Louie, because I drove a new, horse-drawn Wells Fargo wagon.

I did my work well for the company, but after hours I drove another kind of wagon to back doors in quiet, smelly alleys. As a result \$200 at one fell swoop was easy even for a kid during Prohibition days. But it was bad medicine. Too easy, and too much. So, I felt pretty important . . . big stuff . . . I smoked and drank and gambled and talked out of the side of my mouth and swaggered and was happy, I thought. It was life—the only kind I knew.

Mom, a busy person who never lost her thick, Bohemian accent, worried about me, as mothers do. But it was worry in a sort of far-off, resigned way. She went to church by the clock and the calendar and belonged to every available lodge. Her church was a set of rules and she followed them religiously.

Dad left both the worrying and churchgoing to Mom. Rum-running was part of my life and he knew it. He was a happy-go-lucky guy, who had a good job as receiving clerk in a warehouse, but dabbled in city politics and tended bar during off hours for political big shots. They made good use of Dad's sweet disposition, his good humor, and his influence among his Bohemian neighbors in our precinct.

So, since Dad liked this life for me, some of my happiest moments were spent in cheap Loop cabarets . . . with members of the famous Vally Gang that made the headlines in those days. I was one of their upcoming, bright boys.

On July 9, 1921, sporting a \$15 silk shirt, I started out to meet a couple of the fellows in a South State Street cabaret. I had about twenty minutes to make my date, and since I always preferred to arrive just on time—not early, not late—I slowed down at the corner of Van Buren and State to listen to a religious street meeting. I'd do a little high and mighty sneering down my nose.

A few people were singing a happy kind of song and soon I was rooted to the sidewalk. Later, even though I couldn't tell you a thing the gentleman said, I followed the speaker down the street, into a place called the Pacific Garden Mission!

Me in a Mission? Yes, Fargo Louis, little big shot, aged 20—silk shirt and all—in old Pacific Garden Mission! I listened for all I was worth to a young speaker on the platform, who said something like this:

"You think you're having fun when you get dolled up in a silk shirt, a roll in your pocket and a flask on your hip . . . you may think it's big stuff to make a quick C note delivering a few cases of bootleg liquor. . . . I know I did. But that was before I knew

there was another life I could have. Not only in some faraway hereafter—but right here and now—today in the city of Chicago."

Then he went on to tell how he had met the Lord Jesus Christ as his own personal Saviour, of how the very life of God replaced the sin that had blinded him for so long.

Even while that young fellow was talking, I made up my mind. Later, someone read and explained some verses from the Bible, and I repented of my sins before God and was born again. And this was happening while two pals of mine sat somewhere in a noisy, smoke-filled cabaret . . . not knowing that I had forgotten my important date!

That night I was so happy that I walked three miles home and Mom nearly fainted when she saw me home so early. I announced that Jesus had wiped away all my sins, that I was going straight. Mom didn't understand, but was happy that I was quitting the gang. Dad merely laughed hilariously! it was a big joke to him.

But Dad soon started to make life rough for me. Once he got my brother, Charlie, to kick me while I prayed, but both were chagrined when I just remained on my knees. However, six months later brother Charlie apologized after he stepped out for Christ. Today Charlie is a missionary in British East Africa, still walking hand in hand with our precious Jesus.

But the Lord didn't stop with His miracle of redemption with Charlie and me. Brother George (now the Reverend George Skoda) came to Christ, then my dear mother when we took her to a Bohemian Baptist Church. I remember Dad was a bit puzzled:

"But, Anna," he asked, "how you gonna get along without your precious lodges?"

"Easy—I have my precious Jesus." Mom was extremely happy.

She got a chance to test her new-found peace sooner than anyone expected! Dad met a very mysterious death—but praise the Lord! brother Charlie had helped Dad understand the miracle of salvation shortly before the tragedy.

So, you can see, the Lord doesn't keep us from trouble—but He does keep in the time of trouble. He's kept me through many, many hardships and given me courage far beyond any I could have mustered on my own hook.

Take the time I was preaching in Bughouse Square on Chicago's near North Side. A tall, skinny, fanatical-looking old man challenged me when I told him that a Christian could sing in the face of even physical torture. Trying to prove my point from a Bible story, I myself had to prove it literally. For as I read, the old man, a professed Communist, held a lighted match in the end of his cane under my chin! Yet God gave me grace to sing.

Today the same Lord who helped me sing to a leathery-faced old Communist continues to strengthen me day by day. For nearly 30

years He has been the head of my home. For 33 years I've been a driver for the American Railway Express Company in Chicago, and during the years I've known Him I've never made my rounds alone—once. The Lord rides in the cab of my truck with me every day.—Courtesy of "Pacific Garden Mission News."

QUINCY, FLORIDA

Itinerant Bible School in the Deep South

We had some very pleasant experiences conducting four Bible schools last summer. Our first one was held for Negroes under a tree at a colored home. Eighteen attended, including a few adults, a fact we appreciated very much.

One young girl who was not able to read or write listened to the others reciting their memory work. When we gave her the opportunity to recite she said, "I believe I can too." She was successful. Pray for this young woman as she tries to learn God's Word.

Our second Bible school was among white folks in a Free Will Baptist Church eight miles from Quincy. Our experiences there were somewhat different. Mostly adults came, with eight to thirteen present. A very profitable time was spent teaching practical Christian living.

Our third Bible school, also for whites, was held in Quincy under a tree. There were thirty-six enrolled. We enjoyed very good interest and very good weather. Mostly children attended, ranging in age from three to eighteen. The children enjoyed their Bible school so much that they ask, "When are we having another Bible school?" They were very good at memorizing Scripture verses.

Our fourth Bible school was among the colored in Perry, fifty miles south of Tallahassee, in a schoolhouse, the same place where it was held last summer. Our average attendance was fifty-five. They had evidently been looking forward to our coming again, for immediately the boys started to carry boards together to make benches.

Quite a few adults came to visit the school. One woman's testimony was that she wished we could all stay and teach their children every day to keep them from getting into mischief, and that they might grow up to be good men and women.

One interesting feature in this Bible school was that an elderly lady came every day with a strap across her shoulder to keep order. The conduct, however, was good, for which we praise the Lord. At the present time we are conducting one service a month at Perry on a Sunday afternoon.

Much time was spent in visitation work last summer. We also distributed "The Way" every month.

Pray for the work as new doors open that many more will hear the call and enter this great harvest field. The field is white already for harvest; yet the laborers are few.

Alvin and Katie Weaver.

Missions Editorial

Teaching Scripture to Our Pupils

In the fourth century B.C., there was a synagogue in every town in Palestine and in the second century B.C. in every considerable village as well. Among the Jews every child had to learn to read. There were scarcely any Jewish children to whom reading of a written document was impossible. Even poor Jewish parents were ready to deny themselves the necessities of life in order to let their children have instruction. Education began with the earliest infancy, long before school life. The great subject in the Jewish elementary schools was the Law, although reading, writing, and arithmetic were also fundamental.

We are therefore not surprised that Jesus and the disciples knew the Scripture. It was Paul who wrote to Timothy, "From a babe thou hast known the sacred writings" (II Tim. 3:15). The sacred books were not the exclusive concern of a priestly class; they were meant to be read and studied in the home as well as read aloud and discussed in the synagogue.

The example is punctual. We need to teach Scripture to our children from the time of infancy. Conviction is born as a result of Biblical knowledge. The youngster who knows Scripture has made an excellent start toward conversion and living the Christian life. The Holy Spirit will feed upon that Scripture knowledge and bring him into the fold much quicker than the child who is illiterate.

Sunday-school teachers, and mission workers in particular, should take heart in their teaching program. Many times, we know, results are not evident. But any pastor or evangelist can easily confirm that decision day is largely dependent upon the Scripture which has been obtained. In fact most of our conversions, youth and adults, are the result of previous Biblical knowledge. The great evangelist, Moody, in his successful meetings dealt largely with people who had learned the Bible on their parents' knees. Other great evangelists in different eras have succeeded largely by working with the same type of individuals. A study of revival movements will confirm the general pattern that underlying outward success was preaching to people who are familiar with Scripture.

If you will recall practically every adult convert who is taken into our church you will soon learn that that individual has had previous Biblical indoctrination. Children of our own homes obviously come because of the same reason. Let us therefore be not weary in teaching Scripture, but all the more continue our Biblio-centric teaching, emphasizing always the Word of God. The many mission outposts, the extension Sunday schools, and the private teachings are certain to produce results. Our work is to teach consistently, regularly, and faithfully. The rewards shall be great.—F. B.

M.C.C. Weekly Notes

Story on Mennonite Relief Work

A new booklet giving very helpful summary of the M.C.C. relief work since World War II is now available. This booklet, entitled "A Ministry of Goodwill," is written by Irvin Horst, who himself served in the relief work in Holland and is now assigned for an additional term there.

The booklet answers many questions that are frequently asked about Mennonite relief abroad. It gives in an interesting way a review of the relief given in the various countries. Other features include lists of all M.C.C. relief workers, financial statements, and perhaps above all, a challenge on the continuing relief compulsion. This is truly a "report to the churches" on the manner in which the contributions of money and materials have been distributed to the needy.

It is encouraged that a copy of "A Ministry of Goodwill" be placed into every home represented in the M.C.C. constituency. To this end, sample copies are being sent to each Mennonite and Brethren in Christ pastor with the offer that enough copies are available for one copy in each home, for which contribution of 30¢ per copy to cover cost of printing and mailing, is requested. Additional copies may be ordered at this cost price.

Regarding the Draft

The Senate has continued its debate on the bill to amend the present Selective Service Act, which would make it a universal military training and service program. One section of this bill is the proposal that the deferment provision for C.O.'s be replaced by another provision to the effect that C.O.'s be assigned to "work of national importance under civilian direction." This bill is expected to be voted upon soon. The House Armed Services Committee is continuing its hearings on its version of a draft bill. Close contact is being maintained to keep informed on these legislative developments.

Prompt Appeal Still Important

Local draft boards in a number of communities have been reclassifying men who until now have been in Class IV-E. It is in accord with regulations that boards reconsider IV-E classifications to determine whether these registrants are eligible for either Class III-A, II-C, or II-A. Men who are eligible for any

of these are to be so classified now, and acceptance of such class does not endanger recognition as a conscientious objector.

In this reclassification process, however, boards in some communities have changed men from Class IV-E to Class I-A-O. In such circumstance, men opposed conscientiously to both combatant and noncombatant military service, should appeal. Men who feel they are eligible for either dependency (III-A) or occupational (II-A or II-C) should appeal for this class. Men not eligible for one of these deferred classes should appeal for Class IV-E.

In order to make an appeal, the registrant simply writes a letter to the local board stating that the classification received is not acceptable, and asking that his case be referred to the Appeal Board. He should state the class for which he is appealing.

Summer Service Opportunities

Informational folders are now available giving description of M.C.C. Summer Service opportunities in twenty-one units in the United States, Canada, Mexico, and Europe. Applications or requests for further information should be addressed to the Voluntary Service Section, M.C.C., Akron, Pa.; information on summer opportunities is also available from your conference voluntary service director.

Released March 9, 1951

Via Mennonite Central Committee
Akron, Pennsylvania

Women's Activities

TAKE A LOOK

Surely you may see. Yes, it will cost you something. How much? That depends on you. It may cost all the money you have. It will cost some of your time. It may cost your life, but take a look. You will be willing to pay the price.

It is Christmas time. It is snowing. Christmas bells are ringing. Well-dressed people are shopping. They still have some money. What more shall they buy? They already have so much. Beautiful, isn't it?

The picture changes. We enter the Guis home in France. Eight persons in one small room with one window; the mother in bed with pneumonia; one of the children sick. Dear Christiana and Jeanie, who had previously been in the Weiler Children's Home, are dirty from head to toe. The little dolls and other things Mary Byler gives them bring forth their sweet smiles again. It takes real courage to kiss dirty faces, but Mary's heart, full of the love of Christ, is faithful.

Christmas has passed. Expressions of gratitude find their way to the Weiler Home. "Your gifts give proof of the great love of God." Could anything afford more joy than such a testimony?

The scene changes. We go to the Chaco in the Argentine. See those Indian women knitting? Who is teaching them? That's Ella May Miller. Ella May Miller? Yes, don't you know who Ella May Miller is? Where have you been? This is Ella May's second term in South America. Does she have a family? She has four small boys. Four small boys? How

does she manage? She has a vision; she also has the love of Christ in her heart. By teaching these Indian women to knit, she finds opportunities to tell them about her Jesus.

We are now in Germany with Margaret Pauls. Look at the people sitting at the door of that house. They are poor and homeless. Everything they once had is gone. Some find it difficult to accept donations, but they have to, to live. I always feel so sorry for the older people. Let's see what this old grandmother wants. "Just a blanket, if possible, so I can keep warm nights. I never thought that in my old days I'd have to ask for help," she comments, as Margaret hands her a nice blanket.

Dear people, don't we feel secure in our abundance? Don't we first satisfy our own desires before investigating the dire needs of others? God forbid that we should be negli-

gent of the needy at our door and the many within our reach. How sad our lot, should all be taken from us, and we should sit at a foreigner's door, asking for a blanket, for one garment for the baby! Having been warned by the experiences of these, our brethren, let us make the most of every God-given opportunity, lest while we sit waiting for our "handout" our consciences remind us of our neglect of others while we were living in luxury. May we be spared from such experiences.

This has been a costly look. "I wish I could help, but I must go now and buy some things for our. . . ." Just like the young ruler! But what is your decision?

May we as Sewing Circle women be faithful in sharing our activities with all our sisters and our blessings with ". . . the least of these. . . ."—Mrs. C. L. Shank.

meeting, and ministers' meeting in Milford, Nebr., Feb. 21-23. We were especially challenged by Bro. Sam Oswald's message on "Enemies of the Modern Home," by Bro. Irwin Schantz's (Loman, Minn.) message on "Strengthening the Missionary Zeal of the Church," and by Bro. Jess Kauffman's (Colorado Springs, Colo.) two messages on I Corinthians.

As we look ahead we sincerely pray that the Lord will give each of us a greater passion for lost souls. Surely we cannot help seeing that "The harvest truly is plenteous, but the labourers are few." Where are those whom the Lord is calling into more definite service for Him? Oh! how much we could do to advance His kingdom if only we would lay our all on the altar for Christ and trust Him to give us wisdom and courage to deal with souls.

Feb. 26, 1951.

Mrs. Paul Glanzer.

CHURCH CORRESPONDENCE

BREWTON, ALABAMA

(Pleasant Grove Mennonite Church)

Greetings from the Pleasant Grove Church in Alabama in the name of Christ who said, "I will never leave thee, nor forsake thee." What a wonderful promise to us who are children of God!

Bro. and Sister C. Z. Martin from Columbia, Pa., were with us Feb. 18. Bro. Martin brought us the message. His text was from Proverbs 4:18. We were encouraged again to press on in the work of the Lord.

During the month of January we were inspired with messages given to us through Bro. J. I. Herschkowitz from Harrisonburg, Va., and Bro. Jesse Short from Archbold, Ohio.

Once every month the young people give a program. Sunday night, Feb. 18, they gave a program entitled "Our Influence to Others." Our prayer is that more of the young people can be won for Christ.

Our regular prayer meeting and Bible study is on Wednesday night of every week. For the next six weeks following our prayer service Bro. Clair Shenk will teach a course in music. I am sure this will be a help to all of us.

The ladies have a sewing circle which is held one Saturday afternoon out of every month, with Sister Hollinger as president.

We are planning to have revival meetings in April. Bro. Milton Brackbill from Paoli, Pa., will be the evangelist. Pray that souls might be won to the Lord. Our one aim in life is that all we do and say might be done for the glory of God. Louise McCall.

MILLER, SOUTH DAKOTA

Dear Christian Friends: "O taste and see that the Lord is good: blessed is the man that trusteth in him" (Ps. 34:8). "The Lord is high unto all them that call upon him, to all that call upon him in truth" (Ps. 145:18). "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto

you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7:7, 8).

These promises have just very recently become more precious to us here at Miller. Satan is ever busy trying to deceive even the very elect. How wonderful it is to know we have One who is ready to draw nigh to us if we draw nigh to Him! How wonderful to have the assurance that He will answer us if we come to Him in faith and trust Him to help us!

We have received many blessings in our Thursday evening prayer meetings which are held weekly since Oct. 12, 1950. Part of these evenings are spent in intercessory prayer and part in studying the mission field of Japan. The children enjoy making notebooks about the children in Japan during this time. There are two separate classes for the children.

We were very happy to have our bishops, Bro. Lee Schlegel and Bro. William R. Eicher from Milford, Nebr., with us on Nov. 19 to serve us communion and also for the ordination of Bro. Paul J. Glanzer. We greatly appreciated the messages from both of these brethren. May the Lord abundantly bless them as they serve Him.

On Dec. 20, the children and young people of our church rendered a very impressive Christmas program. We trust that each one of them will let this Christ child come into their hearts to rule and reign there.

Four men and women accompanied by our pastor went Christmas caroling on the afternoon of Dec. 24. Some shut-ins in Miller and St. Lawrence were cheered through this phase of service. Especially are we happy that they took this last opportunity (unknown to them) to witness to a 71-year-old lady who passed away just six and one-half days later.

We praise the Lord for again restoring health to some of our members who spent some time in the hospital and those who were ill in their homes.

Some of our group were privileged to attend the mission board meeting, sewing circle

LA JUNTA, COLORADO

(East Holbrook Mennonite Congregation)

Our congregation closed the year of 1950 with the regular quarterly singing, followed by a watch-night service which closed a few minutes after midnight. The La Junta congregation joined us in these services and Bro. Allen Erb of La Junta acted as moderator. The emphasis of the testimonies and the topics discussed was well summarized by the moderator when he cited in closing, the incident of the transfiguration when the three disciples saw "Jesus only." He challenged all to keep their eyes on Jesus only as they enter the new year.

A number from our congregation enjoyed the workshop for teachers by Sister Alta Erb and the Gospel and missionary messages by Bro. Paul Erb at the La Junta Church on Jan. 13 and 14.

Some of the women of the church helped redecorate the pastor's home. Some who could not help with the work helped pay for the material. Several times men from the congregation motored to Pueblo to help with Bro. Marcus Bishop's home there.

Our pastor, Bro. Birky, was privileged to attend the ministers' week at Hesston the last week of January. Another one of our young people, Lois Snyder, is now attending Hesston College. Lois left Jan. 25 to enroll for the second semester of work there.

Our February relief offering, which amounted to \$150.00, was sent direct to Melvin Headrick, who is a member of this congregation now serving in Germany under the M.C.C. This offering is to be given by him to three needy families he has been helping there.

The women's Bible study continues to meet one afternoon each week. About a year ago we started with the study of Genesis. We are now almost through the Book of Leviticus. The study of the chapters relating to the tabernacle was made more interesting and real as we looked at the miniature tabernacle loaned us by Bro. Allen Erb. Recently now the men of the congregation have also started a weekly meeting known as the Men's Fellowship Group. They study and discuss problems of Christian living.

(Continued on next page)

FIELD NOTES (Continued)

Easter Services will be held at Allensville, Pa., March 22-25, with Harry Y. Shetler, Davidsville, Pa., and John D. Risser, Hagerstown, Md., as speakers. A Bible conference will be held here May 25-27, with Oscar Burkholder, Breslau, Ont., and Richard Martin, Elida, Ohio, as instructors.

The M.Y.F. chorus of Hopedale, Ill., assisted by Bro. Ivan Kauffmann, conducted the service at the Peoria county jail Sunday afternoon, March 18.

Evangelistic services will be held at Blainstown, Pa., March 22 to April 1, with Bro. Leroy S. Stoltzfus, Bird-in-Hand, Pa., as evangelist.

Bro. Oscar Burkholder, Breslau, Ont., will be the instructor in a Christian life conference to be held at Manheim, Pa., April 21 and 22.

Bro. Paul Mininger, Goshen, Ind., brought a much-appreciated message on "Living in Three Worlds" at the Lindale Church in Virginia on March 4.

Bro. Milton Brackbill will conduct revival services at the Mennonite Church, Metamora, Ill., March 18-24.

Bro. Lewis Weber and wife, Scottdale, Pa., spent March 11 with the Canton, Ohio, congregation in a Missionary Day service.

Dedication services for the Hinkletown Mennonite Church, Hinkletown, Pa., will be held April 1, at 1:30 p.m. Bro. Mahlon Witmer will preach the dedicatory sermon. Bro. Lester M. Hoover, Palo Alto, will preach an evangelistic sermon in the evening at 7:30. Evangelistic services continue each evening until April 10.

Bro. D. D. Miller preached for the Pleasant Hill congregation near Smithville, Ohio, Sunday morning, March 11.

The Goshen College A Cappella Chorus will sing at the Wooster, Ohio, High School Auditorium, Sunday, April 1, and at the Kidron Church in the evening.

Bro. G. Parke Book, Soudersburg, Pa., announces the following communion dates: Nickel Mines, March 25; Hershey's, April 1; Old Road, April 8; Mt. Pleasant, April 15; Samaritan Home, April 22, in the afternoon; Kinzers, April 29; Paradise, May 6; Meadville, May 13, evening; Welsh Mt., Colored, May 20.

A Good Friday Bible meeting will be held at the Manheim Mennonite Church March 23. The brethren Clarence Lutz, Arthur Ruth, Charles Hostetter, and Roy Geigley are speakers on the program.

Bro. Donald Lauver and Aaron Shank will serve on a Good Friday meeting to be held at the Millersville, Pa., Church on March 23.

An annual Bible conference will be held at the Mennonite Church, Elmira, Ont., March 28 to April 1. Bro. J. C. Wenger will serve as guest speaker.

Bro. Howard Hammer, Wooster, Ohio, Mission, brought the morning and evening messages for the Kidron congregation on March 4.

Bro. Wm. H. Martin, Menges Mills, Pa., will speak to the Youth Gospel Evangelism group at Vine Street Church, Lancaster, Pa., March 24, on "The Meaning of the Risen Life."

A doctrinal conference will be held at the Bethel Mennonite Church in Ontario March 22-25.

Bro. Jesse Short conducted revival meetings at the Dillonvale Mission, Dillonvale, Ohio, March 11-18.

Nineteen will be received into the fellowship of the Kidron, Ohio, Mennonite Church in the baptismal services that are scheduled for that place on March 23.

Bro. Reuben Hofstetter will conduct communion services for the Midway congregation, Columbiana, Ohio, March 25.

Pre-Easter services will be held at the Carpenter Church, Lititz, Pa., each evening, March 21-24, and all day March 25. Bro. H. Raymond Charles and Mahlon Witmer will speak on the sufferings, crucifixion, death, and resurrection of Christ. Frank Enck, David Weaver, John Martin, David Thomas, Amos Weaver, and Lloyd Eby will speak on "Youth—a Christian Witness," on the same dates, consecutively.

Sixty-six took part in the communion services held at the Tuttle Avenue Mennonite Church in Sarasota, Fla., March 4.

Bro. J. Lawrence Burkholder, Goshen College, will be with the congregation at Flanagan, Ill., on March 25.

Bro. and Sister Glenn B. Martin from the Lima, Ohio, mission served on the program of the quarterly mission meeting held at the Bethel Church, West Liberty, Ohio, March 11.

The Oak Grove, Bethel, and South Union churches, West Liberty, Ohio, are co-operating in their annual pre-Easter services. The last service will be at the Oak Grove church, Sunday evening, March 25. The program will be given by the E.M.C. chorus.

The Motet Singers, Goshen College, will give the evening program at the South Union Church, West Liberty, Ohio, on Sunday evening, April 1.

Bro. Orie O. Miller served on the Missionary Day program of the Goshen College congregation on Sunday evening, March 18. He has recently returned from a visit of several months in South America.

The Chicago Avenue Mennonite Church, Harrisonburg, Va., has recently undergone remodeling and reconstruction. The present building is more than twice the size of the original one and provides seating capacity for about 350.

The second annual meeting of the Goshen Mennonite Church near Laytonsville, Md., will be held April 21 and 22. George R. Brunk and John S. Hess are the guest speakers.

Prayer requested: for two young brethren that they may be convicted and want to overcome the pleasures and sin of the world.

The annual all-day meeting of the Women's Sewing Circles of the Illinois Mennonite Conference will be held at the Hopedale Mennonite Church, Hopedale, Ill., May 5, 1951. Mrs. Carl Kreider and Vera Good will be out-of-state guest speakers. Theme of program: "Wherewithal Shall We Be Clothed?" Matt. 6:31.

Bro. George R. Brunk spoke at the Bart Chapel over the week end of March 10 and 11.

An Easter song service is planned for Sunday evening, March 25, at the Elizabethtown Mennonite Church. The service begins at 7:30 p.m.

Helmuth Wiens, a Mennonite minister from Danzig, now ministering to the Danzig Mennonites in Germany, spoke at Memorial Hall, Hesston College on March 15.

Bro. Paul M. Miller, Goshen, Ind., will conduct Passion Week services at Belleville, Pa., March 19-25.

Bro. T. K. Hershey concluded revival services at the Monterey Mennonite Church, Bird-in-Hand, Pa., Sunday, March 11.

The Peace Problems Committee met at the East Chestnut Street Church, Lancaster, Pa., Saturday, March 11. Of particular significance was a discussion on what should be done if an alternative service measure is enacted by Congress.

Bro. Orie O. Miller spoke to the Mennonite nurses of Lancaster County, Saturday evening, March 10, on the position of the nurses in the present day situation.

Bro. John A. Hostetler, State College, Pa., spent several days at Scottdale last week doing research work on the Mennonites and the Amish and the contributions they have made to American culture. The results of his research are to be presented to a meeting of scholars and directors of cultural societies of Pennsylvania.

CORRESPONDENCE (Continued)

Bro. Birky has been spending the second Sunday of each month at Kim, Colo., breaking the Bread of Life to the hungry soul there. Kim is another needy rural district that needs a resident Christian family to live among them and serve them regularly. Interest was first created at Kim years ago when a number of consecrated Mennonite teachers taught in the public schools there. By their testimony and the power of God several of the young people from that community have been won for the Lord and are now serving the church in other places. There are other souls and other talents there that should be won for Christ. Do you feel a call? If so, why not correspond with our pastor Richard Birky, Cheraw, Colo?

The community is looking forward again to a week of pre-Easter services to be held at the high-school auditorium. Pray with us that God might use these services to reach souls in this community. A recent church census revealed that there are in this vicinity at least 141 individuals above fifteen years of age who seldom or never attend a church and of this number there are many who have never made any confession of faith in Christ as their Saviour. As believers we need to seek to be endued with power that we might be witnesses for Christ to these needy souls.

Feb. 28, 1951.

V. Guengerich.

GLEN FLORA, WISCONSIN
(South Lawrence Congregation)

Dear Christian Friends: Greetings in Hope to you who is not willing that any should perish. Do we have the same concern?

Services have been discontinued at Jump River during the winter months. Those who are interested drive up to South Lawrence.

A mother and two daughters living near the church have not attended at all since revival meetings. They were deeply under conviction and were invited to accept the Lord. How true it is "the word of God is . . . sharper than any twoedged sword."

Our members would like very much to complete the church building in the spring. Benches are also needed.

Sewing circle meets at the church the second Wednesday of each month. Much of our sewing is done for people in the community. We covet your prayers.

Mrs. Leroy E. Schrock.

WINTON, CALIFORNIA

"For we are labourers together with God" (I Cor. 3:9). In this new year let each of us resolve to be a participator in God's great program and not merely an observer.

Our summer Bible school was held from June 12 to 23, with good interest and attendance. Bro. Irvin Brunk, Upland, Calif., was superintendent. His daughter, Leota, Myrna Kremer, and Mary Wenger, both from the Los Angeles congregation, and Ernest Jennings from Fresno, along with our local teachers, conducted the school. A program was given to a full house the last evening. This Bible school work again reminded us as a church of our great responsibility to the many unsaved in our community. Pray with us that we may be faithful.

On July 8 and 9 we had a spiritual life conference. Those present from a distance were Bro. and Sister Ernest Garber, Bro. and Sister Leonard Garber from Nampa, Idaho; Bro. Sherman Maust and Bro. and Sister Ed. Harder and daughter, Ruth, all from Upland, Calif.

A voluntary service unit worked among the migrant camps in our vicinity this summer. We continued this work in one camp during the fall months. There is a great spiritual and social need among these poor, handicapped migrant people.

Our young people sponsored a California young people's retreat at Hume Lake over Labor Day week end. Many spiritual blessings were received at this meeting. We are all looking forward to a second retreat this year.

During the latter part of November many of our brethren started working on the building project, adding a twenty-foot addition on the rear of our church building. This gives us the greatly needed Sunday-school classrooms and a mothers' room, as well as a larger auditorium when needed. We praise God for this addition to our church building. It was near enough to completion so that it could be used for our Christmas program. Anyone wishing to make a contribution to our building fund to help pay off this indebtedness, you may be assured it will be greatly appreciated by our small congregation.

Our annual business meeting was held on Jan. 5. Reorganization of church officers resulted as follows: trustee, Joe Unruh; secretary, Ervin Jennings; mission board member, John Ratzloff; conference delegate, Wesley

Dirks; correspondent, Luella Dirks; chorister, Irvin Jennings; Y.P.B.M. chairman, Paul Unruh; assistant, Gordon Horst; superintendent of children's meetings, Sarah Unruh; assistant, Mildred Eason.

Revival meetings are scheduled for March 1-14. Bro. Kenneth Good, Elida, Ohio, is the evangelist. Pray for the workers at Winton that His will may be done.

Alice Jennings.

PEACE AND WAR (Continued)

chains, imprisonment, torture, death?" So that the very same arguments which are brought in defence of war at the present day, were brought against the Christians sixteen hundred years ago; and sixteen hundred years ago, they were repelled by these faithful contenders for the purity of our religion. It is remarkable, too, that Tertullian appeals to the precepts from the mount, in proof of those principles on which this Essay has been insisting:—*that the dispositions which the precepts inculcate are not compatible with war, and that war, therefore, is irreconcilable with Christianity.*

If it be possible, a still stronger evidence of the primitive belief is contained in the circumstance, that some of the Christian authors declared that the refusal of the Christians to bear arms, was a fulfillment of ancient prophecy. The peculiar strength of this evidence consists in this—that the fact of a refusal to bear arms is assumed as notorious and unquestioned. Irenaeus, who lived about anno 180, affirms that the prophecy of Isaiah, which declared that men should turn their swords into ploughshares, and their spears into pruning hooks, had been fulfilled in his time: "for the Christians," says he, "have changed their swords and their lances into instruments of peace, and they know not now how to fight." Justin Martyr, his contemporary, writes,—"That the prophecy is fulfilled, you have good reason to believe; for we, who in times past killed one another, do not now fight with our enemies." Tertullian, who lived later, says, "You must confess that the prophecy has been accomplished, as far as the practice of every individual is concerned, to whom it is applicable."

It has been sometimes said, that the motive which influenced the early Christians to refuse to engage in war, consisted in the idolatry which was connected with the Roman armies. One motive this idolatry unquestionably afforded; but it is obvious, from the quotations which we have given, that their belief of the unlawfulness of fighting, independent of any question of idolatry, was an insuperable objection to engaging in war. Their words are explicit: "I cannot fight if I die."—"I am a Christian, and, therefore, I cannot fight."—"Christ," says Tertullian, "by disarming Peter, disarmed every soldier;" and Peter was not about to fight in the armies of idol-

atry. So entire was their conviction of the incompatibility of war with our religion, that they would not even be present at the gladiatorial fights, "lest," says Theophilus, "we should become partakers of the murders committed there." Can any one believe that they who would not even witness a battle between two men, would themselves fight in a battle between armies? And the destruction of a gladiator, it should be remembered, was authorized by the state as much as the destruction of enemies in war.

It is, therefore, indisputable, that the Christians who lived nearest to the time of our Savior, believed, with undoubting confidence, that he had unequivocally forbidden war—that they openly avowed this belief, and that, in support of it, they were willing to sacrifice, and did sacrifice, their fortunes and their lives.—*Dymond on War, in Herald of Truth, December, 1866.*

FAMILY CIRCLE (Continued)

and routine procedures have been carried out. Midafternoon and very early evening visits are preferable. Late evening visits should be avoided because they can often induce a case of insomnia.

How long should you visit?

The patient should be able to say sincerely when you leave, "Your visit was much too short"; then your visit will have been long enough. Frequent short visits are much more appreciated than one all-day-sitting. Brevity is always the key answer.

What should patients be told?

No rule can be laid down for subjects of conversation, but the old principle holds that "a merry heart doeth good like a medicine." Direct any morbid thoughts of the patient into channels of cheer and hope (but not false hope). Avoid questions about the nature of her illness or her neighbor's illness since these are very personal matters, and many patients are sensitive about revealing the facts. Let her choose to tell you what she wishes. Be an interested listener, for nothing tires a patient as quickly as the incessant flow from a ready tongue. Show sympathy but not apprehension. And above all, refrain from relating any of your or your grandmother's misfortunes or operations because, to the patient, these stories may carry more than the usual connotation. The patient, at this particular time, is more important to herself than is anyone else. She is expecting something from you. Project your best and most cheerful self to her.

Rethink your visiting habits and bring them abreast with the modern therapeutic trends. Thus you will relieve anxiety and gain the respect of the doctors and nurses, and most of all, the respect of your ill friends.

Goshen, Ind.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Cender.—To Alva and Edna (Heiser) Cender, Fisher, Ill., a son, John Alva, Jan. 15, 1951.

Eby.—To Harold L. and Mary (Martin) Eby, Mason and Dixon, Pa., a son, Lauren Edward, March 4, 1951.

Ginder.—To Benjamin S. and Ada (Beiler) Ginder, Mount Joy, Pa., a son, Paul Allen, March 5, 1951.

Gingrich.—To J. Lloyd and Orpha (Wert) Gingrich, Cocolamus, Pa., a son, John Michael, Feb. 28, 1951.

Heatwole.—To Galen A. and Mary (Geil) Heatwole, Waynesboro, Va., a daughter, Donna Mae, March 1, 1951.

Hieser.—To Vernon and Margaret (Ulrich) Hieser, Foosland, Ill., a daughter, Sally Sue, Jan. 23, 1951.

Hollinger.—To Warren and Mary (Musser) Hollinger, Goodville, Pa., a daughter, Mary Ann, Feb. 21, 1951.

Hoover.—To George and Rachel (Good) Hoover, East Earl, Pa., a son, Philip George, Jan. 5, 1951.

Krabill.—To Russell and Martha (Hiestand) Krabill, Goshen, Ind., a son, James Russell, Feb. 27, 1951.

Kratzer.—To Loyal and Rosa (Nussbaum) Kratzer, Dalton, Ohio, a daughter, Rosemary Kay, Feb. 15, 1951.

Martin.—To J. Leon and Katherine (Schaefer) Martin, Castorland, N.Y., a son, Arlon Gene, Jan. 25, 1951.

Miller.—To Daniel and Sarah (Bender) Miller, Lancaster, Pa., a son, James Elson, Feb. 19, 1951.

Myers.—To Charles and Mary (Bauman) Myers, Maugansville, Md., a daughter, Carol Dianne, Feb. 13, 1951.

Oyer.—To Elmer and Ida Oyer, Fisher, Ill., a son, Norman James, Jan. 11, 1951.

Rheinheimer.—To Floyd and Irene (Miller) Rheinheimer, Indianapolis, Ind., a daughter, Faye Eileen, Feb. 18, 1951.

Rohrer.—To Paul H. and Edith (Good) Rohrer, Millersville, Pa., a son, Richard Dean, Feb. 18, 1951.

Roth.—To Clarence and Marjorie (Short) Roth, Wauseon, Ohio, a son, Lonnie Jay, Feb. 15, 1951.

Ruppert.—To Isaac S. and Dorothy V. (Baer) Ruppert, Red Lion, Pa., a daughter, Sarah Jane, Feb. 25, 1951.

Shank.—To Merle A. and Elsie Viola (Martin) Shank, Chambersburg, Pa., a son, John Lester, Feb. 25, 1951.

Shoemaker.—To Mr. and Mrs. Donald Shoemaker, Dakota, Ill., a daughter, Joyce Elaine, Feb. 26, 1951.

Yoder.—To Melvin L. and Cleo (Miller) Yoder, Hutchinson, Kans., a son, Arlan Ray, Feb. 15, 1951.

Zehr.—To Llewellyn and Clara (Moser) Zehr, Lowville, N.Y., a son, John Eldon, Feb. 14, 1951.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Baker—Opel.—Clark Daniel Baker, Springs congregation, Springs, Pa., and Bernice Scota Opel, Glade congregation, Bittinger, Md., by Walter E. Otto at the Glade Mennonite Church Oct. 15, 1950.

Birkey—Hieser.—Leslie Birkey and Verena Hieser, both of the East Bend congregation, Fisher, Ill., by J. A. Heiser, assisted by Harold Zehr, at the East Bend Church Jan. 18, 1951.

Byler—Byler.—John M. Byler and Cora R. Byler, Belleville, Pa., by Emanuel B. Peachey at the Locust Grove Church Jan. 11, 1951.

Dieter—Stegrist.—Paul W. Dieter, Willow Street congregation, Lancaster, Pa., and Esther B. Siegrist, East Petersburg, Pa., congregation, by Henry E. Lutz at the home of the bride Feb. 7, 1951.

Gascho—Stere.—Ezra Gascho and Barbara Stere, both of the East Zorra congregation, Tavistock, Ont., by Henry Yantzi at the home of the bride Feb. 28, 1951.

Harnish—Klingelsmith.—John L. Harnish, Eureka, Ill., and Bernice Klingelsmith, Elkhart, Ind., by J. E. Gingrich at his home Nov. 24, 1950.

Keens—Scherer.—Raymond Samuel Keens, Landis Valley congregation, Lancaster, Pa., and Anna Ruth Scherer, Mt. Joy, Pa., congregation, by Henry E. Lutz at the Mt. Joy Mennonite Church Dec. 16, 1950.

Livengood—Miller.—Kirk Eugene Livengood, Springs congregation, Springs, Pa., and Shirley Ann Miller, Springs, Pa., by Walter E. Otto at the home of the bride Dec. 25, 1950.

Metzler—Huber.—Ivan D. Metzler, New Providence congregation, New Providence, Pa., and Anna E. Huber, East Petersburg, Pa., congregation, by Henry E. Lutz at the home of the bride Jan. 20, 1951.

Miller—Hershey.—Landis L. Miller, Landis Valley congregation, Lancaster, Pa., and Vera H. Hershey, Lititz congregation, Lititz, Pa., by Amos S. Horst at his home, Akron, Pa., Feb. 21, 1951.

Miller—Sangrey.—Paul Raymond Miller, Landisville, Pa., congregation, and Ruth S. Sangrey, East Petersburg, Pa., congregation, by Henry E. Lutz at the home of the bride Feb. 8, 1951.

Richmier—Davis.—Ward Richmier and Viola (Carey) Davis, both of Manistique, Mich., by Norman Weaver at the Maple Grove Mennonite Church Feb. 3, 1951.

Roth—Burden.—Vernon Roth, Wayland, Iowa, and Jean Burden, Mt. Pleasant, Iowa, by Vernon Roth at the Bethel Mennonite Church March 4, 1951.

Roth—Huette.—Norman Roth, Hopedale, Ill., Mennonite Church, and Mary Maxine Huette, East Peoria, Ill., by Willis E. Elliot at the Morton Church Feb. 11, 1951.

Schrock—Stoll.—Orie O. Schrock, Cass Lake, Minn., and Ruth Stoll, Loman, Minn., by T. E. Schrock, father of the groom, at the Loman Church Dec. 20, 1950.

Stoner—Kauffman.—Titus B. Stoner, Metzler congregation, Ephrata, Pa., and Erma H. Kauffman, Landisville, Pa., congregation, by Henry E. Lutz at the home of the bride Nov. 11, 1950.

Strite—Ebersole.—Russell B. Strite, Miller congregation, Washington Co., Md., and Fannie Louise Ebersole, Landisville, Pa., congregation, by Henry E. Lutz at the home of the bride Jan. 13, 1951.

Yoder—Yoder.—Edward Drummond Yoder, Springs, Pa., and Colleen Faye Yoder, Pinto congregation, Pinto, Md., by Walter E. Otto at the U.B. Church, Potomac Park, Md., Dec. 2, 1950.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brenneman.—Mary Oesch, daughter of the late John Oesch and Barbara Gascho, was born Feb. 25, 1872, in Hay Twp. In 1899 she was married to Peter Brenneman with whom she enjoyed over 51 years of wedded life. She was a member of the East Zorra Amish Mennonite Church from the time of her marriage until her death on Feb. 8, 1951; aged 79 y. less 17 d. Surviving are her husband, 5 sons (Amos, South Easthope; Alvin, Wilmot; Oscar, North Easthope; Dan and Allan, South Easthope), 2 daughters (Violet—Mrs. Sydney Roth, South Easthope; Saloma—Mrs. Zehr, Tavistock, Ont.), 14 grandchildren, 2 great-grandchildren, and 1 sister (Mrs. John Roth, Dryden, Mich.). Funeral services were conducted at her late home in charge of Daniel Wagler and the Sixteenth Line Church by Henry Yantzi and Floyd Schmucker. Interment in the adjoining cemetery.

Burckhart.—John M., son of Henry and Nancy (Martin) Burckhart, was born near Orrville, Ohio, April 26, 1872; departed this life, after a lingering illness of several years, Feb. 19, 1951; aged 78 y. 9 m. 23 d. In his early manhood he gave his heart to God and was received into the Mennonite Church by water

baptism and remained a faithful member until death. He was united in marriage to Catharine Koppes on Nov. 5, 1896. After having borne the joys and sorrows of life together for nearly 42 years his companion was called away by death on June 30, 1938. He was also preceded in death by one daughter, Anna (Mrs. Milo Ressler). He is survived by 2 daughters and 3 sons (Carrie—Mrs. Clayton Eberly, and Clayton, both of Orrville; John, Slatington, Pa.; Elias, Orrville, and Mary, who lived in the home with her father until his death), 26 grandchildren, 12 great-grandchildren, 2 sisters and 4 brothers (Mrs. Fanny Koppes, Wadsworth, Ohio; Jacob, West Salem, Ohio; Christian, Orrville; Mrs. Susie Kilmer, Seville, Ohio; Amos, Akron, Ohio; and Andrew, Orrville), and many other relatives and friends.

Clemens.—Steven L., son of Walter and Mary (Landis) Clemens, Telford, Pa., was born Jan. 6, 1951; died Jan. 13, 1951, at Grandview Hospital, Sellersville, Pa. He is survived by his parents and grandparents, Mr. and Mrs. Floyd Clemens, Telford, Pa., and Mr. and Mrs. Levi A. Landis, Harleysville, Pa. Services were held at the graveside at the Salford Mennonite Church by Elias Landis.

Davis.—Evelyn A., daughter of W. S. and Audrey (Emmett) Bagwell, was born Dec. 11, 1924, at Buffalo, Ark.; passed away Feb. 4, 1951, near Cashmere, Wash.; aged 26 y. 1 m. 24 d. She was married to James V. Davis at Culp, Ark., June 23, 1940. To this union were born a son (Jimmie, 8) and a daughter (Joan, 7). She accepted Christ as her personal Saviour early in life and united with the Mennonite Church of Culp, Ark., where she was a member at the time of her death. Death came as a result of tuberculosis, from which she suffered for six years. She was in Edgcliff Sanatorium for over four years. She was always at church on Sunday if she was able to go and took great interest in encouraging others to do the same. The children, her husband, father and mother, 1 brother (Clifford), all of Cashmere; and a half brother (Eudell, Carlsbad, N. Mex.) survive her passing. Funeral services were held in the Assembly of God Church with C. W. Phillips in charge. Text: Ps. 23 and 49. Interment in the Cashmere Cemetery.

Freed.—Abram, son of the late Allen and Elizabeth Freed, was born Nov. 6, 1874; passed away Dec. 16, 1950, at the home of a daughter and son-in-law, Mr. and Mrs. Mahlon Detweiler, with whom he and his wife made their home after he had a stroke almost two years ago; aged 76 y. 1 m. 10 d. He had diabetes for some years. He had two strokes later which caused his death. He was married to Hannah Landis Sept. 28, 1895. They were received into the Mennonite Church at Salford, Pa., and remained faithful until death. They were blessed with 4 daughters and 1 son (Lizzie—Mrs. Howard Detweiler, Souderton, Pa.; Hannah—Mrs. Mahlon Detweiler, Telford, Pa.; Elverda—Mrs. Frank Clemens, Telford; Ervin, Lansdale, Pa.; and Miriam—Mrs. Clarence Musselman, Telford). His wife and children all survive together with 23 grandchildren and 5 great-grandchildren. He was the first one of his own family to leave this world. The last 48 years of his life they lived in Telford with the exception of the last 2 years when he was not able to help himself. Funeral services were held Dec. 20, 1950, at the Souderton Mennonite Church in charge of Jacob Moyer, Elmer Moyer, and Russell Musselman. Burial in adjoining cemetery.

Glick.—Gideon S., son of Samuel and Catharine (Sharp) Glick, was born near Vicksburg, Union Co., Pa., Dec. 7, 1878; died suddenly of a heart attack at his home in Belleville, Pa., Feb. 11, 1951. He, with his parents and other members of the family, moved to Belleville in 1894. Dec. 19, 1901, he was married to Nannie Yoder, who preceded him in death June 15, 1947. One son (Sylvanus) also preceded him in death. Surviving are 5 children (Cora—Mrs. Joseph Byler, Allensville, Pa.; Jesse, Alma—Mrs. Joseph Yoder, Elsie—Mrs. Roy Peachey, and Elam, all of Belleville), 16 grandchildren, 1 brother (Henry, Lancaster, Pa.), and 1 sister (Emma—Mrs. Levi Kauffman, Belleville). He was a member of the Locust Grove Mennonite Church where he served in various ways. Funeral services were held Feb. 14, at the home in charge of Aaron Mast and at the Locust Grove Church in charge of Emanuel and Louis Peachey and John Zook. Texts: Heb. 9:27, 28; II Tim. 4:7, 8. Interment was made in Locust Grove Cemetery.

Hendricks.—Charles E., a native of Springfield Twp., Bucks Co., Pa., was born June 9, 1869; died Feb. 26, 1951; aged 81 y. 8 m. 17 d. He was married to Lydia Bechtel, with whom

he celebrated their sixtieth wedding anniversary a week before he died. His home was near Lansdale where he had engaged in farming and dairying. He was sexton of the Plain Mennonite Church for many years. Owing to a paralytic stroke, he was an invalid for the last four years. Surviving are his wife and the following children: Mrs. Martha Alderfer, Lansdale; Lydia—Mrs. Isaac Gehman, Kulpville, Pa.; Howard, Eli, and Emanuel, all of Lansdale. Funeral services were conducted March 1, 1951, at the house by Paul R. Clemens and at the Plain Mennonite Church by Wayne Kratz, J. C. Clemens, and John E. Lapp. Text: I Sam. 20:18; Matt. 24:44.

Kemrer.—Lloyd S., son of Phares D. and Lillie C. Kemrer, was born near Vintage, Pa., Sept. 8, 1891; passed away at St. Joseph's Hospital, Lancaster, Pa., Jan. 26, 1951; aged 59 y. 4 m. 18 d. He was converted at the age of 17 and united with the Mennonite Church at Paradise. In 1911, when the family moved near Lancaster, Pa., his membership was transferred to E. Chestnut Street Mennonite Church, where he attended services faithfully as long as he was able. Seven weeks before his death he was taken to St. Joseph's Hospital for an operation. He lived all his life with his parents who still survive. Also surviving are the following brothers and sisters: Alice R., at home; John M., Lancaster, Pa.; Dorothy C., Harrisonburg, Va.; Phares C. and Clarence M., both of Lancaster. Lloyd was a good son and brother and will be greatly missed in his home. Funeral services were conducted at the Snyder Funeral Home in Lancaster by D. Stoner Krady, assisted by Jacob E. Brubaker. Text: Ps. 116:15. Interment in Longenecker's Cemetery.

Metzler.—Monroe H., son of the late Abram and Mary (Hernley) Metzler, was born in Lancaster Co., Pa., Jan. 29, 1878; passed away suddenly from a heart attack Dec. 18, 1950; aged 72 y. 10 m. 19 d. He was a member of the Manheim Mennonite Church. He is survived by his wife and three sons (Clarence, East Petersburg; Ralph, Manheim; Norman, York), 9 grandchildren, and 2 brothers (Herman, Lititz; and Abram, Manheim, Pa.). One daughter (Mary) and 2 little grandsons preceded him in death. Funeral services were held at Manheim Mennonite Church Dec. 21, in charge of Homer Bomberger and Ira Huber. Text: Amos 5:12.

Mongold.—Benjamin, son of the late Israel Mongold, was born near Bergton, Va., 1887; died at his home near Bergton, Jan. 15, 1951, in his sixty-fourth year. His entire life was spent in the Bergton, Va., and Mathias, W. Va., community. His death followed several months of illness from an anaemic condition which finally resulted in a stroke. A man of quiet and peaceable disposition, he made friends with all who met him. Since early manhood he had been a faithful member of the Mennonite Church, worshipping with the Mt. Hermon congregation. On Jan. 4, 1922, he was married to Clelia Halterman, who survives. Also surviving are 4 brothers (Jesse, Lee, and Elmer, of Bergton; Israel, Westernport, Md.) and 1 sister (Mrs. Eliza Sours, Tiffin, Ohio). Funeral services were held Jan. 18, at the Mathias Church of the Brethren in charge of Timothy Showalter, assisted by Linden M. Wenger. Burial was made in the Halterman Cemetery.

Rittenhouse.—Samuel C., son of Jacob K. and Elizabeth Rittenhouse, was born Dec. 6, 1865, near Lansdale, Pa.; departed this life Jan. 29, 1951; aged 85 y. 1 m. 23 d. He was married to Jennie Alderfer and celebrated their sixtieth wedding anniversary Dec. 20, 1950. Their home was on a farm near Kulpville, Pa. Surviving are his wife, 2 sons (Norman and Jacob, Lansdale, Pa.), 8 grandchildren, 6 great-grandchildren, 2 brothers (Abraham C., Jacob C., both of Lansdale), and 1 sister (Hanna C. Clemens, Lansdale). Funeral services were held Feb. 3, at the house by Ellis Mack and at the Plain Mennonite Church by Wayne Kratz and John E. Lapp. Text: II Tim. 4:6-8.

Sauder.—Susie, daughter of the late Samuel and Anna (Martin) Weaver, and wife of Frank M. Sauder of Farmersville, Pa., was born May 8, 1878, in Lancaster Co., Pa.; died Dec. 28, 1950; aged 72 y. 7 m. 20 d. She was a member of the Martindale Mennonite Church. Although she suffered much the last few years, she attended church services regularly until her sudden passing which was due to heart trouble. She is survived by her husband and the following children: Martha—Mrs. Ralph Mohler, Ephrata, Pa.; Anna—Mrs. Elmer Martin, Myers-town, Pa.; Weaver, Mt. Joy, Pa.; Ella, Nora, and Katie at home. She was preceded in death by 1 daughter. Funeral services were held Dec. 31 from the late home and at the Weaverland

Mennonite Church in charge of Aaron Weaver, Paul Graybill, and David Weaver. Interment in the adjoining cemetery.

Schrock.—Ella, daughter of Peter and Anna (Garber) Schrock, was born near Delavan, Ill., Nov. 7, 1876; died at the Hansen Convalescent Home, Gibson City, Feb. 8, 1951; aged 75 y. 3 m. 1 d. She moved with her parents to the Fisher community at the age of 15 and with the exception of a few years spent in Michigan, she lived the rest of her life in this vicinity. She accepted Christ as her Saviour in her teens and united with the Mennonite Church and continued faithful to her death. She leaves to mourn her departure 1 brother (John, Fisher, Ill.), 8 nieces and nephews, and other relatives and friends. Three brothers and 3 sisters preceded her in death. Funeral services were held at the East Bend Church in charge of Harold Zehr.

Stoltzfus.—Annie B., daughter of the late Jacob Y. and Rachel (Kanegy) Zook, was born near Belleville, Pa., Dec. 29, 1878; died Jan. 28, 1951; aged 72 y. 29 d. She died from a heart attack. Surviving are her husband, John W., 1 daughter (Thelma—Mrs. Elam Glick, Belleville), and 4 grandchildren, also a nephew, Paul Zook, whom Mr. and Mrs. Stoltzfus reared from childhood, 1 brother (Thomas J. Zook), and 1 sister (Rachel—Mrs. Harvey Krabill, West Liberty, Ohio). She was a faithful member of the Locust Grove Mennonite Church. Funeral services were in charge of Emanuel B. Peachey, assisted by Nevin Bender and John B. Zook. Text: John 14. Burial was made in the Locust Grove Cemetery.

Wenger.—Roger Lee, infant son of Clarence and Dorothy (Wagler) Wenger, was born Feb. 11, 1951; passed away in the Washington County Hospital, Washington, Iowa, Feb. 12, 1951. Surviving are his parents, 1 brother (Donald Edward), 2 sisters (Carol Ann and Jane Elaine), the maternal grandparents (Mr. and Mrs. John Wagler), and the paternal grandparents (Mr. and Mrs. Edd Wenger). Grave-side services were held at the Bethel Mennonite Cemetery, Wayland, Iowa, conducted by Willard R. Leichty.

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

A blessed, Christ-centered, peace-filled Easter to all believers! The fifteenth chapter of First Corinthians, from which our Easter text has been chosen, explains the believer's victory over death and the resurrection glory. At the end of the chapter Paul breaks forth in the praise, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ!" Because the Saviour "bore our sins in his own body on the tree," we have been freed from the penalty of sin, the gruesomeness of the grave. All this is not guesswork nor the blind refuge of fear-stricken men and women. Rather have some of the mightiest minds humbly accepted this Gospel guarantee. Think of Michael Faraday, for example, that learned British chemist and physicist, one of the world's greatest scientists. He exulted: "It is permitted to the Christian to think of death; he is even represented as praying that God would teach him to number his days. Words are given him: 'Thanks be to God, which giveth us the victory through our Lord Jesus Christ!' And though the thought of death brings the thought of judgment, it also brings to the Christian the thought of Him who died, who rose again, the Son of God, who 'brought life and immortality to light.'"—Sermonette written by the late Dr. Walter A. Maier, for Easter, 1950, "Day by Day with Jesus."

ITEMS and COMMENTS

America is not Christian, but it is certainly religion-conscious. The audience mail response to the Town Meeting of the Air program for Jan. 2, the one on the need for old-fashioned religion, set an all-time record with 16,200 pieces.

* * *

According to Clayton T. Griswold, Executive Director of the Department of Radio and Television of the Presbyterian Church, there were seventeen television stations at the beginning of 1948 and one hundred and seven at the end of 1950. In 1948 there were just a few receiving sets; by the end of 1950 there were ten million television receivers in homes and public places. About one out of every five American families have a set, and at least thirty million view television every day.

But radio too is expanding. There are almost three thousand stations on the air. More than sixty-nine million new radio sets have been sold since World War II. Ninety-five per cent of American homes and seventeen million cars have radios.

What is the effect of all this on the American mind, and what are the implications for the church?

* * *

Robert A. Taft is a much-talked-of leader in national politics and is considered by many to be presidential timber. During World War II he showed a liberal attitude toward the conscientious objector to war. The following quotation from Mr. Taft was reproduced during the war by the National Service Board for Religious Objectors:

"The religious convictions of several denominations, such as the Quakers, Mennonites, and Brethren, forbid them to take part in military service. While I do not agree with a theory of complete pacifism, I think all should recognize the sincerity of these groups. Tolerance is an essential part of American democracy. Congress has recognized that it requires the recognition of religious views. The decision of Congress should be wholeheartedly supported by all Americans."

* * *

H. A. Ironside, well-known fundamentalist preacher and writer, died of a heart attack on January 15, at Cambridge, New Zealand. He was widely known as the former pastor of the Moody Memorial Church, Chicago, Ill., the writer of Sunday-school lesson comments, and the author of quite a number of Bible study and other religious books.

* * *

J. W. Fretz of the Bethel College faculty plans to spend six months following June 1 in a sociological study of the Mennonite churches in Paraguay. As chairman of the Mennonite Aid section of M.C.C., he will also investigate settlement possibilities in Central America.

* * *

Five national Christian organizations in China, according to the Religious News Serv-

ice, have signified their intention to break away from foreign subsidies, and strive to be on a self-supporting basis as of 1951. These organizations are: The National Christian Council, The National Committee of Y.M.C.A.'s of China, The National Committee of Y.W.C.A.'s of China, The Christian Publication Society, and the Tien Feng Publication Society. Recently the ministry of education in Peking called a conference of representatives of twenty-one Christian colleges and universities which received subsidies from the United States. As a result of this conference, which lasted for a week, it was decided that some of the Christian institutions, especially those which relied too heavily upon American subsidies, will be operated as national or state institutions. Others which can attain self-sufficiency without much difficulty, will be allowed to be run as private institutions as before. The authorities emphasize, however, that every effort should be made by these Christian institutions to free themselves from the effects and influences of "foreign imperialism."

* * *

Racial segregation within the Methodist Church was denounced as "unchristian and a betrayal of our faith" by 168 Negro pastors of the denomination at an institute held in Houston, Texas. A memorial was prepared requesting elimination of the Central Jurisdiction which is a nation-wide Negro jurisdiction overlapping the geographical "white" ones. The memorial asks for the outlawing of all other segregation practices in the Meth-

odist Church. Abolition of the racial Central Jurisdiction would mean that nineteen colored annual conferences with some three hundred and fifty thousand members would be incorporated in the five geographical Methodist jurisdictions.

* * *

Many refugee families in the Pusan area of Korea are reported to be packing their small possessions in anticipation of returning to their homes. Plans for evacuating Korean Christians to islands off the southern coast have been halted for the present. One Presbyterian minister refers to the living conditions of most of the Christian refugees as "something beyond description."

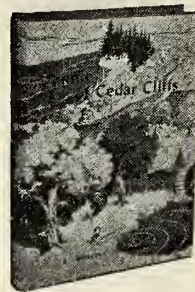
* * *

Every noon hour the town of Pottstown, Pa., comes to a complete halt. For two minutes shopkeepers, their customers, and practically everyone on the street including school children on their way home for lunch, pause in silent prayer for peace. The practice has grown in favor, and has spread to Schwenksville, and several other neighboring villages. It will continue, says one pastor, "so long as our world situation remains critical."

* * *

According to Dr. E. L. Shaver, Executive Director of the Department of Weekday Religious Education of the National Council of the Churches of Christ, 2,250,000 children in more than 40 states are now sharing in the benefits of some kind of weekday religious education.

Christmas Carol Kauffman—



"My motive for writing this biographical narrative is threefold: to portray early Mennonite life, to show what part a layman can have in the progress and upbuilding of the church, and to preserve for my own children and others of this generation the story of the heroic struggles of the fathers of the past

generation in providing for us today the institutions which at present are so much a part of the life of the church. It is quite unlike either 'Lucy Winchester' or 'Light from Heaven.'"

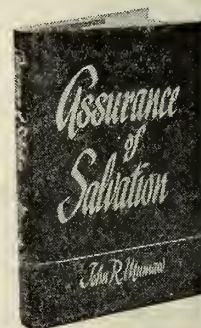
—Christmas Carol Kauffman.

\$2.75; 4 for \$10.00

John R. Mumaw—

"The assurance of a newly pardoned sinner differs slightly from that of one who has an established fellowship with God. The newly adopted child has a filial confidence of forgiveness which lacks the mature understanding of a longstanding fellowship. For a mature Christian assurance is a consciousness of sustained divine indwelling. In both, however, there is an abiding and deepening sense of God through spiritual experience and growth."—John R. Mumaw.

\$1.75

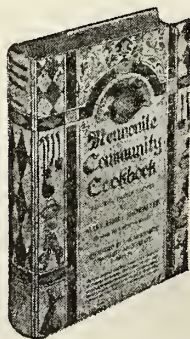


YOUR PUBLISHING HOUSE

Mary Emma Showalter—

"Two factors were responsible for my desire to collect these old recipes and have them published. The first was the realization that in many instances our mothers would be the last generation to use them. The second was the realization, on my part, of how much I had learned to appreciate many of these fine old recipes. I was challenged with the thought that now is the time to preserve them. So this book is an attempt to preserve for posterity our own peculiar type of cookery that has been handed down for many generations."—Mary Emma Showalter.

\$3.50; thumb indexed \$4.50



Ellrose D. Zook—

"In the 1951 'Family Almanac' you will find messages especially prepared to help you in building Christian homes. The Christian home is the foundation of the Christian church and community. Today it is being undermined by the forces of evil, and it is our prayer that this issue of the 'Almanac' will do its bit in encouraging parents to put forth more effort in building stronger homes for God.

"The 'Almanac' calculations have been prepared by Hart Wright Company, almanac calculators. All astronomical material, dates, holidays, eclipses, etc., have been revised and brought up to date. The ministerial directory also has been revised. The advertisements, too, are worthy of your attention."—Ellrose D. Zook.

30¢ each; \$3.25 doz.; \$25.00 per 100

Willard H. Smith—



"The work centers on Paraguay, and a large proportion of the space is given to the Mennonite immigrants of that country. . . . We used our diaries and letters we had sent home to relatives and friends, as well as copies of official letters and reports which, as Paraguayan director of the work of

the Mennonite Central Committee, I had sent to headquarters at Akron, Pennsylvania. In fact, much of the work is in the nature of an eyewitness account."—Willard H. Smith.

\$2.25

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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Materialism and the Unequal Yoke

BY JOHN L. STAUFFER

We live in a perilous age with increasing issues confronting the Mennonite Church. Materialism and the unequal yoke are two of a kind that face us constantly. They need to be dealt with in the light of the Word of God. Both of them are subtle and dangerous to Christian faith and life.

Relationships

Does the unequal yoke originate in materialism, or does materialism originate through the unequal yoke? Materialism may inhere in an individual who apparently violates no principle of the unequal yoke, or a person may be unequally yoked without being given over entirely to materialism. On the other hand, both materialism and the unequal yoke are forbidden by the Scriptures and no doubt they are more frequently related than they are unrelated.

Materialism

Scientifically considered, materialism is the denial of the spirit. Theologically considered, it is the neglect of the spiritual. It means to be minded after the things of this age in which we live and to be largely dominated by them. It is well to recognize the statements of Scripture that Satan is the *god of the age*. It is Satan who directs the course of this age and gives it its present characteristics. Our Lord made it clear when He was here on earth that materialism was antagonistic to true faith in the Gospel. In the following Scripture He clearly taught that materialism was characteristic of the Gentiles (the unconverted) and that it does not belong to the life of faith and trust in God. The Gentiles are concerned about what they shall eat, drink, and wear. It is a worry to them. Our Lord emphasizes the need of trust on the part of the Christian.

He reminds us that the array of the lilies of the field was more glorious than that of Solomon. The grass of the field, as well as the birds of the air, was cared for by God. He told the disciples that they were of more value than many sparrows. His children are therefore told what they should seek first.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the

Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:24-33).

Our Lord also emphasized the absolute impossibility of serving two masters. It is folly on our part to pretend to be the children of God while serving a different master.

It is not God's will that any child of His should be entangled in materialism. Jesus Christ died on Calvary to effect such a deliverance. "Who gave himself for our sins, that he might deliver us from this present evil world [age], according to the will of God and our Father" (Gal. 1:4).

Too often the material-minded member may be thought of as an ideal for growing sons and daughters because he is a thrifty farmer or energetic businessman. Perhaps we have failed to ask ourselves the question as to how he appears in the sight of God. If he does not seek the kingdom of God and His righteousness, then his example is poison rather than an ideal. On the other hand, let me say that one can be a thrifty farmer or energetic businessman, doing all to the glory of God and putting the kingdom of God first. Such should be followed as they follow Christ.

Let us endeavor to identify the spirit of materialism and note its characteristics. The "cares of this world" are dangers that our Lord warned against. How often the truth is crowded out because a soul is overwhelmed by cares and therefore the Word of God does not produce fruit!

We should always recognize our stewardship of values as from God. Money is to be used as a servant. It is He that "giveth thee power to get wealth." Money can become a master instead of a servant and when it does, it is materialism.

Conforming our lives and practices to the people of this age, accepting their policies and practices as ours, irrespective of the Word and will of God, is materialism. Since the people of this age are dominated and controlled by Satan, the child of God who conforms to this age thereby accepts satanic domination. To be more specific, when we follow the patterns of the people of this age, whether in attire, in hairdress, in the furnishing of our homes, in constantly modernizing in expanding and expending in order to keep up with the times, such

Memory

BY MIRIAM SIEBER LIND

*It comes without warning—this bright, sudden seeing
Of moments thought lost. They flash into being—
The faces removed and the voices forgotten—
Now glorified, sanctified, heaven-begotten.
At the heat of high day they are lilt of the morn;
On the dust of the way they are freshly dew-borne;
From the gracious God-hand is The Memory given—
Bright backwash of years from the paddles of heaven.*

Scottdale, Pa.

a course does not suggest that we are followers of the "meek and lowly" Nazarene, but rather that we are material-minded.

My readers may know of brethren and sisters who have worldly friends and who therefore feel that they must demonstrate to them that they are not "back numbers," but that they also have an appreciation for the beautiful. As a result they spend entirely too much time and money in beautifying their homes and entirely too little time and money for the cause of Christ as it becomes a people who profess to be "not of this world." Whether we like to say it or hear it, such a course is an evidence of materialism.

Why is it that our missionary offerings lag in a time when money flows freely? Materialism robs God of tithes and offerings due Him. Why is it that the missionary budget is not met by the average congregation when there may be a dozen men in the congregation who could each afford to buy a new automobile for himself and perhaps does so? Is a new model more important than the sustaining and sending of missionaries to the foreign land, or into our cities and out-of-the-way places?

Materialism does not make provision for lost souls. God's children are today living in a world that is on fire because of sin. The judgments of God may soon fall. The winning and the building up of souls should be our all-consuming passion. On the other hand, if we are material-minded, that will consume our energies and lost souls will be eternally lost.

Christian, flee from materialism as Lot fled from Sodom, lest you be like Lot's wife, who had evidently too much love for Sodom within her to heed the divine injunction, "Escape for thy life; look not behind thee."

The Unequal Yoke

The "unequal yoke" refers primarily to our relation with people of this age. The word "unequal" means "not equal, not matched, not of the same station, or the like." The word "yoke" refers to that which "connects or binds, a chain, a link, a bond of connection, or to join one to another." The implications of our relationship with men and women of this age who know not God, or those who profess to know God, but do not obey Him, are so vital and important in the mind of God that He has spoken about it in both Testaments. As God's redeemed ones, He has the right to give direction and instruction to us so that our Christian life and testimony may not be hindered. Various New Testament Scriptures give instruction regarding this subject. "Keep . . . unspotted from the world" (James 1:27). "Friendship of the world is enmity with God" (James 4:4). "Love not the world, neither the things . . . in the world" (I John 2:15). The outstanding Scripture bearing on the relation of the Christian and the non-Christian is found in II Cor. 6:14-18, which is as follows:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Regardless of our views concerning this Scripture, the fact remains that it has in it some very definite prohibitions and promises. We can heed and experience the blessings promised. We can ignore it, take our own course, and discover in the judgment day, if not before, that we had violated the will of God and subjected ourselves to His rejection. This command is as definite as the command that we must be born again. "Be . . . not unequally yoked together with unbelievers." "Unbeliever" as used in the Bible refers to one who is not a Christian. It does not refer to an infidel as we are accustomed to use the word today. We are not to be bound, connected with, nor enter into a bond with the unsaved. There is much typical teaching in the Old Testament that would be instructive to consider if time and space would permit. Let us confine ourselves to the above Scripture, which describes the principle and also makes the application to practical, everyday living. The apostle then raises a number of questions. How can there be fellowship (intercourse or participation) between righteousness and unrighteousness? How can there be concord (accord, harmony) between Christ and Belial? How can there be communion (partnership or social intercourse) between light and darkness? How can any saint have a part (portion or share) with an infidel? How can there be any agreement (company with or accord with) between the temple of God and idols? To these questions the answer is self-evident in each instance; and we are then told to "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

The answer is evident as to what course we should pursue when organizations and societies confront us such as labor unions, employer unions, secret societies, and partnerships in business with unchristian men. The unscriptural principles of these organizations and associations make membership prohibitive for a Christian. That a Christian should not marry a non-Christian is also clear and to do so is a distinct violation of the teachings of the Word of God.

The answer is not so clear in many other instances. There are many intricate and difficult as well as subtle situations that arise in this land where religious liberty and religious tolerance exist. The early church had little difficulty in drawing legitimate lines of action because of the hostility of the people of the world about it: Only the new convert might be influenced for a time by pagan superstition in which he might have been involved before his conversion. *In our time Christianity has influenced the nation, and people within the nation have adopted some humanitarian and Christian principles without becoming Christian.* As an illustration, we might mention the establishment of benevolent institutions, such as county homes for the aged and orphans. Such institutions originated in Christianity and not in a secular state, but the state influenced by Christianity within its borders has made these provisions wherever needed. Another illustration would be mutual organizations which are patterned somewhat after the mutual aid that Christians extend to fellow Christians.

The application of the unequal yoke is clear when partnerships between Christians and non-Christians are involved. No Christian dare grieve his Lord by placing himself in a business or social relationship where he may be compelled to submit to and conform his practices to the wish and will of the unsaved majority in an organization who dominate it. *For those who believe in the Biblical teachings of nonconformity to the world, the nonswearing of oaths, and the nonresistance of evil, membership in organizations, even with professing*

(Continued on page 309)

GOSPEL HERALD

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EDITORIAL

In Spite of Mistakes

Man is fallible, and many of his falls are disastrous. One dare not think lightly of mistakes, nor keep on repeating them. Every departure from truth and righteousness has in it the possibility of damage and ruin which is irretrievable. Any mistake may take us so far astray that we will never come back.

But it is comforting to know that a loving God watches over us even in our blundering. A speaker said concerning the progress of the kingdom in another land, "Along with the stupidity of man has gone the wisdom of God." Any of us Christians can say that about his own life, and we can say it about the history of the church. How foolish we have been, how immature our judgments, how ill-considered our words, how ill-advised our conduct. All our blushes and regrets cannot change them. But a watchful and merciful and all-wise God has kept His hand upon us, and has prevented the damage that might have resulted. He has made even the wrath of men to praise Him. He has brought good out of seeming evil, and has wrought out of the broken glass of our folly a rare mosaic to His glory. The brothers of Joseph thought to do him harm, but God turned it to good. Praise be to such a God, who is able to use the ignorant and unskilled hand to build the structure of His will.

Christian Simplicity

Simplicity of life is Christian. For the Christ whom we follow was a very simple person. He was born in a stable. His mother and the man who was known as His father were village peasants. That they were poor is seen in the fact that they were poor is seen in the fact that doves, not more expensive animals, were offered when He was presented in the temple. Jesus Himself worked as a carpenter. He never accumulated any property, and He died without an estate. How pathetic and yet how grandly eloquent it is to see the soldiers taking over the only thing He left behind—a poor, seamless robe.

He taught us to give no concern to food and clothes. We read nothing of His favorite diet, or of the purchase of a new robe. Such trifles rate no mention.

His life was without fuss and worry. He asked the rich to give away their wealth, an impediment to spiritual attainment. He rebuked Martha's bustling house-keeping by telling her that only one thing—did He mean just one dish?—was needful. He told His followers to seek first the kingdom of God, and mere *things* would be added.

We are followers of the most unworldly person who ever lived. We bear His name, we represent His Gospel, we live under His command. Should not the simplicity of Christ be found in us? Thoreau said, "If I do not seem to march with the crowd, it may be that I hear a different drum-beat." Christ's drum-beat is different, all right.

Simplicity is difficult. Since we are in the world, we incline to become of the world. Custom lays its heavy hand upon us. The social conventions of the society about us have an almost irresistible pull. The American standard of living, the highest in the world and the highest in history, comes to be accepted without question. Our luxuries soon become our necessities, and we scarcely think of putting a Christian challenge to them.

It requires daring to be different. The amused gaze, the sophisticated wink, is one of the hardest things to bear. But dare we must, if we are Christian. Our purpose is not just to be different, but to be free from the mastery of all evil. The world fastens a terrible tyranny upon us. Life has become complex for the man who must buy a pack of cigarettes every day, or punctuate his sentences with profanity, or take his occasional drink, or who simply cannot stay away from some place of amusement, or who comes more and more under the yoke of materialism, the slave of lands and houses and stocks and bonds. Life is vastly simplified when we have only one Master, the Lord Jesus Christ; when we are diligent only to show ourselves approved unto God.

But though it is difficult, simplicity is rewarding. It increases the joy of living. It releases us from the tensions of ambition, of rivalry, of elaborate tastes. It is a great comfort to walk through a big store and see so many things that we don't need. Getting necessary clothes may be more simple when the pattern is already decided upon. Questions set-

tled on the basis of right and wrong stay settled. Happy the man who can enjoy an evening or a whole series of evenings in the quiet of his own home. And happy the man who has learned to enjoy his own company.

The simple life often brings one respect and influence. The world gets fed up on its own high-pressure artificiality. "They are good people," says the general public about the Plain People, although the price of joining them seems too high. Some moderns in England were attracted to the simple community life of the Hutterites. And the testimony of a Lancaster County bishop left a congregational Armed Services Committee silent with something approaching reverential awe.

But the chief reward of the simple life is the resulting blessed communion with God. As earth recedes, heaven draws nearer. The simplehearted Christian has become oriented in God, and so the world with its affairs is of less consequence. "To Thee, O Lord, I lift mine eyes," we sing. And the heavenly gaze leaves no time or desire for the baubles of the world. It isn't hard for the simple-minded Christian to die, for he does not have so much to say good-by to.

Perennial Flowers

On the lamented death of Mrs. John A. Hostetler, her husband requested that there should be no floral offerings, but that contributions of sympathy would be placed in a fund for training nurses for missionary work. As Sister Hostetler was both a nurse and a missionary volunteer, this plan is most fitting. Her husband writes since the funeral of his hopes that the fund will grow large enough so that the interest alone will put someone through one year of training each year. If there are those who wish to contribute to this fund, Bro. Hostetler may be addressed at Box 751, State College, Pa.

We would not speak in utter condemnation of the expression of sympathy through flowers. Jesus defended the woman who spent a good deal on an ointment to express her love and affection—an expenditure which the disciples condemned as a great waste. We have brethren who are florists, and at least some of their products must go into funeral wreaths and sprays. We do not say that they should change their vocation.

But the floral offerings fade so quickly and have so limited a significance that it

does seem we could put our sympathy dollars to better use. We commend the idea of our bereaved brother and trust that it will bear a fruitage of human service throughout the years.

The Interpretation of the Cross

BY EDWARD L. KAUFFMAN

It is the message of Easter that interprets the meaning of the cross. We marvel at the failure of the disciples to understand the announcement that Jesus made concerning His death. Mark 8:31-33. All seems clear to us. But we look at the cross through the light of the resurrection. Though Jesus had told the disciples plainly that He must rise again after three days (Mark 8:31), they seemed not to understand or comprehend the meaning of what He was saying. Even after Jesus had been crucified and buried, "they knew not the scripture, that he must rise again from the dead" (John 20:9). This accounts for the despairing note in Mary's announcement, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him" (John 20:2). This also accounts for the difficulty of the disciples in believing the fact of the resurrection. John 20:8, 9, 25.

If Jesus were only a martyr His work may have ended at the cross, but He was more than a martyr. He was a Sin-bearer; He was a Saviour; He was a Life-giver. And as such His work could not end at the cross. The cross was a necessary and important part of His work, but it was not the complete and final part. Jesus said after His resurrection, "Ought not Christ to have suffered these things, and TO ENTER INTO HIS GLORY" (Luke 24:26)? Peter's witness in his sermons and epistles is based upon the united fact of the crucifixion and the resurrection. Acts 3:15; 4:10; I Pet. 1:3, 11; 3:18.

Paul makes the resurrection the pivotal point of Christian faith. "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept" (I Cor. 15:13, 14, 17-20).

In the passage of Phil. 2:5-11, Jesus in His humiliation became obedient unto death, even the death of the cross. But the story does not end there. If it did, much would be left unsaid. "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven,

and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." In Eph. 1:22 it is added that God hath put all things under His feet, and gave Him to be the head over all things to the church.

The resurrection gives meaning to the Christian life. In general it is the "exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead" (Eph. 1:19, 20). We are quickened together with Christ. Eph. 2:5. "Now if we be dead with Christ, we believe that we shall also live with him. . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:8, 11). Through Him also we have hope of a resurrected life. "But now is Christ risen from the dead, and become the firstfruits of them that slept" (I Cor. 15:20).

The resurrection proves the efficacy of the atonement. It makes available the power of God for effective Christian living. It gives assurance and provision for a final resurrection into glory. It has assured the believer of freedom from the guilt of sins past, deliverance from the power of present sin, and eventually deliverance from the body and domain of sin. On the part of God it has become the gateway to the lofty exaltation of Jesus.

Alden, N.Y.

Mennonite Aid, Inc.

BY H. RALPH HERNLEY

The feelings expressed in numerous letters received by Mennonite Aid, Inc., should be an inspiration to all. These statements show that the principle expressed in II Cor. 8:13, 14, is being realized in this organization. Goodspeed's translation states this thought very clearly as follows:

"I do not mean to be easy upon others and hard upon you, but to equalize the burden, and in the present situation to have your plenty make up for what they need, so that some day their plenty may make up for what you need."

Following are excerpts from various letters:

"Under the circumstances in which we find ourselves . . . , the assistance which we have been rendered through Mennonite Aid has truly been appreciated As I evaluate Mennonite Aid and look forward to my future relations with it, I pray the Lord that I may be with my family on the other end, paying my share toward the alleviation of the financial distress of those my brethren who stand in need."

"I gratefully acknowledge the check you sent me for my recent operation. I surely appreciated it very much, and thanks very much for your fine co-operation with me and the hospital."

"When we received information concerning Mennonite Aid we decided immediately to apply. We felt that we needed it and want to share in helping and co-operating in this brotherhood organization. . . . No doubt this is a little unusual to be applying so soon for a Claim Form, but we feel we do need it and are glad we can

It Happened —

TWENTY-FIVE YEARS AGO

(From Gospel Herald, April 1, 1926)

Bro. J. K. Yoder of Wellman, Iowa, a pillar of faith in the West Union congregation and for many years a faithful servant of the Church in the capacity of minister and bishop, was found dead in bed on March . . . 26.

Brethren C. Z. Yoder and S. F. Coffman spent a part of last week at Scottsdale, putting on the finishing touches on the forth-coming Church Hymnal.

share in helping other members of our faith as they have helped us."

"You will find enclosed twenty dollars to cover the initial costs for membership in Mennonite Aid, Inc. I surely am glad that our denomination has organized this Benefit plan whereby all who enter can benefit, and yet we can help others, too. Surely it is a Biblical principle put into action."

A minister says:

"I have in my hand the Mennonite Aid publicity folder and do certainly want to express appreciation for the initiative you and your committee have furnished to make possible these types of benefits, which are truly a sharing of one another's burdens. I want to call this to the attention of my people. I like it so much better than some of the insurances that are being carried at the present time. This, in my mind, is the church's answer."

A number of congregations have joined the program. During January two congregations became members as a group. This type of participation is very encouraging. There are no limitations placed on any individual in a congregation that joins as a group. If the leadership in the local churches takes the same attitude as the quoted above, the spirit of brotherhood and sharing will certainly become stronger. If you are a leader in your church and did not read the late Brother A. D. Wenger's article in the February 21 issue of the GOSPEL HERALD please do so. Good stewardship in your congregation means helping others in times of illness and death by sharing these expenses. In Mennonite Aid you can share these expenses locally and throughout the Mennonite Church. This sharing is clearly shown by letters from a number of members:

"We do wish to express our deep appreciation to Mennonite Aid for what they have done for us. . . . To be the recipient of the help of brethren in the Lord banded together to help each other is an experience which we all should have. We are glad to be able to help our fellow brethren in this way by being member of this association."

"I wish to thank you for the check I received for my appendectomy. I sure did appreciate it too and hope I can now for many years be of some service to others by my annual assessment."

In Gal. 6:2, Paul states: "Bear ye one another's burdens, and so fulfil the law."

of Christ." Are you fulfilling this law by helping to bear your brother's burdens in times of illness and death?

Inquiries about this program should be sent to Mennonite Aid, Inc., 1413 South Eighth Street, Goshen, Indiana.

Scottdale, Pa.

The "Romans Seven" Christian

BY L. BONTRAGER

"Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth" (Rom. 7:1)?

It seems that there are multitudes of "seventh chapter of Romans" Christians in the churches, that are well contented with themselves, because Paul expressed himself in this chapter as one who wishes to do right, but does it not. We are conscious of the fact that such are not free from the law, and are greatly in need of enlightenment.

This first verse in Romans 7 reminds us that if we are "dead to the law" (v. 4), then we are newborn creatures; "the body of sin . . . destroyed," and are not serving sin; "dead," and "free from sin."

Perhaps this is strange language to many that have been filling the church benches for many years. But, let us look deeper into this chapter. In the second and third verses we see the picture; as long as the husband is not dead, the wife is bound unto him and can not marry a second husband. The application is: as long as the law is not dead in us we are under the curse (Gal. 3:10, 13); it has dominion or power over us, and we are not "in newness of spirit" but still "in the oldness of the letter" (v. 6). Only when the law, or sinful old nature, is dead, are we free to marry the second husband (Christ) the same as the woman: "she is loosed from the law of her husband."

We admit this "free from sin" religion does not digest with the Romans 7 Christians. But, it is to me a picture of an awakened sinner struggling hopelessly against inward corruption in his own strength by the law. It is our candid belief that, in this chapter, Paul was giving his experiences on the Damascus road, before his "SON-stroke" and not after. In other words, he was still a Saul under the law; yea, under sin. Let us look into Romans 6, and notice how the apostle is admonishing us to a life "free from sin." In fact, he is very emphatically saying in verse 7: "for he that is dead IS freed from sin."

No need for a shadow of a doubt, for the Word says so. Again, if Romans 7 would apply to Paul's converted life after the law was dead in him and married to Christ (the second husband) it would conflict with his example, which he lived and told others to live. Paul

Enough

BY LORIE C. GOODING

*I heard one say of one whom I loved,
"He gave his life in the battle 'gainst sin,
Burnt out his heart, and what did he win?
Six feet of earth to bury him in.*

*"He fought, and what did he hope to gain?
There were few to praise him, and many to
blame.*

*He garnered no riches. He won no fame.
Why, his own home town won't remember his
name."*

*Six feet of earth to bury him in?
Well, that will be enough for his dust.
And his own home town won't remember his
name?"*

Well, God will remember, and He is just.

Holmesville, Ohio.

was not living a life (after conversion) "wishing" to do good but instead is "doing evil." Again, some will point to I Tim. 1:15, where Paul speaks of himself being "the chief of sinners"; but most certainly it only applies to his life before conversion and not after. How could he say with such a testimony from him as a chief sinner: "Be ye followers of me, even as I also am of Christ" (I Cor. 11:1)?

Beloved, as long as we are in Romans seven, we need an awakening, like Saul had on approaching Damascus: "O wretched man that I am! who shall deliver me from the body of this death?" Saul found deliverance—the Lord Jesus—"Lord, what wilt thou have me to do?" The Lord told him. Notice how quickly Saul got out of the seventh chapter of Romans.

Again, our Romans 7 Christian will tell you that somewhere in the Bible it says something like this: "If we say that we have no sin [have not sinned], we deceive ourselves, and the truth is not in us" (I John 1:8). First, let us notice again in Romans 3 where Paul gives a genuine picture of the corrupted nature of man without Christ. In verse 23 we read: "For all have sinned, and come short of the glory of God." Hence, no man can say he hath no sin, or hath not sinned, for "all have . . ." But since God fulfilled His promise and made the atonement through His Son, by the blood, and after man becomes convicted of sin and confesses and becomes converted, meets the conditions of Romans 6, becoming dead to the law of sin and being servants of righteousness and true holiness, we could not conceive the idea that Paul or John would provoke the thought that such a newborn creature is still a sinner; or "committing sin every day," as some put it.

Let us also notice I John 1:7, "But if we walk in the light [not in darkness],

as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Also in verse 9, he who confesses his sins receives forgiveness, and is cleansed from all unrighteousness. The psalmist says: "As far as the east is from the west, so far hath he removed our transgressions from us" (Ps. 103:12) and the prophet also says: "All his transgressions . . . shall not be mentioned unto him . . ." (Ezek. 18:22).

Can we grasp the truth of these verses? I John 1:7, 9 applies to a converted life, and verses 8 and 10. We have many self-righteous persons (perhaps even church members) that feel they need no Saviour as they have never sinned. Again to make it plain, the standard of a Christian life is found in verses 7 and 9, and exception in verses 8 and 10. Again we repeat, the beloved Apostle John would not write a letter contradicting his own words by telling in one verse of the "sinless life" and in the very next verse telling of the "sinful life" applying to the same person at the same time. In I John 3:8 he says: "He that committeth sin is of the devil . . ." How does this apply to the Christian's life? Then the next verse follows: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot [practice] sin, because he is born of God." Is he contradicting himself in these two verses? No, because he is speaking of a different life. True, very true, the Bible gives plenty of allowance for our shortcomings and mistakes, but not for our willful sinning, against better knowledge.

We conclude that Romans 7 is dealing with the sinner who is under conviction and has a feeling of doing better, but since he is clinging to his old desires of nature is struggling hopelessly without forgiveness of sins. Even church membership or baptism does not bring him salvation. Saul was zealous and loved the law, but possessed no grace or power to live the overcoming life until he was obedient to the heavenly vision. He stepped out of the seventh into the eighth chapter of Romans where he could speak out with joy: "There is therefore NOW no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Fellow Christians, we must also step out from the law of sin and death. Then, and then only, have we the promise of eternal life.—Reprinted by request of Martin Sensenig from GOSPEL HERALD, Feb. 4, 1943.

A program of doing, without the prerequisite of being, is sure to break down. —J. A. Huffman.

A Tribute to the Rose

BY MAY H. GOCHNAUER

As the rose has often been brought into your sickroom, so may this little tribute to the rose shed its fragrance, too. I first remember the rose and its beauty as I saw them and watched their growth in my grandmother's and mother's gardens, and learned to appreciate the wonderful shades of pink, yellow, crimson, and red. Many a bouquet has found its way into the sickroom and hospitals, and being brought by a child with smiling face but adds to its fragrance and beauty as it sheds sweet aroma through the room and lends its help to soothe the pain.

A single rose in a bud vase is a thing of beauty and brings to mind the Rose of Sharon who means so much to us all. "I am the rose of Sharon, and the lily of the valleys" (S. of Sol. 2:1). Lessons of life can be learned as we become more intimately acquainted with the rose. We notice in the unfolding of the bud a picture of the unfolding of life. How beautiful, how pure and strong and full of life is youth! How wonderful when spent in Christian service! The full-blown rose speaks of life in its fullness, of action and accomplishment, doing its best for mankind and his Maker. Then the falling leaf—how typical of life on the decline, life just ripening for a greater and richer life beyond.

My thoughts still linger as I remember

A Prayer for This Week

Our Father, who art in heaven, may Thy name be hallowed and revered in our lives, may Thy kingdom be fully established in our hearts, and may Thy will be done by us, Thy servants on earth, as perfectly as it is done by the angels of heaven. Give us this day our daily bread and help us to remember that "man does not live by bread alone." May we remember to look to Thee for that spiritual manna. Forgive us our trespasses and fill our hearts with Thy love that no thought of hatred or ill-will toward anyone may be found in us. Lead us not where the temptations are greater than we can bear but deliver us from the power of the evil one. For Thine is the everlasting kingdom, Thine is unlimited power, and to Thee be all glory. In Jesus' name.

Amen.—Earnest Kauffman.

gathering the falling petals. They can be placed in a jar with attar of roses and be preserved for many years. So the memory of a well-spent life will linger on and on. So may the rose continue on its mission of cheer; may we appreciate it more and more. The rose also has its thorn; so in life we find the thorns, but our Father has a purpose in it all.

The rose is a token of love and friendship. In the form of a greeting card from a friend with a picture of a rose was this fine verse:

"The fairest rose in the garden of life is the fellowship of friends;
Time but glorifies its beauty with a fragrance that never ends.
No cloud can shade its loveliness, no storm the petals part,
For the flower of friendship dwells forever in the shrine of the human heart."

The artist with brush and canvas has given expression to his thought concerning the rose and painted it for us, a picture which may be in our possession for a lifetime.

I should like to leave with you this wonderful thought in verse.

Dwelling with the Rose

A Persian fable says: One day
A wanderer found a lump of clay
So redolent of sweet perfume
Its odors scented all the room.
"What art thou?" was his quick demand.
"Art thou some gem from Samarcand,
Or spikenard in its rude disguise,
Or other costly merchandise?"
"Nay; I am but a lump of clay."
"Then whence this wondrous perfume—say!"
"Friend, if I the secret disclose,
I have been dwelling with the rose."
Sweet parable! and will not these
Who love to dwell with Sharon's rose,
Distill sweet odors all around,
Though low and mean themselves are found?
Dear Lord, abide with us that we
May draw our fragrance fresh from Thee.

—Selected.

East Petersburg, Pa.

CONDENSED REPORT OF THE VIRGINIA CONFERENCE SPECIAL SESSION

January 17, 18, 1951

Weaver's Church, Harrisonburg, Va.

The meeting was called to order by the moderator, after which Lloyd Horst led the assembly in songs.

Daniel W. Lehman led in devotion with the reading of I Corinthians 13 and suitable applications of the Scripture.

An address of welcome was given by S. H. Rhodes, senior bishop of the Middle District.

Roll call revealed a quorum present.

Minutes of the Arranging Committee were read and approved.

The following brethren were appointed to serve as a Resolution Committee: George R. Brunk, chairman, Oliver Keener, Ray Emswiler.

Richard Weaver was appointed to serve as assistant to the secretary.

The Virginia Mission Board, having requested opportunity to present two items of business regarding their work, reported through their secretary, Harold Eshleman, as follows:

Regarding mission work in Sicily: Truman Brunk and Lewis Martin were called upon to give reports of their recent trip to Sicily. They reported a good reception, with eagerness for the Gospel on the part of a number. Thirteen new members were received by water baptism, thus bringing our total membership in Sicily to fifteen at this time.

Request was made by the Mission Board in this connection for provision of bishop oversight of the work in Sicily. The following motion was adopted:

Moved and seconded that the bishop brethren take care of the bishop oversight problem for the members in Sicily. Carried.

Regarding the Old People's Home: The Mission Board introduced the question of advisability of providing a separate board for provision and oversight of this work. The following action was subsequently passed:

Moved and passed that we provide a board separate from that of the Mission Board, to carry on the work of the Old People's Home.

Motion was made that the Arranging Committee present a slate

of nominees for the Board of Trustees of the Old People's Home. Carried. Balloting resulted in election of the following to the above board to serve until electional procedure shall be established by conference: Alpheus Burkholder, M. C. Showalter, Oscar Wenger, Harvey E. Yoder, Joseph Brunk, John Harman, Roy Wenger.

The secretary gave a report of the committee appointed by the 1950 session of conference to investigate reported irregularities concerning Eastern Mennonite College.

This report embodied a number of recommendations in the areas of administration policy, philosophy and objectives, the organizational setup, and religious life of the student body.

A majority of these recommendations were adopted and a committee provided to incorporate them into the Constitution of the College, subject to final action of conference in its regular session.

Since a number of questions had arisen regarding personnel within the College, the final judgment of the committee in each case was reported to conference. These actions were accepted without discussion.

Moved and passed that the Arranging Committee of conference appoint a Revision Committee for the Constitution of Eastern Mennonite College to incorporate changes made necessary by actions of conference.

Moved and seconded that the chair appoint a convener for the Board of Trustees of the Old People's Home. Carried.

The following resolutions were moved and passed:

(1) Since our School has been brought under close scrutiny, and since this examination has proved satisfactory to conference, be it **Resolved**, That we give to our School President and Faculty with the Guiding Committee and Board, a vote of confidence and moral support.

(2) **Resolved**, That we express appreciation to the investigating committee for their faithful and untiring effort in the work assigned them by conference. We regard their work completed and the committee dismissed.

(3) **Resolved**, That we express our sincere thanks and appreciation to the local brethren and sisters of this district who have supplied us so kindly with meals and lodging during this conference.

This special session of conference was adjourned by motion and was led in closing prayer by J. L. Stauffer. J. R. Driver gave the benediction.

J. Ward Shank,
Secretary of Conference

MATERIALISM (Continued)

Christians who do not believe these Bible teachings, seems to be out of the question.

The many service co-operatives today are a demonstration in part of the spirit of mutual love and brotherly helpfulness that should and does characterize true Christians, but the motivation is primarily financial and economic rather than that of brotherly love, which should characterize an all-Christian association.

The many co-operatives, federations, and associations constitute a mixture of commendable and questionable things which makes it exceedingly difficult for Christians to hold membership therein. Many of our people because of financial considerations have become members in the various co-operatives or associations according to their particular interest, whether they be raisers of poultry, cattle, horses, or fruit. Milk producers and hatcherymen also can and do avail themselves of a federation or co-operative in their line of interest. All of these co-operatives have some advantages that commend them to the people at large, and to those with a special interest in particular. Membership in some of the co-operatives or federations permits the members to buy and sell at an advantage that could not be realized by any individual operating independently. The Farm Bureaus and the Marketing Co-operatives are illustrations of this.

Opinion is divided among us on the question of membership in the various co-operatives and federations. Those who defend them may do so from the standpoint of stewardship of financial values. They save much more money than they would if they did not have the benefit of the purchasing or selling power of the group. The more they save, they tell us, the more they can give, or the more they will have to invest in personal projects. Others who oppose do so because they feel that it is wrong to be tied in with a group of people that include professing Christians and non-Christians, believing that such partnership or membership constitutes an unequal yoke. It must be apparent to any thinking person that our distinctive Biblical witness on nonswearing of oaths, the full application of the doctrine of nonresistance to every phase of life, and the application of nonconformity to the world certainly will forbid our association with many non-Mennonite co-operatives, or federations, or associations. Another question of real significance is the problem of a common unity of faith and testimony if some of our members hold membership in some business organization from which others abstain because of conscientious convictions regarding the unequal yoke.

Questions have also been raised as to the propriety of Christians accepting certification from some recognized and authoritative body. If a brother wants to sell milk, he must have certification for his herd and equipment and is subject to periodical inspection. The schoolteacher must be certified to teach. The hatcheryman needs to have certified flocks in order to have state approval and certification. The church high school and college finds it just as advantageous to be certified or accredited by the State Board of Education and other interstate certifying organizations in order to provide an education that will be recognized by the various states from which the students come who attend. This is necessary for the purpose of teaching in other states or entering other institutions for graduate study. We want a certified doctor to prescribe for us. We want a certified pharmacist to fill our prescription. We want milk from a certified dairy. We want certified chicks. Such certification does not involve the unequal yoke and is generally accepted as necessary, in the social order in which we find ourselves.

The word "membership" is variously interpreted by different people. The significance of it depends upon the kind of organization or association in which membership is held. If I subscribe for the National Geographic, I automatically become a member of the National Geographic Society, yet membership has no other involvements. If I send a contribution to the American Bible Society, I am thereby reported as

a member for that year, but membership has no further implications. Christians have been members of beef rings before the days of the freezer corporations or the home freezers, or of a local silo-filler's ring, or a thresher's ring. The rightness or wrongness of membership can only be determined and decided by the nature of the involvements and obligations thereby incurred. Membership in the above-stated groups involves no more objectionable features than does membership in certifying and accrediting agencies.

The problem of membership co-operatives is much more involved. A number of them have implications of the violation of Scriptural principles. To illustrate, the Farm Bureau of our own county had a surplus of funds during the war and invested it in war bonds, yet Mennonites who were members of the Farm Bureau could not do so personally if they were consistent with their belief and practice of nonresistance. As members of the organization they could do nothing about it, although they were responsible members of it, because they were outnumbered. *Is there no moral responsibility resting upon us when the co-operative or federation to which we belong does that which we could not personally and Scripturally consent to do?* The writer would rather pay a premium on everything he buys and have a clear conscience, than to identify himself with a co-operative or federation that decides to do some things that may be decidedly patriotic, but decidedly inconsistent with Bible teachings on nonresistance which our people profess to believe. I also believe the Lord would rather have us give less and be unstained, than to give more with a stain of compromise connected with it.

Inasmuch as there are so many co-operatives and federations with so many different objectives, it would be almost an endless task to attempt to examine each one to find out the things that are Scriptural and unscriptural about them. *The individual must assume responsibility before God in his identification with a co-operative that has about it some unscriptural principles and practices.*

In order to aid the sincere seeker after truth, the following questions are proposed for consideration by anyone who may already be a member of or be tempted to join such an organization.

1. Does the co-operative or federation require such an initiation as would be unbecoming for a Christian?
2. Do they spend money for banquets, parties, and dances? Is liquor dispensed at the banquet?
3. Do they disregard the Lord's day with official meetings?
4. Do they pledge "all-out" support to the nation in times of war?
5. What is their attitude toward the conscientious objector?
6. Is your motive for membership primarily a financial consideration, or are there more important values?
7. Does membership compel association with non-Christians on the same level as we would fellowship with Christians?
8. Do they use coercion or pressure in maintaining prices or regarding other groups?
9. Are they fair in dealing with their employees?
10. Have they as a state or national organization ever gone on a strike?
11. Do they have a lobby to influence national legislation in their favor and to the disadvantage of other interests?
12. Is the Christian conscience free, or is it bound by the decision of the majority?
13. Can you appear as a Mennonite Christian and be respected, or do you consider it expedient to hide the fact that you are an out-and-out representative of Jesus Christ?
14. Is the cause of Christ furthered or compromised by your identification with the co-operative or federation? I Cor. 10:31.

If these are legitimate questions for a Christian to apply to membership in a co-operative or federation, then, dear reader, make the application prayerfully and seek grace from God to act accordingly. If the co-operative is found wanting, then, brother, for your own soul's sake, and for the cause of Christ, take the course that will meet God's approval regardless of financial loss to yourself.

Harrisonburg, Va.

OUR SCHOOLS

Let Us Choose

BY HERBERT MINNICH

[Prize-winning oration in a contest at E.M.C.]

We have gathered this evening as a group of individuals who have the power of choice. Since you are here, I suspect that you chose to come—at least, I hope you weren't forced into it. We often speak about the fact that we make choices daily, and so it is. Each day begins with a choice—shall I get up for breakfast or remain in bed and guiltily enjoy a little more sleep? and thus it goes until evening when we must decide whether to go to bed on time, or be a "night butterfly," as our German friends say.

Men have been making choices ever since our parents were created. Let us take our stand in time several centuries after Christ. We find that a minority of Christian professors have chosen to stand upon a unique pedestal, which has been considered by the world to be madness, and by other Christians, queer-ness. This pedestal, however, has endured much better than those who have stood upon it. For in the past we find group after group choosing to slink away from the prominence it affords to enjoy the comfort of the majority, and yet this pillar has remained firm and unchanging because it is the positive force of God-given love for one's fellow men. Although we have chosen to give this principle a negative title, nonresistance, it receives its potency from this positive power of love. We need not look far for this emphatic approach to the subject. It appears in the form of respect for the dignity and human rights of one's fellow men. It is also blazoned forth in brilliant, beautiful terms in the life and teachings of our Redeemer, and is brought into sharp focus in the supreme example of love when He, the sinless One, died to redeem sin-cursed man.

When I was a boy attending grade school, I used to study at the kitchen table during those long winter evenings. As I was doing my arithmetic one evening, my attention was suddenly arrested by a silence—the refrigerator had stopped running. I found a somewhat similar experience in a study of the other great religions of the world. We who live in the constant environment of God's love seem to become accustomed to it as I did to the refrigerator motor until we are startled to our senses by the absence of it in other religions, for in them love seems to be practically a foreign idea. Even the lofty principles of Judaism do not attain to the spiritual heights of

Christian love in which we love our fellow men, enemies included.

I thank God that He chose to give to mortal men, through His beloved Son, this revolutionary doctrine which has shaken the world to its very foundations, saved society from going mad under the inhuman tyranny of the Roman Empire, and even today reverberates in whatever society peaceful Christians move in. Sad to say, however, in many places the rumblings of this explosive doctrine of peace—a paradox, to be sure—seem to be diminishing like the rapidly receding thunder of a passing storm. This was not the case in the early church, for we have the testimonies of many of its most prominent defenders that Christians chose not to be found in the armies of Caesar. An accusation brought by Celsus, a prominent anti-Christian philosopher of the second century, was, "The Christians will not take up arms even in times of necessity." Would to God this charge could be laid on the Christian Church today.

But in our day we find the majority of Christians choosing to throw their cooperation behind the war efforts of their respective nations. One could show the folly of war by citing examples of the inhuman incidents that take place, by the beastly brutality of the murdering of parents before the eyes of terrified, groveling children, by the obscene treatment of wives in the presence of helpless, raving husbands, but this could logically lead one to an attitude of humanitarian pacifism, which is not enough. Let us consider the spiritual shamefulness of war. On both sides there are professing Christians who are earnestly pleading to God for victory for their respective nations. Then these followers of the Prince of Peace take up murderous military equipment to attempt to assure the favorable answer to their prayers by thrusting bayonets through their enemies' breasts. In these actions they cast many unsaved souls into an eternity of hell and usurp God's right to deliberately terminate sacred human life. All of these fighting Christians pray that God should "forgive us our debts as we forgive our debtors"—if God should truly answer these prayers, the mildest thing He could do would be to spike them to the ground with bayonets through their breasts. I feel that the testimonies of servicemen to me are significant. One with whom I worked several summers ago said in the restlessness of a pricking conscience, "Don't let anyone fool you, Herb, killing in warfare is pure murder—only the government makes it legalized murder."

Another soldier with whom I spoke said, "I've been in the army seven years

and I've found that a man cannot truly live out the teachings of Christ and still be a good soldier. You fellows are holding the true teachings of Christianity—don't give them up by joining the army." And yet that man chose to remain in the army for financial reasons.

In this physical world we learn to resist force with force. But in Christ's new teaching we learn to overcome the force of hate in all aspects of life with love. This love, however, must be divine love, and so we find the miracle of regeneration taught in the Scriptures whereby we receive the divine nature and loveliness of God Himself; and never, my friends, will human beings truly comprehend this transcendence of love until they receive spiritual minds. In the light of this provision made by God we can logically conclude that the only attitude that is satisfactory to take against all actions which are not motivated by love is the attitude which springs from the spontaneous love of God being shed abroad from our lives. It is this kind of love that will not only constrain us to refuse to participate in an extreme example of hate—war—but will also govern our actions in line-fence disputes; in honor we will prefer others; it will take the serpent's "hiss" out of gossip; and, yes, even cause us to love our enemies.

Let us look into the annals of history. We see flowing side by side upon their pages two streams of human blood, and yet their springs lie in absolutely opposite principles. In the one is the blood of heroic warriors and devoted citizens who have unselfishly laid down their lives for the advancement or defense of their respective countries. This is a most commendable course of action for worldlings to take in behalf of their worldly kingdoms, but look at the futility of these heroic martyrs. Old kingdoms have fallen and new ones have risen and in turn fallen in spite of all the efforts and tremendous amount of blood which has been shed to establish them on this earth. But look at the other stream. Its spring is the shed blood of the divine Son of God and its banks have been widened because of the positive force of love for Christ and His teachings which has constrained heroic warriors and devoted citizens of Christ's spiritual kingdom to gladly choose to lay down their lives for its defense and advancement. In both streams is the blood of unselfish individuals; the one stream flows for the futile designs of sinful, crumbling kingdoms but the other for the successful advancement of Christ's kingdom which has been functioning for over nineteen centuries and will continue to function into eternity.

These worldly heroes have their rewards—the praise and respect of their fellow men; but these spiritual heroes have infinitely greater ones—not only the respect of most men and the praise of

(Continued on page 309)

TO BE NEAR TO GOD

THEME: THE WILL OF GOD

Sunday, April 1

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth" (Luke 11:2).

The will of God is the power which formed the world and sustains it. In Revelation John speaks of the glory and honor which are His because "Thou hast created all things, and because of thy will they are, and were created." How clearly the firmament shows His handiwork! And how beautifully all things work together! Only His intelligent creation failed in this respect, and to restore them again to His favor God sent His Son as an example of one who perfectly obeyed the will of God. Through Him we learn that only by death to self-will can we obey God's will.

Prayer: "Lo, I come to do thy will, O God" (Heb. 10:9).

Monday, April 2

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever" (I John 2:16, 17).

Many believers have no conception of what their faith ought to be in regard to the will of God, or how essential it is that all of life is yielded to Him. In this passage John tells us that all those things which appeal to the flesh as objects of desire apart from God, shall pass away. In contrast, the doer of God's will abides, even as God, forever.

Prayer: "Lo, I come to do thy will, O God" (Heb. 10:9).

Tuesday, April 3

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight" (Heb. 13:20, 21).

In this passage we understand that God's will, through the redemptive work of Jesus, is able to produce in fallen man the obedience He desired in their creation. Through His Spirit He renews and possesses our wills, making us able and willing to do His will. And only as we believe and receive Him do we begin to understand His desire for us.

Prayer: "Lo, I come to do thy will, O God" (Heb. 10:9).

Wednesday, April 4

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God" (I Pet 4:1, 2).

Since we by faith are one with Christ who became sin, suffered and died to free us

from its power, we should be sufficiently armed and with the same mind withstand the world's evil and live by what God wills. Only then does one "live" in the truest sense.

Prayer: "Lo, I come to do thy will, O God" (Heb. 10:9).

Thursday, April 5

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:12, 13).

By doing willingly what God wills us to do, we increase in the knowledge of Him. But even the willingness must be born of God who worketh in us, so there can be a constant flowing of His will into our own. There may be times of struggle with self-will when Satan challenges the wisdom of God, but God will not allow us to be tempted beyond that we are able to bear. It is His good pleasure.

Prayer: "Lo, I come to do thy will, O God" (Heb. 10:9).

Friday, April 6

"Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:16, 17).

Jesus was commissioned by the Father to do His will. And in John 17:18 He says, "As thou hast sent me into the world, even so have I also sent them." Therefore, our willingness to do His will is the source of light on all questions affecting our conduct and behavior. If we will, we shall know.

Prayer: "Lo, I come to do thy will, O God" (Heb. 10:9).

Saturday, April 7

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father. . . . If a man love me, he will keep my words: and my Father will love him" (John 14:21, 23).

If one reads the Word of God with a determined purpose to search out and obey His commandments, the heart will be warmed by His love. He will delight in his daily duties, not grow weary in well-doing or despair over a sense of failure. He will be able to go forth with assurance, saying with Christ: "This commandment I received of my Father."

Prayer: "Lo, I come to do thy will, O God" (Heb. 10:9).

--Mrs. I. E. Burkhart.

Prisoners Read Bible

Among the requests received by the American Bible Society last year for its daily reading program of Scripture passages was one from the warden of San Quentin Prison, California, for 500 of the reading lists for the men under his care.

"BY MAN CAME SIN"

Sunday-School Lesson for April 8

(Genesis 3:1-5:5; 6:5-9:17)

God put man in a district Eden, meaning delight. Eden was Paradise, a garden specially fruitful and beautiful. There were refreshing streams. Adam was the keeper. He was restricted only a bit in his eating. He had privilege to name all the animals. Also God gave him a help meet for him—woman.

But this bliss was perhaps of short duration. Soon (3:16-19) we see man in sorrow outside the garden. What brought about this great change? The sin recorded in the third chapter is the answer. Without this chapter much of the Bible would not be understandable.

What a clear presentation of sin is given us! Satan tempted Eve to doubt God's Word and to disobey His command. He promised her knowledge and independence if she would obey him. However, the forbidden food was not so good. Its beauty was soon lost. And the knowledge or wisdom Eve received was not enjoyed. God's restrictions are always for man's greatest happiness. To break them means death. And so with Adam and Eve sin had its beginning.

How subtle is Satan as a tempter! He always deludes as he did our first parents. How has he deluded you? What consequences have you experienced? (Think carefully as to how Satan tempts your particular pupils. Don't hesitate to see his deluding. Sin is an awful reality.) See the promised Redeemer in verse 15.

The pages of early history are black with sin. One of the male children of Adam murdered his brother. Civilization developed without God. The wickedness of man became so great (6:5-7) that God had to judge the earth with a terrible flood. A few faithful ones were saved. With them God entered into two covenants: 8:22 and the rainbow covenant, 9:12-16.

These early history chapters of Genesis are the beginnings of many things. God has not given us sufficient knowledge to date these events. With the beginning of Abraham, the first patriarch of the next epoch, we are more certain of the date. See the diagram of these epochs in the Intermediate section of Herald Teacher for March. It is very important to get a clear picture of the sequence of these epochs as they make up God's history (His story). Study this diagram. Next week I'll give some helps to building one in your class. Be sure to begin early to make your plans.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Reading Records for Blind

There are about 250,000 blind persons in the United States. Many of these cannot read any of the embossed systems that are published for the blind. For these handicapped people the American Bible Society has issued the complete Bible on 169 Talking Book Records. Thousands of these records have gone out to the sightless.

FAMILY CIRCLE

The Farmer's Plan

BY OPAL BRAMMANN

*God and I have planted
Wheat seeds row on row.*

*God and I together
Will make our crop to grow.*

*I will do the plowing,
Get out every weed,
Keep the topsoil loosened
For every tiny seed.*

*God will send the sunshine,
Gentle summer rain;
Together we will harvest
Golden autumn grain.*

Park Rapids, Minn.

Girls and Their Pocketbooks

BY EDNA MAST

She usually enjoyed teaching those little girls at the mission Sunday school, but that morning she couldn't keep their attention. It was really disheartening. What was wrong? Could it be? Yes, the main attraction was Jeanie's new pocketbook; for it was really a beauty, and she was busily displaying its contents to her friends. Teacher wished she could talk to Jeanie's mother. If she could know how disturbing it was in the class, she certainly would not permit Jeanie to do that. Teacher mentally resolved, "If I ever have girls of my own, I'll see to that."

* * *

One evening at church she happened to be sitting back of a "busy" mother—yes, busy, for on her lap was a baby boy, and on each side of her was a little girl. She eyed this mother critically all evening; she could not keep her mind on the sermon—how much less could the mother! Now this mother had "armed" herself with a huge pocketbook, but it seemed the baby took a peculiar delight in noisily throwing his toys to the floor. She really held tight to his bottle, so it wouldn't go down with a bang too. Then she gave him a piece of pretzel, and he choked on that, which caused much concern to other mothers and grandmas.

As for the girls, each of them had a pocketbook overstuffed, and spent the time enjoying a repast of pretzels, candy, and "what not." Then it wasn't long until they were thirsty (Naturally!), and that meant a trip out for a drink, and later another. These girls were pretty and looked so nice in their "twin" dresses

and neat braids, but watching them parade out the aisle caused many to lose the minister's trend of thought.

And the one on the next seat thought to herself, "If I ever have children of my own, I won't do that way."

* * *

On another occasion she found herself seated back of four young girls in their teens. She was reminded of roses just bursting into bloom; everything about them suggested pure Christian girlhood—that is, everything but their conduct. For their purses seemed to hold for them more fascination than the earnest words of the speaker, and their time was spent in exchanging photos and laughing over them, writing notes, and similar interests; it was evident those pocketbooks were being used of Satan to keep the girls from worshiping God.

An unsaved person left that building muttering, "I may not be a Christian, but I know more about proper conduct than they do."

And the thoughts of the watcher in back ran like this, "If I ever have girls of my own, I will check their pocketbooks."

* * *

Twelve years passed. Now she is the mother of two girls, and they with their two brothers make life very very, interesting. They were not very old before the inevitable happened—they wanted pocketbooks. Of course! How nice! No little girl's life is complete without a pocketbook, and they are so handy to take to Sunday school—just the place for a hankie, offering money, and little cards.

So in the course of time they have had many pocketbooks, of various shapes, sizes, and colors. One day Mother noticed as they were playing church that they had their pocketbooks so full they couldn't close them. "Now, where did they get such an idea? Oh, well! They are just playing."

Then it happened! She wasn't sure how she had overlooked it, but she had been so particular in seeing that the girls had on their Sunday best and their hair combed just so—for that evening they were going to the "big church" (as Little Brother called it, distinguishing it from the mission they attended in the morning).

Anyhow, she was seated in church with a feeling of "all's well," with Little Brother on her lap and a girl on each side of her, when she suddenly woke up to the fact that to her right was a child with a pocketbook "jam packed with anything and everything," and a hasty glance to the left revealed the same careful preparation of material for entertainment by Bigger Sister. *A reproduction of the*

scene she had watched so critically years before! What did the people back of her and near her think? Well, the mothers around her had similar problems. Her girls were too big for this, yet here they were nibbling on pretzels and entertaining themselves. Then she hastily gave Little Brother a pretzel; it was so handy to have something for him when he became restless, yet she realized he was old enough to do without that. Somehow she got through that service, but felt very much ashamed of herself and her children.

Yes, we live and learn! Mother, where are those high resolves of years ago as to how you would do? Well, she has learned one thing—that she can check their pocketbooks from now on until they are grown, all to no avail unless she is able to accomplish something vastly more important—*having them realize the presence of God in His house, and instilling within them the desire to please and worship Him.*

Somehow our children have formed the idea that a sermon is something to be "endured," and that they should have something along to "pass away the time." When will they outgrow that? Then sometimes they want a pencil and notebook for scribbling, or would like to spend the time leafing through a songbook. *Wherein have we failed as parents?*

Fathers and mothers, readers of the GOSPEL HERALD, how are you meeting this situation? May we hear from you! Cochranville, Pa.

A Nickel

BY OSWIN GERBER

As the family of four approached the church door, Linda was in her mother's arms; Janet, age three, was between her parents.

Janet said, "A nickel, Daddy."

The father gladly gave her a nickel instead of a penny.

Janet has been *taught* to give a "nickel," not *only* a "penny."

Kidron, Ohio.

EXPRESSIONS OF APPRECIATION

To all who gave words of sympathy, gifts, or otherwise showed acts of kindness during the departure and death of my wife, I wish to express my heartfelt appreciation.—John A. Hostetter, State College, Pa.

* * *

I wish to express my sincere appreciation to my many kind friends for remembering me with gifts, money, flowers, prayers, cards, and visits during my stay in the hospital and since my return home. May the Lord bless you all for your kindness.—Fannie B. Weidman, 213 W. Main St., Ephrata, Pa.

* * *

I wish to express my sincere thanks to the many kind friends, relatives, and neighbors who remembered me with cards, letters, flowers, visits, and prayers during my stay in the hospital and since my return home. May the Lord richly bless you all for your kindness.—Jacob W. Snyder, 44 Market Sq., Manheim, Pa.

CHURCH HISTORY

The Life and Labors of John S. Mast

An Appreciation

By GRANT M. STOLTZFUS

In the last two generations God gave to the Mennonite Church a number of devoted leaders who guided the church through great changes and into broad fields of service. One of those men was John S. Mast, of Elverson, Pa. Bro. Mast's long life spanned nearly a century and of his eighty-nine years over fifty were spent in a rich and fruitful ministry that extended over many areas of the Mennonite Church.

He was born on November 3, 1861, of devout Amish parents, John M. Mast and Rebecca Stoltzfus Mast, near Morgantown, Pa., the community in which he lived, labored, and died. He was a direct descendant of Jacob Mast, who was born in Switzerland in 1738 and came to America in 1750.

His early years were spent on his father's farm and in the community where he went to school. At the age of seventeen he attended Miss Bartolet's private school in Morgantown. Here he was taught by a teacher who in later years revealed that she did her utmost to provide good training for a young man that she believed would someday become a leader of his people.

At about the age of eighteen he was baptized, and since all the Amish in this vicinity still worshiped in homes, this ceremony took place in a home. The ceremony was performed by John P. King of West Liberty, Ohio, who also preached the sermon for the occasion. In 1882, when the first building for the Conestoga A.M. Church was erected, young Mast was twenty-one years old. He helped haul the logs and stones which built the church where he was later to play an important part.

He was married in 1885 to Christina Zook and God blessed them with fifty-one years of married life. To this union three children were born, two of whom died in infancy. A son, Christian Z. Mast, local historian and author, survives him, as do three grandsons and several great-grandchildren.

On May 1, 1894, John S. Mast was ordained to the ministry, and from this time until strength failed he gave of himself and his talents to the church he loved.

He often remarked in later years that until he stood up to preach his first sermon he had never addressed a public audience. His sermon was, of course, in the German language and he began by repeating the Beatitudes and then

preaching from Heb. 11:1. Many of his audience were in tears, but this he always claimed was a proof that his people were praying for their young minister. *His Role in the Eastern A.M. Conference*

In 1898 he attended his first conference at Walnut Creek, Ohio. As long as he was able he attended the annual conference, missing only a few years. In the Eastern A.M. Conference he had an active part and was influential. In 1921 and 1933 he was moderator, and in 1911, 1912, 1929, 1932, and 1934 he was assistant moderator. He preached his first conference sermon in 1903 and in all he preached the conference sermon a total of ten times, oftener than any other member. In 1906 he was appointed to a committee to plan for mission work at Altoona. In 1907 he was elected as the Eastern A.M. Conference delegate to the Indiana-Michigan Conference.

In the early 1900's Bro. Mast began a wide ministry as a speaker in Bible conferences. He preached in every Ohio church of the A.M. branch and in many of the Mennonite churches. On one occasion he was absent from home for five weeks and preached every night but two. At the end of the five weeks he collapsed from nervous strain. He often testified that in these Bible conferences he gained knowledge of the Bible and valuable experience in church work.

His name appeared as early as 1912 on the committee that encouraged the merging of the Eastern A.M. Conference and the Ohio Mennonite Conference. In an interview with the writer Bro. S. E. Allgyer commented that John S. Mast was a "leading member of the conference for many years."

In 1908 Bro. Mast was elected to the office of bishop and ordained. (His ordination to the ministry, however, had been by lot.) His work as bishop called for much travel and the following churches were in his charge: Conestoga at Morgantown, Pa.; Millwood and Maple Grove at Gap and Atglen, Pa.; Long Green, Md.; Westover, Md.; Mattawana, Pa.; Oyster Point, Va. In days when travel was slow and long he made many journeys as a faithful shepherd to serve these scattered congregations. But his work was one which he loved. His counsel and presence were appreciated. A member of the Providence Church at Oyster Point quotes Bro. Mast as often saying at the time of communion: "I would not take the finest farm in my home county for this experience."

His Role in General Conference and the Church at Large

John S. Mast took a part in church-wide activities and always had an ap-

preciation for the part which the General Conference played in the over-all program of the church. He often spoke of the General Conference session held at the Yellow Creek Church near Goshen, Indiana. This session, one of the most serious perhaps in the history of the Conference, was held during critical days of World War I. Records show that he led the opening devotions of this session.

In 1927 he was elected to a term as assistant moderator of General Conference.

In 1937 he attended General Conference at Turner, Oregon, and in doing so realized a lifelong desire to visit the brotherhood in the Far West. Such occasions brought him great inspiration and members of his home congregation testify to the way in which his messages and ministry were enriched by these church-wide contacts. When called on to speak at the Turner Conference he said among other things: "One thing especially gives me courage. It is that there are young men (and they are here today) who are still standing for the principles of the Word of God, for the principles of the Mennonite Church." He remarked in later years to the writer that he considered this Conference to be quite important because of the statement on War, Peace, and Military Service which was adopted.

Much could be said of Bro. Mast's labors as an evangelist in different parts of the United States and Canada. He was used in certain churches because of his ability to speak the German language. In 1921 he conducted a series of meetings at Eastern Mennonite School, which in the last night saw over 125 confessions.

A Builder of His Home Congregation

In 1900 the membership of the Conestoga Church numbered about 100. In 1951 this church and its daughter congregations, Rock and Oley, number over 500 members. Members of these churches agree that Bro. Mast's devoted ministry did much to bring about this increase. He introduced Sunday school, Bible meetings and Bible conferences, sewing circles, evangelistic meetings, and summer Bible school. In his congregation the young people had a chorus which he encouraged in its annual Christmas singing. With his approval a literary society was also founded.

Nowhere was Bro. Mast more influential than as a preacher in the pulpit. He was the first of his group to speak from a text instead of speaking from a chapter or subject. He was also the first to use notes in preaching. He was the first to preach on "assurance." Bro. John L. Stauffer comments that the first message he ever heard on the Second Coming of Christ was by Bro. Mast.

From John F. Funk at Elkhart, Indiana, Bro. Mast secured German works on theology in the early years of his min-

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FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. M. T. Brackbill, Eastern Mennonite College, will speak at the Ephrata Young People's Meeting on April 1. All are invited. Evangelistic meetings, in charge of E. W. Kulp, will begin at the same place April 8 and continue for two weeks.

The brethren Norman Kraus and Ira Johns spoke in Passion Week services held at the North Goshen, Ind., church.

A Good Friday songfest, sponsored by the West Goshen churches, was scheduled to be held at the College Union auditorium.

Bro. Chester K. Lehman was with the congregation at Leetonia, Ohio, for Passion Week services beginning Thursday evening, March 22.

The A Cappella Chorus from E.M.C. rendered a musical program at the North Lima Church in Ohio, Sunday afternoon, March 18.

Evangelistic meetings will be held at Bairs Codorus, Bair, Pa., April 15-22, in charge of Bro. Aaron Shank, Myerstown, Pa.

Bro. J. Otis Yoder will speak in an Easter sunrise service at the East Chestnut Street Church, Lancaster, Pa. The service begins at 6:00 a.m.

Bro. Jesse J. Short will conduct revival meetings at the Waldo Mennonite Church, Flanagan, Ill., April 5-15. Prayers are solicited.

The Motet Singers from Goshen College will render a program of sacred music at the Cedar Grove Mennonite Church near Greencastle, Pa., on the evening of March 30.

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Bro. Kenneth Good is conducting evangelistic meetings at the Calvary Mennonite Church, Los Angeles, Calif.

Bro. D. D. Miller, Berlin, Ohio, will hold revival meetings at the Cedar Grove Mennonite Church April 8-17.

A Gospel Team from Eastern Mennonite College worshiped with the congregation at Fairpoint, Ohio, Tuesday evening, March 20.

Bro. George R. Brunk served in revival meetings and spoke on prophecy at the C.A. Mennonite Church at Greenwood, Del., March 4-9. There were many confessions and reconsecrations. Bro. A. J. Metzler also gave an appreciated message on the afternoon of March 4.

The M.Y.F. of the Orrville Mennonite Church visited the city children's home in Wooster, Ohio, Sunday afternoon, March 11.

A Peace Team from Goshen College gave a special program at the Mennonite Church in Orrville, Ohio, Sunday morning, March 11.

Bro. Ralph Palmer, Denbigh, Va., spoke on "Tract Distribution in our Cities" at the Locust Grove Mennonite Church near Elkhart, Ind., on March 11.

A Christian Life conference was held at the Fairview Mennonite Church, Reading, Pa., March 24 and 25. Luke L. Horst, Lloyd Hartzler, Alvin Martin, and Elam Kurtz appeared on the program.

Bro. Joseph L. Gross announces the following communion dates: April 8, Trevoise; April 22, Perkasic; April 29, Blooming Glen; May 13, Doylestown; May 20, Plumstead; May 27, Deep Run; June 17, Lambertville, N.J. Baptism dates are: March 18, Perkasic; March 25, Plumstead; April 1, Doylestown; and May 6, Deep Run. The first baptism service at Lambertville, N.J., was held March 11, at which time three sisters were received.

The E.M.C. Touring Chorus gave a program of special music at the Pleasant Hill Church, Smithville, Ohio, Sunday evening, March 18.

Prayer request: for a father who is up in years and has never been saved.

Special Easter meetings were scheduled for the congregation at Pleasant Hill, Ill., March 23-27, with Bro. Milo Kauffman as the evangelist.

Bro. Robert Ekeland, case worker at the West Liberty, Ohio, children's home, spoke to the congregation at Blooming Glen, Pa., concerning the work at the home on March 21.

Bro. Willis Detweiler, Telford, Pa., will conduct a series of studies on Personal Evangelism at the Mennonite Gospel Mission, Bridgeport, Pa., beginning Tuesday evening, March 27.

Bro. Elmer Kolb, Pottstown, Pa., will serve as evangelist at the Mennonite Gospel Mission in Bridgeport April 7-15. Bro. Claude Meyers, Souderton, Pa., will serve with Bro. Kolb on the all-day program April 8.

Bro. Ivan Gingrich, Floradale, Ont., was ordained deacon at the Floradale Mennonite Church on March 11.

Bro. Wilmer N. Geil, Broadway, Va., preached at the Mt. Zion Church near Versailles, Mo., on Wednesday evening, March 7, on the text, "For ever, O Lord, thy word is settled in heaven."

A Bible instruction meeting was held at Media Chapel two miles south of Oxford, Pa., Saturday and Sunday, March 24 and 25. Evangelistic meetings are also being conducted March 24 to April 1.

The Gospel Team from Eastern Mennonite College will present the program "Because He First Loved Us" at the March 31, meeting of Youth Gospel Evangelism at Vine Street Church, Lancaster, Pa.

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Calendar

Southwestern Pennsylvania Ministers' Meeting, Kaufman Church, Davidsville, Pa., March 30, 31
Conference on Industrial Relations and Mennonite Community Life, First Mennonite Church, Kitchener, Ont., March 30, 31, 1951
General Council of General Conference, Semiannual Meeting, Chicago, April 6, 7
Annual Meeting, Illinois Mission Board, Hopedale, Ill., April 12, 13
Child Welfare Conference, Sponsored by Child Welfare Committee of the Mennonite Board of Missions and Charities, West Liberty, Ohio, April 13, 14
Ohio Mennonite Mission Board, Orrville, Ohio, May 4-5
Commission for Christian Education and Young People's Work, Semiannual Meeting, Johnstown, Pa., April 27, 28
Franconia Mission Board Meeting, April 30, May 1
Franconia Conference, Franconia Church, May 3
Annual Meeting, Associated Sewing Circles of Southwestern Pennsylvania district, Springs, Pa., May 5
Home Sunday, May 13
Annual Meeting, Ontario Mission Board, Kitchener, Ont., May 26-28
Ohio and Eastern A.M. Joint Conference, Allensville Mennonite Church, Allensville, Pa., May 29-31
Virginia Conference and related meetings, Weavers Church, Harrisonburg, Va., June 4-7
Indiana-Michigan Mission Board, Annual Meeting, Clinton Frame Church, Goshen, Ind., June 5
Indiana-Michigan Conference, Annual Meeting, Clinton Frame Church, Goshen, Ind., June 6, 7
Mennonite Youth Fellowship, Annual Meeting, Belleville, Pa., June 8, 9
Mennonite Board of Missions and Charities, Annual Meeting, Belleville, Pa., June 10-12
Laurelville Mennonite Camp, Mt. Pleasant, Pa.
Boys' Camp, June 30 to July 6
Girls' Camp, July 7-13
Victorious Life Conference, July 14, 15
Writers' Conference, July 16-20
Sunday School Workshop, July 16-20
First Family Week, July 21-27
Music Conference, July 28 to Aug. 3
First Young People's Institute, Aug. 4-10
Second Young People's Institute, Aug. 11-17
Second Family Week, Aug. 18-24
Missionary Bible Conference, Aug. 25-31
Little Eden Camp, Onkama, Mich.
Senior High Boys and Girls (ages 15-18), June 20-27
Junior High Boys and Girls (ages 12-15), June 27 to July 4
Boys and Girls (ages 9-12), July 4-11
Bible Conference, July 14-21
Sunday School Workshop, July 21-28
Young Adult Week, July 28 to Aug. 4
Christian Business Men's Week, Aug. 4-11
Church Music Week, Aug. 11-18
Farmers Week, Aug. 18-25
Family Week, Aug. 25 to Sept. 1
Pacific Coast Conference and associated meetings: Christian Workers Conference, June 5
Church Conference, June 6, 7
Youth Conference, June 8
Peace Day, July 1
Southwestern Pennsylvania Annual Conference, Blough Church, Aug. 5-8.
M.Y.F. Workshop, Chesley Lake Camp, Allenford, Ont., Aug. 4-10, noon
Annual Meeting, South Central Conference, Pennsylvania congregation, Hesston, Kans., Aug. 14-17
General Conference, Biennial Meeting, Goshen, Ind., Aug. 21-24
Church School Day, Aug. 28
Beulah Youth Retreat, Beulah Colo., Aug. 27 to Sept. 2
Indiana-Michigan Mennonite Christian Workers' Conference, Bayshore Camp Ground, Sebawang, Mich., entertained by the Pigeon congregation, Aug. 28-30
Mennonite Board of Education, Annual Meeting, Oct. 18-20
Bible Sunday, Dec. 9

Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

A cablegram received at Board Headquarters from Tokyo, Japan, March 14, from Bro. J. D. Graber, Board Secretary: **ARRIVED SAFELY.** Bro. Graber is scheduled to return to Elkhart on April 2.

Bro. and Sister Dan D. Miller, hosts at the Mission Board Headquarters, Elkhart, Indiana, were called to Hutchinson, Kans., on Saturday, March 17, on account of the death of Sister Miller's brother.

Sister Edna Good, Waterloo, Ont., has secured her visa to enter Argentina, South America, and if present plans carry she will sail from New York, April 5, on the S. S. **ARGENTINA**, for Buenos Aires for her second term of service as a missionary in the Argentine.

The Mission News Letter from the North Central District Conference reports that two Bible schools were held this winter in the District—one at Lakeview and one at Loman. "Brother Jonas Beachy was recently ordained for the work at Leader. Let us remember him and the work there in our prayers. It is encouraging to see the work growing."

Bro. and Sister Glenn B. Martin, Lima, Ohio, spent several days in Garden City, Mo. Bro. Martin participated in the Missionary Day program at the Sycamore Grove Mennonite Church on March 18.

Bro. LeRoy Bechler, superintendent of the Saginaw, Mich., Mennonite Gospel Mission (Colored), called at Board Headquarters on Thursday, March 15. Bro. Bechler conducted the chapel service also for the staff on that date.

Bro. M. C. Vogt, missionary in Bihar, India: "During the year, regular church services were held at six places. Most of the believers have grown in grace. A few people have been baptized and a number are very seriously considering confessing Christ by baptism. Our Indian brethren have been an inspiration and help in bringing the Gospel to the lost."

Reports of youth missionary projects are coming in slowly. We are trying to get a complete report of every youth missionary project carried on in every Mennonite Church in the United States and Canada during 1950. Somehow this report is difficult to gather so we need your co-operation. It will have much more value if it is complete. If you had a youth missionary project and have not received a blank from your district secretary on which to report your activities, please write to him at once or write to the Office of the Secretary, 1711 Prairie Street, Elkhart, Ind. Let us work together to make this report complete this year.

Pre-Easter services are scheduled at the First Mennonite Church, Canton, Ohio, March 23-24 with Bro. Gerald C. Studer, Smithville, Ohio, in charge.

Bro. Milo Kauffman, president, and Bro. Daniel Kauffman, business manager, of Hesston College, together with a male quartet from Hesston College, presented a program at the Denver, Colo., Mennonite Church on Friday evening, March 2.

The annual meeting of the Ohio Mennonite Mission Board will be held at the Orrville, Ohio, Mennonite Church, May 4 to 6.

Bro. B. Frank Byler reports concerning the Bible School in Bragado: "We need your continual prayers in behalf of the Bible School. First, so that Christ may be magnified and the young folks challenged to more consecrated and sacrificial service. Second, that more of our young folks might answer the call to prepare themselves for service. Third, that our teaching might deepen the spiritual lives and experiences of faculty and students. Will you join us in prayer to this end?"

Sunday evening, March 11, Bro. Emmanuel Swartzentruber, of the Pigeon River, Mich., congregation, conducted baptismal services at the Saginaw, Mich., Mennonite Gospel Mission. Among those baptized were a mother, her two sons and two daughters.

Bro. D. W. Miller, pastor of the Wooster, Ohio, Mennonite Church reports: "If present plans carry, ground will be broken Wednesday, March 14, for the church building. Pray for this work."

Sister Edna Good, who will be returning to the mission field in Argentina in early April, worshiped with the Belleville, Pa., congregation on Sunday, March 18, Spring Missionary Day.

Bro. Samuel E. Miller, missionary in the Argentine Chaco writes: "Sister Mabel Cressman went to Saenz Pena the morning of Feb. 28, to continue her language study. She will have as a teacher one of the teachers of the public schools. She also plans to spend mornings in a store where the owners are evangelicals."

Bro. and Sister Lewis S. Weber, missionaries on furlough from Argentina, worshiped with the First Mennonite Church, Canton, Ohio, March 11. Spring Missionary Day was observed.

The annual meeting of the Illinois Mennonite Mission Board will be held at the Hopedale Church, April 12 and 13. The tentative program sheet asks that all reports of mission stations, congregations, officers and committees should be submitted with 50 mimeographed copies.

A telegram was received indicating that Bro. and Sister Eugene Blosser, missionaries vacated from China, arrived at San Francisco, March 20.

Bro. E. W. Kulp, Bally, Pa., is the evangelist in services held by the Otelia congregation at Licking Creek near Mt. Union, Pa., March 20 to April 1.

Bro. H. S. Bender spent Spring Missionary Day with the congregation at Wooster, Ohio.

MENNONITE RELIEF COMMITTEE

(M.R.C.)

Southwestern Pennsylvania young people are urged to volunteer for a summer service unit at the Altoona Mission for six weeks this summer to assist in summer Bible school and visitation work. The unit will operate from June 7 to July 18. Two men and four women are needed. This is your opportunity for service close home. Send in your application to the Secretary for Service and Relief, 1711 Prairie St., Elkhart, Ind. If you cannot serve the full six weeks, contact Brother Leonard Haarer, Altoona Mission Pastor, about the possibility for serving for a shorter time.

Camp Ebenezer, a summer camp for colored children, will operate again this year on the J. S. Yoder farm near Millersburg, Ohio.

Two builders, a carpenter and a block layer, are needed in Puerto Rico for a two year term. This is an opportunity for single 4-E men.

A laboratory technician and a nutritionist will be needed in the La Plata Mennonite project, Puerto Rico, by the end of the summer. Qualified personnel should write to the Secretary for Service and Relief.

Michigan young men who want to give several months of voluntary service can join the Saginaw Mission builders unit. Four men are needed by April 1 or soon thereafter. Send your application to the Secretary for Service and Relief.

Special services commemorating the first anniversary of the work at Coamo Arriba, Puerto Rico, were held Sunday, March 4.

The fourth annual world-wide missionary conference will be held at the East Chestnut Street Mennonite Church, May 30-June 2. Speakers on the program are the brethren Oscar Burkholder, Nelson E. Kauffman, C. J. Ramer, T. K. Hershey, John H. Mosemann, George R. Brunk, J. Otis Yoder, Sanford G. Shetler, Irvin Shantz, Mahlon M. Hess, Winfield M. Ruth, Elam B. Hollinger, Alvin Weaver and B. Harold Thomas. Choristers are Leslie Hoover, David Landis and Eby Leaman.

The new Sunday school opened at Morningside, Toronto, Ont., has an average attendance of thirty-two. Sister Ruth Steinman has been added to the staff of workers.

Bro. Gerald Studer spoke in pre-Easter services at the Canton Mennonite Church on March 23 and 24.

A ground-breaking ceremony was conducted for the new church building which will be constructed for the congregation at Wooster, Ohio.

Bro. Robert Kreider, Wadsworth, Ohio, preached for the congregation at Canton, Ohio, on Sunday morning, March 18.



By the Way

By J. D. GRABER

PART XVI

TWICE ACROSS the Mahanadi River, through forty miles of jungle, and three miles through rice fields brings us to Ghatula. There is no station of the mission that has been as much handicapped by difficulty of access through the years as Ghatula. The road is much improved now over that of the late teens when the station was first opened. All the way to Sihawa there is now an all-weather road. But there is still the river near Dhamtari to cross. In the dry season a temporary causeway is built, but for five months of the year "Old Man River" has his own way. When no flood is on one can often manage to get a car across by help of a team of buffaloes or the combined efforts of a dozen pushers. Sometimes by the grace and kindness of the irrigation department a car can be poled across on the government ferry in the lake above the Rudri dam. In flood, only an intrepid boatman will brave the quarter mile wide hazard of leaping waters in his crude but seaworthy dugout.

I took the 5:00 p.m. lorry (bus) from Dhamtari recently for Sihawa. The driver kindly invited me up to share the driver's seat with him. This is a questionable honor, for although the cushion is softer and the view better the heat that comes up through the disintegrating floor can be painful. The crushed stone highway, made of granite rock broken into walnut size by sheer hand effort, was indescribably rough in spots. The lorry had long ago, longer than one cared to contemplate, adapted itself to these road conditions and had developed flexibility in all its joints. Its method of survival was that of a reed bending before a storm.

Brother Weyburn Groff and Pastor Mukut Bhelwa came to meet me at Nagri in Brother Groff's car. We rolled along nicely the four remaining miles to Sihawa and then took off on those notorious last three miles. Here again we must cross the same Mahanadi River, but, being much nearer its source, it is a mere fifty or seventy-five yards wide. It is amazing what a modern car with its ninety horsepower under the hood can do when you give it all it can take in low gear. We sailed right across a sandy stretch of the river, through the ribbon of water meandering down the center, and up yonder bank. The main barrier was now past, and after a few more miles of sand, ruts, rocks, and rice banks we arrived.

The evangelistic opportunity of the Ghatula area is large. The dispensary, now in charge of Sister Elizabeth Erb, serves a populous and neglected district. Sister Goldie Hummel, with her two Bible women associates, calls on the homes in the dozens of villages round about.

We had the privilege of observing Communion with the members of the congregation. The parish includes Christians living in villages for a good many miles around. Some are employed by the forest department and are transferred from place to place. Others are teaching in government schools, and some are engaged in other occupations. Fifty-five members were present for the Communion service although a goodly number from outlying parts were not there. Brother Bhelwa, the pastor, has lived for many years in this station. He first served as a village evangelist. Later he was ordained to the office of deacon. While the mission Bible school was located at Ghatula he served as one of the instructors. During these years he gradually

The Ghatula congregation which Bro. J. D. Graber visited. Bro. Weyburn W. Groff, to far right, is pastor.

purchased fields and has now become a recognized farmer of the village. Most of the time since he was ordained to the ministry he has been the pastor of the Ghatula congregation. His wife is Sister Sonai Bai, the first of our India Mennonite girls to go away for nurses' training, a good many years ago. Together Brother and Sister Bhelwa, besides raising a large and talented family, have served the church faithfully and are still, as they near retirement age, actively on duty.

On Sunday afternoon the Groffs took me to Nagri for the regular church service there. The meeting was held in the home of the forest ranger who is a Christian from another part of the Central Provinces. Seventeen adults were present, and Sister Groff conducted a children's meeting while the adult service was going on. This development at Nagri is unique in that a goodly nucleus of Christians has moved in voluntarily and, under Brother Groff's direction, are developing a local congregation consciousness. The witness opportunities here are almost limitless, and to build up a congregation that is conscious of its responsibility to witness and win others to Christ is the very best kind of evangelism.

After the service there were a few rather unusual amenities. The ranger served tea and cakes to everyone present, and, while tea was being enjoyed by all, the forest department elephant was brought around. He demonstrated how elephants eat rice out of a basket, raised his trunk in "salaam" when told to do so, and then squatted while first the children and then the visiting grownups ascended into the Howdah for a ride. It is not often that you are rewarded for going to church by an elephant ride.

Ghatula station with its good physical plant, its isolation from so-called civilization and its location in the midst of idolatry and superstition is a constant challenge that the task is not yet finished and that the pioneer days in missions are not past.

Dhamtari, M.P., India, March 1, 1951.



A Village Sunday School in India.

Steward! Have You Time!

BY PAUL HUMMEL

CHRISTIAN STEWARDSHIP in its deepest sense can not possibly be diverted from a profound missionary emphasis. A missionary is a steward; a steward is a missionary.

In speaking of stewardship we too often place the emphasis on the need of raising funds, which is possibly the reason for the unpopularity of the term in the realm of the church. There is perhaps a feeling that the program of stewardship in the church is a thinly veiled attempt to separate us from our money.

In the ancient world the steward was thought of as a man who handled things that were not his own. The steward was one who would handle the affairs of an estate in the interest of the owner of the estate. The word "stewardship" was descriptive of the attitude which a man should take toward himself and his possessions as he realizes he must give an account unto God. God is the owner. Man is the steward.

Christian stewardship in its deepest sense is impossible apart from the surrender of man to God in Christ. Whether man has wealth, ability, or possessions, they are not his own, but God's. Man is the steward held accountable not for these only but also in the way in which he uses his time.

We vary greatly in the amount of money which we have at our disposal but each of us has twenty-four hours a day, seven days in the week, and fifty-two weeks in the year. All men have the same amount of time. The difference is in the way in which they use it. A man should so discipline himself that in the use of his time first things come first. There is an old saying, "We spend so much time making a living that we forget to live." This saying perhaps would be more complete if we would say, "The devil keeps us so busy spending our time making a living that we forget to live for Christ."

Quite often at least, the need of the church for members who will render an adequate stewardship of their time to God runs deeper than the need of the church for stewardship of possessions. In every church only a limited number of people are willing to give in any large way of their time to the service of Christ. The services of the church are poorly attended because Christians are unwilling to so organize their time that they can have time for regular attendance at public worship. If we are Christ's and Christ is God's, it follows that Christ is Lord of our time. When once we recognize that we are only stewards of the time our Lord is giving us, then our stewardship will have a definite outreach. When we as stewards begin investing our time in the Lord's work we will find our churches growing with a greater love and enthusiasm; we will be growing with a purpose; we will have established home missions.

Often the work in our home communities looks so insignificant and unappealing that we refrain from doing it.

A radio preacher tells of receiving a letter

from a young lady who thought she could do great things for the Lord if she moved to Pittsburgh, but could do nothing in the small town where she was. It developed that she refused to work at the small tasks in her home church because she felt too big for it.

We have plenty of Pittsburgh Christians, eagles in hummingbirds' nests, always too big for where they are.

In the account of the Great Commission, we overlook the setting.

"The eleven disciples went away into Galilee, into a mountain where Jesus had appointed them."

They were in the place of the divine appointing. His command was their foremost desire. Their time was His time. Therefore they received the divine appointing.

Many people have so little time apart from supplying their physical needs that they consider it insufficient for any part of the Lord's work.

The lad who supplied the loaves and fishes

for the feeding of the multitude would have been nonplused if you had told him that morning that he had enough food for several thousand people. He did not know what he had until Jesus took it, broke it, and blessed it and passed it around. So it is with your little bit of time. You may think it to be only crumbs but let the Lord bless it and you'll be able to feed a multitude with loaves and fishes.

If we are His stewards we must recognize our Lord. He demands all. So long as we are worthy stewards we shall have health enough, work enough, means enough, and time to do what He wants done. God never asks us to do any more than we can do by His grace. No steward ever failed who was honest with his Master.

As stewards we are missionary. As God's possession we are courageous.

"Lo, I am with you," saith the Master, "till the world shall end." It is enough. It is everything. Be of good heart, ye stewards of the Lord! Ye have a lamp unto your feet and a light unto your pathway.

How much time is left for stewards and missions?—Ohio Mission Evangel.

Christmas Is Over in Tanganyika

BY CATHARINE LEATHERMAN

WHAT is Christmas like in Africa? Perhaps you have thought about it and wanted to know. Fourteen years ago when we first came to the mission field, Christmas was a day as common as every other day—no Christmas decorations in the town, no exchanging of gifts among the Africans, no families getting together, and no church service—for there was no understanding nor appreciation of the fact that Jesus was born in Bethlehem.

During these fourteen years since that time, there has come an increasing awareness of the Christmas season. Among the Christians there has grown a consciousness of the importance of the event Christmas celebrates. There is no gift-giving custom nor family reunion custom among them, but Christmas has come to be the time when the church has an all-day or two- or three-day conference, and they all eat together at that time. It is the occasion for great rejoicing in the salvation which the Lord has given us through the coming of the Babe in the manger. It is also the occasion for evangelism.

Among the heathen and even those who profess religion, Christmas in these recent years has come to mean a time for great celebrations, each person celebrating in the style that appeals to him. Drunkenness is becoming more and more prevalent as beer becomes more and more the thing used to celebrate this Christian holiday.

This Christmas we have spent here at Mungango station, and it has been a very happy time. For several months ahead, the Christians had been planning, all on their own, to have a three-day meeting, and to provide food for all who came. They collected enough money to buy a cow and a goat for meat, and

everybody brought grain finely ground ready for cooking. The church services were very good. As I sat in the audience, my heart rejoiced as I thought about the significance of what I saw. There in the pulpit, bringing the Lord's messages were the dear African brethren who fourteen years ago were still in heathenism. The church was almost filled with men and women, boys and girls who had come from all around, some from quite a distance. The cooking and sleeping arrangements had all been made by the African brethren and sisters. We missionaries were invited to eat with them as their guests. This we did with very great pleasure, eating the mush and meat with our fingers, African style. It made me think how like parents we missionaries are. At first the work and planning is all ours for the sake of the children. But now after these few years, the children are doing the work for the parents. While the "children" are taking up the responsibilities and the planning, we do not feel at all pushed out nor unwanted, only glad that things are this way. Especially are we happy for the four African ordained men who now form the nucleus of the indigenous church.

There are some special ministries the missionaries can have to the African church which they cannot supply for themselves. These are medical, printing press, Bible school, translation, and writing ministries. With the world in the state it is at present, these may be more important than we realize, forming a foundation for the indigenous church to build on, and material with which to build.

T.T., East Africa.

Building for Christ in Saginaw

BY LEROY BECHLER

THE Christian Church as never before is faced with the greatest responsibilities that she has ever encountered. With such responsibilities and challenges we are sometimes at a loss to know where the greatest needs are. It is a known fact that the needs at home and abroad are growing; therefore we must be careful or we will lose sight of certain ones that have been neglected.

I wish to portray such a field to each of you with a prayer that its needs may challenge you.

As long as the American Negro has been in this land of ours, we as a church have failed to meet adequately their spiritual as well as other needs. A recent editorial in a prominent Negro publication gives us some very startling facts. The subject under discussion was "Are the Negroes Losing Religion?" The editor was alarmed at the mass backsliding that has taken place among the Negroes during the past twenty to thirty years. He pointed out that the churches at one time were filled. This was because the church was almost the only agency interested in helping them to adjust themselves to their environment. Since that time they have advanced in education, employment, and social status. Their environment has altered radically. Because of this change, materialism is sweeping them away from the church. The church has failed to keep up with their spiritual needs. This accounts for the mass backsliding. These facts are true not only of the Negro churches but also of our own, which have grown less evangelistic because of materialism.

Here in Saginaw there are nearly fifteen thousand Negroes. The conditions are similar to those referred to in the editorial. The devil has caused the churches to become lukewarm. They care little if a church member has the assurance of salvation. Money and church members seem to be their cry. Can you not see what challenge is before us?

Since the beginning the work has grown so that additional facilities are needed. The people have shown an appreciation for what is being done to meet their spiritual needs. Let us see the various ways the challenges are met to build these souls in Christ.

The Weekly Bible Classes

Nearly every afternoon and evening there are Bible classes held for children, young people, or adults. Through these classes over one hundred youth are reached weekly. The program includes a Bible study series, memory work, singing, and Bible reading.

Hundreds of these Negro youth are deprived of any religious training at home. This accounts for the vast number of them being absent from Sunday school; therefore there is a lack of Bible knowledge. Also, this affects the moral standards of the community.

The purpose of these weekly classes is to

lead souls to Christ and to build Christian character through the knowledge of the Word of God.

The field of religious education is unlimited here. Much more could be done if additional personnel and facilities were available.

The Sunday School

On Sunday morning, November 20, 1949, the first service was held in a house with only two Negroes present. During those early months the two front rooms were adequate to meet the need for such services. But today things are different. Sunday after Sunday brings new contacts, and now we find ourselves crowded to the place where a building is badly needed.

Recently we had our highest attendance which was fifty-seven. Shall we take a peek into each classroom of the Sunday school? Ten lively junior boys meet in the crowded office and utility room. They must carry some of the chairs from the main room before they are ready to begin their class period. Twelve nursery children are seated in their little brown chairs made from orange crates. They are eager to learn the Bible verses and stories, but there are many things in a kitchen to attract their attention from the lesson. The primary class has an attendance of twenty. The teacher is assisted by a teen-age colored girl. It is very difficult for all of them to see and hear at the same time. Some of them grow very impatient because of this. This class meets in what is used as a dining room. Eight or ten teen-age girls and adults meet in the living room. For the preaching service all gather into the living and dining room. Each of these rooms is 11 by 12 with a large heater in one of them. You can imagine the crowded conditions with over fifty people in this amount of space. If we are to do effective

teaching and build for Christ, additional room will be needed.

The Visitation

It becomes more evident every day that personal work bears the most fruit. Prominent Christian workers bear witness that without visitation and personal work a church or mission does not grow.

The personnel of the mission is limited very much in doing more of this type of work because of their many other activities and responsibilities. Contacts are continually being made, however; and these already have brought results.

Each Monday evening we work with the Negroes in the city jail. These men are there because of sin, and we have the opportunity of showing them the only remedy for it. Already a young man has accepted Christ. We praise God for him and request your prayers on his behalf.

Each week end much time is spent on one of the most difficult streets of the city. Here we witness for the Lord. As we give tracts to the people, we take their names and later visit many of them through the week. This has been fruitful, also.

* * *

This sums up our mission program except for the building project. Plans are already under way and building is expected to begin this spring. As war again confronts us, can we not put forth a united effort to meet these needs before building material becomes scarce? Most important of all, let us make every effort to win souls before the coming of our Lord.

We request prayer in behalf of this work. All of us must pray earnestly to the Lord if we are to work fruitfully for Him. Your contributions can be sent either to Saginaw Gospel Mission, 1130 North Eighth Street, Saginaw, Michigan, or to the Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Indiana.

Saginaw, Michigan.

My Arrival in the Chaco

BY MABEL CRESSMAN

ONE year has passed since I arrived in Buenos Aires. I thought the heat was quite pressing when I arrived last February. Now I know that there are places with higher temperatures than Buenos Aires and one of these is the Chaco.

I left for the Chaco from Buenos Aires by train. After a long journey of sweltering heat I arrived at my destination, Saenz Pena. Here the thermometer registered 111 degrees in the shade, which they said was the highest all summer.

Sister Una and Brother Samuel E. Miller were at the station to meet me. Soon we were on our way with the baggage in an open truck. We had driven for half an hour when the truck started to balk, and soon the engine stopped. We still were five miles from our station. There were trees on both sides of the

road and it was good to get out under the shade. The sky overhead was a beautiful blue with lovely white, fleecy clouds. We had a feeling that soon the engine would be working and allow us to be on our way again. There is very little traffic and not a service station where one could get help.

We had stopped for half an hour and still the truck would not start. Soon we noticed black clouds on the horizon. In fifteen minutes it became dark and then a terrific dust storm was upon us. This was followed by a heavy rainstorm. The rain was very refreshing and afforded us great relief from the intense heat. Once more we tried to start the engine and to our surprise it worked in a fashion and we moved along very slowly.

Nam Cum, our mission station, was reached at last. Even in the rain many of the

Indians came to greet me. We soon unloaded and, to avoid further damage, emptied all my baggage which was soaked by now. Sister Miller had a lovely supper ready for all of us.

It was a new experience to do everything by lamp and lantern light. At present I am becoming immune to the bites of innumerable "polvorines," insects almost like dust. In fact the name is from "polvo" meaning powder. Their sting is a bit more pronounced than a mosquito bite. There are also mosquitoes and ants in abundance. There is a great variety of beautiful birds and many trees that have exquisite colored flowers.

I visited some Indian homes in our colony. They live in mud houses with thatched roofs. They live out in the open but have their beds, which do not appear to be very comfortable, in the hut.

The Indian women understand very little Spanish outside of the few everyday phrases. The men understand a bit more, but even they cannot grasp anything too complicated. There are several Indian members that we count on to translate the sermons from Spanish into Toba. Some of these members preach at other stations occasionally.

The Indians live a very simple life. In fact their food is too simple and insufficient so that only the fittest survive. Malnutrition is

the cause of their many diseases of which tuberculosis and skin diseases are the more prevalent.

Their clothing is mostly rags. Sister Una has made great strides in teaching the Indian women to knit sweaters. They knit very nicely. When cold weather comes they will have sweaters to wear.

The hottest season will soon be past. I will go to Saenz Pena to live among Spanish-speaking people to continue language study for a few more months.

I am eager to be able to speak to the Indians, to help them in their needs both physically and spiritually.

It is a joy to know that regardless of color or race the Gospel of salvation can save to the uttermost all who come to the Saviour. It is our aim to bring the Gospel to such who have never heard and to teach them to understand it. Christ said, "My word shall not return unto me void."

Will you pray with us for those who have accepted this great salvation, that they may remain faithful and grow in grace and in the knowledge of our Lord and Saviour? Pray also that we may take the Gospel to many others.

Chaco, Argentina.



Indians of the Chaco in Argentina. Mabel Cressman will work with the Samuel E. Millers and with her sister, Una Cressman, in evangelizing the Indians.

They Which Thirst After Righteousness

BY ANNA H. BYLER

LAST night we started tent meetings here in town. You may think the hour is a little late—9:30 at night—to start a meeting, but it is when the people like to go out in the evening after their late suppers. Tonight I am taking my turn staying home with the children while others have gone to the meeting. It is just the hour for the meeting to start when our doorbell rings; so I go to the door, and to my surprise there stands Dona Luisa Cortesi.

That is who I want to tell you about tonight—Dona Luisa. She is a woman fifty-some years old, and approximately a year and a half ago she entered the church building for the first time. She came at the request of her husband who was at home very sick; he had told her to hunt the evangelical church. She got to church about an hour early and sat and waited until church started. Her husband died, but his last request of her was that she follow this new religion of which he knew only a little from some tracts he had read while they still lived in the country. But he believed it must be the true religion, and he wanted her to follow it.

She started to come regularly at first at this request but later because of the desire in her own heart. Her place was always on the back seat, and I'm sure no one told her to move farther forward, but soon she had moved forward a seat or two, and how intently she listened to the preaching of the Word! She bought a Bible and started reading it in her house. And one Sunday night when the invitation was given, she rose to her feet at once

and accepted the Lord as her personal Saviour.

The instruction lessons were given to her in her home since there was no class at the time. She was supposed to look up some references, fill in the blanks on her lesson sheet, and memorize one certain Scripture text each week. She could not read well but always insisted on reading each text of the lesson herself, and without fail she always had her text memorized. It was always an inspiration to visit her. One Sunday night she came with a testimony written out, and as soon as the opportunity was given, she gave it. However, when she was baptized some months later, she rose from her knees and remained standing until she was given a chance to give her testimony, and this time she did not need to read it.

How inspiring it is to see a newborn babe in Christ grow in the knowledge and grace of our Lord Jesus Christ. For those of us who cannot remember the day when we first heard the stories of Jesus and lisped our first prayers, it is hard to realize how many things they do not know, and need to learn. She began going to her neighbors' houses and to the hospital, and reading her Bible to her friends. A neighbor lady started coming to church with her.

But while she tried to show the way to others, she was still learning herself. There was the time when she handed in an offering in an envelope explaining that this was money which was given her because she had healed a sick child of parasites. Yes, she said,

by repeating a prayer in the name of the saints and being sure to mention Jude, she had the gift of healing. We felt pretty bad that day, and decided to visit her at the first opportunity, praying that the Lord would help her to understand. Twice we went, or was it three times, and she always had company or was just leaving and we did not want to open the subject. We went again, and this time asked her about her "gift of healing."

"Oh, that," she said, "No, I have stopped doing that. One time in your sermon you said . . .," and she repeated things which had not especially been preached at her, but which the Holy Spirit had used to help her understand that God alone heals the body, and we pray only in the name of His Son. How our hearts were filled with thanksgiving for one more manifestation of growing in knowledge and grace.

Every Sunday she is faithfully in her place at church. One more sign of growth is the fact that now she has moved up about five benches farther toward the front! Last Sunday morning she came half an hour early carrying an armful of beautiful gladioli. (Her yard is full of flowers, and one time when we stopped to see her while it was raining we found her in the flower-bed setting out little plants in the rain.) She came early to fix the flowers in vases for the church.

And that brings me to this evening, and the tent meetings. She has walked the dozen blocks from her home, and wants me to tell her where the tent is.

"But you are walking alone, and it is dark, and the tent is over on the other side of town," I tell her.

"Yes, I know, and I must hurry. I'm sorry I'm so late. I couldn't go last night because I was sick." And she hurries on, while I stand and marvel at the thirst for spiritual things which has filled her heart and soul.

As she walks on into the night, I am reminded from God's Word, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled," and here is one who is claiming the promise.

Bragado, Argentina.

Missions Editorial

Our Interest in Korea

To attempt to assess the effect of the Korean conflict on the work of the Christian Church in Korea is difficult. Persecution, as our own church history indicates, sometimes has worked for the betterment and purification of the church. To evaluate the effect is therefore too early and the evidence inconclusive.

The church in Korea began with vigorous plans for further evangelism in 1950. At the beginning of the year church membership was showing noticeable increase. Widespread tract distribution and use of visual aids were included in a "save the country evangelistic campaign." The publication of Christian literature had made remarkable progress since 1948. The Korean Church has always been a "praying church," it is said. Outward indications were that the growth of the church would continue its rapid increase.

The story since the beginning of 1950 has been one of bitter suffering and bloodshed which have taken a heavy toll of church life. An estimated fifty thousand people were killed with acts of atrocity at Seoul alone, with Northern and Southern Koreans both guilty. Church buildings have been demolished and services of course discontinued. Most of the foreign missionaries who were serving in Korea went to Japan, though some were overtaken by the invading forces and a few remained in South Korea to help the refugees.

Of interest to us should be the return of the foreign personnel as soon as conditions permit. Relief service through organized Mennonite channels is not permitted, but should the war cease we feel certain that opportunities will be open. It is then our concern to prepare for the occasion, to send both relief workers and missionaries as soon as the way opens. Someone should now be studying the Korean language.

Although there is little we can do at the moment, we can take up the challenge of the reputation of the Korean Church and also be "a praying church." Our prayers now will determine future work in Korea as well as the future of the Mennonite Church. If we do not save others we will lose ourselves.—F. B.

M.C.C. Weekly Notes

News on Korea Relief

It is taking much longer than anticipated to clear the way for voluntary relief agencies to do relief work in Korea. All relief distributions among civilians in Korea are still being handled by the Unified Command (Military). A United Nations committee receives relief requests from Korea and co-ordinates them with offers of supplies from various sources within the United States. Voluntary relief agencies having supplies for Korea must channel them through this international committee to the Unified Command for distribution.

The various voluntary relief agencies interested in working in Korea have organized the American Relief for Korea Agency, officially recognized by our government. When it is possible for church relief agencies to operate in Korea, the permit will be given on the basis of being a member of this organization. The Mennonite Central Committee as a member of American Relief for Korea is therefore in position to send workers to Korea just as soon as any other group or agency. Thus far no voluntary relief agencies have been able to send relief workers to Korea.

In some communities there have been special and urgent solicitations for funds and materials for relief in Korea. Some of these soliciting agencies have no relation to the officially recognized American Relief for Korea. In no case have they any special channel other than the one open also to the M.C.C. and which would now be used were not relief distributed entirely by the military forces, with no possibility of direction or inspection by civilian workers on the field.

In the past the Mennonite churches have been careful to support relief work only when it can clearly be carried on "In the Name of Christ." It is urged therefore that while the door to Korea is closed, relief may continue in other needy places where doors are open and where the work has been approved by the Mennonite churches.

Senate Passes Draft Bill

On March 9 the Senate voted 79 to 5 to pass the draft bill which had been under debate for several weeks, extending the present Selective Service Act so as to make it in effect a universal military service and training act. The bill provides that conscientious objectors be assigned to work of national importance under civilian direction.

The House Armed Services Committee has ended public hearings on the draft, and is now preparing its bill for presentation to the House. It is not yet known whether the House bill will suggest a change from the present deferment provision for C.O.'s.

South America Ministers' Conference

Forty-two leaders of the Mennonites in Paraguay, Uruguay, Brazil, and Argentina met on February 7-11, in a conference held in Brazil, for a period of spiritual fellowship, to share information, and to exchange counsel in common problems. This conference was significant in the spirit of unity which prevailed, and in the encouragement that each of these representatives could give to others

who also were facing like problems in their respective colonies.

There seems to be a growing realization among the religious leaders of the colonies that spiritual ministry is a basic factor in solving many problems, and that strong spiritual leadership is essential for a sound colony life.

Released March 16, 1951

Via Mennonite Central Committee
Akron, Pennsylvania

I Thank You

It is with mixed feelings that I write this article since it will take on the form of a farewell to many of you whose friendship and co-operation I have enjoyed and valued during the last few years.

Many of you are aware of the fact that after exactly seven years of service in the capacity of manager of the Canadian office of the Mennonite Central Committee, I am leaving the work and am taking a position on April 1 with the Waterloo Trust and Savings Co., in Kitchener, Ontario, as an Estates Administrator.

My decision came as a complete surprise to many people and has prompted many questions about the reasons. I can assure you that it is not because of a lack of co-operation on the part of the churches and leaders, nor is it a loss of confidence in our people. On the contrary, I have learned to appreciate more than ever our various Mennonite groups and have come to the conclusion that my work with my people and our churches has made of me a real "Mennonite."

As far as my association with the various conferences and individual churches is concerned, I cannot help expressing a deep, heartfelt appreciation for the manner in which you have always accepted and treated me. The mistakes I made and my frequent untactful approaches to problems were either overlooked or forgiven and this has made a deep impression upon me.

The fact that I am leaving my M.C.C. post does not mean that I have lost interest in this work or in our churches. I will continue to consider myself part of the organization by serving it as often and as best I can. To me it is significant that the M.C.C. work remains the only basis on which the various children of our Mennonite family are able to work unitedly.

Looking back to my experience of the last seven years I feel constrained to thank each and every one of you for having made a definite contribution to my life. You have broadened my horizon and helped me grow spiritually, and for this I feel forever indebted to you.

My successor has not as yet been found. I have full confidence, however, that God will not only reveal the proper man to us but also that all will accept him on the same basis as you accepted me. My hope and prayer is that we will continue to support this united witness which has circled the globe. Whatever we do and wherever we do it may it all be done for the sake of and "In the Name of Christ."

C. J. Rempel
Waterloo, Ontario.

Women's Activities

Urgent Prayer Requests

Here are a few prayer requests that cannot wait to reach you in book form:

1. Pray for a young Christian doctor for the Culp, Arkansas, community.
2. Pray that telephone services may be granted to the clinic of the Culp, Arkansas, Mission, that they may have a means of reaching medical help as well as help for other emergencies that may occur. Pray that God may move the hearts of the people of the community that they will invite the clinic

to join their party line despite the fact that it is already full.

3. Pray for the several new converts of the Plymouth Street Chapel, Goshen, Indiana, including a young mother with cancer. Pray for the unsaved of this home, that they may accept Christ while their wife and mother is still with them.

4. Pray that an adequate building may be secured to accommodate the growing attendance of the Plymouth Street Chapel. Pray for Brother and Sister Virgil Brenneman as they minister to the Plymouth Street community.—Mrs. C. L. Shank.

CHURCH CORRESPONDENCE

SOUTH BOSTON, VIRGINIA

(Ebenezer Congregation)

Dear HERALD Readers: "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever" (Ps. 125:1). We are still trusting in the Lord for His continued blessings.

Bro. and Sister Daniel Zehr and family from Gladys, Va., have moved into our community and are serving the Lord with us. We are glad for their fellowship.

This past week Bro. Snead conducted a funeral service for a small baby whose mother had just recently withdrawn her name from our church. Our hearts are saddened for both this mother's spiritual and natural loss.

We are looking forward to revival meetings sometime in April. Bro. William Jennings will be our evangelist and our prayer is, "Revive us again." There are those about us who need a Saviour and some we feel have been counting the cost. Pray with us that these souls might open their hearts while the Spirit is still pleading.

March 6, 1951.

Mrs. Ira K. Good.

CHICAGO, ILLINOIS

(Bethel Church)

Greetings in the name of Christ our Redeemer. The Bethel congregation in Chicago was very sorry to lose its beloved Leona Litwiller who became the bride of Aaron Slaubaugh on Jan. 12, 1951, at a ceremony at the church at Hopedale, Ill. We rejoice in her happiness and in the fact that both she and her husband are continuing in the Lord's work at Camp Rehoboth at St. Anne, Ill.

Our pastor and his wife, Bro. and Sister Lark, along with a few of our members, were in attendance at the wedding ceremony. This was also the birth date of their first grandson, Elbert Malachia Waters, Jr., who was born to their youngest daughter and her husband.

Bro. Bob Stoltzfus was influential in procuring five well-known persons to speak to our youth at a regular M.Y.F. meeting, Sunday evenings, March 3, on the various vocations which they represented. They were: Clarence Schrock, teacher; J. I. Byler, minister; Dana Troyer, physician; Robert Anderson, truck driver; and J. W. Shank, missionary. Each speaker presented reasons why and

how his chosen field or profession was a means of advancing God's kingdom so that it was possible for members of the congregation to make a decision favorable to any particular vocation. It was agreed that true and earnest daily, hourly witnessing for Christ is the duty and mission of each Christian, irrespective of profession or vocation. Yours in Christ,

Ruby H. Tang.

HYDRO, OKLAHOMA

(Pleasant View Congregation)

Dear Christian Friends: We were privileged to have Bro. Henry Tregle, Akers, La., with us for meetings in November. I am sure we all received many blessings.

Bro. and Sister Amos Gingerich, Parnell, Iowa, worshiped with us Dec. 17. Bro. Gingerich brought the morning message from 1 Tim. 6:12, "Living an Overcoming Life Daily." Time taken for Bible reading and prayer is never lost.

A Peace Team from Hesston College was with us Dec. 23. Bro. Harvey Diener read from Romans 12, after which the boys gave talks on "Our Saviour Teaches Peace," "Our Position in Relation to Our National Government," "Service Opportunities of the Church," and the last was on peace literature. May we stand wholeheartedly behind our young men in these times.

Dec. 25, Bro. Joe Hartzler gave us an enlightening message on the different viewpoints concerning the return of Christ. His text was Matt. 2:10, 11.

We have been privileged to have Bro. Hartzler worship with us from time to time this winter. Bro. and Sister Hartzler are living with their daughter and son-in-law, Bro. and Sister Walter Slagell. Sister Hartzler is not well and is being cared for by her daughter and granddaughter, Roberta Myers.

Dec. 27, in our prayer meeting Bro. Ben Detweiler, Leonard, Mo., gave us some thoughts on "The Greatest of These Is Love." Bro. Richard Birky brought us a message the same evening on Peace. We Christians have an everlasting God to trust in. Peace comes with obedience to God.

We are happy to have our bishop, Bro. Alva Swartzendruber, with us more since his load has been made lighter on account of his health.

Mrs. L. R. Miller.

HAMMETT, IDAHO

Dear Readers of the GOSPEL HERALD: Greeting you all in the name of Him who loved us. We are expecting, unless Christ returns for His church before that time, to have our church building sufficiently finished to hold the Christian Workers' Meeting of the three Idaho churches in it this spring. It will be far from completely finished, however, but we ought to be able to use it temporarily.

The Lord has manifested His power and His willingness to fulfill His promises by many answers to prayer among us in the past few months. He has raised up Jacob and Bernice as alive from the dead. The doctors on the case are astonished, but we know whom we have believed! Many of you have heard the circumstances in their misfortune and will understand when we say, in the familiar words of the hymn, "God moves in a mysterious way, His wonders to perform." Many things we do not understand, but "we know that all things work together for good to them that love God, to them who are the called according to his purpose."

Our bishop, Bro. Ernest Garber from Nampa, Idaho, was with us on Feb. 25 for a Sunday morning worship service delivering a message on launching out into the deep in our spiritual lives. In the afternoon God confirmed His Word in an anointing service at the home of Bro. Claude Barber, and the prayer of faith does save the sick, for the Lord has raised him up.

For the past four weeks a nonresistance indoctrination class has been held, particularly for the benefit of the young people who will be called in question concerning this principle in the near future.

One of the young men of the community recently came back from a year's work near Pocatello. He had married while he was away; so the community united in a reception to welcome the couple as they make their home with us again. Sigert Johnson, the young man, owns a farm in the valley which was his parental home. Our wishes for them were expressed in a poem written by Almeta Hilty Good.

Mrs. Dan D. Good.

STERLING, ILLINOIS

Dear HERALD Readers: Greetings. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22). After a winter of much ice, snow, and cold weather, we are happy to welcome harbingers of spring.

On Feb. 25, the church council planned an all-day meeting in honor of Bro. A. C. Good's forty-fifth preaching anniversary. He was ordained Feb. 25, 1906. Bro. H. R. Schertz of Metamora, Ill., gave the morning message. Several numbers given by a quartet from Metamora were also appreciated. A fellowship dinner was enjoyed during the noon hour. The Messengers Quartet from the Waldo congregation at Flanagan, Ill., gave the afternoon program. This program was interspersed by several short talks given by Bro. J. H. Osborne of the neighboring E.U.B. Church, Bro. A. C. Good, and Bro. Aaron

(Continued on next page)

FIELD NOTES (Continued)

Teachers of Intermediates and Juniors are reminded to send in names of pupils eligible for the Herald Bible Studies Honor Roll in the Words of Cheer by April 9. Score requirements for intermediates are given on Page 79 of the March issue of Herald Teacher and for juniors on Page 47 of the Herald Junior Teacher. Beginning with fourth quarter 1951, juniors will always have a possible score of 1500 as the intermediates do. For second and third quarters follow the Herald Junior Teacher for the total possible scores for juniors.

Bro. Don Smucker, Chicago, Ill., will be the guest speaker at the morning and evening service at Hopedale, Ill., April 1.

Bro. Lester Wyse, Hartville, Ohio, brought a missionary message to the congregation at North Lima, Ohio, on March 11, and to the congregation at Britton Run, Pa., March 18.

Words of Cheer will be printing stories, pictures, and poems featuring the Bible during third quarter. Junior and intermediate workers will find these useful for filing for future use.

Bro. Sanford Shetler spoke in Good Friday forenoon and afternoon services at Pinto, Md.

Bro. Nevin Bender is one of the speakers at an all-day Good Friday meeting planned for the Dohner Mennonite Church north of Annville, Pa. Evangelistic meetings began the same evening and will continue until April 1. Bro. Earl Mosemann is the evangelist.

On Easter Sunday afternoon at 2:00 p.m., a song service was held at the Mennonite Church on Chestnut St., Souderton, Pa. Special singing was furnished and J. W. Hess was the guest speaker.

The manuscript for the new "Daily Prayer Guide for Missions, Relief, and Home Activities" is being prepared, with a different item for prayer for each day of the year from May, 1951, to the end of April 1952. Send your orders to Mrs. John L. Horst, Scottdale, Pa. Price: 15¢ each.

Bro. George R. Brunk will be the instructor for the Bible conference to be held at the Steelton Mennonite Mission on April 15.

Bro. John Harnish, Eureka, Ill., gave an Easter chalk talk in the junior worship service at Pleasant Hill Church in Illinois, on March 18. The Pleasant Hill junior chorus and adult chorus gave a program at the Roanoke Church Sunday evening, March 18.

Evangelistic meetings which were to be held at Metamora, Ill., have been postponed because of the illness of the evangelist, Bro. Milton Brackbill.

The aged niece of Kit Carson, famous Indian scout, was baptized recently and received as a member of the La Junta congregation. The conversion of this invalid is the result of home visitation work in the town of Timpas.

The Bethel Springs school chorus from Culp, Ark., was scheduled to give programs at Evening Shade and Birch Tree in Missouri and at four places in Arkansas the last week in March.

Missionary Day speakers in an all-day service at Freeport, Ill., were Marta Quiroga, Vera Good, Mildred Shoemaker, and Mary Sieber.

A week-end conference was held with the Mt. Joy and Bethel Springs congregations in Arkansas on March 18. Speakers were H. A. Diener and J. C. Driver.

The two hundredth quarterly Sunday school conference will be held at the Pennsylvania Church, Hesston, Kans., April 1. There will be six persons on the program who attended the first conference fifty years ago. One of these, Bro. R. M. Weaver, Harper, Kans., will preach the morning sermon.

The Robein Sunday school, an extension project of the Roanoke congregation, is now in its second quarter in a residential suburb of Peoria, Ill. Bro. John Hartzler is superintendent.

Bro. John C. Wenger spoke in Passion Week services at Ft. Wayne, Ind.

Bro. C. F. Derstine will speak at Congerville, Ill., March 28 to April 4. He recently spoke to fifty conscientious objectors at Souderton, Pa. He was spending two days with his mother who is getting quite infirm. He conducted a six-day Bible conference at Jersey Shore, Pa.

Revival meetings begin at the Mt. View Mennonite Church, Lyndhurst, Va., on April 1. Bro. Silas Brydger from the same place is the evangelist.

Bro. and Sister Melvin Lauver were the evening Missionary Day speakers at the Palo Alto mission in Pennsylvania.

An annual Bible meeting with morning, afternoon, and evening sessions will be held at Oxford Circle, Philadelphia, Pa., on April 8. Bro. George R. Brunk will be the speaker.

Passion and Easter services at the Ida St. mission in Tampa, Fla., were in charge of Bro. George R. Brunk. Six young girls are now receiving instruction as the result of recent revival meetings.

Bro. B. Charles Hostetter will be with the congregation at Kitchener, Ont., April 15-22, in a series of meetings. Bro. Cleo Weaver, Cottage City, Md., will assist in the singing.

Bro. R. R. Smucker will show his excellent set of pictures on India to the congregation at Freeport, Ill., May 3.

The Youth Fellowship Chorus from the congregation at Pinto, Md., presented several selections of sacred music at the Palo Alto Evangelical Church near Ellerslie, Md., on March 17.

Bro. Isaac M. Baer, recently returned from Europe, will speak at the First Mennonite Church, Norristown, Pa., on Sunday evening, April 1. His message will be "The Plight of European Jewry." The service begins at 7:30 p.m.

Bro. Richard C. Detweiler will serve as the evangelist in a series of special services at the First Mennonite Church, Norristown, April 22-29. All services, except Sunday evenings, open at 7:45 p.m.

Bro. and Sister Levi Hurst, missionaries on furlough from Africa, spent Easter Sunday with the Frazer Mennonite Church in Pennsylvania.

Bro. Wha Sook Suh from Korea, now attending Goshen College, was scheduled to speak about his own conversion to Christianity and the rise and growth of Christianity in Korea and the present political,

moral, spiritual, and economic condition of Korea at the Mennonite Church, Rockton, Pa., March 24, 25.

Bro. and Sister J. B. Smith observed their golden wedding anniversary Sunday, March 18. Guests were received in the afternoon.

Bro. Earl M. Maust will travel with the E.M.C. touring chorus. This chorus will give programs in Ontario congregations March 19-23.

The brethren Edward Kauffman and Edward Diener were scheduled to serve on the program of the Christian Life Conference held at the Clarence Center Mennonite Church, Clarence Center, N.Y., March 21-25.

Bro. Ralph Palmer spoke at the North End Mission, Lancaster, Pa., Feb. 11, concerning his tract distribution work.

CORRESPONDENCE (Continued)

Nice of Morrison, Ill. In the evening Bro. A. E. Kreider of Goshen, Ind., gave the closing message. It was a day of rich spiritual blessings, long to be remembered.

Ada Good.

GUERNSEY, SASKATCHEWAN

(Sharon Church)

Dear HERALD Readers: Greetings in Jesus' name. We have many things to praise our Lord for.

On Oct. 9, we had a Thanksgiving program rendered and a short sermon by Bro. Stanley. Oct. 29, we had communion service and received six souls by baptism and one was reinstated. J. B. Stauffer was with us for the service. May the Lord richly bless them. Oct. 13, a two-week Bible school opened. The teachers were Bro. Ezra Stauffer and Bro. Paul Voegtlin, both from Tofield, and Bro. Stanley Shantz from this congregation. We had a good school.

On Fall Missionary Day, the children brought in their returns from quarter investments. They did a good work. Bro. Stanley brought the message.

On Feb. 3, Bro. Milo Stutzman from Kingman, Alta., brought us a message on "Our Lives—Rivers of Living Water." Bro. Stanley returned home on Feb. 11, after attending a five-week winter Bible school at Carstairs, Alta. Feb. 19 and 20, a peace conference was held in Saskatoon for the welfare of our young boys. Pray for them that they may take a firm stand.

Mrs. A. B. Weber.

LOCUST GROVE, MICHIGAN

Dear Readers: "Therefore with joy shall ye draw water out of the wells of salvation" (Isa. 12:3).

On Nov. 19, we enjoyed fellowship with Christian believers who gave us the following program on Missionary Day: Bro. Earl Hoffman gave the morning message; for the afternoon session Bro. Titus Morningstar gave an inspiring talk on "How to Be Effective in Mission Work in the Home." Bro. Paul Miller of Goshen, Ind., spoke on "The Needs of the World Mission Field." A sisters' trio from Shore gave several messages

in song. For the evening service the children gave a program, followed by a timely sermon by Bro. Percy Miller from Shore, Ind.

For Christmas the young people went Christmas caroling three evenings and distributed gifts to approximately sixteen shut-ins.

On the evening of Jan. 14, Bro. E. J. Leinbach of Moorepark, Mich., brought a much-appreciated sermon. Feb. 25, our bishop, Bro. Lee Miller, was with us and we voted for Bro. Ora Schrock for our summer Bible school superintendent. On the same evening the eight young people who have returned from Fairview Bible School gave us a program of talks and special music.

March 3, 1951. Mrs. Marcus Carpenter.

GRABILL, INDIANA

(Leo Mennonite Church)

Dear Christian Friends: "O give thanks unto the Lord, for he is good: for his mercy endureth for ever." As we look back over the past year we can do nothing less than pause and thank God for His goodness and mercy to us.

On June 5, we opened our summer Bible school and had a very fine school in spite of three other schools going on at the same time in this community. We closed on the sixteenth with a program given to a full house.

The fall communion service was held Oct. 22, with our senior bishop, Bro. O. S. Hostetler, present. On Nov. 19, Bro. Roy Sanders and his quartet from Archbold, Ohio, gave the evening program. Bro. T. K. Hershey, Elverson, Pa., held a series of meetings from Nov. 26 to Dec. 3. A number of souls expressed a desire to accept Christ as their Saviour and as a result, Sunday morning, Jan. 14, nine souls were baptized and received into fellowship with the church. On Feb. 4, Bro. I. E. Burkhart, Goshen, Ind., preached the morning message. Sunday evening, Feb. 18, a group went to the Brethren in Christ Church near Garrett, Ind., and gave a program.

The peace conference which was held Feb. 25 proved very interesting and helpful. Bro. H. S. Bender and Melvin Gingerich, Goshen, Ind., were the guest speakers.

The Sunday-school officers elected for this year are as follows: superintendents, Amos Miller, Virgil Beck, Eli Meyers; primary superintendents, Alpheus Lederman, Clayton Stuckey; treasurer, Walter Meyers; secretary, Forest Miller; delegates, Cletus Grieser, Glen Graber; Sunday-school choristers, David Stuckey, Jess Leichty, Harold Beck, Harry Graber; Y.P.B.M. moderators, Clifford Leichty, Levi Yoder, Samuel Miller, Jr., Ralph Witmer; Sunday-school librarian, Phyllis Meindering; trustee, Ray Meindering; church choristers, Alpheus Lederman, Virgil Beck; mission board members, Cletus Grieser, Ben Graber, S. J. Miller; church ushers, Jess Stuckey, Clifford Leichty, Richard Venderly.

We are looking forward to the spiritual refreshing when we trust God will pour out His Holy Spirit upon the work here in a spiritual revival March 18-25. We are praying that God will use Bro. Jantzi in a mighty way to bring the Word of God in power.

S. J. Miller.

CHURCH HISTORY (Continued)

istry. One of these was Dextel's *Bibel Werk*. Later he became a very faithful reader of Talmage's sermons in the *Christian Herald*. These two sources, one German and the other English, did much to enrich Bro. Mast's preaching. Though criticized for introducing new methods of preaching he nevertheless kept on and soon won the favor of his congregation and the Mennonite Church. Humanly speaking the above were important. But those who knew him over the years and who sat in his congregation Sunday after Sunday know too that the power of his message came first of all from the fact that he spoke "in the power of the Spirit." He often said that the Spirit would bring things to his remembrance but not those things which he had never learned or known. So he read and observed and applied himself.

He was a gifted speaker who studied his audience. He spoke distinctly and earnestly. His gestures were easy and natural and his voice had the ring of an orator. When he read from the Bible his audience listened attentively, for he knew how to read well.

On a Sunday morning when he was to preach there was expectation on the part of the congregation. He knew this and seldom did this expectation go unfulfilled. He would step to the pulpit and begin by announcing his subject and by reading his text. He then went on to expound from the Bible and make practical applications. Facing one part of his audience and then turning to another part he drove home his points so forcefully that no one, young or old, saved or unsaved, could fail to be impressed. His illustrations were apt and original and came from wide reading, close observation, and an alert mind. When he finished his sermon he sat down; his sermons were never long. Over fifty years of such preaching, first in German and after 1920 in English, did much to plant conviction in the hearts of two generations. With his passing an eloquent voice is stilled.

At baptismal or marriage services he conducted the ceremony in a most fitting and impressive manner. "To walk in the newness of life" was a favorite phrase of Bro. Mast's, and he always spoke it with earnestness on occasions of baptism.

Nor was Bro. Mast's ministry in his community limited to only his own people. He earned a respect among the other denominations of the valley where he lived. In one year he preached nineteen funeral sermons in local churches. The greater part in the Methodist Church. Even families of the formal St. Thomas Protestant Episcopal Church in Morgantown would request him to take part in funeral services for their members.

In a time that saw many changes and transitions, Bro. Mast skillfully kept a unity in his congregation. He was stead-

fast in his convictions and believed that church membership was a serious matter. Where he felt it necessary he used disciplinary measures. Looking back over his life and labors one might say that he was flexible in methods but fixed in purpose. His life is worthy of study for the help it can be to the present generation with its problems of keeping the faith in a changing world.

His Last Years

Bro. Mast's last sermon was preached in November of 1945. After that he steadily declined, though he often attended church and was always eager for visitors. His interest in the church continued as long as he had strength of body and mind. As the end drew near he became eager to go.

Death came on January 3, 1951, after many months of confinement to a sick-bed. Attending the funeral were many men whom he had ordained to the ministry, and hundreds whom he had baptized or married. He was laid to rest in the ancestral Pine Grove Cemetery that overlooks the original Mast homestead. Bro. John S. Mast had fought a good fight, he had finished his course, he had kept the faith. More than this, he has inspired countless others to do likewise.

Scottdale, Pa.

OUR SCHOOLS (Continued)

fellow Christians, but also the blessing of almighty God with whom they have stored up heavenly treasures.

My beloved friends, I ask you, Have these noble men and women defended this principle and shed their blood in vain? Shall this heritage which has been given to us now be lost because there are not enough young people who have chosen to defend and cherish it? Approximately fifty per cent of our Mennonite youth chose to disregard Christ's principle of love in this last war and an appalling number gave "social pressure" as the reason for their choice. The social pressure exerted upon us is nothing when compared to that which was directed upon our spiritual forefathers, the Anabaptists. I've never heard of any of our number being buried alive, or drowned, or beheaded for these very same teachings for which our forefathers died. They died for firmly based convictions which they had chosen to defend before the test came. Fellow youth, today is the time to choose for which kingdom we will live and, if necessary, die. Today, before we are put to the test, let us choose to carry forward Christ's teachings and our forefathers' applications so that we may be found standing firm in the time of trial. Let us not lose sight of the importance of maintaining our stand. I challenge you! Let us choose for Christ.

Harrisonburg, Va.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Charles—Denlinger.—Vernon H. Charles, Salunga, Pa., congregation, and Mary E. Denlinger, Rohrerstown, Pa., congregation, by Christian K. Lehman at the Rohrerstown Mennonite Church March 10, 1951.

Kreider—Longenecker.—Wilmer H. Kreider, Hammer Creek congregation, Lititz, Pa., and Lois Jean Longenecker, Bossler congregation, Elizabethtown, Pa., by Clarence E. Lutz at the Bossler Mennonite Church March 3, 1951.

Lambricht—Stutzman.—Perry Lambricht and Jewel Ann Stutzman, both from the Maple Grove congregation, Topeka, Ind., by Norman Kraus at his home March 8, 1951.

Miller—Miller.—Andrew L. Miller and Sarah M. Miller, both from the King congregation, Uniontown, Ohio, by Seth H. Byler, March 30, 1950.

Miller—Bontrager.—Freeman S. Miller, Shipshewana, Ind., and Edna Bontrager, Topeka, Ind., by Henry Yoder, uncle of the bridegroom, at the home of Daniel Miller, Topeka, Ind., Feb. 15, 1951.

Moyer—Blank.—Nevin L. Moyer and Margaret S. Blank, both of the Franconia congregation, Franconia, Pa., by Menno B. Souder at his home March 3, 1951.

Musser—Mellinger.—John Robert Musser, New Holland, Pa., congregation, and Dorothy Mae Mellinger, Strasburg, Pa., congregation, by Jacob T. Harnish at the bride's home March 3, 1951.

Nofzinger—Crane.—Harold Lee Nofzinger, Hannibal, Mo., and Verna Crane, Hannibal, Mo., by Harold Kreider at the Mennonite Mission Church March 9, 1951.

Reeder—Kropf.—Henry Samuel Reeder and Marjorie Jean Kropf, both of Halsey, Oreg., by H. A. Wolfer at the Harrishurg, Oreg., Mennonite Church Nov. 26, 1950.

Schlabach—Schlabach.—Crist V. Schlabach and Amanda Schlabach, both from the King congregation, Uniontown, Ohio, by Seth H. Byler Oct. 15, 1950.

Wyse—Rupp.—Dale Wyse, Central congregation, Archbold, Ohio, and Geneva Rupp, West Clinton congregation, Pettisville, Ohio, by D. L. Sommers, assisted by Henry Wyse at the West Clinton Mennonite Church March 4, 1951.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3c).

Bontrager.—To Vernon and Nina (Bender) Bontrager, Kalona, Iowa, a son, Gene Stuart, March 4, 1951.

Frey.—To Marlin L. and Elva Ruth (Lehman) Frey, Chambersburg, Pa., a son, Gary Lynn, Feb. 25, 1951.

Gall.—To Allen A. and Alice (Lehman) Gall, Elizabethtown, Pa., a daughter, Linda Faye, Jan. 19, 1951.

Garber.—To Richard C. and Mary (Pettigrew) Garber, Lowpoint, Ill., a daughter, Ruth Anne, March 4, 1951.

Grosh.—To Harvey and Sylvia (Ernst) Grosh, Maytown, Pa., a daughter, Judith Lynne, Feb. 13, 1951.

Handrich.—To Willard and Mary (Lehman) Handrich, Grand Marais, Mich., a daughter, Shirley Ann, March 1, 1951.

Hartman.—To Melvin and Mabel (Berkshire) Hartman, Delphos, Ohio, a daughter, Carol Louise, March 4, 1951.

Hoylman.—To Arthur and Annabelle (Mast) Hoylman, Parkersburg, Pa., a son, Robert Lynn, Feb. 16, 1951.

Huber.—To Mr. and Mrs. Cleon Huher, Lancaster, Pa., a daughter, Sharon LaVonne, Feb. 21, 1951.

Kreider.—To Harry and Mary (Charles) Kreider, Onarville, Pa., a son, Glenn Mark, Feb. 13, 1951.

Landis.—To Ellis F. and Thelma (Weaver) Landis, Silverdale, Pa., a son, Ellis Rendell, Dec. 30, 1950.

Leaman.—To Tobias G. and Elva (Gochanaur) Leaman, Lancaster, Pa., a son, Theodore Gerald, March 2, 1951.

Martin.—To Seth B. and Miriam H. (Risser) Martin, Mason-Dixon, Pa., a daughter, Lena R., March 2, 1951.

Neff.—To Clarence R. and Ellen (Rutt) Neff, Ronks, Pa., a daughter, Mabel Jean, Feb. 22, 1951.

Oswald.—To John and Alice (Miller) Oswald, Hartstown, Pa., a daughter, Ruth Elaine, March 7, 1951.

Roth.—To Merton and Virginia (Rensberger) Roth, Wellman, Iowa, a daughter, Carol Fern, Feb. 14, 1951.

Schmucker.—To Tobe E. and Esther (Troyer) Schmucker, Goshen, Ind., a son, Philip Merlin, Jan. 23, 1951.

Showalter.—To Roy M. and Leona (Crider) Showalter, Greencastle, Pa., a daughter, Ruby Mae, Feb. 7, 1951.

Slagell.—To Earl and Annabell (Kauffman) Slagell, St. Johns, Mich., a daughter, Barbara Ann, Feb. 16, 1951.

Snyder.—To H. Glenn and Mary Lou (Farmwald) Snyder, La Junta, Colo., a daughter, Candace Kay, Jan. 18, 1951.

Stauffer.—To Roy W. and Anna Mary (Martin) Stauffer, Lititz, Pa., a son, Jay, Feb. 21, 1951.

Umble.—To Willis D. and Blanche (Buckwalter) Umble, Atglen, Pa., a son, Robert Lee, March 6, 1951.

Yoder.—To Paul W. and Nola (Krabill) Yoder, Louisville, Ohio, a daughter, Rhonda Mae, March 1, 1951.

Zook.—To Merle and Grace (Wenger) Zook, Scottsdale, Pa., a daughter, Barbara Louise, March 16, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Fisher.—Karen Janelle, infant daughter of Lloyd and Evelyn (Burck) Fisher, Albany, Oreg., was stillborn Feb. 28, at the Albany General Hospital. Surviving are her parents, 2 brothers (James and Darrell), the maternal grandparents (Mr. and Mrs. H. L. Burck, Albany), and the paternal grandparents (Mr. and Mrs. F. H. Fisher, DeGraff, Ohio), great-grandparents (Mrs. Lavina Miller, Hubbard, Oreg., and Mrs. Mattie Detwiler, West Liberty, Ohio). A brief graveside service was held at the St. John's Cemetery near Albany on March 2, with Paul E. Yoder, pastor of the Albany Mennonite Church, officiating.

Hookey.—Gertrude, daughter of Valentine and Catherine (Schrock) Yoder, was born Sept. 6, 1865, in Lagrange Co., Topeka, Ind.; passed away at the home of her daughter, Mrs. Paul Troyer, Feb. 28, 1951, after a prolonged illness of cerebral arteriosclerosis; aged 85 y. 5 m. 22 d. She accepted Christ as her personal Saviour in 1884, and united with the Town Line Conservative Church, Shipshewana, Ind. Later she transferred her membership to the Forks Mennonite Church of which she was a faithful member and attended services as long as health permitted. She was married to Joseph Y. Hookey March 1, 1884. He preceded her in death three and one-half years ago. She is survived by 4 sons and 4 daughters (Levi, Noah, and Ora, Shipshewana; Menno, Topeka, Ind.; Lydia—Mrs. Elmer Murray, Gasport, N.Y.; Beulah—Mrs. Adam Burkholder, Pettisville, Ohio; Kathryn—Mrs. Aaron Albrecht, Middlebury, Ind.; and Luella—Mrs. Paul Troyer, Elkhart, Ind.), 57 grandchildren, 67 great-grandchildren, 5 brothers (Tobias, Daniel V., Moses V., Topeka, Ind.; Joseph E., Goshen, Ind.; and Lee L., Shipshewana), and other relatives and friends. One great-grandchild, 1 daughter-in-law, 2 brothers, father and mother preceded her in death. Funeral services were held at the home of her daughter, Luella, by John E. Gingrich and at the Forks Mennonite Church by Malvin Miller and E. C. Bontrager. Burial in the Bontrager Cemetery.

Kauffman.—Anna, daughter of the late Michael and Barbara (Graber) Miller, was born

near Maximo, Stark Co., Ohio, Jan. 26, 1868; died at her home near Louisville, Ohio, Feb. 25, 1951; aged 83 y. 29 d. She accepted Christ at the age of fourteen and was baptized and received into the fellowship of the Beech Mennonite Church where she continued a faithful member until death. On Nov. 24, 1904, she was united in marriage to Jacob Krabill, who preceded her in death Aug. 4, 1920. On Dec. 24, 1928, she was united in marriage to Joseph Kauffman of Sterling, Ohio. She never had children of her own, but she enjoyed her stepchildren and grandchildren. Her health had been failing for a number of years. During the past few months she was confined to her home. Complications set in which resulted in her death. She is survived by her husband, 2 stepdaughters (Mrs. Lisle Rouch and Mrs. Mildred Eikleberry, both of Wooster, Ohio), 2 stepsons (Howard E., Creston, Ohio, and Leonard I., Wooster), 13 stepgrandchildren, 2 step-great-grandchildren, 1 sister (Mary Miller, of the home), 3 brothers (David, Samuel, and Amos Miller, all of Louisville, Ohio), with many other relatives and friends. Her first husband, parents, 6 brothers, and 3 sisters preceded her in death. Funeral services were conducted from the home and the Beech Mennonite Church with the brethren O. N. Johns and Ray Bair in charge. Interment was made in the church cemetery.

Leidig.—Olive Alene, daughter of Leonard and Midland Kindy, was born April 26, 1926, near Midland, Mich.; died Feb. 23, 1951, at the Midland Hospital; aged 24 y. 9 m. 27 d. She with her daughter, Violet, were burned severely in a fire which destroyed the home of her parents where they were staying while their own home was being remodeled. After having removed two children from the burning bedroom, she tried to rescue Violet but both were burned and died fifteen hours later at the hospital. Early in life, at the age of twelve, she accepted Christ as her Saviour and united with the Midland Mennonite Church of which she was a member at the time of her death. She endeavored by God's grace to live a consistent Christian life. In April, 1944, she was married to Wilbur Leidig. In 1945 they located near and worshiped at the Gospel Mission in Pinckney, Mich., until the close of 1948, at which time they returned to Midland. This union was blessed with 5 children (Violet Rose, who preceded her in death only a few hours, Wilbur Wayne, Jr., Alice Fern, Grace Alene, and Naomi Elane). She leaves her sorrowing husband, 4 children, father, mother, 5 brothers (Erie, Midland; Orie, Doylestown, Pa.; Virgil, Oscar, and David, at home), 3 sisters (Ruth, Harrisonburg, Va.; Esther and Irene, at home), also her grandmother, 5 aunts, 4 uncles, and a host of relatives and friends. A double funeral was held at the Midland Mennonite Church, Feb. 25, in charge of F. F. Bontrager and Clarence Yoder. Interment was made in the Poseyville Cemetery.

Leidig.—Violet Rose, daughter of Wilbur and the late Olive (Kindy) Leidig, was born July 16, 1945, near Ypsilanti, Mich.; passed away at the Midland Hospital Feb. 23, 1951; aged 5 y. 7 m. 7 d. She leaves to mourn her departure, her father, 1 brother (Wilbur Wayne, Jr.), 3 sisters (Alice Fern, Grace Alene, Naomi Elane), grandparents, uncles, aunts, cousins, and friends. Funeral services were held at the Midland Mennonite Church Feb. 25, in charge of F. F. Bontrager and Clarence Yoder. Interment in the Poseyville Cemetery.

Mellinger.—Aldus M., son of the late Abram and Rebecca (Mohler) Mellinger, was born April 10, 1875, near Leola, Pa.; passed away Dec. 18, 1950, in the Ephrata Community Hospital; aged 75 y. 8 m. 8 d. He suffered from a heart condition for a few years. His wife, Lydia Ann (Zimmerman) Mellinger, preceded him in death nearly six years ago. He is survived by the following children: Anna—Mrs. Aaron Horst, Hinkletown, Pa., with whom he made his home; Benjamin, New Holland, Pa.; Esther—Mrs. H. Landis Bair, Brownstown, Pa.; Abram, Hinkletown; also 3 brothers (John C., Kissel Hill; Harvey, Ephrata, Pa.; Samuel, Loganton, Pa.). He was a member of the Hinkletown Mennonite Church. Funeral services were held at the Esbenshade Funeral Home Dec. 21 by Eli Sauder and at Groffdale Mennonite Church by Warren Good and Mahlon Witmer. Interment in the adjoining cemetery.

Raifsnider.—Amanda C., daughter of the late John and Mary (Horst) Slothour, was born Feb. 21, 1875, near Chambersburg, Pa.; passed away March 2, 1951, at her home near Mt.

Joy, Pa.; aged 76 y. 9 d. She was ill two weeks from a heart attack. She was a member of the Mt. Joy Mennonite Church. She became a church member fifty-one years ago. She was united in marriage to Jacob W. Raifsnider Dec. 20, 1898. Surviving are her husband, 2 sons (Harvey, Hagerstown, Md., and Lloyd, Columbia, Pa.), 1 daughter (Velva, at home), 1 brother (Abram, Ashland, Ohio), and 1 sister (Ella—Mrs. Rowe Crunkleton, Chambersburg, Pa.), also 5 grandchildren. Funeral services were held March 5, from the Nissley Funeral Home and at the Mt. Joy Mennonite Church with Henry Lutz in charge. Interment in the Kraybill Cemetery near Mt. Joy.

Gingrich.—Ida, daughter of Mr. and Mrs. Jesse Shantz, Waterloo, Ont., was born May 28, 1899; died Feb. 26, 1951; aged 51 y. 8 m. 29 d. On Dec. 27, 1922, she was married to Eli B. Gingrich. This union was blessed with 5 daughters. Left to mourn her departure are her husband, 5 children (Olive—Mrs. Clayton Shantz, Elora, Ont.; Wilma, Kitchener, Ont.; Eileen, Doris, and Fern, at home), 1 grandchild, 3 brothers (Edwin, Preston, Ont.; Joseph, Kitchener; and Jesse, Waterloo, Ont.), 3 sisters (Agnes—Mrs. David Martin, Alice—Mrs. Sidney Brubacher, Elmira, Ont.; and Valira—Mrs. Eden Martin, Waterloo). After her marriage, she resided with her husband on a farm in Peel Twp. She united with the Mennonite Church in her youth and had her church home at the Floradale Mennonite Church. Funeral services were conducted in the home by Oliver D. Snider and at the Floradale Mennonite Church by Oliver D. Snider, assisted by Roy S. Koch, St. Jacobs, Ont. Burial was made in the adjoining cemetery.

Short.—Jonas S., son of Daniel and Anna (Stuckey) Short, was born near Archhold, Fulton Co., Ohio, June 3, 1871; departed from this life at the Wauseon Hospital, March 9, 1951; aged 79 y. 9 m. 6 d. Death followed an illness of three days. On Dec. 6, 1892, he was united in marriage to Mary Ann Beck, who passed away Oct. 18, 1939. This union was blessed with 8 children. He is survived by 5 sons and 2 daughters (Dan L., Sylvanus H., Mabel—Mrs. Joe Wyse, Monroe, Anna—Mrs. Jesse Wyse, Freeman R., and Virgil V., all of Archhold and vicinity), 35 grandchildren, 19 great-grandchildren, 1 sister (Martha—Mrs. Sam Aschliman, Archhold, Ohio), and many other near relatives and friends. He was of a family of 11 children. He was preceded in death by his companion, 1 daughter (Zelma), 2 grandchildren, 5 brothers, and 4 sisters. In his youth he accepted Jesus Christ as his personal Saviour and united with the Mennonite Church and remained faithful until death. He was much interested in the spiritual welfare of his family and in the work of the church. He served a number of years as a trustee of the Lockport congregation and for nearly forty years of the Lockport Cemetery. Since the passing of his companion he made his home with his youngest son and family. He spent his entire life in the community of his birth except the last five summers when he served as a caretaker at Little Eden Camp. Funeral services were held March 11, at the home and at the Lockport Church in charge of Freeman Aschliman, Simon Stuckey, D. Wyse Graber, and Walter Stuckey. Burial in the Lockport Cemetery.

Sommers.—Levi B., son of Jacob and Magdalene Sommers, was born near Pettitsville, Ohio, July 20, 1880; died Nov. 23, 1950, at Archhold, Ohio; aged 70 y. 4 m. 3 d. Death followed a lingering illness caused by a stroke which left him helpless for sixteen months. He was one of a family of five children. His father, mother, three brothers, and one sister preceded him in death, he being the last one of his family to answer the summons. As a child he moved with his parents to Stuttgart, Ark., and after the death of his mother he lived in the home of his oldest brother, Samuel. In 1920, he with his brother's family located near Pryor, Okla., where he resided until 1943, when he returned to Archhold, Ohio. His immediate survivors are a number of nieces and nephews. In his youth he accepted Christ as his Saviour and became a member of the Mennonite Church and remained faithful until death. Funeral services were in charge of E. B. Frey, Henry Wyse, and P. L. Frey. Burial in Eckley Cemetery.

Witmer.—Judith Marie, daughter of Mr. and Mrs. Eldon Witmer, was born March 14, 1947; died at the Toronto Children's Hospital Feb. 5, 1951; aged 3 y. 10 m. 22 d. Judy suffered from illness intermittently for more than a year.

ITEMS and COMMENTS

"The Way Out of the Dark," is the theme chosen by the American Bible Society for its 1951 world-wide Bible-reading program to be observed from Thanksgiving to Christmas. Universal Bible Sunday will be observed this year on December 9.

* * *

An exodus of Protestant missionaries in China is under way, but Roman Catholic authorities say that no such exodus is being carried out by the Catholics. The Protestant exodus is the result of a government decree of last December 28 as follows: "American subsidized cultural, educational, and medical organizations should, according to varying circumstances, be either taken over by the government and transformed into state-owned enterprises or completely operated by the Chinese people." It is reported, however, that missionaries agree that the Christian message and the Christian Church would not only survive, but will grow stronger through what is happening.

* * *

Popular questioning of the worth-whileness of the Korean campaign would be far greater if the general public had more information about the atrocities perpetrated by the South Korean government during the brief period of its power in Seoul before the Chinese advance. Only a few American papers reported the indiscriminate mass executions, including women and children, which ceased only when a British general demanded their cessation. Americans know little about the type of democracy that they are backing up in Korea, but unfortunately, the people of Asia had been very well informed.

* * *

Kiyoshi Tanimoto, a Japanese pastor from Hiroshima and survivor of the atomic bomb explosion there, has been telling American audiences that it was the sending of food to

Surviving are her parents, 1 sister (Doreen), and 2 brothers (Murray and James). Funeral services were held in the First Mennonite Church Feb. 8, in charge of John H. Hess.

Wagler.—Christian Z., son of the late John W. and Anna (Zehr) Wagler, was born in Waterloo Co., Ont., Oct. 20, 1876; died at his home in South Easthope Feb. 10, 1951; aged 74 y. 3 m. 21 d. In his youth he accepted Christ as his personal Saviour and was a faithful member of the East Zorra Amish Mennonite Church until death. In 1904 he was united in marriage with Veronica Schwartzentruber, who preceded him in death in 1920. In his second marriage in 1921, he was united with Barbara Schwartzentruber, sharing the joys and sorrows of life together for 30 y. less 7 d. He leaves to mourn his departure his beloved companion, 1 son and 5 daughters (Kenneth John and Alice, at home; Elizabeth—Mrs. Allan Swartzentruber, Lavina—Mrs. Solomon Swartzentruber, both of Petersburg; Katie—Mrs. Lloyd Yantzi, Lauretta—Mrs. Louis Lichti, both of Shakespeare), 10 grandchildren, 1 sister (Mrs. Nick D. Roth, Clarence, N.Y.), 4 brothers (Moses, Joseph, and Noah, Shakespeare; and John, Wellesley), and many relatives and friends. Funeral services were conducted at his late home by Daniel Wagler and at the Sixteenth Line Church by Henry Yantzi and Floyd Schmucker. Interment in adjoining cemetery.

starving Japan after the end of hostilities which convinced the people that America is the friend of Japan. Then, he said, "we were ashamed that we were at war with her." He said that the people of Hiroshima do not bear ill will against the United States for the dropping of the atomic bomb, since they believe this was God's judgment upon them. He warned, however, that "the atomic bomb is the most dreadful weapon man has ever known and the people of Hiroshima of all faiths devoutly pray that no such catastrophe shall ever again befall any city on the face of the earth."

* * *

Dr. Kenneth S. Latourette, professor of missions and oriental history at Yale University, has been elected president of the Japan International Christian University Foundation.

* * *

Time reports that Julia A. Shelhamer, widow of a Free Methodist evangelist, is carrying on in Washington, D.C., a unique telephone ministry. Through newspaper ads she invites discouraged people to call her. She gets many calls and sends people away from these telephone conversations strangely blessed and helped. One day she got one hundred and ten calls.

* * *

The European Mennonite Bible School which opened at the M.C.C. center in Basel, Switzerland, on November 12 has enrolled students from five countries: France, Germany, Holland, Switzerland, and the United States.

* * *

Many church groups in America have endorsed the proposal in Washington to send about \$200,000,000 worth of food for the starving hordes of India. There has been a good deal of politics playing on the question and a good deal of hesitancy. It is probable that the speech of ex-president Hoover, which said that relief for India "does not fall in the category of politics but in the category of Christianity," has had more influence than the pronouncements of the churches. At the time of this writing it appears probable that the food-for-India proposal will pass in Washington.

* * *

Jehovah's Witnesses claim to have grown considerably in number in Italy since the war. They are said to number about 3000, located mainly in Milan and in the Abruzzi region of central Italy.

* * *

It has been revealed that the United States army purchased almost \$10,000,000 worth of beer for men serving overseas in 1950. The army maintained that it purchased no wine or hard liquor. The National Temperance League quotes General Eisenhower as saying that "the American fighting man calls for Coca-Cola and not for the traditional beer." The League insists that the sale of beer is in the interests of the brewers and not in the interests of building morale among the armed services. There is no question that the fact that soldiers drink a great deal of beer enters into the fears of many American parents con-

cerning having their sons drafted at an early age.

* * *

Billy Graham, youthful evangelist, will hold a four-week prayer meeting in the National Guard Armory in Washington in January, 1952.

* * *

Dr. Franklin Clark Fry, President of the United Lutheran Church in America, recently took a month's globe-circling trip to obtain an up-to-the-minute picture of world relief needs for American Protestants. He was accompanied by the director of the Protestant Radio Commission. On their return, these men gave a network radio program under the title, "One Great Time for Sharing." It was an appeal for the support of relief activities in needy countries. Dr. Fry stressed that "voluntary giving conveys a spirit of friendliness and hopefulness that never comes from government aid."

* * *

Hifato Ichimada, governor of the bank of Japan, and chairman of the sponsoring committee in Japan of the International Christian University, has been in this country recently. He says, "I am convinced that this is the best time and opportunity for Christianity to spread in Japan. It is desirable that there be more Christians."

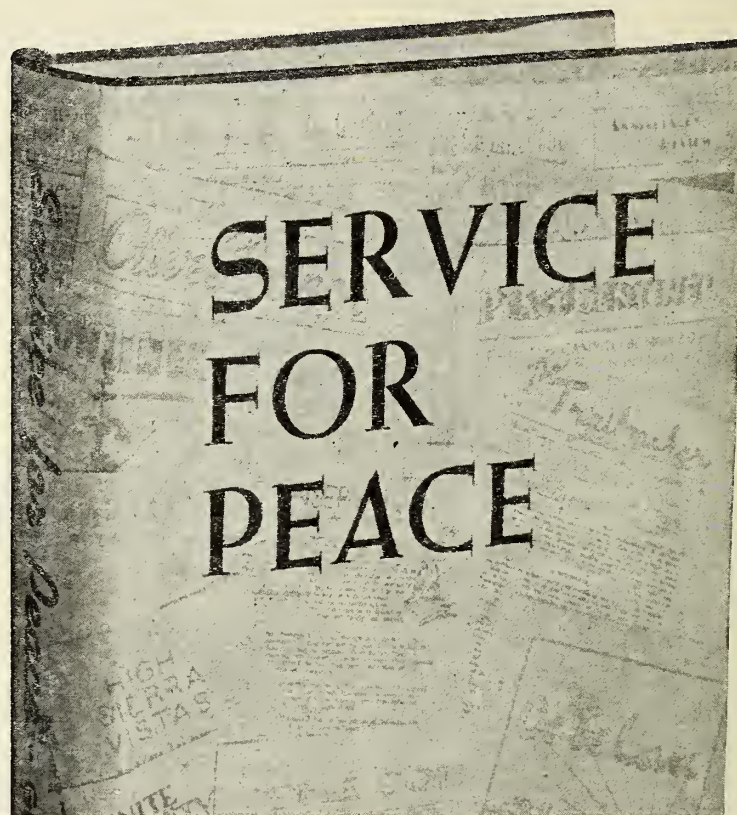
* * *

The Niagara Frontier Transit System, which operates city buses in Buffalo, New York, is giving free rides to promote greater church attendance. The fareless bus rides are available to churchgoers Sunday mornings between 5:00 A.M. and 2:00 P.M. Thousands of passengers are making use of the offer. They have only to inform the bus driver that they are on their way to or from church. The company says, "We of the Niagara Frontier Transit are glad to make this contribution in the hope that it may encourage attendance at divine worship during Lent, the climactic season of the church year."

* * *

The State Welfare Department in Pennsylvania is hoping that the draft law will be

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changed so that conscientious objectors can be assigned to jobs in mental institutions. There is a growing man-power shortage there. The state draft director has said that conscientious objectors "did a fine job" the last time, not only in mental hospitals, "but virtually everywhere they were placed." What a fine thing it would be if IV-E's would volunteer to help in the critical labor-shortage problem in the mental hospitals before the law compels them to.

In the poverty-ridden city of Pusan, 460,000 refugees have squeezed themselves into straw-matted shacks and clay cliff caves already holding ten people in places too small for one. Almost 100,000 have been transported to near-by islands, but more than 50,000 still live in squalor and mud in the refugee camps. . . . 2,000,000 refugees, most of them hungry and cold, frantically have fled southward to scattered parts of Korea.—New York Times, January 20, 1951.

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GOSPEL HERALD

'In the defence and confirmation of the gospel' "How beautiful are the feet of them that preach the gospel of peace'

VOLUME XLIV ————— TUESDAY, APRIL 3, 1951 ————— NUMBER 14

Spring Medley

BY EDNA BEILER, GRANTSVILLE, MD.

The Certain Thread

(For the first bluebird)

*I catch a sudden whisk of wings,
A flash of fallen sky
From vivid-coated messenger
Of future ecstasy.*

*So little lies abroad as proof;
No token from the sun
Of prison doorways standing wide
With winter's jailors gone.*

*Yet blue among gray leafless boughs
Is still God's promise sure;
The certain thread that binds young
spring
To winter, old, austere.*

The Gift of Grass

*After the long dull months when mud
Is glazed by frost or iced with down;
When the matted leaves in Silven's Wood
Are bleak and soggy, not crisp and
brown;
When snow and ashes crunch underfoot,
And ice is a menace on every walk,
While the world has sunk in a sullen rut
Till it looks like an etching in smoke-
blurred chalk;
After these days when green appears
On some hillside but lately a drift of
snow,
Spring-starved, I finger the sudden
spears.
At last I know
That of gifts from God that quickly pass
Most gracious by far is the gift of grass.*

Spring Fragrance

*Apple blossoms on the hill,
Lilacs by the hedge,
Pale arbutus, blooming still,
At the pasture's edge,*

*Hyacinths beside the house,
Jonquils in the grass,
Offer to us rare perfume
Incense can't surpass.*

*God, this world made by your word
Is beautiful to see,
Pressed down measure, overrun
With its fragrantcy.*

God's Dream

*Spring is a dream God dreamed come
true.
Some of the glory it once knew
Still lingers in each twig and leaf.
A wonder, arrogantly brief,
To stab our stagnant hearts aware
To tremulous beauty everywhere.*

*How can you walk these spring-clad ways
With bitter or unseeing gaze,
A fit companion for the clod?
While the whole greening, growing earth
Indulges in complete rebirth,
Oh, share this splendid dream with God!*

God's Minor Miracle

*She paused upon the kitchen doorsill,
saying,
"How late the lilacs bloom this year!"
Outside, the purple-petaled blossoms,
swaying
In sun-starred shadow there
With perfume filled the air.*

*That moment she forgot the long un-
ending*

*Dull tasks that made her day too full,
In watching the velvet blooms sedately
bending
Over the whitewashed garden wall,
God's minor miracle.*

*Clasping the dishpan in her strong,
brown fingers,
Briefly oblivious to
The clamor of the commonplace, she
lingers
Among dreams she once knew
Which now again seem true.*

*And so she pauses in the doorway, saying,
"How late the lilacs bloom this
spring!"
To her, the regal clusters proudly sway-
ing
Are essence of song and bloom and
wing,
The heart of spring.*

The Messenger of God

*Spring rain falls slowly, slowly now
On blackened twig and naked bough,
On fresh-turned loam and greening sod—
The kindly messenger of God.*

*It falls with gay and laughing beat
Upon the unresponsive street
Where multitudes unheeding tread—
The merry messenger of God.*

*It falls upon my upturned face,
(I see the world through misty lace)
And on my heart grown winter-sad—
The gentle messenger of God.*



The Way of the Good Shepherd

BY ORRIE D. YODER

"The good shepherd giveth his life for the sheep" (John 10:11).

"Freely ye have received, freely give" (Matt. 10:8).

Are we as ministers and leaders of the church still planning and hoping that the much-neglected pastoral work of the church will yet be done? Are we hoping that as more young men leave our various institutions and callings of life for this work, they will come to our rescue and accomplish this neglected task? If so, then we must all come back to the "Jesus" way.

There is only one way to care for the "flock of God" and to seek the lost; that is the way of "the good shepherd [who] giveth his life for the sheep." This neglected pastoral work will never be done except as we return to the *shepherd love* rather than the "wolf" spirit that long ago began to replace that early "first love." (Cp. Acts 20; Rev. 2.) May God help us today, as He did our forefathers, to fear the "wolf," even though he may don the shepherd's garb and handle his rod!

Very timely were the words of a retiring bishop to his younger collaborators as he quoted the prophet Ezekiel, and very timely are they for us today: "Woe be to the shepherds . . . that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool . . . The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them" (Ezek. 34:2-4).

What about us today, professed shepherds who have money in the bank, who have fine homes, fine farms, and fine automobiles, and because of the deep pastoral needs today, are proposing to our churches, "If the church will adopt the plan of the supported ministry, then we will give our whole time and effort to the church!"

Is such the "Jesus" way? Shall we "rule" the flock in this plan, or shall we be "good shepherds" and go "before" the flock? Is the flock to feed the shepherd, so that he can "eat the fat" and clothe himself "with the wool"?

May we ask ourselves, How will the pastoral work ever be done, if we as

pastors are living first for material things? Again, how can we ever effectively teach and lead in a program that demands faith, love, and sacrifice on the part of the church who shall support the ministry, if as leaders we are ourselves not happy partakers of that same spirit of love, faith, and sacrifice? How shall multitudes of souls be led to "freely give," if we ourselves have not learned to "freely give" that which God hath so freely and bountifully given to us? How shall the whole church be awakened to give and "go . . . into all the world" today in these last minutes of "the eleventh hour," if as leaders we ourselves have "left [this] . . . first love" of our Good Shepherd, and ourselves wish to "be ministered unto" rather than to minister?

May we ask ourselves also, with the imminency of the coming of our Lord, and with the advance of cruel satanic powers over this earth, What do we want with our fine material legacies and possessions if we cannot afford to *give* as did our Good Shepherd, our wealth and labors for the flock? Can we hope to be happy, "feeding ourselves" rather than the flock? Can we hope to find our eternal rest when Jesus comes, if we are today living in ease and are not out seeking the lost?

Surely we want to humble ourselves in prayer and even fasting, so that the Holy Spirit may make us conscious of real eternal facts, and may at the same time fill us with the divine *love* of the Good Shepherd, so that we will yet like Him, give the good things He has given to us, *freely*, for the church and for souls!

As Mennonite peoples, we ought to remember that our forefathers gave their lives by the thousands in honor of the Good Shepherd who gave His life for them. Likewise, such love and devotion was also in direct protest to the "wolf" spirit that had so sadly displaced the Spirit of Christ, in the mass of the churchianity of that day. Our forefathers by such love were zealous to minister to needy souls within the church, and to seek the lost outside, even at the cost of destitution and of suffering want.

Will we today pretend to honor the "love" way of our forefathers by living the "wolf" way of their enemies?

Surely the Mennonite Church in America has great lessons to learn both from our forefathers, and then also from the skeleton of Mennonitism that yet remains in Europe. Today the Mennonite Church in Europe stands before us as God's "red light" to show us what will follow with us here, if we let worldly

wealth and culture replace the love of our Christ who seeks to save, with the greed of the wolf who seeks to destroy others for the gratification of self. Except, however, that worse things likely await us here, if we do not heed the warning.

Let us awake and seek our Lord, for His love is yet sufficient just as it was for our forefathers, and our God will never fail us if we too love and trust Him!

Let us remember, too, that history will verify that most of our so-called institutions today were founded by men who labored hard, gave freely, sacrificed much, not for the salary that awaited them, not for the support they expected in return, but out of love for souls for whom the institutions were intended. Today the "wolf" spirit so prevails in these institutions that young people leaving them go mostly to work and to get, rather than to give and to serve.

The path of the world today is likely to Christ or to Communism. It can be Christ, if we build deeper than the mere name, and learn to live as Christ lived, and if we as ministers become true leaders.

Wholesome *growth* and *discipline* will follow if we humble ourselves and take the Christ way. A shepherd once led his precious flock down the highway. An onlooker remarked, "What a picture of Christ leading His flock!"

Suddenly the shepherd began to throw stones at the sheep and thus drove them off the highway, scattering them in opposite directions. "What a cruel shepherd!" the onlooker, changing his mind, exclaimed. Very soon, however, a team of horses came dashing down the highway. The onlooker again reverted to his former decision, "What a good shepherd!"

"What a Good Shepherd" is our Lord Jesus! May we seek at any cost to pastor the flock and save the lost, just as He did. If He must throw some stones, scatter us for safety, and thus remind us of His great way of love, may we come back to His way and will in our church and pastoral work.

Oyster Point, Va.

Mexican Indians

In Mexico there are 50 distinct Indian tribes, each speaking a different dialect. Missionaries are working on the translation of the Scriptures in many of these tongues, which the American Bible Society will publish.

GOSPEL HERALD

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EDITORIAL

Motive for Speaking

Why do we speak? "I have to get this thing off my chest," says one. And so he speaks for mere self-expression. He speaks to relieve his feelings. There is no consideration of the value of the thing said, nor of any benefits to those who hear. Such a speaker thinks of ears as receptacles into which to throw what he wants to get rid of. Such speaking is selfish in its motive. It is bound to be emotional rather than truthful, subjective rather than objective, harmful rather than helpful. It is to be regretted that so many of us, whether in the home, the social circle, or even in public utterances, indulge in impulsive outbursts of speech.

"I want to get this into his heart," says another. There is a truth which he holds precious, and which he knows will help another. He longs to speak the words which will find entrance, and which will accomplish good in the life of that other one. And so he seeks for the right occasion, the right words, the right emotional tone in which to speak. His motive is altruistic love. He forgets the interest of the speaker in seeking the welfare of the one spoken to. He speaks out of his own loving heart to the heart of another.

Why do you speak? For the good of your chest, or for the good of another's heart?

Don't Rush

A workman put up a little calendar by his table. "The calendar helps me to keep calm," he says. "It doesn't rush me as the clock does."

Perhaps that was only a whim, but it has some good sense anyway. That swinging pendulum, that perennial tick-tock gets one into a frenzy. The second hand goes so fast one can never keep up. And even the minute hand sets a difficult pace. It is never the same time it was a moment ago. Time-conscious man is wrecking himself trying to keep up with the clock.

The calendar moves too, but not so fast. We tear off a sheet from that desk pad only once a day. All day long it is the same day with which we started in

the morning. A day has time for good deep breathing; a minute permits only a gasp. It's a good deal easier to say "tomorrow" than "in a minute." There are many things that require sleeping over. Maybe we ought to hang a calendar over the clock face.

It is good to remember that God does not even need a calendar. He moves in terms of eternal ages. With Him a thousand years are as one day. How restful to say "tomorrow" and mean "a thousand years." It is good to know that someday we shall live with Him who inhabits the eternities. One of the most comforting promises of the Bible is "And time shall be no more." Maybe some of us hurried, worried, flustered, excited human beings had better throw a stone at the clock and even tear the calendar to pieces. We might do worse than wait on God.

How Much?

"Neither will I offer . . . unto the Lord my God of that which doth cost me nothing" (II Sam. 24:24).

It is human nature to try to "get by." We tend to live in every realm of our lives as we pay income taxes—pay the smallest amount possible and get back the largest possible refund. We hover around the deadly minimum. We compromise standards of righteousness as far as we think we dare. We work in the church just hard enough to make people feel we are doing almost our share. As we see the collection basket coming, we feel for the nickel rather than the greenback. We put enough time on the speech so that we think we can manage to get through it. We are kind enough not to seem churlish. We are helpful enough not to seem selfish.

But such standards certainly are very different from the maximum standards which God uses in dealing with us in His mercy. Giving with restraint is very unlike the abundance which He pours out upon us. He gives us grace which makes us more than conquerors. He bestows exceeding abundantly more than we can ask or think. The power which raised Christ from the dead is available to us. We dwell not at the edge of His resources but within a great margin of

safety. He provides not only for our apparent needs but for every possible need. He is the God of the abundant and what would even seem the superfluous.

Let us shun then the minimum and lean toward the maximum. Let us give not just enough but too much. Let us migrate out of our stingy concessions to a more-than-enough liberality. Let us always give a little bit more. Let us do a better job than the standard requires. Let us meet our dead lines with a margin of punctuality. Let us give a gift which costs us something. Let us enter into the joy of love's maximum.

Getting to Jesus

There are people in our day who give all sorts of excuses for their failure to become Christians and lead a Christian life. They tell us that some relative or some friend or something in economic circumstances or some matter of health or some matter of intellectual faith stands in their way.

We venture the dogmatic statement that nothing can keep an honest soul from Christ. Any possible barrier must yield to the person who is determined at all odds to get to the Master.

When Jesus was among men it was not always easy to reach Him. Sometimes there was a great crowd about the door; but one could go to the roof, lay the tile aside, and get down to Him from above. Sometimes a short man was prevented by the press of the crowd from seeing Jesus; but one could, if he was willing to sacrifice some dignity, climb up into a tree and get a good view of Him. One might be blind and unable to find his way to the Master in the confusion; but he could lay aside his inhibitions and cry loud and long, "Thou Son of David, have mercy on me!" One might be sick and unable to walk; but if he were persistent he could get his friends to carry him. One might be in dying agonies on a cross; but even then he could call to the near-by Saviour who is also on a cross and secure mercy in the very hour of death. One might be unable to get a face-to-face view; but a real desire of faith could extend a hand to touch the passing garment. The night might have fallen; but the one really anxious for an interview could come to Him even at night. Oh, yes, the time was short that Jesus was here but we never read of someone who wanted to see Him and

didn't get a chance. Like the Greeks they could at least relay a message through the disciples.

Yes, our Christ was accessible. He is not far away. He does not repel even a child or a leper. The social outcast is welcome in His presence. His invitation, "Come unto me," has never been recalled.

Does Tithing Pay?

Two families established themselves on several acres of land where there were two houses. One house faced one road, the other another road, and the land ran between these two roads. It was the same kind of land throughout, with not even a fence separating the two plots. One family farmed half of it, the other family the other half.

The two men worked at the factory and farmed their land after working hours. Neither man was a professing Christian, but their wives were Christians who believed in tithing. Both men learned from their wives and the Bible that they should pay the tithe. As a result one paid the tithe, the other did not.

They purchased their seed from the same place, the factory store. They planted the same crops. They cultivated the same amount of soil. They used the same amount of fertilizer. They put the same amount of labor on their crops. It was as fair and equal a demonstration as I have ever seen or heard of during all the years of my life. I watched it all, for I lived near by for a whole summer.

One man's prospered. The other man's farm failed. The sun shone on them both. The same rain fell on both. They had the same attention, but the tomato worms and potato bugs and corn borers and cutworms seemed almost to know that one man was a tithe payer and the other was not. They seemed to have discovered which was which. At any rate, these devourers molested the growing things of the non-tither, and the tithe payer was not troubled greatly by them. The result was astonishing. The non-tither complained incessantly that nothing would grow on the land. The tither exhibited his products as the prize products of the region.

There before my eyes for an entire summer I saw displayed in an unforgettable manner what it means to have God working in behalf of man. No one can convince me that it does not pay, even in temporal ways, to serve the living God faithfully and make His service first in everything. Yes, lives of devoted faithfulness do have connection with material safety and temporal welfare.

Some years ago I held a series of evangelistic meetings in New York City. Among those who attended was an elder-

ly spinster who later came to be known affectionately among us as "Sister Clancy." I need not add that she was Irish. She attended the Bible lectures with the deepest interest. It was plain she already knew God.

When she learned about tithing, she was troubled. She waited until I had shaken hands with all the others after the meeting, and then approached me. In her delightful brogue she said, "You said that all God's children should pay one tenth of their income to Him."

"Yes, that is, I read it from the Bible."

"That's what I mean. Now, I want to know if you think I should pay tithe."

"Why, surely—"

"Wait a minute. You don't know about me yet. Wait until I tell you. And then say whether God expects me to pay Him one tenth of my income."

"I am alone in the world. I have no relatives but one niece. She lives in Boston and is married. I have no income, no pension, from any source. I am beyond the age when I can work. And my sole support is furnished by this nephew by marriage. He sends me six dollars a week. He doesn't need to send it, but, bless God, he does. That is all I have in the world."

"Well—"

"Wait a bit longer until you hear more, and you will be better able to tell me what I ought to do. The cheapest room I can get costs me four and a half dollars a week, and it remains that low because I lived there a long time, and a goodhearted landlord has never raised the rent. And so I have a dollar and a half a week to live on, and that's all I have. Now, if I pay tithe on my income of six dollars, or sixty cents a week, I will have, after paying my room rent, just ninety cents a week to live on. So now you know all about me. Do you think God expects me to pay tithe?"

I confess there never was a time when I wanted so much to say, "No, you poor soul, God can get along without your sixty cents a week. You can keep it and feed yourself with it."

But who was I to change the eternal requirements of God?

Looking down into those serious earnest eyes of the dear old Irish lady, I told her that it was my understanding that she should obey God and pay tithe, and that while God did not need her money, she needed God's abundant blessing that faithfulness in tithing would bring. And she replied, contentedly, "Very well, pastor. If God's blessed Word says so, I'll pay tithe. He has never failed me yet, and I've walked with Him many years. He will not fail me now."

The next week she brought me her sixty cents. How I did want to return it to her, and tell her that God's cause would somehow manage to struggle along without her sixty cents! But I did not dare to interfere with God's arrangements. So I gave her tithe to the church

It Happened —

FIFTY YEARS AGO

(From Herald of Truth, April 1, 1901)

The Mennonite Church is numerically only one of the smaller denominations, and if the whole denomination stands together, they would hardly be strong enough to support well, a publishing house such as they ought to have [Editorial on a church-owned publishing house].

Our Superintendent [Chicago Mission] is Bro. Joseph Bechtel . . . teachers, Bros. Milton Neff and J. D. Mininger and Sisters Lizzie Shelly, Mrs. Katie Hummel, Mary Denlinger and Amanda Musselman. . . . Bro. A. O. Histan and Bro. Jacob Rush, both from Bucks Co., Pa., preached for us.

If we'd offer one rupee each we could easily have 10,000 water-sprinkled people by the end of the year. Whether they'd be *baptized Christians* would be another matter. But their very helplessness and willingness is a call to us [J. A. Ressler].

. . . we held a meeting in the depot at Carstairs [Alberta], with a large attendance and good interest. There is no meeting house, school house or hall there and so the depot or store room has been used whenever meetings were held at long intervals. . . . While the people here are not living in luxury, they are contented and happy [S. F. Coffman].

The counsel of the different church districts taken with reference to building a church in Ephrata, is favorable to have a church built there.

treasurer, who wrote a receipt for it and gave it to Sister Clancy.

Week by week she faithfully and gladly brought her sixty cents, and it became a habit with me to stoop and whisperingly inquire, "Is everything going all right, Sister Clancy?" Invariably her reply was, "It is, thank God."

Once when I so inquired, she added, "It is amazing how kind the neighbors are since I began to tithe. They bring me in things—so many things. And they never used to do it. And do you know, pastor, that somehow my ninety cents seem to go farther and buy more than ever my dollar and a half did? Ah, pastor, the good Lord can be relied upon to fulfill His blessed Word."

Months later she came into my study, where it was always a pleasure to have her, squared her shoulders, gave her head a bit of a shake, and said, "I've had my wages raised."

"Tell me about it."

"That nephew of mine by marriage wrote me a letter. Here 'tis. And he tells me in it that his income has in-

creased, and as he thought of how to use the extra money, it was borne in on him that I might not raise any protest if from now on he sent me ten dollars a week, instead of six dollars. And here is the first ten-dollar payment. And now, praise be, my tithe goes up to one dollar instead of sixty cents. And instead of having ninety cents a week to live on, I now have four dollars and a half. I dunno, I dunno whatever I'm to do with all my money. Ah, pastor dear, how faithful the good Lord is to do all He promises!"

God promises to bless the faithful tithe payer, and God's blessing upon our lives is important. You may learn for yourself that nine tenths of your income, with the blessing of God upon it, will go much farther and do much more than ten tenths of your income with the curse of God upon it.

Faithfulness in tithe paying is God's ancient recipe for immunity against financial depression and disaster. God invites us to a test. Shall we not test Him on this point? Let us be faithful in tithe paying, not for the purpose of getting more money, but that we may be in union and harmony with our Maker. Then all the agencies under His control will work for us. When God is for us, who can be against us?—Condensed from *The Evangelical Christian in Christian Digest*.

Using My Life and Talents for God

BY EDITH R. EVANS

Do I have anything to offer to God in service? Have I received His fullest revelation? How much of my life does God possess?

We look at ourselves as finite beings, living in the fear of man rather than the fear of God. How often we are filled with doubts, our faith sinking low. On the other hand, as we think of the faithfulness of God, we often wonder, "What is man that God should be mindful of us?"

Yet His heart's desire is that of making of us new creatures in Christ, these mortal bodies magnifying the risen Saviour. The Lord Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." This cross is not that of our Saviour, who suffered once for our sins upon the tree, for we add no part to the price of our redemption. It is the denial of self and all that this life has to offer in full surrender to the will of God.

Our Saviour said too, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." What can be the meaning of this strong standard to "hate" all (Hebrew, to love

Christ more than all), even one's own life? We are to love and cherish parents, brothers, children. We love others *more* because we belong to Christ. What, then, does our Lord mean? We are to make our Lord supreme, permanent, pre-eminent in our heart, so that no person or anything shares that place in our life. No price of parents or loved ones, possessions or life itself, is too great for His sake.

The denial of all, including ourselves, is the deepest discipleship. There are those who are dearer to us than life itself, but they should not be dearer than the Saviour. For Him and His cause we have died to them and every other earthly creature or pleasure—it is Jesus only. He is the theme of our life. He gives to us two strong illustrations about counting the cost.

Luke 14:28-33. Here our Saviour concludes by saying, "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." So I look to myself and see only failure. I look to my Saviour and see in Him the One who paid the price for my soul's salvation. But I cannot stop there and live in that past experience. He wants me in body, in soul, in spirit, before my time and talents can be used of Him. Of myself, I have nothing to offer to God.

Have I received His fullest revelation? From Genesis to Revelation we have but one picture—that of sinful man and his need of a regenerated heart and life. How often do we dwell upon this great fact of God's gift of salvation in the Lord Jesus? Why have we been saved at all? To glorify Him in these mortal bodies.

I Cor. 2:12-14. The things of the Spirit of God are freely given to us. We are beckoned to take all our God has to offer us in the Lord Jesus Christ. Why should we live as paupers when God wants us to live as priests and kings?

The answer is in self, for self is our worst enemy. But, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." It is either to be self, reigning within our heart, or Christ, and if time and talents are to be used for God, He alone must be honored. He can only produce the "much fruit" when the Holy Spirit is permitted to take His abode in this life; when He is not quenched. We are then freely given the things of God. This is the normal walk for the Christian, though it may not be the usual—to have Christ the life of our life. If God raised Him up for us all, will He not with Him also freely give us all things? For Christ to be the Life of my life means that I can say, "To me to live is Christ, and to die is gain."

Christ, my life, means to have the divine seed which was planted in our innermost spirit at the new birth blossom out into growing conformity to His perfect life. "Where the Spirit of the Lord is, there is liberty." The Spirit of God reigning within and controlling

Tract News

From Cape Town, South Africa, comes an interesting report of conversions through the tract ministry of Robert Thom. He and his collaborators reach Hindu, Mohammedan, Jew, Roman Catholic, Jehovah Witnesses, Spiritualists, Communists, and Atheists. Herald Press Tracts have been on the job here in this faraway spot. It is a joy to know that the Spirit has brought souls into the light of the Gospel and is also leading them into a happy Christian life. Pray for this work.

Several parcels of tracts have again gone to Britain and Scotland. There are many tract distributors in the British Isles and we have many requests for free tracts for these workers.

It was a real joy to the Tract Editor to meet a brother who was led to satisfaction in Christ through *The Way*. This brother is now serving faithfully in one of our missions. "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

my life means that Christ is the Life of my mind, my heart, my will. He thinks through my mind; He loves through my heart; He wills through my will. Christ is to fill my life in ever-increasing measure until I have no life apart from Him.

There's a Man in the Glory

There's a man in the glory whose life is for me,
He's pure and He's holy, triumphant and free.
He's wise and He's loving, tender is He;
And His life in the glory my life must be.

There's a man in the glory whose life is for me,
He overcame Satan; from bondage He's free.
In life He is reigning, kingly is He;
And His life in the glory my life must be.

There's a man in the glory whose life is for me,
In Him is no sickness, no weakness has He.
He's strong and in vigor, buoyant is He,
And His life in the glory my life may be.

There's a man in the glory whose life is for me,
His peace is abiding, patient is He.
He's joyful and radiant, expecting to see
His life in the glory lived out in me.

Do we know the depth of this life of resurrection victory with our Saviour set forth in God's revelation? Without it our attempted service is but that of hay, wood, and stubble, for "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

How much of my life does God possess? God is love; not self-pleasing but self-giving love. From all eternity He does find His pleasure and satisfaction (and in that sense He is self-pleasing), but He finds it in love: love of His beloved Son, love of His creation, love even of the loveless.

Man must make an all-embracing choice to know that love. That choosing

is essential as the only method by which man's powers are stirred to action. The choice sets the wheels of action in motion along a definite course. I desire to go somewhere, for instance. I go here? I go there? Which? I choose. That is settled. Now I am free to go as I desire, with all my energies centered in the one direction. But until the choice is made I am not free. I cannot act. "A double minded man is unstable in all his ways."

And in order for God to possess all of us—body, soul, spirit—there must be a fully functioning life. This involves a faith which, in every phase of life, will believe that God can—not necessarily that He will, and still less that He does. But fully functioning faith includes all these.

There is no more active subject to all active Christians than this fully functioning faith. Scriptural grounds for living so are obvious. It is made as plain as daylight that the right and full use of faith is the mainspring of every spiritual achievement.

So first, without a step of faith we can know nothing of the experience of salvation.

Second, without the step of faith we can know nothing of discipleship with Christ.

Third, without the step of faith we can know nothing of our crucifixion with Christ.

And now, for us to know a fully functioning faith means that Christ is to possess every area of my life. Without this I have nothing to offer to Christ in service. He must first take His abode in my being if other souls are to be attracted to Him.

Watch the men of the Bible and it will be seen how central faith is in all their actions and attitudes. That unique chapter, Hebrews 11, the only approximation in the whole Bible to a biographical outline of Bible characters, clinches the matter for us. It is written for the one purpose of showing that faith was the dynamic of all they did. Abraham's whole life centered round obtaining the heir through whom was to come the promised race of Israel, and the birth of that son was simply and solely an achievement of faith.

Pre-eminently, of course, we see the Saviour. His constant effort was *not* that of stimulating the disciples to be about working for Him, but that of stimulating faith in them, and to impress upon them its working principles. It was to faith that He attributed His "mighty works"; not His faith, but that of the suppliants. To the centurion who asked Him not to come to his house but just to speak the word He said, "I have not found so great faith, no, not in Israel." To the woman who touched the hem of His garment: "Daughter, thy faith hath made thee whole; go in peace." When the four men let their paralyzed friend through the roof, Jesus pardoned and

healed him, when He "saw their faith." To blind Bartimaeus it was: "What wilt thou that I should do unto thee?" And then, "Go thy way; thy faith hath made thee whole." By the Syrophenician woman He allowed Himself to be compelled into action with the comment, "O woman, great is thy faith: be it unto thee even as thou wilt." Others He stirred into faith. He asked the two blind men, "Believe ye that I am able to do this?" To Jairus, when the servants came to say that his daughter was dead, He said, "Fear not: believe only." He told the father of the lunatic son, "If thou canst believe, all things are possible to him that believeth" and afterwards told the disciples that they had failed to cure the boy because of their unbelief. And sometimes it was a rebuke or amazement at their slowness to believe.

Could any list give clearer proof that Jesus was turning the world's attention to a key that is actually in man's hands, which can unlock at will the storehouses of God's power?

Then, to this long list is to be added the complete exposition of faith in all its aspects in the writings of all four apostles, Paul, Peter, John, and James; the faith that saves, in Romans; the faith that frees, in Galatians; the faith that is tested, in Peter; the faith that overcomes, in John; the faith that works, in James; the faith that endures and achieves, in Hebrews; the faith that sanctifies, in Thessalonians; the faith that is to be fought for, in Timothy; the faith that centers in Christ, in Ephesians and Colossians.

Our Saviour said, "Without me ye can do nothing." So what I give He takes;

Peace

What was the first prophetic word that rang
When down the starry sky the angels sang,
That night they came as envoys of the Birth—
What word but peace, "peace and good will on earth"?

And what was the last word the Master said
That parting night when they broke brother-bread,
That night He knew men would not let Him live—
Oh, what but "peace I leave" and "peace I give"?

And yet behold: near twice a thousand years
And still the battle wrath, the grief, the tears.
Let mercy speed the hours when swords shall cease,
And men cry back to God, "There shall be peace!"

—Edwin Markham.

what He takes He fills; what He fills He empowers; when He empowers He uses.

Cottage City, Md.

Honorary Titles

BY GERALD STUDER

There is a growing use of titles among us. Dr., Rev., Dean, Prof., and similar titles have become commonplace. All of them are meaningful and tell us something about the person of whom they are used. Often they are used unthinkingly because they have become almost a part of the individual's name. Other times they are used in an honest and sincere attempt to give "honour to whom honour" is due according to Paul's instruction to the Romans in the thirteenth chapter, verse 7. It is an acknowledgment of accomplishment, or responsibility, or of office, and as such deserves special designation in the minds of men. However, what is significant in the minds of men may be contrary to the mind of God as revealed in His Word, the Bible. Where such things are not specifically mentioned we are left to decide on the basis of the "spirit" of God's Word. But where God's Word is explicit there is little cause for failure. Had God said nothing concerning the use of titles, I would hesitate to say anything, since the implications of His Word are frequently "a matter of opinion," as we say. Even where the Word is explicit, translation may be inaccurate and hence mislead us. Or it may be ever so accurate and yet mislead us simply because we are unfamiliar with the age or the context in which it was written. As we turn to God's Word on the use of titles, then, it behooves us to carefully weigh many considerations.

Matthew 23 pictures the Pharisees as a group of place and title seekers. "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren" (v. 8). The word "rabbi" was just budding into common use about our Saviour's time. It is a Hebrew word, properly meaning "my master," and was originally used not in speaking of a Master but in speaking to a Master. Here Christ instructs us to give "honour to whom honour" is due and to recognize only Himself as our Master and Teacher. And He gives us a reason. If we are God's children, then we are brethren, not merely on the ground of a common humanity, or merely on the acceptance of a common creed, nor yet through union with a common society, but we are brethren because of a common personal devotion and sonship to the same Father.

"And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant" (vv. 9-11). John, in his first epistle, writes unto the fathers.

And Paul in Ephesians 6 admonishes children to honor "thy father and mother." Clearly Paul and John must have understood Christ to be referring to some other use of the word "father" than what they and we use concerning our earthly parents. And if we investigate we discover that "father" here is a name of honor corresponding to "rabbi" and is therefore not to be used in reference to anyone but Christ, because with the gift of the very Spirit of God to every believer, He and He alone is our Teacher. As for the use of the word "master" it is clearly not the word "master" (usually abbreviated Mr. with related forms Mrs. and Miss) which we commonly use to designate marital status or sex. It would be better translated "leaders," and should not be used, for Christ is our leader too.

There are Christians who have so much as said that this seems "squeamish" to them, and that the fact that we are brethren is in no way hindered or neglected in their minds by the use of titles when addressing one another. But we have Christ's word, and it ill pays us to dicker with His commands. We are unworthy disciples at best. There are so many things that are difficult to uproot from our natures that it is a small thing to obey Him on this point. The fact that Christ said it, should be enough for any of His followers. But the fact is also that many among us are using the title Rev., Dr., etc., when they write their own names. The Christmas cards I received bore this out one time after another. We do little enough as it is to prove our brotherhood to the world; why should we stratify ourselves as the world does? If the world uses these titles when speaking to us—that is one thing; but for us to use these titles among ourselves is quite a different matter.

Brothers and sisters, let us be careful on even these "little" things.

Smithville, Ohio.

"Partakers Indeed!"

BY EDWIN RAYMOND ANDERSON

It is in his first epistle that Peter often reminds us that "ye are partakers of Christ's sufferings" (I Pet. 4:12, 13), with a reminder that is rigorous and required. It "puts iron" into the spiritual make-up, and drives from the mind all the cobwebs of "sanctuary roses and sweetness and billowing pillows of ease," bringing us back to earth, the facing of battle, the hatred of the hardened hearts of the heedless, and the privilege and responsibility of bearing a witness for Him in these latter days. And, in more ways than one, do we deeply suffer when we have lost sight of the partaking of the sufferings of Christ.

Of course, the sufferings of our blessed Lord on the cross, in our room and for

our guilt, are not referred to by Peter. Those sufferings He bore alone; and human language had better stop imagining any proper framing for the expression of those intense sufferings. The Sinless One made sin, testified to amidst the dread darkness and the cry from the crown of the cross, "My God, my God, why hast thou forsaken me?" Those sufferings did He bear, that we might not suffer. He was bound that we might go free. He was smitten that we might be cleared. Then sentence smote Him and He smiles at us in the accomplishment of salvation. And for that we can only sing amongst the tears of adoring worship and with the deeps of the heart broken by the ineffable weight of it all—

"Thank you, Lord, for saving my soul"

—with a "thank you" that is more than words, taking in the whole and the all of life laid upon the altar of surrender unto the absolute claiming.

But rather is Peter speaking here of the sufferings which Christ bore in moral character, whilst He walked amongst men, tasting to the full, sin apart, of all that enters into their lot, and suffering because, in that lot, they will not turn unto Himself. As with the Lord, so with the servants of the Lord; and if they scoffed at the Lord, it is not to be expected that they shall smile at the servants. They hated Him without a cause, and of course, the cause falls upon us, and we know the heaping of such hatred. And it is the expected portion as we seek to labor amidst these scenes of defilement, snatching many as "precious brands from the burning." And it is perilous and full of pity when we lose sight of that and imagine any other kind of partaking. We would be partners of Christ's service, for there are always those who can imagine glamor and fascination to such working, especially when it comes to "rallies" and "conventions"; the largeness of things which carry appeal to the senses and give room for the preening display of pride. But when it comes to the things alone and apart, when all glamor and fascination is stripped and cast aside, when we come face to face with the ugliness, the misery, the antagonism of sin, when we see the sneers and feel the scorn—well, beloved, that is something else. And when we can really face it with the grace of the Lord, and with a message of love, free of personal hurt and retaliation, then we are graded as "partakers of Christ's sufferings." And with such a grading lies the ground for true glory!

And, beloved, it hurts to realize that oftentimes the partakers of the sufferings of Christ must stand alone and apart—even when it comes to professing fundamentalistic circles! Agony for souls, sleepless nights tossed in the burden of prayer, the intense driving of body and mind to some isolated field seemingly gone and hopeless, with so much given

A Prayer for This Week

Dear heavenly Father, we thank Thee today for past mercies and blessings of which we were not worthy, most of all for the gift of salvation. Help us to show our gratefulness in a life which honors Thee. In this time of strain and stress, turmoil, and confusion, may we not yield to the pettiness of criticism, discontent, and fear, but may we be blessed with peace of mind and the abiding presence of the Holy Spirit to direct our every move. We would ever live as though daily expecting Thy glorious return. Then, dear Lord, as we go about our daily and oftentimes menial tasks of earning a living and ministering to the needs of others, we would be a bright and shining light for Thee—doing all "as unto thee." Help us to point erring, seeking souls to Thee. Forgive us for our errors and transgressions as well as for failing to do Thy will. Through Jesus we pray. Amen.—Beulah Nice.

out and next to nothing in the way of seeming compensation—well, there is a "Gethsemane" where, "a stone's cast apart," we bear our lot. Many who are theologically correct only shake the head and pass by on the other side, and there is the quick thinning of the ranks when the call for such partaking is sent forth by the call of the Spirit. It is too much, it is too hard, it is too drastic, and the seeming comfort of the secluded sanctuary whispers its own fascination to the drawing back of the life. It is a suffering and it is expensive to the heart and the life. But who of us would dare to say that that blood which flowed from Immanuel's drawn veins bore anything in the way of lightness nor cheapness?

"Love divine has seen and counted every tear it caused to fall;
And the storm which Love appointed is its choicest gift of all"

—and while there are tears without and storms within, they in their way serve as testimonials to the value of this partaking, and mark us as the men of His pleasure. For after all, this broken world needs some burdened souls, and we are to suffer because of the ruin and the riot which has come upon it. Such suffering, then, is the richest kind of service, and bears the clearest imprint of Calvary.

Waterbury, Conn.

The fact that you have never experienced the love of God does not prove it doesn't exist.—Everett Morgan.

OUR SCHOOLS

EASTERN MENNONITE COLLEGE

With the "Farewell Messages of Christ" as the theme, the Christian Life Conference on March 2, 3, and 4 brought to a close the Special Bible Term of 1951. Off-campus speakers serving on the program were Paul Mininger, Goshen, Ind., Harold H. Lahman, Elkton, Va.; Oliver Keener, Harrisonburg, Va.; and Milton Brackbill, Paoli, Pa. On the following Monday evening, March 5, commencement exercises were held for eight Special Bible Term students who have completed the three-year curriculum.

We were fortunate in having on the campus recently one of the mobile X-ray units of the Virginia State Department of Health. Free chest X rays were given to students, faculty, and employees of the college as well as to residents of the immediate vicinity.

Bro. A. J. Metzler brought us a message on nonconformity in attire during the Friday morning devotion period on March 2. We appreciated very much his message challenging us to make our outward appearance conform to the inward life in Christ Jesus.

The assembly period on Wednesday, March 7, featured Mr. R. E. Elliot, District Ranger of the George Washington National Forest. He spoke to us on "Conservation of Natural Resources," stressing the conservation of water, timber, and game.

On Friday evening, March 9, the Armerian and Philomathean literaries of the high school competed in their annual contest. The judges rendered a decision in favor of the Philomathean Literary in the program of readings, illustrated octets, choric readings, and quartets.

The College Psychology and Hygiene classes, under the direction of their professor, Daniel W. Lehman, spent March 12 in Staunton, Va., where they toured the Woodrow Wilson Rehabilitation Center, the Virginia School for Deaf and Blind, and the Western State Hospital, one of Virginia's mental hospitals.

The Board of Trustees met at the College on March 14; after a morning business session they lunched with the students. After another business session they met with the faculty for a period of discussion and prayer. Bro. Timothy Showalter, of the Religious Welfare Committee, and Bro. Hubert Pellman, of the college faculty, spoke during the period on the objectives and vision of the founders of the school, after which the trustees and faculty ate supper together in the college dining hall. At 7:30 the trustees met with the students for a praise and testimony service; at the close of this inspiring meeting the members of the Board were entertained at the Vesper Heights Observatory.

Sister Edith Showalter, returned missionary to Tanganyika Territory, East Africa, spoke to the student body in conjoint prayer circle on Thursday evening, March 15.

March 21, 1951.

Daniel B. Suter.

LANCASTER MENNONITE SCHOOL

Revival effort was engaged in during two weeks in February with David N. Thomas serving as evangelist. Students were brought face to face with some needs in their lives and have been helped to make their life more happy and useful.

The recent annual Mission Board meeting, held at the near-by Mellinger Church, gave opportunity for a number of our students to become acquainted with some of our missionary activities.

Bro. J. B. Martin, one of the speakers at the Mission Board meeting, conducted our morning chapel service. In like manner, Martin Lehman of Tampa, Fla., conducted devotional exercises another morning. Samuel Strong, pastor of the Spanish work in Tampa, spoke to the students in our Thursday afternoon lecture period.

Other recent visitors to our campus included Mr. and Mrs. Shepherd, workers among Jews with headquarters at Long Island. They visited us on March 16. They had visited Palestine the past year. Clarence Fretz of Philadelphia spoke to the School on March 1, on the subject, "Youth Meeting Present-day Issues." On March 29, Bro. Harvey W. Bauman, a member of the Executive Committee of the Publication Board, will speak on our publication activities.

On March 3, the Physics class enjoyed the annual trip to Philadelphia. On Tuesday, Feb. 27, the Problems of Democracy class visited the Capitol at Harrisburg, as well as the Hershey Chocolate Company plant.

Commencement activities will take place on May 29 and 30. Class Day and Graduate Dedication Programs will be on Tuesday and the Commencement proper on Wednesday morning, May 30. Bro. George R. Brunk has been engaged as Commencement speaker.

—J. Paul Graybill.

THE NEW BIBLE INSTITUTE

Pursuant to a deep and growing conviction for the need of a Bible Institute in the Mennonite Church, we announce with gratitude the launching of such an effort on or about Oct. 29, 1951.

Though this new institution has been under study, planning, and initiation by the faculty of O.M.B.S. and its Board, and has received sanction by the Executive of Ontario Mennonite Conference, it is finally subject to the approval of the full body of conference at its June, 1951, sessions.

Obviously, if the Bible Institute is to begin in the fall of 1951, there needs to be advance publicity. It is high time this phase was initiated. At the recent Christian Life Conference of O.M.B.S. it was announced for the first time. Comments heard were decidedly favorable and felicitous. We anticipate a hearty response by the way of support and patronage on the part of our con-

stituency both in Canada and the United States.

The objectives for the Bible Institute have been stated by the Drafting and Planning Committee as follows:

1. To lead students in an appreciation of Christian experience and growth in the grace of God.

2. To give students a thorough indoctrination in the fundamental doctrines of the Bible.

3. To give students thorough training in the principles and standards of the Mennonite Church.

4. To guide students into practical Christian work.

5. To prepare students for definite Christian service in the home congregation, home missions, and foreign missions.

6. To offer to students a course of study that will meet the current standards and demands of the church for the Christian ministry.

This institution will be devoted exclusively to Bible teaching and training. The work to be given will be of advanced quality. Really the Bible Institute will take the place of the advanced course heretofore offered at O.M.B.S.

The term will be five months in length. This will give students opportunity to work for seven months in the year in order to pay their way through and have a nice sum remaining; for we believe the student will be able to save a large amount in time and money by attending our Bible Institute.

However, the regular course of the twelve-week term will continue as before. Proper announcements will be made in due time and bulletins distributed throughout the church.

The purpose of this article is to give you advance notice, and to solicit your wholehearted interest and support in this project which is unique and timely in the history of our church. This Institute will not replace any other institution in the church, but is aimed to supplement and supply that which may be lacking. Above all, pray fervently that God will definitely guide and fulfill the conviction He has given.

If you are interested in attending the Bible Institute, or know of someone who desires to, or should, please write in now, to the Principal, Oscar Burkholder, Breslau, Ontario.

J. F. Garber.

Publicity Director.

BIBLES FOR BIBLE BELT

The southeastern part of this country is said to be the "Bible Belt" and Atlanta, Georgia, its capital, according to figures just compiled by the American Bible Society. The Society's agency which supervises work in six southern states from the office in Atlanta, reached a distribution total last year beyond a million copies of the Scriptures. Based on figures of other years, this will be the highest circulation reached by any of the Society's ten agencies in this country.

God gives us boldness in the face of a task of magnitude.—Ralph Buckwalter.

TO BE NEAR TO GOD

THEME: REST IN THE LORD

Sunday, April 8

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for him" (Ps. 37:4-7).

Rest in the Lord is not a passive or inoperative experience, but living and active. It is preceded by a definite commitment on the part of the recipient. To believe in God, to commit one's soul to His keeping, and to walk humbly in His presence, is to experience His rest. In no sense is it enjoyed by those who fail to trust or delight in Him.

Prayer: "Lord, this is my rest for ever: here will I dwell; for I have desired it" (Ps. 132:14).

Monday, April 9

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world" (Heb. 4:1-3).

When God visited the earth in the presence of His Son, Jesus Christ, He made possible a soul-rest which is man's greatest blessing. But it is possible to become deaf and blind by the world's delusive glamor and fail to grasp it now or hereafter. For God has sworn in His wrath that those who hear and do not believe, shall not enter into His rest.

Prayer: "Lord, this is my rest for ever: here will I dwell; for I have desired it" (Ps. 132:14).

Tuesday, April 10

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30).

What gentleness and sweetness in this universal invitation to man's wretchedness! Not only did Christ empty Himself of His rightful glory, but with the same willingness solicits mankind to repose in His Spirit. And the rest which the soul experiences there, makes all yokes easy and all burdens light.

Prayer: "Lord, this is my rest for ever: here will I dwell; for I have desired it" (Ps. 132:14).

Wednesday, April 11

"There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (Heb. 4:9-11).

The Israelites in Egypt endured cruel and prolonged oppression; passed through the wilderness with many hard and difficult experiences. To those who believed and obeyed, Canaan was promised as a land of rest, a land flowing with milk and honey. But this earthly Canaan was only a type of the rest which is promised to the children of God. Theirs is God's rest, holy and eternal.

Prayer: "Lord, this is my rest for ever: here will I dwell; for I have desired it" (Ps. 132:14).

Thursday, April 12

"But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20, 21).

The restlessness of the wicked is here compared with the constant movement of a large body of water. Who has not observed it, or felt it in his own sinful experience? Always coming to the surface were doubts, perplexities, fears, jealousies, hatreds, pride, and evil thoughts. And with difficulty he strove to keep them out of sight, that he might dwell in the congregation of the righteous. But tranquillity of spirit is found only in the providence of God.

Prayer: "Lord, this is my rest for ever: here will I dwell; for I have desired it" (Ps. 132:14).

Friday, April 13

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles resort, and his resting place shall be glorious" (Isa. 11:10).

From Israel's day until the present, the banner of Jehovah has never ceased to wave and around it the faithful have rallied. By the Spirit of the Lord they go forth to conquer and after victory enjoy His glorious rest—that permanent rest, filled with the visible glory of God.

Prayer: "Lord, this is my rest for ever: here will I dwell; for I have desired it" (Ps. 132:14).

Saturday, April 14

"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places" (Isa. 32:17, 18).

"There is a place of quiet rest,
Near to the heart of God,
A place where sin cannot molest,
Near to the heart of God.

"O Jesus, blest Redeemer,
Sent from the heart of God,
Hold us, who wait before Thee,
Near to the heart of God."

Prayer: "Lord, this is my rest for ever: here will I dwell; for I have desired it" (Ps. 132:14).

—Mrs. I. E. Burkhart.

The hymnbook is a testimony of what the Bible can do for men.—Roy D. Roth.

THE PERIOD OF THE PATRIARCHS

Sunday School Lesson for April 15

(Genesis 12:17-50)

Bring the history up to date—the creation, civilization, Flood, tower of Babel, and dispersing of the people over the world. This is briefly told in only eleven chapters. Now the Hebrew race, God's chosen people, begins. They are chosen for a purpose we shall see. The Hebrews come from the line of Shem, one of the sons of Noah. 11:26.

Where are we now in the Bible? Be sure that each pupil locates the beginning of the story of Abraham in 11:28. Use the Bibles in class every Sunday. There is great danger in this course that we will study a few verses and miss this great story of God in history. To see this historical sequence is the purpose of this quarter's lessons. Do not miss it.

There are three outstanding patriarchs in this history. The first one is Abraham. Get his story briefly (in the third quarter you will be studying Abraham in detail). Here is a simple outline: 11:31, Where Abraham came from; 12:1-3, The great promise; 12:4, Abraham now seventy-five years old; 12:7, Unto thy seed—promise again—altar; 13:2-4, Rich—altar; 13:5-12 (Let someone tell this story); 13:14-16, Promise once again; 15:1, 2, Childless, how be father of nations? 15:4-7, Promise again; 17:1, Ninety-nine years old; 17:2-8, Promise again; 18:10, Promise of son; 21:1-5, Son born; 22:1-14 (Let someone tell this); 22:16-18, Promise again. Be sure to use a map with this story. The pupils may have maps in the back of their Bibles.

Get briefly the story of the patriarch Isaac, where he got his wife, who she was, their son, the deception, Isaac and the wells. Perhaps some child could tell this very briefly.

Likewise, get a brief story of Jacob; at Haran; back to Canaan; twelve sons; Joseph sold into Egypt; and all Jacob's family goes to Egypt—seventy souls.

One great opportunity in these lessons is to get acquainted with the Bible. We may know the names of the books of the Bible, but not know our Bibles. Locate each part in the Bible. Locate each important man. Pupils should know where to turn to find the story of Abraham, of Jacob, of Joseph, even one of the promises to Abraham. Pupils should see the significance of Abraham coming before Moses. The years in Egypt should become very meaningful. When this quarter ends pupils should have the historical sequence of all the Bible epochs with the outstanding men in each. They should see the story of God and His people. Why did God tell us if it is not for spiritual benefit? This is not a story of men except as they made history. Do not go into too many details. In the fourth quarter we study the details. Study the six-year cycle chart in the **Herald Teacher**.

A very good and almost necessary teaching device to use in this quarter is the historical time line. Wherever possible let pupils make individual time lines. Others may make one as a class. Teachers of adults may make one for use in the class. See the **Herald Teacher**, intermediate section, for directions. This is

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FOR OUR SHUT-INS

Perplexities

BY FANNIE E. MARTIN

It seems all great moments in this world are shrouded somewhat with perplexity.

Take, for instance, those large buildings down at Oak Ridge, Tennessee, that are the home of the atomic bomb. Folks who live near by tell us that some who were employed there did not quite know what it was all about.

Then 'way back in Noah's time, I imagine the old folks who looked on while Noah was building the ark must have been perplexed as to what the final outcome would be. Well, the day did come when the ark moved off on the great waters, not to take folks' lives but to save them. No one lived outside to see the ark, a tiny speck floating around on the water. While it floated around on the water, no one saw the story of its marvelous preservation published in the newspapers.

From Noah's time till now, nations have gone through one great chain of perplexities after another.

People are continually turning away from God. Micah 7:4: "The best of them is as a brier: the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity." Brutal egoism everywhere prevailed—justice perverted—bribery rampant, the best like briers, "rough and ugly to deal with" (L. M. P. Smith) and—saddest of all—family life is ruined by internal dissension and treachery. Evil is the only thing they do well (Bible Commentary).

Then in Luke 21:25, 26 we read that people shall be in great perplexity over the signs of the times. It says, "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, . . . for the powers of heaven shall be shaken."

How very true these statements are at the present time! Never were people more fearful of what is before them than they are now. We have been warned over and over again what we as Christian people may have to face in the future. Then, on the other hand, worldly men are continually talking about the powerful hydrogen bomb that scientists have invented which could wipe civilization off the face of the earth in a short time. This bomb, we are told, is much more powerful than the atomic bomb and President Truman has called it the "devil bomb" because it is so destructive.

Yes, man has become a fearful being.

He's hunting up a religion which may ease his mind. In many instances it's a form of religion, but not a Christian religion. We have many heathen religions and many, many other cults and creeds, but it's only the Christian religion that saves, and brings peace, joy, satisfaction, and comfort to our tired, weary minds.

How sorry we feel for people who do not have a God to go to in their perplexity! They (many of them) have their gods, and worship them more sincerely than we do ours, yet they never find comfort for their weary souls.

Then oftentimes there comes to the minds of those who are seeking the right way a great perplexity concerning the churches and their beliefs. In our large cities where the rescue missions have evangelistic meetings every night in the week, year round, many men who are down and out are converted. Then the next perplexity is, what church shall I connect myself with? Why are there so many different denominations? And, sad to say, so many branches of the faith in many denominations; why all this? Can we wonder a worldly man is perplexed?

Shouldn't we as Mennonites be the most peaceable people on earth? Why are there so many splits in our own beloved church? Perhaps many of these difficulties started right in our homes, and why? Perhaps we expect to have things our way too much, in the church, in the home, and we oftentimes expect too much of God. Just to illustrate, when Dr. Torrey was preaching in Melbourne, Australia, one day he was handed a note as he was going upon the platform to speak at a businessmen's meeting. It read like this:

"Dear Dr. Torrey, I'm in great perplexity. I have been praying for a long time for something that I am confident is according to God's will, but I do not get it. I have been a member of the Presbyterian Church for thirty years, and have tried to live a Christian life. I have been superintendent in Sunday school twenty-five years and an elder in the church for twenty years, and yet God does not answer my prayers, and I cannot understand it. Can you tell me why?"

Dr. Torrey said that was perfectly easy to understand. This man thinks because he has been engaged in so many different activities in the church, God is under obligation to answer his prayers.

I know a certain sister who was much perplexed as to how she should speak on a certain issue. She fell on her knees in her great perplexity and cried to God for wisdom. He did not answer her prayer immediately, but gave her this

outline to go by. The first point was, how shall I speak at a time like this, or better still, that He may give me wisdom to speak boldly on all issues that confront us in everyday life. We all know the tongue is a powerful weapon. Just a few words have sealed destinies for life in our church, in our homes, in our everyday life, and many times in our nations. Then a still small voice whispered, "Do all things without murmurings and disputings" (Phil. 2:14). When we have all traces of this removed from our life, it's then we are ready to speak. By this time God will have removed all blindness from our eyes and we are ready to act. But how? Always in accordance to God's will and wishes. But where shall I go to speak? "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6).

Yes, with God as our compass the perplexities which once seemed so great to us, will vanish from our minds, and leave us completely in His will and wishes.

I want to close with a little illustration I love very much. I've used it before, but it has been said a minister can use the same sermon the second time at the same place in a year's time, and no one will know it. So I feel even if you do notice I've used this before, it will be of benefit to any one who will read it and live by it, for it helped me over one of the greatest perplexities in my life.

Give God Time

The late Dr. Jowett said that he was once in a most pitiable perplexity and consulted Dr. Berry, of Wolverhampton.

"What would you do if you were in my place?" he entreated.

"I don't know, Jowett. I am not there, and you are not there yet. When do you have to act?"

"On Friday," Dr. Jowett replied.

"Then you will find your way perfectly clear on Friday. The Lord will not fail you," answered Berry.

And sure enough, on Friday all was plain.

One of the very greatest and wisest of all Queen Victoria's diplomats has left it on record that it became an inveterate habit of his mind never to allow any opinion of any subject to crystallize until it became necessary to arrive at a practical decision.

Give God time, and even when the knife flashes in the air the ram will be seen caught in the thicket.

Give God time, and when Pharaoh's host is on Israel's heels a path through the waters will be suddenly open.

Give God time, and even when the the brook is dry Elijah shall hear the guiding voice.—F. W. Boreham.

Hinton, Va.

"Worry is like a rockin' chair—it gives you som-pin to do, but it don't get you no place."

CHURCH MUSIC

Mennonite Preachers and Music

BY J. MARK STAUFFER

Most Mennonite preachers are busy—too busy, I suspect, to read this treatise by a preacher's son.

I like to see and hear preachers sing. I would like to have heard Christ and His disciples sing that hymn in the upper room. I wish I could have heard Paul and Silas sing their praises at midnight in the old Philippian jail. Of all people who sing, I believe that God must hear a preacher's song first; his earnest, sincere voice must get near to the heart of God.

As one who is committed to the development and preservation of our choral, congregational music, I believe that the Mennonite minister holds a place of prime importance in our church music program. Where he enjoys the respect and good will of the congregation, his leadership in church music will be invaluable.

History is qualified to testify, at this juncture, to the importance of sacred music and the minister's relation to it.

First, many of the great religious movements in history have been borne on the wings of song, as, for example, the early Christian Church, the continental Protestant groups such as Lutheranism and Calvinism, the Methodist movement in England, and the American revival efforts of men like Moody.

Second, most of the great religious leaders of the past have either concerned themselves with music or, at least, recognized its unique place and power in the church's program. A student of church music history could mention the following: Saint Ambrose, Pope Gregory, Martin Luther, John Calvin, John Huss, Ulrich Zwingli, John and Charles Wesley, Isaac Watts, Horatius Bonar, John Newton, Dwight Moody, Augustine Smith, Earl Harper, and others.

Third, sacred music has made a most significant contribution to religion in the following ways as suggested by Earl Harper, *Church Music and Worship* (New York: The Abingdon Press, 1924), pp. 39-60.

(1) Music is a means of spiritual impression and expression.

(2) Music prepares the way, mood, and atmosphere for true sermonizing.

(3) Music attracts congregations and affords a means of ensemble worship.

(4) Music is an agent of religious education.

(5) Music brings about spiritual unity of Christians of all times and in any particular present time.

Regarding the power of music in evangelism, we present two historic testi-

monies which every preacher should hear: A Jesuit priest, who lived at the time of Luther, testifies from his point of view that "Luther damned more souls with his music than he ever did with his sermons," meaning that more people were attracted to him by the music of the Reformation than by any other means or agent.

A contemporary rector of the Church of England (Established Church), Vincent by name, says concerning the Wesleyan revival, "Where one person has been won away from the Established Church by the preaching of the Wesleys, ten have been won away by their singing." This same man in a work entitled *Considerations on Parochial Music* urges the Church of England to begin to train and lead people in song, that they may prevent the continued loss of members.

Dear Mennonite preachers: What does this all mean? I have presented these two statements, not to minimize your God-directed work of preaching, but to call your attention to the established dynamic of sacred music in your work.

What, then, can busy Mennonite preachers do to develop and preserve our beautiful form of church music? I invite you to carefully consider the following recommendations:

First, ministers should consider congregational singing as a worship period. In many of our greatest hymns, we speak directly to God—this makes it the equivalent of prayer. We do not disturb the prayer period by allowing people to enter the service, neither should we bring people into the service while the congregation is worshiping in song.

Second, ministers should regard themselves as members of the congregation. If this is done, then they will subject themselves to the same considerations as the congregation. This means, first of all, to sing when the congregation sings. Earl Harper states, "No one save God has a right to listen to the congregational singing. . . ." It would mean further, that the minister should stand with the congregation when they stand to sing. A third implication might suggest that ministers ought not talk together during the congregation's singing unless an emergency has arisen.

Third, ministers should know their denominational hymnal. Second only to the Holy Scriptures, the hymnal should be used in the preparation of sermons. If the minister does not care to select his own hymns, he should, at least, frequently include in his messages hymn texts and truths so beautifully expressed by the devout hymn authors. Ministers should be familiar with and concerned

about the music their people sing, for someone has suggested this statement, "Let me control the hymns which people sing and I will control what they believe."

Fourth, ministers should insist that all congregational music be exemplary worship. We have no hymns in the hymnal designed for use while late-comers enter the service, while the children pass to their classes, while programs are passed, while the congregation stands and ventilation is effected, and other such abuses of sacred music. Some intelligent Christian people have questioned the advisability of combining two different types of worship at one time, as in the case of singing during the lifting of the offering or during the communion service, including feet washing.

Fifth, ministers ought to exercise general concern and oversight of the music of their church. This does not imply that he be able to lead music, although that is highly desirable, but he should be interested in the state of music in his congregation. We believe that the spirituality of a given congregation, or denomination, is reflected, to a large degree, by the manner in which they sing. If this is near a statement of the truth, then the Mennonite preacher will want to back the church music program. He may do so in a number of suggested ways that follow:

(1) the appointment of a church music committee.

(2) concern that those who lead music be spiritually and musically qualified.

(3) encourage song leaders and the congregation to use the best sacred music in their worship; commend your song leader when he makes a good hymn selection or leads the worship period well.

(4) allow time and space for more congregational hymns in the regular services.

(5) study church music history and the history of hymns and their authors.

(6) provide competent musical leadership for the children of the church.

(7) encourage and arrange for a singing class, a congregational song rehearsal, a hymn interpretation class, a church music conference, and other promotional music activities.

(8) use music as an agent of evangelism and revival to extend the outreach of the church.

(9) if special music is used, the minister must be sure that it is contributing to the congregational music.

(10) emphasize the worship aspect of your congregational singing; preach sermons on worship and singing; discuss the church music problems of your congregation with your people.

May I suggest, in closing, that we guard well our priceless heritage of congregational singing; it is the most active, the most audible, the most engaging form of divine worship. Martin Luther, it is said, gave back to his congregations

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FIELD NOTES

Bro. Markley Clemmer, Norristown, Pa., will speak Sunday evening, April 8, at the Sunnyside Mission near Lancaster, Pa.

Bro. Walter Stuckey, West Unity, Ohio, was the evangelist at Fairpoint, Ohio, March 25 to April 1.

Bro. Daniel Johns and family of Conneaut Lake, Pa., worshiped with the Britton Run congregation, Spartansville, Pa., March 25. Bro. Johns brought the morning message.

Bro. J. M. Nissley preached at the Ybor City and Ida St. missions, Tampa, Fla., on March 18.

Bro. George R. Brunk, Harrisonburg, Va., will bring the message at the quarterly meeting of the Gospel Lighthouse Band at 7:30 p.m., April 7, at the Kinzer, Pa., Church.

Bro. T. K. Hershey will speak on Faith at the April 7 meeting of Youth Gospel Evangelism at the Vine St. Church, Lancaster, Pa.

Bro. Harvey E. Shank, Chambersburg, Pa., will begin evangelistic meetings at Trissels Church, Broadway, Va., on April 8.

Visiting speakers in Easter week-end services at Scottdale were Nevin Miller, Harrisonburg, Va., Ronald Graber, Elkhart, Ind., Joseph Nauraine, Chicago, Ill., and Eli Miller, Elton, Pa. Evangelistic meetings which closed at Scottdale on March 18 resulted in twenty-five confessions and reconsecrations.

The Blood of Christ was the theme in a week of pre-Easter services at the Bethel Church, West Liberty, Ohio. Speakers were from the local ministry.

Bro. Howard J. Zehr, Peoria, Ill., will serve as evangelist April 3-8 at the Cazenovia Sunday School, an extension point of the Metamora congregation.

Bro. Ray Bair, Louisville, Ohio, is spending some time in soliciting funds for the new dormitory at Goshen College.

Bro. Benjamin Weaver will speak at the Hammer Creek Church, Lititz, Pa., Sunday evening, April 8.

Bro. S. Jay Hostetler and wife were scheduled to speak in Missionary Day observances at Metamora, Ill., on April 1.

Bro. A. J. Metzler spoke in Easter week-end services at Breslau, Ont. He will have a week end of meetings at Tiskilwa, Ill., April 6-8.

Bro. Dwight Weldy, Goshen, Ind., will conduct a song festival at Tiskilwa, Ill., April 20-22.

Bro. M. D. Emswiler, Broadway, Va., brought the morning message at the Zion Church near Broadway on Easter Day. In the evening service Sister Edith Showalter on furlough from Africa spoke on mission work in Tanganyika.

Bro. Claud Hostetler and wife, Portland, Oreg., spoke in Missionary Day services on March 18 at Albany, Oreg.

Change of address: H. M. Hurst from Bergton, Va., to Moorefield, Ont., Canada.

Bro. Josef Herschkowitz closed a series of messages at the Beech Church, Louisville, Ohio, Sunday evening, March 25. Bro. and Sister Glen Yoder, Kansas City, Kans., were scheduled for a program at Beech, Sunday evening, April 1.

Bro. Charles Diener, Canton, Kans., who entered the hospital at Goessel, Kans., on March 14 for major surgery, was dismissed on March 22. He gives thanks to the great Physician and for the prayers and interest of brethren.

Bro. Samuel Janzen, who will succeed Bro. Wesley Jantz as superintendent of the Greensburg, Kans., Hospital, is taking nine weeks of training for this work in Chicago.

Bro. Harry Y. Shetler, Davidsville, Pa., closed evangelistic meetings at Prairie St. Church, Elkhart, Ind., on March 18. These meetings were preceded by a Bible conference with Bro. J. C. Wenger assisting as instructor. Thirteen souls confessed Christ.

Bro. R. R. Smucker and wife, Elkhart, Ind., spent ten days in Illinois recently. He filled appointments at Pleasant Hill, Morton, Rantoul, and Tiskilwa.

Bro. Paul Conrad, Goshen, Ind., spoke at Petoskey and at Brutus in northern Michigan on March 11. He was accompanied by Bro. Wilbert and Rhoda Lind who also served on these programs.

A nonresistance and peace conference, sponsored by the Peace Problems Committee of the Lancaster Conference, will be held at Millersville the afternoon of April 8. The speakers are John E. Lapp, Isaac M. Baer, and Aaron M. Shank.

Bro. J. F. Garber, Alma, Ont., is conducting a Bible conference at Turner, Mich., March 23 to April 5. He will hold evangelistic meetings at Adair, Okla., April 8-19.

Bro. S. E. Allgyer, veteran bishop of West Liberty, Ohio, is reported to be seriously ill.

Bro. J. W. Shank was the commencement speaker for the Ontario Mennonite Bible School on March 21.

Bro. Clayton Beyler preached at Protection, Kans., on March 18. That evening a special program was given by the King's Men's Quartet from Hesston College.

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Calendar

General Council of General Conference, Semiannual Meeting, Chicago, April 6, 7
Annual Meeting, Illinois Mission Board, Hopedale, Ill., April 12, 13
Child Welfare Conference, Sponsored by Child Welfare Committee of the Mennonite Board of Missions and Charities, West Liberty, Ohio, April 13, 14
Ohio Mennonite Mission Board, Orrville, Ohio, May 4-8
Commission for Christian Education and Young People's Work, Semiannual Meeting, Johnstown, Pa., April 27, 28
Franconia Mission Board Meeting, April 30, May 1
Franconia Conference, Franconia Church, May 3
Annual Meeting, Associated Sewing Circles of Southwestern Pennsylvania district, Springs, Pa., May 5
Home Sunday, May 13
Annual Meeting, Ontario Mission Board, Kitchener, Ont., May 26-28
Ohio and Eastern A.M. Joint Conference, Allensville Mennonite Church, Allensville, Pa., May 29-31
Fourth Annual Missionary Conference, East Chestnut St., Lancaster, Pa., May 30 to June 3
Virginia Conference and related meetings, Weavers Church, Harrisonburg, Va., June 4-7
Indiana-Michigan Mission Board, Annual Meeting, Clinton Frame Church, Goshen, Ind., June 5
Annual Meeting, Ontario Conference, Erb St. Church, Waterloo, June 5-7
Indiana-Michigan Conference, Annual Meeting, Clinton Frame Church, Goshen, Ind., June 6, 7
Johnstown Bible School Reunion, Johnstown, Pa., June 2
Mennonite Youth Fellowship, Annual Meeting, Belleville, Pa., June 8, 9
Mennonite Board of Missions and Charities, Annual Meeting, Belleville, Pa., June 10-12
North Central Conference and associated meetings, South Laurence Church, Glen Flora, Wis., June 11-15
Eighth Conference on Mennonite Cultural Problems, Messiah Bible College, Grantham, Pa., June 14, 15
Laurelville Mennonite Camp, Mt. Pleasant, Pa.
Boys' Camp, June 30 to July 6
Girls' Camp, July 7-13
Victorious Life Conference, July 14, 15
Writers' Conference, July 18-20
Sunday School Workshop, July 18-20
First Family Week, July 21-27
Music Conference, July 28 to Aug. 3
First Young People's Institute, Aug. 4-10
Second Young People's Institute, Aug. 11-17
Second Family Week, Aug. 18-24
Missionary Bible Conference, Aug. 23-31
Little Eden Camp, Onkama, Mich.
Senior High Boys and Girls (ages 15-18), June 20-27
Junior High Boys and Girls (ages 12-15), June 27 to July 4
Boys and Girls (ages 9-12), July 4-11
Bible Conference, July 14-21
Sunday School Workshop, July 21-28
Young Adult Week, July 28 to Aug. 4
Christian Business Men's Week, Aug. 4-11
Church Music Week, Aug. 11-18
Farmers Week, Aug. 18-25
Family Week, Aug. 25 to Sept. 1
Pacific Coast Conference and associated meetings
Christian Workers Conference, June 5
Church Conference, June 6, 7
Youth Conference, June 8
Peace Day, July 1
Alberta-Saskatchewan Conference, Creston, Mont., July 1-3
Southwestern Pennsylvania, Annual Conference, Blough Church, Aug. 5-8
M.Y.F. Workshop, Chesley Lake Camp, Allenford, Ont., Aug. 4-10, noon
Annual Meeting, South Central Conference, Pennsylvania congregation, Hesston, Kans., Aug. 14-17
General Conference, Biennial Meeting, Goshen, Ind., Aug. 21-24
Church School Day, Aug. 26
Beulah Youth Retreat, Beulah Colo., Aug. 27 to Sept. 2
Indiana-Michigan Mennonite Christian Workers' Conference, Bayshore Camp Ground, Sebewating, Mich., entertained by the Pigeon congregation Aug. 28-30
Mennonite Board of Education, Annual Meeting, Oct. 18-20
Bible Sunday, Dec. 8

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Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Sister Gladys Becker, missionary in Bihar, India, wrote under date of March 17: "Bro. and Sister Allen Shirk and Sylvia Ann arrived at Latehar, Friday evening, March 9. They were met in Bombay by Bro. Henry Becker who assisted them through customs and accompanied them to Latehar in their car. The Lord has wonderfully led and blessed them in their travels and we thank you all who faithfully prayed for them."

Spring Missionary Day, March 18, at the Detroit, Mich., Mennonite Mission was observed with Bro. Raymond Byler, Pigeon River, Mich., congregation and now a student at Goshen College, bringing the morning message and Bro. Le Roy Bechler, superintendent of the Saginaw, Mich., Gospel Mission (Colored) in charge of the evening service.

Bro. J. J. Hostetler, superintendent of the Canton, Ohio, Mennonite Mission reports: "This past year a young married couple moved into the city with the primary purpose of assisting in the Mission program. They are seeking to support themselves with part-time employment, and give their marginal time and talents to the work of visitation and helping in the activities of the Mission. This type of service is challenging and our prayer is that more young people avail themselves of such opportunities."

One of our Bihar, India, missionaries reports: "Bro. and Sister Vogt spent the first three weeks of February touring Jobra, about thirty miles north of Chandwa. The people seem to have a spiritual hunger and many came to listen to the Gospel messages. They were also investigating that field to see if it would be a suitable place to open a new station. During the latter part of February and the beginning of March the Vogts toured at Bariatu. They found many villages around there with many of the people expressing a dissatisfaction with their present religion and saying that they are looking for something better."

A Gospel team from Eastern Mennonite College presented a program at the Fairpoint, Ohio, Mennonite Mission on Tuesday evening, March 20.

Bro. Howard J. Zehr, superintendent of the Peoria, Ill., Mennonite Mission writes: "Already we see several areas in the suburbs of the city where we ought to begin work. The suburbs are growing rapidly, and there are several areas growing up which as yet have no church. We pray the Lord of the harvest to send forth more laborers for the great harvest field in Peoria."

Bro. J. W. Shank, superintendent of the Mexican Mennonite Mission in Chicago, Ill., reports: "Our Sunday School attendance has been passing the 100 mark since the snow and cold weather has passed."

Bro. Levi C. Hartzler, Secretary for Service and Relief, worshiped with the Preston, Ont., congregation on Easter Sunday, March 25.

Bro. and Sister Clayton Sutter, in charge of the Mennonite Home for the Aged in Eureka, Ill., report that the members of the Home have been enjoying a mission study course on Japan during the last number of weeks. They plan to complete the course by

WHAT GOD HATH WROUGHT

In a Half Century at the Mennonite Home Mission, Chicago, Illinois, by Emma Oyer

The following are quotations from the first workers, as found in the opening chapter of the book "What God Hath Wrought." "On December 3, 1893, the opening of the Mission took place. . . . The Mission was closed in March, 1896. Just as we closed the door, and Board members and workers were getting ready to leave, a bright-eyed little boy who had been in our Sunday school came up and said to me, 'Is it all done now?' That went to my heart like a chill. I said, 'No, it is not all done.' While most of our friends who so nobly stood by were leaving for home, there were several who stayed through it all."

You will be interested to read this whole story of our first mission efforts. Order your copy of "What God Hath Wrought" today from the Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Indiana. Price is \$2.00.

showing slides on Japan and serving a Japanese meal.

Bro. and Sister Eugene Blosser, who arrived in San Francisco on March 18, from China, may be addressed for the present c-o P. J. Blosser, South English, Iowa.

"**Bro. J. D. Graber** and **Bro. G. H. Beare** spent the week end of March 10 and 11 in the Bihar, India, field for the purpose of advising on the location of a new station. Bro. Beare brought the Sunday morning message for the Latehar congregation. He spoke on 'Fishers of Men.' Bro. Graber brought the message at the Hirri church that morning." Bihar Mission News Letter.

Bro. Andrew Jantzi will conduct evangelistic meetings at Calico Rock, Ark., in May.

MENNONITE RELIEF COMMITTEE (M.R.C.)

Kansas young people are urged to volunteer for a city mission service unit at Eureka Gardens, Wichita, this summer for six weeks. This is your opportunity to serve a need close home. For further information write the Secretary for Service and Relief or Bro. Merle Bender, 632 S. Millwood, Wichita 12, Kans. Even if you cannot serve the full time, offer your services to Bro. Bender anyway.

Rainy River Mission, International Falls, Minn., needs a church building. Plans are now under way to build as soon as weather permits. Four men are needed for three weeks beginning about the first of May. This is a good opportunity for a men's Bible class, M.Y.F., or other local church group to sponsor a short term voluntary service project. Board and room will be provided. All other expenses will need to be cared for by the volunteers. For further information write the Secretary for Service and Relief or Bro. Irvin Grabill, Loman Route, International Falls, Minn.

Thirty-one young people were approved for long term voluntary service by M.R.C. at its meeting on March 19 for the following projects: La Plata Mennonite Project, Puerto Rico; Kansas City Hospital Unit; La Junta Hospital Unit; Indian Migrant Unit; a year-round Builders Unit; and four unassigned.

Your contributions for voluntary service will help to support these young people. For special project support write the Secretary for Service and Relief. Remember those who are in service in your prayers.

The Ethiopian M.R.C. Relief Unit is being transferred to Eastern Mennonite Board of Missions and Charities administration after March 31, according to previous agreement. M.R.C. appointed workers will continue on loan to the Eastern Board until the end of their terms.

NEW BIBLE DEPOT

Something new has been added to the oldest city in the world—Damascus! The American Bible Society recently opened a Bible center there, where Scriptures translated into many languages may be bought at cost. This is only the latest of many of such Bible Depots which the Bible Society maintains all over the world.

The primary work of the church is to make Jesus Christ known throughout the world.—P. R. Lange.



This photograph, although unclear and hardly suitable for printing, is nevertheless shown because of its pertinent relation to the article. The large black hearse is in front of the entrance to the cemetery in Bragado, Argentina.

The Soul That Sinneth Shall Die

BY ANNA H. BYLER

THE soul that sinneth, it shall die." Brother Obregon faces his audience in the small crowded room and repeats the words slowly. Death! How well this small group knows of death, for this is no ordinary church service. Brother Obregon is standing at the side of a plain, varnished coffin, his one hand resting upon the smooth wood and his other hand holding his open Bible.

A young man has died. He was only twenty years old. He had been the oldest of four children whom the mother deserted and the father cared for as best he could. The two grown sisters, as well as the little sister, have been regular attendants at our church here in Bragado. But the boy never came. When he became sick and was taken to the hospital, interested friends from among the church members visited him. They spoke to him about his soul and his need of a Saviour. But his life was slipping away. He needed blood to save his life. Here, the church members felt, was their opportunity to testify that we as Christians can not take life, but we will give of our blood to save life. On Wednesday morning Alicia went for the transfusion. On Thursday morning Marta was going to the hospital for her turn, but at five o'clock that morning his life slipped into eternity.

That evening we went to the home of an uncle where the coffin had been placed in the best room of the house. There is no embalming, therefore the body must be buried within twenty-four hours. According to Argentine custom the one night when the body is in the house is the "velorio," when friends sit up all night in the room with the coffin. Everything from the room is first

taken out. Furniture, pictures from the wall—I almost added "rugs from the floors," but there are no rugs on the floors—absolutely everything comes out of the room. Then the coffin is placed in the middle of the room. At the head end, against the wall, a sort of screen forms a background. On this is a picture of the suffering Christ, with crosses and virgins adorning the woodwork; or Christ pointing to a picture of Mary on His heart. On each side of the coffin is space to walk to view the corpse. This space is enclosed with a row of large candles on tall candlesticks, the only light in the room. The candles are kept burning continuously in order that the soul may have light on its way.

The sisters of this young man wanted a service to be conducted by our church people in the evening. Catholic relatives usually hire women to come and recite long prayers during the evening in a velorio. But these relatives allowed the girls to have their choice, and after our Bible study here in the church that evening, about fifteen of us went to the house.

It was a hot summer evening. As we entered to stand in the room, the rows of candles cast an eerie light on the rows of mourners sitting on each side. They also seemed to add to the heat of the evening—the one window was tightly closed and covered, and only the door was open. No one spoke; now and then someone started sobbing. Handkerchiefs wet with tears were also used to wipe the sweat from their faces. Occasionally some arose and left the room. Others from those standing in the yard came in to take their chairs. As night wore on they passed around their mate cup for each to take his turn at sipping the tea from the same tube.

As Brother Obregon walked to the side of the coffin, everyone stood. Some from outside came in, too, until the room was quite well filled. Many broke out with fresh weeping as he started to pray. Some repeated his words aloud as they do for the Catholic women who recite their prayers for the dead. Brother Obregon then proceeded to tell this sad group the story of salvation. They do not know it. They have never heard it. Except for the sisters and our group from the church the relatives and neighbors know nothing of the way of salvation. What they do know, or think they know, is that the soul of this young man is now in purgatory; and if his loved ones will say enough prayers, and pay enough money to the priests, and hold enough masses in his memory, then perhaps his soul will get out of purgatory and reach heaven—providing they have made their request to the Virgin Mary. And so Brother Obregon says with emphasis, "There is nothing we can do now for his soul. He determined the destiny of his soul while he lived. God is kind, but He is also just, and this soul must now stand before God."

"Are you ready to stand in the presence of God? All have sinned, but God sent His Son into the world to atone for our sins. Dear friends," he says, "I am not asking you to get ready to die. I am asking you to receive the LIFE which Jesus came to this world to give. I am asking you to get ready to LIVE, and that in itself will also make you ready when death comes."

All are listening quietly. The two sisters are sobbing softly, and surely God is speaking to their hearts, reminding them of the start they had professed to make in the Christian life, and filling them with remorse for not having been willing faithfully to follow. Only a few weeks before they had been in the class of converts but hesitated and dropped out before baptism. Now Brother Obregon is again praying, and the sisters are praying aloud, "Yes, Lord. Yes, Lord." God's love is drawing them, and this time they want to leave all and follow Him.

The service is over, and we leave the room. Others from the yard go in to stand in our places, and a neighbor lady begins to cry loudly as she enters. The night hours pass and morning comes, and then is when the large black hearse, drawn by its black horses, drives up to the house and takes the coffin to the cemetery.

* * *

Day after day, all over Argentina, the black hearse keeps driving up to some door and loved ones pass over its threshold for the last time. Weeping, wailing, despair are followed by months when the bereaved dress in the black of mourning. This ugly thing called DEATH! "They mourn as those who have no hope," for they have no hope. How many thousands more will have to go to their graves without ever knowing "Blessed are they which die in the Lord"?

Bragado, Argentina.

M.C.C. Begins Work in Palestine

BY MYRON EBERSOLE

TITUS LEHMAN first came to the Middle East in the spring of 1949. Until January 1, 1950, he served in a medical unit under the Quakers in the Gaza strip where approximately 200,000 refugees were located.

From January 1, 1950, he was located at Beirut, Lebanon, where with the help of G. A. Gaeddert, of Silver Springs, Maryland, he supervised a large clothing and soap distribution among refugees in the area of Tyre, Lebanon.

From that time on he was involved in the many formalities and investigations preliminary to beginning work among the refugees in Arab Palestine, that part of Palestine which lies west of the Jordan, not occupied by Israel, and now controlled by Hashemite Jordan.

In July, 1950, Myron and Geraldine Ebersole, of Sterling, Illinois, and Harrisonburg, Virginia, arrived on the field and in September, Waldemar Schroeder, of Drake, Saskatchewan, came making a total of four in the present Hashemite Jordan unit.

The endless waiting, praying, hoping, planning, and having plans changed that are a part of every new work, served to make each member of the unit more aware of the way: of a new country as well as the need for careful planning with the guidance of the Lord.

For some weeks the group used Jerusalem as a base of activities while looking for housing, visiting camps, and securing equipment which included a new Chevrolet carry-all. Jericho was chosen as base for operations, a house rented for the year, and the group moved in during the last week in September.

The first and in some ways the most impressive need among refugees is that of direct relief such as clothing and food. These needs are occupying most of the efforts of other

relief agencies already on the field. The second type of work is that of rehabilitation and resettlement. This task has been receiving only incidental attention because of the urgency for direct relief and the appalling size of the job of resettlement and rehabilitation of nearly 900,000 Arabs. The problem of resettlement is intensified by the limited resources of the country, the limited education and ability of the people, and their hesitancy to settle because they would prefer to return to their homes.

With these things in mind, the unit chose to begin with a project in the second category, a vocational school for boys located in the camp "Ain Sultan."

The first trade to be taught is that of shoemaking. The unit was able to secure a capable young shoemaker as a teacher and with his help bought equipment. The tent was supplied through the UNRWA (United Nations Relief and Works Agency).

The first location of the tent although very desirable was unfortunate because it threatened the modesty of the daughters of one of the Moslem dignitaries whose home was about 150 yards away. After more waiting the tent was moved 25 yards to a "satisfactory" location.

The shoemaking school was started after other minor delays on November 14 with twenty-five boys enrolled in two classes, one in the morning and one in the afternoon. Since a special effort was made to enroll boys who were not in school, half of the boys enrolled have had no school and the others from one to seven years.

They are an eager group, looking forward to games at recess but also eager to learn and ready to quit playing when the time comes for class again, even though they go to

a tent and dirt floor as their classroom.

At this writing they are just completing the first shoes. There are more boys on the waiting list and by the time this is printed it is probable that there will be nearly fifty boys enrolled with an added side line of leather work such as belts, brief cases, and similar projects.

Beyond the present shoemaking classes, it is probable that classes in carpentry or weaving will be added. It is hoped that with approximately six months of training in these trades the boys will be able to secure jobs which will lead them into a life vocation.

Opportunities for direct relief are almost endless. UNRWA is providing basic food, shelter, and medical care. The food provision is inadequate and poorly balanced. The diets of children and old people are especially in need. The Mennonite Central Committee unit anticipates a program of supplementary feeding for the refugees although details have not been worked out.

Clothing is badly needed among all the refugees. A home for the aged and expectant mothers has appealed for bed clothing and layettes. A shipment of Christmas bundles is on the way.

There are great possibilities for serving in the role of the modern "good Samaritan." The Arab refugee has fallen victim to the modern robber, power politics. He has been beaten and stripped and largely forgotten. He has become accustomed to being passed on either side and ignored by the rest of the world.

Highly symbolic of the situation which the refugee faces is the present state of the old "Good Samaritan Inn." The ruins of the old inn lie along the road about halfway between Jerusalem and Jericho. Nearer the road is a more recent inn which has been changed into a police post. The innkeeper is no longer present to serve the needs of travelers. Likewise the refugee finds few who will help him on his way.

To serve in this situation, then, is to serve in the spirit of the good Samaritan, to bind the wounds of disillusionment and lend a helping hand along the road to recovery. Like the victim in the parable there is not only the immediate need of food and clothing, but help will be needed until the victim is again able to make his way.

In this spirit the present unit is serving and plans to serve, leaving a witness to the love of Christ. Only as this love is known to the refugees can they find the final solution to their problems.

Jericho (via Amman), Hashemite Jordan.



Children near Bethlehem waiting for their milk. Bro. Myron Ebersole says that in Palestine "There are great possibilities for serving in the role of the modern 'Good Samaritan.'"



These young men served on the voluntary service project in Germany.

Voluntary Service Along Hitler's West Wall

By BILL GOODING, JOHN FOX, PAUL SUDERMAN, MELVIN HEADRICK

“EI YO—wie geht's Heit?”

Yes, we were in the heart of the Pfalz (Palatinate) on our “Offweilerhof Project”—the Pfalz with its “gemütlich” dialect that had the familiar ring of our own Pennsylvania Dutch at home.

One could not have asked for more interesting surroundings. The rolling hills of this border area provided the center of Hitler's famous “West Wall.” Bunkers were spaced on every slope along with tank traps of all kinds. The economy is built around the farms or large hofs which usually form communities of twenty to fifty people. Towns are small and not numerous, although Zweibrücken seems once to have been a shopping and industrial center of some importance.

Each of these physical factors played a part in our project. The size of the hofs had stimulated a “Boden (land) Reform” in 1948 which started the breaking up of these centers of inequality. In the spring of 1950 three Mennonite families from the Danzig area received sixteen hectar (60 acres) shares from one of the bigger hofs. The state promised to build houses and gave them a small loan to purchase equipment and cattle.

As we helped these three families with their harvesting, we realized some of their special problems. In the middle of their fields and their farmyards lie the ruins of ten large bunkers, huge pieces of steel and concrete which a team of horses cannot move. These people are also used to the flat plains of northern Poland. Here they are forced to be idle many days in winter when the

hilly roads to the fields are too muddy or icy to travel with their crude wagons and especially now with their teams of cheap but half-dead horses.

The settlers, of course, have no car and are forced to live practically in isolation. The town is five miles away and neighboring families seem to have little interest in being sociable. One saving factor is that the Mennonites in the surrounding community have promised to visit them. Eventually roots will be established.

Our Offweilerhof unit was on a neighboring hof which had escaped division because within the owner's family there were enough small sons among whom to divide it. There were between twenty and thirty workers there, many of them prisoners on parole. The farmyard was always bustling with activity—people sawing wood, threshing, taking care of cattle and the usual winter farm chores. The owners were Mennonites and were kind enough to share with us apples, potatoes, cabbage, and milk from their large stores.

None of us will ever forget those few very rewarding months spent in the Pfalz.

Community Contacts

As the refugees were the major concern of our unit, we tried to gear our work and social life to be of as much service to them as possible. With transportation difficulties preventing much contact outside the big hof, opportunity for social contact was very welcome.

Frequently they shared the evening meal with us, after which they related tales of their war experiences, their former homes, or their plans for the future. We realized that in just listening one is being helpful.

Sometimes the young folks joined us for an evening of singing and popping corn. Other times we invited the young people from the neighboring Kirshbacherhof and showed slides, sang, and served simple refreshments. A number of times we visited some of the Mennonite homes in the community.

As time went by we became very much attached to these people and it was difficult to leave those whom we had come to know and appreciate.

Sundays we would join our friends, packing ourselves into the jeep and trailer, and off to church we'd go. I think we were as happy as any family in a Packard or Mercedes.

Our Christmas celebration was deeply meaningful. With painstaking care they prepared the simple meal, wrapped the gifts of apples and cookies for us, and put up a few Christmas decorations. Having guests was a great event for them. We sang all the traditional German Christmas songs, lighted the tree, and exchanged gifts. For them it was the happiest season since they had left “home.” Never will we forget the tears of joy that were shed that night, more because we had given ourselves than because of gifts we presented.

Our Work Project

We began our work camp with the intention of helping to build hofs for three refugee families. Always we were forced to give a negative answer when asked how we were progressing with the building. Because of much “red tape” and because the contract had been signed before we came, we never worked on the building project in a direct way.

However, that fact did not discourage us, because we found many other ways to help. The state resettlement officials compromised a bit and allowed us to help in building the road, about a quarter of a mile long, that would run from the refugee farms to the main road. Our initiative was great, and day after day we hauled heavy chunks of rock from the blown-up bunkers which dotted the field.

During this time we took some days off from our muscle-building work of tossing rock and helped the refugees in their field work. We soon learned that picking up potatoes and fodder beets made “Kreuzweh” (backache), and often were inclined to feel older than our birth certificates stated. We learned the art of running a Bulldog, the most dependable tractor in Germany.

On the many days when it rained, our enthusiasm was likewise dampened, but we marveled at the bright outlook of the refugees. Despite bad weather, insufficient machinery and livestock, they kept their hopes high.

Finally, following Christmas, after many setbacks due to rain, snow, breakdowns, lack of workers and machinery, we helped them to thresh their grain. There are more convenient ways of doing this work, but we realized that we were helping people who

April 3, 1951

needed help. When we parted we sensed what this meant to them, and knew that they realized more fully the motivations of God's love.

Spiritual Emphasis

During the days in our work camp, we were constantly made aware of the verse which was used in our opening devotions, "Other foundation can no man lay than that is laid, which is Jesus Christ."

In the lives of these refugees the terrible experiences of the past decade had shaken their very foundations. It made us realize our personal need to dig deeper in our own lives and build on Christ, the solid Rock.

Often in our living together with these people we thought of our church at home. How much of our Christian life is centered around the church with its many activities. Here were our friends and many young people our age craving the fellowship of the church and Christian activity; yet because of borders, because of ministers who were already overloaded in serving three and four churches so that they could not give attention to more than the worship service, because of isolated conditions and poor transportation, these people could join in worship only once in three weeks.

We came to realize too that during these three months there had been no Sunday

school or any kind of Christian education for the children as we are accustomed to. What a tremendous responsibility that puts on the home!

These facts put a burden on us to help the people realize their great responsibility, and to do our part humbly by beginning group Bible studies and bringing in extra speakers for worship services. We felt our responsibility to speak and share on spiritual subjects as we visited the homes.

It was not easy to say "Auf wiedersehen" to our friends. We parted in our devotional service with the hymn:

"So nimm denn meine Hände und führe mich,
Bis an mein selig Ende und weiglich!
Ich kann allein nicht gehen, nicht einen Schritt;
Wo Du wirst geh'n und stehen, da nimm mich mit."

We left those with whom we had walked, talked, worked, and prayed with the feeling of thanksgiving and joy in Christian love.

The four authors made up the American group of campers who joined with a small group of Germans and one Dane for a three-month voluntary service camp sponsored by the Mennonite Central Committee at Offweilerhof, near Zweibrücken, in the Pfalz, Germany.

A Chaplaincy at La Junta

BY LEE KANAGY

I WAS sick and ye visited me." "Other sheep I have which are not of this fold."

The Mennonite Church has entered a new type of evangelism. She has responded to the need of establishing a full-time chaplain in one of her public institutions, namely, the La Junta Mennonite Hospital and Sanitarium. This is certainly a step forward in making specific efforts to visit the sick and to seek the other sheep which Christ has who are yet not of His fold.

We usually think of a minister's duty as connected with some specific congregation made up of specific people, but the duties of a chaplain are those connected with some public institution in which all classes of people and religions have some part. The term "chaplain" is used for any one who functions as a clergyman in some public institution such as the congress, courts, funeral homes, and hospitals.

A chaplain's primary objective in a hospital is the welfare of the patients' spiritual life. A person who goes to a hospital enters an experience that tends to make him feel he needs a higher power. Just recently a patient was searching for the truth of the Gospel. Had this person not entered the experience of sickness, this seeking might not have become important. Sickness may lead to despondency and destruction of life, or it can, and often will be a means of bringing the restoration of the soul to its Maker. This is then called victorious living. What a blessing sickness can be! The church

should rightly take advantage of this opportunity.

The chaplaincy program here at La Junta is still in its infancy. It might be well to give a pattern of a day's activity. Every morning a list of admissions and discharges of patients for the previous day is made out for the chaplain's office. The average number of admissions is 10 persons per day. Among these admissions there are usually several listed for surgery and those are visited early in the morning before they go to the operating room. Then between 7:30 and 10:00 a.m., there is time for correspondence, reading, and planning the work. During this time the patients are having their breakfast and morning care, and the chaplain can therefore use these hours more profitably for preparation and planning.

It is the aim of this program that every patient be contacted by the chaplain some time during his stay. Since it would be impossible to contact every patient each day, only those who have a spiritual problem or who request special visits are seen periodically.

In the sanitarium, where the patients remain for longer periods of time, the chaplain makes visits regularly as a friendly neighbor would and also answers calls to give spiritual counsel as requested.

A chaplain must respect all practices of religion if he is to gain the confidence of the patients and community in which the hospital is located. This respect, however, does

not conclude that all practices of religion are Biblical; yet it is out of respect and concern for Biblical truth that people come to know Christ as the real Saviour of mankind.

The Mennonite Church can be grateful to Brother Allen H. Erb for the fine public relations that exist here. The community holds the work of the Mennonite Hospital and Sanitarium in high esteem and only men having a great vision and insight into the needs of mankind can build such a relationship by the guidance of the Holy Spirit.

The larger work of the chaplain includes a wholesome Christian contact with all workers, especially nurses who contact the patients. Recently one patient said that she gets excellent care in such a fine spirit which is very much appreciated. The little kind acts, smiles, a few words of comfort can be like rain in a thirsty, dry land. Nurses can also point out to the chaplain or minister of the patient's choice the wishes of the patient.

There is also follow-up work with patients who leave the hospital and there is co-operation with local ministers to get and keep people interested in going to church. There is always the opportunity to nourish the souls of indifferent people.

A chaplain also has the opportunity of encouraging new mothers to establish a Christian home for their children. It may involve settling religious questions and actually taking steps to unite with some church. Children have a tremendous influence on their parents and truly we have often seen this principle in action. "A little child shall lead them."

It would be well worth while for the Mennonite Church to train chaplains here for a further expansion of this program. Although the work is new to the Mennonite Church, yet the time is ripe to think of further possibilities in this field. There would be many young men who could carry on such work after some training. Now since the church is opening several hospitals, there should be chaplains eager and ready to enter. Truly this is an open door for the Mennonite Church. —Mennonite Hospital News.

Japan has an estimated population of 83,196,000. From reports issued by the Japanese Statistics Bureau there are 40,811,000 males and 42,385,000 females. Recent census also revealed that the population of Greater Tokyo increased to 6,275,000. The Japanese city is now the fourth largest city in the world, following London, New York, and Paris.

There are nearly six million labor union members in Japan. From a recent article in the NIPPON TIMES, it was learned that women workers constitute twenty-three per cent of the membership, which is about the same as last year. The fact that the women workers have not decreased shows the further rehabilitation of textile industries in which more women than men are employed. It also shows that employers prefer women to men because women's labor is cheaper.

Missions Editorial

A New Project

Soon after the announcement by the Mennonite Central Committee that twenty young men in IV-E could go to Europe for a year of service in relief work, twice that number volunteered, all apparently having the \$900 available which was a part of the agreement of the work project. Only nineteen, in addition to the unit leader, Bro. A. Lloyd Swartzendruber, were sent.

We are happy for this splendid response by the youth of our churches. We hope that the thrill of travel was not the basis for volunteering but that a genuine interest in the plight of refugees in their meager housing situation motivated the year of service. Muscle-stretching work, perspiration, and consistent steady laboring will disclose the true character of the men. Their testimony will determine the future of like groups.

There is one aspect of this project which needs careful handling. Ability to pay his own way should not be the final determination of whether a man should go into relief work, no more than \$900 should determine that a Christian worker at home should be ordained, teach a Sunday-school class, or become a mission worker. Jesus made no financial stipulations for spirituality. He asked for a sincere heart.

Under our economic system, we are compelled to operate on a monetary basis. It takes cash to send missionaries and relief workers. We kid only ourselves if we expect the church to extend her mission and relief efforts and then do not support that program in a financial way. Is it not imperative, therefore, that we examine our giving, and provide funds for relief and mission work regardless of our personal friendship with the workers? We do not want to initiate a program that says that our money should go to only those individuals whom we know personally.

On the other hand, a splendid result of this new project will be the home interest which it will create. We are all personal and do receive a satisfaction in knowing that our own flesh and blood is doing commendable work. It seems that our heartstrings are opened much more easily. Those individuals, for instance, who know practically every mission and relief worker participate in that program in a way that many who know

not a single worker, or at the most perhaps three, will never understand. Parents whose sons and daughters are working in the kingdom thousands of miles away have their hearts and prayers and financial interests tuned to that work. Congregations whose members are away have similar interests. Giving and interest increases, sometimes trebles.

May the blessings of God rest upon this new project. And may many more young men serve their Lord in helping other people. We predict that more groups will be sent.—F. B.

M.C.C. Weekly Notes

Builders' Unit to Sail

Nineteen young men, accompanied by their leader, are to leave on March 24 for Western Germany, where they are needed in building homes for Mennonite refugees. Members of the group are the following:

A. Lloyd Swartzendruber, unit leader, Kalona, Iowa; Marvin Gehring, Moundridge, Kans.; William Gunden, Elkhart, Ind.; Roger Hochstetler, Kalona, Iowa; Homer Kolb, Spring City, Pa.; Eldo Kroeker, Inman, Kans.; Howard Landis, Souderton, Pa.; Junior Lehman, Apple Creek, Ohio; John Mann, Goshen, Ind.; Peter Neufeld, Inman, Kans.; Richard Oberholzer, Greencastle, Pa.; Bernhard Reimer, Beatrice, Nebr.; Albert Roupp, Elkhart, Ind.; Richard Rush, Plumsteadville, Pa.; Willard Rush, Langhorne, Pa.; Lyle Schrock, Goshen, Ind.; Willard Stucky, McPherson, Kans.; Robert Swartz, Spring City, Pa.; William Yoder, Topeka, Ind.

This is a special project in which a limited number of men in Class IV-E may give a year of service. To make this special project possible, each young man, or his family or church, makes a special contribution to defray the cost of the participation in the program.

This pattern of special foreign service units for single draft-age men in Class IV-E has been designated as "M.C.C. Pax Services." The Western Germany builders' unit is the first such project; a second similar project is to be a service team to Korea or Indo-China, or perhaps Germany.

Principles on Alternative Service Outlined

A set of "Guiding Principles for Consideration in the Event of Passage of Legislation Calling for Service by Conscientious Objectors" as drawn up by a committee of the M.C.C. Peace Section was approved by the M.C.C. executive committee on March 17. These guiding principles have also been submitted for consideration by peace committees and leaders of the various M.C.C. constituent churches.

The "Guiding Principles" set forth a series of general basic conditions that should apply to a C.O. service program: that direction be thoroughly civilian; that work be as significant as possible; that there should be remuneration and other benefits for services rendered; that there be opportunity for religious ministry among the men. Suggestion is further made that several types of work be open; service projects administered by a civilian

government agency; individual employment in fields determined to be of national importance; release of men to humanitarian work of an established church agency; civilian service projects especially for C.O.'s, set up by church agencies.

In stating these guiding principles, it is felt that continuation of the present deferment provision for C.O.'s would be satisfactory, since this gives C.O. men opportunity to enter service projects of their choice. Thus a change from the present provision is not sought. If, however, legislation is adopted to establish some form of alternative service, the guiding principles would serve to outline the basic concerns of the church in this matter, and constitute the basis on which further representation to government would be made.

Historic Peace Churches Meet

On March 15 representatives of the Mennonites, Brethren, and Friends met to give consideration to the present trend in draft legislation, and the steps which should be taken in the event that some form of compulsory alternative service for C.O.'s is established.

It was felt that plans should be made to seek an interview with the President in the near future to express some of the basic concerns of the peace churches in relation to the draft legislation which may soon become law. (Since the law itself would grant C.O. provision in general terms only, it would be the President, with his staff, who would set up details of administration and policy in the application of the law.)

Consideration was also given to the above-mentioned "Guiding Principles." It was found that there is substantial agreement between the three groups as represented in this meeting, on the principles expressed, though a very few minor differences were noted.

Washington Representation Strengthened

During the next few weeks the legislative situation may require more detailed representation in Washington, and in view of this the historic peace churches are making available additional persons for this work. The M.C.C. executive committee on March 17 appointed H. A. Fast of North Newton, Kans., to serve in this capacity. This special representation is correlated with the present National Service Board for Religious Objectors, which serves the Washington interests of peace churches.

Latest Word on Draft Bill

According to the most recent information, the House of Representatives is planning to take action on its version of the draft bill on four days beginning on April 4. This bill as reported by the House Armed Services Committee retains the provision of deferment for C.O.'s.

Released March 23, 1951

Via Mennonite Central Committee
Akron, Pennsylvania

We face two dangers: teaching only principles without applications; and teaching applications as if they were principles.—A. J. Metzler.

Women's Activities

Prepare Literature Reports

How will your literature report appear on June 12 at Belleville? Why not improve it by encouraging each sister and daughter in your congregation to:

1. Use the "Prayer Calendar."
2. Subscribe to the "Missionary Sewing Circle Monthly."
3. Write a letter to a foreign or home missionary.
4. Read a missionary, or other religious book.

These are the items on the report form prepared for you. There is also a place for reporting the number of letters received from missionaries. Also report the number of sewing circles, adult, intermediate, and junior. Report forms can be obtained from me at 904 College Avenue, Goshen, Indiana.

Have you permitted your intermediate sewing circle to grow indifferent? Or have you neglected to organize a circle for your girls? Young women and girls are eager to help in the Lord's work, but they need inspiration and guidance. Many schools will soon close. Our girls will need interesting, worth-while projects for the summer. Why not have a special meeting for them? Have them tear old sheets, and roll them for bandages; cut pieces for comforts; make cheerful scrap-books; arrange flowers for shut-ins; give them a part in the worship also.

* * *

Institutions, missions, and others in need of help, please send your lists to Mrs. Paul Yoder, Columbiana, Ohio. Some of our women are asking for work.

Suggestions wanted. If you are doing something interesting or unique, please report your project. It may help others. We wish to report in this column and in the "Missionary Sewing Circle Monthly" suggestions for circles and needs for institutions, missions, and other needy people. Will you please send us what you have? Thank you. —Mrs. C. L. Shank.

Southwestern Pennsylvania Circles to Meet

The annual meeting of the Associated Sewing Circles of Southwestern Pennsylvania district is to be held at Springs, Pa., May 5.

AIBONITO, PUERTO RICO

(Betania Congregation, Pulguillas de Coamo)

Sunday, March 4, marked the first anniversary of the work at Coamo Arriba. Special recognition was given for the event. Reverend De La Rosa accompanied Brother Hershey to Coamo Arriba in the afternoon and held the audience spellbound as he spoke on Mark 10:45. A mixed quartet sang a number of songs. We were blessed when we listened to three who have confessed Christ as their Saviour during the past year give their testimonies; and although Jorge trembled so that it was visible on his clothing, we believe that he was strengthened by this, his first attempt.

"La Hora del Calvario" is now broadcasted over four island stations and three foreign stations. The program is affiliated with "The Calvary Hour," incorporated and di-

rected by Brother William G. Detweiler. During the past year we received correspondence from fifty-one different localities on the island. Pray for this radio ministry.

We will appreciate your prayers in behalf of the special meetings during the week previous to and the week following Easter.

CHURCH CORRESPONDENCE

McALISTERVILLE, PENNSYLVANIA

(Lauver's and Cross Roads Congregations)

Greetings to you in the name of our Lord. The churches here in the valley have been favored this past year with activity. On May 19, 1950, Bro. Harvey Shank opened a series of meetings at Lauver's which continued till May 28. There were nine confessions and these were received by water baptism on the afternoon of Aug. 20 at the church. They were all young people and we feel so happy for them. Our prayer is that the Lord may keep them and that they may abide in Him.

On Sunday, May 14, Bro. Clinton Ferster preached for us at Lauver's for the first time since he is on furlough. On June 25, Bro. Rohrer Eshleman brought the morning message at Lauver's. On Sept. 3, we received a message in German by Joseph Boll, Sr., and in English by Joseph Boll, Jr. On Sunday, Oct. 22, Bro. Nevin Bender brought us the message at Cross Roads from Matt. 7:24-29. To close our year profitably a much-appreciated message was given at Cross Roads by Bro. William Lauver. His text was taken from Rev. 3:18. Bro. William used to go in and out with us here.

Another new year has been given us from the hand of Providence of which nine months still lie before us, if Jesus tarries. May each day be spent to the advancement of the cause of Christ, for the day is far spent. Our new minister, Bro. Walter Graybill, who was ordained on Nov. 6, 1949, is serving his churches very profitably and well. May the Lord bless his continued service and may he claim the promise given to Moses in Ex. 33:14a.

May the good work go on here among the churches in the valley and will you remember us at the throne that we may be a lighthouse to the world and a people sanctifying the Lord God in our hearts.

March 19, 1951. Noah L. Zimmerman.

FORT WAYNE, INDIANA

(Anderson Congregation)

"Bless the Lord, O my soul, and forget not all his benefits." Do we sometimes forget the great and wonderful things the Lord has done for us, the One who has forgiven all our iniquities and redeemed our lives from destruction? Oh, may we say with David, "Bless the Lord, O my soul: and all that is within me, bless his holy name."

We have certainly enjoyed rich spiritual blessings already in this new year. Bro. and Sister Charles Shetler from Schellsburg, Pa., were with us Jan. 16-28. Bro. Shetler gave us very inspiring and soul-stirring messages. On

Pray especially that the members may realize a greater responsibility for living a completely separated life.

Our annual conference will be in session on April 6-8 at Palo Hincado. Brother Timothy Brenneman plans to be with us at that time.

Mrs. Alta Hershey.

the evening of the twenty-second, he had a dedication service in which a number of babies were dedicated to the Lord. The same evening he also gave an altar call for Christians to come forward and claim their families for the Lord. Six mothers and several others went forward. This was a very impressive prayer service. It is truly a wonderful experience when we can give our burdens to the Lord and He will take care of them. There was one public confession, a number of reconsecrations, and many Christians expressed themselves as having been greatly blessed.

Our pastor, Bro. J. S. Neuhouser, is at present holding meetings at Midland, Mich. He still has charge of all the preaching services at home and also at the New Bethel Church four miles northwest of Ossian, Ind., preaching three sermons every Sunday with an additional one every fourth Sunday in the month when he conducts services at the infirmary.

Our bishop, Bro. Ray Yoder, has been quite ill for some time. Will you pray that if it is not against His holy will, the Lord will again restore him to health and strength that he may be able to resume his duties as bishop in his various fields of labor?

March 16, 1951. Mrs. Pearl Nofzinger.

WINTON, CALIFORNIA

Christian Greetings: "O give thanks unto the Lord; call upon his name: make known his deeds among the people." We surely have much to thank God for and will continually praise Him for His goodness to us.

On Feb. 18, a group from our congregation were privileged to attend the conference sing-spiration held at Phoenix, Ariz. A number of inspirational songs were rendered and an enjoyable time was spent together. A large number from Upland and Reedley attended. There were some folks who had come from Fresno and Porterville, too. We are looking forward to another sing-spiration which will be held next year in Los Angeles.

Sunday evening, March 4, the young people's Bible study was devoted entirely to a musical program conducted by Bro. Irvin Jennings. We were very fortunate to have present the boys from Reedley, Calif., who are now working under the direction of M.C.C. Several numbers were given by the male quartet. Dan Roth, formerly from France, also accompanied the boys and sang two numbers in French.

We anticipated very much our evangelistic meetings which are being held March 14-22, with Bro. Kenneth Good from Elida, Ohio, as

(Continued on page 333)

FIELD NOTES (Continued)

Bro. John C. Wenger, Goshen, Ind., spoke in a Bible and doctrine conference at Elmira, Ont., March 28 to April 1.

Bro. J. E. Gingrich, Elkhart, Ind., conducted Passion week-end services at the Central Church, Elida, Ohio.

Bro. H. A. Diener, Hutchinson, Kans., conducted baptismal and communion services at Colorado Springs on March 23. This congregation prepared twenty-six Easter baskets for Norton's Convalescent Home.

Two Sunday-school classes from Walnut Creek and one from Farmerstown, Ohio, gave a program on Missionary Day at the Upper Sand Run Mission Sunday School.

Change of address: Bro. John Miller Yoder from Leonard, Mo., to Parnell, Iowa. Use the full name, as there is another John M. Yoder at Parnell.

Bro. G. G. Yoder accompanied a quartet from Hesston College which gave a number of programs on the Pacific Coast during Easter vacation.

The Upland, Calif., congregation has begun a fifteen-minute broadcast every Sunday afternoon over a local station.

Bro. J. W. Hess will hold evangelistic meetings at Laurel St., Lancaster, Pa., April 25 to May 6.

The Gulf Coast Regional Conference will meet this year with the Pleasant Grove congregation, Brewton, Ala., May 4-6.

A new church building was dedicated, if plans carried, at Hinkletown, Pa., on April 1. Ten days of evangelistic meetings are following in charge of Bro. Lester Hoover.

Baptismal services in which three persons were brought into church fellowship at Perkasia, Pa., on March 18, were conducted by Bro. Joseph Gross. Bro. Paul Lederach brought a message to this congregation on Good Friday evening.

The annual Easter sunrise service, sponsored by the Youth Meeting Committee of the Franconia Conference, was held on the grounds of the Salford Church with Bro. Llewellyn Groff, Ogema, Minn., as the speaker.

Revival meetings were held at Souderton, Pa., March 18-25, with Bro. J. W. Hess as evangelist.

Sister Anna Lois Rohrer was Missionary Day speaker at Benton, Ind., Sunday evening, March 18.

Five persons were received into church membership by baptism at the Bay Shore Church, Sarasota, Fla., on Easter day.

The annual mission meeting will be held at the Cedar Grove Church, Greencastle, Pa., April 7 and 8. Speakers are D. D. Miller, Berlin, Ohio, and Chester Helmick, Pinto, Md. Bro. Miller will continue in evangelistic meetings to April 19.

The Mennonite Community Cookbook will go to press in the near future for the fourth printing. This printing will bring the total number of copies printed to 51,000. The book has been widely and favorably received by

the public. Hundreds of favorable reviews by food editors, home economists, and restaurant managers have been published in papers in different parts of the country. In the publisher's files also are numerous radio scripts from home economists who featured and recommended the book in broadcasts.

The Oak Grove, Bethel, and South Union churches, West Liberty, Ohio, are co-operating in a Peace Conference to be held April 7 and 8 at the Bethel and South Union churches. The speakers are: Ford Berg, Paul Erb, Melvin Gingerich, and Harold S. Bender. The session on Saturday evening will be held at the Bethel church. On Sunday morning H. S. Bender will speak at the Sharon church, Plain City, Ohio; Ford Berg will speak at Oak Grove; Melvin Gingerich at Bethel; and Paul Erb at South Union. The Sunday afternoon and Sunday evening sessions will be held at South Union. The Sunday evening meal will be served to out-of-town visitors.

Bro. Wilbur Yoder, Middlebury, Ind., is conducting revival meetings at the Bethel Mennonite Church, Mummasburg, Pa., April 1-8.

On Sunday evening, March 25, ten applicants for membership, ranging in age from 11 to 65, were received by baptism at the Maple Grove Church, Atglen, Pa., with Bro. Ira A. Kurtz in charge. Two others were received by letter.

Paul Conrad, under appointment to India and now at Goshen College, spoke at the Holdeman Church, Wakarusa, Ind., on March 18. Sister Conrad spoke to the Sunday school. In the evening he showed his slides on Ethiopia to the group at the Sunnyside Mission near Elkhart.

Bro. John P. Duerksen, Hesston College, will be with the La Junta congregation April 11-15, for the promotion of a church music program.

Peace Teams from Goshen College are scheduled to present programs at the Spring Workers' Meetings at Ft. Wayne, Ind., and Brutus, Mich., on Saturday, April 28. On April 29 a Christian Workers' Meeting is scheduled for Brutus for the Michigan area and at Ft. Wayne for the Indiana area, arranged under the auspices of the Executive committee of the Indiana-Michigan Christian Workers' Conference.

Bro. J. Lawrence Burkholder, Goshen, Ind., preached for the congregation at Flanagan, Ill., March 25.

An annual mission meeting will be held at Reiff's Mennonite Church, Hagerstown, Md., May 3. Warren S. Good, David N. Thomas, and John B. Sollenberger appear on the program.

Spring communion services were held at the Berlin, Ohio, Mennonite Church on Easter Sunday. Ten were received into church membership by baptism. In the evening service at the Martins Creek Church, Millersburg, Ohio, a class of twenty-five converts was received by baptism. One father was received on confession of faith.

A Goshen College Peace Team will speak to the M.Y.F. group at Freeport, Ill., on Saturday evening and Sunday, April 21 and 22.

"WHAT FOOLS THESE MORTALS BE"

Seneca, the Roman philosopher and statesman, who lived from 3 B.C. to A.D. 65, was not thinking of our first-of-April victims when he wrote these oft-quoted words. He was thinking of human conduct in general. He probably would subscribe to the popular though true statement that the one thing that history teaches is that we learn nothing from history. We prove our folly as we go on doing the things that have wrecked great civilizations.

We mortals are fools when we refuse to heed the warning of history. John Milton in 1650 wrote for all time when he said: "All the enemies on earth do not destroy so many of the human race, nor alienate so much property as intoxicants."

What fools we mortals be when we heed the passing advertisements and propaganda of the billboards and radio of our day that urge that "good fellowship," "pleasant living," "good-humored tolerance" is to be found in the liquor glass rather than the wisdom of the ages that warns against looking upon the wine when it is red. Shakespeare's Othello exclaims, "O thou invisible spirit of wine! If thou hast no name to be known by, let us call thee devil!" and "O God! that men should put an enemy in their mouths to steal away their brains."

But the crowning folly is to deny the reality of a moral universe. The supreme "fool hath said in his heart there is no God." To live as though we have no responsibility for our words and actions is to live below the level of human beings. There is an unbreakable law that declares: "Whatsoever a man soweth that shall he also reap." The mills of God grind slowly but they grind exceeding fine.

History reveals that these laws hold for nations as well as for individuals, and both nations and individuals are broken on the laws they in their folly trample underfoot.

And for the organized liquor traffic that is engaged in fooling the people by pleasant-sounding but false statements about alcoholic beverages we submit the words of Abraham Lincoln:

"If you once forfeit the confidence of your fellow citizens, you can never regain their respect and esteem. It is true that you may fool all the people some of the time; you can even fool some of the people all the time; but you can't fool all of the people all of the time." —W.E.J.G., in "The National Temperance Digest."

SHORTAGE OF BIBLES

If you could have a Bible but for one day, what parts of it would you read? There are many Germans, who lost their Bibles during the war, faced with this problem. The American Bible Society has sent many thousands of copies to Germany but more are needed. The Society is also supplying paper and binding materials so that Germany is once more publishing its own Scriptures.

Christianity is not only a life to be lived; it is a message to show the love of God.—Paul Mininger.

CORRESPONDENCE (Continued)

the evangelist. Pray that many lost souls will continually be brought to Christ and that others may rededicate their lives to His service. We covet your prayers that our group may prosper and help the furtherance of His kingdom.

March 14, 1951.

Luella Dirks.

FLINT, MICHIGAN

Dear Christian Friends: "It is better to trust in the Lord than to put confidence in man" (Ps. 118:8).

Greetings of Christian love in the name of our blessed Lord and Saviour. He has done marvelous things for us and truly it is our reasonable service to devote our time, life, and all that we have to the service of our God.

It has been some time since we have written to you, but we want to send this letter to inform you of the work here at this place. In the courage that we have received through the leading of the Holy Spirit, we are endeavoring to press on in the work of our Master. The influence of the devil is great but we have the promise that greater is He that is in you than he that is in the world. Thank God for promises like this in His precious Word!

Our attendance in our Sunday school and preaching services has been running around sixty to seventy during the past few months. Some of these are children but we have a goodly number of older ones, the majority of whom are Christians and members of the church.

Of late our group of workers has been quite limited. Bro. Andrew Jantzi's family is still with us but the rest of the families have moved away. Johnnie Jantzi and family have moved to Pigeon, Mich., to help out on the farm of his father-in-law. Bro. Lloyd Steiner and family, who were with us for a short period of time, have moved to Sturgis, Mich.

We are happy to have Sister Fanny Mae Gingerich with us again after being gone for about six months. She is here at present giving her time in the work of the Lord. Bro. Richard Yoder from Salisbury, Pa., is with us since the last of November. He has been devoting part of his time to the work of the Lord in helping out in visitation work and the necessary things that have to be done in a place of this kind. Sister Irene Neuhauser, who has been working in the city and helping with the Sunday-school work, has had a serious illness and has been confined to her bed in the hospital for several weeks. She asked to be anointed and God has definitely answered prayer and has graciously touched her body. She is at present out of the hospital but needs rest. God has been wondrously good to her.

After about a year and a half, a young man, who had once learned to know the Lord and had fallen away and for whom there had been much prayer, has come back to the Lord again. We praise God for the way He has directed and continued to convict him. He is now in his senior year in high school at Eastern Mennonite College.

On Easter Sunday afternoon, the Lord willing, we are planning to have with us a Gos-

pel team from E.M.C. to render a program for us.

We have recently made contacts with a number of convalescent homes and a juvenile home. It is apparent that these will be places of witnessing and service for our young people. Tract distribution has continued as usual on the streets of Flint on Saturday nights. We distribute from 600 to 1300 tracts each trip.

We ask an interest in your prayers in behalf of five precious souls who have fallen back into sin. We are praying and have faith that they will come back again if we continue to pray as we ought. We praise God for those who have found the Saviour and are remaining faithful.

March 7, 1951.

Jesse Yoders.

LOS ANGELES, CALIFORNIA

"But now is Christ risen from the dead, and become the firstfruits of them that slept" (I Cor. 15:20). It is with joy that we look forward to the Easter season. We are planning a special program at the church. We are also expecting a quartet from Hesston to be with us on that day.

Sunday, March 18, being Missionary Day, we had a special program in the afternoon as usual. One of the guest speakers was Elma Hershberger from Africa. This was a time of great spiritual refreshment. Also that same day Eugene Blossers, formerly Luella Gingerich, were scheduled to arrive. They did, however, not arrive until March 20. It will be a blessing to hear how God is leading in China. Surely He will carry on His work after the missionaries are safely home from China.

Our congregation was greatly blessed during our revival meetings which ended March 11. We were sorry there were not more unsaved in our midst. There is such a great need for Christ in this large but godless city. Nevertheless, our evangelist, Kenneth Good, from Elida, Ohio, certainly impressed the need of feeling individual responsibility and witnessing to those about us. The meetings will begin at the Upland congregation on Easter Sunday.

We appreciated the help from that group, not only in attendance but supplying special music. On March 11, a quartet came and also sang for shut-ins during the afternoon.

We are grateful for our church bulletin which is also a blessing to those who are not able to attend services and others who are in full-time service. Our pastor, Bro. John Zehr, introduced these weekly bulletins to our congregation in the recent past. A member has been elected for a three-month period to get the bulletin out. In this way Bro. Zehr is relieved of extra responsibility. Pray for us that we will each gladly do our share in this time of great opportunity and of even greater need.

March 18, 1951.

Myrna Kremer.

UPLAND, CALIFORNIA

"Teach me, and I will hold my tongue; and cause me to understand wherein I have erred" (Job 6:24).

Our congregation, through the suggestion of Bro. Will Guengerich, has adopted this verse as our motto for 1951. We trust the inspiring prayer and praise service held on

New Year's Eve will be an incentive for the entire year.

Our annual business meeting was held on Jan. 3, with the following elected to offices: secretary, Richard Bachman; trustee member, Jake Kramer; treasurer, E. B. Harder; chorister, Elmer Hershberger; literary agent, T. F. Brunk; usher, Robert Groff; conference delegates, Menno Stoner and John Hershberger; mission board member, Jacob Shetler; church historian, John Leatherman; extension committee, Menno Stoner, J. Irvin Brunk, and Jacob Shetler.

Bro. Joe Hartzler and wife were with us from the latter part of November until the first of January. Bro. Hartzler brought us a number of fine messages which were much appreciated.

On Jan. 28, we were privileged to have Bro. John David Zehr from the Los Angeles congregation bring us the morning message.

We are happy to have visitors among us much of the time. We are glad to have with us this winter Elma Hershberger, missionary from Africa, and two of her friends, Ella Mae Shireman and Anna Coulson from Pennsylvania.

A number of our group were able to attend the dedication ceremonies for the new mental hospital at Reedley on Feb. 11. Also a good many from here helped to swell the crowd at the annual singspiration held at Phoenix, Ariz., on Feb. 18.

On Jan. 19, a junior sewing circle was organized. Sister Laura Maust is leading this group of five girls at present. A boys' club has also been organized and they boast a membership of fourteen. J. Irvin Brunk, Robert Groff, and Marion Shetler are sponsoring this group.

At present the Wednesday evening study and prayer group is engrossed in a study of Revelation. Here again we are made to realize that even as the heavens are high above the earth so are our God's ways higher than our ways and His thoughts than our thoughts. We pray only that we might be found watching for His soon return.

Our Fellowship group is sponsoring a program of Gospel signs to be placed along the highways. California, with its growing population, presents many problems but the opportunities for service are as many and varied as the problems. We need to pray daily that we endeavor to be only about our Father's business.

Because of the present could-be emergency, we plan to begin a first-aid class in the near future. Nurses Esther Guengerich and Ella Mae Shireman will conduct these classes for us. At least one member from each family is urged to attend.

The president of our sewing circle for the following year will be Lila Hershberger; vice-president, Olive Shetler; secretary-treasurer, Marguerite Hershberger; secretary of girls' work, Lucinda Bachman; and secretary of literature, Fern Groff.

Our revival meetings, which started on March 25, were anxiously anticipated. Our advertising campaign for these meetings included fifteen-minute Gospel programs over our local radio station every Sunday.

March 14, 1951.

Olive Shetler.

Anniversaries

Evers.—Moses D. and Nancy (Culp) Evers observed their sixty-third wedding anniversary March 8, 1951. They were married March 8, 1888, at Lima, Ohio. They have 2 sons and 4 daughters (Dorothy Bond, Hubbard, Oreg.; Roy, Elmira, Oreg.; Laura Weaver, Colton, Oreg.; Cora Wagler, Willamina, Oreg.; Ira Evers, Sheridan, Oreg.; Nancy Widmer, Dayton, Oreg.), 38 grandchildren, and 24 great-grandchildren. They moved from Ohio in February, 1894, and have made their home in Oregon for the past 57 years.

Rittenhouse.—Abram C. and Sallie (Ziegler) Rittenhouse, Lansdale, Pa., observed their sixtieth wedding anniversary Feb. 21, 1951. All these years they spent together on a farm between Lansdale and Kulpville, Pa. He is 82 and his wife is 80. They are both still active and attend church and Sunday school regularly. Since his youth he has been a chorister at the Plain Mennonite Church. They have 3 sons and 2 daughters, 14 grandchildren, and 13 great-grandchildren.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3c).

Breneman.—To John A. and Helen (Kreider) Breneman, Willow Street, Pa., a son, Carl Edwin, Jan. 1, 1951.

Cressman.—To Harold E. and Lois (Hagey) Cressman, New Hamburg, Ont., a daughter, Carolyn Joy, Feb. 20, 1951.

Dorsing.—To Karl and Margaret (Emmert) Dorsing, Sweet Home, Oreg., a son, Curtis Floyd, March 12, 1951.

Egger.—To Jerry and Pauline (Stutzman) Egger, Julesburg, Colo., twin daughters, Deanna Lynn and Deborah Jean, Feb. 11, 1951.

Good.—To Lowell and Lena (Schmidt) Good, Delphos, Ohio, a son, Robert Lewis, Jan. 10, 1951.

Good.—To Otis and Mildred (Bond) Good, Delphos, Ohio, a son, Charles Lee, March 15, 1951.

Haarer.—To Leonard and Lois Haarer, Altoona, Pa., a daughter, Margaret Elaine, March 11, 1951.

Hartman.—To Paul G. and Laura (Good) Hartman, Delphos, Ohio, a son, Sanford Ray, Feb. 12, 1951.

Herr.—To James S. and Miriam E. (Hershey) Herr, Willow Street, Pa., a son, James Melvin, March 5, 1951.

Horst.—To James and Etta (VanPelt) Horst, Columbiana, Ohio, a daughter, Lydia Ann, Feb. 20, 1951.

Immel.—To Harlan and Ruby (Miller) Immel, Barrs Mills, Ohio, a son, Gordon Jay, Jan. 17, 1951.

Kauffman.—To Louis D. and Orpha (Yoder) Kauffman, Middlebury, Ind., a son, Paul Louis, March 7, 1951.

Kieffaber.—To Al and Estella (Zook) Kieffaber, De Soto, Kans., a son, James Larvell, Feb. 24, 1951.

King.—To Lyle and Dorothy (Yoder) King, Sweet Home, Oreg., a daughter, Linda Sue, Jan. 22, 1951.

Landes.—To Daniel and Edna (Bishop) Landes, Fountainville, Pa., a daughter, Judith Faye, Jan. 14, 1951.

Landis.—To Linwood and Sara (Meyers) Landis, Dublin, Pa., a son, William Blaine, March 12, 1951.

Larrew.—To James M. and Alma (Miller) Larrew, Blaine, Oreg., a son, Orval James, Jan. 30, 1951.

Lefever.—To Paul G. and Mary (Weaver) Lefever, Lancaster, Pa., a daughter, Vera Rose, March 13, 1951.

Martin.—To J. Weldon and Lorene (Troyer) Martin, Harrisonburg, Va., a son, Jay Weldon, March 11, 1951.

Martin.—To Paul H. and Dorothy (Hackman) Martin, Harrisonburg, Va., a son, Roger Dean, March 6, 1951.

Martin.—To Walter S. and Clara (Zimmerman) Martin, New Holland, Pa., a son, Linford Dale, Feb. 9, 1951.

Metzler.—To Abram L. and Jennie E. (Snively) Metzler, Manheim, Pa., a daughter, Helen Jane, Feb. 13, 1951.

Mishler.—To Robert A. and Dorothy (Miller) Mishler, Wellman, Iowa, a son, Frederick Lynn, Feb. 6, 1951.

Moyer.—To Clyde R. and Mae (Burkholder) Moyer, Blue Ball, Pa., a son, Robert La Mar, March 14, 1951.

Reed.—To Daniel and Phebe (Yoder) Reed, Goodville, Pa., a son, Herbert Earl, March 19, 1951.

Rutt.—To Leroy B. and Betty (Ebersole) Rutt, Elizabethtown, Pa., a daughter, Donna Louise, Feb. 12, 1951.

Schrock.—To Simon and Marie (Yutz) Schrock, Arthur, Ill., a daughter, Sandra Marlene, March 13, 1951.

Showalter.—To Elmer M. and Lurella Ann (Lehman) Showalter, Hagerstown, Md., a son, Earl David, Feb. 5, 1951.

Smucker.—To Mr. and Mrs. Francis Smucker, Wooster, Ohio, a son, Eber Dean, March 20, 1951.

Souder.—To Lester R. and Miriam (Landes) Souder, Telford, Pa., a daughter, Melodia Ann, March 18, 1951.

Stoltzfus.—To Ralph and Frances (Shetler) Stoltzfus, Atglen, Pa., a daughter, Audrey Kay, Jan. 12, 1951.

Stoltzfus.—To Raymond H. and Loretta Jane (Lehman) Stoltzfus, Parkesburg, Pa., a son, Kenneth Lehman, March 10, 1951.

Swartzendruber.—To Leon W. and Edith (Ruby) Swartzendruber, Pigeon, Mich., a son, Ronald Lee, Feb. 27, 1951.

Thomas.—To Mr. and Mrs. Paul S. Thomas, Hollsopple, Pa., a son, Stanwin Paul, Jan. 8, 1951.

Thomas.—To Boyd N. and Nancy (Kaufman) Thomas, Johnstown, Pa., a son, Gerald Lynn, Jan. 7, 1951.

Weaver.—To Lester T. and Helen (Metzler) Weaver, Columbia, Pa., a daughter, Janet Louise, March 7, 1951.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Carpenter—Kurtz.—Sidney Carpenter and Lena Kurtz, both of the Conestoga congregation, Morgantown, Pa., by Ira A. Kurtz at the Conestoga Church March 10, 1951.

Good—Weaver.—Sanford H. Good, Bowmansville congregation, Bowmansville, Pa., and Esther S. Weaver, Weaverland congregation, East Earl, Pa., by J. Paul Graybill at the Weaverland Church March 17, 1951.

Hess—Good.—Enos H. Hess, Lititz, Pa., congregation, and Mildred W. Good, Bowmansville, Pa., congregation, by J. Paul Graybill at his home March 10, 1951.

Longacre—Geissinger.—Paul Longacre and Ruth Geissinger, both from Quakertown, Pa., by Stanley Beidler at the Swamp Mennonite Church March 17, 1951.

Mast—Landes.—Milford Mast, New Holland, Pa., and Ruth Landes, Alburtis, Pa., by Stanley Beidler at the Bally Church Jan. 20, 1951.

Schultz—Benner.—Ralph R. Schultz, Lansdale, Pa., and Ruth Y. Benner, Sellersville, Pa., both of the Souderton congregation, by Russell B. Musselman at his home March 17, 1951.

Steiner—Richard.—Wilford W. Steiner, Kidron congregation, Kidron, Ohio, and Ruth L. Richard, Pleasant Hill congregation, Sterling, Ohio, by Wm. G. Detweiler at the Kidron Mennonite Church March 16, 1951.

Swartzendruber—Bontrager.—John Dale Swartzendruber of the College congregation, Goshen, Ind., and Katbryn Ann Bontrager of the Bethel congregation, Ashley, Mich., by Kore Zook, assisted by Erie Bontrager, uncle of the bride, at the Bethel Mennonite Church Feb. 25, 1951.

Witmer—Kendig.—Paul Witmer, Byerland congregation, Willow Street, Pa., and Anna Kendig, Millersville, Pa., congregation, by Christian K. Lebman at the bride's home March 11, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brenneman.—Amos, son of Benjamin and Anna (Wenger) Brenneman, was born at Elida, Ohio, Nov. 6, 1885; passed away suddenly at his home near Harrisonburg, Va., Feb. 16, 1951; aged 65 y. 3 m. 10 d. On Dec. 17, 1932, he was united in marriage to Maggie Showalter, Broadway, Va. He is survived by his wife, 1 son (George), 1 sister (Hannah, Denbigh, Va.), and 4 brothers (John and Alfred, Denbigh; Benjamin, Stuarts Draft, Va.; and Aldine, Harrisonburg, Va.). From his youth he had been an active and loyal member of the Mennonite Church. He gave many years of service in the church at Denbigh, Va., before moving to Harrisonburg in November, 1940. With untiring effort he continued to witness for the Lord until the end of his life. Funeral services at the home were conducted by Dewey Emswiler and at the Zion Mennonite Church near Broadway, Va., by George R. Brunk, J. L. Stauffer, and Truman H. Brunk. Text: Phil. 1:21. Burial was made in the adjoining cemetery.

Kauffman.—Edith, daughter of Abram and Katie (Kriker) Metzler, was born at Martinsburg, Pa., Jan. 18, 1899; passed away at Martinsburg after a long illness March 9, 1951; aged 52 y. 1 m. 20 d. She was married to Franklin C. Kauffman Nov. 19, 1922. He preceded her in death Nov. 24, 1947. Surviving are 4 children (Eugene, Keyser, W. Va.; Donald, Weyers Cave, Va.; Albert, Martinsburg; Mary K., at home), 2 sisters (Mrs. Bertha Martin, Greencastle, Pa.; Mrs. Nora Honsaker, Martinsburg), 5 brothers (Isaac, Accident, Md.; Elmer and Clarence, both of Martinsburg; Daniel, Norwalk, Calif.; and Abram J., Scottsdale, Pa.), and 3 grandchildren. She was a faithful member of the Martinsburg Mennonite Church where funeral services were held, in charge of D. I. Stonerook and C. A. Graybill. Interment in Kauffman Cemetery.

Harnish.—Henry T., son of George K. and Martha (Thomas) Harnish, was born in Pequea Twp., Lancaster Co., Pa., Nov. 3, 1873; died Feb. 2, 1951, at the home of his brother, Jacob T., West Lampeter Twp.; aged 77 y. 2 m. 29 d. In November, 1896, he was married to Lizzie M. Shenk. He is survived by his wife and 2 brothers (Jacob T. and George T., of West Willow, Pa.). Two children preceded him in death. He was a faithful member of the Byerland Mennonite Church. He was sick only a few days, his death being caused by a stroke. Brief funeral services were held Feb. 5, at Oscar Gundel's Funeral Home and at River Corner Church, in charge of Henry Nauman, Maris Hess, Mylin Shenk, and James Hess. Text: John 5:24-29. Interment in the cemetery adjoining the church.

Myers.—Arthur Thomas, son of John and Ella (Myers) Myers, was born March 20, 1910; departed this life July 21, 1950, at his home near Doylestown, Pa.; aged 40 y. 4 m. 1 d. He lived in this community all his life. In his youth he accepted Christ as his Saviour and was received into church fellowship in the Deep Run Mennonite Church. After marriage he transferred his membership to the Doylestown congregation. He was faithful in the work at Trevoe Heights until sickness in the family made it necessary to discontinue his work there. Death was caused by coronary thrombosis. On March 10, 1934, he was married to Sarah Esther Myers. To this union were born 3 daughters and 2 sons. One daughter (Doris Lorraine) and one infant son preceded him in death. He is sadly missed by his wife, 2 daughters (Esther Lois and Freida Mae), 1 son (Gerald Arthur), 2 brothers (Chester and Leidy), and 1 sister (Edith). Funeral services were held July 24 at the Doylestown Mennonite Church with Joseph Gross and Silas Graybill in charge. Interment in adjoining cemetery.

Snader.—Erma Jane, daughter of Lloyd W. and Irene (Hess) Snader, was born Feb. 19, 1950, in the Ephrata Community Hospital; died at the home of her parents, Feb. 12, 1951; aged 11 m. 23 d. She is survived by a sister Joyce Elaine, at home. Funeral services were held Feb. 15, at the Ephrata, Pa., Mennonite Church, in charge of Amos Horst and Mahlon Zimmerman. Text: Job 1:21. Burial in Metzler's Cemetery.

Special Meetings

NEW DANVILLE, PENNSYLVANIA

Report of the Bible instruction meeting held at the New Danville Mennonite Church Feb. 24, 25, 1951.

Program and Speakers.—Book Study (Phil. 1), John D. Risser; Lengthen Thy Cords and Strengthen Thy Stakes, George R. Brunk; Book Study (Phil. 2), John D. Risser; Sermon (John 1), George R. Brunk and John D. Risser; Is the Young Man Safe? George R. Brunk; Book Study (Phil. 3), John D. Risser; Take Heed That No Man Deceive You, George R. Brunk; Book Study (Phil. 4), John D. Risser; Behold, the Bridegroom Cometh, George R. Brunk.

Thoughts Gleaned.—Some people do not know much about Christ in experience. Every man is responsible for the memory of himself which he leaves with other people. Christians have a different way, walk, and duty in life—ready to meet God. The Bible tells us both how to live and die. Jesus Christ is the strength and power of the Christian's life. The greatest men and women in the world are people who can control themselves.

MARION, PENNSYLVANIA

Report of the third Bible conference held at the Marion Mennonite Church March 1-4, 1951.

Organization.—Mod., J. Irvin Lehman; Chor., Charles Eshleman; Secy., Lydia Hess.

Program and Speakers.—Atonement, Harvey Shank; Simplicity, Samuel Martin; Repentance, Amos E. Martin; Feet Washing, John Sollenberger; Regeneration, Justification, Woman's Veiling, Harold Eshleman; Nonresistance, Riches of His Grace, Sanctification, Oscar Burkholder.

Thoughts Gleaned.—Our religion would be no better than any other if it were not for the atonement. The testimony of the church is weak because of members who have not repented. Had this type of feet washing been a custom, the disciples would have known what Jesus was doing. We don't see the need of a new birth because we don't see the need of a sinner. Nonresistance is genuine Christianity—the glorifying of Christ and not of self. His riches are so great they are beyond our comprehension. Justification can be an experience of all who believe. We cannot be nonconformed to the world until we are conformed to God. It is wrong to obey the devil no matter what his proposition. Every sister must be a God-fearing and God-honoring woman. The covering does not fit on cut hair. Justification, sanctification, and separation are inseparable.

Secretary.

CHURCH MUSIC (Continued)

the privilege which had been denied them for a millennium—congregational singing.

So let your people sing while they can; give them more time to unite their voices in spiritual song; they may not always be able to enjoy this blessing.

Most Mennonite preachers are busy, but they should never by-pass their responsibility in the fruitful area of church music.

Harrisonburg, Va.

SUNDAY SCHOOL LESSON (Continued)

not too much work. The one reason our people know so few of the facts of the Bible is our ineffective teaching. Let us study to show ourselves approved unto God. Do try this device. It is a wonderful one.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: The International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

ITEMS and COMMENTS

The National Council Outlook quotes the following from Bishop Newbigin of Madura, India: "It is now very clear that we are going to face even worse conditions this year as regards famine. . . Cereals, wheat, and beans are the most valuable kind of help. It will also be very helpful to have some milk for supply to school children, infants, and nursing mothers—in many respects the hardest hit groups."

* * *

An official of the American mission in Beirut, Lebanon, says there are 862,927 refugees in the Near East. "These U.N. figures do not include refugees who are not on relief nor do they include the many thousands of Arabs in the Jordan area who are not technically refugees, but who are often more destitute than the refugees themselves."

* * *

Last year for the first time the forty-eight denominations from which annual statistics are available passed the billion dollar mark in contributions. The exact figure was \$1,100,574,371. But that, according to the National Council Outlook, is only \$30.58 per capita. The bill of the American people during November and December for Christmas presents is estimated at about \$6,000,000,000.

* * *

Because the American Nurses Association has decided to make personal competence the one criterion of membership, the National Association of Colored Graduate Nurses held its final convention on January 25 and 26, 1951. Thus the walls of segregation continue to fall down. The trouble is that the pace is being set by organizations outside the church rather than by the church itself.

* * *

The American Friends Service Committee, in urging upon President Truman the gift of 2,000,000 tons of grain to India, said that "The spirit of American generosity is in danger of being lost in the present political struggle."

* * *

Dr. Julius Doepfner, Catholic bishop of Wuerzburg, Germany, in appealing for efforts to bring about unification between Catholics and Protestants said, "Apart from the fact that our non-Catholic brothers who grew up in other Catholic societies are of the genuine belief that their way is the right one, I must emphasize we too are guilty. If we look back to the Reformation in Germany, we recognize with great grief that there were severe shortcomings in church life which contributed toward the separation of Luther and the evangelical communities from the Roman Catholic Church."

* * *

Senator Espes Kefauver, Chairman of the Senate Committee to investigate crime and interstate commerce, says that organized crime costs the United States at least \$17,000,000,000 a year.

A combination of earthquakes, floods, a visitation of locusts, and four successive failures of the monsoons have reduced India's food supply to a dangerous low. The succession of natural disasters, unparalleled in India's modern history, has created a six-million ton shortage of food grains. Unless relief comes quickly, it is estimated 1,500,000 people may face starvation this year. The Indian government is buying four million tons of grain. The additional two million tons required have been requested from America. At this writing the authorization for sending this grain has not yet been made by Congress. Too many Congressmen, scared by the bogey of Asiatic Communism, are playing politics in this life and death matter.

* * *

A Catholic missionary with 20 years of service in the Far East said that it would be a real tragedy for the United States to use the atom bomb in China or Korea. An atom bomb dropped on the United States "would kill more communists than one dropped in China," he said. In the opinion of this missionary, the majority of the Chinese are bitterly opposed to the communist regime.

* * *

Two hundred and fifty-five stations of the ABC network and affiliates carry Billy Graham's Hour of Decision radio program. The program originates each Sunday at 2:00 P.M., eastern standard time, from whatever city Mr. Graham happens to be appearing in that week.

* * *

The London Economist recently gave a word that should be underscored in the midst of the defense consciousness of our world: "At some point in the twentieth century the success of the free world will consist not in its self-preservation, but in its ability to advance—which means, in democratic terms, its capacity to offer both for its own people and for the poor communities of Asia and the East rising standards both material and moral that dictatorship cannot provide."

* * *

The Copt Christians in Egypt are passing through a difficult time in that Moslem country. By dint of various economic and political pressures, from 600 to 2000 Copts every month are converted to Islam. Lebanon is the one Christian state in the Middle East and it has a strong Moslem minority. Israel is the other country of the east which is not officially Moslem. While it is a Jewish state, its constitution guarantees freedom of religion, conscience, and education and culture.

* * *

A loan of \$35,000,000 from the Export-Import Bank at Washington to the state of Israel will provide dollar financing for equipment and materials to be used for Israel's agriculture expansion in 1951 and 1952. The money will be used to establish fertilizer plants and to construct new regional irrigation works which will add approximately 70,000 acres to the irrigated areas of the country. Part of the fund will be used to complete rehabilitation of Israel's citrus industry.

The first five books of the Revised Standard Version of the Old Testament will go to press shortly. By summer's end the entire Testament will be in the hands of the printers and distribution of the new version will start by September 30, 1952. A group of America's foremost Biblical scholars and religious educators have spent twelve years working on the manuscript. The new version was authorized by the International Council of Religious Education, which is now incorporated in the Division of Christian Education, National Council of Churches. A Revised Standard Version of the New Testament was published in 1946.

* * *

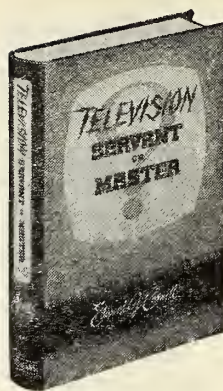
Protestant-related colleges and universities to the number of 475, with an enrollment of 450,000 students and 25,000 teachers, are facing a critical struggle for survival. Many of these colleges were operating even before the present emergency with the worst deficit in their history. Now the call for man power has created what is called an impossible situation. Says one authority, "But the biggest loss is not in enrollment, but what has happened to the morale of the American youth of college age. The 1951 undergraduate seems to have lost his grip on the future. He is concerned only with what may happen to him today. The loss in morale is understandable and tragic. Can anyone but the church say anything to these young men that will restore their spirit?"

* * *

The Ford Motor Company has donated \$1,000,000 to the National Conference of Christians and Jews. The money will be used to erect a headquarters building in the United Nations area in New York. This building in addition to housing the National Conference of Christians and Jews will provide space for Religious News Service, which was created by the National Conference.

* * *

We learn that alcoholic beverages will not be sold in any establishments to be built along the 118-mile New Jersey Turnpike now under construction from the Hudson River to Deep Water. This is encouraging. The sale of beer and even stronger liquors has been responsible for a world of bloodshed on American highways, and yet a speaker at a



Television, Servant or Master, Edward J. Carnell; 1950; 196 pp.; \$2.50.

Edward J. Carnell, author of *Television, Servant or Master*, is a Ph.D. and Th.D., an associate professor of Systematic Theology at Fuller Theological Seminary in California. The owner of a television set, Carnell realizes the implications of the unbridled use of video and attempts in this book to lay out the major issues, pro and con, involved. "Concerned parents, pastors, and educators cannot but wonder how this Gargantuan monster is going to affect the manners and morals of the nation."

Television "can propagate the good; it can herald the bad. All turn on what a free man elects to do" (p. 5). This is the essence of Carnell's book. "If man can control himself, television will take care of itself" (p. 17). He throws the first responsibility in the right direction when he says, "Those who control television are responsible to all the world" (p. 19). He does not say that Christians should not own sets or that they are perhaps not capable of tuning to the correct programs, but his concern is that the Christian of Light awaken to the opportunity and provide good Christian programs to offset the wicked and commonplace ones.

Television, it seems, has caught the Mennonite Church napping. That it is the same as movies has perhaps not been realized. As a matter of fact, some television stations are filling their schedules with short movies. And what is wrong with movies? Nothing, providing that impression which remains in the viewer's mind is Christian. This, obviously, the movies have failed to do. Since most of us have not been attending movies, we hardly know of what they consist. So, the television set in the dealer's window or the bar's corner has simply wowed us as perhaps the eighth wonder in the world.

There is poison in this television stuff. Carnell brings it out. And the urgency of the urgent matter is that the Mennonite Church had better awaken to its dangers. Our program should be

TELEVISION

It's in the News--

One of today's liveliest subjects!

Everyone should know the whole story--

a critical examination of the whole television program, and then begin a teaching program, explaining in full detail the dangers of having sets in homes, and the inevitable influence on manners and morals just as the movies have made. The television set may have its good uses, but have they been discovered?

Television studios will present the philosophy of life of those who control the studios. Is the answer, then, to put Christian programs on the air? But how do this at the present high cost of television projecting? And this presents a further problem: Shall our religious television programs carry only part of the Gospel as many radio programs do? Is it sufficient to say, "Believe in the Lord and everything will be all right?" We know that faith is a vital experience with God and has its roots grounded in our association with fellowmen and the world about us.

Obtain a copy of *Television, Servant or Master*. Let Carnell present the evils and the good points of television for you. There are many favorable things to think about as well as negative reactions to take. Let him warn you of the serious menace to children, how reading of books (Bible of course, too) has dropped seriously, and what the three stages of the televiewer are. Here is a thought-provoking book, and Carnell says that he has written it just for that purpose.

Carnell, unfortunately, has no answer to war. "The children of light must pay taxes with sinners, breathe the same air as they do, and march in the same war" (p. 147). Notwithstanding, his book, although somewhat laborious, is sane, profitable, and should be read by church workers. Carnell feels, and undoubtedly rightly so, that when Catholics, with all their pomp and splendor and gay colors and gold, utilize colored television, then many are going to be entranced as many are now by Catholicism's rites and ceremonies. The author's goal is to nettle into critical thought—and that he has done well.—Ford Berg.

Television, Servant or Master, \$2.50

Mennonite Publishing House, Scottdale, Pa.

Summer Bible School Announcement

Tentative Release Dates

Superintendent's Manual	April 10
Nursery Teacher's Book	Expected in May
K't'g, I, Teacher's Book	Possibly in June

The appearance of these three items will complete the Herald Summer Bible School Series

MENNONITE PUBLISHING HOUSE
SCOTTDALE, PA.

beer convention not too long ago said that the brewers must push the sale of beer on all of our magnificent new highways wherever the people gather for work or play.

* * *

The United States Supreme Court has declared unconstitutional a Municipal Ordinance of New York City requiring a permit

for a religious meeting to be held in a park or other public place. The court also ruled that the Civic Council of Havre de Grace, Maryland, acted illegally in refusing two members of Jehovah's Witnesses permission to use a public park.

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLIV ————— TUESDAY, APRIL 10, 1951 ————— NUMBER 15

To the Jew First

BY N. M. BEARINGER

The family of the preacher-farmer had gathered for the noonday meal when the excited barking of the dog announced the arrival of old Joseph, the Jew, as he drove into the barnyard with his ancient truck. His appearance was the signal for the usual commotion that inevitably followed on such an occasion. The mother and her daughter eagerly brought out the family rag bags and bundles of farm journals and papers. The two boys rushed out into the depths of the abandoned root cellar to bring their secret treasures to the light of day. There was the old spare tire which the hired man had been missing all winter and a collection of scrap iron acquired through deals involving jackknives, chestnuts, and apples. From a dark corner they hauled out a bag of bones, their progress hindered by the persistent sniffing of the puzzled dog.

After much good-natured haggling and bantering the important transaction was completed. The money was carefully divided and pocketed with visions of an established financial standing in mind. The hoarded possessions were transferred to the truck and Joseph, the Jew, was invited to join the family at the table.

Since there had been a shower, all work in the fields was halted, and so the preacher-farmer and his guest seated themselves on the front porch to enjoy a friendly visit. Although they conversed about the weather, crops, and prices, it was soon evident to the host that his guest had on his mind other matters about which he was apparently anxious to talk.

Finally old Joseph turned in his chair and said: "You will be surprised to learn that, since my last visit, I have become converted and have accepted Christ. It is naturally hard for you to understand the nature of the sacrifice that is necessary in such a change, for tradition dies hard in the bosom of one who has attained his threescore and ten. However, I bear no ill will toward those of my people who shun and despise me. I just pray that they also may be brought to the truth in their time. As yet I do not care to say much about this wonderful grace and love through which I have

been awakened. To me it is still new and requires much study and thought.

"In my daily contact with my fellow Christians I take an interest in their walk of life. A closer study of the Master's teachings creates for me a special interest in your people, not only because of their nonresistant faith, but also because they stress a life that is not in conformity with the world. The reason for the many different groups has always been a mystery to me. Although it does not directly concern me, I sometimes wonder whether the solving of this mystery would perhaps help to clarify a number of other things that I still fail to understand.

"There are the homes where the farmer keeps everything neat and in order with signs of thrift and industry in evidence everywhere. The members of the family are careful and honest in their dealings. Their clothes are of coarse material and severely plain in design. Polite questioning reveals the fact that there is no telephone, radio, car, tractor, nor truck. These people are sincere in their claim that, along with prevailing fashions and many other existing evils, these luxuries and conveniences must be shunned if one wishes to live a life that is not conformed with the world. They follow the pattern of life as designed by their forefathers, and who am I to decide as to where conformity with the world begins or where it ends? The earnest manner in which these worthy citizens present their point of view makes a deep impression which would be more lasting if, alas, it did not too often fade away in clouds of tobacco smoke.

"Then there is the farm where everything is likewise kept neat and in order, but where they have all the latest equipment, the most modern and up-to-date conveniences in both house and barn. The records would probably show that these people belonged to the same church as those previously mentioned, only to a different group. At one of these homes the kind invitation to share their meal was gratefully accepted and I sat down to break bread with them. The radio was silenced and we bowed our heads.

"After the meal a family shopping expedition to the city was being arranged. It would appear that the burden of carrying the light that helps to proclaim their separation from the world seemingly rests mostly with the weaker sex. Even here the desire to keep this reduced to a minimum is obvious and will possibly lead to a time when this commendable doctrine will be regarded as old-fashioned or may be rejected altogether.

"Although I was not brought up under these tenets of faith, I recognize their worth and highly regard such who are sincere in upholding them. I would like to know more about this particular phase of their belief. When I came into this country as a boy I was taught to respect the plain people. We were given to understand that the plain clothing denoted their separation from the world, a separation which was to redound to

The Weeping Christ

BY EDNA M. MERTZ

*He sat on the brow of the hill one day,
Weary and sad and lone,
As the dying sun cast its golden rays
On the beautiful Temple dome.*

*The eyes of the Master filled with tears
As He thought of its pomp and pride,
Where selfishness, greed, and fraud enthroned,
Thrust the Lord of the earth outside.*

*From sad lips the cry resounds o'er the hills,
"O Jerusalem, if thou had'st known
The things which make for thy peace, today,
Thou would'st not be left alone.*

*"For the days surely come when thy city so fair
Shall broken and desolate lie,
Thy magnificent Temple, plundered and razed,
Shall astonish the passer-by."*

*Thus He wept o'er the city, an alien
To His own, estranged and forgot;
God in the flesh dwelt among them,
But His own had received Him not!*

*And the great compassionate heart of the Lord
Still weeps over souls today,
Weeps o'er the multitudes lost in sin
Who turn from the Christ, away.*

*Oh, will you not come to the Saviour today?
His call is to Gentile and Jew;
His broken heart calls to a world of lost men.
O friend, is He weeping for you?*

Fort Wayne, Ind.

the glory and honor of God. Can their grandchildren truly uphold such a faith before the world and yet be openly ashamed of it? The Man of sorrows, to whom all power is given in heaven and in earth, extends a gracious invitation to those that labor and are heavy-laden. It is based upon pure love. In order to draw them still closer in their fear and despair He tells them that He is meek and lowly in heart.

"Since I have become converted the training I received in my youth often is of great help to me. In order to illustrate this point I will quote one verse of a poem written long ago:

*'When came aged Israel's death-bed call
The sons of Jacob gathered, all,
To hear that which should them befall
Throughout the coming years.
Though each he blessed before he died,
Of Judah's praise he prophesied:
Where judge and sceptre should abide
Until Shiloh appears.'*

Words fail me to describe the thrill that was experienced in the sudden realization that this had already come to pass. Eagerly I studied the many references the prophets made concerning this time. Possibly the poet who wrote the verse just quoted had in mind the words of the prophet when he refers to the Lord God as saying: 'I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.'

"So, as a bewildered stranger, I pause upon the threshold of an era that heralds the second coming of the Lord and I sincerely believe that we are in the latter part of that era. In the confusion of opinions it is claimed that Christ will remove His own before the time of the tribulation; we are also reminded that it mentions the saints as taking part in it. I do not know, but I trust in God. For me it is a time of humble concentration, a time of repentance and prayer. What possible room is there for my self-righteousness and pride, my greed for gain and lust for power, when I would bow before Him who is exalted above all and who once said that He is meek and lowly in heart?

"In looking into the seemingly dark and uncertain future I would pray for the little children whose innocent eyes of today may later witness the second coming. They are Christ's own, the brown and the yellow child, the black and the white. In this day and age every effort is being made to destroy the true faith at its root. Let us pray that these may not be robbed of their privilege to

grow in the faith, that the Lord Jesus may watch over their spiritual and temporal welfare. Let us plead with the poet:

'Man's heart is chilled; From pain and woes

*The child of want no refuge knows,
While rich on rich its gift bestows*

*And hearths blaze bright and warm.
Good Shepherd mine, for hearts that bleed*

*And call Thee in their hour of need,
Stretch forth Thine hand to clothe and feed*

And shelter from the storm.'"

The preacher-farmer leaned on the gate through which Joseph, the Jew, had just passed to head his truck down the county line. He did not see the blue-bird feed its young in the hollow rail of the orchard fence nor did he hear the bees at work in the blossoms of the black-cherry tree. His mind was occupied in making a personal appraisal of himself. There were acknowledged weaknesses and shortcomings. Was there strength to stem the tide? Were his teachings, as a humble tiller of the soil, just being tolerated while tinkling cymbals presented a more lofty perspective better suited to the popular trend? In despair he realized the uselessness of his efforts to stress the spirit of humility that was held in such high esteem by the converted Jew. Was there no medium through which this could again be planted into the hearts of the erring children of men?

Then he remembered with reverent joy that, to the meek and humble of his calling, there always would remain the blessed privilege of pointing to the cross as the shining symbol of eternal love. Through this medium even such as he could surely win the souls of men. And this also would be his answer when, through the mists of uncertainty that engulf the strife-torn world, voices trembling with fear and anguish call: "Watchman, what of the night?"

Elmira, Ont.

WHEN CONSERVATISM DEFEATS ITS PURPOSE

The province of conservatism is to preserve that which is established. It is therefore closely akin to both radicalism and liberalism, and oscillates between the two with the passing of time and the change of emphases. For just as luxuries of today tend to become the necessities of tomorrow, likewise the reforms of yesterday are the heritages of today. All this

means that the field soldiers of the past are wont to become passive guards of the present. The flaming evangelist is likely to wind up as a "money-raiser," and the evangelistic pastor completes his course posing as "a teacher." Lay Christians who once fasted and prayed "until the fire fell" come to the place where they contend for detailed rules of thumb regarding pet moralities and call this "asking for the old paths." But in all such instances, conservatism has defeated its own purpose, and presents a spectacle much like that of the miner who stood guard over his hoard of gold until he himself starved to death.

The Apostle Paul does indeed commend moderation; but manifestly this was a call for use as against abuse in things permissible—like eating and drinking, working and playing, coming apart and engaging in social contacts. It cannot apply to morals; for whoever is moderately honest is dishonest, whoever is moderately truthful is a liar, whoever is moderately right is wrong. It cannot apply to vital Christianity, for Christ distinctly said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." It is, then, true of religion in the positive sense, as of morality in the negative sense, that one who is religious with reservations is really irreligious. That love which is given to God just because it has found no object elsewhere is unacceptable. It was that love which made Isaac—the only son—its sacrifice that brought Abraham into the circle of "friends of God." And it was the gift which was so large that it left no remainder that brought the widow to the Master's mention.

Sometimes attachment to an old building hinders the construction of a new and needed house of worship; sometimes devotion to an outmoded organization blocks the road to accomplishment; sometimes reverence for a historic form causes a contagion of death to spread; sometimes regard for tradition may lead even to the crucifixion of the just, as it did once before when it nailed Jesus to the cross. In all such cases, conservatism defeats its purpose. The injunction of Paul is, "Prove all things; hold fast that which is good." In the test of time we discover values that are timeless; to these let us hold fast!—J. B. Chapman, D. D. in *Herald of Holiness*.

Faith is to believe what we do not see and the reward of faith is to see what we believe.—St. Augustine.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR
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EDITORIAL

A Day in Washington

The editor had the privilege of spending March 28 in Washington, D.C., attending the annual meeting of the Associated Church Press. Over one hundred religious journals with a probable total subscription list of over 5,000,000 are members of this organization.

One feature of the program was an interview with President Harry Truman in his executive offices. Those who had earlier indicated an intention to be present at this interview were admitted by the guard at the entrance to the White House grounds. Inside the building we filed past the President and received his hearty handshake as we identified ourselves. Then we went to the Rose Garden and stood in a slight drizzle while the President spoke to us very briefly on a favorite subject of his—the mobilization of the moral forces of the world against the unmoral forces of the world. It sounded a bit platitudinous in view of the recent revelations of the unmoral forces in our own government. We would have been glad to have heard a bit of confession on that score. We got a bit of a scolding for denominational quarrels and probably would have to admit that they are no more justifiable than political quarrels are. But the President was very gracious. There were lines in his face that the photographers finish out. He carries one of the heaviest loads in the world and needs our prayers.

The evening program consisted of two stirring addresses. The first was by Methodist Mission Secretary Cartwright. He gave us some unpublished information about conditions in China. To get the disturbing news of persecution which makes fear hang like a nightmare over many Chinese Christians was offset by the heartening news that the church in China is amazingly alive. Here is seen the agelong pattern of the church of Christ flourishing under persecution. More people are going to church now than ever before. Although all missionaries are leaving the country, including Catholics (contrary to press reports), the church in its essence is growing. A letter dated March 3 said that the work is very promising. Of special interest was the

news of the "Jesus Families." There are hundreds of these little family cells usually built around a single leader sharing their goods with each other and studying and practicing the New Testament. Thus can the church flourish even where churches are closed.

The other address of the evening was given by Robert Cadigan, editor of *Presbyterian Life*, concerning a recent visit to Korea. In view of the terrific physical damage which has been done to Korea, probably without parallel in history, it was thrilling to be told that at no time in its history has the Korean Christian Church been stronger. Teachers meet classes in the ruins of school buildings and pupils write their lessons in the dust with sticks, this in freezing weather. North Korean children were cruelly punished in school by communist teachers for having gone to Sunday school but they kept on going. Four hundred and eighty seminary students refused to sign cards pledging a primary loyalty to the communist state even though they knew that death might be the result. Mr. Cadigan asked one of them why he didn't sign the card. "I don't own myself," he replied. "How could I pledge myself to a man? I have been bought with a price." Thirty-two pastors at one place were killed for not signing the card. In another section eighty per cent of the Christian leadership was either killed or driven north and yet Cadigan saw churches with sub-freezing temperatures full of people in the second week of all-day prayer meetings. Elders were taken out and shot but the prayer meetings continued. In South Korea morning prayers began at 5:00 a.m., not with a faithful few but with eighty per cent of the congregation. The surviving Christians of one congregation gave three times as much in 1950 as they had in 1949. They gave not a tithe, but everything they had. The reading of Romans 8:35-39 is a regular part of every service. Here are people who really know what that means.

In spite of all the hopelessness Cadigan saw hope for Korea because there are a couple hundred thousand Christians of that quality.

Satanic Sweetness

In an exchange we read of a Christian lady who had formerly been a Christian Scientist. She says as a Scientist she had developed what she now recognizes as a "Satanic sweetness." She refers of course to that very suave, broad-minded, tolerant graciousness which is sometimes made a substitute for the genuine fruit of the Spirit in a true Christian life. Good people should be nice but not all nice people are good. Satan is a past master in the development of "lovely personalities." He likes to demonstrate that Christianity has no corner on kindness. Sometimes the very lack of conviction which unbelievers have helps them to keep unruffled in any and every situation. They couldn't possibly get too warm arguing for something because they have nothing to argue for.

Now this is no justification of orthodox bad temper, but it is a warning that we keep on guard against thinking that any species of gentility flows from the heart of Christ. Antichrist also uses good manners as one of his most effective techniques.

Gambling

For weeks the country has been literally gazing at a parade of criminality. There has been abundant evidence that organized gambling syndicates are working in every part of the country with very little opposition from law. It is estimated that something like \$21,000,000,000 a year is involved in various forms of gambling. Since law enforcement is pretty much a matter of local responsibility, one cannot be sure that the Kefauver investigation will do any permanent good. There are too many people, even church people, who simply assume that everybody gambles and a little gambling doesn't hurt.

It is important for us to teach that all gambling is wrong. It is bad to get into the way of wanting something for nothing. It takes real conscience to keep from getting involved in such a form of gambling as drawing for prizes. Betting of all kinds is out for Christians who want to keep their hands clean. The alarming thing is not that there are a few dozen big-time operators who are making a fortune by gambling. The really serious thing is the fact that churches use gambling devices to raise

church money, that church people bet on baseball and basketball games, that some active church workers hope to be lucky enough to get a free turkey for Thanksgiving. Gambling is gambling and gambling is sin no matter how many people do it.

The Fifth Mennonite World Conference

To Be Held at Basel, Switzerland, About August 15-20, 1952, D.V.

Plans for participation as worked out by the General Council of the Mennonite General Conference

A Report to the Church

Very few of our people were able to attend the first, second, and third Mennonite world conferences either at Basel, Switzerland (1925), Danzig, Germany (1930), and Amsterdam, Holland (1936), respectively, nor were we much interested in these meetings at that time. The fourth world conference, which was held at Goshen, Indiana, and Newton, Kansas, in the summer of 1948, was largely attended from all branches, including many of our own people with a number of speakers from our branch. Participation in the meeting was authorized by the Executive Committee of General Conference, and there was a general favorable impression of the meetings and a feeling of beneficial results. There was likewise a general agreement to the proposal to hold a fifth Mennonite world conference in about four years.

The arrangements for the Fourth World Conference in the United States were made by the Mennonite Central Committee, and it was agreed that participation in the arrangements for the next conference, so far as the North American churches are concerned, should again be through the Mennonite Central Committee. This committee then appointed three representatives to serve on the Planning and Program Committee, namely, C. F. Klassen, H. A. Fast, and H. S. Bender. The first meeting of this committee was held in Basel, Switzerland, in August, 1950, at which the time and place of the meeting were determined and some general decisions made in regard to representation and program. The second meeting of this committee will be held in June, 1951, again at Basel, to make plans and arrangements and determine the program. A sufficient balance from the 1948 World Conference offerings is on hand to cover expenses of preparation for the next conference.

Plans for the coming conference again call for an unofficial meeting without any jurisdiction whatsoever over any of the conferences or churches of our world Mennonite brotherhood or any of the

activities of various groups. It is to be only a discussion conference for such good as may come out of the free exchange of views and presentation of testimony and convictions regarding matters of common interest to the Mennonites of the world. Since a helpful discussion is impossible in a large group, it was decided that the discussion part of the next conference would be handled by a body of appointed representatives limited to approximately two hundred with proportional quotas for each country, within which there might be smaller discussion groups of between twenty-five and fifty in number. There would then also be large mass meetings of unrestricted attendance for inspirational messages and general reports.

Although the topics, discussion leaders, and speakers for the program of the next conference have not yet been chosen, they will no doubt follow similar lines to that of the 1948 conference. We anticipate a discussion of missions and evangelism, peace and nonresistance, relief and refugee work, nonconformity and Christian ethics, service and witness, the divine calling and work of the church, Mennonite history and doctrine, young people's work and problems, Christian education and publication, and other related topics. In the discussions it is desired that the voice of the various Mennonite countries be heard, and sincere convictions expressed and helpful testimonies given. The purpose of the conference is mutual understanding and assistance, and a stirring up of the gifts which God has given us to greater zeal and devotion to His truth and His work. Those who are strong should help those who are weak, both in the fellowship of the conference and in the messages and testimonies given. Those who are strong may be helped to learn how better to fulfill the obligations which their strength brings them.

In view of the helpful character of the 1948 conference and in view of the general feeling that our voice should also be heard in the counsels and discussions of such a conference, as well as the feeling that we may also learn from the testimonies and discussions by others, and in view of the fact that our church has participated heavily in the relief and refugee work which has been carried on in Europe in the past ten years, and also in view of the establishment of mission work in Belgium, in Luxemburg, and possibly in England by our General Mission Board and the Eastern Mission Board, and in view of our continuing interest in Europe as the homeland of our forefathers and as the home of continuing Mennonite churches in whose welfare we have a brotherly interest, it was the unanimous conviction and decision of the General Council, that our church should again participate in the world conference sessions. There is a growing conviction that the time for a purely isolationist spirit is past and that we can

It Happened —

TWENTY-FIVE YEARS AGO

From Gospel Herald, April 8, 1926

Through the united efforts of Bro. [John W.] Weaver and the brotherhood [Strasburg, Pa.] plus the power of the Holy Spirit, eighteen souls came to Christ.

The Y.M.C.A. and Y.W.C.A. held their annual elections. . . . I. E. Burkhardt and Elizabeth Gish [Mrs. M. A. Yoder] were elected presidents of the men's and women's cabinets respectively.

From Gospel Herald, April 15, 1926

Bro. B. B. King began a series of meetings and closed April 2 with 16 confessions [Parnell, Iowa]. . . .

On Sunday morning [April 4] a very impressive and solemn service was held when Bro. Samuel Miller was ordained to the ministry at this place [Pigeon, Mich.].

. . . a series of meetings is in progress at Sparkling Springs [Va.], a mountain resort. . . . Bro. Leonard Jones . . . is preaching the Word in power. . . . Twenty-one souls have made confession.

make a contribution through such contacts and should do so gladly.

In view of the need for making plans and possible selection of representatives to such a world conference session by meetings of district conferences and general boards to be held before the meeting of General Conference in August, it seemed necessary to the Council to adopt a plan for such representation at an early date. The General Council is empowered to act in such cases according to the General Conference Constitution. However, the entire plan will be laid before the General Conference for its consideration and, we trust, approval. Any action taken by our district conferences can nevertheless still be annulled if the General Conference should decide against any participation in the world conference.

Following are the main points of the plan adopted by the General Council:

1. *Number and certification of delegates.* Our proper share would be no more than fifty out of the two hundred delegates, although it is scarcely likely that so many will actually go, and no decision has been made that fifty should be sent. Rather it was decided that only five should be sent by the General Conference, the sending of others to be a matter of decision by our district conferences, our general church-wide boards, our major institutions, and our General Conference committees, each of the above being authorized and encouraged to select and send at their expense one

delegate (in a few instances two). None of these conferences or organizations are required to take such action if they do not wish to do so; however, each body entitled to a representative is asked to report to the General Council not later than August 1, 1951, as to whether it will exercise its privilege of appointing a delegate so that appropriate steps can be taken by the Council to arrange for a proper representation of the church. To fill up the maximum quota of fifty, individuals may also be authorized to attend as delegates, paying their own expenses, provided they receive endorsement by two other delegates or two bishops. In any case, all delegates are to be certified as representatives of the Mennonite Church through credentials issued by the secretary of the Mennonite General Council upon authorization by the General Council.

2. *Qualifications of delegates.* Inasmuch as the delegates will be expected to take part in discussion groups and general delegate sessions where reports from such groups will be considered, only such persons should be certified as delegates who are able to make a positive contribution to these discussions, being well established in the faith, good representatives of the church, familiar with her activities and program, and effective witnesses for her testimony. It is desirable that the various interests of the church be represented in the delegation, such as missions and evangelism, education, publication, Christian education, doctrine, relief work, peace and nonresistance, youth work, brotherhood and discipleship, congregational life, so that a balanced representation of the church's interests may be secured. Delegates may be either ordained men or lay members.

3. *Expenses of delegates.* Sending organizations will be expected to pay the amount of \$400 toward expenses of their delegates, unless these are otherwise provided for, this being the minimum cost of round-trip travel from New York to Basel by the most economical way plus minimum expenses at the conference. Adjustment might be made for delegates living a great distance from New York. Individuals desiring to do traveling in Europe either before or after the conference would, of course, be expected to take care of such expenses themselves. Some rather farfetched rumors have circulated about the General Conference being expected to spend large sums of money on this representation. It is clear from the above that the maximum cost would be \$400 each for five General Conference representatives and for representatives from three General Conference committees which do not have their own treasury, or a total of \$3,200.

4. *Procedure.* In a few days the secretary of General Conference will officially communicate with each body entitled to appoint a delegate in line with the decision of the General Council, giving

the necessary information and requesting a report as to the final decision. It is hoped that our district conferences meeting between now and General Conference will take up the matter formally and decide as to participation. General Conference committees will not be able to act until after the General Conference session. The General Council is to select the General Conference representatives after General Conference approval has been given. Boards and institutions should take action as they may deem best between now and General Conference if possible. It is evident that plans must be made considerably in advance, and particularly is it necessary to know how many regular representatives there will be so that individuals may volunteer to fill up the rest of the quota. A full report will then be made by the General Council to the General Conference, and the entire matter will have a proper review at the August session.

5. *Language.* Although the official language of the World Conference will no doubt be German, provision will be made for translation so that delegates who speak and understand only English may, nevertheless, participate fully in the activities of the conference. It is hoped to use a simultaneous translation system by earphones like those used at the United Nations and other international meetings.

6. *Visitors.* In addition to the limited number of delegates who alone will have the right to participate in the closed ses-

sions of the discussion groups and general delegate sessions, an unlimited number of visitors may attend with full rights to all open sessions of the conference. These will not require certification by the secretary of General Conference, but could well carry credentials from their home congregations.

Planning and Credentials Committee appointed by General Council to handle World Conference Arrangements.

Paul Erb

Amos O. Hostetler

Harold S. Bender

Alone

BY S. N. LEITNER

It is human to stand with the crowd, to be in the majority. But it is divine to stand alone. How human it is to follow the people and drift with the tide of popularity and modernism. But it is godlike to follow a principle, to stem the tide. It is only natural to compromise conscience and to follow the social and religious fashion of the world for the sake of earthly gain or pleasure and popularity. It is divine to sacrifice both on the altar of truth and duty to God.

"No man stood with me, but all men forsook me" (II Tim. 4:16), wrote the beloved Apostle Paul in describing his first appearance before Nero to answer for his life for believing and teaching the Word of God contrary to the Roman ideas.

Truth has been very much out of date since man changed his robe of righteousness for a robe of faded leaves. Noah built the ark and voyaged alone. His neighbors doubtless laughed at his strangeness and perished in style. Abraham wandered in the hill country and worshiped alone. The Sodomites very likely smiled at the faithful, lonely shepherd and fed the flames. Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus loved, agonized, sweat, and died alone. And of the lonely way His disciples should walk He said, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:14). Of the disciples' treatment by the many who walk in the broad way He said, "If ye were of the world, the world would love his own: but because ye are not of the world, . . . therefore the world hateth you" (John 15:19).

The church of the wilderness praised Abraham and persecuted Moses. The church of the kings praised Moses and persecuted the prophets. The church of Caiaphas praised the prophets and persecuted Jesus. The church of the popes praised the Saviour and persecuted the saints. And great multitudes of people today, both in the church and in the world, praise and applaud the courage,

Prayer of Confession

BY E. HALE JONES

*Very, very seldom throughout the busy day
Do my heart, my body, and my soul unite with
you to pray.*

*Very, very seldom, yet my conscious mind has
thought*

*Of all the beauty and the joy that Thou alone
hast brought.*

*With resemblance to a coward, selfishly I come
to Thee*

*Only when the burdens of this earth are
troubling me.*

*And when every pain and sorrow Thou from me
dost take away,*

*It is taken just for granted like the coming of
the day.*

*With very constant frequency this happens time
and again,*

*And yet, O Lord, you still remain an everlasting
friend.*

*When you bring forth the glorious sun to
beautify the day,*

*And the moon and stars to shine at night in
all their bright array,*

*'Tis then that I should give you thanks as often
and as loud*

*As those I say when you rid my heart of a
dark and gloomy cloud.*

Hershey, Pa.

fortitude, and faithfulness of the patriarchs and prophets, the apostles and martyrs, but condemn as stubborn or unsound those of like faithfulness to truth today.

The sad plight of the world today should show us the urgent need for men and women everywhere, young and old alike, who are willing and ready to obey their convictions of truth and duty at the cost of fortune and friends and life itself.

"Dare to be a Daniel;
Dare to stand alone;
Dare to have a purpose firm;
Dare to make it known."

"Alone upon the mountain drear,
Above the troubled sea,
Where God alone could come and hear,
Prayed Christ of Galilee."

"Alone with Thee, O let me be,
Till all Thy beauty I shall see;
And from my life each day shall shine
The image of Thy love divine."

"Alone with Thee, 'tis wondrous sweet,
To sit confiding at Thy feet;
To look into Thy face divine,
And know that I'm a child of Thine."

—Adapted from a tract.

A Pastor Looks at the Lodge

If the church of Jesus Christ is to experience in our day that revival for which devout Christians are longing, the leaders of the church—pastors, evangelists, teachers, elders, deacons—will have to be much more faithful than most of them have hitherto been in dealing with the sin of secretism, that deep disloyalty to the Lord of which multitudes of church members are guilty when they join the lodge. In most of our pulpits today there seems to exist a veritable conspiracy of silence upon this subject. Evangelists and revivalists deal unsparingly with a variety of other sins, but, with rare exceptions, they let secretism severely alone. Evangelical pastors vigorously expose the errors and heresies of such anti-Christian movements as Eddyism, Russellism, Mormonism, Modernism, and others, but against secretism they say little or nothing. If they mention it at all, they do so in this way (how often have I heard it!): "Now, mind you, I say nothing against the lodge; it is all right in its place. But it must be kept subordinate to the house of God; the church of Christ must come first."

Are the Church and Lodge Compatible?

By such statements secretism is sanctioned. Christian affiliation with the lodge is looked upon as perfectly legitimate, provided lodge activities do not keep one away from church. Indeed, many ministers and church officials are themselves members of the various secret orders and unabashedly display their lodge insignia on their lapels and watch chains and rings. The lodges are often invited to attend divine worship in a

body, and an "Odd-Fellows' Night" or "Freemasons' Night" is featured on the church program, with a special sermon by the pastor extolling the virtues of the particular secret society so honored. In many communities it is now a custom for the lodges to come into the church and hold funeral services of their own in addition to the regular Christian burial service. So prevalent is this practice that when one pastor (the writer) challenged it in a former parish, and contended that the lodge had no right to perform its pagan ceremonies within the church sanctuary, at least a dozen of his members left the church in protest against their pastor's attitude (having first vainly agitated to have him removed).

The mention of this personal experience at the outset of what I have to say upon the subject will serve to show that the viewpoint from which I write is not that of a mere theological theorist and spectator. I have been a pastor, concerned with the practical, everyday problems of an average church in an average community. I want to promote peace and prosperity in the church, in obedience to the Word of God. I want to see the church, people and pastors, grow in grace and in the knowledge of our Lord Jesus Christ; I want to see souls, for whom Christ died, saved and added to the church through the proclamation of the Gospel. But I am under no illusion that such objectives can be achieved without conflict with the powers of darkness.

God's Word makes it abundantly clear that when we undertake to serve Him in the upbuilding of His church, we are opposed by a cruel and crafty foe who will contest every inch of ground in the battle for souls. Seldom, however, does Satan, master-strategist that he is, employ an open, frontal attack. Modern methods of warfare, used with such success and cunning by the Germans and Japanese to obtain their first victories in the past world conflict, introduced apparently new techniques of combat. New terms began to be heard, such as "the fifth column," or old terms with a new application, such as "infiltration." But to paraphrase Kipling's familiar lines about "The Holy War,"

The crimes that we call modern,
The sins that we call new,
The devil had invented them
Before the flood was due!

And Satan's favorite strategy "from the beginning" has always been that of deception and counterfeit; he gets men to believe his lie by dressing it up in the stolen garments of truth. The prince of darkness, as Paul declares, masquerades as an angel of light, and his apostles appear as ministers of righteousness. (II Cor. 11:13-15. The sphere of his most concentrated activity is that soil where Christ's saving truth has already been sown, as our Lord Himself explicitly teaches in the parable of the wheat and

the tares, recorded in the thirteenth chapter of Matthew. Therefore it is that we are warned to be constantly on guard against "the wiles of the devil" (Eph. 6:11), "for we are not ignorant of his devices" (II Cor. 2:11).

The Pseudo Faith of the Lodge

In no method of deception is Satan more astute than in the manufacture of false philosophies and religions. He is the consummate creator of cults! And to "sell" them to a culture that, for all its paganism, has, nevertheless, after almost twenty centuries of the Gospel era, become conscious of Christian concepts and standards, he makes a large use of Biblical language and symbol. As Shakespeare has it, "The devil can quote Scripture for his purpose." And the gullible are sadly "taken in"!

Among all these cult-concoctions, these pseudo faiths, surely secretism — the hodge-podge of the lodge—must rank high in Satan's reckoning of his successes. With its boast of belief in God, and with its elaborate system of religious ritual which is, we are told, "based on the Bible," secretism has won thousands upon thousands of adherents both within and without the church. To multitudes of non-Christians, their lodge is a satisfactory substitute for the church; to multitudes of Christians, real or nominal, the lodge is that secret "something-more-has-been-added" which initiates them into profounder mysteries than the simple faith of their church can provide.

But turn the floodlight of divine truth from God's Word into the darkness of secretism, and it stands revealed for what it is—a deception cunningly devised by Satan to lead astray the souls of men! Strong language? Yes, but none too strong! If the Gospel is the power of God unto salvation to everyone that believes—and it is; if Christ alone is "the way, the truth, and the life"—and He is; then every minister of the Gospel, as a loyal servant of Christ, ought to expose and denounce a system of religion which negatives Christ and nullifies His Gospel, while at the same time it offers a way to eternal life and happiness of its own. And when such a system professes to be a friend and supporter of the church of Christ, however sincere its votaries may be, a pastor is surely responsible before God to make clear to his people its anti-Christian character, and to summon them to separation from it.

While there are a few lodges that are little more than mutual-aid and insurance organizations, the principal secret orders, such as Freemasonry and the Odd Fellows, are religious systems with elaborate rituals and definite doctrines. It can easily be demonstrated that these orders teach a doctrine of God which is *not* Christian, a doctrine of the Bible which is *not* Christian, and a doctrine of salvation which is *not* Christian. It can easily be demonstrated that such secret

orders as Freemasonry require their initiates to take oaths in their lodge ceremonies that are blasphemous; they also subject many of the historical and symbolical portions of the Bible to a perverted and profane representation utterly repugnant to Christian sensibility. It can furthermore be shown that Freemasonry in several instances wickedly dishonors our blessed Saviour by actually striking out the sacred and saving name of Jesus Christ from certain familiar New Testament Scriptures—a mutilation of Holy Writ which not even a Modernist who disbelieves in our Lord's deity would care to perpetrate! The same unholy offense is committed in the case of several well-known Christian hymns; the name of Christ must be removed before they can be suitably sung in Masonic ceremonies.

Since so much can be shown, then it is certainly no exaggeration to characterize such systems of secretism as Satanic. And it is the plain duty of every Christian pastor and leader to summon God's people to separation from these lodges, if ever we are to expect the blessing of God in spiritual power upon our church and nation. Said D. L. Moody: "I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. They are unequally yoked together with unbelievers. . . . 'But, Mr. Moody,' some say, 'if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches.' But what if I did? Better men will take their places. Give them the truth anyway, and if they would rather leave their churches than their lodges, the sooner they get out of the churches the better. I would rather have ten members who are separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without Him. We must walk with God, and if only one or two go with us, it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up."—Paul Gerrard Jackson, in *The Sunday School Times*. Copyrighted 1950 by The Sunday School Times Company and reprinted by permission.

Let it never be said that to our grandparents religion was an experience, to our parents it was a tradition, and to us it is an inconvenience.—Rolland N. Dutton, in "Missions."

Secular?

BY RUTH RESSLER

Secular? Yes. Ostensibly we do just secular work every day. In the mornings we turn seams and shorten sleeves, just common work, such as thousands of women are doing in little homes half-way around the world.

Secular? Yes. Every morning we drill on "th" and "f" and "l" and "r," and work painstakingly to extract a little English self-expression from hesitating lips.

Secular? Yes. Three evenings a week the little Japanese dentist comes to work on the aching teeth of the little fellows who can't afford to pay.

Secular? Yes. Much service "in the name of Christ" is secular—even menial, as the lye reddens our hands when we scrub down our steep, rough stairway, or carry coal for our tiny stove.

Or is it?

Secular? Yes, yet—

He and his wife ate supper with us the other evening. As he slipped into his coat, he paused, "May I ask a favor of you? I should like to borrow the little book my friend had not long ago." I was a little surprised. It was a devotional book, obviously Christian, and I had never talked religion to this man.

The bamboo man came to mend our banister. "How much?" "No yen, please. But you are a Christian. Will you give me a Bible?"

He stayed after class the other evening—a serious young chap with a serious question, "What is my *raison d'être*? Why am I living? My home is Buddhist, but I believe Christianity has something Buddhism lacks. What is it? Please teach me. English is difficult. Give me something I can read."

Last spring he came to visit me—an eighteen-hour trip on a train from the yonder side of the far island. We worked together for two days, because both of us are interested in unfortunate children, and thus we shared our interests and plans for the children with whom we have been entrusted. It was not a religious meeting, and we said "Good-by" in a very secular, businesslike way as he started back to Kumamoto and his slow-learning class at the University Training School. Now and then we exchange letters. Last week he said, "The unstable conditions in the world have increased to such seriousness that we cannot help being interested in nature and religion, and to put into them our spiritual activities. I have never had the opportunity of knowing Christianity, and I have lived only in a Buddhist world, but on some occasions I have seen Christianity in action, and I respect deeply the holy essence of that teaching. . . . I wish I could pray with a pure heart, although I know nothing about it."

As we raised our heads from asking a blessing over our simple lunch of

A Prayer for This Week

Almighty Father, we thank Thee for each new day as it comes to us with opportunities to serve Thee. We thank Thee for all we receive from Thee continually, for family, for friends, for joys, and for trials as they come to us. Cleanse us of all that is unclean. Help us as we deal with those who are earnestly seeking for a better way of life. So fill our hearts with Thy love and goodness that those whom we meet may be drawn to Thee. Increase our zeal to labor to save souls; help us to win these by Thy love.

So overrule in world affairs that Thy will may be done. Be with our President and his Cabinet; give them wisdom in this time of crisis. Keep fear and anxiety from each of us as we labor for Thee. We pray in the name of Jesus our Saviour and Lord. Amen.—Esther Beck.

cocoa and dry bread, he asked, "How many times a day do you pray? I only pray when I am at your house. I am ashamed." He had come for Bible class at four o'clock and stayed for lunch before church. He sings with us, too, Sunday evenings, a deep young bass. "I want to think more about the meaning of the words I sing. Sometimes they are difficult, and I think only of how to say them. I am sorry."

She sat in my English class at the Y.M.C.A. for four months, and I never learned her name, among the one hundred and two who were enrolled. The other day, she wrote me a letter. I want to be born anew and be a good person as a servant of God. . . . I bought a Bible and am studying very earnestly now the love of Jesus Christ. . . . I almost cry with shame to know how very poor I am. . . . I wish to be a servant of God. Please teach me."

"Please, may I keep the little book a little longer? I like that man's way of thinking. I will read all the books like that I can find." He is an influential man in a large company, an intelligent man who is thinking hard on things that are important.

These are not isolated cases. They are a few recent ones we remember among many others. It is a magnificent challenge, and I thank God for it. True, we are doing ostensibly secular work, and meet most of them on a secular plane first, but we are learning to know lives and ways of thinking that we never would have met if we hadn't our secular activities.

Osaka, Japan.

Prayerless pews make powerless pulpits.—Paul Holdcraft.

OUR SCHOOLS

Our Youth and Their Education

... In past years our church has dealt with the question of how much education our youth should have. Today the question does not revolve around this point. The question today is, "Who should educate our youth?"

No one will deny that public education has made advances in both facilities and buildings for the training of youth. More pleasant classroom situations prevail. Better equipment is being used every year. Teacher-training standards and skills have advanced to a high level. Educationally speaking, our youth are given the best that any land can provide.

However, is that the whole question? There is still another phase that is often discussed. The moral standards of our land are slipping lower every year. Nowhere is this so evident as in our high schools. At the very time of life when many decisions affecting the whole course of life are being made, Christian youth are forced to make these decisions under the influence of present-day moral conditions, the social attitudes of non-Christian friends, and oftentimes under the influence of outspokenly non-Christian teachers. Should our youth receive their education under such conditions?

But is this the center of the question? We would say that it is not. Let us not be misunderstood. The impact of the social life and moral standards of the high schools is of a serious nature and is not to be minimized. Many of the youth of our church have fallen along the way due to this influence. But the problem is not stated in terms of the evils from which we would rescue our youth (even as serious as that may be), but rather in terms of that which they are not getting. Is not this the center of the problem for Christian parents?

Let us explain. In most classrooms of today, subjects relating to science, history, or literature are taught either wholly without reference to God or even as making light of God. When our youth are asked to study under such conditions, how can they be expected to have a Christian belief and viewpoint of life? When textbooks and the philosophy of education are totally nonreligious, it is not long until it becomes antireligious. Are we not observing this trend today?

Let us go one step further. The philosophy of education in the present school system is to impress each youth with the necessity of being a good citizen and of making a success in life. This success is interpreted as gaining the best training and a good job to gain financially and make a name for one's self.

Service to the community is always included but as a humanitarian gesture. Compare with this the Christian view of not seeking to be ministered unto, but to minister and to give one's life for others. How much of the responsibility for a secular and materialistic spirit within the church must the public school bear? Can the church while having the youth two or three hours a week and the home while having them for sixty waking hours or less hope to compete successfully with the school which has them for a concentrated thirty hours or more?

Let us restate our earlier question as to who should educate our youth. Let us now ask, "Can the Christian parent delegate the responsibility for the training of his child to a non-Christian institution? Are we doing justice to our youth by not giving them the Christian interpretation of all their studies, not just the Bible?"

Many Christians are grappling with this question today. Within our own church there are a number of Christian day schools springing up along with a number of Christian high schools. But this is not just a denominational emphasis. We are only following in the train of a movement among evangelical Christians who are deeply concerned on this question. Many Christian schools are being organized all over the country.

The question is no longer one that can easily be shoved aside. Nor is it basically a question of the financial possibility of providing Christian schools. Finances are not a question when it comes to following our peace teaching either with C.P.S. camps or with migrating to another country. When the issues become clear, money is not the question. The question involves the Christian training of our youth in a secular, materialistic, sensate, and anti-Christian world.

How will we as Christians answer this question?—Editorial in Ohio Mission Evangel, Jan.—Feb., 1951.

MENNONITE HOSPITAL AND SCHOOL OF NURSING

The Graduate Staff and the Auxiliary Council in co-operation with the Student Council liquidated the 1950 Nightingale debt at a unique community social gathering. A white elephant auction was one high point of the evening. A few Nightingales are still available for anyone interested.

Clara Esch, R.N. '50, underwent emergency surgery on March 18. The following day, Arvilla Gingerich, nurse aide, had similar surgery. They are both recovering nicely. Clara is anticipating a postgraduate course in obstetrics this fall.

May Barky, maid in O.B., and Annie Barky and Edith Nighswander, nurse aides, left for their homes in Canada on March 1 after a year of service here in our hospital. Mabel and Arvilla Gingerich are completing a two-year term of service in April and will be returning to their home community in Kalona, Iowa. Mary Ann Hoffman, nurse aide, left on Feb. 15 to take up similar duties in Ransom, Kansas.

The Colorado wind still blows. There have been several flash dust storms within the last two months. Proof was seen in dormitory and hospital rooms. It does seep in!

Miss Nora Mae Miller, R.N. '23, has been hospitalized for some time and is showing improvement. Frances Garber, her niece, traveled to her home in Minnesota for her vacation. She underwent a tonsillectomy several days previously. Miss Garber is a junior nursing student.

Paul and Wilma Friesen visited in this community on March 12. Mrs. Friesen '47 spoke in morning chapel.

Recent alumnae visitors included Mary Jane Swartzendruber '32, Mary Anna Eichelberger '49, Erma Kauffman '48, Loma Kauffman '21, Mary Ellen Grieser '50, and Zelma Frey '50.

The Nurses' Chorus, directed by Edna Amstutz '36, gave an Easter program at the La Junta Church on March 18.

Several college choruses have visited in this community recently. A large representation of the hospital staff has enjoyed these programs.

The recently remodeled Santa Fe Hospital, now being operated by the Catholic Nuns, was dedicated Feb. 25 and opened for admissions on March 4.

Ministers from La Junta churches participated in pre-Easter services in our hospital chapel. Patients enjoyed the special singing on the wards each evening.

A sunrise service, arranged by the Student Council Religious Committee, was held in the City Park on Easter morning. Lee Kanagy was the speaker.

The quarterly singing of the East Holbrook and La Junta congregations was held March 25 at La Junta.

Delmar Yordy and Paul Hershey drove to Kansas on March 15 to purchase shrubbery for the lawn around Miller Hall. This landscaping is part of the work of the voluntary service unit. This unit is composed of Dewey Hostetler, Harper, Kans.; Effie Zehr, Topeka, Ind.; Alta Shetler, Kalona, Iowa; Mary Stauffer, Middlebury, Ind.; Mr. and Mrs. Richard Nusbaum, Middlebury, Ind.; and Mr. and Mrs. Delmar Yordy, Gridley, Ill. More members will join the unit later.

The remaining eight members of the senior class have returned from affiliation. Nine members of the junior class began their six months of affiliation on March 25. The finishing date for the graduating class this year is March 25. Commencement exercises will be held on May 6 and 7.

District No. XVIII of the Colorado State Nurses' Association had its regular meeting in the Methodist Church in Rocky Ford. One project is to sponsor a contest for local high

TO BE NEAR TO GOD

THEME: THE COMING JESUS

Sunday, April 15

Jesus Will Come in Spirit.

One of the final promises Jesus made while on earth was that He will continue to be present in spirit even after His ascension. He promised the Holy Spirit, and said the Spirit "shall be in you" (John 14:17). He spoke of the Father's love and of the close union of the Father and the Son. John 14:21. He said further that the Father and the Son will come and make their abode with the believer. John 14:23.

"At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:20-23).

Monday, April 16

Jesus Will Come Personally.

When Jesus was received up into heaven, and a cloud hid Him from the eyes of the little group standing on the Mount of Olives, they gazed after Him as one's eyes would try to follow the flight of bird or plane. They were looking from time into eternity. They stood on the brink of the infinite. In that moment two messengers from the spirit world sustained them with the promise that Jesus would return again.

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:9-11).

Tuesday, April 17

Jesus Will Gather His Own.

The word "rapture" is not found in the Scripture, but the word is used by Christians to explain that moment when the Lord comes to receive us unto Himself. Those who are alive will again be united with loved ones who had previously experienced death. Parents and children will be reunited. Orphaned children who have put their trust in the Saviour will be united with godly parents who have gone to be with the Lord. The redeemed of the Lord will meet with the apostles and prophets who have been with the Saviour through the centuries.

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thess. 4:16-18).

Wednesday, April 18

Jesus Will Glorify Our Bodies.

During this life we are subject to the limits of time and space. We go to work by the clock—time. We travel from one point to another—space. No matter how greatly we long for freedom, this body has limitations. The mind can travel around the globe in a

few seconds, but not the body. But when Jesus comes, this body will be changed. Its limitations will be done away. Then the body can keep pace with the mind and the spirit.

"Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (I Cor. 15:51-53).

Thursday, April 19

Jesus Will Overthrow Evil.

In Old Testament times the psalmist asked God how long the wicked will prosper. Ps. 94:3. The same question troubled the Apostle John on Patmos when he asked, "How long, O Lord" (Rev. 6:10)? A few years ago men asked why God allowed Hitler to live. Now they ask, Why Stalin? Why Mao? In an evil world the stench of filthy deeds and the horrors of violence frustrate the believing church and often bring persecution to those who will not goose-step to wicked music. When Jesus comes there will be unrelenting justice and judgment.

"To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe . . . in that day" (II Thess. 1:7-10).

Friday, April 20

Keep on working for Jesus.

Jesus promised the church power, and said, "ye shall be witnesses" (Acts 1:8). The story is told of an English gardener who was visited by his minister. His hands and clothing soiled from planting in his garden, he chided his pastor for not giving notice of his coming so that there would be time to prepare for a guest. The minister answered that he hoped when Jesus comes He would find everyone busy doing good and useful work.

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (James 5:7, 8).

Saturday, April 21

Keep Looking for Jesus.

Pessimism has no place in the Christian view. No matter how dark the days, and they are very dark now, Christians have universally been optimistic. If Jesus tarries, they keep on in the work of the church and the kingdom. They do not ask: "Where is the promise of his coming" (II Pet. 3:4)? They know that the angel said, "[he] shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). They have faith in God's promises. They keep looking for the blessed hope.

"Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise. . . . But the day of the Lord will come as a thief in the night" (II Pet. 3:8-10). "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Tit. 2:13). "Even so, come, Lord Jesus" (Rev. 22:20).

—I. E. Burkhardt.

THE PERIOD OF MOSES

Sunday School Lesson for April 22

(Exodus; Deuteronomy 5, 6; Psalm 136; also Deuteronomy 34)

Another man gets listed in the roster of the faithful. See Hebrews 11. "Why did the mother have to hide the baby Moses?" would be a good question to lead to the story of the Hebrews while in Egypt. (A brisk review of historical sequential events each lesson hour will help the pupils to master the historical facts. Print large in a column these names: Abraham, Noah, Adam, Isaac, Joseph, Jacob, Moses, Cain, Shem, Eve. Let pupils arrange them in correct sequence.) Ex. 1:5-22; Gen. 50:24; 15:13, 14; Deut. 26:5, 6 are Scriptures that give the story of the many years in Egypt.

God's children cried; God heard. God raised up a leader for the exodus from Egypt. Ex. 3:7-12. How did God prepare this leader in Egypt and in the desert?

In this period there are two great historical events: the deliverance from Egypt and the giving of the law. One pupil might tell of the miraculous crossing of the Red Sea under God's hand. See every detail of the love of God that time permits. (One important objective in this quarter is to get acquainted with God.) (The plagues can be studied in the third quarter.) Get the geographic route. Show a map of the whole Red Sea to see the two arms that make the peninsula of Sinai. See the size! Don't miss the manna in the desert. Go to Sinai. See the camp laid out, and the mountain. Keep up in your Bibles. Find in the Bible the law, and some statutes and ordinances God gave Moses on the mount. Perhaps here you would want to read Deut. 6:20-25 and 5:1-6 in the lesson help. Notice God redeemed Israel from Egypt (sin) and then gave them the law (a way of rich, happy, fruitful living). Take with you to class any good pictures to help make real this significant period.

Go to Kadesh-barnea. How God honors Joshua and Caleb! More wanderings and then up to Mt. Nebo. Deut. 34 gives the death and burial of Moses.

Be careful to have each pupil trace the exodus to the border of the line.

Time line suggestions. A class line (or individual lines) may be on wide paper which would permit maps, pictures, and the names of the books of the Bible for each period below the line for the years. Make your periods stand out well. Let each pupil put on as much as he or she wishes. The more original or creative the work the more the learnings. Keep in mind four objectives—the historical sequence, the geography of the history, the location of the history in the Bible, and God's directing hand in the history.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

The church is more than brick, stone, and wood. It is made of individuals like you and me.—Charles V. Naugle.

FAMILY CIRCLE

Summer Evening

BY OPAL BRAMMANN

*My cottage is a humble one
But here in twilight dim,
I rest from weary labors
And turn my thoughts to Him.
I feel the cooling breezes,
And the fragrance of the flowers
And peace steals o'er my senses
In these quiet evening hours.
How wonderful this day has been—
Some toil, some play, some rest;
God's loving presence guided me—
Another day, well-blest.*

Park Rapids, Minn.

The Case for Chastity

"You have heard that it was said, 'You shall not commit adultery.' But I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart."

The college lad who wrote that his "generation is becoming heartily tired of sex" was giving expression to a fact that ours is a sex-saturated culture. The movies are based, ninety per cent, on illegitimate and unrestrained passion. The characteristic element of modern literature is this obsession with the "tension and frustration of excited glands," which follows such a standard pattern that the story is recognizable from the seminude portraiture which illustrate the book jacket. The magazine trade has its eye on the line of least emotional resistance. In the weightier literature also our age is bogged down with expert analyses, factual reports, intimate revelations, and horrible confessions of sexual misconduct.

Practically every civilization has rotted itself into oblivion by an absurd emphasis upon sexual pleasure.

It might be well for us to pause long enough to ask ourselves why this obsession with sexual excitement in our time.

Our overdeveloped and underdisciplined individualism has come home to haunt us. In true democratic fashion we have emphasized the rights of individuals without a consonant stress upon obligations. We have gone all out for freedom of expression as a sort of divine right. Forgetting that all primary instincts have to be somewhat restrained because of their own mutual conflicts, we have accepted the popular nonsense that

any restraint upon the emotional drive is in itself unhealthy. In social contacts we have urged men to eat and drink and act with the completest self-expression, declaring this to be the essence of freedom and happiness. We have pulled the bung out of the barrel and let our emotions gurggle as they will. Little wonder that a foremost marital counselor has said that plain ordinary selfishness is by all odds the primary cause of friction in marriage. There is tart insight in his suggestion to many an unhappy spouse that if he could get a divorce from himself he would live happily ever after with his mate! But that kind of medicine does not go down readily with the rugged individualist who is over developed and underdisciplined.

What seems to be an overemphasis is often the compensation for a lack of knowledge. Our day has wallowed in sex misinformation with little true education, either public or private, which would lead children to think cleanly and clearly about the magnetism of sex, the mystery of conception, and the miracle of birth. We have seen the pendulum tip the extremes in public education. Most of us can remember the time when the word itself was taboo. The other extreme was seen recently in a national magazine which pictured grade school boys gazing with bland interest at plaster scale models which depicted the various stages of a baby in the miracle of birth. It is pretty evident now that more romantic tragedies are based upon ignorance than upon knowledge, that is, the sympathetic parental instruction which calls a spade a spade, which speaks the truth, and does not evade a single question which is asked.

We have miscalculated the propulsing intensity and subconscious depth of the sexual urge. In a society which has such unlimited stimulants to sexual expression and such limited avenues of expression a grueling, titanic struggle is always in process for young people to conserve emotional qualities rather than be consumed by them.

We are kidding ourselves if we think that our children will be exempted from these turmoils. "So long as nature prepares boys and girls physically for marriage in their middle teens, and society postpones marriage until the middle twenties there is bound to be a sexual problem." It is the problem of having your cake and eating it too and there is unlikely to be any solution which is foolproof short of what our grandfathers called "benefit of clergy." Increasing numbers of young people are brushing aside the idea that marriage must wait until until they have a home,

with all the furniture in it—as most of our parents did—and are saying:

When you are in love any compromise with a marriage license included is better than any with a marriage license left out.

Two cannot live as cheaply as one, but two together can certainly live as cheaply as two separately.

A sane sex life is as important a part of an adult's social equipment as food or clothing and education. For most people marriage is the only solution to that problem.

We are beginning to see why the seventh commandment is so stern. It reveals an understanding of the subterranean drive which impels life forward, guaranteeing the future of the race and the happiness of the individual. The seventh commandment sees also the vast potential for rotteness and degradation which this primordial drive contains for personality if it rolls through humanity uncontained and implacable. The purpose of the seventh commandment was to give support to the structure of family life by assuring the future of the race and conserving for love its intense and ever-growing worth which protects personality from the corrosion of too much sex.

We have been dealing with the narrower aspects of the problem, to be sure, for sex is far more deep-seated and pervasive in personality than excited glands would suggest. We ought to think of sex in a broader manner, as involving the whole affectional life of man, and a major part of his motive power in every realm of creativity.

There is a fuller implication to the seventh commandment than to put a taboo on sexual excesses. Remembering that the issues of life are from within and remembering that the seventh commandment seeks to guarantee happiness for the individual and protection for the family structure by prescribing certain bounds for human conduct—chastity for the unmarried, fidelity for wedlock—there is a deeper, sharper word for all to consider who would preserve the richness and validity of the romantic sentiment.

Jesus put "hooks" into the seventh commandment. The seventh commandment dealt with end result in conduct. Jesus went deeper, to the causes of that conduct. In the Sermon on the Mount Jesus goes deeper than the physical act and puts requirements on the mentality which produced the act, requirements which seem well-nigh impossible.

"You have heard that it was said, 'You shall not commit adultery.' But I say unto you that everyone who looks at a woman lustfully has already committed adultery with her in his heart" (R.S.V.). So that is the seat of adultery—in the heart, the mental picture, the idea. Perfection! There you have it. Who escapes that today? But there was a reason for such a high requirement. Jesus under-

TEACHING THE WORD

A Small Congregation Conducts a Summer Bible School

BY COFFMAN SHENK

[This testimony from a promoter of summer Bible school, we trust, will be a means of motivating many others to start summer Bible schools where they have never been held, and then continue them yearly. It is a splendid way to spread the Gospel.—C. F. Yake, Summer Bible School Secretary.]

We no longer question the great value of summer Bible school work and it is gratifying to see its continued rapid increase. One very important aspect of the work that may have escaped the attention of some is that while the attendance at summer Bible schools (1949 Yearbook statistics) is already near the total of that in our Sunday schools, the summer Bible schools minister to the spiritual needs of *nearly four times as many* children from non-Mennonite homes as do the Sunday schools. Thus, full Gospel teaching is brought to many thousands who do not otherwise receive it. So it is no exaggeration to say that our summer Bible school work is one of our large missionary efforts. Furthermore, it is a work that might be greatly expanded were a larger personnel of workers and teachers available.

For the present this work is being done largely by volunteer groups from our local congregations in their home communities. But there are still many of our church communities where it is not being done, and very often because of the feeling that there were not enough workers to carry it through. This was about the situation in one particular community a few years ago. It is a rather small community so far as Mennonite population goes, although a Mennonite congregation has existed there for more than one hundred years. But no summer Bible school had ever been held. From time to time some one would say, "We ought to have a summer Bible school here too," and the hearer would agree. But how could it be done by so small a group? And there again the matter would rest.

Finally the teen-age son in one family, after a home discussion of the subject, said, "Well, if it is something that ought to be done, why don't we get to work and do it!" They did. Several families talked it over and found themselves all favorable to the idea. A meeting was held, the matter further discussed, and the attempt decided upon. A five-person working organization was set up, one being responsible for a canvass of the community to find out how many children would come; one took care of transportation of the pupils to the school and back to their homes each day; one took

care of housing—classroom facilities, grounds, etc.; one looked to securing of supplies such as classbooks, manuals and work materials; while the fifth set to work securing a personnel of teachers and superintendent. In this particular instance, one or several teachers were recruited from sister congregations.

In a small congregation, these various angles of the work required the active participation of one or more members—and cars from nearly every family of the church group. But this participation was cheerfully entered into and the school was held with good attendance and community interest.

A school has been held there every year since, with enrollment ranging up to one hundred and over. In this particular instance the attendance has been between 80% and 90% from non-Mennonite homes and has been the most effective single means of witness and Christian work in the community. Both children and parents of the community testified to the excellence of the teaching received and for some of them it was the only Bible teaching to come into their lives. For the congregation it resulted directly in the addition of a number of members, both child and adult, into the church fellowship.

For all concerned it has seemed abundantly worth while and has repaid many times over the effort and sacrifice necessary. It is not assumed that the experience of this particular group is much different from that of many others. But it is desired to add an emphatic testimony to what others have said concerning the value of summer Bible schools in the church program of witness and teaching.

It is also particularly desired to encourage small congregations to undertake summer Bible schools in their own communities, even though the task at the outset appears too large. In almost every case some outside help will be available either from other congregations or from our service unit organization, when the home group takes the initiative and contributes freely of its own resources. Also it is a fruitful means by which a small congregation can build up its year-round attendance and its church membership as well because the contacts and acquaintances made during several weeks of Bible school work can often be made permanent.

May we see a continued increase in summer Bible school work to the salvation of souls and the glory of God.

Biglerville, Pa.

God gives every bird its food, but does not throw it into the nest.

stood what went into a man. He is here telling us what course all romantic exploration takes. First an idea, then an act.

The intrinsic evil which the seventh commandment seeks to get at is the impure or improper thought. It is easy to think that this applies merely to the rottenness which travels as a joke, but there is still a deeper twist to the command of Jesus. Dr. Cabot of Harvard University has pointed out that the essential sin in prostitution consists—as Jesus' word would concur—in treating a person impersonally. All our sex misconduct is that—treating a person impersonally, as a mere thing. When you deal with a person in any manner which fails to recognize his entire personality you are guilty of prostitution, you adulterate him!

Out of the lovely, long-lasting romance of his own married life John Galsworthy, in his novel, *Flowering Wilderness*, reveals a flash of insight which goes far beyond the idea which is contained, even the wedding ideal—"and they twain shall become one *flesh*." He tells about two charming young people of whom it could be written "and they twain shall become one *spirit*."

Christian marriage occurs only when two lives touch completely. Only then can love possess that vehemence and fervor and tenderness which we sum up in the special sense of the sacred word *love*. This passion when it comes brings an experience so transforming that it seems a second birth. Love is, thus, not blind, but merely sees in each other what none else, save God Himself, can see. Lives which touch only at the physical level are bereft of the fullest joy. The romantic ideal must be joined by the mental, social, and religious ideal.

It is to aid us in achieving this grand, this supreme, conjunction of life that the seventh commandment was given. And so, and only so, does God, who is love, join us together.—Harry K. Zeller, Jr. in *Gospel Messenger*.

What are the outward and visible signs of a victorious life? The author of "How to Live the Victorious Life" says this: "Everything contrary to love is expelled from the heart and life. Love drives out impatience, unkindness, jealousy, envy, boasting, self-assertion, pride, folly, selfishness, self-seeking, anger, irritability, bad temper, fretfulness, malice, uncharitable remarks, complaining, censoriousness, despair, anxiety, despondency, backbiting, repeating damaging information even if it is true. All these we call respectable sins, but so long as one of these remains, there is no victory for us." —D. Carl Yoder.

We are astride in our day the very enactment of the purposes of God.—J. H. Mosemann.

FIELD NOTES

Directors elected by the Mennonite Community Association at its recent meeting at Kitchener, Ont., are Ivan Miller, H. Ralph Hernley, and Silas Smucker for the four-year term, and Abner Cressman for the two-year unexpired term of Clayton L. Keener.

Bro. Aaron Mast announces the following communion dates: Altoona, April 8; Johnstown, April 22; Belleville, May 13.

A Youth Fellowship Meeting will be held Saturday evening, April 14, at the Millersville, Pa., church with Bro. Henry Frank speaking on "Youth Sowing for the Harvest."

Bro. Walter Campbell, Greenwood, Del., preached at Masontown, Pa., on April 1.

Three persons were received into church fellowship by water baptism in a combined communion and baptismal service at the Clinton Frame Church, Goshen, Ind., on April 1. Bro. E. J. Yoder officiated.

Sister Marta Quiroga gave a talk to the Blooming Glen, Pa., Sunday school on March 25.

Sister Viola Wenger spoke at a union meeting of the Mennonite churches in Los Angeles on April 3 on the subject of foreign relief.

The East Chestnut St. Church, Lancaster, Pa., is conducting a religious survey in the neighborhood of the church.

Bro. Leland Bachman, Goshen, Ind., brought the Easter-day message at the Bay Shore Church, Sarasota, Fla.

Memorial services were held for Deacon Walter Grove, of Cottage City, Md., at the Pinecraft Church, Sarasota, Fla., on March 29. Bro. Grove's death was caused by a fall from a building.

Bro. T. H. Brenneman and wife, Sarasota, Fla., are spending April 3-20 in Puerto Rico, where Bro. Brenneman has bishop oversight.

Forty-eight men and boys attended the third annual Father and Son meeting at Canton, Ohio, on April 2.

The Bethany Gospel Quartet, Elida, Ohio, using the theme "Watchmen, What of the Night?" rendered a missionary program in word and song at the Turkey Run church, Bremen, Ohio, on April 1.

Bro. C. M. Ferster, on furlough from Africa, will preach at the Sunnyside Mission, Lancaster, Pa., at 7:30 p.m., Sunday, April 22.

Bro. Jesse L. Yoder, of the Flint, Mich., Mission, is expected at the Bart Chapel, two and one half miles southeast of Bart-Georgetown, Lancaster Co., Pa., the evenings of April 12 and 13.

The address of Bro. Joe H. Yoder is 341 Valrica Rd., R. 2, Albuquerque, N.M. His phone number is 38504.

Bro. Oliver Keener will tell about witnessing for Christ in the mountains of West Virginia at the April 14 meeting of Youth Gospel Evangelism at the Vine St. Church, Lancaster, Pa.

Bro. Abner G. Stoltzfus, Kinzers, Pa., will bring a missionary message for youth at the Frazer, Pa., church at 7:30 p.m. on April 29.

Bro. Milton Brackbill started meetings at Brewton, Ala., on April 1, if plans carried.

A minister will be ordained, D.V., at Clear Spring, Md., on April 26, at 9:00 a.m.

The fifth semiannual inspirational song service will be held at the Erisman Church, Manheim, Pa., at 7:20 p.m., April 15. Don Jacobs and J. Paul Sauder will be in charge.

Evangelistic meetings are being conducted at Masontown, Pa., by Bro. Paul Erb April 9-17.

Prayer is requested for a sister who is ill at the Harrisburg, Pa., State Hospital.

Change of address: B. Harold Thomas, from 225 E. 28th St., New York 16, N.Y., to 200 Saint Anns Ave., Bronx 54, N.Y.

Bro. Jess Kauffman, Colorado Springs, Colo., is holding a series of revival meetings at Albany, Oreg., April 2-14.

Bro. Raymond Byler, Pigeon, Mich., brought the message in a youth night service at East Goshen, Ind., on Palm Sunday.

Bro. John Driver, formerly a relief worker in Puerto Rico, and a prospective missionary for that island, is leading a mission study course on Puerto Rico at East Goshen, Ind.

Wanted: if you have unused copies of any of the following quarterlies, please mail them to Helen Trumbo, Mennonite Publishing House, Scottdale, Pa.: Herald Junior Bible Studies, Herald Intermediate Bible Studies, Herald Youth Bible Studies, and Herald Adult Bible Studies, all for October to December 1950.

The radio staff from West Liberty, Ohio, directed by Bro. Nelson Kanagy, will give a program at Orrville, Ohio, Sunday evening, April 15.

Bro. Paul M. Miller, Goshen, Ind., served in a Passion Week Bible conference at Belleville, Pa.

Bro. Harold Bauman conducted Passion Week services at the Central church, Archbold, Ohio.

Bro. Rufus Jutzi was ordained to the ministry, if plans carried, at Floradale, Ont., Sunday afternoon, April 1.

(Continued on page 356)

Calendar

Annual Meeting, Illinois Mission Board, Hopedale, Ill., April 12, 13
Child Welfare Conference, Sponsored by Child Welfare Committee of the Mennonite Board of Missions and Charities, West Liberty, Ohio, April 13, 14
Ohio Mennonite Mission Board, Orrville, Ohio, May 4-8
Commission for Christian Education and Young People's Work, Semiannual Meeting, Johnstown, Pa., April 27, 28
Franconia Mission Board Meeting, April 30, May 1
Franconia Conference, Franconia Church, May 3
Annual Meeting, Associated Sewing Circles of Southwestern Pennsylvania district, Springs, Pa., May 5
Home Sunday, May 13
Annual Meeting, Ontario Mission Board, Kitchener, Ont., May 26-28
Ohio and Eastern A.M. Joint Conference, Allensville Mennonite Church, Allensville, Pa., May 29-31
Rockway Mennonite School, Graduation Exercises, St. Jacobs, Ont., May 31
Fourth Annual Missionary Conference, East Chestnut St., Lancaster, Pa., May 30 to June 3
Virginia Conference and related meetings, Weavers Church, Harrisonburg, Va., June 4-7
Indiana-Michigan Mission Board, Annual Meeting, Clinton Frame Church, Goshen, Ind., June 5
Annual Meeting, Ontario Conference, Erb St. Church, Waterloo, June 4-8
Indiana-Michigan Conference, Annual Meeting, Clinton Frame Church, Goshen, Ind., June 6, 7
Johnstown Bible School Reunion, Johnstown, Pa., June 2
Mennonite Youth Fellowship, Annual Meeting, Belleville, Pa., June 8, 9
Mennonite Board of Missions and Charities, Annual Meeting, Belleville, Pa., June 10-12
North Central Conference and associated meetings, South Laurence Church, Glen Flora, Wis., June 11-15
Eighth Conference on Mennonite Cultural Problems, Messiah Bible College, Grantham, Pa., June 14, 15
Laurelville Mennonite Camp, Mt. Pleasant, Pa.
Boys' Camp, June 30 to July 6
Girls' Camp, July 7-13
Victorious Life Conference, July 14, 15
Writers' Conference, July 16-20
Sunday School Workshop, July 16-20
First Family Week, July 21-27
Music Conference, July 28 to Aug. 3
First Young People's Institute, Aug. 4-10
Second Young People's Institute, Aug. 11-17
Second Family Week, Aug. 18-24
Missionary Bible Conference, Aug. 25-31
Little Eden Camp, Onekama, Mich.
Senior High Boys and Girls (ages 15-18), June 20-27
Junior High Boys and Girls (ages 12-15), June 27 to July 4
Boys and Girls (ages 9-12), July 4-11
Bible Conference, July 14-21
Sunday School Workshop, July 21-28
Young Adult Week, July 28 to Aug. 4
Christian Business Men's Week, Aug. 4-11
Church Music Week, Aug. 11-18
Farmers Week, Aug. 18-25
Family Week, Aug. 25 to Sept. 1
Pacific Coast Conference and associated meetings: Christian Workers Conference, June 5
Church Conference, June 6, 7
Youth Conference, June 8
Peace Day, July 1
Alberta-Saskatchewan Conference, Creston, Mont., July 1-3
Southwestern Pennsylvania, Annual Conference, Blough Church, Aug. 5-8
M.Y.F. Workshop, Chesley Lake Camp, Allenford, Ont., Aug. 4-10, noon
Annual Meeting, South Central Conference, Pennsylvania congregation, Hesston, Kans., Aug. 14-17
General Conference, Biennial Meeting, Goshen, Ind., Aug. 21-24
Church School Day, Aug. 28
Beulah Youth Retreat, Beulah Colo., Aug. 27 to Sept. 2
Indiana-Michigan Mennonite Christian Workers' Conference, Bayshore Camp Ground, Sebawaing, Mich., entertained by the Pigeon congregation, Aug. 28-30
Mennonite Board of Education, Annual Meeting, Oct. 18-20
Bible Sunday, Dec. 9

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Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Sister Edna Good, Waterloo, Ont., was scheduled to sail on the S.S. ARGENTINA, for Buenos Aires, Argentina, on Thursday, April 5. Sister Good is returning to South America for her second term of service. Will you join in prayer that God may grant her a safe voyage and a fruitful term of service in the Argentine.

Bro. J. D. Graber, Secretary of the General Mission Board, returned to his office in Elkhart, Ind., on April 2, from an administrative trip to the Far East.

Bro. Wilbur Nachtigall, missionary in Puerto Rico, reports concerning the year 1950: "During the year twenty-nine souls were added to the church by baptism, and five were added by letter. The year also saw a noted expansion in the radio work of the 'Hora del Calvario.' A new missionary also arrived on the field, in the person of Sister Anna Kay Massanari, who came to teach in the Bethany Day School."

Bro. E. M. Yost, superintendent of the First Mennonite Church, Denver, Colo., writes: "Our Victorious Life Conference will begin on Thursday evening, March 22. Bro. M. A. Yoder, professor at Hesston College and minister of the College congregation, will be the speaker. There is a spiritual feast in store for all who will attend. The services will continue until Sunday evening, March 25."

Various missionaries in India have written regarding the shipment of fruits sent from Oregon. They say: "The shipment of Oregon fruit has arrived and we wish to thank each one who had a part in this contribution."

Bro. and Sister Glen Yoder, in charge of the Children's Home in Kansas City, Kans., were callers at Board Headquarters in Elkhart, Friday, March 30.

Attendance at the Mexican Mennonite Mission in Chicago on Easter Sunday was 117. Bro. and Sister J. W. Shank are in charge of the Spanish work in Chicago.

Sister Nellie King writes from India: "The hot season seems to be upon us. Recently there has been a lot of wind and dust and the thermometer registers 100° and thereabouts. Flowers and gardens are drying up. There has been no rain since last September or October. The past winter season was excellent for gardens and I think that nearly everyone has all his jars filled for the coming hot season and rains."

Sister Gladys Becker reports from the Bihar, India mission field, under date of March 17: "The missionary children have again gone back to Woodstock school for another term. Pray for them that they may overcome the many temptations there and grow up to love and serve Him."

The Executive Committee of the Mennonite Board of Missions and Charities had a

meeting at Board Headquarters, Elkhart, Ind., Friday, March 30. Members of the Committee are: John H. Mosemann, Goshen, Ind., Jesse B. Martin, Waterloo, Ontario, J. D. Graber, Elkhart, Ind., E. C. Bender, Martinsburg, Pa., H. Ernest Bennett, Elkhart, Ind., A. Lloyd Swartzendruber, Kalona, Iowa, and Levi C. Hartzler, Elkhart, Ind.

Bro. H. Ernest Bennett, assistant treasurer of the General Mission Board, Elkhart, Ind., is scheduled to make an administrative trip to the Kansas City, Kans., Mission and to attend Board meetings at the La Junta, Colo., and Greensburg, Kans., hospitals, April 11-15.

Bro. S. J. Hostetler, Goshen, Ind., missionary on furlough from Bihar, India, worshiped with the Metamora, Ill., congregation on Sunday morning and evening, April 1.

Communion was observed at the Detroit, Mich., Mennonite Mission on Easter Sunday evening, March 25.

One of the Bihar, India, missionaries requests prayer as follows: "There is an urgent need for national evangelists and Bible women and we request that you make this a special item of prayer. Without them the missionary is extremely handicapped."



Sister Edna M. Good who was scheduled to sail from New York on April 5 for her second term on the Argentine field. Edna is from Waterloo, Ontario, the daughter of Henry and Mary Martin Good.

TORONTO, CANADA

The blessing of the Lord is attending the work at Danforth Gospel Mission. Two souls recently confessed Christ. A class of converts are under instruction. The work of the Sunday school needs our prayers; while there is growth there is also opposition to the truth.

The new Sunday school opened at Morningside proves encouraging with an attendance of thirty-two. Bible Hour each Wednesday at 4:00 P.M. has an attendance of twenty-seven. Every Monday and Thursday evening are craft classes. Sister Ruth Steinman has been added to the staff of workers and assists in this field.

Our Sunday-school attendance averages around forty each week at Warden Park. The field of visitation in the homes is a rich and fruitful one.

A number of inquiries have come from the

MENNONITE RELIEF COMMITTEE (M.R.C.)

Bro. Elmer Ulrich, Roanoke, Ill., joined the La Junta Hospital unit, La Junta, Colo., on April 1. Bro. and Sister Herbert Hoover, Denver, Pa., will join the La Junta unit on April 11. Further openings for nurse aides will be available on June 1.

Several men can be used for building at the Mennonite Youth Village children's project west of White Pigeon, Mich., during April and May. Local men who would like to give several days or a week should contact the Secretary for Service and Relief.

Ohio young people are urged to volunteer for service in their conference district at Canton, Lima, Youngstown, Cleveland, and Meadville, Pa. This is your opportunity for service.

Summer service opportunities are available at Limon and Denver, Colo., and on the northern peninsula of Michigan. Both of these present a real service challenge to anyone interested in Christian witnessing.

A ladies' quartet is needed to serve at the Hannibal, Mo., mission this summer in summer Bible school visitation and teaching, and visitation, singing, and personal soul winning during a city-wide evangelistic campaign. Organized quartets are invited to write to the Secretary for Service and Relief for further details.

community concerning a church building at this place. We thank God that He has opened the heart of a grandmother to give toward this fund.

Pray for the faithfulness of the laborers in this needy city. Martha Baer.

CALICO ROCK, ARKANSAS

The Mount Joy congregation near Calico Rock, Arkansas, enjoyed a Bible Conference over the week end of March 16-18. Instructors were the brethren H. A. Diener and J. C. Driver.

The recent annual Ministers' Conference of the South Central district was one long to be remembered. The fellowship, Bible study, open discussion, and period of prayer were all a part of the blessings such meetings can and should bring.

For our Easter week-end activities, the Verle Hoffman family and Bro. and Sister H. D. Bontrager of Goshen, Ind., were with us.

A sunrise service on Sugar Loaf Mountain was planned and later they assisted in the morning and evening services at Mount Joy.

Our revival effort is planned for the first part of May with Bro. Andrew Jantzi in charge. We crave an interest in your prayers. God's faithful ones are facing the forces of the enemy here as well as elsewhere.

—M. E. Bontreger.

Why Europe?

BY PAUL PEACHEY

WHEN on May 8, 1945, the German general Jodl finally signed the document of surrender in a railroad staff car in northern France, the pernicious crusade of National Socialism had left in its wake an estimated fifty million victims—dead, wounded, maimed, homeless, and stateless.

During the preceding years the hatred, but also the sympathy, of most of the world had been aroused. Modern communications had carried the echoes of the horrors and suffering of the war around the world and the response to pleas for help was tremendous. It is now clear that if no help had come either from foreign governments or private agencies, millions in Europe would have faced starvation.

Mennonites were no exception in their response to this need unless it was that they gave more than most other people. Statistics of what the American and Canadian Mennonite churches gave toward relief in goods, money, and personnel during the years since 1945 are not available here, but the value has run into millions of dollars.

This job of clothing, feeding, and housing was, however, considered an emergency program. In this the attitude of the contributors was similar to that of the American public during the war—an emergency job that has to be done, but which has to be gotten over with as quickly as possible.

In 1948 came the money reform in Germany which was the "turning point" in her economy. Other western European nations had already come further along by way of recovery, and in these countries relief operations had been reduced accordingly.

By the next year, Marshall Plan aid began to flow and once more the economy of Europe began to function, even though under artificial stimulation.

In retrospect, the money reform now appears to have been the turning point in material relief operations of foreign agencies in Europe as a whole. Up until that time the food and clothing program of M.C.C. as of other organizations, was perhaps the most urgent and effective Christian action that could be taken.

After the money reform, organizations geared primarily to material aid, found increasingly that ministries of another type were more urgent but also far more difficult. Corresponding with this, the constituencies supporting voluntary relief agencies began to slacken their giving, as they learned of economic progress in war-stricken countries, and began to scrape the bottom of their own financial reserves.

By the end of 1950 many people in our own churches were doubting seriously whether the M.C.C. foreign aid program should be continued. This question is legitimate, although it reveals a strange paradox in the thinking of our people.

Throughout the material program constant

stress had rightly been placed by the contributors on the spiritual meaning of the work, and on the necessity for giving a spiritual witness with it. But paradoxically, now that the program becomes more and more one of spiritual reconstruction and Christian witness, support begins to lag.

In view of all this, it becomes pertinent that we as a church, and not only as its specialized agencies, review the whole situation and that we face its implication squarely.

Where the Problem Begins

It is commonly known that under Constantine, early in the fourth century, Christianity became the official religion of the Roman

Here is a discerning analysis for the need of evaluating our future work in Europe. Bro. Peachey feels our responsibility of evangelism seems obvious.

state. That this was possible already indicated that there had been a gradual decline in the vitality and purity of the church. Under the new system all citizens of the empire automatically became Christians without any decision on their own part.

It is a far less understood fact, however, that the evangelization of northern Europe was done by this new official Christianity which in far too many cases represented a cultural colonization and permeation rather than a conversion to Christ.

Europe, in other words, never received the Gospel as it was originally given, until the Reformation and the invention of printing made the Bible accessible to the masses.

Beyond this, when the supremacy of the Roman Empire passed into the hands of the Germanic peoples of Europe in the Middle Ages, northern Europe inherited the perverted ecclesiastical and political traditions of the Roman Empire with its state church concepts. These presuppositions became the foundation of European or western culture, with their disastrous results still in evidence today.

The fatal perversions of Christianity produced a gradual disintegration and corruption of the spiritual life of the church through the Middle Ages and led eventually to the Protestant Reformation.

The Reformation rediscovered three basic principles which had been negated or perverted in the Catholic Church of the Middle Ages: (1) justification by faith, (2) universal priesthood of believers, (3) the Bible as the sole authority in Christian faith and practice.

When, however, the reformers felt it necessary to accept and enlist the support of the state in their struggle against Rome and revolutionary movements among the population, they again negated a great deal of that which

they had revived. The principle of justification by faith did not come into full effect since membership in the church continued to be dependent on the ceremony of baptism administered to children apart from their own knowledge and decision.

Thus, while the Reformation meant a far-reaching revival in the vitality of the church, it did little to alter her basic structure; it still remained a mass or people's church, primarily an institute which dispenses salvation, rather than a gathered community of Christian believers called out and separated from a sinful society.

Its members do not encounter Christ personally in the majority of cases since they were brought into the church without making a personal decision.

The church is occupied with the liturgical worship of a remote God and far too little with the practice of Christian discipleship.

The Christian faith finds little expression in the life of the member.

Since the entire population is presumably within the pales of the church, the evangelistic impulse is largely lacking.

Finally, since the church is so closely associated with the world, she is usually engulfed in ethical relativism and compromise.

It must be noted, however, that this analysis applies to the general pattern of events, to which there were exceptions. In some European countries active free churches did come into existence. Further, there are many fine Christians in Europe in these various confessions. Christ is not bound and where men meet and accept Him, He remakes lives. The invisible church of Christ still lives and triumphs in Europe today.

The implications of this general state of affairs also reached into the social domain. Since the time that Christendom had become the state religion, it was always more or less identified with the ruling and privileged classes of the people. It remained so after the Reformation. When finally the feudal social structure of the Middle Ages was broken up by the industrial revolution, as modern inventions came into being, Christendom retained its position on the side of the privileged classes, often in opposition to the revolting peasants and laborers.

It was at this juncture that Karl Marx's economic theory arose, and it is very clear that he had abundant reason to complain. The real essence, then, of the East-West struggle in the world today no doubt is largely a struggle between the pseudo-Christian western culture and the new atheistic reaction against its abuses.

Russia, too, where the new theory actually effected a revolution, was a so-called Christian nation, the Greek Orthodox confession being simply another version of the official churchdom already mentioned.

Today it is of more than incidental significance that communism is an internal threat in countries in which the Protestant Reformation had been stifled or never occurred.

The conflict between National Socialism and the church in Germany from 1933 to 1945 illustrates in a classical way the real nature of the above struggle. The basic structure of the people's mass church (Volks-

"The ways whereby the witness here depicted can be given are not always easy to find, but certainly, as already indicated, our relief program conducted 'In the Name of Christ' has effectively blazed a trail."

Mennonites endured persecution for generations, and by the time persecution abated, they had withdrawn to become "die Stille im Lande."

In the South they often live on widely scattered farms, and tend to be introverted in Christian character. Further, they were weakened by large-scale migrations to America at several periods in their history.

In the Northwest they were often absorbed by European cultural developments and, while they emerged from their isolation, they lost many of the original characteristics of the Mennonite way of life.

Finally in Germany, World War II left two thirds of them as refugees, strongly affecting the above picture.

On the positive side, there are, however, several strong assets. (1) Many groups are still simply Biblicist in their faith and practice. (2) In these same areas there is still a strong sense of church community solidarity among them. (3) There is still family strength and social stability. (4) The ideals and attainments of their fathers in the past still speak. (5) Postwar years have brought a renewing in a number of respects. There is a fresh interest in missions and a reorganization of mission work has been effected. Youth work has been called to life and participation in the Voluntary Service program has been active. Many have responded nobly to the needs of war sufferers. Interest in non-resistance has increased greatly since the end of the war. The new international Bible School conducted for the first time in 1950 represented a real step forward.

Our Responsibility

We now ask two questions: (1) What in view of all this has been the contribution of the American Mennonite churches by way of relief work in Europe? (2) What should be our future course?

Our contribution. (1) Our work has given material relief to hundreds of thousands of suffering people in Europe.

(2) The little motto, "In the Name of Christ," has gone with our gifts everywhere and left a remarkable witness. One constantly meets people who through one or another channel received their first bit of relief through an M.C.C. can of meat in 1946 with the words, "In the Name of Christ," after they had known only hatred or need for years. The impression was indelible.

(3) Europeans of various faiths have had the privilege of sharing in work and experience in the many aspects of our program. Many sensed the reality of Christian experience in a new way, and often for the first time.

(4) The M.C.C. program which represented our churches at work has been a tremendous stimulation among Mennonites as well as others to launch more active work of their own. Many examples of this could be given.

(5) Further, this ministry brought the lonely and isolated back into contact with the larger fellowship of the church of Jesus Christ, whether among European Christians, or among Christians of other lands and organizations also engaged in this work.

Thus, in looking back, while we recognize the many shortcomings which our work has had, we are profoundly grateful that God has used and blessed it. None of our contributors need ever regret a single dollar or a pair of shoes that he has given.

But what about our future course? Is the job done? Should we disband and go home? Precisely what is our responsibility in Europe? The basic answer seems obvious—evangelism.

As we examine the situation, however, we find that evangelism here represents something quite different from similar efforts which we have made in heathen countries, for Europe has been "Christianized." The Gospel was preached here long before America was known. European culture is more advanced than the American, while heretofore our evangelistic experience has dealt with cultures inferior to our own. But still the task is evangelism.

Since, then, the church already exists here, the task takes on two aspects: (1) the strengthening or renewing of these churches, and (2) evangelizing those who are not Christian.

On the second aspect we all agree that everywhere and at all times the church as a body and Christians as individuals are responsible to proclaim the Gospel in word and deed. But in Europe as in our own country, the missionary enterprise is first of all the task of the native churches, who are best equipped to do it. We Americans would hardly see why a European or African or Indian missionary society should establish work among us in America. This is a fact which we cannot escape, even though it does not necessarily preclude direct evangelistic work in Europe, particularly in Catholic countries.

It is, therefore, to the first aspect of the task that we must turn, namely, that of aiding existing Christians and churches, even though this approach is far more difficult and less tangible. This I believe sincerely to be the task to which Christ has called the Mennonite Church today. For today the fatal 15-century-old compromises of western Christendom which the Protestant Reformation could remedy only in part, are going to seed in Europe.

But while this is as true in the Catholic world as in the Protestant (witness the conflict between Catholicism and Communism in its full meaning) the Protestant problem is more directly pertinent to us. For when in the sixteenth century of our era the Protestant movement found the odds of the old Roman tradition seemingly overwhelming, and car-

ried various of the weaknesses of the old system by way of new compromises into the new church, our Anabaptist forefathers countered with the vision to restore New Testament Christianity. Out of our own past we know only too well how deep a gulf opened at once between our forefathers and the other reformers.

Today history has confirmed the validity of the Anabaptist vision. Compromises in the official reform movements have born their disastrous fruit, and the original problems have become newly acute.

Intense discussion is occurring constantly in many quarters, especially in Germany, among the clergy as among the laity, on such basic questions as separation of church and state, the essence of the church, the meaning of Christian discipleship, believer's baptism, and nonresistance. And in this discussion the conversation between us and the "official" Protestant movement, broken off four centuries ago, can be resumed.

The major task of the Mennonite Church today is thus to lift anew the full standard of the Gospel of Jesus Christ before men and nations who are rejecting Christianity because they know it only in its diluted, invalid form, and to aid in the true spirit of Christian brotherhood and humility, churches and individual Christians, Mennonite and other, who see that they must go a new way, for which they are still groping.

Such witness, however, is fraught with great danger to ourselves, for it leads so easily to self-complacency and presumptuousness, which forget our own weakness and insignificance. Rather, we need to repent before God for our own sins of neglect and selfishness. There are social and political implications in our position which we have not yet fully faced. Further, we must approach others in the true spirit of Christian brotherhood, willing to learn in all humility, while retaining our own distinctive talent. We dare never forget that our fellow Christians in Europe know nothing, and which many of us would not have survived as Christians. All rope have passed through fiery trials of which over Europe there are cells of living Christians in many denominations, even though the masses are alienated from Christ.

The ways whereby the witness here depicted can be given are not always easy to find, but certainly, as already indicated, our relief program conducted "In the Name of Christ" has effectively blazed a trail.

But unless we have the vision and faith to accomplish this task, our earlier claims of spiritual concern in the material program and even the use of the motto, "In the Name of Christ," will have had little meaning. This will continue to cost dollars in years to come but above all, **the American Mennonite churches must be willing to give up some of their best qualified men to serve for lengthy periods in Europe.**

There is still a task of material aid and refugee resettlement to be completed.

But we must go on—on much further. In the future lie new areas of fellowship and work with our Mennonite brethren. New avenues of service and witness in general sharing must be found. Specific tasks must be undertaken further in voluntary service, in literature and radio, in conferences and seminars, in preaching and education, all methods whereby we can share effectively the con-

cerns, the responsibilities which God has placed upon our hearts.

Today the message of the Revelation to the church in Philadelphia might well be addressed to us, "I have set before thee an open door."

Lord, humble us that we may enter it, lest Thou must close it against us forever. Amen.
Frankfurt, Germany.

We Investigated Sicily

BY BRO. AND SISTER TRUMAN BRUNK

ON November 11, 1951, we set sail for the island of Sicily. Brother Lewis S. Martin and I had been commissioned by the Virginia Mission Board to investigate this field on the possibilities of future mission work. Brother Martin is president of our Board. We were accompanied by our wives.

Two individuals, Franca Ceraulo and her brother Joseph, had been baptized earlier on confession of their faith. This work was the result of a relief box sent by Brother Russell Maniaci of Elkhart, Indiana. The beginnings of the work are very interesting but since they have already been noted in previous periodicals I will not go into further detail.

We enjoyed a pleasant voyage to the island. Brother Martin had been to the field on two previous occasions. He and Sister Martin kept in communication with the two members there and had a real burden for the work.

We had no plans other than to look over the city of Palermo, give encouragement to Franca and Joseph, and study the field for the possibility of establishing work. There was a dependence on the leading of the Lord. Each evening we met for prayer to ask God's guidance and help. We felt a special need since none of us knew the language.

One of the high lights of our trip came on the day of our arrival. We were gathered around the table with Sister Franca, Brother Joseph, and other members of the Ceraulo family. We had been warmly received and were rejoicing that the Lord had brought us safely to our destination. In spite of this, things seemed a little awkward and tense. We were strangers in a strange land; conversing was somewhat difficult. Franca could read and write English, but I think she was a little disappointed that she could not understand us better. It was a bit embarrassing simply to sit and not be able to say much. Suddenly the Ceraulo family started very heartily to sing the familiar "Hallelujah, Thine the Glory." That singing melted all the ice between us, and by the time the song was over and prayer had been offered we were all in tears and were just one big family in the Lord. Surely there is a tie that binds. After this, when conversation lagged someone would start a song. Brother Martin had taught several the year before and we taught a few new ones. We surely made use of those songs and they did not wear out either.

This little meeting set the pattern for the days to follow. We met each day around the same table. During the past year Sister

Franca has been reading the Bible, and praying with people in Palermo when there was an open door. Interested ones were invited to meet with us in her home. We had before us Bibles with both Italian and English on the same page. While talking of secular things was sometimes difficult, it was comparatively easy to make ourselves understood in things pertaining to the Scriptures. The longer we were there the easier it was for Sister Franca to interpret for us. With the aid of an Italian-English dictionary we proceeded surprisingly well.

The first ones to be baptized were a class of five. They were the father and mother of Franca, also a sister Alba, 23 years old, an uncle, and another man, not related. They had all been taught previously by Sister Franca and were reading their Bibles. Many hours were spent teaching them further and they received the Word gladly. After the service Alba, an intelligent girl with a beautiful voice, said, "I so happy."

In this service was a friend of Alba's, who the next morning said, "All night I've been thinking and thinking and I want this doctrine too." This was Jonna, a dear girl of 19. So in the next baptismal service she was received, along with a young father, Thomasa. This young man spends many hours studying his Bible, and it is surprising how much he knows of God's Word. Remember this is a country where 95 per cent of the people are Catholic and of course are not supposed to own a Bible. Pray for Thomasa's wife who apparently would like to join her husband in this step but is opposed bitterly by her parents.

One day we went to visit Francesca Guadagna, a young mother who has three small children. Her husband had left her for another woman. She lives in a space we might call a coal bin, just large enough to hold a single bed and a stove. All four slept in the one bed. Francesca had opened her heart to the Word as taught to her by Sister Franca. She came to us quite often for more instruction. Although she knew she must never marry as long as her husband lives, she still wanted to come into our faith. We were impressed by her radiant face and good testimony.

Another time a young mother came. She carried with her a Bible and a songbook which she told us her uncle in New York had sent her two years before. Having read the Bible she said she believed it was true and wished to be baptized. She asked us if she

would be allowed to sing a hymn from her songbook. She was of course given permission. Although we did not understand the words, we knew it was sung from the heart. These people love to sing and have beautiful voices.

In an especially impressive service the last two women I have mentioned were baptized—the one who lived with her three babies in the tiny room and the one who had been influenced by the Bible her uncle had sent her from New York.

We had been in Sicily only a few days when Salvatore, 27 years old, started coming to our meetings. From the first we were favorably impressed. He said he wanted to know the true way. He had read and studied much but was confused. What did we have to offer? He came with many theological questions. We coveted this man for the Lord. If he could be won he would be a definite asset to the work. We wrote home for special prayer for him.

One day Salvatore said, "Tell me the story of the Mennonites."

Briefly he was told the origin of our church, and some of our history.

Sister Franca was sitting by and with glowing face she said, "I am happy I am a Mennonite."

Salvatore was shown the Scriptures on returning good for evil and asked if he did not think this was good doctrine.

"Multa Bona! Multa Bona!" (Much good, Much good.) was his reply.

Salvatore continued to come to us nearly every day. The time was drawing near for our return to America. We were still hoping and praying. Not in this case nor in any other did we use persuasion. I believe in every instance the individual, after hearing the Word explained, came with the request that he wanted this doctrine, too. If numbers had been our aim we probably could have received many more, but we tried to be very careful that each seeker was really sincere.

Salvatore was present in the meeting when the two young mothers were received. I think he was much touched. After the baptism he said to Franca, "Ask them when they return to America."

We answered, "We don't know. Maybe tomorrow, maybe next week." (Our plans were very uncertain just then.)

He said, "Say to them not to return to America until I be baptized."

Then we had a little praise service with much rejoicing.

A day or two later Salvatore was baptized. Before we left he brought another young man with him who also wanted to be a Christian.

One day Jonna and Alba were being instructed on the purpose of the devotional covering. Jonna's mother was sitting in the room listening to the Scripture being read on this point.

She spoke up, "Can't I have a covering too?"

She was given a covering. Before the day was over she also asked for baptism. Her husband had been baptized in the class of five. Jonna had soon followed and now the mother opened her heart.

While the Scriptures were being read that day this mother without anyone requesting it began removing her earrings, then two finger rings, and finally her wedding ring. I wish some of our people at home could have seen how willingly these dear girls and women removed their ornaments when they were taught that adornment should be from within and not without.

Another mother to whom Franca had been reading the Word was baptized, making the total number of our little flock in Sicily fifteen. Before we left we had a communion service with these dear ones we had learned to love in the Lord, and we felt that "Now therefore [we] are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."

We were in Sicily about three weeks. It seemed the work was especially blessed of the Lord. I think there are reasons for this.

1. We were entirely dependent on the Lord. We had no plans of our own.

2. Brother and Sister Martin have spent much time, effort, and prayer in this work. I think Sister Martin had written every week to Sister Franca. Brother Jason Weaver who also had visited Sicily has done much for the work. Brother Maniaci of Elkhart, Indiana, who is a native of Sicily and who first got in touch with Sister Franca through a relief bundle, has an active interest in the work. Brother Andrew Cerroni who went last year with Brother Martin as an interpreter has helped greatly.

3. Sister Franca is a devoted Christian girl and has been faithfully sowing the seed of the Word. I am sure her life is also a testimony.

4. We went to this work with the prayers of the church behind us. We often thought of the dear ones at home who had promised to pray for us every day.

We left Palermo, Sicily, in the evening. We had the pleasure of seeing most of our new brothers and sisters in Christ, sixteen in all, come through the cold drizzle from different parts of the city to see us off. This was without any previous arrangement. We stood in a circle on the pier and once more prayed and wept together and committed their souls to the care of the great Shepherd.

We saw them wave and heard them call to us until they were swallowed by the darkness.

We praise God for each one of these dear ones and pray daily that He will keep them true and under His care. It means a great deal to go against the tide and accept evangelical Christianity. Even before leaving we witnessed some of the persecution they will have to face.

The work in Sicily is unusual from the standpoint of the formation of a nucleus of believers before there are any permanent workers. Our desire is that we may all be workers together in our home churches and that each may feel his own responsibility for the work in Sicily. Will you do your part in giving for this field and in praying much for these "other sheep," that together we may receive the blessing of the Lord?

Denbigh, Va.

NEW YORK, NEW YORK

"This is a happy day!" were Bro. Henry F. Garber's words as he addressed the group gathered in the little Mennonite Gospel Chapel at 200 St. Ann's Ave., N.Y., in the opening session of the dedication program on March 17, 18. About fifty folks, mostly from the Mellinger congregation in Lancaster County, Pennsylvania, had come to worship with the B. Harold Thomases and the brethren and sisters there and to praise the Lord for the way He had answered prayer in making this occasion possible. The joyful faces and the sincere testimonies showed that the group echoed Bro. Garber's words.

In addition to the forty or more folks coming from the Fox Street Mission, people from the neighborhood stopped in for the Sunday afternoon service which overflowed into the Sunday-school room. One woman said she had never been in a Mennonite service before, but her heart said "Amen" to what she heard, and she thanked the Lord for answering prayers in bringing a Gospel witness to that section. The small group of newborn Christians who are giving a faithful witness for their Lord among their neighbors is a mighty instrument in the hand of the Holy Spirit. May we pray for them!

A happy time of fellowship was enjoyed over the noon and evening meals which were provided by a group from Mellinger's. The noisy chatter and joyful laughter showed that many were taking advantage of this opportunity of visiting and of getting acquainted. When the afternoon session began, there was not a separation of Pennsylvania and New York but just one group of fellow Christians worshiping and praising God for His wonderful goodness.

Bro. Elmer Martin preached the dedication sermon dedicating the building "for the glory of Almighty God," "for the exaltation of Jesus Christ as Saviour and Lord," "for the pouring out of the Spirit of God, in and from this place," "for the blessing of all who enter this house and hear the preaching and the teaching of the Gospel."

Bro. H. Raymond Charles closed the evening session with a stirring evangelistic message.

Some seed has been sown; Dorothy and B. Harold Thomas and visiting workers are carefully tending it; surely the Lord will take care of the increase.

—Elizabeth L. Heller.

General apathy of the Japanese people toward the displaying of the national flag or singing the national anthem is prevalent in postwar Japan. From an article featured in the all-English NIPPON TIMES it was reported that the symbol of the Rising Sun flag of Japan is painfully associated with the recent war. One top-notch journalist defines this apathy as a sort of guilt complex. Many children, the article reveals, do not know the national anthem when they hear it.

Missions Editorial

A Gospel for Others

The New Testament is replete with records of the moral iniquity of people who spurned the Gospel. They consistently resorted to criminal and other means to crush the heralds of the Gospel. Their motive was jealousy, for people had been taken from their synagogues to start the Christian Church. Their cause seemed to be declining and the Gospel as preached by Paul and others was responsible. Despite this opposition, the church increased.

Are we not sometimes overly fearful of public relations, of what others are thinking about us? We tend to think that a superb reputation is essential to the success of the church in the community. We assume that opposition in thought is indicative of opposition in results. If there are no people known to disagree with us, then we are a successful church.

Although it is certainly desirable to be a peaceful pocket of people, it is also necessary to inform the world about their sin. Sinners are brought to Christ by an awareness of their sinful life. They need to be informed somehow about it. Withdrawal is hardly the answer. Neither is an arrogant, holier-than-thou attitude beneficial.

Opposition to the Gospel today is largely indifference. This indifference has led us into counter-indifference. The men and women who flit by us on the streets fail to impress us into action. The enthusiasm of Paul would help us: "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ" (Acts 17:2, 3).—F. B.

M.C.C. Weekly Notes

Kings View Homes Begins Service

Since the dedication of Kings View Homes on Feb. 11, this M.C.C. mental hospital at Reedley, Calif., has opened its doors to receive patients. By March 25, a total of twelve patients had been admitted.

Nearly all of the patients thus far have been from the Pacific Coast area, although states as far east as Ohio have been represented in the admissions. Quotas for non-Mennonite and also non-West-Coast patients have not been

established, but it is expected that as the patient enrollment increases toward the capacity of thirty-two, it may be desirable to maintain a balance in this respect. The hospital is prepared to take cases in which long-term care may be needed, although effort is made toward rehabilitation of patients so that they may return to their homes or to special foster homes. Provision is also made for emergency care of local acute cases as there may be need for such care.

As the patient enrollment is increasing, the staff is also being brought to the full number. Recent additions to the staff include Martha Lee Yoder of Topeka, Ind., as social case worker; Bertha Huber as occupational therapist and director of patient activities; and Ruby Strausz of Moundridge, Kans., as psychiatric aide.

Voluntary Service Notes

A new service unit is to be opened in the Wiltwyck Boys' School, at Esopus, N.Y. This is an interracial school serving over 100 boys who are socially or emotionally maladjusted. Effort is made to teach them constructive skills and attitudes so that they may grow up to take normal places in life. The work of unit members is to consist in manual skills such as carpentry, painting, garden work, vocational instruction, and perhaps secretarial work, counseling, and social service. The unit is to consist of four to six members initially, with possible increase to twenty young men and women eventually. One-year workers are chosen for this unit from among those completing the one-month training period at Akron.

The next Voluntary Service training period at Akron is to be April 20 to May 20, and applications are now being received. There is special need for a number of teachers in a number of the service units.

Several new Summer Service units are being planned, including Boys' Village in Ohio, serving potentially delinquent children from cities in Ohio; a settlement house project in Chicago, and others. For more information write to Voluntary Service, M.C.C., Akron, Pa.

Follow-up on Bundle Distribution

One of the workers in Japan reports that during February the homes of children to whom Christmas Bundles had been given, were visited.

The Christmas Bundles had been distributed in January. Welfare officials provided lists of needy homes in Osaka, and then each of these homes was visited in order to become acquainted with needs and to establish contact of a spiritual nature. These people were told that on a certain day they should come to receive their parcel. On the day appointed there were nearly a thousand people present, and the Bundles given out were deeply appreciated.

The later visits were made to renew the contact with these needy people.

Alternative Service—Guiding Principles

Should C.O.'s do alternative service? If such service is required, what form should it take? Since the outbreak of war in Korea these questions have appeared frequently on the agenda of meetings of the M.C.C. Peace

Section and other groups, in the correspondence of the Peace Section office, and in conversation wherever two or more C.O.'s have gathered.

Out of these discussions has come the recognition of certain guiding principles on which there is wide and substantial agreement among our people and others whose objection to war is based on the teaching and example of Christ. A statement of these "Guiding Principles," prepared by a committee of the Peace Section, was approved at a meeting of the Peace Section executive committee on March 16, 1951, and has been forwarded to the ministers of the M.C.C. constituent churches for information and study. Ask your minister about it.

The statement deals with the following matters: civilian direction of C.O. services; varieties of services, both foreign and home; significant forms of service suited to the training and skills of those serving and relevant to human need; pay and dependency allowances; compensation for injuries or death; voluntary services; government administration; church administration; length of service; spiritual oversight.

While this formulation of a statement of principles has just now been completed, the principles are not new. Basically they are the same as those which were urged by the historic peace churches in negotiations with Washington in 1940 and afterward. The experience of C.P.S. served to disclose not only something of the opportunities for Christian service and witness possible for C.O.'s in the face of modern war, but the problems involved, weaknesses to be strengthened, and spiritual dangers to be avoided. These have resulted in new emphases in the principles stated today, and in the representations which have been made and are continuing now at Washington. Our prayers and our endeavors are directed to the end that whatever the turn of events may be, a true and clear Christian witness may be possible for every disciple, in services which will combine the most effective testimony against evil with the maximum help to its victims.—J. Harold Sherck.

Released March 30, 1951

Via Mennonite Central Committee
Akron, Pennsylvania

Women's Activities

The Illinois Sewing Circles will hold their annual state meeting at Hopedale, Illinois, May 5. Listed as out-of-state speakers are Mrs. Carl Kreider, Goshen, Indiana, and Miss Vera Good of Goshen College. "Where-withal shall we be clothed?" is their theme.

The East Bend circle, Fisher, Illinois, has been doing things worthy of example. One member subscribed for thirty copies of the "Missionary Sewing Circle Monthly" for the group for one year. Another sent in a number of garments she had cut and sewed at home; another sewed 100 pieces at home during the past year.

Why not follow the example of the sister who subscribed for 30 copies of our monthly paper? There are many who do not know the value of the publication, for they have not

seen a copy. Why not give them an introduction with a gift subscription? All mothers and daughters will want their own individual copies of the May issue with its stories of mothers from Japan to Scotland, from the Philippines to Palestine.

Do you have friends who are shut-ins? Do you know people who should be more active in their prayer life? Do you know people who would pray if they knew for whom and for what to pray? Then send extra copies of the 1951-52 Prayer Guide. A sister wrote from Canada, "Wouldn't it be hard to estimate the worth of the Prayer Guide in terms of answered prayer? God's resources are so great and yet we struggle along trying to do the things on our own. We need a reminder like this to keep in contact with the many things of our church, also to make us conscious of whose work it really is."

We regret the error made in the GOSPEL

HERALD of March 20 in regard to the Samuel E. Miller family in Argentina. There are only three sons in the Miller family.

Please send your announcements, suggestions, and needs for projects to your literature secretary so that they may be printed and thus shared with others.—Mrs. C. L. Shank.

Thank You from Puerto Rico

"We are highly pleased with the generous response on the part of our Mennonite constituents to the clothing need for tuberculosis families. Around 100 persons or sewing organizations have responded to this need by sending packages and we now have enough clothing on hand to meet the needs of the present year. May the Lord bless all who have helped bring happiness to these homes that are torn by poverty and disease."—Justus G. Holsinger, Director, La Plata Mennonite Project, Inc.

CHURCH CORRESPONDENCE

NAMPA, IDAHO

Dear HERALD Readers: Greetings. "The Lord hath done great things for us; whereof we are glad." At Christmas time there were nineteen baskets packed and taken to families in need. Our group of young people were out Christmas caroling again. On New Year's Day our regular business meeting was held. On Sunday morning, Jan. 14, Bro. Max Yoder, Sheridan, Oreg., began our meetings. They closed Jan. 28, the last few being held at City Acres. There were two young souls who confessed Christ for the first time and a number of our young folks came for a deeper experience.

The work at City Acres has been given in charge of Junior Flisher and Arthur Schertz. They have been distributing *The Way* in that area for the past several months. They have also just completed a survey of the community. There are about 225 homes in this area. Many, however, attend other churches in the city. The attendance has been fairly good the past few months, averaging between twenty-five and thirty. We are appreciative of the increased interest by the adults of the community. We had two confessions at the meetings held by Bro. Max Yoder.

We are glad to have James Good home again after having been gone for more than two years. Most of his time was spent in Germany as a relief worker. Sister Viola Wenger has also returned from Akron, Pa., where she spent four years at M.C.C.

Our congregation has opened the door to a refugee family and plans are being made to take care of them.

Our Idaho Christian workers' meeting is to meet at Indian Cove some Sunday in April in charge of Gilbert Lind and Leonard Garber.

Our East Side Sunday school, in charge of Gilbert Lind and Leonard Garber, held in our parochial school building, is an encouraging field and interesting group to work with.

During the winter months our attendance averages twenty-eight each Sunday. With warmer days comes a more fluctuating attendance. Too many parents lead their children away for some picnic or other entertainment.

Our hearts rejoiced when one young soul sensed his guilt of sin and desired to be baptized. We have many challenges right at our door. Just within a few blocks are the Four Square Gospel Church, the Assembly of God, Mormons, Nazarene, and the Church of the Open Door, which has a bus route in the vicinity. Because of this the homes must be visited regularly in order to keep up the interest.

During the past year we distributed Bibles and Bible storybooks. It is a real joy to enter the homes and hear them express appreciation for the Sunday school as well as the books. Every so often our oldest class of boys and girls have their class conducted in the various homes of the community. The children enjoy doing this as much as the people appreciate their coming. We feel this gives us a good opportunity to get into the homes and it is nothing uncommon to see tears in the eyes of those listening to the children repeat Bible verses and as they sing the songs. Invariably we receive the invitation to come more often. Truly the harvest is white and ready to harvest. May God give each Christian such a burden for lost souls that many will be won for His kingdom before it is too late.

March 26, 1951.

Ressie Good.

LOUISVILLE, OHIO

(Beech Church)

Dear HERALD Readers: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

E. F. Hartzler brought the morning message on Jan. 7. The special services held during the time of the Canton Bible School were not so well attended because of much snow

and ice. One of the special instructors, Aaron Mast, spoke at our prayer meeting. We also appreciated George R. Brunk's message on the morning of Feb. 4, "The Joy of Salvation," based on Heb. 12:1, 2. On Jan. 28, Alvin Becker, representative from the Northern Bible Society, brought us a very challenging message. On Feb. 18, we were glad for the presence of Emanuel Peachey, an instructor in the ministers' study course at the Conservative Church near Hartville, Ohio. He brought us the morning message.

The evening of Feb. 20, Paul Erb was with us and we had the pleasure of seeing his pictures which he took on his world tour as one of our fraternal delegates to the India Conference. We also enjoyed hearing Marie Troyer, daughter of H. N. Troyer, tell us of her work, and her pictures gave us a much better idea of the work in Africa. On the evening of Feb. 18, Bro. Nelson Kanagy and his broadcasting Gospel team gave the program.

The first Wednesday in March our sewing circle met for an all-day meeting in the church basement. We had a covered-dish dinner with the sisters from the Hartville congregation as our guests. The following are in charge of the work for the coming year: president, Effie Yoder; vice-president, Essie Schloneger; secretary, Mildred Schmucker; treasurer, Mary Maurer; secretary of literature, Cora Miller.

The pre-Easter meetings conducted by Josef I. Herschkowitz were well attended and have given us a better understanding of the Passover. He illustrated it for us.

March 29, 1951. Mrs. Harvey D. Miller.

EAST PEORIA, ILLINOIS

(Pleasant Hill Congregation)

HERALD Readers: Greetings. Our special Easter meetings from Good Friday to March 25, conducted by Milo Kauffman, Hesston, Kans., were quite well attended. Due to flu and measles in the community some were not able to attend. Interest was good. The Spirit of the Lord was working. Three souls confessed Christ and we have reasons to believe others are counting the cost. May the Holy Spirit keep on striving until they find real joy and peace in Christ Jesus. Bro. Kauffman's texts centered around the cross and the last days of Jesus. At the early sunrise service he preached on the risen Christ. Under the direction of Bro. Roy Roth, both adult and junior choruses gave several numbers at various times during these meetings. The children of the Sunday school gave a short Easter program at the close of the Sunday-school period.

On Monday evening, March 26, Paul Vergese, a member of the Syrian Christian Church from Cochin, India, now a student at Goshen College, spoke a few minutes prior to Bro. Kauffman's sermon. Pray for our congregation here at Pleasant Hill as we are about to vote in a choice for pastor. We pray the Lord might direct for the best for our church and the community.

Our adult chorus sang at the Tazewell County Home Sunday afternoon. Other appointments were at Sterling April 1, and both junior and adults at Hopedale April 8.

Bro. Roy has a talent for singing and chorus members are beginning to realize the loss they will feel when he leaves for Hesston, Kans.

Since Bro. Paul Friesens left to take up the pastorate at Sterling, Ill., Bro. J. N. Kaufman, our bishop, has taken over preaching services at Highway Village. Bro. Carroll Anderson is superintendent there. This arrangement will continue until they find someone to take his place.

March 28, 1951. Amelia O. Conrad.

SANDY HILL, PENNSYLVANIA

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

On March 11, Bro. Abner Stoltzfus was with us and spoke to us about the sufferings of Christ. On March 18, Harold Brenneman preached to us on "The Triumphal Entry." We greatly appreciated these messages.

Our Thursday evening prayer meetings which are held every two weeks are well attended and we have received many rich blessings. On Thursday evening, March 29, Glenn Esh was our speaker. He spoke to us on I Pet. 5:8. We have young people's meeting every two weeks and every other Sunday evening we have preaching services and often a children's meeting.

Bro. Silas Brydger expects to conduct our evangelistic meetings in August, the Lord willing. Pray for the work. We welcome all of you to come and fellowship with us, "For we are labourers together with God: ye are God's husbandry, ye are God's building."

March 30, 1951. Mrs. S. E. King.

FIELD NOTES (Continued)

Church and Sunday school services at the Hershey church, Dover, Pa., will be changed after April 1 from the afternoon to forenoon, Sunday school at 9:00 and preaching at 10:00 a.m.

Bro. Levi C. Hartzler, Elkhart, Ind., was guest speaker in the morning service at Floradale, Ont., March 25. On March 18, the pulpit here was occupied by Fred Metzger, a missionary among Hungarian people.

Bro. Howard Yoder showed pictures of his relief experiences in Europe to the Literary group at Wooster, Ohio, on March 27.

Bro. Lloyd Boshart, bishop at Lowville, N.Y., was the recipient of a new Plymouth car, the gift of his congregation. A money gift was given to other ministers of the congregation.

Bro. D. A. Yoder, Elkhart, Ind., was scheduled to bring messages on "My Favorite Chapters" on April 8 at the Louis Road Chapel near Cleveland, Ohio.

The West Liberty, Ohio, community, where the Child Welfare conference will be held April 13 and 14, is served by the New York Central Railroad at Bellefontaine and by the Pennsylvania Railroad at Urbana. There are good bus connections from Lima or Columbus. West Liberty is on U.S. Route 68 and on State Route 275. Avoid secondary roads because of frost damage. For informa-

tion write or call Clarence Yoder. His telephone is West Liberty A-230.

Bro. Harold Kreider is conducting a class in nonresistance several times each month for the young people from Hannibal, Palmyra, and Pea Ridge congregations in Missouri.

Bro. Glen Whitaker, Wichita, Kans., was a guest speaker at Hydro, Okla., on March 18. On the same Sunday Bro. Alva Swartzendruber from Hydro was with the Crystal Springs congregation.

Bro. Josef I. Herschkowitz and wife, Harrisonburg, Va., spent six weeks in the churches of Alabama, Mississippi, and Louisiana.

Bro. Valentine Swartzendruber, Limon, Colo., conducts services at Thurman, Colo., each Sunday afternoon. There was formerly a strong congregation here. It is a fruitful field, as there are no other churches in a radius of fifteen miles.

Bro. J. Kore Zook, Ashley, Mich., was the Passion Week speaker at the Pleasant View Church near Goshen, Ind.

The Spring Mount congregation in eastern Pennsylvania is looking forward to a Christian life conference the evening of April 14 and all day April 15. Speakers are Noah L. Hershey and John S. Hess. Come praying.

Bro. Emanuel Swartzendruber officiated at the baptism of a mother and four of her children at the Saginaw Gospel Mission in Michigan on March 11. The building of a church house at that place will begin soon.

Bro. Charles Hostetter, Harrisonburg, Va., brought the Easter message at the Frazer, Pa., church. Bro. Ralph Main of that congregation brought the Easter message at Parkesburg, Pa.

Mrs. Clifford Snyder spoke in the Sunday evening service at East Goshen, Ind., April 1.

Bro. A. J. Metzler, moderator of the Southwestern Pennsylvania conference, is visiting the various congregations in conference interests. On April 1 he was at Martinsburg, Pa.

Bro. B. B. King and wife, who have spent most of the winter in Scottsdale, are returning to their home in Wisconsin. They will be making stops in Ohio, Indiana and Illinois. Bro. King spoke on April 1 at the Sonnenberg Church, Dalton, Ohio.

Change of Address: National Service Board for Religious Objectors, publishers of the Reporter, from 1000 Eleventh St. N.W., to 1105 K. St. N.W., Washington 1, D.C.

Our bookstore at Souderton, Pa., has changed its name. It was formerly the Graybill Bookstore, named after the manager, Bro. Silas Graybill. The new name is the Herald Bookstore. The manager is Bro. C. M. Shisler.

Ten different conferences were represented among the attendants of the conference on Industrial Relations and Mennonite Community Life held at Kitchener, Ont., March 30 and 31. It was an inspiring and enlightening session. A similar meeting will be held next year at Tiskilwa, Ill.

Bro. Kenneth Good, Elida, Ohio, will conduct evangelistic meetings at St. Jacobs, Ont., June 14-24.

A farewell service was held for Sister Edna Good at her home church at Waterloo, Ont., the evening of April 1. Sister Good is re-

turning to South America for her second term on that field.

Bro. John W. Burkholder will preach at Cambridge near Honey Brook, Pa., on Sunday evening, April 15, on "Fulfilled Prophecies a Proof of the Scriptures." All welcome.

A parsonage at 303 Hall St., has been purchased by the Orrville, Ohio, congregation.

The East Bend Chorus, from Fisher, Ill., gave a program at Arthur, Ill., Sunday evening, April 1. On April 15, a men's octet from Metamora will give a program.

On Ascension Day, May 3, an all-day Sunday school meeting will be held at the Mt. Pleasant Meeting House, Paradise, Pa. Speakers include G. Parke Book, Sanford Hershey, Guy Martin, Willis Kling, Mahlon Hess, John Brenneman, and John Martin.

The Britton Run congregation, near Spartansburg, Pa., is looking forward to a series of meetings April 23-29. Bro. D. D. Miller, Berlin, Ohio, will be in charge. Communion services will be held on April 29.

Mrs. J. W. Shank, Chicago, Ill., will be the speaker on April 19 at the spring meeting of the Illinois Mennonite Nurses' Association to be held at the home of Mrs. M. D. Shertz in Washington.

OUR SCHOOLS (Continued)

school boys and girls in which they write a paper on "What Nursing Means to My Community." Money prizes are being offered, with the first prize winner being eligible to compete for the State Grand Prize, \$500.

Dora Taylor, R.N. '47, will be leaving soon for Honduras as a medical missionary. She has been at Preston Retreat in Philadelphia for the last six months, taking a midwifery course.

Maynard Good, from Elkhart, Ind., has been visiting in this community. He spoke to us in morning chapel about the hospital work in Puerto Rico, where he served under the Mennonite Relief Committee.

A number of students from Goshen and Hesston colleges visited here over the Easter week end. Among them was Mrs. Anna Nafziger, the mother of one of our students, Anna Ruth, who was one of the nine junior students beginning her affiliation in Denver on Monday, March 26.

Hospital and school personnel enjoyed Easter sunrise services at the Garden of the Gods in Colorado Springs and at the Red Rocks near Denver.

Melvin Lauver, treasurer of the Mennonite Board of Education, spent two days at La Junta in the interests of the School of Nursing. Arlene Sitler, who has been in M.C.C. service for the past seven years, spent several days here this past week consulting with Bro. Lauver and the director of the school concerning the new position which she will enter on May 1 as business manager and field representative for the School of Nursing.

Ardis Brenneman,
Ruth Umble.

"I hate life; and yet I hate to die," said Voltaire. "For to me to live is Christ, and to die is gain," said Paul.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Book.—To Nolan and Evelyn (Shelly) Book, Freeport, Ill., a son, Dennis Allan, March 19, 1951.

Harnish.—John H. and Ruth (Warfel) Harnish, Washington Boro, Pa., a daughter, Mary Lois, Feb. 17, 1951.

Hartman.—To David and Leona (McMullen) Hartman, Conestoga, Pa., a son, David Edward, Feb. 25, 1951.

Hershberger.—To Elba and Dollie (Landis) Hershberger, Harrisonville, Mo., a daughter, Marcia Diane, Jan. 5, 1951.

Hershberger.—To John E. and Leola (Yoder) Hershberger, Wellman, Iowa, a daughter, Shirley Marie, March 11, 1951.

Hostettler.—To Clarence and Clara (Slabaugh) Hostettler, Hartsville, Ohio, a daughter, Lana Eileen, March 14, 1951.

Kennel.—To Joseph and Miriam (Phenneger) Kennel, Malvern, Pa., a son, Thomas Lee, March 3, 1951.

Leaman.—To Chester and Verna (Breneman) Leaman, Willow Street, Pa., a son, John David, March 21, 1951.

Lehman.—To Ernest and Grace (Kauffman) Lehman, Hollsopple, Pa., a daughter, Deborah Kay, March 19, 1951.

Lehman.—To Walter, Jr., and Catherine (Diller) Lehman, Chambersburg, Pa., a son, Daniel Richard, March 13, 1951.

Martin.—To Herbert L. and Lucille (Mitten) Martin, Columbiana, Ohio, a daughter, Loretta Sue, March 24, 1951.

Martin.—To Isaac and Elva Mae (Sauder) Martin, Manheim, Pa., a daughter, Ruth Ann, Feb. 13, 1951.

Martin.—To Raymond and Lois (Sommers) Martin, Kokomo, Ind., a daughter, Lynnette Louise, Jan. 26, 1951.

Miller.—To Melvin and Mildred (Schrock) Miller, Hartsville, Ohio, a son, Harold Martin, March 25, 1951.

Miller.—To Perry and Judith (Schrock) Miller, Hesston, Kans., a son, Gary Paul, March 22, 1951.

Nafziger.—To Andrew J. and Ruth (Kulp) Nafziger, Pottstown, Pa., a daughter, Marilyn Joy, March 24, 1951.

Rhodes.—To Paul J. and Crystal (Hough) Rhodes, Colorado Springs, Colo., a son, Donald Wesley, March 22, 1951.

Rohrer.—To Elmer H. and Ruth (Garber) Rohrer, Lancaster, Pa., a daughter, Nancy Elaine, March 14, 1951.

Schrock.—To Allen and Doris (Reynolds) Schrock, Chapel Hill, N.C., a son, Joseph Allen, March 12, 1951.

Schrock.—To David J. and Dorothy (Gerber) Schrock, Sterling, Ohio, a daughter, Leah Lynn, March 24, 1951.

Schrock.—To Leroy and Esther (Weaver) Schrock, Glen Flora, Wis., a daughter, Betty Ann, March 24, 1951.

Snider.—To Gilbert and Louisa (Martin) Snider, Waterloo, Ont., a daughter, Yvonne, Marie, Feb. 16, 1951.

Snyder.—To Harry and Dorothy (Kipfer) Snyder, Waterloo, Ont., a daughter, Karen Elizabeth, Jan. 26, 1951.

Snyder.—To Roy and Clara (Weber) Snyder, Waterloo, Ont., a daughter, Nancy Ann, Feb. 1, 1951.

Sprinkle.—To Jess and Ruth (Lint) Sprinkle, Scottdale, Pa., a son, Rodney, March 20, 1951.

Stauffer.—To A. Richard and Ruth (Yoder) Stauffer, Elverson, Pa., a daughter, Ellen Elizabeth, March 14, 1951.

Stutzman.—To Ray Allen and Vada (Stutzman) Stutzman, Hudson, Ohio, a son, Vernon Lloyd, March 9, 1951.

Voegtlin.—To Joseph J. and Florence (Stauffer) Voegtlin, Tofield, Alta., a daughter, Lois Kay, March 3, 1951.

Wenger.—To Wayne and Mae (Schrock) Wenger, Dryden, Mich., twin daughters, Miriam Jean and Martha Jane, March 14, 1951.

White.—To Paul H. and Helen (Horst) White, Ephrata, Pa., a daughter, Miriam Louise, March 21, 1951.

Yoder.—To Mr. and Mrs. Israel Yoder, Sarasota, Fla., a daughter, Ruth Ann, March 11, 1951.

Yoder.—To Melvin and Gladys (Stoltzfus) Yoder, Spartansburg, Pa., a daughter, Martha Ann, March 14, 1951.

Zehr.—To Milton and Helen (Peifer) Zehr, Morton, Ill., a son, Raymond Milton, March 10, 1951.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Baer—Martin.—Stuart Baer and Lovina Martin, Greencastle, Pa., by Leonard Haarer at the Cedar Grove Mennonite Church Feb. 3, 1951.

Brenneman—Conrad.—Lynn Brenneman, Lower Deer Creek congregation, Kalona, Iowa, and Mary Conrad, Tangent, Oreg., by J. Y. Swartzendruber at the Lower Deer Creek Church March 25, 1951.

Brenneman—Hershberger.—Paul E. Brenneman, Kalona, Iowa, and Lois M. Hershberger, Kalona, Iowa, by William Yoder at the home of the bride Feb. 4, 1951.

Brubaker—Neff.—John A. Brubaker, Mt. Pleasant congregation, Paradise, Pa., and Elizabeth Neff, Paradise congregation, Paradise, Pa., by G. Parke Book at the home of the bride March 24, 1951.

Byers—Hooley.—Cecil Lowell Byers, Western Mennonite congregation, Salem, Oreg., and Evelyn Faye Hooley, Zion congregation, Hubbard, Oreg., by Edward Yoder at the Zion Mennonite Church March 18, 1951.

Classen—Litwiller.—Walter Classen, Gossel, Kans., and Dorothy Litwiller, Delavan, Ill., by Simon Litwiller March 23, 1951.

Graber—Stoll.—George Graber, Loogootee, Ind., and Zetta Marie Stoll, Pleasant Lake, N. Dak., by John Stoll, father of the bride, at the Lake View Church, Wolford, N. Dak., Sept. 8, 1950.

Groff—Martin.—Allen S. Groff, Ephrata, Pa., congregation, and Norma E. Martin, Old Road congregation, Gap, Pa., by G. Parke Book at his home March 10, 1951.

Hershberger—Schlabach.—Gerald Jay Hershberger, Walnut Creek, Ohio, and Ada A. Schlabach, Sugar Creek, Ohio, by Paul R. Miller at the Walnut Creek Mennonite Church March 24, 1951.

Kandel—Wengerd.—Robert J. Kandel, Martins Creek Mennonite Church, Berlin, Ohio, and Mary Wengerd, Berlin, Ohio, by S. W. Sommer at the Berlin Mennonite Church March 1, 1951.

Kennel—Martin.—John A. Kennel, Jr., Millwood congregation, Gap, Pa., and Mildred H. Martin, Groffdale congregation, Bareville, Pa., by Mahlon Witmer, assisted by John A. Kennel, Sr., at the home of the bride March 3, 1951.

Landes—Freed.—Clayton M. Landes, Doylestown, Pa., congregation, and Alverda B. Freed, Souderton congregation, Telford, Pa., by Russell B. Musselman at the Souderton Mennonite Church March 24, 1951.

Landis—Godshall.—Clyde D. Landis, Salford congregation, Harleysville, Pa., and Anna M. Godshall, Franconia congregation, Franconia, Pa., by John L. Ruth at the home of the bride March 25, 1951.

Long—Newswanger.—Carl E. Long, Ephrata, Pa., congregation, and Ruth L. Newswanger, Stumptown congregation, Bird-in-Hand, Pa., by Elmer G. Martin at the Stumptown Mennonite Church March 25, 1951.

Martin—Martin.—Jacob B. Martin, Rowe congregation, Shippensburg, Pa., and Magdalena M. Martin, Chambersburg, Pa., congregation, by Richard Danner at his home Jan. 28, 1951.

Miller—Martin.—Daniel Harold Miller, Kauffman congregation, Manheim, Pa., and Eleanor Jane Martin, Garber congregation, Menges Mills, Pa., by Richard Danner at the Garber Mennonite Church March 25, 1951.

Miller—Brenneman.—H. Lynn Miller, East Union congregation, Kalona, Iowa, and Mertice Brenneman, Lower Deer Creek congregation, Kalona, Iowa, by J. Y. Swartzendruber at the Lower Deer Creek Mennonite Church March 22, 1951.

Nussbaum—Lehman.—Willis L. Nussbaum and Bessie Irene Lehman, both of the Sonnenberg Mennonite Church, by Louis Amstutz at the Sonnenberg Church March 23, 1951.

Shank—Bricker.—Harvey Eshleman Shank, Pond Bank congregation, Chambersburg, Pa., and Anna Frances Bricker, Strasburg congregation, Chambersburg, Pa., by Amos S. Horst at Akron, March 25, 1951.

Shirk—Wine.—Carl L. Shirk and Audrey Wine, both of the Shirkville congregation, Fredericksburg, Pa., by Lester C. Shirk, father of the groom, March 3, 1951.

Slabaugh—Litwiller.—Aaron Slabaugh, Mylo, N. Dak., and Leona Litwiller, Delavan, Ill., by Simon Litwiller at the Hopedale Mennonite Church Jan. 12, 1951.

Smith—Shaub.—Charles M. Smith, Masonville congregation, Washington Boro, Pa., and Anna Mary Shaub, Stumptown congregation, Bird-in-Hand, Pa., by Elmer G. Martin at the home of the bride March 23, 1951.

Sommer—Yoder.—Ervin Sommer and Ada Yoder, both of the Hartville congregation, Hartville, Ohio, by Lester Wyse at the Hartville Mennonite Church March 24, 1951.

Weaver—Balsor.—Raymond S. Weaver, Waynesboro, Va., and Mary Belle Balsor, Stuarts Draft, Va., both of the Springdale congregation, by Joseph R. Driver, assisted by Nevin Miller, at the Springdale Mennonite Church March 21, 1951.

Yordy—Litwiller.—Delmar Yordy, Flanagan, Ill., and Esther Litwiller, Peoria, Ill., by Simon Litwiller at the Hopedale Mennonite Church Feb. 17, 1951.

Zeager—Seiders.—G. Herbert Zeager, Good's congregation, Elizabethtown, Pa., and Orpha Irene Seiders, Strickler-Shope congregation, Middletown, Pa., by Noah W. Risser at his home March 21, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Acker.—Margaretta, daughter of William and Anna (Landis) Acker, was born near Millerstown, Perry Co., Pa., Oct. 25, 1869; died at the home of her niece (Mrs. A. G. Zimmerman, McAlisterville, Pa.) March 6, 1951; aged 81 y. 4 m. 11 d. Being the last member of her family, she is survived by 2 sisters-in-law (Mrs. Mary Wright, Harrisburg, and Mrs. Elizabeth Acker, Sunbury, Pa.), also a large number of nephews and nieces and a few cousins. Short services were held from the home of Mrs. Zimmerman March 10, conducted by Walter Gravbill, and at Lauver's Mennonite Church by W. W. Graybill, assisted by Menno and Jacob G. Brubaker. Text: Heb. 4:1. Interment in Lauver's Cemetery.

Bowman.—Noah H., son of Mr. and Mrs. Menno B. Bowman, was born near Floradale, Ont., June 23, 1917; died March 19, 1951; aged 33 y. 8 m. 24 d. He is survived by his father and stepmother, 1 sister, and 7 half brothers. He was a member of the Floradale Mennonite Church. He suffered from paralysis for some time. Death was due to heart disease. Funeral services were conducted at the home by Oziah Gingrich and by Oliver D. Snider and Howard S. Bauman at the North Woolwich Mennonite Church. Interment was made in adjoining cemetery.

Eash.—Milo Elmer, son of Mr. and Mrs. Joe Eash, was born at Shelbyville, Ill., Sept. 10, 1922; departed this life by drowning Feb. 7, 1951, near Oakland, Oreg.; aged 28 y. 4 m. 27 d. He leaves to mourn his departure his mother and stepfather, 4 sisters (Mary—Mrs. Ira Baker, Harrisburg, Oreg.; Mabel—Mrs. Aldine C. Kauffman, Creston, Mont.; Verna—Mrs. Curtis J. Kauffman, Tampico, Ill.; and Lenora, at home), and 1 half brother (Lloyd, at home). His father preceded him in death March 25, 1951. He accepted Christ as his Saviour in his early youth. Memorial services were held at the Harrisburg Mennonite Church March 4, in charge of Levi and Wilbur Kropf.

Good.—Lizzie, daughter of the late John and Sallie (Gehman) Good, was born in Brecknock Twp., Lancaster Co., Pa., Aug. 8, 1873; died March 13, 1951; aged 77 y. 7 m. 5 d. She died at the home of her brother (Milton) where she had her home since the fall of 1906. She was baptized and received into church fellowship at the Bowmanville Mennonite Church Nov. 2, 1895, and continued faithful throughout life. Surviving are 3 sisters and 1 brother (Mary

Ann Burkhardt; Emma—Mrs. Ahram Shirk; Sallie Musser; and Milton, with whom she resided). Funeral services were conducted at Good's Funeral Home by Paul Z. Martin and at the Bowmansville Mennonite Church by Moses Gehman and Benj. Weaver. Interment in the adjoining cemetery.

Hostetler.—Geraldine Sue, youngest daughter of Wilbur and Velma Hostetler, was born Dec. 8, 1945; died March 12, 1951; aged 5 y. 3 m. 4 d. Death came after an illness of two months due to a heart condition which developed following rheumatic fever. She is the first to break the family circle. Surviving are her sorrowing parents, 1 sister (Carolyn June), 1 brother (Marion Wayne), 4 grandparents (Mr. and Mrs. John Hostetler, Shipshewana, Ind., and Mr. and Mrs. John Leighty, Ft. Wayne, Ind.), and other relatives and friends. Funeral services were conducted at the Shore Mennonite Church by the home ministry. Burial in adjoining cemetery.

Keller.—Anna, daughter of the late Abraham and Elizabeth (Eby) Rohrer, was born July 29, 1869; passed away Jan. 3, 1951, at her home in Lititz, Pa.; aged 81 y. 5 m. 4 d. She was the widow of Frederick B. Keller who passed away 23 years ago. She was a member of Erb's Mennonite Church. Surviving are 2 sons (John R. and A. Rohrer, both of Lititz), 2 daughters (Mary E.—Mrs. Wayne Witmer, Lititz; and Esther R., at home), 18 grandchildren, 7 great-grandchildren, 1 sister and 2 brothers (Fanny—Mrs. David Huber, Elverson, Pa.; Noah, East Petersburg, Pa.; and Ira, Lititz). Funeral services were held Jan. 6, at the home by Joseph Boll, Jr., and at Erb's Mennonite Church by Joseph Boll, Sr., and Homer Bomberger. Text: Rev. 14:13. Burial in adjoining cemetery.

Niner.—Gertrude B. was born in Somerset Co., Pa., Aug. 17, 1861; died in Uniontown, Pa., Hospital March 1, 1951; aged 89 y. 6 m. 12 d. She was a lifelong member of the Springs, Pa., Mennonite Church. In August, 1881, she was married to Conrad Burkholder. He preceded her in death in August, 1908. Nine children survive (Mary—Mrs. Menno Guengerich, Blackie, Alta.; Evan, Five Forks, W. Va.; Barbara—Mrs. Adam Teets, Flint Stone, Md.; Perry, Charlotte, N.C.; Daniel, Alhany, Oreg.; Lydia—Mrs. Gilbert Rotruck, Martin, W. Va.; Emma—Mrs. Albert Sisk, Cora—Mrs. Noah Schrock, both of Oakland, Md.; John, Flint Stone), also 1 brother (Perry Summy, Waterloo, Iowa), 37 grandchildren, and 40 great-grandchildren. In later years she married Leo Niner who died in 1950. Two daughters preceded her in death: Sarah—Mrs. John Ash, Greenwood, Del.; Polly—Mrs. James Livenwood, Five Forks. Funeral services were held March 3 at the Springs Mennonite Church in charge of Roy Otto. Burial was made in the old cemetery at Springs.

Widdifield.—Mary H., daughter of Carrie and Martha (Remington) Hassett, was born July 14, 1866, in Iowa; passed away at the Mennonite Home for the Aged, Albany, Oreg., March 1, 1951; aged 84 y. 7 m. 17 d. She lived in Montana and Colorado before coming to Harrisburg, Oreg., in 1933. She was married Nov. 12, 1886, at Ube, Mont., to Frank M. Widdifield. He preceded her in death Feb. 21, 1950. Surviving are 2 daughters (Mrs. Beth Morrison, Great Falls, Mont.; Mrs. Cora McIsaac, Chester, Mont.), 1 son (Harry, Springfield, Oreg.), 1 brother (Frank, Brookings, Oreg.), 4 sisters (Mrs. Mertie Trapp, Grass Range, Mont.; Mrs. Fannie Palmer, Albany; Mrs. Harta Cameron, Tulare, Calif.; and Mrs. Flora Waltz, Salem, Oreg.), also 17 grandchildren, 22 great-grandchildren, and 3 great-great-grandchildren. Two brothers (Bartlett and Charlie) preceded her in death. In her youth she accepted Christ as her Saviour and united with the Methodist Church. In 1949 she with her husband united with the Harrisburg Mennonite Church to which she remained faithful until death. Funeral services were held March 5 at the Harrisburg Mennonite Church in charge of Levi and Herman Kropf. Burial was made in the Alpine Cemetery.

Zimmerman.—Clarence H., son of John and Emma (Hurst) Zimmerman, was born April 19, 1949, in Lebanon Co., Pa.; died Nov. 2, 1950; aged 1 y. 6 m. 14 d. In his sudden and unexpected departure he leaves his sorrowing parents, his maternal grandparents (Mr. and Mrs. Noah Hurst) and his paternal grandmother (Mrs. Susan Zimmerman). Brief services were held Nov. 6, at the home by Walter Martin and at Royer's Mennonite Church by Amos Horst and Noah Burkholder. Interment in the Fairview Cemetery.

Anniversaries

Feick.—Mr. and Mrs. Henry Feick, Kitchener, Ont., celebrated their fifty-fifth wedding anniversary March 18, 1951. The Feicks' anniversary is always the occasion of a double celebration as the day following was Mrs. Feick's eightieth birthday. Mr. Feick was eighty-one last September. They were the first couple married by the late Jonas Snider following his ordination as bishop of the Waterloo Mennonite Church. Both are members of the Weber Mennonite Church, Strasburg, Ont. They farmed near Kitchener all of their married life until 20 years ago, one of the farms now being the site of the Rockway Mennonite School. They have 6 children, 14 grandchildren, and 10 great-grandchildren. The couple were guests of honor at a gathering for the immediate family. The fellowship of the occasion was enjoyed by all.

Amstutz.—Mr. and Mrs. P. J. Amstutz, Dalton, Ohio, quietly celebrated their fifty-sixth wedding anniversary March 21, 1951. They were married at the Sonnenberg Church by Jacob Nussbaum, brother-in-law of the bride, in 1895. They are the parents of 8 living children: Mrs. Grover Gerber, Mrs. Levi Nussbaum, Mrs. Ivan Zuercher, Paul, and Ira, Orrville; Mrs. Amos Nussbaum and Mrs. George Amstutz, Dalton; and H. Clair, Gosben, Ind. One daughter (Celia) died at the age of six. There are 27 grandchildren and 13 great-grandchildren. Three grandsons are deceased. They were both Sunday-school teachers for many years and are still regular church attendants.

Increased Distribution of Scriptures for the Blind

The year 1950 was the greatest year in the American Bible Society's 116 years of work for the blind, according to S. Ruth Barrett, secretary of the Bible Society's work for the blind. Over 28,000 of the large embossed volumes and Talking Book Records were distributed in the United States, an increase of nearly 10,000 over the previous year.

"The embossed Scriptures," said Miss Barrett, "have been distributed to the sightless in 34 different languages and systems. But increasing calls from the blind show the growing need, not only in the homeland but in foreign lands, where conditions are even more deplorable."

The Bible Society has available the complete Bible on 169 Talking Book Records, for distribution to the blind in addition to the embossed volumes. The records have met a great need among those sightless people who are unable to read with their fingertips.

During 1950 the Bible Society printed, in this country, Scriptures in Spanish Braille for the blind in Latin America. The entire New Testament can now be secured in Spanish Braille.

As a part of its World Recovery program the American Bible Society has been helping the blind in foreign countries to secure the Bible in their native languages, by providing paper and binding materials for the production of the Scriptures and aid in the cost of dis-

tributing the books to the needy blind.

Two large shipments of several tons of Braille paper were sent to Japan last year, as well as other foreign countries. Up to October 24, the Japan Bible Society had distributed over 7,000 Braille volumes in Japanese and had waiting orders for about 500 more.—*American Bible Society.*

Trapping

By IRA BIRMINGHAM

The devil is a smart trapper. He knows how to set and bait his traps. When he set one for Samson, Delilah was his bait. Judg. 16. In the case of David, the wife of Uriah the Hittite was the bait used. David was soon guilty of adultery and in trying to hide that became guilty of murder. II Sam. 11.

But when this trap was set for Jesus, He had the answer all ready. The bait used is found in Matt. 4:8, 9. The devil was told, in modern parlance, "you git," and he "got." Matt. 4:10, 11.

Game laws and trapping seasons don't bother the devil. He operates night and day, and especially nights. His bait is deceptive and glittering.

This is how I baited a steel trap for a coon and got him: I waded in a creek so that no human scent was left on shore, set a steel trap under water, and baited it with a piece of bright tin fastened to the pan of the trap. On a moonlight night Mr. Coon was curious and put his foot down in the water to feel out what it was that glistened, and he was caught.

The moral: Don't be curious as to what a stinking cigarette tastes like. Never put one in your mouth and the filthy habit will never be fastened on you. (By the way, young coons are much easier caught than old ones.) The same principle applies in the case of liquor: Touch not, taste not, handle not, and you will never get caught in that trap.

Ovid, Mich.

Sound, vital Christian living can never be popular. How can wide-awake Christians ever be found unclear about this? Out and out Christian living may be respected by the world about us, but it will not be popular. The two are incompatible, diametrically opposed. The world is worldly, and Christianity is other-worldly. All is not gold that glitters. Many things meet the eye with some appearance of Christianity. It should be conceded that some call "Christian" this or that which on examination isn't so much Christian as it is superficial, or short-sighted, or novel, or colorful, or musical, or formal, or popular! —A Relief Worker.

This is the sum of duty: Do nought unto others which would cause you pain if done to you.—Mahabharata.

ITEMS and COMMENTS

Walter Manuel Montano has been selected as the editor of the *Converted Catholic Magazine*, succeeding the late Leo H. Lehmann. Dr. Montano is a native of Bolivia. His biography, entitled "The Monk Who Lived Again," is in its tenth edition. In 1927, soon after Dr. Montano was converted to the evangelical faith, the government of Bolivia invited him to be under-Secretary of State. He declined the offer for what he believes "the greatest cause of his life is presenting Christ as the only answer to the spiritual needs of the Latin American people." He is an experienced journalist. His book, "Behind the Purple Curtain," is regarded as a classic exposition of the teachings and methods of Rome and has been voted the most outstanding book of its class in 1950 by many major religious and denominational organizations. Dr. Montano assumed his duties on Feb. 16.

English is the official language of the government of Liberia in Africa, but the people speak twenty different dialects. Some part of the Scriptures has been translated into only five of these dialects. There is no complete Bible in any of these languages. Missions there are urging that they be sent missionaries who have had training in Scripture translation. Illiteracy is another hurdle in the way of Bible reading. Only about 150,000 out of nearly 2,000,000 people in the country can read.

The American Bible Society reports a tremendous demand for Korean Scriptures. Many Christians who had to flee their homes lost their Bibles in the confusion. There is a great demand also from civilian churches for Scriptures. Many Communist prisoners of war have received Scriptures and have read them carefully. When copies of the Korean Scriptures were again offered scores of hands were eagerly lifted. 240,000 Korean Scriptures have been forwarded by the American Bible Society since last June. The Society plans to produce 50,000 more Korean volumes this year.

Dr. Franklin C. Fry, president of the United Lutheran Church in America, visited President Truman at the White House after a one-month trip around the world to survey the plight of war refugees and displaced persons. Among other things he told President Truman that Czech refugees are coming from the Red Zone into the Western sector of Germany at the rate of 250 a day. He described as particularly tragic the situation of an estimated 850,000 Arab migrants who are living in tents around Lebanon and Trans-Jordan in a "kind of moral disintegration."

The Board of Regents of the American College of Surgeons is authority for the statement that the casualties in Korea up to October 15, 1950, after four months of fighting, "were equal to only about one month

casualties in the United States from automobile accidents alone." This is a sobering fact for those of us who do not believe in fighting. A man whom we kill through careless driving is just as dead as if we had shot him in a war.

The United States Department of Commerce has reported that the sale of distilled spirits in 1950 was an increase of 15% over 1949.

Salvation Army shelters around the world served 24,387,817 meals and provided 9,332,887 lodgings last year, according to the organization's International Yearbook. The Salvation Army also served 613,944 patients in 105 hospitals and clinics operated in 89 countries and territories. Ten new hospitals were opened during the year and the total number of patients increased 50,000. The army operates 20,108 social institutions, day schools, red shield clubs, hostels, and religious centers. Full-time Salvation Army officers numbering 26,803 preached the Gospel and conducted work in 81 languages last year. Their ranks were supplemented by 16,469 lay employees. The Yearbook reported that while the Salvation Army was forced by government decree to suspend its activities in Czechoslovakia last year, it began new work in Haiti.

The Seventh-Day Adventists are using television to spread their message. They are releasing programs from New York and Los Angeles and many cities between. The first telecast began in December. They are spending approximately \$300,000 a year for television and appointed March 24, 1951, as "Television Day," when all members of the church were requested to bring a special offering for this cause.

Several months ago the Pope created something of a sensation when he announced that Roman Catholic Priests should not hold membership in Rotary Clubs. It was later explained that Rotary Clubs are "usually associated with a form of Free Masonry which is hostile to the church." Probably involved in the Pope's objection is the fact that all religions are treated as of equal value in the good fellowship ideals of Rotary. The president of Rotary International, who is a Roman Catholic, insists that Rotary does not attempt to supplant or interfere with any religious or political organization. There has been some indication of a sort of retraction from Rome, but how can the Pope be wrong?

The American Council of Christian Churches in a recent session at Canton, Ohio, continued its militaristic emphasis by calling upon the United Nations immediately to name Red China as an aggressor and urging the United States to use the A-bomb first to preserve and protect itself. Such action by a so-called Christian group is deplorable. It makes grand propaganda material for anti-Christian forces in Communistic countries.

American Relief for Korea, to be popularly known as ARK, has been organized to co-

ordinate all voluntary relief activities by religious and lay organizations in Korea. The agency will launch an immediate nation-wide drive for warm clothing, the principal need of the more than three million homeless Korean refugees. Religious organizations which have become members of the American Relief for Korea thus far include Church World Service, War Relief Services, National Catholic Welfare Conference, American Friends Service Committee, Lutheran World Relief, Brethren Service Commission, Congregational-Christian Service Commission, Mennonite Central Committee, Salvation Army, and the Young Women's Christian Association.

Ministers of seven Protestant churches in Iowa City, Iowa, have announced that they will refuse to conduct Sunday funeral services in the future. The ministers said the action resulted from the fact that there had been an increasing number of requests for Sunday funerals and that a number of persons are thus required to work on Sundays. The ministerial resolution was supported by florists, morticians, and workmen at two cemeteries.

The Church of God in Christ, Mennonite, commonly known as the Holdeman Church, has approved plans for establishing a voluntary service program. The program will be financed through contributions from the various congregations. Some projects have already been approved.

Hyman Appelmann, after closing a campaign in New Castle, Pa., will fly to the British Isles for a three-month evangelistic tour sponsored by British congregations and ministers. Appelmann recently conducted a stirring twenty-two-day campaign in Stockton, California.

Toyohiko Kagawa's six-month tour in the United States and Canada netted \$61,000 for his work of erecting chapels in rural areas of Japan.

A bill barring conscientious objectors from holding public office and making refusal to serve in the Armed Forces a crime has been passed by the Montana legislature. The Military Non-co-operation Bill makes convicted persons subject to a fine of from \$1,000 to \$5,000 or imprisonment from one to five years. The bill is said to have been aimed particularly at the Hutterites, who have several colonies in the state. But of course there are many others in the state other than Hutterites who are sincere conscientious objectors against war.

General MacArthur has asked that 10,000,000 Scriptures be printed and distributed in Japan by the end of 1951.

On March 1 there were said to be 4,500,000 refugees in South Korea, some in about 120 refugee camps, others on near-by islands. Two thirds of Korea's Christians before 1945 lived in North Korea. Many of them have now migrated to the south.

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- How can summer Bible school be publicized most effectively?
- What factors determine the class in which each pupil should be enrolled?
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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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Conscience in the Life of the Christian

BY ROBERT G. KEENER

The subject of the conscience is treated in works of ethics under three headings: the intellect, the emotions, and the will. This shows the complexity of the conscience. The word itself means "to know with." From its derivation it would seem to be about the same as consciousness. However, conscience has taken on the connotation of meaning the moral faculty of man, while consciousness means the power of knowing the self. Conscience is the moral sense of feeling.

The influence of the conscience is attested to by the universal testimony of mankind. While this faculty of the soul is universal, it is not necessarily Christian. Only as the conscience is mastered by Jesus Christ—only then is it Christian.

Conscience Defined

The voice of conscience is the highest voice of the soul, the voice of the moral imperative, according to Leander S. Keyser. He states that the conscience is the highest and noblest of the rational powers except the spiritual, with which it should always be correlated. We shall consider several questions at this point. In what sense is the conscience developed? How does the conscience differ from the other rational powers? What is its nature? How is it related to the motive and the will?

"Since the fall of man, the conscience is the divine image of God still remaining in man. It is the germ proper of man's God-likeness."¹ Alexander says that the conscience is God's most intimate presence in the soul. Shakespeare thought of the conscience as a thousand swords. Byron called it "the oracle of God." Rev. T. Adams called it "God's deputy in the soul." Monroe says that the conscience has the ability to make moral judgments or to determine what is the right course of action. He calls the conscience the ability to weigh values and to judge right and wrong in terms of the values which it attains or destroys.

It is an obvious and undebated fact that man has a valid capacity to make moral distinctions. This forces us to the conclusion that man has an "inborn capacity for moral perception," in the words of Keyser. For what has not been,

can never be evolved. Furthermore, the moral cannot develop from the immoral, or amoral.

The conscience is not, then, an acquired sense. It is just as much an innate power of the soul as are the cognizing, emotional, and volitional faculties. Now these powers are present at birth, although in a dormant condition. They must be awakened, unfolded, and educated through training and discipline.

Adam and Eve still had their consciences after the Fall. We know this because they felt their sense of guilt and attempted to hide from God. Their consciences had been damaged but not destroyed by their sin. Their disobedience had aroused their moral sense of feeling. They felt ashamed and embarrassed. So we may conclude that, although damaged, their moral faculty was still active.

Conscience may err and waver in what is right before God, but it remains the norm, the law for individual ethics. As a consequence of his deficient knowledge of the will of God, the conscience of the natural unregenerated man functions deficiently and erroneously in various ways. But then, what mental faculty of man does function perfectly?

Of course the Christian conscience will function with great accuracy if it has been carefully schooled in the Word of God. The heathen conscience might be used at this point as an illustration of the fallibility of the conscience. His conscience approves of acts in connection with divine worship in the temple which are openly immoral. And these immoral practices are performed in honor of the gods!

The conscience is a judging faculty. "Conscience is justice's best minister."² Someone has said that conscience warns us as a friend before it punishes us as a judge. It shows us precisely where we are in relation to God. The Spirit of God works through the conscience to show us our need of a sin-bearer and a reconciler in order for us to be at one with God again.

Keyser points out that the conscience transcends the other faculties. In one sense it is dependent upon the intellect

for reflection, memory, and imagination. Without the intellect, the conscience does not function. This is evident in mentally deficient people and the law does not hold them accountable for their deeds. Then, too, the conscience is dependent upon the will to carry out its promptings. Moreover, the conscience regulates and directs the other faculties of mind and body in all their ethical functions. Whenever the question of right and wrong arises, the conscience steps forward to give its judgment, no matter what other faculties are involved. Let us take the sense of hearing, for example. Your conscience will not decide for you whether a sound is a fire engine or an ambulance; a church bell or a cow bell. That will be decided by your sense of hearing. But now suppose that the question arises as to whether it is right or wrong to listen to some sound—some jazz music, for example. Then conscience ought to step in and decide whether it is right or wrong for the ears to listen. So we can see that the conscience is that faculty of the human mind which perceives and senses the right and wrong and their fundamental antagonism.

The conscience may be tender if it is

His Temple

(I Cor. 6:19, 20)

BY ALICE STUTZMAN

*"Let me build a temple," my Lord said one day,
"That is holy, true, and pure;
That will stand serene, midst the wildest storm
And sparkling bright endure."*

*"Oh, build such a temple, dear Lord," I prayed,
"That is fit for Thy Spirit divine.
For Thou art the great, eternal God.
My life, it is wholly Thine."*

*So He builded a temple as pleased my Lord.
He hewed, He polished, He shined,
He purged the dross from the shining gold,
With hand so gentle and kind.*

*He built a temple, my Lord and my God,
Most patiently did He refine,
Molding it with the utmost care
To delight His Spirit divine.*

*He built a temple, my Lord and my God,
He lightened it with His glory.
In heaven 'twill shine, for His pleasure divine,
As I sing Redemption story.*

Frazee, Minn.

properly developed and cared for and obeyed. In this condition it has great ability in making accurate moral judgments. Or, it may be seared. Paul speaks about a seared conscience in I Tim. 4:2. Such a conscience is not very sensitive. In Titus 1:15 Paul speaks of those whose mind and conscience is defiled.

Then there is the guilty conscience, such as Lady Macbeth had after her gruesome deed. The conscience of Judas Iscariot following the betrayal was indeed a guilty conscience. In contrast to this type is the clear conscience, such as the Apostle Paul sought always to maintain. He wanted his conscience to be void of offense.

As mentioned earlier, the conscience is dependent upon the will to carry out its behests. If the conscience did not have an agent to carry out its wishes, it would be like a king on a throne without any power to execute his commands. The will has been defined as "that faculty of the soul through which the conscience acts and carries out its decisions."³

Where does motive enter into the subject of conscience? Weidner says that the development of the conscience is specially conditional on the development of knowledge and of the will. Furthermore, its judgments are always conditioned by motive. We see that the motive and the will have a direct relationship to the conscience. What is the relation of the motive to the will, then? "How can one be impelled by a motive that is strong enough to move the will, and yet leave the will free?"⁴

We know by experience that we do often make choices quite freely between several alternatives. When we think back over our choices we realize that we were not compelled to make the choices which we did, but that we acted freely. As free beings we are actuated by motives in all that we do. "We have a motive or purpose in every option, but that motive does not coerce the will, however much it may influence it."⁵

Conscience Functioning

This phase of my subject has already been alluded to. We must bear in mind, as stated before, that the conscience transcends the other faculties, even though it is dependent upon them. The conscience is supreme in that it exercises moral control over man's whole personality. The Christian needs to realize this supremacy of his conscience over all of his powers of body and mind and soul. Luther once said, "I am more afraid of my own heart than of the pope and all

his cardinals. I have within me the great pope, self."

My conscience does not make laws. The Word of God is our final basis of authority in every moral question. But my conscience does pass judgment on moral issues. Hence it is important that it be tutored in the will of God as revealed in His Word. When the enlightened conscience has spoken, its verdict cannot be altered. It is the "supreme court."

The judgment of conscience is

1. Categorical—It expresses its judgment without giving reasons.

2. Absolute—It is God's voice in the soul.

3. Individual—The individual conscience is influenced by the group conscience but ultimately, the individual must stand or fall with the convictions of his own conscience.

Luther said, "My conscience is bound in the Word of God. I cannot and will not recant anything, since it is unsafe and dangerous to act against conscience. Here I stand. I cannot do otherwise. God help me! Amen." This is a fine attitude for all of us to take with regard to our conscience.

Weidner lists as the functions of conscience the following:⁶ to remind, to judge, to inwardly reward or punish, to threaten of future retribution.

The religion of the conscience is Christianity. When this is true the authority of conscience is all the more valid. Jesus Christ needs to be the Lord of the conscience as well as of the other faculties of the heart, soul, and mind.

To the tender conscience, every choice takes on a moral significance. Smyth holds that any action of the will, in any sphere, cannot be without moral character. He says, "Strictly speaking, no choice of a moral agent can be morally colorless. Each volition, irrespective of its object, is the act of moral being, and as such is bound up with all his other choices as a part of the moral habit of man."⁷

The Christian conscience feels the sense of obligation to do the right for its own sake and to avoid the wrong because it is wrong. The enlightened conscience asks first of all, "Is it right?" The question of utility is made subordinate. There is great danger in this practical age in which we find ourselves to assume that because a thing works, it is therefore all right to do or to use. Moral principles are eternal and never should be sacrificed to gain a temporary advantage.

The rule of conscience is advisory, not coercive. It does not "lord it over" the other faculties. Its function is to counsel, persuade, and command, but it cannot compel obedience. It rules by divine right. Its authority is the law of God.

That the conscience is fallible has already been pointed out. Should it always be followed, then, in all of its promptings? The answer is, "Yes." Keyser points out that all of man's faculties are fallible and limited in their spheres. But, although they sometimes err, they remain our best authority in their spheres. Consider the eye which is man's best authority in the realm of sight. Since it is not altogether accurate in judging distance, we do not condemn it as being useless. We merely recognize its limitations and are satisfied. In the same way, conscience may err in some matter, but that does not dethrone it from the supreme place as monarch in the ethical realm.

Let us suppose for a moment that the conscience is infallible. Then it would be totally different from the rest of man's mental outfit. Then it could not be educated. Then we would be like God. An apt quotation from Keyser fits at this point. "Whatever moral light the mind receives comes in and through the conscience; therefore its guidance should be followed, whether the light be great or small."⁸

The Apostle Paul is a fine example of a man who followed the dictates of his conscience. Even before his conversion, he acted "in all good conscience." When he received further light, he allowed it to illuminate his conscience.

Summary

No faculty of the soul is a sure guide. This does not exclude the conscience. However, it is the best guide the soul has. Through it God speaks to us. It is our "supreme court" for making decisions. The advice of George Washington is to "labor to keep alive in your breast that little spark of celestial fire called conscience."

"To disregard the voice of conscience is one of the most inner and vital sins the individual can commit. There is nothing more perilous than to tamper with one's moral nature."⁹

"A tender conscience is an inestimable blessing; that is, a conscience not only quick to discern what is evil, but instantly to shun it, as the eyelid closes itself against the mote."¹⁰

There is a close correlation between

(Continued on page 365)

GOSPEL HERALD

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EDITORIAL

Bloated with Emptiness

We have all seen pictures of children starving in distant lands. Their faces are thin and their arms and legs are spindly bones covered with skin. But their abdomens are distended and bloated so that a person with no experience with starvation might think that they had recently been well fed. Alas, they are bloated with emptiness; they are full of nothing.

We have to think of this phenomenon sometimes when we see evidences of bloated egos and bloated personalities. Distention does not always come from true fullness. Some of the proudest people have the least to be proud of, and some of the loudest-mouthed people have the least to say. There are self-centered people who build indeed around a near vacuum.

Our civilization and culture likewise may be bloated with emptiness. We pride ourselves in immensity—in big buildings, in great riches, in long tunnels, in bulging storage elevators, in big cars and planes and ships. But in terms of real accomplishment our immensity often has little to justify itself. The less certain we are of ourselves the bigger armies we need to have. The less real our trust in the Lord the bigger program of human reliance we need to develop. How soon will the immense bubble, which is our modern boast, explode in our faces, and reveal the tragic emptiness for which God's judgment must rest upon us?

Eye-Contact

"It was a good sermon," a lady once said, "but the preacher never did look at his crowd. I like to think that a preacher is preaching to me, but when he looks at the ceiling, out of the window, and everywhere except at me, I get the idea he is just reciting a piece. After that I just look where he looks and forget what he says."

One of the fundamental rules of good speaking is, "Look your audience in the eye." It may take a good deal of nerve to do it. Until you get used to it, an audience may look like a thousand-eyed

monster. But after the first shock you will find that those eyes are kindly with understanding, and their eagerness will pull your message out of you. Only as you meet your audience squarely can you develop a real feeling in them and in yourself that you are communicating something to them. This is why most of us do not like to hear speeches read. A reader, unless he is an exceptionally good one, recites words in a way that makes you uncertain whether he is really thinking what he is saying. But when a speaker looks at you, he is ready to register his reaction to your attention, your smiles of approval, your nodding head. He will have known beforehand, probably, what he wanted to say. But the exact utterance, the emotional intensity, the fitting of word to atmosphere, will grow out of the lively rapport of speaker and audience.

Who can imagine Isaiah orating with a faraway gaze? Who has not imagined the power of the eyes of Jesus? Who can think of Paul shrinking from the eyes of the philosophers of Athens, and looking out toward the blue Ionian Sea as he witnessed to his stirrings of heart?

A preacher at his best may not speak the words he would like to speak. But he has small excuse for not giving an audience his eyes, at least. And that goes for other speakers, too. Sunday-school teachers, for instance.

Is This a Sin?

Is it a sin to waste natural resources by agricultural practices that permit soil erosion? Bro. Silas Smucker in a recent article in the *Mennonite Community* and again in a speech at the Conference on Industrial Relations and Mennonite Community Life at Kitchener, Ont., says that it is. Some of us may have been willing enough to admit that it was bad agricultural practice to let good topsoil wash away to the sea. But we hardly thought this could be classed with pride and hate and dishonesty and sensuality. Our categories of sin had not included bad farming.

But a careful consideration of facts ought to sharpen our consciences until they will condemn us for the sin of aid-

ing or permitting erosion. The washing or blowing away of soil gradually takes land out of productiveness. Loss of productiveness contributes to shortage of food and taking people's bread out of their mouths may become literal murder. In principle there is no difference between robbing my son by picking his pocket and allowing my farm to lose its value for him. Theft is theft, even if the loser may be a generation or two away.

We are often told that Mennonites are good farmers. We have been glad to think that this virtue does offset some of our vices. But Bro. Smucker tells us that Mennonite farmers are no better than others when it comes to care of the soil. We may not be conscious of what we are doing. But we have often told others that ignorance is not an excuse for sin. Here is an area where we need to sharpen our consciences and bring our practices up to the requirements of God's law. We would not have wanted our fathers to hand to us depleted lands. Then by the law of the Golden Rule we should treat our descendants as we would be treated.

Yes, wasting resources with which God has blessed us is a sin. It is so big a sin that sometimes we cannot see it because we are too close to it. But its astronomical proportions measured in millions of tons of soil a year do not make the sin less real nor the sinner less culpable.

Reporting Births, Marriages, and Deaths

We believe that the weekly publication in our columns of notices concerning births, marriages, and deaths is of interest and value to many. The quarterly and annual summaries by Bro. Ammon Kaufman do much to bring together the facts and to make them available for the use of historians and investigators.

In connection with his latest report Bro. Kaufman points out that many of the items come in late. He also feels certain that reporting is not complete. If the statistics are to be significant, they should be more or less complete.

We repeat former instructions that officiating ministers should promptly report all marriages and death notices. Marriage notices should include the address to which the complimentary subscription to the *GOSPEL HERALD* should be sent. Be sure this address is correct

and complete. Obituaries should include a statement of place and time of funeral and burial. Ministers should not be expected to send birth notices. Ordinarily parents should do this, but some church correspondents might want to take over this responsibility. We have no objection to their doing this, but would urge parents to report, as they know better than any others how to spell the name of the new baby. Parents need have no hesitancy to report births. It is simply a matter of getting your new child on the record.

Will Our Young Brethren Retain Bible Nonresistance?

BY JOHN L. STAUFFER

"What a silly question!" someone may retort, yet it is evident to a careful observer that nonresistance is being subjected to a test. Draft Boards are not content to hand out IV-E's to all of our young men who request them. The question that comes to our mind is vital. What if the government should refuse to recognize the nonresistance claim, would our young men then consent to take military service, or would they stand for the Bible principle and practice regardless of the cost? There are a number of essentials that must inhere in the lives of those making a nonresistant claim, and if they are absent, there is a likelihood of surrender on the part of such.

They Must Have a Definite Christian Experience

Bible truth can never be held consistently and persistently unless the one who would hold it has had a definite experience with Jesus Christ. They must know that they have "passed from death unto life." They must have the reverence for Jesus Christ and His Word that gives both the pre-eminence in their lives, or they will not have the divine resources to enable them to remain loyal to truth, even though it should cost them imprisonment or death.

They Must Live Nonresistantly in Everyday Life

It is a forlorn hope that young men who do not practice nonresistance in everyday life will begin to do so when facing the draft. This truth affects speech. Their speech must be always "with grace seasoned with salt." It will affect their personal relations to others. It means the absolute abandonment of force. They dare not use their fists when they become provoked. They dare not take the name of God in vain when tested and tried by fellow men. It means the giving up of language that reviles and threatens. It means that they cannot

It Happened —

FIFTY YEARS AGO

(From Herald of Truth, April 15, 1901)

In the Religious Telescope, Jan. 30, we notice an abridged account of the number of communicant members of the different denominations, drawn from the annual statement made by the N.Y. Independent, in which the number of Mennonites is put at 22,443. Taking only one branch of the church this may not be so far out of the way; but taking the several branches together we would think 60,000 a fair estimate.

There are at present over one hundred orphans in India whose support is being furnished through the agency of the Home and Foreign Relief Commission.

... Our brother, S. G. Shetler, held a series of meetings at the Thomas meeting house [Johnstown, Pa.] and also at the Elton meeting house. The result of these meetings in the five meeting houses was the conversion of thirty-four souls.

Smith—Burkhart.—On the 17th of March, 1901, at the residence of the bride's parents, by J. M. Shenk, Jacob B. Smith, of Garden City, Mo., and Lena Burkhart, of Pandora, Ohio.

be a member of a coercive organization, such as a labor union. The Golden Rule must work out in their business relations as well as in relations between employer and employees. The manner of life of the nonresistant man is so different from the rank and file that any deviation therefrom or inconsistency is immediately noticed by those who do not make such a claim.

They Must Avoid Being Influenced by Modern Fundamentalism

Modern Fundamentalism makes much of the divine inspiration of the Scriptures, and that has an appeal to every lover of the Gospel, but it is not willing to follow the Word of God on the doctrine of peace. Fundamentalists defend war from the Old Testament Scriptures, seemingly oblivious to the fact that their usual teaching of salvation by grace from the New Testament carries with it the obligation to manifest the spirit of Christ and of grace toward their enemies. If they identify themselves with the nation, then the nation's enemies are their enemies and they are under obligation as children of God to be "therefore merciful, as your Father also is merciful," because He is kind to the unthankful and sends the rain upon the just and unjust. Why modern Fundamentalism cannot see this inconsistency in relation to carnal warfare which originates in and is a fruit of sin, is beyond the comprehension

of the writer. Military men do see the consistency of the conscientious objection to war and make provision for it. Fundamentalists profess to believe in the separation of church and state, but in times of war they are the most persistent defenders of the obligation of the church to support the state in waging carnal warfare.

They Dare Not Be Sympathetic to Modernistic Pacifism

Modernists frequently line up against carnal warfare, but they do not base their opposition to it primarily upon the teachings of the Scripture. Their objection is primarily based on humanitarianism, economic waste, and the unscriptural teaching of the universal fatherhood of God and the universal brotherhood of man. Wars will never cease on the basis of arbitration, nor on the advancement of literacy and civilization. Only the grace of God and genuine conversion will take the fight out of human nature. All human efforts at international peace are doomed to failure because human depravity remains untouched in these plans, sin is minimized, and the modernists do not see the essentiality of regeneration through blood atonement. There is no hope for improvement and advancement in the race apart from the Gospel of our Lord Jesus Christ.

They Must Consistently Practice Nonconformity to the World

The practice of nonresistance is the opposite of the world practices and viewpoint. Nonresistance is in reality one phase of the Bible doctrine, "be not conformed to this world." Young men who talk, act, and look like the world will *think* like it also. People who move in a worldly environment and have worldly associates inevitably become like their environment. The Bible is clear that Christians are not to love the world nor the things of the world. Those who do love the world do not have the love of the Father in them. I John 2:15-17. *Are we as preachers definite on this truth?* Young people cannot participate in and enjoy the movies, the ball games, the poolroom, the billiard table, the bowling alley, or the card table and then expect to take the stand of a conscientious objector to war and be counted sincere when the time of testing comes. Even the F.B.I. discovers these inconsistencies and adjudges the doer of the same as being inconsistent and untrue to his Christian profession. *Worldliness in life and conscientious objection to war do not go together.* Will the blood of our youths who have been permitted to continue unchecked in worldliness be required at the hands of the preachers when they are refused deferment and therefore enter the armed services and probably lose their lives in seeking to kill others?

They Must Not Be Overcome by the Present Materialistic Trend

Money flows freely. Our people are making investments and getting about what they want. Self-denial is not much in evidence. Our interest is centered too much in the things of this life and our interest and support of world-wide missions seems to be on the wane. With the knowledge that the world is on fire and that the end of the age may be nearer than we think, still many seem to have a spiritual complacency about them that keeps them from being aroused over the condition of the billion of unevangelized peoples of the earth. Conscientious objectors should, of all people, have a true sense of values and know why they are in this world and what the Lord expects of them. Our founding fathers suffered the loss of all things earthly and even lost their lives for the truths that we have inherited from our immediate fathers. Any one who knows God can be loyal to God, for God has sufficient grace for all, but our youth will need to be sincere and without offense if they are going to maintain the Bible truth of nonresistance of evil.

Harrisonburg, Va.

CONSCIENCE (Continued)

the conscience, the motive, and the will. The will is the agent of the conscience and the motive is secretary to the will. "Conscience denies to man the power of overcoming the selfish dictates of the heart. That which is to subdue me must be more powerful than I."¹ Christ needs to be Lord of the Christian conscience as well as Lord and Master of the regenerated will.

"Conscience is the means by which God brings the outward Word into our inner being. Consequently the believer will be independent of conscience as little as he will of the Word. The two belong inseparably together, as God Himself has ordained it."²

The Christian will be careful not only to preserve his own conscience, but also that of his brother. Paul warns in I Cor. 8:12 that in wounding the weak conscience of a brother, we sin against Christ.

Refton, Pa.

¹ Weidner, *A System of Christian Ethics*, p. 87.
² Lady Montagu, *Forty Thousand Sublime and Beautiful Thoughts*, p. 334.

³ Keyser, *A System of Christian Ethics*, p. 113.

⁴ *Ibid.*, p. 116.

⁵ *Ibid.*, p. 116.

⁶ Weidner, *op. cit.*, p. 90.

⁷ Smyth, *Christian Ethics*, p. 312.

⁸ Keyser, *A System of General Ethics*, p. 92.

⁹ *Ibid.*, p. 160.

¹⁰ Rev. N. Adams, *Forty Thousand Sublime and Beautiful Thoughts*, p. 340.

¹¹ Weidner, *op. cit.*, p. 92.

¹² O. Hallesby, *The Conscience*, p. 159.

It did not take the Lord long to get the people out of Egypt, but it took forty years to get Egypt out of the people.

Honest to One's Self

BY BERNICE NOFZIGER

When we begin speaking of honesty, most of us will naturally think first of all of our relationship with other men. It is right that we should, for this is one of the largest fields for the practice of honesty. But in order to build Christian character it is demanded that we be honest with ourselves as well as with others. As we go on in the Christian life we come to know how true it is that the heart is deceitful above all things. We deceive ourselves far more than we realize or want to.

Honesty is a source of life itself. Its counterpart, dishonesty, cuts the arteries by which the social life is nourished. Mutual deceit is social murder and self-deceit is suicide.

What about self-deceit? In all its forms self-deceit is a refusal to face ourselves in our situation as we know it to be. It is usually too painful and it often costs too much, we feel, to be honest with ourselves. It is easy to say what we should do under certain situations, but it is difficult to think one's self in the situation where the test of honesty is required. Pharaoh of Egypt when Moses came to him with the message from God, requesting him to "let my people go," replied that he did not know the Lord, neither would he let Israel go. He had made statements of repentance but yet his heart condition had made no change.

Another illustration of false repentance is found in King Saul. He told David he had sinned in attempting to slay him, when he had evidence that David spared his life when he could have slain him. But after he returned home the evil spirit within him would cause him to go after David again and again. He said the right words, but they were mere words and not the expression of reality in his life. James 1:22 says: "Be ye doers of the word, and not hearers only, deceiving your own selves."

Are we inclined to slide around the fringes of our conscience for selfish desires rather than to speak what our conscience at the time tells us is the truth? Are we continually trying to smooth off the surface of our conscience so that it ceases to hurt and dishonesty can be practiced without pain? It is not too difficult to sell an honest conscience for a mess of pottage, if one is not careful; but on the other hand it is not easy to do it without losing one's self-respect.

Paul says, "We . . . have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully."

When the people went out and heard John the Baptist preaching, some of them did not wish to face their sin and need of repentance. "Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say

unto you, That God is able of these stones to raise up children unto Abraham" (Luke 3:8). It is almost surprising how quickly we can find excuses for ourselves, and how readily we believe them, deceiving our own selves. Sometimes we think in a way similar to these Jews. Sometimes we invent seemingly good reasons for doing something we want to do; then we persuade ourselves that our motives are very good and that we really should do what we merely wanted to in the first place.

Abraham Lincoln said that contrary to popular belief it is easier to do right than wrong. He also said, "It is not only easier to do right than wrong but it is easier to take care of it after it is done." "It takes effort to do wrong and a still greater effort to take care of the act afterward." According to him, to do right will take care of itself; then one has nothing to do but to go ahead and do right and there will be nothing to trouble one.

Some of our greatest difficulties in being honest with ourselves come from our natural pride in self. We think much more highly of ourselves than we ought to think. "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Rom. 12:3). It is the beginning of all Christian experience that only he that humbles himself shall be exalted to become a child of God.

By the sin of pride fallen angels have continued to lead humanity into spiritual ineffectiveness and ruin. Some people are tempted by one sin and some by another. But probably all of us, to a greater or lesser extent, are tempted to pride. Christians have enemies without and within, but the world and the devil (whose attacks are from without) are not nearly so dangerous as the self within. Our worst enemy is just self. We cannot change its nature. The only thing that can be done is to keep it nailed to the cross and let Christ reign. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20).

The Bible nowhere speaks of pride, but to condemn it. Our Lord Jesus Christ had just the opposite of a proud life, for He was meek and lowly of heart. He came to be a servant of all of us and was willing to humble Himself, even to death on the cross. Certainly the one who follows Christ closely must walk in a spirit of humility and meekness. The humble person seeks no honor to himself in his good works but gives all the glory to God. When we fail to thank God daily for the blessings received, self will soon be on the throne claiming all. The forgetful and proud person is soon led to display his good characteristics and seek praise. Instead

of serving the Giver of all good, he serves self and the world. We need the Holy Spirit, above all, to do good works for our Master. But there are those who are so full of their own ambitions and plans that they have no room for the Spirit to work in them effectively.

We need to bring ourselves back to the Word of God. It will "cut," but it will show us our self-deceit, our true motives, our petty excuses. "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). So may we speak out our convictions and be as good stewards of God continuing to labor with Him in whatever service He may have for us to perform, seeking the Holy Spirit's direction, that we may have true and sincere motives in whatever we do.

Wauseon, Ohio.

Are You Free or Bound?

BY TILLIE YODER

Why are you a Christian? What to you is the real essence of Christianity? Does Christianity mean to you freedom or fear?

Many church members are plagued with a fear of guilt. They know they are sinners. They have confessed their sins repeatedly, but without any resulting peace. The mental anguish they endure is simply unbearable. The search for peace is fruitless and the vicious cycle of confession, tears, remorse, and fear is never broken as long as there is a dominant guilt consciousness, whether specific sins are repeated or not. It is a fearful bondage that absorbs the vitality and zest for living from even the most healthy physique and the most vigorous personality.

Other persons are so concerned by what the group will think that they can make no decision that will in any way bring them into conflict with the group. The group decides for them and they simply fall in line. The group may be an ecclesiastical group who decides what they are to believe, what they should wear, what they can or cannot eat, what books they may read, and the places they may go. These persons never question the truth of what their minister says. The fact that he said it makes it valid, whether they understand its Biblical basis or not. In fact, to them it is unimportant whether or not it even has a Biblical basis. His word is synonymous with divine authority. They are tenaciously held in bondage by their fear of this person who to them is the spokesman of God. He speaks by divine appointment and to question anything he says can be little less than blasphemy or impudence. To do so would be court-

ing the disapproval of God. This fear does not permit them to read and study the Bible for themselves. They could not understand it anyway. Its stories, teachings, and parables have a sort of mysterious meaning which must be given a correct interpretation by the minister. It does not permit them to do any thinking of their own about the basic beliefs of their church. Fear has closed the door to any light and truth which such personal study and thought might bring. Light and truth can be terribly devastating and undermining to one's position. It may involve one in serious difficulties with his group, his church, his friends. It may mean a humiliating and complete reversal of a former position one held. The risks are too great. Ignorance and darkness, superstition and blindness are more desirable. They do not expose one to such severe personal dangers. They are little protective devices that give one the apparent innocence of a new-born babe. Those held by their bondage are simply scared to death to raise a voice as to their own opinions and beliefs or even to think for themselves.

These persons may also be afraid of the social group in which they move. Rather than to appear odd, ridiculous, or good, they conform and suffer or ignore and deaden the stabbing conscience. If the group dances, they dance. If the group smokes and drinks, they follow the gang. If the group goes to the movie or attends other undesirable places of amusement, they ape the crowd. They just could not bear the popularity of being either different or good. It can be dreadfully uncomfortable. And why be uncomfortable when conformity would be the easy way out? And anyway, one can be religious without being odd.

Some people have been so dominated all their lives by their fathers or mothers that they are afraid to make any personal decisions on matters religious or otherwise. Their fear of their parents has been transferred to a fear of God. To them God is as exacting and demanding as that dominating parent had been. This robs them of any freedom in their religious lives. They are afraid to deviate from the conventional, traditional pattern, whether they are convinced the

particular thing is right or not. Their bondage is no less real than that of the person struggling under the fear of guilt. It is a part of the same problem. Fear and guilt are inseparable.

This is the religion of fear and compulsion under which many Christians—church members—are groaning. It is a living death—painful, destructive, and horrible.

But Christianity is not intended to be such a goad to the believer. And it isn't. It offers all the freedom and liberty any person is capable of comprehending. Forgiveness of sins is a gift to every believer for its acceptance. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Forgiveness is promised upon confession. Cleansing follows forgiveness. They are facts. They must be accepted and believed to become effective in the life of the Christian. The Bible says it. It's true. Act like it. Thank God for it and you will discover the joyous release that comes with the consciousness of divine approval and forgiveness. You need not carry the continual load of your known past transgressions. They have been hidden, blotted out by the blood of Christ. Don't go peeping for them again by doubting the Word of God.

You also need not be afraid of your minister or church group. Your personal relationship to Jesus Christ can never be substituted by any sort of loyalty to any other person or group or organization. Of course, if your church or denomination follows the Bible explicitly, then it should not be necessary to be constantly picking a quarrel with your church leaders. If it is, perhaps you'd better check on yourself. It may be you're the kind of person that just can't live unless you have the important feeling that triumph in a quarrel gives you. However, if occasions arise and it becomes a question of right or wrong, or loyalty to your church, to your group, to your organization as opposed to loyalty to Christ, then if you are sincerely Christian, if you have maintained a growing relationship to Jesus Christ, then your decision must always be in favor of your loyalty to Him at any price. You permit no bondage but that of supreme devotion to Christ. In that new-found joy there is no parallel.

This new relationship is one of service—sacrificial service—not fearful bondage or a guilt compulsion that forces you to do so many things in an attempt to relieve your conscience, to expiate for your sins, or to make yourself good enough to win divine approval. Service is an outflow of love to God expressed through loving deeds to our fellow men. To the Christian there is no alternative. It is the way of redemptive love. It is the way of peace and freedom. It is the normal life of the Christian filled with the love and power of God.

Scottdale, Pa.

Today

BY LORIE CONLEY GOODING

*Deal largely with the present. Never ask
Today for strength to do tomorrow's task.
Tomorrow's work is more than half begun
If evening finds today's work wholly done.
The heavy task that in the distance lies
Is not your work today; so fix your eyes
Upon today; for you should understand
Your work is this which nearest lies at hand.
Deal largely with the present and the known.
The future, being sealed, belongs to God alone.*

Holmesville, Ohio.

A Prayer for This Week

Grant us, O Father, the manifestation of Thy resurrection power; the power that raised Thy Son, Jesus, from the dead. As He broke the bars of death and rose to new life, may we, by Thy grace, break the shackles of sin and find in Him new life and power; may defeat be turned to victory; despair to joy, in the Holy Ghost, and may the love of God so fill our lives that in this world of hate and strife we may be true followers of the Prince of Peace.

Grant us also grace to be not too much occupied with material things which pass away, but in true humility deny ourselves the desires of sinful flesh and yield our members to the upbuilding of Thy eternal kingdom. Amen—J. P. Brubaker.

Voluntary Service of the Franconia Conference

BY PAUL W. HISTAND

The Franconia Conference began operating its own Voluntary Service program in September, 1949, at which time a unit of five was sent to Menahga, Minnesota. In December we sent a unit of six to Glen Flora, Wisconsin. In January, 1950, a unit of four went to the Salem Mission Church and two to the church at Norristown, Pennsylvania. The time of service was three months each in Minnesota and Wisconsin and two months each at Salem and Norristown. These units were all builder or reconstruction units.

During the summer of 1950 our service section was inactive, but in September we opened a project at the Byberry State Hospital in Philadelphia. This unit started with seven and has been growing since. The time of service here is a three months minimum as ward workers are not in the unit now, others are coming in and at present there are thirteen in this unit. They work a forty-four-hour week and most of them are working on the second tour. They are living opposite the Trevoise Heights Church and do their own housekeeping. Mrs. Claude Beachy is matron and Bro. Claude Beachy is the unit leader. He also works at the hospital. This location is only a little more than three miles from the hospital. We appreciate the help that the workers are giving at the Trevoise Heights Church. The hospital has a few over 6,000 patients.

In October we also sent a unit of six to Chester, Vermont, as a builders' unit for two months.

On January 15, we sent a builders' unit of two to the Norristown Mission Church. This project may last for three months or longer. They are excavating a basement under the present bookstore

which was the original mission hall.

One of our committee, Bro. John Lapp, is investigating a project at Cruger, Mississippi. If this project should fit into our program, we would send a unit here in the near future.

We have an orientation program before the units take up their duties. We have tried various types of meetings for orientation, but we are not just sure which type of meeting is the best. We are convinced that some kind of orientation is necessary for a better understanding of the duties of those entering voluntary service.

To date our conference has had thirty-five young people who served in voluntary service in our own projects. Some have also given service through M.R.C. and M.C.C. Our volunteers have given from two to five months of time. We praise God for those who are willing to give their lives for Christ and the church. We are also sending some to western Germany through the unit that M.C.C. is sponsoring.

Langhorne, Pa.

Charles G. Finney Confesses!

The question now regards fashion, in dress, equipage, and so on. And here I will confess that I was formerly myself in error. I believed, and I taught, that the best way for Christians to pursue, was to dress so as not to be noticed, to follow the fashions and changes so as not to appear singular, and that nobody would be led to think of their being different from others in these particulars. But I have seen my error, and now wonder greatly at my former blindness. It is your duty to dress so plain as to show to the world that you place no sort of reliance in the things of fashion, and set no value at all on them, but despise and neglect them altogether. But unless you are singular, unless you separate yourselves from the fashions of the world, you show that you do value them. There is no way in which you can bear a proper testimony by your lives against the fashions of the world, but by dressing plain.—Charles G. Finney's "Lectures to Professing Christians," p. 146.

OUR SCHOOLS

GOSHEN COLLEGE

Bro. Carl Kreider, acting president, attended the annual meeting of the North Central Association at Chicago on March 27-29 and a meeting of the Executive Committee of the Mennonite Board of Education at Hesston on March 30.

Bro. and Sister Leland Bachman spent the Easter vacation at Sarasota, Florida.

Bro. Atlee Beechy, dean of men, left for Eastern Ohio and Pennsylvania on April 1 in the interests of the College. He gave the chapel address at Messiah College at Grantham, Pennsylvania, on Tuesday, April 3, and the main address at the Northeastern Ohio Goshen College Alumni Association reunion in Canton, Ohio, on April 6.

Bro. Melvin Gingerich, professor of history, and Sister Alta Schrock, professor of biology, attended a meeting of the Pennsylvania Dutch Folklore Center at Franklin and Marshall College in Lancaster, Pennsylvania, on March 31.

Three members of the faculty group are conducting classes in Leadership Training sponsored by the Nappanee Ministerial Association. Classes meet every Monday night for five weeks. Attendance the first night, April 2, was 82. Mrs. G. F. Hershberger teaches the primary group, Bro. Karl Massanari, the junior-intermediate, and Bro. Roy Umble, youth and adult.

Bro. Samuel A. Yoder, Dr. and Mrs. Paul Conrad, and Paul Verghese are planning a reunion of former relief workers in Ethiopia. About twenty people are expected to attend the reunion on the Goshen College campus.

Three young Mennonite brethren of draft age joined the Voluntary Service Builders'

Unit at Goshen College in March: Jacob Birkey, Manson, Iowa; Clair Hostetler, Smithville, Ohio; Carl Eberly, Dalton, Ohio. Einer Stoltzfus, of Wellman, Iowa, joined the unit on April 2. J. Gordon Jackson, construction engineer, reports that these young men are doing excellent work as brick mason helpers. For their services they receive ten dollars a month and maintenance. Bro. Carl Kreider, acting president, stated recently that the College could use several more young men in this Builders' Unit.

The American Scientific Affiliation held a meeting in the College Lounge on Saturday evening, April 7. The Affiliation is a group of Christian scientists interested in applying Christian principles to the study of science.

The Thursday First Aid class held its first meeting in the Physics Laboratory Thursday evening, April 5, from seven to nine.

The Elementary Education Practicum made a field trip to New Castle on April 5.

The Elementary Section of the Christopher Dock Club is planning a field trip to the National College of Education in Chicago for April 12.

On Thursday, April 5, Bro. John Mosemann, assistant professor of practical theology, spoke to the Seminary Fellowship in Assembly Hall on "What Amount and Kind of Eschatological Preaching Should We Have?"

Rush Rooms in New Dormitory to Completion

The Mennonite Board of Education has decided to complete the second and third floors of the main part of the new dormitory for women in order to have the rooms ready

for occupancy by September 1. Temporarily the rooms will be left in the rough. Plastering and decorating of the walls and covering the concrete floors with asphalt block will come later. The dining hall, kitchen, cafeteria, and other areas of the building must wait until contributions from the constituency make construction possible.

Since some of the 18 rooms on the second floor and some of the 22 on the third floor will accommodate three students each, the 40 rooms will house from 84 to 100 students. The advantage of completing these rooms immediately is that it will enable the administration to return Coffman Hall to the men and provide rooms on the campus for some of the large number of students who have been rooming off the campus.

The construction engineer states that if the weather is favorable, the building can be enclosed by Commencement. This will mean that the exterior bricklaying will be completed, the windows in, and the roof laid. Another four to six weeks should be sufficient to pour the remainder of the floors, to lay the blocks for the rooms and corridors, and to rough in the plumbing and electrical wiring.

The administration expects to continue active solicitation for funds to complete the remainder of the building at the earliest possible date. The kitchen and dining room are urgently needed to enable a return to the family style of serving meals. The present cafeteria service does not foster sufficient opportunity for acquaintanceship among students. The remaining sleeping rooms also are needed to accommodate the rapidly expanding number of girls in the nursing and education courses.

—Office of Public Relations.

HESSTON COLLEGE NEWS

Vincent J. Krabill, instructor in science, has released the complete Hesston College Lecture-Concert Series for 1951-52. Final arrangements have not been made as yet as to the dates of appearances. Mr. Krabill expressed his pleasure in the coming series as a very entertaining and educational group of appearances.

The Ambassador Male Quartet date has not yet been arranged. In addition to their vocal numbers, they have Swiss bells as further entertainment.

The famed St. Olaf's Choir need no introduction to music lovers and is included in the regular series next year. They are scheduled for February 13, 1952.

Edward R. Line, a member of the New York Explorers' Club, is picturing the Columbia River Country, in an illustrated lecture on October 19, 1951.

Another film-lecture, Dr. Sibley's, "The Universe of Palomar," rounds out the series of lectures with his scientific explanation of what makes a modern observatory click.

The Ionian Singers, a male quartet, will present a program at Hess Memorial Hall on April 27 at 8:00 p.m. The Ionian Singers are provided with many unusual works written for male voices by the world's great composers. To these they have added madrigals,

glees, classic and traditional sacred music, modern composition, and folk songs of Europe, Great Britain, and the Americas.

Ruth Bryan Rhode, America's first woman diplomat, expressed her sincere belief in the UN as a path to peace in a lecture at Hess Memorial Hall Saturday night, March 31.

Because reporters play up the unusual and the futile efforts of the UN's successful attempts at averting war, among them the settlement of the India-Pakistan strife, Miss Rhode explained that not all attempts have failed to achieve some benefits.

Willard E. Roth, son of Mr. and Mrs. Elmer Roth, Wayland, Iowa, has been named assistant-operator of the snack shop for next year. Leo Miller, present operator, plans to be back only one semester next year, and Roth will become manager the second semester.

Bro. Josef I. Herschkowitz of Harrisonburg, Virginia, spoke to the students Friday, March 30, in the regular chapel service. Bro. Herschkowitz is the first and only minister of the Jewish race in the Mennonite church.

Mary Miller and Melva Kauffman, college instructors, attended the conference on Composition and Communication, an affiliate of the National Council of Teachers of English March 30 and 31 and the Sixth Annual Conference on Higher Education, April 2, 3, and 4. Both meetings were held in Chicago. From all states and all types of accredited institutions representatives convened for a co-operative study of the more critical issues confronting American education. Both meetings were organized in work-study groups, each concerned with a major issue of crucial importance. After a general session and the keynote address the 1500 educators—presidents, deans, chancellors, administrative officers, officers of student personnel, business and admissions, curriculum directors, and various department heads—met in their individual study groups to hear expert analysts in the various fields present the topical issues which became the agenda for intensive study throughout the remainder of the conference. Miss Miller was assigned to the group: Fostering Student Growth in Religion, Moral Standards, and Spiritual Values; Miss Kauffman to the group: Field-Laboratory Experience in the Preparation of Elementary Teachers.

One of the chief clashes in the meeting came as a result of a majority opinion that the chief purpose of education at the present time is to serve the national emergency. The penetrating thinking minority group felt that such a service would violate the very purpose of education since education is a building force not a wrecking one.

Recent guests on our campus were several former students. Ellen Jennings, '50, Esther Shaum, '50, Helen Hostetler, '49, and Thelma Roupp, '50, all students at Goshen College, spent several days on the campus.

Plans are nearly complete for the student-faculty work days on April 11-12-13. Requests for workers have come from twenty-four different Mennonite communities. A student-faculty committee has been working for the past several days making assignments to the various community requests. At this

writing (Tues. April 2) there are requests for forty-eight men that the college cannot supply; however, there is still work needed for ladies. Thirty-seven ladies have not yet been assigned.

The work days have come about at the request of a number of students asking if there wasn't something they could do to raise the badly needed funds to complete the Science Hall. The student council and the student body have rallied to the suggestion. They have asked that school be dismissed and that work be found for every student and faculty member. The complete proceeds are to go into the Science Hall building fund. Last year a similar project was undertaken bringing in a total of \$6,004. Approximately \$30,000 is needed to complete the building.

Students will be going as far east as Illinois, north to Manson, Iowa, west to La Junta, Colorado, and south to Hydro, Oklahoma. The majority of the students will be working within a radius of 30-40 miles of Hesston.

A meeting of the Executive Committee of the Mennonite Board of Education was held on the campus March 30 and 31. The committee consists of six members—Nelson Kauffman, Hannibal, Missouri, president; Harry Diener, Hutchinson, Kansas, vice-president; J. F. Kanagy, Biglerville, Pennsylvania, secretary; Melvin Lauver, financial agent; Jesse Short, Archbold, Ohio, sixth member. Also present at the meeting were Carl Kreider, acting president of Goshen, President Milo Kauffman, and Daniel Kauffman, business manager of Hesston.

The purpose of the meeting was to discuss items of business and to consider plans for the future of the church schools. These future plans include new teachers and personnel. Also discussed were the building programs. Mrs. Maude Swartzendruber, superintendent of La Junta School of Nursing, was present at the meeting and discussed with the committee future plans and problems of the La Junta training program.

Sunday, April 8, a group of students went to the hospital and old people's home in Newton and Goessel. An octet sang in Newton while Ann Hostetler and Martha Duerksen did personal visiting among the bedfast patients in the home. A quartet went to Goessel. Helen Snavelly and Carol Eigsti visited the patients there. The old people enjoyed the fact that Carol Gail can talk German to them. Just recently a group has started going to a small Presbyterian home in Newton to sing.

Twice a week a group of students go to sing for Mr. Peters, a man who lives in Hesston and is bedfast. A quartet goes to Newton every other week to sing for some old people. Cheering the sick by song brings a great blessing to the hearts of our young people.

The Spring Term for Elementary Teachers begins April 23 and extends to June 2. Six courses—Principles of Geography, Teaching of Science, Teaching of Reading, Teaching of Arithmetic, Advanced English Grammar, and American Government—are being offered. Six semester hours may be earned.

Melva Kauffman.

TO BE NEAR TO GOD

THEME: PRAYER

Sunday, April 22

The Primacy of Prayer.

Whenever one is in a situation in which human help is not sufficient, then one prays for help almost spontaneously. Prayer springs from crisis. Perhaps we use prayer too much like a fire escape. When emergency comes up, we pray. When we fear, we pray. We reach out because we believe that there is a power greater than fears or dangers. As we sail the sea, we realize that our boat is so little, and the sea so vast, so infinite. There must be a greater One than we, and in all ages men have stretched out needy, fearful hands, and said: "Lord, help," "Lord, save."

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. . . . But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. 6:5, 6).

Monday, April 23

The Difficulty of Prayer.

It is not always easy to pray. We enter our room at night, tired and frustrated. The body says: "Rest." The spirit says: "Pray." The spirit indeed is willing but the flesh is weak. At one time in a home a good wife and mother said: "Pray for us. My husband is all taken up with another religion. He wants to argue this religion with all of us, and with the friends of our family who come to visit us. Do pray for us." This is only one illustration of the many needs, yet in the face of such needs we experience so much weakness in prayer.

"The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. . . . The Spirit . . . maketh intercession for the saints according to the will of God" (Rom. 8:26, 27).

Tuesday, April 24

The Effort of Prayer.

Prayer is the soul's sincere desire. It is right that we try to pray, even though we seem so feeble in this practice. If we can pray with hope, that is well and good. But if hope is weak because of long delay, we need still to pray. If there is no light, then we should pray in the darkness and say: "Let there be light, Lord God of hosts." If one has a good wish, a noble thought, a desire that some good should come to pass, then ask it so of God.

"Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice" (Ps. 55:17). "And he [Jesus] spake a parable unto them to this end, that men ought always to pray, and not to faint" (Luke 18:1).

Wednesday, April 25

Prayer Is Not a Short Cut.

When Satan asked Jesus to command the stones to turn into bread, Jesus replied: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). Jesus drew a line between the material and spiritual life. Farmers have prayed for fine weather and got rain. Soldiers

have prayed for life, but were killed. The poor have prayed for riches, but poverty persisted. Certainly God can, and sometimes does, answer on the material level, but Jesus warns us: "Man shall not live by bread alone."

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance" (Eph. 6:18).

Thursday, April 26

The Simplicity of Prayer.

Jesus referred to people who thought they would be heard in prayer because they made the prayer long, or because they used an impressive tone of voice. Jesus urged that there be naturalness in prayer. Just as a child speaks to a father in a natural way, so one praying should say, "Our Father." Likewise, as a child asks in a natural tone for the things desired, so in prayer, one can speak to God in a natural voice, and in simple words.

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen" (Matt. 6:9-13).

Friday, April 27

The Answer of Prayer.

A group of Scotch Covenanters were hunted by their persecutors. They entered a cave, and a spider spun a web across the mouth of the cave. The pursuers stopped, looked at the web, and decided they could not have gone in there and passed on. The Israelites said: "The horse and his rider hath he thrown into the sea." Paul and Silas prayed at midnight and the doors of the jail opened. E. Stanley Jones said, "God restored my physical weakness through the power of prayer! From every quarter comes the testimony that God has given physical help in answer to prayer. But let us take warning. The answer to prayer goes deeper than physical aid as is evident from the martyrs who died amid their prayers. But what if they did? They simply went up higher. God was still their God. He was still their help in trouble."

"This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Ps. 34:6).

Saturday, April 28

Prayer Is Spiritual.

The greatest reality in prayer is on the level of the spirit. Pity the Christians who can only think of answer to prayer in terms of bread, good weather, good health, gadgets, and things to make the body comfortable. Such Christians would make poor martyrs. They would not be worthy of dungeon, fire, and sword. They pray for the completion of their physical comforts, but real prayer goes into the warp and fabric of the soul. As the psalmist said: "My soul thirsteth for God, for the living God." It is real prayer when the heart of man reaches out for completion in the fullness of God.

"As the hart panteth after the water brooks, so panteth my soul after thee, O God. . . . Why art

thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance" (Ps. 42:1, 5).

—I. E. Burkhart.

SETTLEMENT IN CANAAN PERIOD

Sunday School Lesson for April 29

(Joshua 1:1-9; 14; 24; Judges 1; 2; 21:25)

The Old Testament tells the history of God's chosen people. Turn to the story of Abraham in your Bible. Can you find a verse that gives God's great promise or covenant to Abraham? Find Joseph's story. What would you read about in Leviticus? Read to the class some good verse from Moses' story. (With some such drill keep using the Bibles. To be a precious Book to which we often turn it must be a familiar Book.)

The psalmist said, "Truly God is good to Israel." To rethink His goodness read together in class Psalm 105:8-42 or parts of it. See God remembering His covenant. God has brought Israel out with a mighty hand.

To pick up the history of leaders read Deut. 34:9. Who is this Joshua? Consider God's promise to him. Josh. 1:1-9. Let some pupil tell of God leading Israel through the Jordan (Josh. 3 and 4), another of victories at Jericho and Ai.

According to the command of God the land was divided among the tribes. Num. 26:55; 33:54, 55; Josh. 14:1-5. See the names of the ten tribes and Manasseh and Ephraim (Joseph's sons) on the map. Why is not Levi on?

Why did Caleb ask for Hebron? Num. 14:24. Caleb's speech to Moses shows the courage a man can have through faith in God. Joshua and Caleb were great Hebrews. Their greatness lay in their attitude toward God, especially His spoken word.

Joshua did need the courage from above both for the outside enemies and for the unfaithful within the camp. Before Joshua left them he reviewed God to them and exhorted them very earnestly even to the extent of a covenant.

Joshua is gone. Now "who shall go up for us?" The Lord said, "Judah shall go up." Blotches begin to appear on the history. They did not drive out the inhabitants of the lands. Judg. 1:21, 27, 29-31, 33. The enemies even drove Israel into the mountains. 1:34. For this lack of faith God rebuked them. Things got worse. 2:10, 11.

But when the children of Israel cried unto the Lord, He raised up a deliverer. 3:9; 3:15; 3:31; 4:3-6; 6:7-12; 10:1; 10:3; 12:7, 8, 11, 13; 13:24; I Sam. 3:19-21. A pupil might have prepared to give this list of judges that the gracious God raised up. The enemies Israel did not drive out were thorns to them. See on map the location of some of these enemies, the Ammonites, the Philistines, and the Midianites. Israel goes into tragic apostasy. Judg. 2:10-23; 10:10-16; 21:25. It was not that the enemies in the land were too great but that they left the enemies in the land and served their gods. Ps. 106:34-45.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FAMILY CIRCLE

Observe Christian Family Week in Your Home and Church

May 6-13, 1951

Does the doorway to your house open to a happy Christian home?

The Purpose

This year the Commission for Christian Education and Young People's Work is giving special emphasis to the improvement of our homes. Since our nation observes family week in May, this seemed a good time for our church to observe a Christian family week. It can help us dedicate anew ourselves and our homes to the nurture of children for Christ and the church.

Suggestions for Observing

1. Family council night.

While sitting around the table have a frank and open discussion of the problems of your family. Families are never stronger or happier than they plan to be.

The *Youth's Christian Companion*, *Words of Cheer*, and *GOSPEL HERALD* in early issues will have check lists that could be used in this council. May yours be a happier home from this day on.

Watch for an editorial in the *GOSPEL HERALD* on Family Council Night.

2. A family fellowship meeting of all church families. Fellowship dinner, singing together, playing together, and closing with a worship service. The young people might plan and execute this get-together.

3. Discussion groups for parents.

This might be a panel consisting of a Sunday-school teacher, the minister, a parent, a public school teacher and a child psychiatrist if one is available. Or this might be led by some outside brother or sister who knows home problems.

Any of these subjects would make a good discussion topic:

How we may best teach religion in the home

A guide to happy home living

Living the fruit of the Spirit at home

How to educate our children in responsibility

Nurturing children to self-control (including a study of obedience)

A home has a house (not a house makes a home) (housekeeping that permits living)

Children and the church

Discipline in the Christian home

Influences of the atmosphere of the home

The home and the community

4. Sunday suggestions, May 6 and May 13.

Sermon subjects might be from those not used in the discussion groups.

Sunday afternoons might be spent in family reading together, playing together, a family walk together, all the family getting a special lunch together.

Sunday evening discussions.

Y.P. Panel—Distinguishing features of a Christian home

Building Christian homes today

Jr. Panel

What we could do to improve our homes

5. Miscellaneous suggestions for improvement of our homes

a. Start a study group for all parents of young children. *Christian Nurture of Children* is a suitable text to study. This should not be a lecture course but a studying together.

b. Start a parents' reading club. Each family might purchase one book on the home and then the books could be passed around, being in charge of someone who is a circulator. Or these books could be put into the Sunday-school library and be withdrawn from there. A bibliography of books on the home and its problems may be obtained from the Mennonite Publishing House.

Also those for whom they are intended should purchase one or more of the pamphlets being prepared under the Commission. Watch for their announcement.

Some fifty years after Henry Martyn's death, a missionary found a chief of considerable power, far away in the south of the Arabian Desert. This chief, in referring to Henry Martyn, said, "My father never forgot what the Englishman (Henry Martyn) said to him; and when he was near his death he called me to him and said, 'My son, when I am dead, you like myself will be head of the Beni-Salem. Remember, therefore, that when your father was dying, when the angel of death was near him, he said this to you, 'If ever there comes in the Sahara an Englishman declaring that he is the servant of Jesus Christ, mark that man, and if he will not travel on one day in seven, nor work on that day, nor do any such thing as he does on other days, be kind to that man, be to him as a brother, for the sake of Henry Martyn, who was a brother to me while I was at Shirad in Persia.'"

A Testimony

BY ANNIE B. MOYER

I thank the Lord that what He does is well done. He has taken loved ones from me, thus turning my thoughts heavenward. I am thankful for the Comforter He has sent to strengthen us in our trials, that He enables us to have the new birth, and that the Lord Jesus is our Mediator.

I praise the Lord that He has blessed me with motherhood. It is important that mothers give their children to the Lord before they are born and after they are born commit them to Him to use as pleases Him. It takes much patience to be a mother. Let us as mothers remember to be like the eagles, as the Bible teaches. Let us receive renewed strength by being in quiet communion with God, in order to mount up with wings above the material things. God has so created the eagle that it can sit on top of the rocks and winds and relax during the most desperate storm. Even so He can help His saints by faith to triumph over the storms of life. Let us commit everything to Him, knowing that He will bring everything out all right. "If God be for us, who can be against us?"

If we as Christian mothers commit our families, small or large, to our Lord and learn to trust Him, He will protect them from the storms. Who can say, "I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever" (Ps. 52:8)?

Souderton, Pa.

CHILDREN

Every morning our nurse brought into the house for an invalid member some beautiful roses; the response was, "Oh, isn't that wonderful!" But when one day there came into the home a newborn babe, wonderful was a tame word to describe the exultation. The home is never quite the same after the arrival of a pure, sweet, innocent child, a little bit of heaven. That babe takes away some of the selfishness in the parents; there is a new goal added to their ambitions. What is the child to become, what are the privileges to be given to it? More care is taken in the life of the parents that nothing should be seen or heard that would ever be a detriment to this sacred trust.

So the child molds the life of the parents and leads them to live on higher levels. A true parent desires that the child shall always be acceptable to God, and so it is that the Christian elements are more pronounced and the notes of praise to God are imbedded in the lives of parents, thus making for real happiness.—D. Carl Yoder.

The suspicious mother makes an artful child.—Halliburton.

PEACE AND WAR

Can I as a Christian Participate in War?

BY JUSTUS G. HOLSINGER

Three of the most far-reaching decisions of life are made by most men before they have formed a definite philosophy of life. The decision to become a Christian is generally made during the years of adolescence. The decision to enter or not to enter marital relations is usually made during the third decade of one's life. The decision to give one's life in defense of his country must generally be made before one is considered old enough and mature enough to be granted the right to vote. According to the statement of a college president, few people form a mature philosophy of life before they have reached the age of thirty.

Many young men face their Selective Service boards with a conscience against killing, but without a mature philosophy of nonviolence. Some have been taught by their parents and by their pastors that war is wrong but they have never been told why war is wrong. Some have been instructed to memorize numerous portions of the Bible against war, only to find that some members of the Selective Service boards are religious men and can give Bible references in support of war. When one young man was asked by his board why he was a conscientious objector, he replied that his father was a conscientious objector in the past war and if that position was good enough for his father it was good enough for him. An answer of this nature indicates that the young man had not formed a clear consistent philosophy against war, although he may have had a conviction against it.

If most young men who take a stand against war were to be frank in stating the reason why they refuse to participate in war, it would probably be that they fear eternal destruction of their own soul if they should be killed while attempting to kill someone else. This motive may develop a strong conviction against war, though it is largely negative in nature and may originate primarily from fear. The individual who has a conviction against war because of fear of his own eternal destruction may not necessarily possess a definite philosophy against war which impels him to yield his life to a positive constructive service to his fellow man.

It takes courage to face the pressure of public opinion and take a stand against war in time of military conflict. Many young men whose convictions were based on fear and who had not

developed a positive constructive philosophy of nonresistance yielded to that public pressure. To many young men who took a stand against war during the recent war it meant sacrificing a professional career. In some instances it meant severing of almost all social relationships and in some cases family ties. Many men in public work could have given a dozen or more reasons why they should have gone into military service and only one reason why they should not. Some were offered officers' commissions, or advancements in their positions when they returned if they would change their status as a conscientious objector. The only reason that most men could give why they should not take up military service was that their conscience forbade it.

Every young man, before making a decision for or against war, should study carefully the point of argument on both sides of the issue. Far too many Christians in seeking the truth on a certain question close their minds to one side and think only on the side which they have predetermined is right. From the window where I am writing I have a clear view of a high Puerto Rican mountain peak called Pina, which towers above the beautiful La Plata River valley. Were I to write a description of Pina as I see it from the south it might be a perfect description so long as I never travel thirty miles and view it from the north. Were I to view Pina from the other side I would discover that my description was very inaccurate, since the north side has very little resemblance to the south side. So it is when we attempt to discover the truth on a certain issue. It is not until we have explored an issue from all sides that we can hope to approach the truth. Before considering the points against war let us therefore study the prevailing arguments favoring war.

From the political point of view it can be argued that war is an essential instrument of the state in enforcing its will. Without the resort to armed force, how could the state maintain order in the national community? If the state is to maintain order among its subjects, it must likewise reserve the right to conscript its subjects for the maintenance of order. It is also frequently argued that it is the duty of the good democratic state to punish the evil state which resorts to totalitarianism, even if the good state must solicit the aid of another evil state in carrying out its mission. Many American churchmen argued strongly during the recent war that it was the duty of Christian America to liberate the German people from the

clutches of Hitler, even though we had to solicit the help of Stalin to do so. Recently we are beginning to see the folly of the argument. Perhaps the strongest political argument favoring participation in war is that any citizen who accepts certain rights from the state should likewise be willing to assume the obligation to defend those rights, even if it means resorting to the use of arms. Many of these arguments are not easy to refute and it is largely through the presentation of a stronger positive argument on the other side that the weight of these arguments can be counterbalanced.

The social argument favoring war is that every male citizen should be willing to resort to arms in defense of his home, his mother, his wife, and his children. This argument appeals strongly to the emotions of a man. Where is there a man who would want to be looked upon as a coward, who would not defend the members of his own family against acts of aggression? One pastor made the statement from his pulpit during the recent war, that the conscientious objectors were lower than the beasts of the field in that they would not defend their kind. Many men who took the stand against war were frequently confronted with the question, "What would you do if someone attacked your wife, or your mother?" The difficulty in answering this question is apparent. Perhaps the answer is not in what we would do but in what we as Christians should do, or better, what Christ would do. There are numerous examples where Christians refused to retaliate against acts of aggression on their homes and their lives were spared. There have also been numerous examples where Christians died for a Christian cause and their blood became the seed of our Christian faith. A study of colonial American history will reveal that those early colonists who retaliated least against the Indians suffered least destruction in life and property.

The third argument in defense of war is the theological argument which says that God sanctions war and even commands His children to shed the blood of their fellow men. This defense of war is strongly advocated by an extremist, pharisaic, fundamentalistic group who emphasize a bloody religion. They emphasize the letter of the Word rather than the spirit of the Word, a thing which Christ criticized strongly among the Jews of His time. This group defends war by selecting certain texts from the Bible in justification of war. By the same process any major sin can be endorsed, including adultery, drunkenness, and murder. Many young men have convictions against war and look to their church leaders for help, only to be told that it is their Christian duty to fight if authorized by national authority. Recently a noted church leader in

(Continued on page 381)

FIELD NOTES

Travel Talks will be the theme of the young people's meeting at Krall's Church, Lebanon, Pa., on April 22. Noah Sauder will speak about Africa and Ruth Weaver will talk about Europe. Bro. Paul Lederach will speak at Lebanon in the afternoon and at this service also.

Voice of Youth, a mimeographed young people's sheet from Franconia Conference, devotes a very interesting April issue to the Franconia Mission Board. This is a fine example how our young people can be integrated into the entire church program.

The Franconia Mission Board is furnishing support for thirteen full-time missionaries and partial support for twelve more.

A children's welfare summer camp is to be conducted this summer for three weeks at Menno-lan near Finland, Pa. It is being sponsored by the Franconia Mission Board. This Board also plans to have a migrant unit working in the vegetable-growing area in Philadelphia and Bucks counties.

Bro. Richard Detweiler, Souderton, Pa., will hold evangelistic meetings at Norristown April 22-29.

A survey in one of our church communities revealed that only thirty-three per cent of the homes are getting the GOSPEL HERALD. Do you know what the percentage is in your congregation?

Bro. Nelson E. Kauffman is the evangelist in meetings being held at Blooming Glen, Pa., April 15-22.

Bro. C. J. Ramer, Duchess, Alta., will give a series of messages on the tabernacle at Perkasi, Pa., the week following June 3.

Bro. Kenneth G. Good, Elida, Ohio, will conduct revival meetings at Pinto, Md., May 7-18.

Bro. Elmer Kolb, Pottstown, Pa., held meetings at Bridgeport, Pa., April 7-15.

Farewell services were held at the Maple Grove Church, Atglen, Pa., on April 2, for the Aquilla Stoltzfus and Wilbur Smoker families, who have been chosen for mission work at Roaring Fork, N.C. Speakers included Bro. Ira Kurtz, Bro. T. K. Hershey, and the local ministry.

Bro. Nevin Bender, Greenwood, Del., will preach the Gospel at the mission in Pottstown, Pa., April 22-29.

Bro. Lester Hoover, Palo Alto, Pottsville, Pa., will speak on the challenge of adult evangelism at the April 21 meeting of Youth Gospel Evangelism at the Vine St. Church, Lancaster, Pa.

A Christian life conference will be held at Manheim, Pa., Saturday evening April 21 and all day April 22. Bro. Oscar Burkholder, Breslau, Ont., is the visiting speaker.

Bro. Josef I. Herschkowitz, Harrisonburg, Va., is holding a series of meetings at Duchess, Alta., April 15-22. En route he filled appointments at Arthur, Ill., Hannibal, Mo., Hutchinson, Kans., Milford, Nebr., Minot, N.D., Coalridge, Mont., and Creston, Mont. He will be in the Alberta-Saskatchewan district until May 10, speaking in all the churches and mission stations, also for the Friends of Israel Fellowship, both in Calgary and Edmonton.

Sister Arlene Sitler, Hespeler, Ont., has accepted an appointment as business manager and field representative of the La Junta Mennonite School of Nursing. She has served with M.C.C. for a number of years at the Waterloo office, at the Akron headquarters, in foreign work, and has just completed an assignment with M.C.C. at the Kings View Homes at Reedley, Calif. The appointment was made by the executive committee of the Mennonite Board of Education at its March 30, 31 meeting, held at Hesston, Kans. Sister Sitler assumed her duties at La Junta April 1.

The annual meeting of Mennonite Publishing House bookstore managers was held at Lancaster, March 28 and 29. Twelve persons from Scottdale and our other stores attended.

Sister Ella Esbenschade, of the Scottdale billing department, visited the Golden Rule Bookstore in Kitchener recently.

Recent additions to our Publishing House force are Betty Schomer, Scottdale; Alice Shetler, Meadville, Pa.; and Norman Glazer, New York City.

A yearbook of the Goshen College Mennonite congregation gives a full list of membership, personnel, financial program, and constitution of the congregation.

Sister Edith Showalter, on furlough from Tanganyika, is scheduled to give an illustrated talk on the work in Africa at Scottdale on April 18.

A mother requests prayer for a son and his family who are growing cold toward the church.

Three confessions resulted from the meetings held by Bro. Milo Kauffman at the Pleasant Hill Church, East Peoria, Ill., in March.

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Calendar

Commission for Christian Education and Young People's Work. Semiannual Meeting, Johnstown, Pa., April 27, 28

Annual Meeting, Franconia Mission Board, Rockhill Church, Telford, Pa., May 1

Franconia Conference, Franconia Church, May 3

Ohio Mennonite Mission Board, Orrville, Ohio, May 4-6

Annual Meeting, Associated Sewing Circles of Southwestern Pennsylvania district, Springs, Pa., May 5

Annual Meeting, Illinois Sewing Circle, Hopedale, Ill., May 5

Home Sunday, May 13

Annual Meeting, Associated Sewing Circles of Ontario, St. Jacobs, Ont., May 24

Annual Meeting, Ontario Mission Board, Kitchener, Ont., May 26-28

Ohio and Eastern A.M. Joint Conference, Allensville Mennonite Church, Allensville, Pa., May 29-31

Rockway Mennonite School, Graduation Exercises, St. Jacobs, Ont., May 31

Fourth Annual Missionary Conference, East Chestnut St., Lancaster, Pa., May 30 to June 3

Virginia Conference and related meetings, Weavers Church, Harrisonburg, Va., June 4-7

Indiana-Michigan Mission Board, Annual Meeting, Clinton Frame Church, Goshen, Ind., June 5

Annual Meeting, Ontario Conference, Erb St. Church, Waterloo, June 4-6

Indiana-Michigan Conference, Annual Meeting, Clinton Frame Church, Goshen, Ind., June 6, 7

Johnstown Bible School Reunion, Johnstown, Pa., June 2

Mennonite Youth Fellowship, Annual Meeting, Belleville, Pa., June 8, 9

Mennonite Board of Missions and Charities, Annual Meeting, Belleville, Pa., June 10-12

North Central Conference and associated meetings, South Laurence Church, Glen Flora, Wis., June 11-15

Eighth Conference on Mennonite Cultural Problems, Messiah Bible College, Grantham, Pa., June 14, 15

Ohio Mennonite Youth Fellowship Convention, Millersburg, Ohio, June 29 to July 1

Laurelville Mennonite Camp, Mt. Pleasant, Pa.

Boys' Camp, June 30 to July 6

Girls' Camp, July 7-13

Victorious Life Conference, July 14, 15

Writers' Conference, July 16-20

Sunday School Workshop, July 16-20

First Family Week, July 21-27

Music Conference, July 28 to Aug. 3

First Young People's Institute, Aug. 4-10

Second Young People's Institute, Aug. 11-17

Second Family Week, Aug. 18-24

Missionary Bible Conference, Aug. 25-31

Little Eden Camp, Onkama, Mich.

Senior High Boys and Girls (ages 15-18), June 20-27

Junior High Boys and Girls (ages 12-15), June 27 to July 4

Boys and Girls (ages 9-12), July 4-11

Bible Conference, July 14-21

Sunday School Workshop, July 21-28

Young Adult Week, July 28 to Aug. 4

Christian Business Men's Week, Aug. 4-11

Church Music Week, Aug. 11-18

Farmers Week, Aug. 18-25

Family Week, Aug. 25 to Sept. 1

Pacific Coast Conference and associated meetings: Christian Workers Conference, June 5

Church Conference, June 6, 7

Youth Conference, June 8

Peace Day, July 1

Alberta-Saskatchewan Conference, Creston, Mont., July 1-3

Southwestern Pennsylvania, Annual Conference, Blough Church, Aug. 5-8

M.Y.F. Workshop, Chesley Lake Camp, Allenford, Ont., Aug. 4-10, noon

Annual Meeting, Iowa-Nebraska Conference, Cedar Creek Church, Manson, Iowa, Aug. 7-10

Annual Meeting, South Central Conference, Pennsylvania congregation, Hesston, Kans., Aug. 14-17

Young People's Institute, Iowa Mennonite School, Kalona, Iowa, Aug. 15-19

General Conference, Biennial Meeting, Goshen, Ind., Aug. 21-24

Church School Day, Aug. 26

Beulah Youth Retreat, Beulah Colo., Aug. 27 to Sept. 2

Indiana-Michigan Mennonite Christian Workers' Conference, Bayshore Camp Ground, Sebawaing, Mich., entertained by the Pigeon congregation, Aug. 28-30

Mennonite Board of Education, Annual Meeting, Oct. 18-20

Bible Sunday, Dec. 9

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Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

A telegram received from Sister Edna Good on Friday, April 6, stated that she sailed from New York on Thursday afternoon, April 5, for her second term of service in the South American Argentine.

Obihiro and Kushiro, two cities on the Island of Hokkaido, have been selected as the first two stations for our Mennonite Mission in Japan. A plot of land has been purchased in the first-mentioned city and negotiations for a location are in process in the latter.

On March 23, a seven and one-half pound baby boy was born to Bro. and Sister Henry D. Becker, missionaries in Bihar, India.

The **Forty-third Annual Meeting** of the Illinois Mennonite Mission Board was scheduled to be held April 12 and 13 at the Hopedale Mennonite Church, Hopedale, Ill.

Bro. Le Roy Bechler, superintendent of the Saginaw, Mich., Gospel Mission, reports the following news items: "Easter Sunday we had our record attendance with seventy-two present. . . . April 1 the first communion service was held with Bro. T. E. Schrock in charge. Fourteen partook of the sacred emblems."

Baptism and communion services were conducted at the Jefferson Street Mennonite Church, Lima, Ohio, on March 25. Bro. and Sister Glenn B. Martin are in charge of the Lima work.

From Carlos Casares, Argentina: "Helping the John H. Koppenhavers in special Easter week-end services was Bro. Ivan Baker, a Christian business man from Buenos Aires who gives about half of his time to the work of the Lord. The attendance was very fine with a good number of persons coming into the church for the first time."

Bro. G. H. Beare, secretary of the American Mennonite Mission in India, spent a few days in early March with the missionaries in the Bihar field to advise regarding the acquiring of a plot of ground near Balumath and making plans for the further expansion of the work.

Pastor Grikman's March news letter from Belgium was recently received at Board Headquarters in Elkhart with a personal note from him: "With many thanks for your great help and brotherly co-operation in the Slavic Gospel work." The letter states that on Easter Monday fifteen believers were received by baptism and fifteen other seekers came forward to confess their sins and to surrender to Christ. Bro. David A. Shank has been working in fruitful co-operation with Bro. Grikman.

Bro. Paul Mininger, Goshen College Biblical Seminary, is scheduled to be the speaker for a Mother's Day program, May 13, at the Detroit, Mich., Mennonite Church.

Bro. and Sister Eugene Blosser, recently returned missionaries from China, visited at

Board Headquarters, Elkhart, Ind., April 10 and 11. Bro. and Sister Blosser participated in the midweek service at the Prairie Street Mennonite Church, Elkhart, on Wednesday evening, April 11.

Bragado, Argentina: "On March 13 classes began again in the Bible School. Three of the students this year are German Mennonites from Paraguay and two more are expected to arrive from the colonists in Uruguay. In addition to Bro. B. Frank Byler, the director, brethren Amos Swartzentruber and John H. Koppenhaver each teach one day a week in the school."

Funds are being raised for the construction of a church building for the Saginaw, Mich., Gospel Mission. Bro. Le Roy Bechler, who is in charge of the Mission, writes: "Actual construction of the church building here will begin as soon as weather permits."

Bro. M. C. Vogt, missionary in Bihar, India, spent March 20-28 at the Mander Hospital recovering from lobar pneumonia. Penicillin treatment brought the fever down and Bro. Vogt writes: "I praise the Lord for such a quick recovery."

The chorus from the North Goshen, Ind., Mennonite Church presented a program of sacred music at the Jefferson Street Mennonite Mission, Lima, Ohio, April 1.

One of our missionaries from Argentina reports a news item from Pehuajo: "Among the special Passion Week services was a baptismal service in which twelve persons were brought into the church. Five of these were young folks."

Bro. M. L. Troyer, Elida, Ohio, worshiped with the Mennonite Home Mission, Chicago, on Sunday, April 1.

Bro. Howard J. Zehr, superintendent of the Peoria Mennonite Mission, conducted a series of evangelistic meetings at the Cazenovia mission church, a mission outpost of the Metamora, Ill., congregation.

The mixed chorus of the Pleasant Hill congregation, East Peoria, Ill., presented a program of sacred music at the West Sterling, Ill., Mennonite Mission, Sunday evening, April 1. Bro. Roy D. Roth, pastor of the Pleasant Hill congregation is director of the chorus.

A **Goshen College week-end service team** was scheduled to be with the Detroit, Mich., Mennonite Church, April 14 and 15.

A **mission study class**, using the Japan Mission Study Kit, was just recently completed at the Mennonite Home for the Aged, Eureka, Ill. Do you have a mission study class in your congregation? Why not avail yourselves of one of the kits prepared on India, China, Japan, or Latin America? Kits may be obtained from the Mennonite Publishing House, Scottdale, Pa. For further details write to the Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Friends from West Liberty, Ohio, called

MENNONITE RELIEF COMMITTEE (M.R.C.)

M.R.C. Summer Service assignments will be made during the next several weeks as applicants and units can be matched. Those who have not yet sent in their applications should do so at once so that unit personnel can be completed as soon as possible.

Bro. and Sister Maurice Hooley, Lagrange, Ind., left for Puerto Rico on April 9 for a two-year term in the La Plata Mennonite Project.

Several young men can be used in the builders unit at Goshen College. Other builders opportunities are also available at various mission points for young men desiring to give several months in this type of service.

A **nurse is urgently needed** for the Indian migrant unit in New Mexico to begin in June. This will be a good opportunity for pioneer work in a new area of service. Write to the Secretary for Service and Relief for further particulars.

An **immediate opening** is available in the La Junta hospital service unit for someone interested in maid service. An older sister can be used in this service. Write to the Secretary for Service and Relief for details.

A **class for nurse aides** will be admitted June 1 at the Mennonite Hospital, La Junta, Colo. Volunteer service workers are being solicited for this class. Others who are not able to enter the volunteer service are invited to write for further information. Other needs in personnel in the hospital include ward aides for the operating room, central service, and diet therapy departments. Positions for general staff nurses will be open by September.

recently at the mission home at Fairpoint, Ohio. They left a dressed hog to supply the needs of the workers there.

A **Jewish workers conference** will be held May 12, 13, at Harrisonburg, Va. The meeting is sponsored by the Jewish evangelism committees of the Lancaster and Virginia conferences and the Jewish witness committee of E.M.C. Meetings will be held in the Chicago Avenue Church and at the College Auditorium. This is the first meeting of its kind and promises to be of great interest to all who are burdened for the lost sheep of the house of Israel. A complete program will appear later.

Dr. Paul Conrad and wife will speak at Pigeon, Mich., concerning relief experiences Sunday afternoon, May 20.

Scottdale young people on April 10 mailed 186 Revised Standard New Testaments to medical students and nurses at Vellore, South India. These Testaments were paid for by people from various parts of the church. Additional donations for this purpose, \$1.50 each, may be sent to Paul Erb, Scottdale, Pa.



A street scene in Honduras. Picture by George T. Miller.

A Midnight Funeral Service

BY GEORGE T. MILLER

IT WAS 1:15 A.M., February 24. The large house was filled with people who had gathered to pay their last respects to the departed. Most of the business people of the town as well as neighbors and friends were present. The casket was carried into the room and placed near the center. Near by in a rocker sat the lonely 78-year-old widow whose husband, Lynam Griffith, lay silent and still.

My wife, Grace, and I moved over to the side of the casket to take our last look upon the form we had learned to love. Tears flowed from many eyes, as Mrs. Griffith took her last look and expressed herself as wanting to go also.

In the short service in the home we read a number of Scriptures and commented briefly on one, pointing out that Jesus is the "Arisen One" and the "Living One" and that whoever believes in Him may have the blessed hope of eternal life. We had the opportunity of speaking to many Catholics—most of whom heard a Gospel message for the first time. Grace and I sang "Safe in the Arms of Jesus" and "Some Sweet Day." The Lord helped us, for this was our first funeral service.

Lynam, the oldest of twelve children, was born March 17, 1875, to Alexander and Melissa (McNab) Griffith at French Harbor, Roatan. At the age of twenty he married Julia Glasscock; thus God permitted them to spend fifty-five years of married life together. Three sons were born but only one, Hanna, grew to manhood. However, the Griffiths opened their home to three other children who shared it as a part of the family. This home was known for its hospitality, especially to the poor and strangers.

By trade Lynam was a shipwright, carpenter, and a buyer and a seller of coconuts in connection with his son's boat business. So the years fled by until the sunset of life.

Being a big, robust man in appearance he reminded one of a weather-beaten sea captain. He enjoyed good health until an operation revealed the presence of malignant cancer.

The cancer was arrested only temporarily, and shortly after our arrival in Trujillo he began to complain of pain in his hips and later in his legs. Slowly but surely the cancer fastened its grip on his body until he became helpless. He was bedfast for seven months and during this time I visited him almost daily, especially during the last three months.

The saddest condition about his life was that he was not a Christian. His wife who is one had prayed for his salvation throughout the fifty-five years of their married life. Her concern for his soul became ours and we in turn shared it with many of you.

On Friday, a week before his death, I again approached him about making peace with God. I reminded him of loved ones gone before like his mother and his two infant sons and asked him whether he did not want to go to be with them. He nodded his assent. Then I quoted several Scriptures and explained what he must do to get right with God. He answered that he would consider it. I told him it was all right to "consider it" but that he had been considering long enough and must make the decision shortly, for he had no promise of the morrow. I left with a heavy heart and a great prayer burden, for he was becoming much weaker and we had no idea how much longer he would be with us.

On Sunday morning, I went to see him before going to Cristales. He was always

brightest in the morning but the rest of the day he would sleep as in a stupor. I found him in a talkative mood, and after everyone else but his wife had left the room, I showed him his soul need and reminded him that his days upon earth might not be many.

He had told some of the family earlier that he was "not afraid to die," but from other indications he was not ready to die.

Finally, he had admitted that he did not want to die as he was but wanted to go home to Jesus. He desired to make peace with God; so I explained that he must acknowledge that he is a sinner and needs a Saviour and should ask God to forgive him. I helped him pray a prayer of confession and left with the admonition that he should tell others.

The next morning, Monday, I went again and found that some friends had come over from the island of Bonacca to visit him. Lynam had asked his old buddy's forgiveness for any way in which he may have offended him, then admonished his buddy to do differently, for he was going to die and there was nothing like being ready.

Tuesday evening he assured me by the affirmative shake of his head that he was ready to go. By this time he could hardly speak and it was becoming very difficult for him to swallow any liquid.

Thursday forenoon he roused himself sufficiently to give with great effort his last message to his son. Previously he had told his wife that he was going to Jesus.

Friday evening after attending a Spanish service conducted by Curtis Bowen, a Plymouth Brethren missionary making a short visit in Trujillo, we stopped at the Griffith home again and found Lyman breathing with difficulty. We tried to help his breathing the best we could. In the meantime, Grace and the children went home.

Later, when his breathing was a little easier, I decided I would go home, but before I left I noticed he took a deep breath, held it, then began breathing irregularly and slowly. In a few more minutes, at 10:50 P.M., the spirit left the body. His going was easy and without a struggle.

Immediately, messengers were sent throughout the town informing the people of his death and that there would be a short service at the home before taking his body by boat to French Harbor for burial beside his mother. This accounts for the large group that had gathered for the service.

Three other men and I prepared the body for the casket which was brought up from the warehouse on the beach. After the body was placed in the casket, I hurried home, dressed for the service, and got ready also to go along to French Harbor. After awakening a neighbor girl to stay with the children, my wife and I hurried to the Griffith home and conducted the service.

There are no undertakers in this part of Honduras; therefore it is necessary to bury the body within twenty-four hours. We left immediately for the beach. Caskets here do not have handles for carrying; so they are

borne on the shoulders of men. This is tedious and requires changes of bearers or periods of rest.

As we descended the hill to the wharf, the moon hid itself behind the clouds and there were occasional sprinkles of rain.

It was 2:00 A.M. as we pulled away from the Trujillo wharf. Five hours later we arrived in French Harbor.

We were met at the dock by the relatives and friends of the Griffiths. While they had known for a week that they could expect the arrival of the body, yet when it did come, it was a shock to them.

The grave had been dug but now it had to be deepened because of the shape of the casket.

The casket had a glass strip in the lid so that the people could see without opening it. The coffin was placed on the front porch of the Jones home.

At ten o'clock we held the service in the white frame Methodist Church close by the restless sea, with Lacey Howells, local minister, in charge. I brought a short message on "The Goodness of God" showing that He

was good to Lynam Griffith and to us in providing through His Son redemption for sinful man.

I had the service at the grave. After the service the casket was lowered. While the grave was being filled, the people sang hymns, a custom they have. They spread the white sand over the mound and thus completed the final commitment of the body to dust.

We left French Harbor at one o'clock and arrived at Trujillo at 6:30. Traveling both ways the waves were rather high so that the boat, "Siesta," rocked from side to side. I was afraid of becoming seasick but the Lord spared me this inconvenience.

We found Mrs. Griffith pretty well adjusted to her loss, but she is looking forward with hope to her own home-going someday.

Surely it is good for us to consider what our hope is. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec" (Heb. 6:19, 20).

Trujillo, Honduras.

places nothing to compare with an American ten-cent store.

Do—send your box on time. Packages usually take from six weeks to two months on the way. However, if you can't get it ready as soon as you wished, send it anyway. Many times a box is appreciated more during the hot months of March and April than when a lot of mail is coming during the holiday season.

Do—add a prayer with each remembrance—whether it be a letter, box, or birthday card—that each one may give just the encouragement or refreshment of spirit that some servant of God needs in a particular trial or discouragement.—Missionary Banner.

Increasing Income and Depreciated Dollars

OUR total personal income in America continues to increase. The U.S. Department of Commerce has released the general business indicators for 1950. Our personal income in 1939 was \$72.6 billion, and in 1949, \$206.1 billion. The seasonably adjusted reports by months in 1950 reveal the steady climb upward, with the exception of a slight drop in the spring. The figure for January, 1950, was \$214.6 billion. For December it was \$241.0 billion, the highest in our history. While the first report for 1951 shows a slight decline, (\$239.2 billion in January, our personal income throughout the nation in current dollars is now on its highest level.

However, the purchasing power of the dollar continues to decline. From this same source, the U.S. Department of Commerce, we are told that the dollar for consumers' prices in general in January, 1950, was worth 59.5 cents in terms of the 1939 dollar at 100 cents. The fluctuation was not great until the summer of 1950 when a further fall began that continued until the December dollar was worth only 55.9 cents. The January, 1951, dollar was worth even less, only 55.1 cents. In retail food prices the dollar has its lowest value, averaging about ten cents less than in general consumers' prices. The food dollar of January, 1951, was exactly ten cents less, 45.1 cents, instead of 55.1 cents.

While the personal income across the nation reaches new heights, the value of the dollar in circulation drops to new depths.

But the dollars for church and charity continue to lag behind to such an extent that increased contributions as reported do not make up for the loss due to inflation. And by no means are we keeping up the proportion of our incomes devoted to benevolence. We have more, but give less proportionately. Stewardship and proportionate giving must be stressed as never before. For what doth it profit a man—or a nation—if he shall gain the whole world, and lose his own soul?—Robert M. Hopkins, Golden Rule Foundation.

"On Boxes and Birthday Cakes"

BY WAYNE H. BRENNEMAN

THERE is nothing that can do more to refresh the spirit and body of a tired or discouraged missionary than a newsy letter from friends or a box from home. There may be a few "veterans" who claim to have gotten beyond caring for letters, but most of us are still human enough to look forward to the weekly mail.

In order that these remembrances may be even more appreciated, there are a few suggestions that might be helpful to you when you write or send a gift to a missionary friend. Lest someone misunderstand and think we have not appreciated all of the many ways in which all of us have been remembered, let me hasten to assure you that this is certainly not the spirit in which these suggestions are made.

Here are a few "Don'ts" and "Do's" to remember:

Don't—hesitate to write just because you never met a certain person. One of the best ways to get acquainted with missionaries is through writing letters. We are interested in hearing of the work not only in our home churches, but throughout every conference.

Don't—say, "I suppose you have heard about Mr. So-and-so; so I won't repeat it." The chances are that we haven't heard but would like to know what happened to Mr. So-and-so, and your mention of the event just aroused our curiosity. So don't hesitate to write any news—not gossip—of friends we know.

Don't—worry too much about the duty* we have to pay. It is true that almost everything sent into the country by parcel post

is dutiable at a standard price. However, we are more than glad to pay duty on any useful gifts which friends are kind enough to send. Remember not to overevaluate things; this only adds higher duty and does not give any more protection in case of loss.

Don't—be discouraged if you do not receive a personal answer to your letter immediately. Although the missionaries are busy, we feel that keeping the people informed of the victories and prayer needs is a vital part of our work. Therefore we do our best to answer your letters as regularly as possible, but if we get a little behind, please have patience.

Do—write about what you are doing at home. We are always interested in what is going on in our home towns and churches. Most of the stations get papers and magazines telling of the major world events, but it is the home town news that we are usually most behind on.

Do—add a little letter to the back of some of the greeting cards you send. One sometimes gets quite a letdown when he receives a letter from a good friend expecting some news of what he has been doing but then finds only a signature inside.

Do—send a few snapshots occasionally to your close friends. After being gone for three or four years, we almost forget what some of you look like, especially the children who grow so quickly.

Do—include a few ten-cent store items—either useful or entertaining—in your box. There are many things available nowadays in most mission fields, but the majority of

* Editor's Note: Perhaps you should check with your missionary friends.



Modern Cities of Refuge

BY MYRON EBERSOLE

IN the present age of frequent world-shaking events, it is easy to ignore the plight of large segments in the world's population. This process of forgetting is often facilitated by a press which is interested more in reporting the spectacular and more often than not presents only one side of the question. It is just such a forgotten group in whose behalf this article is written.

The approximate 900,000 Arab refugees which were driven from their homes in Palestine from the beginning of Arab-Jewish hostilities in 1948 still constitute a major refugee problem. The total group is distributed as follows: Gaza strip (under Egyptian control), 198,000; Hashemite Jordan, 468,000, of which 388,000 live in the area of Palestine west of the Jordan and not occupied by Israel; 200,000 in Lebanon and Syria, and the remainder elsewhere.*

To portray adequately the refugee picture at present is quite difficult. Brother Orie O. Miller recently described it as "the worst case of unrelieved suffering with no solution in sight" that he has ever seen. A few of the refugees have found homes and have been able to re-establish themselves. Some have found crowded homes with relatives and friends but the largest number is still living in tent "cities of refuge" in various parts of the above-mentioned areas.

Let us look at a typical "city of refuge" in the West Jordan area. Ain Sultan camp is a camp of some 6,000 refugees situated just north of the modern town of Jericho and within sight of the mound of the city which Joshua conquered on the event of the Hebrew conquest of Canaan. The camp takes its name from the spring (ain) of the Sultan which is also called Elisha's fountain since

*Approximate figures from various sources.

it is likely the spring which Elisha sweetened with the new cruse filled with salt. II Kings 2:19-22. The spring is still strong and sweet and it is from this spring that Jericho draws its water for drinking and for irrigation purposes. Refugee women from the camp carry water from the spring in earthen pots or 5-gallon tins to their tents from 200 yards to nearly a mile away.

The camp is made up of hundreds of tents, each of which holds from six to twelve people, generally of two or more families, but few of which are larger than the average living room in our Mennonite homes.

Between the tents many of the refugees have constructed mud brick houses which will become unsafe when the rains come and additional shelter is needed.

There is very little green to be seen outside the oasis of the village of Jericho. The scene is a drab brown combination of tents, mud brick and barren land with the bare Judean hills in the background which looks out across the brown Jordan Valley to the Dead Sea and the Hills of Moab.

Near the road are the larger tents of the camp administration and distribution center, the milk center and the clinic all operated by UNRWA (United Nations Relief and Works Agency for Palestine refugees).

Some distance from the road is the UNRWA school for about 700 boys. A small school for girls is also located near the road. The Mennonite Relief Unit vocational school tent is erected near the administration tents.

Life in this camp, typical of other camps, is quite dull. The women carry water and walk, sometimes several miles, into the barren plains or mountains to gather huge bundles of weeds which they carry back on their heads. These weeds and dung are the only fuels available for cooking and heating. They cook their meals from scant rations of flour,

Students learn weaving in a refugee school. This is the type of refugee with whom our relief workers are working.

oil, lentils and beans supplemented occasionally by vegetables raised in small plots between the tents and on rare occasions with a bit of mutton or fowl.

The men in camp find occasional jobs. Some are hired regularly on road crews and camp maintenance jobs. The average wage is equivalent to from thirty to forty cents per day. The rest of the time they sit idly, wondering why they left their homes or thinking up new schemes to earn a bit of money or otherwise relieve their plight.

Some of the boys and a few of the girls go to tent schools; the rest are left to their own devices to occupy their time. In such circumstances dissatisfaction leads to considerable stealing, dishonesty, and unrest.

The health of the refugees is surprisingly good in spite of the low diet, inadequate clothing, and poor sanitation. During the summer the heat is almost unbearable in the Jordan Valley where over 40,000 refugees live in camps near Jericho. Last winter, an unusually severe one, brought snow for the first time in known history to Jericho. M.C.C. workers visiting the area last winter reported many refugees walking barefoot in the snow. This winter again will produce many hardships, although it is hoped there will be no snow.

The rains will soon come and instead of blowing dust there will be mud several inches deep. The rotten tents will give way under the blast of the wind and rain, to let in the rain and chill of winter. Nearest toilet facilities, crude at best, are as far as 50 to 75 yards away from many tents; so they will probably not be used as often as a hidden spot between the tents.

So live the 6,000 inhabitants of Ain Sultan camp. Thousands of others living in the hills and to the north face a more severe winter. These people are not Nomadic Arabs used to living in tents as some misinformed people have said. They are farmers, merchants, or tradesmen of the lower and middle classes who have had homes and land in what is now Israel. There are some Bedouin refugees who were able to bring their tents with them and continue living as they had before but the proportion is comparatively small.

This is a brief glimpse of the refugee picture which has been created in an attempt to solve another (the Jewish refugee problem). Many people feel that the present situation with the privations of the refugees and the hatred-tensions created by the Jewish-Arab hostilities is worse than before. We cannot but sympathize with those who have been persecuted the world over and with them wish for a peaceful home and the rights which Americans take for granted.

On the other hand, we cannot justify that group's use of the same methods of intimidation, fear, persecution, and economic and political maneuvering which made them refugees to deprive other hundreds of thousands of their homes and livelihood.

That such a movement has been supported

by the so-called "Christian" nations and is backed and approved by many sincere Christian groups in those nations appears to be one of the serious misjudgments of recent history. To be sure, neither side is pure black or white but this article is written as a plea for Christian concern for the thousands of refugees who have suffered and are suffering as a result.

What is the responsibility of the Mennonite Church in this situation? We propose a three-phase program of responsibility to be carried out "in the name of Christ."

First of all as nonresistant Christians we will be required to examine critically the claims of the groups involved and choose our position in regard to the political and economic implications from an objective viewpoint. The governments directly involved, the larger governments who have influence, and the United Nations must be a continual object of our prayers as the tension continues and as efforts are made to secure a satisfactory peace.

The need for direct relief is evident. One

of the best ways which Mennonites have found in recent years to give witness to the love of Christ and against the evils of war and aggression is that of supplying food and clothing to the unfortunate victims of catastrophe. While the UNRWA is supplying the basic needs along these lines there is adequate need for a supplementary program of food and clothing distribution in these modern "cities of refuge."

No amount of direct relief, however, would fulfill our responsibility toward these unfortunate people among our fellow men. For the majority of the refugees, already having lived in tent cities for two to three years, the present outlook gives little hope for reestablishment of homes and businesses.

The third phase of responsibility then is that of a program which will provide some hope for economic rehabilitation and resettlement of the refugees. It is in this phase that the present work of the unit, a vocational school for boys, has been started.

Jericho (via Amman), Hashemite, Jordan.

REFUGEES

WE have a continual stream of refugees coming here to the Heim in Berlin, Germany. They all come with the same story—"We are refugees from the east. We lost everything we had. We have no work. Food is provided us but we have no clothes to wear. We want to go to west Germany or to America but can't. We don't know what to do."

In many cases we don't know either what to do for them. When possible we give them something from our dwindling stock of clothes and shoes and otherwise direct them to Ringstrasse where most of the Berlin material aid is carried on.

Many of these refugees come to our library and our public meetings, including our recently organized Sunday evening services. One is now working in the Heim, cleaning the floors and doing other needed tasks, and is doing very well. We pay him with food and clothes and he is grateful.

I have often tried to see life through the eyes of refugees who have lost so much and suffered so terribly. I have tried to imagine what life would be like after losing liberty, and home, and position, with no place to go, and nothing to which one can look forward. I have tried to put myself in position of a father with wife and children to support, but with no home and no work and no income. It is a trail of misery left by the war.

And plans are being made now for another war! Is it any wonder that we hear people ask what life is for and whether it is worth living? Our Nachbarschaftsheim attempts to bring a little light and good will, and something of the milk of human kindness which these people need so much.—Lester Hostetler, M.C.C., Berlin, Germany.

a two-hour lecture in methods they need to know for efficient teaching of handicapped children. In some lessons, when the language handicap does not interfere, there are demonstrations with the children to "show" as well as "tell" them how some things are taught more easily.

I often wonder about things. Why did the Lord open the way years ago for me to teach the deaf in the first place? Why were there all those years of uneventful teaching in a very average classroom? Why did He give me the sort of varied experience I had in the different classes I was asked to teach, ranging through several age levels? Why did He open the way for me to leave that classroom of mine for a while? Why did He suddenly, in the middle of the Pacific Ocean, change my destination? Could it be that years ago He knew that teachers of Japan would need help in some things, and that He thought then that I might be able to give them some thing of what they need? I wonder.

Osaka, Japan.

The Word of God has wonderful power to heal the hearts of men.—Paul Lederach.

That They May Hear

BY RHODA RESSLER

JESUS was a reactionary. He went so far as to be merciful to people who were blind, or had lost their hearing, or were lame or unfortunate in other ways. Centuries passed before people in general adopted many of the principles He taught by example and precept. Finally a few caught the vision that something could be done to make the lot of unfortunate people happier and the movement grew into an extended system of educational and other help for the underprivileged. This movement has spread throughout the nations of the world in varying degrees of efficiency.

Japan has for quite a while been helping certain ones of her handicapped people. The Osaka Municipal School for Deaf is this year celebrating its seventy-fifth anniversary. Throughout the nation there are many other schools for this type of handicapped students. There is some guidance for adult deafened people and some effort made to find them employment at tasks for which they are fitted.

But there is much yet to be done. Japan has been ravaged by a very destructive war. School buildings of all kinds were destroyed along with the other buildings in large cities that were vital war targets. Along with this destruction there was a great loss in personnel. Records and textbooks were burned and lost in the bombings. School systems broke down along with the disrupted organization of the government.

In one school for deaf there are not quite one third of the number of students they had enrolled in prewar years. Some of the population of that school probably lost their lives in air raids but more than likely a great number of the children who should be there are simply wandering about. There is no

system that can help locate the children, the parents are apathetic, and thus they are not receiving even the help that is available for them.

In this same school there is a faculty of forty-seven teachers. Three of the teachers and the principal have worked with the deaf for years. Two of these have had training for teaching the deaf. Twelve of the other teachers have had training of a sort to teach in the public schools. The rest of the faculty is made up of people who simply want a job and are willing to do anything in order to earn a living.

At the beginning of the fall term in 1949 the school was housed in a building of cement structure that had withstood most of the ravages of the fire and bombings that had leveled the area. Parts of the first and second floors could be used for classrooms, though there was glass in less than half the windows and there was nothing of the equipment regarded as essential for the running of a school except some children in need of help. The courage with which the teachers faced their task was an inspiration. And they did teach the children some things very well.

But there is no one anywhere who knows better than those teachers that they are not equipped, either in training or supplies, to do the sort of job they should in helping children to overcome their handicap and take their place in the New Japan as self-reliant, helpful citizens.

Those teachers are willing to make any sacrifice to be in the training class that has been arranged for them. Including the ones who come in from three other schools in surrounding prefectures, there are up to ninety teachers who meet one afternoon a week for

M.C.C. Weekly Notes

Far East Relief Survey

The M.C.C. relief in the Far East is directed and co-ordinated from the area center at Hong Kong, a small British territory on the coast of China.

The places where M.C.C. relief is in operation in this Far Eastern area include Formosa, where personnel assist in medical clinics and orphanage work; at Osaka in Japan where a community center serves people in sewing classes, various other classes, dental service, some material gifts, etc.; Java, where medical clinics serve both Chinese and Javanese Mennonites, and also Mohammedans; one worker is assigned to nursing in a hospital in India; one worker is yet in Shanghai, although he is not permitted by the Chinese government to continue to direct the Free Christian Vocational School project there.

At the Hong Kong center, in addition to the area center office work, a service is given to poor children who would otherwise be dangerously exposed to tuberculosis. Here at this home they are given preventative care.

Needs in this part of the world are great, having resulted from the suffering of the last war, superimposed upon the already meager margin upon which the people had been living. This relief work in the Far East is an outreach of physical help "In the Name of Christ" that relieves human poverty and suffering that is perhaps as acute as that found anywhere in the world today.

Relief to Indo-China Considered

Since the door to relief in Korea is not open now, consideration is being given to a service of relief in Indo-China. This is a small country forming a peninsula just south of China, and is under official French rule. However, there has been among its people a rising national spirit, and this has led to civil war among various political parties. More recently this civil war has increased in intensity, apparently supported by Chinese communists, so that today Indo-China is one of the places of world tension.

The people of this war-torn country have needs comparable to those in Korea. In the city of Hanoi, for instance, are seen all the usual needs of an oriental city in terms of sanitation, poverty, disease and unemployment, but it has in addition an acute problem of seven to ten thousand refugees flocking to the city each month.

There seem to be openings here for relief services under direction of church agencies. The country is not controlled by military occupation to the degree which is found in Korea. The United Nations officials have taken steps to supply relief, but they see a unique contribution that a religious relief agency could make in meeting the total need. Christian missionaries in Indo-China also have expressed eagerness to see such a relief service opened.

Steps are being taken to explore further the possibility of this service. It may be that a

"Pax Services" (Peace Service) team of workers similar to that sent to Germany as a builders' unit, can be organized to serve in Indo-China.

Voluntary Service Assignments

The eleven volunteers enrolled in the March training school have been assigned to service units as follows:

To Wiltwyck Boys School, New York: Clarence Thiessen, Inman, Kansas; Anton Unruh, Hillsboro, Kansas; To Topeka State Hospital, Kansas: Leroy Reimer, Hillsboro, Kans.; Marvin Funk, Newton, Kans., Vernon Schmidt, Peabody, Kans.; To Stockton State Hospital, Calif.: Leroy and Hulda Androes: To Garibaldi Institute Settlement House, Chicago: Irving Faust, Racine, Wisc.; To Brook Lane Farm, Maryland: Laura Gerig, Lebanon, Oreg., Jake E. Claassen, Beatrice, Nebr.; To M.C.C. Headquarters, Akron, Pa., Marvin Doerksen, Inman, Kans.

Three of the above units, Wiltwyck Boys

School, Garibaldi Institute Settlement House, and Stockton State Hospital are newly opened units, these workers being the first to be assigned there. Pray that the service planned and initiated in these places may radiate the true message of the Gospel.

Released April 6, 1951

Via Mennonite Central Committee
Akron, Pennsylvania

Women's Activities

More Relief Clothing Needed

Word from Europe confirms that there are continued needs for almost all types of clothing. Particularly needed are underwear for all ages and warm outer clothing. Yard goods and bedding can also be used to good advantage. Soap is also essential. Funds to process and ship the materials abroad are needed.

CHURCH CORRESPONDENCE

LOS ANGELES, CALIFORNIA

(Calvary Mennonite Church)

Dear Christian Friends: Being located on the Western coast has its advantages. Sunday evening, April 1, we were privileged to hear Bro. J. D. Graber from Elkhart, Ind., who had a message for us fresh from the mission fields. It was truly an inspiration and challenge to each of us.

On Easter Sunday the King's Men's Quartet and Bro. G. G. Yoder from Hesston College and Bible School favored us with a special program. Tuesday evening, April 4, Sister Viola Wenger will speak about foreign relief work under M.C.C. This will be a joint meeting of the Mennonite churches here in Los Angeles to be held at our church. We hope and pray there will be a good turnout for this meeting.

At the Fifth Street Rescue Mission during our last regular service one of the down-trodden men responded to the invitation. As Bro. Zehr and Bro. Lichti prayed with him they found he was enslaved by the alcoholic habit. Please remember him in prayer as well as the many others in our midst who are sorely in need of spiritual help. God is faithful and will not let His Word return to Him void.

April 3, 1951.

Myrna Kremer.

HARPER, KANSAS

(Pleasant Valley Congregation)

Dear HERALD Readers: A conjoint Easter conference was enjoyed by the Crystal Springs and Pleasant Valley congregations from March 23 to 25. The speakers on Friday evening discussed the subject of "Victory Through Christ." We were impressed with the great truth of the possibility of moment by moment victory which was made possible by the finished work of Christ on the cross. It is only through this great work of Jesus on

the cross that we can "reckon ourselves dead" to the flesh and be renewed day by day by the Holy Spirit. Just as He was raised from the tomb, so we can be resurrected in newness of life if we will accept our death with Him. Rom. 6:6-11.

The guest speaker on Saturday evening and Sunday was Bro. John Steiner from Scott City, Kans. These messages made us feel anew our own helplessness and our need of complete yieldedness to the One who gave His all for us. As with Paul in Phil. 3:10, our desire should be "that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

This past week we were saddened by the death of one of our older members, Bro. Ferdinand Balmer. He will be remembered as a faithful church attendant, having been in church the Sunday before his death on Friday.

On Sunday evening, April 1, Bro. Nelson Kauffman brought us a message for which we are thankful. We ask an interest in your prayers that we as a congregation may be Spirit-filled witnesses for Christ.

Hannah Hamilton.

ARCHBOLD, OHIO

(Central Mennonite Church)

Christian greetings: With joy we have remembered that first Easter day and all that the fact of the resurrection has meant to Christians since that day. Bro. Harold Bauman of Orrville, Ohio, was with us in our pre-Easter and Easter services and brought us helpful messages on the theme, "The Cross Unveiling Light." He also spoke at the sunrise service at six o'clock Easter morning.

Sunday evening, Dec. 24, 1950, a Christmas program was given by the children.

Eleven young people were received into church fellowship by baptism on Jan. 28, and

our desire is that they might continually grow in their Christian life.

After young people's meeting on Sunday evening, Feb. 11, the young people in the community gathered at the Central Church for a time of worship and praise together in a hymn sing.

Representatives from the West Liberty Children's Home gave us a program on Sunday evening, Feb. 25, and Bro. Newton Weber preached the evening sermon. Bro. D. Wyse Graber from Stryker, Ohio, brought us the morning message on March 4. Bro. Ray Bair from Louisville, Ohio, spoke at young people's Bible meeting on Sunday evening, March 11, and a representative from the Northern Bible Society spoke Sunday evening, March 18.

A members' meeting was held on the evening of March 27, and we are looking forward to our communion service which is planned for April 22.

Bro. Henry J. Stoll from Rensselaer, Ind., visited with us in our morning worship on April 1. On Monday evening, April 2, we enjoyed a program of sacred music given by the A Cappella Chorus of Goshen College. May we, as a church, and also as individuals, ever be guided and kept by our Lord Jesus Christ.

April 3, 1951. Anna Rose Nafziger.

GOSHEN, INDIANA

(Salem Congregation)

Dear GOSPEL HERALD Readers: "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Since New Year's these visiting ministers have preached for us on Sunday mornings: Warren Shaum of the Holdeman congregation, Jan. 14; Ira Johns of Clinton Frame, Feb. 4; Amos Hostetler of Emma, Feb. 18; Percy Miller from Shore, March 4; Leroy Hostetler from Belmont in Elkhart, March 18.

Letters have been received and read in the congregation from Sister Marie Yoder in Puerto Rico and Sister Eunice Hartman in Ethiopia.

On Feb. 22, a Gospel team on tour from the Ontario Mennonite Bible School stopped and gave us a program in song and testimony under the direction of Bro. John Hess. On Feb. 25, some students from Goshen College Winter Bible Term gave the Y.P.M. program. Harvey Schrock from the Kidron congregation in Ohio was leader. On March 12, a business meeting was held at Salem with members from the Toto Mission also present. We discussed the advisability of building a superstructure on the basement church there and decided to go ahead. A building committee was appointed and since that time space has been excavated under the proposed entrance rooms. More room is urgently needed there and we expect to proceed with the building, under the blessing of God, as rapidly as possible.

On March 24, Bro. Ralph Palmer, tract evangelist, from Denbigh, Va., spoke to us about his work and the urgent need for spreading the Gospel in this country.

On March 25, some young people from

Yellow Creek gave the Y.P.M. program. James Christophel was leader. The same evening some of our own young people helped in the Easter program at Toto.

April 2, 1951. Alice Hartman.

BIRCH TREE, MISSOURI

(Berea Congregation)

Dear Christian Friends: The Easter season has just passed and we are reminded again of the many blessings that are ours through our resurrected Christ.

Several members from this congregation enjoyed the Good Friday services conducted by the churches of Birch Tree. The service was from one to three o'clock in the afternoon. On the same evening a quartet from Hesston College gave a much-enjoyed program here. Bro. Ed Hershberger was the sponsor of the group.

The evening of March 31, a chorus of fifteen voices from the Bethel Springs School at Culp, Ark., gave us a program of song.

Sister John Detwiler was the guest speaker at our last sewing meeting. She spoke on the subject, "The Beauty of India's Womanhood." Her talk was enjoyed by all and I am sure was helpful.

We reorganized at our March meeting of the sewing circle for the coming year with the following results: president, Esther Detwiler; assistant, Nellie Hines; secretary, Mary Ann Ebersole; and Anna Detwiler, sponsor of the junior sewing.

Bro. Gene Templeton, who has been helping at the Hannibal Mission, has returned home and we are glad to have him back.

Bro. David Hathaway, his family, and two sisters worshiped with us Sunday evening, April 1.

We extend a hearty welcome to all of you to come to visit us. Birch Tree is on U.S. Highway 60 and the Berea Church is only three and one-half miles northwest of Birch Tree. May you continue to pray for the work here.

April 2, 1951. Mary I. Detwiler.

KIDRON, OHIO

Dear HERALD Readers: At this blessed Easter season we think of Him whom all the powers of darkness could not hold when He rose victoriously. We see it again in new life all about us that all the extreme cold, snow, and ice of the past winter cannot keep down the vigorous growth and it is with renewed faith we can sing, "I Know That My Redeemer Liveth."

We are happy for the nineteen precious souls who were baptized on Good Friday morning. Bro. Howard Hammer was in charge of the Passion services.

We also enjoyed the programs of Easter music by our young people's chorus and the Goshen College A Cappella Chorus.

Four of our winter Bible school students graduated this year.

Our spring Missionary Day program was given in a three o'clock vesper service by our Dillonvale Mission children and workers who came up on the bus we had just bought for them. The children's missionary offering will be used for Japan.

We were glad to have the following minister to us: Bro. Aaron Mast, Belleville, Pa., Jan. 28; Frank Sturpe, Toledo, Ohio, Jan. 21; David Derstine, Belgium relief worker, Jan. 14; and Robert Ekeland, a worker at the children's home at West Liberty, Ohio, who spoke to our young people's meeting on Jan. 14.

Vesta Sommer, missionary to Africa, spoke at different times to the sewing circle group, young people's meeting, and junior group.

J. J. Hostetler is conducting a teacher training course on Wednesday evenings.

One of our number, Junior Lehman, has just left to join a builders' unit in Germany.

April 5, 1951. Esther Gerber.

VERSAILLES, MISSOURI

(Providence Congregation)

Greetings in the Master's name. We had the privilege of having in our midst the Y.P.C.A. of Hesston, Kans., to bring to us a very interesting program concerning the blessed Master, of His crucifixion and resurrection. How He bled and died to redeem us from sin! Now how many of us are willing to forsake sin and say, "Lord, I am willing to go and give my life in service, to tell others the great story of Christ and His power to save"? This program was sponsored by Bro. Ed. Hershberger from Hesston, Kans. The speakers were Grace Bontrager, Yoder, Kans.; Norma Jean Wenger, Lancaster, Pa. (a granddaughter of Bro. E. J. Berkey); Glenard Beyler, Wooster, Ohio; and Merle Springer, Saybrook, Ill. May the Lord bless them as they go on their journey working for Him. We also ask the prayers of God's children in behalf of our work at Providence. May we be faithful laborers although our congregation is small.

April 3, 1951. Lessie L. Inman.

ADAIR, OKLAHOMA

(Oak Grove Mennonite Church)

"O magnify the Lord with me, and let us exalt his name together" (Ps. 34:3). "No good thing will he withhold from them that walk uprightly" (Ps. 84:11). "Great is thy faithfulness" (Lam. 3:23).

In a recent series of evangelistic meetings conducted by Richard Birky, the Lord again has proved His faithfulness in hearing and answering our prayers. He has proved His goodness unto us.

A few months ago a young man, Maurice Brown, was baptized and received into the Mennonite Church. In the recent meetings his father was converted and received into church fellowship by water baptism and his mother upon confession of faith. We greatly rejoice that a young father and mother, Mr. and Mrs. George Johnson, again expressed a desire to be in full fellowship in the church and were reinstated. Leona Holt, a young lady in the community, was also converted. The Holy Spirit was greatly manifest among us. We praise and magnify His holy name.

Ivan Headings.

God works best through the commonplace. Cloudbursts are never as beneficial as the steady gentle rain.—William Ward Ayer.

FIELD NOTES (Continued)

Bro. Levi Hurst, on furlough from Africa, brought the morning message at Perkaspie, Pa., on April 1 and at Orrville, Ohio, on April 15.

A missionary conference and farewell for Sister Dora Taylor will be held at Frazer, Pa., on May 6 in an all-day service. Henry Garber and Mahlon Hess will be visiting speakers.

Communion dates in the Casselman Valley district are as follows: April 29, Springs; May 6, Meadow Mountain-Dry Run at Meadow Mountain; May 13, Casselman-Oak Grove, at Casselman; May 20, Glade.

The adult chorus from the Pleasant Hill congregation in Illinois, broadcasted at Sterling, Ill., and gave a program at West Sterling on April 1.

A Bible meeting will be held on Ascension Day, May 3, at Martindale, Pa., with the following speakers: Simon Bucher, Annville, Pa.; William Martin, Menges Mill, Pa.; and Lester Hoover, Pottsville, Pa.

Bro. Lowell Nissley, Paoli, Pa., who is attending Eastern Baptist Seminary, went on tour with the men's chorus of the Seminary.

Bro. Jess Kauffman is conducting a Sunday evening class in Christian Living for the young people of the Colorado Springs congregation.

Bro. Lloyd Hartzler, Ft. Seybert, W. Va., brought the morning message to the Zion congregation, Broadway, Va., on April 8.

A Gospel Team from Eastern Mennonite College, will be visiting churches in Lancaster and Franconia in the interest of Jewish evangelism over the week end of April 20-22. Their itinerary will be as follows: Friday evening, Chestnut St.; Saturday evening, Morgantown; Sunday morning, Norristown; Sunday afternoon, Deep Run; Sunday evening, Frazer. A deep prayer concern in behalf of Israel would be appreciated.

Bro. Robert Ekeland, West Liberty, Ohio, spoke to the churches of the Elida, Ohio, community at the Central Church the evening of April 8.

A conference on the Christian and War was held by Mennonite Youth Fellowship at St. Jacobs, Ont., April 7 and 8. Speakers were J. A. Toews, Winnipeg, Manitoba, and Virgil K. Snyder, Kitchener, Ont.

Bro. and Sister William G. Detweiler and the Amstutz Sisters Trio will give programs in the Midwest as follows: April 18, Arthur, Ill.; April 19, Hutchinson, Kans.; April 20, Protection, Kans.; April 21, Crystal Springs, Kans.; April 22, morning, Pretty Prairie, Kans.; evening, Hesston, Kans.; afternoon, Eden Church, Moundridge, Kans.; April 23, Garden City, Mo.; April 24, New Castle, Deer Creek, Ill.

Mrs. Frieda Amstutz, Dalton, Ohio, was the speaker in a meeting of the Holmes County, Ohio, women's sewing circle held at Berlin on April 3.

The Farmerstown, Ohio, Church has voted to ordain a minister and a deacon. Prayer is solicited in behalf of this work.

Fourteen young people from Mellingers congregation were in New York on March 26, cleaning and painting the apartment into which **Bro. Harold Thomases** have moved.

Christian Assurance is the subject of a Bible class being conducted each Wednesday night at Mellingers Church, Lancaster, Pa., by **Bro. Russell Baer**. Assurance of Salvation, by **Bro. J. R. Mumaw**, is being used as a text.

Dr. Eugene A. Nida, Bible translation authority, will speak at Goshen College in a vesper service on April 22.

Bro. O. O. Miller, who recently spent several months in Latin America, spoke on mission opportunities in that area at Goshen College, Sunday evening, March 18.

The Clinton Frame M.Y.F. gave a program for the North Goshen M.Y.F. at the College cabin on March 29.

The Clinton Frame congregation in Indiana has voted to take steps for the ordination of a deacon.

Dedication services were held at Middlebury, Ind., the afternoon of March 25.

A missionary meeting will be held at the Laurel St. Church, Lancaster, Pa., on May 6. Speakers include John S. Hess, J. W. Hess, and J. Otis Yoder. A week's evangelistic meetings will precede this meeting.

A Bible and Home Missionary conference will be held at the Hess Church, Lititz, Pa., the evenings of May 10, 11, 12, and all day on May 13. A number of speakers will represent various missions. **Bro. George R. Brunk** brings the Sunday morning and evening sermons.

Thirty confessions resulted from revival meetings at the Hess Church, Lititz, Pa., by **Bro. B. Charles Hostetter**.

Bro. Eugene Blosser and wife gave a much appreciated account of the work in China at Los Angeles upon their return to America.

Bro. J. D. Graber spoke at Upland, Calif., the afternoon of April 1, just after his return to America. He gave a combined sermon and report on his recent trip at Prairie St., in Elkhart, on April 8.

Sister Ruth Nussbaum spoke on relief and mission needs in Puerto Rico at Wooster, Ohio, Sunday evening, April 1.

Building has begun on the new church at Wooster, Ohio.

Bro. Laurence Horst, Hesston, Kans., will speak on Voluntary Service at the semi-annual Sunday school conference at Yoder, Kans., on April 22.

Bro. Samuel Janzen, Greensburg, Kans., brought the morning message at Pigeon, Mich., on April 1. That evening the Pigeon River male quartet gave a program at Pigeon.

The Conrad Grebel Lectures committee met in Chicago on April 5. **Bro. Paul Mininger** is preparing the first series of lectures. These lectures will be given in the spring of 1952.

Bro. Leroy Kennel, a student at Goshen College, spoke on the New Testament Basis of Nonresistance at the Oak Grove Church, West Liberty, Ohio, on April 8. He substituted for **Bro. Ford Berg**, who was prevented by illness from attending the peace conference at West Liberty over the week end.

Bro. J. F. Garber, Alma, Ont., will conduct revival meetings at Perryton, Tex., April 23 to May 2.

A Summer Bible School Workshop will be held at Eastern Mennonite College the evenings of May 1-3.

Bro. Donald King, Pigeon, Mich., conducted morning devotions from a radio station at Bad Axe, Mich., April 9-14.

The ordination of one or two deacons at the Cedar Grove Church, Greencastle, Pa., is planned for Sunday afternoon, April 22.

The Sunnyside Church, Dunlap, Ind., enjoyed an all-day service on April 8 with Laurence Burkholder and Carl Kreider as the speakers. A mother and father of seven children were baptized and brought into church fellowship that same day by **Bro. S. C. Yoder**.

Bro. Stanley C. Shenk, West Liberty, Ohio, conducted chapel services at Rockway Mennonite School, Kitchener, Ont., April 10-13. Evening appointments were filled those days in various churches of the district.

Bro. Roy S. Koch, St. Jacobs, Ont., is conducting meetings at the Yellow Creek Church near Goshen, Ind., April 13-22.

A church music conference is being planned for May 4-6 at the Lindale Church near Harrisonburg, Va. Speakers are John H. Shenk, Denbigh, Va.; Elsie Martin, Park View; and Paul Erb, Scottdale. The program is being sponsored by the Northern District Music Committee of the Virginia conference. All are cordially invited. Programs may be secured from **J. Mark Stauffer**, E.M.C., Harrisonburg, Va.

Bro. Clayton Beyler, Hesston, Kans., conducted a Bible conference at Protection, Kans., the evenings of April 11-13.

Bro. Earl Buckwalter, Hesston, Kans., brought the morning message at Yoder, Kans., on April 8.

Bro. Paul M. Miller, Goshen, Ind., held evangelistic meetings at Petoskey, Mich., the week following April 8. He was assisted by song leader Paul Weaver, Ft. Wayne, Ind.

Change of address: **David L. Stutzman** from Millersburg, Ohio, to R. 2, Beach City, Ohio.

MENTAL HEALTH FACTS

1. Nearly 700,000 people in the United States are patients in mental hospitals.
2. Approximately 300,000 are in their communities unable to gain admittance.
3. One out of twenty 15-year-olds will some day be a patient in a mental hospital.
4. One out of ten persons are sufficiently sick mentally to require medical attention.
5. Fifty-three per cent of all hospital patients are in mental hospitals.
6. One quarter of a million patients are admitted to such hospitals every year.
7. One half of these are new cases.
8. About half the patients of general medical practitioners are suffering from nervous and emotional disorders.
9. About one third of those admitted to general hospitals are suffering from nervous and emotional disorders.
10. One out of eight men were rejected by the armed forces for neuropsychiatric reasons.
11. About one third of the medical discharges from the armed forces were for neuropsychiatric reasons.
12. A large percentage of the cases calling for special attention by social agencies, courts, and public schools are handicapped by mental disorder or defect.

PEACE AND WAR (Continued)

answer to the question of Christian participation in war stated in no indefinite terms that the Christian was commanded by God to fight when government authority demanded it, but that as an individual he had no command to kill. The absurdity of this theology need not be pointed out. I read nowhere in the Word where men are created with a collective conscience and also an individual conscience. Will each nation have its panel of lawyers stationed at the right hand of the Father on the Day of Judgment to determine which acts of murder were committed under legal authority? It is difficult to see how the same lips which preach the Gospel of peace can at the same time sanction the shedding of blood of one's fellow man. The bloodiest wars of history have been religious wars with the sanction of church officials. Does this necessarily imply that these bloody wars were sanctioned by Christ the Prince of Peace?

In spite of the above arguments favoring war, which may appear convincing on the surface, I as a Christian cannot give support to war. Why? I cannot support war because to me, war is illogical politically, insane socially, and un-Christlike religiously.

First, war is illogical politically. Authorities of international relations are slowly coming to realize that war is not the logical means for settling international disputes. Almost without exception we will find that the causes of a war and the results of war do not coincide. Each country, including the victor, leaves the war with more political problems than when it entered. Is it logical that a nation will sacrifice the lives of millions of young men to win a war for the privilege of feeding a generation of conquered people? Is it logical to fight a war to force the surrender of enemy soldiers for the privilege of feeding them as prisoners of war?

War in settling international disputes follows the same principle as dueling in settling individual disputes. Who is there that would propose returning to dueling as a logical means of settling individual differences? Likewise war in settling international disputes follows the same principle as the use of the family shotgun in settling family feuds among certain mountain people. The principle underlying war is, "might makes right." Who would suppose that Costa Rica might win if she and England were to resort to war in settling a political issue? Who would be willing to place a bet on Guatemala if she and the United States were to resort to war in settling a political dispute? The absurdity of these questions concedes the point that justice is not achieved by might of armed force. There is no more relationship between justice and armed

might in settling political issues than there is between justice and the family shotgun in family relations. We have long discovered the fallacy in the logic that might makes right in our family, church, and local community relations. Why have we been so slow in discovering it in our international relations?

Second, war is insane socially. No man in his normal state of mind can kill another. Psychologists and psychiatrists are slowly coming to realize this fact. The normal mind must first be saturated with hate, or else perverted with drugs, alcohol, or an overpowering physical instinct before it is in the state to kill another person. It is no longer a military secret that one of the first requisites of a good soldier is to develop a strong feeling of hatred for the enemy. According to a leading military authority one of the chief reasons why American troops were unsuccessful in the early Korean conflict was that they had not been trained to hate. It was not until they were able to develop a strong feeling of hate that they were able to fight like animals. Any honest military man will agree that it is impossible to make good fighting men unless they are trained to hate. That hatred is not the normal state of mind. It is something that must be acquired in the early stages of a soldier's training.

About a year ago psychologists and psychiatrists were puzzled when a young ex-soldier in the state of New Jersey launched a D-day attack on his supposed enemies and killed thirteen in ten minutes' time. The young man had been a first-class soldier and incidentally religious. He followed to the letter the training he had received which qualified him as a good soldier. He first developed a deep secret hate for his supposed enemies and after careful planning launched his attack one morning after a small incident of someone's removing his yard gate. He talked about his bloody acts with no more emotion than he had previously described his military accomplishments as a good soldier. Even in his attacks upon his victims he shot for the vital regions of the body as he had been trained to do in the army. After a study of his case by noted psychiatrists he was adjudged insane by the court. There is no question but that the court was right in its adjudication, but it is the same insanity which is necessary in fighting a war. Why don't we therefore adjudge war insane? Killing one's fellow man is not done in the normal state of mind. The soldier who creeps through the jungle in a camouflage uniform, armed to the teeth, stalking his human prey, is not following a human instinct.

The third and strongest argument against war is that it is un-Christlike. I use the term un-Christlike rather than unchristian because the latter term has been broadened in interpretation to the point where it has little meaning. War

is un-Christlike because the fundamental basis of war is hate, whereas the fundamental basis of Christ's teaching was love. Remove hate from war and what is left? Remove love from the Christian religion and what is left? There is no example where Christ taught His followers to hate. It is unnecessary to quote certain portions of the Bible to prove that the cornerstone of the Christian faith is love. One needs to read the New Testament for only an hour to grasp the spirit of Christ's teaching, which is love. Christ does not say, "Blessed are the marines, or the soldiers, for they shall be called the children of God." We smile when we read that the Pilgrim Fathers used to kneel within their stockades and pray for the souls of their Indian enemies, and then proceed to fire upon them. Does not the Christian Church today take much the same attitude in regard to modern warfare? Love is the opposite of hate and can in no way be coupled with it. Our hearts were not created with the capacity to contain both. When hate enters the human heart love leaves, and when love enters hate leaves. Since war exists by hate, how can the Christian with a heart full of love participate in it?

War is un-Christlike because war champions the untruth, whereas Christ is Truth. One of the most essential weapons of modern warfare is an effective propaganda machine. A propaganda machine to operate effectively does not propagate the truth. Soon after a war has ended the public begin to realize that what they had accepted as truth during the war period was either untruth or a misrepresentation of truth. An American citizen living in Germany just before America entered the last war said that it was indeed interesting to read an incident described in a German paper and then read the same incident related in an American paper. The descriptions were so different that one could hardly believe it was the same incident. Were a propaganda machine to tell only the truth, it would soon lose its effectiveness in arousing a nationalistic spirit in support of war. Were we to remove all untruth from war, it would soon lose its motive. In time of peace a witness before a court is required to place his hand on the Bible and swear or affirm to tell the truth. If he is found guilty of violating his oath, he is subject to prosecution by the state. Why are we not equally as conscientious about telling the truth in all activities associated with war? A Dutch pastor recently stated that one of the greatest evil influences of the war on Holland was that the younger generation was trained to tell the untruth. Almost any youth would tell the untruth when he could save the life of his parent by doing so. Jesus said, "I am Truth." How can I therefore as a follower of Him support a machine which champions the untruth?

Wer is un-Christlike because war is based on the principle that might makes right. Christ said that the just shall live by faith. He did not say that they shall live by their might—their planes, their tanks, their A-bombs. The principle that might makes right is not a Christian principle. Christ commanded arbitration in settling personal differences. He recognized that differences will arise even between brothers, but He at no time authorized His followers to resort to war to settle those differences. He suggests that they refer their personal conflicts to a third party who can give a nonprejudiced decision. Christ also commanded a stronger force than physical force. He commanded the use of the force of love. Perhaps the world has yet to see the potential power available to those who will resort to the force of love in the settling of political issues.

War is un-Christlike because it seeks to destroy human personality, the most valuable of God's creation. When we consider that one personality is worth more than the entire material world, we become conscious of the gigantic debt we have placed upon the human race when we sacrifice millions of young lives in several years of war. Wars have not generally been fought to preserve certain ideologies, as some may think. Underlying most wars have been materialistic motives. Were we to remove all materialistic gain from war, it would soon lose its essential motivation. In time of war, personality has little value. A soldier is only a number in the bloody lottery of civilization. God commanded from the beginning against the taking of human life and certainly it is incompatible with anything which Christ taught. I cannot picture Christ participating in the mass murder of modern warfare any more than I can picture Satan giving spiritual and physical aid to those who suffer from the ravages of war.

Can I as a Christian participate in war? As a Christian I cannot associate myself in any manner with war inasmuch as I am a political objector to war because it is illogical politically; I am a humane objector to war because it is insane socially; I am a religious objector to war because it is un-Christlike religiously. God giving me courage, I am willing to dedicate my life to a cause which seeks to elevate human personality, but I cannot yield my life in support of any cause which seeks to exploit or destroy human life.

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La Plata, Puerto Rico.

We have committed the Golden Rule to memory; let us now commit it to life.
—Markham.

Anniversaries

Slabach.—Joseph J. and Fannie (Miller) Slabach celebrated their golden wedding anniversary in Florida on March 24, 1951. They were both born in Ohio and are now living at Middlebury, Ind. They are the parents of 10 children: Roman, Sarasota, Fla.; Daniel, Goshen, Ind.; Amanda (deceased); Abner, Middlebury, Ind.; William, Goshen; Albert, Middlebury; Joseph, Jr., Middlebury; Mary Ann—Mrs. Ira Good, Nampa, Idaho; Irvin and Fred, Goshen. They have 41 grandchildren and 63 great-grandchildren. Friends joined in the celebration with a carry-in supper.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Adams.—To Mr. and Mrs. John Adams, Freeport, Ill., a son, David Allen, March 25, 1951.

Augsburger.—To Samuel and Katie (Beiler) Augsburger, New Holland, Pa., a daughter, Melba Joy, Feb. 20, 1951.

Bowser.—To George and Kathryn (Metzler) Bowser, Accident, Md., a daughter, Hazel Faye, March 22, 1951.

Brandt.—To Harry K. and Ethel Mae (Weaver) Brandt, Ephrata, Pa., a daughter, Evelyn Marie, Feb. 24, 1951.

Brunk.—To H. Nelson and Ruth (Detweiler) Brunk, Lanham, Md., a daughter, Carol Laverne, Jan. 22, 1951.

Diener.—To D. Edward and Esther (Swartzentruber) Diener, Clarence, N.Y., a son, David Edward, April 2, 1951.

Ebersole.—To Herbert and Edna (Stoltzfus) Ebersole, Lebanon, Pa., a daughter, Rachel Joy, March 30, 1951.

Eby.—To Lloyd A. and Leona (Martin) Eby, Chambersburg, Pa., a son, James Marlin, March 5, 1951.

Esh.—To Joseph M. and Ruth E. (Weaver) Esh, Gulfport, Miss., a son, James William, March 23, 1951.

Good.—To Ira and Ruth (Weaver) Good, Lititz, Pa., a son, Howard David, Feb. 19, 1951.

Hamsher.—To Reuben and Mabel (Miller) Hamsher, Sugar Creek, Ohio, a daughter, Gayle Dianne, March 16, 1951.

Herr.—To J. Robert and Lois (Martin) Herr, New Providence, Pa., a son, Donald Eugene, Feb. 24, 1951.

Hershberger.—To Miss Grace Hershberger, La Vale, Md., a daughter by adoption, Carol Jeanne, March 31, 1951. Born Jan. 3, 1948.

Hershberger.—To Lester J. and Jean (Wagler) Hershberger, Hartsville, Ohio, a daughter, Dawn Elizabeth, March 26, 1951.

Hertzler.—To Norman and Ruth (Stoner) Hertzler, Mechanicsburg, Pa., a son, Dale Eugene, March 17, 1951.

Kauffman.—To Elam L. and Edna (Augsburger) Kauffman, Ronks, Pa., a daughter, Mary Carol, Dec. 25, 1950.

Kenagy.—To Earl and Lillian (Schrock) Kenagy, Hubbard, Oreg., a daughter, Melody Ann, March 21, 1951.

King.—To Harley E. and Bertha (Hartzler) King, West Liberty, Ohio, a son, Marlin Samuel, March 29, 1951.

Leatherman.—To Clarence and Irene (Rice) Leatherman, Pipersville, Pa., a daughter, Carolyn, Jan. 31, 1951.

Longenecker.—To Paul and Miriam (Groff) Longenecker, Middletown, Pa., a daughter, Elsie, March 23, 1951.

Mast.—To Eli and Edna (Jantzi) Mast, Ellendale, Del., a daughter, Rhoda Fern, March 20, 1951.

Miller.—To Payson M. and Olis (Miller) Miller, Walnut Creek, Ohio, a daughter, Glenis Ruth, Feb. 17, 1951.

Miller.—To Warren D. and Mercie (Conrad) Miller, Canton, Ohio, a daughter, Diane Kay, March 24, 1951.

Moyer.—To Harold and Kathryn (Leatherman) Moyer, Pipersville, Pa., a daughter, Lois Alverda, Jan. 16, 1951.

Rohrer.—To Daniel H., Jr., and Grace (Soltenberger) Rohrer, Manheim, Pa., a daughter, Sandra June, March 17, 1951.

Sauder.—To Daniel and Edna (Hershey) Sauder, Ephrata, Pa., a son, Clair Hershey, March 17, 1951.

Slabach.—To Irvin and Elma (Schwiertert) Slabach, Nampa, Idaho, a son, Billy Joe, Dec. 30, 1950.

Sommers.—To Wayne and Susie (Keim) Sommers, Howe, Ind., a daughter, Susan Lorraine, March 27, 1951.

Sommerfeld.—To George R. and Amy (Woodward) Sommerfeld, Halstead, Kans., a son, Jerry Richard, March 20, 1951.

Souder.—To Robert N. and Marian (Ruth) Souder, Chalfont, Pa., a daughter, Barbara Ann, March 12, 1951.

Walter.—To George and Jessie (Hofer) Walter, Stirling, Alta., a daughter, Dorothy Maurine, Jan. 29, 1951.

Wenger.—To Chester L. and Sara Jane (Weaver) Wenger, Nazareth, Ethiopia, a son, Chester Lloyd, March 23, 1951.

White.—To Ronald and Magdalena (Nelson) White, Bemis, W. Va., a daughter, Bonnie Jean, Sept. 27, 1950.

Yoder.—To Paul T. and Daisy (Byler) Yoder, Harrisonburg, Va., a daughter, Debra Ann, March 29, 1951.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Brandenberger—Shrock.—Lloyd Brandenberger, Clinton Frame congregation, Goshen, Ind., and Mary Jean Schrock, a member of the Nappanee congregation, by Homer F. North at the North Main Street Mennonite Church, Nappanee, Ind., Feb. 25, 1951.

Byler—Byler.—Thomas Byler, Belleville, Pa., and Mary Byler, Allensville, Pa., by R. R. Peachey at the Allensville Church, Feb. 17, 1951.

Byler—Yoder.—Jefferson R. Byler, Allensville, Pa., and Lydia Yoder, Belleville, Pa., by R. R. Peachey at the Allensville Church, March 25, 1951.

Frey—Diller.—Clyde C. Frey and Louise E. Diller, both of Chambersburg, Pa., by Harvey E. Shank at his home March 28, 1951.

Hunsberger—Godshall.—Donald R. Hunsberger, Line Lexington, Pa., congregation, and Sarah K. Godshall, Worcester, Pa., congregation, by Arthur D. Ruth, assisted by Paul R. Clemens, at the Worcester Church, Feb. 17, 1951.

Ingold—Springer.—Leroy Ingold, East Bend Mennonite Church, Fisher, Ill., and Evelyn Springer, Hopedale Mennonite Church, Hopedale, Ill., by Ivan Kauffmann, assisted by J. A. Heiser, at the Hopedale Mennonite Church, March 30, 1951.

Leland—Troyer.—Chester Wayne Leland, Pleasant View congregation, Brethren, Mich., and Marilyn Troyer, Fairview congregation, Fairview, Mich., by Claude C. Culp at the home of the bride's parents, Mr. and Mrs. Ora Troyer, Feb. 10, 1951.

Lyndaker—Lehman.—Ralph Lyndaker, Lowville, N.Y., and Margie Lehman, Croghan, N.Y., by Gordon Schrag at the home of the bride Feb. 14, 1951.

Martin—Lauver.—Harvey Martin, Zurich, Ont., and Gladys L. Lauver, Duchess, Alta., by Paul Martin at the Duchess Mennonite Church, Oct. 18, 1950.

Martin—Weaver.—Leroy E. Martin and Mildred Weaver, both of the Weaverland congregation, East Earl, Pa., by J. Paul Graybill at the bride's home March 31, 1951.

Shumaker—Horst.—Melvin G. Shumaker, Krall's congregation, Cornwall, Pa., and Evelyn I. Horst, Weaverland congregation, East Earl, Pa., by J. Paul Graybill at the bride's home March 25, 1951.

Snader—Martin.—Isaac C. Snader and Esther M. Martin, both of the Weaverland congregation, East Earl, Pa., by J. Paul Graybill at the bride's home March 24, 1951.

Steuery—Yoder.—Edwin Steuery, North Goshen, Ind., congregation, and Lydia Mae Yoder, North Main Street congregation, Nappanee, Ind., by Homer F. North at his home in Nappanee, Feb. 16, 1951.

Weaver—Balser.—Raymond S. Weaver, Waynesboro, Va., and Mary Belle Balser, Stuarts Draft, Va., both of the Springdale congregation, by Joseph R. Driver, assisted by Kevin Miller, at the Springdale Mennonite Church, March 21, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Balmer.—Ferdinand, son of Jonah and Mary (Knops) Balmer, was born Dec. 13, 1865, near Fraumlau, Switzerland; died March 30, 1951, of cerebral hemorrhage, in Galloway Hospital at Anthony, Kans.; aged 85 y. 3 m. 17 d. At the age of twenty-one he came to the United States and lived near Dalton, Ohio, for six years. From Ohio he moved to Harper, Kans., where he was united in marriage to Lina Gerber March 26, 1893. She preceded him in death nearly seventeen years ago. As a child he was brought up in a Lutheran home and became a member of that church. Upon coming to the United States, he became a member of the Sonnenberg Mennonite Church in Ohio. When he moved to Harper, Kans., he transferred his membership to Pleasant Valley Mennonite Church to which he remained faithful until death. The children are grateful to God for parents who have lived a life of simple trust and faith in Him. He leaves to mourn his sudden passing 6 daughters (Lavina—Mrs. A. P. Hartzler, Wichita, Kans.; Lillie—Mrs. John Roupp, Hesston, Kans.; Della—Mrs. Ura Hostetler, Harper, Kans.; Dessie—Mrs. Henry Headrick, La Junta, Colo.; Ruth—Mrs. Amra H. Hostetler, Harper, Kans.; Rena—Mrs. Vernon Glassburn, Harper, with whom he made his home), 30 grandchildren, 9 great-grandchildren, and many other relatives and friends. Just recently he learned of some of his close relatives in Switzerland through his grandson, Melvin Headrick, who visited his sister Marie. A brother, Benjamin, also survives. There were 4 brothers and 3 sisters in his family. On the day he took sick he received a letter translated from his sister Marie. He never regained consciousness to hear the letter read. Funeral services were held April 2, at the Pleasant Valley Church in charge of R. M. Weaver and W. R. Nafziger. Burial in Pleasant Valley Cemetery.

Gingerich.—Hannah, daughter of Benjamin and Mary Ann (Hoffman) Rudy, was born at Bamberg in Waterloo Co., Ont., March 6, 1880; died Feb. 17, 1951, at the Kitchener-Waterloo Hospital Annex at Knollwood Park; aged 70 y. 11 m. 11 d. On May 13, 1903, she was married to Simeon Gingerich. To this union were born 3 sons (Clement, Regina, Sask; Winston, Galt; Reynard, Ajax, Ont.) and 2 daughters (Mrs. Henry Bowman, Waterloo; Mrs. Milton Near, Kitchener), all of whom survive. She is also survived by 1 brother (Jeremiah Rudy, Kitchener), 1 sister (Mrs. John Blodgett, Rochester, N.Y.), and 7 grandchildren. She was a member of the First Mennonite Church, Kitchener, Ont. Funeral services were held in the Erb Street Mennonite Church, Waterloo, Ont., Feb. 21, in charge of John H. Hess, assisted by Daniel Schlabach. Burial was made in Eby's Cemetery.

Houser.—Betty, daughter of James and Charitv Myers, was born near Clear Spring, Md., July 27, 1904; died at the Waynesboro Hospital March 27, 1951; aged 46 y. 8 m. Surviving are her husband and a sister of Hancock, Md. Funeral services were conducted at the Grove Funeral Home, Waynesboro, Pa. Interment was made in a mausoleum, Chambersburg, Pa.

Kauffman.—Harvey F., son of Samuel and Martha (Stutzman) Kauffman, was born Aug. 12, 1878; was fatally injured when a New York Central train hit his truck at a railroad crossing on March 7, 1951; aged 72 y. 6 m. 23 d. He was united in marriage to Salome Me Berkeley. To this union were born 5 children. He is survived by his wife, 1 son (Stanley, Elkhart, Ind.), 2 daughters (Mrs. Vernon Fisher and Mrs. Hubert Bailey, both of Goshen, Ind.), 5 brothers (Noah, Archbold, Ohio; Leonard, Ora, and Clarence, all of Goshen; and Vern, Topeka, Ind.), 2 sisters (Mrs. Ira Y. Miller, Middlebury, Ind.; and Mrs. Noble Showalter, Goshen), and 20 grandchildren. Two daughters (Fay

and Lois) preceded him in death. He was a member of the Mennonite Church for many years. Funeral services were conducted at the Rock Run Church of the Brethren by Ira S. Johns and Ralph Petry. Text: Ps. 90:12.

Mann.—Leah Alice, daughter of the late Henry and Mary Ann (Gainer) Hess, was born near Safe Harbor, Lancaster Co., Pa., Aug. 16, 1869; passed away Jan. 3, 1951; aged 83 y. 4 m. 15 d. She was a faithful member of the Columbia, Pa., Mennonite Mission. She was there ever since the mission was started. She was at the Mennonite Home near Lancaster since last June. She was bedfast the last three weeks. About fifty years ago she came to Columbia and was married to George W. Mann Feb. 9, 1916. Although she had no children of her own, she was a good stepmother to his five children. Funeral services were held at Columbia Mennonite Mission Jan. 6, in charge of C. Z. Martin and B. B. Zimmerman. Text: Rom. 8:28; Ps. 90. She was laid to rest in Mount Bethel Cemetery, Columbia, Pa.

Miller.—Howard E., son of Noah E. and Sophronia (Hummel) Miller, was born March 22, 1891, in McPherson Co., Kans.; passed away March 27, 1951, at his home in Benton, Ohio; aged 60 y. 5 d. His illness extended over a period of five years. He accepted Christ at the age of 15, at which time he united with the Mennonite Church and remained faithful until death. On Sept. 14, 1921, he was united in marriage to Nettie Miller, then of Oklahoma. To this union were born 4 children. He leaves to mourn his departure his companion, 4 children (Gladys Marie Gerber, Benton; Robert, Dorothy, and Mary, all at home), 9 brothers (Elias, Lewis, and Levi, of Colorado; Baldwin, Noah Tucson, and Harold, of Oklahoma; Alfred and Billie, Kansas; and David, Ohio), 4 sisters (Ursula and Mary, Kansas; Nora, Colorado; and Christina Garber, Minnesota), 65 nephews and nieces, and many other relatives and friends. Services were conducted at the Martins Creek Mennonite Church by Warren Miller, S. W. Sommer, and Roman Stutzman.

Miller.—John D., son of David P. and Barbara (Kempf) Miller, was born in Johnson Co., Iowa, Jan. 18, 1868; died March 27, 1951, at Hydro, Okla.; aged 83 y. 2 m. 9 d. He united with the Mennonite Church in 1890. On Jan. 1, 1893, he was married to Eliza Jane Stutzman. To this union were born 5 sons (Menno J., Marion J., Harry J., Raymond J., Emery J.) and 1 daughter who died in infancy. He moved with his family from Iowa to Custer Co., Okla., in 1905 and later to Blaine Co., where he resided until his death. His wife died Sept. 24, 1942. On Feb. 24, 1944, he was married to Jenny Yoder. Surviving are his widow, 5 sons, 4 daughters-in-law, 12 grandchildren, 1 great-grandchild, and 1 brother (Peter). Two brothers preceded him in death. Funeral services at the home and at the Pleasant View Mennonite Church were in charge of Harry Diener. Text: Ps. 116:15. Burial in the cemetery near the church.

Newschwager.—Emma B., daughter of Edward and the late Mary (Burkhart) Shirk, was born at Goodville, Pa., June 29, 1892; departed this life March 4, 1951; aged 58 y. 8 m. 5 d. She was married to Isaac W. Newschwager June 24, 1911. He preceded her in death Jan. 14, 1932. To this union were born 10 children, 4 of whom preceded her in death. The following children survive: Amanda—Mrs. Lemon Martin, East Earl, Pa.; Lester S., Bareville, Pa.; Edna—Mrs. John W. Pfau Miller, Quarryville, Pa., with whom she resided; Magdalene—Mrs. Raymond Ulrich, Denver, Pa.; Irene—Mrs. Ivan B. Zimmerman, Lititz, Pa.; Rheta—Mrs. John L. Smoker, Gap, Pa. She also leaves 21 grandchildren and 2 brothers (A. D. Shirk, New Holland, Pa., and Leroy Shirk, Lebanon, Pa.). She was a member of the Stumptown Mennonite Church. Funeral services were held at the Weaverland Mennonite Church in charge of Elmer Martin, assisted by Aaron Weaver. Burial in the Weaverland Cemetery.

Oberholtzer.—Jacob B., son of the late Christian H. and Elizabeth (Brubaker) Oberholtzer, was born June 15, 1864, near Farmersville, Pa.; passed away Dec. 18, 1950, at the Lancaster General Hospital; aged 86 y. 6 m. 15 d. Death came after an illness of seven months. His wife, Fianna (Martin) Oberholtzer, preceded him in death more than eight years ago. He is survived by one daughter (Lizzie—Mrs. Clayton Nolt, Landisville, Pa., with whom he made his home), 3 sons (Elmer, Ephrata, Pa.; Ivan, Leacock, Pa.; and J. Melvin, Lititz, Pa.), 1 sister (Anna Mary—Mrs. John Landis, Oregon, Pa.), 12 grandchildren, and 30 great-grandchildren. He was a member of the Groff-

dale Mennonite Church. Funeral services were held from the home of his daughter and at the Groffdale Mennonite Church, in charge of Eli Sauder, Mahlon Witmer, John Martin, and Amos Sauder. Interment in the adjoining cemetery.

Raifsnider.—Mary Elizabeth, daughter of the late Jeremiah and Fanny (Weaver) Raifsnider, was born in Hamilton Twp., Pa., Sept. 1, 1870; died Feb. 3, 1951, at the home of her sister, Mrs. D. E. Kuhns; aged 80 y. 5 m. 2 d. She is survived by 2 sisters (Miss Elmina Raifsnider, with whom she shared her home, and Mrs. Kuhns, both of Chambersburg, Pa.) and 1 brother (Jacob, Mt. Joy, Pa.), also a number of nieces and nephews. Following three nights' services held by A. D. Wenger, she and her father were baptized at the Marion Mennonite Church by Benjamin Zimmerman of Shiremanstown, Pa., on June 6, 1895. She always remained true to the faith of her profession. Funeral services were held at the Chambersburg Mennonite Church. Interment was made in the adjoining cemetery.

Roth.—Christian H., son of Joseph and Mary (Gerig) Roth, was born in Alsace, France, Sept. 27, 1864; departed this life March 4, 1951; aged 86 y. 5 m. 7 d. He came to Smithville, Ohio, with his parents at the age of 3 years. When 21 years of age he came to Wayland, Iowa, where he spent the rest of his life. When a young man he joined the Amish Mennonite Church at Oak Grove, near Smithville, Ohio. When he came to Iowa, he transferred his membership to the Sugar Creek Church and remained a faithful member until death. Feb. 22, 1887, he was married to Ella Roth who died Dec. 25, 1916. This union was blessed with 2 sons and 2 daughters (Mary Krabill, Jessc, Lena Nofzinger, and Seth, all of Wayland). Feb. 5, 1920, he was married to Anna Richard Widmer. She preceded him in death Oct. 19, 1936. The day before his death he suffered a stroke and went into a coma and never regained consciousness. He leaves to mourn his departure, 4 children, 19 grandchildren, 20 great-grandchildren, 1 brother (Peter G., Noble, Iowa), 1 half sister (Mrs. Emma Amstutz, Smithville, Ohio), and a host of other relatives and friends. Funeral services were held March 6 at the home and at the Sugar Creek Mennonite Church, conducted by Willard Leichty, Vernon Gerig, and Vernon Roth. Interment in near-by cemetery.

Schnucker.—Daniel J., son of Jacob D. and Elizabeth (Yoder) Schnucker, was born June 3, 1900; died March 6, 1951, at his home near Nappanee, Ind.; aged 50 y. 9 m. 3 d. Death was caused by cancer from which he suffered almost two years. He was united in marriage to Fannie M. Miller April 11, 1920. Three sons and 1 daughter were born to this union. Those who mourn his departure are his sorrowing companion, 4 children (Harley, Goshen, Ind.; Eli and Paul, Nappanee, Ind.; Edna, at home), 5 brothers (Martin, Sarasota, Fla.; Delbert, Goshen; Reuben, Nappanee; Manas, Hazel Crest, Ill.; Isaac, Elkhart, Ind.), 1 half brother (Henry, Ft. Sheridan, Ill.), a stepmother (Lydia Schmucker), 1 stepsister (Mrs. Leonard Clemmans, Goshen), 3 grandsons, and many friends. At the age of eighteen he accepted Christ and united with the Amish Church, later transferring his membership to the North Main Street Mennonite Church in Nappanee where he endeavored to serve his Lord faithfully until his death. Services were conducted March 10, at the North Main Street Mennonite Church in Nappanee, with Homer F. North in charge and J. C. Wenger assisting. Burial in Union Center Cemetery.

Sheaffer.—Anson M., son of Mr. and Mrs. John Sheaffer, was born Sept. 25, 1873; passed away at his home near Ephrata, Pa., Feb. 22, 1951; aged 77 y. 4 m. 28 d. His wife, Annie Stoner, preceded him in death March 24, 1941. He became a member of the Ephrata Mennonite Church five years ago and was a faithful member until death. He is survived by his aged mother who is 97 years old, 2 daughters (Florence—Mrs. Norman Sweigart and Anna—Mrs. Harry Bruhaker, Ephrata, Pa.), and 2 grandchildren. Funeral services were held March 23 at his home and at the Metzler Mennonite Church, in charge of Amos S. Horst, John W. Hess, and Mahlon Zimmerman. Interment in the adjoining cemetery.

Stutzman.—Edna Dell, daughter of Abraham and Elizabeth (Kauffman) Stutzman, was born in Elkhart Co., Ind., June 12, 1869; died at the Mennonite Home for the Aged at Eureka, Ill., March 18, 1951; aged 81 y. 9 m. 6 d. She spent nearly all her life in the state where she was born except a few years at the Home for the Aged. She is survived by 1 sister (Mrs. Ida

Sunthimer, Sturgis, Mich.), 1 brother (Amasa, Goshen, Ind.), also 22 nephews and nieces. She was preceded in death by one sister (Mrs. Ella Kauffman) and 1 brother (Isaac Hall). She was a member of the Clinton Frame Mennonite Church for nearly sixty-five years. Funeral services were held at the Clinton Frame Mennonite Church in charge of Ira S. Johns. Burial in Miller Cemetery.

Wengerd.—Sadie, daughter of Andrew S. and Amanda (Hostetler) Hamsher, was born Sept. 5, 1897; died March 16, 1951; aged 53 y. 6 m. 11 d. She was united in marriage to Martin V. B. Wengerd, Millersburg, Ohio, Dec. 11, 1920. To this union were born 6 children; one son stillborn, and one son preceded her in death Nov. 16, 1950. She leaves to mourn her husband, 2 daughters (Margaret—Mrs. Roman Wengerd; Mosella—Mrs. Victor Snyder), 2 sons (Howard Jay and Joseph Ivan), all of Holmes Co., Ohio; 6 grandchildren, her aged parents, 4 brothers, 2 sisters, and a host of other relatives and friends. She suffered from cancer for three years. Services were conducted at the Walnut Creek Mennonite Church in charge of D. D. Miller and S. W. Sommer.

Williams.—James S. T., son of the late Frederick and Dora (Werner) Williams, was born near Allegan, Mich., June 2, 1891; passed away in Schoolcraft Memorial Hospital, Manistique, Mich., March 10, 1951; aged 59 y. 9 m. 8 d. On Dec. 22, 1927, he was married to Hanna Turner. He is survived by his wife, 4 daughters (Leatha—Mrs. Arthur LeGault; Elizabeth, Darlene, and Sherry Ann, all of Naubinway), and 1 sister (Gladys—Mrs. Walter Gildersleeve, Naubinway, Mich.). His parents, 2 daughters, 2 brothers, and 3 sisters preceded him in death. At the age of 30 he with his parents moved to Naubinway where he lived ever since. His death came after three weeks of suffering following an operation for stomach ulcers. He bore his suffering patiently. A few days before his death his wife fell and broke her hip and was also hospitalized. Funeral was held March 16, in charge of Ora C. Wyse, at the Naubinway Mennonite Church. Burial was made in the Naubinway Cemetery.

Zehr.—Graveside services were held for Nancy Ann, infant daughter of J. Mark and Beatrice (Bast) Zehr, on Feb. 3, 1951, with Gordon Schrag officiating. Burial in the cemetery of the First Mennonite Church, New Bremen, N.Y.

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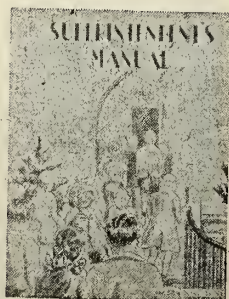
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The question whether Roman Catholic clergymen should smoke has been revived by church circles in Rome because of the growing number of priests who use tobacco. There is no explicit prohibition against smoking by the Catholic clergy except by certain orders. Smoking is strictly forbidden, however, in the Palaces of Vatican City. Pope Pius XII has never smoked, but Pius XI puffed his Italian cigars and Pius X used snuff.

* * *

Richard Ginder, a Catholic editor, believes that nothing could justify the use of the H-bomb in obliteration bombing. He says that nations have had to rationalize the enormously increased power of their armed forces to

reach behind the lines and attack civilians indiscriminately. The clock has "gone too fast," he continues. "The only smart thing to do is to turn it back. We must turn the clock back to the time of Christ when He ratified the fifth commandment, Thou shalt not kill. The wartime rights of civilians to life and property are sacrosanct by centuries of tradition. The conscience of humanity, international law . . . all insist with uniformity on the innocence and consequent immunity of the civil population."

* * *

A trade agreement signed by India and Pakistan in February has greatly eased the tense feeling between the two countries.

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VOLUME XLIV TUESDAY, APRIL 24, 1951 NUMBER 17

Stewardship and Missions

BY JOHN H. MOSEMAN

President Mennonite Board of Missions and Charities

The two main words in the heading of this article belong together. They are inseparable. One does not live without the other.

Stewardship is a Scripturally based term which makes its claims upon us out of the entire Bible. It invades our proud domain. It violates our sense of ownership and authority. It cancels out all our cherished ideas of self-determination and self-planned acquisitions. Stewardship reminds us that we are working for someone else, not merely for ourselves. It confronts us with the fact that we have to do with that which is another's. It minimizes the rights which we claim over that which we feel belongs to us. Stewardship, in the Christian sense of the term, reminds us that there is but one owner—God.

Immediately we recognize the nature of stewardship, we are driven to discover what the desires and purposes are of Him whose gifts we have in trust. What does He want done? What are His purposes? To what interests and in what investments does He wish His gifts to be applied? How can His interests best be served? How can we mobilize our total resources for the carrying on of God's own program?

There exist in the church today organizations which we have called mission boards. These organizations have attempted to stimulate the interest and chart the course of the church in the task of its outreach program. They have also sought to lay upon the church something of its obligation in this total outreach and witness. Under the sponsorship of these agencies missionary opportunities have been opened up in many cities of this country. Also a great many rural areas have been discovered which are in need of Christian witness. Efforts have been made to establish effective and fruitful witness in some of these areas. To be sure, the field is not entirely occupied. There are yet a great many needy spots in our favored land. Nevertheless, our vision has sharpened and it has brought into view and into our concern both the home mission field and the foreign fields where in so many

places there is inadequate witness to the Christian faith.

So, we have been led to look beyond the seas to our near neighbor, the island of Puerto Rico. We have gone with the message into two fields in the Argentine. Two countries in Africa now hear the redemptive message through our workers. In India, also, we have two separate areas in which we are working. China, Japan, Belgium have come upon the scene successively. Today missions, home and foreign, are an accepted fact with us.

However, for all our development and growth, for all our progress in missionary vision and purpose, we have yet to learn the full implication of Christian stewardship. It is so easy to overlook that having established missions we are bound to carry them forward in a way that will guarantee the realization of their highest purpose. We may be inclined to feel that the opening phases of missionary work are the most costly and that missionary projects can well pay for themselves after getting under way. But in our established home and foreign mission work we must continue to depend upon the voluntary contributions and support of our constituent churches.

May I mention some specific needs that arise in the carrying out of our missionary program. It is easy to lose sight of the specific and detailed needs in the presence of the total imposing program. Our costs in operating a missionary program, include, first of all, administration. We must maintain an office for operations at the home base. The thousands of donations received each year must be properly recorded and accounted for. They must be acknowledged. Inquiries about annuity contracts need to be answered. The whole annuity program must be administered in a way that will enable us to pay the interest for which we have contracted. Official correspondence with home and foreign fields must be maintained. Increasingly there is need to keep up direct contact with the fields so that the field is church-sensitive and the boards are field-sensitive.

Policy must be kept clear and, in case of new situations, must be formulated. Personnel must be contacted and directed both in preparation for and in travel to the field. Certainly no business firm which handles the amount of finances that our boards do would dare give any less administrative oversight than we have done.

Beyond this, funds are required for worker maintenance. Missionaries must have as adequate a diet as anyone else. There are clothing needs, medical care, provision for the children's schooling, and other personal needs which persist and call for sympathetic provision by the brotherhood. An increasing number of persons have devoted their entire lives to working in one field or another and now in the days of their declining strength, while in retirement, the Board wishes to continue adequate provision for their needs. The church would have it no other way, we are certain. Where men and women have given their best years in selfless sacrifice to the cause of missions, it is only Christian that their needs should continue to be met by the brotherhood in whose behalf they faithfully labored.

There are also periodic capital expenditures which must be made and for which funds must be provided. Our missionaries need houses to live in. These houses must be furnished. At times it is advisable to build for medical, educational, or orphanage facilities. In some of our newer fields such as Japan and Belgium we will likely have a minimum of expenditures of this latter type. But for all these needs our boards must approach our brotherhood and count upon their faithful response.

Another item of cost in the support

My Gift

BY OPAL BRAMMANN

*What shall I give Thee, Master,
Thou, who gave all for me?
What shall I give Thee, Jesus,
Who died on Calvary?*

*I could give time or talents,
Silver or gold to Thee—
But I'll give my heart, dear Master,
Then you'll have all of me.*

Park Rapids, Minn.

of mission work is that of transportation. Our workers and their families travel to and from the field. These costs have greatly increased during recent years and pose a considerable item in our yearly budget. These workers also find it necessary to travel a great deal in carrying out their mission duties. Evangelistic tours, supervisory activities, or mission councils, all these and others mean transportation. Add to this the administrative trips to the fields by home board executives. It is becoming increasingly clear that the latter function is imperative in order to maintain the highest order of understanding co-operation.

Stewardship and missions—can we give full recognition to both? Can we bring them together? On the one hand, there is our abundance of physical, material needs and resources. There is also our strength, our days and years, our very lives. On the other hand, there is the divine purpose that all men must know the Redeemer, together with the church's attempt to express that purpose in terms of missionary outreach. These two must become allies, in order that God's will might be expressed unhindered and undiminished.

Stewardship, when genuine, never waits to express itself until a fortune is amassed. In the missionary enterprise of our church, we are dependent upon the devout exercise of this principle by those who have but little, as well as those who are more wealthy. Recently, a young man sent a two-dollar contribution for missions to our office. He is a lad from a home of meager circumstances. He had earlier sent occasional gifts to our board of about the same amount. It is the story of the widow's mites all over again. This young man, barely more than twenty years of age, has spent the last dozen years of his life in a Home for Cripples and Incurables! He cannot earn and produce. He never could. He is the object of others' charity and sacrifice. But, as steward of the pitifully few dollars which come his way, he insists on having the joy of helping in the missionary cause. May his challenging example be multiplied in every Christian home.

Goshen, Ind.

Whosoever makes this present existence—its ease and pleasure—his supreme object, shall lose the higher, the only enduring life; but whoever is determined, for Christ's dear sake, to ignore the lower life, will find the higher life—which includes all of the lower worth having, and infinitely more.—Amos R. Wells.

Alternative Service—Guiding Principles

By J. HAROLD SHERK, M.C.C. Peace Section

Should C.O.'s do alternative service? If such service is required, what form should it take? These questions have been much in our minds, and—we have found—in the minds of those concerned with the establishment and the administration of government policy concerning C.O.'s. Since the outbreak of war in Korea these questions have appeared frequently on the agenda of meetings of the M.C.C. Peace Section and other groups, in the correspondence of the Peace Section office, and in conversation wherever two or more C.O.'s have gathered.

Out of these discussions has come the recognition of certain guiding principles on which there is wide and substantial agreement among our people and between our people and others whose objection to war is based on the teaching and example of Christ. A statement of these "Guiding Principles," prepared by a committee of the Peace Section, was approved at a meeting of the Peace Section Executive Committee on March 16, 1951, and has been forwarded to the ministers of the M.C.C. constituent churches for information and study. Ask your minister about it.

The statement deals with the following matters: civilian direction of C.O. services; varieties of services, both foreign and home; significant forms of service suited to the training and skills of those serving and relevant to human need; pay and dependency allowances; compensation for injuries or death; voluntary services; government administration; church administration; length of service; spiritual oversight.

While this formulation of a statement of principles has just now been completed, the principles are not new. Basically they are the same as those which were urged by the historic peace churches in negotiations with Washington in 1940 and afterward. The experience of C.P.S. served to reveal not only something of the opportunities for Christian service and witness possible for C.O.'s in the face of modern war, but the problems involved, weaknesses to be strengthened, and spiritual dangers to be avoided. These have resulted in new emphases in the principles stated today, and in the representations which have been made and are continuing now at Washington. Our prayers and our en-

deavors are directed to the end that whatever the turn of events may be, a true and clear Christian witness may be possible for every disciple, in services which will combine the most effective testimony against evil with the maximum help to its victims.

Akron, Pa.

A "SUCCESS" STORY

A few weeks ago in his syndicated column, "Pitching Horseshoes," Billy Rose said that in 1923 a group of the world's most successful financiers were gathered at Edgewater Beach Hotel in Chicago. Present were the president of the largest utility company, the greatest wheat speculator, the president of the New York Stock Exchange, a member of the cabinet of the president of the United States, the greatest "bear" in Wall Street, the president of the Bank of International Settlements and the head of the world's greatest monopoly.

The "success" stories of these men had been featured in magazines and books for years, as illustrious examples for American youth. That was in 1923. Now, twenty-six years later what is the sequel to those "success" stories? The president of the steel company lived the last years of his life on borrowed money and died "broke." The greatest wheat speculator died abroad, insolvent. The president of the New York Stock Exchange served a term in Sing Sing prison. The member of the United States' President's cabinet was released from prison so that he could die at home. The greatest "bear" in Wall Street committed suicide. The president of the bank of International Settlements committed suicide. The head of the world's largest monopoly committed suicide. Seven of the eight "successful" men ended their lives in tragedy and sorrow.

They had made money; they also learned the truth of Solomon's words, "riches certainly make themselves wings" (Prov. 23:5). How important to learn the lesson of I John 2:17: "The world passeth away, and the lust [or riches, too] thereof; but he that doeth the will of God abideth for ever." The Lord Jesus Christ came that men might have eternal riches! "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an INHERITANCE incorruptible, and undefiled, and that fadeth NOT away, reserved in heaven for you" (I Peter 1:3, 4).—*Christian Victory*.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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EDITORIAL

Christian Emphasis

"Take heed to thyself that thou offer not thy burnt offering in every place [that thou seest]" (Deut. 12:13).

Preciousness often arises from scarcity. Gold is valuable because it is hard to get. Things that are common come to be taken for granted, and so lose their value. The Jew who laid a dead lamb on any pile of stones he happened to see turned the offering into refuse and the altar into a pile of rubbish. But when the altar achieved something of uniqueness, dedicated to a special purpose, the sacrifice offered there made possible a significant worship. The act of worship was meaningful because it was not too commonplace. Faith has its frugalities too.

We have all heard the speaker who shouted for emphasis. But he shouted so much that his emphasis was reduced to a level of bombast. The writer who underscores about a third of his words fails to emphasize anything. We do not take much stock in the recommendations of a book reviewer who describes every book as a "must." Pikes Peak would draw no attention if it were dropped among the Himalayas. The compliments of a man who flatters everybody mean nothing. Life needs its emphasis, but emphasis rests upon the unemphatic. The person who brings everything to a common emphasis dwells in a flat and unimpressive desert, where any prospect is like every other.

The Christian must learn to make distinctions, and so to impart the emphasis which sets his life off as Christian. Although all his time belongs to the Lord, he makes one day in seven peculiarly His. Even though he knows that he is but a steward of all his goods, he gives a portion of those goods, a tenth or more, a special sanctity as he devotes it to some good cause. He recognizes that there are a thousand worthy vocations, but he refuses to lay the offering of his lifework on any altar but that special one to which he believes the Lord has called him. There are many books with which to fill the hour, but he will not stoop to waste his time on lesser things which are merely harmless. There are myriad ways for recreation, but he

will not fritter an hour on things that do not make him a bigger and better man. He will not spend his offering on every place that he sees.

Dannecker the sculptor made a statue of Christ. Then Napoleon asked him to undertake a Venus. "The hands that carved the Christ," he said, "can never now fashion a pagan goddess."

What Say the Scriptures?

"Thy word is truth" (John 17:17).

After the World Council of Churches met in Amsterdam, Karl Barth wrote in the *British Christian News-Letter*: "And now may I add . . . , surprising as it may seem, that I experienced at Amsterdam the opposition between 'Anglo-Saxon' and 'continental' theology at a quite different point from that which Niebuhr has raised. . . . To put it quite simply, it was the different attitude to the Bible from which we each take our start. . . . I was struck by finding in our Anglo-Saxon friends a remarkable (tendency) . . . to theologize on their own account, that is to say, without asking on what Biblical grounds one put forward this or that professedly 'Christian' view. They would quote the Bible according to choice . . . according as it appeared to them to strengthen their own view, and without feeling any need to ask whether the words quoted really have in their context the meaning attributed to them" (quoted by Henry Bast in *United Evangelical Action*, Feb. 1, 1951).

Except to reaffirm our faith that the text at the beginning of this editorial is true, we are not discussing just now our attitude toward the Bible. Probably Karl Barth would not accept what we and most of our readers would say on that subject. But we would like to express agreement with the famous European theologian that no position on Christian life and doctrine is Christian unless it is genuinely Biblical. What God has to say on any question is all-important. Men's opinions weigh exactly nothing when they are contrary to the Word of God. The first and the last word of guidance for the Christian must come from the Bible. Not that there is no need for us to do any thinking.

There are plenty of current situations which are not covered by specific Bible statement—the use of tobacco, for example. Such problems must be solved by the application of Biblical principles to the modern problem. But the Bible is so universal a Book, so complete in its coverage of moral and spiritual problems, that one can always go to it for the truth he needs.

A recent writer in a religious journal on the question of the Christian and war freely admits in the first part of his article that Jesus both by word and by example forbids His followers to participate in war. But then he goes on to say that the alternative, which, as he sees it, is allowing the Communists to come in and take away your freedoms, is so terrible, so unthinkable, that we just have to forget the Word of our Lord and help in the defense of our liberties. This is the attitude of many Christian people, whether they put it into word or not. But such a position is for us utterly impossible. What the Lord says, that by His grace we will do. He calls us to obedience, not to a consideration of whether obedience is feasible or practicable. He asks us to be His followers, not His admirers.

But if we set so great store by the Word of God, it is obvious, as Barth points out, that it is very important to know what the Word of God says. Some argument by proof texts is invalid because those texts are taken out of their context and twisted and distorted into meanings which the inspired writers never intended. Bad exegesis and interpretation makes bad theology, and perhaps vicious practice. All the cults quote Scriptures to support their errors. But they quote here and there as suits their purposes. Real Biblical exposition would expose their fallacies. The Word of God is infallible, but the people who use and misuse that Word are not. Upon everyone who uses the Scriptures to determine his belief and practice there lies the obligation to be an honest and able student of that Book, to be a "workman that needeth not to be ashamed, rightly dividing the word of truth." It is no credit to us as individuals, as conferences, as a denomination to misinterpret and misapply texts chosen at random to support the vagaries of our own thinking. The Word of God is true, and its precepts are binding upon us. But we need to have a real fear that our private interpretations may attempt to crowd God into saying what He never did say.

Television on Trial

By JOHN RUTH

The year—1951.

The Scene—An old-fashioned courtroom crowded with intensely interested spectators, called Mennonites. At the far end of the room sits a stately judge: "The Word of God." To his right and slightly farther back, sit twelve sober-faced jurors, older men, representing the leaders of the Mennonite Church. In the defendant's chair is a beautiful and innocent-looking young woman, Miss Video. On one side of her a handsome, bushy-browed lawyer, her attorney, is checking his notes for his speech in her behalf. His name is Mr. Sponsor. On the other side of the platform a young man, Mr. Concerned, with flashing eyes and quick movements betokening intense animation, is just rising to his feet. He stands facing the jury and begins to speak.

"Gentlemen of the jury, I wish to say first of all that I am glad for the opportunity of testifying against Miss Video. In the past Mr. Sponsor has always collaborated with Mr. Diabolus (whose forked tail twitches behind the door of the jury room) in such an effective way as to silence all opposition to the crimes of the defendant. I feel it is past time that we have decided to bring her to trial.

"I have been a personal witness of the degenerating influence Miss Video has had wherever she has gone. Her mother, Mrs. Radio, was also tried in this Court several decades ago, and was placed on probation. Since that time she has extended tremendous influence on the people who have gathered here as spectators. She has helped to convert a few, but Mr. Diabolus and Mr. Sponsor have used her for their own aggrandizement so that she has shoved millions along on the road to hell. When she gave birth to Miss Video, no one suspected that her innocent baby would ever harm anyone. But inevitably Mr. Diabolus captured her, and she gave in to all his whims, and she is today a siren with a hundred-fold more hellish drawing power than her sordid mother, and her more stay-at-home type stepsister, the Movie. I wish to state as an open fact, that she is nothing but the most enticing temptress that Mr. Diabolus has in his employ.

[At this Miss Video cringes, and her innocent-looking face puckers up, with a tear rolling down over her fair cheeks. There are some sympathetic sounds from the audience.]

"I will begin at once to describe her and her activities, for they in themselves show that she is not fit to be allowed in our homes. She has power, ah, tremendous drawing power, which Mr. Diabolus gives her so that he can win souls to his kingdom. She is capable of doing good, but she has given herself over to him as her master. And he, through the agency of Mr. Sponsor, incites her to all kinds of vile acts which appeal to the

lower nature of these spectators, and make them more sympathetic to his abominable designs. I said she has power. Listen! She can attract more people than a preacher of the Gospel can. She makes children neglect their homework to gaze at her lewdness. Poor people who are not able to buy sufficient clothing for their children buy her on the installment plan. Did I say power? Yea, she has lured Christians right out of the church so that they might sit and enjoy her entertainment."

(He pauses momentarily and a rather worldly woman sitting in front of us whispers loudly to her husband, "How *can* he make such drastic statements?" He tickles his baby's chin and smiles amusedly.)

Mr. Concerned proceeds: "We are here to decide whether or not Miss Video will be allowed to live in our homes. Let me tell you how she got into my neighbor's home. My friend, Mr. Interested, met her one Sunday afternoon at his cousin's home. She showed him an evangelist preaching to a large audience. Then Mr. Diabolus whispered in her ear to be silent. She showed him no more. Three weeks later, he visited his cousin, Mrs. Worldly again, and once more she showed him a religious service. His wife was thrilled and demanded that he purchase her that very week. Mrs. Interested had heard some bad reports about the defendant, but was sure she could be managed so as to be a helpful influence to their three children. Today, five months later, that whole family is her slave, and yet not hers, but those of Mr. Diabolus. As soon as she had a permanent room in their home, she brought out some pictures of the zoo which she always kept handy. The children laughed and clapped, and cried for more. But, oh, it was already long past their bedtime. Their mother sent them off to bed, after a hurried saying of prayers. After they were in bed, Mr. and Mrs. Interested turned the knob to one of Miss Video's fascinating educational films on dancing. One thing led to another and now she has overpowered them to the extent that they never get to bed before eleven o'clock and seldom that early. The children do nothing but adore her as long as she shows them her pictures. When she is silent they imitate her. I visited them last week and the oldest child, a boy of eight, at once shot me with an imaginary gun. In the next room was his poor little sister, clad in but scant underclothing, twisting her body into all sorts of contortions and figures, all the while swinging a tea towel from side to side. I asked, 'My child, what on earth are you doing?' She replied in a sweet, innocent voice, 'I learned it from Miss Video. She showed me how to do it. It's called the fan dance.' And at that she fell on the floor, kicking and twisting for several seconds before jumping to her feet to resume her former motions. Just then

It Happened —

TWENTY-FIVE YEARS AGO

From Gospel Herald, April 22, 1926

On Good Friday 16 young persons were baptized and received into church fellowship [Sonnenberg Church, Dalton, Ohio].

Recommendations at Argentine Conference:

1. That all church members do their buying and selling on week days . . .
2. That all members . . . able to attend meetings . . . fail to do so be visited and admonished . . .
3. The advice . . . "Marry . . . only in the Lord" . . . that members not heeding . . . be considered disobedient . . .
4. Modesty in dress, no cutting of hair among sisters, total abstinence . . . from jewelry.
5. That members who attend . . . "carnavales" . . . be visited.

I noticed in one corner of the room Miss Video herself teaching these children how to dance. Then the situation was explained. At that Mrs. Interested came storming in and silenced the defendant with one twist of her fingers. But the little girl kept on dancing. 'I had no idea Miss Video would ever teach my children such devilish things,' moaned the distracted lady.

[The defendant blushes deeply. Mr. Sponsor nervously clears his throat, with the air of being misunderstood.]

"I give this story to testify as to her subtleness in getting into our homes. But she does many more wicked things. She tells the children that the actresses of Hollywood are good people and they innocently look up to and admire her heroes and heroines. She crowds many good things out of our homes. She takes up time that was formerly used in Bible reading and prayer. Families gather around her in place of the family altar. She becomes the god of the home. She laughs at good things, and is always talking about evil things. Occasionally she does say something good, but no sooner has she said it than she returns to her Diabolus-inspired obscenity. She shows the children what goes on in the night clubs, even though they are not permitted by their parents to frequent those places. She takes her Sister, Miss Movie, right with her into homes which are opposed to having anything to do with her. She binds people to her, so that she becomes a habit they cannot break. She is not at all necessary, and yet when she has hypnotized her owners, they think they must have her. She entices them into believing that she is their friend, but she is nothing but a servant of their bitterest enemy. When her vile actions cause men to distrust her, she

quickly changes her tactics, and appears innocent so that those whom she has enthralled think her opponents to be nothing but unmerciful, unreasonable, and frightened old conservatives. She is the publicity agent for lewd actresses, who cause international stirs over their low necklines. Yes, she brings them into our living rooms. The saloons gave her a good start, and now she is firmly entrenched in our society.

[A smartly dressed young man in the front row has leaned forward and rests his chin in his cupped hands. He yawns from time to time. Finally he says to his girl friend, "When will he ever sit down?" She looks at him with reproach in her expression.]

"In conclusion I would like to testify that I myself almost became a victim of the defendant. For a short time I was fascinated by her tinkling sound. She showed me some decent things. But one day she was too bold and her motives were revealed to me. Our Presiding Judge has said, 'But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.' Members of the jury, it is by that standard I ask you to decide whether or not the defendant is guilty. I ask for capital punishment of Miss Video in all of our homes as a testimony to others who are her slaves."

(The defendant barely stifles a shriek and there is considerable commotion. It is now the defense's turn to speak, and Mr. Sponsor rises almost apologetically and takes his stand. Mr. Diabolus makes encouraging signs to him from behind the door.)

"Gentlemen of the jury [he begins rather unsteadily, but gains confidence gradually], I have no personal animosity toward Mr. Concerned. I feel that he is very probably sincere in his statements [with a condescending smile in the prosecutor's direction]. But I fear he has approached our problem in what could be called an overzealous attitude. Certainly the defendant has made mistakes, but she has also done much good and, I feel, will continue to improve.

[Applause from several noisy individuals in the rear].

"First of all, notice the educational value of my client. She can teach our children things which, without her, they would never know. [A significant expression on Mr. Concerned's face does not escape the notice of the speaker who hurriedly proceeds.] For instance, she can show to them great men of our time, leaders of nations, and familiarize them with current events and thought. She can entertain these children, and thus relieve their busy mothers. She brings a whole world into our homes, and makes our evenings delightful in comparison to those spent by our parents. [Again glancing at Mr. Concerned, who looks

directly into his eyes, he appears slightly embarrassed and with a forced smile, continues.]

"Really, I believe all of you know what a wonderful person she is; how she is helping to advance civilization by improving our culture and tastes; how she is uniting us as one big family. I do not feel that many words in her behalf are necessary. I ask you to do no more than examine her for yourself. As for Mr. Concerned's fears, I repeat, they are probably sincere, but for the most part, groundless. I ask you as members of the jury to quickly approve her as a worthy contribution to our homes and companion in everyday life."

(Mr. Diabolus gestures approvingly from his corner. Miss Video nods and smiles graciously to the jury, who are somewhat surprised by her friendly and harmless approach. Someone in the audience says amen to Mr. Sponsor's speech. All await the Judge's charge to the jury before it convenes. Without hesitation he begins to speak in stately tones.)

"Set your affection on things above, not on things on the earth." "Whatever things are pure, . . . whatsoever things are of good report; . . . think on these things." "If thy right eye offend thee, pluck it out, and cast it from thee."

(He stops speaking and the jurors slowly file into the jury room from which Diabolus has disappeared. We must needs be on our way again as it is growing late. So we quietly leave the courtroom, wondering what the decision will be.)

Telford, Pa.

What Is a IV-E's Responsibility in the Present World?

BY O. S. LANTZ

In March, 1947, the last of 4,000 Mennonite men were released from Civilian Public Service camps. Each one had made his decision in a time of crisis to take Civilian Public Service as an alternative to military service. Each one stood for what he believed was a Biblical teaching, taught and practiced by Christ. When universal military training became effective in 1948, we were again confronted with this challenge.

Shall we prepare to fight to protect the security of our nation, or shall we take our stand, as we believe is the will of Christ, and object to participation in war in all forms? Shall we accept a IV-E classification, which at present exempts us from service, and remain at home while our neighborhood boys prepare to defend our country even if it threatens their lives? This is our problem in the present crisis. What is your decision?

When Christ gave His last comforting words to His disciples, He said, "A new commandment I give unto you, That ye love one another; as I have loved you,

My Shepherd . . .

(Psalm 23)

The Lord is my shepherd—	Guidance
I shall not want—	Provision
He maketh me to lie down in green pastures—	Peace
He leadeth me beside the still waters—	Harmony
He restoreth my soul—	Healing
He leadeth me in the paths of righteousness—	Progress
For his name's sake—	Purpose
Yea, though I walk through the valley of the shadow of death—	Testing
I will fear no evil—	Confidence
For thou art with me—	Protection
Thy rod and thy staff they comfort me—	Instruction
Thou preparest a table before me in the presence of mine enemies—	Supply
Thou anointest my head with oil—	Consecration
My cup runneth over—	Abundance
Surely goodness and mercy shall follow me all the days of my life—	Loving Care
And I will dwell in the house of the Lord for ever—	Assurance
—Contributed.	

that ye also love one another. By this shall all men know that ye are my disciples." When Christ was on the mountside speaking to the multitudes, these were His words, "Love your enemies," and "Whosoever shall kill shall be in danger of the judgment." Are we fulfilling this teaching today? Do we respect each individual equally regardless of nationality? Do we recognize each individual as a person in the sight of God? Yes, perhaps we do believe the teaching of the eleventh commandment, but what about the challenge Christ gave His disciples? As Christ was going about His ministry through the villages and cities, He saw the great spiritual need of the people and had compassion for them. Christ could only say, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers." Christ said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Can we, today, accept part of Christ's teaching and not accept His whole Gospel?

War always was tragic. The raging battle on the Kishon River gives a picture of war thousands of years ago when Israel and Canaan were at battle. Sisera, commander of Canaan's army, fought against Barak, commander of Israel's army. After Sisera's army was swallowed up by the Israelites he fled to the house of Heber, where he was welcomed by Jael, Heber's wife. Jael was so generous to Sisera that when he merely asked for water she gave him milk, but while he was hiding under a carpet she drove a spike through his temples and reported to Barak that she had the dead body of the Canaanite general. Later when Deborah, a prophetess of Israel, wrote of the great victory of Israel she remembered the mother of the defeated general, who was waiting

for her son to return from battle. Deborah wrote:

"The mother of Sisera looked out at a window,
And cried through the lattice,
Why is his chariot so long in coming?
Why tarry the wheels of his chariots?"

This is a behind-the-scene picture of the great battle on the Kishon river, where not only Sisera's mother waited, but the mother of each soldier of Sisera's army that was killed at battle. This is the cry of mothers the world over today who will wait, but the chariot wheels of many will never be heard. This is war.

All through history we find records of conflict. Waterloo, Valley Forge, Gettysburg, Pearl Harbor, Bataan, North Africa, Normandy, and the Battle of the Bulge—these are only a few of the major battles we have heard a great deal about. We also remember Cairo in 1943, Yalta in 1945, and the atom destruction at Hiroshima and Nagasaki in August, 1945. We remember Potsdam in 1945, but in spite of all effort, where are we today? War, atom threat, and conferences are all behind us and today we find the United Nations engaged in a battle with the Communists, only five years after Hiroshima. Today at Washington and Lake Success top diplomats are trying to solve the problems of Korea, Formosa, India, or the problem of the future Germany and Japan. We who are taking this stand for peace, by nonparticipation in a war for peace, are often challenged by these questions. What is your answer to the problems of the world today? What if all the people, citizens of the United States, would take your attitude? Would you want to be under communist domination? What is our answer? How can we give a positive testimony to the world? What about our present church activities?

Today we have a well-organized Voluntary Service program which our churches are supporting and it is entirely up to us as young men and women to maintain and support this program. It will depend largely on our response to this opportunity today whether or not this type of service will be available to the youth of tomorrow. The Mennonite Central Committee at Akron, Pa., has many openings for volunteer workers. Many are responding, but continually there are new openings.

The Mennonite Relief Committee can also use workers today. The number of workers they can use varies, but there are seldom enough volunteers to fill the openings they have. Statistics show that during the summer of 1950 only fifteen per cent of the M.R.C. personnel in summer service camps were men. In the twenty-four units operated by M.R.C., sixteen had only women personnel and each unit could have used at least one man. Where are our men?

Realizing that we are building up our business—and we do have a certain responsibility on the farm, or what-

ever other job we have, or in our schoolwork—should we continue in our regular routine and not support our church program? Could we consider at least one summer of work for the church to be of value to us and to others?

Many of our young people who have already given their time and effort in service give a sincere testimony when evaluating their experiences. Read again "What's a Summer Worth" in the June 25 issue of the Y.C.C., and then try to evaluate this type of service. Can we be of service to others and in so doing enrich our own spiritual lives and give a more vital service to our home communities?

As I try to evaluate my own experience in Europe, I come to this conclusion: Although I myself could not render a great service to others, yet I got a glimpse of the inner life of the refugee and this made me appreciate one thing. It made me realize and appreciate the fact that I have a country and a home to return to.

I recall the first night in London. As I walked down to the bombed areas and saw the monstrous walls of former department buildings, like a haunting statue against the crimson sunset, I tried to visualize what took place during the bombing, and then what happened to the people. Where are the owners and former dwellers today?

While in Bullange, Belgium, I learned to know the village folk personally. Here were a group of people who in 1945 were evacuated from their homes and six weeks later returned to replace the former homes. Among the ruins, ten per cent of the former structure remained. Ninety per cent had been destroyed by shell fire. In 1948, three years later, they were still struggling to rebuild what the shells had torn apart.

Today I think of the refugee in Germany. Many times I try to know or explain to others the scene in the large halls in Gronau, Germany, where three hundred people were living under one roof with only blankets for partitions. This is only one scene of the millions of refugees in the world. Sometimes I find myself standing out in the corridor, in the midst of crowded conditions marveling at the conduct and moral standards of the people in spite of the primitive living conditions. I think of Johann, Gerhard, Nickle, and Peter, who all were good friends of mine and fine fellows, but they were born in the Ukraine and are among the forgotten millions who have no country to call their own. I don't know. You don't know. Only the millions that have experienced it do know what it means to be an unwanted person without a country.

May we again ask ourselves, What is the value of this type of work, to others, to you, and to me?

We do recognize the extensive church

work of our local communities, and the participation of our young people in this work. But today we are living in a mobilized world. Seemingly we as a whole are rural people, and partially isolated in some areas. But sometime we will have to face the world in order to give our witness to them. In our Voluntary Service programs we have the opportunity to get a glimpse of the inner life of the city dweller, or the rural and city mission worker.

Perhaps our partial isolation from the world has kept us from expanding. There are youth today who have a conviction and desire to enter church work, but they are encouraged to take over the farm or start a business. Today we are not living in a normal situation. We are living in a time of world crisis. As young people, representing a Christian Church, we must make our own decision. Let us do it prayerfully and then act upon that which we sincerely believe we are obligated to do, as believers and followers of Christ.

As Christians we have only one answer to the problems of the world today. The answer is to introduce a true Christian philosophy to a world in conflict, to teach the Gospel of mercy, love, and oneness as Christ taught and lived. It is a tough job. It requires work, sacrifice, and above all faith to go forward. We as individuals must continue with this great task right where we are today. This responsibility Christ gave to His disciples over nineteen hundred years ago and it is our duty, as believers in Christ, to continue ministering to a world in need of a Saviour.

What are you doing for your world, your nation, your community or home in teaching this Gospel? How can you help? Where can you help? What is your responsibility in doing your part in this great task? These are questions which only you can answer and only you are responsible for the decision you make today.

Goshen, Ind.

A Letter from a Relief Worker

The appearance of the article, "The Record of Our Giving," in a GOSPEL HERALD of some months ago provided food for serious thought by those of us who serve American Mennonitism on the foreign relief or mission front. Maybe it is vain to watch for some official interpretation, prophecy, or perhaps confession responding to the report's startling revelation.

The first of Bro. Gingerich's final quartet of facts found is that "Mennonite giving has fluctuated greatly as special needs moved our people to share their resources." The objective and restrained language of the researcher may permit the reader with an uneasy conscience about giving to slip past the words "fluctuating greatly" without a scratch. Any

discussion of fluctuation in giving should include such factors as:

1. Remoteness of need, geographically and culturally,
2. Emergency of need,
3. Efficiency of publicity,
4. Character of giving habits.

The fourth directly reflects the amount of attention given by local leadership to teaching about giving.

But the final and more forceful fact about our giving is, "It is doubtful if the Mennonite Church has ever given ten per cent of its income nor as sacrificially as a number of other Protestant groups." This is the fact that bothers me. Why have we been giving not more than the safely estimated five and five-sixths per cent to all agencies of the church? About this I cannot help being heavy. A personal implication is that our unit now has the task of recovering from a financial deficit realized at the recent closing of the fiscal year.

My standard has been that an M.C.C. relief worker should consider as a coveted honor the privilege of serving directly and without pay one of the leading peace churches of America. Then I think of American medical missionaries whose service is supported by a membership whose individual giving averaged \$136.85 per year as against the Mennonite \$55.20. It is certain that quite a number of Mennonites give well above ten per cent. But what about the many hangers-on?

My limited understanding tends to suggest weak conviction of leaders as partly responsible for the condition. But trying to be an analyst isn't very constructive. What I can do is give more time to prayer—serve less directly, less colorfully, but on perhaps a more crucial front. In Christian faith,

Titus Lehman.

Scriptural Revelation Concerning Mary, the Mother of Our Lord

Luke 1:43

BY EZRA STAUFFER

Since the proclamation of the latest Roman Catholic dogma by the Pope, much has been said and written concerning the same; very little of which, however, was logically based upon divine revelation as recorded in the Word of God. The Catholic Church of course claims that the Pope has by direct revelation from God proclaimed the bodily assumption of Mary into heaven. Members of the Catholic Church also have accused the critics of their latest dogma of attacks upon God's mother. This article is not written as an attack upon Mary, the human mother of Jesus, but with the aim of an exposition of her rightful place of honor as revealed in the Word of God, especially so as seen in the New Testament. It will, however,

not be based upon human reasoning, excepting as such reasoning would apply to divine revelation from God's own Word, which He has so highly exalted. Ps. 138:2. All quotations are from the King James Version, which is certainly a generally recognized version.

No doubt many Roman Catholics are sincere in their belief, and I certainly believe in the right of every person to worship God according to the dictates of his own conscience. Nevertheless, all must eventually give an account of their worship, whether it be right or wrong. Rom. 14:10-12; Heb. 9:27; II Cor. 5:10. Also it is possible to be entirely sincere and yet be wrong. Example: the Apostle Paul before his conversion. Acts 26:9. One of the motives for writing this article therefore is to give a Scriptural testimony and warning to any such sincere yet mistaken person. The other motive is to give a logical Scriptural exposition in order to have a sound basis for our own belief.

Jesus as a person is from eternity, co-existent with God and as God. John 1:1. The same phrase, I AM (John 8:58), that Jesus uses in referring to Himself God also used in identifying Himself, when speaking to Moses. Ex. 3:14. It indicates existence in the eternal present.

Therefore in the birth of Jesus there was not the beginning of the existence of a new person but an Eternal Person beginning a new phase of His existence; being veiled in the flesh (Heb. 10:20), even as Isaiah had prophesied (Isa. 9:6), the child (Jesus' body as a baby) was born, but the son (His Person) was given.

Mary as the divinely chosen (Luke 1:30, 31) and willing (Luke 1:38) mother to accomplish God's purpose in veiling the Second Person of the Trinity in human flesh, deserves honor. Luke 1:48. This honor we are happy to accord her but to ascribe to her the prerogatives of Deity is idolatry: "for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Luke 4:8; Matt. 4:10). Compare many Old Testament statements, such as Ex. 20:3-6; Deut. 6:4-6; 6:13-15; 10:20; 13:4; 5:7-10; Isa. 44:6, 8; 46:9.

Jesus' birth was a virgin birth, for Mary was a virgin at the time of His birth, even as prophesied (Isa. 7:14; compare Matt. 1:20-23), for Mary had never had any sex relation with any man when the angel Gabriel appeared to her to announce the conception and birth of Jesus (Luke 1:34), nor did she have any such relation with her husband, Joseph, prior to the birth of Jesus. Matt. 1:24, 25. This last verse, however, certainly implies that Joseph and Mary assumed the normal and proper relations of husband and wife after the birth of Jesus, for it certainly would not have been a sin for them to do so. Heb. 13:4. After all, they were husband and wife and that in accordance with divine instructions.

A Prayer for This Week

Our ever-loving Father, grant us the power today and every day to see our lives in the perspective of eternity. Reveal to us abiding values. Help us to build our lives around Thy eternal truth. Loose us from the tyranny of temporal things. Forgive us our blind selfishnesses, for we would lay up treasures in heaven.

Grant us today a more comprehensive vision of the world's spiritual need. Give us the compassion of Christ for a world of lost men. Wring our hearts with a vivid consciousness of what it means to be lost. Open our eyes to the tragedy of evil and its awful consequences. Give us a sense of mission toward a world under condemnation for its sin. Goad our consciences until we become flaming evangelists of Thine, for only Thy kingdom abideth forever. In the name of Christ we pray, Amen.—John D. Zehr.

Matt. 1:24. Also this home would continue in accordance with God's command for the married state (Gen. 1:28; 9:1) in assuming the normal function of the married state. Scripture references, therefore, to the brothers and sisters of Jesus, are easily understandable. Matt. 12:46; 13:55, 56; Mark 3:31; 6:3; Luke 8:19; John 2:12; 7:3, 5, and 10; Acts 1:14; Gal. 1:19.

Logically it is also, therefore, easy to understand why Jesus appeared to James after His resurrection. I Cor. 15:7. Ezekiel 44:1, 2 is sometimes quoted as Scriptural evidence of the perpetual virginity of Mary. Even a casual examination of this Scripture reveals that such an exposition is so farfetched as scarcely to require an answer.

Both Matthew and Luke reveal the proper morality of the birth of Jesus because it took place in a Jewish home. The birth of children in properly constituted homes is God's ordained order. Joseph, the husband, also deserves great honor for his upright conduct. Matt. 1:18-25. He believed the divine revelation that the Holy Spirit in a mysterious and holy manner overshadowed Mary in the conception of Jesus. Matt. 1:20; Luke 1:35.

Jesus in His life on earth lived a sinless life. Heb. 4:14, 15. Therefore in His human relations to His mother and foster father He was obedient to them. Luke 2:51. This was in accordance with God's will for a child in the home. ("Honour thy father and thy mother"; "Children, obey your parents in the Lord.") In matters, however, that pertained to His deity, Jesus found it necessary at times to gently rebuke His mother. Luke 2:49; John 2:4.

During Jesus' ministry an attempt was made to unduly magnify Mary's position. This attempt Jesus at once rebuked. Luke 11:27, 28.

Jesus' instructions to the Apostle John to care for His mother, as our Saviour hung dying on the cross (John 19:26, 27), are understandable when all the facts are taken into consideration. Since no mention is made of Joseph during the active ministry of Jesus, it is generally thought that he had died some time prior to that ministry. Very likely this was the case, for we have no evidence to the contrary. Also prior to Jesus' crucifixion His brethren did not believe in His divine mission. John 7:3-7. So naturally Jesus while in His dying agonies would turn to the disciple there present whom He especially loved and lovingly commit His mother's care to him, for Jesus placed spiritual relation above natural relation. Luke 8:21.

As to the teaching that Mary intercedes with Jesus in our behalf, there is not even any hint in the New Testament that that is her position or work at the present time. Rather this is emphatically denied, for under the New Covenant there is *one* mediator (not two or more) between God and men, the man Christ Jesus. I Tim. 2:5; Heb. 8:6; 9:15; 12:24; I John 2:1. We therefore come boldly to the throne of grace through the high-priestly work of Jesus Christ and through none other. Heb. 4:14-16.

Naturally we believe that according to Scriptural teaching Mary is now present with her Lord in glory, for we have no evidence in the Bible that she died other than a saved person; from general Scriptural inferences her salvation may be assumed. There is no evidence in the Bible, however, that she is there present in a glorified resurrected body. How then is she present? Like Peter, Paul, John, and all the other saints who have died the natural physical death. To be absent from this physical body through death is for the saint to be present with his Lord (II Cor. 5:6-8) in a state of conscious reality (Phil. 1:23; Luke 23:43) but not in a resurrected body. In this state the saints remain with the Lord until His return in great glory and power, when He will bring *all* His saints with Him (I Thess. 4:14; 3:13; Zech. 14:5) for the resurrection and glorification of their bodies (I Thess. 4:16; I Cor. 15:52) along with the immediate glorious bodily transformation of the saints who happen to be living on earth when that event occurs. Then the saints' redemption will be manifested in its fullness. I John 3:2; Rom. 8:23. Christ's own bodily resurrection and bodily ascension is the first fruits (I Cor. 15:20), afterwards they that are Christ's at His coming. I Cor. 15:23. This figure of speech is taken from the Old Testament. The first ripened heads of grain were called the first fruits; as such they were an evidence of the whole harvest that was

to follow in its ripening. The thought in I Cor. 15:20-23 is that Jesus is the first one to be resurrected bodily with His resurrection fully completed. This is true of Jesus alone. Compare Acts 2:29-35; 26:23; Col. 1:18; Rev. 1:5. It is however the first fruits, that is, the evidence that the same will become true of all His saints when He comes again, but not before that event.

To the only casual thinker the latest dogma of the Catholic Church appears comparatively harmless, but as it is examined in the full light of Scriptural revelation, its appalling nature is clearly manifested, for it is a bold assumption to more completely attempt to deify Mary, and as such it is a great deception whereby untold thousands will have their deception intensified. It is truly our duty to raise our voice of warning against it in a spirit of true Christian love for the enlightenment of souls plunging into further spiritual darkness. In doing this we want to honor Mary with all the honor Scripture accords her, but we do not want to commit the sin of attempting to deify her.

Tofield, Alta.

GETTING ALONG WITH PEOPLE

We should not allow disagreeable habits of others to affect us; but if compelled to associate with those who are inharmonious, charity and much self-control are necessary.

The many forms of disagreeable traits are familiar to all. Irritability is common. Some people speak in loud, explosive tones, apparently unconscious that they annoy.

While the remedy is usually a matter of self-discipline, a gentle hint may be effective at times. A well-developed sense of humor will go far toward mitigating your misery. Tact is imperative. Pride in one's power to endure adverse conditions will help. But chiefly, a strong determination to reach your objective in defiance of all obstacles must be your main reliance.

We can endure a great deal if we must. A noted army nurse, a woman of culture, testifies that by constant contact with maimed and lacerated flesh, the natural repulsion was so far overcome as to enable her to dispose of her luncheon while dressing a wound.

Most disagreeable experiences are soon forgotten. Then why brood over them? Why not forget them now?—John M. Richards.

OUR SCHOOLS

EASTERN MENNONITE COLLEGE

Now that all the touring groups and Gospel teams have returned to the campus, school life here has returned to nearly normal routine. During Easter vacation two choruses were on tour—the mixed Touring Chorus, under the direction of J. Mark Stauffer, which went to Ohio and Michigan, and the Male Touring Chorus, directed by Earl M. Maust, whose itinerary took them through western Pennsylvania and Ontario, Canada. The Crusaders for Christ visited ten mission stations in Pennsylvania, Ohio, Indiana, and Michigan, taking the message of the Gospel in song and testimony. Another group of six students, the Jewish Evangelism Team, was out as missionaries for the Jews, giving programs on Jewish evangelism in a number of Pennsylvania and Ohio churches.

During the week preceding Easter, those of us who remained on the campus were brought to a renewed feeling of humility and gratitude through the Passion Week services, as the suffering and triumph of Christ was emphasized.

The chapel and assembly periods on Wednesday, March 21, featured, in addition to the reading of the arrest, trial, and crucifixion of Christ, the playing of a tape recording of the testimonies of several of our African brethren and some of the singing at one of the mission stations in Tanganyika. Sister Edith Showalter, who brought the tape back to the states when she returned on furlough, introduced and explained the recording as it was played.

The College division of the Y.P.C.A. recently held its election of officers for the coming year. Willis Hallman was elected president, Laban Peachey, vice-president, Paul Shenk, treasurer, and Helen Mumaw, secretary.

The High School group had the opportunity at a recent assembly period of hearing a recording of part of a Youth for Christ meeting at Pottstown, Pa., at which Jimmy Vaus gave an account of his remarkable conversion; he had been responsible for the personal safety of the well-known underworld figure, Mickey Cohen, and was converted at one of Billy Graham's meetings at Los Angeles.

Bro. Mahlon Hess, an E.M.C. alumnus and missionary on furlough to Tanganyika Territory, conducted chapel services on March 27 and April 9. On March 28 Sister Sara Rush, also an alumnus, who returned recently from a period of service Ethiopia, gave an illustrated talk on Ethiopia.

The week end of April 6-8 was Home-Coming Days at E.M.C. The activities began with Public Literary on Friday evening; the entire program was given by Alumni of the College. On Saturday morning the Board of Directors of the Alumni Association held their annual meeting. At 7:30 of the same day, Gaul's "The Holy City" was sung under the direction of J. Mark Stauffer; 229 persons participated in this nineteenth annual rendition of the oratorio. The final feature of the Home-Coming activities was the Touring Chorus program on Sunday afternoon.

—Daniel B. Suter.

TO BE NEAR TO GOD

THEME:

MEDITATIONS IN THE PSALMS

Sunday, April 29

Read Psalm 9.

Psalm 9:10: "And they that know thy name will put their trust in thee."

To know Him who endures forever is to trust Him always. Here is God—my Rock, my Refuge, my Redeemer, my Strength, my Beloved, my Shepherd, my everything! He is faithful; He never fails. If we have not in experience found Him so, then we go along with the world in its fear, its complaining, its worry, its suspicions, and its despair.

Here is not a blind trust; it is also not a doubting one. The person who does not know God can not be expected to trust Him. But when we who have every occasion to know Him and do not—what sin is that! When we know Him, we take Him for what He is and know that "all things work together for good." Then we praise Him with a whole heart, we are glad in Him, and we rejoice in His salvation regardless of the circumstances in which we may be involved.

Monday, April 30

Read Psalm 18.

Psalm 18:2: "The Lord is my rock, and my fortress, and my deliverer; my God, my buckler, and the horn of my salvation, and my high tower."

Where is refuge? In the Rock of Ages! Where is deliverance? A Mighty Fortress is our God! Where is safety? In the high Tower! "Be thou my strong habitation, whereunto I may continually resort."

People talk about security these days and look in vain to find it—that is, all but a few. The Christian has not looked in vain. He has found God. Is Satan strong—much stronger than we shall ever be? Yes, but hidden in the Rock, we are more than conquerors through Him who loves us. Here is hope which gives zest to living; here is surety which gives freedom; here is forward looking which gives joy to life. Again it is our God who gives us all. Only He is the worth-whileness of life. Take out God, take out the Lord Jesus, take out the Spirit—what undone-ness, what emptiness, what hopelessness, what despair and dismay!

"For today we have Thee, our Father; Thou art worthy to be praised each moment of this today. Make our lives a constant praise to Thy greatness and Thy mercy."

Tuesday, May 1

Read Psalm 19.

Psalm 19:7: The marginal reading: "The doctrine of the Lord is perfect, restoring the soul." With this the shepherd psalm: "He restoreth my soul."

How we need restoring! Here we are—forgetful of His mercies, willful in taking things into our own hands, impatient in the everyday round of duty, and irritated at little inconveniences. We take our eyes away from our Lord; we do not claim Him as the indwelling One; we forget to reckon ourselves dead unto sin; we wake up to the fact that we have bogged down fearfully. So it should not be!

We stretch our hands to Him and the words of the psalm become our prayer: Hear me, hide not thy face, cause me to hear and know, deliver me, teach me, quicken me—for I am thy servant. And He restores; He cleanses with His precious blood; He pours in the healing balm of His love; He leads into the green pastures and beside the still waters; He filleth the hungry soul; He anoints; He brings rejoicing, and the sunshine of His presence is ours again.

"Dear Father, we thank Thee for the high privilege of being restored."

Wednesday, May 2

Read Psalm 21.

Psalm 21:6: "For thou hast made him most blessed for ever." The margin says: "For thou hast set him to be blessings."

The near meaning is the experience of David; the far one, the work of our Saviour. We study the life of David and it becomes a blessing and a challenge. We read his psalms and find our own experiences and go on in new strength in those blessings. And far exceeding has all the earth been blessed through David's greater Son.

We look at life today and see much that needs the testimony, the witness, the love, the unselfishness of the Christian. When these are present, then we too have allowed God to set us to be blessings. People so set do not think of life as to what will come in but as to how much can be given out.

"Lord, make us, set us to be blessings, so that Thou wilt be exalted and that the people with whom we rub shoulders may have life eternal brought to them."

Thursday, May 3

Read Psalm 25.

Psalm 25:14: "The secret of the Lord is with them that fear him."

"His secret is with the righteous," another writer says. And John gives the condition, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Here is the intimacy of a close fellowship—He shows us His ways; He teaches His paths; He leads in His truths; He remembers for His goodness sake; He guides in judgment; He makes us know His covenant. With Him is mercy and forgiveness and seeing and keeping.

Who would want to walk in this world alone with no secrets from the Lord? Who would want to go into the next hours and days, go into the darkness of doing things by sheer guessing that all will come out all right? But with Him who knows telling us His secrets, we step into the next hours and days with assurance. His voice is sweetly saying, "I am with thee. Fear not. Only trust and commit your ways to me."

Friday, May 4

Read Psalm 28.

Psalm 28:7: "The Lord is my strength and my shield."

The Lord is the One who makes victory possible in the two areas of life—within and without.

(Continued on page 407)

THE PERIOD OF THE UNITED KINGDOM

Sunday School Lesson for May 6

(II Samuel 5—8; II Chronicles 22:17-19)

Give each pupil a name or verse to locate in his Bible. Then let each ask the others where he has found that name or verse. Then all find the story of the judge, Gideon. Find the death scene of Moses, etc. Keep alive this objective of getting acquainted with the Bible.

The history of the Hebrews is written for our admonition. I Cor. 10:11-14. We, too, are tempted but we can recall the faithful God of Israel. The Lord God of Israel speaks (Josh. 24:2-13)—"I took . . .," "I gave . . .," "I sent Moses," "I brought your fathers out," "I brought you into the land," "I delivered them [heathen nations]," "I have given you a land." "After that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet" (Acts 13:20).

What was Israel's attitude toward God and His mercy and love? Judg. 2:17-23; 21:25; I Sam. 4:10, 11.

Find this: "Every man did that which was right in his own eyes." Things had gone from bad to worse under the judges. Then God called loudly to a special prophet, Samuel. I Sam. 3:19-21. See I Sam. 7:15-17. Samuel found the people less and less pleased with the leadership of God and more and more desirous of a king as the other nations had. God gave them King Saul, a religious weakling. He was rejected of God because of his disobedience unrepented of. I Sam. 15.

After Saul God chose David for the throne. It was David who won the people (II Sam. 5) and consolidated them into a great Hebrew monarchy (see map). But David did not forget God. He "executed justice and righteousness unto all the people." David inquired of the Lord for his steps. 2:1. When he sinned he recognized that his sin was against God and begged God to purge him, to create a clean heart in him, to renew, restore, and deliver him. Ps. 51.

David captured Jerusalem for a real center for Israel's national life. Into his stronghold he brought the ark of the covenant. In truth Israel's God was on the throne when David reigned. This king was not chosen by looking on outward appearances. I Sam. 10:23, 24; 16:7, 12, 13. David's whole life was one of continually advancing prosperity in God's will for him.

Solomon was the third king of all Judah and Israel. Solomon came to the throne with great opportunities and possibilities. He had a great work to do. But by his wild spending he started Israel toward collapse. I Kings 11 and II Chron. 9:13-28 show that when material luxury and lust are mistaken for spiritual power the heart is turned from God and God cannot prosper such a nation. With Solomon ends the united kingdom.

—Alta Mac Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

CHURCH HISTORY

History of the Lancaster Mennonite School Property

By RALPH E. WEAVER

On a site about four miles east of Lancaster just off the Lincoln Highway is located what is known as the Lancaster Mennonite School. You will find it to be a very lively place during the months from September to June. The cluster of buildings which make up the school are nestled among the trees along the Mill Stream which winds its way through the property. The property is full of historical lore as we take a glimpse into the pages of the past.

In the year 1719 a grant of land containing 150 acres was given to Joseph Buckwalter and his wife, Barbara, by the proprietaries, who were the sons of William Penn. This land lay along what is now Mill Creek in East Lampeter Township in the county of Chester in the province of Pennsylvania. The deed for this tract was originally given to Isaac Hendrick, who resigned his claim to Joseph Buckwalter.

The original mill and stone house now standing was evidently built by Joseph Buckwalter, because by deed dated February 23, 1747, Joseph Buckwalter and his wife granted unto their son, Abraham Buckwalter, a tract of land containing about 125 acres in Lampeter Township, Lancaster County, Pennsylvania. This property contained the mill, because the water rights are mentioned in the deed. Abraham carried on the mill until December 10, 1798, when he and his wife granted a deed to their son, Benjamin Buckwalter, which contained fifty-four acres and eighty perches and included the mill.

On April 1, 1799, Benjamin Buckwalter and his wife sold fifty-four acres and eighty perches to William Hamilton of Leacock Township, Lancaster County, Pennsylvania, for the sum of \$11,600.¹ Later Hamilton bought an additional ten acres and four perches which included the mill.² It now passed from being a grist and merchant mill to a fulling mill, because Hamilton was a manufacturer of cloth. After Hamilton bought the Buckwalter property, he took James Porter as a partner in the business. Mr. Hamilton carried on the business until his death in 1831. On November 29, 1831, the property was appraised at \$12,000 and accepted at that figure by his son-in-law, James Porter.³

On April 1, 1842, James Porter and his wife, Mary, sold the property to Benjamin Eshelman of Strasburg Township in Lancaster County, Pennsylvania, for the sum of \$12,235.⁴ Benjamin Esh-

elman operated the mill until it burned in the year 1850. In the same year Benjamin Eshelman built the fine mill now standing which was named Eshelman's Mill.

After the death of Benjamin Eshelman on December 3, 1876, the mill was rented to Aaron E. Hartman, who operated it for three years. Mrs. Martin Bates, who was Benjamin Eshelman's only surviving heir, came into possession of the property until it was sold in 1907. One of the tenants who lived in the house beside the mill was Roland Tabiah Wiker, the father of Fred Wiker, who later came into possession of the property. He lived there from 1877 to 1883. The last millers were John and Will Groff, who ran the mill for several years. The mill then stood open until it was purchased by the Yeates Institution. During this time, belts and other equipment were stolen from the mill and sold.

The original farmhouse and barn were built in 1774. The colonial farmhouse was of the Georgian type and was very beautiful. The tobacco shed was built sometime later and was located northwest of the barn. Some of the tenants who lived there were Isaac Brubaker and Martin Sheaffer. The barn was used for raising cattle and for storing hay and straw. At one time prize fights were held in the basement of the tobacco shed. Around this time there was a flood which washed away part of the dam and also the generator in the dam for making electricity. The dam was never rebuilt, although part of it is still standing today.

On Easter Sunday, April 12, 1914, the farmhouse, which was about 130 years old, was destroyed by fire. The fire is said to have started from a Franklin stove on the third floor which was used by a servant.⁵ The fire was discovered at 1:30 in the afternoon. All that was saved was some furniture and Dr. Gardiner's fine collection of books.

Martin Bates sold the property to the Yeates Institute which opened its doors in the fall of 1907.⁶ This was one of the historical boarding schools of Lancaster County and was established in 1857 by Bishop Samuel Bowman and was intended to prepare students for the Holy Orders. It was under the supervision of the Episcopal Church. The school was named after Catherine Yeates, daughter of Judge Jasper Yeates, who was judge of the Supreme Court of Pennsylvania. It was located at several places in the city of Lancaster before they bought the Bates property located along Lincoln Highway east, opposite the Greenland Post Office, which is today the brick

house located at the entrance of the school.

The Yeates Institution remodeled the old mill into classrooms and dormitory. They called it Jasper Hall. They built the building between the stone house and the mill and used it for a dining hall and kitchen. They named it Catherine Hall. The barn was remodeled into a swimming pool and gymnasium. Also two pieces were built to the side of the barn. They named it Alumni Hall. The stone house beside the mill was used for classrooms, manual arts shop, and studios. It was named Locust Cottage. The farmhouse was named Gardiner Hall because the headmaster, Frederick H. Gardiner, occupied the building. In 1914, after the burning of this building, a large brick building was erected which is still standing. Soon after the building was built, it was flooded. About a month later it was flooded again, because of heavy rains which caused the creek to rise up to the building. In 1890, they built the steel bridge now standing to take the place of the wooden bridge which was torn away. They also made an athletic field with a track around it for foot races.

The school flourished under Dr. Gardiner's supervision but declined after Mr. Schwacke, from New York, became principal. The highest enrollment was about a hundred students. During the summer it was used for a boys' camp. When the school closed, the principal was John Rathbun. The school paper, which was called *The Blue and Brown*, was published monthly.

After continuing through many difficulties the school was closed on April 12, 1923.⁷ Soon after this the board of trustees had a public sale of the articles in the buildings. The property was ordered by the Lancaster County Court to be sold on Saturday, April 26, 1930. On that date the property was bought by Fred Wiker and William Coventry, who lived in Lancaster. The property then contained 105 acres of land. The tobacco shed on the west side of the barn was torn down and used to build a new barn across the creek. The small cottage across the creek was enlarged by building a second story on it. The small shed on top of the dam was moved across the creek to be used as a pig pen. The road through the property was closed for private use and a new road was built around the property in 1933. Some of the tenants who farmed the land were Jim Barr, Jacob Beacher, Harry Koser, and Paul VanCleve. The large new brick building was used for a summer home by the owner of the property. Riding horses were kept by the owner in the barn across the creek. The basement of the stone house was used for a tobacco cellar by the farmers. The mess hall was used as a place to strip tobacco and also to store corn.

The buildings stood empty for eight-

(Continued on page 405)

FIELD NOTES

Bro. Lester Mann brought the morning sermon at East Goshen, Ind., on April 8.

Bro. Andrew Jantzi, Flint, Mich., will hold evangelistic meetings at Benton, Ind., June 8-17.

Construction has begun on a twenty-bed initial unit of the mental hospital being erected near Mt. Gretna, Pa., by Lancaster Mennonite Hospitals, Inc.

A Spanish language service is being held on Sunday afternoons at the Calvary Mennonite Church in Los Angeles. The program is in charge of one of the members, Bro. Joe Toledo. Pray that these services may be used to win souls from among the many Spanish-speaking people of the neighborhood.

Two persons accepted Christ in week-end meetings held by Bro. A. J. Metzler at Tiskilwa, Ill., on April 15.

A church music program will be held at Paradise, Pa., the evenings of April 30 to May 3, with a number of speakers participating. All are invited, with a special invitation to ordained brethren, choristers, and others interested in developing their musical talents. The meeting is sponsored by the Bible School Board of the Lancaster Conference.

Christian Youth and the World Today is the topic for the April 28 meeting of Youth Gospel Evangelism, Vine St. Church, Lancaster, Pa.

Bro. Dwight Weldy, Goshen, Ind., will hold a singing school at the following centers in eastern Ohio: Crown Hill, North Lima, Berlin, Beech, and Orrville. The school will be held at each center one night each week for eight weeks beginning in June.

Six souls confessed Christ in evangelistic meetings held at Cazenovia, Ill., recently.

Bro. Floyd Kauffman, Minot, N. Dakota, preached two much appreciated messages at Exeland, Wisc., on April 8. The people there invite ministers traveling through to stop over week ends whenever they can.

Bro. Paul Roth, Masontown, Pa., was the speaker in a fellowship meeting held at the Publishing House and attended by the men of the Publishing House, congregation, and the mission Sunday schools.

Susie L. Hestand, mother-in-law of Bro. David Alderfer of the Publishing House staff and of Bro. John H. Mosemann, president of the Mennonite Board of Missions and Charities, died of a heart attack and was buried on April 15 at Doylestown, Pa.

A district M.Y.F. rally was held at Middlebury, Ind., on April 7.

Passion Week speakers at North Goshen, Ind., were the brethren Ira Johns and Norman Kraus.

Bro. Ralph Palmer, tract evangelist from Denbigh, Va., filled a number of appointments in the vicinity of Goshen, Ind., during Passion Week.

The annual missionary conference program at East Chestnut St., Lancaster, Pa., May 30 to June 3, lists the following speakers: Oscar Burkholder, Nelson Kauffman, C. J. Ramer, T. K. Hershey, John H. Mosemann, George R. Brunk, J. Otis Yoder, Sanford Shetler, Irvin Shantz, Mahlon Hess, Winfield Ruth, Elam Hollinger, Alvin Weaver, and Harold Thomas.

Bro. Simon Gingerich and a group from the Holdeman congregation, where he is pastor, gave the evening program at the Locust Grove Church near Elkhart, Ind., on April 1. Bro. Clarence Troyer, Curtis, Mich., will hold evangelistic meetings at Locust Grove the first week in May.

Bro. Milton Brackbill, following his meetings at Brewton, Ala., was scheduled to fill appointments at the following places: Gulfport, Miss., Akers, La., Allemands, La., Knoxville, Tenn., and Mountain City, N. C.

Prayer is requested for a father of small children who has lost his interest in spiritual things.

Bro. Rudy L. Stauffer, field worker and mission bishop for the Ohio Mennonite Mission Board, was authorized to organize a new congregation on April 29 under the board at Mt. Gilead, Ohio. This authorization was given in answer to the request of the new settlers who moved into this community within the past few years.

Bro. Eli E. Miller, Elton, Pa., is conducting evangelistic meetings at the near-by Wal-sal Church April 22-29.

A brother earnestly desires the prayers of God's people that God may overrule in a financial tangle in which he is involved.

Bro. Ray Bair, Louisville, Ohio, spoke at Farmerstown, Ohio, Sunday morning, April 15, and at Walnut Creek in the evening.

Bro. Levi Hurst, on furlough from Africa will preach at the Beech Church, Louisville Ohio, on April 29.

(Continued on page 404)

Calendar

Commission for Christian Education and Young People's Work, Semiannual Meeting, Johnstown, Pa., April 27, 28
Annual Meeting, Franconia Mission Board, Rockhill Church, Telford, Pa., April 30 and May 1
Franconia Conference, Franconia Church, May 3
Ohio Mennonite Mission Board, Orrville, Ohio, May 4-5
Annual Meeting, Associated Sewing Circles of Southwestern Pennsylvania district, Springs, Pa., May 5
Annual Meeting, Illinois Sewing Circle, Hopedale, Ill., May 5
Home Sunday, May 13
Annual Meeting, Associated Sewing Circles of Ontario, St. Jacobs, Ont., May 24
Annual Meeting, Ontario Mission Board, Kitchener, Ont., May 26-28
Ohio and Eastern A.M. Joint Conference, Allensville Mennonite Church, Allensville, Pa., May 29-31
Rockway Mennonite School, Graduation Exercises, St. Jacobs, Ont., May 31
Johnstown Bible School Reunion, Johnstown, Pa., June 2
Fourth Annual Missionary Conference, East Chestnut St., Lancaster, Pa., May 30 to June 3
Virginia Conference and related meetings, Weavers Church, Harrisonburg, Va., June 4-7
Indiana-Michigan Mission Board, Annual Meeting, Clinton Frame Church, Goshen, Ind., June 5
Annual Meeting, Ontario Conference, Erb St. Church, Waterloo, June 4-5
Indiana-Michigan Conference, Annual Meeting, Clinton Frame Church, Goshen, Ind., June 6, 7
Pacific Coast Conference, and Associated Meetings, Fairview Church, Albany, Oreg., June 5-8
Mennonite Youth Fellowship, Annual Meeting, Belleville, Pa., June 8, 9
Mennonite Board of Missions and Charities, Annual Meeting, Belleville, Pa., June 10-12
North Central Conference and associated meetings, South Laurence Church, Glen Flora, Wis., June 11-15
Eighth Conference on Mennonite Cultural Problems, Messiah Bible College, Grantham, Pa., June 14, 15
Ohio Mennonite Youth Fellowship Convention, Millersburg, Ohio, June 29 to July 1
Laurelville Mennonite Camp, Mt. Pleasant, Pa.
Boys' Camp, June 30 to July 6
Girls' Camp, July 7-13
Victorious Life Conference, July 14, 15
Writers' Conference, July 16-20
Sunday School Workshop, July 16-20
First Family Week, July 21-27
Music Conference, July 28 to Aug. 3
First Young People's Institute, Aug. 4-10
Second Young People's Institute, Aug. 11-17
Second Family Week, Aug. 18-24
Missionary Bible Conference, Aug. 25-31
Little Eden Camp, Onkama, Mich.
Senior High Boys and Girls (ages 15-18), June 20-27
Junior High Boys and Girls (ages 12-15), June 27 to July 4
Boys and Girls (ages 9-12), July 4-11
Bible Conference, July 14-21
Sunday School Workshop, July 21-28
Young Adult Week, July 28 to Aug. 4
Christian Business Men's Week, Aug. 4-11
Church Music Week, Aug. 11-18
Farmers Week, Aug. 18-25
Family Week, Aug. 25 to Sept. 1
Peace Day, July 1
Alberta-Saskatchewan Conference, and Associated Meetings, Creston, Mont., July 1-3
Annual Meeting, Southwestern Pennsylvania Mission Board, Stahl Church, Johnstown, Pa., July 6 and 7
Illinois M.Y.F. Retreat, Pilgrim Park, Princeton, Ill., July 27-29
Southwestern Pennsylvania, Annual Conference, Blough Church, Aug. 5-8
M.Y.F. Workshop, Chesley Lake Camp, Allenford, Ont., Aug. 4-10, noon
Annual Meeting, Iowa-Nebraska Conference, Cedar Creek Church, Manson, Iowa, Aug. 7-10
Ohio Christian Workers Conference, place undecided, Aug. 14-16
Annual Meeting, South Central Conference, Pennsylvania congregation, Heaton, Kans., Aug. 14-17
Young People's Institute, Iowa Mennonite School, Kalona, Iowa, Aug. 15-19
General Conference, Biennial Meeting, Goshen, Ind., Aug. 21-24
Church School Dev. Aug. 28
Annual Meeting, Illinois Conference, place undecided, Aug. 28-30
Beulah Youth Retreat, Beulah Colo., Aug. 27 to Sept. 2
Indiana-Michigan Mennonite Christian Workers' Conference, Bayshore Camp Ground, Sebawaing, Mich., entertained by the Pigeon congregation, Aug. 28-30
Annual Meeting, Mennonite Board of Education, Conestoga Church, Morgantown, Pa., Oct. 18-20
Bible Sunday, Dec. 9

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Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Sister Edna Good, en route to the Argentine Mission field, sent letters from Trinidad reporting that she was having a pleasant voyage on the S. S. ARGENTINA.

A conference on Missionary Linguistics and Anthropology was scheduled for Saturday, April 21, at Mission Board Headquarters, Elkhart, Ind. Among those participating in this conference were the Mennonite Board of Missions and Charities, Eastern Mennonite Board of Missions and Charities, and the faculty of the Goshen College Biblical Seminary. The main speaker for the conference was Eugene Nida, Secretary for Translations, American Bible Society, New York.

"Our urgent need for a nurse continues," reports Mrs. Clayton Sutter, matron of the Mennonite Home for the Aged, Eureka, Ill. Is the Lord calling you to this field of service?

Bro. S. J. Hostetler, missionary on furlough from Bihar, India, has accepted an appointment as pastor of the Belmont Mennonite Church, Elkhart, Ind.

Approximately one hundred persons registered for the Child Welfare Conference which was held at West Liberty, Ohio, April 13 and 14.

Bro. J. J. Hostetler, superintendent of the Canton, Ohio, Mennonite Church, conducted evangelistic services at the Scottdale, Pa., Mennonite Church, March 8 to 11. There were twenty-five confessions and reconsecrations.

Sister Maude Swartzendruber, Director of Nursing Education, Mennonite Hospital, La Junta, Colo., attended a meeting of the Executive Committee of the Mennonite Board of Education, Hesston, Kans., March 30 and 31.

A letter from Mrs. George H. Beare, missionary in India, dated March 21, 1951, reports: "We have not had as much rain as usual the past year, consequently the wells in Balodgahan are quite low. For about a month already people are taking water from the church well and the well out across the road. There will be a shortage here and many will be carrying water for a half mile or more unless it rains soon."

During Easter vacation six Goshen College students—three men and three women—gave their time to painting and housecleaning jobs at the Mennonite Home for the Aged, Eureka, Ill. "They also conducted morning worship services. The old folks and workers thoroughly enjoyed their fellowship."

Bro. Robert Ekeland, case worker for the West Liberty, Ohio, Mennonite Children's Home, spoke at the Pike Church, Elida, Ohio, March 4, telling about the work of the Children's Home.

Bro. and Sister T. H. Brenneman, Sarasota, Fla., spent the week of April 9 with the Wilbur Nachtigalls at Palo Hincado, Barranquitas, Puerto Rico. Bro. Nachtigall writes:

"We are enjoying the evening meetings with Bro. Brenneman preaching. Last night he and I rode by horseback to Coamo Arriba, where we met Bro. Lester Hershey and we had a very fine meeting there. . . . Tonight we hope to have a service here at Palo Hincado at which one of our young men will be baptized."

A report from the Dhamtari Christian Hospital in India, April 9: "We have five mothers and babies in the Obstetrical Ward. So far this year already we have had twice as many births as at this time last year. We have had a few still-born babies but no maternal deaths so far this year."

The Annual meeting of the Southwestern Pa. Conference Mission Board will be held at the Stahl Church, July 6 and 7.

Bro. and Sister Peter Wiebe, Goshen, Ind., will serve the St. Jacobs, Ont., congregation for three months this summer. Bro. Wiebe will serve as assistant pastor.

Bro. T. K. Hershey with members of the Frieden, Rock, and Conestoga congregations gave a program at the Bowery Mission, New York City, March 29. There were a number of confessions. The group also distributed hundreds of tracts and gave a program of music and testimony.

FROM A CONTRIBUTOR

"In the February 20 issue of the Gospel Herald, Marie Yoder suggested that should people begin sending in money saved from unnecessary luxuries, something drastic would happen at the Mission House. This check is the \$60.00 a radio would have cost if included in my necessary new car. I don't have a \$20,000 farm or a \$10,000 home to sell, but I am happy to have the privilege of helping this little bit."—Mennonite Board of Missions and Charities.

Bro. Glenn Martin and a group from the Lima, Ohio, mission gave a program at Farmertown, Ohio, Sunday evening, April 15.

Bro. Levi Hurst gave talks and showed pictures at the Orrville, Ohio, church Saturday evening, April 14. Bro. Hurst also brought the message on Sunday morning.

The child welfare conference held at West Liberty, Ohio, April 13 and 14 was attended by interested persons from a number of states. The papers and discussions following were thought-provoking and helpful. A report will be published later.

Speakers at the annual meeting of the Franconia Mennonite Board of Missions and Charities on the evening of April 30 and all day May 1 include Milton Brackbill, Paoli, Pa.; Winfield M. Ruth, Simonsville, Vt.; Mahlon Hess, Tanganyika; Elias Kulp, Bally, Pa.; and T. K. Hershey, Elverson, Pa.

The fourteenth annual missionary conference of the Casselman Valley district will be

MENNONITE RELIEF COMMITTEE (M.R.C.)

Personnel for the MYF Youth Team is now complete: Bro. and Sister Gerald C. Studer, Smithville, Ohio; Sister Doris Moyer, Blooming Glen, Pa.; Bro. Delvin Nussbaum, Dalton, Ohio; and Bro. Leroy Kennel, Shickley, Nebr. The team will meet at Goshen, Ind. for a period of preparation from June 28 to July 3. An itinerary is being arranged for church communities in the middle west, west of the Mississippi.

Openings for several more nurse aides are available in the La Junta Hospital unit beginning June 1. Send in your applications at once to the Secretary for Service & Relief.

The Mennonite Youth Village local board met at Youth Village on Monday, April 16, to make further plans for the summer. A schedule of five children's camps was prepared. This project serves underprivileged children from our city missions and is a program of child training and evangelism. Your prayer and financial support is earnestly sought.

Eleven former relief workers in Ethiopia with their families and guests met for a period of fellowship on Saturday afternoon and evening, April 14, at the College Mennonite Church Cabin, Goshen, Ind. Those attending were Mr. and Mrs. Paul Conrad and children, Mr. and Mrs. John Lehman and children, Mr. and Mrs. S. A. Yoder, Mr. and Mrs. Paul Hooley, Mr. and Mrs. Wilbert Lind, Geneva Alexander, Ada Showalter, Margaret Ulrich, and Loretta Mayer. Guests included Paul Verghese, Mr. and Mrs. William Saadeh, Beulah Ulrich, and Mr. and Mrs. Levi C. Hartzler and children.

held all day on May 3 with Bro. John E. Kurtz, Harrisonburg, Va., as guest speaker.

The Ontario Mission Board is planning to send a service unit of twenty men and twenty women to the Ontario Hospital at London, Ontario.

The Troyer quartet, Ft. Wayne, Ind., participated in the evening service at the Clinton Frame Church, Goshen, Ind., on April 15. Bro. Henry Yoder also gave a short talk.

A mission program will be rendered at the Lindale Church, Harrisonburg, Va., the evening of April 28 and the morning and evening sessions on April 29. Speakers will be Harold Eshleman and John Litwiller, Harrisonburg; Edith Showalter, on furlough from Africa; and Truman H. Brunk, Denbigh, Va.

Representing the foreign field on the program of the Ohio Mission Board to be held at Orrville, May 4-6, are Bro. and Sister Eugene Blosser of China and Sister Marta Quiroga of Argentina. Sister Quiroga will also speak at the annual women's meeting on May 5.



WE HAVE LEGALLY adopted six children, and also have in our home an older boy who spent eleven years in a children's home. These children are very ordinary children, much like your own Billy or Sally. Yet, as there are no two children alike in any family, so too, each child in our home has different likes and dislikes.

The First Child

Several years ago when we inquired at one of our church homes, we were told we could have a little three-year-old boy. You can imagine our feelings when he, a very sweet little fellow, was brought to our childless home. You can also imagine that he felt rather shy and somewhat frightened. He refused to eat the first meal with us.

Yet how he needed a home and someone to give him special interest and love! His longing to possess something, to be an individual in place of one of fifty, soon manifested itself in his claim on his toys. They were definitely "mine" and he was not very willing to share.

The Second

A month later his sister also joined him. She was a timid, nervous little girl of four who walked with her arms stiff and straight, her hands clinched and her feet dragging. What a thrill to see her lose her tenseness and become friendly, carefree, and happy!

Today it would be difficult to find a little girl of ten more willing to share whatever she has with others. The other children must be watched lest they selfishly take advantage of her generosity.

The Third—A Baby Boy

Some time later we were told of a baby boy who needed a home; so we very excitedly drove to a large city near our home and came back with a small bundle in blue who cried practically all the way home.

Our Adopted Family

By RAY AND VADA STUTZMAN

Here is a story perhaps unparalleled in the Mennonite Church. Read it, and then ask yourself, "What would Jesus do?"



Children of the Stutzman family gathered for a picture on the lawn before their home.

This boy is very conscientious, softhearted, a deep thinker, and all boy. Hearing profane language from the lips of the implement man one day, he asked, "Don't you know about Jesus?"

The Fourth—Our Own

How he loves the little brother God gave us a year later—one who is our very own and yet no more our own than any of the rest!

No Difference

In the minds of many comes the question, "Can you feel the same toward adopted children as toward your very own? Is there no difference?" This question also came to us before our baby was born, and never having experienced natural parenthood, it was a rather frightening thought. What if it was only natural we love our own more?

But I am so thankful to God that there need be no difference. When a child is placed in your arms and in your care—a child who has no one else who loves him or claims him—and you fully realize the responsibility and privilege is all and only yours, your heart will open up and claim him as your own. However, this feeling is possible only if he is taken into your home unselfishly with the idea of what you can do for the child and not what the child can do for you.

Sometime ago a man came to our home for information in regard to adopting children. He had no children and wanted a child of

school age so that he wouldn't be too much trouble. He had plenty of money and could give a child an excellent education and opportunities to make a name for himself. He stated that the county welfare had a child of four or five years he could have but, "Horrors, he stutters!" See what I mean?

The Child That No One Wants

We have found the greatest blessings go with the child that no one else wants. Certainly we would all like the little baby girl with blue eyes and curly hair or the handsome little boy with dimples, but what about the baby with a handicap or the boy already nine years old who has been unwanted all his life and made life perfectly miserable for everyone he contacted! He may be a "bad" boy and a problem for the county welfare.

The Fifth

In our home we have opened the door to such a child. He is a boy of nine who, when he found he was wanted, did not turn out to be a "problem." A bad boy! He has not even lived up to his red hair. If things do not go his way, his face gets red, yes, redder than the freckles on his nose, but he swallows hard and that is that.

And you can imagine the chocked up feeling and the happiness that comes over us every time he leads in prayer in our family devotions. He always begins, "Thank you, God, for my home, for my parents and all my brothers and sisters."

People tell us, "The Lord will bless you someday." May I say here and now, the Lord is blessing us now and every day. He so graciously overlooks and forgives our many mistakes and showers us with blessings. Our cup truly is "full and running over."

The Sixth—a Blind Baby

One day in the daily paper we read an article about Tommy, a little blind baby of nine months who had absolutely no one who wanted him. After an illness in a hospital, he had to remain there five months because he had no place to go. After reading the article we were greatly disturbed. Should we open our home to him? What would people say if we tied ourselves down with a blind child? Yes, I'm sorry to say we have often been tempted by what people would say. But we have tried not to let it influence our lives too much. What blessings we as Christians would lose if we tried always to have people say nice things about us!

We hesitated for some time about Tommy. We knew what others would do. They had already shown us in the fact that he was still unwanted. And we asked ourselves, "What would Jesus do?" Yes, we had our answer. Can you not hear Him say as He opens His arms and heart, "Suffer him to come to me"? Can you not hear the echo, "Inasmuch as ye have done it unto . . . the least of these"? Certainly, he seemed to be one of the least.

So we called the welfare and they brought out this helpless baby of nine months who could not even lift his head, but he was one of the most beautiful babies we have ever seen.

How we loved that child! How we showered him with affection! Although there was no time for legal papers he truly was altogether our own child because we wanted him and no one else did.

But God also loved him. He needed him in His home, and one week later our Tommy breathed his last. He had no resistance to fight off the sickness that came his way.

Did we miss him? It is hard to explain, but in that week we had given him our all. The children begged for weeks and months afterward to get another Tommy. And though it brings sadness, as our thoughts go back, it also brings gladness, and once again our heart is full and running over as we think of Tommy and what he meant to our home. What a blessing we would have missed had we let ourselves be influenced by unchristian thoughts!

Numbers Seven and Eight

Last, but by far not least, are our two oldest girls who are sisters. Yes, they are Christians and very sweet girls. They came home when they were eight.

The oldest came first. After being here for some time she said, "Why Mother, you never get mad, do you?"

We reminded her that sometimes we get a bit impatient when they are naughty.

"Oh, that's not what I mean. My other mommy and daddy were always fighting."

How thankful we can be for a Christian heritage! How selfish we would be if we kept it for ourselves!

The younger is now at the age where she would never want to get married and leave home. She'll always stay here and do Mother's work. Even if she would get married she would never leave home. (??)

What is home? Do we realize the kind of home some children have? Unwanted, some are turned from the door of their "home" in the morning and forbidden to return until night. The child experiences drinking, sin, and evil; he may be unwanted and unloved. Our welfare agencies are filled with children of this kind who need a home. It may be only a foster home, but they need a home, a feeling of security, a feeling of love and being wanted.

We can never know the influence our home may have on even a child given a home for a short period of time. And truly our

blessings will be a hundredfold. They need to know what a Christian home is. They need to be taught how a Christian meets the problems of everyday life.

The Ninth

For this reason we also opened our home to a fifteen-year-old boy. We will not adopt him legally unless he himself asks to be, but we always try to make him feel that he belongs to our family.

"How many more children do you expect to take? When will you have enough?" We don't know. As long as the Lord gives us strength to carry on and as long as He opens doors and shows opportunities, just so long we pray that the door of our home and hearts will be open to unwanted children.—Reprint from The Mennonite Community.

Mennonite Hospital and Sanitarium

DEDICATED to the Welfare of the Sick, in the Name of the Father, Son, and Holy Spirit."

These words, carved above the entrance to the Mennonite Hospital and Sanitarium at La Junta, give the reason for the hospital's existence. From its beginning the hospital has stood as a monument to the ideal that caring for the sick is a service to be rendered "in the name of Christ." It is only as we serve in this spirit that our work becomes truly meaningful.

In order to realize this primary purpose of the institution, a religious program has developed through the years. Portions of this program are directly for the patients' benefit; other phases are meant to strengthen the employees, so that they in turn may minister more effectively to the sick.

When a patient enters the hospital, one of the questions asked him is whether he has a church preference. If he gives one, the minister of that church is notified of the patient's admittance to the hospital. In addition to the visits of his own minister, the patient is contacted by the hospital chaplain.

Nurses and student nurses participate in a regularly scheduled program of reading the Scriptures and having prayer with the patients. One woman, asked for comments on her stay in the hospital, wrote, "I like the Scripture readings and the personal interest taken in the patients."

Each morning, just before the 7-3 shift goes on duty, services are held in the chapel for all employees. The closing hymn is broadcasted to all floors of the hospital and sanitarium over the loud speaker system. Especially for those patients who have a long stay in the hospital, these morning hymns become very much a part of each day. "I get so much good out of the beautiful singing," commented one patient.

For the sanitarium patients there is a Sunday-school class taught by Mrs. Mina Esch and a weekday Bible-study class with Mrs. Allen H. Erb as the teacher.

In addition to participating in the activities of the local church, various employee and student groups have organized religious ac-

tivities. The Auxiliary Council holds cottage prayer meetings as well as devotional and Bible study programs.

Nursing School Activities

In the Nursing School there are faculty and student prayer groups. The Religious Committee of the Student Council is responsible for planning activities in which the students participate, sometimes in the hospital and also in the community. The chorus and various smaller singing groups find abundant opportunity to use their voices for God's glory.

As an integral part of the curriculum there are Bible courses which are aimed at strengthening each student's Christian life as well as giving her instruction in methods of personal evangelism.

Chaplain Service Inaugurated

The most recent addition to the religious program of the hospital is the service of a chaplain. For some time a need for this type of service has been felt, especially in more recent years, as the hospital has grown.

In the summer of 1950, Brother Maurice A. Yoder of Hesston, Kansas, gave regularly scheduled time to visitation at the hospital in addition to serving as pastor of the local congregation.

With the coming of Brother Lee Kanagy we have the full-time services of a chaplain. Mr. Kanagy is a graduate of the Goshen College Biblical Seminary at Goshen, Indiana, and has had special training at the School of Chaplaincy at Massachusetts General Hospital in Boston.—Mennonite Hospital News.

A total of 2,310 marriages between American soldiers of war veterans and natives of Japan have been performed since V-J Day. A large percentage of these marriages have been Nisei (Americans of Japanese ancestry) members of the American occupation and Japanese girls.



A Trip to the Chaco

BY ANNA H. BYLER

A Train Ride

IN THE month of February, late summer in Argentina, we planned our trip to the Chaco. The 800 miles to this province in the north is a trip of several days, and as we boarded the train at Bragado for the first lap of the journey, we found it overflowing, with people even sitting in the windows. There was nothing to do but to spend the four hours to Buenos Aires sitting on the steps and on a suitcase on the platform between the cars. About a dozen people were thus "accommodated."

The trains are not air-conditioned—all the windows are open in the summer, and the wind and dirt blows in as the train rolls along at forty-five miles per hour. At one station we stopped for twenty minutes while people poured out to get a drink at a pump beside the station. They carried glasses, cups, baby bottles, and empty beer bottles, filled them with water, and brought them back into the train.

At Buenos Aires Brother Nelson Litwiller met us and took us to his home. The next morning he took us to our train which was to carry us to the Chaco. We were grateful anew to Brother Amos Swartzentruber who stood in line in Buenos Aires for three hours to get our reservations.

By late afternoon we reached Santa Fe, the capital of the province by the same name. We are told that in this province there are towns as large as 5,000 population without any evangelical work. What a large field for missionary expansion!

As we left Santa Fe, the towns were farther apart, and by the next morning we viewed a country that reminded us of southern Texas with its brush land and fields of

cotton. The train was now about half as long as when we left Buenos Aires. One engine had been taken off too. We rolled along at a leisurely pace. The summer wind and dirt came in the open train windows. As we passed little towns and train-stops, women came to their doors and men leaned on the fences to watch. Since the train comes only three days a week, everyone stands and gazes as it goes by.

A ten- or twelve-minute stop at most stations was not unusual. Sometimes it was to let a freight train of a few cars of cattle or firewood pass us. Dogs and chickens came alongside to pick up scraps of food thrown out the open windows. Boys and women with baskets walked beside the train to find customers for their homemade pastries or ripe watermelons. When the whistle blew, and the bell rang, we were off once more with a jerk.

At Nam Cum

Our train pulled into Saenz Pena in the late afternoon of the third day. The Samuel E. Miller family was there to meet us and to take us in the car over a graded dirt road the remaining twenty miles.

One enters Nam Cum, the mission property, through a long lane, and the first thing to meet the eye is the long, ranch-type building of five rooms in a row. The Cressman sisters live in one end, and the Albert Buckwalters will soon be making the remainder their home. Beside, and a little to the back, is the clinic. Farther on, parallel to the first building, is the Miller home.

Back of this little piece of cleared land are scattered some Indian houses. The Indians were brought here from the reservation when the work was started, to teach and train them for workers among their own people. The grass roofs of their mud houses are matched by a larger grass roof which is their church

These four Indians with their chief (to far right), have just finished cleaning and whitewashing the inside of the church at League 17. Mud mixed with grass is plastered over the posts to form the ends and low side walls. The roof is of grass.

building. Here the group of approximately forty Indians gather through the week to have prayer meetings, women's meetings, and church services.

The days at Nam Cum are busy and interesting. When one has forty Indians in his back yard who depend on him for everything, there are no dull moments.

The Indians

The Indians have their rows of cotton which they have been hoeing and will need to pick. The cotton must be marketed, and the money turned over to the Indians. There is a little store on the mission property, and that involves buying and keeping accounts. There is also a school where one of the Indians teaches Spanish to the children, and that must be supervised. Sister Miller works with the Indian women and conducts a weekly meeting with them. Sister Una Cressman takes care of their aches and pains, and has made a valuable contact with the women here and at the other places through teaching them to knit sweaters for their families. Her sister Mabel is also preparing to help here following completion of her language study in Saenz Pena.

We Visit Two Churches

Sunday afternoons and many days through the week find Brother Miller away at the reservation. It would be most convenient to have property at the edge of the reservation, but it is government land and cannot be bought. This creates the main difficulty under which the missionaries work. They must travel twenty miles in one direction to League 17 where there are thirty-one baptized members, and almost as far in another direction to League 15 where there are ten baptized members.

Because of this situation, a small room has been built at each of the two places, League 15 and League 17, where a few provisions can be kept and where the worker can stay overnight. If he plans to stay for several days, this is his home. If he intends to return the same day, but a sudden rain makes the road impassable, this room is then his refuge until he can return.

One afternoon we went with Brother Miller to League 17. Sister Cressman took her two medicine kits along. The road led through the brush, with an occasional clearing, and now and then a swamp. At the reservation we opened a gate and followed the crooked trail to the chief's house. The chief's wife and five daughters were out in front, and soon the chief appeared with a couple of men. They had been over at the church building trying to whitewash the inside. They were very courteous and glad to see us, and everyone wanted to shake hands.

The chief is a small, energetic man, one of the members of the church. He was glad to accept Brother Miller's invitation to accompany us to another group of Indians at League 24, from whom word had come that they also would like to hear the Gospel.

We were soon in the car again, and the chief was directing our way around water holes, through numerous gates, following a trail that many times branched off into side trails, until we reached League 24, and the chief's house. The trunks of trees served for chairs as we visited and discussed the possibilities of having services with this group.

Then we left to return to League 17 for a meeting that evening. As we entered the reservation, an occasional honk of the horn was the call to the meetings, and as the car pulled up past the chief's house and came to a stop at the church on the other side, people were already filing down the little paths from different directions, until approximately seventy had gathered. Darkness had fallen, and Brother Miller lit the gasoline lantern which he had brought, and placed it in the church.

Enclosed with a low wall, and under a high grass roof, we met with those whom we could call our brethren. The hymns they sang so heartily were tunes we have been singing for generations; the words were Spanish, however, and the time and rhythm definitely Chaco Indian. The men prayed with fervor, either in Spanish or Toba. They listened attentively to a simple Gospel message which one of them afterwards reviewed briefly in Toba for the benefit of the women who could not understand Spanish. After dismissal, Sister Cressman took her kits to the front and a number of Indians gathered around. A little girl with ugly sores on her legs, a child with sore eyes, a woman with headaches, a man with a toothache—one after another was treated until the last one had left for home.

The next day being Sunday we had to start early for a morning meeting at League 15. About fifty Indians gathered. The church is only a roof made of half trunks of palm trees placed like tiles; the benches are trunks of trees sawed lengthwise. On the four sides the "picture windows" gave us the rich green of the Chaco brush washed clean by recent rains. The fresh Sunday morning breezes fanned our faces. We sat and worshiped the God who created not only the trees and the winds, but who also made of one blood all nations. Missionary voices joined with Toba Indian as they sang one of their favorite hymns:

"Like a mighty army moves the church of God;

Brothers, we are treading where the saints have trod;

We are not divided, all one body we,
One in hope and doctrine, one in charity."

What of These?

This work among the Indians is still new. It was opened in 1943 by Brother and Sister J. W. Shank, who continued until Samuel Millers arrived last year. Sister Una Cressman has been here for three years, and in a few months her sister Mabel will be with her. Before the end of the year, the Buckwalters will also join the force. This will then provide the minimum number of workers needed.

But there are thousands of Indians farther north who still do not have the Gospel. What of these? Work could be conducted from a town fifty miles to the northwest, reaching farther north than is possible from

here. Will workers rise up to answer this call before the door is closed?

The work is going forward. Of course the enemy of souls has been busy, while the sins of the flesh, rooted in pagan customs, crop up to tempt them; but the Lord has proved Himself victorious in their lives. The missionaries often work under great difficulties and disappointments due to climate, distance, language, false teachers, and troublemakers. But God has blessed the efforts to the saving of precious souls.

Bragado, Argentina.

Foreign Missionary Addresses

DIRECTORY OF INDIA MISSIONARIES

Missionaries in Madhya Pradesh, India (29)

Bauer, Royal H. and Evelyn, Drug, M.P., India
Beare, G. H. and Ida, Balodgahan, via Dhamtari, M.P., India
Dietzel, Arnold and Wilmetta, Shantipur, via Dhamtari, M.P., India
Erb, Elizabeth, Sihawa, via Dhamtari, M.P., India
Friesen, John A. and Genevieve, Dondi, via Rajnandgaon, M.P., India
Good, Mary M., Balodgahan, via Dhamtari, M.P., India
Grabner, Lena, Christian Hospital, Dhamtari, M.P., India
Groff, Weyburn and Thelma, Sihawa, via Dhamtari, M.P., India (Ghatula)
Hostetter, Wilbur and Velma, Dhamtari, M.P., India
Hummel, Goldie, Sihawa, via Dhamtari, M.P., India
King, S. M. and Nellie, Christian Academy, Dhamtari, M.P., India
Miller, S. Paul and Vesta, Jamgaon, via Drug, M.P., India (Sankra)
Moyer, Marie, Sihawa, via Dhamtari, M.P., India
Nafziger, Florence, Christian Hospital, Dhamtari, M.P., India
Penner, Elizabeth, Jamgaon, via Drug, M.P., India (Sankra)
Sell, Blanche, Sihawa, via Dhamtari, M.P., India
Weaver, Edwin I. and Irene, Dhamtari, M.P., India
Yoder, J. G. and Fyrne, Christian Hospital, Dhamtari, M.P., India
Yoder, Rhea, Woodstock School, Landour-Mussoorie, U.P., India

Missionaries on Furlough from Madhya Pradesh, India (2)

Rohrer, Anna Lois, Goshen College, Goshen, Indiana
Smucker, R. R., c-o Charles Shantz, R.R. 4, Elkhart, Indiana

Missionaries from Madhya Pradesh on Retirement (7)

Brunk, A. C., 1223 N. Weber St., Colorado Springs, Colorado
Esch, Mina B., c-o Mennonite Hospital, La Junta, Colorado
Friesen, P. A. and Florence, Greensburg, Kansas
Kauiman, J. N., 110 Florence Avenue, East Peoria 8, Illinois
Lapp, Fannie, 1803 South Main, Goshen, Indiana

Missionaries in Bihar, India (10)

Beachy, John E. and Miriam, Tori, E.I.R., Chandwa P.O., Bihar, India
Becker, Henry D. and Gladys, Latehar, E.I.R., Palamau, Bihar, India
Kniss, Paul G. and Esther, Latehar, E.I.R., Palamau, Bihar, India
Shirk, S. Allen and Elsie, Tori, E.I.R., Chandwa P.O., Bihar, India
Vogt, Milton C. and Esther, Tori, E.I.R., Chandwa P.O., Bihar, India

Missionaries on Furlough from Bihar (2)

Hostetter, S. J. and Ida, R. 5, Goshen, Indiana

DIRECTORY OF PUERTO RICO MISSIONARIES

Missionaries in Puerto Rico (17)

Hershey, Lester T. and Alta, Box 1018, Aibonito, Puerto Rico
Lauver, Paul and Lois, La Plata, Puerto Rico
Massanari, Anna Kay, Box 1018, Aibonito, Puerto Rico
Nachugall, Wilbur and Grace, Paio Hincado, Barranquitas, Puerto Rico
Reimer, Linda, La Plata, Puerto Rico
Springer, Elmer and Clara, Box 1018, Aibonito, Puerto Rico
Shantz, Marjorie, La Plata, Puerto Rico
Troyer, George D. and Kathryn, Box 1018, Aibonito, Puerto Rico
Troyer, Nortell and Elda, Box 1018, Aibonito, Puerto Rico
Yoder, Marie A., Box 1018, Aibonito, Puerto Rico

Missionaries on Furlough from Puerto Rico

Litwiller, Beulah, Hesston College, Hesston, Kansas

DIRECTORY OF CHINA MISSIONARIES

Missionaries in China (6)

Bean, Ruth M., Hochwan, Szechwan, China
McCammon, Don, Shatin, New Territories, Hong Kong
McCammon, Mrs. Don, Hochwan, Szechwan, China
Weaver, Christine, Hochwan, Szechwan, China

Missionaries on Furlough from China

Blosser, Eugene and Luella, c-o P. J. Blosser, South English, Iowa

DIRECTORY OF JAPAN MISSIONARIES

Missionaries in Japan (4)

Beck, Carl and Esther, 7 Kasugade-Cho Naka 6 Chome Konohana-Ku, Osaka, Japan
Buckwalter, Ralph and Genevieve, Shiba Koen No. 12, Minato-ku, Tokyo, Japan

DIRECTORY OF ARGENTINA MISSIONARIES

Missionaries in Central Argentina (18)

Brunk, Lawrence and Dorothy, Rivarola 280, Pehuajo, FCNDFS, Argentina
Byler, B. Frank and Anna, Alionso XIII-1195, Bragado, FCNDFS, Argentina
Good, Edna, Rivarola 280, Pehuajo, FCNDFS, Argentina
Hallman, William E. and Beatrice, Trenque Lauquen, FCNDFS, Alsina 80, Argentina
Koppenhaver, J. H. and Ruth, Pte. Peron 138, Carlos Casares, FCNDFS, Argentina
Litwiller, Nelson and Ada, Mercedes 149, Buenos Aires, Argentina
Miller, Daniel W. and Eunice, Sarmiento Esq Alem America, FCNDFS, Argentina
Rutt, J. L. and Mary, Casilla 20, Cosquin, FCCNA, Argentina
Sieber, Floyd and Alyce, Bragado, FCNDFS, Argentina
Swartzentruber, Amos and Edna, Rivarola 280, Pehuajo, FCNDFS, Argentina

Missionaries on Furlough from Central Argentina (6)

Snyder, Mrs. Doris, Goshen College, Goshen, Indiana
Weber, L. S. and Edna, Mennonite Publishing House, Scottsdale, Pennsylvania

Missionaries from Central Argentina on Retirement (2)

Hershey, T. K. and Mae, R. I. Elverson, Pennsylvania
Lantz, D. Parke and Lillie, 2201 W. Bijow St., Colorado Springs, Colorado

Missionaries in the Chaco, Argentina (6)

Buckwalter, Albert and Lois, Mercedes 149, Buenos Aires
Cressman, Mabel, Casilla 53, Pcia R. Saenz Peña, Chaco, Argentina
Cressman, Una, Casilla 53, Pcia R. Saenz Peña, Chaco, Argentina
Miller, Samuel E. and Ella May, Casilla 53, Pcia R. Saenz Peña, Chaco, Argentina

Missionaries on Furlough from the Chaco (2)

Shank, J. W. and Selena, 1907 South Union Avenue, Chicago, Ill.

DIRECTORY OF BELGIUM MISSIONARIES

Missionaries in Belgium (2)

Shank, David and Wilma, 64 Rue des Artistes Brussels 2, Belgium

DIRECTORY OF AFRICA MISSIONARIES

Missionaries in Ethiopia

Byer, Mary, Box 5, Dire Dawa, Ethiopia
Byler, Allen J., Box 5, Dire Dawa, Ethiopia
Eshleman, D. Rohrer and Ellen, Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia
Keener, Clayton L. and Martha G., Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia
Sensenig, Daniel S. and Blanche, Box 5, Dire Dawa, Ethiopia
Wenger, Chester and Sara Jane, Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia
Schlabach, Walter E. and Mary, Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia

Missionaries in Tanganyika

Addresses: Musoma, Tanganyika, East Africa

Eby, Vivian N.
Leatherman, John E. and Catharine G.
Shenk, J. Clyde and Alta B.
Smoker, George R. and Dorothy
Stauffer, Elam W. and Grace
Wenger, Miriam
Wenger, Rhoda E.
Yoder, Phebe

Addresses: Tarime, Tanganyika, East Africa

Eshleman, Merle W. and Sara
Harnish, Mary W.
Hurst, Simeon and Edna
Landis, Elva
Mack, Noah K. and Muriel
Shank, James M. and Ruth H.

Special Workers: Musoma, Tanganyika, East Africa

Bookkeeper: Smoker, Naomi

Missionary Children's Teachers: Freed, Esther

Builders: Horst, Reuben S. and Ida; Troyer, Samuel J.

Missionaries from Tanganyika on Furlough

Hershberger, Elma, Denbigh, Va.
Ferster, Clinton and Maybell, Richtfield, Pa.
Hurst, Levi M. and Mary, c-o David Hurst, Goshen College, Goshen Ind.
Hess, Mahlon M. and Mabel (en route home)
Showalter, Edith, c-o Mrs. Lizzie O. Showalter, R. 2, Harrisonburg, Virginia

DIRECTORY OF HONDURAS MISSIONARIES

Missionaries in Honduras, Central America

Miller, George T. and Grace, Air mail only: Trujillo, Honduras, C.A. Regular or boat mail: Trujillo, via La Ceiba, Honduras, C.A.

Missionary Under Appointment to Honduras

Taylor, Dora, Malvern, Pa.

Missions Editorial

Export—or Die

The motto of many nations is "Export—or Die." If they cannot send materials out of their countries, they will perish, they feel. Here the world teaches to the Christian Church there is no quicker road to ruin than to fail to export. Our exportation of workers is simply indicative of our spiritual assets and reserves. Those denominations and congregations which send out missionaries are thereby building their home-work.

Our only safety at home lies in advancing our missions abroad. Instead of recalling our missionaries, thinking thereby to save our budget and home churches, we should press on into new territories. We must have aggressive advancement abroad. Our home churches do not suffer when our most talented and promising workers sail to the far ends of the earth to preach the Gospel. The fundamental growth principle of the Gospel assures us that new workers will rise to take their place.

What should we say when we face the crying need of a million souls still enveloped in darkness? Many churches are full of splendid people, old as well as young, who need to offer themselves for exportation. Those churches must send forth their people to lighten the world beyond. It is not a matter of receiving a blessing; rather it is following the principle of life and multiplication as assured by the Gospel promises.

It is therefore a distinct pleasure to present on this page a picture of two couples, notably equipped to serve the home church well, who are now missionaries in Ethiopia. Bro. Rohrer Eshleman, a physician, and his father-in-law, Bro. Clayton Keener, a teacher of long experience, have teamed with their good wives to export themselves for the sake of the Gospel. They have followed the spirit of missions which is simply the spirit of obedience to the call to evangelize the world.—F. B.

M.C.C. Weekly Notes

Decline in Clothing Gifts

A very marked drop is observed in the clothing contributions to the M.C.C. during the first quarter of 1951. The amount received in this period is twenty-one tons short of that received during the same time last



Bro. and Sister Rohrer Eshleman (in rear), and Bro. and Sister Clayton Keener, missionaries who went to Ethiopia several months ago. Rohrer is a physician and Clayton has been a school teacher for many years. The Keeners are parents of Sister Eshleman.

year. In money value, twenty-one tons of clothing represents at least \$42,000.

The need for clothing in the Mennonite relief program is about the same as last year, and it is hoped that 200 tons, which was the total last year, can be made available again this year. Congregations are urged to make special effort to collect clothing gifts to bring the total more nearly to the amount needed.

In Canada clothing should be sent to the M.C.C. clothing center at Kitchener, Ontario, or to provincial centers where shipment to Kitchener can be arranged. In the United States, send to the M.C.C. clothing center at one of these places: Ephrata, Pennsylvania; Newton, Kansas; or Reedley, California.

Combine Sent to Paraguay

Among relief shipments during March was a combine designated for the Mennonites in the Paraguayan Chaco. The machine is needed to improve facilities for threshing peanuts and small grain crops. In the past, threshing has been done by smaller machines made by the colonists themselves. It is planned that since fields are of limited size, the combine will be used as a stationary or semiportable unit, working out from the M.C.C. Experimental Farm.

The special need for this machine was observed by Abe Peters, M.C.C. worker who has been directing the Experimental Farm in Paraguay, and it is through the special efforts and contributions of his home congregation in Corn, Oklahoma, that the machine could be purchased.

Other shipments in March included a Chevrolet Carryall to Paraguay; and 9 tons of clothing, valued at \$23,051.50, to Palestine.

Voluntary Service Notes

Four summer work projects have been planned in Europe, in which American students and others will work with European young people, in various types of significant service. All of these projects involve assistance in construction of buildings to be used for religious-centered activities.

At Mainz University in Germany, the building is needed for student religious activities. At Salzgitter, Germany, a refugee settle-

ment needs a youth meeting place. At Iserlohn, in the Ruhr area of Germany, the proposed building is to be used as a kindergarten during the week and a church meeting place on Sundays. At Genk, Belgium, a meeting place will enable a Dutch mission worker to better carry on a spiritual ministry among refugee and other people who have become engaged in the mining industry, and have no other spiritual contacts. It is hoped that a fifth project may be opened in Berlin.

Summer Service projects in U.S. and Canada include a considerable number of openings for work in settlement houses and other work among children. Interested young people should apply early.

At the community service project near Gulfport, Mississippi, a new outreach has been made possible through the appointment of one of the workers, Beulah Schrock, as teacher in the public school near the camp. Since this is only one phase of the total service program there, she continues as a member of the unit, contributing the special income to the unit fund. A substantial part of the work in this area has been with children, and this contact opens additional opportunities of service.

On the Draft

The outcome of the draft bill now being considered in Congress is yet quite uncertain. To date, the House has not passed the bill and until this takes place, the final wording of the provision for C.O.'s and other features of the bill cannot be predicted.

In the meantime, the M.C.C. Peace Section continues to give assistance and information to any young men or ministers having problems in connection with the draft. Letters should be addressed to the M.C.C. Peace Section, Akron, Pennsylvania.

More Children Receive Bundles

Arrival of Christmas bundles at Kaiserslautern, Germany, was unavoidably delayed this year, so that distributions were held during the latter part of February. Many expressed thanks for much-needed garments and other items, even though it was after the Christmas season. During Easter week the remaining bundles were given out to refugee children who live in camps. These children have fled with their parents from the East Zone. The special gifts were very meaningful to these children who with their parents have undergone so many hardships.

Released April 13, 1951

Via Mennonite Central Committee
Akron, Pennsylvania

Women's Activities

In a few days the Prayer Guide will be on sale. Have you placed your order with Mrs. John L. Horst, Scottsdale, Pennsylvania? By sending promptly you will help determine the number needed; you will help avoid the disappointing words: We are unable to fill any more orders. Also you will want to begin with Prayer number 1, on May 1. Do not fail your missionaries, your relief workers, your home workers. Let us honor their requests for prayer.

We are grateful for the interest in the

"Missionary Sewing Circle Monthly." Are we sharing these fine messages with our sisters who do not attend the sewing? How often your secretary hears: "Is this . . . ? Oh, I do not go to the sewing because . . . Well, I must see to getting this." Then again we think of our many sisters who do not know about these fresh and challenging messages from our sisters "on duty" for us in the Lord's work.

Dear sisters, let us not be like the librarian who when complimented on the orderly appearance of her library, responded, "And every book is on the shelf!" "How can they hear without a preacher?" How can our sisters know the needs and have a desire to share without the inspiration which comes from reading their messages? Let us all be faithful in telling others about the good things we know.

The manuscript for the May issue of the "Monthly" is being prepared. Would you like to please some good mother who cannot attend the sewing by sending her a sub-

scription to the paper beginning with this special mothers' issue? The story of David Livingstone's Scottish mother, by Miriam Charles, will thrill every member of the family; the story of the faithful Christian African mother of two sets of twins, by Mrs. Mack, will challenge every reader; the story of Grandma who exercised her motherly affection during the typhoon at Osaka, by Ruth Ressler, will warm every heart; the story of "Mudder" who is helping to care for a number of homeless children who have been at Weiler, but who are having to leave since the home has been sold, will stir the most indifferent as they follow Esther Eby's account. And the cover picture? This is one you will cherish. Send your subscriptions now so that Mrs. Horst can supply you.

* * *

Will the district literature secretaries please send their reports to Mrs. C. L. Shank, 904 College Avenue, Goshen, Indiana, by May 15. Thank you.—Mrs. C. L. Shank.

CHURCH CORRESPONDENCE

PRYOR, OKLAHOMA

Dear Christian Friends: P. A. Friesen and Milo Kauffman were here Dec. 29-31. A communion service was held Sunday morning, Dec. 31, and the voice of the church was taken concerning ordaining a bishop. The pastor, Nelson Hestand, was then ordained to the office of bishop in the evening service which was in charge of Bro. Kauffman. Bro. Friesen preached the ordination sermon.

Feb. 18 was the date of E. W. Zimmerman's visit. A number of the brethren and sisters from the Amish congregation at Choctaw, Okla., were present and contributed to the offering for the Northern Bible Society which he represents.

The annual ministers' meeting of the South Central Conference met here March 13-15. This is the first time an official group met here; so it was of unusual interest and benefit to the congregation. Ministers from other conferences who attended were Elam Hollinger from Alabama and Amos Gingerich from Iowa. Many readers of the *HERALD* were happy to meet the editor, Paul Erb, and to have him as the guest speaker. The first evening he spoke on mission work in India and later gave several messages on the home. The Bible study, prayer sessions, and discussion periods were all times of warm fellowship and blessing for which we praise the Lord.

The last evening of the conference Edward Miller began a series of meetings which continued until March 21. The house continued to be well filled after the visitors were gone.

A number from Zion enjoyed the program given by the Hesston College Gospel team at Oak Grove, Adair, Okla., March 23.

Mrs. Jonas Yoder, Mrs. Jerry Troyer, and Mrs. Elmer Miller were the officers elected for the sewing circle for the coming year.

The success of this work has been due to the faithfulness of our former officers. Mrs. Glade Hartzler leads a group of ten girls in a junior sewing.

A church council has been organized and has been meeting regularly since January, 1951. We expect good attendance in Bible school again this year in spite of the fact that we have nine months of school now which brings us up to harvest.

We are glad for the testimonies of those who were recently baptized at Oak Grove and for the greater interest shown there. Bro. John F. Garber is beginning a series of meetings there April 8. You have read these notes, and will you not now pray more earnestly and continually for the work here?

April 8, 1951. Mrs. Nelson Hestand.

HOLLSOPPLE, PENNSYLVANIA

(Blough Congregation)

Recently we have had a number of visiting ministers. Shem Peachey from Springs, Pa., very forcefully showed us the rewards of Christian day schools. Menno J. Brunk, a former teacher at E.M.C. and at present engaged in mission work near Harman, W. Va., spoke upon the theme, "When God Wrote." He impressed us with the thought that now God is our Saviour but soon will be our judge. We expect to have George R. Brunk of Harrisonburg, Va., with us on April 29.

Our congregation has organized a youth mission group. The officers are as follows: president, John E. Lehman; vice-president, Glen Yoder; secretary, Ruth Thomas; treasurer, Robert Blough. The group plans to meet the second Tuesday of each month for business, but more often for work. We have had good attendance and interest so far.

Our Thanksgiving Bible conference was brought to a sudden climax because of the deep snow. Recently we had the Saturday

evening program in our young people's Bible meeting program. "The Church" was the topic discussed by the young people of the district after which Bro. Charles Shetler of Schellsburg, Pa., preached about courtship and marriage. John E. Lehman.

MINOT, NORTH DAKOTA

(Fairview Congregation)

The annual ministers' meeting of the North Central Conference district met at this place beginning Tuesday evening, March 13, and continued until Thursday evening, March 15. The meetings were open to the public in the afternoons and evenings. Bro. E. S. Garber from Nampa, Idaho, was the guest speaker. On Friday, March 16, the North Central Conference program was made out.

Our bishop, Bro. Floyd Kauffman, attended the meeting of the General Council in Chicago. On Sunday, April 8, he preached for the congregation at Exeland, Wis.

Bro. and Sister S. K. Zook and son Lloyd, who spent the winter at Hesston, returned home April 5. Durbin Zook is going to school at Hesston and so was unable to come home with them. They are going to have sale and move to Kansas. Bro. Zook is our deacon.

Bro. and Sister Josef Herschkowitz worshiped with us Wednesday evening, April 4. He told us some of the things his people have had to go through. He said God has blessed the United States not because she is Christian, for she is not Christian, but because she has been kind to the Jews.

On April 1 our congregation started a mission Sunday school at East Minot. We were able to secure a small building in which to hold services. Pray for this work that Jesus may be presented in such a way that others will want to accept Him too.

April 8, 1951. Marian Yoder.

WEST LIBERTY, OHIO

(Oak Grove Church)

N. E. Troyer, with whom S. E. Allgyer has been living, spent several weeks in Florida. During this time Bro. Allgyer visited his youngest son, John, and family in Plain City. Before his illness Bro. Allgyer had arranged to make his future home with this son. From the time he became ill he was cared for by his niece, Myrtle Umble, and his son-in-law, Bro. Troyer, at the Allgyer homestead. Within a week his daughter, Mrs. A. R. Eschliman from Sioux Falls, S. Dak., came home to assist with his care. Several days later another daughter, Mrs. John G. Baumgartner from Princeton, N.J., and his oldest son, J. R. Allgyer of Washington, D.C., came to his bedside. S. Maurice and John Allgyer, who reside near Columbus, returned frequently. The grandsons who live in the community have shown their love and devotion by taking their turns in staying with their grandfather.

Bro. Allgyer has shown some improvement during the last few days but his condition remains serious. He earnestly desires the prayers of all those who know the worth of prayer. He does not ask for prolonged life, only that God's will might prevail. Bro. Allgyer appreciates the many letters, cards, and good wishes which he has received.

Earl Troyer.

DUCHESS, ALBERTA

Greetings from the Duchess congregation: Bro. Milo Stutzman of the Tofield congregation brought the morning and evening messages on Dec. 31 and the New Year's sermon on New Year's Eve.

Christian Workers' Conference and Ministers' Week began on Jan. 2 and closed on Jan. 6. Bro. Nelson Kauffman was guest speaker. He gave a message each evening. The meetings were very interesting and helpful. Attendance was good in spite of the sub-zero weather which dipped forty degrees below zero. On Sunday, Jan. 7, the services were held all day. Bro. Nelson Kauffman spoke morning and evening. The afternoon service was a special missionary program. Bro. Loyal Roth, wife, and family were with us on these occasions.

Bro. Harold Boettger from the High River congregation delivered two messages on Sunday, Jan. 14. On Jan. 28, we enjoyed having Bro. Stanley Shantz of Guernsey, Sask., with us. He spoke both morning and evening. On Sunday, Feb. 11, we enjoyed the message which Bro. Daniel Martin of Sheldon, Wis., brought to us. Bro. Milo Stutzman, who officiated at the funeral of Mrs. Samuel Martin on Sunday afternoon, Feb. 11, also brought the evening message.

On March 18, there were no services held due to the blizzard several days previous which left most roads blocked. The radio reported it to be the worst storm in the history of the West. Mrs. Paul Martin.

MIDDLEBURY, INDIANA

(Forks Congregation)

Bro. Malvin Miller preached the missionary sermon on March 18. Bro. O. O. Miller gave a word of testimony and a short sketch of his tour through Latin America. In the evening service Mrs. Wilbert Lind spoke to the children about mission work in Africa and Bro. Lind gave a glimpse of the relief work in China where he served for several years.

On Good Friday evening we worshiped by singing songs concerning the death of Christ. Three readings, "His Last Week as Told by Mary His Mother," "Jesus as Seen by Pilate," and "Crucify," were given by Luella Albrecht, Dewayne Bontrager, and David Yoder. Several numbers by a trio and quartet added to the messages of the evening. These meditations and songs concerning Christ's death prepared us for the communion service which we observed on Saturday evening. Bro. Lee Miller from Shore preached the sermon and assisted in distributing the emblems. The next morning being Easter the young people arose early and had a sunrise service at the home of Mr. and Mrs. Willis Bontrager.

On Easter morning the young people had charge of the Sunday school. The superintendent, assistant superintendent, and chorister were chosen from their group and took the place of our regular officers for that day. The evening program was given by the primary and junior departments of the Sunday school and the church chorus. Bro. Malvin gave a short sermon.

David Yoder plans to serve on a service unit in Europe this summer. Mr. and Mrs.

Marion Bontrager also plan to work in a unit but the location has not been definitely planned.

The visitation committee of our church, consisting of the ministry and representation from our young people, plan a service to be held each Monday evening with some "shut-in," convalescent home, or other folks who are unable to attend regular services.

Summer Bible school will be held May 21 to June 1. Bro. E. C. Bontrager is the principal.

We have a daytime and evening sewing circle. The evening circle is especially for mothers with small children (that is father's evening at home). The evening circle has been studying Japan as a mission field during their devotional period.

We are thankful for all these opportunities for service which the church has helped to provide. May God keep us alert to new avenues of service and may we be found faithful while it is day; the night cometh when no man shall work. Correspondent.

FIELD NOTES (Continued)

Speakers in a baptism and nonresistance conference at Columbia, Pa., April 28 and 29, are Oscar Burkholder, John C. Wenger, and Isaac M. Baer.

Sunday school secretaries, attention! If you have any surplus Herald Primary Bible Lessons for April-June 1951, please mail them to the Mennonite Publishing House for credit. Our stock is exhausted. It is too late to reprint, but we could use some for late or additional orders.

The annual song service will be held at the Franconia Mennonite Church, Franconia, Pa., at 7:15 p.m. D.S.T., May 6. There will be a visiting speaker. Everybody is cordially invited to attend.

Bro. T. K. Hershey will speak at the young people's meeting at the Lititz Church, 7:30 p.m., April 29. His topic will be "Our Bodies the Temple of the Holy Ghost."

The Forty-ninth Quarterly Bible conference will be held at Marietta, Pa., on April 29. Bro. Warren Metzler, Johnstown, Pa., will serve as instructor.

Bro. S. A. Yoder, Columbiana, Ohio, was ordained to the office of bishop in an impressive service held at the Leetonia Church the afternoon of April 15. The ordination was in charge of Bro. A. J. Steiner, assisted by the brethren E. B. Frey and E. J. Zook. May God's blessing be on our brother and the congregation he serves.

The North Lima Mennonite Church purchased a bus recently which they will use to gather up adults and children for Sunday school and church services. Bro. Henry Basinger is the driver of the bus.

The Hanover, Pa., congregation will hold their annual Sunday school meeting on Ascension Day, May 3. Bro. John R. Mumaw, Harrisonburg, Va., and Bro. M. S. Stoltzfus, Cochranville, Pa., are the speakers. All invited.

An Ascension Day meeting will be held all day May 3, at Erbs Church near Lititz, Pa. Speakers will be William Strong, Silas Brydger, Alvin Martin, and Clarence Fretz.

The Mennonite Youth Fellowship of Rohrerstown and Millersville, Pa., will hold a meeting at the Rohrerstown church on Saturday evening, April 28. Bro. Earl Mosemann will speak on "Preparing for Christian Service."

A former worker at the Publishing House has been attempting to borrow money for various alleged purposes in our Mennonite communities, using the names of Scottdale ministers and Publishing House workers as references. We state this so that our people may be on their guard against giving him money. His greatest need is spiritual, and ministrations in this area will be appreciated by those who know his condition.

Bro. W. C. Hersherberger passed away at his home near Johnstown, Pa., on April 13. He preached his last sermon a few weeks ago on the fifty-first anniversary of his ordination. Obituary will follow.

The annual Sunday school conference program of the Johnstown district will be held on Ascension Day at the Weaver Church. Moderators are Sem Eash and Hiram Wingard.

Sermon messages were brought to the East Goshen, Ind., congregation on April 15, by Lawrence Burkholder and D. A. Yoder.

A Gospel team from E.M.C. rendered a much appreciated program on April 15 at the Blough Church, Hollsopple, Pa. Members of the quartet were Clyde Fulmer, Paul E. Thomas, Clarence Rutt, and James Bender. Nevin Miller spoke on "Why do I serve?"

Bro. Ira Huber, Manheim, Pa., preached at the Vincent Church, Spring City, Pa., Sunday morning, April 15, and in the evening at the Salford Church near Harleysville.

The Mennonite Benefit Association held its annual meeting on April 21 at Waterloo, Ont.

The historic peace churches in Ontario arranged a pulpit exchange in the various churches on April 22.

The Rockway Mennonite School has extended an open-house invitation for April 23 and 24, when patrons may attend regular classes and hear a program each evening.

Bro. John P. Duerksen, Hesston, Kans., conducted a music conference at La Junta, Colo., the week end of April 15.

Bro. Wesley Jantz, who has been called to be pastor at La Junta, Colo., will be ordained to the ministry, the Lord willing, on April 29. Bro. E. M. Yost, Bro. Jantz's boyhood pastor, will preach the ordination sermon. The service will be in charge of Bro. Allen H. Erb.

Bro. Ben Springer, Hopedale, Ill., spoke in the junior service at the Pleasant Hill Church, East Peoria, Ill., on April 15. A similar service was rendered by Bro. John Harnish of Eureka on April 22. Bro. Harnish also gave a chalk talk to the entire congregation in a vesper service.

Bro. Richard E. Martin, Elida, Ohio, recently brought a message on "Lay Aside Every Weight" at the Lindale Church, Harrisonburg, Va.

Thinking we might be able to serve through our periodicals the parents of handicapped children, we would be glad to hear from the parents of all such children in the church. Please tell the nature of the handicap.

CHURCH HISTORY (Continued)

een years until the Mennonite Church bought the property on April 27, 1942. The property now consisted of eighty-five acres. The buildings had depreciated very much and were badly in need of repair. During this time the woods was kept as a game refuge by the Mill Stream Sportsman Association and the woods was full of wild life.

After four months of real hard work, the old building was changed and repaired, some of the trees on the campus were cut down, bushes trimmed back, and the road leading to the school was repaired. The mill was again used for classrooms and a boys' dormitory. It was named the Classroom Building. The basement was made into a recreation hall, locker room, store, and shop room. The stone house became the home of the dean, Noah G. Good, and was named Bro. Good's Residence. The mess hall was made into typing and bookkeeping classrooms and was named the Commercial Building. The barn was made into dining hall and kitchen underneath, and above it was used for an auditorium. The building was named the Auditorium. The swimming pool in the basement was covered and used as a storage cellar. The one wing to the barn was used as a chemistry laboratory while the other was used for a museum room. The new brick building was made into offices, library, and study hall on the first floor. The second and third floors were used as a girls' dormitory until the new girls' dormitory was built. It was named the Administration Building.

The board of trustees, which were elected by the Lancaster Conference, consisted of the following men in 1942: G. Parke Book as chairman, John H. Gochnauer as vice-chairman, John R. Kraybill as secretary, Clarence H. Lutz as treasurer, Sem Eby, Elam Stoner, Howard Greider, Landis Brubaker, Amos W. Weaver, Amos W. Myer, Luke A. Horst, and Ira T. Graybill. The motto chosen for the school was, "Teach Me Thy Way, O Lord."

When the school opened in the fall of 1942, the faculty was as follows: Noah G. Good, dean; J. Paul Graybill, principal; Clyde B. Stoner, secretary-treasurer; John S. Wenger, Edna K. Wenger, Lois Garber, and Leah Kauffman, matron. Only the academic and Bible courses were offered the first year. Later the commercial courses were added. For a few years a six weeks' Bible course was held at the school, but was discontinued because of the lack of sufficient room.

A dedication service in charge of Noah W. Risser was held on November 27, 1942. The first Commencement was held on May 31, 1943, with a total of sixteen graduating. The enrollment for 1942-43 was 153 and increased to 261 in the 1950-51 school term. The school paper

known as the *Mill Stream* has been published monthly during the school year.

Ground was taken away along the Mill Creek to let the flood waters through and was used to build a bank around the Classroom Building to prevent the flooding of the buildings. An additional piece was built to the barn between the two wings to provide for a science room above and an addition to the dining hall below. The house across the creek served as a girls' dormitory for several years, but is now the home of the janitor, John Hess. Three courts for tennis and basketball also were constructed where the old tobacco shed once stood. The land around the school is farmed by Aaron K. Riehl.

A skating pond was also constructed behind the Classroom Building for winter recreation.

In the fall of 1948, plans were drawn up for the construction of a new girls' dormitory, and construction began soon afterwards. By the beginning of the 1949-50 term, a large two-story brick building stood as the newest addition to the campus. It provides dormitory space for approximately 100 girls. The basement is being used for girls' locker rooms, laundry, and recreation hall.

Some of the teachers who have since been added to the faculty are Clayton Keener, Lester Brubaker, Harvey Bauman, Martha Mosemann, Myra Hess, Lois Good, Erla Oberholtzer, Anna Weaver, Don Jacobs, Miriam Weaver, John Weaver, Amos Weaver, and Paul Kraybill. Not all these teachers are serving on the faculty at the present time.

A hearty welcome is given to anyone to come and visit this historic property which is now the site of the Lancaster Mennonite School.

¹ *Deed Book 19*, p. 171, Lanc. Co. Court House, Lancaster, Pa.

² *Ibid.*, p. 176.

³ *Deed Book U-5-75*, Lanc. Co. Court House, Lancaster, Pa.

⁴ *Deed Book U-6*, p. 154, Lanc. Co. Court House, Lancaster, Pa.

⁵ *Lancaster Daily Intelligencer*, issue of Monday, April 13, 1914, Lancaster, Pa.

⁶ H. M. J. Klein, Ph.D.

William F. Diller, A.M., *History of St. James Church (Protestant Episcopal)*, Lancaster, Pa. Vestry of St. James Church, 1944, p. 276.

⁷ *Lancaster Daily Intelligencer*, issue of April 12, 1923, Lancaster, Pa.

Lancaster, Pa.

The Christian system is not a theory: it is a proven reality. The guarantee of its marvelous proposals toward us is this: that the program has already been carried out in the person of Christ, and that the same power employed in His case, is the power He is prepared to use in our case.

It is "according to the working of his mighty power, which he wrought in [the case of] Christ" (Eph. 1:19, 20).—Contributed.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Beidler.—To Willard B. and Mamie (Metz) Beidler, Telford, Pa., a daughter, Thelma, March 31, 1951.

Benner.—To Wilmer J. and Alberta (Steffy) Benner, Denver, Pa., a daughter, Eileen Faith, March 27, 1951.

Ebersole.—To David Marlin and Alice (Huber) Ebersole, Elizabethtown, Pa., a son, James Marlin, March 31, 1951.

Eisenberger.—To George D. and Esther (Thomas) Eisenberger, Ronks, Pa., a daughter, Judith Marlene, March 18, 1951.

Gingerich.—To Roman and Shirley (Erb) Gingerich, Goshen, Ind., a daughter, June Elizabeth, March 25, 1951.

Good.—To Howard L. and Pauline (Cline) Good, Preston, Ont., a son, Terry Eugene, Feb. 1, 1951.

Grieser.—To Maurice and Leila (Yoder) Grieser, Detroit Lakes, Minn., a son, Melvin Maurice, March 27, 1951.

Hooley.—To Mylin D. and Fern (Nitzsche) Hooley, Lagrange, Ind., a son, Roger LeRoy, March 16, 1951.

Hunsberger.—To Frank C. and Ada (Keller) Hunsberger, Telford, Pa., a daughter, Donna Marie, March 22, 1951.

Kerr.—To William and Maxine (Snyder) Kerr, North Lima, Ohio, a daughter, Linda Hope, March 28, 1951.

Lauber.—To Clarence and Whilma (Roth) Lauber, Tofield, Alta., a daughter, Mary Lou, March 3, 1951.

Martin.—To G. Earl and Arlene (Good) Martin, East Earl, Pa., a daughter, Linda Lou, April 1, 1951.

Miller.—To John O. and Millie Ruth (Jones) Miller, Goshen, Ind., a daughter, Joy Elaine, April 5, 1951.

Naffziger.—To Roy D. and Phoebe (Schroeder) Naffziger, Crystal Springs, Kans., a daughter, Delaine Jo, March 26, 1951.

Nussbaum.—To Harvey J. and Martha E. (Amstutz) Nussbaum, Dalton, Ohio, a son, Roger Dean, April 4, 1951.

Perry.—To Lester Frank and Violet (Leichty) Perry, Fort Wayne, Ind., a daughter, Yvonne Kay, March 28, 1951.

Redcay.—To Henry and Kathryn (Stoltzfus) Redcay, Cochranville, Pa., a daughter, Ruth Ella, March 29, 1951.

Roth.—To Max and Bernice (Graber) Roth, Wayland, Iowa, a son, Theodore David, March 24, 1951.

Roth.—To Orie and Wilma Stutzman) Roth, Wayland, Iowa, a daughter, Rosemary Kay, March 20, 1951.

Weldy.—To Paul and Corona (Haarer) Weldy, Montgomery, Ind., a daughter, Lucy Fern, March 27, 1951.

Zehr.—To Melvin and Lois (Keiser) Zehr, Manson, Iowa, a daughter, Gloria Kaye, Feb. 14, 1951.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Good—Martin.—Harold Lee Good, Bowmansville congregation, Bowmansville, Pa., and Alta B. Martin, Weaverland congregation, by J. Paul Graybill, assisted by Benjamin Weaver, at the bride's home April 7, 1951.

Handrich—Kauffman.—Reuben Handrich and Eleanor Kauffman, both of the Fairview congregation, by Harvey Handrich at the bride's home March 28, 1951.

Hostetler—Derstine.—John Jay Hostetler and Mary Edna Derstine, both of the Goshen College Church, Goshen, Ind., by S. Jay Hostetler at the bride's home, Telford, Pa., March 24, 1951.

Mast—Shulz.—Ellsworth Mast and Kathleen Shulz, both of the Maple Grove congregation, Atglen, Pa., by Isaac S. Mast at the home of the groom's parents, Embreeville, Pa., March 5, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Christner.—Samuel S., son of Joseph and Susanna (Weirich) Christner, was born April 2, 1884, in Lagrange Co., Ind.; died March 9, 1951, at Orrville, Ohio; aged 66 y. 11 m. 7 d. He was married to Mary Schrock in Lagrange Co., Ind. To this union were born 2 children (Mae Bucher, of the home, and Harley L., Massillon, Ohio). He was a member of the Orrville Mennonite Church. He was preceded in death by one grandson and 3 sisters. Besides his wife, Mary, and son and daughter, he leaves 3 grandchildren, 7 sisters (Mary—Mrs. Alvin Beachy, Topeka, Ind.; Rachel—Mrs. Joe D. Schrock, Curtis, Wis.; Malinda—Mrs. Andy S. Yoder, McMinnville, Oreg.; Mrs. Fannie Beachy, Bareville, Pa.; Mrs. Ollie Miller, Lancaster, Pa.; Ada—Mrs. Howard Kreider, Willow Street, Pa.; and Elva—Mrs. Aaron Kauffman, Lancaster, Pa.), and 1 brother (Benjamin J. Christner, Greenwood, Del.). Funeral services were held at the home and the Orrville Mennonite Church, with Harold Bauman, Stanford Mumaw, and I. W. Royer in charge. Burial was made in the Martins Church Cemetery.

Horst.—Martin L., son of the late Jacob L. and Elizabeth (Martin) Horst, was born Oct. 23, 1878, near Chambersburg, Pa.; passed away at his home in Maugansville, Md., March 6, 1951; aged 72 y. 4 m. 11 d. Death was caused by a heart attack. In his youth he united with Reiff's Mennonite Church, which fellowship he enjoyed until his death. On Dec. 1, 1902, he was united in marriage to Mary H. Baer. She preceded him in death April 15, 1941. To this union were born the following children: Benjamin B., Anna—Mrs. Elmer Diller, Emma—Mrs. Russel Petre, all of Hagerstown, Md.; Katie—Mrs. Melvin Shank, Hanover, Pa.; Ada and Lizzie, at home; Menno, Hagerstown; and Mahlon, Relief, Ky. He also leaves 45 grandchildren and 4 great-grandchildren. He was one of a family of 15 children. One brother and 6 sisters survive. Funeral services were held March 8, from the home in charge of Reuben Martin and at Reiff's Mennonite Church in charge of Moses Horst and Amos Martin. Interment in the adjoining cemetery.

Kauffman.—Mima, daughter of Joseph and Mary Sommers, was born Oct. 22, 1900, near Kokomo, Ind.; departed this life March 10, 1951; aged 50 y. 5 m. 16 d. On Feb. 25, 1927, she was united in marriage to Paul A. Kauffman, Clarksville, Mich., in which community she lived ever since. To this union were born nine children: Orton, Topeka, Ind.; Verlin, Mary, Iva, Dana, Virginia, Esta, Loren, and Rosella, all at home. Her husband preceded her in death six years. Death was caused by cancer. She leaves to mourn her departure her 9 children, her aged father, 2 brothers (Joe, Kokomo; Harry, Orrville, Ohio), 5 sisters (Mrs. Emma Sparks, Mrs. Sarah Shaffer, Mrs. Lizzie Hershberger, and Iva, all of Kokomo, Ind.; and Mrs. Nora Easterly, Logansport, Ind.), and many relatives and friends. In her youth she gave her heart to the Lord and united with the Mennonite Church of which she was a faithful member and had much concern for the spiritual welfare of her children. Funeral services were conducted March 13, at the home by Daniel Zook and at the church by T. E. Shrock. Burial in the adjoining cemetery.

Kinsinger.—Abner, son of Eli and Susan (Yoder) Kinsinger, was born near Sharon Center, Iowa, Oct. 23, 1871; died at his late home in Washington Twp., April 1, 1951; aged 79 y. 5 m. 9 d. Death was caused by complications following a fall on the ice at his home Jan. 6, Nov. 5, 1895. He was united in marriage to Amanda Gingerich. She preceded him Dec. 7, 1950. At the time of their marriage they established a home on the farm where they resided until the time of their death. To this union were born 2 daughters (Katie—Mrs. Daniel Diekel, Nettie—Mrs. Omar Breneman, Kalona, Iowa), and 3 sons (Vernie, Ira, Wellman, Iowa; and Wallace, at home). Surviving are 8 grandchildren, 8 great-grandchildren, 3 sisters (Mrs. Katie Swartzendruber, Mrs. Eli Marner, Parnell, Iowa; Mrs. Joe M. Gnagey, Wellman), 4 brothers (Koras, Simon, and Menno, Parnell; and John, Wellman), and a host of near relatives and friends who mourn his passing. One brother and one sister preceded him in death. In his youth he accepted Christ as his Sav-

iour and united with the Lower Deer Creek Mennonite Church, later transferring his membership to the East Union congregation where he was a faithful member at the time of his death. Funeral services were held from the East Union Mennonite Church Tuesday afternoon in charge of D. J. Fisher and George S. Miller. Burial in the West Union Cemetery.

Miller.—Abner M., son of Michael D. and Lovina (Shetler) Miller, was born Sept. 9, 1882, near Kalona, Iowa; died at his late home north of Kalona, March 15, 1951; aged 68 y. 6 m. 6 d. Nov. 4, 1909, he was united in marriage to Eliza Yoder. To this union were born 3 children (Velma—Mrs. Lyle E. Yoder, Dorothy—Mrs. Eldon Rhodes, both of Kalona; and a son who died in infancy). His sudden death is mourned by his companion, 2 daughters, 7 grandchildren, 4 brothers (Simon, Des Moines, Iowa; Aaron, Kalona; Edd, Portland, Maine; and Jess, Monterey Park, Calif.), and 3 sisters (Mrs. Seth Miller, Kalona; Mrs. C. A. Wertz, Wellman, Iowa; and Mrs. Charles Gingerich, Parnell, Iowa). He was preceded in death by his parents, 3 brothers, and 4 sisters. He accepted Christ as his Saviour in his youth and united with the East Union Mennonite Church where he was a lifelong member. He lived in the Kalona community his entire lifetime. Before his marriage he taught school. His sudden passing, due to a heart attack, was a shock to the community. Funeral services were held from the East Union Church in charge of D. J. Fisher and George Miller. Burial was made in the East Union Cemetery.

Plank.—Samuel J., son of John and Sarah (King) Plank, was born near Lancaster, Ohio, Dec. 8, 1874; passed away at his home in West Liberty, Ohio, April 6, 1951; aged 76 y. 3 m. 28 d. He accepted Christ as a young man under the ministry of J. S. Coffman and was baptized into the body of the Lord at the Bethel congregation, Garden City, Mo., on his twenty-first birthday. On Oct. 11, 1896, he was united in marriage to Ella Kauffman of Garden City, Mo. To this union were born 2 daughters (Maud and Kathryn—Mrs. Emmett King), both of whom survive. Also surviving are 3 grandchildren, 3 brothers (Henry, Alhambra, Calif.; Solomon and Perry, both of Harper, Kans.) and 3 sisters (Mrs. Maude Stutzman, Wichita, Kans.; Mrs. Bertha Gerber and Mrs. Mamie Garber, Harper, Kans.). In 1896, he moved his membership to the Sycamore congregation, also at Garden City, Mo. In 1919 the family moved to West Liberty, Ohio, where he resided until the time of his death. During his residence of 32 years at West Liberty he was a faithful member of the South Union Mennonite Church. During his final illness he found his Saviour especially precious. Funeral services were held April 9, at the home and at the South Union Mennonite Church. The services were in charge of Stanley Shenk with Nelson Kanagy assisting. Burial was made in the Fairview Cemetery in West Liberty.

Sauder.—In the obituary of Susie Sauder, which appeared in the Gospel Herald in the March 20, 1951, issue, the names of the sons were omitted. They are Clayton and Raymond of Brownstown, Pa.

Steiner.—John S., son of Daniel and Magdalene Steiner, pioneers in the community, was born in Greene Twp., near Orrville, Ohio, Jan. 19, 1861; died at the Mennonite Old People's Home near Rittman, Ohio, March 1, 1951; aged 90 y. 1 m. 11 d. He confessed Christ as his personal Saviour in young manhood and united with the Crown Hill Mennonite Church where most of his family worshiped. In 1886 he was united in marriage to Mary Ann Welty and lived on a farm in Baughman Twp. To this union 5 daughters and 2 sons were born. His wife died in March, 1908. In 1913 he was married to Mary Zimmerly and spent his years on the farm until 1942 when he retired. After a few years' residence in Orrville, he went to live at the Mennonite Home where Mrs. Steiner died in 1947. He is survived by 5 children (Alma Niesz, Elta Crary, Verna Pearson, Clela Klopfenstien, and Lulu Hershey), 9 grandchildren and 9 great-grandchildren. The 2 sons preceded their father in death. Funeral services were held March 3, at the Crown Hill Church in charge of Noah Hilty, assisted by Stanford Mumaw. Interment in adjoining cemetery.

Siegrist.—Mark, Margie Siegrist and son, David Lamar, 3 members of a family who were killed in the auto-train crash south of Willow Street, in Pennsylvania, March 21, 1951.

Mark S. was born May 13, 1925, in East Hempfield Twp., Lancaster Co., Pa. He was the son of Clarence F. and Mattie (Stauffer) Siegrist, East Petersburg. He was a member of the East Petersburg Mennonite Church. He was

united in marriage June 14, 1945, to Margie Ann Landis. To this union were born 2 sons (David Lamar and Carl Robert). In addition to his parents and his son, Carl Robert, he is survived by a sister (Rachel, at home), 2 brothers (Clarence S., Neffsville, Pa.; and Burnell S., Lancaster, Pa.), and a grandfather (John M. Siegrist).

Margie Ann, daughter of Harry C. and Mary (Witmer) Landis, was born July 17, 1925, in Manheim Twp., Lancaster Co., Pa. She also was a member of the East Petersburg Mennonite Church. In addition to her parents and son, she is survived by 3 sisters (Esther—Mrs. Robert F. Lefever, Willow Street, Pa.; Theda—Mrs. Abram Siegrist, Manheim, Pa.; Joyce Landis, at home), 1 brother (J. Omar Landis), and 2 grandmothers (Mrs. Hiram Witmer and Mrs. Alice Landis).

David Lamar, son of Mark and Margie (Landis) Siegrist, was born July 19, 1946, in East Hempfield Twp., Lancaster Co., Pa. He is survived by 1 brother (Carl Robert), his paternal and maternal grandparents. Funeral services were held March 24, 1951, in the East Petersburg Mennonite Church in charge of D. Stoner Krady and Henry Lutz. Texts: Matt. 24:44 and Prov. 27:1. Burial was made in the adjoining cemetery.

Troyer.—Ammon E., son of Emanuel S. and Sarah (Miller) Troyer, was born near Goshen, Ind., Jan. 1, 1890; passed away at Hutchinson, Kans., March 16, 1951, after a lingering heart ailment of eight years; aged 61 y. 2 m. 16 d. He united with the church as a young man. He was a faithful member of the Hutchinson Mennonite Mission Church. He was preceded by his first wife, Sarah (Bontrager), 1 son (Robert) his father, mother, and an infant brother. Surviving are his wife, Fannie, his children (Mary Edith—Mrs. Aden Horst, Goshen, Ind.; Richard, U.S. Air Force, Germany; Irene—Mrs. Gerald Shank, Goshen, Ind.; Lloyd, Camp Ortt, Calif.; Charles, Marlin, and Donald, at home), 1 grandson, 5 brothers (Emanuel, Vero Beach, Fla.; Levi, Harper, Kans.; Ora and Henry, Fairview, Mich.; and Seth, Mio, Mich.), and 5 sisters (Mary, Middleton, Ind.; Barbara, Goshen; Sarah, Hazelton, Iowa; Clara, Elkhart, Ind.; and Fanny, Kansas City, Kans.). Funeral services were held at the Yoder Mennonite Church, Yoder, Kans., March 19, with Harry A. Diener and Sanford E. King in charge. Text: II Cor. 4:17. Burial was made in the Yoder Mennonite Cemetery on March 22, the body being held until the son from Germany arrived.

Wilson.—Clara, daughter of Nelson and Martha Schoolcraft, was born at New Canton, Ill., Oct. 17, 1881; passed away at the family residence in Hannibal, Mo., March 27, 1951; aged 69 y. 6 m. 10 d. On Aug. 9, 1896, she was united in marriage to Barney Wilson, Kinderhook, Ill. She lived in Kinderhook until about 35 years ago when she moved with her family to Hannibal. She was the mother of 11 children of whom only 3 grew to maturity (Glen, Marie, and Walter). Glen preceded her in death 11 years ago. She leaves to mourn her passing her sorrowing husband, 3 children (Mrs. Marie Billings; an adopted daughter, Mrs. Laura Hartman; and Walter, all of Hannibal), 20 grandchildren, 10 great-grandchildren, 5 sisters (Mrs. Geneva Bowen, Monroe, Mich.; Mrs. Lillie Clingsing, New Canton, Ill.; Mrs. Sara Roberts, Barry, Ill.; Mrs. Bertha McNary, Barry, Ill.), and a host of friends. In 1935 she became a member of the Mennonite Church to which she remained faithful to the day of her death. Because of a fall in which she broke her hip in 1934 she was a semi-invalid since that time. Funeral services were in charge of Nelson E. Kauffman on March 29, at the Hannibal Mission Church. Interment was made in the Hydesburg Cemetery near Hannibal.

Yoder.—Beatrice, daughter of Mr. and Mrs. Frank J. Miller, was born July 31, 1912, near Freeport, Kent Co., Mich.; died at the home of her sister, Mrs. Ernest Chupp, Elkhart, Ind., Feb. 28, 1951; aged 38 y. 7 m. 27 d. She leaves to mourn her early departure her husband, 2 daughters (Donna Lee and Mahle Joan), her parents, 2 brothers (Roy O. and Harold L., both of Lagrange, Ind.), 3 sisters (Mrs. Lucy Brimer, Union City, Mich.; Elsie—Mrs. Ernest Chupp, and Elizabeth—Mrs. Myrl Gautsche, both of Elkhart), and many other relatives and friends. While in her early teens her parents moved from Kent Co., Mich., to Lagrange Co., Ind., near Emma, where she resided since. In her early youth she accepted Christ as her personal Saviour. Funeral services were held at the Emma Mennonite Church in charge of O. S. Hostetler, assisted by Amos O. Hostetler and William Richardson, Goshen, Ind.

ITEMS and COMMENTS

The Senate Committee investigating interstate crime reports that gambling interests receive twenty billion dollars annually in the United States, the equivalent of more than the money Americans spend on their clothing each year, and much more than the combined amount donated to churches, appropriated for schools, and spent on charitable institutions. The report also says that the United States is being defrauded of millions of dollars, perhaps running into the hundreds of millions, of tax revenues because gamblers and racketeers send in fraudulent income tax reports which are not investigated by the Bureau of Internal Revenue. The explanation for this fact is found in the further indication that gamblers are liberal supporters of political machines—Federal, state, and local. Scandals revealing gangster influence in all branches of government are getting the front pages in the newspapers time after time and confidence in government is severely shaken.

* * *

Of the 750,000 alcoholics in the United States it is reliably estimated that 60 per cent have reached this stage after years of social or so-called moderate drinking.

* * *

In spite of the tremendous amount of liquor advertising in publications of our country, it is good to know that there are more than 2500 publications with a total circulation of many millions that refuse to accept any alcoholic beverage advertising.

* * *

Martin Niemoeller, arguing that the rearmament of Western Germany would lead to war and not to peace, says that the German people are no longer able to differentiate between arming for war and arming for peace. "To the man in the street," he said, "rearmament means war." Probably the man in the street anywhere else sees the same thing.

* * *

A prominent missionary in India has written as follows: "The greatest hour of Christian opportunity has come to India. I have never had such a hearing in forty years as I have had the past six months." Let us pray for the Gospel testimony in India.

* * *

Americans are buying furniture at the unprecedented rate of \$3,000,000,000 a year, the Department of Commerce reports. Chief causes are fat pocketbooks, with personal income at a rate of \$201,000,000,000 a year after taxes, and the record home building boom providing vast acreages of living space to be furnished.—Signs of the Times.

* * *

Automobile accident deaths and injuries in the nation took a sharp jump last year over 1949. The 1950 death toll of 35,500 is the greatest since 1941. The injury total soared to a new all-time high of 1,799,800 in 1950,

an increase of more than 200,000 over 1949. Almost 500,000 casualties in 1950 were the direct result of speeding, which is the greatest factor in traffic accidents. Twenty-four per cent of all drivers involved in fatal automobile accidents in the United States last year were between the ages of 18 and 24 and yet 98% of these drivers had at least one year's driving experience. Male drivers were involved in more than 90% of all United States automobile accidents. Three out of four traffic accidents happen in clear weather on dry roads. Saturday and Sunday are the most dangerous days of the week in traffic and the hour between 7:00 and 8:00 in the evening is the most likely to be fatal.

* * *

The National Safety Council reports 90,000 killed and 8,900,000 hurt in accidents in 1950 in the United States.—The Baptist Messenger.

* * *

The Palestine Brewery, Limited, has ordered 25,000,000 beer bottles. The output of cigarettes in Israel for the first four months of 1950 was 80,000,000,000 a month. One of the largest cigarette factories is at Nazareth. Something good once came out of Nazareth. Something evil is coming from it now.

* * *

Polls in Germany show that 73% of the German people oppose German militarism and 84% would refuse to serve in a new German army. Why does the democratic United States insist that a new German army be created?

* * *

The American Academy of Allergy heard that 61% of all married persons report occasional headaches, but 70% of unmarried persons; 70.4% of college graduates but only 38.8% of those with little or no education.—Baptist Messenger.

* * *

It was said in 1924 that Lenin of Russia once said, "One day we will force the United States to spend itself into destruction." There is no question but that the Soviet government has been working to that end and we are spending ourselves into destruction.—Prophecy.

* * *

"The atomic bomb is bad; the hydrogen bomb is frightful; but television is going to be worse than either and far more destructive. It will completely wreck the rising generation and before long it will turn the United States and Canada into a Sodom and Gomorrah, infinitely worse than the Sodom and Gomorrah of Bible times."—Oswald J. Smith.

* * *

The International Association of Evangelicals will meet at Woudschoten, Holland, August 5-11, 1951. This organization is among evangelicals something of what the World Council of Churches is for the more liberal theological groups.

* * *

Dr. Merrill Unger, professor of Semitics and the Old Testament at Dallas Theological Seminary won first prize in the Zondervan Publishing House's Christian Textbook Contest with his manuscript entitled "A Student's

Guide to Old Testament Introduction." The volume will be published this summer. It is described as "a scholarly yet popular evangelical approach in this needy field."

* * *

The population of the world is believed to be about 2,100,000,000 people. Of this total, about 692,000,000, that is one third, claim to be Christians. The Christians are made up of 330,000,000 Roman Catholics, 144,000,000 Orthodox, 207,000,000 Protestants, and 10,000,000 Copts. The main Protestant churches claim membership as follows: Lutherans, 90,000,000; Presbyterian and Reformed Presbyterian, 22,000,000; Methodist, 12,000,000; Baptist, 13,500,000; Anglicans, 9,000,000; Congregationalists, 2,500,000.—All Nations Missionary Review.

TO BE NEAR TO GOD (Continued)

How is the Lord my strength? He is because He lives in me. Food taken into the body and assimilated becomes the strength of the body. It permeates every part to make up every bone and muscle and tissue. Outside the body it does no good whatever. We may know about the Lord, appreciate in a measure what He has done, live in the blessings that accrue in a land where He is known and yet not have His strength because He has not been allowed to enter our life and permeate every part of it. To have Him inside is to have strength.

How is He my shield? The shield was used for protection in the battle. So we are behind the one who goes before. He meets the enemy for us. Better yet—we are in Him. He is in us, and we are in Him! Blessed living is the life of the Christian! Modern language would call it a "tie-up," and reverently it is just that in the fullest way possible.

Saturday, May 5

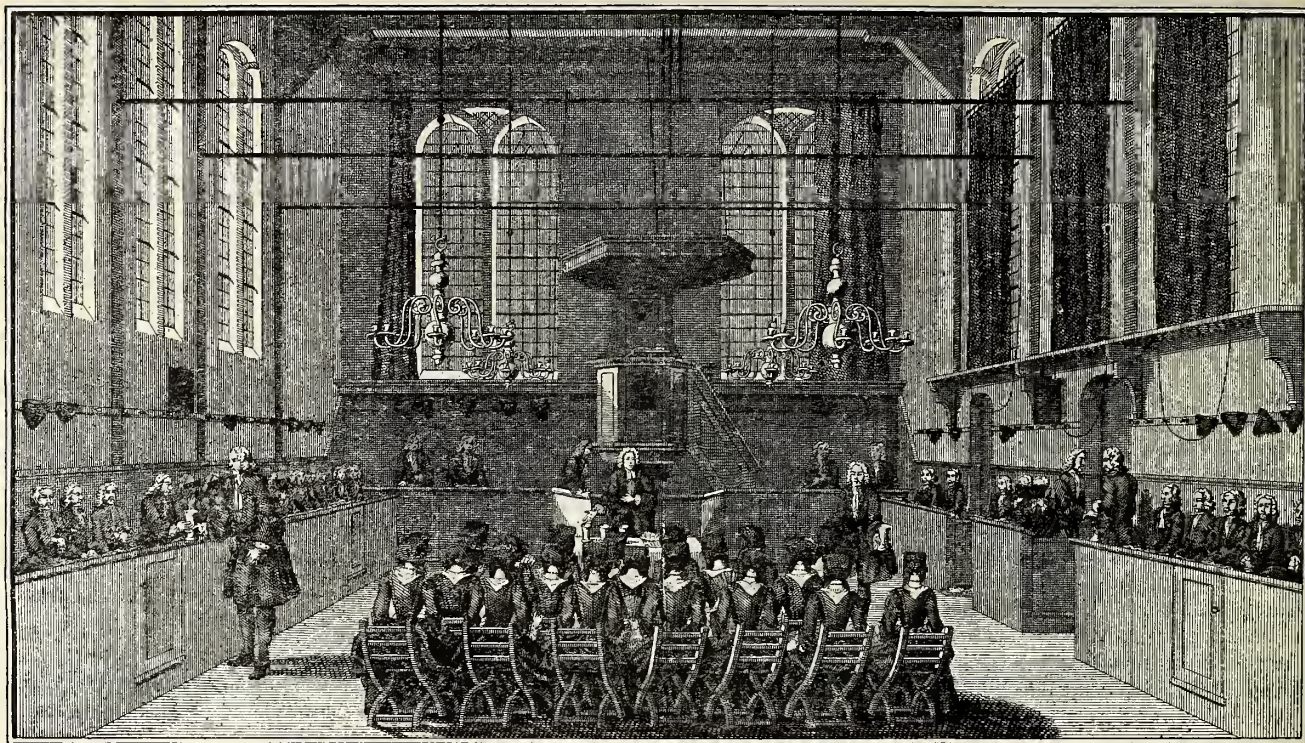
Read Psalm 32.

Psalm 32:8: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." Another translation for the last sentence puts it: "I will counsel thee with mine eye upon thee."

There comes to mind the mother's eye on her child in watchful concern and loving care; the father's guidance in his son's progress; the teacher's interest in the student's working of an assignment. However careful such watchfulness may be, there can be occupation with other duties which put the child outside the range of human eye and human care for minutes or hours.

But not so with God. With Him it is not sometimes but always. His eye sees the sparrow's fall. So minute is His care. Also He knows all the circumstances that make up our environment, and He knows our attitudes in those circumstances. If our hearts are open to Him for counsel, we shall receive it abundantly. If we do not open our hearts, His eye still sees. So as I go to work today, God's eye is upon me. In that eye is pleasure if I follow His counsel; in His eye is compassion; in His eye is love. Even if I do not follow, there is still love and compassion. Is there a look of pain and disappointment when I take my own way?

—Sadie A. Hartzler.



The above illustration is in *MENNONITES IN EUROPE* by John Horsch. Read his stirring, scholarly account of the birth and growth of the Mennonite church. Fifty years of extensive research went into this thrilling saga of faith. Your own Christian life will be strengthened.

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Special Meetings

HANNIBAL, MISSOURI

Report of the quarterly Sunday-school meeting held at the Mennonite Mission Church March 25, 1951.

Organization.—Mod., Daniel Kauffman; Asst. Mod., Harold Kreider; Chors., Ralph Detweiler, Anna Margaret Kreider; Secy., Mildred Bontrager.

Program and Speakers.—Regular Sunday-school services; Sermon, "Christ Is Risen," J. R. Mumaw. Afternoon: Children's Meeting, Ruby Hathaway; His Resurrection Is Necessary to Our Salvation, Kathryn Kreider; His Resurrection Is Necessary to Our Fruitfulness, David Hathaway; His Resurrection Is Necessary to Our Consecration, Verna Detweiler; His Resurrection Is Necessary to Our Security, John R. Mumaw. Evening: Devotion, Lester Blank; Children's Meeting, Carol Kauffman; Testimony Service, in charge of Nelson

Kauffman; Sermon, "Living in the Power of the Resurrection," J. R. Mumaw.

Thoughts Gleaned.—The Easter story is the same old story but is always new. Christianity is the only religion with a risen, living Saviour. Through the resurrection of Christ we too may have access to this resurrection power if we open our hearts for the power of God to flow through. The power that men are not making use of is tremendous. How can the world see His power if the church does not manifest it? Ordinary Christian living is still dependent on the supernatural life.

Secretary.

PRYOR, OKLAHOMA

Report of the annual ministers' conference held at the Zion Meetinghouse, Pryor, Okla., March 13-15.

Forty of the ministerial body of the South

Central Mennonite Conference, fifteen of who were accompanied by their wives, attended the conference. There were three visiting ministers from out of the district and one minister from another denomination. Bro. Clayton Beler based his four Bible study periods on I Corinthians, using the inductive method of Bible study. Bro. Paul Erb gave a talk on Indictment of the Pastor's Responsibility to the Community in Giving Counsel in Problems of Marriage. Laying the Foundation for a Christian Home Promoting Wholesome Home Relations, and Maintaining Balanced Teaching on the Second Coming of Christ. Edward Miller brought evangelistic sermons each evening. Wilbert Naezger, Glen Yoder, Fred Brenneman, and Richard Birky led open discussions. H. A. Dien spoke on "How Meet the Challenge of a Consistent Peace Testimony."

Kenneth I. Smoker.

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLIV

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NUMBER 18

Our Attitude Toward Communism

BY J. LAWRENCE BURKHOLDER

It is always difficult to think clearly and objectively during periods of international upheaval. Emotion is very likely to displace reason and quite frequently facts are obscured. The issue of our times is the threat of Communism to free institutions. What should be our attitude toward Communism? Is there not the danger that we may fall into the popular hysteria which is deliberately encouraged by certain sections of the radio and the press? The single unthinking attitude of many Americans toward Communism is hate. Certainly we do not want to minimize the evil of Communism. It is a monstrous evil which often violates most of the values which we hold most dear. However, if we will have a Christian attitude toward Communism, we will seek to know just what Communism really is, the reason for its rapid expansion, the secret of its power, and the elements of good which may be mixed with the bad. In our evaluation of Communism we should seek to be fair and we should be ready to admit that our own institutions are not above criticism. Above all we must be Christian. In the last analysis Christian love is the only answer to Communism and so we should pray for a way of relating love to Communism.

What Is Communism?

What do we mean by Communism? The term is sometimes used to refer to the economic theory of Karl Marx, but more often it is used to refer to the system of political dictatorship found in Russia. That the Russian dictatorship is by no means a reasonable embodiment of the Marxian theory is generally admitted. Marx did not look forward to a police state. Interpreting history as a series of class struggles he predicted the end of capitalism and the beginning of a dictatorship of the working class called the Proletariat. Marx believed that history is moving relentlessly toward the elimination of class struggle with the dominance of a single class. He was keenly aware of the pitiful condition of the working class who were at that time without power and often regarded as chattel. Anyone who reads the history of the working class is impressed with the

miserable lot of the factory worker about the middle of the nineteenth century. The coal miner and the textile worker in British industry were paid a bare subsistence wage and there was the constant threat of depression. One can only appreciate the sympathy which Marx and others had for the poor in England and on the Continent.

Marx saw no effective way of advancing the cause of the worker except by the use of force. He regarded the capitalist as essentially selfish, and therefore no appeal on moral grounds would avail. Hence, he called for a program of unionism which employed the threat to strike. Trade unions would grow in power until they would be in a position to effect political revolution. The Communist International which Marx helped to organize in 1864 was an international organization of workers which had as its objective a program of revolution which would eventually place governments in the hands of the workers. The reason for achieving political power is the claim that government always represents the interests of the dominant economic class. The object was to take political power out of the hands of the capitalists.

However, Marx was not merely advocating another economic theory. There are implications to his economic theory which comprise a philosophy of life and a philosophy of history. There are some aspects of his theory, particularly his analysis of the capitalistic system, which show real insight and may be regarded as making a positive contribution. However, Marx' economic theory goes beyond economics and touches on the problems of theology, history, and philosophy. What are some of the implications of the economic interpretation of history?

In the first place, Marxian Communism is consistently materialistic. Matter is regarded as the ultimate reality. There is no such thing as spirit. Spirit is a vicious illusion. All that exists is what can be seen and felt. As to the nature of man, Marx claimed that he is an intelligent animal. He has no soul prepared for eternity nor is there a God who is man's creator. Man is matter and all that he needs in life is the satisfaction

which comes from material things. It was Marx' belief that when man's essential biological needs are satisfied strife will cease and utopia will reign.

Marx' low conception of man is rather ironical. While taking up the cause of man against the injustices of early capitalism, he nevertheless relegated man to the level of the animal. While he scored the exploitation of man, he devaluated man by his material philosophy. He relegated man from the image of God to an assemblage of matter. It is therefore understandable why the enemies of the Communist state are often liquidated with few qualms of conscience. Man is not of infinite value, but is valuable only so far as he can advance the Marxist cause.

Marx was an atheist, as are all consistent Communists. Marx regarded the idea of God as an artifice of the ruling class. Religion is the "opiate of the people." Religion, he said, served to tranquilize the people in their economic misery by holding before them the compensation of heaven. The hope of a heavenly reward served to take the people's mind off the sufferings and tended to work in them a patience which facilitated the exploitation of the economic rulers. He attempted to show that the "priest" is the agent of the capitalist and works for the servitude of the masses. If the myth of God could be exposed, then men would rise up and demand their share of satisfactions in this life.

One cannot pass on from this point without saying that there is some truth to what Marx had to say with respect to the historical relationship of the "priest" to the economic and political ruler. Too often official religion has sought the support of the ruling class at the expense of the people. Religion has often played

Reply

(Romans 12:20)

BY ELAINE SOMMERS

*"But do you not understand?
It is an iron curtain,
Iron,
Hard iron!"*

*"Enough coals of fire
Can melt iron."*

Goshen, Ind.

into the hands of those who offer economic and political support and have betrayed the cause of the poor and the powerless. This is what happened in the case of Russia, where the church became associated with the Czars to the extent that the overthrow of the Czars meant the overthrow of the church. One wonders whether the Communist Revolution with the persecution of the Russian Orthodox Church may not be regarded as a divine judgment against that church.

Another serious implication of Marxian materialism is its repudiation of moral law. Moral law has in the western world been grounded in the conception of a moral God. With the disavowal of God, the occasion for moral law has gone. Hence the Marxian feels no moral responsibility toward any reality which transcends the party. Whereas those who live within the Christian tradition claim that that is moral which conforms to the will of God, the Marxian claims that that is moral which advances the Marxist program. Therefore truth is at the mercy of expediency and human life can be expended freely. One can realize why it is nigh impossible for Communists and Christians to understand and trust each other, since their moral references are so different.

Added to atheism, materialism, and immorality is the fact of the totalitarian police state. Marx believed that ruthlessness would be short lived. For a brief period preceding the establishment of the classless society force would be used freely, but with the establishment of the classless society a minimum of force would be required. However, historical Communism as it has existed in Russia and in the satellite states has been enforced by police methods. Actually the Communist party even in Russia comprises a small minority of the total population—yet this minority is able to impose a totalitarian order. The "purge" is the method of assuring strict obedience. Those who refuse to comply with the demands of the government are purged. It would seem that the totalitarian nature of the Communist state with the consequent loss of freedom to live and worship according to conscience makes a clash between Christian groups and Communist forces inevitable. Christians reserve their supreme loyalty to God and there cannot help being trouble when a state usurps the authority of God.

Our attitude toward Communism then must be one of basic disagreement. Communism and Christianity simply cannot be reconciled as philosophies of life.

However, sheer condemnation cannot be our answer to Communism. We must seek to understand why men have been attracted to this system by the millions. Why has China gone Communist? If Communism is what it is, how do we explain the fact that there is little inclination for the Asiatic peoples to resist Communism? May there not be some positive elements in Communism which appeal?

Undoubtedly the main reason why Communism has spread so rapidly in Europe and in Asia is the Communistic concern for economic justice. Communism is a revolt of the oppressed classes against their economic overlords. Wherever there is poverty and injustice Communism with avowed principles of justice has its appeal. The Communist doctrine is simple. As it is told to the oriental farmer and laborer it simply means that the land will be taken from the rich and be divided among the poor. It also offers equal representation before the law and the abolition of privilege. As it turns out, anyone who is disgruntled or who has grievances of any kind looks to Communism as the guarantee of rights.

It is difficult for Americans to understand why people of other countries cannot see that Communism always ends in the loss of freedom and therefore should be resisted. However, it must be remembered that in many countries of the Orient the majority of the people have never known freedom. They have known only poverty, landlordism, and corruption in high places. They feel they have no freedom to lose and there is a chance that Communism may give them something better. The Chinese people have accepted Communism not because they like Communism but because they have been completely dissatisfied with the political and economic life which they have endured for many years. The tragedy is that there has been no choice beyond a corrupt regime and a Communist order.

Actually many orientals in particular regard Communism not as enslavement but liberation. They associate justice and equality with Communism and poverty, oppression and corruption with the old regimes. In fact, Communism as it is preached by young enthusiasts in China and other countries carries a moral ring which cannot help reminding one of certain teachings peculiarly Christian. The moral appeal of Communism has attracted the younger student class of China and India in particular.

The challenge which the world situation now presents to the Christian forces is to demonstrate that Christianity is concerned with the problem of economic justice. Communism cannot be fought with guns. Communism is a philosophy of life—a way of life which can be resisted only by removing the ills to which Communism addresses itself. The way to stop Communism is to overcome poverty, oppression, and corruption. The question is whether the western countries have the spiritual and moral power to achieve these requirements.

More and more the United States is relying on military preponderance to stop Communism. The tragedy is that as military budgets expand attention is taken away from the real problem. Communism can be defeated only by a strong counterattack in the moral and spiritual realm which sets the house in order.

As Christians we must become more critical of our own economic and social practices. We must ask ourselves the question whether we are really Christian in our treatment of employees and in our relations with competitors. Is it right that there should be a great difference of wealth among Christian brethren? Are we really prepared to show the world what is the Christian answer to the problem of economic injustice? This is an area which calls for serious thought and prayer.

Goshen, Ind.

John Wesley Distressed!

I am distressed. I know not what to do. I see what I might have done once. I might have said peremptorily and expressly, "Here I am; I and my Bible. I will not, I dare not vary from this Book, either in great things or small. I have no power to dispense with one jot or tittle of what is contained therein. I am determined to be a Bible Christian, not almost, but altogether. Who will meet me on this ground? Join me on this, or not at all." With regard to dress in particular, I might have been as firm (and I now see it would have been far better) as either the people called Quakers, or the Moravian brethren; I might have said, "This is our manner of dress which we know is both Scriptural and rational. If you join with us, you are to dress as we do; but you need not join us unless you please." But, alas! The time is now past; and what I can do now, I can not tell.—Wesley's Sermons, Vol. II, p. 439. Dublin, July 2, 1789.

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EDITORIAL

The Family Council

"No man liveth unto himself." All of life is a co-operative affair. Even Robinson Crusoe had to have his man Friday. But the home, because of the constancy and the closeness of the relationships, is the most exacting in its requirements for teamwork.

The child comes into the world as a little tyrant, asking but careless as to whether he gives. It is the task of childhood education to teach him to subordinate himself to the group, until he actually finds joy in denying himself for the good of those he loves. Mutuality is the key to happy and successful family living. But this mutuality must be taught and learned in the home. Husband and wife, parent and child must learn to recognize one another's personalities and viewpoints. They must learn and practice the fact that the home belongs to all of them. There will be many decisions which can be reached by talking things over and coming to a common agreement with which all are satisfied. Happy the family which has found a technique for reaching such satisfying solutions to problems.

One of the instruments which has been used effectively for democratic family living is the family conclave or council. The story of how such a council came into being in one Mennonite family is told on the family circle page of this issue. One may be sure that such a happy experience in mutual family living will be repeated in spite of busy schedules. How much better such a plan is than continued uncertainties, misunderstandings, and grievances, perhaps continual griping and nagging.

Some parents may prefer an authoritarian atmosphere in which they give the orders (let us hope they always agree between themselves), and the children dutifully and silently obey. But other parents will prefer to let their children grow up. They realize that we should train our children to become independent, not to continue in dependence. Some day they must make their own decisions. What better method of education could there be than, in the friendly but serious atmosphere of a

family council, to learn how to look at facts, to face realities, to see the other person's point of view, and to give in for the family good?

But training for the future is not the chief function of the family council. The promotion of present family happiness is even more important. Children must feel secure in a "little world called home," where they are recognized as individuals and where their wishes and opinions are considered important. They must come to accept responsibility as well as privilege and to find joy in functioning as one of a team. "This is my job; we decided it!" said a boy as he paused and mopped his brow while mowing the lawn. No grouching here! Just the happy acceptance of a partnership which he had helped to arrange.

There are many questions which might be considered by the family council: daily details of housekeeping, farm planning, allowances, schedule making, the use of the car, the use of the radio, house building and furnishing, educational problems, travel and vacations, and most important of all, matters of religious opinion and ethical conduct.

Why don't you try a family council? Control the agenda. Start with some easy questions first while the family develops its attitudes and techniques. If we can't succeed in democratic living, it is questionable if we will succeed in Christian living in our family circles.

Under the Almighty

The American people, said General Eisenhower recently, "are still the most powerful force on this earth under the Almighty Himself. . . ." He may be right about the American people. But that he is right about the Almighty there cannot be a shadow of a doubt. Man at his best is puny and ineffective as compared with the power of the Creator who formed him from the dust of the earth. Man plans, but oftentimes his purposes sprawl in futility and frustration. Man boasts, only to eat his words in bitter disillusionment. Man threatens and blusters, but is helpless before the elements of weather which rob his threats of all power of execution. Sennacherib spoke

big words against the God of the Jews. But Sennacherib has been out of business for some time, and God goes marching on.

"He hath made bare his mighty arm!" exclaims the psalmist. What a picture is that! The strong right arm of the One who molded our earth and ten million suns, flexed to accomplish His will in the universe today! When He chooses to chastise, there is none that can stay His rod. When He wants to remove a mountain that hinders one of His saints, there is none that can say Him nay. Any man who opposes that arm may well fear its awful strength; and any man who is trusting in His care finds comforting shelter under its shadow.

It is good that earth rulers recognize the supreme power of the Almighty. It is folly to do otherwise. It is wisdom to bring the conduct of individuals and nations in line with His will. The man who opposes God has no chance of success, and the man who is working with God cannot fail.

Where Is the Good?

A cartoon pictures a bottle of beer, on which are written the words, "What is the harm in a glass of beer?" Beside the bottle is a question mark, bearing the \$64 question: "Where is the good?" Excellent! We do think there is harm in even one glass of beer. But suppose there wasn't. There would still be the question, "What good is there in it?" The Christian must have more than reasons for not doing things; he must have reasons for doing things. One cannot feed a Christian life nor support a Christian conscience on negations. Christian living is a positive thing, reaching for the good as surely as it shuns the evil. We touch not the evil because our hands are busy with the good. We speak not the questionable because there are so many things that positively ought to be said. We don't defend reading, nor recreation, nor some way of spending money by asking what harm there is in it. Every detail of the Christian life must stand up to the challenge, "What does it add to me or to others? How does it make me a better or bigger person? How does it contribute to human welfare? How does it glorify God?" Let us admit that there may be a pretty broad neutral zone in morality, where one cannot say clearly that this or that is wrong. But we will do

ourselves a service and no doubt be pleasing to God if we shun that whole indefinite zone and live in the area where we may be assured by a definite "this is right." He is a weak man who is continually driven into the spineless defence, "What is wrong in this?" Someone has said about linen clothing, "If it isn't clean it's dirty."

"Mail Order" Parsons

BY ORRIE D. YODER

"Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd" (Num. 27:16, 17).

"... Ordain elders in every city, as I had appointed thee" (Tit. 1:5).

Inasmuch as we are living in a time of many modern conveniences, we often seriously forget that what may be most convenient may not always be right or practical. And, since we are living at a time in which "shopping" has become a fad of our human life, there has developed the "mail order" method of shopping. If the prices of our local merchant seem too high, or if he does not carry the line of goods we wish, we can simply open the catalog, pick out what we want, make out the order and mail it, and in a few days our goods have arrived from the distant store that has accepted and honored our order sent by mail.

Now if we by this "mail order" secured goods that are honorable and satisfactory and that we could not secure otherwise from our local merchant, well and good. But, if we simply "saved money" in spite of the fact that the goods were very cheap in grade, and the clothes we ordered don't fit, then we are unwise in the use of such a method of business.

Now if this "mail order" method had not become a church fad, this modern idea would not be so tragic. But, when local churches begin to look over the "catalog," and then send their order to some modern religious "factory" for a certain desired kind of pastor, then both the divine purpose of the congregation and the divine calling of the pastor is replaced by a "church business" whose aim and purpose is selfish gain and pleasure. Then truly the Lord's sheep are lost and scattered for the want of Holy Spirit-chosen shepherds and pastors.

However, forgetting sister denominations whose ways we are so wont to criticize, let us now come to our own and awake to the fact that this "mail order" method has so fastened itself upon us. Instead of using this method as an ex-

ception where conditions demand such an emergency way of procedure, we have come to condone this faulty soul-losing rather than soul-saving way of church leadership, and are using it as an end in itself rather than a means to an end when unavoidable.

How cheap has become our calling of shepherding souls for whom Christ our Lord died! How sad, that many times congregations will set aside bishops or pastors who go out and in among them, and will send a "mail order" for some far-off pastor or bishop who can never know them to go out and in among them to the end that the sheep be not as having no shepherd! How sad that certain bishops or leaders will choose to violate divinely ordained principles and will for some one's carnal reasons try to pastor a flock that they cannot shepherd in the Bible manner!

How sad that the policy of our church has seemingly become to ordain an elder for many cities, rather than labor and pray that the Scriptural injunction, "ordain elders in every city," be followed.

Now surely it would be an unhappy extreme to seek to ordain "elders in every city" if circumstances and conditions did not warrant such procedure, and if other important Scriptures were violated to do so. Surely in our low spiritual state, the church would not dare ordain all men who "desire the office of a bishop," for there are other Scriptures also to consider. But, if we let Satan the enemy of souls hold us to the opposite extreme, just as tragic can be the results that follow, and the precious sheep will not have the shepherd the Holy Spirit has planned for their salvation and safety.

As we survey the conditions and needs of our Mennonite Church from coast to coast, our adopted practices and customs remind us of certain families who find a serious disease taking hold of one of the members of their groups. Fearing that their own family physician may exercise costly measures, and might "put the tag on the door," they by-pass this one who has in emergency helped them many times and saved their lives, and rush off to some distant druggist who hurriedly mixes up some medicine to fill their homemade prescription to dope the pains of their sick loved one. Thus the druggist becomes a sort of acting physician, even though he knows medicine well, and yet does not know the family. The family physician of course knows both medicine and the needs of the family, but they do not want him for fear of what the disease may cost according to his knowledge and diagnosis.

Of course, if the disease spreads and becomes an epidemic, costing the lives of many in the community, someone encounters serious criticism and blame, perhaps the druggist who did the best he knew.

Now we are speaking, not of souls dying physically because of some selfish

It Happened —

FIFTY YEARS AGO

(From Herald of Truth, May 1, 1901)

Bro. J. A. Ressler has just written a letter to Bro. A. C. Kolb, Sec'y of the Home and Foreign Relief Commission, in which he says . . . , "Famine is again upon us. The sights we see daily harrow our hearts."

Bro. J. L. Winey of Jackson Co., Kansas is at present holding a series of meetings at West Liberty church, in McPherson Co., Kansas.

Semi-annual conference of Waterloo Co., [Ont.] on April 11—Bishops present: Amos Cressman, Daniel Wismer and Jonas Snider.

On the last of February, Bro. S. G. Shetler came into our midst [Maugansville, Md.] and labored with us three weeks: holding meetings in three different houses . . . the Lord blessed his efforts in the saving of a number of souls.

. . . the Mennonite Old People's Home [Rittman, Ohio] is now occupied by the Superintendent, Matron, and their daughter. . . . The house will be dedicated May 20th, 1901; from that time forth we will be ready for inmates.

. . . an instruction meeting was held in the Forks [Amish] M.H. by Bishops J. Kurtz and D. J. Johns. There were eighteen applicants who were baptized in the stream. . . .

ways and neglect, but of conditions among us which are costing us many souls whose spiritual and eternal welfare are imperiled by our carnal ways and means. Because some carnal clique at Corinth does not like Bishop Cephas, that is no excuse for them to send to Athens for another bishop, for souls rather than wishes are what should determine the plans and purposes of our living Christ and His church! "Mail order" goods in such a case will never fill the bill! Even if some far-off bishop is very successful in his home church where he can go out and in among them and can thus shepherd the flock, such a good bishop may utterly fail if he is called to fill a mail order for bishop work where he cannot be among the flock to know them and to shepherd them. Thank God for some bishops who know this fact and are doing their utmost to overcome it.

Looking again at our church, is it not wonderful that large numbers of ordained leaders and shepherds of the chosen flock can get together in sessions of our General Conference and of our district church conferences, where as brethren we greet each other and seem to show a brotherly love for each other, severally as bishops, ministers, deacons,

and Christian workers? Mutually we profess to honor each other and edify each other that we might all perform our Holy Spirit calling to shepherd the flock and seek the lost.

However, when we go home, how many of us condescend to become "druggists" who would rather dope the victims of some fast-spreading disease than humbly face facts, get next to the case, and with the help of the family physician whom the Holy Spirit has called and honored to serve the souls in that community, see that precious souls in the church and out of the church are brought to know God and Jesus Christ, whom to know is life eternal!

Surely it is time for us all to awake to the great need of a Holy Spirit revival in our church, beginning in us who are divinely called to shepherd and lead the flock, not merely according to customs, but as the Scriptures teach and enjoin. Surely it is time that we by much humility and prayer seek to let the Holy Spirit search and cleanse us from unhappy extremes which occasion enemies of truth and righteousness to "blaspheme" (II Sam. 12:14) sacred persons and callings, and which are surely grieving the Holy Spirit's power and authority out of our established ways and sacred means of leading and shepherding "all the flock."

When we like the early church are willing to let earnest prayer and the living Word of God have its place, we will hardly want to continue this "druggist" manner of caring for a flock, or of healing the various schisms and rifts that are so deadly to our church and to so many souls. Our Christ and the Holy Spirit who healed the schisms at Corinth long ago, can yet heal ours, if we believe and trust Him, and if we cease condoning this "mail order" way of shepherding and seeking souls. We need what God wants for us, not what we want, or what people want.

Oyster Point, Va.

Worshiping God in Spirit and in Truth

(John 4:23)

Paul prayed for the Philippians that their love might "abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence . . . being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God" (Phil. 1:9-11).

In religion the natural tendency of man is to go beyond the bounds of moderation and right judgment and what is written, and to fall into extravagances, unbalanced views, and wrong conceptions in all directions. Hence the religion of some is nothing but exterior performances, rites, ceremonies, churchgoing, reading prayers,

God Cares

"For there stood by me . . . God, whose I am, and whom I serve" (Acts 27:23).

BY ROBERT J. BAKER

*When the tempest loud doth shriek,
When the storm has reached its peak,
Then I hear One softly speak,
"Christian, fear not."*

*When up above are darkened skies,
When all around the wreckage flies,
Before the hope within me dies,
God comes to me.*

*When friends have left me on my own,
When then it seems I stand alone,
God speaks to me in gentle tone,
"I am your friend."*

*"God, whose I am," I ask no more;
No greater gift could I implore
Than this to know, as oft before,
You care for me.*

Elkhart, Ind.

or other mere routine formalities. With others it is a mere intellectual affair, a cold mental knowing, learning, and understanding without regard to anything further. To be able to talk theology, and to be ready with arguments to defend their faith against skepticism or criticism or heresy, is their ideal of a Christian. With some it is a simple morality which makes nothing of creeds or churches, too weak to hold convictions in any definite shape. People of inquisitive or speculative turn of mind are in great danger of taking theology for faith and of substituting doctrines, inferences, theoretical subtleties, Pharisaic niceties for Christian purity. Others of dominating inclination transform the Christian life into pretentious activities, arrogant assertions, malignant fault-finding, heresy-hunting. All these are systems of acknowledging truths and opinions that play about the head but impart no warmth to the region of the heart.

When we consider that an important part of our constitution inheres in our affections and how powerful they are in determining our course of life, it is absurd to suppose that God has given us a faith capable of saving us and making us His true children, in which the affections are not at least as much concerned as the intellect.

There is no right or saving Christianity into which the warm and living affections do not enter. If God is to be loved, He must be loved ardently, supremely. If Jesus is the friend which the Scriptures represent Him to be, there is due Him an attachment stronger than death. If the soul is worth anything, it is above

all valuation, and no earnestness for its security and salvation can be too great. If the interests of man stretch beyond the present life and through an eternity of existence, it is impossible to be too much moved, anxious and alive in all the springs and impulses in looking after and taking care of those interests.

If you have no heart, no relish, no pleasure, no satisfaction in devotion, prayer, and the worship of God, then question your piety and consider your faith a failure. If you have never felt the luxury of doing good, of being loving, kind, and true, and if your soul never warms to the Saviour who died for you, and your nature never kindles and thrills, and your heart never glows with joyous, living gratitude, admiration and love toward Him who so loved us, then conclude that you know nothing yet aright of the "glorious Gospel."

Men have warmth, zeal, hope, intense desire for everything else. How can it be possible to be genuine Christians without these for the Lord Jesus Christ and His service, for truth and good, for perishing souls, for fellow believers, for the favor of God, and for the blessed things of an eternal heaven?

Only when these, through earnest, persistent supplication and by the mighty power of God, the Holy Spirit, are burned in our inmost heart and welded to our deepest being as part and parcel of ourselves, can we attain to that which the Scriptures so much desire us to attain, "to abound in," to be "rooted and grounded" in Christ.—Joseph Seiss.

Why Did I Join My Church?

BY C. WARREN LONG

1. Because she speaks the truth concerning God the Father and God the Son and God the Holy Spirit.

2. Because she speaks the truth concerning the Word of God, the Bible, and insists on obeying His Word.

3. Because she upholds the whole plan of redemption.

4. Because she uncompromisingly stands against evil in all of its forms.

5. Because she anticipates the second coming of Christ Jesus.

6. Because she stands for peace and good will among men.

7. Because she is a part of the great crusade to bring Christ to the peoples of the earth.

8. Because she advocates holiness of life in every human relationship and endeavor.

9. Because I am saved through my faith in Christ Jesus and I desire fellowship with those of like mind.

10. Because through the aid of the church I can more effectively discharge my duty to God, my family, my community, and to mankind everywhere.

Tiskilwa, Ill.

Do You Believe in Charms?

BY EDWARD L. KAUFFMAN

One may wear a rabbit's foot or hang a horseshoe above the door without placing any dependence upon them as charm producers. Perhaps there are Christians who do place confidence in the charm-producing effect of a horseshoe or a rabbit's foot or a hex sign. On the negative side, they may be wary of number thirteen, or of Friday, the thirteenth, or of a black cat crossing the road.

Certain cults and religions place great emphasis upon the mystical effect of certain material things. The Catholic Church, for instance, greatly values the supposed effects produced by the relics (bones) of the saints, the rosary, the crucifix, the wafer, and other things.

Charms, amulets, and talismans have their root in heathen religion and have no actual support in the Scriptures. Yet Christians unwarily are tempted to take stock in the charm effect. The dust-covered Bible in the home is one example. Many people never read the Bible, yet would not think of not having one in the home. Is there some beneficial effect produced by having a Bible on the shelf? It is the reading which makes the Bible become effective, and not the paper and printer's ink. A soldier's life is saved when a bullet is deflected by a New Testament in his pocket. Christians get excited about the matter. Their religion works! A New Testament saved a soldier. They forget that a deck of cards or a tobacco tin could have performed the same trick. Yes, the New Testament saves, but the book itself is not a charm. Let us respect the pages of the Bible because they contain the word of God. But Christ alone is our Talisman. He alone, and without the use of charms, delivers us from evil.

Alden, N.Y.

When the Lord Is Near

BY EDWIN RAYMOND ANDERSON

There surely is one thing above all others which the people of the Lord do desperately need for this late day. Of course, they have needed this in every day, but it does seem that the pressure of these final hours has but served to emphasize it. And that is the need of the renewed sense of the reality of the presence of the Lord Jesus Christ in the midst. I deeply feel this as our greatest need. And when it is attended to with honor and holiness, then shall other needs and requirements fit into proper portion and measure.

In so many sad ways has that Blessed One become the piously accepted Secondary. Perhaps some of us are so busy in the work of the Lord that we have next to nothing in the way of "time-slicer" for meditation upon the Lord of the work. The Great Theme is buried

beneath surrounding notes, and there are so many confusing crosscurrents. Of course, beloved, we are to be busy in the work of the Lord for this day; and perhaps most of us are not busy enough. Some of us know every stanza and note of such a song as "Work, for the Night Is Coming"; but alas! the singing becomes soured for lack of required follow-up. We know all about "The Night." Are we not experts when it comes to interpretation of prophecy? We are endowed with all doctrinal knowledge concerning the end-times. But then, it is well to remember that there is knowledge—and knowledge. And I say, as ever, that doctrine must be driven to determination, out from the head and into the heart and out into the "hands-and-feet" of holy, passionate performance. But with all of this we yet must realize that there must be the refreshing pause even in the midst of the most strenuous and glorious of labors, for the long look at the lovely Lord Jesus. We need often to pause and look away, that we may be the better fitted for looking out onto the highways and byways of earth. And when we have lost that sense, we have lost far more than could e'er be trusted for the counting!

The holy men of old spoke much of communion and meditation and fellowship. To read their lines is to feel an ushering into a quiet vestibule of the glory, and the living, vital linkage with the Lord Himself, more close than life-breathing. But it is tragic for the manner in which we read and speak of them as "holy men of old," and leave them with times which are past. For we do need holy men for this twentieth century with its curses and complications, who carry such a vibrant link with the Lord, that it casts a fire upon the earth and startles blasé sophisticates with the power of a risen and glorified Lord. For despite all seeming progress and development, men at heart are yet linked with the plea of those of the first century who cried, "Sir, we would see Jesus." But alas! how many must return to their sins, with hearts made more empty, having seen creeds and churches and rallies and drives and programs, and all such like, all of which have in their way conspired to cast the cruel curtain o'er that dear Man of Calvary. True meditation leads to true mediation. A living fellowship with Him fans a flame which none may gainsay nor discount. Communion, rich and deep and sweet, with the Lord Jesus, ah, beloved! if only we really knew something about it, as it is to be known, with all of the desire of the Lord, and with all of the pleadings of the Holy Spirit of God!

"Thou art near, O Lord" (Psalm 119: 151). I love that line for the longing that must have been in the heart of the psalmist, for the penning thereof. And I love it for the holy reminders to "draw nigh unto him with true heart and full

A Prayer for This Week

Dear Lord, our God, accept our humble thanks for Thy love and grace. Help us to ever recognize our failures and mistakes in the midst of Thy abundant grace, that we become not high-minded nor self-exalting. Forgive and cleanse us wherein we may have in any way side-stepped Thy divine will. Help us to be vessels of service, consecrated to Thy good pleasure. May our lives overflow with Thy love and blessings so that others, the unsaved, the weak, and sorrowing, will be drawn to Thee. Help us to go out of our way, to sacrifice our time and efforts that Thy message of salvation and love may be given to all those who are about us. Help us to be Thy love slaves. This, our prayer, we also ask in behalf of all Thy children, that the Gospel which bringeth peace may reach all mankind. May these petitions be granted through our dear Redeemer, who died that we might live. Amen.—J. J. Hostettler.

assurance of faith." And, beloved, such reminders need to have the solemn, searching place in our "heart-deeps." It is the Lord Himself, in the garb of grace, the ministry of mercy, and the linkage of love, who is to bind our hearts so close to His own, that everything comes to be lost in the wonder and praise of "Jesus Only." To have Him so fill the view, the heart horizon, that everything else is dimmed into desired distance—well, there is nothing in human language which can describe it. But there is the "language of the heart" with its longings and its anthems of adoration for the blessed privilege.

"Foes are near, but Thou art nearer;
Friends are dear, but Thou art dearer;
Closer far than friend or foe,
Better known than all I know,
'Thou art near, O Lord!'"

We read of Mary of old who chose the good portion of sitting at His feet, drinking in the sweetness of His presence. He commended her for it with the pleasure of His heart. But I suppose that many of us are like Martha, who somehow, feel that all such thoughts and actions are waste, as far as the duties of the hour will require. But then, we live to regret that we have so basely "put the kitchen above the king." For the Lord desires us wholly for Himself, and when that desire is really returned upon our part, then He will more than make up for all else. Beloved, we can blessedly bank upon that blood-bought Bond!

Waterbury, Conn.

The cheering-up business is a good side-line and it doesn't interfere with your main-line.

OUR SCHOOLS

Christian Education in a Democracy

By

Frank E. Gaebelein, Litt.D. 306 plus xii pp. New York: Oxford University Press. \$4

(A prepublication review by Dr. William Culbertson, president of Moody Bible Institute.)

We have reason to believe that the writer of this book and the committee collaborating with him under the National Association of Evangelicals has made a worthy attempt to produce a Christian philosophy of education. This prepublication review seems a fair evaluation of the product.

Our people should, however, hear in mind that while this book "is the first modern attempt . . . to set forth anything approximating an evangelical philosophy of education," it cannot and should not be received as supplying our denominational need. A Mennonite philosophy of education is being prepared under the direction of our General Educational Council. This is to be ready for presentation to our church by the spring of 1952. Paul Mininger, the writer and chairman of the committee, is giving half time to this assignment during the second semester of this school year (1950-51) and is to devote all his time to the task during the summer of 1951. It will be made public as the first of the Conrad Grebel Lectures. To date the Lord has provided three of the five men necessary for financing this. If interested, write Nelson E. Kuaffman, president of the General Educational Council. This product will be the first denominational attempt at a Christian philosophy of education. Pray for this worthy work that nothing might hinder its completion according to schedule. It will fill a great need in our church.—C. F. Yake, Educational Agent.

Christian Education in a Democracy is a very notable and tremendously important book. It is notable because it represents the co-operative thinking of a number of evangelicals who are experts in the field of Christian education; it is important because, so far as this reviewer is concerned, it is the first modern attempt on the part of a representative group of evangelicals to set forth anything approximating an evangelical philosophy of education. These men, one of whom not only wrote on a number of aspects of the subject, but who also edited the book—Dr. Frank E. Gaebelein—have definitely faced issues and—so far as is humanly possible—have objectively reviewed the field, set forth the goals, and indicated the areas in which research should be done. Here is a philosophy of education which sets forth the Christian objective, provides the Christian standard by which subject matter is selected and by which accomplishment is measured, and which furnishes a guide in determining how to deal with pupils so that they may get the best from their training.

While it is true that these findings are the work of a committee related to the National Association of Evangelicals, the reports and suggestions are not limited to the activities of that association.

There is actually only sparse reference to the organization (pages 172, 225, 226, 287). The book is of wide application, then, so far as constituency is concerned.

The men who wrote these papers are evangelical. The great doctrines of the Christian faith are affirmed over and over again. Neo-orthodoxy is shunned (pages 15, 222). The social gospel (so-called) is repudiated (pages 59, 289).

It is difficult in a review like this one to select the items which are of greatest significance, for there is much that is worth while. Allowing the reviewer to select matters which are of special interest to him as well as to mention those contributions which he deems of more universal interest will furnish some sort of plan for the review.

The problem of Christian education and the public school is rightfully given very large attention. A very excellent summary of the various plans for the giving of religious instruction through the public school is presented (pages 74-85). The reasons advanced for the divorcing of religion from public schools are factually presented (page 73). Growing out of this discussion, certain definite conclusions, referred to as principles by the author, are set forth. One of these is a splendid definition of the evangelical conception of Christian education (pages 71, 72). Another affirms the conviction that "effective religious instruction cannot be provided in the public schools or by their co-operation with the churches" (page 85), while another gives the other application of the same principle: Neither should the school become the agent for the dissemination of the "antireligious doctrine of secularism" (page 89).

In this connection, observation may be made of the answer of the author to the problem posed by the advocate of the public school instruction that private or independent schools do not allow for that basic democratic training in citizenship—which involves rubbing elbows not only with other races but also children of other creeds—that the public school affords. The inference is thereby drawn that the former kind of training is defective in its experience for democratic citizenship. This problem is mentioned on page 89 and pages 109 and following, but perhaps the clearest statement is on pages 284 and 285: "This book recognizes the essentiality of public education in a democracy. At the same time it stands firmly for the essentiality of independent education as well. The argument that the two are mutually exclusive and that one is therefore developed only at the expense of the other is not realistic." Among the rea-

sons . . . are: (1) secularism in the public schools has not given us such citizenry without exception (page 89); (2) education should not be so limited as to apply only to the classroom (page 92); (3) independent schools have produced—out of all proportion to their size—more leaders committed to democratic citizenship ideals than the public schools (page 103); (4) while public schools are needed for America to continue free, if parents had to send their children only to public school, then democracy would have in principle died (page 99). This problem of the effect of the independent school on the public school situation is very real. While it is true that the objection has largely come from liberal quarters, it nevertheless poses a genuine problem which is not to be passed off lightly. I believe that the committee responsible for this book has done very well in its answer. That further work needs to be done in many fields, that more thoroughgoing and practical work needs to be done in delineating goals and setting up means of accomplishment is healthfully admitted (pages 283ff.).

The college, the secondary school, the day school, the boarding school, the church, the home—all these institutions for the training of our children and young people find consideration, comment, and suggestions in this book. Excellent criteria are suggested for the Christian college (pages 137ff.). One valuable section has to do with Bible institutes and Bible colleges—their history, their present status, their contribution (pages 157-181). A very valuable chapter has to do with the requirements for Christian teachers for work both in secular and Christian institutions (pages 182-209). A very worthy list of objectives for the Christian day school is indicated (page 108).

One very important problem to which the committee gave its attention is that of the Christian youth these institutions are attempting, under God, to produce. Clearly stated are the spiritual, the physical, the moral, the mental goals. The most important goal is reserved for last; namely, obedience to God (page 277). There is a very valid and necessary distinction drawn between Christian and secular education that strikes at the very heart of matters (page 278). This distinction has to do with the addition of dynamic so far as Christian education is concerned . . .

Some time ago, Professor George S. Counts wrote, "It is only when the purpose or goals of education are determined that the field is cleared for the work of educational science." For the evangelical Christian, this book clears the field. Here is a consistent, evangelical philosophy of education in its basic form. For us waits the task of consistently applying it to our educational institutions now existent and to those which should be brought into existence as soon as possible.

FOR OUR SHUT-INS

"He led them forth by the right way"
Ps. 107:7).

'Tis the Blessed Hour of Prayer

"It is good for me to draw near to
God" (Ps. 73:28).

'Tis the blessed hour of prayer, when
our hearts lowly bend,
And we gather to Jesus, our Saviour and
Friend:

If we come to Him in faith, His protec-
tion to share;
What a balm for the weary! O how sweet
to be there!

'Tis the blessed hour of prayer, when the
Saviour draws near,
With a tender compassion His children
to hear;

When He tells us we may cast at His feet
ev'ry care;
What a balm for the weary! O how sweet
to be there!

'Tis the blessed hour of prayer, when
the tempted and tried
To the Saviour who loves them their
sorrow confide;

With a sympathizing heart He removes
ev'ry care;
What a balm for the weary! O how sweet
to be there!

At the blessed hour of prayer, trusting
Him we believe
That the blessings we're needing we'll
surely receive,

In the fullness of this trust we shall lose
ev'ry care;
What a balm for the weary! O how sweet
to be there!

—Fanny J. Crosby, in *Church Hymnal*.

He Walks Beside Me

Although I cannot touch His hand
... Or look upon Him here ... I wor-
ship God, and in my soul ... I feel that
He is near ... He calls me in the morn-
ing when ... The sun is in the sky ...
He walks beside me through the day ...
While clouds are rolling by ... He
whispers in the sunset and ... The silver
of a star ... And comforts me in all my
thoughts ... No matter what they are
... In trial and in sorrow and ... In
every joy and dream ... He is my hope
eternal and ... My confidence supreme
... And every day I pray that I ... May
give the best in me ... To honor and in
every way ... To serve Him faithfully.
—From *Daily Press*.

My Scrapbook

I have made up my mind that I will
not fret and fume over the hard things
of life. I stop and ask myself if it will
make any material difference in a week,
a month, or a year. . . .

My scrapbook is my tonic bottle. I
save all of the helpful little poems and
prose that I come across, and I have such
a store of them committed to memory
that I can take a dose at any time or
place.

How many times, when in a melan-
choly mood, this little verse by Harry
Chester has fallen on my heart like a
benediction:

*"The Scriptures say that in His own
sweet way*

*If we but wait,
The Lord will take our cares and set
Crooked matters straight."*

and this by Frank Stanton:

*"Where the rough road turns and the
valley sweet*

*Smiles bright with its balm and bloom,
We'll forget the thorns that have pierced
the feet,*

*And the nights with their grief and
gloom."*

Sometimes our cares seem to hedge
us in, and we become so self-centered
that we are like the little grubs in the
wayside pool . . . that couldn't see out
of their puddle and thought there was
nothing beyond. It is so much better
to be thinking of something beautiful
and helpful than to feel abused.

*"Tired, yes, often—body, heart, and
brain,*

*Then this I read: 'There doth a rest re-
main*

*Unto His people'; and the fatigue grows
less,*

*While my heart thrills with very thank-
fulness."*

Take time to collect a storehouse of
beautiful thoughts:

*"Meet trials with smiles and they vanish;
Face cares with a song and they flee."*

—C. L. McK., in *More Heart Throbs*.

Thoughts for Shut-Ins

Speak to Him then, for He hears, and
spirit with Spirit can meet:

Closer is He than breathing, and nearer
than hands and feet.

* * *

The pain we bear joins us to our Lord
when He bestows on us His gift of loving
patience.

Half the pain, of the pain, is gone
when we see its purpose.

Hold fast His hand,
Though the nails pierce thine too.

* * *

Underneath are always the everlasting
arms.

* * *

I can do all things through Christ who
strengtheneth me.

—Selected by Mrs. Allen Detwiler.

Shut In

She sighed: "Those yesterdays which
now have fled—

I might have filled them all with shining
good,

When I was young and hours so swiftly
sped

Had I, dear Lord, but served Thee as I
should.

And this 'today'—let me redeem it still,
Praise Thee and trust, submissive to
Thy will.

Within the narrow compass of these walls
I need not stay; Thy Book is open wide
Inviting me where living water falls,
Where the strong mountains rise, the
valleys hide.

Shut in, I know—and yet my restless feet
Could never know of journeying so
sweet.

Life's day will pass—tomorrow I shall be
Forever well, and strong, and serving
Thee!"

—A. E. Grannis, in *Now*.

The Closed Road

Is the road closed

That thou hadst longed to tread,
Thine eyes had followed with wistful
gaze?

So fair it looked to thee
Stretching invitingly by pleasant ways.

Now it is closed.

Stopped are thy hasting feet;
Forces thou canst not meet do thee
withstand.

Beat not, importunate,
Upon the fast-shut gate with urgent
hand,—

God closed that road:

He saw the precipice
Ahead, the deep abyss thou couldst
not see,

And in His mercy rare
Stayed thee from entering there, closed
it to thee.

In His good time

Shall be made plain to thee
What now thou dost not see; hope
thou in God,

Some day thy heart shall raise
A song of thankful praise for that
closed road.

—A. M. Chambers, in *Now*.

TO BE NEAR TO GOD

THEME: PSALM 37

Read Psalm 37 every day.

Sunday, May 6

Psalm 37:1 and 8: "Fret not thyself."

We have the Lord Jesus—why let evildoers disturb us? We have the security the Father's keeping gives us—why fret as if we had to take care of ourselves? We have the resources of heaven at our disposal—why should we be envious of anything those outside that privilege have?

How often we forget the commandments that follow in this psalm: to trust, to commit, to delight, to rest, and to wait. And because we forget, we fret and get anxious; we get envious and think those away from God have it better than we do. The cure for fretting is to look clearly into the face of the Christ. And looking we shall see there reasons to trust and not be afraid.

To fret means to be party with evildoers in the end. And evildoers shall be cut off from God. "Let us draw near with a true heart in full assurance of faith."

Monday, May 7

Psalm 37:3: "Trust in the Lord."

This command is as much needed as it is much repeated in the Word. "Trust in the Lord," we say; "surely we trust Him. All the way is rosy; we have never suffered hunger; the means to clothe ourselves is ample; the housing situation is adequate; the prospects ahead are good. Yes, we trust the Lord."

Ask the Christian who has suffered want, separation from family, persecution, and no prospect for anything better. "Do you trust the Lord, radiant Christian?" "Oh, yes, my wonderful Lord, He can be trusted. All the strength and courage and love and faith needed was supplied. Things were not always pleasant, but the Lord is always near. He never forsakes; He gives more grace."

The promise is here: "Thou shalt dwell in the land, and verily thou shalt be fed. Commit and trust and He shall bring it to pass. He shall help them and deliver them: He shall deliver them from the wicked and save them. They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever."

Tuesday, May 8

Psalm 37:4: "Delight thyself also in the Lord."

"Fix your eyes upon Jesus;
Look full in His wonderful face;
And the things of earth will grow strangely dim
In the light of His glory and grace."

That is it—look at Him. The things we once thought so delightful will pale into insignificance. Just to remember what He has done delights our hearts unless we are taking everything for granted and do not pause to think. Just to daily experience His grace and His presence makes the path easy. Just to look forward to His coming and to all the future holds for us brings the delight of anticipation which shall be fulfilled for all who love Him.

And then what? We shall have the desires of our hearts. And as we delight ourselves in Him the desires of our hearts will be such as He can honor and answer. Delight in Him will nullify selfish delights that bring Him no glory. His wishes, His commands, His law make up our way of life—and every day is undergirded with joy.

Wednesday, May 9

Psalm 37:5: "Commit thy way unto the Lord."

The best of reasons are evident for such committal: He knows what is best—our knowledge is limited, to say the least. He can arrange circumstances so that "all things work together for good." He knows us and works accordingly. He knows the future. Why step into the dark when we can step with Him into light? Our own planning has no security about it. His is sure.

Then let our hearts say, "Lord, Thou knowest, Thou lovest, Thou hast taken us into union with Thyself, this problem I commit to Thee. Only Thou canst work it out, for Thou knowest all the circumstances involved."

In the day's work decisions must be made. In the year's planning one turn or another is necessary. In the life's program only His plans are ultimate good. Then let us commit our wills, our minds, our hearts to Him. Let Him take over in every decision. Stand by to see His plans take shape and then work out in His own marvelous way.

Thursday, May 10

Psalm 37:7: "Rest in the Lord." The margin says, "Be silent unto the Lord."

Rest while you work; rest in the midst of tasks that pile up; rest when around are mountains of problems that you are supposed to solve. This is the rest that comes when we wait patiently for Him, when we trust, when we cease fretting, when we have committed the day and its affairs to Him. "Return unto thy rest, O my soul."

Our Father seems to say to us, "Don't be all worked up and nervous and fussy and feverish. Be calm, take the day's duties as from me, pause for a breeze of refreshing from my Word, whisper a prayer to me for quietness and confidence."

Isaiah 32:17, 18, has prophetic import, but it is true nevertheless of the Christian who rests in his Lord. "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."

Friday, May 11

Psalm 27:34: "Wait on the Lord."

They that do so, renew their strength; they mount up with wings as eagles; they run and do not weary; they walk and do not faint. They that trust the Lord are patient enough to wait; they that commit their way to Him

THE NORTHERN KINGDOM—ISRAEL

Sunday School Lesson for May 13

(I Kings 12:16-33; 16:21—17:24;

II Kings 17:1-18; Amos 6:1-7)

Keep in mind and practice the four big purposes of this history course. Is each pupil getting the correct sequence of the periods with the outstanding characters in each? Can each trace the history on the map in his Bible? Is each period told of in a familiar place in the pupil's Bible? (On your time line make one line on which you write the book or books of the Bible for each period.) Are your pupils getting acquainted with God as this history unfolds? How this story makes verses of the Word meaningful! Consider Ps. 78:72 and 81:16. "Sing aloud unto God."

How God did bless the united kingdom under David! But now God's people can't get along together. A new period begins with a schism. Let pupils have prepared to tell the Jeroboam and Rehoboam stories. Which is David's line? Each pupil should find these stories in his Bible. See the two kingdoms with their capitals. Put two lines for kings on the time line.

A whole quarter's study is given to this northern kingdom later. Here we just get a one-day picture. Put only enough of the nineteen kings in to make the picture real. Some pupils may have looked up the names of all the kings of Israel and have them on the board. A few high spots that all might look up in class are herewith presented:

Omri	I Kings 16:25, 26
Ahab	I Kings 16:33
Ahaziah	I Kings 22:51-53
Jehoram	II Kings 3:1-3
Jehu	II Kings 10:31, 32
Jehoahaz	II Kings 13:1-7
Jehoash	II Kings 13:11
Jeroboam	II Kings 14:23-27
Zachariah	II Kings 15:9
Menahem	II Kings 15:18
Pekahiah	II Kings 15:24
Hoshea	II Kings 17:1, 2
Captivity	II Kings 17:6-41

Israel was victim to almost perpetual warfare from without and from Judah. The people became weakened and their land was impoverished. "After over two hundred years of separate existence Israel was invaded by the Assyrians. Its chief cities were sacked and the people taken captive to Nineveh, beyond the Euphrates river."¹ In kindness God sent prophets. Hear Amos plead with Israel!

What caused Israel's downfall? Discuss how outward collapses are always due to inner sin-rotteness. Intemperance, immorality, and godlessness ate like a cancer at the heart. These same decays have collapsed nations since Israel and still do today.

What a bad name Jeroboam handed down! Can one man cause many others to sin? The later history of this kingdom in captivity is not known.

—Alta Mae Erb.

1 Entwistle.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FAMILY CIRCLE

Family Night

BY OSIE ZIEGLER

*I'm glad for just such nights as this
With the family gathered round
In a room that's warm and cozy
Though there's snow out on the ground.
Sonny's busy at the table
Building miniatures in clay,
While Sissy snipples paper dolls
In all their bright array.
And Dad has quite forgotten
All the weight of daily care
While stretched full length behind a
book*

*On yonder easy chair.
But baby's little footsteps
Are forever on the go
And her constant stream of chatter
Keeps me company while I sew.*

*All our tasks are laid aside then
As God's Holy Word is read,
And our hearts in love united
As the evening prayers are said.
How precious are these moments
At the close of busy day.
And how home ties are made stronger
By the evenings spent this way.*

—All rights reserved.

Beginning a Family Council

[The author writes: "Since that first council there have been many and repeated requests for another family council, and the latest one came from Father; so I'm sure there will be another one soon. It has been a highly gratifying experience, and is certainly worth a trial. Our difficulty is to get so many busy people's paths to converge at this point." —Ed.]

That evening at dinner the family conversation turned toward lack of good table manners and critical attitudes among its members. We were reminded that while everyone has faults, there was a moral obligation to be kind and helpful. Near the end of the meal Mother suggested that no one hurry away, for there were a few things we might like to discuss.

"Why don't we have an 'agenda' as they have in a real business meeting?" questioned Father, catching the spirit of the occasion.

"I have some things on a paper here," answered Mother. "We might begin with those. I know you will think of others."

"I'll be the secretary," gaily smiled the oldest daughter. "I've done it many a time in other meetings."

Everyone agreed at once, for the younger children subscribe readily to the ability of the older ones.

"Let Father be the chairman—he'll chair the meeting, etc.," everyone voiced almost simultaneously.

"All right," he assented, "when we have finished eating, let's all go to the living room. I have just the notebook needed for the secretary."

"We should have meetings once a month, or perhaps more often, like once a week," suggested the next to the oldest, curious and very enthusiastic about what might come up.

Before long the family had assembled in a spontaneous circle, the youngest children on Father's and Mother's laps, the secretary with book and pen in hand, eager to begin.

"The meeting is called to order," began Father. "Mother, what is first on your list?"

"Our first item is that we need an understanding among ourselves as to how much and what kind of nourishment is wholesome for our after-school 'snacks,' so as not to dull our appetites for dinner."

After free discussion everyone agreed that each child should limit himself to fruit and milk, or two slices of bread and a glass of milk, or its equivalent, such as a serving of cereal with milk. Candy and cookies were discouraged because of their high sugar content and lack of vitamins.

A brief pause here while the secretary recorded the conclusion.

Mother then requested in connection with snacks that leftover food be put away properly and dishes stacked in the sink. The children themselves then imposed a penalty for failure to observe this rule: the person not doing his part in this should automatically care for all dishes by washing, drying, and storing them in the cupboard.

In the same way the matter of lunch preparations was discussed. Since the children wished to carry lunches only part of the time, certain privileges were given. Up to a certain time on the morning of preparation they were allowed to "sign up" if they wished to carry lunch; after that they could not expect adequate service, or work space to do it themselves. Here Father injected a privilege for Mother: that she may specify that all the children carry lunch on days when she needed to be away during the hour of lunch preparations at noon.

One child brought up the matter of

lunch pail disposal when arriving home from school. All agreed to put them at a certain place. Another child again brought up the matter of penalties for failure to observe the agreement.

Patiently Father kept on asking whether there is anything else, and carefully each child was given his turn to speak. On the entire list Mother had made, there was no mention of penalties; but the self-imposed rules and penalties were to be posted on the family bulletin board by the secretary.

Reminders are always in order. This was a convenient occasion to mention the necessity of closing doors, putting away wraps, and observing the "work before play" rule, unless for some good reason it must be changed.

By this time the children's spirits had soared to a new high level of mutual understanding, and the meeting was adjourned to sample Mother's new box of candy which had been a gift from Father that very day.—Anonymous.

Beatitudes for a Happy Home

Blessed are the husband and wife who continue to be affectionate, considerate, and loving after the wedding bells have ceased ringing.

Blessed are the husband and wife who are as polite and courteous to one another as they are to their friends.

Blessed are they who have a sense of humor, for this attribute will be a handy shock-absorber.

Blessed are the married couples who abstain from the use of alcoholic beverages.

Blessed are they who love their mates more than any other person in the world and who joyfully fulfill their marriage vow of a lifetime of fidelity and mutual helpfulness to one another.

Blessed are they who attain parenthood, for children are a heritage of the Lord.

Blessed are they who remember to thank God for their food before they partake of it and who set apart some time each day for the reading of the Bible and for prayer.—G. H. Schroeder.

Expressions of Appreciation

I wish to thank the many relatives and friends for their prayers, cards, fruit, flowers, and visits during my recent stay at the hospital and since I have returned home. May God richly bless each one of you for your kindness.—Mrs. Isaac S. Martin, R. 1, Manheim, Pa.

I wish to express my sincere thanks and appreciation to all my kind friends, relatives, and neighbors who remembered me in prayer and with cards, letters, visits, and gifts while I was in the hospital and since I am at home. May God bless each one of you.—Miss Elizabeth Gehman, Bowmansville, Pa.

I wish to express my sincere thanks to all the kind friends, neighbors, relatives, and Sunday-school classes who remembered me with cards, gifts, flowers, visits, and prayers while I was in the hospital and since my return home. Wishing you God's richest blessings.—Mrs. Enos H. Nolt, R. 1, Ronks, Pa.

CHURCH MUSIC

The Congregation Looks at the Song Leader

BY MRS. RUTH STAUFFER

[Presented at Music Conference held at Trissels Mennonite Church, Broadway, Va., April 28, 1950.]

"When a great congregation joins in raising a noble hymn to God, it should reach the peak of religious emotion, a unanimous expression of love, faith, and loyalty" (Harrington).

G. Campbell Morgan once wrote, "The exercise of praise is almost a lost art in the services of the church." I am very happy that the Mennonite Church has always held in high regard the place of music in the church. Although "the exercise of praise to God in song" is slipping and becoming a lost art in times and places, I think that the above statement is true, nevertheless. But we must be diligent in keeping this trust; in all our congregations we need someone to be the "guiding star" lest we lose it. And that leads immediately to a first point:

1. *The congregation looks to the song leader to be a leader.* He is a person who believes in good church music. He knows that good music is a means of expression of praise and devotion to God, that it should not be allowed to deteriorate. He is a person who knows that music should create a spiritual atmosphere, preparing the minds and hearts of the congregation for a message. He has goals to strive for in the music of the church; he plans for better church music. He is not satisfied with things as they are; there is always room for improvement.

Perhaps, in our own congregations, where there are many leaders, what is everyone's business is no one's business. So I had a thought: maybe we should have the congregation appoint a "Master of Music," a "Pastor of Music," or a "Chairman of Church Music." I believe it would help to guard the sacred purposes of music in the church.

2. *We like a song leader who lives well.* The first impression in the home congregation comes or grows out of the question, "What kind of life does he live?" Does he live well? Does he have real spiritual experience as a background for leadership?

When he leads the congregation in "My Faith Looks Up to Thee," does he know, really know, what it means to "look up" to God? Have his trust and faith been tested in the daily ways of life?

He leads in singing "One Sweetly Solemn Thought"—does life have its undergirth of solemnity, of sacredness?

Does he have a compassion for souls when he leads "Come, Lost One, Your Saviour Is Calling"?

We sing with him "Precious Treasure, Book Divine." Does he really love his Bible? Does he? Does his life have deep experiences back of his leadership in song? The people—children, young people, older ones—can hardly be led to the richness of experience which the great hymns express unless song leaders live good lives, rich spiritual lives.

3. *We like a song leader who has an enthusiastic personality.* He joys in singing and loves to lead others in song. He is in good health, looks well, enjoys doing things with others. He likes the idea of everyone singing together. He takes interest in the whole program of church work. He works willingly and co-operatively with the pastor and the congregation. He takes suggestions. He does not think that he is the only one who knows anything about church music. He has a manner that pleases. He dresses well. He carries a pleasant, happy expression. He is truly interested in others. For him, life takes on larger and larger meanings. Life is a challenge. Music fulfills greater purposes when the music leader has a life background which is contagious.

4. *We like a music leader who has a good voice.* A man may have all the other qualities of a good leader and yet fail because he does not have a good voice. A leader must have a wide voice range; it must carry well, so that every one can hear. His voice must have a sustained quality. It must carry expression also; a good leader "says things" with his voice. His voice must please. If people do not like the song leader's voice, they will not have much incentive to follow. Shall you then excuse yourself if your voice is not perfect? Remember, many of the finer qualities of a good voice can be cultivated.

5. *We like a music leader who has a respect and reverence for praise in song.* Music is a fine art—not to be handled with indifference and carelessness, as though it does not make much difference what we sing or how, so long as we sing something. A good song leader knows the soul of music and can interpret it to his audience.

6. *We like a song leader who can make our appreciation of music a growing experience.* He tells us sometimes what to listen for in the harmony or in the melody of the music. He calls our attention to the beauty in the thought expressed, directs us to its purpose, tells us in what experience it was written. That does not mean that he will get up and simply say, "This is a very suitable song

for the occasion." If that is all he says, he makes me feel as though he is only bragging about his ability to choose the piece.

We like the song leader who can make each song, each time we sing it, a new experience. Singing can become mere routine. There are hymns we have sung so often that we can sing them without ever thinking of a word. We often sing at the beginning of every meeting, we sing between the talks, we sing to wait for the people, we sing to close the meeting. I am not saying that we should not. But singing can become routine. And so, it must be the song leader's job, if possible, to make each new song a new experience.

7. *We like a song leader who uses good technique.* It is splendid that we have in our churches some schools of music, including courses in the leading or directing of music. But we cannot all take advantage of these to polish the rough edges. But one thing we can do; we can observe other leaders and then cultivate the good, and eliminate what is not so good. For example, if you realize that the congregation cannot hear the number of the song if the leader tells it while walking up the aisle, then don't ever do it yourself. If you know that it does not look good to beat time as if you were picking bunches of grapes, then don't do it like that. I personally think that it would do a song leader no harm if sometimes, in private, he would sing and lead in front of a mirror. He could see some of his own faults, then practice good form. Maybe some folks would think you were proud if you did that. I agree it could be done with pride, but it could also be done in the true spirit of humility and service.

A good leader occasionally gives himself a test on technique. For example, questions like these:

Do I look at my book all the time while I am singing?

Does the motion of my hand, in directing, tell anything more than time and rhythm?

When I give the pitch, is it clear so that everyone can hear?

Do I hesitate, as if I was not sure of myself, when I get on the floor?

Do I face my audience directly in giving the number of the song? Or do I give it while walking up the aisle or while turning around? Or while the people are turning the pages of their books?

Do I wear a pleasant expression on my face? Am I conscious of my audience while leading, or am I merely self-conscious?

Do I always choose the same songs to lead? or do I help the congregation to experience newer songs?

Do I study songs and music?

Do I know the meaning of the song? Does it have a message for me, first of all?

8. *We like a song leader who prepares for his work.* Simply a lack of preparation can spoil good church music. Do you ever come to the meeting and choose the song while you are getting up to sing it, while you are walking up the aisle to

(Continued on page 426)

FIELD NOTES

Bro. Chester K. Lehman, Harrisonburg, Va., will be the speaker in a conference on home interests at East Goshen, Ind., on May 13.

Seven persons confessed Christ in the meetings held recently at Masontown, Pa. Three young people joined the class afterwards. The church at Masontown has limitless opportunities for work.

Bro. C. Ralph Malin, West Chester, Pa., brought the message at Millersville, Pa., Sunday morning, April 22.

Bro. Levi Wenger, Wooster, Ohio, assisted by a quartet from the Beech Church, conducted the evening service at Fairpoint, Ohio, on April 22.

Bro. Aaron Mast, Belleville, Pa., will speak on the "Liberality of Christ" at the May 5 meeting of Youth Gospel Evangelism, Vine St. Church, Lancaster, Pa.

Bro. Leonard Garber, Nampa, Idaho, was ordained to the ministry on April 13 to serve the congregation at Winton, Calif. Bro. Garber plans to move there with his family in the near future. The ordination service was in charge of Bro. E. S. Garber, father of Leonard. Bro. Sherman Maust, Upland, Calif., assisted.

The building committee of the Metamora, Ill., congregation has been authorized to proceed with church building operations as soon as eighty per cent of the cost is assured.

Bro. Levi Hurst and wife showed pictures from the African mission field at the Midway Church, Columbiana, Ohio, on April 27. On April 29 the Beech chorus was scheduled to sing at Midway.

Bro. E. J. Stalter and a quartet from the Waldo Church in Ill., gave a program at Fisher, Ill., the evening of April 22.

Foreign students from Eastern Mennonite College, returning from a week-end foreign student conference at Goshen College, gave a program at Scottsdale on April 24 and conducted the Publishing House worship service the next morning. On April 25 Sister Edith Showalter gave a recording of a church service in Tanganyika.

Bro. A. J. Metzler preached at the Thomas Church near Johnstown, Pa., on April 22.

Bro. C. F. Derstine, Kitchener, Ont., spoke in an eight-day service, at Sebewaing, Mich. The Lord blessed the Word. Bro. Derstine will conduct meetings at the Emma Church, Topeka, Ind., May 9-16.

Bro. B. Charles Hostetter and Bro. Cleo Weaver conducted an effective series of meetings at Kitchener, Ont., April 15-22.

Bro. C. I. Kropf, Woodburn, Oreg., officiated in communion services at Albany, Oreg., on April 15.

Bro. Arnold Cressman of the Geiger congregation in Ontario was ordained to the ministry for the Blenheim congregation on April 22, if plans carried.

About seven thousand dollars is the amount turned in by the students and faculty of Heston College as the proceeds from the three work days. The money will be used in the construction of the J. D. Charles Science Hall.

Bro. Allen White and son of Peabody, Kans., assisted recently in the revival meetings at Culp, Ark.

A Summer Bible School workers' meeting will be held, D.V., at the Towamencin Church in the Franconia conference on Monday evening, May 7. Bro. C. F. Yake will be the guest speaker. A discussion on appropriate songs will be opened by Bro. Paul R. Clemens. Bro. Richard C. Detweiler will serve as moderator. Time: 7:30 p.m.

Bro. Arthur Miller, Lancaster, Pa., was the speaker in a song service at Rocky Ridge Church, Quakertown, Pa., on April 29. A mixed quartet from Lancaster Mennonite School, in charge of Bro. Robert Miller, participated in the service.

Bro. Harry Y. Shetler, Davidsville, Pa., is holding evangelistic meetings at the Tressler Church, Greenwood, Del., April 26 to May 6. The pastor, Bro. Walter Campbell, earnestly requests our prayers.

Bro. Ira Eigsti, Tiskilwa, Ill., preached at the Bay Shore Church, Sarasota, Fla., on April 8. Bro. George F. Brunk gave a similar service on April 15.

Change of Address: Shem Peachey, Springs, Pa., to Kirkwood, R. 1, Lancaster Co., Pa. This is about twenty miles southeast of Lancaster.

The annual Bible conference will be held at Bally, Pa., May 12 and 13. Instructors are Ernest Gehman, Harrisonburg, Va., and Andrew Jantzi, Flint, Mich. Bro. Jantzi will continue until May 20 in revival effort.

(Continued on page 428)

Calendar

Annual Meeting, Franconia Mission Board, Rockhill Church, Telford, Pa., April 30 and May 1
 Franconia Conference, Franconia Church, May 3
 Ohio Mennonite Mission Board, Orrville, Ohio, May 4-6
 Annual Meeting, Associated Sewing Circles of Southwestern Pennsylvania district, Springs, Pa., May 5
 Annual Meeting, Illinois Sewing Circle, Hopedale, Ill., May 5
 Home Sunday, May 13
 Annual Meeting, Associated Sewing Circles of Ontario, St. Jacobs, Ont., May 24
 Annual Meeting, Ontario Mission Board, Kitchener, Ont., May 26-28
 Ohio and Eastern A.M. Joint Conference, Allensville Mennonite Church, Allensville, Pa., May 29-31.
 Rockway Mennonite School, Graduation Exercises, St. Jacobs, Ont., May 31
 Johnstown Bible School Reunion, Johnstown, Pa., June 2
 Fourth Annual Missionary Conference, East Chestnut St., Lancaster, Pa., May 30 to June 3
 Virginia Conference and related meetings, Weavers Church, Harrisonburg, Va., June 4-7
 Indiana-Michigan Mission Board, Annual Meeting, Clinton Frame Church, Goshen, Ind., June 5
 Annual Meeting, Ontario Conference, Erb St. Church, Waterloo, June 4-6
 Indiana-Michigan Conference, Annual Meeting, Clinton Frame Church, Goshen, Ind., June 6, 7
 Pacific Coast Conference, and Associated Meetings, Fairview Church, Albany, Oreg., June 5-8
 Mennonite Youth Fellowship, Annual Meeting, Belleville, Pa., June 8, 9
 Mennonite Board of Missions and Charities, Annual Meeting, Belleville, Pa., June 10-12
 North Central Conference and associated meetings, South Laurence Church, Glen Flora, Wis., June 11-15
 Eighth Conference on Mennonite Cultural Problems, Messiah Bible College, Grantham, Pa., June 14, 15
 Ohio Mennonite Youth Fellowship Convention, Millersburg, Ohio, June 29 to July 1
 Laurelville Mennonite Camp, Mt. Pleasant, Pa.
 Boys' Camp, June 30 to July 6
 Girls' Camp, July 7-13
 Victorious Life Conference, July 14, 15
 Writers' Conference, July 16-20
 Sunday School Workshop, July 16-20
 First Family Week, July 21-27
 Music Conference, July 28 to Aug. 3
 First Young People's Institute, Aug. 4-10
 Second Young People's Institute, Aug. 11-17
 Second Family Week, Aug. 18-24
 Missionary Bible Conference, Aug. 25-31
 Little Eden Camp, Onekama, Mich.
 Senior High Boys and Girls (ages 15-18), June 20-27
 Junior High Boys and Girls (ages 12-15), June 27 to July 4
 Boys and Girls (ages 9-12), July 4-11
 Bible Conference, July 14-21
 Sunday School Workshop, July 21-28
 Young Adult Week, July 28 to Aug. 4
 Christian Business Men's Week, Aug. 4-11
 Church Music Week, Aug. 11-18
 Farmers Week, Aug. 18-25
 Family Week, Aug. 25 to Sept. 1
 Peace Day, July 1
 Alberta-Saskatchewan Conference, and Associated Meetings, Creston, Mont., July 1-3
 Annual Meeting, Southwestern Pennsylvania Mission Board, Stahl Church, Johnstown, Pa., July 6 and 7
 Illinois M.Y.F. Retreat, Pilgrim Park, Princeton, Ill., July 27-29
 Southwestern Pennsylvania, Annual Conference, Blough Church, Aug. 5-8
 M.Y.F. Workshop, Chesley Lake Camp, Allenford Ont., Aug. 4-10 noon
 Annual Meeting, Iowa-Nebraska Conference, Cedar Creek Church, Manson, Iowa, Aug. 7-10
 Ohio Christian Workers Conference, place undecided, Aug. 14-16
 Annual Meeting, South Central Conference, Pennsylvania congregation, Heston, Kans., Aug. 14-17
 Young People's Institute, Iowa Mennonite School, Kalona, Iowa, Aug. 15-19
 General Conference, Biennial Meeting, Goshen, Ind., Aug. 21-24
 Church School Day, Aug. 26
 Annual Meeting, Illinois Conference, place undecided, Aug. 28-30
 Beulah Youth Retreat, Beulah Colo., Aug. 27 to Sept. 2
 Indiana-Michigan Mennonite Christian Workers' Conference, Boyshore Camp Ground, Sebewaing, Mich., entertained by the Pigeon congregation, Aug. 28-30
 Annual Meeting, Mennonite Board of Education, Conestoga Church, Morgantown, Pa., Oct. 18-20
 Bible Sunday, Dec. 9

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Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Eugene A. Nida, member of Wycliff translators and Secretary for Translations for the American Bible Society gave a much appreciated missionary lecture at the Sunday afternoon vesper service at Goshen College on April 22.

Bro. I. W. Royer, Orrville, Ohio, is scheduled to be the vespers speaker at the Home Mission, Chicago, Ill., Sunday, April 29.

Bro. Roy S. Koch, pastor of the St. Jacobs, Ont., congregation, was a caller at Mission Board Headquarters on Saturday morning, April 22. Bro. Koch recently held meetings at the Yellow Creek, Ind., congregation.

Bro. M. L. Troyer, Elida, Ohio, conducted communion and baptismal services at the Jefferson Street Mennonite Church, Lima, Ohio, on Sunday, April 22.

Bro. Robert Ekeland, case worker for the Mennonite Children's Home at West Liberty, Ohio, called at the Mission Board headquarters on Saturday morning, April 21.

Bro. Glenn B. Martin, Lima, Ohio, reports: "Plans are being made for Summer Bible School to be held June 18-29. Teachers are needed. Will you begin to pray now that the Lord will supply the workers."

Bro. J. D. Graber, Secretary of the Mennonite Board of Missions and Charities, gave the evening message to worshipers at the Pleasant View Mennonite Church near Elkhart on Sunday evening, April 22.

Bro. D. W. Miller, pastor of the Wooster, Ohio, Mennonite Church, served the Berlin Mennonite Church, Sunday morning, April 15, and at the Canton, Ohio, Mennonite Church on Sunday evening.

A small conference on Missionary Linguistics was held on Saturday, April 21, at the Elkhart Board Headquarters. Eugene A. Nida, Secretary for Translations, American Bible Society, led the discussions. "The foreign missionary needs to learn his new language better than ever before in these days of awakening national consciousness," said Nida, "and you cannot know a language unless you enter sympathetically into the history and culture of the people." Members of the Mission Board Executive Committee, Bro. Henry F. Garber, president of the Eastern Board, and members of the Goshen College Biblical Seminary faculty were in attendance at this valuable conference.

The Program for the Annual Meeting of the Mennonite Board of Missions and Charities to be held at Belleville, Pa., June 9-12, 1951, is being completed. The central theme of the program, with a many-sided appli-

cation, is "Stewardship." Plan to attend this significant and inspirational meeting of the church.

Sister Winifred Mumaw, worker in the Detroit Mission, worshiped with the Belmont Congregation, Elkhart, Ind., on Sunday morning, April 22.

Bro. B. B. King, in charge of the Mission station at Exeland, Wisc., took part in the Sunday morning service at the Prairie Street Church in Elkhart, April 22.

Bro. E. C. Bender, Board Treasurer, spent April 20 and 21 at Elkhart Board Headquarters attending an Executive Committee Meeting on the afternoon of the 20th and the Linguistic Conference on the 21st.

Bro. J. B. Martin, Vice-President of the Board, with Sister Martin, is spending some weeks during April and May in Oregon and California. They expect to return to their home in Waterloo, Ont., about mid-May.

Brethren Lester Yoder and Amos Bauman, Goshen, Ind., representing the northern Indiana laymen's organization known as "Ambassadors for Christ" made a call recently at the Elkhart Board Headquarters to discuss possibilities for enlarging the ministry of the "Ambassadors" to include a weekly radio ministry.

Bro. Rudy Stauffer, Orrville, Ohio, brought a message on April 22 to the group at Mt. Gilead, Ohio, where the Ohio Mission Board is planning to organize a church soon.

Bro. Stanford Mumaw, Dalton, Ohio, brought the morning message at Canton, Ohio, on April 22.

Bro. Harold Eshleman, Harrisonburg, Va., will speak on the "Spiritual Awakening in Israel" at the monthly meeting devoted to Jewish evangelism to be held at the Vine St. Mission, Lancaster, Pa., at 7:30 p.m., May 7.

Bro. Paul Mininger, Goshen, Ind., will be the Mother's Day speaker at the Detroit Mission.

The third annual Meeting of Lancaster Mennonite Hospitals was held at East Petersburg on April 26.

The Voluntary Service Committee of the Lancaster Conference is in need of several brethren to serve in builders units beginning June 1; also several sisters to serve at once in each of the following institutions: Millersville Children's Home and Welsh Mt. Samaritan Home. Anyone interested in any of these projects contact H. Raymond Charles, Voluntary Service Director, Lancaster, R. 1, Pa., for further information.

Bro. J. D. Graber spoke on the E.M.C. campus the week end of April 15.

MENNONITE RELIEF COMMITTEE (M.R.C.)

Bro. James Kratz, Souderton, Pa., is joining the service unit at La Junta Mennonite Hospital on May 5. He will serve in the admissions and accounts receivable department. Several openings are still available for nurse aides to begin on June 1.

A nurse or nurse's assistant is needed for Mennonite Youth Village Children's camp from June 25 to Aug. 25. Write to the Secretary for Service and Relief.

Several couples and additional single personnel can be used in city and rural mission service units this summer. Certainly the Mennonite Board of Missions and Charities constituency should be able to furnish 150 young people for summer service without special publicity! Who will answer this call?

Anyone interested in labor problems is invited to join the Student-in-Industry unit in Detroit this summer during June, July and August. Members of the unit will secure their own jobs following preliminary leads, take care of their own expenses on a co-operative basis wherever possible, and make a study of labor conditions under the direction of the Committee on Industrial Relations. There will be a small unit fee.

Preliminary assignments for summer service were sent out this past week for a number of units. Other assignments are being held up because of last minute details which need to be worked out. The service unit administration is doing its best to match talent with need.

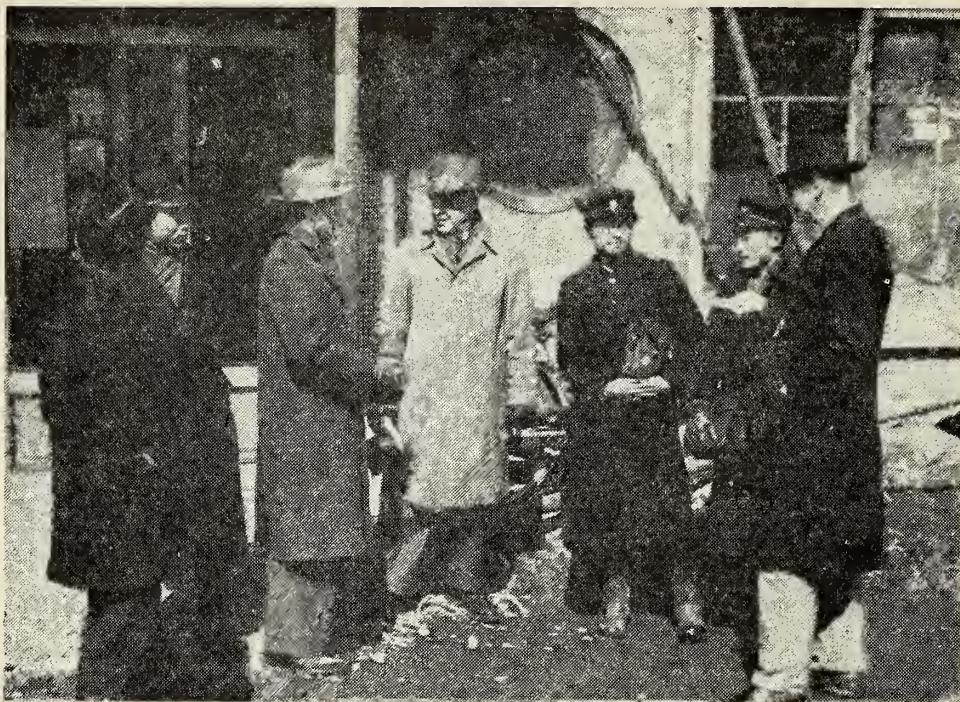
Bro. LeRoy Kennel presented the message at the Detroit Mission, Sunday morning, April 22.

A TESTIMONY FROM ELLICOTT CITY, MARYLAND

I never felt called to open a new work, but did feel rural work was my calling; yet the Lord led us to share in the opening of a new work. Allowing the Lord to lead you will follow with real blessing in this type of work.

The result of visiting three families one evening was fifteen new scholars in Sunday school. In another visit to a new family, the mother broke down and wept bitterly over her spiritual condition before she was approached on the matter. I don't recall any cold receptions in our visitation work.

Let's get out and open closed rural churches. There may be many areas just like ours. In one and a half years we have had a record attendance of 102, average about 70, and a goal set for spring missionary day of 125. God is able!—Menno D. Sell, in "Missionary Messenger."



Carl Beck (third from left), Ernest E. Miller (center), and J. D. Graber (to far right) as they prospected for a mission field in Obihiro, Japan. The two to the left are interpreters and the two between Miller and Graber are boys the party met on the street who wanted to speak English.

Mission Location Established in Japan

BY J. D. GRABER

I LEFT India on March 13, and, after spending a day in Hong Kong, arrived in Tokyo, Japan, on March 15. After a day of looking after necessary business and making general preparation, Brethren Carl Beck, Ralph Buckwalter, and I were ready to start on our final investigation trip north to the island of Hokkaido. Bro. Ernest E. Miller, who was in Japan at the same time as Far East Commissioner for the Mennonite Central Committee, joined us and together we boarded the express train for Sapporo from the U.E. N.O. station of Tokyo on the morning of March 16.

All day long the train wound through "the incredible beauty of the Japanese landscape," as a traveler has so aptly described it: through tunnels; skirting along the shores of the Pacific Ocean; through apple orchards with the branches trained outward parallel with the ground to make fruit picking easy and to take in a maximum of sunshine; past shrines of ancient religions; through dark pine forests; and at night for a five-hour "sea voyage" across the Tsugaru Straits from Aomori to Hokodate in Hokkaido.

It was nearly noon when we reached Sapporo. There was still much snow in the streets, now mostly black from the accumulated winter soot of thousands of chimneys, and packed into hard, melting ice. We are told that March is the most undesirable month in which to see Hokkaido. In midwinter the snow lies white and deep, and in summer the countryside is green with luxurious growth. But March is ugly with its "black" snow and mud.

We did not stay long in Sapporo, and, after seeing again Mr. Gordon Chapman, Pastors Onemuro and Nishida, and others, we were ready next morning to start north for the

Teshio region. It had been reported to us that this northern section of Hokkaido is neglected as far as Gospel effort is concerned and that the responsiveness of the people is unusually good. Although farther north, due to warm ocean currents, the climate was said to be less severe. Nothing, however, had been said about snowfall. As we traveled northward it was evident that the snow was lying deeper and deeper. When we reached Bifuco we were told that the snowfall had been seven feet. Because it had been shoveled away from the front of the houses into the middle of the street, the street level appeared to be on a level with the eaves of the modest dwellings on either side. Snow banks topping second-story windows were not uncommon.

We were met at the station by most of the local Christian community. The pastor, Rev. Miyama, and Mrs. Matsuura were the outstanding personalities. Mr. Matsuura was not at home; so we failed to meet him; but we were shown through his large plywood factory. Birch logs were being soaked in hot water and then run through the powerful machines that simply peeled it into yards and yards of lovely birch veneer. We noted that much of the output was being prepared for export shipment to Seattle, Washington. Mr. Matsuura is an active layman in the Japanese church and one of the biggest lumbermen in Hokkaido. In an island where lumbering is such a vast industry this means that he is really in the business in a large way.

In the evening we attended a service at the church. Bro. Buckwalter brought the message in Japanese. He would not have anyone believe he can extemporaneously preach in Japanese, but he had prepared this sermon with his language teachers and was able to deliver it effectively.

After the sermon a special young people's meeting was held. We all, about fifteen of us, gathered around the stove in the middle of

the room, and while we sipped tea and munched crisp cakes we discussed questions of vital concern to the youth of Japan. Who are the Mennonites? What do they believe? So they do not believe in war? What do they do in America to express their peace testimony? What can be done in Japan? This is, indeed, a virile application of the Gospel. Being a halfhearted opportunist is not what we mean by true Christian discipleship . . . thus far into the evening. They asked us, "Why did you come to Japan?" After answering this question we turned the tables on them and asked, "Why are YOU here?" In a real sense the question was as pertinent when put to them as when it was put to us.

In the morning when the train left they were all at the station and sang "God Be with You Till We Meet Again." One realizes the worth of Christian fellowship when he meets with an isolated group such as this and sees their hunger for such fellowship.

But we decided by our earlier contacts at Obihiro and Kushiro that they were more logical places to begin our mission service in Japan than this north country. We shall always remember them in this region and if the Lord opens the way we may be able to expand into this area later.

We purchased a plot of ground in Obihiro and are negotiating for a similar plot in Kushiro. These cities, the former of 56,000 and the latter of 94,000 population, are in the southeastern part of Hokkaido and because of their location had much less snow than either Sapporo or Bifuco. In both, March wind and mud reminded one of the climate of the upper Mississippi Valley in early spring.

Both cities, as well as numerous other towns and rural areas round about, are large mission opportunities. In Obihiro there is a sizable agricultural University with Agricultural High School attached. In Kushiro there is a Teacher's College with large Middle and Primary practicing schools. There are coal mines, pulp paper factories, dairy industry, beet sugar factory, and people, people everywhere—a veritable multitude without the Gospel. There are small churches in both these cities and they are as hungry for Christian fellowship as were those in Bifuco. Young people, especially, in Japan do respond to the Gospel. Several active young men of the schools mentioned above attached themselves to our missionaries already and show promise of being effective witnesses and co-workers if they have some encouragement and guidance.

So, our mission work in Japan is located. The names "Obihiro" and "Kushiro" will be much in the reports and letters of our Japan missionaries in the coming years unless the Lord should direct otherwise. Plans are still in the formation stage, but the Becks and Buckwalters plan to move to these new locations during the early summer and begin there our first Mennonite Mission in Japan.

Elkhart, Ind.

A Visit to Formosa

BY ERNEST E. MILLER

LEAVING Hong Kong by air on February 22, I arrived in Taipei three hours later for my first visit to Formosa. Last fall Glen Graber was the only Mennonite Central Committee worker on the island. Since that time June Straite, Ruth Fisher, and Dr. and Mrs. Harold Engle joined our staff of workers.

Since I arrived a day late, I proceeded by air from Taipei to Hualien on the east coast to join the Engles and June Straite. We all returned the 225 miles by bus and train.¹ The trip from Taipei to Taichung was made by rail third class. The M.C.C. headquarters has always been on the compound of the Canadian Presbyterian Mission in Taipei until a few months ago when Glen Graber rented an apartment at Taichung. The children's orphanage, directed by Ruth Fisher, is at this place, and the apartment now also serves as a home for June Straite and Glen Graber when not on tour. It is also a supply base for their materials. Taichung is a city of some 30,000, and one of the better cities on the island. Hualien is a much overpopulated city with perhaps 100,000 persons. Taipei is the capital. The word means the city of the north.

The population of the entire island is between ten and twelve million. It was only half that figure before the invasion of the Nationalists and their followers from the China mainland. Formosa has beautiful scenery, snow-capped mountains, rivers, great gorges and waterfalls, together with coastal plains and many pockets of terraced rice fields. Only about one third of the area is tillable, and cultivation is conducted on steep hillsides which seem impossible. Much of the area is irrigated, but the soil is not naturally fertile. It requires fertilizer, and ECA is now bringing in commercial fertilizers in boatload quantities to help support the present mushroom population.

There is no large present need for relief aside from the families of soldiers and the hill tribes. ECA has in the past, and is now pouring in aid in a variety of ways. Housing conditions are bad, due to very great population increase. It is estimated there are one million soldiers. They are in evidence everywhere.

The M.C.C. has from the first directed its efforts to the needs of the hill tribes. The population of the mountain tribes in 1935 was as follows:

Taiyal	34,957	Tsuo	2,191
Ami	47,064	Saiset	42,614
Paiwan	42,614	Bunun	18,048
Yami	1,682		

It was the feeling of Dickson of the Presbyterian Mission that the chief physical need of these tribes was a mobile clinic. In line with his advice M.C.C. undertook to operate such a clinic, planning in turn to visit all the tribes. The first round of such a contract is now about 75 per cent completed. Glen Graber and June Straite, assisted by a native doctor, compounder, and Christian

evangelist, are engaged in this task. Their experiences are exceedingly interesting. They not only bring emergency relief to many sick and suffering, but they are performing a distinctive spiritual ministry and work definitely to bring people into the Christian Church.

Along with the mobile clinic we have also conducted a stationary clinic at Hualien for people of the Taiyal tribe. This clinic has recently been operated by Dr. Ka, a Japanese trained Formosan Christian doctor. Certain rooms have been rented in an aluminum manufacturing plant hospital for this purpose. The plant is at present operating on a restricted scale. Here Dr. Ka and his assistants see several hundred Tai people daily. They come many miles by foot, bus, and train to receive treatment. We saw very good opportunity to increase our service in Hualien, and Dr. and Mrs. Engle were appointed to serve at this place. They are planning to turn the clinic into a hospital. Dr. Ka had limited the clinic to the Tai people.

The approach to the hill people is on tribal lines. At Hualien there is opportunity to contact, through the same facilities, also the Ami tribe. Our arrangement, therefore, calls for Dr. Ka to continue his service to the Tais and for Dr. Engle to open up a new service to the group of Amis located around and south of this center. The two doctors would have separate examination rooms in the same building, have one dispensary, one operating room, and supervision of the practical nurses of both clinics by Mrs. Engle. As rapidly as possible the work of the two groups would be brought together. The manager of the aluminum plant has also agreed to rent us the extra space in the hospital provided we can arrange to remove the Nationalist soldiers now occupying the quarters.

Our workers have received, in the past, rather large medical supplies through ECA. These supplies are now partially exhausted. Dr. Engle and Glen Graber will again approach Dr. Moyer of ECA and Dr. Schu of Joint Committee for Relief and Rehabilitation for further medicines and clinical supplies. It is anticipated also that the Association for the Blind in New York will make available monthly \$200 for our work on the condition that we expend it on eye work through our clinics. Certain funds now held in Canada and in U.S.A. for work in China are also, through the good influence of Mrs. Dickson, now with the closing of China, being redirected to Formosa. It is very likely that our work will benefit materially from such grants within the next six months. It was agreed also that some clinical fee should now be charged at our Hualien clinic. The fee will result in some additional income.

There are two outstanding problems which now face Formosa. The first and paramount is her future place in the international political situation. She is now dominated by the Nationalists of China. There is a civil ad-

ministration, but it is dominated by the military. Will Formosa in the future be a part of China, or will she receive independent status as a Republic under the protection of the United Nations? The Formosan people ardently hope the latter will be possible.

The question of language is the second difficult problem. During the fifty years of Japanese occupation Japanese was the official language. The Formosan people at the same time also retained their own and each of the hill tribes continued their own tribal language. Today the Nationalist government has made Mandarin the official language, and it is now the medium of instruction in all the schools. Due to American influence there is also great interest in English. This diversity of language acts as a disintegrating and divisive factor. Aside from those problems there are other additional issues which give a present uncertainty and a consequent careless attitude to the peoples of the island. There is a definite breakdown in the moral fabric of society. All of this argues for understanding and a clear presentation of spiritual things.

I would yet call attention to the opportunity in Formosa for some group to begin mission work. The principal mission bodies before the war were the Presbyterian Church of Canada working in the North and the British Presbyterians in the South. Missions operated with difficulty under the Japanese regime. Missionaries left in 1940. They returned again in 1947. They returned to a Formosa "shattered and saddened by the war but quickened and revived by the throwing off of the bonds which had held them. There was now freedom of religion. Many local churches had now become active and courageous."² They are going about the work of evangelization with a zeal which has prompted Bishop Neil in his book "to consider Formosa the largest postwar missionary opportunity in the Far East."³

There are about 100,000 Protestant Christians on the island. Of this number, 10,000 have come from the hill tribes. There are, at present, large additions to the church from the ranks of Nationalist soldiers, from Formosans, and among the hill tribes.

Certain missionary groups such as Holiness, Southern Baptist, and Evangelical Alliance are now entering missionaries. Certain other groups are transferring missionaries from the mainland of China because of the common Mandarin language. The Canadian Presbyterians would welcome a Mennonite group. They hold all M.C.C. workers in high regard. Through the mobile clinic contacts, a very excellent opportunity is open to concentrate mission effort on one of the larger tribes. This would require missionaries learning the tribal language and helping make the Bible available in the vernacular. The British and Foreign Bible Society is just now ready to undertake such editions.

Our workers in Formosa are subject to the dangers of the present uncertain political situation in the Far East. The island is now protected by the Seventh Fleet. An enlarge-

ment of the present Korean conflict into a World War would make Formosa an immediate object of attack. Governor K. C. Wu is not unaware of this possibility and has issued orders that within the first ten days of March all nonessential civilians are to move out of the major cities. He said China Red air raids on Formosa are quite possible. There were mock practice air raids over Taipei on two occasions during my stay. Our workers are not unaware of the danger and we dis-

cussed the possibility of evacuation. They would depend on the U.S. Consulate for such evacuation. We should remember them in our prayers that they may remain wise and faithful stewards.

¹ See *National Geographic*, February, 1950.

² *Annual Mission Report*, 1948; Mrs. James Dickson.

³ Neil, Stephen, *The Cross over Asia*, 1948.

Hong Kong.

V.S.? Straight Ahead

BY DON SNAPP

HOW can we help in the work of the church, now?" "What is there that I can do?" "Can you use me? I haven't any special training." "I'd like to do something this summer, but I have that school debt. . . ." "I feel called to Christian service, but I can't make talks. Is there anything that I could do with my hands?" "I'd like to see that work at Cleveland close up before I. . . ."

And so the questions come. "Can I; Is there; Maybe I could; I want to, but How?" Perhaps a brief review of the program outlined by the Relief and Service Committee of the Mennonite Board of Missions and Charities will point toward the answer of some of these questions.

This summer, within 200 miles or less of your Ohio home, there will be seven Voluntary Service Units, sponsored by M.R.C. (Mennonite Relief Committee). Within the United States approximately 27 units will offer opportunity for service to many young and older people. Again this summer the churches of Ohio will be furnishing a good number of the people that fill the openings in these many fields of service; so may we encourage the young people and their parents to think through the importance of supporting such a program through sharing your families, your money, and your prayers?

Probably one of your biggest challenges for this summer, as in past years, will be to give a clear picture of the Gospel of Jesus Christ to the hundreds of children and young people through the summer Bible school program. And you will be equipped with the best material available in this field, the Herald Press Bible School Series. You may be the first person to bring the Good News (in deed and truth) to many young people. You will certainly have the opportunity of following up the good work that was started in past years by many of your own churches. There is so much yet to be done in Cleveland and Youngstown in the colored missions. Or, if you are interested in another area of children's work there will be a summer camp for colored children, or the Children's Home in West Liberty. There are calls for help in another kind of city mission work in Meadville and from the older missions at Lima and Canton. It may be that you are the type of person that will want to work with our

church program for old people. There seems to be a special blessing for some in working for and with the group at Rittman. And so it goes. Not just one kind of work to do, or not just one type of person needed. There would be work of importance for any one of you readers, and right in Ohio, too.

Outside of Ohio the M.R.C. will direct many other units. This year you will find openings in several city mission stations. Rural missions throughout the States have asked us to help them find some young people that can help for the summer, and that want to see the long-term need of such a program. Some of the churches and missions need help in their evangelistic services, visitation programs, and in their regular church services. Men are needed! Men for visitation, recreation work, Bible school teaching, men in builders' units in Michigan, Indiana, Kansas, and Colorado. There is a special need for help in the Old People's Home at Eureka, Illinois.

This summer there will be several projects offered for people (students) that need to have income to meet school bills. One group which has been invited to work with the Committee on Industrial Relations, is studying the management-labor program at close range. This special unit will work in factories in Detroit, Michigan, for regular wages

from jobs that they have secured in the various industries of the city. There is to be a unit working in a hospital in Missouri made up of nurses and nurse aides.

Your minister will soon be receiving some folders with additional information on both the M.R.C. and M.C.C. summer service program. Use it to get acquainted with the many opportunities that are open for the summer months.

Some of you may feel called to give a longer period of more direct time to service of the church. You may be interested to know that Puerto Rico is now using thirty or forty people and the project is still growing. Naturally there are regular openings in this field as the workers complete their terms of service. The people that replace these workers will need to be able to serve a two-year term. A new program will be in operation at La Junta Hospital, using ten or twelve men and women for a year at a time. Kansas City General Hospital will be using workers periodically in its service unit. And if the Lord so directs, there will be a new project in the western part of the United States: a call to help in the Indian Migrant program will offer openings to about six workers if the church will assume the responsibility of supporting the work financially.

These are not the answers to the questions that have come up. May we suggest, however, that you can find here some signposts, if you really want to go somewhere in the direction of Christian service. The Relief and Service Committee desires to furnish the plans for the work that needs to be done, with the help of the local church programs, and administer the projects, but it cannot give you the motive for this service. Voluntary Service should not be confused with any alternative service program, nor does it have any idea of soothing people's consciences by attempting to avoid the consequences of a nonresistant faith. It is the Christian service program of a church that believes in and wants to practice Christian discipleship.—Ohio Mission Evangel.

Nursing Education in India

BY LENA GRABER

IN India there are at the present time several different kinds of training for nurses. A few schools in the large cities are college schools of nursing. In 1950 Vellore graduated their first class to whom they were able also to give a B.S. in nursing. Some schools take in high-school graduates only. By far the larger number of schools, however, accept eighth and ninth class pass girls. It is with this type of nursing that I am most acquainted since our school here in Dhamtari is of this type. Madhya Pradesh has approximately sixteen mission or church nursing schools. All but one teach in the vernacular and are under the Mid-India Board of Examiners.

The Board is made of representatives of all the nursing schools in the Mid-India area and meets annually for one or two days to discuss

problems concerning the teaching of nurses compounders, and midwives. This Board also sets and gives the annual examinations and inspects hospitals that want to open nursing schools.

The physical plant must be adequate to have a school of nursing. Are there service rooms? Is the operating room adequate both in equipment and techniques used? Are there sufficient inpatients and outpatients to provide the clinical material? Are there good living quarters for the nurses?

The Board makes a syllabus for each year's course of study and it is on this that the examinations are set. Of course, that does not keep us from teaching more. To us who are accustomed to an American curriculum, the course does not seem heavy. But it really

is, because the students have not had the opportunity for a general education as the students in America have had.

The Central Nursing Council of the government of India has set forth an ideal to work toward. The Council has said that in five years from now only high-school graduates may be permitted to enter schools of nursing in India. We hope this will be possible, yet some of us are dubious as to whether it can be carried out here in the Chattisgarh. There are not enough girls who can go as far as the last year of high school.

Another fact to keep in mind is the lack of books. Last year a newly translated and revised nursing text came off the press. At present a translation of an anatomy and an obstetrical text are on the press. There is one pediatrics text available and one on professional adjustments. There are no other reference books in Hindi. Because the teaching in the schools is in Hindi and the students merely learn English as a subject, the English

books help little except to assist the instructor in lesson preparation.

The problem with most nursing schools in Madhya Pradesh as well as all of India is that those in charge have the tremendous task of doing most of the teaching and supervising, plus assuming many other responsibilities, as well as doing much of the nursing care. There are not enough supervisors and teachers trained.

One school now gives a vernacular postgraduate course in ward nursing. The graduates become Ward Sisters. Another school is working on a course which will give further postgraduate work in both ward nursing and ward administration. These nurses can become sister tutors.

Nursing education in India has just begun. It is a field with great possibilities and one which will develop rather rapidly in the next ten years.

Dhamtari Christian Hospital,
Dhamtari, M.P., India.

"I Must Know"

BY RHODA RESSLER

WE ATE our lunch on the narrow bench surrounding the outside wall of a shelter on the mountainside. We had spent several hours climbing the one side of the mountain in drippy clouds and were about to reach the top, ready for the descent of the other side by cable-car.

My companions were a group of university students who have grown up in an age of serious world events and they are a thoughtful group. After lunch I read parts of the Sermon on the Mount with them in that quiet, cloud-enclosed shelter. I know the Master was there, for He spoke to those boys.

Tanimoto-san loves the study of history and has a deep appreciation for the venerated places of his country. He knows we live in a changing world and he inquires about many things.

"How can I begin to study the Bible? What is the best place to start?" he queried.

"The Gospel of John is a very good starting place, Tanimoto-san," I replied and I believed then that I was right.

"But that is the story of Jesus, isn't it? Was there God before Jesus was born?"

"Yes, God always was. Jesus is His Son. The story of what Jesus did on the earth and the people who knew Jesus and believed on Him as God's Son is told in the New Testament part of the Bible."

"Then what is in the Old Testament? Is that history? I like to know the history of things. Can I find the history back of Jesus somewhere?"

"There is much history in the Old Testament; the history of the creation of the earth and the story of God's people through hundreds of years."

"I want to study the Bible—all of the Bible—but I hear that the language is very hard. Will you help me to study?"

"I will be very glad to help you study the Bible, Tanimoto-san, any part of it in which

you are interested—all of it. When can we find time?"

Some of the other boys had been talking about the clouds, the shrine on the mountainside, and the hundred and one things that interest active, serious youth. By now they had begun to sense that an interesting conversation was in progress.

"Is there a Bible study class for us?"

"What are we going to study?"

"Where do we meet?"

"How many are in the class?"

"Can we study in English so that we know it is the real Bible? Our Japanese Bibles are hard to understand and many things are not explained in them."

The questions came so fast that I had no time to answer and the task ahead looked very great indeed. But that is how it came about that now on Sunday afternoon in our room a group of students meets to study. They are not all alike.

One of the boys prefaces most of his questions with, "I do not believe, but why is it that you think . . . ?" This week he wondered, "If God created all things, animals, man, and everything, why is it that men were allowed to be above animals and to sacrifice them?"

Another does not want to pray to God when he has trouble because that is not fair to complain to Him. God is too busy. It is all right to pray when he sees beautiful things about him, the stars and the moon, or a beautiful lake—but no, not when he is worried.

Still another says that so far in Job he has seen nothing that is not contained in Buddhism and he thinks, too, that it is useless to talk to God. He, if He is as wise as we think, knows everything already and what we should do is simply shut out all thought so that our minds are clean and at peace.

It is Tanimoto-san who summed up the reason for the class, which I would have

conducted had there been only he who wanted it. "The Bible is a wonderful book and I do not know anything about it. I must know."

Osaka, Japan.

Keep Us from Danger

BY ELLA MAE MILLER

AS a small child I was impressed by a sentence which my father included daily in his family altar prayers: "Keep us from danger, seen or unseen." Somehow this has become a part of my prayers.

Through the years God has definitely kept us from many dangers. I have always been grateful, but never has it been so vividly impressed upon my mind as during the last month.

The latter part of December our family and Sister Una Cressman traveled in the car to the province of Buenos Aires for a short vacation and to attend the annual Mission Council. About one hundred and forty miles from home a freak accident occurred in which the car turned over. No one was hurt; we were simply scared and a little bruised in spots. The accident occurred near the house of the caminero (road caretaker). This was very fortunate as there are no towns and very few houses for over one hundred miles. Truly God's protecting hand was in it all.

About a week later, an hour or so after Ernest had got up from his nap, some plaster, enough to fill a basket, fell from the side of his room breaking the celotex ceiling and landing directly on his bed. It could have happened when he was sleeping!

In the past two weeks we killed two poisonous snakes that had found their way into the house. One was by Johnny's bed. We found both snakes by daylight and no one was bitten.

On Sunday, January 21, my husband, Samuel, and Sister Cressman had gone to town to meet her sister, Mabel, at the train. The train was on time; her trunks were loaded on the truck, and they started home expecting to arrive in good time. About six miles out of town the truck vapor-locked (it was the hottest day of the season, registering one hundred and eleven degrees in the shade) and seemingly the gas line was dirty. Several hours of coaxing was done, but to no avail; then a sudden Chaco storm broke loose. It was a terrible storm—high wind and rain. There they were, on the road with woods on both sides; dead branches and trees could have fallen on the truck. But God protected. The cooler weather seemed to remedy the vapor lock, and slowly they found their way home safely.

I can never cease to thank and praise Him, for I know His promises are true. "I've trusted and tested and tried it; and I know God's promise is true." He protects and cares for His own. I think I will never forget to pray: "Keep us from danger, seen or unseen."

Chaco, Argentina.

Missions Editorial

Stretch Forth Thine Hand

The incident of Christ dealing with a man "who had his hand withered" delivers before us the critical and curious eyes of the bystanders as they looked to Christ and then to the crippled man. Christ first said to the man, "Stand forth;" and then followed with "Stretch forth thine hand." Could the man stand this exposure? Dared he come forth with his hand dangling helplessly at his side? Why did not Christ heal him without demanding that he make himself conspicuous?

There are two requirements of the Christian faith which ask for boldness and co-operation. When souls call for help they must stand forth. The individuals must present themselves before Christ. They must realize how limp they are. They must feel their need. Then they must stand forth before Christ.

The second step is to expose the withered hand. There must be more than mental assent. Acceptance is dependent upon stretching forth our past life. "Stretch forth thine hand!" It was the one thing he wanted to do. But why must Christ ask him to do it before the scorning, scowling scribes? Perhaps he thought it was impossible, but he did it. And his hand was made whole!

To trust in the message of Jesus and not recognize the past misbehaviour and unfaithfulness is not of faith. First Christ asks that we stand forth before others. We are to come out from the crowd, from the critical and curious eyes of the bystanders. We are to bear reproach if necessary. The second test is to tell all to Christ, confess sins, and then receive the forgiveness which is so ever present. With that the mind will be made whole. A life will have been redeemed. Withered thoughts will be turned into righteous thinking. A miracle will have taken place. To stand forth, and to stretch forth thine hand, is to know that Christ will receive it.

—F. B.

M.C.C. Weekly Notes

House Passes Draft Bill

On April 13 the House of Representatives passed a draft bill which "provides for extending the draft until July 1, 1954, lowers the induction age to 18½ years, lengthens the

training period from 21 to 26 months, and provides Congress a chance to vote later on a national security training program." The House bill, as passed, retains the provision that conscientious objectors be deferred.

This bill differs in a number of respects from that passed a few weeks ago by the Senate. A Conference Committee between the two congressional houses will need to prepare a compromise of the two bills which can be adopted by both houses. It is not known whether the C.O. provision in the Senate or the House bill, or some other alternative, will be adopted in the conference report.

N.S.B.R.O. Moves

Because of increased work in helping men in draft problems, and in view of legislative trends affecting the position of conscientious objectors, the National Service Board for Religious Objectors has expanded its office facilities, and has moved to 1105 K Street, N.W., Washington 1, D.C. This is the same building as the previous location, but is reached by an entrance on the adjacent street. The telephone number continues to be Executive 0230.

The N.S.B.R.O., as well as the Peace Section of the Mennonite Central Committee, continues to provide assistance and information on any problems relating to the present draft law.

Help in Paraguay Farm Experimentation

Robert Snyder and Darrel Albright have recently been assigned to work on the M.C.C. Experimental Farm in the Paraguayan Chaco to help in insect control, vegetable garden work, care of cattle, and other duties of the farm. These Voluntary Service workers had served for over a year in Paraguay under the organization S.T.I.C.A. in agricultural experimentation, and it is likewise under S.T.I.C.A., that they are continuing their work in the Chaco.

The M.C.C. Experimental Farm is designed to provide help to the Mennonite colonists in developing more effective methods of farming, better crop varieties, and better methods of pest control. The unique soil and climatic conditions there require special study to determine the methods and crop varieties that are most nearly adapted to this area. Continued progress in developing the agriculture in the Chaco is seen as a basic approach to long-range help to these colonies.

Picture Rolls Needed

Relief workers in Europe have made specific request for a considerable number of large (24 x 36 inch) lesson picture rolls, which many Sunday-school primary classes use. The picture rolls are needed for children's Bible classes which these workers in Germany are conducting. They should be in good, used condition. Mail them to Mennonite Central Committee, Akron, Pa.

Released April 20, 1951

Via Mennonite Central Committee
Akron, Pennsylvania

Women's Activities

Sewing Circle Reports

Sister Ella K. Hackman, secretary for the Plain Church Sewing Circle, Lansdale, Pa., reports that another interesting year has been realized, that their attendance has increased slightly, that five of their meetings were devoted to sewing for foreign relief, and that they collected clothing for the needy on two occasions.

* * *

From the Vincent Sewing Circle, which represents the Vincent, Pottstown, and Providence congregations in Franconia Conference, Pennsylvania, we have a fine report of their special effort to increase attendance. Instead of simply meeting for the day, they continued their meeting until 9:00 p.m. This gave teen-agers and young mothers an opportunity to help, and gave the circle a total attendance of fifty-five. They are hoping to continue this plan.

This circle also has two collections a year for European relief, and in addition to their relief sewing, they sew for the needy in their community, for their local hospital, and make coverings for some of their members. They also have two quilting frames that are always in use.

Sister Arvilla J. Bechtel, corresponding secretary for the Vincent Circle, further reports that last month they celebrated their two hundredth anniversary with a special devotional period. The secretary reviewed the amount of work done, others gave memories of the past years, mention was made of those members who have passed away, and one of the oldest members read the minutes of their first sewing.

We appreciate these reports and encourage others to share their news with us.

CHURCH MUSIC (Continued)

lead it? If you want it to belong to the service, to be appropriate to the occasion, why not do some thinking about it beforehand? Why not study or plan a sequence of songs for the service? Why not study the words again, so that they "fill" your heart before you get up to lead?

And long-term preparation—why not study a series of music books over a period of a few months or years? Why not study the story of hymns and tunes, or the history of music? Why not attend a music school sometime next summer or winter? Why not take a course in chorister training somewhere? Leaders are those who prepare for their work.

I Corinthians 14:15 says, "I will sing with the spirit, and I will sing with the understanding also." Doesn't that summarize it for all of us? We like the leader who can help us, as members of a congregation, to sing just like that—"with the spirit, and . . . with the understanding also."

Harrisonburg, Va.

CHURCH CORRESPONDENCE

HANNIBAL, MISSOURI (Mennonite Mission Church)

Dear Readers: Greetings to all. As the Mississippi River swells we are trying our best to be prepared for the predicted worst flood in seventy years. If such a flood crest reaches Hannibal it will affect some of our members and a number of the families of our Sunday school. We have prepared an emergency service unit of Hesston, Kans., for assistance when the call is given. We believe that the church should be prepared to render help in such a time and that our members as well as others should not be wholly dependent on organizations of world society.

We have been enjoying rich spiritual blessings in our congregation. Bro. John R. Mumaw of Eastern Mennonite College was with us for Passion Week services. On Easter Sunday we had our quarterly meeting for our four churches in this part of Missouri and had 153 in Sunday school on that day. The A Cappella Chorus from Hesston sang here on March 29. The chorus came early enough on that day to also sing at the funeral services of one of our aged members, Sister Grannie Wilson, who was baptized and received into our fellowship sixteen years ago.

A group of twenty-three students from the Christian Workers' Band of the Iowa Mennonite School spent April 6-8 with us in Hannibal. They were accompanied by Bro. and Sister Paul Guengerich. Bro. Guengerich preached Sunday morning, April 8. The young people gave a program at Pea Ridge on April 6. On Saturday, April 7, they distributed literature and did some canvassing and on Sunday afternoon they also did visitation work. They gave the program on Sunday. Their visit and help in the work was deeply appreciated.

Bro. Mark Smucker from Bird-in-Hand, Pa., has come to serve as a full-time worker.

On March 27, Bro. Josef Herschkowitz and wife were in Hannibal. Members from our four churches filled our meetinghouse to hear his message.

Among the recent visitors at Hannibal were Sister Florence Lauver, Davenport, Iowa; Bro. and Sister Gideon Bontrager, parents of Mildred who is a worker at the mission; Bro. and Sister Verle Hoffman and family, Goshen, Ind.; Bro. Lester Blank, Davenport, Iowa; Bro. and Sister Vernon Decker, Bro. and Sister John Reschley, Wayland, Iowa; Bro. Jonathan Smucker and Aaron Rheil, Lancaster, Pa.

On April 9 and 10 the brethren J. Y. Swartzendruber, Ed Brenneman, Jay Yoder, and Howard Gnagy came from Iowa to help on the repairing of the mission home. The work is nearing completion but there is still much to be done. There is also still need of funds for the work.

Several weeks ago during a snowstorm, while the mission car was parked on the street, a trailer truck slid into it and wrecked it. Upon advice of the Local Board and the

District Board president an order has been placed for a new car. We are also building a garage in order to have a place to keep the car.

We solicit a continuing interest in the prayers of our brotherhood. We have deeply appreciated the support and contributions of the brotherhood in Iowa as well as those in the South Central District, for the purchase, repair, and remodeling work on the mission home. May the Lord reward every giver. We hope that our brethren will continue to pray with us that funds and labor may be provided to complete the work.

Nelson E. Kauffman.

KOUTS, INDIANA (Hopewell Congregation)

Greetings: "Open thou mine eyes, that I may behold wondrous things out of thy law" (Ps. 119:18). May we as Christians be mindful of the above verse that we may read and re-read to better understand the law so that we can be of better service to our Lord, and realizing what He has done for us that we may be saved.

Jan. 28, Melvin Gingerich spoke to us on nonresistance. In February we were privileged to have Russell Krabill bring us a message. Alvin Becker was with us during March representing the American Bible Society.

Our Good Friday services were held in the evening and on Easter Sunday our quarterly meeting was held. Bro. Paul Mininger was with us on April 8 to hold counsel meeting. Our evening program was given by the Burr Oak congregation. On April 15 the Schrock Octet from Illinois gave us an inspiring program.

Cor.

CASS LAKE, MINNESOTA

Dear Christian Friends: "Rejoice in the Lord alway: and again I say, Rejoice" (Phil. 4:4). Truly we have much reason for rejoicing in the Lord when we think of the joy in heaven over one sinner that repenteth. In November we had evangelistic meetings in charge of William Kurtz from Loman, Minn., and there were thirteen who accepted Christ by the show of hands. However, some of these, for various reasons, have not gone all the way. We ask an interest in your prayers in their behalf. On March 4, we had baptismal services and fifteen were accepted into church fellowship by Bro. Elmer Hershberger from Detroit Lakes. This brings our total membership up to seventeen of the community besides the workers.

As some of you know, our work is among Indians as well as among white people. To date we have no Indian members but there were quite a few who accepted Christ during summer Bible school and other meetings. Some of these attend services at the Christian Missionary Alliance Church which is about ten miles from Gibson School where we have our services. There is a medicine man living

in that community. Some of the Indians who raised their hands during the meetings seemingly are afraid to be baptized for fear they will never be able to go to the happy hunting ground and their spirits will have to wander around and never have rest. They were told by some Indians that the white man's heaven was not for them but they would have to go in a room filled with snakes and lizards. We need much prayer, patience, and wisdom.

Sarah Diller.

PINTO, MARYLAND

Dear HERALD Readers: We were favored with a special program in song and speaking on the evening of Jan. 28, when the "Crusaders" male quartet from E.M.C., along with a ladies' trio, were with us.

Members of our sewing circles joined with members of two neighboring churches to present a World Day of Prayer program on Feb. 9.

Bro. Paul Histan, Doylestown, Pa., was with us on Saturday evening, Feb. 17, and showed pictures and spoke to us about his trip to Mexico. He brought a challenging message the following morning.

We experienced a very impressive communion service on March 18. Bro. B. B. King, Sheldon, Wis., brought the morning message and Bro. Roy Otto, Springs, Pa., had charge of the communion service. Our Sunday-school service was held in the evening.

Bro. Sanford Shetler, Hollsopple, Pa., was our speaker for the forenoon and afternoon Good Friday services at which time he brought very timely messages. The Youth Fellowship rendered a musical program in the evening of the same day. On Easter morning Bro. R. P. Dayton used as his sermon title, "The Resurrection of Christ, Its Proof, Purpose, and Power." In the evening the E.M.C. male touring chorus, under the direction of Earl Maust, presented a deeply appreciated musical program to a filled church. A number of missions savings banks were distributed to the Sunday school and the Youth Fellowship is again planning to sponsor a missionary project this summer.

April 10, 1951. Virginia D. Moreland.

PETTISVILLE, OHIO

(West Clinton Church)

Dear HERALD Readers: Greetings in our Master's name. On Jan. 28, five young persons were received into our church fellowship by baptism. The girls' chorus from our church gave the program at the Mt. Pleasant Church, Cloverdale, Ohio, on March 18. Sister Doris Liechty is the chorus director.

Good Friday services were held on the evening of March 23. Bro. Eldon Merillat brought a message centering around the Good Friday theme. A girls' chorus, a girls' octet, and a boys' quartet each gave several numbers in song.

Our communion services were conducted on March 25, Easter Sunday. The girls' chorus gave the program at the Tedrow Church that evening. Several testimonies were given by members of the chorus and Bro. Merillat gave a short Easter message.

(Continued on next page)

FIELD NOTES (Continued)

A loud speaker to be used in street meetings has been purchased by the Mellinger Youth Fellowship, Lancaster, Pa.

Bro. D. D. Miller, Berlin, Ohio, held meetings at the Cedar Grove Church, Greencastle, Pa., April 8-19, with six confessions. He was at the Sunnyside Church, Conneaut Lake, Pa., April 20-22 and at Britton Run Church, Spartansburg, Pa., April 23-29.

Teacher placement service. Anyone interested in teaching in the Christian schools of our church (elementary or secondary) may inform the educational agent. He should state his training and experience and the type of teaching in which he is interested. School boards may send their requests for teachers, stating grades, subjects, any special requirements, whether they desire men or women, and the allowance they pay. The educational agent will work toward getting the teachers and schools together. Please include your return postage with your request and send them to Mennonite Educational Agent, C. F. Yake, Scottdale, Pa.

One brother was received into the church by baptism on the evening of April 29 at Wadsworth, Ohio. Bro. O. N. Johns officiated.

Bro. Robert Kreider, Wadsworth, Ohio, preached at the Plain View Church near Aurora, Ohio, the morning of April 22.

Bro. Paul T. Guengerich, Parnell, Iowa, spoke in three services at Benton, Ind., on April 22.

Bro. D. W. Miller, Wooster, Ohio, preached at the Oak Grove Church near Smithville the evening of April 22.

Two deacons were ordained at the Cedar Grove Church, Greencastle, Pa., on April 22. Bro. Leavitt Keener was ordained for service at Cedar Grove and Bro. Morris Buckwalter for service at mission points. O. N. Johns, Reuben Hofstetter, and Paul R. Miller officiated.

Bro. Ralph Shank is to be ordained for the ministry, D.V., at the Broad St. Church, Harrisonburg, Va., on the evening of May 6.

Peace Teams of the Goshen College Peace Society have the following appointments for the next few weeks: April 21, 22, Peace Conference, Freeport, Illinois; Tuesday evening, April 24, Panel Discussion for the young men's class of the Olive congregation, west of Goshen; April 28, one team at Fort Wayne and one at Brutus, Michigan; April 29, Peace Conference, Tedrow Mennonite Church, near Archbold, Ohio; Thursday evening, May 3, one team at Leo, Indiana, with the Literary Society, one team at Clinton Brick Church, east of Goshen, Mennonite Youth Fellowship meeting. The personnel of the teams varies but usually consists of five students and faculty members who are members of the Peace Society. LeRoy Kennel, a senior in the College, is chairman of the Peace Team Committee of the Peace Society.

The Fifth Annual Foreign Student Conference sponsored by Mennonite and Affiliated Colleges was held on the Goshen College campus April 20-22. Students were present from eight colleges—Bethel, Bluffton, Eastern

Mennonite, Goshen, Hesston, Messiah, and Tabor, and from Mennonite Biblical Seminary. In addition to the fourteen foreign students enrolled in Goshen College twenty from other colleges participated in the Conference. Thirteen different countries were represented—Argentina, Brazil, France, Germany, Holland, Italy, India, Java, Korea, Lebanon, Mexico, Paraguay, and Poland.

CORRESPONDENCE (Continued)

The E.M.C. mixed chorus gave a very inspiring program on the evening of March 27. They left the next day at noon for Midland, Mich., where they were scheduled to give the evening program.

Sister Lena Gerber, Sister Anna Nussbaum, and Bro. Robert Ekland, workers at the West Liberty Children's Home, gave the program at our church on the evening of April 1. Sister Gerber was chorister and devotions were in charge of Sister Nussbaum. Bro. Ekland gave a talk on the needs of the West Liberty Home and also how it is conducted.

April 13, 1951.

Clara Ann Frey.

GREENSBURG, KANSAS

(Calvary Mennonite Church)

Christian Greetings: During the month of January we were privileged to have Bro. and Sister Paul Erb with us for our Missions Conference. After the Sunday-school hour Bro. Erb delivered the missionary sermon. Everyone enjoyed the fellowship over the noon hour during a basket dinner in the church basement. In the afternoon meeting, Sister Erb talked to us about avenues of Christian service to "Some Neglected People of America" following which Bro. Erb spoke on some of the "Triumphs of the Gospel in India." "The Missionary Home" was discussed by Sister Erb in the evening meeting. The program was concluded by Bro. Erb as he lectured while slide pictures of India were shown. We thank the Lord for encouragement that we receive through messages like these. It gives us new zeal to press on.

Mr. and Mrs. Paul Friesen from Sterling, Ill., spent a week here in March visiting their parents, Bro. and Sister P. A. Friesen. Paul preached for us at our midweek Bible study and prayer meeting.

Mr. and Mrs. J. J. Dick of Hillsboro, Kans., were with us for an all-day meeting March 11 and everyone enjoyed a basket dinner in the basement of the church. In 1932-1933, the Dicks escaped from Russia into India and there became interested in the Mennonite Brethren Mission and have now served two terms there. They are on furlough now expecting to go back to India again. As we listened to their intensely interesting story, we were convinced that the Lord's protecting hand was with them and that in spite of the many perils they were strengthened and today they are praising the Lord and are helping to spread the Gospel. Bro. and Sister Dick sang special numbers in the Russian, German, Hindi, and English language. In the evening pictures were shown of the India work.

April 8, Scott Clark, professor at the Friends Bible College, Haviland, Kans., worshiped with us and brought us a heart-stirring message. Several of our members are taking schoolwork at this college.

April 15, we were happy to have our pastor Samuel Janzen, preach to us again. He has been in Chicago for several weeks. After being home over the week end he returned to Chicago to resume his studies in hospital administration at Northwestern University. Bro. Earl Buckwalter, our bishop, preached to us in the evening on "The Qualification of a Minister," after which the congregation gave a unanimous vote releasing Bro. Wesley Jantz for the ministerial work at La Junta, Colo.

Sunday, April 29, Wesley Jantz was ordained to the ministry at La Junta, Colo.

Mary Ulrich.

CORY, PENNSYLVANIA

(Beaver Dam Congregation)

Dear Christian Friends: Great is the Lord and greatly to be praised for His wonderful goodness to us. As we observed the Easter season we were reminded again of the suffering and death of our Lord and Saviour. Truly, we should be thankful for such a merciful Saviour who died and rose again for us.

In October Bro. Jesse Short and his wife from Archbold, Ohio, were here for our revival meetings. Bro. Short brought the messages. Sister Short conducted the 'children's' meetings. We enjoyed having them in our homes, and we know believers were strengthened by the Word of God given through Bro. Short.

The following brethren have also been with us during the last few months to bring us messages: Abram Bramer, Britton Run, Pa. Jacob Birkey; Edward Kauffman and wife Alden, N.Y. On Feb. 18, the young folk from Sunnyside rendered a program at our church consisting of talks and songs. We enjoyed having them come and give us this program. On March 28, the A Cappella Chorus from Goshen College gave a program of sacred music at the Corry Senior High School auditorium. The chorus consisted of fifty voices under the direction of Dwight E. Weldy, professor of music at Goshen. The program was sponsored by the Beaver Dam Church. April 20-22, Bro. and Sister Paul Erb are planning to be with us. We solicit your prayers at this place that we might all work together.

April 11, 1951. Mrs. Aden Klopfenstein.

WOOD RIVER, NEBRASKA

Dear GOSPEL HERALD Readers: Again we can say, the Lord has been good to us and we are glad. On Sunday, Oct. 22, we had our fall communion with Bro. W. R. Eicher serving with us. On Nov. 19, Bro. and Sister Nick Stoltzfus of Manson, Iowa, were with us and helped with our fall missionary day program. Dec. 8 was the beginning of ten-day revival conducted by Bro. O. N. John of Louisville, Ohio. We feel the Lord mightily used the brother during these meetings. We were richly admonished.

On Dec. 30, eight boys from Hesston College gave us an inspiring evening program. Bro. W. R. Eicher conducted baptismal services here on Jan. 14, at which time seven young girls were received into church fellowship. On March 18, "Crusaders for Christ" was organized. Bro. Cleve W. Stutzman, Cairo, Nebr., was elected leader; Cecil Brundage, secretary; and Sister Hope Kauffman, Wood River, treasurer. They are distributing "The Way" and Gospel tracts in Grand Island, Nebr. Our leader is very active and concerned about lost souls. He has received permission to have the young people sing at the Soldiers and Sailors Home in Grand Island. We are also trusting the Lord to open the way to start a branch Sunday school in the city.

We have also started a midweek prayer and study service. It is conducted on Thursday evenings in the homes. This winter we arranged classrooms for the kindergarten, primary, and junior Sunday-school classes in the basement of the church. We feel that this is quite a help in our Sunday school.

Bro. Ernest Garber of Nampa, Idaho, was in our midst for evening services on April 8. He gave us a wonderful message and first-hand information of the work of the Peace Problems Committee which he had just attended in Chicago.

April 16, 1951. Kathryn Gascho.

EUREKA, ILLINOIS

(Roanoke Congregation)

Greetings in Christ: The Easter season has gone, but the words of Paul remain with us daily, "If ye then be risen with Christ, seek those things which are above." May the power of the resurrection be manifested in our lives, not only during the Easter season, but throughout the entire year.

We observed spring Missionary Day on March 18. We were especially fortunate to have Bro. Paul Erb with us for this special day. In the morning he brought a much-appreciated inspirational message for the occasion. Our evening service was divided into two parts. The first part of the service was a musical program presented by the adult and junior choruses of the Pleasant Hill congregation under the direction of Bro. Roy Roth. We enjoyed the Easter program in song greatly. Following these musical numbers Bro. Erb gave us a most interesting and educational illustrated lecture on India. Both of these programs were greatly appreciated.

A number of students from Goshen College were our guest speakers on Easter Day. Willie Peterschmidt from France spoke first, telling us something about the Mennonites in France and also giving his own personal testimony. Our Easter message was delivered by Paul Verghese of southern India. He reminded us that it is sin in one's life that hinders a personal testimony and keeps one from being an effective Christian worker. He pointed out characters in the Bible where this was true. We wish to thank those who have helped make our Easter season an inspiration and a blessing.

Our extension Sunday school at Rohen continues to grow. Will you pray for those

who attend and those who labor there that the Lord will bless the efforts put forth and that He will water and nourish the seeds that have been planted? The Goshen students also spoke at this Sunday school on Easter morning.

The Lord willing, we will enjoy communion on April 8. May we glory only in the cross of Christ.

Margaret Ulrich.

WAYLAND, IOWA

(Sugar Creek and Bethel Congregations)

On March 28, we were privileged to have with us the Hesston chorus under the direction of Mr. Duerksen, as they were on their Easter tour from Hesston, Kansas.

The I.M.S. chorus from near Wellman were unable to give their program on Sunday evening, April 1, as the roads were in bad condition. Instead the evening at Sugar Creek was spent in a hymn sing which was enjoyed by all present.

Our regular monthly sewing circle met April 5 for an all-day sewing with the new officers in charge.

Arnold Roth left this community on Saturday, March 31, to join the builders' unit in Germany.

Ralph Wenger.

SARASOTA, FLORIDA

(Bay Shore Congregation)

Christian Greetings to all: The winter season for us here at Bay Shore has been one of much activity and has passed very quickly. Once again during these past few months we have had with us many of our northern friends, with whom we have enjoyed Christian fellowship and received many blessings from their visits. During the Christmas season we were privileged to have visiting here Sister Marta Quiroga, a member of the Mennonite Church in Argentina, and Miss Rittmayer, an exchange student from Germany who is at Goshen College. Both of these Christian ladies gave us very interesting talks. On Dec. 31, our morning services were conducted by the Gospel team from E.M.C. and that evening Bro. S. C. Yoder spoke on his trip to India.

The workers and children from the Spanish mission school in Tampa came down on Jan. 21, and presented us with a special program. We praise God for the growth of the work at this mission and pray His blessing on those who labor there. A Bible conference, with Bro. Paul Lederach as the guest speaker, was held here from Jan. 28 to Feb. 4, with both morning and evening sessions. The morning messages were on the seven letters of the seven churches and each evening we had a study in the Book of Luke followed by an inspiring message from the Book of Ephesians. While here, Bro. Lederach also spoke at a special M.Y.F. meeting. His visit with us was a blessing to all.

Following her recent return from Ethiopia, Sister Margaret Ulrich visited relatives here in Sarasota and brought us a most interesting illustrated lecture on Ethiopia at the Wednesday evening prayer meeting of Feb. 21. Sister Ulrich spent two years in Ethiopia teaching school and we were happy for the opportunity to learn more of the work in this field.

A special course in Bible study was given

from December to March with Bro. Brenne-man as the instructor. At the completion of this course sixteen persons passed the examination and received credit for the course. Many others attended a number of the classes and all were thankful for the opportunity for study of God's Word.

As in the past seasons a mixed chorus was organized with our pastor directing and the chorus presented a program of Easter music at the evening service on Easter Sunday. For the many visiting brethren, missionaries, and Christian workers who have been in our midst, we are indeed thankful to our Lord.

Within the next few weeks we hope to have baptismal services for five boys and girls who have been taking instructions and we ask you to please remember these five precious souls.

Mrs. Noah Yutzey.

April 4, 1951.

TO BE NEAR TO GOD (Continued)

know that to wait is to gain time; they that rest in Him can wait without anxiety and fussiness.

God's time is always correct. It neither gains nor loses. How foolish to think we can outrun Him and make any headway! How foolish to think we can lag now and catch up later! To wait on the Lord means for one thing to keep in step with Him, "to keep His way."

To wait does not mean to sit down and idly pass the time until God gives the signal to move on. God's waiting people are His working people. They have renewed their strength in His presence. They have heard His voice. They trust the Spirit for guidance. They walk with God and keep His way. "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (Psalm 27:14).

"For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him" (Isaiah 64:4).

Saturday, May 12

Psalm 37:37: "Mark the perfect man, and behold the upright: for the end of that man is peace."

This psalm contrasts God's man with Satan's. The end of the wicked is pictured in order to show us what God has for His own. There is all the difference here between darkness and light, between hope and despair, between peace and turmoil.

Look at the man who puts his faith in God, see the man to whom God imputes righteousness—the end of that man is peace. He knows God is upholding, that God knows His own, that his very steps are being ordered by God, that he is being preserved, and that God will never leave him.

Our Father, we thank Thee for Thyself. We can only wonder in amazement at the love that gives the children of men the right to be Thine. Bring to us the experiences that will make our trust in Thee real, so that the Lord Jesus may be magnified. Give us compassion for those who do not love Thee that they too may have peace. In the name of the Christ, we pray. Amen.

—Sadie A. Hartzler.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Baer.—To Russell and Gladys (Shank) Baer, Mount Joy, Pa., a daughter, Patricia Lois, April 17, 1951.

Becker.—To Clarence M. and Beatrice (Nolt) Becker, Manheim, Pa., a son, Ray Elwood, March 29, 1951.

Beckler.—To Raymond and Neomi (Schweitzer) Beckler, Wood River, Nebr., a son, Edward Raymond, Dec. 13, 1950.

Berkshire.—To Wilbur Glenn and Zona (Thomas) Berkshire, Penn. Laird, Va., a son, Wilbur Allen, March 27, 1951.

Birkey.—To Raymond and Ruth (Oyer) Birkev, Foosland, Ill., a son, Larry Joe, March 10, 1951.

Birky.—To Lewis and Eunice (Good) Birky, Gibson City, Ill., a son, Douglas Roy, March 27, 1951.

Breneman.—To Earl E. and Elizabeth (Lan-dis) Breneman, Lancaster, Pa., a son, Donald Earl, March 30, 1951.

Brubaker.—To Jacob N. and Orpha (Apple) Brubaker, McAlisterville, Pa., a son, Danny Lowell, March 27, 1951.

Cassel.—To Mahlon and Elizabeth (Bergey) Cassel, Hatfield, Pa., a son, Timothy B., March 26, 1951.

Conrad.—To Maynard and Catherine (Eichel-berger) Conrad, East Peoria, Ill., a son, Carroll Ray, April 10, 1951.

Hartman.—To Freman S. and Birdena (Troyer) Hartman, Howe, Ind., a son, Charles Calvin, Feb. 10, 1951.

Hostetler.—To Lester and Lena (Hostetler) Hostetler, Tampico, Ill., a son, Larry Eugene, Feb. 16, 1951.

Kauffman.—To John and Lena (Kurtz) Kauffman, Belleville, Pa., a daughter, Julia Ann, Feb. 26, 1951.

Martin.—To J. Paul and Pauline (Smoker) Martin, Gordonville, Pa., a daughter, Judy Ann, March 17, 1951.

Mast.—To Levi W. and Miriam (Stoltzfus) Mast, Reading, Pa., a son, Vincent Daniel, April 3, 1951.

Miller.—To Ira Alvin and Clara (Helmuth) Miller, Hutchinson, Kans., a son, Duane, and a daughter, Doris, March 19, 1951.

Moshier.—To Arnold and Maretta (Lehman) Moshier, Lowville, N.Y., a daughter, Karen Rose, March 18, 1951.

Nighswander.—To Harvey and Elva (Martin) Nighswander, Stouffville, Ont., a son, Daniel Lee, March 24, 1951.

Nissley.—To Wilmer R. and Ruth C. (Metzler) Nissley, Manheim, Pa., a son, Marvin Lynn, April 5, 1951.

Roth.—To Delmar and Evelyn (Schweitzer) Roth, Cairo, Nebr., a son, Marvin Lynn, Jan. 9, 1951.

Roth.—To Morris and Eileen (Stutzman) Roth, Friend, Nebr., a son, Steven Lynn, Feb. 19, 1951.

Schweitzer.—To Merten and Ella (Beckler) Schweitzer, Cairo, Nebr., a daughter, Wilma Jean, March 10, 1951.

Shank.—To Norman R. and Marie (Rhodes) Shank, Harrisonburg, Va., a son, Galen Leroy, April 2, 1951.

Sharp.—To Jonathan H. and Florence M. (Esh) Sharp, Belleville, Pa., a daughter, Judy Kay, April 16, 1951.

Slagell.—To Elmer and Elsie (Miller) Slagell, Thomas, Okla., a daughter, Janet Elaine, Feb. 24, 1951.

Smith.—To Roger and Geneva (Miller) Smith, Waynesfield, Ohio, a daughter, Patricia Frances, March 4, 1951.

Snicher.—To Jesse and Annie (Yoder) Snicher, Belleville, Pa., a son, Abraham B., March 7, 1951.

Springer.—To Larry J. and Vera (Riley) Springer, Milford, Nebr., a daughter, Jennifer Renee, March 8, 1951.

Steiner.—To Chester and Helen (Richard) Steiner, Kidron, Ohio, a son, Roger Eugene, March 25, 1951.

Stoltzfus.—To Melvin and M. Pauline (Hufford) Stoltzfus, a daughter, Joyce Luann, Feb. 21, 1951.

Stutzman.—To Art M. and Ruba (Stutzman) Stutzman, Cairo, Nebr., a son, Roy Dennies, Jan. 21, 1951.

Stutzman.—To Cleve W. and Arlene (Stutzman) Stutzman, Cairo, Nebr., a son, Mark Lynn, Aug. 24, 1950.

Stutzman.—To Homer and Alta (Hartzler) Stutzman, Harrisonville, Mo., a daughter, Donita Marie, March 25, 1951.

Stutzman.—To Walter and Erdine (Miller) Stutzman, Mantua, Ohio, a son, Doyle Lloyd, April 9, 1951.

Tennefoss.—To Thomas, Jr., and Sarah (Troyer) Tennefoss, Fentress, Va., twins, James Edward and Joseph Edwin, April 3, 1951.

Thomas.—To Martin and Barbara Ann (Yoder) Thomas, Hydro, Okla., a son, Ronald, April 8, 1951.

Veeder.—To Dale and Hazel (Schweitzer) Veeder, Cairo, Nebr., a daughter, Carolyn Rae, April 8, 1951.

Wagler.—To Wm. W. and Alma (Nisly) Wagler, Partridge, Kans., a daughter, Dolores, Jan. 30, 1951.

Wenger.—To Albert and Rose (Diener) Wenger, Versailles, Mo., a daughter, Karen Rosella, March 4, 1951.

Yoder.—To Rufus and Wilma (Miller) Yoder, Hutchinson, Kans., twin daughters, Emma June and Erma Jan, March 22, 1951.

Zook.—To Samuel and Velma (Dimick) Zook, Sweet Home, Oreg., a daughter, Rebecca Ellen, March 19, 1951.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bauman—Shoemaker.—Maurice Bauman, Elmira congregation, Elmira, Ont., and Verna May Shoemaker, Floradale congregation, Floradale, Ont., by Oliver D. Snider at the home of the bride April 7, 1951.

DeWilde—Stalter.—Albert J. DeWilde, Peoria Mennonite Church, and Barbara Stalter, Waldo Mennonite congregation, Flanagan, Ill., by Howard J. Zehr, assisted by J. D. Hartzler, at the Peoria Mennonite Church, Feb. 25, 1951.

Erismann—Showalter.—Harvey Erismann, Jr., and June Showalter, both members of the Calvary Mennonite Church, Los Angeles, Calif., by John D. Zehr at the WeeKirk O' the Heather, Forest Lawn Memorial Park, Glendale, Calif., March 16, 1951.

Gerig—Jantzi.—Percy Boshart Gerig and Lillian Mae Jantzi, both of the Fairview congregation, Albany, Oreg., by N. M. Birky at the Fairview Mennonite Church, Feb. 11, 1951.

Good—Sherfv.—James A. Good, Nampa, Idaho, and June D. Sherfv, Fairview congregation, Albany, Oreg., by E. S. Garber at the Fairview Mennonite Church, Feb. 27, 1951.

Graber—Amstutz.—Russell D. Graber, Oak Grove congregation, Smithville, Ohio, and Mary Jeanne Amstutz, Kidron congregation, Kidron, Ohio, by V. M. Gerig, assisted by Reuben Hofstetter, at the Kidron Mennonite Church, March 10, 1951.

Heiser—Bruehl.—Robert Heiser and Joyce Bruehl, both of the East Bend congregation, Fisher, Ill., by J. A. Heiser, assisted by Willard Roth, at the East Bend Mennonite Church, April 11, 1951.

Jantzi—Nofziger.—Lyle D. Jantzi, Wood River, Nebr., and Treva Jean Nofziger, Fairview congregation, Albany, Oreg., by N. M. Birky at the Fairview Mennonite Church, Feb. 1, 1951.

Kauffman—Eash.—James Kauffman, Mountain View congregation, Creston, Mont., and Lenora Eash, Harrisburg congregation, Harrisburg, Oreg., by John P. Yoder at the Harrisburg Mennonite Church, April 5, 1951.

Keagy—Habecker.—Robert J. Keagy, Habecker congregation, Lancaster, Pa., and Vera S. Habecker, by Christian K. Lehman at the bride's home April 14, 1951.

King—Short.—Andrew King and Doris Short, both of the Central congregation, Archbold, Ohio, by Jesse J. Short at the Central Mennonite Church, March 25, 1951.

King—Lind.—Leo King, Calvary Mennonite congregation, Los Angeles, Calif., and Pauline Lind, Western Mennonite congregation, Salem, Oreg., by N. A. Lind at the Western Mennonite School Chapel, March 25, 1951.

Miller—Yoder.—Edwin J. Miller, Kalona, Iowa, and Dorothy Ellen Yoder, Riverside, Iowa, by Truman W. Miller, March 20, 1951.

Nice—Smith.—Ralph D. Nice, Souderton congregation, Souderton, Pa., and Pauline M. Smith, Franconia congregation, Franconia, Pa.,

by Menno B. Souder at the home of the bride April 14, 1951.

Nisley—Burkey.—Ivan Nisley and Esther Burkey, by Wm. R. Eicher at the West Fairview Mennonite Church, Beaver Crossing, Nebr., March 1, 1951.

Roth—Beck.—Richard Roth, Central congregation, Archbold, Ohio, and Imogene Beck, West Clinton congregation, Pettisville, Ohio, by Jesse J. Short at the home of the bride's parents March 24, 1951.

Weaver—Gingrich.—Wayne S. Weaver, Ephrata, Pa., and Edna Arlene Gingrich, Mverstown, Pa., by Simon G. Bucher, Feb. 10, 1951.

Weaver—Martin.—Leon Paul Weaver, Akron, Pa., and Lorraine Gockley Martin, Lebanon, Pa., by Simon G. Bucher, March 4, 1951.

Zehr—Schertz.—Wilmer Zehr, East Bend congregation, Fisher, Ill., and Evelyn Schertz, Metamora congregation, Metamora, Ill., by J. A. Heiser, assisted by Henry Schertz, at the East Bend Mennonite Church, April 6, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bontrager.—Mary, daughter of Tobias and Saloma (Garver) Eash, was born Sept. 12, 1873, in Middlebury, Ind.; passed away at the home of her daughter, Mrs. Oscar J. Yoder, April 5, 1951, after a lingering illness of cerebral arteriosclerosis; aged 77 y. 6 m. 23 d. She accepted Christ as her personal Saviour in her youth and remained faithful to the end. She was married to John M. Bontrager Jan. 28, 1902. He preceded her in death April 18, 1931. She was also preceded in death by her father and mother. She is survived by 2 sons and 6 daughters (Tobias, New Paris, Ind.; Fannie—Mrs. Levi Eash, Burr Oak, Mich.; Elizabeth—Mrs. Valentine Yoder, Susie—Mrs. Bert Yoder, both of Middlebury; Nancy—Mrs. Homer Yoder, Stark Co., Ohio; Manas, Katie—Mrs. Oscar Yoder, both of Middlebury; Salome—Mrs. Irvin E. Yoder, Grantsville, Md.), 48 grandchildren, 24 great-grandchildren, 3 sisters (Mrs. Fannie Cross, Mrs. Elizabeth Schrock, Gertrude—Mrs. Dan. R. Bontrager, all of Middlebury), 4 brothers (John and Noah, Topeka, Ind.; Tobias and Samuel, Middlebury), and many other relatives and friends. Funeral services were conducted April 8, at the Oscar Yoder home by Manas Miller and at the Griner Conservative Church by Eli Miller, Jonas Miller, and John Yoder. Texts: Ps. 90; Rev. 22; Mark 14:8.

Boyll.—Nancy Louise, daughter of James and Mary (Ehlers) Boyll, was stillborn in Dukes Memorial Hospital, Peru, Ind., March 7, 1951. She leaves to mourn her departure, her parents, her 2-year-old brother (Jimmy Allen), her grandparents, her paternal great-grandfather, uncles, aunts, and cousins. Graveside services were held March 8 at the Mast Cemetery, Kokomo, Ind., conducted by Anson Horner and Emanuel Hochstetler.

Detweiler.—Justus J. son of William Detweiler, was born at Harper, Kans., Nov. 17, 1914; died at the Burnham City Hospital, Champaign, Ill., March 11, 1951, after an illness of about two months; aged 36 y. 3 m. 24 d. He came to Illinois in the fall of 1939 and on Sept. 17, 1939, he was united in marriage to Alta Heiser of Fisher, Ill. To this union two children were born. He accepted Christ as his personal Saviour in youth and united with the Mennonite Church. He was a faithful and consistent member, having a real Christian testimony for his Lord. He leaves to mourn his departure his wife and 2 children (Justine, 9, and Dennis, 6), his father, 1 brother (Ernest, Harper, Kans.), 4 sisters (Mrs. A. R. King and Miss Velma Detweiler, both of Harner; Miss Pearl Detweiler, Denver, Colo.; and Mrs. John Diller, Hesston, Kans.), and a large number of other relatives and friends. His mother preceded him in death about 12 years ago and also one brother who died in infancy. Funeral services were held at the East Bend Mennonite Church, March 19, with Henry J. King in charge, assisted by Harold Zehr. Burial was made in the East Bend Cemetery.

Gehman.—Benjamin, son of the late Israel and Susie (Bowman) Gehman, was born March 24, 1865; died at the Ephrata Community Hospital, April 1, 1951, where he had been a patient for two weeks; aged 86 y. 7 d. He was a member of the Bowmansville Mennonite Church for

more than fifty years. His wife, Catherine Kieffer, died Aug. 5, 1950. They spent 61 years together. He is survived by one daughter (Mrs. Sallie Horning, at home), 2 grandchildren, 6 great-grandchildren, 1 brother (Israel), and 1 sister (Mrs. Lavina Burkhardt). Funeral services were held at the Bowmansville Mennonite Church by Benj. Weaver and J. Paul Graybill and at the grave in the adjoining cemetery by Paul Z. Martin.

Graber.—Mary, daughter of Michael and Fanny (Conrad) Richard, was born in Etupes, France, Nov. 2, 1870; died at her home in Wooster, Ohio, April 11, 1951; at the age of 80 y. 5 m. 9 d. She was the last surviving member of a family of three girls and two boys. In March, 1889, she was united in marriage to Daniel Graber who had previously migrated from France to America, but who then returned to France to marry her and to bring her to America with him. They located in Wayne Co., Ohio, where they spent their lives together until he died in 1926. To this union were born 10 children, four of whom died in infancy. She is survived by the following children: Mrs. Kathryn Ramseyer, Wooster; Fannie—Mrs. Alden Krahill, Creston, Ohio; Mrs. Martha Conrad, Wooster; Joseph, Creston; Mary—Mrs. Orlando Conrad, and Esther, both of Wooster; and by Harvey Graber, Creston, who was as one of the family, having been reared by Bro. and Sister Graber. Six grandchildren and eight great-grandchildren also survive. In her youth she was received by water baptism into the fellowship of the Mennonite Church in Monthe-liard, France. After coming to America she became a faithful and lifelong member of the Pleasant Hill Mennonite Church retaining a keen interest, however, in the church in France. She was active in her support of the work of the church in America. Funeral services, conducted by John R. Williams, J. D. Graber, and Wm. G. Detweiler, were held April 14, at the home and at the Pleasant Hill Mennonite Church. Interment was made in the church cemetery.

Grieser.—Jacob, son of the late Daniel and Anna (King) Grieser, was born in Fulton Co., Ohio, Oct. 9, 1870; departed this life March 1, 1951; aged 80 y. 4 m. 22 d. On Nov. 3, 1892, he was united in marriage with Lydia M. Baer, who passed away Jan. 15, 1944. This union was blessed with 4 children (Mrs. Ella Coon, Charles J., Nelson R., and Mable—Mrs. Lee Riegsecker, all of Archbold, Ohio). He leaves to mourn his departure his four children, 16 grandchildren, 5 great-grandchildren, besides a host of relatives and friends. His companion, 3 grandchildren, and 1 great-grandchild preceded him in death. He was the last survivor of a family of 12. He spent his entire life in and near Archbold. His unexpected death came as a shock while visiting in the home of his grandson, Victor Coon, near Winameg, Ohio. In youth he accepted Christ as his Saviour and united with the Central Mennonite Church where he was a faithful member until death. Funeral services were held in the home by Henry Wyse, and at the Central Mennonite Church by P. R. Lantz and Jesse J. Short.

Herr.—Susan S., daughter of the late Martin B. and Annie (Shenk) Herr, was born in Pequea Twp., near New Danville, Pa., Sept. 3, 1869; departed this life March 20, 1951, at the home of her son-in-law and daughter (Mr. and Mrs. J. Clarence Garber, Lancaster, Pa.), after an illness of three months; aged 81 y. 6 m. 17 d. She was married to Harry L. Herr, former deacon of the New Danville district, who preceded her in death twelve years ago. She is survived by these children: E. Vera—Mrs. J. Clarence Garber; H. Elvin, Willow Street, Pa.; A. Elizabeth—Mrs. Harry F. Houser, Lancaster, Pa.; also a sister (Anna S.—Mrs. Ira L. Herr, Millersville, Pa.), 12 grandchildren, and 8 great-grandchildren. She was a devoted member of the Mennonite Church for many years. Funeral services were conducted by James H. Hess at the home and at the New Danville Mennonite Church by David Thomas and Henry Nauman. Text: Ps. 17:15.

Hershberger.—Mildred Maxine was born Nov. 27, 1919; died at her home in Goshen, Ind., March 27, 1951, after an extended illness of 12 months; aged 31 y. 4 m. On Dec. 24, 1935, she was married to Albert I. Hershberger, who survives her with their 5 children (Ida May, Ronald Eugene, Charles Albert, Hubert Murray, and Larry Lee). Also surviving are her father (Charles R. Parks, Elkhart, Ind.), a great-aunt (Mrs. Hattie Hahn) who has been a mother to her since she was 3 years old, the following brothers and sisters: Melvin, Goshen, Ind.; Mrs. Marion Royce, Bristol, Ind.; Mrs. Raymond Frye, Elkhart; Mrs. Wendell Lyste, Edwardshurg, Mich.; Levi, Goshen; Louis and Donald, both of Elkhart; also the following half brothers and half sisters: Mrs. William

Zinn, Bristol; Mrs. James Sherer, Elkhart; Mary Ann Parks, Bristol; Patty Lee, Philip, Dennis, and Charles Richard, all of Elkhart. She became a member of the Goshen College Y.P.C.A. Sunday school, Plymouth Street Chapel, on Dec. 17, 1950, after several months of joyous Christian experience. Although her last months were filled with great physical suffering, her testimony to the grace of God in her life was clear and an inspiration to her many friends and relatives. Funeral services were held in the Goshen College Chapel Hall March 29, in charge of S. C. Yoder and Virgil Brenne-man.

Horst.—Barbara Ann, daughter of Jephthah and Salome (King) Hostetler, was born in Wayne Co., Ohio, Jan. 4, 1872; passed away at the Nair-Berkey home, Wooster, Ohio, April 9, 1951; aged 79 y. 3 m. 5 d. On Aug. 22, 1893, she was united in marriage to Elam Horst, and together they served the Lord and the church for many years, he being a minister of the Gospel and serving churches in Ohio and Virginia. He died Sept. 14, 1948. To this union were born 4 children (Icie, who died at the age of 4; Salome—Mrs. R. W. Nair, Wooster, Ohio; Michael A., Smithville, Ohio; and Cresson J., Dalton, Ohio). A foster daughter (Marietta Berkey, Wooster) also survives. She also leaves 5 grandchildren, 1 great-grandchild, 1 sister (Mrs. John Smucker, Smithville), and 1 brother (J. D. Hostetler, Orrville, Ohio). In her youth she confessed the Lord Jesus Christ as her Saviour and was received by water baptism into the fellowship of the Oak Grove Mennonite Church. At the time of her death she held her membership with the Pleasant Hill congregation. Funeral services, held at the home of her daughters and at the Paradise Church of the Brethren near Smithville on April 12, were conducted by Gerald C. Studer, C. H. Dear-dorff, and Wm. G. Detweiler. Interment was made in the adjoining cemetery.

Hostetler.—Jesse David, son of Ben S. and Ada (Byler) Hostetler, was born March 8, 1951, at Belleville, Pa.; died March 17, 1951, at the Lewistown Hospital where he was admitted the day before. Surviving are his parents, 1 sister (Elsie Ruth), and his grandparents (Jonathan and Saloma Byler and Noah D. and Mattie Hostetler, all of Belleville). Short funeral services were held at the home March 19 by Jesse D. Spicher. Burial was made in the Locust Grove Cemetery.

Landis.—Emma W., daughter of the late Elias and Annie (Witmer) Myer, passed away Feb. 18, 1951, at the Ephrata Community Hospital following a brief illness; aged 65 y. 3 m. 24 d. She became unconscious following a stroke Saturday forenoon, Feb. 17, and never regained consciousness. June 3, 1909, she was united in marriage to Harry M. Landis, Bareville, Pa. She is survived by her husband and children (Mary—Mrs. Jacob Z. Snader, Denver, Pa.; Norma—Mrs. Paul H. Weaver, Ephrata, Pa.; John M., Lititz, Pa.; Paul M., Miami, Fla.; Ruth—Mrs. Norman Eberly, New Holland, Pa.; Martha, Akron, Pa.; Esther—Mrs. Nelson Charles, Columbia, Pa.; Anna, Lena, Ada, Grace, Ivan, and Luke, all of Bareville); also by 24 grandchildren and the following brothers and sisters: Amos W., Mummashurg, Pa.; Nora—Mrs. Noah Landis, Lancaster, Pa.; Annie—Mrs. Abraham Seichrist, Witmer, Pa.; Elias, Lancaster; Ruth—Mrs. Landis Buckwalter, Lancaster; Frances—Mrs. Willis Groff, Martha—Mrs. Amos Thomas, both of Willow Street, Pa. Funeral services were held in the home and in the Metzler Mennonite Church near

Akron, Pa., Feb. 21, with the home ministers in charge. Text: "She hath done what she could" (Mark 14:8).

Peifer.—Glenn G., son of the late Christian S. and Fannie (Groff) Peifer, was born July 10, 1930, near East Petersburg, Pa.; died March 22, 1951; aged 20 y. 8 m. 12 d. Glenn met his death by train accident when his employer and wife and little boy were also called to be with the Lord. He was a member of East Petersburg Mennonite Church. He is survived by his mother and the following brothers and sisters: Melvin G., Christian G., Irene G., and Joanne G. He also leaves 2 grandparents (Mrs. Lizzie D. Groff and Christian K. Peifer, both of East Petersburg and a number of young people who were near and dear to him. Funeral services were held March 25, at the East Petersburg Mennonite Church in charge of James Siegrist and Irvin Kreider. Text: John 13:7. Interment in adjoining cemetery.

Schertz.—Theodore William was born Dec. 3, 1868; died April 5, 1951, at the Princeton Hospital; aged 82 y. 4 m. 2 d. He came to Walnut, Ill., with his parents when he was a small child and spent nearly all his life in this community. He became a Christian and was baptized on March 19, 1893, in the Willow Springs Mennonite Church. During these many years he lived a quiet Christian life. About 18 years ago he became blind. With this handicap he maintained a glowing witness for the Lord and a continuous interest in the spread of the Gospel. He leaves to mourn his departure, his brother (Edgar), 1 niece (Mrs. Darlene Mason) and her family, and many kind neighbors and friends. Funeral service was held in the Ross Funeral Home in Walnut, Ill., in charge of C. Warren Long. Burial in the Walnut Cemetery.

Shantz.—Tena, daughter of Mr. and Mrs. Moses Hallman, died April 3, 1951, at her home, after a lengthy illness; aged 63 y. She was married to Abraham G. Shantz June 15, 1910, at Bridgeport, Ont. Surviving, in addition to her husband, are 2 sons (Ross, Breslau, Ont.; Glen, Preston, Ont.), 2 daughters (Delores—Mrs. Cecil Mader, Breslau; and Marie—Mrs. Alfred Tuletski, Fisher's Mills), 1 brother (Ivan, Kitchener, Ont.), 3 sisters (Mrs. Salome Winger, Fisherville; Mrs. Robert Hinde, Cassoday, Kans.; Mrs. Arthur Scott, Toronto, Ont.), and 8 grandchildren. One sister (Mrs. Samuel Shantz) died three years ago. She accepted Christ early in life and united with the Mennonite Church in Kitchener. Later in life she transferred her membership to the Breslau congregation. About four years ago she became a great sufferer, but never without hope. The funeral was held on April 6, in the Cressman Mennonite Church, Breslau, in charge of Oscar Burkholder. Text: II Cor. 5:1, 2, 6-8.

Short.—Eli P. Short was born May 10, 1873, near Archbold, Ohio; died March 4, 1951, in Miami Beach, Fla.; aged 77 y. 9 m. 22 d. On Dec. 29, 1896, he was united in marriage to Ella Short, who passed away on Feb. 11, 1925. To this union were born 9 children (Bertha, Charles, Wilbur, Orvil, Ilva, Elton, Dora, Nola, and Rollin). Besides his companion, 2 sons (Charles and Elton), 1 grandson, 1 brother (Peter C.), and 1 sister (Katie—Mrs. Charles Crossgrove) preceded him in death. On Dec. 24, 1935, he was united in marriage to Lulu McLain. He is survived by his wife, 3 sons, 4 daughters, 1 stepdaughter, 15 grandchildren, 5 great-grandchildren, 2 brothers, and a host of relatives and friends. Funeral services were held at the Grieser Funeral Home by Jesse J. Short.

The Mennonite Yearbook is a statistical picture of the church at work . . . Church officials and workers use it constantly for reference and information . . . for all members of the Mennonite Church.

Record of Activities . . . organizations, institutions, mission boards, old people's homes, schools, colleges, hospitals, conferences.

Conferences . . . lists conferences, membership, name, address, and ministry of each congregation.

Hospitals . . . latest information on Mennonite owned and operated hospitals, including work done and personnel.

Ministers . . . name and address of each minister in the Mennonite Church, including the telephone numbers.

Missions . . . a record of missions by confer-

ences; names and addresses of all foreign and home missionaries.

Relief Work . . . places of work, needs, personnel, expenditures, and work done.

Schools . . . enrollments and faculties of Christian day schools, Mennonite high schools, colleges and seminaries.

Statistical Information . . . contains pages of tabulations, figures, rolls, and numbers.

Publications . . . lists publications issued by the Mennonite Church.

Membership . . . Presents gain and loss of membership by conferences.

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Your Publishing House

Financial Policy of Board and House

The House began operation in 1908 with practically no financial resources. Since then the aim has been to maintain prices which would make possible the operation of the business on a self-sustaining basis. Not only has the income been sufficient to operate the business but conservative gains have provided much of the needed capital funds necessary for expansion. Thus, much of the present net worth of the House and Board amounting to \$875,246.87 has been secured by the margin of profit through these forty-one years. The only exception has been the opportunities given to the Church to contribute to the added capital needed at three points in the history of the publishing work. The first opportunity was in launching the work. The other two opportunities were during the major building programs in the early 20's and the late 40's. However, the House in turn has returned to the Church in donations and free literature the equivalent of more than the total which the Church has donated to the building programs of the House. We believe this financial policy meets the wishes of the Board and Church and remains a sound policy today.

Publishing Costs Are Divided into Three Kinds

In the second place, we shall give a breakdown of publishing costs. They are fairly equally divided into three kinds.

1. Materials include paper, ink, and numerous other items. These costs are determined by the prevailing prices and in most instances are the same as paid by any commercial house.

2. The second major item is labor. In recent years, all new regular workers employed have been members of our Church. The House has endeavored to maintain a wage scale somewhat comparable to other church agencies. Consequently during most of the history of the Publishing House, workers have received from 40 to 60 per cent of the prevailing scale for similar services elsewhere.

3. The third major item of costs is overhead. This covers all other items of expenses not included in materials and wages. Here is everything associated with maintaining buildings, machinery, and equipment. It includes taxes, depreciation, interest, insurance, and maintenance. Also included in overhead are postage, telephone and telegraph services, travel, etc. While a careful watch on overhead is a very essential part of good management, there is, however, no way to avoid paying prevailing prices for these essential items.

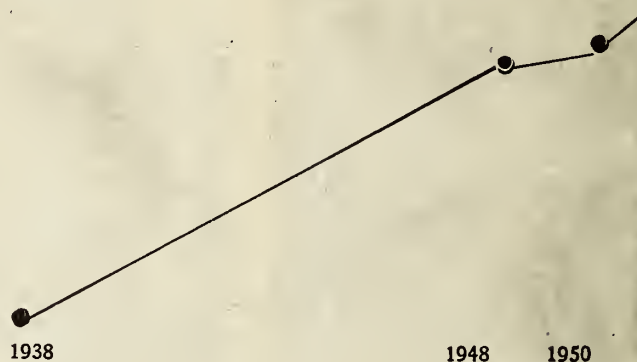
Publishing Costs Are Still Increasing

The third matter we wish to discuss with you concerns mounting costs. A study of the past twelve years

reveals that materials have a little more than doubled their price. During this same period, House wages have increased between two and three times. This increase has lessened the discrepancy between House wages and regular commercial wages and has compensated for the increased cost of living. This means that wages are now from 50 to 90 per cent as much as those being paid for similar services elsewhere. We believe this trend is in keeping with the wishes of the Board and Church. During this same twelve-year period overhead has more than doubled.

Consequently our total costs have more than doubled in this period since 1938. From 15 to 20 per cent of this increase has occurred during the last year.

The following chart shows the over-all inclining costs.



How Shall We Meet Rising Costs

The fourth and final matter we wish to present is the question: *How shall we meet these rising costs?* By price adjustments and otherwise the increase until a year ago has been provided for. But we have yet to meet the problem of the 15 to 20 per cent increase as a result of the current spiral. This is an item on which the prayers and counsel of all are desired. Any one or a combination of plans might be the answer. The following could be considered:

1. Reduce the quality of the product—use cheaper material.
2. Reduce the amount of materials—less pages in periodicals, less frequent issues, or eliminate some publications.
3. Effect economy measures.
4. Increase prices.
5. Increase circulation and distribution and thus reduce the unit cost.

We sincerely believe that you whom we seek to serve can give some practical help in meeting and solving this question. Will you kindly write us expressing your wishes and judgment? As always, the loyal co-operation and support of the brotherhood are much appreciated. We thank you for it.

MENNONITE PUBLISHING HOUSE

CHICAGO 15
4614 WOODMAN AVE
% A WARKENTIN
MENNONITE BIBLICAL SEMINARY

GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLIV

TUESDAY, MAY 8, 1951

NUMBER 19

The Personality of Jesus

Jesus the Man

BY CYRIL K. GINGERICH

[This begins a series of articles on the Appeals of Jesus as a Personal Worker. The subject is discussed under two general headings: *The Personality of Jesus* and *The Influence of Jesus*. —Ed.]

Manliness is the most desirable trait to be found in young men—men who are to bear on their shoulders the responsibility of tomorrow. If this trait is lacking, young men are looked upon as effeminate. To face a hard, cruel, relentless world, the characteristics of courage, frankness, magnanimity, and independence are absolutely essential.

Jesus is the supreme example and ideal in respect to these characteristics. Luke, the physician, is careful to point out that Jesus increased physically, mentally, socially, and spiritually.¹ But Mark, in his unique way, gives us a picture of the full man at work. Without going into unnecessary detail, he shows Jesus as a man of action, which of necessity lends credence to the fact that this four-point development had reached a point of utmost maturity in the person of Jesus Christ.

Physically, Jesus must have reached normal maturity. He spent His years of puberty and adolescence under the parental roof. His was no abnormal development. He was no "superman" who exercised phenomenal physical powers. Mark takes up the story of His life as He came to be baptized. Many were coming to John to be baptized and I believe that the people who saw Him coming saw nothing unusual about Him. To them He was just another Jew, the same as any other physically healthy Jew.

Robust physical health does something to an individual. It gives one courage to face life. And courage is the trait that is so much admired in men.

Jesus' courage is vividly portrayed by Mark in a brief verse: "And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him."² I point this out because I feel that it takes courage to face this world with its myriad temptations and oppositions from the underworld of evil.

Not only is courage essential to face temptations, but it is essential also to face people. Jesus' courage, in this respect, is shown in Mark's graphic portrayal of Christ facing the religionists of His day. He boldly taught in the synagogues.³ He healed on the Sabbath day, which was contrary to Jewish belief.⁴ He even told the religious leaders on one occasion that they were guilty of blasphemy against the Holy Ghost.⁵

Mentally, Jesus was very unusual. He was able to deal with every perplexing problem that came His way. Of course, at this point it would be improper to go on without acknowledging that Jesus, as the divine Son of God, was omniscient. Nevertheless, here is a perfect example of the importance of mental power in dealing with people. One thing is certain, in regard to our human minds, and that is that none of us has made, or is making full use of his mental capacities.

Socially, Jesus is the great example of all time. The picture Mark gives us of Christ's social relationships reveals the noble character that He was. And strange to say, as much as magnanimity is admired in people, this quality was continually being despised in Jesus. But Jesus always rose to the occasion when He was reproached, and never once did He stoop to ignoble tactics in His relationship with people. It mattered not whether the man He was dealing with was an influential businessman⁶ or a social outcast,⁷ He never was too high above, or too low beneath the man to sympathize with him in his situation.

I marvel at the way He understood people. He was an authority on sociology. He was a friend in the fullest sense of the term, and thus He could qualify as being "fit for society," as Emerson says: "He only is fit for this society who is magnanimous, who is sure that greatness and goodness are always economy, who is not swift to intermeddle with his fortunes."⁸

Spiritually, we have no other to compare with Jesus. The Father's seal of approval is perhaps the strongest evidence of Jesus' relationship to Him (once at

His baptism,⁹ and once on the mount of transfiguration¹⁰).

But these voices of approval would not have been necessary to prove the spirituality of Jesus. His life every moment portrayed His deep fellowship with the Father. His deep spirituality was the thing that made Him stand out in sharp contrast to all others. This is what made it necessary for Him to stand alone so often.

"It is human to stand with the crowd; it is divine to stand alone. It is manlike to follow the people, to drift with the tide; it is godlike to follow a principle, to stem the tide."¹¹

¹ Luke 2:52.

² Mark 1:13.

³ Mark 1:21; 6:2.

⁴ Mark 3:1-6.

⁵ Mark 3:28, 29.

⁶ Mark 10:17-22.

⁷ Mark 1:40-45.

⁸ *Dominant Types in British and American Literature*, Vol. II, p. 106.

⁹ Mark 1:11.

¹⁰ Mark 9:7.

¹¹ Tract No. 106, Herald Press.

Zurich, Ont.

I am convinced that nothing in Christianity is so rarely attained as a praying heart.—Charles G. Finney.

Your Jesus

BY EDNA M. MERTZ

"I want to see your Jesus."

*These sweet words came to me
One day with startling clearness
From a baby not yet three.*

*With eager face he looked upon
The picture of Christ, and heard
The simple old Gospel story;
My heart was strangely stirred.*

*For what if the little child we know
Who is placed in our tender care,
Should look in our lives for Jesus,
And find He was not there?*

*So I kneel at the feet of my lovely Christ
And pray, "Oh, help me to be
All aglow with Thy presence, Lord,
That a child may see Jesus in me!"*

Ft. Wayne, Ind.

For Mother's Day

There are many times when I am especially thankful for my mother. I appreciate the kind of mother she has been and is. Whenever I see cynical and hard-looking women, who are immodestly dressed or loud in word and action and too vividly painted, what contrast and what pleasure there is in thinking of my own sweet-faced mother. So many modern women gush when they meet. The air is filled with "darling" and "my dear" to such an extent it is brittle and insincere. And there is the type who is self-appointed news distributor and gossip purveyor. I'm glad my mother is not like that. The older I become the more fully I can appreciate her sincerity, her good humor and contentment; how modest and unassuming she is. She is always neat in appearance. You get the impression she is worthy of your confidence. We call her "Mama" and all of us cherish her delightful witty remarks for their very infrequency. Her wit is never at anyone's expense. We love the oft-told stories of her as a little girl in a big family.

She passes the test for a good grandma too. One of the tender things about your mother is her interest in your children.

What is a more wholesome and lovely picture for memory than the family gathered back home again for some special occasion. Mama and Papa make everyone feel welcome. Mama blooms with hospitality. The conversation and the food are fine. The grandchildren gather around Grandma for a story. Their mothers, "the girls," do up dishes; the menfolks are deep in talk, and the old wall clock ticks placidly on above the happy scene.—*The Rocking Chair, in Warwick River Tide.*

Are the Children Safe?

BY MARIE A. YODER

Recently a mother told me, "I do not fear the hour of persecution for myself, but oh, my children! What will these little ones do if they are taken from us, and if perhaps the Bible is taken away from them?"

Truly there is so much work to be done in these last hours! Are our children grounded in the things of God—so well grounded that if the Bible were taken away from them today, they would stand as did Joseph when he was snatched from a loving father's care and

sold as a slave to a heathen king? It is said that Daniel was only eight years old when he was taken captive. Are your children of eight years of age so well taught about God and His righteousness and love, that they would be able to go on living with a firm faith were they suddenly snatched away from you?

Are we pouring spiritual truth into their little minds today, or are we more interested in making pretty clothes for them? Or perhaps our greatest concern is to leave them an inheritance—some money, or a farm, when we die! We need to remember that it is and will be much harder to combat the *evils* of the coming days than to combat the *trials of poverty*! Money will never defeat the devil, but a living faith will shine in the direst poverty!

Aibonito, P.R.

Child Lost

BY LUELLA WEBER

It was around four o'clock on a cold, windy, rainy, dreary November day. While I was preparing supper in the kitchen, I heard our neighbor calling to the children on their way home from school, asking them a question. Soon I heard the neighbor running to our place asking a question of my father and sister, who were on the back porch. I went out on the porch. The question he asked was, whether we knew whose lost child, about one year old, was crying in our alfalfa field. "Oh," my sister said, "I wonder if it might be the lost child the people were searching for about whom I read in the newspaper today." We could hear the child crying from our back porch. Immediately the neighbor, my father, my sister, and I went out to the alfalfa field. Already a few rounds of alfalfa had been mowed, for it was the beginning of the hay harvest. Father took a few steps into the tall, standing, wet alfalfa. The rest of us begged him not to, for he did not have on rubbers and we did not think it good for his health. We all returned to the house with the intention of putting rubbers and coats on to protect us from the cold, windy rain. As we neared the house Father suggested we wait until morning to search for the child because of the unpleasant weather. Then, too, it would soon be dark.

Then if the child has not been found by the next morning, we would telephone to some of the other neighbors and ask them if they knew whose small

child was lost and crying in our alfalfa field and also if they would help search for it.

As I finished supper I wondered why God did not in some way keep that child from straying into our tall, wet alfalfa field, and on such a cold, windy, rainy day, too!

I pitied the child. I did not see how we could eat supper while we heard that child crying, or how we could comfortably sit in our warm kitchen during the evening hours, or go to bed and sleep, knowing that a child was lost and crying in our alfalfa field. So I decided that after the supper dishes were washed I would take a flashlight and go search for the child alone. My awaking thought was, "How terrible!" But not nearly as terrible as a lost soul.

An eternally lost soul is more awful than words can describe. The dream had seemed so real that after I was fully awake I felt sick for a while. Then I began to think that had a child been lost in the alfalfa field, Father never would have suggested waiting until the next morning to search for the child. Supper would have been forgotten for the time. Perhaps we would have returned to the house for rubbers and coats to protect our bodies from the weather. It may be we would have phoned to other neighbors to ask them to help search for the lost child. We might have taken some dry blankets along to wrap the child in when found. Had we been hardhearted and cruel enough to wait until morning, quite likely we would have found the dead body of the child, but its soul would have been safe in the arms of Jesus. But the lost soul of a dead body, how awful! And yet we can sit in our warm houses, eat our suppers, go to bed and sleep without any disturbing thoughts for lost souls. But an eternally lost soul—how terrible!

Narvon, Pa.

When someone asked a missionary if he liked his work in Africa, he replied: "Do I like this work? No, my wife and I do not like dirt. We have reasonably refined sensibilities. We do not like crawling into vile huts through goat refuse. We do not like association with ignorant, filthy, brutish people. But is a man to do nothing for Christ he does not like? God pity him, if not. Liking or disliking has nothing to do with it. We have orders to go, and we go, Love constrains us."

—The Prairie Overcomer.

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EDITORIAL

Mothers Help

A little boy was being told that only he could make himself behave. He admitted that truth but added, "Mothers help."

They do indeed! So much so that certain great men are reported to have said that all they are they owe to their mothers. Some of us might not be willing to give all the credit to mothers. Perhaps fathers help a little too. No doubt husbands and wives lend a hand, and even children sometimes help parents to go straight. But next Sunday is Mother's Day, and we are not at all reluctant to give our mothers all the credit they so richly deserve.

We do not speak here of the great contribution Mother made to our lives by feeding us, washing us, clothing us, and helping us through the numerous physical ills of infancy and childhood. We are thinking of how she guided us into ways of truth and righteousness through discipline, through exhortation, through example, and through the compulsion of her love. She helped us when she trained us in the subjugation of selfishness and the control of angry passion. She helped us, although we could not see it then, by refusing to give in to our whims and foolish fancies. She helped us when she let us experience that wrongdoing leads us into suffering and pain. She helped us when she refused to tolerate filthy and explosive speech. She helped us when she insisted on please's and thank you's and insisted that we clean up our plates at the table. She helped us when she gave us our household chores and sent us to bed supperless when we refused to do them. She helped us when she required apologies and acknowledgment of sorrow for wrongdoing. She helped us when she read the Bible to us and introduced us to Christian principles. She helped us as she prayed for us in family worship or with deep sighs by her bedside. She helped us when she refused to give us everything we wanted and instructed us in the best use of that which she did give us. She helped us when she folded us to her heart and demonstrated how God can

love the unlovely sinner. She helped us when she listened sympathetically to our problems and helped us think them through to a solution. She helped us, from the first dawn of our existence until death laid his cold hand upon her, to be Christian boys and girls, godly men and women, shunning the evil and cleaving to the good.

Yes, mothers help. The memory of how they helped us should teach us how to help our own children. And perhaps impel us to give some supplementary help to those youngsters who are handicapped in life because they do not have mothers, or because their mothers are not the helping kind. There is tremendous need in this world for more mothering.

Prayer for Our Government

"Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour" (Rom. 13:7).

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (I Tim. 2:1, 2).

Something of the tumult is over, even if not all the shouting has died. Perhaps it is pertinent to say something from the Christian viewpoint concerning the current vituperation against President Truman and the State Department. We have reason to believe that our people have been too much swept along by the mass thinking of the last few weeks. Several things ought to give us pause. One is the Biblical principle and command that we should honor our rulers and pray for them. Second is the probable chance that mob hysteria is wrong. The third is a consideration of the possible moral principle that is involved.

When Paul told Christians of his day to give honor to the king and to pray for him, he was talking about Nero, one of the most consummate villains that ever sat on a throne. Certainly Paul was not

holding a brief for the sins of Nero. And we do well to deplore the weaknesses of our government leaders. We dislike the fact that in per capita alcoholic consumption Washington ranks first among our cities and that practically every get-together of official heads must be lubricated with liquor. We deplore the angry impulse which has led our president into writing childish letters or which has made a congressman introduce a bill calling for immediate declaration of war against Red China. We deplore our national arrogance and complacency and increasing dependence on militarism. But the high office of our rulers demands respect and a certain restraint of utterance concerning these sins. We live under a government so liberal that we may say and write about it what we please. But as Christians we must not take advantage of that freedom to descend into disrespect. We will not say all that we dare to say.

And then we must remember that the crowd is often wrong. The voice of the people is not always nor often the voice of God. When hysteria is on, it is good to stand back and wait. In the days following the recall of General MacArthur, every housewife down the street was sure she knew just where the president was wrong. The general public, without knowing too many of the facts, was sure of its conclusions. A personal admiration for a great man was more powerful than argument. There was little recognition that there must be two sides to the question. Surely we do not expect our government to determine its foreign policies by a Gallup poll.

Then there is the matter of moral principles involved in the current crisis. One must weigh the responsibility of the mightiest government on earth. Our steel production will presently be at the rate of 115,000,000 tons a year as compared with Russia's 30,000,000. In our tremendous war effort, which is just building up, we are getting the raw materials of the earth simply because we are the richest nation on earth. What responsibility has our government for subordinating military interests to the economic well-being of the whole world?

Then there is the possibility of bringing on World War III. General MacArthur wanted to take more aggressive steps in fighting Chinese Communism. He thought that these steps would not precipitate World War III. Our govern-

ment in Washington was afraid they would. MacArthur was wrong when he told President Truman at Guam that going up to the Yalu River would not bring the Chinese into Korea. He might be wrong now. Certainly our government is to be given credit for taking every precaution against pulling our house down upon our heads by embroiling the whole world in a colossal struggle. They know, as Premier Nehru of India recently said, that "... a war on the scale imagined now will mean a total destruction of every idea and objective that civilization stands for. . . . The very things one might fight against, while defeated in battle, may triumph because of the general ruin that may come to the world."

Then there's the question of the danger of a new imperialism in Asia. Within the past few years hundreds of millions of people in Asia have shaken off the hated hand of foreign rule. So recently come into self-rule, they tremendously fear any possible new enslavement. Talk of a line of American military entrenchment from Vladivostok to Singapore certainly is not reassuring. This should help us to understand why America is so much hated in Asia. It is because we are so much feared. One always hates the man he fears. Even in the interests of containing communism, what right has America to impose a military dominance upon Asia?

Another thing that should make America search her soul is the matter of the hunger of Asia. Millions are starving in India this spring, partly because for military and political expediency Congress has kept bottled up in the House Rules Committee a bill which would have sent 200,000,000 tons of grain to India as a gift. A writer in the *New York Times* said some weeks ago that "if we do not move so that the grain reaches India this spring, before it is too late to save lives, we shall have lost a great battle in a war that will be decided in the end on the moral front." A blockade of the China coast might be good military strategy, but if it dooms hordes of Chinese people to starvation, have we a right to do it?

One cannot forget our own moral delinquencies while various investigations reveal corruption of many sorts in high places. While our crime rate increases and the deterioration of our homes goes on apace, we are not in a very good position as a nation to set the rest of the

world straight. It is too easy to assume that our armies are fighting the battles of righteousness. General MacArthur says many things about Christianity and spiritual matters which one appreciates. But one suspects that for him religion and democracy and a militaristic patriotism are synonymous terms. Certainly the teaching and the example of Jesus Christ cannot lead in the direction of a more aggressive military policy.

The whole matter of public policy to day is exceedingly complicated. We are not trying to tell our readers what to think, but we would urge Christian attitudes toward all men, including the president. President Truman is carrying possibly the heaviest load of any man in the world today. He has often asked for the prayers of Christian people. We must not fail in this primary Christian duty.

A Happy Home

[This article was written by Bro. Henry Ziegler, aged 96, and read in connection with a panel discussion on Family Life at the North Lima Mennonite Church, April, 1950. Ages represented on the program ranged from 14 to 96.]

As I was requested to write on the subject of how to have a happy home and get along with others, I will try to do so, but will let others judge how well I have succeeded. I will therefore try to draw a little picture of a happy home according to my mind. First, it should be a Christian home in order to have perfect and true happiness that is lasting. Oh! there may be happiness in non-Christian homes, but it will not last throughout all eternity. Therefore, Christianity is necessary for true happiness. A happy home does not consist of a fine big house and costly furniture and fine clothes and such things, but wherever love is, if you do live in an old shack. The members of the family should be father and mother and a houseful of children. There may be such a thing as happiness in a family where there are no children, but still I think there is something missing. The children are the ones that bring life and cheer into a family. They keep the parents from getting sour and enliven things over the whole place. Every member of a family should strive to make the others happy; the more you do this the happier you will be yourself. For example: When Jesus fed the 5,000 He broke the bread and the twelve apostles took it and distributed to the multitude and after they had eaten they gathered what was left and they had twelve basketfuls, one basket for each apostle; so you see the more we do for others the more we have for ourselves. Cultivate a sunny disposition and smile, especially to

It Happened —

TWENTY-FIVE YEARS AGO

(From Gospel Herald, April 29, 1926)

One of the live questions coming up for consideration in the Ohio and the Eastern A.M. conferences is that of merging the two conferences.

Work has begun on the church building on the new mission site in Altoona, Pa.

The first volume of the Mennonite Encyclopedia is now complete. It is published in the German language by C. Hege . . . and C. Neff . . . under the title, *Mennonitisches Lexikon*. The whole work is to comprise four volumes. The appearance of this volume marks an important step in the publication of this work which is so valuable for our brotherhood.

(From Gospel Herald, May 6, 1926)

On April 22, Bro. John Sauder was ordained bishop at Weaverland to assist Bishop Benj. Weaver, Bishop Noah Mack being sent to Adams Co.

"With a million Italians pledging allegiance to Premier Mussolini, 'Caesar of the modern empire,' the 2680th anniversary of the founding of Rome was celebrated last week." Mussolini is becoming quite vain of his power, declaring liberty to be but "an idle dream" and threatening vengeance upon those who dare to dispute his power. He is virtually an absolute monarch, with the king of Italy a mere figurehead. Some day we will hear of this proud autocrat being lowered into the dust of the earth—perhaps in pomp and splendor, perhaps after being shorn of his power—and the vanity of man once more demonstrated.

older people, for they appreciate it hugely. I know by experience. If the time comes that you live with your children, then don't try to do their planning, but let them plan for themselves, even if it is not the way you think it ought to be. Be kind to everyone and courteous in the family and you will be loved in return. I love children if they are clean and well behaved. There is nothing nicer, but not everybody does love them. I will tell you a true story of a man that I knew. He never had any children of his own; so one day when he was picking up apples for the cider press some little girl happened to be there and climbed on his wagon and on the apples, and he lifted her off pretty roughly and the little girl rebuked him mildly by saying, "Do you lift your wife off that way too?" Yes, I love little children. What kind of a world would this be without these little jewels? I often have to think, what will we see when we

get to heaven? My thinking is, we will see an ocean of little faces. Yes, there will be millions, yes, billions of them of all nations and colors, all singing the same words without discord, praising Jesus, who has said "for of such is the kingdom of heaven." Oh! who would want to miss hearing such heavenly music! It is sweet to hear little ones sing even in this life, but what will it be there? May we all strive to have happy homes here, so that we may sometime enjoy those things in store for us, of which we can not as yet know all that God has prepared for us. I will yet add the second stanza of Fanny Crosby's hymn, "Saved by Grace."

*Some day my earthly house will fall,
'I cannot tell how soon 'twill be,
But this I know—my All in All
Has now a place in heav'n for me.*

Columbiana, Ohio.

Children Deserve Christian Homes

BY ALTA MAE ERB

(This is the Christian theme for National Family Week in 1951.)

The greatest weakness in our nation is the character of our citizens. The need is for Christian character. This can come only out of Christian homes. Only strong Christian parents can nurture children to walk in the right way. For the sake of our children we must build Christian homes and better Christian homes that our children may find the truth.

Children come into this world not of their own wills. They deserve the very best from those who give birth to them. It is possible to train up children in the way they should go and when they mature they will be strong and fulfill God's purpose for them. God gives us the command to do this. He will do His part if we do ours.

Our children deserve homes where love and understanding are found. They must be appreciated for the great possibilities in them. Parents must make such a Christian climate in the home that the child has every opportunity to grow as God planned. Christ appreciated childhood, even the little children.

Will we give children what they need? Christian Family Week should so be observed in all our churches and homes that all parents will be helped to a deeper appreciation of children, to a greater understanding of their needs, and to a renewed consecration to give them a Christian home no matter what the cost. This is the first duty of parents. And our children deserve it.

Scottdale, Pa.

Give me a Bible and a candle and shut me up in a dungeon and I will tell you what the world is doing.—Cecil Dichard.

What Doth the Lord Require of Thee: To Teach Statutes and Judgments

BY MRS. IRVIN SCHLONEGER

In Ezra 7:10 we read: "For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." Ezra's special teaching responsibility was to Israel as a nation, teaching them the Word of the Lord, and bringing about certain social and religious reforms.

In Deut. 11:19, 20 we find that the parents in Israel were required to teach their children. "And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates."

The first duty of all men, especially of parents, is devotion to God. Parents who are responsible for the rearing of their children should by all means set the right example. If false impressions, wrong attitudes, ideals, and sense of values are given in the preschool years, they are hard to change. The parents' daily living before the little ones is a moving picture never to be erased. The atmosphere, prejudices, habits, and standards of the home are being copied on the most delicate, impressionable plate in the world.

We know that the child is an imitator. What he sees his parents do he wants to do. Most of us are familiar with the story of the little boy who followed his father through the snow one day. The father noticed him only after he had entered a saloon. The little fellow said, "I'm following in your footsteps, Daddy." It behooves us to live a life worth copying. "Be ye followers of me, even as I also am of Christ" (I Cor. 11:1).

Realizing our great responsibility and privilege, how shall we proceed to teach? With continual prayer in our hearts for heavenly wisdom and Holy Spirit guidance. Unless we rely on His help we will fail.

Our first concern for the very small child is physical. How burdened we are when we fear that everything is not all right with the tiny infant. As soon as mother is able she is up all hours of the day or night, if necessary, seeing that baby is comfortable and happy. As the baby grows older this may not require as much time. The child learns to walk, to talk, and to play; then the mental and spiritual training gradually become more important. This training must begin when the child is very young. They tell us that the baby years are the golden years for laying foundations, elementary school years are the silver, the high-school years, brass, and beyond that, iron, or clay mixed with iron.

The home is the child's first school and his parents are his first teachers. It is his parents that should first teach him about God and His Word. It was strictly enjoined upon the Israelite parents to be diligent in the teaching of spiritual truths to their children. We must impress upon them the supreme authority of God's Word. If we anchor our children to the Word and live accordingly ourselves, we are giving them the true foundation for Christian living.

In our day this is completely neglected in the majority of homes, and by many is delegated to the Sunday school. That is the reason for the low spiritual condition which prevails in our land today. We are very glad there are Sunday schools but they are only to supplement the religious instruction in the home.

Each day is full of opportunities to draw the child's mind toward God. The sunset, a bright red rose, a bird's song, the rainbow, and the sunshine can all be used to draw the child's mind toward God. Many of us can remember as though it were yesterday the things our parents told us and taught us as they went about their work. Morning and evening, at home or on a journey, God's words are to be a common subject of conversation with our children. In discussing any plan or project, always the one first thing to consider is—What does God want us to do? We need to consider His will in all things.

One of the best ways of teaching is the simple art of storytelling. Storytelling has too often been neglected by the parents and relegated to the teacher, the radio, or the children themselves. In the fourth grade this last winter prizes were given for those who handed in twenty or more book reports with no requirements as to the quality of the book—only quantity counted. Good reading is a source of valuable training and it is up to us to see that our children have the best books and magazines available. Keep no books in your library for which you must apologize. The first choice of all literature for all ages is the Bible. I think we should teach and read the Bible storybook and explain the pictures as we read. When the Bible account is read to the children later it will be easily understood because those pictures with stories are easily retained.

Then, too, we have family worship in our homes which I believe gives us one of our best opportunities to train and teach. I believe variation in our worship is best so that it does not become routine. Right now we take turns in reading verses. One eight-year-old son thinks it quite an opportunity to be able to help read in our morning devotions. Children need more than food and clothes; they need nurture and admonition in the Lord.

Then, too, we need to sing in our homes. A good rule to follow is this, "Do not sing because you are happy but sing and you will be happy." Henry

Ward Beecher said, "We can sing away our cares easier than we can reason them away." Herbert wrote: "Little by little the time goes by, short if you sing through it, long if you sigh." A little girl said, "I like Sunday school best 'cause it's time to sing as soon as you get there." Another little girl said, "It's too bad you weren't born in our family, 'cause at our house it's always time to sing." In this home that really was true. Different hymns were used with different tasks. As the breakfast eggs were popped into the boiling water it was time to sing, "When Morning Gilds the Skies," followed by "For the Beauty of the Earth." Then the eggs were done. That was the recipe for soft-boiled eggs. The little girl could cook eggs as skillfully as the mother or grandmother. When the dishes were being washed they sang "Sing and Smile and Pray." When they hung the clothes on the line the song was "There's a Rainbow Shining Somewhere," and so on. This little girl's mother said she is making sure her children learn "O God, Our Help in Ages Past," because she may not be with them when their darkest hours come, but the hymn will be safe in their hearts to let them know that God will be their guide while life shall last, and that knowledge will give them strength and hope in years to come. There is spiritual value in singing hymns and the little choruses the children learn in Sunday school. Having learned the chorus, "Behold, I stand at the door and knock, knock, knock," our little girl saw the picture in a catalog of Jesus knocking at the door and wanted it. Of course we were glad to get it for her and give it a prominent place on our living room wall.

"And thou shalt write them upon the door posts of thine house, and upon thy gates." We can use mottoes in each room of our homes. Recently we had a visitor who noticed a certain motto in our living room and inquired about it. This one was, "Home, where each lives for the other and all for God."

We all realize that it is our duty to teach, but the most common excuse we give is that we do not have time. Mothers are very busy, but isn't it true that we do have time for the things we really want to do? The mother of John and Charles Wesley was the mother of nineteen children, but had an hour every day with her children. How much time can we spare with our small families? It does take time to tell and read Bible stories, explain Bible pictures, read their little Sunday-school papers. It takes time to teach honesty and immediate obedience. It takes time to answer a child's questions, and hear all about their experiences. But here is our golden opportunity—a chance we will never have again for giving right impressions. Taking time with children is so important that we must neglect other things that we think we must get done before the day closes. One does not want to encourage

The Homemaker

By IDA M. YODER

*She had no talents,
So she said,
But daily baked
Sweet loaves of bread.*

*She could not sing
In a public hall,
But lullabys soothed
Her babies all.*

*She could not teach
In Bible school,
But always taught
The Golden Rule.*

*She could make a home
With Christ its head;
"We've a wonderful mother,"
The family said.*

Walton, Kans.

poor housekeeping, but it may be well to reflect on true values.

Ten years from now we will not be sorry that we spent time with the children instead of scrubbing the kitchen floor three times a week. A mother can teach while doing her housework, but if something must be neglected, it must not be the child.

Children are to be brought up in the nurture and admonition of the Lord. The word "nurture" in the Greek means discipline. Children should be made to know their duty. They need to be encouraged often and rebuked at times. There are many ways to discipline. I want to mention one from my mother used which to me was most effective. I do not even remember what I had done one day, but I was disobedient. Instead of using the whip which she had used in my younger years, she told me to come into the house. She took me to the bedroom and knelt down and asked me to join her. On her knees she explained the wrong I had done and then prayed for me. She asked me if I wanted to pray which, of course, I did and asked to be forgiven. It made an impression on me that I will never forget.

According to the *Christian Monitor*, a survey shows that if our annual income is \$2500 a year it costs about \$9,886 to care for a child until he is eighteen years old. I would add that it costs much more in time, effort, prayers, and tears, and requires the help of God. Children are a joy, our greatest riches, and they do deserve our best.

One of the fine accomplishments of a Christian home is that father and mother have control over their children until the children are old enough to want to do what pleases the parents. "Uncontrolled at six, an outlaw at twenty" may

be exaggerated, but there is more truth than poetry in that saying.

Teaching the Word to your child may mean the difference to that child between heaven and hell. It may mean the difference between a life of usefulness and a life of shame.

One of the reasons for leading the children to Christ is that they can be best led to Christ while young. Statistics show that if a young person passes the age of twenty unsaved there is only one chance in ten that he will be converted. Moody said near the close of his eventful career, "If I had my life to live over again, I would devote it to winning children to Christ."

Does it do any good for a mother to pray for her children? It does. Does it do any good for her to pray with her children? It does. Is there any reason why a mother should not have the pleasure of leading her own child to Christ? What an opportunity we have! May we as mothers make our every effort and sacrifice to teach and train our children so that they learn to love the Lord and accept Him early in life. This will bring joy and reward to parents and children alike. There is nothing that the Christian parent longs to see in his children as much as to see them become Christians. Riches and fame and honor are not to be compared to this, for they are only of this world, but to have Christ is for eternity.

Wherever our place of service may be, let us each be more diligent in our responsibility to teach statutes and judgments—and especially in our homes.

Louisville, Ohio.

ALABASTER BOXES

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say them before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours and open them, that I may be refreshed and cheered by them when I need them. I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand. Post-mortem kindnesses do not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way. Matthew 26:6-13.—Contributed.

To Which Group Do You Belong?

BY ORRIE D. YODER

Many people today are looking for World War III. Consequently they are buying new cars, new equipment, and hoarding much material store, preparing as much as possible against any serious emergency that may arise as a result of prolonged war.

Many people are living in luxury but carelessly "drifting with the tide," caring little or nothing as to what is ahead, either in the social, economic, or religious realms of time.

Some people are looking for a great religious revival yet before the return of Christ. Some people are seriously waiting for the blessed return of our Lord, but are praying and fasting that as He tarries, a great revival may yet come upon us from heaven to the end that many lost relatives and neighbors and lost multitudes and souls will yet be saved before it is forever too late.

Some people are so earnest in their zeal for the Lord and for the salvation of souls that they want to do without "that new car," and without all the luxuries of life, so that their material means can be given for the immediate spreading of the Gospel to earth's famishing millions.

Some people believe according to Scripture that nations, peoples, and churches are getting ready for the appearing of the Antichrist, and that therefore our cherished costly institutions, religious architecture, luxurious life equipment will only be left for him, if we were really ready for Christ to take us away when He comes.

Some people do not believe in a coming Antichrist, nor in the literal fulfillment of the Scriptures concerning Israel and the nations.

Some people believe in the literal fulfillment of all that the prophetic Scriptures signify, and are therefore "watching and praying" and are saying with John the Revelator—"Even so, come, Lord Jesus."

Some people believe that Christ came in the year 1914, and that He is reigning now. We are told furthermore, that Gabriel and Michael are soon to return, and that a mansion has been built for them to occupy; but while they tarry, these people who thus believe can live luxuriously in this mansion till these archangels come to live here on earth.

Some people are looking for "the end of the world."

Many people of all classes are repeating that some great change or calamity surely awaits the present world.

Some people in answer to this universal fear are more and more beginning to pray—"God be merciful unto us, and bless us; and cause his face to shine upon us; Selah. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O

God; let all the people praise thee. . . . For thou shalt judge the people righteously, and govern the nations upon earth. . . . Then shall the earth yield her increase; and God, even our own God shall bless us. God shall bless us; and all the ends of the earth shall fear him" (Ps. 67).

Dear reader, to which group do you belong?

Oyster Point, Va.

Are You Afraid?

JOHN L. ROPP

Today vast numbers of American hearts are shackled in doubt and distrust in almost everyone and everything, even including the unchangeable Almighty God. The result is actual, bare-faced fear! But why? Do such people believe the Communist machine is unstoppable, even by the omnipotent God? Well, the sad fact is that many people act as though that is just what they believed, as though God were only a puppet that must sit silently by while that heartless monster, WAR, goes rolling on. No! We as followers of Christ dare not get caught in the meshes of such faulty thinking. He "is able to keep you from falling. . . ." God may not keep your body from physical destruction, but the Scriptures do not teach that we must live.

In Matt. 10:28, we are warned what to fear. "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Even the sinner, who acts as though he had every reason to fear because of present world conditions, would feel ashamed of his trifling reason for fear if he had an inkling of "end time" fear when Christ returns. Luke 21:26: "Men's hearts failing them for fear. . . ."

The kind of fear we are told to have is, "Fear God and keep his commandments," referring to the salvation of our souls. But the fear I'm especially referring to is the fear we as Christians are not eligible to possess, the fear for our physical bodies. Our bodies belong to God, and especially so if we have surrendered ourselves to Him. I Cor. 6:19, 20: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

So why fear about the forces of this world chopping your life short? God is still on the throne, and always will be. "Shall not the Judge of all the earth do right?" You say, AMEN! All right, then, live what you profess to believe. Nothing else is acceptable. Heb. 11:6: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a

A Prayer for This Week

Have mercy upon us, O kind and merciful heavenly Father. Thou art long-suffering and ever willing to blot out our transgressions and to cleanse us from all our sins. We acknowledge our transgressions and come to Thee to seek Thy pardon. It is only against Thee that we have sinned. Purify us, and we shall be clean; wash us, and we shall be whiter than snow. Create in us a pure heart, O God, and renew a steadfast spirit within us. Then we shall teach others the way of love and lead them to Thy holy hill. Through Christ we pray. Amen.—Darrel Otto.

rewarder of them that diligently seek him." If you are afraid, you are on the wrong track. Change immediately. Get in on the love of God. I John 4:18: "Perfect love casteth out fear." To get God's love, get down on your knees, confess your sins to God, forsake them, and follow Him always, every minute of your life. Then and then only are you on the right track.

Remember, being afraid isn't your business. Your business is living the perfect love of God, and "Perfect love casteth out fear."

Nashwauk, Minn.

"God's Arithmetic"

BY S. N. LEITNER

The following are some rules from God's Word on God's Arithmetic. The beauty of these rules is that we can begin with them when we are young and we will never grow too old for them.

Notation—"I will put my law in their inward parts, and write it in their hearts" (Jer. 31:33).

Numeration—"So teach us to number our days, that we may apply our hearts unto wisdom" (Ps. 90:12).

Addition—"Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (II Pet. 1:5-7).

Subtraction—"Let us therefore cast off the works of darkness, and let us put on the armour of light" (Rom. 13:12).

Multiplication—"Mercy unto you, and peace, . . . be multiplied" (Jude 2).

Division—"Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2).

God's grace is not diminished by division, but a striking contrast to man's divisions.

Birch Tree, Mo.

PEACE AND WAR

Why Not Noncombatant Service?

BY STANLEY C. SHENK

In our thinking and preaching on the doctrine of nonresistance, we often have a tendency to skip over this issue of noncombatant service. However, it is our most subtle temptation and our most dangerous pitfall in relation to the whole peace question. What is meant by this form of service? Noncombatant service is to be defined as being in the army, wearing the uniform, being under military orders, but performing only certain tasks or duties that are apart from actual combat and that do not involve the bearing of arms. For example, noncombatant service may involve radio repair work, planting grass seed in army camps, or working in the Army Medical Corps.

What are the arguments *in favor* of going into the army as a noncombatant (or I-A-O) soldier? First, it is said that one can leave a witness by refusing to bear arms. At the outset, however, we must remember that such a witness would be compromised or lessened by the very fact that the person involved is co-operating with the war system at all. Furthermore, it might well be asked: How many fellows in the army even know that a noncombatant soldier is refusing to bear arms? A questionnaire was sent out in the fall of 1948 to a number of men who had seen noncombatant service. One of the questions was: "How generally was it known that you were refusing to bear arms?" Such answers as the following came back. "I don't think it was known hardly at all unless you committed yourself"; "Not known generally"; "Only by superior officers"; "15 to 20 per cent of the unit"; "Many in basic training. None *after* that"; "Few knew."

Another matter to consider in connection with this witnessing is that one could not witness to any full Gospel. A noncombatant soldier who would be desirous of leaving a witness could scarcely tell a combat man that the bearing of arms is contrary to the spirit of the Sermon on the Mount. The soldier might indignantly reply, "Well, what are *you* doing in the army?" or he might turn such a person over to G-1 (army intelligence) for investigation.

A second argument in favor of noncombatant service goes something like this: I can hold up my head better with the high-school fellows than if I am classified IV-E. A first answer would be: How about holding up your head with Christ? A second answer would be as follows: If you would go into a guinea pig unit and undergo semistarvation for

six months or be inoculated for typhoid fever or malaria or Rocky Mountain spotted fever, or if you would take upon yourself the sometimes revolting task of caring for maniacs in a mental hospital, or if you would join a smoke-jumper unit and parachute into the forest lands of the great West to fight fires—would you have any difficulty in holding up your head with the fellows in the local high school? Even under the present deferment the Mennonite Church is inviting her young men to join volunteer service units under the Mennonite Central Committee and the Mennonite Relief Committee.

A third argument in favor of noncombatant service is that "We're all in it, anyway. Even the farmers are. We might as well get closer to the firing line and do our part in the fullest possible way." It is to be admitted that the total mobilization of resources for modern war has made it increasingly difficult to draw lines of distinction. However, it is still not true that we are "all in it, anyway." Raising grain and wielding a bayonet are not the same thing. The Word of God has told us that we can even feed our enemies, and surely if we can do *that*, we can feed the people of our own nation whether they are in the armed forces or not. Thus we have been definitely told that farming under any circumstances is a legitimate occupation, where we have not received any such clear-cut directive in regard to entering any segment of the armed forces. Another point is that *we must take a stand somewhere*, even if the precise point where we drive our stake down (and say, "Here is my position") is hard to defend. If one is not willing to defend his position even though clever and subtle arguments are advanced in favor of a *slightly* different position, then he is liable to find himself being driven remorselessly from point to point right on down the line until he has no convictions left whatsoever. For example, a man may say, "I can grow grain, but I can't enter an institution such as the army that is dedicated to the use of force." Then a friend may come and say, "You can *grow* the stuff; so why not go into the army and *cook* it? What's the difference?" If the first man is not careful to keep his stake in where he has originally driven it, he will find himself saying, "Yes, that is logical. I guess I can do that." So he goes into the army as a cook. Then a desperate hour may come when his unit is shorthanded at the front, and a buddy of the new noncombatant cook comes to him and says, "We need some extra men for combat duty right now. The more men we can get on the firing

line the sooner the war will be over and the more lives will be saved in the long run. You're in the army now. What's the difference between being a cook and a combat man?" The former C.O. scratches his head and hesitates and decides that after all there isn't a lot of difference, and so he takes a rifle and heads for the front. Then after several months on duty at the front amid mud, danger, fatigue, and moral disintegration, a new friend of the erstwhile C.O. may say to him, "You're in the army now. You're a combat man. You're a killer. What's the difference how you live? We may die pretty soon anyhow. Let's go out and have a real fling. You can kill a man; so why not pick up a woman?" Our poor friend, who has never had the intellectual stamina to abide by his convictions and who is always willing to listen to any clever and seemingly logical arguments that come along, may decide to himself, "Yes, that is logical. Why not indeed pick up a woman?" Thus our onetime C.O. has been driven down the line from step to step, from position to position, all the way from the light of New Testament truth to the debauchery of a child of Satan—all because he was willing to listen to "logic."

A fourth argument in favor of noncombatant service is that "I can better support my mother or my wife or my children if I go into noncombatant service." Let it be said here that it is the task of relatives and of the congregation and of the church as a whole to supply the financial needs of those who get into financial difficulties because of loyalty to the New Testament and the church.

A fifth argument in favor of noncombatant service is that one can go into the Medical Corps and save lives. It is true that one can do this. However, the force of this argument is blunted by the fact that the Medical Corps is not only an instrument of mercy—it is also an instrument designed to channel as many rehabilitated men as possible back into combat and the work of force.

Let us now list the arguments *against* the noncombatant or I-A-O position. First, *the noncombatant soldier is a vital cog in the whole military machine, and the great central purpose of the military machine is to use force to gain its will—to kill, maim, burn, and destroy to that end.* What part of a twelve-foot spear does the killing? You may say, "Only the point." However, how could the point ever be driven within the body of the enemy without the thrust of the haft or handle behind it? What part of a broom does the dirty work? Is that only the task of the fibers that make the actual contact with the floor, or does the handle assist in the task as well? What part of the army does the work of force? What part of the army commits the terrible deeds of killing and maiming and burning and destroying? General Marshall has said that of the 15,000,000 American men in serv-

ice during World War II, not more than 1½ million had been in actual combat. What were the other 13½ million there for? Were they just going along for the ride? Were they repairing the damage of the 1½ million? In regard to this point, Melvin Gingerich has said, "The war could not have been fought without the 13½ million who supplied the war materials and maintained the efficiency of the 1½ million."

A young man by the name of Frank Irgang, of Chicago, entered the war as a noncombatant soldier. He hit the Normandy beach on D-Day in the second wave along with his unit, and followed them across France and into Germany. In connection with one of the first major battles that he witnessed in Normandy, in which he was made to marvel at the complexity of the whole battle itself and at the many avenues by which men and materials were flowing into the fight, he wrote, "It was then that I first realized why it took ten men behind the line to keep one on the line."

Even the Medical Corps is a part of the instrument of force. The point of the spear (that is, the combat front line units) could *never* be driven into the heart of an enemy nation without the Medical Corps as a part of the handle to give it thrust and drive.

Suppose a grave injustice has just been committed in your home town, and that a gang of a dozen men decides to wreak its own vengeance and to get justice. Suppose you say, "I can't kill; I am a C.O.; so I'll just pass the pistols to the guys that are shooting, or I'll go along to pass out band-aids or sulphanilimide to the ones that get shot on our side." What would be the attitude of the judge when this mob of a dozen men would be brought to the bar of justice? In the same way one might well ask what will be the attitude of the heavenly judge to the man who says, "I cannot kill. I will simply help those who are doing the job." The army is an instrument for the use of force, and the fact that it has doctors and orderlies and grass seed planters and radio repairmen can't change that basic fact one bit. If doctors, orderlies, grass seed planters, and radio repairmen weren't contributing in some measure to the final aim of force, they wouldn't be in the army. At the very least a I-A-O man is taking the place of another man and thus freeing him for combat duty at the front. Thus, even though he does not go to the front himself in a personal sense, he still goes there in an impersonal or abstract or vicarious sense. In regard to this matter as to what the army *is*, it might be well to quote General Lesley J. McNair, of the U.S. Army. In the July 28, 1944, issue of the *New York Times* he was quoted as having said:

Our soldiers must have the fighting spirit. If you call that hating our enemies, then we must hate with every fiber of our being. We must lust for battle. Our object in life must be to kill; we must scheme and plan night and day

to kill. You must hit harder and harder. You must become tougher and tougher. You must hate more and more. It is the avowed purpose of the army to make killers of all of you.

A second quotation comes from an army officer who wrote in the *American Mercury* magazine in the June issue of 1925. In this article he stated:

Good citizenship is an excellent thing, and so are religion, filial affection, and brotherly love. But they are not the ends of the army. An army exists to kill men, when ordered, in the nation's quarrel irrespective of its justice. It should train its men to that single end. . . . But if it is a choice between praising God and going to bayonet drill, God should wait. . . . If we want an army, we should recognize it for what it is. . . .

Guy F. Hershberger in his book, *War, Peace, and Nonresistance*, tells the following story:

A friend of the writer relates how he went to camp in 1917 or 1918 with the intention of accepting some form of noncombatant service. He had always been taught, however, that warfare and killing were wrong. During the first week of his camp life, while going through the routine of physical examinations, inoculations, and other preliminaries, and before he came to the point of putting on a uniform and engaging in drill, he had an opportunity to make some observations and to compare his parental teaching, and his own innermost convictions, with what he was seeing. One day while sauntering about the camp grounds he happened upon a group of soldiers in the midst of a spirited bayonet drill. It so happened that one man in the group wielded his bayonet rather timidly as he brought it in line for a thrust into the abdomen of his dummy victim. Upon seeing this manifestation of softheartedness the officer in charge swore at the timid private and commanded him to step to the front and "cut out his guts," reminding him that it was a war, and not a Sunday-school picnic, that he was engaged in. After thinking over what he saw on that occasion, the young Mennonite draftee says the question of noncombatant military service was settled for him. He made up his mind that if that is what the army means he can have nothing to do with it.

Second, *under the stress of military training the I-A-O man often loses his I-A-O convictions and goes straight into actual combat*. It is certainly the purpose of the army to indoctrinate its men into the war spirit. General McNair has indicated this in a foregoing quotation. Two more quotations are here in order. Col. Gray in hearings before the Senate Committee on Military Affairs, in June, 1936, declared:

The whole military training is based on instant obedience. A man is not allowed to think in the army. He is not expected to think. He is expected to obey orders and obey them right or wrong, foolish or wise, drunk or sober.

A noncombatant soldier after all is a walking contradiction. He scarcely fits in. One man who took the noncombatant position during World War II has said, "I'll never forget the awful sense of isolation as 500 men marched off to the range and it was announced that I didn't care to fire."

Third, *under the stress of war itself the I-A-O man is often carried away by the passions of war and goes straight into combat*. Frank Irgang, the noncombatant medical soldier referred to before, has given us in his book, *Etched in Pur-*

ple, a frank report of the battle passion that swept over him one afternoon in Normandy.

Enemy artillery began to come in, dropping half a dozen shells very close. I hugged the heaving earth, for we had dug no foxholes yet. When the barrage was over I got to my knees. Two members of the crew did not move; so I rolled them over. They were dead—perforated with shrapnel.

At this moment a terrific hate was born within me. My skin tingled, and my eyes burned red. I now possessed an indescribable hate which will remain with me as long as I live. I had, for the first time, a desire to kill.

I got up behind the machine gun and peered through the hole in the hedgerow just above the gun sights. I saw two enemy soldiers running in my direction. Quickly, I seized the machine gun and fired two short bursts. They stumbled, grabbed their stomachs, and fell.

Now, I, Frank, a noncombatant medical soldier of the United States, had just committed a crime in violation of an international rule of warfare. I could no longer stand by and watch others kill and be killed. I wanted to fight the common enemy myself.

Fourth, *under the strain of war, the army itself (or some of its officers) often loses sight of the fine distinction between a combat and a noncombatant soldier*. Near the German border, while still serving as a noncombatant medical soldier, Irgang was seriously wounded and was returned to a base hospital for a long convalescence. When he was able to return to the front, he found himself one morning standing inspection in a barrack with a number of other men. Here in his own words is what happened next:

The inspecting lieutenant came to my bed. After he glanced over my layout he turned to the sergeant following him and barked, "Short one rifle."

The sergeant wrote it down. "But, sir," I interrupted, "I'm a medical soldier."

"You were a medical soldier," he snapped back. "You're an infantry rifleman now."

I gulped in amazement. My skin became like goose flesh.

Actually, whether a I-A-O's noncombatant position is safeguarded and respected by the army or whether it isn't, there is just no such thing as noncombatant service in the army. Every man in the army is essential for the main purpose of force for which the army itself has been created. It has well been said that the whole idea of noncombatant service (as compared to regular combat service) is "a distinction without a difference."

Fifth, *Mennonite history has shown that every time a Mennonite group has deserted its full C.O. position and has accepted noncombatant service, it has thus paved the way for the virtual extinction of its peace convictions*. In case after case the willingness to accept noncombatant service has preceded by only one generation the willingness to accept full combat service. The Mennonite Church in Germany at one time had a completely orthodox and correct New Testament position on war. However, during the second half of the nineteenth century it consented to serve in the non-

(Continued on page 453)

FAMILY CIRCLE

The Blade . . . The Ear . . .

The Full Corn in the Ear

A Little Child

[The first of a series of articles on the growth of the individual from childhood to old age.—Ed.]

BY EVA W. CARPER

Here is a wee, new baby! He is such a little bundle to be the main joy and responsibility of his parents, the light of the home, and the hope of the future of the church and the world. What will be the destiny of this child? Will he fill his place in God's plan or will he walk in his own willful way? Will he be happy in service or will he be merely a seeker after happiness?

What are the chances of this new life against all the odds of a modern world? What should be our attitude in living and in bringing forth life in this complex and tumultuous age? When I was very young, so young that my mother did not know that my little ears were already big pitchers, a neighbor, very discouraged and weepy, stopped by. She moaned over the state of affairs in the world and in families, until my little mind was filled and pressed down with the horrors of sin and trouble. I carried with me that fatalistic hopelessness of a weak, fearful woman for years.

God gave us this world. He endowed us with life and wills and talent. All creation is His and we are His. What can we do but occupy till He come? There is, for the Christian, hope in this world. There is work to do and a full life, if we live it so. There is happiness and security in living in the shade of His protecting arm. There is satisfaction in working with Him, no matter how hazardous the times.

What can we do so that this baby may live fearlessly and grow up seeing and appreciating God's creation? How may we help him know the fullness and perfection of His Being, hear the challenge of His call, and experience the joy in His service?

First, we must find him the right father. He will need a strong one and intelligent, not in physique or scholarship, but in character and in ability to know justice, right, and tolerance and to see possibilities. He will need a mature father who has left childish whims and ideas behind and who can carry a burden quietly, bravely, and unflinchingly.

He will need a father who is loving and understanding and who, come what may, will always be there, a bulwark, supporting and pointing the way to the heavenly Father.

Next we must find the wee one's mother. Perhaps she will be beautiful, maybe only loving, but she will have an understanding heart. She may not be an expert in all points, but with such a father she will have time to make a home beautiful and comfortable and to keep it orderly. She will mix sunshine and happiness with menus and laundry. She will lighten the workaday world with songs and surprises. She will remember that in peace and calmness and in her own faith and trust in God her family will find its security and will mirror her joy in living for Him. No matter what some folks say, heredity has a big place in our lives. Since we have the privilege of choosing only the one parent for our little one, we should do so thoughtfully and prayerfully.

We have chosen the parent and now with love, ideas, and ideals we will build our home. We will, if we can, build it on a hill with a wide view and rolling acres. We can be happy with a garden plot or even do well with a window box, but it is necessary for our baby to associate with growing things. Our home need not be large, but it must be spacious with a place for everything and everybody. A cottage can furnish one room large enough for the family to work and play and fellowship together and still have enough private nooks to give every member, even to the littlest one, a place of his own so that each may have the peaceful privilege, when necessary, of living with himself. It will not take many things to make this an ideal and happy home, but it will take wise choosing. It is as true today as when the Great Teacher first spoke it that "a man's life consisteth not in the abundance of the things which he possesseth."

The home should be a sharing home, for a baby needs to meet his neighbors. He will of necessity live intimately with his parents. It will be a privilege for him to learn to know his grandparents. There is something that age can give to little ones that we parents can not duplicate. When I think back, my earli-

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First the Blade

BY LORIE C. GOODING

*Now God be praised for wheat fields,
For useful yellow grain,
For rich brown earth to plant it in,
And for the sun and rain;
And God be praised for patient teams,
And men that reap and sow;
But most of all for tiny blades
All green above the snow.*

Holmesville, Ohio.

EXPRESSIONS OF APPRECIATION

We wish to express our sincere thanks for the many messages of sympathy and comfort and also for gifts and your prayers at this time of sadness because of the sudden death of our dear husband and father. May God bless you all.—Mrs. Allen Gingerich and children, Lowville, N.Y.

* * *

I wish to express my sincere thanks to my neighbors, friends, and relatives who remembered me with cards, letters, and visits and for all the useful gifts that were given me during my stay at the hospital and since I am at home and also for the kindness and care that was given me. May the Lord richly bless you all.—Laura Koppes, Wadsworth, Ohio.

* * *

We wish to express our sincere thanks and appreciation to all who so kindly remembered us with prayers, cards, visits, and other tokens of sympathy during our recent bereavement.—The Clarence F. Siegrist family and the Harry C. Landis family, Pine St., East Petersburg, Pa.

* * *

We wish to thank all our kind friends and neighbors for the loving deeds of kindness, sympathy, prayers, cards, and visits in the sudden passing of our loving son and brother.—Mrs. Fannie E. Peifer and children, East Petersburg, Pa.

* * *

I wish to express my heartfelt appreciation to all who sent cards of cheer and also for the many birthday cards received. Thanks as well to those who attended the song and preaching services in my home.—A. H. Denlinger, R. 4, Lancaster, Pa.

* * *

We wish to take this opportunity to thank our many kind friends who gave their help and also for expressions of sympathy and letters during the death of our father. May the Lord reward each one.—Ada and Lizzie Horst, R. 4, Hagerstown, Md.

* * *

Dear Friends of the GOSPEL HERALD: I have not met any of you except Bro. and Sister Erb. I have been a reader of the HERALD ever since I was fourteen and now I am eighty-three. Friends gave me a card shower. I got so many I can't thank all personally; so I wish to have you receive my thanks through the HERALD.—Mrs. Susie Hough, 3326 W. Pikes Peak Ave., Colorado Springs, Colo.

* * *

I wish to express my sincere thanks to relatives and friends and Sunday-school classes for their prayers, cards, gifts of fruit, and flowers while I was at the hospital and since I am home. Also for cards on my birthday. May the Lord bless you all.—J. S. Eby, R. D. 4, Lancaster, Pa.

* * *

We wish to thank all our kind friends, relatives and neighbors for the loving deeds of kindness, sympathy cards, and money, the many visits and prayers in the sudden passing of our loving husband and father.—Mary C. Hershberger and family, 825 Main St., Windber, Pa.

* * *

I wish to express my sincere thanks and appreciation to the many friends who so kindly remembered me with prayer, gifts of money, cards, letters, visits, and help and kindness shown in so many ways since my accident, while in the hospital and since my return home.—Roy Stutzman, Sweet Home, Oreg.

TO BE NEAR TO GOD

Sunday, May 13

Read Psalm 34.

"I will bless the Lord at all times" (Ps. 34:1). "I will eulogize" is another way to put it.

And we shall not be saying things that are overdrawn when we eulogize the Lord! It isn't a matter of saying only the good and of leaving the mistakes, and sins, and uncomplimentary things unmentioned. In this case it is all good: So there is no question as to the rightness of this eulogy. Here is boasting that doesn't get sour. Here is right exalting of another. Here is magnifying without reproach.

The sin comes in on our part: we don't bless Him enough; we forget all His benefits; we take praise for ourselves; we exalt man and not God.

And at all times! When life seems to become a burden, He is there to lift; when the days are long, He is near; when responsibilities weigh down, He says: "Halves, my loved ones"; when hard decisions are to be made, He is our wisdom; when all is dark, He is light. There is no circumstance into which He will not come. So there is always cause to bless—to eulogize.

Monday, May 14

Read Psalm 45.

"My heart is inditing a good matter [My heart bubbleth up]: I speak of the things which I have made touching the king" (Ps. 45:1).

The King of kings and Lord of lords is cause indeed for a heart to bubble up with gratitude and praise and adoration. And when it bubbles up, it bubbles over; and into the heart of others also comes the same response.

We share the things that we rejoice about, and they increase in joy. We share Him "who is fairer than the children of men, who is anointed with the oil of gladness, whose garments smell of myrrh, and aloes, and cassia, out of the ivory palaces."

Our Father, give us the gift of bubbling over, so that we "will make Thy name to be remembered" by those whom we meet.

Tuesday, May 15

Read Psalm 48.

"As we have heard, so have we seen" (Ps. 48:8).

How often the Christian has this truth verified in his experience! We heard the Lord is good—we tasted and found it so. We heard of long-suffering, of mercy, of forgiveness, and received them all.

If we receive Him, we become sons of God; if we believe, He is precious; if we open the door, He will come in to sup with us and we with Him; if we walk in the light as He is in the light, we have fellowship; if we take His yoke, the burden is light; when we call, He is nigh; when we commit our way to Him and trust, He brings to pass what is good. And so we can go on and on—what we have heard we have found to be true. We have seen.

"According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness." We thank Thee that we have found it so.

Wednesday, May 16

Read Psalm 51.

"And renew a right spirit within me" (Ps. 51:10). The marginal reading says, "and renew a constant spirit within me."

Among the jewels that make up Christian character we find constancy. Lord, we pray for it: a spirit that does not grow hot one day and cool off the next; that determines to let Thee have Thy way and then goes off and lives for self; that knows victory but goes under in defeat. How easy to lag behind, to run ahead, to be caught unprepared for witnessing, when opportunity comes.

The secret of the constant spirit lies in our reckoning ourselves dead unto sin and alive unto God, in yielding ourselves unto God as those that are alive from the dead and our members as instruments of righteousness unto God.

O Father, make us constant in spirit to go into the day's work, the day's contacts, the day's challenges. We do not want to bring disgrace to Thee or withhold blessing from others because we are under par in spirit. Lord, renew a constant spirit.

Thursday, May 17

Read Psalm 79:8-13.

"Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake" (Ps. 79:9).

How often we say, "Lord, help us!" We find ourselves in some difficulty, and we want to get out of it gracefully; trouble comes and we want to be comforted; a big responsibility looms up, and we want to do good work. How often do we think about God's glory in the answer we desire?

People, all people, need help. There are sources of help. We Christians have the Source. When we let God help, we get that which shows the world there is something to being a child of God. When we receive it, let us talk about it for His glory. God doesn't owe us help, but we owe Him praise and glory. He doesn't answer selfish prayers; He answers those which in the end will bring glory to Himself. "For thine is the kingdom, and the power, and the glory."

Friday, May 18

Read Psalm 84.

"I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness" (Ps. 84:10).

The implication is here that being a doorkeeper is one of the lowly, looked-down-upon tasks. People aspire to what they term the bigger situations. But people forget, and the doorkeeper himself may forget, that he is a truly important cog in the whole organization. In our day it is the janitor whose faithfulness contributes to the setting for worship. The building could be neglected, the furnace not heated up in time, proper ventilation forgotten. The usher may be directly responsible for the salvation of a soul. The order he maintains will be conducive to folks getting the message; the welcome he gives to strangers may be a step in their acceptance of the

Gospel. The position is not the measure of greatness; the faithfulness in any assignment is the true measure of a man. We can love any task God gives us if we love Him.

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JUDAH'S STORY

Sunday School Lesson for May 20

(II Kings 18—20; II Chronicles 29, 30; Isaiah 31)

Let one pupil (or the class as a whole) tell the story of God and man to the date of the lesson. It is God's story. Someone might review the division of the kingdom—how it came about. Was Rehoboam, Solomon's son, a good king? What tribes did he rule? Where was his capital?

See on the time line the two lines of Israel and Judah. See how much longer Judah lasted. Why did Judah outlive Israel? Judah had a few kings that were really righteous, while all the northern kings did evil in the sight of the Lord. Honoring God were Asa, I Kings 15:11-15; Jehoshaphat, I Kings 22:43, 44; Joash, II Chron. 24:1, 2, 4; Hezekiah (see lesson text); Josiah, II Chron. 34:1-7. These kings do show forth how righteousness does exalt a nation.

Judah was not as large nor as strong as the nations about her. The enemies of Israel were enemies of Judah. How was it that Judah could resist so long the power of a mighty nation like Assyria? It was the inner fortresses built by the hand of God. Asa's cry unto the Lord (II Chron. 14:11) expresses the eternal stronghold of men and nations. Hear Jehoshaphat's prayer before the new court. II Chron. 20:5-12. Hezekiah began to reign in a perilous time. He inherited a kingdom full of idolatry. But Hezekiah trusted in Jehovah. He "clave to Jehovah." He kept Jehovah's commandments. While he strengthened his kingdom externally he rebuilt her internal defenses. The temple of God was cleansed and reopened. He removed the sites of heathen worship. The kingdom had its security in God.

The goodness of God was demonstrated again and again in sending prophets to warn and help the kings. Isaiah with his faith in the all-powerful God encouraged Hezekiah to trust in God, but not in men and horses. God's people were ever tempted to unholy entangling alliances.

Hezekiah was almost too late. Sin was eating at the heart. His son Manasseh was a most evil king. After this Josiah makes a great but short-lived reformation. Swiftly the dark days of captivity came on. It was not that the arm of the Lord was shortened and could not save, but man forsook God. God's covenant with Solomon (I Kings 9:4-9) was being carried out. Unrighteousness must always be punished.

Let your pupils ever remember that a nation is made up both of spiritually strong and weak. Will the Christians salt our nation to the extent that God can bless her?

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. Nelson E. Kauffman, Hannibal, Mo., began evangelistic meetings at the Springdale Church, Waynesboro, Va., on May 1.

The long evenings created by daylight saving time make some opportunity for good. The extension committee of the Blooming Glen, Pa., congregation asks the young people to use some of these evenings in helping to paint the large Gospel sign they maintain. This congregation recently gave a liberal offering to help purchase a new car for the Hannibal mission.

Bro. Norman Ruth was the speaker in a program given by the Blooming Glen congregation at the Trevoze Heights Church near Philadelphia the evening of April 29. There was special singing by a mixed group.

The mixed chorus of the Martins Church in Ohio, directed by George Falb, gave a program at Pleasant Hill the evening of April 29. That same evening Bro. and Sister Detweiler and the Amstutz trio gave a program at Pleasant View. They had just returned from a twenty-six hundred mile trip to the West on which they conducted twelve public services.

Bro. Levi M. Hurst, on furlough from Africa, will fill the following appointments in Michigan: May 16, Clarksville; May 17, Vestaburg; May 18, White Cloud; May 19, Brethren; May 20, morning, Petoskey; May 20, evening, Bruce; May 21, Fairview; May 22, Pigeon; May 23, Midland.

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The annual Sunday school meeting, at Marion, Pa., on May 29 and 30, will hear several messages from Bro. Isaac Baer, recently returned from Europe, and Bro. Menno J. Brunk, Harmon, W. Va.

Bro. Ralph Palmer will speak on "Witnessing through Tracts" to the Mennonite Youth Fellowship meeting on Saturday evening, May 12, at the Millersville, Pa., Church.

The third annual meeting at the Buffalo Church, Union County, Pa., will be held all day Saturday, May 12. A number of visiting speakers are on the program.

Bro. Isaac Baer, Steelton, Pa., addressed the young people's group of the East Chestnut St. Church, Lancaster, Pa., and afterward preached a sermon the evening of April 29.

Bro. Ross Goodall and wife of the House of Friendship, Kitchener, Ont., will be the guest speakers at the Masontown-Scottdale Sunday School meeting to be held at Masontown on May 20.

Bro. G. Irvin Lehman gives their new address as Church of Scotland Hospital, Box 104, Tiberias, Israel. Sister Lehman is nursing in the hospital which at an elevation 700 feet below sea level is the "lowest" hospital in the world. Bro. Lehman is studying modern Hebrew in preparation for a teaching assignment next year in Salonika, Greece.

Bro. Abram K. Landis, Souderton, Pa., will speak on the subject "Am I My Brother's Keeper" at the May 12 meeting of the Youth Gospel Evangelism group at the Vine St. Church, Lancaster, Pa.

Guest speakers at the state sewing circle meeting at Hopedale, Ill., on May 5, were Mrs. Carl Kreider and Vera Good, both of Goshen, Ind.

Bro. Edward Hershberger, Hesston, Kans., preached at Peabody, Kans., Sunday morning, April 22.

The Stringer ranch, forty miles southwest of Colorado Springs, Colo., will be the location this summer of four camps as follows: July 9-13, Junior Boys, ages 10-12; July 16-20, Junior Girls, ages 10-12; July 23-27, Senior Girls, ages 13-16; July 30 to Aug. 3, Senior Boys, ages 13-16. Jess Kauffman and Marcus Bishop are co-directors of the four camps. This project is sponsored by the Colorado Christian Workers Conference. Boys and girls from any area are invited to attend. The facilities of each camp are limited to about fifty. Send reservations to Marcus Bishop, 408 Morrison, Pueblo, Colo.

Bro. Lowell Byler, Goshen, Ind., will be a new member of the music faculty of Hesston College next year. Mrs. Byler, the former Miriam Kauffman, will also give private music lessons.

The last Sunday in May is a special day for children and youth at the Albany, Oreg., church. Special programs are being arranged.

Words of Cheer readers were pleased to notice that Martha Forrey won first prize in one of the contests held in connection with

the seventy-fifth anniversary of the paper. Her letter was written about a lasting friendship begun through the Words of Cheer. The friendship described was between Mrs. Forrey and Mrs. Landis "twins" and the Aschliman twins of Ohio. This paper with the picture of former editors and reprinted letters was enjoyed as much or more by older readers than by the children.—Mellingers Notes, April 15.

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Calendar

- Home Sunday, May 13
- Annual Meeting, Associated Sewing Circles of Ontario, St. Jacobs, Ont., May 24
- Annual Meeting, Ontario Mission Board, Kitchener, Ont., May 26-28
- Ohio and Eastern A.M. Joint Conference, Allensville Mennonite Church, Allensville, Pa., May 29-31.
- Rockway Mennonite School, Graduation Exercises, St. Jacobs, Ont., May 31
- Johnstown Bible School Reunion, Johnstown, Pa., June 2
- Fourth Annual Missionary Conference, East Chestnut St., Lancaster, Pa., May 30 to June 3
- Virginia Conference and related meetings, Weavers Church, Harrisonburg, Va., June 4-7
- Indiana-Michigan Mission Board, Annual Meeting, Clinton Frame Church, Goshen, Ind., June 5
- Annual Meeting, Ontario Conference, Erb St. Church, Waterloo, June 4-6
- Indiana-Michigan Conference, Annual Meeting, Clinton Frame Church, Goshen, Ind., June 6, 7
- Pacific Coast Conference, and Associated Meetings, Fairview Church, Albany, Oreg., June 5-8
- Mennonite Youth Fellowship, Annual Meeting, Belleville, Pa., June 8, 9
- Mennonite Board of Missions and Charities, Annual Meeting, Belleville, Pa., June 10-12
- North Central Conference and associated meetings, South Laurence Church, Glen Flora, Wis., June 11-15
- Eighth Conference on Mennonite Cultural Problems, Messiah Bible College, Grantham, Pa., June 14, 15
- Ohio Mennonite Youth Fellowship Convention, Millersburg, Ohio, June 29 to July 1
- Laurelville Mennonite Camp, Mt. Pleasant, Pa. Boys' Camp, June 30 to July 6
- Girls' Camp, July 7-13
- Victorious Life Conference, July 14, 15
- Writers' Conference, July 16-20
- Sunday School Workshop, July 16-20
- First Family Week, July 21-27
- Music Conference, July 28 to Aug. 3
- First Young People's Institute, Aug. 4-10
- Second Young People's Institute, Aug. 11-17
- Second Family Week, Aug. 18-24
- Missionary Bible Conference, Aug. 25-31
- Little Eden Camp, Onokama, Mich.
- Senior High Boys and Girls (ages 15-18), June 20-27
- Junior High Boys and Girls (ages 12-15), June 27 to July 4
- Boys and Girls (ages 9-12), July 4-11
- Bible Conference, July 14-21
- Sunday School Workshop, July 21-28
- Young Adult Week, July 28 to Aug. 4
- Christian Business Men's Week, Aug. 4-11
- Church Music Week, Aug. 11-18
- Farmers Week, Aug. 18-25
- Family Week, Aug. 25 to Sept. 1
- Peace Day, July 1
- Alberta-Saskatchewan Conference, and Associated Meetings, Creston, Mont., July 1-3
- Annual Meeting, Southwestern Pennsylvania Mission Board, Stahl Church, Johnstown, Pa., July 6 and 7
- Illinois M.Y.F. Retreat, Pilgrim Park, Princeton, Ill., July 27-29
- Southwestern Pennsylvania, Annual Conference, Blough Church, Aug. 5-8.
- M.Y.F. Workshop, Chesley Lake Camp, Allenford, Ont., Aug. 4-10, noon
- Annual Meeting, Iowa-Nebraska Conference, Cedar Creek Church, Manson, Iowa, Aug. 7-10
- Ohio Christian Workers Conference, Martins Creek congregation, Berlin, Ohio, Aug. 14-16
- Annual Meeting, South Central Conference, Pennsylvania congregation, Hesston, Kans., Aug. 14-17
- Young People's Institute, Iowa Mennonite School, Kalona, Iowa, Aug. 15-19
- General Conference, Biennial Meeting, Goshen, Ind., Aug. 21-24
- Church School Day, Aug. 26
- Annual Meeting, Illinois Conference, place undecided, Aug. 28-30
- Beulah Youth Retreat, Beulah Colo., Aug. 27 to Sept. 2
- Indiana-Michigan Mennonite Christian Workers' Conference, Bayshore Camp Ground, Sebawing, Mich., entertained by the Pigeon congregation, Aug. 28-30
- Annual Meeting, Mennonite Board of Education, Congestoga Church, Morgantown, Pa., Oct. 18-20
- Bible Sunday, Dec. 9

Go, Preach

• MISSIONS •

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Word was received that Sister Edna Good arrived safely in Buenos Aires, Argentina, on Wednesday, April 25.

Bro. Ralph Buckwalter writes from Tokyo, Japan on April 21: "The weather is very warm in Tokyo these days. The cherry blossoms are all gone and it almost seems that the rainy season is upon us, though a bit prematurely."

Bro. and Sister Eugene Blosser, missionaries on furlough from China, are scheduled to worship with the Science Ridge Mennonite Church, Sterling, Ill., Thursday evening, May 3.

The Ohio Women's and Girls' Missionary Sewing Circle Annual Meeting is scheduled to meet at Orrville on May 5.

Bro. and Sister Levi Hurst, missionaries on furlough from Tanganyika, East Africa, were scheduled to speak and show pictures of their work in that field on Sunday evening, April 29, at the Canton, Ohio, Mennonite Mission Church.

A meeting of the Child Welfare Committee will be held on May 10 at Board Headquarters, 1711 Prairie St., Elkhart, Indiana.

Bro. James Bucher, Hubbard, Oreg., recently concluded a series of evangelistic meetings at Culp, Ark. "We praise the Lord for answered prayer, victories won, and blessings received."—April issue of the Bethel Springs School Bulletin.

Bro. Stanford Mumaw, Dalton, Ohio, worshiped with the First Mennonite Church, Canton, Ohio, Sunday, April 22.

The Executive Committee of the Mennonite Board of Missions and Charities has scheduled a meeting for Friday, May 11, at the Board headquarters, Elkhart, Ind.

Bro. Ralph Buckwalter writes from Tokyo, Japan, about a promising middle-aged business man who interprets for his Bible class. Recently he said: "It is not the Christian way for me to live in ease when you are going to a new city as a foreigner and preaching the Gospel to the people there. If possible I want to help you." He would like to translate Hershberger's War, Peace and Non-Resistance—not word for word but some of the main concepts. At present he is reading Wenger's Mennonite History and Doctrine.

Bro. I. W. Royer, Orrville, Ohio, was the guest speaker at the vesper service at the Mennonite Home Mission, Chicago, Ill., Sunday, April 29.

Excerpts from the monthly news letter of the Northern Light Gospel Mission; northern Minnesota: "Our Sunday school at Rainy River Star has grown steadily. Last Sunday fifty-eight were present filling our little house to near capacity. . . . An impressive service was held at Cass Lake on March 4 when four-

teen sealed their vow with the Lord by water baptism and one was received on confession. . . . We are encouraged with the interest of the people at Loman but there are still many who are indifferent that need an awakening. . . . Spring will soon be here which will mean another busy summer of Bible School work. . . . May our united prayer be that God will continue to bless and provide consecrated teachers."

Bro. J. B. Martin, vice-president of the General Mission Board, Waterloo, Ont., is spending several weeks contacting churches on the West Coast.

Bro. Carl Beck writes from Osaka, Japan, April 14: "Since our trip to Hokkaido we have slidden back into language study again. It is awfully hard to think about much else when our teacher is pushing us so hard to get through book III before the first of June."

Bro. Verle Hoffman, Goshen, Ind., was the guest speaker recently at the Chapel Service of the Bethel Springs School, Culp, Ark.

Announcement was received at Board Headquarters of the birth of Jeanne Susan, born to Bro. and Sister Samuel E. Miller,

MISSIONARY TRAINING CONFERENCE

June 14 to 19, 1951

Missionary Training Conference is planned this year to be held at Elkhart, Indiana, from the evening of June 14 to the noon of June 19. The conference is mainly for newly appointed missionaries but other young people with a definite interest in full-time missionary service may apply. Address the Secretary, Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Indiana.

April 23. The Millers are missionaries in the Argentine Chaco.

Bro. T. K. Hershey, missionary on retirement from South America, has accepted a call as pastor of the Friedens congregation in Pennsylvania.

The Third Iowa Rural Missions Conference was held at Wellman, Iowa, on Sunday, April 29. Among those participating were Bro. and Sister Eugene Blosser, recently returned missionaries from China, Bro. J. D. Graber, Secretary of the General Mission Board, and Bro. and Sister William Lauver, Davenport, Iowa. Interesting reports were heard from rural mission workers from six rural mission points in southeastern Iowa. An offering was lifted for building the new mission stations in Japan.

Bro. and Sister Carl Beck, missionaries to Japan write: "It has been a fine experience for Ralph Buckwalter and us to follow the lead-

MENNONITE RELIEF COMMITTEE (M.R.C.)

Bro. Alvin Kauffman, Plain City, Ohio, and Bro. John M. Miller, Canby, Oreg., have been appointed to serve as builders in Puerto Rico for the combined mission-service program for a term of two years. According to present plans they will leave for Puerto Rico on May 10.

The Portland, Oreg., summer service unit originally announced as an M.R.C. unit will be staffed and administered by the voluntary service committee of the Pacific Coast conference according to most recent developments. M.R.C. encourages district conferences to develop voluntary service programs to serve in their mission areas and is ready to share personnel and give administrative assistance as requested.

Bro. Roderick Smith, Morgantown, Ind., joined the service unit at Saginaw, Mich., as a builder on May 1. Several more young men can be used in this unit. Near-by congregations can also assist in the building of the new church by organizing work groups to serve for a day or two at a time. Contact Bro. LeRoy Bechler, 1130 N. 8th St., Saginaw, Mich.

Bro. John J. Schrock, Humboldt, Ill., joined the builders unit at Goshen College on May 1. Further openings are available in this unit for young men who feel called to give several months of service to the church.

Two men can be used at the Bethel mission in Chicago on a voluntary service basis for a year or less. They will work among Negro boys and girls and will do building, repair, painting and cleaning as well as Bible teaching, hand crafts and recreation.

Information regarding individual voluntary service worker support is available by writing to the Secretary for Service and Relief. The voluntary service program is supported largely by contributions from the constituency.

Be sure to read the next two pages of this issue which cover the much-needed work among the Navajos. A project among these people is dependent upon support by the constituency.

ing of the Spirit in bringing us to Japan, in providing us with housing, in making available language study facilities, in gradually opening to us our field of service, and in leading us to some fine young people, who can be of great help to us as we further follow Holy Spirit guidance. We would be most ungrateful if at this juncture we should fail to trust."

The Indiana-Michigan Annual Missionary Sewing Circle meeting is scheduled to be held at Goshen College on Saturday, May 12.

(Continued on page 452)



These children are left at home all day while their mother is away herding sheep. Many Navajo men are being sent away to work on railroad gangs where they are separated from their families. Note the hammer to the right of the little boy. How many of us would dare leave our children thus? But when you must—you must! M.R.C. workers will provide help to many homes.

Service Unit Among Navajos

BY LEVI C. HARTZLER

The Navajos, although discussed much, are still one of the most miserable and neglected groups in America. The land of their fathers, torn from their possession, today wreaks upon them a hapless life. The Mennonite Church can help them.

LAST year's drought in the Navajo Indian country of New Mexico and Arizona augmented the already unhappy condition of thousands of Navajos living in a semiarid country with few facilities for irrigation. Sheep, the Navajo's chief source of livelihood, must be limited so as not to destroy completely the meager vegetation provided by a minimum of rainfall. Where moisture is sufficient, corn is cultivated for food. Dams to conserve what little rainfall there is and deep wells to supplement rainfall can only be provided with government aid, which is slow in coming.

Most certainly 72,000 Navajos cannot keep body and soul together on their present reservation unless water for irrigation is provided soon. Meanwhile the men are being sent away to work on railway gangs where they are separated from their families and subjected to the evil designs of liquor peddlers and prostitutes. Since this practice of sending the Indian men away from the reservation to work in railway gangs began, incidence of syphilis has increased among the Indians to the extent that government health authorities are becoming alarmed.

Many of the women add to the family in-

come by weaving the now famous Navajo rugs in their homes when wool is available. These they sell to the traders for food, clothing, and other household necessities.

Families who are able to work in the fields are sent to work on the carrot farms between Bluewater and Grants, New Mexico, from May to November and in the cotton fields near Phoenix, Arizona, from November to February.

The sick, aged, and infirm, particularly those isolated on the reservation, lack the medical care and food which they ought to have. A Navajo mother can expect one out of every four of her children to die before the age of five. The Navajos are said to have the highest death rate of any racial group in our country.

The vice-chairman of the Navajo Tribal Council speaking before a group of welfare workers, missionaries, and educators at Window Rock, Arizona, the Navajo capital, last December said: "We are not asking for special favors. All we want are adequate medical and educational facilities. We want our children to have equal opportunities with other children in this country. One reason why we invite church groups to work on the reservation is because they bring us these things."

It is unbelievable but true that 14,000 Navajo children of school age are without school

privileges. Most of the 11,000 who are in school are sent to boarding schools where they are separated from their parents for long periods of time. Usually the children have no choice about where they attend school, unless they can gain admission to one of the several mission schools in the area. At least one government school on the reservation has been closed during the past year for lack of water, according to the assistant director of education.

The Mennonite Relief Committee has approved a service unit, providing funds are available, to work among the Indians in the migrant labor camps where they live while working in the carrot and cotton fields. Housing facilities for these workers and their families are very meager, a small one-room hut being allotted to each family. A camp may consist of from twenty to one hundred and twenty such huts located in close proximity to each other. There is usually no shade, no green grass, limited sanitation and water.

The unit will carry on a health service, educational program, religious program, and recreation for children. Equipment for carrying on this work including a jeep station wagon will need to be provided. Migrant kits, sewing kits, and simple layettes will also be very valuable materials and can be provided by sewing circles and young people's groups. Funds for unit maintenance and supplies will need to be taken from voluntary service funds for this worthy project.

Will you not pray with us that God will open up through this service unit a great door and effectual to minister to the many physical and spiritual needs of the poor on our doorstep?

Elkhart, Ind.



An average Navajo family stands before their hut. Six hungry children receive an inadequate diet and practically none of the privileges which an average American child takes for granted.

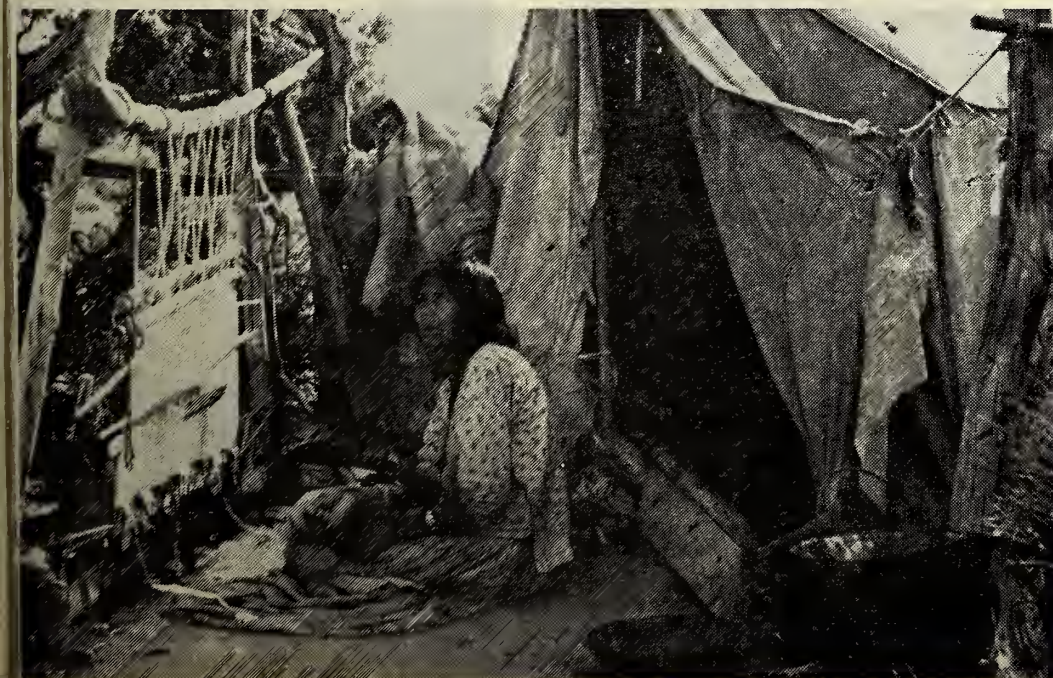


This typical Indian migrant camp is representative of the poor housing available to the neglected Navajos. It is among camps such as this in which the Mennonite Relief Committee unit will work.

A service unit will be sent to work among the Navajos providing funds are available. Bro. and Sister Stanley Weaver, Shipshewana, Ind., and Bro. Carl Metzler, Scottdale, Pa., are the persons at present scheduled to be the workers. May Christians everywhere respond to this appeal and make possible this urgent work.



A place to sit and to lie down is about all this blind grandmother, nearly ninety, can expect.



An eighty year old woman, partially blind, sits in an isolated place trying to make rugs for a living. Her lot in life has not been pleasant.



These three Navajo children ought to be in school.



The railway station at Kutchan in Hokkaido where Bro. and Sister Tanaka are planning to "find their greatest happiness at the lonely clearing among the pioneers." The countryside was lying deep under snow when this picture was taken on March 17.

Japan Needs God's Voice

BY RALPH BUCKWALTER

THE young man leaned forward in his chair and spoke earnestly, "Sensei, Japan doesn't need relief goods so much. Japan needs God's voice."

Syozo Tanaka had travelled all night by third class train for this interview. He had sent a postcard saying, "I will pass the night in Ueno underground passage because I have no hotel fee and I like to talk with many orphans who live there. They are my best brothers."

Two weeks earlier Syozo had read in "The Christ Weekly" the story of conscientious objectors in America during World War II. His heart was warmed and with eager joy he wrote a lengthy letter.

"... I was a coal miner and a leader of the labor movement at the same coal mine. I had worked into a trade union as a young miner who has the duty as a young man to help the weak. Then one day at the mine I knew the Light of God. At once I turned. An old miner showed me the Bible. This was the first time that I have ever known the Word of God and God is my Father, at the miner's room which was very small, very dirty. And I will never forget that I cried. My anguish of heart was solved by God's Word. 'The Light shineth in the darkness and the darkness comprehended it not. There was a man sent from God,' under the dim light. . . .

"The old miner told me about the Mennonite's movement which was against participation in the world war by obeying God's speaking. I have been feeling respect for your sects guiding principles and how I wished to wait to come to Japan for preach-

ing the Gospel, missionaries who are affiliated with your sect . . . I have been wishing to be baptized by a missionary who is affiliated with your sect for a long time. And so in the middle of next month I wish to call on you to your home for baptism. May I do? . . .

"I have felt very keenly the misery of war and the tragedies which arose from the war, and that war is utterly absurd which destroys human civilization. When the war had finished, at that time in Japan the public morals were very lax and many children who have lost their parents, warm homes, brothers, were overflowing the cities. When the day was done the orphans were wandering from place to place to pass a cold night. I was felt for them as a young man who has a duty which is to help the weak. The orphans have no war guilt. In spite of it they who have no ability to make a living, have to wander between life and death for their living. I have made up my mind to devote myself for unhappy children.

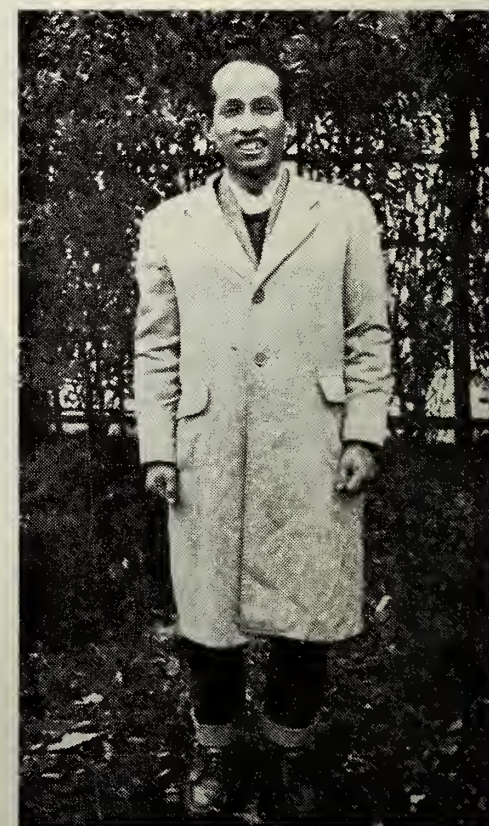
"I have thought that we youth must work for the helpless, the weak, or the unhappy and make true peace by great love transcending races and nations. I have been thinking that this is the duty which is set for modern youths and the dream. In the past our Japanese unreasonable leaders killed many powerless and peaceful in China and other countries. I think that we Japanese youths have duty of apologizing to these nations.

"Well, at once for learning practical business, the study of children, I had gotten work at the orphan's home. I was full of happiness and joy but I had the disease for overworking. I had to leave that home. Again I have gotten good health. Among the home treatment I have known God's love. Now, what is most necessary for Japan? It is not relief goods, but God's voice!! I am convinced of this.

"In the beginning was the Word, and the Word was with God, and the Word was God!" What a reassuring word this is!! It is my firm belief that faith is love and love is the strongest power. In our future we wish to build a home for orphan children and devote our lives to managing the home . . ."

Truly this is God's miracle, the Holy Spirit guiding into all truth. This message of Syozo Tanaka's letter carries its own evidence. It is recorded here just as he wrote it in English. And now he is sharing more of his vision and conviction:

"In April my wife and I will part for our new post in Hokkaido to the middle school at the land brought under cultivation at Kutchan in southern Hokkaido. My wife will teach music and domestic arts and I will teach science. We will find our greatest happiness at the lonely clearing among the pioneers. We are full of joy and thankfulness for God that we can devote our lives to the education of pioneer's children. We are wishing to buy an organ because we intend to set up Sunday school for children of pioneers at the clearing. Please rejoice with us. We have bought a sewing machine for service to sewing for pioneer's clothes. Oh! we are very poor but very happy!! We do not want the high position, honor, or money at the society . . ."



Syozo Tanaka as he appeared in Tokyo for an interview with Bro. Ralph Buckwalter to inquire about the "Mennonite Movement" and to request baptism. This is the young man who said "Japan needs God's voice," and who has dedicated his life to making the light of the Gospel known to Japan's underprivileged.

Syozo again suddenly broke the brief silence as he spoke with feeling, searching for the right words. "Sensei, now in Japan there are many missionaries living and preaching but they are not in the village, fishing village, mine, or slum town. I am very sorry. Many missionaries desire to preach at the beautiful church in the city and dislike the village or mine. Many Japanese Christians are used to call at the church to satisfy their vanity and so Japanese daily life is not Christianity. As you see at present most Japanese youths are overcome by Americanism in a bad sense. . . . But there are many young men who are seeking the eternal truth and are waiting God's voice at the village, fishing village, or mine. I hope you and your wife will live in the village or mine and please preach the Gospel among the young men who live there, efface oneself, lay down one's position, one's honour, then you will be the highest happiness among them. This is the greatest request of my and my wife's lives."

Syozo Tanaka and his wife were married this winter. They are twenty-eight and twenty-seven years of age, respectively. Both of them have a clear testimony of God's love and the evidence of the Holy Spirit's operation in their lives. It is His work in their lives that has given them such a clear awareness of the heart of the Gospel and its compulsion of redemptive love. It is also clearly the love and concern of a Heavenly Father who does more than we could ask or think who has brought us into contact with Syozo Tanaka and his wife. Brother and Sister Syozo Tanaka—B

aka have been waiting for several years to be received into the fellowship of the church and what doth hinder them to be baptized.

Indeed, Japan desperately needs God's voice and God is seeking for men and women through whom He can speak His word of life and light and demonstrate His way of costly love.

Tokyo, Japan.

Lay Visitation Evangelism in Japan

By. J. D. GRABER

This is an inspiring report of the success of lay evangelism in Japan. It proves that it can be done there, but to us in America it should point the way to a method of evangelism we have not at all adequately used.—J. D. Graber

THERE are some things that are etched indelibly on one's memory. In my experience in Japan one of these comes from Kyoto, the cultural center of that nation. It took place in a missionary's home. Seated on the davenport with the young theological student whom she is to marry next year, was a Japanese girl from Doshisha University. She was shy and easily embarrassed and rather inarticulate. That night we saw her again at a training conference of the seventy Visitation Evangelism workers in her church.

Two days later she returned to the missionary's home and we have never seen a more complete transformation in a person. She was all aglow with the experiences which had come to her and her team mate as they had visited in the Japanese homes, seeking to win the commitment of people to Christ and His Church.

She poured out her stories in such volume that she could scarcely wait for the interpreter to pass the message on. With a gesture that did not need an interpreter she described how her heart pounded with fear as they stood at the door of the first home. But as they came out of that home with four commitments and another Japanese family enlisted for Christ and His Church, her heart was still pounding, but this time with a different emotion. Because of the work that afternoon, they had seven decisions for Christ out of eleven people called upon. At the report and instruction meeting the night before at her church, the seventy workers had so much to report that, starting at 7 o'clock, they did not get to the instruction until 9:15. They had called on sixty people and had thirty-three commitments.

This same young lady reported, after another calling period, that she had contacted six more people with three decisions. This was in Yasuda's church in Kyoto. When we asked Dr. Yasuda, at the Minister's Seminar, what the effect had been upon his workers, he quietly answered, "There is only one word to describe it—they were inspired."

Or we think of another church in Sendai, where we attended a report meeting. The Japanese minister, Y. Harra, had eleven teams. He had each team stand and one representative tell the story. There were four man and wife teams. This, the missionary in attendance said, was in itself quite revolutionary in Japanese church life. These teams had called on nineteen people and had twelve commitments. The recital of their experiences was the same as in the former church. More than two hours passed before they called on the American visitor to speak. Mindful of American audiences, he tried to make his remarks as brief as possible and then, after twenty minutes, attempted to sit down, but the pastor said, as related by the interpreter, "We want you to close with an inspirational address." To label a talk as an inspirational address is rather deadly under any circumstances, but especially at 9:45 P.M. when people have been sitting on hard benches with no backs for almost three hours. But, being somewhat inspired himself by the stories told and the radiant countenances of those who told them, he did his best for another thirty minutes. . . .

There comes to mind a church in Osaka, the Temma Church, where at the close of the morning service sixty workers were called before the pulpit and commissioned and set

apart by prayer for the sacred privilege of going forth to speak the good word of Christ. There comes to mind the glowing face of the associate pastor, Hyukichi Yoshida, of the largest church in Tokyo—the Reinanzaka Church—as he told of the victories won by the thirty teams that had been sent out. He concluded, "the spirit of this has spread through our whole congregation and we have the feeling that something big is going to happen in our church." Kozaki, the senior pastor of that church and moderator of the United Church, told us later of the results which they had experienced and stated that they were building up their teams to fifty for a permanent Visitation Evangelism organization in the church.

You may have gathered from the foregoing that we believe that Visitation Evangelism will work in Japan as it has in America. We do and it will. We would not create the false impression that this kind of an experience came to every church in every city we visited. Such was not the case. It was rather hard going at first. There was the widespread and deep-seated feeling on the part of many that this program would not work in Japan. We heard all the reasons why it could not be done.

The Japanese pastors would not take quickly to a new program especially when it entailed so much clerical work and organizing—calling at night was taboo in Japan—no Japanese citizens are allowed to have automobiles and the street cars stop running at 10 o'clock—there are the social amenities that must be observed—the inevitable tea must be served to the guest in each home—evangelism is the function of the pastor, anyway—Japanese pastors were interested in theology and not in methods—a tradition had been built up in Japan regarding the way to do evangelistic work and Japan does not easily break traditions—and so we could proceed indefinitely.

We tried to say to them that we knew all the reasons why it couldn't be done. They were merely variations of the ones we had heard in America; but the fact remained that the people in Japan need Christ above everything else, that human nature is essentially the same the world around, that the power of the Spirit of God knows no national boundaries and we were persuaded that a method of working which Christ instituted, through the sending out of the seventy, will work wherever it is honestly and prayerfully put to the test. We believe there were enough churches that had successful experiences to support that thesis. I do not know of a single pastor who had teams in the field who was not wholly sold on the idea. . . .

It is our conviction that the land of Japan is wide open for the Gospel of Christ. We would not minimize the difficulties. Buddhism still claims to have the allegiance of forty million people in Japan and with their emphasis on the happiness of the ancestors being conditioned by the faithfulness of the living to Buddhist rites, they still have a powerful hold on the land of Japan, and they are

putting on an aggressive program revising many of their rites. Teachers in our Christian schools, however, told us that the young people are simply not faithful to Buddhism. It has been tried and found wanting. One man who has taught for three years said he had only one pupil in all that time who was faithful to prayer in Buddhist temples.

There is a spiritual vacuum in Japan. Buddhism — Communism — Christianity, which shall fill it? The young people are turning to the Christian Church in large numbers. Two phrases keep running through my mind, "A nation that knew not God shall turn unto Thee" and "The fields are white unto the harvest." I preached in Nagoya which has an able pastor by the name of Akaishi. There were 450 people present. They filled the pulpit platform and the aisles, and fifty people stood in the rear of the church for the two-hour service. Not over fifty people were thirty years of age. The congregation was largely composed of students. That church building had been completely destroyed during the war. The pastor and family had lived for two years in one room and all their cooking, winter and summer, was done on an open porch. Their church building now is a prefabricated structure with the parsonage attached. The congregation has been recruited largely since the war. Every person attending church registers. There are two tables for non-members, one for those attending for the first time, the other for those attending more than once. There are two tables for members. A permanent attendance record is kept for each person. This church has eighty-four workers enlisted for a permanent Visitation Evangelism organization. . . .

If these people who make decisions in evangelistic meetings are to be followed up in adequate fashion, and if they are to be integrated into the life of the church, the laity must be trained and organized for the work. It imposes a task which no pastor could possibly meet, so we return to our original thesis—it is of paramount importance for the future life of the Church and the Christian movement in Japan that a witnessing church in the laity should be developed.

(Selected by J. D. Graber from a report released by the Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A.)

M.C.C. Weekly Notes

Draft Bill Nears Final Form

The Senate and House members who were appointed to serve as a joint conference committee to prepare a compromise on the differing draft bills passed by the Senate and House, met on April 24 and are continuing their consideration to clear the differences between the two bills. Three major differences in the bills which need to be cleared are length of service, the lower induction age limit, and the details of the universal training feature. Another difference is that of the C.O. provision. At present there is no indication whether the Senate version of "work of national importance under civilian direction" or the House version of continued de-

ferment, or some other compromise provision, will be adopted.

How to Appeal

Young men and ministers continue to inquire about the proper steps to take in appealing for the draft classification for which a young man feels he is eligible.

A registrant should be classed in the lowest classification for which he is eligible, according to this list:

I-A—military service

I-A-O—noncombatant military service

IV-E—conscientiously opposed to all forms of military service

II-A—deferred because of occupation

II-C—deferred for agriculture

III-A—deferred because of dependents

IV-D—minister or ministerial student

IV-F—physically, mentally, or morally unfit

V-A—overage

If the local board gives a classification higher than the one for which the man feels he is eligible, he should appeal. A registrant conscientiously opposed to military service may appeal for a lower class, such as III-A or II-C, without jeopardizing his later claim for recognition in Class IV-E.

Appeals should always be made within ten days after the unacceptable classification is sent. However, if this time limit has passed for reasons beyond control, appeal should nevertheless be made with full explanation for the delay.

Distinction should be made between an appeal and an appearance before the local board. In an appeal, the State Appeal Board reviews a case and gives its decision. In an appearance before the Local Board, the registrant merely has a chance to discuss his case orally with the Local Board members. Many times this is helpful to answer questions or explain one's claim on the Local Board level. However, if such an appearance does not result in the desired classification, the further step of making an appeal should be taken. It is possible to make an appeal without first having the appearance.

To appeal, it is necessary merely to write a letter to the local board explaining why the classification received is not acceptable, and stating the class for which appeal is desired. No special form is necessary. The request for an appeal to the State Appeal Board must be addressed to the Local Board. An appeal for occupational or dependency deferment may be made by the registrant, his dependent, or employer. An appeal for recognition of conscientious objection to war should always be made by the registrant himself, in his own name.

Mental Health Notes

Brook Lane Farm, the M.C.C. mental hospital near Hagerstown, Maryland, continues to serve at approximately the capacity enrollment, which is twenty-three patients. Thus far in April there have been nineteen admissions; the average stay of a patient is from four to six weeks, although some are there for longer or shorter periods.

During the past few weeks a number of additional voluntary service workers have been assigned to a project of improving the course of the creek flowing near the hospital

building. Other developments include the plan to purchase a near-by house to expand facilities for staff housing, and perhaps releasing some space which may enable increase in patient capacity of the hospital.

Additional staff workers, including several aides and a cook, are needed at Brook Lane Farm and Kings View Homes, the second M.C.C. mental hospital at Reedley, California.

Relief Personnel Notes

Irvin and Bessie Kennel of Eureka, Illinois, sailed for Palestine on April 26. Abe Peters returned from Paraguay on April 25. Titus Lehman completed his term of service in Palestine on March 31. Melvin Headrick and Galen Flickner returned from Germany on March 27. J. N. Byler, M.C.C. Relief Director, who left on March 20 to review the relief projects in Europe and Palestine, is scheduled to return on May 7, 1951.

Released April 27, 1951

Via Mennonite Central Committee
Akron, Pennsylvania

Women's Activities

Mrs. J. J. Hostetler, literature secretary for the missionary sewing circle organization of the Ohio and Eastern A.M. Joint Conference, gets credit for being first in sending her annual report. Her good report is very much appreciated. It is hoped that all secretaries will follow Sister Hostetler's example in promptness and in giving the desired information.

Have you placed your order for the Missionary Sewing Circle Monthly so that there will be a copy in each home of your congregation? Send an order at once to include the special "Mothers" issue.

If you wish to join your fellow believers in prayer for our church activities, our missionaries, our relief workers, and our homes, place your order now for the new 1951 Prayer Guide. Let us be informed so that we can pray intelligently and diligently.

Have you noticed that this year's clothing contributions have fallen far below those for the corresponding period of last year? Could you spare one more garment? Shall we erase the record as it now stands—twenty-one tons short?—Mrs. C. L. Shank.

"When I think of the greatness of this great Plan I fall on my knees before God the Father (from Whom all Fatherhood, earthly or heavenly, derives its name), and I pray that out of the glorious richness of His resources He will enable you to know the strength of the Spirit's inner re-inforcement—that Christ may actually live in your hearts by your faith. And I pray that you, firmly fixed in love yourselves, may be able to grasp (with all Christians) how wide and deep and long and high is the love of Christ—and to know that love for yourselves. May you be filled through all your being with God Himself."

Give your life to God. He can do more with it than you can.—Dwight L. Moody.

CHURCH CORRESPONDENCE

HESSTON, KANSAS

(Pennsylvania Congregation)

Dear Friends: A recent communication from this place would hardly call for another so soon, but celebration of the two hundredth quarterly Sunday-school conference April 1, 1951, may be of interest to many readers. We wonder if there is another that old. Fifty years ago the superintendent and his assistant felt that for this live, growing Sunday school such a meeting would be profitable and with the encouragement of others, he planned for one. That was the beginning and now, after fifty years, the occasion was commemorated in a pleasant and profitable all-day meeting. R. M. Weaver, who preached the morning sermon, was one with five others, who had attended the first meeting. Although familiar to those five, he was a stranger to the majority who attended. Many memories, workers, and friends were recalled in these sessions and also the many former active members now lying in the near-by cemetery. A number of special meetings were also recalled, one of which was the celebration of the one hundredth conference when the same moderator who served the first meeting acted again and when the same quartet sang again the same song they had sung twenty-five years earlier.

That the meetings have not been in vain is evidenced by the various activities they have been instrumental in promoting through the years—the organization of a primary department, formation of a Sunday-school executive committee, a number of mission Sunday schools, monthly mission meetings, library, geographical review of the Sunday-school lesson, teacher's training, and mission news reporter. The wide scope of subjects treated has touched every phase of Sunday-school life as well as church and home. The use of church-wide speakers has added its influence. Not least in benefit has been the development of the laity in leadership, discussion, and song.

The afternoon session with its backward look was of special interest to the older ones, reminding of God's blessing and faithfulness, and then a look into the future gave us a view not only of the peril and difficulty ahead, but also of the opportunity and promise. We cherish the memory of many precious meetings and trust Him for the future.

April 17, 1951.

Emma Risser.

PUEBLO, COLORADO

Dear Readers of the GOSPEL HERALD: Greetings. "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Ps. 37:5). This is just one of the many precious promises God has given in His Word. Oh, that we as His children might claim more of His wonderful promises! Several of our families have moved to other localities during the last two or three years. Several have left our church to find a new

church home. Others have located in this community. We are very happy for the Ed Kauffman family who came here last September from Perryton, Texas, and also for the two Ernst families and Bro. and Sister Zook, all from Colorado Springs, who are now making their homes with us. Our attendance has increased the last year. The Sunday-school enrollment, which had been sixty for some time, is now eighty.

Our summer vacation Bible school has been one of our high lights each summer and we are anticipating another wonderful time this coming June. Last summer many decisions were made for Christ. Many of these boys and girls find it hard to live Christian lives in their non-Christian homes.

Our pastor, Bro. Marcus Bishop, and family moved into their newly built home the latter part of February and we rejoice with them that the Lord has seen fit for them to have this new home.

Our congregation was greatly blessed during our revival meetings which were in charge of Bro. Jess Kauffman of Manitou Springs. Bro. Kauffman preached God's Word with power and simplicity.

At present our midweek evening study and prayer group is engrossed in a study of the Book of Acts. Our M.Y.F. is studying the Bible as a whole each Friday evening. This group also sponsors other projects such as distributing "The Way" one Sunday afternoon of each month and visiting the homes of absentee pupils one Sunday each month. There is much work to be done for the Lord in our city. The harvest truly is great and the laborers few. Please remember to pray for the work in Pueblo.

April 21, 1951.

Mrs. T. E. Miller.

ELVERSON, PENNSYLVANIA

(Friedens Congregation)

Dear HERALD Readers: Great is the Lord; His greatness is beyond our comprehension. A group of twenty-nine, mostly from the Friedens Church and some from the Conestoga congregation, went by bus to the Bowery Mission on Bowery Street in New York City on March 29. To many of us the place and sight was quite unfamiliar. It was a true picture of Satan's work and what he is accomplishing in the lives of these needy souls. We are grateful to the Lord that many at the mission testified for Christ and the Lord's work is also evident. There were approximately 150 men who turned out for the meeting. Bro. T. K. Hershey brought them a message of the prodigal son. We feel like praising the Lord for several souls that came to the altar, one of whom returned with our bus load and is now employed by a farmer who was with our group. We all felt there is a burning desire at that place for the Lord's work. Prayer can do marvelous things in the lives of these people, so helpless under Satan's power. After the service all the men

were given a free supper consisting of a bowl of hot soup and perhaps a cup of coffee.

Sister Anna Mary Beiler from the Friedens congregation and Herbert Hoover were married April 7, 1951, and plan to give a year of service at La Junta, Colo.

We feel the Lord will prosper our work greatly if we permit Him to work through us. We enjoyed a study in the Book of Acts which has just been completed and was taught by John Burkholder of Blue Ball, Pa.

April 24, 1951.

Mary Ellen Yoder.

ASHLEY, MICHIGAN

(Bethel Congregation)

Dear GOSPEL HERALD Readers: Greetings of Christian love. On Jan. 7, Bro. LeRoy Bechler and wife from the Saginaw Colored Mission were here in the interest of the new church building. Elsie Selzer and Melvin Leidig were also along. Melvin conducted a children's meeting. Mr. Kimble, a Gideon, from Byron, Mich., was here and gave us a message, "Jesus the Door," on Feb. 11. On Feb. 18, the North Goshen church chorus gave us a program of songs.

Bro. Sanford Yoder, Goshen, Ind., was here on the evening of March 17, and spoke about his trip to the mission in India. He also spoke about the service units in Europe and brought the Missionary Day message on Sunday morning. In the afternoon he spoke on nonresistance.

The Goshen College A Cappella Chorus was here on March 22. The church was filled to capacity and a fine program was enjoyed by all.

Bro. Paul Wittig from Imlay City, Mich., was here for the morning and evening services on March 25, in the absence of our ministers. Let us not forget to be prayerful one for another and be patient; stablish our hearts; for the coming of the Lord draweth nigh.

March 28, 1951.

Clarice Bontrager.

COLORADO SPRINGS, COLORADO

(First Mennonite Church)

Dear HERALD Readers: Greetings of love in the name of our precious Lord and Saviour Jesus Christ. We do praise the Lord for His grace and power as it is manifest among us at this place. Souls have been saved and others have reconsecrated their lives to Him.

Our bishop, Bro. Harry Diener, was with us on March 22, at which time two young souls were received into church fellowship. Following the baptismal service, the communion service was observed. A few of the members of the congregation were unable to be present because of sickness. At that time Sister Gladys Miller from our group was in the hospital in La Junta. Sister Blanche Yamoni was anointed for the healing of her body. She has been suffering from tuberculosis for some time. She was transferred to Denver for further treatment and observation. She continues to rejoice in the Lord for the healing of her soul and is looking to Him to heal her body. At present Sister Mary Ellen Stucky is also in the hospital and is quite ill. A request was sent to our church members to have special prayer for her. She shows some improvement.

(Continued on next page)

MISSION NEWS (Continued)

Syozo Tanaka, the young man who responded to Bro. Ralph Buckwalter's article on nonresistance by requesting to come to Tokyo for baptism, is now planning with his wife to move to Kushiro in order to be associated with Bro. Buckwalter in the work there. Their earlier plans to go to a different part of Hokkaido are not working out and they feel the Lord is leading them to Kushiro.

Communion will be observed at the Mennonite Home Mission, Chicago, Ill., on Sunday, May 6.

Bro. H. Ernest Bennett, assistant treasurer of the General Board, spent April 30 and May 1 in Chicago on business for the Board and in attendance at a meeting for hospital administrators.

FIELD NOTES (Continued)

Bro. Milton Brackbill will conduct a study in the book of Romans with the Friedens congregation each Wednesday evening during the summer months.

The Albany congregation is inviting other congregations of the Pacific Coast district to co-operate in a Junior Camp July 12-19 at a Nazarene camp about sixty miles east of Eugene. The Youth Summer camp of the district will be held at the same place July 21-28. Visiting instructors will be Linford Hackman, Carstairs, Alta., and Dr. Fred Brenne-man, Moundridge, Kans.

Change of address: Bro. V. D. Miller from Edwards, Mo., to Star Route, Warsaw, Mo. Bro. Miller says a practical nurse is needed in the mission work there. Sister Lydia Driver, who has been teaching at Culp, Ark., has secured a school near Edwards, Mo., and will be helping in the Evening Shade Sunday school. A Gospel quartet and speaker from Hesston College were scheduled to give a program at Evening Shade on May 3.

The Parkesburg, Pa., congregation heard Harvey Shank, Pond Bank, Pa., and Henry Frank, Mt. Joy, Pa., in a Bible conference May 5 and 6. Bro. Frank Garman, Columbia, Pa., is holding evangelistic meetings there May 3-13.

Bro. A. Lloyd Swartzendruber, pastor of the builders unit now in Germany, may be addressed c/o Mennonite Central Committee, (22b) Niederbieber—Segendorf über Neu-wied, Germany. Some of the unit, however, are at Espelkamp, about two hundred miles away. At Neu-wied there is an old people's home with ninety-three guests, mostly Danzig Mennonites.

Bro. Amos E. Horst was chosen by lot from a class of two and ordained to the ministry at a very impressive service in the presence of a large audience, including a number of visiting bishops, ministers, and deacons at Clear Spring, Md., on April 26. Bro. Clarence E. Lutz, Elizabethtown, Pa., preached the sermon and Bro. Moses K. Horst gave the charge.

Bro. Clarence Troyer, Curtis, Mich., held evangelistic meetings at the Locust Grove Church near Elkhart, Ind., April 29 to May 6. In a Bible conference and dedication service to be held there May 18-20, Harold Bauman,

Orrville, Ohio, and Millard Lind, Scottsdale, Pa., will serve as guest speakers.

Bro. Paul Friesen was installed as pastor of the mission church in West Sterling, Ill., on May 6. Communion services were held the same day. Bro. and Sister Friesen have entered a large field. Pray for them.

Bro. Edwin Alderfer and family, recently returned from relief work in the Philippines, are located for the present at Sterling, Ill., where they participate actively in the work at Science Ridge and at the mission.

Bro. Roy Roth, East Peoria, Ill., preached at Sterling, Ill., on April 29 and also conducted a hymn-sing service. Bro. Paul Friesen is conducting a Bible class at Science Ridge each Wednesday evening, studying the book of Colossians.

Bro. Carl Kreider, Goshen, Ind., was scheduled to give the commencement address for the La Junta Mennonite School of Nursing on May 7. The commencement program extends from May 4 to 8. Bro. Marcus Bishop preached the baccalaureate sermon.

Bro. Richard Yoder, Midland, Mich., told of his experiences in voluntary service in the South at Pigeon, Mich., Sunday evening, April 22.

Bro. Donald E. King, Pigeon, Mich., spoke at Midland, Mich., Sunday evening, April 22. The following day he was at Clarksdale.

Bro. J. W. Shank gave an illustrated talk on South America at Dillon, Ill., on April 26. The Hopedale M.Y.F. were special invited guests.

The guest speaker in Sunday evening services at the Sunnyside Mission, Lancaster, Pa., on May 6 was Bro. Isaac Baer.

Bro. Wesley Jantz, Greensburg, Kans., was ordained to the ministry, if plans carried, on April 29, at La Junta, Colo., where he will serve as pastor.

Bro. Earl Buckwalter, Hesston, Kans., is conducting evangelistic meetings at Greensburg, Kans., May 6-13.

Bro. Sanford E. King, Hutchinson, Kans., with a group of consecrated members from the Hutchinson Mission, gave an inspiring program at the evening service at Greensburg, Kans., on April 22.

A Sunday school conference was held on May 6 at Perryton, Texas. The congregations from Greensburg and Protection, Kans., participated in the program.

Bro. J. F. Garber, Alma, Ont., is engaged in revival meetings at Chappell, Nebr., May 3-13.

Bro. C. Z. Martin, Mountville, Pa., discussed the topic "Walking in the Will of God" at the Hammercreek Church near Lititz, Pa., on May 6.

Bro. Stanley C. Shenk spoke at Orrville, Ohio, on Saturday evening, April 28, to a group of M.Y.F. units from that part of Ohio.

The Golden Rule Gospel Messengers, a lay evangelism team of six from Kitchener, Ont., will be with the congregation at Pigeon, Mich., May 11-13.

Bro. Howard J. Zehr, Freeport, Ill., is scheduled to deliver the baccalaureate message at Iowa Mennonite School on May 13, and Bro. Paul Mininger the commencement address May 15 to a class of eighteen graduates.

The men's chorus from the Beech congregation, Louisville, Ohio, gave a program of sacred music at North Lima, Ohio, the evening of April 29.

The M.Y.F. of the Pleasant Hill Church in Illinois was scheduled to give the Sunday evening program on May 6. Margaret Ulrich from Eureka showed pictures and spoke of her work as a teacher in Ethiopia.

Bro. John Harnish, Eureka, Ill., spoke to the congregation at Pleasant Hill in Illinois in a chalk talk on Sunday, April 22, in a vesper service.

Bro. and Sister Paul Conrad will tell of their experiences in relief work in Palestine and Ethiopia at the Pigeon, Mich., church on Sunday afternoon, May 20.

Members of the congregation at Wooster, Ohio, are contributing free time to the construction of their new church building. The block laying for the basement has begun.

Sister Irene Eschliman addressed the Mother-Daughter meeting of the Canton, Ohio, congregation on Monday evening, May 7. Sister Eschliman is a returned relief worker from the Philippines.

Bro. Paul T. Guengerich of the Iowa Mennonite School faculty spoke at a week-end youth conference at Benton, Ind., April 21-23.

A new M.Y.F. mission project—the M.Y.F. at Hopedale, Ill., offered to polish all the cars in the congregation and to put all the money in a missionary project. The project began officially on the evening of May 3.

CORRESPONDENCE (Continued)

Our pastor, Bro. Jess Kauffman, with the help of some of the members of the church, has improved the basement of our church to care more efficiently for the primary and junior departments of the Sunday school. A mothers' room was also provided.

A home department has been organized in our Sunday school. Sister Matilda Kanagy was elected superintendent and Sister Myrtle Friesen, secretary. They with our pastor and Sunday-school superintendent form the committee to direct the work.

At our midweek services our pastor is giving instructions on soul winning, as a means of preparing the members for more efficient work in the home and extension departments of our church work.

Services are being held at the Morton Convalescent Home on Sunday afternoon and at the Cragmor Sanitarium on Tuesday evenings. Good interest has been shown by the patients in these meetings. Please pray with us and for us in behalf of the work and the workers at this place that souls may be saved and that God may be glorified.

April 20, 1951.

Melva Brunk.

PHOENIX, ARIZONA

(Sunnyslope Congregation)

"In all thy ways acknowledge him, and he shall direct thy paths." We feel very grateful to our Lord for sending many fine ministering brethren into our midst this winter. Their messages were very inspiring to our open hearts. These brethren were: Wilmer Geil, Broadway, Va.; Josiah Miller, Indiana; and

the three Gingerich brothers—Fred, Canby, Oreg.; Amos and Simon, Parnell and Wayland, Iowa. On Jan. 28, there were six Mennonite ministers and three Amish ministers at our morning service. In the afternoon an Amish service was held in our school building for those who could understand German. The meeting was well attended and the service enjoyed by all.

Our sewing circle enjoyed the increased attendance by Christian ladies from all parts of the United States during the winter months. They gave us new ideas and willing hearts and hands as they visited with us.

Feb. 18 was the day of our annual district singspiration. We were certainly happy to entertain as our guests those from the Winton and Upland, Calif., churches that were able to come to Sunnyslope. Bro. Sherman Maust from Upland brought the morning message. As we listened and raised our many voices to God in spiritual songs we were grateful that God permitted us to be together again.

On the evening of Feb. 18, Bro. Kenneth Good, Elida, Ohio, began a ten-day series of revival meetings. How can we as church members expect the world to accept Christ if we do not set a Christlike example? There are too many of us so-called Mennonites who can't leave our tobacco, cards, movies, dances, swearing, worries, etc., and become true followers of Christ. Will these things be in heaven? These are only a few truths that have clung to our hearts from the God-inspired messages by Bro. Good.

On March 18, Missionary Day, Bro. Oscar Wideman gave a talk to the Sunday school about his work at the Rescue Mission in Portland, Oreg., and also the evening message.

Bro. Gideon Yoder, accompanied by the King's Quartet of the Bible Department of Hesston College and Bible School, gave us an evening in song on the subject, "Faith of Our Fathers." Bro. Yoder spoke a short while about the beginning of the Anabaptists. We pray that more groups such as this will come our way and stop.

On Easter Sunday morning quite a number of our group enjoyed the Community Sunrise Service on Lookout Mountain two miles north and west of Cactus, Ariz. Several from our congregation participated in this service. At our church we had our Easter program instead of Sunday school. Elizabeth Yoder from Hutchinson, Kans., gave the Easter story and many numbers of special song were also given. In the evening some Easter poems, talks, and a few musical numbers were again enjoyed. Also in the evening Arlene Sitler gave a talk on the work at the Reedley Mental Hospital and the migrant work which she has been engaged in. This gave us a broader vision of souls needing Christ.

On the evening of April 8, our hearts were stirred as Bro. Merle Kropf from Harrisburg, Oreg., gave us a glimpse of the need of the Gospel in Mexico. Bro. Kropf and his wife and Bro. and Sister Oscar Wideman had returned from visiting the Bro. Joe Kropf and Eldon Hamilton families who are studying the language in Guadalajara, Mexico.

Cordelle Reade Yoder.

SMITHVILLE, OHIO

(Oak Grove Church)

The weather has been wet and cold, and thus far the farmers have not been able to do much plowing and spring work.

Our pastor preached very interesting and practical sermons during the Lenten season, on such subjects as "Tired Radicals"—"And he cometh, and findeth them sleeping" (Mark 14:37); "Power and Responsibility"—"Knowest thou not that I have power to crucify thee, and . . . to release thee" (John 19:10)?

The Goshen College peace team led by Dwight E. Weldy gave the program Sunday evening, March 11. At our baptismal service on March 18, ten new members were baptized and received into the fellowship of the church. At the same time five new members were received by letter.

The opening meeting of the Union Holy Week services was held at Oak Grove Sunday evening, March 22. Our sunrise Easter service, held at 5:45 a.m. Easter morning, was conducted by our young people. "The Religion of Easter" was our pastor's subject at the regular morning worship service. A mixed chorus, under the direction of Mrs. Virgil Gerig, gave the evening program.

Sunday, April 1, we had our spring communion services. Many of our college students were home for vacation, and could take part in the impressive service. In the afternoon the Goshen College A Cappella Chorus rendered their program at the Wooster High School Auditorium. Two students from Oak Grove are in the chorus.

On Feb. 24, Arden Ramseyer from our congregation was married to Mae Miller from Danvers, Ill. On March 10, Russell Graber and Mary Jeanne Amstutz were married.

On Feb. 5, our bishop, J. S. Gerig, and wife celebrated their sixty-second wedding anniversary. Both have been able to be at the services quite regularly. We always appreciate having letters from John Howard Yoder and Virgil Miller from Europe.

On March 1, about twenty men and women went to the Old People's Home to help clean house. This is one way some of us can do voluntary service. It is remarkable what amount of work can be done in a day.

On two occasions members from our church have gone to present our views on peace to members of Congress in Washington, D.C.

Mrs. John W. Lerch.

FAMILY CIRCLE (Continued)

est memories are of my grandfather who lived in our home, taking my tiny hand in his and patiently (as I see it now) letting me help him. Our own son remembers his grandmother, when he spent a week at her home before he was two years old, from the joy of being rocked by the front window at twilight. They were both tired, I suppose, and the closeness and the peace of those evenings left a satisfying memory. We must not lose sight of the fact that our children need their folks and the security of their love more than we often realize.

Experts say that the slant of a child's character is given direction before he is

three years old. Since so young a child cannot talk very much and can understand less, it is the things he sees and the feel of his surroundings that he absorbs. It is the love in the home, the happiness, the consistency, and order which become part of him. It is the character and actions of his parents now that will later crop out in him and will help to make or mar his life. It is the patience we exercise, the obedience we expect, the precepts we practice—what we really are and believe that will be our most important legacy to our children, their heritage throughout time and eternity.

Oyster Point, Va.

PEACE AND WAR (Continued)

combatant sense. Then in World Wars I and II German Mennonites accepted full combat service in the German armies. Noncombatant service paved the way; combat service followed in one generation. It must be noted with rejoicing, however, that once again in Germany a strong peace movement is asserting itself among our German brethren. The same is true of the Mennonites in Holland and France. Nevertheless, we cannot ignore the hard basic lesson that history has taught our European brethren; namely, to compromise our peace program is to prepare to lose it all. It has been well said that "he who scorns history may be condemned to repeat it." If we as a Mennonite Church ignore this lesson from history and think that we can hold on to a C.O. position even though we accept noncombatant service, we shall find ourselves condemned to repeat this tragic historical pattern. It is very easy to understand why a denomination that once lets down the bars to the extent of accepting noncombatant service inevitably goes on to accept full military service. The answer is that once the former has been done there is really no reason for refusing the latter. The second generation comes along and says, "If Father could go into the army as a hospital orderly or a grass seed planter or a technician, I can go in as a fighter. There is no distinction." The sad part of it is that this logic is correct.

Sixth, the *noncombatant position is essentially a compromise position*. While thirty per cent of our young men during World War II accepted full combat service and sixty per cent accepted the full C.O. position, only ten per cent went into the I-A-O classification. This figure indicates that the vast majority of the young men of our church saw correctly that the basic choice lies between full military service and complete nonresistance. The I-A-O position is only a half-way house and is not really appreciated by either of the two self-consistent viewpoints between which it lies. It is a contradiction in terms, and most of our young men were able to see it.

West Liberty, Ohio.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Beiler.—To Eli and Emma (Beiler) Beiler, Princess Anne, Va., a daughter, Anna, April 16, 1951.

Berkheimer.—To Andrew and Mary K. (Gebman) Berkheimer, Port Trevorton, Pa., a daughter, Joann, March 24, 1951.

Brenneman.—To Harold and Olive (Troyer) Brenneman, Scottsdale, Pa., a son, Lon David, April 21, 1951.

Brubaker.—To Aaron J. and Arlene (Neff) Brubaker, Lancaster, Pa., a daughter, Betty Elaine, April 11, 1951.

Erb.—To Robert and Mary (Troyer) Erb, Shickley, Nebr., a daughter, Kathy Dianne, April 20, 1951.

Eshleman.—To Phares N. and Selma (Weik) Eshleman, Lebanon, Pa., a daughter, Diane Lee, April 13, 1951.

Gehman.—To Melvin and Sara (Brubaker) Gehman, Bally, Pa., a son, David Lowell, Jan. 5, 1951.

Good.—To Clarence H. and Lucille (Gingrich) Good, Narvon, Pa., a son, Howard, April 12, 1951.

Harnish.—To Parke K. and Katbryn (Widlers) Harnish, Willow Street, Pa., a son, Herbert LaMar, March 27, 1951.

Heckman.—To Roy W. and Mary (Kaufman) Heckman, McAlisterville, Pa., a son, David Roy, March 9, 1951.

Helmuth.—To Emery and Irene (Byler) Helmuth, Kalona, Iowa, a son, Galen Earl, April 7, 1951.

Herr.—To Ira L., Jr., and Nora (Metzler) Herr, Willow Street, Pa., a daughter, Jeanne Marie, April 15, 1951.

Hobbs.—To Claude Ray and Nancy (Peachey) Hobbs, Norfolk, Va., a daughter, Karen Sue, March 20, 1951.

Horst.—To Luke L. and Ruth (King) Horst, Reading, Pa., a daughter, Margaret Alice, Nov. 23, 1950.

Hunsberger.—To Daniel and Alverna (Yotbers) Hunsberger, Perkaspie, Pa., a son, Jerold Dean, April 9, 1951.

Kauffman.—To Delmar and Ruth (Swartzendruber) Kauffman, Turner, Mich., a daughter, Bonnie Lue, April 1, 1951.

Kenagy.—To Bill, Jr., and Bertha (Gahler) Kenagy, Hubbard, Oreg., a daughter, Marlene Rose, March 14, 1951.

Landis.—To Jacob B. and Grace (Charles) Landis, Lititz, Pa., a daughter, Helen Mae, April 12, 1951.

Martin.—To Walter S. and Beulah (Smoker) Martin, Intercourse, Pa., a son, Richard Lynn, Feb. 3, 1951.

Miller.—To Roy R. and Berdella (Blosser) Miller, Millersburg, Ohio, a daughter, Bonnie Lou, April 11, 1951.

Payne.—To Roy and Gladys (Roth) Payne, Allensville, Pa., a son, Richard Jay, April 9, 1951.

Reber.—To Don and Barbara (Bender) Reber, Goshen College, a daughter, Elizabeth Ann, April 13, 1951.

Reschly.—To Marion C. and Opal (Burkholder) Reschly, Crawfordsville, Iowa, a son, Rodney Russell, Jan. 1, 1951.

Richer.—To Ora and Marjorie (Brenneman) Richer, Archbold, Ohio, a son, Michael Lynn, April 13, 1951.

Ropp.—To Ernest and Ardeth (Hersbberger) Ropp, Kalona, Iowa, a son, Myron Deon, March 21, 1951.

Rupp.—To Glenn D. and Alma (Gochenour) Rupp, Morenci, Mich., a son, Edward Dean, Feb. 7, 1951.

Schrock.—To Raymond and Cora (Yoder) Schrock, Arthur, Ill., a daughter, Julie Ann, Jan. 20, 1951.

Shafer.—To Alvin and Harriet (Stauffer) Shafer, Port Trevorton, Pa., a daughter, Rebecca Ann, April 22, 1951.

Siegrist.—To Landis and Anna (Esbenshade) Siegrist, Ronks, Pa., a daughter, Tbeda Mae, April 4, 1951.

Short.—To Lawrence and Ivie (Alwine) Short, Archbold, Ohio, a daughter, Kathleen Faye, April 17, 1951.

Spriggle.—To Howard and Arretta (Stauffer) Spriggle, Port Trevorton, Pa., a son, Jimmie Elias, Dec. 5, 1950.

Stauffer.—To Earl and Juanita (Robertson) Stauffer, Concord, Tenn., a son, Michael Wayne, April 22, 1951.

Steckley.—To Edwin and Olivia (White) Steckley, Bay Port, Mich., a son, Seldon Lee, April 22, 1951.

Stutzman.—To Robert and Grace (Widmer) Stutzman, Sherwood, Oreg., a son, Roland Lee, March 26, 1951.

Swartzendruber.—To Jay and Ruth (Schweitzer) Swartzendruber, Shickley, Nebr., a son, Dennie Lee, March 1, 1951.

Thomas.—To Delmar and Mary (Shetler) Thomas, Davidsville, Pa., a daughter, Donna Faye, March 30, 1951.

Troyer.—To Glen and Aldene (Reeb) Troyer, Shickley, Nebr., a son, Russel Glen, April 10, 1951.

Troyer.—To Lester and Gladys (Erb) Troyer, Shickley, Nebr., a daughter, Linda Sue, April 13, 1951.

Weaver.—To Donald R. and Pbyllis (Klingel-Smith) Weaver, Elkhart, Ind., a daughter, Cbarlene Kay, March 20, 1951.

Yoder.—To Henry G. and Elizabeth (Kulp) Yoder, Bally, Pa., a daughter, June Elizabeth, April 13, 1951.

Zuercher.—To Ellis H. and Mary Louise (Miller) Zuercher, Wooster, Ohio, a daughter, Penni Louise, April 10, 1951.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Burkholder-Petersheim.—Melvin W. Burkholder, Weaverland congregation, East Earl, Pa., and Sara M. Petersheim, Conestoga congregation, Morgantown, Pa., by Ira A. Kurtz at the Conestoga Church, April 21, 1951.

Davis-Suderman.—Tbeo. E. Davis, Limon, Colo., and Anna Suderman, Midland, Mich., by Clarence R. Yoder at the Midland Mennonite Church, Dec. 30, 1950.

Gangwer-Sark.—Donald Gangwer, Wawaka, Ind., and Dorothy Sark, Millersburg, Ind., by Norman Kraus at the Maple Grove Church, Topeka, Ind., April 20, 1951.

Hege-Hertzler.—Enos H. Hege, Marion congregation, Chambersburg, Pa., and Betty L. Hertzler, Slate Hill congregation, Mechanicsburg, Pa., by William M. Strong, assisted by J. Irvin Leberman and M. A. Benner at the Slate Hill Church, Jan. 10, 1951.

Hertzler-Stump.—Melvin Leroy Hertzler, Slate Hill congregation, Mechanicsburg, Pa., and Naomi Frances Stump, Brethren in Christ Church, Nappanee, Ind., by the bride's father, Carl Stump, at the Locke Brethren in Christ Church, Feb. 24, 1951.

Hoover-Beiler.—Herbert Hoover, Bowmansville, Pa., congregation, and Anna Mary Beiler, Conestoga congregation, Morgantown, Pa., by Ira A. Kurtz, at the Conestoga Church, April 7, 1951.

Kraybill-Zimmerman.—Daniel N. Kraybill, Bossler's congregation, Rheems, Pa., and Amy M. Zimmerman, Slate Hill congregation, Mechanicsburg, Pa., by W. M. Strong, assisted by Martin Kraybill and Marlin H. Lauver, at the Slate Hill Mennonite Church, April 14, 1951.

Martin-Stoltzfus.—Harold H. Martin, Weaverland congregation, East Earl, Pa., and Edna M. Stoltzfus, Conestoga congregation, Morgantown, Pa., by Ira A. Kurtz at the Conestoga Church, April 7, 1951.

Schertz-Springer.—Henry R. Schertz, bishop of the Metamora congregation, Metamora, Ill., and Ruth Springer, Hopedale congregation, Hopedale, Ill., by Simon Litwiller, assisted by A. C. Good, at the home of Menno Springer, April 17, 1951.

Shantz-Martin.—Floyd Shantz, Bethel congregation, Elora, Ont., and Lorna Martin, St. Jacobs congregation, St. Jacobs, Ont., by Newton L. Gingrieb at Bethel Mennonite Church, April 21, 1951.

Stauffer-Miller.—Paul Stauffer and Esther Mae Miller, both of the Olive Mennonite congregation, Elkhart, Ind., by John C. Wenger at the Olive Mennonite Church, April 22, 1951.

Ebersole-Wenger.—Leroy H. Ebersole, Chambersburg, Pa., and Grace W. Wenger, Carpenter's congregation, Bareville, Pa., by Mahlon Witmer, assisted by Harold Hunsecker, at Carpenter's Mennonite Church, April 21, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beiler.—John S., son of Mr. and Mrs. Jonas Beiler, Ronks, Pa., was born Sept. 15, 1915; died at the Goshen Hospital, Feb. 17, 1951; aged 35 y. 5 m. 12 d. He was united in marriage to Mary Miller, Goshen, Ind., March 11, 1944. He leaves to mourn his departure, his wife, 1 son (Robert Lee), 1 daughter (Janet Elaine), his mother and stepfather (Mr. and Mrs. Abraham King, Ronks, Pa.), 2 brothers (Levi, Lakehurst, N.J., and Omer, Ronks), and 2 sisters (Mrs. Jonas Kauffman and Anna Mary, both of Ronks). When he came to Indiana he transferred his membership to the Clinton Frame Mennonite Church. He was of a quiet and unassuming nature, faithful to his Lord and to his church. Funeral services were conducted at the home by Verle Hoffman and at the church by Vernon Bontreger, assisted by Ira S. Johns. Burial in the Clinton Union Cemetery near the church.

Cline.—Milton, son of the late George and Elizabeth Cline, was born in Fayette Co., Pa.; departed this life March 5, 1951, at the Uniontown, Pa., hospital; aged 52 y. He was preceded in death last year by his wife, Pearl, and two infant children. Surviving are four boys and two girls (Charles, Edward, Harry, Roy, Mary, and Maxine). In his earlier years he was a member of the Presbyterian Church. He reaffirmed his faith in Christ in the hospital preceding his death. Funeral services were held in the Masontown Mennonite Church with Paul M. Roth officiating. Text: John 3:16. Interment in the Greendale Cemetery.

Culp.—Malinda, daughter of the late Isaac and Elizabeth (Snyder) Cressman, was born Sept. 15, 1873, at the Cressman homestead near Kitchener, Ont.; passed away April 9, 1951, at this same home; aged 77 y. 6 m. 25 d. On April 11, 1900, she was united in marriage to Daniel H. Culp at Kitchener, Ont. She accepted Christ as her Saviour when a youth and was a charter member of the Stirling Avenue Mennonite Church. She was active in the work of the church and was a member of the Women's Missionary Society. Surviving are 1 son (Floyd), 2 grandchildren, and 4 sisters (Mrs. Lydia Ann Shantz, Sarah, Minerva, and Mellissa Cressman, all of Kitchener). Preceding her in death were her husband, 6 brothers, and 2 sisters. Funeral services were held April 12 at the Stirling Avenue Mennonite Church in charge of Wilfred Ulrich. Burial was made in the Strasburg Mennonite Cemetery.

Fink.—Samuel J., son of William and Elizabeth Fink, was born Feb. 23, 1875, in Olive Twp., Elkhart Co., Ind.; departed this life at his home in Elkhart April 11, 1951; aged 76 y. 1 m. 19 d. In 1898 he was united in marriage to Laura Risser. She preceded him in death in 1914. To this union were born 3 sons (Irvin and Harvey, Elkhart; Freeman, South Bend, Ind.) and 2 daughters (Alma—Mrs. Walter Barkey, Mishawaka, Ind.; and Clara Mae—Mrs. Merrill Weaver, Osceola, Ind.). In 1914 he was united in marriage to Leah Weaver. Besides his widow and children, he leaves to mourn his departure 1 sister (Sarah—Mrs. Charles Wright, Elkhart), a half sister (Luella—Mrs. Walter Pletcher, Elkhart), 2 half brothers (Nelson and Lawrence, Wakarusa, Ind.), 15 grandchildren, 8 great-grandchildren and many other relatives and friends. Bro. Fink and his first wife united with the Olive Mennonite Church about 40 years ago and he was a faithful member until death. Funeral services were held at the home by John Gingrieb and at the Olive Mennonite Church by D. A. Yoder and C. A. Shank. Text: Ps. 116:15. Burial in the adjoining cemetery.

Karber.—Susan Martha Thiessen was born in Marion Co., Kans., Sept. 3, 1891; died in the Perryton Hospital, Perryton, Texas, April 15, 1951; aged 59 y. 7 m. 12 d. Early in life she moved with her parents to Fairview, Okla., where she became a Christian at the age of 17 and joined the Mennonite Brethren Church. On June 4, 1911, she was united in marriage to Samuel Clarence Karber and moved to Beaver Co., Okla., where most of her life was spent. In 1948 she moved to Perryton, Texas and united with the Perryton Mennonite Church. She was preceded in death by her husband.

band May 30, 1937. To this union were born 6 sons and 6 daughters, all of whom survive (Jona Samuel, Perryton; Leonard Clarence, Gray, Okla.; Rose Estela—Mrs. Clarence Glasscock, Susan Marie—Mrs. Virgil Jewel, Daisy Ann—Mrs. Charles Keunell, all of Perryton; Benjamin Harold, Gray, Okla.; Lydia Vonita—Mrs. Walter Barnes, Perryton; Jacob Henry, Cortez, Colo.; Geneva Ruth—Mrs. Clarence Hutson, Elmwood, Okla.; Edward James, Gray, Okla.; Robert Leroy and Beatrice Lorene, both of Perryton). Also surviving are 3 brothers (Jake, Geary, Okla.; Dick, Owasso, Okla.; Abe, Bessie, Okla.), 2 sisters (Mrs. Elizabeth Janzen and Mrs. Agnes Warkentine, both of Reedley, Calif.), 14 grandchildren, and many friends. Funeral services were held April 17, at the Mennonite Brethren Church near Balko, Okla., in charge of R. L. Showalter, Perryton, Texas, assisted by Dave Penner of the Mennonite Brethren Church. Burial was made in the adjoining cemetery.

McCann.—Margaret F., daughter of the late William A. and Mary (Snyder) McCann, was born in Fairmont, W. Va., Sept. 18, 1878; departed this life April 9, 1951, at her home near Masontown, Pa.; aged 72 y. 6 m. 22 d. On Sept. 16, 1903, she was united in marriage to Jacob D. McCann of Fayette Co. To this union were born 2 sons (Lester and Carmen) and 1 daughter (Edna—Mrs. Harry Rishel). Her husband and children as well as 4 grandchildren survive. In her youth she united with the Fairview Church of the Brethren where she remained a member until death. Funeral services were held April 12 in the Masontown Mennonite Church with Paul M. Roth officiating, assisted by Albert Haight, pastor of the Church of the Brethren. Text: II Cor. 5:1. Interment in the Greendale Cemetery.

Reeser.—Anna B., daughter of the late John and Lydia (Senger) Kellenberger, was born in Leacock Twp., Lancaster Co., Pa., March 30, 1887; passed away after a brief heart ailment at the St. Josephs Hospital, Lancaster, Pa., Feb. 4, 1951; aged 63 y. 10 m. 5 d. On Dec. 21, 1909, she was married to John U. Reeser, Kinzers, Pa. Left to mourn her departure are her husband, 3 sons and a daughter (J. Wilmer, Kinzers; H. Raymond, Bareville, Pa.; Norman K., Bird-in-Hand, Pa.; and Ruth I.—Mrs. Edwin Donnelly, Lancaster, Pa.), 1 brother (J. Raymond, Soudersburg, Pa.), and 1 sister (Minnie—Mrs. Edwin Kemmer, Paradise, Pa.). She was a member of the Hershey Mennonite Church. Funeral services were conducted at the home and at Hersheys Mennonite Church with Martin Hershey, Parke Book, and Amos Weaver in charge. Interment in the adjoining cemetery.

Schrock.—Mabel Louise, daughter of Mr. and Mrs. J. E. Zehr, was born near Bloomington, Ill., May 21, 1908; died at the Burnham City Hospital April 13, 1951; aged 42 y. 10 m. 23 d. She moved with her parents to a farm west of Fisher, Ill., in 1911, and resided here for the rest of her life. On June 28, 1932, she was married to Elmer Schrock, to which union 3 sons and 1 daughter were born (Albert, Harley, Philip, and Emily). She is survived by her husband and children, her mother, 4 brothers (Harold, Rantoul, Ill.; Walter, Albuquerque, N.M.; Ellis, Rockville, Ind.; and Chester, Fisher), and 1 sister (Mildred—Mrs. Joe Good, Rantoul). She had been bedfast most of the time for the past 28 months, and in the hospital since July, 1949. Early in life she professed faith in Christ and became a member of the East Bend Mennonite Church and was active in Christian service as a teacher and Christian mother. Funeral services were in charge of Henry King, with J. A. Heiser assisting. Interment was made in the church cemetery.

Seiler.—Henry Albert was born Aug. 25, 1870; died April 13, 1951; aged 80 y. 7 m. 19 d. On April 10, 1913, he was united in marriage to Ida May Allen. To this union were born 2 sons who died in infancy. He was the last member of a family of four to pass away. He accepted Christ and was received into the Mennonite Church in November, 1947, by Bro. W. W. Graybill at the Locust Grove Schoolhouse. Funeral services were conducted by J. Walter Graybill, W. W. Graybill, and John H. Reinard. Burial in the Crubbs Church Cemetery.

Shores.—Flora Hellen, daughter of the late John and Anna (Vsetecha) Shores, was born in Spillville, Iowa, May 1, 1874; died April 12, 1951, after a long illness. On Jan. 6, 1896, she was married to Frank Shores at Protivin, Iowa. Her husband passed away in 1920. She leaves to mourn 1 daughter (Mrs. Lowell Lindly), 3 sons (Louis, Milton, and Frank, all of Lebanon, Oreg.), and 2 brothers (Charles, Scio,

Oreg.; and Frank, Colo, Iowa). One son (William) passed away in 1921. Funeral services were held at the Huston Chapel April 14, with Carl Mason of the Methodist Church in charge. Interment in the Lebanon Cemetery.

Stillwagon.—Richard, infant son of Robert and Betty (Huey) Stillwagon, was born in the Uniontown, Pa., hospital April 2, 1951; departed this life 15 hours later. Besides the parents, he is survived by two brothers (Jack and Donald). Services were conducted in the Honsaker Funeral Home by Paul M. Roth. Text: II Sam. 12:16-23. Burial in the Greendale Cemetery.

Troyer.—John, son of the late Isaac and Lizzie (Domer) Troyer, was born in Holmes Co., Ohio, Sept. 27, 1862; died at the home of his daughter, Mrs. John M. W. Miller, near Hartville, Ohio, April 14, 1951; aged 88 y. 6 m. 17 d. On Jan. 8, 1885, he was united in marriage to Elizabeth Miller, Holmes Co. To this union were born 7 children. In 1905, he with his family moved to Stark Co., where he lived the remainder of his life. In 1931 he was received into the fellowship of the Beech Mennonite Church. This membership continued until the end. About two and one-half years ago he lost his eyesight. In December he suffered a broken hip from which he never fully recovered. He is survived by 3 daughters (Fannie—Mrs. John M. W. Miller, Maggie—Mrs. Eli M. Miller, both of Hartville, Ohio; and Mrs. Katie Boley, Uniontown, Ohio), 1 son (Isaac, Hartville), 30 grandchildren, 70 great-grandchildren, 1 great-great-grandchild, 1 brother (Isaac, Wooster, Ohio), with many other relatives and friends. His wife preceded him in death in 1921, also 4 brothers, 2 daughters, and 1 son preceded him. Funeral services were conducted from the home and the Hartville Mennonite Church with O. N. Johns, Jonas and Joe Coblentz of the Amish Church in charge. Interment was made in the Oak Grove Cemetery.

Weidman.—Anna H., daughter of the late John and Fannie (Hess) Brubaker, was born near the Hammer Creek Church in Clay Twp., Pa., Jan. 12, 1863; passed away at her home in Ephrata, Pa., March 19, 1951; aged 88 y. 2 m. 7 d. On March 14, she suffered a heart attack from which she never recovered. On Jan. 12, 1893, she was united in marriage to Henry B. Weidman. To this union were born 4 children. Surviving are 2 daughters: Alma and Fannie, at home. She was preceded in death by her husband, Oct. 13, 1947, and also by a son and daughter in infancy. She was a member of the Indiantown Mennonite Church for almost 50 years. Funeral services were held in the Mennonite Church at Ephrata, Pa., in charge of Ira Huber and Amos Horst. Burial was made in the Mellinger Cemetery near Schoeneck.

Wenger.—Jacob P., son of Peter and Anna (Geil) Wenger, was born Oct. 10, 1872; died at his home near Harrisonburg, Va., after a long illness, Dec. 28, 1950; aged 78 y. 2 m. 18 d. He was a farmer and lived all his life in the community of the Mennonite Church. He was a deacon for a number of years. He was married to Mary V. Heatwole. She died April 25, 1943. Surviving are 7 children (Mrs. Ammi Martin, Dayton, Va.; Mrs. Carl Kiser and Mrs. James Suter, Harrisonburg; Mrs. Joseph Sharpes, Alexandria, Va.; Mrs. Frank Rhodes, Harrisonburg; Martha, at home; and Lewis Wenger, Harrisonburg), 1 sister (Mrs. Oscar Burkholder, York, Pa.), 26 grandchildren, and 5 great-grandchildren. One daughter (Nettie) died in 1906. Two brothers (Dan P. and John) preceded him in death. Funeral services were conducted at Weaver's Church by Harold Lehman and D. W. Lehman. Burial was made in the near-by cemetery.

Wilson.—Oliver S. was born in Fayette Co., Pa., May, 1875; died at the home of his son, Ernest, near Point Marion, Pa., April 18, 1951; aged 75 y. 11 m. In addition to his son, he is survived by one sister (Ada Ryland, Uniontown, Pa.) and 2 brothers (Robert E., Uniontown, and Winfred, Fairchance, Pa.), also 2 stepsons (Albert and Robert Jolly, Masontown, Pa.). He was preceded in death by his wife and 1 son (Steward). Funeral services were conducted April 22 in the Honsaker Funeral Home with Paul M. Roth officiating. Text: John John 3:16. Burial in the Maple Grove Cemetery, Fairchance.

Yoder.—Graveside services were held for Timothy Jason, infant son of Sanford and Shirley (Cooper) Yoder, Goshen, Ind., April 6, 1951, in the South Union Cemetery, West Liberty, Ohio. Timothy Jason lived only two days after birth. He is survived by 3 brothers (Ronald Mark, Dale Edwin, and Charles Richard) and 1 sister (Sandra Jane). Little Timothy

was preceded in death by a sister (Carol Sue) in 1941, at the age of 2 years. The service was in charge of Stanley Shenk.

Special Meetings

MILLERSVILLE, PENNSYLVANIA

Report of Good Friday service held at the Millersville Mennonite Church, March 23, 1951.

Organization.—Mod., Frank Garman; Chor., John C. Rohrer; Secy., Charles Shertzer.

Program and Speakers.—The Spirit of the Cross, Donald Lauver; Confidence in Forgiveness, Aaron M. Shank; Resurrection, Donald Lauver; Second Coming, Aaron M. Shank.

Thoughts Gleaned.—We should have the spirit of Christ. Just as He did not go to the cross to please Himself, but God, so we should not seek to please ourselves, but Jesus. We live in a wicked world that is going to hell, and why don't we tell them about the risen Christ? Do we have possession or only profession? It is very evident that Christ will soon come.

Secretary.

* * *

MANHEIM, PENNSYLVANIA

Report of the Good Friday and Bible meeting held at the Manheim Church, March 23, 1951.

Organization.—Mod., Park Heller; Chor., John M. Thomas; Secy., Helen Heistand.

Program and Speakers.—In the Garden, Clarence Lutz; The Old Rugged Cross, Jesus the Hope of the World, Arthur Ruth; Our Cross the Way of Sacrifice, Charles Hostetter; The Resurrection Power, Roy Geigley; Children's Meeting, Roy Geigley.

Thoughts Gleaned.—We must be able to pray as Jesus prayed in the garden, "Not my will, but thine, be done." We should have the forgiving spirit of our Lord which He exemplified all through His life here on earth. For the child of God sacrificial living is not a sacrifice but is done willingly. Jesus is the only hope of the world; so let us pray God to overrule and direct the conditions in the world today.

Secretary.

* * *

TOFIELD, ALBERTA

Report of the quarterly meeting held at the Salem Mennonite Church, March 25, 1951.

Organization.—Mod., Alvin Lehman; Chor., Joe Roth; Secy., Elsie Stauffer.

Program and Speakers.—Devotions, Willard Burkholder; The Ministry of Jesus Christ, The Great and Rapid Growth of the Kingdom of Jesus Christ as Recorded in the Parables, Paul Voegtlin; Jesus Uses His Power, Benny Lauber; Children's Meeting, Rita Wideman; Through Death to Life with Christ, J. B. Stauffer.

Thoughts Gleaned.—The seed which is sown in faith will produce an hundredfold. Jesus has power over all things. Christ died that man might live; He paid the price by dying on the cross. Satan was defeated when Christ rose from the dead.

Secretary.

TO BE NEAR TO GOD (Continued)

Saturday, May 19

Read Psalms 95; 100; and 79:13.

"For he is our God; and we are the people of his pasture, and the sheep of his hand" (Ps. 95:7).

This God who is so great in power, who is the Maker of the universe, is concerned about people. He loved so much that He sent a Shepherd. Now we are His sheep, we are in His pasture. It is as simple as that. It too is as unexplainable as that.

This means for us the Bread and Water of life, rest in Him, protection under His care, freedom from fear, confidence in His nearness, leading in His paths, comfort in His concern, healing in His restoration—all we need from His overrunning cup.

What a satisfying position this is! No detail escapes Him when it concerns His sheep. Not far away is the wilderness of the world with its barrenness, its wastes, its loneliness, and its dangers.

—Sadie A. Hartzler.

ITEMS and COMMENTS

The Ohio State Commission on chronic alcoholism reports that one out of every thirty-two Ohioans is an alcoholic and that alcoholism has become a major health problem in the Buckeye State. Between 1930 and 1948 alcoholism increased in that state 37.4%. About one in five of mental cases admitted to mental institutions are classified as alcoholics. Almost half of the admissions to state correctional institutions during 1948 were problem drinkers, and about a third of arrests in 1948 made by police chiefs and sheriffs were for intoxication. The state of Ohio spends six hundred thousand dollars a year combating alcoholism.

* * *

Greater generosity is shown by families with net incomes of less than three thousand dollars than is shown by those with incomes between ten thousand and twenty thousand, a recent survey revealed. Of the approximately four billion dollars contributed to charity each year in the United States, more than 60% is provided by the lower income groups. This same group donates 2.4% for the needy compared with 1.9% for the higher paid group.

* * *

The Billy Graham religious broadcast called "The Hour of Decision" after only five weeks was given the highest audience rating ever accorded a religious broadcast. The program is heard every Sunday afternoon over the American Broadcasting Company at 2:30 P.M., Eastern Standard Time.

* * *

Two thousand persons professed conversion or a new consecration in evangelistic meetings held by Dr. Hyman J. Appelman in the city of Newcastle, Pa., early in March. The meetings were held in the city's largest auditorium, and were widely publicized by the press of the city.

* * *

The Golden Rule Foundation reports that American religious organizations had a budget which totaled \$2,914,068,250 for 1951. The report indicates these same organizations, including churches, received almost this amount in 1950.

* * *

The United Board for Christian Colleges in China reports that none of the colleges which they have supported in the past can now receive funds from the United States.

* * *

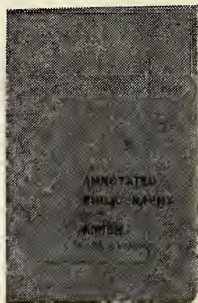
Roman Catholics report that 900 of the 3,071 counties in the United States have no Catholic priest. Most of these are in the South. They report about 5,000 towns, villages, and cities without evidences of Catholicism.

* * *

The women of the Palau Island have petitioned the United Nations to ban alcohol from their island. The petition states "there is no peace in the houses where there is drinking."

Annotated Bibliography on the Amish

By John A. Hostetler



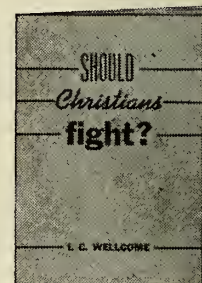
This is the source book for you if you want to become better acquainted with the Amish. Here is a long overdue tool for the librarian, student, scholar, antiquarian, and for the average Amish and Mennonite. The bibliography is an attempt to list every book, article, and scrap of pertinent information available on the Amish who live in about fifty settlements in North America. Included are titles of family records, sources on articles on the Pennsylvania-Dutch, references to articles about the Amish in national and secular magazines, research papers, and information in general. Notes on the value or worth of the items accompany most of the listed materials. The author stems directly from the Old Order Amish and thus could work on the manuscript critically, with kindness, and understanding.

100 pages, \$1.50

Should Christians Fight?

By I. C. Wellcome

THIS treatise was inspired by the Civil War and written soon thereafter. For the past approximate eighty-five years it has made a worthy contribution with its clear, forceful arguments in defence of the principle of nonresistance. It is written in dialogue form, which for many people places the subject in a live, illuminated way. Many may read this who would not begin to read a theological treatise. The fact that this booklet has been reprinted time and again since the days of the Civil War attests to its value.



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Relief Work . . . places of work, needs, personnel, expenditures, and work done.

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"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLIV TUESDAY, MAY 15, 1951 NUMBER 20

Dealing with the Tares Before Harvest Time

(Matthew 13:24-30)

BY J. R. SHANK

In the serious discussion with men concerning the problem of world betterment and the betterment of our communities, we are challenged to bring the teachings of Jesus and His inspired apostles to cast light on the problem from the angle of Christian duty. We are challenged to set the light, in various angles of thought, so that minds that have been long set in methods of worldly wisdom may see the truth of God's program for His servants in our time.

The long-suffering of God and His marvelous unfailing wisdom far surpass the thoughts and reasonings of men. Isa. 55:8-11. Some of the reasons for God's dealing are revealed in His Word; beyond these, we trust His superior right to give us commands and to expect our willing, loving, and trustful obedience.

What is to become of our communities, our country, and the nations? Why do not all good people take the task in hand to bring about a reform? And why does God look on and see those who deal treacherously and seemingly hold His tongue "when the wicked devoureth the man that is more righteous than he" (Hab. 1:13)? The man of faith has been instructed to go on in faithfulness, knowing that God's time of judgment has been wisely delayed until He has accomplished all that can be done for all concerned through His wise and providential overruling. Hab. 2:1-4. God gives the wicked certain free reins while He allows certain correctings, chastenings, and trainings to come to His children. But when all of His purposes are fulfilled, and all of His dealings and judgments are ended, we will be made to glorify Him and to accept the words of inspiration: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to

him, are all things: to whom be glory for ever. Amen" (Rom. 11:33-36).

Why Do the Tares Grow on with the Wheat?

"An enemy hath done this." The servants ask if they are to gather the tares up. The answer is "Nay; lest while ye gather up the tares, ye root up also the wheat with them." God reveals that judgment is for the time being suspended. He commands, "Let both grow together until the harvest." How heart-rending! How can we endure it? Men of strong passion and energy, who have a strong sense of good and evil, are moved to think and to say, "Can't we do something to clear out this evil in our midst?" *There is much to do if we do it in God's way.* But to this matter He definitely says, "*Let both grow together until the harvest.*" At the harvesttime God has other plans that will definitely bring the judgment that is right. Meanwhile it becomes us to hear His voice of command for the present day and to trust His plans for the time to come.

The plans for today are revealed in a number of Scriptures: "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Rom. 12:19-21).

"It hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. . . . And whosoever shall compel thee to go a mile, go with him twain" (Matt. 5:38-41).

"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:43, 44).

Rather than calling fire from heaven, as an Old Testament prophet did, Jesus said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them" (Luke 9:55, 56).

Men in hasty decision and human passion think we ought to *root out* the wicked at once. But God's wisdom and compassion reasons, "*Not yet.*" His decision of mercy is a favor to both the righteous and the wicked. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance" (II Pet. 3:9).

"The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels" (Matt. 13:38, 39). Both the children of God and the children of the devil are in the same world. But God's work for His children *in this time of growth* is not to execute judgment upon the children

The Councils of Nations

BY LORIE C. GOODING

Gravely they sit in their councils;

Gravely they lay their plan.

They are every one doomed to failure,

Theirs is the counsel of man.

These are the kings and the rulers,

These are the "men of the hour,"

The leaders of men and of nations;

But Thou art the King that hath power.

If in the councils of nations

They scorn Thee and give Thee no place,

How shall the peoples of nations

Cry unto Thee, seeking Thy face?

Thou art mighty, O great Galilean.

What is man but a dust and a breath?

They shall fail in their plan, and without Thee

They shall, all of them, go to their death.

They shall die, and their names be forgotten

As the flowers of a day that is past,

And their kingdoms decline and diminish.

But Thy name and Thy kingdom shall last.

Thy banner shall float o'er their strongholds

When their banners are tattered and furled.

Thy peace is our only salvation,

Thy kingdom the hope of our world.

Holmesville, Ohio.

of the devil. God's Gospel plan is to reach many of the children of the devil and "quicken" them with Christ. Eph. 2:3, 4. It is He who hath delivered those who are saved "from the power of darkness, and hath translated . . . [them] into the kingdom of his dear Son" (Col. 1:13).

God lets the tares grow together with the wheat in the world because He is *waiting* to give opportunity for the lost to be rescued. He wants us to *wait with Him* and to manifest the same *long-suffering* and *compassion* as He does toward sinners for whom Christ died. Family and kindred ties are so closely mingled that "a man's foes shall be they of his own household" (Matt. 10:36). To undertake to root out the ungodly would be a very complicated matter that would destroy many of the good who belong to the kingdom of God. And while there is a definite enmity between the evil and the good, there is also a definite working of the grace of God in homes where this mixture exists, so that, by the manifestation of the Christ life, there are unsaved members of a household won for Christ. Cf. I Pet. 3:1, 2; 2:12.

The Betterment of World Conditions is not the primary end of God and His children's work in the world. He seeks primarily to deliver souls "from this present evil world" which is finally to be destroyed. II Pet. 3:7. "Here have we no continuing city, but we seek one to come" (Heb. 13:14). "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:18). We are directed to "Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven" (Matt. 6:19, 20).

However, there is much material and temporary good which God's children are given to enjoy. Their lives shed a benediction upon both the good and bad people about them, which makes the world a better place to live wherever they live. "Ye are the salt of the earth" (Matt. 5:13). "Ye are the light of the world" (Matt. 5:14). We depend on the working of God by our lives to bring an inward change in the lives of people about us rather than on our working upon law and regulation to bring about reforms to make conditions better. Government is ordained of God and is used of Him in an overruling way for the punishment of the evildoer and for the praise of them that do well. Rom. 13:1-7. They bear the sword and execute

judgments according to their own plans which God has permitted. But God's people have a *distinctive mission*, not according to the spirit of world governments. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (I Pet. 2:9). The *motives of the world*, in *plans* for betterment, do not coincide with the *motives of the children of God*. It is impossible to forward good by union with political and law-enforcing agencies. These do not have the Spirit of God, which is a love-motivating power. The co-operation of spiritual agencies does not succeed with worldly agencies. The world uses carnal weapons while the children of God use spiritual weapons. II Cor. 6:14-18.

The Battleground of Believers

Would you let a rattlesnake lie in the path to bite your child who is walking along unaware of the danger? Certainly I would warn and rescue the child, and, if possible, kill the snake. But, my dear reasoner, do you understand, in the realm of spiritual warfare, what the *real rattlesnake* is? Are you fighting the *people* who promote the wicked institutions to put them out of business through the force of punishment back of law as well as by your own material opposition? And after you have put them out of business, by force, or the power of death, *is the real rattlesnake dead*? "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). Even if we have given the human agency of evil a beating, or a killing off, the spiritual force is more active than ever and has enlarged his realm of operation. If we overcome evil with evil we are made the victims of the same devil who was working in our foe. Satan is living still and has made advance in the hatred and enmity working in the hearts of the victors of all connected with the fight.

We need to heed the admonition of the Word of God as given for our New Testament procedure: "Be not overcome of evil, but overcome evil with good" (Rom. 12:21). "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11). Study the use of spiritual weapons and the defense provided to meet spiritual foes. Eph. 6:14-19. In this study

there comes to the fore words revealing the nature of the spiritual equipment—the *truth—righteousness—peace—faith—salvation—the Word of God—prayer—watching—the Spirit of God*. Remember—"Though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled" (II Cor. 10:3-6). When a victory is gained by the use of spiritual weapons, there is a real victory. Souls who were evildoers are delivered from their sins and no longer continue to operate in evil, but rather are made instruments of God to promote victories over Satan.

"Have ye understood all these things? . . . Yea, Lord" (Matt. 13:51). The harvesttime of judgment cometh apace. We have wonderful opportunities in this day of grace. It will be a great thing to be privileged to be a householder who has his house filled with "treasure . . . new and old" (13:52), and to labor in such a way, in God's day of grace, that we will be "labourers together with God" and in the harvesttime shall "shine forth as the sun in the kingdom of their Father" (13:43). "Who hath ears to hear, let him hear" (Matt. 13:43).

Versailles, Mo.

Tradition

(A parable)

BY EDWARD L. KAUFFMAN

A certain man planted a tree in his youth and ate of the fruit of the tree in his lifetime. When he became old he planted another tree, saying, "I will not eat of it myself, but my sons shall eat of this tree."

After the man had died, his three sons spoke to one another concerning the trees. The one said, "Let us cultivate and protect both trees, for did not our father plant them?" Another said, "Let us pluck them both out by the roots that we may plant better trees in their stead." But the third son said, "Nay, but let us consider what we do. Is not the older tree now dead and barren? Let us pluck it out that it encumber not the ground. The other tree is fruitful. Let us preserve it that we may eat the fruit of our father's labors."

Alden, N.Y.

GOSPEL HERALD

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EDITORIAL

Securing Personnel

Where are the people who can carry on the rapidly expanding program of a growing church? Where can we get pastors for our churches, missionaries for the various posts of outreach, teachers for our schools, executives and promoting secretaries for our boards and committees, writers for our periodicals, authors for needed books and curriculum materials, and qualified workers for our institutions and our relief and service units? Where can we find the people who have time, talent, training, and inclination to carry on the local congregational program of Sunday school, summer Bible school, young people's activities, midweek classes, and sewing circle? One of our leaders recently said that securing personnel for the work of the church is one of our major problems. How can we find a solution?

In the first place, we must pray. Jesus told us to pray that the Lord would send laborers into the harvest. If the Lord does not send them, all our efforts to secure them will be in vain. He is the Lord of the harvest; He knows the work to be done, and the people whom He can use. We must ensure through much prayer that we are working with God to enlist the needed personnel.

When the apostolic church needed personnel, they were commanded, "Look ye out men." That too we must do. Every church leader, every church member, should co-operate in discovering the people who are available for the vacant places. Sometimes we look only for those we need in the tasks for which we are immediately responsible, and do not bestir ourselves to send people to distant posts. We may be so selfish and short-sighted that we want to keep all our people at home, and purposely try to prevent their discovery by others. Our sense of total brotherhood must motivate a sharing of personnel. Why should we keep in our smaller circle those whom the Lord needs to serve the church at large? When we see talent going to waste, we should endeavor to discover where it can be used.

Part of our difficulty may come from our unwillingness to use new men. We want to fill our vacancies with men who

have already proved their abilities. So we look for men and women of experience, and neglect the young. Where are people to make good if we are unwilling to give them a chance? One of our wrong practices is the piling of more and more responsibility on a few tried men. Thus good men are prematurely worn out and the work suffers from neglect. Sometimes these men are to blame for being unwilling to let go of some responsibilities when others are placed upon them. But sometimes they are the helpless victims of nominating committees and electing bodies who impose new offices on men without asking them whether they are willing and able to accept them. Nominating committees should probably work more deliberately and do more consulting before presenting their slates.

We have suffered also from the practice of putting too much organizational responsibility on preachers. Some people vote for a man merely because they have heard him make a good speech somewhere. Not every good speaker is a good executive. Since an increasing amount of our church work has business aspects, we should probably use fewer preachers and more businessmen. Let the preachers preach and the laity do some of the other necessary things.

When there does not seem to be enough personnel to go around, the element of competition enters in. There are situations, no doubt, when personnel should be shifted from one agency to another. But co-operative methods must be used; there is no room for rivalry and advantage-taking in the Christian Church. Brothers seek the welfare of one another.

The church must do some long-range planning in the area of personnel. Our educational institutions serve in making a great reservoir of young people available with general or specific training. Short-term service units do much to show up abilities and attitudes. But there will probably need to be more picking of young people for particular tasks, and then training and conditioning them for those tasks. Too often we wait until a place needs to be filled right now, and then begin looking for the man. The result is, we complain about shortage

of personnel. Perhaps it is a shortage of planning. Certain it is that there are always some fine, consecrated young people wondering just what to prepare for, and where to take hold.

The Lord doesn't have more work than workers. He is not a partial Planner. But some of His people are slow in co-operating with Him. And so work and workers do not get together.

Materialism and Communism

The leading fear in our part of the world concerns the results which may follow if Russian communism is further extended throughout the world. Conditions behind the Iron Curtain and the Bamboo Curtain today certainly give reasons for this fear. We all hope and pray that the freedom of our western world may not be taken away from us.

But the worst thing about communism, from the Christian viewpoint, at least, is its godlessness and materialism. Professing to be the foe of religion, communism actually is the religion of materialism, with its own creed, ritual, converts, and evangelism. No mere political philosophy could spread in the world as communism is spreading. It seems to its adherents a veritable gospel of a new world order, and they preach it with a fanatic zeal.

What seems strange is that multitudes in our western countries fume in opposition to communism, but at the same time hold to the same essential materialism. People who worship the dollar, who are slaves to material things, who deny spiritual reality and the miraculous revelation of God in our world, are in spirit the allies of communism, no matter what their economic or political theories. Those who worship at the altars of materialism are at enmity with the altar of God. Are not the multitudes of our countrymen for whom Sunday is only a day of recreation, the church a useless institution, and the Bible an outmoded book a greater threat to our liberties than the smaller group of actual communist adherents? Those who are not for God are against Him. The moral and religious spirit of this country is a better safeguard than any show of force can possibly be.

Our peace witness is given through what we do, what we are, and what we say.—H. S. Bender.

Jerusalem, the Dead Sea, Petra, Sinai Desert, Suez by Air

By J. A. HUFFMAN

Some years ago, I wrote a series of travel articles in which I included one entitled, "Walks About Jerusalem"; another entitled, "Walks Within Jerusalem," and a third one which I called, "Walks Beneath Jerusalem." A friend reacted to these articles by saying that I should have flown over Jerusalem in an airplane, and thus completed the series with a fourth article, "Walks Above Jerusalem."

The airplane flight over Jerusalem was combined with an air trip from Jerusalem to Cairo, Egypt, which afforded an unusual number of interesting sights, each of which is worthy of mention.

As for Jerusalem itself, we were soon away from it, as our plane winged its course from the airport near Romollah, just north of the city, and headed for the Dead Sea and the hills of Moab. In clear outline the New City and the Old City could be seen, with the Temple Area, the valleys, the Dead Sea, and the Mount of Olives.

Almost before we could realize it, we were over the Dead Sea and pursued it the entire length. This is a most remarkable body of water, with its surface slightly more than thirteen hundred feet below sea level, attaining to a depth of another thirteen hundred feet, and containing salt and other chemicals of almost incalculable value. It receives, on the average, six million tons of water daily from the Jordan River, besides that from some lesser streams, but has no outlet except that of evaporation, which takes place at an unusually rapid rate.

Under the shallow waters of the southern end of the Dead Sea is believed to be the place where the cities of Sodom and Gomorrah once stood. Several archaeologists have made investigation of this theory and are committed to this conclusion. The late Dr. Melvin Grove Kyle and Dr. William Albright, both colleagues of this writer, are among these.

It was quite interesting to be told by the general manager of the air line on which we were traveling, who happened to be a passenger on this particular flight, that pilots have reported that they have seen ruins of a city beneath the water at the southern end of the Dead Sea. We have no way of knowing whether these reports have been influenced by any archaeological theories, neither did we mention the same to our informant. It is an interesting coincidence, however, to say the least.

The Rock City, Petra

Many have heard about a very ancient city among the southern mountains of Moab, south of the southern end of the Dead Sea. Few travelers, however, have seen this ancient rock city because of its

comparative inaccessibility. My aged professor, Dr. George L. Robinson, of McCormick Theological Seminary, once explored these ruins and wrote a large volume about it which he entitled, "Petra, the Rose Red City, Half as Old as Time." The rocks of the vicinity are of an old rose-red hue, because of which the colorful title of the book.

When the general manager of the air line, Air-Jordan, became aware of our interest in Petra, he requested the pilot to do us a favor in showing to us Petra to the best advantage possible. This the pilot certainly did, descending between the mountain peaks and slowing the ship's speed. The sun was just right so that we could see the approaches, the rock-hewn houses, and the general layout of this old city in a very wonderful way.

It is in this old city of Petra that some ardent dispensationalists are reported to have stored a quantity of Hebrew Bibles, to be found and used at a later date when a dearth of Bibles is predicted. I have no positive confirmation of this report.

The Sinai Desert

Still winging our way southward, we came to the Desert of Sinai, across and in which the children of Israel wandered so many years ago. It looked like a very barren waste, as it must have been then, for it is spoken of as "a howling wilderness." We did not reach a point where we could see Mt. Sinai itself, but crossed the desert lying between Mt. Sinai and the Red Sea. Only here and there could a small oasis be seen, relieving the desert of its yellow, unlikelike appearance. Examining the map showing the geography of the region, I discover that our flight must have taken us over somewhere near where Kadesh-barnea was, the place Israel should have entered Canaan but instead sent over the spies, the majority report of which was adopted and the children of Israel defeated.

It is of interest to note that the land depression which begins at the Sea of Galilee and forms the Jordan Valley and the Dead Sea continues southward, though not so pronounced, until the Gulf of Arabah is reached. At one time, long ago, the waters of the Jordan may have emptied through the Gulf of Arabah into the Indian Ocean instead of being lost in the Dead Sea, as now. This possible waterway by canal from the Mediterranean to the India Ocean, an independent "Suez," has recently been at least tentatively won by Israel by acquiring the southern portion of Palestine, called the Negeb, by conquest. Whether Israel will be able to retain this coveted advantage in Palestine's final settlement remains yet to be seen.

The Suez Canal

Our plane flew over the Red Sea, now called the Sea of Suez, a little south of where the artificial Suez Canal enters the

It Happened —

TWENTY-FIVE YEARS AGO

(From *Gospel Herald*, *Mission Supplement*, May, 1926)

Over fifty thousand dollars were spent on the American Mennonite Mission in India and over twelve thousand dollars for the Mission in the Argentine during 1925.

One thousand one hundred and twelve souls openly stand as disciples of our Lord and members of the Indian Mennonite Church.

"One thing has greatly impressed me and that is the great change which has taken place in these who were only half-clad, unlearned and untrained urchins . . . and now here they are men and women well educated, intensely in earnest, and sharing grave responsibilities in both Mission and Church work" [J. A. Ressler].

(From *Gospel Herald*, May 13, 1926)

As a result of the meetings [by C. F. Derstine at Vineland, Ont.] there were twenty confessions.

Apples hanging on the tree all winter were not frozen [Sheridan, Oreg.].

Bro. A. G. Yoder officiated in the baptismal services when eighteen precious souls sealed their vows [Parnell, Iowa].

body of water. For many miles the canal stretched northward like a blue ribbon. This has long been recognized as the "Life Line of Britain," over which she has stood with jealous guardianship. Just now, Egypt, in a mood of national revolt, is demanding that Britain withdraw her troops from the Canal Zone, from which Britain dissents. The day before we landed at the Faroak Airport at Cairo, one hundred and fifty thousand Egyptians held a demonstration, protesting Britain's attitude. There was some uncertainty concerning the landing of our plane; but things had been quieted and we were advised to ask no questions, nor to discuss the matter while in Cairo.

Those who know the geography of the land and the distance from Jerusalem to Cairo may justly wonder why we took such a roundabout way to go by air from Jerusalem to Cairo. We flew a distance of more than four hundred miles to reach a point only a little more than two hundred miles distant. The answer is "War." Much of the Palestinian country lying between Trans-Jordan-Palestine and Israel does not guarantee safety for airplanes flying over each other's territory. Thus, in this case, difficulty proved a blessing in disguise letting us see so many splendid sights on a single flight.

Winona Lake, Ind.

Act Like Men, Be Strong!

BY MARIE A. YODER

Are you suffering physical pain today? Perhaps some of you who are reading these lines are suffering from a headache. Perhaps it is rheumatism, or arthritis. Perhaps it is an infection in some part of your body. A few weeks ago I had an infection in my finger and the slightest bump of that finger sent sharp knifelike pains through my body.

Pain is something that no one likes. No one really likes to suffer. Some of us really shrink from physical suffering. Others of us have been so healthy that the slightest pain makes us act like babies—we just don't know how to take pain!

Perhaps you wonder what made me think of this subject of pain. Let me tell you. The other day I received a chain letter that was called a five-point covenant letter. One of the points of this letter was: "We are covenanting for one month to pray daily that God may impel the leaders of the nations to promote the ways of peace for mankind." Upon reading this letter I felt that something was not quite right about it. Most of the points seemed good, and I was disturbed by the fact that I didn't feel like accepting the covenant plan. It was not until I prayed about it that point number four stood out in my mind. How can we as Christians pray for world peace when God plainly tells us that in the last days perilous times shall come?

Paul tells Timothy, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof. . . . Ever learning, and never able to come to the knowledge of the truth. . . . Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse. . . ." Isn't this what is happening in the world today?

In Matthew we have the account of the disciples asking Jesus, "Tell us, . . . what shall be the sign of thy coming, and of the end of the world?" And Jesus spoke clearly to them so that in those days they might not be deceived or taken unawares. He said, "Ye shall hear of wars and rumours of wars . . . but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. . . . Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." We have seen the fulfillment of these things to some degree in centuries past, but never in the history of mankind has the world situation been as chaotic as it is today. What is our duty as Christians—to pray for world

peace? Or to pray for a revival in the world, and to pray that we may be *faithful to the end*?

The January, 1950, issue of *Christian Life* carried the following item: "Back in June, 1947, the Bulletin of the Atomic Scientists, the nation's leading publication on atomic research, adopted a dramatic cover design featuring the outline of a clock with the hands set at eight minutes to twelve o'clock . . . representing to sober scientists the time left before civilization would come to an end. This month's Bulletin of the Atomic Scientists shows the hands set at four minutes to twelve o'clock."

The September, 1950, issue of *Christian Life* reveals another report of these "sober nuclear scientists, who assert that the world's time clock now reads three minutes to twelve . . . representing to them the time before all civilization will come to an end."

For many months we have been praying for the welfare of our missionaries in China and Japan. And during this time, the fact of persecution has been gripping me. This is where this matter of pain comes into the story. If I can't take a small pain like an adult, how will I be able to stand if real persecution comes to me as a Christian? The Christian has been promised deliverance from the time of the great world tribulation. But we are not promised deliverance from persecution, which has been promised and which we will have to suffer "for his name's sake."

I would not be afraid to die for Christ—if that death were instant death. But my human mind cringes from the thought of suffering long physical torture and beatings and agonies. Yet that is

what the Christian world may be facing today. At any rate, we ought to prepare ourselves for that!

No one needs dying grace before that hour comes to him. However, whether or not we will have dying grace in the hour of death depends upon the way we learn to appropriate living grace *today*! And one way to begin to appropriate living grace that will help us in some future time is to bear patiently the slight pains that we have today—to bear them without complaint and to bear them cheerfully.

I am not afraid of the future, nor am I discouraged. I am glad to live one day at a time, knowing that for *today* God has sufficient grace for *all* my needs. Whether or not by fervent prayer we can see a miracle performed as the minds of national leaders are impelled to choose paths of peace, I do not know. But I do know that the Bible tells us that in the latter days men shall wax worse and worse. And because of this, I know that we dare not be asleep to world conditions today. We dare not become discouraged nor frightened. But with eyes uplifted to our coming redemption, we ought to pray fervently for those who may be called to give their lives for the Lord they serve. And we dare not forget that even America may be a martyrs' field before we know it!

Are we hiding God's Word in our hearts while we still have the Bible in our hands? And are we serious about the souls around us that still have not accepted God's only remedy for salvation?

"Watch ye, stand fast in the faith, quit you like men, be strong!"

Aibonito, P.R.

The Personality of Jesus

Jesus the Servant

BY CYRIL K. GINGERICH

*"But whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."*¹

These words were spoken to the disciples after James and John had asked for the special privilege of occupying the right-hand and left-hand seats in Jesus' kingdom. Jesus here put into words what He had lived and exemplified before His disciples in His daily presence.

He was truly a servant. He "came forth" to serve: to preach and to minister to the people.² He exercised the powers of Deity, but never on His own behalf; it was always on behalf of others.

Mark, in his account, is dealing with the Servant of God who is Priest and

Saviour. He shows how Jesus, who has come from His place of communion with God, works in the presence of men, and in the presence of the underworld: He preached, and He cast out devils.³ Mark dwells particularly on Jesus' power over the underworld.

As a servant, then, Jesus had a twofold work: first, He preached the Gospel to men; second, He fought against the underworld of evil.

The preaching of the Gospel is the greatest service that can be rendered to mankind. Through preaching, men are persuaded to turn from a way that leads to destruction, and accept a way that leads to life.

With the preaching of the Gospel come also oppositions from the underworld of evil. The servant of God must, therefore, of necessity also fight against this opposition.

But how is one a servant by preaching the Gospel, and by fighting against evil? Jesus came to serve, and serve He did.

"The strength of His service lay in the complete abandonment of the Servant to the One who commanded."⁴ In other words, Jesus took orders, and was under the complete control of God: "I do nothing of myself; but as my Father hath taught me, I speak these things."⁵ In this way one is truly a servant, even though he is engaged in so aggressive a campaign.

What a challenge to us! If we would serve, we must be bondslaves to Jesus Christ. We dare not do anything of ourselves. Here is the great prime lesson for all who would labor in the Master's vineyard.

¹ Mark 10:43-45.

² Mark 1:38.

³ Mark 1:39.

⁴ *The Gospel According to Mark*, Morgan, p. 44.

⁵ John 8:28.

Zurich, Ont.

Counting the Cost

BY FANNIE E. MARTIN

To make one little golden grain
Requires the sunshine and the rain,
The hoarded riches of the sod—
And God.

To form and tint one fragile flower
That blooms to bless one fleeting hour
Doth need the clouds, the skies above—
And Love.

To make one life that's white and good,
Fit for this human brotherhood,
Demands the toil of many years—
And tears.

—Strickland Gillilan.

In John 12:3 we read, "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment." Here we find love pictured to us in its fullness, and the beautiful fragrance of the oil filled the room.

Before this fragrant ointment could be used, a price had to be paid, for we are told it was very costly. Mary paid this price very willingly, and this little act of love on her part has shed its fragrance all down through the ages.

"Every sunbeam that paints a flower or cheers a sickroom costs a portion of the sun's substance millions of miles away." It's when the Creator sends the rain and sunshine from heaven that the beautiful lily can grow. It first must be put into the earth as a costly bulb; but when the Master hand touches it with His kisses of love and sunshine, and with the dew from heaven, it is then ready to grow and burst forth with all its beauty, and to give fragrance on all who may stop to behold it.

It is only when we give ourselves up at all costs that God can use us, and cause us to grow as He did the lily. It may take a costly sacrifice on our part, for He may want us to forsake fathers and mothers, homes, and friends, so that He

may transplant our lives in some far-distant soil. It will be hard for us to grow in this strange climate, which no doubt will cause us to have many a backset, but when we do at last become established, and God has shed His radiance down on our pathway, it's then that we have radiant joy in our faces, and the fragrance of God's love in our souls. It's then that it can be said of us that our fragrance is a soothing balm to all that cross our pathway.

How many of us have friends and fellow workers just like this? We love to come in contact with them. The moment we see them our faces light up. There is a freshness about them that causes our hearts to rejoice. They have something new about their speech; we just want to sit and listen to them talk, for they always say something cheery to make us glad; there are no leftovers, no repeating, no backbiting, no time to measure judgment out on others, no smutty stories, no idle words. No, they are continually drinking at the fountain of God's love and unconsciously shed this radiant love on others, and we in turn pass this great radiance on to others.

You may say all this costs something. Yes! many times far more than you can ever imagine. But it has been said, "What it costs us nothing to give or to do, is not worth the giving or doing." It costs the author something to write his books, yes, a great deal more than literary labor. The blessings that oftentimes come to us from reading a good book come out of a heart that has gone through pain and sorrow. "Great thoughts, wherever we find them, have been born in struggles and sorrow" (J. R. Miller). Just page through the hymn-book and as you read the many comforting words in those beautiful hymns, think of the pain and sorrow many were passing through while writing them. But we are told that "they that sow in tears shall reap in joy."

Few people ever left us a more beautiful heritage than Fanny Crosby. But all this cost her, her mother, and also grandmother something, while they were teaching her to see the beauties of nature with her closed eyes. In her ninetyeth year she wrote this little poem:

"Our lives are albums written through
With good or ill, with false or true;
And as the blessed angels turn
The pages of our years,
God grant they read the good with smiles
And blot the ill with tears."

Helen Keller is another beautiful character who struggled to make good as few people ever have. Not only did she work hard herself, but her faithful teacher, Miss Anne Sullivan, was ever by her side, and I feel sure in the great judgment day a star will shine in her crown for helping Helen to see with closed eyes, and to hear with deaf ears, and to speak with dumb lips. All this took much time and patience, but it was well worth it all. Of Helen we read, "Her enjoyment of life

Penitence

BY ANNA MAE CHARLES

Now open wide my heart, O God, to Thee
Who loves, and loves again, the wandering child;
Reclaim my love that frivolous and wild
Unkindly strayed, an earth-god's slave to be.
I plead Thy grace to take me back. I flee
The dark; I fear the doom; with things defiled
I'm done. To Thee let me be reconciled.
O God, 'tis life I want; I would be free!
Thy light, Thy love, Thy liberty, Oh, pour
In deep and restless voids, from Thy great store;
And share Thy peace. Till heart with Thee
replete
Is found, unbounded, rich, and is complete,
I'll writhe in anguish long, and seek the art
To open wide, O God, to Thee my heart.

Goshen, Ind.

is sincere and deep. Her religion is typical of her attitude toward that which she has. For there is nothing of meek submission or bitter acceptance of her fate at the hands of her Maker, but rather a wholehearted and full thankfulness for life." She has done much to help others who are blind, and at one time was awarded \$5,000 in recognition of her worth to others. This she turned into a fund "for the continuance of work for the education of the blind and for the prevention of blindness."

Then too we like to think of Florence Nightingale, who learned her profession and handled it skillfully. Her untiring efforts to become a nurse have caused many others to follow in her footsteps. She once said, "If I could give you information of my life it would be to show how a woman of very ordinary ability has been led by God into strange and unaccustomed paths to do in His service what He has done for her. And if I could tell you all, you would see how God has done all, and I nothing. I have worked hard, very, very hard, that is all; and I have never refused God anything."

Let us study over the last clause of this statement a long, long time. Yes, many, many of our faithful leaders in the church can make the same remark. But can we at the present time? Yes, it takes toil seasoned with many tears to make us fit for human brotherhood.

Yes, tears have a sacredness about them. They are not the marks of weakness, but of power. They speak more eloquently than ten thousand tongues.

Hinton, Va.

The Oriental shepherd was always ahead of his sheep. He was in front. Any attempt upon them had to take him into account. Now God is down in front. He is in the tomorrows. It is tomorrow that fills men with dread. But God is there already, and all tomorrows of our life have to pass before Him before they can get to us.—F. B. Meyer.

The Country

BY STANLEY C. SHENK

After the missionary-minded first generation of Mennonites had been beaten down by terrific, unrelenting persecution (the worst in all church history), their descendants began to head for the hills, willing to compromise on the Great Commission, and content if only they might live in peace. For three centuries thereafter (1575-1875) we were known as *die stillen im lande* (the quiet people of the country). Following 1875 a Great Awakening came. We began once more to take an interest in missions. Today we are taking great strides. However, we still have a long way to go. Just recently, a group of Mennonite college students made an educational tour of New York City. In a restaurant two members of the group entered into conversation with a gentleman of the city. He expressed his great appreciation for the Mennonites "because they are not like Jehovah's Witnesses—they are not continually trying to force their religion on people—they are content to keep it quietly to themselves." Of course, we may rejoice that we were recognized as being separate from Jehovah's Witnesses, and that we were given credit for not *forcing* our religion on our neighbors. However, these two points duly considered, the total impact of that gentleman's testimony is somewhat disquieting. Likely we are still to a large extent *die stillen im lande*.
—*Herald Youth Bible Studies*.

Be Ye Therefore Maladjusted

BY GERALD C. STUDER

If the Sermon on the Mount were to be reduced to one imperative, it would be phrased: Be ye therefore maladjusted to this world! In a day like ours, when adjustment is all the rage, obedience to this summing up of the laws of the kingdom of God makes the Christian a "square peg in a round hole." Adjustment is conformity and, of all things, conformity characterizes Christ about as much as righteousness characterized the Pharisees. If adjustment is, as our world declares, the key to success, then Jesus was a failure of failures. It seems at times as though Christ just tried to be different. And yet, that peculiar difference somehow rings within us as the truth. The most taken-for-granted things Christ took occasion to qualify as unworthy of kingdom men and women by the question: "Do not even the publicans the same" (Matt. 5:46)?

No, it stands sure that if we want a pattern that will get us along well in the world, Jesus Christ is the least likely applicant. He was such a misfit that the world finally crucified Him. And still He came back like a check too GOOD to

overjoyed at its sin forgiven (by this man who, to hear a centurion, was surely the Son of God), is annoyed by the resurrection and still prefers insurrection. Barabbas, Barabbas, they cry, not Christ!

The world says: "Be emotionally mature. Be a man!" But Christ says: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3).

The world says: "You only live once! Take thine ease, eat, drink, and be merry." And Christ, like the kill-joy that He always seems to those not His disciples, says, "Thou fool . . . for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12).

The world says: "Arm to the teeth. Only military preparedness will keep us free." Christ says: ". . . the truth shall make you free. . . . Love your enemies. . . ."

The world says: "The majority can't be wrong. Be broadminded and take the broad way. Follow the multitudes." And Christ answers: "Broad is the way, that leadeth to destruction. . . . Narrow is the way, which leadeth unto life, and few there be that find it."

We could go on and on. The world never asks what may be the character of its environment. It just "accepts it," as Carlyle's lady did the universe. It just tells us to be like a chameleon and take the color of our surroundings and blend it with society. When they fiddle, you dance; and when they mourn, you mourn. Row, row, row your boat, gently down the stream!

The tragedy of all this is that many of us have done just what the world advises. We have become so adjusted to the world that we scarcely know what Christ could have meant when He promised persecution. He must have been too shortsighted to see our plastic age of "Christian" America. Jesus didn't dream of a day when His teachings would adorn the speeches of great presidents and emperors and be respectable.

What Christ asks is that we do a little less "speechifying" and a lot more suffering for Him. What we need is less tolerance and more persecution by the world. It is our problem that we are not as free as we should be because we have not followed the truth as we should have. It is the truth and the truth only that will make us free, Christ says. Our freedom is a foolish freedom based on selfishness, and most of what we are free to do isn't worth doing. As for our efforts to be adult and integrated we simply have confused deep spirituality with a cheap sophistication. What we need is to recover the childlike zest for living and seek the true meanings of life. "Why, Father?" is the plea, not only of a curious child, but of a joint heir with Christ. Let us cut off the filthy rags of our frustra-

A Prayer for This Week

Dear heavenly Father: May that same love which moved Thy Son, the Lord Jesus, to pity and help those who, in His time, were in great need, also be present in our own lives. We would kindly serve the "other sheep which are not of this fold" in such a way that when our time comes to meet Thee, we might not only have discharged our bare responsibility toward them, but might have served Thee and them graciously in their suffering and gloom.

We pray that, somehow or other, by the power of Thy Spirit, the needs of those who live in squalor and poverty and spiritual darkness might be met in the redemption which all can experience freely in Christ Jesus!

We pray in His name, Amen.

—Freeman Gingrich.

tions and spiritual two-facedness and put on the Christian garment of conformity to God's will.

Smithville, Ohio.

The Passing of Our Loved Ones

BY AMMON KAUFMAN

Compiling the obituaries reported in the GOSPEL HERALD for six years (1945-50 inclusive) into groups by states, sex, ages, by months, etc., has been of great interest to the writer. These reports are of Mennonites, Amish, and a few from other denominations. The six years reported 3261 deaths (about 100 more males than females), an average of 543½ per year. These people lived a life span varying from less than a day to more than 100 years. There were three who lived more than 100 years. This same period reports 258 deaths (nearly 8%) caused by accidents. Nearly the half are now caused by faster methods of transportation (cars, trucks, tractors, etc.); also a large number by other mechanization in the homes, farms, shops, mills, and mines; also natural causes among the aged, such as fractures, dislocations, etc. The year 1950 reported 588 deaths (12 more males than females). Of this group, 33 deaths (nearly 6%) were babies less than one year of age while the accident rate was 8% plus, or 46 deaths. Three hundred and thirty-six persons, or 57%, lived beyond 70; of these reaching 70, 53% lived beyond 80, with 2 beyond 100 years. The average life span was 64 years, 6 months, and 22 days.

Here is a summary for comparison with 42 years ago, the first year the GOSPEL HERALD was printed. The year 1908 reported 449 deaths with 7 more

reported 52 (11½%) who were babies less than one year of age, also 142 (32%) lived beyond 70. The average span was 45 years, 6 months, 6 days. Infant mortality over a period of 42 years was reduced from 11½% to 6%, and for those of 70 years the number has been increased from 32% to 57%. Medical care, sanitation, diet, better housing, less exposure to weather extremes are factors in reducing mortality in the infant and youth groups. The same factors have prolonged life into the older groups. The automobile affords a much better means of transportation, but increases the hazard for accidental deaths.

SUMMARY

	1908	1927	1950
No age given	4	5	3
Under 1 year	52	45	33
1-9	47	37	17
10-19	21	13	8
20-29	38	21	12
30-39	26	30	18
40-49	34	29	22
50-59	29	53	48
60-69	56	102	91
70-79	85	131	157
80-89	50	83	145
90-99	7	11	32
100			2
Total	449	560	588
70	142	225	336
80	57	94	179
85	27	44	95
Accident	22	0	46
Average age	45 y 6 m	55 y 3 m	64 y 6 m
	6 d	21 d	22 d

Davidsville, Pa.

Pride Rebuked

By S. N. LEITNER

The life and death of our Lord Jesus Christ is an outstanding rebuke to every form of pride.

Pride of birth—"Is not this the carpenter's son" (Matt. 13:55)? Although He was the Son of God, His birth was lowly. And He was counted as the son of a humble carpenter. His birth was not in a stately mansion but in a lowly manger.

Pride of wealth—"The Son of man hath not where to lay his head" (Matt. 8:20). Jesus refers to the foxes as having their holes and the birds their nests, but He, God's Son, the Son of man, hath not even a place to lay His head. Pride of wealth is here rebuked in no uncertain manner. We should not take pride in fine homes and surroundings or possessions.

Pride of personal appearance—"He hath no form nor comeliness" (Isa. 53:2). How prone is the flesh to put on ornament or the Babylonish garment for show or pride rather than "the ornament

of a meek and quiet spirit, which is in the sight of God of great price" (I Pet. 3:4).

Pride of reputation—He "made himself of no reputation" (Phil. 2:7). Human nature of man is to make of himself a reputation in the world. How different with Jesus! While He was equal with God, yet He "took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Pride of superiority—"I am as one that serveth." Great pride is taken by people of the world in being superior to someone else, and among nations and national leaders great pride of superiority abounds, but the gentle Christ was content to be as a Servant, even though the Son of God.

Pride of ability—"I can of mine own self do nothing." Man glories in his ability to carry on in his own ability, not

giving God the praise, in striking contrast to Jesus' acknowledgment that He could of His own self do nothing.

Pride of will—"I seek not mine own will" (John 5:30). Jesus, while He was endued with power, said, "I can of mine own self do nothing." He sought the will of God who sent Him. Oh, that our wills could be lost in His will and that we might continually seek His holy will always!

Pride of resentment—"Father, forgive them." Oh, the beauty of forgiveness! Although He was unjustly dealt with, He had no resentment and sought no retaliation; but on the other hand He had only love. "Father, forgive them; for they know not what they do." May we love those that spitefully use us.

Birch Tree, Mo.

God cares nothing about public opinion—the voice of the people is rarely, if ever, the voice of God.—W. W. Ayer.

OUR SCHOOLS

PRAYER FOR SCHOOLS AND COLLEGES

Basis for Prayer: "As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever" (Isa. 59:21).

Suggestion for Prayer: The future of the church and the world depends to an extent we little conceive on the education of the day. The church may be seeking to evangelize the heathen, and be giving up her own children to secular and materialistic influences. Pray for schools and colleges, and that the church may realize and fulfill its momentous duty of caring for its children. Pray for godly teachers.

How to Pray—Not Limiting God: "They . . . limited the Holy One of Israel" (Ps. 78:41). "He did not many mighty works there because of their unbelief" (Matt. 13:58). "Is any thing too hard for the Lord" (Gen. 18:14)? "Behold, I am the Lord . . . is there any thing too hard for me" (Jer. 32:27)? "Ah Lord God! . . . thou hast made the heaven and the earth by thy great power . . . there is nothing too hard for thee" (Jer. 32:17).

Beware, in your prayer, above everything, of limiting God, not only by unbelief, but by fancying that you know what He can do. Expect unexpected

things above all that we ask or think. Each time you intercede, be quiet first and worship God in His glory. Think of what He can do, of how greatly He delights to hear His Son, our Lord, and think of your place in Christ, and expect great things from God.—Andrew Murray, in *Ministry of Intercession*.

THE DIFFERENCE

The difference between a Christian college and one which does not aspire to be Christian is not primarily in subject matter or in the outline of the curriculum but in purpose and atmosphere. The distinctive purpose of a Christian college is the growth of Christian character. To this every feature of its life is to be directed, the curriculum and all the extracurricular activities. The Christian college is a community bound together by a common faith in Christ and seeking to prepare to serve their day and generation according to the will of God and in the spirit of Christ. This it does through exposing its students to the accumulated wisdom and intellectual, aesthetic, moral, and spiritual riches of the ages, through intellectual, moral, and spiritual discipline, through the quality of all phases of its life, and through common worship. It seeks the attainment of this purpose both by its program and by the less tangible but even more important temper and atmosphere of its entire campus.—Dr. Kenneth Scott Latourette, from *Methodist Christian Education Magazine*.

TO BE NEAR TO GOD

Sunday, May 20

Read Psalm 119:121-136.

"Order my steps in thy word; and let not any iniquity have dominion over me" (Ps. 119:133).

The Lord's own are today walking on the King's highway—the King is ordering their steps according to His Word. In His will they go to their work in field or office or kitchen or schoolroom with their paths marked out in God's great plan. God's Word and God's path for us dovetail perfectly.

Though the walking may sometimes be difficult, the way is light enough for a step at a time. We do not take chances in the dark when we walk with God. We do not say, "Well, I'll try this once to see what comes of it." No uncertainties like that when we walk with Him.

When the Christian becomes impatient and takes his own way, iniquity is on the way to take dominion over him. Do little pleasant paths lead off the King's highway? Be careful, child of His grace. "Make me to go in the path of Thy commandments. Make Thy face to shine upon Thy servant, and teach me."

Monday, May 21

Read Psalm 136.

"For his mercy endureth for ever."

This psalm has been called "The National Hymn of the Wilderness." Have you been in an audience helping to repeat, "for his mercy endureth for ever," in answer to someone's reading the first part of each verse? It is a good exercise. To us some parts of this psalm do not coincide with our experience. Why not put in things we know about and make it a "Personal Hymn of the Pilgrim"?

Here are a few of the things we can make our testimony: O give thanks:

To Him that sent a Redeemer: for His mercy endureth forever;

And called us out of a world of sin: for His mercy endureth forever;

To Him that separated us unto Himself: for His mercy endureth forever;

And gives His armor for the battle; for His mercy endureth forever;

And overthrows Satan through the power of His might: for His mercy endureth forever;

To Him that makes us more than conquerors: for His mercy endureth forever;

And raised us with Christ, and made us sit together in heavenly places: for His mercy endureth forever;

And has given us the hope of His coming again: for His mercy endureth forever.

Tuesday, May 22

Read Psalm 139.

"Search me, O God, . . . try me" (Ps. 139:23).

Written at the end of this psalm in my Bible, penciled in sometime from some unremembered source is this statement: "An honest man's prayer." It is easy to say the words; it isn't always so easy to really pray them. If we open our hearts to all the light that floods around when God comes to look in,

what does He find? It might be well to get a pencil and write down all we know; and then say, "Lord, keep on showing me," and keep on writing. Taking the Lord into the matter is the only way to get at the bottom of all that may be hindering real victory and peace and joy.

And God knows—He did before He began searching. The searching is done for our good, not His. One of the things we can often be thankful for is that He does know our hearts. There is hope then for forgiveness, for correction, for growth.

Then "try me." As Shakespeare says, "Ay, there's the rub." But God says, "You asked me to search; here are the findings. Now what are you going to do about it? What is your attitude now? Are you willing to acknowledge that it is really that bad? Are you willing to face it all, take it where it belongs—to the foot of the cross—and renounce, confess, forsake, call it sin, and repent?"

Wednesday, May 23

Read Psalm 143:7-11.

The prayer verbs in this psalm like many others are very personal, their object is me: answer, hear, cause, deliver, teach, quicken.

"Answer me in Thy faithfulness and in Thy righteousness; hear me speedily, O Lord: my spirit faileth; cause me to hear Thy loving-kindness in the morning; cause me to know the way wherein I should walk; deliver me, O Lord, from mine enemies; teach me to do Thy will; quicken me, O Lord, for Thy name's sake."

Shall we think of God's side particularly? His faithfulness, His righteousness, His loving kindness, His way, His will, His name's sake. What a ground for prayer we have! No selfish praying here! The Lord is being magnified!

As we cry to the Lord out of our soul's need and think not only of our own welfare and convenience and pleasure, but link up with God's will for us so that in the experience God will get glory, then God can answer and pour out on us what is best.

Our Father, who are we that we are so graciously received? We thank Thee.

Thursday, May 24

Read Psalm 145.

"They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness" (Ps. 145:7).

Let us go through the psalm together to find all that is good: David abundantly utters the memory of God's goodness because He is great with unsearchable greatness; He is gracious and full of compassion; He is slow to anger and of great mercy; He is good to all; He upholdeth all that fall and raiseth up the bowed down; He provides and satisfies; He is righteous and holy; He is nigh when called upon; He fulfills and hears and saves; He preserves all them that love Him.

All that David found we find true in our own experiences. Shall we in this day of
(Continued on page 477)

IN A STRANGE LAND

Sunday School Lesson for May 27

(II Chronicles 36:11-21; Psalm 137; Jeremiah 29:1-14; Ezekiel 1:1-3; 11:14-21; Daniel 1)

Who can find in the Bible a promise of God to Abraham concerning his seed and the land? How much land? Where did his seed multiply rapidly? Who led this seed into the land? Did they possess their possessions? Why not? What is the danger of leaving the enemy in our midst? Did God forget His people? Psalm 89:29-34.

The justice of God brought tragedy into Israel's history. The "rod" and "stripes" came slowly, due to the loving-kindness of the Lord, but the awful disaster so long predicted did come. II Chron. 36:11-21 tells the story of the three puppet kings that ruled in the last years. Jehoiakim was the servant of Egypt. Then came the Babylonian Nebuchadnezzar, who took to his land 10,000 Jews (men), among them Daniel. Jehoiachin was set up as king. For a few months only was he left to do evil. He with many more Jews was taken captive, and Zedekiah was made king. After eleven years of sin and causing Judah to sin Zedekiah rebelled. "The wrath of the Lord arose against his people, till there was no remedy." Darkness fell upon Zion. Verses 18, 19. In the time of deportations at least 50,000 Jews suffered. The love of God required this chastisement.

Be sure to see the map of the captivities. Israel's ten tribes were carried to Assyria and lost. Judah, two tribes, was carried to Babylon. There God chastened them in love.

Psalm 137 tells us something of the terrible experiences of God's people out of their God-promised land. Read it together and also Isa. 48:18-22.

In mercy God raised up the prophets Jeremiah and Ezekiel to go between Him and the exiles. Jeremiah remained behind with the Jews left in Judah, but he wrote letters to those in exile. Read in the lesson text a part of his message. Behold the love of God in dealing with His people. May we never forget the "thoughts of peace, and not of evil" that Jehovah had toward His children.

The religion of Babylon was a most complete system of idolatry. But it seems that the Jews reacted against the nauseating moral effects of Babylonian paganism and left idol worship as a people.

Those who followed the adventures of Jeremiah and Ezekiel (18:21-24, 31, 32) held fast to their faith and a love for their land, and became a precious "remnant." It is historical fact that the synagogue was developed by the exiles who were faithful. Many false prophets tried to deceive the Jewish colony, but God had His true prophets to warn them. The captivity started the dispersion of the Jews throughout the ancient world.

There is much in the prophets concerning the captivity. A good closing class exercise might be for each to find in Isaiah or Ezekiel some verse concerning the dark hours that the Jews had to pass through.

—Alta Mac Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of

FAMILY CIRCLE

The Blade . . . The Ear . . .

The Full Corn in the Ear

Isn't God Wonderful!

BY WINIFRED PAUL

A Wonderful God of Creation

It was in answer to a question the other day that my little two-and-a-half-year-old son got one more glimpse of the greatness of our God. We were walking out-of-doors and noticed some little green buds peeping through on hedge branches.

"What are they?" he asked, and I explained that these were the first of the many green leaves that were going to grow on all the trees and bushes.

"But why do leaves grow on the tree?" he questioned further. And again I tried to tell him why we need leaves. His questions were not over, however.

"How do they grow on the trees?" was the next inquiry. This time I answered,

"God makes these little leaves come out of the branches. Then He makes them grow and grow until they become big leaves. God sends sunshine and rain to help them to grow."

Another day out-of-doors we saw some pretty clouds, smelled some roses, and heard a cardinal singing. "He hath made everything beautiful," I remarked, recalling the verse my son had heard in Sunday school. And he echoed, "He hath made everything 'bootiful.'"

One little girl and her parents came around a corner and were met by a gust of wind. Immediately a page from her "Bible Book" came to her mind and she exclaimed with delight, "Oh-h, the wind! He causeth His wind to blow."

Nature experiences are fine for giving to our nursery children an understanding of a wonderful God. Toddlers can only comprehend the things around them, the things of here and now. But through these things right around them—through nature and God's creation—the infinite God can be introduced.

Some scientific facts and investigation enhance the wonderfulness of such a great Creator. One three-year-old child and his mother found an old bird nest in the fall. They took it home and pulled it apart, examining the layers of feathers, string, and grass. "How could the little bird know how to build his nest of all these things?" asked the

mother. "I guess God tells him how," was the child's reply.

Might not a "Wonder Corner" in our homes help in teaching the infinite Creator and Sustainer? In it one could place collected things of nature, such as bird nests, leaves, flowers, stones, shells, vegetables, fruits. On the wall above could be posted pictures of snow, birds, rainbows, animals, etc. At the top of them all one might post Psalm 26:3a: "For thy lovingkindness is before mine eyes." A small child can learn to say it when he has heard it numerous times.

A Wonderful God of Miracles

We tell the toddler the following story because the Bible miracles help to show our God as the God of miracles. "There was a man who had sore legs and could not walk. He had to lie by a pool of water all day because he couldn't get up and walk away. Then Jesus came walking along and saw this man. Jesus touched his sore legs, and right away the man jumped up. He could walk again. Jesus made the man's legs well."

God can make people well, we say, and so the toddler prays "Help Aunt Jane to get well." Let's help him to remember thanks for the times God does heal.

God made these wonderful bodies of ours, and so instead of merely taking their eyes for granted some nursery children own a book that tells of the great God who "Gave Me Eyes to See." One does not need to buy this book, however. Mother and the three-year-old can sit down together with a scrapbook, paste, scissors, and colored pictures and make such a book, pasting in pictures of the things we can see because God gave us eyes to see. We can also enlarge upon this and make a book "God gave me ears to hear—fingers to feel, nose to smell, mind to think—" It is no funny, humorous thing when a child thanks God for ears, eyes, nose, mouth, teeth, etc. Any of our children meet people who do not have one of these priceless gifts. Such appreciation is one the three-year-old can experience.

The miracle of new life usually enters into the consciousness of a nursery child. "Where did the baby kittens come from?—Why does the mother cat lick them with her tongue?—Why are the chicks so little?—Why did the little ducks come out of eggs? Why does the calf drink

milk from the cow?—Why did we get a baby brother?—Why can't the baby walk?"—It's God and His wise working, we explain in answer to these and hundreds of other questions. "God knew little babies should be loved and carried around; so He made their legs so little and tiny that they can't walk."

A Wonderful God Who Loves and Cares

The three-year-old, the two-year-old, and sometimes the one-year-old sing of a God that loves and cares. "If God so loves the little birds I know He loves me too," "He cares for me," "I have a Friend who loves me," "Jesus loves me." The child who learns that Jesus loves is the really secure child. Mother picks up her growing baby and as she hustles him off to bed for a nap she whispers in his ear, "I'm glad God gave me a little boy to love." At another time she says, "God gave me a little boy to love." At another time she says, "God gave you a father and mother to take care of you," or "Aren't we glad God gives us a warm house this morning when it is so cold outside!" Little tucked-in sayings, but the toddler feels "God takes care of us."

It was at mealtime that one father always prayed simply things like this: "Thank you, God, for this food. Thank you that we have money to buy food. Thank you for the fun we had this morning. Thank you for the friends who have made us happy this morning." Soon his small child was praying, "Thank you for the potatoes, and carrots, and bread and butter, and our toys, and our beds." He knew that God was their Provider.

A Wonderful God of Forgiveness

Said one mother, "God won't like you if you say bad words like that." What a poor way to teach a forgiving God! The nursery child may not often have the feeling of guilt, but family prayers can certainly include "forgive me's" by the parents. "Forgive James for hitting and hurting Janet," or "Forgive us for getting cross." And the words of David can be often repeated in family worship: "For thou, Lord, art good and ready to forgive."

A Wonderful All-Wise God

We often can't answer our children's questions of why and what, but how thankful we are that we know an all-wise God to whom we can refer our questioning children. He has a plan and a rea-

(Continued on page 477)

God in the Home

BY MRS. GEORGE RENO

There's all a home has need of

When a home has God . . .

Has God

In reality, in power.

Then there's all a home has need of.

Akers, La.

TEACHING THE WORD

Summer Bible Schools for 1951

BY CLAYTON F. YAKE

Summer Bible School Anniversaries

Throughout the Protestant churches, this year is being made a banner year for summer Bible school. It is hailed as the fiftieth anniversary year of the beginning of the summer Bible school movement. Although summer Bible schools were held previous to 1901 there were only a few scattered ones here and there, and 1901 is used as the date when the movement started because in that year five schools were held in New York City alone under the direction of Robert G. Boville, secretary of the Baptist City Missionary Society. The year 1866 marks the very beginning of vacation schools in Boston, Massachusetts. In 1877 another school appears in Montreal, Quebec. In 1894 Mrs. D. T. Miles had a school in Hopedale, Illinois. And in 1898 Mrs. Elias Hawes had a school in New York City, but it was only after Mrs. Hawes, in co-operation with Howard Lee Jones, had her school that summer Bible school became a movement in 1901.

In our church the first school was held at Hesston, Kansas, on the college campus by Dean Noah Oyer, in 1922. But it took at least ten years for interest in summer Bible school to develop to such an extent that it was evident in a movement. We may, therefore, think of this year as being a twentieth anniversary year of the summer Bible school movement in the Mennonite Church.

The 1950 season closed with an official report of 588 schools. Not all reports have been sent in, and we have reason to believe that the 600 mark was reached. Our goal for 1951 is 650 schools. To accomplish this requires a strong promotional program in every district in our church, and a strong Bible school interest in every congregation. Mission summer Bible schools should be established everywhere possible, and individual congregations should take the opportunity of spreading the Gospel through such missionary outreach. As this year may be considered the thirtieth year of the beginning of summer Bible schools, let us together put forth every effort to make it a better year.

A Completed Summer Bible School Curriculum

As I write this, April 21, the Superintendent's Manual is going through the bindery, and will be distributed by the time this gets into print. Nursery and Kindergarten I Teacher's Manuals will be completed by Katherine Royer. Nurs-

ery pages are being assembled, and Kindergarten I copy is going into the printing plant. There is evidence that these materials will be ready for the summer's use. This means that the Herald Summer Bible School Series will be completed, and for the first time our schools will have available all of the curriculum materials. We may together praise the Lord for being able to accomplish this task and complete the work at this time. It is one more reason why this year should be made a banner anniversary year. In many ways this is more than an ordinary historic event in the Mennonite Church.

Promotional Meetings

Various types of promotional meetings have been planned and are being held or are publicized. Summer Bible school week-end meetings, conferences, institutes—all are a help in promoting this type of Bible teaching. A summer Bible school workshop is perhaps the most effective way of getting to grips with the actual teaching problems. Through a workshop it is possible to demonstrate a school actually in operation. Where possible, holding a workshop for several days, a half a week, or a full week during the mornings and evenings, or during the afternoons and evenings, makes a splendid way to promote summer Bible school work. Furthermore, a workshop is possibly the best way to help improve the teaching. If any readers are interested in this type of promotional work, may we suggest that you plan your program in co-operation with the persons whom you intend to use as instructors. These persons with their training and experience should be in a position to give valuable suggestions in arranging the workshop pattern.

This is possibly the last opportunity to have this kind of promotional work before the opening of the season. If it is already too late for the summer ahead, think now of having such a workshop during the winter of 1951 and early in 1952 so as to get the full advantage of the results for the 1952 summer season.

Reports

By all means keep summer Bible school records accurately, and send these records and reports to your district secretary so that we may have them to arrange the denominational report for publication. This is most valuable in promotional work. Yours for MORE SUMMER BIBLE SCHOOLS FOR MORE CHILDREN IN 1951.—Secretary of Summer Bible Schools.

A Mothers' Summer Bible

School Class

BY ALTA MAE ERB

Today again, I got a request for a course of study to be used in teaching the mothers' class in summer Bible school. I have had several requests like this. This is very encouraging. It shows that we are doing more than trying to reach the children. We should reach the parents of the children. All summer Bible school superintendents and all ministers and all mission Sunday-school superintendents should encourage this kind of work for the coming summer. If we can help the homes of today, we are doing a service indeed to the nation.

I want to suggest several courses that teachers of mothers' classes might use. (Perhaps the fathers will be included in the classes.) Either of the high-school courses in our summer Bible school course could be used with adults. The one is a survey of the Old Testament, and the other a survey of the New. In each one there is also a study of Christian living. Perhaps you would like to take this only. The pupils could still use the manuals to profit. Consider these if you have such a class. In connection with either of these courses, you could have what one sister had. She called it a problem hour. They wrote out their problems and put them in a box. During the last part of the period they discussed these problems with great profit, she thought.

Another course that has been used several times is the study of children. For this study *The Christian Nurture of Children* could be used with profit. It is really prepared for a study text. Two books which might help the teacher in connection with this course are, *Your Child and God*, by Trent, and *The Pocket Book of Baby and Child Care*, by Spock. This is an inexpensive paperback book, 35¢. Many mothers in poor homes should have some help.

Since the Commission is emphasizing the Christian home this year, a good course of study would be Building the the Christian Home. For this text there is an inexpensive paper-back book called *Christian Happiness in the Home*, by Wiegmann. This is also prepared for a study text. There are good questions for discussion at the close of each chapter. Some good books to supplement this course, especially to help the teacher on the various subjects discussed in the little book I just named, would be: *Growing Together in the Family*, by Wood; *The Home Christian*, by Kardatzke, 75¢; and *Beside the Hearthstone*, by Lapsley, \$1.00. All three of these are paper-back books. The teacher would find them very helpful. They also have some good little tests for parents. In both of these home studies it would be

(Continued on page 477)

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. and Sister Eugene Blosser, newly returned missionaries from China, spoke during chapel periods at Iowa Mennonite School during the observance of Mission Emphasis Week, April 16-20.

Progress is being made on the new auditorium-gymnasium at Iowa Mennonite School. On several days twenty-five to thirty-five men responded with volunteer labor. Masons are to begin laying the outside wall soon.

The Hesston College a cappella chorus will be with the Pigeon Mennonite Church in Michigan on June 14.

Bro. Mark Fakkema, Educational Director of the National Association of Christian Schools will speak to the congregation at Orrville, Ohio, on May 20.

Bro. C. F. Derstine is scheduled to conduct revival meetings at Orrville, Ohio, June 25 to July 1.

Bro. Levi Thomas, who was ordained as deacon at the Stahl Church near Johnstown, Pa., last January, died of a heart ailment on May 3.

Bro. Howard S. Bauman, Elmira, Ont., assisted by the girls' chorus of the Elmira congregation, gave a program at the Wanner Church near Hespeler on Sunday evening, May 6.

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Items and Comments

Bro. Levi Hurst preached for the Beech congregation at Louisville, Ohio, on Sunday, April 29.

The Mennonite A Cappella Chorus from Akron, Pa., directed by Bro. Warren Leatherman, gave programs on April 29 at Altoona and Johnstown, Pa. The Scottdale Ladies' Chorus gave a program at Altoona, May 13.

The Scottdale congregation was increased by the baptism of thirteen persons on April 28. The following day 221 persons partook in the communion service, the largest participating group of which we have record.

Bro. Millard Lind conducted communion services at Masontown, Pa., on May 6, substituting for Bro. A. J. Metzler, who was ill.

Bro. Helmut Wiens, a Danzig Mennonite minister who is presenting the spiritual needs of our congregations, was scheduled to be at Scottdale Sunday evening, May 13.

Bro. Dan Headings, long active in the work of the Hutchinson, Kans., mission, passed to his reward on May 1.

Bro. Leonard Garber was installed as pastor at Winton, Calif., on April 29. Communion services were also held on that day.

Voluntary Service in Action is the subject to be discussed by Bro. H. Raymond Charles at the May 19 meeting of the Youth Gospel Evangelism group at the Vine St. Church in Lancaster, Pa.

Bro. E. J. Stalter, Flanagan, Ill., spoke at the Pleasant Hill Church at East Peoria Sunday morning, May 6.

Bro. Carl Kreider, acting president of Goshen College, brought the morning message at Metamora, Ill., on May 6.

Bro. John H. Shenk, Denbigh, Va., one of the speakers in the music conference held at the Lindale Church May 4-6, brought the Sunday morning sermon at the Zion Church near Broadway.

Bro. E. S. Garber reports three baptisms and a fine communion service at Filer, Idaho, on April 29; also four baptisms at Nampa on May 6.

Bro. S. C. Yoder will preach the conference sermon of the Indiana-Michigan conference on June 7. Bro. J. Lawrence Burkholder will preach the sermon in the mission board meeting on June 6. The name of Bro. J. W. Shank also appears on the program.

Laurelville Camp programs, giving details of the summer's activities, have been mailed recently. Interested persons who did not receive copies please request them from Laurelville Camp, Scottdale, Pa.

Visiting ministers in the Sunday morning service at Scottdale on April 29 were C. Nevin Miller, Harrisonburg, Va., and Mahlon D. Eshleman, Chambersburg, Pa.

Communion services were held at the Meadow Mountain Church in Maryland on May 6. The Dry Run congregation also joined in this service. Present and taking part in the services were Pastor Roy Kinsinger,

John L. Horst, Resley Tressler, and Paul E. Bender.

Indiana-Michigan M.Y.F. chorus practices are being held each Thursday evening at Goshen College. The M.Y.F. convention will be held June 16 and 17.

(Continued on page 476)

Calendar

- Annual Meeting, Associated Sewing Circles of Ontario, St. Jacobs, Ont., May 24
- Annual Meeting, Ontario Mission Board, Kitchener, Ont., May 26-28
- Ohio and Eastern A.M. Joint Conference, Allensville Mennonite Church, Allensville, Pa., May 29-31.
- Rockview Mennonite School, Graduation Exercises, St. Jacobs, Ont., May 31
- Johnstown Bible School Reunion, Johnstown, Pa., June 2
- Fourth Annual Missionary Conference, East Chestnut St., Lancaster, Pa., May 30 to June 3
- Virginia Conference and related meetings, Weavers Church, Harrisonburg, Va., June 4-7
- Indiana-Michigan Mission Board, Annual Meeting, Clinton Frame Church, Goshen, Ind., June 5
- Annual Meeting, Ontario Conference, Erb St. Church, Waterloo, June 4-6
- Indiana-Michigan Conference, Annual Meeting, Clinton Frame Church, Goshen, Ind., June 6-7
- Pacific Coast Conference, and Associated Meetings, Fairview Church, Albany, Oreg., June 5-8
- Mennonite Youth Fellowship, Annual Meeting, Bettleville, Pa., June 8, 9
- Mennonite Board of Missions and Charities, Annual Meeting, Belleville, Pa., June 10-12
- North Central Conference and associated meetings, South Laurence Church, Glen Flora, Wis., June 11-15
- Eighth Conference on Mennonite Cultural Problems, Messiah Bible College, Grantham, Pa., June 14, 15
- Ohio Mennonite Youth Fellowship Convention, Millersburg, Ohio, June 29 to July 1
- Chesley Lake Camp:
General M.Y.F. Workshop, August 4-11
Junior Boys Camp, Aug. 11-18
Junior Girls Camp, Aug. 18-25
Young People's Camp, Aug. 25 to Sept. 1
- Laurelville Mennonite Camp, Mt. Pleasant, Pa.
Boys' Camp, June 30 to July 6
Girls' Camp, July 7-13
Victorious Life Conference, July 14, 15
Writers' Conference, July 16-20
Sunday School Workshop, July 16-20
First Family Week, July 21-27
Music Conference, July 28 to Aug. 3
First Young People's Institute, Aug. 4-10
Second Young People's Institute, Aug. 11-17
Second Family Week, Aug. 18-24
Missionary Bible Conference, Aug. 25-31
- Little Eden Camp, Onkama, Mich.
Senior High Boys and Girls (ages 15-18), June 20-27
Junior High Boys and Girls (ages 12-15), June 27 to July 4
Boys and Girls (ages 9-12), July 4-11
Bible Conference, July 14-21
Sunday School Workshop, July 21-28
Young Adult Week, July 28 to Aug. 4
Christian Business Men's Week, Aug. 4-11
Church Music Week, Aug. 11-18
Farmers Week, Aug. 18-25
Family Week, Aug. 25 to Sept. 1
- Peace Day, July 1
- Alberta-Saskatchewan Conference, and Associated Meetings, Creston, Mont., July 1-3
- Annual Meeting, Southwestern Pennsylvania Mission Board, Stahl Church, Johnstown, Pa., July 6 and 7
- Illinois M.Y.F. Retreat, Pilgrim Park, Princeton, Ill., July 27-29
- Southwestern Pennsylvania, Annual Conference
Blough Church, Aug. 5-8.
M.Y.F. Workshop, Chesley Lake Camp, Allenford, Ont., Aug. 4-10, noon
- Annual Meeting, Iowa-Nebraska Conference, Cedar Creek Church, Manson, Iowa, Aug. 7-10
- Annual Christian Life Meeting, Lancaster Conference, Elizabethtown, Pa., Aug. 14 and 15
- Ohio Christian Workers Conference, Martins Creek congregation, Berlin, Ohio, Aug. 14-16
- Annual Meeting, South Central Conference, Pennsylvania congregation, Hesston, Kans., Aug. 14-17
- Young People's Institute, Iowa Mennonite School, Kalona, Iowa, Aug. 15-19
- General Conference, Biennial Meeting, Goshen, Ind., Aug. 21-24
- Church School Day, Aug. 26
- Annual Meeting, Illinois Conference, place undecided, Aug. 28-30
- Beulah Youth Retreat, Beulah Colo., Aug. 27 to Sept. 2
- Indiana-Michigan Mennonite Christian Workers' Conference, Bayshore Camp Ground, Sebawing, Mich., entertained by the Pigeon congregation, Aug. 28-30
- Annual Meeting, Mennonite Board of Education, Conestoga Church, Morgantown, Pa., Oct. 18-20
- Bible Sunday, Dec. 9

Go, Preach

. MISSIONS .

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Sister Emma Oyer passed away Thursday morning, May 10. Her funeral was scheduled to be held at St. John's, Michigan, Sunday afternoon.

Bro. and Sister Carl Beck write from Osaka, Japan, under date of April 14: "Sometimes we fear we are allowing ourselves to become spiritually undernourished because of the shortness of the day. It is good we have Bible classes to force us to some diligent Bible study every week."

Bro. G. D. Troyer, M.D., Aibonito, Puerto Rico, writes under date of May 4: "A letter from the Secretary of the Board of Medical Examiners announced that I have passed the examination and I am now a registered physician and surgeon of Puerto Rico. We are happy with this and can now better make plans for the development of the work."

The annual meeting of the Mennonite Board of Missions and Charities is scheduled for June 9 to 12, 1951, at the Maple Grove Mennonite Church, Belleville, Pa.

A men's quartet from the West Clinton Church, Archbold, Ohio, gave an evening's program in music at the Jefferson Street Mennonite Mission Church, Lima, Ohio, on May 6.

One of our missionaries from South America reports the following news item from the mission station at America, Argentina: "March 28 a district workers meeting was held in America where the Daniel Millers are in charge. Among items on the agenda were plans for fall evangelistic campaigns, schedule of fall communion dates in the district, and how to interest lay members in personal work among the unsaved."

Bro. Milton Vogt, missionary in Bihar, India, writes under date of April 24: "Bro. and Sister Paul Kniss took their first year written Hindi examination on April 4 to 6. At present Bro. and Sister Kniss and Bro. and Sister Shirk are up in Landour, Mussoorie, studying Hindi in the language school."

The third annual Mother-Daughter Meeting was held at the First Mennonite Church, Canton, Ohio, Monday evening, May 7. Sister Irene Eschliman, returned relief worker from the Philippines, was the speaker.

Six souls were baptized into church membership at the Lima, Ohio, Mennonite Mission Church on Sunday, April 29.

Bro. Jacob Weirich, Beaver Dam, Pa., called at Mission Board headquarters, Elkhart, Ind., Monday, May 7.

A news item from Trenque Lauquen, Argentina: "March 9 Richard William Hallman underwent a 'straightening' operation on both eyes in Buenos Aires. We praise the Lord for complete success."

MISSIONARY TRAINING CONFERENCE IS PLANNED THIS YEAR TO BE HELD AT ELKHART, INDIANA, FROM THE EVENING OF JUNE 14 TO THE NOON OF JUNE 19. THE CONFERENCE IS MAINLY FOR NEWLY APPOINTED MISSIONARIES BUT OTHER YOUNG PEOPLE WITH A DEFINITE INTEREST IN FULL-TIME MISSIONARY SERVICE MAY APPLY. ADDRESS THE SECRETARY, MENNONITE BOARD OF MISSIONS AND CHARITIES, 1711 PRAIRIE STREET, ELKHART, IND.

One of our missionaries in Bihar, India, reports: "There is an epidemic of whooping cough in Hisri. Several small babies have taken it. Many children and some of the young adults in the Christian community have it too."

Brethren H. Ernest Bennett, Elkhart, Ind., Wilmer J. Dye, La Junta, Colo., and Samuel Janzen, Greensburg, Kans., attended the Tri-State Convention for Hospital Administrators in Chicago, Ill., Monday and Tuesday, April 30 and May 1.

Mrs. Samuel E. Miller, missionary in the Argentine Chaco, has been seriously ill following the birth of their daughter, Jeanne Susan, born April 23. Let us remember Sister Miller in prayer that God may grant grace and strength during this period of illness.

Bro. Glenn B. Martin, pastor of the First Mennonite Church, Lima, Ohio, reports: "Summer Bible School will be held June 18-29 in the new Emerson School Building. Pray for the Lord to supply our every need in money and teachers."

The Women's Missionary Meeting for the Prairie Street, Belmont, and Pleasant View congregations in Elkhart, were scheduled to have a meeting on Thursday evening, May 10. Bro. J. D. Graber, Secretary of the General Mission Board, gave a resume of his recent trip to India and the Far East and showed slides taken on his trip.

Sister Dorothy Brunk, missionary in the South America Argentine, reports: "March 18 and 19 a group of pastors of various denominations met at Pehuajo to discuss the evangelical work in general in the Republic of Argentina. The guest speakers were Henri Roser, a leader of the Christian Church in France, and F. J. Huegel, author, and for thirty years missionary in Mexico."

On Saturday, April 14, all the Bihar, India, missionaries met at Chandwa to help finish the new bungalow. They spent the day painting the woodwork.

"Spring Communion was observed at Hisri on April 8; Nagar, April 12; Chetag, April 13, and at Ike on April 15. . . . Bro. and Sister Allen Shirk and Sylvia Ann spent the week end of March 31 at Chandwa. . . . On March 29, Sister Miriam Beachy and Cheryl

MENNONITE RELIEF COMMITTEE (M.R.C.)

Sister Mabel Miller, Wilmot, Ohio, completed her term of service in La Plata Mennonite Project, Puerto Rico, and left for her home on April 19.

Steven Kent Massanari joined the service unit at La Plata, Puerto Rico, on April 22 as its junior member. Walter and Orva Massanari are the parents.

The brethren Stanley Lambright and Olen Miller, Shipshewana, Ind., and Ralph Oswald, Lyons, Nebr., joined the service unit at Hesston College on May 1. Those completing their terms were Samuel Kauffman, Harrisonburg, Va., Robert Kauffman, Middlebury, Ind., and Don Esch and Willard King, West Liberty, Ohio.

Bro. Levi C. Hartzler, Secretary for Service and Relief, filled appointments on May 4 and 5 in Orrville, Ohio, in the interest of the voluntary service program. May 6 to 9 was spent at Kalona, Iowa, where he served as a speaker in the local Peace Conference.

If you still desire to receive an appointment in the voluntary service program, please submit your application immediately.

Jo left for Landour. Bro. Beachy took them up and helped them get their house in order." —Excerpts from a letter from Bihar, India.

The Ladies' Chorus of the Clinton Frame Mennonite Church gave a program at the Belmont Mission Church, Elkhart, Ind., Sunday evening, May 6.

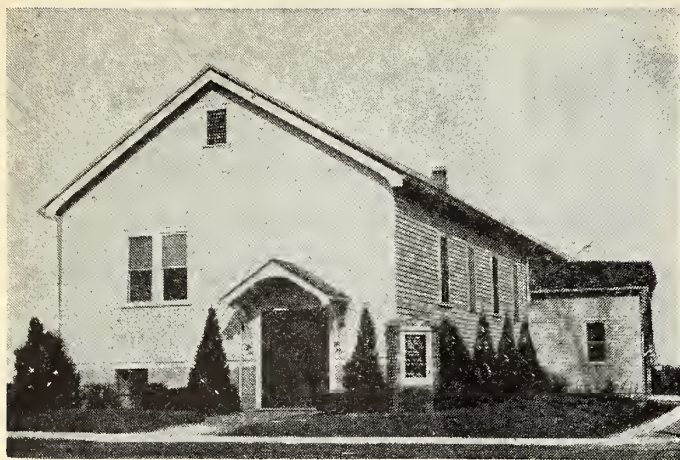
The Ladies' Bible Class of the Detroit Mennonite Church meets each Thursday morning at 9:30. Sister Fern Erb is in charge of this Bible Class for the women of the community.

The midyear workers meeting is to be held in Bragado, Argentina, May 26-28. Special prayer is requested that missionaries and national pastors will experience a new infilling of the Spirit during these days.

Bro. Paul Conrad, under appointment to go to India this fall, spoke at the Olive Church in Indiana the evening of May 6.

Attendants at the Ohio Mission Board meeting filled appointments on May 6 as follows: Ellis Gerber at Kidron; William Miller at Crown Hill; Walter Stuckey at Salem; Nelson Kanagy at Wooster; Levi Hurst at Wadsworth; Jacob Birkey at Berlin; Glenn Esh at Canton; Lloy Kniss at Hartville; Howard Hammer at Beech; Jesse J. Short at Louis Road Chapel; and Murray Krabill at Mt. Gilead.

Bro. Howard Hammer, Apple Creek, Ohio, is holding evangelistic meetings near Newcomerstown, Ohio, May 6-20 at the Flat Ridge Mission, a station under the Martins Creek congregation.



The Detroit Mennonite Mission where the twenty-fifth anniversary (1926-1951) will be observed with an appropriate evangelism emphasis. Workers at the Mission are Bro. and Sister J. Frederick Erb and Sister Winifred Mumaw.

Winning Our Community for Christ

By J. FREDERICK ERB

THIS year the Detroit Mennonite Mission is observing its twenty-fifth anniversary of Gospel witnessing. The church council has made plans to have a series of special meetings in keeping with this anniversary. Included in their plans is the writing of a thorough record of the work over the past twenty-five years. This history is to be read on July 22, the day set apart to observe the Silver Anniversary.

The Silver Anniversary Bible School is to be held July 9-20. We are planning a vigorous publicity campaign, as well as door-to-door solicitation. There will also be a class conducted for the ladies of the community with Mrs. John H. Mosemann as instructor.

Immediately following the Bible school there will be our Silver Anniversary Evangelistic Campaign, July 22-29. Sunday, July 22, will be set aside for the special observing of the twenty-fifth Anniversary. Special speakers such as those who had a share in the early beginnings, will be present that day. This observance is to be the springboard to begin our week's evangelistic campaign with Bro. Jesse Short as evangelist. Already our little congregation has planned for this week. Several Sunday-school classes decided to give their Missionary Day offerings to help with this campaign. But more directly they have pledged themselves in the most vital work of all—that of intercessory prayer. The April pastoral letter, from which the following paragraphs are taken, will explain. Through this we trust that you too can share with us the blessings of winning our community for Christ.

Our Dear Mennonite Prayer Warriors Everywhere:

Spring is here. It's time to behold the glory of God as He works in the world of nature. It's time to praise the Lord for beauty and new life in the greening earth. When God saw everything that was made after the creation, the Scripture says that "Behold, it was very good." We as His children can truly echo these words with the coming of new plant life.

To see a knotty, scarred old tree burst into leaves and lose its ugliness is to see the work of God. Likewise, we long to see human personal-

ities, knotted and scarred by sin, changed and remade into newness of life. This, too, is the work of God. We as a church at Detroit are planning, working, and praying toward this end—that lives will be remade in the image of God during our evangelistic meetings, July 22-29. We have work to do. It is the work of prayer. Will you join us in this work? The words of Jesus when He intimated that "ye have not because ye ask not" are so very real in our prayer experience. A great missionary once said: "Expect great things from God; attempt great things for God."

The crowning and supreme purpose in prayer is the ministry of intercession. It is such a vital business that it must be done systematically. Someone has said, "The reason so few people pray any length of time and to any great purpose is that they do it in a hit and miss way." Therefore there should be a very careful plan of intercession. For our many brethren and sisters who know the value of prayer, we invite you to help us. If you are willing to give yourself, the following guide and plan is offered for intercession.

My Intercessory Prayer Guide for Detroit's Evangelistic Campaign

O God, our heavenly Father, we come to Thee as Thy disciples did of old and ask Thee to "teach us to pray."

We come to Thee and ask for forgiveness where we have erred, displeased, or sinned against Thee in any way.

Teach us day by day how to live a life of unbroken fellowship with our risen Lord who is the source of life.

We praise Thee, our Father, for the church; for the vision and concern it has to heal the open sore of sin in the world.

We pray that the Holy Spirit may use mightily the many who have given of themselves in the ongoing mission program of the church. Dear Father, we remember

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Father, we also have a missionary task to do here in the city of Detroit. Hear our prayer in behalf of the many folks in this large city who need Thy saving grace. Help us to be willing to give ourselves in prayer in behalf of

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O Father, bless Bro. Short, the evangelist. Warm his heart. Kindle in his soul a divine flame. Give him Holy Spirit unction in preparation and delivery in preaching Thy truth. May Thy blessed Spirit convict.

Teach us, our Father, what part we can do to help in this campaign even though we be many miles away.

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Dear Lord, bless the Detroit church with rich spiritual blessing and growth through this experience. May the Holy Spirit be poured out afresh—so that saints may be built up, lukewarm Christians be melted by Thy love to full discipleship, hypocrites be pricked at heart, and sinners flee from the wrath to come and turn in repentance and faith to Christ, the fount of life.

Father, we give ourselves to Thee. Glorify Thyself through our lives as Thou seest best. We are confident that Thou wilt answer our petitions in Thine own good way.

For this privilege we thank Thee, O Father. Receive our prayer, our love, our all in the precious name of Jesus, we pray. Amen.

To give you a better picture why your prayer support is solicited let me explain. A little sentence in John 4 is the answer: "Look on the fields; for they are white already to harvest." Within the square mile of our little lighthouse are 2000 homes of 6000 to 8000 souls. Many are living in comfortable, modern homes and are very much at ease with all the conveniences and luxuries of a modern city. We need your help to reach these self-centered and satisfied people.

We need your financial help, as well as your prayers.

Please write and ask for "My Intercessory Prayer Guide for Detroit's Evangelistic Campaign," and we will send one with names of people for whom we are concerned and for whom we desire your prayers.

Our congregation has begun an "Around the Clock Project" of intercessory prayer. Each member is responsible for a prayer sometime within a given hour, beginning at 5:00 a.m. and continuing until 12:00 midnight. Your help is also needed. Will you write today? The address is J. Frederick Erb, 15559 Curtis Avenue, Detroit 35, Michigan.

Detroit, Mich.

I Wonder

I wonder what my soul would say,

If God should come to me,

And speak this message clear:

"I have a place for you

Up in the hills of Africa;

A lonely place

Among the race of colored folk."

I wonder if my soul would say:

"Where'er you choose, Lord,

Lead all the way."

I wonder what my soul would say,

If God should come to me,

And speak this message clear:

"Child, the place for you

Is where you are.

No far-off place;

'Tis yours to face the common life."

I wonder if my soul would say:

"I am content, Lord;

Guide through each day."

—Contributed.

Two Mothers—India, Africa

Mantora Bai

BY NELLIE KING

THIS evening as I was visiting in the para I called on a good friend, Mantora Bai. You will be interested in knowing something of the life of this dear grandmother whom we have learned to love and respect.

During the severe famine of 1899 Mantora's parents both died on the same day and she with her brother and sister found themselves orphans and penniless. In search of food the children sought the government famine kitchens.

Mantora, at about the age of ten, was admitted to the mission orphanage at Dhamtari where she had come in search of food. Here she lived until her marriage in 1908 to Sakhu, a boy of the orphanage. They started their home in Balodgahan where she did some work as a Bible woman. After a few years they moved to Dhamtari. There Sister Burkhard asked her to help with the care of her three children. Later Mantora helped Sister Lehman with her housework and since then has done similar work in the homes of other missionaries.

In 1940 Mantora became a widow. But she still continued to work and to help support her son who was away in school learning tailoring. Since the past two years she no longer does nurse-maid work but lives with her son and his family where her life is a daily blessing.

Mantora is the mother of three children, one son having died in childhood. The eldest, Laura, lives in Dhamtari and is the mother of five children. Isa Prem, the son, has a family of four children. He lives in the parental home and is kept very busy with his tailoring. Mantora's children both have nice homes and in many ways reflect the influence of a Christian mother.

Mantora Bai has always been a faithful member of the church. She took her place as a Sunday-school teacher in her younger days and is a regular attendant of the Sunday services and of the women's meetings. Cheerfulness, honesty, faithfulness, with quiet and pleasant ways have made her a suitable companion for children and a useful helper in the household. Her own home bears testimony to her Christian character and is an example of neatness, cleanliness, and industry. She is a blessing to her community, to her church, and to the many homes in which she has labored throughout the years. I am sure that were it possible, you also would be made happy to visit in her home and to learn to know this devoted Christian mother and grandmother.

Mexican Indians

In Mexico there are 50 distinct Indian tribes, each speaking a different dialect. Missionaries are working on the translation of the Scriptures in many of these tongues, which the American Bible Society will publish.

Nyalomba

BY ELVA B. LANDIS

THE Lord speaks to us in many ways and uses various circumstances to bring us face to face with reality to realize our lost condition without His Son Jesus Christ as our Saviour.

Nyalomba is a native of Busurwa, a beautiful spot along the lake, about fifteen miles southwest from our Shirati station. She is a healthy young mother of a six-month-old chubby, smiling little girl.

She lived as all Africans do until the morning of March 17, 1951, when in a storm she took her hoe and tried to dig a ridge of mud in front of their door to keep the water from running into their house. As she was working there in a stooped position with her hoe in the wet ground she was struck by a bolt of lightning and was the victim of extensive, rather deep burns.

That afternoon she was carried in to us and was treated and admitted to a little house near our ward. Her back from the arms down to the lower parts of her hips is raw and skinless today. The burn also radiates front to the abdomen on both sides.

The smell from her burns the first few days was, as from all burns, not too pleasant. It took several days until the burned, charred tissue peeled off and we had a clean wound to work with. During this time we had a difficult battle to keep the flies from entering and laying their eggs which later resulted in larvae. After a few weeks all was clean and healing started in from the edges of the burn. Nyalomba is not a complainer as some others would be in her place. I know it is painful but the African in general is taught to bear pain and she does so bravely. I am rewarded with a big heartfelt smile each morning as I tie the last knot to the bandage which holds her dressings in place.

Each day Yohanna speaks to her of Christ's love; each day I try to dress her wound with a loving touch and others also contact her. Time and again she mentions "Mungu wa Wazungu" or "the God of the Europeans," but that is about all I can understand, for I do not know her language. Our opportunity here is extended, for she will be with us many months, and our responsibility is great, for she does not yet know our Saviour.

Why she was not immediately killed when struck, as many others in similar circum-

Teacher

BY MRS. GEORGE RENO

Be faithful to thy task—
The task is great.
Teach well God's Holy Word.
The day is late;
Seek wisdom from above;
Deep searchings make,
Be diligent in all.
Souls are at stake.

Akers, La.

stances are, we do not know. I do know that God loves her and wants her in His fold and for that reason brought her to us in this way.

Pray that we may not pass this opportunity by lightly and also help her into the fold by prayer. You too have a responsibility to her, for she is a soul who needs the Saviour and you can pray—pray her into the fold.

Tarime, T.T., East Africa.

Fourth Annual World-wide Missionary Conference

May 30, 31, June 1, 2, 3, 1951

East Chestnut Street Mennonite Church
Lancaster, Pennsylvania

* * *

Wednesday Evening, May 30

7:00 Song Service and Devotion
7:15 The Missionary Alive unto God
T. K. Hershey
8:00 Missionary Sermon Clarence J. Ramer

Thursday Afternoon, May 31

1:30 Song Service and Devotion
1:45 The Deep South (Colored) Alvin Weaver
2:00 The Mexican Border T. K. Hershey
2:45 Continue in Faith and Joy
(Phil. 1:25) Oscar Burkholder

Thursday Evening, May 31

7:00 Song Service and Devotion
7:15 New York City—A Challenge
B. Harold Thomas
8:00 The Spirit of Antichrist in
Missions and Churches J. Otis Yoder

Friday Afternoon, June 1

1:30 Song Service and Devotion
1:45 Light in the Timberland Irwin Schantz
2:30 "Holding Forth the Word of Life"
(Phil. 2:16) Oscar Burkholder

Friday Evening, June 1

7:00 Song Service and Devotion
7:15 Japan an Open Door John H. Mosemann
8:00 "I Must Work the Works of Him
That Sent Me" Clarence J. Ramer

Saturday Morning, June 2

9:30 Song Service and Devotion
9:45 Mission Workers' Problems and
Prayer Service Moderator in Charge

Saturday Afternoon, June 2

1:15 Song Service and Devotion
1:30 Counting and Reaching
(Phil. 3:7-15) Oscar Burkholder
2:15 Africa Reaches Out Mahlon M. Hess
3:00 Ozarks, Prospect and Challenge
Nelson E. Kauffman

Saturday Evening, June 2

7:00 Song Service and Devotion
7:15 Spirit of Antichrist in World
Government Sanford G. Shetler
8:00 Not Righteous but Sinners
Nelson E. Kauffman

Sunday Morning, June 3

9:15 Song Service and Devotion
9:30 Sunday School Lesson—The
Restoration of Jerusalem
Sanford G. Shetler
10:30 Sermon (Habakkuk 1:16, 17)
George R. Brunk

Sunday Afternoon, June 3

1:15 Song Service and Devotion
1:30 Vermont Winfield M. Ruth
2:15 The Spirit at Work in the South
Elam B. Hollinger
2:45 The Missionary an Undershepherd
Irwin Schantz

Sunday Evening, June 3

7:00 Song Service and Devotion
7:15 "Not by Might, nor by Power,
but—" C. J. Ramer
8:00 What Shall the Harvest Be?
George R. Brunk

Moderator—Henry F. Garber
Assistant Moderator—Ira J. Buckwalter

Choristers

Leslie Hoover David Landis Eby Leaman
Evangelistic meetings in a tent opposite the church, with George R. Brunk as evangelist, will follow the Missionary Conference.

Do's and Don'ts in Gospel Tract Evangelism

BY RALPH PALMER

I RETIRED from the Chesapeake and Ohio Railroad in 1946 and promised God to give Him the rest of my life in Gospel tract evangelism, full time. I am one of the youngest men, only forty-four years old, ever to retire from the C. & O. Railroad with thirty years' service. With God's blessing and donations from my friends to buy tracts from Herald Press, Scottdale, Pa., I will work in this until Jesus comes or God says, "Enough, come home."

There are hundreds of thousands of poor, lost people walking our city streets who are not saved. What are we Christians doing about them? Are we going to fold our hands and sleep through it all? There are multitudes of people who will never darken the doors of a church. Christians must give the testimony by Gospel tracts, street meetings, and in personal witnessing.

In 1950 I personally passed out, hand to hand, 400,000 Gospel tracts, four-page, six-page, and eight-page, weighing over a ton, the tracts alone costing nearly \$1400. These I gave out in cities in Virginia, Maryland, Pennsylvania, New York, Ontario, Canada, and Washington, D.C. The time I spent averaged six hours a day. I want to give out in large cities a total of over one million tracts, two and one-half tons, in the three years ending December, 1951.

We have received about a hundred encouraging letters in 1950, letters from coast to coast, some saying they have been reclaimed from backsliding, some saying the tracts have helped in their Christian lives, some coming out with the statement by letter and in personal testimony that they have repented and have accepted Christ. Many request more literature and some I have personally seen confess Christ openly with tears in their eyes.

There is some opposition in city tract work. Of course, some people give you a cold shoulder. I have been cursed at, quarreled at, and in some extreme cases threatened by Communists and abused by drinking people. But the blessings of souls coming to God make me feel so happy I forget the opposition. Out of my experiences I list the following "Do's and Don'ts."

Don'ts

1. Don't get angry at any one on the streets when people give you a cold shoulder. If you do, you lose victory and the person loses confidence in you.

2. Don't let anyone scare or discourage you in passing out Gospel tracts on city streets or making testimonies in street meetings, or Gospel singing.

3. Don't cease praying about the results of your tract work. Faith, works, prayer go together. Pray without ceasing—each day.

4. Don't stand in front of theater entrances or ticket boxes. If you do, your tract work is cut in half. At a place like this the people are ashamed for others to see them accepting tracts. They will accept a tract a few doors away, quickly put it in their pocket before they purchase a theater ticket, and likely read the tract later.

5. Don't go into barrooms, poolrooms, dance halls. While some drinking man argues with you, hundreds of people will walk by on the street outside. You have lost all of these chances for testimony. Drinking men will take tracts better on streets than in barrooms—a case of being ashamed of one another.

6. Don't pass up the drinking man—help him. Give him an invitation to church. Give him a smile. Show him you love him. Probably he will do lots of talking. Please do not get angry with him.

7. Don't argue about religion on the street with anyone. If you do and win the argument, what have you gained when hundreds of people have walked by without a tract while you argued?

8. Don't hold long conversations on the street if you have tracts left in your basket to give out. If you do, your regular people who get your tracts each week in this town will not get one while you give all your attention to one person. Quickly make an appointment to talk things over later and keep busy passing out tracts. In many towns I have people who look for their regular papers each week.

9. Don't give out any but evangelistic tracts on city streets. The great majority of the people on the streets are lost and large numbers do not know even the first steps in how to be saved. We must, through these tracts, tell them the way of salvation. Other tracts are valuable for personal workers and church members.

10. Don't get discouraged when tracts are thrown away. Tracts are thrown away worse in some cities than in others. If the street becomes too littered with tracts while you are giving them out, move on to another block or street to avoid arguments from city officials, police, or street cleaners. I like windy days for giving out tracts as the wind will scatter the ones that are thrown away and keep the streets from looking littered.

11. Don't make unfriendly remarks when tracts are refused. A smile will help land a tract next time. When I first started four years ago about sixty per cent of the people took tracts. Now about 94 per cent take them. After people see you again and again on city streets they become acquainted with you. So keep a friendly smile; it will help you land your tracts.

12. It is best for sisters to go in pairs or more if they work on streets, and then only in the better sections of the city. Sisters can help in street meeting, testimonies, and singing, and in many other ways such as visitation and personal work with women, cottage

meetings, hospitals, children's homes, old people's homes.

13. Don't use cheap- or undignified-looking tracts. Why use your time passing out poor-looking tracts just because you can get them free? People expect to find a message of some value on a quality paper while a cheap-looking paper gives the impression of a cheap message. We have no right to use the cheapest ones we can get when the best quality is much more effective and represents to the people the great value of our message. You know what it took to satisfy God. What a shame to try to get by with the very cheapest in working for Him! We dare not cheat our Lord this way while we buy the best farms and homes for ourselves. I find that people are very slow to accept papers of cheap appearance and I don't blame them. But an attractive paper with a pretty little child or other attractive picture—sure you would keep it! Of course some people will take cheap papers but even then a much larger percentage are thrown away on the streets and then you have an argument from the street-cleaning department. So why not take the right step first?

14. Don't walk by a Mennonite brother passing out Gospel tracts on the streets without taking one, although you may not especially need the tract. I know from experience if Mennonites refuse the tracts, others walking along the street with them will do the same. If you take a tract, you do two things. You encourage the brother as well as set a good example before the other people. Take the tract and read its message, then pass it on to someone else, perhaps a clerk in a store where you shop.

Do's

1. Do stamp invitation to Mennonite churches on your tracts. There are some religious groups that people do not appreciate nor trust. You must identify your tracts by at least having the name "Mennonite" stamped on them. The first thing many people do when they receive a tract is to turn it over to see whom it is written by. I have often seen people read the name "Mennonite" and say, "That is all right."

2. Do make friends with police officers, city officials, M.P.'s, S.P.'s, businessmen. They can help you in many ways you never thought of. For instance, a police officer walks down the street, smiles, and takes a tract, saying, "Good morning, Mr. Palmer!" Do you know that practically every person in sight each way of that policeman will take a tract? The same thing works with the city businessmen, bus drivers, commuter trainmen. There is hardly an end to the blessings coming from these friendly people of the cities. One way of making friends is to meet them with a smile at all times. Be kind. Never show any signs of being afraid or timid, or ashamed of the tracts.

3. Do, in passing out tracts, call a woman, "Lady" and a man, "Friend." This has a friendly, personal appeal. Over and over I reach out my hand to give a tract. Before I make this personal appeal, I see the person, on the impulse of the moment, saying "No." But when they hear my "Lady—or Friend—will you have a Gospel paper?" they change

their mind in a second, take a tract with a smile, and often thank me for it.

4. Do approach people in a kind way. Kindness is always appropriate. You must learn to smile in city tract work. Where there are so many people walking the streets you might not have time to thank every person who takes a tract. Nodding your head with a smile as if to say, "Thank you" works very well, often bringing a smile and a "Thank you" in return.

5. Do pass out the Bible doctrine as held by the Mennonite Church. I often put the tract, "We Believe," inside an evangelistic tract to let people know just what the Mennonite Church believes and stands for. You might be surprised at the people who agree with you, saying, "That's right—the Bible says so!"

6. Do get permission from the city manager or chief of police or other city official to pass out Gospel tracts in his city. I understand there is no city ordinance against passing out Gospel literature in any city or town in the United States, but to show respect to your city officials please spend a few minutes going to City Hall for permission to distribute Gospel tracts. Take a few attractive tracts with you to show the officials what you have. Leave a few with them. I have not been rejected in any city or town in the United States or Canada where I have worked. I have distributed tracts in six states and provinces and expect to expand my work to include cities in three more states this year.

7. Do, when you offer a tract, put it in the person's hand if possible. For instance, lots of women with arms full of bundles cannot receive your tract unless you put it between their fingers. Nine out of ten will thank you for that. I believe the majority will carry them home like that between their fingers. Brother, that is a good testimony when a person walks down the street with a Gospel tract in her hand.

8. Do buy your Gospel tracts from our own press, The Herald Press Tracts, Scottsdale, Pa. I have ten good reasons for getting tracts from them. I have studied this tract work for four years since retiring from railroad work and giving my full time for the Lord. People accept Herald Press tracts better. I can give out one third more of these nice quality papers with attractive pictures than papers of inferior quality.

9. Do, home congregations, without fail make it your business to pray each week very definitely for evangelistic work such as tract work, street meetings, jail services, all visitation and personal work, and for your bishops, pastors, and deacons. We cannot expect God's blessing in full unless we meet the conditions—work, faith, prayer without ceasing.

10. Do all you can to lead sinners to repentance. If we do not do this, we sin. The Bible plainly tells us if we know to do good and do it not, to us it is sin. Friends, we were commanded nineteen hundred years ago to go. If we are born-again Christians, where is our excuse if we do not try hard to lead people to God? We will be without excuse when we meet our Lord Jesus. There is only one thing worse than failure. That is not trying.

Why Should Sewing Circles Encourage Reading

BY MRS. HERMAN YODER

The primary objective of the Sewing Circle is to make bedding, garments, or anything useful in supplying the needs of missionaries and mission stations, or in answer to any call for help. But, as with any organization, there are associated activities to help the sewing project.

We need hundreds of personal workers. The Gospel tract is the forerunner of personal work. We receive letters from different parts of the country from people who have received the tracts saying they have been saved or reclaimed or that they need help. We get the Yearbook and send the letter to a near-by pastor or Christian worker. Christian friend, if you should get such a letter from me, please follow it up as much as possible with personal work.

And you older Christians, do not leave the street work to younger people alone. You may encourage them by going with them and taking part. You might help by giving a ten- or fifteen-minute evangelistic message after the singing and testimonies. Some of our young people may not have much experience in street work and surely older Christians should be able to take the lead. Preaching the Gospel in all the world includes right in the town where you live. "Go out into the highways and hedges, and compel them to come in." We do not expect everyone reclaimed or saved through the Gospel tracts to become members of the Mennonite Church but we do want them to be saved and at least return to their own church.

Are we satisfied with the time we have spent for Jesus? In the day of judgment we will have to give an account of the way we use the time God gives us in this world. Some may say the church has not called them for tract work, street meetings, or other public testimonies. But, friends, Jesus called us all nineteen hundred years ago to witness for Him. We cannot hide behind the church. When we repent and come to Jesus we are born again; if we do not consider ourselves missionaries at home or abroad, I would not give much for our place in heaven. We might be the lukewarm people God will not have. My prayer is, "O God, may we Christians not sleep our time away until it is too late." Jesus said, "Behold, I come quickly; and my reward is with me" (Rev. 22:12).

Denbigh, Va.

(Since Brother Palmer is putting his full time into tract evangelism, he depends largely on donations to purchase the thousands of tracts he distributes. The cost runs to fifteen or twenty dollars a day, even with the special rates by Herald Press for large orders. For one year he needs fifteen hundred dollars for tracts alone, plus transportation from city to city. If you wish to make a donation for this work, send it to Ralph Palmer, Denbigh, Virginia, or to Harold Brenneman, Herald Press Tracts, Scottsdale, Pennsylvania.)

ing project. Reading is one of these activities. There are three reasons why we should read.

1. It is a Bible injunction.

"Give attendance to reading" (I Timothy 4:13). Paul, a well-educated student of his time, was qualified to give this instruction to Timothy. He meant that we not only should read, but also give heed to what we read.

Reading definitely influences our lives. Therefore we should read only worth-while literature. According to Proverbs 23:7, "For as he thinketh in his heart so is he." One could also say, "As he readeth so is he."

With all the literature available today the question arises "What shall we read?" We should never read anything that lowers our moral, mental, or spiritual tone. We could ask ourselves: Am I better for reading this? Would I want people to see what I am reading? Do I feel as much like praying after reading this?

Character is molded by what we read. Often in my thinking I am reminded of different characters which I have read about and how they reacted in certain situations. They seem like real people and yet many are only fictitious characters in a book.

I know of a young woman who feels that she was damaged by reading cheap, sensational magazines. Bad literature is like dynamite—it blasts a good conscience and shatters spiritual life. Good literature has an uplifting influence on the soul. Sit down and read a good book for an hour and notice the effect it has on your thinking. We should be as careful of the books we read as the company we keep.

But there is a place beyond which good literature cannot go. Why did Sir Walter Scott ask for THE Book on his dying bed? Because he knew that in the Bible one finds the thoughts and words of God. Paul in his instruction had in mind reading the Word. We need more Bible reading today, more delight such as David had in reading.

2. It inspires a deeper missionary spirit.

It gives a thorough knowledge of existing needs. I have in mind now especially the reading of missionary books and our church periodicals. Much space is given in the GOSPEL HERALD, Christian Monitor, and other papers to our mission and relief work. I would feel lost without reading these papers, for in this way I keep up with the work of the church.

We can work all day at the Sewing and not know the why and wherefore. But it adds much more interest and zeal if we have seen or read about the person for whom we are sewing. Some of the recent articles about our relief work, or refugees making their

escape, or the day with a missionary doctor in India add to our interest and make us want to do more for the Lord.

On May 21, 1832, young Hudson Taylor while loafing in a library picked up a tract about the unfinished work of Christ. It caused him to accept Christ as his Saviour, and later he went to China. Thus a little piece of literature picked up by a boy was the start of a great work.

Science shows that the quality of our bodies depends on the food we eat. We are what we eat. Correspondingly the religious status of our souls depends to a great extent upon what we read.

3. Reading gives a quiet time in a mother's life.

There is so much occurring and so much to do that it seems hard to find time to be quiet, to be alone with our own thoughts and God. But when the days are long and hard with many interruptions, and maybe self-pity enters, then it does us good to sit down and read. On one such occasion I read the following story as told by a city missionary.

A twenty-five-year-old mother of five children was waiting for another little one. Because her husband was a drunkard he could not hold a job; therefore the mother earned the living. She had to walk the long distance to and from work. To keep things going she also did sewing at night on a poor machine.

Reading stories such as these makes us feel that we have it very pleasant, and we want to help those in need for whom Christ died.

There seems to be a great temptation to become so engrossed in caring for the physical needs of our little ones, such as food and clothing, that we neglect the spiritual. We get our food for thought by taking time to read and think on the better things in life. Instead of spending too much time thinking of our natural food we should also think of our spiritual cupboard. Have you taken care to see that your own spiritual life is nourished with daily Bible reading, prayer, and the reading of good books? If not, you are robbing your children of that which is just as vital to their welfare as food.

A desire to read will help us find the time for it. Keeping posted on current needs and learning how others have met life's problems will help us to be better Christians and more useful to our sewing circle.

(Given at the Sewing Circle meeting at Wellman, Iowa, March 9, 1951.)

Women's Activities

It is encouraging that orders are coming to Mrs. John L. Horst, Scottdale, Pa., for the Missionary Sewing Circle Monthly from people who say they did not know that the paper existed.

We wish to thank our sisters who are telling their friends about the Monthly and about the Prayer Guide. The latter gives opportunity for united prayer for our missions, for our relief program, for our common needs, for the needs of the world. As a believer in prayer you cannot afford to fail in this united

effort. Send your orders now to Mrs. Horst. If you do not have a family altar, now is the time to establish one. Your family can enjoy no greater blessing than the moments united prayer offers.

* * *

Sister Ruth Ressler who is helping to conduct a sewing school in Osaka, Japan, writes in the Women's Activities Letter that they are teaching little girls the joy that comes when sewing for the needy. She also states that she cannot forget the tone of the evacuated missionaries from China and Korea when they said, "I must work . . . while it is day: the night cometh . . ." Watch for Ruth Ressler's story "Grandma of Osaka" in the GOSPEL HERALD. Due to lack of space in the Monthly a few of our stories on mothers will be published in the GOSPEL HERALD; others will be published later when the Monthly will be devoted to the country that the mother represents.

* * *

A word of appreciation is due our sisters of the New Holland, Pa., district for telling others about the Monthly. Just recently a subscription order came from one of their merchants, S. Rubinson & Sons. Mr. Rubinson offers to supply our circles with sewing supplies at special discounts. We appreciate this kindness.

* * *

Will the district sewing circle literature secretaries please send their reports immediately to Mrs. C. L. Shank, 904 College Avenue, Goshen, Indiana. Your general secretary needs all the reports to give a complete report at the general business meeting at Belleville, Pennsylvania, on June 11.

It will be of interest to our sisters to know that the business session of the Women's Missionary Sewing Circle auxiliary, to be held on Monday afternoon, 2:30 P.M., June 11, will be an open meeting, and that the theme for the public program to be given at nine o'clock on Tuesday morning, June 12, is "Stewardship."

A very fine program has been planned, representing our mission field, our relief and voluntary service work, our nursing education, and our sewing circle activities. The complete program is being published in the June issue of the Missionary Sewing Circle Monthly.

How well are you following your sewing circle sisters? Do you know that Sister Geraldine Hartman Ebersole is planning a sewing center in Jericho? And do you know that the Irvin Kennels from Roanoke, Illinois, will soon join Bro. and Sister Myron Ebersole in their work among the needy near Jericho?

Sister Ebersole writes that they enjoyed the Christmas bundle distributed in March, that many were made happy and some a bit sad, since 450 bundles didn't nearly reach all the boys in the camps the Ebersoles are serving. Our workers in Jericho will soon have the joy of handing out a shipment of clothing which is to come to them from Beirut.

If anyone knows a sewing circle which is not sharing the good message from our sisters in the Missionary Sewing Circle Monthly, will you please send the name of the circle, and of the treasurer, with her address, to Mrs.

John L. Horst, Scottdale, Pennsylvania? Thank you.—Mrs. C. L. Shank.

M.C.C. Weekly Notes

Food and Clothing Needed for Relief

It is estimated that a total of 500 tons of food will be needed this year in order that the present relief service may be continued.

Last year the relief food collection program was somewhat reduced in scope, largely to effect economies in processing and handling. Contributions were encouraged in larger quantities, and in form suitable for direct shipment from the local community to the ocean port. These gifts, plus some foods received from government surplus, and small quantities held over from the previous season, enabled workers abroad to carry on their help to the needy.

This year more food will again be needed to continue this ministry to the hungry. Various children's homes, refugees in camps and elsewhere, and other needy groups and individuals can be given M.C.C. food only if it becomes available from the North American brotherhood. The foods needed are primarily canned meat and fats, also flour in substantial quantity, and various other concentrated items in smaller amounts, such as evaporated milk or jellies. Funds are also needed for shipment and distribution of food, and it is therefore encouraged that with each food gift, an additional contribution be designated to cover these expenses.

To help local individuals and congregations in planning their contributions for the greatest effectiveness in the total need, Mervin Miller has been appointed to serve as M.C.C. relief representative, and J. B. Shenk has also been engaged to serve in this connection for a time. Those feeling the call to share food for the needy during this season should keep in touch with the relief secretary or relief committee in their congregation, to whom more detailed information and suggestions are sent.

Clothing needs remain much the same as last year, and it is hoped that a total of 200 tons can again be available for relief purposes. Needed items include general clothing for all ages, yard goods, sheets or sheeting, shoes, soap, yarn, thread, and miscellaneous sewing supplies.

To Report on South American Colonies

C. J. Dyck, who served for a number of years in the M.C.C. relief work in Europe, and more recently as director of the M.C.C. refugee resettlement work in South America, has been appointed to contact many of the churches in Canada and the United States to bring a personal message and report on the work in South America, and the remaining needs of the Mennonite people there.

Bro. Dyck, a brother of Peter Dyck, who also served for several terms in the M.C.C. relief and refugee work, is returning from Paraguay about May 23. He will spend the next few months visiting churches, the exact itinerary for which is now being planned.

Released May 4, 1951

Via Mennonite Central Committee
Akron, Pennsylvania

CHURCH CORRESPONDENCE

PHILADELPHIA, MISSOURI

(Pea Ridge Congregation)

Dear HERALD Readers: "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness" (Lam. 3:22, 23). "From the rising of the sun unto the going down of the same the Lord's name is to be praised" (Ps. 113:3). We have much to be thankful for if we count our blessings.

Bro. and Sister John M. Yoder, formerly of Leonard, Mo., spent a few days with their daughter and family, Bro. and Sister David Hathaway, before moving to their new home in Parnell, Iowa. Bro. and Sister Charlie Greaser spent a week or more with their daughter and family, Bro. and Sister Oliver Hathaway, before returning to their home in Hesston, Kans.

On April 1, we had our counsel meeting. Bro. Ira Buckwalter brought the morning message for this service. We appreciated his presence with us. On April 5, the Palmyra congregation met with us for preparatory services at which time Bro. Harold Kreider brought us the message. On April 6, the Christian Workers' class from the Iowa Mennonite School rendered an enjoyable program of songs and talks. The theme was "Two Ways."

Our congregation met with the Palmyra congregation for communion services on April 8. Bro. Nelson Kauffman brought the morning message. The families of the Palmyra congregation entertained our congregation and other visitors over the noon hour. In the afternoon some of the young people went to the city of Palmyra to distribute "The Way." They have been doing this for a while.

We are making plans for Bible school again this year. The Lord has blessed the Bible school work in the past and we pray that our efforts this year will be the means of helping souls find Christ. Pray for the work here.

April 17, 1951. Mrs. David A. Hathaway.

ALBANY, OREGON

(Twelfth St. Congregation)

"Great is the Lord, and greatly to be praised. The cherry trees are a mass of bloom which reminds us that God is keeping His covenant. All the earth is bursting forth in new life even though our spring is very backward. There has been no rain in Oregon for twenty-eight days.

Sister Katie Martin, wife of our deacon, Ephraim Martin, suffered a severe stroke on April 17 and is in the Lebanon Hospital. She is slowly improving. Sister Flossie Yoder, our pastor's wife, is sick at this writing. May the Lord see fit to undertake and restore her to health.

Our last sewing circle was well attended. Some bedding and clothing were made for the pastor and family. Sister (Mrs.) Jesse

Martin, Kitchener, Ont., visited our circle and led the devotional period. She also gave a talk concerning the sewing circle work in her congregation. We received a number of new ideas we hope to promote in our circle.

A new project, a week of camp life in the Cascade Mountains, is contemplated for the juniors of our congregation and sister congregations. Bro. Linford Hackman and Dr. Fred Brenneman will be the instructors. This work will need much prayer and support.

Bro. Jesse Martin and wife were with our congregation for the Sunday evening services on April 15. Bro. Martin brought the evening message.

The new church building is progressing slowly, due to the busy season of the year. As we look about us in the world there is confusion and unrest, but when we look up there is glory.

April 24, 1951.

Della Nafziger.

DETROIT LAKES, MINNESOTA

(Lake Region Congregation)

Dear HERALD Readers: "O give thanks unto the Lord; for he is good: for his mercy endureth for ever" (Ps. 118:1).

On April 15, Bro. Joe Huffman and wife, Velma, from Iowa and Bro. Simeon Birky, wife and son, from Beemer, Nebr., were received into the church by letter. We are always glad to welcome new members into our group.

Our communion services were held on April 22. A service was also held at the hospital for Bro. John Villiard who has been ill for some time.

Several of our brethren attended the district ministers' conference which was held at Minot, N. Dak., in March.

We have been studying city missions at our prayer meeting services. It has proved to be both interesting and profitable. During the winter months we held our meetings in the homes. Attendance has been very good. We are now enjoying beautiful spring weather for which we are very glad.

April 29, 1951.

Lois Erb.

FLANAGAN, ILLINOIS

(Waldo Congregation)

Dear HERALD Readers: Greetings in the name of Him who loved us and gave Himself for us. Since our last writing we have enjoyed many blessings, both spiritual and temporal, for which we are grateful to our heavenly Father who has given us richly of these favors. On March 14 and 15 the M.Y.F. was host to the other groups from this state, about two hundred young people who attended from the various churches of the state. Bro. Lawrence Burkholder of Goshen, Ind., was the guest speaker.

Special programs were given by members of the near-by churches at our Sunday evening services. The men's chorus from the Metamora congregation gave one of these.

On Good Friday evening Bro. Ralph Wade and a group from the Fisher Church were here for a program. Levi C. Hartzler was with us for a Sunday morning service in the interest of service unit work. Since then Bro. Delmer Yordy and his wife have gone to La Junta, Colo., where they are engaged in unit work at the Mennonite Hospital. May their efforts be blessed of the Lord.

On April 5 Bro. Jesse J. Short of Archbold, Ohio, began a ten-day series of meetings. These meetings were well attended and a good interest was manifested. We praise God for blessings received through our brother's labors while he was here. Eleven souls made the wise choice of taking their stand for Christ. May we be much in prayer in behalf of these and of others who have still not fully yielded their lives in service to Him. Our prayer is that we who represent the Waldo Church might be found faithful in the Master's service.

April 25, 1951.

Emma Hartzler.

YODER, KANSAS

Greetings from the Yoder congregation. We are enjoying a beautiful spring. In February Bro. Milo Kauffman was with us on a Sunday morning bringing us a very timely message. Bro. Earl Buckwalter preached for us on April 8. He also assisted in taking a vote from the congregation for the ordination of a minister. Some of us were privileged to hear Bro. William Detweiler and the trio from Orrville, Ohio, at the Hutchinson Mission on April 19. We had our fifty-fifth semi-annual Sunday-school conference on April 22. The theme was, "Servants Serving." Bro. Laurence Horst was guest speaker. Mrs. Horst was also with us and had a service for the children in the evening. Our communion was observed on April 29. We are looking forward to having our Bible school after the public schools have closed.

April 30, 1951.

Cor.

MT. GILEAD, OHIO

Greetings from the Mt. Gilead community. Today was a red-letter day for the Mennonite families living near Mt. Gilead. Bro. Rudy L. Stauffer, field worker and mission bishop for Ohio, and D. Chauncy Kauffman, treasurer of the Ohio Mission Board, were with us to organize us into a church under the Ohio Mission Board. Bro. Kauffman gave us a message on "The Church" following which ten were received as members of this church. The following trustees were also elected: Elmer Mast, Joe Fisher, and Elmer Stauffer. At present there are five Mennonite and five Conservative families living in this community. We have a Sunday school organized with the two groups working together. Gerald Miller is our superintendent and the average attendance is forty.

We are now meeting at the different homes for Sunday school and prayer meetings which are held weekly. We have been investigating the community for a suitable building that could be rented or purchased for a meeting place but have not found anything so far. Pray that God will lead us in selecting a place of worship.

(Continued on next page)

FIELD NOTES (Continued)

Bro. John R. Mumaw, president of Eastern Mennonite College, preached to the Goshen College congregation Sunday morning, April 22. Bro. J. D. Graber spoke on his recent work in India and the Far East on Sunday evening, May 6.

The Franconia Tract Society of Souderton, Pa., is sponsoring a meeting at the Salford Church near Harleysville on Monday evening, May 21. The Wayside Gospel Crusaders of Lancaster will render the program, D.V. Everybody invited.

Speakers at the Indiana-Michigan Missionary and Sewing Circle Meeting, held at Goshen on May 12, included C. Norman Kraus and J. D. Graber. The following persons with experience on the foreign field appeared on the program: Mrs. Clifford Snyder, Marta Quiroga, Mrs. Paul Conrad, Anna Lois Rohrer, Mrs. Dana Troyer, and Mrs. Eugene Blosser.

Bro. I. E. Burkhart was scheduled to bring the morning message on May 13 at the Pleasant Hill Church, Sterling, Ohio.

A joint meeting of the Wooster, Crown Hill, Salem, and Pleasant Hill congregations will be addressed on May 16 at the Pleasant Hill Church in Ohio by Mark Fakkema of the National Association of Christian Schools on "Why a Christian School." He will speak at Orrville on May 20.

Bro. Israel Rohrer will be the message bearer on Sunday evening, May 20, at Sunnyside near Lancaster, Pa. He will give the message in the sign language at the same time for the benefit of the deaf.

Bro. Harry Y. Shetler, Davidsville, Pa., will hold revival meetings at the Black Oak Ridge Church, Hancock, Md., May 15-25. On May 20 there will be an all-day meeting with Bro. Shetler and Bro. Paul Lantz as speakers. Come praying.

Sister Anna Eby, after several months of appreciated service in the bookstore at Scottsdale, has returned to her regular position at the Weaver Bookstore at Lancaster.

Seven young people and one older brother were received into church fellowship at Frazer, Pa., on April 29.

Bro. Wilfred Schlegel, Ailsa Craig, Ont., preached at Elmira, Ont., on May 6. This was part of the pulpit exchange carried out by the Conference of the Historic Peace Churches in order to promote our peace testimony.

Bro. Ralph Palmer, tract evangelist, will speak at the First Mennonite Church, Marshall and Cherry Sts., Norristown, Pa., Saturday evening, May 19.

Fifty persons from Mellingers Church gave a program on Sunday evening, April 22, at the Manchester Mission, the oldest church building in Lancaster conference, built in 1810.

Thirteen deaf persons were present by special invitation at the new Hinkletown, Pa., Church on Sunday evening, April 15. Bro. Israel Rohrer spoke.

Bro. J. Ross Goodall, director of the House of Friendship, Kitchener, Ont., will speak at Kidron, Ohio, the evening of May 22.

The Mennonite Benefit Association of the Ontario conference reports a steady increase

in membership and substantial assistance to those who have suffered misfortune.

Bro. H. W. Stevanus, Bloomingdale, Ont., brought the morning message at St. Jacobs on April 29.

Mennonite churches in and around Kitchener, Ont., are helping to furnish rooms in the new K. W. hospital.

Bro. Clarence Fretz and wife are being sent to Luxembourg in Europe to conduct mission work. This work will be sponsored by the Eastern Mennonite Board of Missions and Charities and the Conservative Amish conference.

Bro. Paul N. Kraybill is the new editor of the Missionary Messenger, succeeding Bro. J. Lester Brubaker.

The Eastern Mennonite Board has authorized continuing study in an effort to open mission work in Italian Somaliland.

The semi-annual peace conference, sponsored by the Peace and Industrial Relations committee of the Franconia conference, will be held at the Plain Church Saturday evening and all day Sunday June 16 and 17. Instructors are J. B. Martin and Sanford G. Shetler.

The New Danville church was the place for the annual summer Bible school workshop sponsored by the Christian Nurture Committee of the Lancaster conference. Bro. Mahlon M. Hess was one of the speakers.

Bro. Marcus A. Clemens is the new president of the Franconia Mission Board. Bro. Elmer M. Mack, the former president, is now the fifth member of the executive committee.

Four persons were received by baptism at Hesston, Kans., on April 29.

Bro. E. M. Yost, Denver, Colo., preached the sermon at the ordination of Bro. Wesley Jantz at La Junta, Colo.

An ordination service was held at Weavers Church, Harrisonburg, Va., on April 29. Byard Shank and Daniel Suter were chosen by lot and ordained to the ministry.

Bro. T. K. Hershey preached the conference sermon to the Franconia conference on May 3.

Bro. Abram Landis is the new field worker for the Franconia Mission Board. Bro. Jacob R. Clemens has been appointed assistant editor of Mission News. Contributions to the Board the past year show a 22% increase over the previous year.

Bro. John Ruth, Telford, Pa., preached at Paradise, Pa., Sunday evening, April 29 and at the Plain Church, Lansdale, Pa., on May 6. Bro. Ruth is a new employee at the Herald Book Store in Souderton, Pa.

Bro. Kenneth G. Good, Elida, Ohio, is the evangelist in evangelistic meetings at Pinto, Md., May 7-18. On the final evening of these services there will be an address also by J. Ross Goodall, Kitchener, Ont.

Bro. R. P. Dayton, Ridgeley, W. Va., preached at the Casselman Valley Church in Maryland on May 6.

A double ordination service was held at the Olive Church, Elkhart, Ind., on May 6. Bro. J. C. Wenger was ordained to the office of bishop and Bro. Elno Steiner to the ministry. Both will serve in the Olive congregation. Bro. Paul Mininger was in charge and Bro. J. D. Graber preached the sermon. Others

participating were Anson Horner, Ray F. Yoder, D. D. Troyer, and H. S. Bender.

New officers of the Ohio Mission Board are J. J. Hostetler, president; Ross Gerber, secretary.

Bro. Eugene Blosser and wife spoke challengingly concerning China at Columbiana, Ohio, on May 7; Plain City, Ohio, on May 8; and Elida, Ohio, May 9.

Bro. Elvin G. Lefever has been elected administrator of the hospital to be erected by Lancaster Mennonite Hospitals.

Bro. Stanley C. Shenk is preaching a series of Sunday evening sermons on Mennonite history at the South Union Church, West Liberty, Ohio.

The Pennsylvania congregation, Hesston, Kans., has been added to the list of those using the church bulletin service from Scottsdale.

CORRESPONDENCE (Continued)

We extend an invitation to any who are looking for a place to settle to consider this community. We feel that there is a definite opportunity here to give a sincere Christian testimony to the residents of this community.

Mrs. Elmer Stauffer.

NEW BREMEN, NEW YORK

(First Mennonite Church)

"I will bless the Lord at all times: his praise shall continually be in my mouth."

As a congregation, the First Mennonite Church has great reasons to praise God, especially for His guidance during the past several weeks as our church was being restored after having been impaired by fire on the evening of Feb. 3. The following Monday morning men from the congregation began working at the church and on March 11 we were able to have services there again. We did appreciate the use of the Conservative A.M. Church on Sunday afternoons during this period.

Our Easter services were well attended. Sunday morning there was an attendance of 230. Sunday evening an Easter program was presented by the Sunday school which was both interesting and inspiring.

Our Sunday and Wednesday evening services, which were discontinued for the past two months because of bad roads and weather, will begin as of April 1.

Two families from our congregation are spending the winter in Sarasota, Fla. Others went for a few weeks only and have returned. Arvilla Litwiller, Jane Lehman, and Caroline Moser from Goshen College are spending the Easter holidays at their homes. Several more of our young people are away at school or in other types of service. Claramae and Bernice Lehman will graduate from the La Junta School of Nursing on May 7. Delores Lehman entered the School of Nursing in September. Curtis Lehman is at Goshen College and Walter and Lyle Lehman are at Bethel College. Lawrence Lehman is employed at Kidron, Ohio.

We were happy to have Bro. Edward Dienner of Wellman, Iowa, with us Sunday, April 15. He gave both the morning and evening messages. Bro. S. C. Yoder plans to be with us the first part of June for our communion service.

Last week the "Lighthouse Givers" met for their monthly meeting. This is the junior girls' Sunday-school class. One hundred and twenty-five cancer bandages were completed at this meeting and Easter decorations were made for patients' trays at the Lewis County General Hospital.

The first Sunday afternoon of each month a meeting is held at the Feistel Nursing Home. On the second Sunday of the month a similar meeting is held at the County Home. These meetings are sponsored by the M.Y.F. The M.Y.F. has been giving out New Testaments. At the last meeting at the County Home, one elderly lady said she has read her Testament through once and is starting to read it the second time.

The sewing circle, which meets the first Wednesday of each month, has been sewing for M.C.C. relief. A small amount of sewing has also been done for local purposes.

We ask an interest in your prayers that we might remain faithful to the Lord and His work.

Helen Lehman.

SARASOTA, FLORIDA

(Pinecraft Congregation)

Dear Christian Friends: Greetings in Jesus' blessed name. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life" (John 10:27, 28). Bro. John E. Lapp of Lansdale, Pa., came into our midst in February for revival services. Each evening before the sermon prayer services and children's meetings were held. The Word was preached in the power of the Spirit. There were a number of public confessions and reconsecrations. Baptismal and preparatory services were held April 12. Three precious souls were baptized, and an aged man of ninety-two years was received into the church. Earlier in the year two were baptized and two received the right hand of fellowship. Communion services were held April 15. There were sixty-two who partook of the sacred emblems. Some were sick and could not attend. The aged brother said, "This is the happiest day I had for a long time." His happy countenance showed he had joy in his soul.

The congregation greatly missed Bro. Walter Grove, deacon from Cottage City, Md., who with his wife was spending the winter in Florida. While working on a building, he fell and several days later died in the hospital. Our loss is his gain. He gave testimony of the Saviour's presence during his suffering.

During the winter thirty-two ministers proclaimed the Gospel in our congregation. Ministers that were with us recently were: Menno Troyer, N. E. Troyer, Paul Histand, Moses Swartzentruber, and Allen Tennis.

Bro. J. M. Nissley of this place is to serve at the regional conference, Brewton, Ala., May 4-6.

Every week some of our friends are leaving for their homes in the north and our congregation is decreasing. Attendance at Sunday school April 15 was 218. May we be faithful and pray for each other as we see the coming of our Lord drawing nigh.

Nellie J. Nissley.

FAMILY CIRCLE (Continued)

son for everything, whether we can understand it or not.

One little two-and-a-half said to a neighbor lady, "Why are you Mrs. King?" And then while she was figuring out what the child meant he gave the answer, "Because God made you to be Mrs. King." Yes, God plans things. If it rains and spoils our plans even a two-year-old can understand if we say, "God had other plans for today. I guess the trees and grass needed rain." (The child can understand also if we complain, but he won't understand an all-wise God.)

There is no searching of the wisdom of God. He knows best. "Why doesn't God give them a baby too?" asks the two-year-old. "We don't know why, but God has some other plan. He doesn't plan for everyone to have babies. Someone has to be father and mother to the boys and girls who don't have any." Or perhaps the nursery child meets the fact of death. Many nursery children do. "Yes, Sally's mother died," answered one mother. "She went to live with Jesus. We think that Sally's family still need their mother, but we don't think of everything. God thinks of everything. And He knew it was time for Sally's mother to go and live with Him."

And in such simple ways we introduce our wonderful God to our children. It is often by these little things explained here and there that nursery children gain their first glimpse of their heavenly Father. But, unless the parents live these words—unless they truly are thankful and truly do feel God has forgiven—unless they feel in their hearts that God knows best—words might *never* convey a wonderful God. God is introduced by our attitudes—and our words are expressions of such attitudes.

And might it be that because we teach a little child about a wonderful God, God will become more wonderful to us?

Scottdale, Pa.

TEACHING THE WORD (Continued)

wise to have books and pamphlets to pass out to the mothers.

I heard of another teacher who is going to teach *Pilgrim's Progress* to his class of mothers and fathers this coming summer. They will use an abridged edition of the classic, and from their Bibles will find Scriptures on the plan of salvation. This would be a very good study to make in many sections of our country.

This is certainly a worthy project, and I will be glad to give any further help I can.

Scottdale, Pa.

God will work out His purposes without consulting any of us as to our theories about them.—J. Irvin Lehman.

TO BE NEAR TO GOD (Continued)

grace, this day of Spirit indwelling, this day of Bibles, do less? Do our hearts respond and abundantly utter the memory of His goodness? Do we sing of His mercies? How much extolling do we do? Are we blessing His holy name? Does praise employ our lips? Is our speech of Him?

Unless we do express ourselves thus, the next generation will not know. The sons of men will forget His mighty acts.

Friday, May 25

Read Psalms 146 and 147.

"Praise ye the Lord" (Ps. 146:1). Hallelujah.

One of the Hebrew words carried over into our everyday English vocabulary is hallelujah. Our Authorized Version says, "Praise the Lord." We have said it so often without praising, have sung Hallelujah and not given it thought, that we have on our hands a vicious habit. We sing it; we read it; we go "over it."

What more should be our heart's response? "Praise the Lord" should be a part of our heart's attitude, the very warp and woof of our living, the constant spontaneous expression of our lips.

It is not saying, "Now, this morning in my devotions I am going to praise the Lord." That would be like saying when I sit down to the table, "Now, I'm going to eat." A friend who is now with God once said she finds herself forgetting to ask God for things because she has so much to praise Him for. Compared with most of us she was the uncommon kind of Christian.

Our Father, may Thy praise be our heart's employ, our chief delight, our constant attitude and motive.

Saturday, May 26

Read Psalms 148—150. The Hallelujah Chorus of the Psalms.

Do we find praise in our hearts this morning? If David, who had so little of the Word in his day, could make "such a fuss over it" (as one minister put it), what should not be the praises of our hearts in our New Testament knowledge and privileges?

We have the Gospels with their story of redeeming love; Romans with its message of the privileges of faith; the Corinthians with teachings of right living; the Epistles showing us the heart and purposes of the Lord Jesus and the practical applications for the Christian; the Revelation with a picture of the great consummation of all things.

Our God: the Creator, the high and holy One, who inhabiteth eternity, who so loved the world, who gave a Redeemer, who looks upon the children of men and orders their affairs—we praise Thee.

Our Saviour, even the Lord Jesus Christ: Our Joy, our Peace, our Hope, our Shepherd, our Intercessor, the coming-again-One—we praise Thee.

Our abiding Comforter, the Holy Spirit: The Indweller, the Convictor of sin, the Revealer, our Leader into all truth, our Teacher, our Guide—we praise Thee.

Blessed Trinity: We praise Thee that we belong to Thee. How can it be? We do not understand it, but we know it is true. We bless Thy holy name. Amen.

—Sadie A. Hartzler,

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Brenneman—Hochstetler. — Gaylord Brenneman, Amish Mennonite Church, Kalona, Iowa, and Mary Kathryn Hochstetler, by Elmer G. Swartzendruber at the Fairview Amish Mennonite Church, March 25, 1951.

Hartzler—Friesen.—Levi J. Hartzler, Elkhart, Ind., Goshen College congregation, and Lena Friesen, Waldo congregation, Flanagan, Ill., by J. D. Hartzler at his home, March 25, 1951.

Histand—Derstine. — Arthur H. Histand, Doylestown, Pa., congregation, and Doris S. Derstine, Deep Run congregation, Deep Run, Pa., by Erwin K. Nace at the Deep Run Mennonite Church, April 28, 1951.

Miller—Sheldon.—Byron N. Miller, Allentown, Pa., congregation, and Betty J. Sheldon, Rocky Ridge congregation, Sellersville, Pa., by Abram K. Landis and Alvin F. Detweiler at the Allentown Mennonite Mission.

Ringenberg—Miller. — Vernon Ringenberg, El Paso, Ill., and Thelma Miller, Ft. Wayne, Ind., at the Waldo Mennonite Church, Flanagan, Ill., by J. D. Hartzler, April 22, 1951.

Rittenhouse—Clemmer.—Norman D. Rittenhouse, Jr., Plain congregation, Lansdale, Pa., and Alyce M. Clemmer, Franconia congregation, Franconia, Pa., by J. C. Clemens at the Cyrus Clemmer home, Harleysville, Pa., March 24, 1951.

Yutzy—Hershberger. — Orris Yutzy and Orpha Hershberger, both of the Wooster Mission congregation, Wooster, Ohio, by D. W. Miller at the East Union Conservative Church, April 26, 1951.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Birkey.—To Ralph and Mary (Schroek) Birkey, Brimley, Mich., a daughter, Carolyn Joy, March 17, 1951.

Blosser.—To Virgil and Edith (Hersch) Blosser, Wayland, Iowa, a daughter, Rosanne Carolee, April 13, 1951.

Burkholder.—To Jacob Harold and Emma E. (Martin) Burkholder, Greencastle, Pa., a son, Harold Ray, April 22, 1951.

Frey.—To Rodger A. and Mildred (Ebersole) Frey, Hanover, Pa., a daughter, Judith Ann, April 28, 1951.

Gerber.—To Mr. and Mrs. Ross L. Gerber, Wooster, Ohio, a daughter, Amy Ellen, April 22, 1951.

Gingerich.—To Philip and Faith (Cooley) Gingerich, Goshen, Ind., a son, Myron Ernest, March 31, 1951.

Gingerich.—To Orland and Agnes (Roth) Gingerich, Buda, Ill., a daughter, Joan Anne, March 23, 1951.

Graber.—To Raymond and Doris (Roth) Graber, Mt. Pleasant, Iowa, a son Russell Paul, April 20, 1951.

Grieser.—To Dale E. and Dorothy (Burkholder) Grieser, Archbold, Ohio, a daughter, Kathleen Sue, April 24, 1951.

Herr.—To Melvin and Ruth (Horst) Herr, New Holland, Pa., a daughter, Darlene H., April 1, 1951.

Hershberger.—To Edwin S. and Arlene (Hoover) Hershberger, Goshen, Ind., a daughter, June Lorraine, April 27, 1951.

Hershberger.—To Willard and Dorothy (Bennett) Hershberger, Union City, Pa., a son, Timothy Jay, April 13, 1951.

Hooley.—To Gayler and Celia (Yoder) Hooley, Urbana, Ohio, a son, Richard Lynn, April 18, 1951.

Leatherman.—To Howard and Margaret (Yothers) Leatherman, Pipersville, Pa., a daughter, Joanne, April 18, 1951.

Lefever.—To Robert T. and Esther R. (Landis) Lefever, Willow Street, Pa., a daughter, Linda Mary, April 29, 1951.

Martin.—To Leonard and Fern (Bauman) Martin, Elmira, Ont., a son, Ralph Laverne, April 12, 1951.

Meyers.—To Marvin M. and Grace D. (Landis) Meyers, Souderton, Pa., a daughter, Ruth Ann, Jan. 17, 1951.

Miller.—To Samuel E. and Ella May Miller, Chaeo, Argentina, a daughter, Jeanne Susan, April 23, 1951.

Nelson.—To Boyd and Wilma (Graher) Nelson, Wayland, Iowa, a son, Paul Joseph, April 23, 1951.

Nussbaum.—To George H. and Viola Nussbaum, Orrville, Ohio, a daughter, Joletha Joyce, April 29, 1951.

Ruppert.—To Reuben and Ruth (Grayhill) Ruppert, Mt. Wolf, Pa., a son, James Edward, April 29, 1951.

Sauder.—To Roy W. and Orpha P. (Gable) Sauder, Columbia, Pa., a son Daniel Gable, Feb. 3, 1951.

Shank.—To Wilmer P. and Mary V. (Rhodes) Shank, Dayton, Va., a son, Wilmer P., II, April 18, 1951.

Short.—To Harold and Katherine (Stamm) Short, Archbold, Ohio, a son, David Eugene, April 14, 1951.

Stauffer.—To Howard S. and Ruth (Brubaker) Stauffer, Manheim, Pa., a son, Robert B., March 28, 1951.

Wenger.—To Linden M. and Esther (Huber) Wenger, Bergton, Va., a daughter, Linda Kay, April 29, 1951.

Yoder.—To John and Agnes (Kauffman) Yoder, Christiana, Pa., a son, John David, April 10, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Histand.—Susie, daughter of Isaac and Elizabeth Landis, was born Feb. 27, 1875, near Gardenville, Pa., suddenly passed away April 12, 1951, several hours after a severe heart attack; aged 76 y. 1 m. 15 d. In October, 1895, she was united in marriage to Samuel S. Histand of near Doylestown, Pa. He preceded her in death seven years. To this union 16 children were born, 3 of whom are deceased. The following survive: Samuel, Jr., Doylestown; Mrs. James E. Gross, Harrisonburg, Va.; Daniel and Mrs. J. Silas Graybill, Doylestown; Howard, New Hope, Pa.; Mrs. David Alderfer, Scottsdale, Pa.; Mrs. John H. Mosemann, Goshen, Ind.; Laura and Susie, at home; William, Doylestown; Mrs. Vernon Schmidt, Gettysburg, Pa.; David, Telford, Pa.; and James, Hartsville, Pa., also 1 sister (Mrs. Ervin J. Moyer, Souderton, Pa.), 3 brothers (Milton, Lansdale, Pa.; Samuel, Souderton; Harvey, Collingswood, N.J.), and 36 grandchildren. Funeral services were held April 15, at the Doylestown Mennonite Church of which she was a faithful member, in charge of Joseph Gross and Oliver Nyce. Text: Deut. 33:27. Interment was made in the adjoining cemetery.

Landes.—Christine, daughter of Ulrich and Anna (Bare) Welty, was born Dec. 29, 1872, in Kosciusko Co., Ind.; died April 10, 1951, at Elkhart General Hospital. She had been in ill health for several years. She was united in marriage to Michael Landes, Jan. 18, 1903, near Nappanee, Ind., by John F. Funk. Besides her husband, she is survived by a daughter (Esther—Mrs. Walter Hooley) at whose home they had been living for two years. She united with the church in her youth and lived in Elkhart fifty years. Other survivors are 2 sisters (Mrs. Ira Weldy, Elkhart, Ind.; and Mrs. Mary Weldy, Goshen, Ind.), 2 brothers, William and David, Nappanee), and 8 grandchildren. Four brothers and 2 sisters preceded her in death. Her husband is employed at the Bell Printing Co., and worked there when it was the Mennonite Publishing Co. Funeral services were conducted April 13 at the Hooley home and at the Prairie Street Mennonite Church, in charge of John Gingrich and D. A. Yoder. Burial was made in the Prairie Street Cemetery.

Myers.—Fanny, daughter of Joseph and Elizabeth (Shank) Myers, was born March 4, 1852, in Greensburg Twp.; died at her home in Perry Twp., Putman Co., Ohio, April 26, 1951; aged 99 y. 1 m. 22 d. She had been blind for the

last seventeen years. Her entire life was spent in this county. She accepted Christ as her Saviour in 1889 and was faithful in the Mennonite Church until her death. Four sisters and two brothers preceded her in death. She leaves to mourn several nieces and nephews and a host of relatives and friends. Funeral services were held at the Mt. Pleasant Church near Continental, Ohio, April 29, conducted by E. B. Frey and Norman Smith. Text: John 11:28.

Randall.—Lizzie, daughter of the late Mr. and Mrs. John Randall, was born at Heidelberg, Ont., June 10, 1881; died at the home of her sister, Mrs. Abner Good, near St. Jacobs, Ont., April 21, 1951; aged 69 y. 10 m. 11 d. She had been ailing for some time and died as the result of a cerebral hemorrhage. She joined the Mennonite Church in her youth and was a faithful member until death. Surviving are 2 brothers (Jacob, Breslau, Ont.; Amos, Sawyer, Kans.) and 1 sister (Maryann—Mrs. Abner G. Good, St. Jacobs). One sister (Barbara—Mrs. Alson Cressman) and 3 brothers (Onias, John, and Alson) preceded her in death. Funeral services were held April 24 at the home of her sister, in charge of Noah Hunzberger, and at the St. Jacobs Mennonite Church in charge of Roy S. Koch. Burial was made in the First Mennonite Cemetery in Kitchener, Ont.

Sherk.—Elmer B. died at the county home March 29, 1951. He had been there the last three years. He was sick only a short time. He was a member of the Strasburg Mennonite Church and was present when he had a way to go. Surviving are a brother (Andrew, Dayton, Ohio) and a number of nieces and nephews. Funeral services were held from the Goshen Funeral Home and at the Mennonite Church north of town, in charge of Harry H. Witmer and Daniel Kuhns. Burial was made in the adjoining cemetery.

Stutzman.—Marvin, son of Jeremiah and Eliza (Miller) Stutzman, was born at Milford, Nebr., July 17, 1893; departed this life April 24, 1951, at his home in Wellman, Iowa; aged 57 y. 9 m. 7 d. He was married to Lydia Schweitzer at Beaver Crossing, Nebr., Nov. 29, 1916. To this union were born 7 children (Edith—Mrs. Orle Boese, Wayland, Iowa; Arnold D. and Neil R. Wellman; Delma and Marlene, at home). Those mourning his departure are his wife, 5 children, 1 brother (Alvine, Milford, Nebr.), 2 sisters (Mrs. Dan Stutzman, Detroit Lakes, Minn.; and Mrs. Art Burke, Milford, Nebr.), 4 grandchildren, and many other relatives and friends. Two daughters (Margaret and Verha Ann), his parents, 1 sister (Sarah), 2 half brothers (Monroe and Sylvanus), and 2 half sisters (Mattie and Nora) preceded him in death. He lived in the community of Milford, Nebr., until the spring of 1944 when they moved to Wayland. In 1948 they moved to a farm west of Wellman. Death was caused by a heart attack. He accepted Christ in his youth and united with the East Fairview Church near Milford, Nebr., later transferring his membership to the Sugar Creek congregation, Wayland, Iowa. Funeral services were held at the Wellman Mennonite Church, April 26, in charge of George S. Miller and Max Yoder. Burial was made in the Lower Deer Creek Cemetery.

Weber.—Mary, daughter of the late Isaac and Susannah (Horst) Weber, was born in Woolwich Twp., Ont., Oct. 30, 1872; died after a short illness in the Knollwood Annex of the K.W. Hospital on April 23, 1951; aged 78 y. 5 m. 24 d. She leaves to mourn her loss 1 brother (Henry, Preston, Ont.) and 1 sister (Lydia, St. Jacobs, Ont.). One brother (Eli) and 1 sister (Lena—Mrs. Daniel Martin) preceded her in death. She united with the Mennonite Church in her youth and remained a faithful member until death. Funeral services were held at the St. Jacobs Mennonite Church, April 26, in charge of Roy S. Koch. Interment was made in Martin's Cemetery.

Wyse.—Abraham, son of Jephtha and Mary (King) Wyse, was born near Archbold, Ohio, Nov. 15, 1868; died April 1, 1951; aged 82 y. 4 m. 17 d. Death followed a short period of illness. On March 31, 1892, he was united in marriage to Sarah R. Short. To this union were born 5 children: Chauncey and A. L. Stryker, Ohio; Harry and Mattie—Mrs. Phil Frey, Archbold, Ohio; and Roy, who preceded him in death. On March 9, 1938, his wife passed away and since that time he resided in the home of his daughter, Mrs. Phil Frey. His departure is mourned by the remaining 4 children, 10 grandchildren, 12 great-grandchildren, 2 sisters (Mrs. Emma Nofziger and Mrs. Elizabeth Short), 1 brother (Elmer), and a large number of relatives and friends. In his youth

he accepted Christ as his personal Saviour and became a member of the Central Mennonite Church, remaining loyal until death. Funeral services were held at the Central Mennonite Church in charge of Jesse J. Short and Henry Wyse.

Special Meetings

MANHEIM, PENNSYLVANIA

Report of Christian life conference held April 21, 22, 1951, at Manheim, Pa.

Program and Speakers.—Devotions, David Weaver, Ammon Keener, Daniel Keener, Daniel Work, John Ehy; Practical Spirituality, Triumphant Christian Stewardship, Regeneration or Reformation, Led by the Spirit of God, Romans 8:14, Oscar Burkholder; Children's Meeting, M. Wenger.

Thoughts Gleaned.—Christianity is Christ in the believer in action. What is our relationship? To be born again and start a new life with God. Stewardship is an obligation of the believer. Reformation is the work of man; make things over, change for the better, change from a lower religious degree to a higher one. Led by the Spirit of God is to be led through our fellowship with Him, through a study of the Word, and listening to that Word.

Darlene Oherholzer.

SPRING MOUNT, PENNSYLVANIA

Report of the Christian life conference held at the Spring Mount Mennonite Church, April 14, 15, 1951.

Program and Speakers.—The Bible an Open Book, Sunday-school lesson, Biblical Basis of Nonresistance, Children's Meeting, "Lord, what wilt thou have me to do?" (Acts 9:6), by John S. Hess, Lititz, Pa.; The Power and Possibilities of a Yielded Life, Results of Faith and Obedience Toward God in Such a Time as This, A Loyal Attitude Toward the Church, God's Provisions for Victorious Living, Noah L. Hershey, Parkesburg, Pa.

Thoughts Gleaned.—We must read, hear, study, and meditate on the open book because in these last days He has spoken to us through His Son, Jesus Christ. There is no other message and none that can bring us more comfort than the message of the Bible. A child of God is to give his life as a reasonable service according to His way and purpose. The power of God is hindered because our lives are not yielded to Him completely. God is still on the throne and can bring about results in this sinful world. A loyal member of the Christian Church is more than paying our dues every month. The doctrine of nonresistance is taught both in the Old and New Testament. Every member of our body has been purchased; therefore glorify God.

ITEMS and COMMENTS

The extent to which we are becoming a nation of gadget users is seen in the fact that from 1946 through 1950 there were 21,000,000 new passenger cars produced in the United States, 21,000,000 electric refrigerators, 75,000,000 radio sets, 12,000,000 television sets, 17,000,000 washing machines, and 18,000 electric and gas ranges.

* * *

Leonard W. Mayo, president of the Child Welfare League of America, reports that 100,000 children are born out of wedlock in the United States each year. He also reports that 6,000,000 children are members of families disrupted by divorce, death, or desertion. Over 100,000 children are born each year without benefit of medical care. Over 1,900,000 children under fifteen suffer from some

chronic disease or impairment. Twenty-five per cent of the persons committed to mental institutions each year are under eighteen years of age. 1,000,000 children suffer behavior disorders and each year between 250,000 and 400,000 appear in juvenile courts.

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Dr. Ralph Bunche, United States and Nobel peace prize winner, has been appointed professor of government at Harvard University. The U.N. Palestine mediator is the first Negro to hold a Harvard professorship.

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Religious News Service reports that President Truman has abandoned plans to name an ambassador to the Vatican. It reports he probably will name another personal representative.

* * *

Belief in religion, says the official communist organ, *Bolshevik*, is growing in some parts of Russia today. The article blames the insufficiency of antireligious propaganda for this strengthening of religious faith and points out that the Soviet government tolerates religion because of its discovery, to follow the quotation in the *New York Times*, that "prohibition of religion does not weaken, but strengthens religiosity among backward people."

* * *

If all the gold in the world were melted into a solid cube, it would be about the size of an eight-room house. If a man possessed all that gold—billions of dollars worth—he could not buy a friend, character, peace of mind, clear conscience, or a sense of eternity.

* * *

Daniel A. Poling, editor of the "Christian Herald," told a congressional committee that the proposed 100% increase in second-class mail rates "would sound a death knell to a very high percentage of religious publications." Postmaster-General Donaldson, who is urging an increase in rates, said that "church papers disseminate information to members of the church, but not to the general public."

* * *

Vanderbilt, the railroad king, was asked if he were happy and replied, "Why, I have not had an hour's happiness in my life. I cannot eat or drink more than other men. I cannot wear more clothes. I require only one bed to sleep in. All the rest is the cause of perpetual trouble. My millions cause me ceaseless anxiety day and night."

* * *

Eskimos in the Arctic region of Canada are very faithful churchgoers. One pastor states that churches are filled to overflowing every Sunday, and he has to figure out how to make room for 800 people in a church built to hold 250. So it is not frigid weather, but frigid hearts that keep people away from church.—Missionary Worker.

* * *

Bill Mills, converted convict who spent twenty-five years behind prison walls, says that in interviews with youngsters in reform schools they charge movies and dancing with being the cause of their downfall. Eighty out of one hundred boys named movies. Ninety-

two out of one hundred girls said that dancing was their beginning of lives of evil.—Herald of Holiness.

* * *

Southern Baptist Seminary at Louisville, Kentucky, has decided to admit Negro students for the first time in its ninety-two-year history.

* * *

An expensive estate in Rhode Island was to be sold to the highest bidder. The Providence Bible Institute, which needed a new campus, felt moved to bid \$331,001. When the bids were opened it was found that a Catholic Order had bid \$331,000. The property was sold to the Providence Bible Institute.

* * *

Dr. Frank Laubach, pioneer missionary educator, is on a seven months' trip to initiate literacy campaigns in North Africa, Afghanistan, Burma, Sumatra, the Celebes, and Indonesia.

* * *

Hardy C. Powers, Nazarene churchman who recently returned from a tour of Africa, declares that missionaries may be compelled to vacate Africa within the next ten years because of the growing sentiment for nationalism and communism.—The Christian Conservator.

* * *

The average training for the Negro rural pastor is the ninth grade. Three Negro rural ministers out of four are engaged in other occupations besides the ministry. It is no wonder that out of 1,388 Negro families in 17 southern counties it was found that nearly half had not received a pastoral call in over twelve months.

* * *

More people speak English than any other one language. Between four hundred and fifty and five hundred million speak it as compared with three hundred million who speak Mandarin, two hundred million Hindi, one hundred million Spanish, and one hundred million Russian.—Religious Telescope.

* * *

In 1945 twenty-nine of thirty-six active bishops of the Methodist Church were members of secret orders of one or another sort, twenty-one of them Masons. This in spite of the fact that Clymer, a Masonic authority, says, "Masonry does not teach salvation by faith, or the vicarious atonement, which doctrine does not make Christians, but criminals."—Dawn.

* * *

Bible reading in public schools is required in Alabama, Arkansas, Delaware, Florida, Georgia, Idaho, Kentucky, Maine, Massachusetts, Pennsylvania, Tennessee, and the District of Columbia. It is permitted in Indiana, Iowa, Kansas, North Dakota, and Oklahoma. Bible reading has been barred by state court decisions in Illinois, Louisiana, Wisconsin, and Ohio. Bible reading has been upheld by court decisions in Texas, Colorado, Michigan, Minnesota, and New York. The United States Supreme Court has agreed to review a recent decision of the New Jersey Supreme Court permitting Bible reading and the recitation of the Lord's Prayer in public schools.

Before You Decide

See the Superintendent's Manual

SEE, FOR INSTANCE—

Planning with the Teachers (pages 69-78)

Class Rolls
Roll Call and Class Record
Length of Daily Session
A Complete Lesson the First Day
Prayer Period
Presession
School Time
School Projects
Offering
General Assembly

Class Worship
Recess and Recreation
Conduct and Teaching
Class Dismissal
Attendance Incentives
Bulletin Board
Follow-up Work
Visiting Day and/or Closing Program
Bible School Outing
Supplies



The First Day of School (pages 77, 78)

Presession Duties
The Key to Good Morale

School Begins
The Bell Rings
Classes Begin

The Superintendent's Visit
School Dismissed

Items to Remember (p.79)

Missionary Offering
Letters to Patrons
Plans for the Outing

Parent's Day
Commencement and Closing Program
Daily Preparation, the Key to Efficiency

Superintendent's Class Visits
The Next Teachers' Meeting
Between the Week Ends

Other Helpful Guides (pages 1-124)

Qualifications of staff (pp. 17-29)
Finances
Facilities and Equipment
Publicity and Promotion

Enrolling
Grading
Commencement Program

Evangelistic Work
Superintendent's Work
Recreational Facilities

Order three or four copies to be distributed among the teachers. Price, \$1.50.

MENNONITE PUBLISHING HOUSE, SCOTSDALE, PENNSYLVANIA

The American Bible Society has published the New Testament in the Kikwango language, the trade language used by 16 mission stations in a large area in southwestern Belgian Congo. About 500,000 people use this language. The translation was prepared by missionaries of the Congo Gospel Mission and the Mennonite Brethren Mission. 10,000 copies have been printed.

* * *

Members of the Seventh-Day Adventist church in the United States and Canada gave an average of \$137 each to the work of their denomination last year.

* * *

The administration in Washington plans to get seven hundred and ten million dollars a year by boosting the alcoholic beverage taxes. This proposal has raised a storm of protests from the liquor men. One protests that whiskey is not a luxury. He says, "You can hardly call something a luxury which is used with some regularity by a majority of all adult Americans. The average drinking citizen looks upon a cocktail, a highball, a glass of beer, or glass of wine as one of the normal

parts of present living." Another liquor counsel says, "Beer is not a luxury or even a luxury commodity. Beer is an essential food." It's strange how well some of us get along without this essential food.

* * *

A Gutenberg Bible, the whereabouts of which has been unknown to the book world since 1824, has been bought by Charles Scribner's Sons for an excess of \$106,000. This copy of the Gutenberg Bible is the forty-sixth known to be in existence. It is thought that Johann Gutenberg printed between 200 and 300 copies of the Bible.

* * *

In a New York State high school Jewish students consented to Scripture reading on condition that all reading be from the Old Testament. When a Christian student read the fifty-third chapter of Isaiah, the Jewish students said that the agreement had been

violated. One insisted that the reading had been from the New Testament, because it concerned the death and crucifixion of Jesus, until the superintendent proved that it was indeed Old Testament.—Herald of Holiness.

* * *

Dr. Helen Dickens, chief of the department of obstetrics and gynecology at Mercy Douglas Hospital, Philadelphia, is the first Negro woman to be named a Fellow in the American College of Surgeons. The College lists several hundred women among its 17,000 members.

* * *

Dr. Gordon Seagrave, Burmese medical missionary who was recently sentenced to one year in jail for supplying medical aid to rebels, has been released from prison after having spent six and a half months there. Dr. Seagrave is anxious to get back to his medical work in Burma.

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLIV

TUESDAY, MAY 22, 1951

NUMBER 21

The Values and Limits of Nonconformity

BY CLAYTON BEYLER

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

I would like to say at the very beginning that I do believe in nonconformity to the world. The very fact that I believe it is a vital concern for every Christian makes me want to face the problem clearly and see just wherein lies the strength and what the limitations of nonconformity are.

What Is Our Biblical Basis?

First let us notice the Biblical basis for nonconformity and come to an understanding of terms. The main direct statements on this doctrine are Rom. 12:2; II Cor. 6:14-18; and Eph. 4:17-24. The doctrine of the church is closely correlated with the doctrine of nonconformity. When we become new creatures in Christ we are called out of the world and are expected to be different from the world. The basic conception that God saves men from sin and then seeks to build these men up into a society known as the church is the sense of the entire Scripture. We must also have a common understanding of what we mean by the term "world." It is used in a number of ways. There is the physical world of which all are a part. Another use of the word refers to the secular world, or that part of human society which is contrary to God, in other words, when we talk about nonconformity to that part of human society which is under the control of the evil one, Satan. This does not necessarily mean nonconformity to everything outside of the Mennonite Church, as if we could divide the whole of society into two parts, Mennonite and worldly. There is an overlapping of some of the things we as Mennonites do with what other Christians practice, and there are some things the secular world does that are not directly under the control of Satan. For example, buying and selling is something everyone does, and we should not refrain from this because people outside

of our church do it. The fact that a non-Christian wears a certain form of dress does not make it worldly. We can follow the secular world in dress when the dress of the secular world does not contradict Scriptural principles of dress. This is not an article on dress, but may I list the following as principles to regulate nonconformity in attire: simplicity, self-respect, purity, reserve, humility, and economy. In contrast the worldly principles which we cannot follow would be any clothing which is worn for pride, display, for vain glory, or for arousing the sexual appetites of the opposite sex.

However, nonconformity covers a much larger area than clothing. It includes an entire way of life that is different from the world. This consists primarily in a different purpose and motive for living, which comes about by the transforming of one's mind. This transformed mind will express itself in one's daily conduct, in his conversation, in business, in the occupation one chooses, in recreation, in customs of courtship among young people, in our use of time, in the homes we have and the way we furnish them, in the clothes we wear, in the kind of food we eat, and in every other area of life.

Historical Survey of Nonconformity

In all probability the early apostolic church was radically different from the world in which it lived. This was a necessity because of obedience to Christ. Nonconformity to the world on the military question was answered by nonresistance. The difference in greedy practices of business expressed itself in a Christian communism and mutual aid. Slavery was not considered wrong as such, but love between masters and slaves was advocated. Perverted sex and family life was met by no divorce with remarriage. The answer to the church and state conflict was to obey the state, pay taxes, and pray for the rulers. They were not different just for the sake of being different but because being a Christian made them different.

It is not known exactly when the com-

promise between the state and the church took place, or, in terms of nonconformity, when the church began to accept the practices of the world. Probably it was at the time of the so-called conversion of the Roman Emperor Constantine in 312 A.D. From this date the world entered the church and the distinction between church and the world gradually disappeared.

A radical reformation of the perverted church occurred in the Reformation. The group that succeeded in this separation or in recapturing the New Testament ideal of nonconformity was the Anabaptists. To show to what extent the early Swiss Brethren carried nonconformity to the world let me quote from Heinrich Bullinger, who wrote two books against the Swiss Brethren in 1531. First he says that they disapproved of dancing and other worldly amusements as well as outward adornment. In another place he says, "They led their lives under a semblance of a quiet spiritual conduct, and reproved sharply covetousness, pride, profanity, the frivolous talking and inordinate life of the world. . . . They reproved earnestly all vain display, all intemperance in eating and drinking, all profanity and other sin . . . they rejected all wearing of costly clothing and ornaments . . . were of a serious turn and they were very outspoken in their testimony against the sensuality and unscrupulousness of the world."

This earnest attempt at a genuine nonconformity was again lost by the Mennonite Church about 150 years after its origin. Because of the pressure of persecution many of the Mennonites interpreted nonconformity to mean only an experience of the heart. This movement did not only affect the Mennonite Church, but all churches in what is known as pietism. Pietism was the belief that the real essence of Christianity was

Live Close to God

BY MRS. GEORGE RENO

Live close to God.

The world is so alluring

It fain would draw us

With entwining ways,

Draw us into its rushing gaiety

Of pleasure, and waste our days.

Akers, La.

the inward experience or feeling in one's heart. Christianity is struggling with this question today. Mennonites have not recovered entirely from this basic conflict which reappears again as the swinging of the pendulum on a clock. The question remains as to whether the experience in one's heart is enough. How can we express in material terms an experience which is spiritual? The opposite of this is the belief that if outwardly one expresses nonconformity to the world, then he is saved. One group says if the heart is all right everything will take care of itself. The other group says if the outside is all right this is a proof that the inside is all right. I would rather say that neither of these groups has an adequate understanding of nonconformity. Let's explain it by discussing the values and limitations of nonconformity.

Values and Limitations of Nonconformity

In the first place nonconformity of itself may have some value for the church. There is first the protective and teaching value. To ask members of the church to wear a certain kind of clothing may protect them from the evil world when they do not have the inward experience that would keep them. These ideals of nonconformity almost need to be forced upon people, and we should remember that they are only for teaching and not saving benefit. For example, I need some kind of fence or rope to keep my little daughter from going onto the street. Someday I expect her to be able to stay out of the street by herself, but until she can do that, as a parent I must put up some restraining walls. Oftentimes babes in Christ cannot keep themselves from the evil of the world without someone to actually say that you cannot do thus and so. Later on these persons will grow up where they will want to be different, but until that time comes we as a church are obligated to protect them.

As a value to a witness to the world let me quote from a recent sociological study made of the Amish in Pennsylvania. "If when you next see an Amishman with broadfall trousers and hook-and-eye shirt, bearded face, and flat hat as distinguishing parts of his attire, remind yourself that here is a man who wears a uniform as a protest against the wickedness of the world; if the next time you see a trim-bonneted Mennonite lass, with a wisp of a white cap on her head, you think of her as a picket of

heaven protesting against the inconsistencies of this world, you will begin to understand the unique contribution to the pattern of democracy that these logical-minded Germans are weaving into the life of our nation. So when you drive through the plain people's country of eastern Pennsylvania you should think of them as logical-minded Germans utterly convinced that Christ meant people to live peacefully and happily together. To this end all their unique dress is a protest, their vehicles a testimony, and many everyday habits of life a demonstration. These supposed eccentricities are deliberately adopted uniforms whose end is to proclaim that the Christian is dedicated to an ideal society, and that his life must be utterly different in quality from that which leads the world into blood baths every generation."

What Are the Limitations of Nonconformity?

1. It has resulted in a negative type of goodness. People think that when they are not like the world, they are Christians. This is certainly not true.

2. Nonconformity as it is practiced tends to limit itself to those things which we can see, and then to only a few test points. The trouble with nonconformity is that we have not carried it far enough. We should not stop with externals but go all the way to the heart. Certainly a man is not conformed to Christ when he wears a certain kind of clothing and then lavishly makes up for it in his automobile and home. Christian men and women certainly should refrain from wearing loud, expensive, elaborate clothing, and from other outward expressions of worldliness.

3. Emphasis on nonconformity tends to separate men from the world and gives us no sense of responsibility for the world. This accounts for our lack of evangelism. We have been told so often we are not of the world that we have drawn the conclusion that we are not for the world.

4. Nonconformity does not have the power to reproduce itself. The ideal of nonconformity as such is passed on through a process of social conditioning. In other words, nonconformity is too often passed on without the inner change of heart, without an understanding of the why. As such it cannot last for many generations. Very little observation is necessary to see that those churches or families that rely solely on nonconformity are not able to retain their own children for the church.

5. Nonconformity is a result and not a cause. The wrong emphasis on nonconformity is getting the Gospel upside down. Nonconformity is the law and not the Gospel. Nonconformity as such is never able to save anyone. Does that mean we should throw it away? Certainly not. Did Christ do away with the law? Did Paul say that after a man is justified by faith alone, he can go on disobeying the law?

6. Another danger is that we have carried nonconformity to the wrong conclusion. We have been different just for the sake of being different. We have been nonconformed as Mennonites and not as Christians.

7. As a sociological principle we have tended to think that the will of God is found only in a particular cultural way of life. This is reflected in the tenacity with which we held on to the German language of our fathers.

8. Expression of nonconformity has tended to cause divisions in the church.

9. The earnest practice of nonconformity often results in a tendency toward perfectionism and self-righteousness. When a person has the conviction to stand against the currents of the world, he has the temptation to believe that he has somehow earned the favor of God. This can never be true, for we are saved by faith alone and not by what we do. Self-righteous people are under the delusion that they have lowered the standard of God or else that they are better than they really are. A way of living that produces self-confidence and self-security instead of complete trust in God is far from the Gospel.

Conclusion

In conclusion, how may we overcome these limitations of nonconformity?

1. We need a clearer understanding of what nonconformity is and we need to see the real conflict that exists between the world and the church.

2. We need a deeper experience of the Gospel. People need to know what it means to be saved. They need to experience the union with Christ and the victorious life which results. They need to see that the nonconformed life is made possible only by the Gospel.

3. We need to recover our sense of mission to the world. We are in the world but not of the world. We have forgotten that we are also for the world. By recovering our sense of mission we will come to understand that our main purpose is to save others and not ourselves. (Matt. 16:25).—Adapted from *Conference Messenger*.

GOSPEL HERALD

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EDITORIAL

Truthful Hearts

The country is being swept by a wave of demands for loyalty oaths on the part of all state employees, including school-teachers. This is a part of the effort to uncover communistic sympathies and is perfectly understandable in the light of the current psychology. It rests on the fallacy, however, which assumes that one who takes a loyalty oath is therefore loyal. It forgets that loyalty and truth are a matter of the heart and that spoken words from the mouth of a deceiver are worthless. We read in the papers the reports of trials in which two persons, both under oath, say exactly contradictory things. It is obvious that somebody is lying and his oath has not prevented the lie.

Truth abides in the heart. The one who is really truthful speaks the truth without the pressure of an oath. He speaks the truth because an inner compulsion drives him to be what he is, to say what he really thinks. He has heard the divine command, "Thou shalt not bear false witness," and he would tremble to defy the Word of God. He has heard the command of Paul, "Lie not one to another," and he does not lie because he has put off the old man with his deeds. The divine sanctions give integrity to his lips.

The untruthful man, be he communist or no, has no fear of God in his heart. He says whatever he thinks is convenient for the occasion. If the situation seems to demand a lie or a lying evasion, he has no conscience to prevent falsehood. He says whatever he thinks he can get away with. There is no truth enthroned in his heart to protest against deceit.

Our words should be the best possible expression of the truth which we hold in our hearts. Let us admit that with the best intentions it is often difficult to tell the truth. Words are simply symbols of meaning and the symbols do not always say the same things to different people. Over a period of years words do acquire a changing meaning, and between different individuals and different communities they hold a different connotation; but the honest person will not take dishonest advantage of this fact.

He will not use a word which has one meaning for him and which he knows has another meaning for his hearer. Religious teachers are sometimes guilty of this kind of semantic dishonesty. They purposely confuse the issue by throwing about words with variable meanings. And so it is sometimes difficult from one's language to know whether he really believes in the deity of Christ, in a vicarious atonement, in the personality of the Holy Spirit, in a personal immortality. Our theological formulas become useless when they are differently interpreted.

In a world where the Ten Commandments are flouted and where Christian morality has come to be only a collection of words, the true Christian will feel a compulsion to a definite effort toward truth—truth held in the heart, truth expressed in word and deed, truth as the genuine expression of a sincere life.

Chase Them Out

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. 6:6).

Jesus told us to shut the door, not to keep ourselves in but to keep other things out. Distraction is one of the great enemies of prayer. The world is so much with us that it becomes a very difficult spiritual exercise to push the world away, to drive it out of doors, when we want to commune with God. A Christian African chief told his people to drive the sheep, goats, and chickens out of their houses. "When you kneel to pray," he said, "and a chicken jumps up near you flapping his wings you are not able to really pray. You are thinking about that chicken. So chase the animals out and then you will be able to pray."

The advice is good for any culture. We may not be disturbed by the flapping of chicken's wings, but there are a thousand other things just as distracting. When you pray, drive out the flapping wings of daily care, the bleating of the worry about what has happened, the insistent crow of the cock which calls us to daily tasks. Drive out

the selfish thoughts, the unkind feelings, the attitude of carping criticism. Shut the door against the blaring radio and the screaming newspapers. Hold outside the door every intruding thought, sight, and sound. We cannot pray when a thousand voices of the world compete for our attention. Thank God for such a thing as a door. Without it there could be no prayer.

Pushing Caesar Around

An exchange tells that in a certain university library a bust of Caesar was lying on the floor, face to the wall. Attached was this note, a directive to the janitors: "Caesar to be transported to L. A. 209." Nobody pushed Caesar around that way in the year 50 B.C., says our exchange.

We are reminded in this connection of a passage in Shakespeare. Hamlet is watching grave-diggers at their work. Picking up the skull of Yorick, once the king's jester, he ponders the base uses to which human flesh may return.

"Imperious Caesar, dead and turned to clay,
Might stop a hole to keep the wind away;
O, that that earth, which kept the world
in awe,
Should patch a wall to expel the winter's flaw."

The honors of this earth are of short duration. Mussolini, at whose roars kings once trembled, hangs ignominiously in death by his heels. Adolf Hitler, whose ranting startled a frantic world, disappears without even a funeral or a burial monument. The politicians who were at the top of yesterday's pile sprawl in disgrace today. He who aims at earthly honors must make quick use of them, for they come with a breath and are gone with the wind.

The honors with the Lord are not so brief and transitory. Abraham carries through the centuries the name of the Friend of God. The Lord buries His servant Moses and his name stands in perpetual honor. David is known through the centuries as a man after God's own heart. Paul stands up against the ruthless appraisal of history as one of the greatest pioneers of all time. The hall of fame in Hebrews eleven does not suffer from adjustments in the interpretations of historians. We need not speak of God's great ones through the last two thousand years who in spite of the world's hatred or neglect ride

through the years in quiet triumph. God's gifts and callings are without repentance. His favors do not fall with dynasties, nor change with cabinets.

Planning a Church Wedding Ceremony

This tract is being written with the conviction that our church wedding ceremonies deserve careful planning. Marriage is a sacred ordinance, with important spiritual significance, and implications. The wedding ceremony should indeed be a joyful occasion and one which the couple can remember with Christian satisfaction. It should also be a service which will be exemplary in its teaching influence upon the other young people who attend. Sometimes our young people have been without positive help and suggestions from ministers and parents, with the unfortunate result that they have frequently accepted and taken for granted the practice of the worldly-minded in this sacred service. Here are some suggestions for your prayerful consideration.

Remember That You Are in God's House

Worship. Even though the wedding ceremony is a special service and different from the regular worship service, its ultimate purpose is the same as that of other services—to give honor and glory to God, and to worship Him. All that takes place in God's house and in our lives should glorify His name. Isa. 56:7; Matt. 21:13; Mark 11:17.

Flowers. If flowers are used, a simple display is most appropriate. Elaborate decorations have a tendency to overemphasize the unimportant and to draw attention away from the spiritual meaning of a marriage ceremony in the Lord.

Pictures. If pictures of the bridal party are to be taken, this should be done at the proper time. The flash of the camera should not be seen during the ceremony, for it, too, distracts from the sacredness of the occasion.

The Reception. Occasionally, following the ceremony, a reception is held in the church basement. The sacredness of the previous hour is often forgotten in the activities which follow. Such things as the throwing of rice and confetti, loud talking, and laughing distract from the spirit of reverence. Remember that God's house is a place of sacred respect and reverence rather than revelry.

Remember to Make Your Ceremony Christ-centered

A Spiritual Emphasis. Marriage ceremonies are Christ-centered to the extent that appropriate Scriptures are read, with fitting Christian remarks; prayers are offered; and assent is given to Christian vows. And yet the spiritual signifi-

cance of the Scriptures, prayers, and vows is sometimes overshadowed by an emphasis on other things: elaborate dresses, veils, trains, jewelry, and popular wedding songs. These things tend to draw honor away from Christ, and cause the ceremony to become bride-centered rather than Christ-centered. If you intend that your home shall be Christ-centered, you will also want to give Christ first place in your wedding ceremony. Col. 3:1, 17; 1 Pet. 4:11.

The Devotional Veiling. The bride (as well as the one who accompanies her) will want to wear the devotional veiling. 1 Cor. 11:3-16. In doing this she signifies that she is taking her created place in relation to man, Christ, and God. In the service where the home is being established, God's order of creation needs to be recognized and the symbol properly displayed. The hat or veil that accompanies the fashionable wedding gown in our society is not intended to convey the spiritual truth of God's order of creation. The bride will want her head covered with a symbol that has a spiritual meaning.

Attire. The attire of the bride and groom should be in keeping with the Biblical principle of modest apparel. 1 Pet. 3:3-6; 1 Tim. 2:9, 10; Rom. 12:2. Modest apparel is that which directs attention away from self toward God. The standard of worldly attire is that of extravagance and bodily adornment. Bridal trains, veils, gold, pearls, wedding rings, and other such things are used to glorify the body and certainly do not bring glory to Christ. The bride, the groom, and the attendants will want to dress according to Biblical principle rather than in worldly fashion. Matt. 6:24-34; John 17:14-16; 1 John 2:15-17.

Consecration. You will want your wedding ceremony to be characterized by a warm spirit of devotion and consecration. You will find your minister a helpful and willing counselor concerning your future home. He will also be glad to help you plan your wedding service, so that it has spiritual beauty and meaning. The reading of the Scriptures, the prayers, the meditation, the songs, and certainly the vows—these really constitute your wedding service. There is a tendency today to make the wedding ceremony too short rather than too long. A Scriptural meditation or short talk by your minister is to be recommended for this sacred occasion. In every Christian marriage there should be a definite act of consecration. Rom. 12:1. You have served the Lord as individuals. In marriage you will be united to serve Him together in a new and enlarged experience.

Songs. The note of consecration should also be evident in the songs that are sung. Eph. 5:19; Col. 3:16. Many of the popular wedding songs are characterized by bride-centered sentiments and do not have a high spiritual uplift, nor do they stress the true meaning of Christian love.

It Happened —

FIFTY YEARS AGO

(From Herald of Truth, May 15, 1901)

Services were held for the first time in the new M.H. of the A.M. Congregation, at Stuttgart, Ark., on Easter Sunday, when sixteen young persons were baptized.

Read the paper [Herald of Truth] and talk about the articles. Ask your friends what they think about this or that article; give your own views, and so encourage the people to read the paper. Many times the secular newspaper and the neighborhood gossip so take up the attention of the people that they never get time to read, consider and discuss the contents of the church paper, and as a matter of course, they lose interest in the church work.

On Easter Sunday . . . we were permitted to commemorate the death of our Lord with those who have lately confessed Christ and have been baptized [our first communion in India].

. . . Bro. [Jacob] Burkhard was ordained to the ministry on Good Friday. . . The ordination was conducted in the Hindu [sic] language throughout [by J. A. Ressler].

Choose songs which praise Christ and which invite Him to the marriage service; choose songs which express your loyal devotion and consecration to Christ as the Head of your home. Here are a few examples of good sacred hymns which are appropriate for a wedding occasion:

"O Happy Home, Where Thou Art Loved"
 "O Perfect Love"
 "O Holy Saviour"
 "Still, Still with Thee"
 "Bless Me, O My Father"
 "Love at Home"
 "Lead Us, O Father, in the Paths of Peace"
 "Holy Father, Cheer Our Way"
 "O Our God, Who Doth Not Falter"
 "O God of Wisdom"
 "We Join to Pray"
 "May the Grace of Christ Our Saviour"
 "In Heavenly Love Abiding"
 "Love Is Kind and Suffers Long"
 "O Love Divine and Golden"
 "Breathe upon Us, Holy Spirit"
 "The Lord Be with Us as We Bend"
 "Jesus a Wedding Guest"
 "Hold Thou My Hand, O Father"
 "The Lord's Prayer"

Any song in the *Church Hymnal* appropriate for this service would be in order; you will want the counsel of your minister concerning other numbers that you might choose.

The Newspaper Account. The account of your wedding ceremony may appear in the local newspaper. The content of this report needs careful consideration, so that it too gives a consistent Christian emphasis and testimony.

You will want to omit details of dress and surroundings and give prominence to the Scriptural meditation, Christian songs, and the vows.

As you were reading this tract, you noticed that not every detail of your wedding ceremony is mentioned. You will want to be guided through prayer in making all these arrangements. I Cor. 10:31. Also, you probably noticed that the above discussion deals particularly with church weddings, and no specific reference is made to wedding ceremonies that are conducted in the home. This omission is not intended to discourage your plans for a home wedding if that seems most appropriate. Whether your wedding is a church service or a home service, you will want to apply the basic principles set forth in this tract. May your wedding day be a joyful experience and may God bless your home.—Prepared for the Christian Education Cabinet of the Illinois Mennonite Conference by Ivan Kauffmann, Secretary of Christian Home Training, and Roy D. Roth, Secretary of Church Music Training.

(This article will be printed soon in the form of a tract. Copies may be obtained from the Secretary of the Christian Education Cabinet. Address your orders to John D. Hartzler, 107 Gloria Lane, Eureka, Illinois.)

The Wonders of Nature

BY AMOS A. RESSLER

A few years ago I was standing gazing at the beauties of nature as they were being displayed by the setting sun. It had been cloudy all day. The heavens were still completely covered with clouds except for a narrow, clear strip in the west, and through that narrow space the sun shone brightly. The eastern sky, covered with dark clouds, made a perfect background for the most beautiful rainbow that I have ever seen. From the northern horizon to the southern, without a break, I saw the seven primary colors displayed as only nature can display them.

At once my thoughts turned to Gen. 9:12. Nearly six thousand years have passed since then and today we have the token of God's promise that He will never again destroy every living thing by a flood of water.

Among the readers of the HERALD there are few, if any, that doubt the truth of the claim that the Bible is the Word of God. But Satan is busy and alert and seizes every opportunity to create doubt in the minds of men. Let us pause for a moment and take a serious look at that part of the universe with which we are familiar. So come with me on a clear night and let us look at the few stars and planets with which even the ordinary layman is familiar. The Milky Way with its millions and billions of stars grouped together in passing across the heavens just the same today as when our grand-

parents were mere children. Orion and Pleiades are unchanged. The North Star, with a system all its own, is still faithful in giving us a guide as to where we are on the earth's surface.

Then the "greater lights"—the sun and the moon. So accurately has God timed the motions of the earth that astronomers can compute the very moment that the sun, moon, or stars will pass a certain meridian. Coming to more familiar things, we find the laws that govern the growth of both plant and animal life functioning as from the beginning.

With all this evidence before us, is there any room for doubt about the things that the Word says are yet to come? When man sinned, a Redeemer was promised. Many years passed away, but the Redeemer finally came. He did His work on earth, then went back to heaven. He has promised to come again and His promise cannot fail. He said He would come "at an hour that ye think not." His request to us is, "Be ye ready." Are we ready? The Word shows us the way.

Ronks, Pa.

The Personality of Jesus

Jesus the Friend

BY CYRIL K. GINGERICH

"A friend is a sane man who exercises not my ingenuity, but me."¹

These are the words of Ralph Waldo Emerson in his essay on *Friendship*. In his treatment of the subject, Mr. Emerson points up the two elements of friendship: affection and tenderness. One cannot be a true friend without having these foundational elements in his character. Affection and tenderness are the cement that bonds friendship.

Jesus shall forever be a challenge to men as a picture of true friendship. Nowhere can be found a more perfect friend. He proved Himself a friend to the Pharisee and to the outcast, to the rich and to the poor, to the fisherman and to the lawyer.

But what made Jesus the friend that He was? Certainly He had the two elements mentioned in Emerson's essay—affection and tenderness. But what made Him so affectionate and tender?

In the first place, Jesus had a faith that was pure. He yielded not to the severest temptation; He was not swayed by the forces of opposition that sought to undermine His faith. His purity of life and faith is a challenge to all who will live godly lives. Mark records three great declarations concerning Jesus' righteousness: One was by an evil spirit in a man, "I know thee who thou art, the Holy One of God";² the second was by Peter, "Thou art the Christ";³ the third was by the centurion at the cross, "Truly this man was the Son of God."⁴ Besides these great statements, there were many other expressions of faith in Him who was all-righteous.

In the second place, Jesus had a hope that was steadfast. How often He spoke of His coming suffering and death, and with a steadfast hope of the resurrection victory. Not only was His hope in His own triumph, but His hope was also in His own and those who would later be His own. I think that the greatest pas-

sage in the Book of Mark in this respect is the following:

"Whosoever will come after me, let him deny himself, and take up his cross, and follow me. "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul? "Or what shall a man give in exchange for his soul?

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."⁵

Jesus spoke these words to a multitude of people which included His disciples. What a note of hope and triumph it contains!

In the third place, Jesus had a love that was loyal. This world could never produce a love to equal His. His love included everyone. His love knew no boundaries. On one occasion His compassion was shown to a poor outcast leper.⁶ On two other occasions He had compassion on the multitudes because they had nothing to eat.⁷ And thus His love abounded, bringing joy to countless hearts.

The amazing thing about His love was that it was loyal to a cause. His love did not stop where human love stops. His love prevailed. He suffered the jeers, the spitting, the slapping, the scourging of an ungodly crowd. And when He was lifted up on the cross with the nails through His hands and feet, He died for those who had committed the terrible crimes against Him.

"For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."⁸

In the fourth place, Jesus prevailed in prayer.

"And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."⁹

How often Jesus resorted to a solitary place to pray is unknown. I believe it was regular routine with Him. Mark

seems to be inspired by Jesus' relationship to God in prayer, which brought about His relationship to men, and His power over the underworld of evil.¹⁰ He records five times when Jesus labored in prayer (three times in Gethsemane).

No wonder He was the friend He was. He was in intimate touch with God. The secret of His entire life was His fellowship with the Father. From that fellowship He came refreshed in spirit and in body. Is it necessary to ask again whence He was so affectionate and tender? No indeed! How can a man be otherwise who, to the extent He did, possesses faith, hope, love, and prayer as his life and breath. Friendship is not friendship unless it is grounded in Christianity. Emerson has beautifully expressed it, "Friendship demands a religious treatment."¹¹

¹ *Dominant Types in British & American Literature*, Vol. II, p. 105.

² Mark 1:24.

³ Mark 8:29.

⁴ Mark 15:39.

⁵ Mark 8:34-38.

⁶ Mark 1:41.

⁷ Mark 6:34; 8:2.

⁸ Rom. 5:7, 8.

⁹ Mark 1:35.

¹⁰ Mark 1:39.

¹¹ *Dominant Types in British & American Literature*, Vol. II, p. 106.

Signs of the Times

BY ROBERT J. BAKER

Visitation work? Why, yes, we used to do it regular: used to get out twice a month and visit folks, especially the shut-ins. We had a young people's group that sponsored the visitation work. I believe they called themselves the Willing Workers. They found places to visit, organized the visiting teams, and saw that things went off on schedule. Yes, we used to do a lot of visitation work in our church, and I must say that I used to enjoy it. We don't do it any more. I don't believe that we've done any visitation work to speak of for the last five years or so. I guess we're getting too old. I kind of miss those visits though. We used to have some real good times.

I remember when we went to visit Mrs. Helmuth, the blind lady at the convalescent home. Her children put her there: she was too much bother for them at home. I remember how happy she got when the quartet sang "Glory in My Soul." I remember bending over the bed where she lay and asking her if she had that glory in her soul. How she beamed as she said yes! It did me good; it did me a lot of good.

And there was old Mr. Dunmire, living all by himself in that little house down the street from the church. We used to visit him nearly every month. Every time we went there we'd find him sitting near the big window, an open Bible in his lap, engrossed in reading the Word of God. When he would see us coming up

the walk he'd lay aside the large magnifying glass that he had been using to aid his tired old eyes, and hand us the Bible to read to him. He's about as close to a saint as you'll find on this earth. It was a hard place to tear yourself away from when it was time to go.

I don't know that we ever led anyone to Christ in our visitation work. We weren't out trying to get names on the church roll. We just wanted to witness for the Lord and bring some Christian cheer to those in need. I believe that our visits and personal work did some good. It helped those we contacted and it helped us.

Well, that's all over with now. The young people in the Willing Workers' group sort of grew up and got married off. Seems like there wasn't anyone left to take over and push the visitation work. Visitation work needs someone to push it. The work faltered at first, gasped a few times, and then expired. Brother Walt tried to revive the patient once or twice but things didn't seem to click; so we just let it go.

There's a number of us around who used to go, but things have changed a little. There's Brother Paul, he used to go quite a bit, even led a group once or twice. Now he says his rheumatism bothers him most all the time, and it's hard for him to get around. I did notice him out spading in his garden the other day. Guess his rheumatism wasn't bothering him so much just then. I believe he's got what the doctors call "convenient rheumatism." If it's not convenient for him to do something, then his rheumatism starts acting up and he has to take it easy.

Sister Edna used to go. She's one of the best altos our church has got. She used to be there, raring to go, rain or shine, on every visitation day. We used to do most of our visitation work on Sunday afternoon. I don't know what

Spring

BY EDNA M. MERTZ

*Oh, spring is in the air!
And joy is everywhere!
From southward comes a gentle breeze,
The saucy jay bird's in the trees,
To trill a warning note,
That soon upon your windowpane
Will beat a sweet refreshing rain,
So lovely flow'rs may meet your view
Beneath a sky of matchless blue,
Where chilling frosts have lain.
For out of winter's bed of snow
Will come the crocus, row on row,
And by and by the pale moon beams
Will start you on your path of dreams;
Our God has made it so.*

Ft. Wayne, Ind.

Tract News

From South Wales comes another request for tracts. This type of evangelism seems quite popular in Britain. Over the past years we have sent many thousands of tracts to these zealous workers.

Another 127,500 tracts have been shipped for distribution by the Warwick River (Virginia) workers. A goodly number of young men are giving one day a week to this ministry, through the encouragement of Bro. Ralph Palmer and the Warwick River congregation.

Christian Businessmen's organizations around the country are placing numerous orders in response to samples sent to them recently. As our literature serves in ever-widening areas, we need to thank God for the opportunities, take courage, and press on.

Please note: Cellophane envelopes for enclosing tracts are no longer available. Our present stock is exhausted. Something to take their place will be worked out as soon as possible. Watch for further announcement.

happened to her. I was standing by Edna the last time Brother Walt asked her to go visiting. She hemmed and hawed a bit and then said she was getting company. I live right across the street from her and although I don't aim to be nosy, I don't recollect that she got any company that day. I suspect they couldn't come, least they didn't. I did notice that she stopped helping in the visitation about the time that new hour-long symphony program came on the air on Sunday afternoon.

And Sam? Well, Sam used to go pretty regular too. Used to have a real clear testimony too for his Lord and Saviour. Then, there towards the end, when the visitation work was giving up the ghost, he used to beg off—said he had some writing to do. I'll admit he has written some for church papers. About every six months he ground out a little four-line poem. Must be awful hard work writing poetry, because he was always excusing himself from visitation work there at the last on that account. Haven't seen any product of his pen now for about four years. Guess he's still working on those poems. They ought to be pretty good if he ever gets them done.

About three years ago I sounded some people out in regard to visitation work. I just kind of casually mentioned it to Ed and he snowed me under with reasons why he couldn't go. He really gave me both barrels. He was booked up for a month with everything from painting the bathroom ceiling to plowing up that south forty of his and putting it in alfalfa. He said Sunday was the only

A Prayer for This Week

Dear Lord and Father of us all, for Thy redeeming love in Christ we would thank Thee with a pure heart of love and adoration.

As we experience "the way, the truth, and the life," so may we witness, in word and deed, humbly and sincerely.

Reveal to us, in the quiet searching hour of meditation, Thy perfect will, Thy gracious purposes.

Teach us to welcome and use life's disciplines. We would not evade them in favor of easy ways.

We thank Thee for our unmerited goodly heritage. Keep us from self-righteousness and pride.

Deliver us from the temptation of acting God to others. Enable us to love and serve anyone, remembering Thy patience and long-sufferings with our own shortcomings.

Implant in us divine concern that, like our Master, we must be about our Father's business. Forbid that we should be guilty of ignoring the sin and suffering in our world.

Nurture us daily in the school of our Lord Jesus Christ that we may mature into His fullness and stature and so praise Thee forever. Amen.

—Helen Kirchhofer.

day he had to rest. Most of the time though when I go by his place, he's just sitting out in the yard under that big elm tree. Guess his boy does most of the farming and it keeps Ed busy just sitting there figuring out what the boy is suppose to do next. He sits there most of the day, taking time out once in a while to pat his big, fat stomach which is getting bigger and fatter all along.

And me? Well, yes, I used to go on visitation work. Used to go a lot and always did get a blessing from it. Then when some of the young people stopped pushing it, I sort of stopped going. It was about that time that we got up that volleyball team in our church. It was made up of us middle-age fellows who don't get much recreation. We have to practice twice a week to keep in shape. Like one of the fellows on the team said, "If you're going to have a team, you might as well have a good one." That's why we practice so much. It leaves a fellow kind of tired on Sunday, most too tired to do visitation work. You see, most of the games in the church league we belong to are scheduled on Friday or Saturday, and one of them along with visitation work is almost too much for a week end. A person needs recreation—the doctors all say so.

It used to worry me a lot, this stopping of the visitation work. I kept think-

ing about those old folks we used to visit. I kept remembering how glad they were for the little cheer we brought to those lonely hours. It used to bother me quite a bit, but it doesn't seem to matter too much now. I do wonder though, once in a while, what they think of us. I mean, what the shut-ins think of us. You know, the idea of how we used to come so regular—now we don't come at all. Too bad all those young folks had to grow up and get married. Yes, sir, they really used to push that visitation work. Of course, there's not much we folks who are left can do about it. Seems like we're all tied up with these other things—these other things that are so important to our spiritual growth and welfare.

Elkhart, Ind.

Heralds of God—A Glorious Calling

BY LEE H. KANAGY

The wind had calmed her blustering voice, the stars became radiant in the blue heavens, many people were entering early the church door to witness another working of the Spirit. The time was approaching for "Pillars of the Church of Christ" to recognize the call of a young man to preach the blessed Gospel and to ordain him to that work. The ordination took place at the La Junta Mennonite Church, April 29, 1951, and the young man was Bro. Wesley Jantz from Greensburg, Kansas, who answered the call to live and preach at the La Junta congregation beginning June 10, 1951.

Inside the church building one sensed a reverence and a waiting to see a great manifestation of the Holy Spirit as He talked to the congregation through the call and dedication of this brother and sister of the faith, who gave themselves to the specific task of feeding and shepherding a flock of God's people through thorny paths and pastures green.

God speaks to His people in various ways, and He spoke clearly to us through this dedication and ordination. From the ranks of Christians He sets aside certain ones for the specific manifestation of His power and glory. The call comes to all Christians to be witnesses of His grace, yet so few strong men rise up and answer the call as Isaiah did, "Here am I; send me." So one feels like rejoicing with great joy as he sees the Holy Spirit encouraging this one and that one to give their all to the service of the church—the bride chosen by Jesus Christ.

It was a step of great faith on the part of Bishop Allen H. Erb to hand over these responsibilities to a young man. Yet that is true New Testament Christianity—Paul chose young Timothy to carry the work of the church in Paul's later years. This step shows not only

faith in a young man, but a strong faith in the power of the Holy Spirit to accomplish the work of preaching a pure Gospel.

There were tears of joy and songs of praise in the congregation as God moved over His people. This was another milestone in the growth and development of the Mennonite Church in La Junta. May God bless this group of believers to the spreading of His everlasting Gospel.

La Junta, Colo.

Talkativeness

"Set a watch, O Lord, before my mouth; keep the door of my lips" (Ps. 141:3.)

Talkativeness is ruinous to deep spirituality. Our speech consumes the energy of our spirit, and hence all superfluous talk is a waste of the vital forces of the heart. In fruit-growing it often occurs that excessive blossoming prevents a good crop. By so much loquacity the soul runs wild in word bloom and bears little fruit. How insignificant trifles are magnified by a world of words! How things that should be buried are dragged out into gossip! How the solemn and deep things of God are rattled over in a light manner, until one feels he must unceremoniously tear himself away to some lonely room or forest where he can gather up the fragments of his mind and rest in God!

There are evil effects from too much talk: First, it dissipates spiritual power. The thoughts and feelings of the soul are like powder and steam; the more they are condensed, the greater their power. If expressed in a few Holy Spirit selected words, they will sink into the hearts of the listeners to remain forever, but if dissipated in a rambling conversation, they are likely to be at no profit.

Second, it inevitably leads to saying unwise, unpleasant, or unprofitable things. We soon churn up all the cream our souls have in them, and the rest of our talk is all pale skim milk, until we get alone with God and feed in His green pasture and let the cream rise again.

Third, it is a waste of time. If the hours we spend in idle conversation were spent in secret prayer or in a study of the Word, we would soon enjoy an inward and an outward peace and would then be eager to talk about Him to saved and unsaved alike, and our spiritual lives would experience real revival.

Let us seek to live in that constant quietness and humility which marked our Lord, and guard our speech as a sentinel does a fortress; and may our prayer be that of the Psalmist: "Set a watch, O Lord, before my mouth; keep the door of my lips." "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Ps. 141:3; 19:14).—Gospel Call.

OUR SCHOOLS

HESSTON COLLEGE

Fifteen students enrolled in the education course at Hesston College have signed contracts to teach rural grade schools this coming fall. They will be hired in five different states. The approximate salaries of these teachers will range from \$200 to \$300 monthly.

The Mennonite Board of Education has approved adding Merle Bender to the Hesston College faculty. Merle will serve as a Director of Public Relations. This includes liaison work between the church and school, interpreting the policies of the church for Christian education, and furthering that cause. He will be responsible for promotion, publicity, financial campaigning, and student solicitation. Bro. Bender attended Hesston College from 1946 to 1948, and Friends' University in Wichita, Kans., in '49, majoring in Bible. He was manager of the Snack Shop two years, a member of student council, and served as president of the Y.P.C.A. in 1948. It was in this capacity that he was instrumental in starting mission work at Eureka Gardens, Wichita. He has been ordained pastor of the Eureka Gardens Mission, and has served in that capacity for the past two and one-half years. For advanced training in the field of Public Relations, Bro. Bender plans to attend Boston University, working for his M.A. in Public Relations. Possibly during the second semester he will be on leave to fulfill this plan. After graduation from high school, Merle spent several years on a farm before coming to Hesston College. His home was formerly Milford, Nebr. His wife, the former Donna Lou Byler '46, '48, was very active at Hesston. She was editor of the *Journal* in 1947 and a regular worker at Eureka Gardens. Bender plans to take over his new position on Sept. 1, 1951. This addition is a big step forward in the development of a better relation between church and school.

Ivan R. Lind is returning to Hesston College as an instructor in the Bible Department next year. He graduated from Goshen College in 1935 with a B.A., received the Th.B. from Goshen in 1936, B.D. from Eastern Baptist Theological Seminary in 1938, M.A. from University of Iowa in 1941, and is at present attending the Southwest Baptist Seminary, Fort Worth, Texas, working on his doctor's degree. Bro. Lind came to Hesston in 1938, became Dean of Instruction in 1941, and served until 1949. His family will return to Hesston about June 1. Bro. Lind will begin teaching next fall.

Bro. Roy D. Roth, President-Elect of Hesston College and Bible School, was admitted to candidacy for the Ph.D. degree in Education at Bradley University, Peoria, Ill., on Jan. 29, 1951. He was admitted to the doctoral program as a graduate student with advanced standing. In 1942 Bro. Roth was granted the A.B. degree by Goshen College, Goshen, Ind.

In 1947 he was granted the B.D. degree by the same institution. In 1947 he was also granted the Th.M. degree by Princeton Theological Seminary. For his doctoral dissertation, Mr. Roth hopes to make a study that will be related to his new position.

Monday evening, April 30, at eight o'clock the Ionian Singers, a distinguished men's quartet from New York, presented the closing program on the Lecture Series for this year.

On Sunday, April 22, twenty-four young people from Fishermen's Club and Evangelism Class made a mission survey of Northeast Newton. The survey covered approximately seven hundred homes. This group, sponsored by the Y.P.C.A., went in the Hesston College bus. The purpose of this survey was to find out how many go to church, and how many would be interested in a mission Sunday school. Thirty-three homes contacted were interested in having a Sunday school started in their community. Forty families would like to have a summer Bible school. We were also interested to find that there are twenty-three families that don't have Bibles and thirty-two families have asked for young people to come to visit and sing for them on Sundays.

Twenty-four elementary teachers have enrolled in the six-week spring term which began April 23. Wilmer Landis, Perkasi, Pa., is the visiting instructor. Those who have enrolled have taught in near-by vicinities. Six semester hours of credit can be obtained in six weeks. Bro. Landis formerly served as instructor in education at Hesston College from 1941 to 1944. He has been teaching in a Christian Day School in the Franconia Conference. Other faculty members who are teaching courses in the spring term are Melva Kauffman and Dean Oswald. The courses that are offered are: teaching of science, teaching of reading, principles of geography, American government, advanced English grammar, teaching of arithmetic.

Melva Kauffman.

LANCASTER MENNONITE SCHOOL

The freshman class of the Franconia Mennonite School, accompanied by one of their teachers, Robert Lehman, visited Lancaster Mennonite School on Friday, April 27. The freshman class of the Bentley School, a private school in New York City, accompanied by two teachers, visited with us on Friday, May 4. A number of these students were Jewish. On the following Wednesday, May 9, nine seniors with two teachers from the Roslyn Public High School of Long Island, New York, visited here. An impromptu program by some of our faculty members and students oriented our visitors briefly to our school and our church. The latter two schools came here through the Bowmansville Youth Hostel and were particularly interested in the study of

human relations from the viewpoint of their social studies. We considered this an opportunity for a Christian testimony.

Thursday, May 10, our senior class, with Noah G. Good as sponsor and Martha F. Mosemann assisting, visited Washington, D.C. The same afternoon the junior American History class, sponsored by Myra E. Hess and J. Lester Brubaker, visited Wheatland in Lancaster, the home of James Buchanan, the Ephrata Cloisters, and the Landis Valley Museum.

On Tuesday, May 8, a number of church committees met here; among them were the executive committee of our Mission Board, our Foreign Missions Council, the missionary Examining Committee, and a committee for the revision of our Mission Board Constitution.

On Friday, May 11, John R. Mumaw addressed the school on the subject, "Youth Opportunities in the Mennonite Church." He also spoke to the seniors during another period.

J. Paul Graybill, Principal.

EASTERN MENNONITE COLLEGE

We were happy to have Bro. J. D. Graber on our campus over the week end of April 15. He preached the Sunday morning sermon at the college and on Monday conducted chapel services; he also addressed the Missionary Fellowship and spoke in conjoint prayer circle on Monday. His visit was an inspiration to us.

Our three foreign students, Marijke Schutte, Wolfgang Hege, and Hans Wiehler, accompanied by Betty Mosemann, Grace Wenger, and Lester Shank of the college staff, attended the annual Foreign Students Conference at Goshen College. En route they gave programs at the Sonnenberg Mennonite Church and at the Scottdale, Pa., congregation.

La Sociedad Espanola (The Spanish Society) had the privilege of having as guest speaker on April 19, Dr. Martinez, a native of Spain, who is now teaching Spanish at Madison College. On the following Thursday evening, Dr. Carl Showalter, a pharmacist as well as alumnus and friend of the college, addressed the Premedical Society on Modern Drug Therapy.

April 23-29 was Stewardship Week. Special messages were scheduled for chapel services; off-campus speakers at these meetings were: J. Early Suter, Aldine Brenneman, and Timothy Showalter. The regular Sunday services also were on the theme of Stewardship; the morning and evening sermons were preached by Lloyd Horst and J. L. Stauffer respectively.

The Y.P.C.A. is active again this spring in sponsoring Gospel teams. A Jewish Witness Team recently visited several congregations in eastern Pennsylvania presenting the challenge of our responsibility to Israel. Another team gave programs in the eastern Virginia, Delaware, and Pennsylvania area. Over the week end of May 6, two teams gave programs in West Virginia and Kentucky. These tours are an inspiration not only to those receiving the messages, but also to those who serve on the teams.

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TO BE NEAR TO GOD

Sunday, May 27

"But covet earnestly the best gifts: and yet shew unto you a more excellent way" (I Cor. 12:31).

God requests great things of His children and closely follows them with great promises: Desire earnestly the best and know the more excellent way—love; be meek, and inherit the earth: be pure, and see God; be poor in spirit, and inherit the kingdom of heaven.

Our Father, there are so many things that are second best. Teach me to know the best and to desire it with all my heart that I may know the more excellent way. Amen.

Sing: "Eternal Source of Joys Divine" (Church Hymnal, No. 366).

"Eternal Source of joys divine,
To Thee my soul aspires;
Oh, could I say, 'The Lord is mine.'
'Tis all my soul desires."

Monday, May 28

"Set your affection on things above, not on things on the earth" (Col. 3:2).

Christ knew how much of earthly life would need to be concerned with earthly things. He worked with His hands, too, and put the stamp of dignity on common work. He ate of earthly food and looked with favor on those who provided it. He was clothed and sheltered at night. He wanted, then, that all men should know that life is more than the earthly. And He wants now for us that our souls be free and our minds on the things that are above.

Sing: "More Love to Thee" (Church Hymnal, No. 359).

"Once earthly joy I craved,
Sought peace and rest;
Now Thee alone I seek,
Give what is best:
This all my prayer shall be. . . ."

Tuesday, May 29

"Forgetting those things which are behind . . . I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil 3:13, 14).

Not the Christian who has made the fewest mistakes, but the one who has won the most splendid victories over mistakes is the one who presses most eagerly toward the mark for the prize which Paul speaks of after he says, "Forgetting those things which are behind."

Yesterday was a day of mistakes. Today, fresh from God's hand, is a new challenge. My soul, hail it and rejoice in it as God's gift, every morning new.

Sing: "For Thy Mercy and Thy Grace" (Church Hymnal, No. 585).

"Lol our sins on Thee we cast,
Thee our perfect sacrifice,
And, forgetting all the past,
Press towards our glorious prize."

Wednesday, May 30

"With right good will be faithful to your duty, as service rendered to the Lord and not to man" (Eph. 6:7, Weymouth).

Here in our hands are the tools of our work and in this small part of God's great world is our place of work. Is not the steady blow of the hammer, the even turning of the soil, enough? Is not the sweeping and the dusting competently done sufficient? We must study our bit of work and our doing of it to see if it and ourselves stand approved by

God, that before Him we may know no shame. Let me not be a reproach to Him from whom I receive my commission. Let it be said of His twentieth-century disciples, "Men of honest report, full of the Holy Ghost and wisdom."

Sing: "Father, I Know That All My Life" (Church Hymnal, No. 412).

"Father, I know that all my life
Is portioned out for me;
The changes that are sure to come,
I do not fear to see:
I ask Thee for a present mind,
Intent on pleasing Thee."

Thursday, May 31

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:24).

Jesus said that He came that we might have abundant life and it is our desire to have that life. But oh, the road that leads to it! So narrow the gate, so straight the way! It takes striving; it means following the One who said, "I am the way"—and following in a wholehearted, decisive, loyal manner. Off with the loose living of the man who has no loyalties, no holy purpose!

I pray, my Father, make me strong and able for the road that leads to life.

Sing: "Nearer, Still Nearer" (Church Hymnal, No. 368).

"Nearer, still nearer, while life shall last,
Till safe in glory my anchor is cast,
Thro' endless ages, ever to be,
Nearer, my Saviour, still nearer to Thee,
Nearer, my Saviour, still nearer to Thee."

Friday, June 1

"So run, that ye may obtain" (I Cor. 9:24).

At first, guided by our knowledge of other races, we might think of prizes of varying degrees, but here all who run well will receive the prize.

Reading the life of Jesus in the Gospels gives clearly the rules of running; in following them there is the assurance of success. The Holy Spirit guiding us, our wills attuned to His, we will surely gain the heavenly prize.

Sing: "Oh, for a Closer Walk with God" (Church Hymnal, No. 367).

"Oh, for a closer walk with God,
A calm and heav'nly frame!
A light to shine upon the road
That leads me to the Lamb."

Saturday, June 2

"Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

Be perfect—it strikes us with despair! How far we often are from our poor man-made ideal and how much farther from God's ideal for us! But God with us, we can try for perfection. Every day can see some trial overcome, can see a victory in place of a defeat. Here on the road of earthly life there is no resting place short of Christ's "Be perfect." Every step toward that perfection is a starting point for higher progress.

Sing: "Take My Life, and Let It Be" (Church Hymnal, No. 409).

"Take my love; my Lord, I pour
At Thy feet its treasure-store;
Take myself and I will be
Ever, only, all for Thee."

—Helen Alderfer.

OUT OF CAPTIVITY

Sunday School Lesson for June 3

(Ezra 1; 5; 6; Nehemiah 2—6; 8; 9)

Forget thee, O Jerusalem? "Let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Many of the Jews did not forget their home even after living for years by the river of Babylon. Nor did they forget Jehovah, their God. When their cup of affliction was full, God permitted them to return. But the captivity had been a winnowing process. Only a small portion desired to return. The great majority were prosperous and happy in Babylon.

The homeland of these exiles must have been a scene like the ruined cities of Europe today. The house of the Lord, the king's home, and all the houses of Jerusalem Nebuchadnezzar had burned with fire. All the walls of Jerusalem were broken down. Jer. 39:8-10. These conditions, no doubt, caused many of the faithful exiles to mourn and weep and pray as did Nehemiah. Neh. 1. These faithful ones had not forgotten the promise of God. Neh. 1:7-10.

By God's provision and the royal permission about 50,000 Jews returned to Jerusalem from captivity. God planned the time of their return. Jer. 25:12; Ezra 1:1; Isa. 44:24. And we must not lose sight of the great drawing power of the love, the remembering, the forgiveness, and the thought of God toward His chosen people. Nehemiah saw the "good hand of God upon" them. Neh. 2:8, 18, 20; 15:19.

The "restoration" did not happen quickly. The exiles straggled back in several groups over a period of seventy years or more. Zerubbabel led the first return. Ezra 1—6. Immediately an altar was built. God was first. Then the foundations of the new temple were laid. To this there was bitter opposition. Work ceased. Haggai and Zechariah encouraged the people years later and the Lord permitted the temple to be finished.

During the reign of Artaxerxes, Ezra led some exiles back, having "prepared his heart to seek the law of the Lord, and to do it, and to teach." Ezra 7—10.

Later under the same king Nehemiah was sent to rebuild the walls of Jerusalem. In spite of opposition the people worked together and finished the wall.

Ezra led a great revival. He and Nehemiah were really big men. Priest and builder—they supplemented each other, and worked with God to restore Zion. The Lord did great things for them. Ps. 126. Even the heathen recognized this. What a great God Israel had! Read together Ps. 106:44-48.

The curtain drops on Israel's story. But praise God, a faithful few looked for redemption, and when Jesus came about 400 years later He found some "waiting for the consolation of Israel." Luke 2:25, 38.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

Better to light one candle than to curse the darkness.—Chinese Proverb.

FAMILY CIRCLE

The Blade . . . The Ear . . .

The Full Corn in the Ear

"Let the Little Ones Come unto Me"

BY A MOTHER

No one needs to "push" a child of four or five into the arms of Jesus, or "set" him on Jesus' knees, or hold him still while the Lover of Children lays a kind hand on his head. A child of this age who from babyhood has heard of Jesus, naturally responds, as a flower opens to the sun. A child of the same age who hears of Jesus for the first time does likewise. If a child does not respond to the Children's Friend it is likely because he has not met Him—or else, more serious—because he has been "forbidden."

"But I don't forbid my child to be a friend of Jesus!" we cry out in self-defense. Dear Christian parents—the most well-meaning of us do just that! We forbid them in little ways—by being too busy to read, read, and reread, tell, tell, and retell the wonderful stories of the Bible—stories of Jesus; by teaching children little rote prayers, yet neglecting the mere exacting task of leading them to express their own special concern to a Father who hears; by forbidding religious play, especially that involving the Deity; by limiting their conception of giving by undue emphasis on tithing; by letting them "pick up" hymns at Sunday school and church, rather than to help them learn hymns meaningfully and thoroughly at home. These are some of the ways we forbid our children.

If Jesus, who wasn't a parent in the human sense, had no more understanding of children than some of us parents have, children would not come to Him. They would have to be pushed. For if we have observed anything about child nature, we have observed this—that a child of this age senses uncannily the difference between the adult who sincerely loves him, and the adult whose interest in him is duty-bound, or merely superficial. Jesus is the child's sincere friend. He loves wisely—and we parents who often love too well, and unwisely, can learn much of Him that will help us to give our children freedom to come to Him.

Let Them Come to Me Through Play

The four- and five-year-old cousins are enjoying a whole day of play to-

gether. Mother is happy, for the usual "What can I do now?" will not be heard all day. What are the children playing? Like most of their age everywhere, they do some hunting and hiding, doctoring and nursing, housekeeping and store-keeping. But unlike children whose homes do not know Jesus, much of their play is derived from Sunday-school and church experiences, and from the Bible stories which they have heard. Mother, working in the kitchen, overhears:

"Now, Jimmy, you go get the baby's high chair for a pulpit. Mommy, can I have the big worship Bible? I'll be very careful. . . . Where's my songbook? Okay. Now Joe, you be Brother Miller, an' Jimmy, you be Brother Kauffman, an' Susie, you be Brother Hershberger, an' I'll be Brother—uh—Yoder."

"No, you can't be a brother 'cause you're a girl."

"I was a girl, but now I'm Brother Yoder. All right now. Let's get quiet 'cause we want to worship God. Now, children, I want to tell you something. A secret. God loves us. Jesus loves us. We are Jesus' sheep. We're like sheep to Jesus. Now, children, who can tell me who the two best kings of all are? Who are two kings that you know? That's right, honey, God and Jesus. . . . Now, children, I know a man. He needs our help. He hasn't got any hands. He hasn't got any feet. He hasn't got any—nothing. Now as soon as you get home, please find some food and clothes to share with him. That is what Jesus would like you to do. Now don't forget—"

In the kitchen Mother smiles, but the little worshipers are serious. The service goes on. Later one hears:

"Now let's play Jesus on the cross. I'll be Jesus!"

"Let's play Peter and John at the Beautiful Gate and the lame man. I'll be the lame man!"

"Let's be angels."

"Let's play garden-a-eden, an' I'll be Satan."

"Let's play Jesus and the storm. I'll be Jesus."

Mother smiles. She knows that some mothers forbid their children to "act out" Bible characters, to "play-pray." But she has seen how truly her children come to Jesus—of themselves—in play. And even though the situations at times

This Is My Child

BY LORIE CONLEY GOODING

This is my child, this little boy, this baby that I hold.

It is my task to shelter him from hunger, fear, and cold;

To teach him and to train him as wisely as I can;

For he is more than just my child. He is an infant man!

And he is mine to mold and make, and if I shape him true

He will show his mother's training in the things that he will do.

So I will strive with all my might to keep him sound and whole;

For he is more than just a man. He is a living soul!

O God, who giveth all good gifts, who gave this child to me,

Help me to train and teach him in the way that pleases Thee.

Alone I am not equal to the task that Thou hast given,

To train a child's immortal soul and fit it for Thy heaven.

Holmesville, Ohio.

become ridiculous, she thinks she hears Someone saying, "Forbid them not!"

Let Them Come to Me Through Prayer

"Mother, come and pray with me when you're finished with Joe." To this mother, the above demand is as certain as that inevitable drink of water after the children are tucked in. There was a time when Jimmy didn't seem to feel the need of these little private prayers in the quiet of the dark bedroom. There was a time when his prayers were concerned about himself alone, his toys, his joys. But now his world horizons are broader; his attachment to Jesus is stronger; his conception of himself is clearer; his awareness of the world of the spirit is dawning. Jimmy prays:

"Thank you for the nice day you've given us. Thank you for the nice supper Mother made for us. Thank you for our happy home; and for our baby. Keep him from harm and don't let anything dangerous come on him. Help Joe and Janie and me not to fight and say mean things at each other. Help us to do the dishes clean for Mother. Help us to save our money so we can help children who don't have any food or daddies or shoes or beds or houses or Bibles. We want to save our money so the missionaries can tell them about Jesus so they can do well and be safe—"

Jimmy prays on and on. At other times his concerns are expressed in only a few sentences—or he may even say seriously, "I don't have anything to pray about tonight." But, empty or full (he's usually full), he comes naturally, conversationally, simply to what the adults call "the throne of grace"—to what he knows only as his Friend—Jesus. He comes to

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CHURCH HISTORY

Two Protestant Pioneers

We Protestants in America take our religious inheritance very lightly. Most of us know in a general way that some centuries ago there were men who lived and worked for certain religious ideals. Vaguely we sense that due to their efforts we today possess the benefits of vital religion.

Most of us, for instance, know something about Martin Luther, the great Reformer. He defied the Roman Catholic Church, which up to that time dominated all religious life in western Europe, criticizing it for perverting the purity of the Christian faith and for engaging in corrupt practices. Because of his life and work both Protestants and Roman Catholics have a purer form of Christianity today.

There were other leaders who led in that reform movement whose names are known in most Protestant circles. Ulrich Zwingli did his reform work in Zurich, Switzerland, and John Calvin in Geneva. All Protestant denominations owe much to these men.

In addition to these Reformers there were many other persons before and since their time who contributed much to our present-day Protestant freedom and beliefs. Many of them are not well known, but their contributions have been great. Two such men were John Huss and Menno Simons.

John Huss was a Bohemian. He was born about 1373, which was over a hundred years before Luther's birth. Because of this fact he has often been called a "Pre-reformer." Since so much of what he did and taught has influenced the Protestant movement we may call him a Protestant pioneer.

Huss was educated to be a churchman, and became a priest in the Roman Catholic Church in his own country. He served as a chaplain in the University of Prague. He lived at a time when the Roman Catholic Church was in very bad condition. There had been vicious disputes among certain leaders resulting in divisions. Consequently there were three different men all claiming to be the pope. One of them, who called himself Pope John XXIII, was recognized as the true pope by the people of Bohemia, in spite of the fact that he was a well-known pirate, murderer, adulterer, and thief. It wasn't long until John Huss dared to criticize him.

In addition to his criticism of this evil pope, Huss dared to criticize some other things in the Roman Church. He asked why the Roman priests kept the wine from the laity in the Lord's Supper.

He said that the priests should be allowed to use the common language of the people in the worship services instead of the Latin which the people, and often even the priests, did not understand. He shocked the church officials by preaching in the Czech language, which was the language of his country. He vigorously opposed the practice of the Catholic Church of selling "indulgences," which were spiritual benefits supposedly guaranteeing forgiveness of sin to those people who bought them or for whom they were bought.

Huss denied also the Roman Catholic teaching that salvation is given to the people because they are members of the Roman Church. He said the true church is not necessarily the Roman Church, but is made up of everyone who is a true follower of Christ. Some of these are in the Roman Church, but many are not. He also said that many who are in the Roman Church are not going to be saved. He hinted that such a wicked man as Pope John XXIII might have a hard time gaining salvation, even if he is the pope.

These daring ideas brought great opposition against John Huss. Pope John XXIII called a church council to meet in the city of Florence in Switzerland. It convened in 1414. John Huss was "invited" to be present. Against the advice of his friends he went because the Roman Catholic Emperor, Sigismund, guaranteed him "safe conduct," that is, that he would be unmolested. When he arrived he was promptly arrested and thrown into a filthy prison and kept there for half a year.

At the demand of John XXIII he was brought out and given a "trial" in which he was not allowed to defend himself. In addition to charges based upon the ideas mentioned above, some false charges were trumped up against him, such as that he called himself the Holy Spirit. He was condemned as a heretic and taken out to the city square, where he was burned to death. As the terrible pains of the burning began he chanted, "O Jesus, have mercy upon me," and continued until the flames sealed his lips.

He died, but his great and true ideas concerning Christianity did not. John Huss had followers in Bohemia who continued to stress his ideas. Under Roman Catholic persecution they were driven into the neighboring province of Moravia, and ever since have been called Moravians. In the middle of the eighteenth century many came to America and settled in Pennsylvania, where they have their center until the present day. Their beliefs have influenced Protestants every-

where. Thus the Christian Church has been greatly blessed by this man, John Huss, who dared to die for his faith.

Menno Simons was a great Protestant living in the same century, the sixteenth, as Luther. When Luther and Zwingli preached their Reformation ideas they liberated many people from the confines of Roman Catholic narrowness. They both stressed the right of each person to read the Bible for himself. This did much good, but it also caused considerable confusion, because many people got quite different ideas when they read their Bibles. There were some of these people who were called radicals by everyone else because they derived two extreme ideas from the Bible.

The first was that the Bible teaches absolute freedom for each person to believe in God as his conscience directs and as his personal religious experience bears out. Luther also believed in religious freedom, but not to this extent. He believed that there ought to be certain limits of doctrine set up to keep religious ideas within bounds. These radicals recognized no such limits, and so some of them became very fanatical and even dangerous.

Many of them believed, secondly, that the Bible did not support the common practice of infant baptism. A man's religion must rest upon his own free will; therefore baptism can be given only to a person who freely desires it. This could not be possible with an infant, they declared, and so a person should be baptized after he has become an adult. They criticized the Roman Catholic Church, the Lutherans, and the Zwinglians because they all practiced infant baptism.

In reply these others called them "Anabaptists," which means Re-baptist, since some of them had been baptized as infants, but now were being baptized as adults. Opposition rose against them which became so extreme that many devout Anabaptists were drowned in hideous mimicry of immersion or were burned at the stake by Roman Catholic, Lutheran, and Zwinglian authorities.

After many terrible experiences and disasters Menno Simons appeared upon the scene. He had been a priest in the Roman Catholic Church. After studying the ideas of the Anabaptists he became convinced that they were right. So at the risk of his life he gave up his priesthood and became one of the Anabaptist brethren. He was a very wise man of simple but profound faith. About him gathered many of the other Anabaptists who accepted his leadership.

Menno Simons and his followers believed firmly in personal religious freedom. They believed that a person should have a personal experience of salvation, and only then should be baptized. Thereafter they should live a constant and faithful Christian life, as much like the perfect life of Christ as possible. A Chris-

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FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. Paul Mininger, Goshen, Ind., was the Mother's Day speaker at the Detroit Mission.

A Bible instruction meeting will be held at Mt. Joy, Pa., Saturday and Sunday May 26 and 27. Instructors are Aaron Shank and John E. Lapp.

A mission in Mexico is being planned by the Franconia Mission Board. Bro. Marcus Clemens, Bro. Jacob R. Clemens, and a Spanish speaking brother have been appointed a committee to locate this mission.

Bro. J. C. Clemens pointed out at the recent meeting of the Franconia conference that there are only three members of the conference who were members in 1906, of which he is one.

Bro. Orval Shoemaker is teaching a mission study course on Japan at Hopedale, Ill.

Bro. C. F. Derstine is scheduled to preach in his boyhood home church in Souderton, Pa., on June 6. The following day he will deliver the commencement address at the Souderton high school.

Bro. D. A. Yoder, Elkhart, Ind., was scheduled to speak on Mother's Day evening program at the Clinton Frame Church, Goshen, Ind.

The Wayne County Mennonite Ministerial Association met at Wooster, Ohio, on May 7.

Bro. J. Otis Yoder will conduct evangelistic meetings at Wadsworth, Ohio, June 16-24.

Bro. Harold Breneman formerly of Philadelphia is now serving in the ministry in the Mechanics Grove area.

Young people's institutes will be sponsored by the Bible school board of the Lancaster conference as follows: Bowmansville and Allegheny, July 14 and 15; Garber's, July 21 and 22; Mechanics Grove and Willow Street, July 28 and 29; Cross Roads and Buffalo, Aug. 4 and 5.

The annual Bible meeting will be held at Elizabethtown, Pa., June 9 and 10 with John C. Wenger and David Thomas as instructors.

Youth Christian Service organizations to the number of forty-nine are functioning in the congregations of the Lancaster conference.

The average age of the men ordained minister or deacon in the Lancaster conference during the last year was 39.2.

An inspirational song service will be held at the River Corner meeting house, Conestoga, Pa., on Sunday evening, May 27.

Prayer is requested for a father who has drifted in worldliness.

The number of books accessioned and available for use in the Publishing House library is now 1,525.

Bro. I. W. Royer, Orrville, Ohio, was the Mother's Day speaker at the Beech Church, Louisville, Ohio.

Bro. Sanford G. Shetler spoke recently at the Mellingers Church, Lancaster, Pa., on Communism vs. Christianity.

The Trefoil Youth Fellowship, Goshen, Ind., is sponsoring a paper collection drive.

A reunion of C.P.S. unit No. 93, Harrisburg, Pa., will be held Aug. 25, at Kalona, Iowa. Following the morning services there

The last of the Summer Bible School Teacher's Manuals are being completed. The Nursery Teacher's Manual is now ready for delivery. Barring unforeseen contingencies the Kindergarten I Teacher's Manual will be ready for delivery June 2.

will be a basket dinner and afternoon fellowship. All members of the unit are urged to plan their vacation so they can be present.

Correction: Bro. V. D. Miller's address is Edwards, Mo., Star Route, instead of Warsaw, Star Route.

Johnstown Bible School students, past and prospective, together with faculty and families are invited to enjoy Christian fellowship in a reunion at 2:30 p.m. June 2. The place is the Joseph Johns Grove near Davidsville, Pa. Lunch will be served by the local families. At 7:30 p.m. at the Stahl Church Bro. E. C. Bender, Martinsburg, Pa., will speak. The public is invited to this service.

One congregation, following a subscription campaign, sent in thirty-three new subscriptions and five renewals for the GOSPEL HERALD and thirty-four subscriptions for the Christian Monitor. Such a subscription cam-

paign in other congregations would be a fine young people's project.

Program Builders are printed for July-Sept. and ready for shipment. Send your orders promptly to the Mennonite Publishing House, also your orders for Sunday school quarterlies for July-Sept. period.

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Calendar

Annual Meeting, Associated Sewing Circles of Ontario, St. Jacobs, Ont., May 24
Annual Meeting, Ontario Mission Board, Kitchener, Ont., May 26-28
Ohio and Eastern A.M. Joint Conference, Allensville Mennonite Church, Allensville, Pa., May 29-31.
Rockway Mennonite School, Graduation Exercises, St. Jacobs, Ont., May 31
Johnstown Bible School Reunion, Johnstown, Pa., June 2
Fourth Annual Missionary Conference, East Chestnut St., Lancaster, Pa., May 30 to June 3
Virginia Conference and related meetings, Weavers Church, Harrisonburg, Va., June 4-7
Indiana-Michigan Mission Board, Annual Meeting, Clinton Frame Church, Goshen, Ind., June 5
Annual Meeting, Ontario Conference, Erb St. Church, Waterloo, June 4-8
Indiana-Michigan Conference, Annual Meeting, Clinton Frame Church, Goshen, Ind., June 6, 7
Pacific Coast Conference, and Associated Meetings, Fairview Church, Albany, Oreg., June 5-8
Mennonite Youth Fellowship, Annual Meeting, Belleville, Pa., June 8, 9
Mennonite Board of Missions and Charities, Annual Meeting, Belleville, Pa., June 10-12
North Central Conference and associated meetings, South Laurence Church, Glen Flora, Wis., June 11-15
Eighth Conference on Mennonite Cultural Problems, Messiah Bible College, Grantham, Pa., June 14, 15
Ohio Mennonite Youth Fellowship Convention, Millersburg, Ohio, June 29 to July 1
Chesley Lake Camp:
General M.Y.F. Workshop, August 4-11
Junior Boys Camp, Aug. 11-18
Junior Girls Camp, Aug. 18-25
Young People's Camp, Aug. 25 to Sept. 1
Laurelville Mennonite Camp, Mt. Pleasant, Pa.
Boys' Camp, June 30 to July 6
Girls' Camp, July 7-13
Victorious Life Conference, July 14, 15
Writers' Conference, July 16-20
Sunday School Workshop, July 16-20
First Family Week, July 21-27
Music Conference, July 28 to Aug. 3
First Young People's Institute, Aug. 4-10
Second Young People's Institute, Aug. 11-17
Second Family Week, Aug. 18-24
Missionary Bible Conference, Aug. 25-31
Little Eden Camp, Onkama, Mich.
Senior High Boys and Girls (ages 15-18), June 20-27
Junior High Boys and Girls (ages 12-15), June 27 to July 4
Boys and Girls (ages 9-12), July 4-11
Bible Conference, July 14-21
Sunday School Workshop, July 21-28
Young Adult Week, July 28 to Aug. 4
Christian Business Men's Week, Aug. 4-11
Church Music Week, Aug. 11-18
Farmers Week, Aug. 18-25
Family Week, Aug. 25 to Sept. 1
Peace Day, July 1
Alberta-Saskatchewan Conference, and Associated Meetings, Creston, Mont., July 1-3
Annual Meeting, Southwestern Pennsylvania Mission Board, Stahl Church, Johnstown, Pa., July 6 and 7
Illinois M.Y.F. Retreat, Pilgrim Park, Princeton, Ill., July 27-29
Southwestern Pennsylvania, Annual Conference, Blough Church, Aug. 5-8.
M.Y.F. Workshop, Chesley Lake Camp, Allenford, Ont., Aug. 4-10, noon
Annual Meeting, Iowa-Nebraska Conference, Cedar Creek Church, Manson, Iowa, Aug. 7-10
Annual Christian Life Meeting, Lancaster Conference, Elizabethtown, Pa., Aug. 14 and 15
Ohio Christian Workers Conference, Martins Creek congregation, Berlin, Ohio, Aug. 14-16
Annual Meeting, South Central Conference, Pennsylvania congregation, Hesston, Kans., Aug. 14-17
Young People's Institute, Iowa Mennonite School, Kalona, Iowa, Aug. 15-19
General Conference, Biennial Meeting, Goshen, Ind., Aug. 21-24
Church School Day, Aug. 26
Annual Meeting, Illinois Conference, place undecided, Aug. 28-30
Beulah Youth Retreat, Beulah Colo., Aug. 27 to Sept. 2
Indiana-Michigan Mennonite Christian Workers' Conference, Bayshore Camp Ground, Sebewaing, Mich., entertained by the Pigeon congregation, Aug. 28-30
Annual Meeting, Mennonite Board of Education, Conestoga Church, Morgantown, Pa., Oct. 18-20
Bible Sunday, Dec. 9

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Go, Preach

• MISSIONS •

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. and Sister Glenn B. Martin, Lima, Ohio, served in a conference on the Home at the Ft. Wayne, Ind., Mennonite Church, May 6.

The funeral of Sister Emma Oyer, for many years a missionary at the Chicago Home Mission and author of the book "What God Hath Wrought," was held at the Mennonite Church near St. Johns, Mich., Sunday afternoon, May 13. The funeral sermon was preached by Bro. S. C. Yoder, who was Board Secretary during most of the years of Sister Oyer's service in Chicago. Bro. I. W. Royer, associated with Sister Oyer in her early years in the Chicago Mission, conducted the service at the house. Bro. J. D. Graber, present Board Secretary, assisted in the service at the church.

Sister Wanda Weaver, Harper, Kans., was scheduled to fly from New York on Thursday evening, May 17, for Chaco, Argentina, where she will assist in housework and care for her sister, Mrs. Samuel E. Miller, who has been seriously ill. Sister Miller is slowly improving in health but will be unable to work for a number of months. The service of Sister Weaver in the Miller home in the Chaco is made possible by the generous support of the Miller and Weaver families and their home congregations.

Bro. E. C. Bender, Board Treasurer, Martinsburg, Pa., is planning to spend Wednesday and Thursday, May 16 and 17, at the West Liberty, Ohio, Mennonite Children's Home in meetings with the staff and the local board.

The baccalaureate service at the Bethel Springs School, Culp, Ark., was scheduled for Sunday evening, May 20.

The words faith, devotion, and beauty characterize the life of Sister Emma Oyer, who served approximately forty years at the Chicago Home Mission and who passed away May 10. She lived her faith and expressed it in an unflinching devotion to her Lord, to her church, and to her family. Her life and countenance were beautiful because of her unselfishness and because of the light of the glory of Christ on her countenance.

Plan to have a Youth Missionary Project this summer in your congregation. One conference district reported thirty-three youth projects during the summer of 1950. This record is fine, but have we done enough? Let us have even a better record this summer.

Bro. Paul Sieber, superintendent of the Mennonite Children's Home, West Liberty, Ohio, met with the Child Welfare Committee, Mission Board Headquarters, Elkhart, Ind., Thursday afternoon, May 10.

One of our missionaries in Bihar, India, writes: "On March 29 Sister Miriam Beachy

and Cheryl Jo left for Landour. Bro. Beachy took them up and helped them get their house in order."

Communion services are scheduled for Friday night, May 18, at the Mt. Joy congregation in Ark., and on May 20 at the Mt. Home and Bethel Springs congregations.

Bro. R. R. Smucker, missionary on furlough from India, showed pictures of his work in India at the Mennonite Home Mission, Chicago, Ill., Friday evening, May 4.

Sisters Dorothy McCammon, Christine Weaver, and Ruth M. Bean are still in China awaiting exit permits. Prayer is requested that the government authorities may be led to grant these permits according to the Lord's will.

Summer Bible School is scheduled for the Belmont Mission Church, Elkhart, Ind., June 18 to 29.

The Culp, Ark., Mission Area Committee is scheduled to meet at Culp, Ark., Saturday, May 19.

Last call for 1950 Youth Missionary Project Reports. Thus far only about seventy-five reports have been received which indicates that approximately half of those who had projects have reported. Please send in your report at once to the office of the Secretary, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES

The program for the annual meeting of the Mennonite Board of Missions and Charities to be held at Belleville, Pa., June 9 to 12, 1951, has gone to press. Please see program on page 496 of this issue.

Notice of arrival at the Mission Board meeting and requests for lodging should be sent early to Aaron Mast, Belleville, Pa.

Bro. Verle Hoffman, Goshen, Ind., who has been serving the Roselawn Mission Sunday School at Elkhart, Ind., preached for the Prairie St., Mennonite Church, Elkhart, on Sunday morning, May 13.

A special session of the India Mennonite Conference was held on March 29, 30 to consider the new constitution unifying the Mission and the Church. The Conference accepted the proposed plan of unification.

A Religious Education Conference was held at Balodgahan in India March 31 and April 1. Bro. Wilbur Hostetler was the leader. Guidance and training was given for Sunday

MENNONITE RELIEF COMMITTEE (M.R.C.)

A contractor is needed to serve on a voluntary service basis for several months to remodel a large building in Chicago for the Mexican Mennonite Mission church and workers' quarters. Write to the Secretary for Service and Relief if you can serve. Several service workers are available to begin work on July 1.

A voluntary service conference is being planned for 2:30 p.m., Monday, June 11, at Belleville, Pa., as part of the Annual Mission Board meeting. The theme of the conference will be: "Developing Local Congregation and District Conference Projects." This will be a public conference for information and discussion. Representatives of the various district conference voluntary service programs will participate. All other interested persons are invited to attend.

Special project support for La Plata Mennonite Project, Puerto Rico, includes new beds for the hospital and a steam drier for the laundry. Persons or groups interested in either of these projects should write to the Secretary for Service and Relief.

Support for workers in the summer service program averages approximately sixty dollars per person for the summer. Congregations are invited to support their members in the service program this summer.

Most of the pictures appearing with the article, "Service Unit among the Navajos," in the May 8 GOSPEL HERALD should be credited to Navajo Assistance, Inc., a private service agency operating among these needy people.

schools, young people's meetings, and Summer Bible Schools. It was the first meeting of the kind held by our India Church. Interest was high. Summer Bible schools are planned for all our churches this summer.

The 1950-51 project of the Mennonite Nurses' Association is to aid the nursing schools in India and Paraguay. The goal was \$3,000. To date \$732 has been contributed for India and \$426 for Paraguay. Any further contributions should be sent to Sister Edna Amstutz, Miller Hall, La Junta, Colo.

Bro. Ralph Stahly, Wakarusa, Ind., was in the Upper Peninsula of Michigan on May 13 in the interests of the mission board.

A mission program was given at the Locust Grove Church, Belleville, Pa., on May 2 and 3 by workers and converts from Flint, Mich., and Bowling Creek, Ky.

Bro. John Driver has concluded a study of Puerto Rico in the Wednesday evening service at East Goshen, Ind. Bro. John Snyder is now conducting a class in I John. Bro. H. S. Bender preached the missionary sermon there the evening of May 6.



Changes in the Ozarks

This year marks the fiftieth anniversary of the mission work in Bro. J. R. Shank's area in the Lake of the Ozarks region. The following history very fittingly surveys what has been done through the years. May it increase our vision, enlarge our prayers, and stimulate us to sacrificial service for Christ's kingdom.

By J. R. SHANK

BEGINNINGS

FIFTY years ago, in 1901, a conversation took place between the neighbors at Wilson's Bend. Again and again preachers had failed to fill their promised appointments at the local school to the great discouragement of the people.

Charley Foster from the Mount Zion community, who had moved his family to Wilson's Bend some time previously, told them the ministers of the Mount Zion Mennonite Church northeast of Versailles were reliable. He was delegated to send them an invitation.

Bro. Daniel Kauffman filled that first appointment, thus paving the way for future services. The principal one to keep up these appointments, however, became Bro. Daniel F. Driver. He drove his horse and buggy the thirty miles and asked no remuneration, either for his services or for the depreciation of the buggy which was worn by the rough roads. His faithful promptness and congenial manner won the respect and confidence of the people and opened the way, a little later, for a series of evangelistic services.

Men who visited the region as evangelists were D. D. Miller of Indiana; J. E. Hartzler of East Lynne, Missouri; George R. Brunk; and J. R. Shank. These contacts and efforts were blessed with a small ingathering of members.

A PASTOR LOCATED

But the little group was without a local shepherd. Those in charge from Mount Zion called Bro. J. M. Kreider, senior minister of the Palmyra and Pea Ridge congregations, to fill some appointments and to give considera-

tion to their needs. The junior minister was J. R. Shank. Since Ira Buckwalter had been added to the work at Pea Ridge just before this time, it was thought well to ask for Bro. Shank's release for Wilson's Bend.

In March, 1908, he moved, with his sisters Emma and Fannie for housekeepers and helpers in the work.

There was already a Sunday school carried on by Christians of the community. Mennonite literature was used. With Bro. Shank's presence they had regular preaching two Sundays of the month. On other Sundays he filled appointments at a church in Proctor, Missouri, and at Jenkins School in a neighboring community.

REVIVALS

In the fall of 1908 Bro. Chauncy Hartzler served as evangelist. A few people were received by baptism.

During this same year Bro. J. L. Collier was ordained deacon. After being organized the group began to plan for building a house of worship. Their plans materialized in 1910, but not in time for a Bible conference and evangelistic meetings which Bro. L. J. Miller and S. G. Lapp conducted in February. For these services a school was used at night and an empty house during the day. Several new members were added and the brotherhood was greatly strengthened.

Bro. A. D. Wenger held the first revival meetings in the new church in the fall of 1910. A few more members were added. One sister who had been previously received from another denomination asked to be baptized by pouring, at this time, to satisfy her convictions. Again in 1911 several members were received.

In 1912, following Bro. J. W. Hess's evan-

The present home of Bro. and Sister J. R. Shank. Bro. Shank has served God in the hills of Southern Missouri for forty-two years.

gelistic meetings, ten people were received into fellowship, six by letter and four by baptism. Numbers slowly increased during the next two years; and in 1915, when Hess returned, a group of young people, children of the church members, accepted Christ. A few others were added during the year.

Bro. Hess also conducted a series of meetings at the Proctor Methodist Church which had been an out-appointment since 1908. This meeting resulted in an ingathering of nine new members who with Sister Lett, who was living in the community, made a group of ten members. To these were added the names of Bro. Harry A. Diener and his wife who had responded to the call to shepherd this new flock.

In the latter part of January, 1916, Bro. Perry Shenk was used in Bible conference and evangelistic work at Wilson's Bend. There were a few confessions.

In February he held evangelistic services at the White Hall School near Purvis, Missouri, and at Jenkins School.

For about a year the Purvis community had been served by J. R. Shank. During these special services attendance and interest were good. Bro. Perry preached the Word boldly and did daily personal work. The resulting thirteen converts opened the question of their pastoral care.

At Wilson's Bend, where J. R. Shank was located, J. C. Gingerich and his family had been serving very capably in Sunday school and other services since 1914. There were also a number of other members mature enough to carry on with him; therefore it was thought wise to locate J. R. with the new group at Purvis. He could help to fill preaching appointments at Wilson's Bend with Harry Diener who also had a charge.

The E. L. Dunaways of Purvis opened their home to Bro. Shank. From this place he also filled the other out-appointments with Bro. Diener's assistance.

One place the two ministers served was the Holst School community. December, 1915, Bro. S. C. Yoder had held meetings at Proctor and also at Little Buffalo Creek. At that time a family from the Holst District joined the church. Two other families from the same community already held membership at Proctor. Their decision forming a larger group in their own community made appointments there expedient.

ADVERSARIES

"For a great door and effectual is opened unto me, and there are many adversaries" (I Cor. 16:9).

The Apostle Paul voices the experience in the Osage River region. From the very beginning, when souls began to have conviction, others refused the teachings and warnings of the messengers and were unwilling to forsake their sinful practices.

Such were often active in speaking "evil of that way" which the Mennonite ministers were setting forth. They did all in their power

to discourage converts and cast a stumbling block in their way.

Other Sects

Several ministers from Camden County who listened to prejudiced representations of the Mennonite work came into the community to overthrow what had been accomplished.

By the time their meetings closed they had almost as many members as the Mennonites. Some of these were sincere; others moved in the spirit of strife sown by the evangelist.

This revival unsettled some of the latest Mennonite converts and stirred up strife and words on both sides. The Mennonite ministers urged their members to use kindness and to refrain from evil speaking. The plan of practicing Christian love put the more thoughtful people into a better mood and caused them to discount the evil speakings and think better of the Mennonites.

Because the other church, set up in seeming opposition, tolerated divorced persons who were remarried, spoke lightly of the use of tobacco, did not consider fashionable dress of any consequence, permitted the war spirit and carnal resistance, and only feebly dealt with worldly amusements there was not enough spiritual vitality to overcome the blighting effect of such fleshly living. Their preachers ceased to come. Their membership dwindled. Some went back to former sinful ways, becoming enslaved to evil habits.

Thus the Mennonite Church had the same burden of responsibility to seek their souls as before.

War

With the outbreak of World War I the troublemakers used the new circumstances to bring further opposition to the fore. The peace doctrine, they said, was traitorous. The Mennonites were enemies of the country.

Men from Purvis threatened Mr. Dunaway who boarded J. R. Shank, saying they would give him trouble unless he got rid of the preacher. He kindly told Bro. Shank of the threats, and J. R. readily moved back to Wilson's Bend where he found a home with Ezra Bowman who had at this time moved into the neighborhood to help in the work.

As ugly threats were made to stop the holding of services Bro. Shank ceased appointments at Purvis during the war period; however, he kept in touch with the brotherhood living there. Some brethren gave up their membership; others held to the faith.

While preaching at Proctor, Bro. Ezra Bowman was egged by a gang of boys. His noble, calm behavior spoke louder than any sermon he could deliver.

Many citizens sent adverse reports to state officials. Inquiry revealed that Mennonite ministers were not "yellow" but "true blue;" furthermore the accusers were reported as belonging to the rowdy element of South Morgan and Camden counties.

With the return of peace, the whole field, including Proctor and Purvis and all the out-appointments, was opened again to Mennonite preaching. The opposers kept silent. However, the damage done to weak souls is still a source of heartache.

CHANGES IN THE WORK

Bro. Ezra Bowman was ordained to the ministry at Wilson's Bend in 1918. After his wife passed away in 1923 he continued for a time with Bro. Shank. Later he took a trip to Canada and Herman Swartzendruber of Iowa moved in to help J. R. Shank in the Sunday school and church work. When Bro. Ezra returned Bro. Swartzendruber moved back to Iowa.

In 1925, soon after Bro. Shank's marriage to J. P. Brubaker's sister Clara, Ezra Bowman accepted a call to shepherd a small group in Osage County, Missouri.

J. P. Brubaker married in 1921 and in response to the Lord's call located near Holst School. In 1923 he was ordained. He conducted a live Sunday school at that place with the help of his wife and his sisters who had also moved into the community soon after his arrival. He also helped to fill the vacancy left by Harry Diener who moved away from Proctor.

Bro. Brubaker remained in the work at Holst until 1928 when because of his wife's ill health he had to take a leave of absence. He and his wife went to Indiana until Sister Brubaker was sufficiently restored.

In 1929 they moved in with J. R. Shank and his wife at Wilson's Bend and helped in the entire field as occasion required.

During the years between 1926 and 1930 while Bagnell Dam was under construction the work became completely altered. The formation of the Lake of the Ozarks scattered the people. Strangers moved in seeking money or pleasure. Some came for rest and retirement. Many old settlers left their former occupations and their Sunday service attendance to wait on tourists and resort owners.

The church building at Wilson's Bend, no longer suitably located for service, was sold. The workers in this region were compelled to resort to schoolhouses and vacated church buildings until a place could be located suitable for a congregation to assemble.

J. P. Brubaker moved across the lake, first to Cable Ridge, later to Lick Creek. He served the little group at Lick Creek and filled appointments in that territory as there were openings. In times of death or sickness he was there to help. He built up a congregation by conducting Sunday school, preaching service, Bible school, and helpful mid-week services.

HOW NEEDY FIELDS WERE FOUND AND ENTERED

The work at Wilson's Bend started by the suggestion of Charley Foster, formerly of the Mount Zion neighborhood. In similar ways other fields were opened.

The Proctor work opened because a sister converted at Wilson's Bend moved to that section.

The Jenkins appointment came through those who were often at the Wilson's Bend meetings from that community.

The Purvis work started because a member, Andy Purvis, had formerly lived there and wished to have his old neighbors hear more of our teaching. By the beginning of World War I a small congregation had been built up there.

At Proctor a man told J. R. Shank of the Little Buffalo community where twelve- to fifteen-year-olds had never been in a religious service. Some years previously a union church house had been built but no services were held there now. Deeply stirred, Bro. Shank contacted relatives of people in that community. They made the first appointment for him, and for several years he went there regularly. Abner G. Yoder and S. C. Yoder, both of Iowa, held evangelistic meetings, but there were no visible results in the way of members.

Lick Creek

At an all-day meeting at Little Buffalo in the summer of 1917 people from across the river near Lick Creek School and the Sagrada post office were present.

A man from Lick Creek said there were no services of any kind in his community. This touched Bro. Shank's heart so that he had no rest until he had done that which he could.

On a Monday morning Bro. Harry A. Diener and he left Wilson's Bend, forded the Osage River, and rode on horseback twelve miles up the country to Sagrada through a snowstorm. At the store and post office they left word of a speaking appointment. Since they planned to meet at the school they went there also and announced the meeting for that evening. The man who had spoken at Little Buffalo kindly received and entertained them until evening.

Because of the snow not very large audiences attended. The men took turns preaching each night from Monday through Friday, and before leaving arranged to come the following month.

Several series of meetings were held there by I. S. Mast, Henry King, J. R. Shank, and others. The first to respond were three women, two married and one single. This was in 1919. By 1923 a few more were added. Interest increased and by 1937, after Bro. Brubaker had been there seven years, there were thirteen members not counting backsliders. The membership was in the twenties by 1938.

In 1941 Dave Miller and his family moved into the community as a helper. At present he is living at Edwards and is leading a Sunday school at Evening Shade Schoolhouse.

The ranks at Lick Creek have been somewhat depleted by Bro. Miller's absence and the moving of Ezra Bentsch's family to the Mount Zion neighborhood. Bro. Brubaker still serves Lick Creek and surrounding neighborhoods as opportunity affords.

A series of meetings at Evening Shade in December, 1950, with Sanford King as evangelist strengthened interest there and resulted in a few applicants for membership.

Duroc

In 1927 a family whose former home was near Duroc joined the congregation at Lick Creek. They asked Bro. Shank to preach at Duroc. In 1928 he began monthly appointments. Later several series of meetings were held. The father of the family who first made the request saw his parents won for

Christ. Others confessed but went no further.

This work had to be dropped later for lack of help and because of the change of location by the people who had come out.

Rocky Ridge

In the meantime Rocky Ridge, eastward across the river, was contacted through the same family that had asked for preaching at Duroc.

Here again regular appointments were established temporarily. Meetings were held, confessions were made, but those confessing were unable to enter the new life deeply enough to join a nonconformed church.

Leroy Gingerich began Sunday school in 1935. The increasing need for ministerial help and Bro. Leroy's interest in the service led finally to his ordination for the work in the Ozarks as well as his home congregation, Mount Zion.

Other Fields

Other fields opened were Pierson's Branch where J. C. Gingerich taught school for a time. Another was New Hope Baptist Church in the Coffman Bend of the Osage River, near some of our people who held membership at Wilson's Bend. Both places were contacted between 1925 and 1929.

DEVELOPMENTS AND ACTIVITIES SINCE 1930

Wilson's Bend

After the construction of Bagnell Dam, the Shanks had to move. As previously stated the Brubakers finally settled at Lick Creek. Shanks bought a home ten miles east of Wilson's Bend near Highway 5. They continued services monthly or semimonthly at Wilson's Bend either in the school or in the homes as seemed most expedient. The workbook plan kept up Sunday-school interest between appointments.

Revival meetings were held at various times by D. D. Miller, Jess Kauffman, Leroy Gingerich, and J. R. Shank. These resulted in a growing church, filling the ranks so depleted by the forming of the lake. Wilson's Bend was held as the central point for the region north of the lake after the building of the dam.

Purvis

Time was distributed among other localities besides Wilson's Bend. Purvis, so rudely broken during the war and then moved by the lake waters, was continued as an appointment until the interested ones died or moved away. Previous to 1930 in a revival conducted by James Bucher two were received into the church, and several more confessed Christ but backed out of uniting with the church. The two later joined a holiness group. In 1938 and again in 1942 members from Purvis and Jenkins were added to the Wilson's Bend congregation.

Mount Sinai

The Purvis appointment was finally closed in 1942 and moved to Mount Sinai where a summer Bible school had been conducted

previously. Bro. Shank held Sunday school twice a month and on the Sundays between had the people use workbooks. This procedure continued until a new church (Providence) was built in 1948 on Highway 135 at the junction of Lake Road 73.

Harold Litwiller's family moved into the country in 1947 to help in the Lord's work. He assisted in a weekly Sunday school at Mount Sinai and other points. He was also

active in Bible school work. In the fall of 1950 he moved to Hutchinson, Kansas.

Bond Schoolhouse

During the year 1930, after settling on Highway 5, Bro. Shank made an appointment in the Bond School district where he was located. Once a month he preached and conducted children's meeting. There was one confession and baptism from this place. But as most of the people could attend at

Tentative Program for the Annual Meeting of the Mennonite Board of Missions and Charities

Belleville, Pennsylvania

June 7-12, 1951

Thursday afternoon, June 7

1:30 p.m. Conjoint Executive and Missions Committee

Friday, June 8

8:30 a.m. Conjoint Executive and Missions Committee

Saturday morning, June 9

8:00 a.m. Conjoint Relief and Missions and Executive Committees

Saturday afternoon

1:30 p.m. Meeting of the Mennonite Board of Missions and Charities. This session is open to the public.

Saturday evening

7:30 p.m. Public Program of Annual Mennonite Youth Fellowship Meeting.

Sunday morning, June 10

Devotions Glen Yoder, Kansas City, Kans.

STEWARDS OF THE MANIFOLD GRACE OF GOD—

Missionary Sermon Nevin Bender, Greenwood, Del.

Sunday afternoon

Stewardship and Mission Strategy

Devotions J. Frederick Erb, Detroit, Mich.

1. The Advance in Europe Noah G. Good, Lancaster, Pa.

2. The Advance in Asia J. D. Graber, Elkhart, Ind.

3. Conquering and to Conquer Paul Erb, Scottdale, Pa.

Sunday evening

Stewardship and Our Service Potential

Devotions H. Raymond Charles, Lancaster, Pa.

1. The Demand for an Intensified Program Levi C. Hartzler, Elkhart, Ind.

2. Releasing the Strength of Youth John R. Mumaw, Harrisonburg, Va.

Monday morning, June 11

8:30 a.m. Business Session of the Board.

8:00 a.m. Business Meeting of Mennonite Nurses Association

Business Meeting of Mennonite Medical Association

9:30 a.m. Conjoint Meeting of Medical and Nurses Association

11:00 a.m. Public Program by the Mennonite Medical and Nurses Association

Monday afternoon

Devotions S. E. Eicher, Albany, Ore.

GIVING AS STEWARDS E. C. Bender, Martinsburg, Pa.

2:30 p.m. Business Session of the Board.

2:30 Business Session of the Women's Missionary Sewing Circle

Auxiliary.

Monday evening

Stewardship in the Face of Conflict

Devotions R. R. Smucker, Elkhart, Ind.

1. Our Spiritual Foes J. Robert Kreider, Wadsworth, Ohio

2. The Christian Outlook in Today's World Roy Koch, St. Jacobs, Ont.

Tuesday morning, June 12

8:30 a.m. Business Session of the Board

9:00 Public Program of the Women's Missionary Sewing Circle

Auxiliary.

Tuesday afternoon

Devotions Lewis S. Weber, Scottdale, Pa.

BLAMELESS STEWARDSHIP Harold A. Zehr, Rantoul, Ill.

Consecration Service John E. Lapp, Lansdale, Pa.

Tuesday evening

Devotions Howard J. Zehr, Peoria, Ill.

THE REQUIREMENT IN STEWARDSHIP—I Cor. 4:2

A. L. Glick, Minot, N. Dak.

THE MOTIVATION IN STEWARDSHIP—Luke 12:42

Milo Kauffman, Hesston, Kans.

other points in the field the appointment was dropped, thus permitting more time to be given these other places.

Buck Creek and Rockdale

At Buck Creek, where Bible school had also been held, Bro. Shank with his group began filling Sunday school and preaching appointments, besides in a similar way taking care of Rockdale Union Church and Mount Sinai. All these places had services some part of each Sunday—morning, afternoon, or evening. It was a heavy load for only one group of workers and unsatisfactory for the highest efficiency.

Then the Rockdale community began to push for a union organization of church and Sunday school. The Mennonites withdrew and left them to run it as they desired. Sorry to say, they have run it out as far as religious services are concerned.



The Providence Church near Versailles, Mo., was dedicated in 1948. The membership is thirteen.

The Providence Church

With the new Providence Church on Highway 135 some concentration of the work was possible. Workers hauled the Buck Creek children in.

Since 1948 all the services are in the Providence Church. Attendance has not been so large as anticipated. But summer Bible school children are gathered from the surrounding territory including seven school districts. The average attendance of summer Bible school has been sixty. Regular Sunday school and preaching attendance is much less.

THE PRESENT SITUATION

Many of the same conditions noted under "Adversaries" still exist. During 1930 a Methodist Church claimed part of the people's attention. Baptist organizations to the north and west also have their share of interest.

These churches, like those described earlier, do not require a life of separation. The lack of restrictions appeals to those who are shallow in their Christian experience and is a real stumbling block to the weak. It makes the work seem discouraging.

"But we wish to press on in the old paths set before us in the Gospel and continue to deal in love with those who hinder souls, and bear in patience with those who continue to reproach us in following the meek and lowly Saviour.

"We rejoice for the fifty years of testimony which the Mennonite Church has held forth in this region since 1901. We feel the need of

grace to meet the changing world situation in a way that will enable us to lead many to prepare for the coming of our Lord Jesus

Christ when He shall take His bride, the Church, to be forever with Him."
Versailles, Mo.

Colonization for Their Lord

BY EDNA MAST

THIS is a farewell message from the members of the Media congregation, Oxford, Pennsylvania, to two families who have been called of God to go to Roaring Fork, North Carolina, for full-time mission work. Aquila and Mary Stoltzfus, Atglen, Pennsylvania, and Wilbur and Alta Smoker, Oxford, Pennsylvania, with their children, made this move early in April. Their main objective is the salvation of precious souls.

They are "pioneers" in a new field, the nucleus of the first permanent Mennonite congregation in the "Tar Heel State." Theirs is the responsibility of supervising the construction of a house of worship, beginning Sunday school and cottage prayer meetings, and conducting two summer Bible schools, one at Roaring Fork in July and one at Fig in August.

This may bring to mind many questions. Why North Carolina, five hundred miles away, when between here and there are thousands of unsaved persons and many, many closed churches? Why take two couples from the small congregation at Media, which is being supported mainly by a large "home church," the Maple Grove congregation of Atglen? Why? Why? The only answer—that's how God planned it.

As to the first question, at Media folks who have relatives in this section of the South, have found peace of soul and their concern for their own kin led to the first trip of investiga-

tion. The first public meeting at Roaring Fork was held in April, 1950, followed by monthly preaching services. Summer Bible school in August with an enrollment of 147 was conducted by workers from the Maple Grove and Media congregations. They found an open door!

Answering the second question, Media has been a "training school" in mission work, as these brethren and sisters have labored here the past four years. We have shared the most joyous experience of helping souls find peace and salvation; we have prayed and wept together, met disappointments, and can look back to many happy periods of fellowship in worship and service. God has honored their faithfulness by calling them to greater responsibilities. Then, too, there is their personal conviction and testimony as to God's guidance in this venture of faith.

Yes, we miss them much at Media! But we are happy to testify to God's leading in our own lives, calling us to greater consecration and self-denial. And He has called other helpers to Media—Layton and Alma Rohrer, formerly from the Strasburg congregation, and Leroy and Fern Umble, from Maple Grove.

So we say "Farewell" to Wilbur's and Aquila's, and expect great things of God as each of us follows as He leads by a still, small voice.

Cochranville, Pa.



Left to right, rear: Alta and Wilbur Smoker. Front: Vernon, Daniel, Kenneth, and Mary Ann Smoker.



L. to R., rear: Mary and Aquila Stoltzfus, and Ernest. Front: Vera, Doris, Irene, Susanna.

M.C.C. Weekly Notes

Palestine Unit Serves Arab Refugees

The M.C.C. unit in Palestine continues to serve the Arab refugees in the vicinity of Jericho in various ways.

Christmas bundles were recently distributed among the children in the Ain Sultan Camp near Jericho. Although delayed until some time after Christmas, these gifts met a real need and gladdened the hearts of many worthy children.

The primary project of the unit at present is the vocational school for boys in which the trade of shoemaking is being taught. While the first purpose of the school is to teach the skill, the shoes which are made are sold at cost to refugees who need them. About forty boys are enrolled, forming two classes. Some have been in the school for six months and will soon be assisted in finding employment as shoemakers, making room for other boys to enter the class. Each boy completing six months of training is given a pair of sandals or shoes as an award.

A sewing class is also planned for teaching girls to sew. The M.C.C. workers also plan to carry on a welfare service in a refugee camp, which is being opened for dependent families of t.b. patients from among the refugee people.

J. N. Byler, M.C.C. relief director, who recently returned from Europe and the Middle East, reports that needs among these unfortunate Arab refugees continue to be great, and the M.C.C. service, though small, is a significant and worth-while project to bring assistance to them.

Student Deferments Under the Draft

Executive orders have been issued by the President to outline provisions for student deferment under the draft law.

There are now a number of different bases for student deferment. (1) There continues at present the provision that a student in high school may have his induction postponed until his graduation or until he is 20 years old, and a student in college may have his induction postponed until the end of the school year in which he is enrolled. This, however, is merely a postponement and not an actual deferment. At present it would apply only to men in Class I-A or I-A-O.

(2) For a student preparing for the ministry under a recognized church and who is pursuing a full-time course in a recognized theological or divinity school, or who is pursuing a full-time course leading to entrance into a theological or divinity school, there is the possibility for classification in Class IV-D, which is a deferment which applies as long as the condition therefor continues.

(3) For medical students there is a special form (SSS Form 103, Certification of Preprofessional and Professional Students . . .) which is to be filled out by the college or university which the student is attending or for which he has been accepted. This form is then forwarded to the national Selective Service office, from which it is sent to the local board where final decision is made. If the

application is approved, an occupational deferment is given.

(4) There is also a deferment open to college students on the basis of either their scholastic rank during their previous school year, or on the score they make in a special test. Such deferment is given only for a year, and for each year the student must demonstrate anew that he is eligible. In order to qualify on the basis of scholastic rank, the student must be among the upper half of the male students of his class in the first college year, in the upper two thirds during the second year, in the upper three fourths during the third year (and during the fourth year in the case of a course requiring five or six years of college). To enter graduate study he must rank in the upper half of his class in the last year of undergraduate study. Under the special test provision, the student must attain a score of 70 or more on each college year, and 75 to enter graduate study.

Since these student deferment classes are lower in the list of classifications than Class IV-E, it is proper for a student who is a C.O. to seek student deferment status if he qualifies thus. (To do so does not disqualify him for a C.O. claim.) Where a young man has a planned course of study in preparation for a profession or lifework, he should feel free to do all he reasonably can to follow this calling. The government has made these provisions for deferment expressly to avoid interruption of legitimate educational courses if at all possible.

It should be pointed out that student deferments MAY be granted, but in practice local boards use their discretion in approving or denying student deferment in individual cases. The draft bill in Congress at present will most likely be passed with provision strengthening the authority of local boards in this point. Men who are deferred as students are placed in Class II-A-S.

Voluntary Service Notes

Applications from new volunteers are being received for enrollment in the orientation

class to be held beginning June 15.

A summer unit leaders' conference was held on April 27 and 28, in order to give instruction and suggestions for directing the group life in the various summer service units. Tentative assignments have been made for the 125 summer service applicants, among twelve units in the United States and Canada.

Peace Notes

Reports have come in recently on a Peace Seminar for Mennonite young men held March 18-25, 1951, at Frankfurt, Germany. Twenty young men of the German Mennonite churches gathered under M.C.C. auspices for an intensive study of the doctrine of nonresistance in its Biblical setting. The interest in this meeting and the effect of it upon those who participated mark it as another step forward in the revival of interest in and commitment to this Biblical doctrine.

The Mennonite churches of Manitoba met for a Peace Conference at Steinbach, Man., on April 14 and 15. Harold S. Bender, Chairman of the M.C.C. Peace Section, David Schultz of Altona, John A. Toews of Winnipeg, Isaac Toews of Alberta, and others participated in the program. Wilbert Loewen, M.C.C. representative in Western Canada, reported a new high in interest in this conference, with attendance at the last meeting reaching a record 2,000.

Released May 11, 1951

Via Mennonite Central Committee
Akron, Pennsylvania

Women's Activities

The business session of the Women's Missionary and Sewing Circle Organization will be held at Belleville, Pennsylvania, June 11, 2:30 p.m. All delegates from the various districts should be present at this meeting. Annual reports will be heard and the various officers of the General Executive Committee will be meeting. These meetings are open not only to the delegates, but to all women and girls interested in the organizational work

WOMEN'S MISSIONARY SEWING CIRCLE AUXILIARY

June 12, 1951—9:00 a.m.

Belleville, Pennsylvania

THEME: STEWARDSHIP

Devotions—The Master of the Steward Mrs. Levi Hurst, Tanganyika
Special Music Kaufman Junior Sewing Circle, Johnstown District
STEWARDSHIP OF LIFE

1. In the Home Mrs. Ray Emswiler, Bergton, Virginia
2. In Our Sewing Circles Anna Denlinger, Ronks, Pennsylvania
3. In Relief Mrs. Edwin Alderfer, Sterling, Illinois
4. In Service Unit Work Ruby Hostetler, Elkhart, Indiana
5. In Nursing Education H. Ernest Bennett, Elkhart, Indiana
Congregational Song Mrs. John Yoder, Belleville, Pennsylvania
Presentation of Christian Workers and Appointees

E. C. Bender, Martinsburg, Pennsylvania
Missionary Offering
Special Music Kaufman Junior Sewing Circle, Johnstown District
STEWARDSHIP AND MISSIONS

A Symposium, in charge of Mrs. Paul Conrad, Ethiopia
Participating Mrs. J. Frederick Erb, Detroit, Michigan
Mrs. James H. Lark, Chicago, Illinois
Mrs. Eugene Blosser, China
Anna Lois Rohrer, India

Chorister: Mrs. John Yoder

of the sewing circles. You are cordially invited.

Will the newly appointed Literature Secretaries of the district sewing circle organizations please send the names of their new officers at once to Mrs. C. L. Shank, 904 College Avenue, Goshen, Indiana?

Have you seen the new Daily Prayer Guide? Are you joining your fellow believers in praying for the needs of your church; your representatives on the field, in missions, in relief, in summer Bible school, in hospitals, in voluntary service; and for the countless needs of today?

Are you giving new Daily Prayer Guides to your friends who may not receive a copy without your kindness?

The price of the Daily Prayer Guide, a booklet of 104 pages, is only fifteen cents, or approximately what it costs one of our foreign workers to send his requests for your prayers. There are many, many who are look-

ing to you for daily prayer support. For this small price you cannot afford to be without the information and the privileges the Daily Prayer Guide offers.

We have been told that the sewing circle of one of our older churches has placed its first order for the Missionary Sewing Circle Monthly. To us who write all over the world for information and for prayer requests it means much to have the home people read the sincere messages and honor the urgent prayer requests which are sent to us in good faith.

Will those who know the value of united interest and of intercessory prayer continue the good work of telling others about our publications? You will do them a favor. You will encourage your workers at home and abroad. Now is the time!

Send all orders to Mrs. John L. Horst, Scottdale, Pennsylvania.

—Mrs. C. L. Shank.

CHURCH CORRESPONDENCE

FREEPORT, ILLINOIS

Dear GOSPEL HERALD Readers: Our spring Missionary Day was held on March 18 with a fellowship dinner at noon and a special missionary program in the afternoon. Marta Quiroga of South America, now attending Goshen College, and Vera Good of Waterloo, Ont., who spent a number of years in relief work in India, were our speakers. These informative talks were much appreciated as one gets an idea how the rest of the world lives.

A series of studies from the book, "Christian Assurance," taught by our pastor, was conducted for six weeks this spring. A number of persons completed the course.

A vote was taken concerning the starting of our morning services one-half hour earlier during daylight saving time. We have decided to do this. Our Sunday school now starts at 9:30 and worship services at 10:30.

A unanimous vote was also taken in favor of Bro. Richard Yordy continuing to serve as pastor of the Freeport congregation.

On April 22 a peace team from Goshen College took part in the forenoon and afternoon services. In the evening of April 28 Bro. H. J. King of Arthur, Ill., conducted preparatory services and the following day we observed our communion services. On May 5 sixteen women and girls represented our sewing circles at the state sewing circle meeting at Hopedale, Ill. Bro. Ralph Smucker, returned missionary from India, was here and showed the picture, "And Ten Were Cleansed."

The Judson H. Merritts, working under the South Africa General Mission, had charge of our forenoon and evening services on May 6. In the evening they showed pictures of their work in Rusitu, Rhodesia, Africa. Seeing the conditions of these peoples of other lands who are in such great need spiritually and physically makes us realize more than ever the many blessings that are ours in this land.

Again the challenge before us is to pray, give, and go that the Gospel of salvation may be brought to those who have never heard.

Lucille Brown.

WILLOW STREET, PENNSYLVANIA (Byerland Church)

From Nov. 12 to 16, 1950, revival meetings were held for our district at River Corner Church in charge of Amos Weaver. There were ten converts. They are all in their early youth but we know if they remain faithful they will be blessed for their early stand for Christ. Baptismal services were held March 11.

A Bible instruction meeting was held at New Danville Feb. 24 and 25 for the district. This meeting was in charge of George R. Brunk and John D. Risser. Bro. Risser brought the morning message to Byerland and Bro. Brunk spoke at New Danville the morning of Feb. 25. During the Bible study Bro. Risser spoke on the Book of Philippians while Bro. Brunk spoke on timely subjects for our present day. He concluded with the subject, "Behold, the Bridegroom Cometh." A reconsecration invitation was given and a number of people responded.

A singing school was held at our church during the months of March and April. It was taught by Clyde Stoner.

During the past year a new undertaking has been started by our young people. It is distributing the "Way" in Baltimore. Our desire is that some souls might be saved through this work.

On Feb. 4 David and Rhoda (Campbell) Wenger brought us a farewell message. They have received the call to go to Culp, Ark. During the past year they have been teaching at the Oak Wood Mission in Maryland. They were asked to go since Rhoda is a nurse and is qualified to take care of maternity cases. David left the thought with us that a

missionary is one that knows God and makes Him known.

We ask an interest in your prayers that we may be filled with the Spirit to witness for Christ.

Martha Jane Mylin.

CRESTON, MONTANA

On Dec. 30 we held our annual business meeting. Besides electing officers it was decided to do some remodeling and redecorating of our church building. On Jan. 22 the work began and was all done by the brethren of the church. We also installed a new furnace which was much needed. Some of the sisters also had a part in it by doing the varnishing. We are grateful to God for blessing us in this material way. On March 18 we had a dedication service for the new addition. Bro. Max Yoder preached the dedicatory sermon. Bro. Yoder was with us at this time for a series of meetings which were much appreciated and strengthening to each of us.

Our bishop, Bro. J. G. Hochstetler, was gone a number of weeks this winter in evangelistic work in Oregon and also teaching in special Bible term at W.M.S. Three of our young sisters attended this special Bible term.

On April 8 we were privileged to have with us Bro. and Sister Josef Herschkowitz for an all-day service. On April 15 we had our communion service. We are always happy to receive new members into our congregation. Bro. and Sister Pete Hofer were received upon confession of faith. They have just moved into our community mainly for their spiritual welfare and that of their family. We welcome them and may the Lord bless them in their new walk of life. We also pray that we might be a help to them.

On April 29 Bro. Hochstetler was to High River for communion services.

Preparation is being made for our summer Bible school which will be held early in June. We are also looking forward to this district's conference to be held at our church July 1-3. We welcome visitors for conference and at any time. If you come to see the mountains and the Glacier Park, don't forget to visit us at Creston and also worship with us.

Mrs. Virgil Hochstetler.

VERSAILLES, MISSOURI (Mt. Zion Congregation)

Dear Readers of the GOSPEL HERALD: With gladness we welcome spring again. New life in nature reminds us of the new life in Christ Jesus. May we ever be conscious of this fact and glorify God in our lives.

On the evening of Jan. 16 we were privileged to have with us Bro. and Sister Simon Gingerich of Wayland, Iowa. They were on their way to Arizona. On Jan. 21 Bro. Fred Gingerich of Chappell, Nebr., preached for us both morning and evening. He and his entire family were on their way to E.M.C. where he attended short Bible term. We also had visitors with us who were returning from sunny Arizona. Early in March Bro. and Sister Wilmer Geil and daughter and Bro. and Sister Blosser stopped here to visit relatives and friends. Bro. Geil preached for us

(Continued on next page)

FIELD NOTES (Continued)

The M.Y.F. groups at East Goshen and North Goshen in Indiana are alternating in Sunday afternoon jail services throughout the summer.

The Youth Fellowship of Rohrerstown and Millersville, Pa., will meet at Rohrerstown on May 26 at 7:30 p.m. Bro. Ivan Hess will speak on "The Challenge of Israel."

Bro. Marion Y. King, West Liberty, Ohio, preached at Medway, Ohio, on May 6.

Bro. O. N. Johns will officiate in the council and communion services of the South Union congregation, West Liberty, Ohio, because of the illness of Bro. S. E. Allgyer.

The Lititz Christian Workers Band has purchased an amplifier as a service project. The set with an operator will be available to anyone desiring it for church-approved activities. It will operate from either automobile or house current. Calls are solicited. For information and reservations contact Roy A. Brubaker, Lititz, Pa., R. 3, telephone 6-7766, or anyone from the Lititz congregation.

Bro. C. F. Yake introduced the new superintendents' manual at a summer Bible school workers meeting held at the Towamencin Church, Kulpville, Pa., on May 7.

Bro. E. W. Kulp, Bally, Pa., preached at Blooming Glen, Pa., Sunday evening, May 6.

A Saturday evening meeting, the first of a series to be held in the Noah W. Risser-Clarence E. Lutz bishop district, will be held on May 26 at the Risser Church near Elizabethtown, Pa. Bro. J. Irvin Lehman, Chambersburg, Pa., will bring a message on "Members of One Body and One of Another."

Bro. Ross Goodall, Kitchener, Ont., was scheduled to preach at Scottdale on the morning of May 20.

Bricklayers are at work on the new mission church being erected in East Scottdale. Contributions are still welcome.

Bro. Clarence E. Lutz, Elizabethtown, Pa., preached the Word at Steelton, Pa., on May 13.

The Belleville Men's Chorus gave a program at Marietta, Pa., the evening of May 13.

Bro. J. C. Wenger, Goshen, Ind., spoke at an all-day Bible conference at Strasburg, Ont., on May 13.

Bro. Jesse L. Yoder and family, Flint, Mich., were with the Casselman River congregation near Meyersdale, Pa., April 15 and 16. Bro. Yoder brought two messages and also gave a talk on the work at the Flint Mission at the Maple Glen Church near Grantsville, Md.

Bro. Wilmer Landis, Perkasio, Pa., brought a message on the home at Peabody, Kans., Sunday morning, May 13.

Bro. J. M. Nissley served on the program of the Gulf States Inspirational Conference at Brewton, Ala., May 4-6. He preached at Osaka on May 6. He is serving as director of the summer Bible school at the Pinecraft church, Sarasota, Fla., in June.

Bro. Ralph Palmer spoke on tract evangelism at Frazer, Pa., on May 18. Bro. Richard Detweiler, Souderton, Pa., spoke at Frazer Sunday evening, May 13.

Bro. H. R. Schertz preached the baccalaureate sermon for the graduating classes at Lowpoint and Metamora, Ill.

Bro. Harry Y. Shetler, Davidsville, Pa., will be an out-of-the-district speaker in the annual Sunday school and Bible instruction meeting at the Sunnyside Mission, Lancaster, Pa., May 27.

The Franconia Voluntary Service Program has, since its beginning in September, 1949, directed many young people into various types of service for periods of two weeks to six months. More volunteers are needed for summer projects. Anyone interested in serving through the Franconia conference contact Paul W. Hestand, Langhorne, Pa., who is in charge of this service unit work.

Bro. Robert K. Miller, Jonestown, Pa., will speak on "Spiritual Irrigation" at the May 26 meeting of the Youth Gospel Evangelism at the Vine St. Church, Lancaster, Pa.

Two identical Sunday school workers workshops are being sponsored this summer by the Mennonite Commission for Christian Education and Young People's Work, one at Laurelville Camp, July 16-20 and the other at Little Eden Camp, July 21-28. Sunday school superintendents and Christian workers are encouraged to attend. Programs can be secured from the camps or from the Commission field secretary, Roy S. Koch, St. Jacobs, Ont.

Bro. H. F. Reist, Premont, Texas, brought a message on "Atonement" to the Gulflaven congregation, Gulfport, Miss., on May 8.

Bro. Samuel Janzen, Greensburg, Kans., has finished his course of study in hospital administration at Northwestern University and has now taken up his work as administrator of the Kiowa County Memorial Hospital.

Bro. Wesley Jantz, La Junta, Colo., brought the morning message at Perryton, Texas, on May 6.

Bro. J. B. Martin, Waterloo, Ont., ministered to the Albany, Oreg., congregation on April 29.

Bro. John Detwiler and wife spoke concerning the work at Culp, Ark., to the Colorado Springs congregation the evening of May 6.

The Ambassadors for Christ, a Christian laymen's organization in northern Indiana, drove to Chicago in six cars on April 29 and conducted an evangelistic service at the Pacific Garden Mission.

A dedication program for the graduating class of the Lancaster Mennonite School will be held Tuesday evening, May 29. Bro. George R. Brunk will speak in the commencement exercises on Wednesday morning, May 30.

Bro. Paul Erb, who was in the vicinity for the annual music program of the Bible school board of the Lancaster conference, conducted chapel services at Lancaster Mennonite School on May 2—J.P.G.

Bro. Wayne N. Kratz, Souderton, Pa., spoke in a song service held at the Salem church, Shelly, Pa., on April 29. A group from the Salem church conducted the young people's meeting at Perkasio on May 6.

The following ordinations were authorized in a recent session of the Franconia conference: A minister and a deacon for Towamencin; a minister for Boyertown; a minister for Groveland; a deacon for Deep Run.

Bro. Roy Bucher, Goshen, Ind., newly appointed pastor of the Pleasant Hill congregation in Illinois, was scheduled to preach the preparatory sermon there on May 13. In the evening Bro. and Sister J. I. Byler of Chicago, Ill., spoke in a Mother's Day service.

The ordination of a minister and a deacon is scheduled for May 27 at Farmerstown, Ohio.

The annual Sunday school meeting will be held at Mummasburg, Pa., on May 26 and 27. Speakers are Simon Bucher, Silas Brydger, Richard Danner, and Elmer Weaver.

Dr. and Mrs. Paul L. Conrad spoke at Pigeon, Mich., on Sunday afternoon, May 20. Bro. Clarence Yoder, Midland, Mich., will bring the message there on June 3 while Bro. Donald E. King, the pastor, preaches at St. Johns in the morning and Clarksville in the evening.

Bro. Valentine Nafziger was chosen by lot and ordained to the office of bishop at the Riverdale A.M. Church near Millbank, Ont., the afternoon of May 6. Bishops Samuel Schultz, and Henry Yantzi and Mose Yantzi were in charge.

The Twenty-eighth Annual Convention of the Indiana-Michigan Mennonite Youth Fellowship, formerly the Literary Convention, will be held June 16 and 17 in the Union at Goshen College. There will be sessions Saturday afternoon and evening and Sunday afternoon and evening.

Bro. A. C. Good, Sterling, Ill., is holding evangelistic meetings at Freeport, Ill., May 20-27.

CORRESPONDENCE (Continued)

the evening of March 7. Bro. and Sister Amos Gingerich of Williamsburg, Iowa, also stopped with us and he took the morning service of March 18.

We felt specially favored to have two groups from Hesston College here during the Easter season. On March 26 the Gospel team was here and on March 31 the A Cappella Chorus gave a program. Both of these programs were well given and filled a need in the lives of our young people.

The doctrinal conference of Missouri and near-by congregations was held on April 29. We were thankful for beautiful weather. Many were privileged to attend.

Mary J. Holsopple.

STRYKER, OHIO

(Lockport Congregation)

An ordination service was held in the afternoon of Jan. 28, in which Bro. Walter Stuckey was ordained as bishop. The meeting was in charge of Bro. Menno Troyer, Elida, Ohio; Bro. D. D. Miller, Berlin, Ohio; and Bro. Henry Wyse of the Central congregation. On Feb. 18 sixteen young people were baptized. We pray that they might remain faithful to their vow and grow in their Christian life.

Sister Marjory Yoder of New York, who was in relief work in Europe for some time, spoke to us on Sunday evening, Feb. 18. She presented the challenge to us to serve the Lord.

We were privileged to have Bro. Ray Bair

bring us the message on March 11. In the evening Bro. and Sister Harvey Birkey who are carrying on child evangelism in Alabama were with us. There were also four girls from Alabama with them. They brought the Word to us by flannelgraph as it is presented to the children in the schools. They also sang for us. Truly we can say with the psalmist, "The Lord hath done great things for us; whereof we are glad."

Pauline Short.

FAMILY CIRCLE (Continued)

Jesus, and his parents—who have had many seemingly unrewarding experiences in the past, trying to teach him the spirit of prayer—come with him, and find anew the joy of approaching the kingdom of heaven as a little child.

Let Them Come to Me Through Song

The family has gathered on and around the couch for the family hour.

"Have you picked your song, Jimmy?"

Four-and-a-half-year-old Jimmy is leafing through his book. It is "Sing in Praise," a beautifully illustrated book of hymns which his parents gave him as a Children's Day gift. How many times have he and his mother been through this book! He doesn't understand all the words to these great hymns, but he has learned many of them. These give him a feeling of the security and grandeur of the kingdom which he does not yet comprehend—"Onward, Christian Soldiers," "Jerusalem the Golden," "Holy, Holy, Holy," "Children of the Heavenly King," "Fairest Lord Jesus," "I Think When I Read That Sweet Story"—these are next to his heart.

"Here's my song for tonight." He holds up the book for the family to see.

"Jesus, Tender Shepherd, Hear Me"—it's the goodest one I know." He begins the song and together the family sings, "Through the darkness be Thou near me . . . Thou hast clothed me, warmed me, fed me . . . Take us all at last to heaven, happy there with Thee to dwell."

Later, in bed, Jimmy says dreamily, "I like the picture of Jesus with the little lamb in His arms, don't you?"

Mother does too. She smiles in the darkness. She is glad that she has taken the time (oh, yes—it has taken time, much time) and effort to teach her little ones these hymns. She feels that in doing so, she brings her child past the chiding disciples and the crowding grownups into the very place where Jesus is. And there, she looses her hold on the child, and he recognizes and comes in joy to—his Friend, his Helper, his Shepherd, his King.

Let Them Come to Me Through Giving

Jimmy, with the help of his older brother Joe, and his sister Janie, counts up his "good points" for the week. It has been a busy week for Jimmy. He has

done the breakfast dishes for Mother. He has played with the baby. He has learned verses and hymns. He has carried out cans to the junk barrel, and wastepaper to the incinerator. There is much for him to do now, since he's a big boy of four, going on five. Into his cupped hands go the pennies which Father says he has earned by his helpfulness.

"I'll go get my bank," he cries. And into the blue missions bank he drops his offering—9, 10, 11, 12, 13, 14, 15—then Jimmy stops. "I'll put the rest in my other bank to save for my tool chest," he says seriously. "The rest" is perhaps five pennies, perhaps ten, perhaps fifteen.

Truly, Jimmy's right hand doesn't know what his left hand is doing when he gives "his alms." One thing sure—nobody at this house ever tells Jimmy that he need not give so much. No one has ever told him that one tenth is what belongs to the Lord. Jimmy is living under the law of love more truly than many of his elders who make a great show and noise about tithing. When Jimmy is older and is influenced by outer forces which say, "Give God so much—at least," he may become less generous with the mission box. His parents pray, however, that he may continue to have the same naive, spontaneous approach toward giving, and that he will never feel that he has given the Lord what belongs to Him by giving a prescribed percentage.

Let Them Come to Me Through Bible Stories

"Read, Daddy, read."

"Let's see, where were we in our Bible Story Book?"

"Last night you read about the prodigson. Read it again."

"Yes, read it again, Daddy, an' then read the next one."

"Read two more—"

"No, three—"

Father laughs. "Wait, here. How about Jimmy telling us the story of the prodigal son? Then I'll read the next story."

"Okay. Well, there was a boy who wasn't any good boy. He didn't like his nice home. He asked his father for some money, an' then . . . an' his daddy saw him comin' an' ran down the lane an' kissed him an' kissed him an' kissed him."

Joe sighs. "That's one of the best stories in the whole Bible. You told it good, Jimmy."

"Now read, Daddy."

Father reads. Maybe he reads about the garden of Eden or about the walls of Jericho—about David or about John the Baptist—about Jesus in the manger, or about Jesus on the cross. Father reads. And as he reads, he opens a door for his little children. He opens a door through which his children may run into the arms of Jesus.

CHURCH HISTORY (Continued)

tian always should be kind. He should never use violence or force against another person. This means that a Christian should never fight, either in personal conflict or in warfare. He should always guard his speech, never using vulgarity or profanity, and never lie or be deceitful in any way. Hence, a Christian should not take oaths to prove he is truthful, because a Christian never speaks anything but what he believes is true.

Lastly, a Christian is always a good citizen, obeying without compulsion upon him all the laws of the state unless they are not in harmony with the will of God. He should "render unto Caesar the things that are Caesar's, and unto God the things that are God's." Since this is true, then the state should not have any control over a man's religious beliefs or over the church. The state and the church should both exist but neither should dominate the other.

As the years passed the followers of Menno Simons came to be called Mennonites. They have maintained the ideals for which he stood. Not all Protestants agree with them in all matters. Adult baptism, for instance, is not regarded by all Protestants as an essential principle. But their steadfastness of belief has made the Mennonites a model for others. The insistence of the right of each man to worship God according to the dictates of his own conscience, and the American democratic principle of the separation of church and state come not from Roman Catholic, Lutheran, Zwinglian, or Calvinistic origins, but from the "radical" groups, especially the Mennonites. Hence, Menno Simons has been a blessing to many.

John Huss and Menno Simons lived a century apart. The first lived before the Protestant Reformation occurred, the latter while it was still in its first generation. Both men at the risk of their lives stood for religious truths which have since been the fortunate possession of millions of Christians. Because they were courageous and dared, we today can and should be better followers of Jesus Christ.

Protestantism will continue to live and maintain a true Christian emphasis only if there are persons in this generation who will be willing to risk themselves for the truth and for God. Although it is over four hundred years old, Protestantism still needs pioneers to lead forth in many fields of Christian service. Each of us can well ask the question of himself, Do I measure up to the stature of true Christian pioneering greatness as it was seen in John Huss and Menno Simons?—J. Bruce Behney, in *Builders*. Used by permission.

A man shows his character by the way he portrays another's.—Richter.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Brubaker—Yoder.—Lowell Brubaker and Helen Yoder, both members of the Providence congregation, Oyster Point, Va., by H. N. Troyer at the home of the bride, May 5, 1951.

Conrad—Friedt.—Cletus Dale Conrad, Alliance, Ohio, and Ruth Pauline Friedt, Orrville, Ohio, by I. W. Royer at the bride's home, March 31, 1951.

Hershberger—Miller.—Wayne Hershberger and Vivian Miller, both of the Martins Creek congregation, Berlin, Ohio, by Reuben Hofstetter at the Martins Creek Mennonite Church, April 17, 1951.

Jutzi—Bast.—Merlin Jutzi and Grace K. Bast, both of Kitchener, Ont., by C. F. Derstine at the First Mennonite Church, May 5, 1951.

Mellinger—Miller.—John H. Mellinger, Mellinger congregation, Lancaster, Pa., and Pearl Marie Miller, Frazer congregation, Frazer, Pa., by Milton Brackbill at the Frazer Mennonite Church, March 10, 1951.

Miller—Anders.—Samuel T. Miller and Eleanor S. Anders, both members of the Deep Run Mennonite Church, Deep Run, Pa., by Abram W. Yothers at the Deep Run Church, April 28, 1951.

Yoder—Yoder.—Ernest E. Yoder, Grantsville, Md., and Lena J. Yoder, Salishury, Pa., by Eli D. Tice at Summit Mills Amish Church, April 22, 1951.

Yoder—Miller.—Robert Henry Yoder and Magdalena Miller, by Russell Krabill at the North Goshen, Ind., Mennonite Church, May 5, 1951.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Beiler.—To Aaron E. and Naomi S. (Beiler) Beiler, Bird-in-Hand, Pa., a son, Arthur Ray, April 7, 1951.

Brubacher.—To Wesley and Olive (Bearing-er) Brubacher, Elmira, Ont., a son, Dennis Charles, April 20, 1951.

Burkhart.—To Jonas and Ruth (Snider) Burkhardt, Brutus, Mich., a son, Gerald Dale, May 1, 1951.

Cressman.—To Clayton and Pauline (Fretz) Cressman, Kitchener, Ont., a son, Garfield Clayton, April 23, 1951.

Good.—To Harold and Clara (Diller) Good, Elida, Ohio, a daughter, Naomi Joan, April 7, 1951.

Groff.—To Clarence M. and Evelyn (Martin) Groff, Lancaster, Pa., a daughter, Joyce Elaine, April 13, 1951.

Hartzler.—To Paul and Elva (Basinger) Hartzler, Riverton, W. Va., a daughter, Grace Marie, April 25, 1951.

Hofer.—To John J. and Leila (Porter) Hofer, Stirling, Alta., a son, Daniel John, April 18, 1951.

Holsopple.—To Alvin and Naomi (Alwine) Holsopple, Holsopple, Pa., a son, James Robert, April 10, 1951.

Horst.—To Noah and Barbara (Horst) Horst, St. Jacobs, Ont., a daughter, Barbara Ann, Jan. 26, 1951.

Landis.—To Norman and Grace (Denlinger) Landis, Lancaster, Pa., a son, Clair D., April 9, 1951.

Lehman.—To Wilfred and Ruth (Plank) Lehman, West Liberty, Ohio, a daughter, Beth Ann, May 5, 1951.

Martin.—To John J. and Flora Jean (Hostetter) Martin, Hudson, Ohio, a son, Ronald Dale, April 22, 1951.

Martin.—To Lloyd S. and Gladys (Good) Martin, Waterloo, Ont., a son, Ronald James, April 18, 1951.

Miller.—To Henry S. and Lulu (Weaver) Miller, Sugarcreek, Ohio, a son, Stanley Paul, March 31, 1951.

Miller.—To LaVern and Bertha (Weaver) Miller, Nampa, Idaho, a daughter, Melody Fern, April 30, 1951.

Nussbaum.—To William S. and Mildred (Amstutz) Nussbaum, Apple Creek, Ohio, a daughter, Sheryl Ann, April 26, 1951.

Reigsecker.—To Duane and Ellen (Miller) Reigsecker, Middlebury, Ind., a daughter, Patricia Faye, April 27, 1951.

Ropp.—To Aaron and Verna (Kropf) Ropp, Albany, Oreg., a daughter, Doris Jean, April 26, 1951.

Schulz.—To Vernon A. and Ida (Gingerich) Schulz, Cahle, Ohio, a son, Fredric Carl, April 27, 1951.

Sensenig.—To Isaac K. and Ruth (Gehman) Sensenig, Ephrata, Pa., a daughter, Rhoda Mae, May 3, 1951.

Showalter.—To Oliver D. and Frances (Miller) Showalter, Linville, Va., a son, Stephen Douglas, April 18, 1951.

Thomas.—To Freeman J. and Cora M. (Hostetter) Thomas, Johnstown, Pa., a son, Floyd Joseph, April 24, 1951.

Wine.—To Norman and Ada (Kreider) Wine, Lebanon, Pa., a son, Robert Kenneth, May 6, 1951.

Yoder.—To Lester A. and Mary (Schmucker) Yoder, Goshen, Ind., a daughter, Pauline, April 14, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Burkhart.—In the obituary of John M. Burkhart which appeared in the March 20 issue of the GOSPEL HERALD all information about the funeral had been omitted. Funeral services were held at the Lower Mennonite Church, Wadsworth, Ohio, on Feb. 23, 1951, in charge of Moses G. Horst, Abram Good, and Paul Hoover. Text: Ps. 90:12. Interment in the adjoining cemetery.

Forry.—Sarah, daughter of John and Susan Moul Miller, was born near Hanover, Pa., Oct. 4, 1860; died at the home of her son and daughter-in-law, Cleason and Bertha Forry, Hanover, Pa., April 16, 1951; aged 90 y. 6 m. 11 d. She was united in marriage to Joseph H. Forry, Aug. 27, 1882. He preceded her in death Feb. 15, 1932. To this union were born 3 sons (Raymond, Veritas, and Cleason, all of Hanover). She is also survived by 4 grandchildren and 2 great-grandchildren. She united with the Mennonite Church many years ago and was a faithful member of the Hanover congregation at the time of her death. Funeral services were held at the home April 19 by Amos Shank and at the Bairs Church by Harvey Grove. Burial was made in the York Road Cemetery.

Gerber.—Annie, daughter of the late Christian Jantzi and Annie Lichty, was born June 14, 1866, at Kingwood, Ont.; passed away at the home of her son-in-law and daughter, Mr. and Mrs. John Gascho, April 24, 1951; aged 85 y. 10 m. 10 d. Death was caused by a heart condition. In 1887 she was married to John Gerber. They lived on a farm in Milverton for some years, then spent thirty years in Minnesota and Michigan. In 1924 they took up residence with her daughter, Mrs. John Gascho. Her husband preceded her in death in 1929. She was a member of the Nafziger Mennonite Church, Poole, Ont. Surviving are 2 daughters (Fannie, at home, and Annie—Mrs. John Gascho), 2 sisters (Fannie—Mrs. Michael Gerber and Rachel—Mrs. Jacob Litwiler, Baden, Ont.), 6 grandchildren, and 2 great-grandchildren. Two sisters (Mary—Mrs. Christian Kenel and Katie—Mrs. John Kipfer) and 6 brothers (Nicholas, Michael, Christian, Jonathan, Joel, and Daniel) preceded her in death. Funeral services were conducted from the home and at the Nafziger Mennonite Church in charge of Mose Nafziger, assisted by Joseph Steckley. Burial in the adjoining cemetery.

Harner.—Maymie Edna, daughter of the late David J. and Mary (Acker) Weaver, was born Sept. 7, 1884, in Juniata Co., Pa.; passed away at the Waynesboro Community Hospital March 15, 1951, after an illness following a stroke; aged 66 y. 6 m. 8 d. On Nov. 22, 1905, she was united in marriage to Philip H. Harner, Waynesboro, Va. Surviving are her husband, 2 sons (Roy H. and John J., Waynesboro), 6 daughters (Mrs. Gladys Benner, Hazel—Mrs.

Russell Weidemoyer, Sellersville, Pa.; Ressie—Mrs. Addison Boehnert, Chicago, Ill.; Emily—Mrs. Waid Heatwole; Mildred—Mrs. Winfred Showalter; and Welby—Mrs. Daniel Huber, Waynesboro), 17 grandchildren, 2 brothers (Jonas A., Royersford, Pa.; David N., Waynesboro), and 4 sisters (Annie—Mrs. Charles Kolb, Spring City, Pa.; Margaret—Mrs. Titus Moyer, Silverdale, Pa.; Ella—Mrs. Emmanuel Burkholder, Harrisonburg, Va.). Funeral services were held March 18 at the home and at the Hildebrand Mennonite Church in charge of John L. Stauffer, Joseph R. Driver, Joseph Weaver, and Charles Grove. Burial in the adjoining cemetery.

Hess.—Mark E., son of Maris W. and Grace (Eshleman) Hess, was born in Lancaster Co., Pa., June 5, 1926; passed away in Lancaster General Hospital April 12, 1951; aged 24 y. 10 m. 7 d. On June 28, 1947, he was married to Evelyn K. Wiker. His wife and three sons (Maris, Mervin, and Marshall) survive, also his parents, 1 sister (Helen—Mrs. Claude Miller), all of Conestoga, Pa. At the age of 14 he confessed his Saviour and united with the Byerland Mennonite Church. He had never been sick until his recent illness of about four weeks' duration. Death was caused by acute leukemia. The funeral was held April 15 at the home by Henry Nauman and at the Byerland Mennonite Church by James Hess and David Thomas. Text: Eccl. 12:1.

Kauffman.—Ben J., son of Mattie (Sharp) and the late Daniel B. Kauffman, was born near Kenmare, N. Dak., Jan. 31, 1903; passed away peacefully at his home at Aurora, Oreg., April 5, 1951; aged 48 y. 2 m. 5 d. Dec. 1, 1929, he was married to Ferne Hostetter of Aurora. To this union were born 6 children. He is survived by his wife, 3 sons and 1 daughter (Maurice, Hazel, Gary, and Adrian) who mourn the loss of a cheerful and loving companion and father. Two daughters (Arlene Elizabeth and Margaret Ann) preceded him in death. He is also survived by his mother of Hubbard, Oreg., 5 brothers and 5 sisters (Minnie—Mrs. Joel Roth, Albany, Oreg.; Grace—Mrs. Alex. Pollard, Woodburn, Oreg.; Chester, Mulino, Oreg.; Charles, Hubbard; Lela—Mrs. Elmer Richerson, Shreveport, La.; William, Hubbard; Freeman, Barlow, Oreg.; Tillman, Nampa, Idaho; Orpha—Mrs. Fred Middlestadt, Gladstone, Oreg.; and Mabel—Mrs. Wilbur Shank, Oak Grove, Oreg.), and a host of other relatives and friends. Early in his youth he accepted Christ as his Saviour and was baptized into the body of Christ at the Spring Valley congregation of Kenmare, N. Dak. He was a member of the Zion Mennonite Church of Hubbard at the time of his death. Funeral services were held April 8 at the Zion Church in charge of Edward Kenagy, assisted by John Gingerich. Text: Prov. 14:32. Burial in adjoining cemetery.

Mast.—Erma June, daughter of Omar and Viola Mast, was born April 16, 1951, near Nappanee, Ind.; passed away 18 hours later. She leaves her sorrowing parents, grandparents, foster grandparents, 7 uncles, 11 aunts, 1 foster aunt, and other relatives and friends. One sister (Linda May) preceded her in death. Funeral services were held in the home on April 18 in charge of Ray F. Yoder.

Rhodes.—Sophia Margaret, daughter of David H. and Hettie M. (Shank) Burkholder, was born Aug. 30, 1879, near Harrisonburg, Va.; died at Rockingham Memorial Hospital March 19, 1951, after three weeks' illness; aged 71 y. 6 m. 19 d. On Nov. 11, 1903, she was united to Otho O. Rhodes, who survives. To this union were born 4 children (Mary Edna and Lloyd B., Harrisonburg; Gladys—Mrs. Lloyd Coakley and Clarence, who died in 1940). Also surviving are eight grandchildren, 2 sisters, and 2 brothers (Mrs. Emma Huber, Waynesboro, Va.; Mrs. Minnie Swope and Herman F., Harrisonburg; Lewis A., Denbigh, Va.). Two sisters (Annie C. and Lydia M.) and twin brothers (Martin and Jacob) preceded her in death. She united with the Mennonite Church in early youth and remained a faithful member until death, always attending church whenever health permitted. Funeral services were held March 21 at the home and at Weaver's Mennonite Church conducted by Aldine Brenneman and Harold Eshleman. Burial was made in the Pike Church cemetery.

Sherk.—John E., son of Joseph who lived on the Rainham-Cayuga townline, was born in Haldimand Co., Ont., Aug. 17, 1869; died May 2, 1951; aged 81 y. 8 m. 15 d. On March 21, 1905, he was married to Barbara Housser. To this union were born 3 children. Surviving are his widow, 1 son (Clarence), a brother (Andrew), and 2 grandchildren. One son (Norman)

died in 1937 and a daughter died in infancy. He served as a minister of the Gospel for thirty-four years, until the time of his sudden death by a heart attack. He was ordained to this office in the Old Order Mennonite Church in Haldimand Co., where he served until five years ago when he moved from the farm to the town of Elmira. Funeral services were conducted at the Old Order Mennonite Church, Elmira, May 5, in charge of George Brubacher, assisted by Abraham Smith, Amsey Martin, Thomas Reesor, and Fred Nighswander. Interment in the adjoining cemetery.

Shrock.—Homer Peter, son of Edd P. and Fanny Shrock, was born in Lagrange Co., Ind., Aug. 30, 1929; passed away rather suddenly while being taken to the doctor from school where he was in attendance, having suffered a heart attack; aged 21 y. 7 m. 18 d. When eleven years of age he accepted his Lord as his Saviour and was received into church fellowship by baptism April 19, 1941. On his membership card is a notation that he was the first person ever baptized by his father. He was a graduate of Epsom High School in the class of 1951, commencement being held one day after his death. He had tried to prepare himself for a life of service in which he too might make a contribution to the cause of Christ and to his fellow men. He leaves to mourn his parents, and brothers and sisters (Alma—Mrs. Elmer Knepp, Plainville, Ind.; Paul, Odon, Ind.; Martha—Mrs. Calvin Slaugh, Wolford, N. Dak.; Silas, Mylo, N. Dak.; David, Edward, Fred, and Phyllis at home), besides many other relatives and a host of friends. Funeral services were held at the home and at the Berea Mennonite Church near Montgomery, Ind., April 21, in charge of Tobias Slaugh, assisted by Paul Weldy. Texts: Job 1:21 and I Cor. 4:13, 14. Burial in the adjoining cemetery.

Steckle.—Henry, son of the late Daniel and Lovina (Dettweiler) Steckle, was born July 9, 1866, in Stanley Twp., Huron Co., Ont.; died March 13, 1951, at his home in Stanley Twp.; aged 84 y. 8 m. 7 d. He was united in marriage to Mary Ann Sittler of Woolwich Twp., Waterloo, Ont., Feb. 26, 1893. To this union were born 7 sons and 5 daughters. He was preceded in death by 4 sons and 2 daughters. Those who mourn his departure are his companion, 3 sons (Ivan, Bayfield; Edwin and Alvin, Stanley Twp.), 3 daughters (Malinda—Mrs. Earl Gingerich, Zurich, Ont.; Mary Ann, London, Ont.; and Susanna—Mrs. Annanias Martin, Waterloo), 16 grandchildren, 1 great-grandchild, 1 brother (John, Stanley Twp.), and 1 sister (Mrs. Enos Gingrich, Elmira, Ont.). Funeral services were held March 15 at the home by Abram Bearinger and at the A.M. Church, Bronson Line, by Osiah Gingrich and Solomon Baechler. Interment in the A.M. cemetery.

OUR SCHOOLS (Continued)

On Friday and Saturday evening, April 20 and 21, several of the faculty attended regional meetings of the alumni in the Frazer-Morgantown area and at Johnstown, Pa. These reunions were sponsored by the Faculty Alumni Committee to serve both as a means of renewing friendships and also to give an opportunity to present to alumni of those areas the recently instituted Living Endowment Fellowship plan. It is indeed encouraging to see and feel the support which is given by our alumni.

Mr. William Willis of the Harrisonburg Fire Department addressed the students during the Assembly period, April 25, on the subject "Fire Prevention and Safety in the Home." Mr. Willis pointed out that carelessness and thoughtlessness are responsible for over 90% of the fires which destroy homes.

Daniel Suter of the college faculty and Byard Shank who has studied several years in our Bible School were ordained by lot to the Christian ministry at Weaver's Church on Sunday, April 29.

During the week of April 30 to May 3 the regular summer Bible school workshops were

held at the college. These are conducted for the benefit of both students and those in the community who are interested in this work.

The school year is coming rapidly to a close; it is the concern of the faculty that as the students return to their home communities they will return better fitted to take their place in the service of Christ and the church at home. To that end will you pray with us?

May 8, 1951.

Daniel B. Suter.

ITEMS and COMMENTS

The assassination of the Premier of Iran recently accomplished its intended result—the nationalization of Iranian oil, thus freeing this oil from British and American control. The assassin was a fanatic Mohammedan.

The Secretary of Defense in the Philippines has a new plan for pacifying the so-called Communist Huks who have been preying upon property in the Philippines. Instead of jail sentences each Huk who is captured or who surrenders gets 25 acres of land, plus a house, tools, and work animals. Since word of this plan has got abroad 500 Huks have surrendered and applied for resettlement. It is apparent that these poor fellows are simply landless peasants in desperation rather than Communist revolutionists.

The Allahabad Agricultural Institute is broadcasting regularly over an all-India radio transmitter at the invitation of the government of India. This is the institution founded by Presbyterian missionary Sam Higginbottom.

The Christian radio station in Shanghai as late as December was still broadcasting ten hours a day. Christian evangelistic meetings were drawing large crowds in Shanghai and 1500 people accepted Christ in one week, it was reported.

20,000 copies of the Korean Hymnal have been photostated in this country against the time when they can be sent into Korea, or to Japan for future delivery in Korea. Each Korean Christian likes to carry his own hymnbook.

Visiting inmates of Japanese prisons was prior to World War II an exclusive Buddhist privilege. Since then Christian ministers have carried on an active campaign of evangelism by counseling in Japanese jails. Because of requests from prisoners for guidance after discharge, a home for ex-convicts has been started in Osaka and another is planned for Tokyo.

Leaflet evangelism is bearing fruit in Vellore, South India. Leaflets have been distributed to every home and shop. The city is divided into wards, and students cover the entire population. 10,000 leaflets were dis-

tributed within two hours. As a result many Gospel portions, Testaments, and Bibles have been sold. Newspaper evangelism is also being used. All letters received in response to the advertisements are answered, and a copy of the inquirer's letter is sent to the nearest pastor or missionary.

A group of North American mission boards are co-operating in the opening of a language school in Tokyo in the fall of 1951.

Jean Van Lierde, a 24-year-old conscientious objector of Liege, Belgium, has been sentenced to a prison term for his refusing to obey military call-up orders. The present term will run nine months. Half of the young man's life during the past three years has been spent in prison. Belgium provides no official status for C.O.'s.

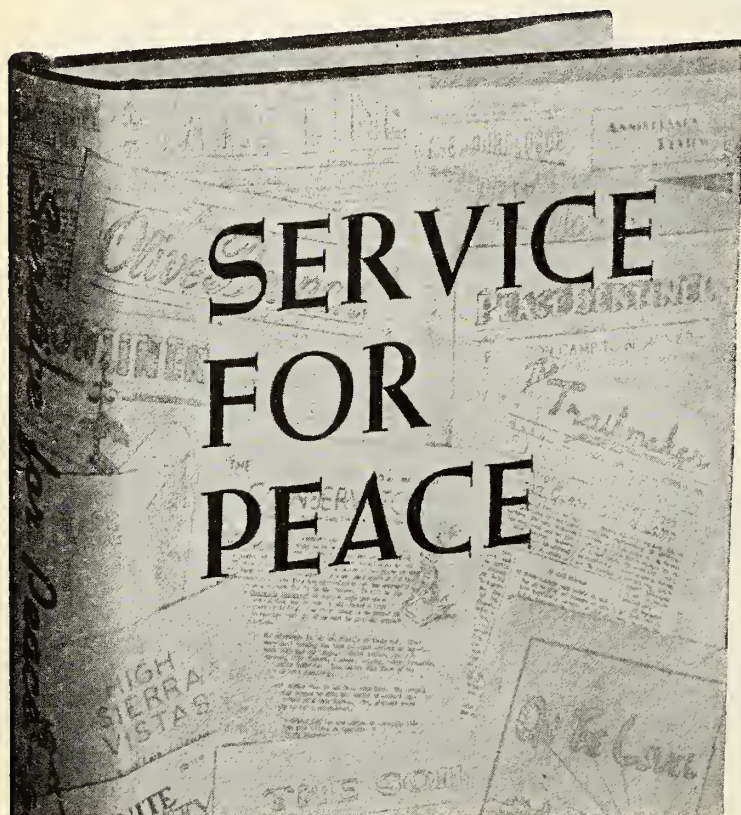
Something of what is happening in Asia in its relation to the rest of the world is seen in the fact that eleven Asian countries recently competed at New Delhi in the first Asiad, a program of athletic events patterned after the World Olympics. Japan won the most points in the contest.

A church leader from South Africa, whose Dutch Reformed Church there has a strict policy of racial segregation, is visiting in the United States. He has reported to his South African constituency that he finds racial segregation breaking down in the churches, even in the deep South. He quoted Dr. Louie D. Newton, former president of the Southern Baptist Convention, as saying, "We stand for separation in the church for the time being. We do not base our policy on Scripture. We have never even tried to do it. Why twist Scriptures to fit our present dilemma?" He reports further that "in certain fields the walls of segregation are giving way here and there under the pressure of altered circumstances, new insights and attitudes toward the Negro and the colored problem." He reports that in conventions of the Southern Baptists, Presbyterians, and Methodists, Negro and white delegates are able to eat together, which would have been "unthinkable" fifteen years ago.

The general director of the China Inland Mission reports from New Zealand that in his opinion no non-Chinese church workers will remain in China. He added, however, that he was confident that the church would continue to function.

Plans to publish a new Korean Bible, the manuscript of which narrowly escaped destruction at the hands of the communists, have been reported by officials of the American Bible Society. The Bible is being printed in Japan in a newly revised Korean alphabet known as Hankul. It will take three years to complete. The manuscript was carried from Seoul at the time of the communist invasion in a jar normally used for sauerkraut. The woman who carried the jar did not know what it contained.

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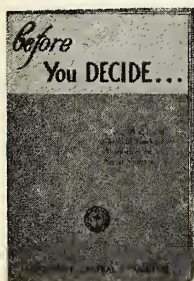


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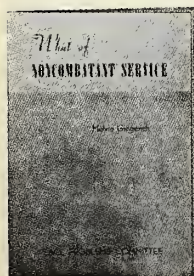
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"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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Christian Relationships Among Other Church Leaders

BY OSCAR BURKHOLDER,

Moderator Mennonite General Conference

As one looks back over forty or fifty years of organized church work, memory brings up some very sad incidents of marred relationships. Brethren have disagreed so sharply that all evidence of love for each other disappeared. As could be expected, there were some disastrous results. Some brethren left the church and joined others, while others gave up their active ministry and exercised their talents in other fields. In a number of cases families were divided, and in other incidents congregations were divided. In the examination of such episodes it is very evident that in most cases such ruptures in Christian relations were caused more by clashing personalities than by any real, well-founded disagreement in doctrine. This is not to say that there were no doctrinal differences, but where such existed they were soon beclouded, and eventually obliterated, by strong individualities who refused to give up their personal prestige and position. Personality grated upon personality, unkind and harsh words were exchanged in the heat of controversy, until division seemed to be the only solution. As far as our knowledge reaches, many such clashes have never been reconciled, and in some incidents never will be.

It would not be fair to discuss such a subject without a personal confession. For it is because of a personal experience which is now happily rectified, that I have been prompted to begin this discussion. I know the bitterness of disagreement with brethren until all fellowship was either painful or completely broken. It was when I said in my heart, "I have no further use for a certain brother," that I was brought to my senses. I realized that I was getting the worst of the bargain, and was receiving far more personal damage than any good that I attempted to do. The steady proof of my personal settlement of the matter is that I often need this brother, and he just as often responds to my appeals. He, also, on occasion needs me. In this experience of personal clashes I now

realize that principle is far greater than personality, and real conviction is something different from strong self-opinionation.

It is well, then, that we consider some of the causes for such disastrous differences in our brotherhood, and from which we are still suffering. For "whatsoever a man soweth, that shall he also reap," is especially true when loving ties are severed, and an aching void remains. The first of these causes that I wish to mention is

Strong Divisive Viewpoints

It is in the administrative field of Christian service where opposing viewpoints meet head on. When such collisions occur, the passions of human nature are set on fire, and a verbal fight is the result. Sometimes, and thank God for these exceptions, only one of two such contending parties loses his temper, thus subjecting the calm and controlled person to abuse that is neither warranted nor justified. Often the abused person keeps quiet about the affair in the hope of reconciliation. More often the "fly-off-the-handle" person makes no such efforts, but repeats the dose on succeeding occasions. I have known such affairs to be continued for years until, in the language of such abusers of mankind, "the lid blows off," and the sorry record of years is exposed to the gaze of an astonished public. What is back of such goings on in Christian relations? In the first place, it is most likely a bad dose of self-esteem, or personal pride. If such a person is entrusted with position and power the personal ego becomes inflated, and, consequently, when confronted with the same characteristic in another person, there must be a great human defense made, or the balloon of self-esteem will burst. To avoid such a "blow out" the ego decides to pounce upon the first victim that crosses his highly regarded opinions. Many times the point at issue is so small in comparison to the conflagration that resulted, that, upon sober reflection, even the guilty one is amazed

at his transgression. But feelings have been badly hurt, relations have been greatly strained, and reputations have been badly injured. Confidence has been badly shattered, and in so many cases, has never been restored. Another cause that merits our notice is that of the difference in our viewpoint between

Youth and Old Age

We may as well face the fact that too many faithful leaders, after many years

If I Can Help to Lift Some Load

BY STELLA WENGER GOOD

*If I can help to lift some load
And make another's burden lighter;
If I can light some lonely road
And make another's pathway brighter;
If I can help someone along
When life is sad and dreary;
If I can sing some happy song
To cheer the worn and weary;
If I can help someone in need,
No matter what is ailing;
Regardless of their race or creed,
Give love unchanged, unfailing;
If I can help to comfort one
Whose heavy heart is saddened;
By something I have said or done,
Their weary way is gladdened;
If I can feel no jealousy,
When others move ahead;
Never speaking slanderously,
But kindly words instead;
If by my influence I might
Keep wayward feet from straying,
And always dare to stand for right
And heed not the scoffer's saying;
If I can always hold my tongue,
No wrath nor anger showing;
When others try to do me wrong
Sweet charity bestowing;
Could I do something to relieve
A suffering one of pain,
Never thinking to receive
One mite of praise or gain;
If to the thirsty I can give
One cup of water in His name;
If for others' pleasures I can live,
My heart shall seek no higher claim;
Let others strive for richer fees,
Let others loftier heights attain,
Let me but do the least of these
And surely my life shall not be vain.*

—Warwick River Tide.

of good service, become obsessed with the idea that their work cannot be safely entrusted to younger men. There are also too many young men, who, as years go by, when they are not given places of trust and greater usefulness, become discouraged. One such young man said to me, "You have a place in the church, but when am I going to get such a place?" I have great sympathy with such young men, who are ready to go and have no place in sight. They begin to think that some old man somewhere is in the way. And, I am sorry to say, they may not need to go very far from home to find that man. Such a condition makes for dissatisfaction, the magnifying of little faults. Occasionally we hear the expression of opinion about issues that need attention where older persons are inactive with apparent lethargy. Under such conditions the patience of youth is tried severely. In many years of holding revival meetings among churches in both the United States and Canada I have found this clash between old and young leaders to be one of the main hindrances to spiritual growth and to the ingathering of the lost. It is often felt by both age groups that they can hold such differences for years, as long as they are apparently agreeable in public, and no one else will be the wiser. We forget, however, that no difference between brethren can long be hidden from the sheep who keenly and expectantly look our way for guidance and example. How the young worker needs the counsel and experience of the older worker, and how the older worker needs the strength and vision of the younger worker! Together they can make a great team for the Lord. Divisively they can make their congregation or institution a playground for the devil.

Field of Education

Another field wherein is found fertile ground for strong differences is in the field of education. Right here I would like to pay tribute to our brethren in our educational institutions. I do not have much so-called formal education. Yet I cannot remember one instance where an educated brother in our church, because of his higher education, refused to treat me as a brother. The Mennonite Church professes to be a Christian brotherhood, and I have found her to be that in all her relationships and fields of service. This is one of the main reasons I am glad to be known as a Mennonite. However, I have heard some very unkind remarks about the uneducated by the educated,

and some equally unkind remarks about the educated by the uneducated. Such remarks are not always allowed to go unchallenged and the result is the same as from any other division cause. One thing that Christian education ought to do for the Christian is to make him a more useful Christian. His education ought to make him an example to those who are not so highly favored. This principle ought to be especially noticeable in human relations. The educated Christian should be more courteous, considerate, deferential, sympathetic, unselfish, and sacrificial than the uneducated. While the benefits of education should shine in the halls of learning, and shine brightly there, they should shine most brightly in the great battles of life, where current issues need right decisions and adequate solutions.

Conclusion

I hope this brief discussion will reveal the importance of the great need of amiable and loving relations among our church leaders. We who profess so strongly to believe in the Gospel of love to God and love for our fellow men need to prove beyond the shadow of a doubt that we can get along with each other in the daily grind in a loving manner. There are several questions that need to be asked, and it is my opinion that these questions are clamoring for effective and satisfying answers:

1. How long must one be crushed by a domineering personality?

It certainly is not fair that one worker should always be on the receiving end of another worker's whims, fancies, and ugly dispositional flare-ups.

2. Is nonresistance dependent upon a one-sided demonstration?

We have great and good literature on this feature of our Christian faith, but, unless it is lived in all the affairs of life, our teaching will be vain. "They say and do not" was Christ's condemning criticism of the Pharisees' religion. He also said, "except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." This is serious enough to warrant our strictest attention.

3. Is forbearance an outmoded practice?

It has often been said that there are two bears in the Christian religion, namely, bear and forbear. Paul describes Christian love in a number of significant terms in First Corinthians 13. Among these terms is, "Love . . . beareth all

things." This, no doubt, is part of the solution to our problem.

4. Are our clashing views on prophecy, nonconformity, education, making a living, social activities, and others, irreconcilable?

Love, sympathy, and understanding would go a long way in bringing us closer together and in making us more respectful of one another's problems and opinions.

5. Are the following Scriptures impractical?

Galatians 6:2, 5: "Bear ye one another's burdens, and so fulfil the law of Christ. . . . For every man shall bear his own burden."

Galatians 5:26: "Let us not be desirous of vain glory, provoking one another, envying one another."

Romans 12:9, 10: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another."—*The Christian Ministry*.

CHRISTIANITY VS. COMMUNISM IN JAPAN

Predicting that Communism will fail to solve China's problems, but that it may take twenty to twenty-five years for the Chinese to realize its shortcomings, Kenneth Scott Latourette spoke on "The Prospects for Christianity in the Far East" under the auspices of the new faculty of divinity at McGill University recently. The Yale Divinity School professor said that China will not solve her problems until she has undergone more suffering and tragedy "beyond our imagining." He described the growth of Communism in China as "the greatest threat Christianity has ever known in that country." Since the Christian forces are linked with the occupying powers in Japan, there may be some difficult years ahead for Christianity there too, Dr. Latourette said. In Indo-China, Malaya, and Indonesia the outlook is grim, he admitted, but he saw a good future for Christianity in the Philippines. "Christianity has a strange way of moving forward after each new reverse," he declared. "Christianity today is more widespread geographically and more deeply rooted than ever before. Then, too, Christians all over the world are uniting together in common effort. . . . If there is a new commitment on the part of Christians everywhere, we need have no fear for the future of Christianity in the Far East."—D. Carl Yoder.

GOSPEL HERALD

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EDITORIAL

Parents and Teen-agers

Following an automobile crash in Kansas City which took the lives of two teen-age youngsters and seriously injured two others, the pastor of a church called a meeting of parents, and one thousand parents attended. They heard one of the survivors of the crash plead for united efforts to prevent such accidents. According to a news account the audience unanimously adopted a code that pledged parents to exercise jurisdiction over their cars at all times, to let the law take its course if teen-agers were found violating traffic rules, and to take a positive interest in the moral and spiritual development of children. We hope that action will bear fruit.

What responsibility do parents carry for the behavior of their adolescent children? If these young people are inattentive and irreverent in church, are their parents to blame? We have the impression that many times parents are quite unconscious of what their children are doing and sometimes seem to care little. We really believe that if parents would give careful attention and concerted action to this problem it could be solved in short order.

Are parents responsible when their sons, or daughters, drive powerful cars in a foolhardy way, circling church buildings with screeching tires and flying gravel? We might even ask why so many teen-agers have cars to drive. Certainly young people in these days should learn to drive a car and wise parents will share the family car for legitimate uses. But when every young fellow thinks he has a right to a car of his own in addition to the family car, then we must begin to ask questions. Granted that some families may have use for more than one car, one wonders where the principle of the simple life begins to apply in the ownership of cars. Are we training our children to a Christian standard of living when we buy them cars which are chiefly a luxury? When these cars are misused in any way, when perhaps they become involved in accidents, are not the parents more responsible than the young people?

There can be no justification for parents who defend their children when

church officials try to keep order or when officers of the law bring accusations. The well-being of family, church, and community requires that parents assume and continue to carry responsibility for the behavior of their children. Let us honestly admit that our young people are very much what their parents make them.

Holy Ground

"Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground," said the Lord to Moses at the burning bush. There was not too much danger that Moses would have considered this place anything but holy in view of the remarkable phenomenon he saw before him. But if he had seen flaming, though unconsumed, shrubs every day, then there is a good deal of danger that they would have become commonplace to him and he might have lost his sense of reverence.

The Christian deals constantly with holy things. We pick up God's Word every day and read its pages. We frequently pray to the great God of heaven. We speak and write about such tremendous issues as God's plan of salvation and our experience of it. We may work every day in a building that has been dedicated to holy uses. Our sisters wear more or less constantly a sacred symbol of their relationship to man and to God. In all these matters it is more than easy to let constant association degenerate into improper familiarity. We read God's Word carelessly and refer to it facetiously. We dare to try to bolster up our very human opinions by quoting some misapplied Scripture or other in their support. We profane the Spirit's indwelling by yielding our bodies to pretty carnal exercises. We turn our Christian profession and our brotherhood relationships to selfish advantage. Thus we callous our own souls to real spiritual perception and cheapen in the minds of others the holy matters we handle. We need more of putting off of shoes and of quieting of tongues and of bowing of heads and of the prostration of hearts. Our God is a holy God and reverend is His name. Let the whole earth be in awe before Him.

Prayer Requests

We appreciate a suggestion from one of our readers that prayer requests printed from time to time in the field notes might well be collected into a column of prayer requests as a regular feature. We had been thinking of that very thing and will begin this column in a week or two with whatever requests may be sent to us. These requests will be carried for a week or more. We invite our readers to send in their prayer burdens. There will be many who will be glad to intercede with or for you. The name of the one sending in requests will not be published. We do ask that they be signed. No one should be ashamed or afraid to attach his name and address to his request. This will be a safeguard for us. "Brethren, pray for us."

Turning to the Light

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19).

"Plants appear to have more sense than most people; they turn to the light," says one observer. He must have seen what Jesus saw, that a multitude of people seem to have an instinct for darkness. Their evil deeds make them shrink from the light of observation. The criminal operates in nighttime and tries to cover up his tracks. He falsifies records and may operate under an assumed name. He is either ashamed of what he's doing or afraid of what will happen to him if he is found out. Being a creature of darkness, he scampers for cover like a roach or a thousand-leggedger.

But plants have nothing to cover up. We turn the geranium in the window to make it symmetrical, for it always wants to lean toward the sun. The daisy and the sunflower face toward the east in the morning and toward the west in the evening, for they want to frankly face the sun. They love the light because they live in the light.

Jesus is the light of the world. Those who have forsaken the darkness of their sins and have turned to Him have no motives of concealment. They do not live in constant fear that their shady living will be found out. They rejoice in the light because it is their new habitat. They want light so that they will know better how to live. They lean toward Christ, who is their Light-giver.

Two Mothers

BY STANLEY C. SHENK

A young girl (we'll say "Jean") was telling me about her roommate ("Helen"), and about their mothers. "My mother is always writing to me and threatening me with this and that if I do wrong," Jean explained, "but Helen's mother simply tells her that she has complete confidence that she's going to do the right thing. It's easier for Helen to do right than it is for me. Her mother *trusts her*. Why, she just *couldn't* let her mother down—and she *doesn't*, either. But *me*—why, I feel like going out and doing as I please all the time. My folks don't trust me, anyway." Now that isn't an *exact* quotation from Jean. It's just the boiled-down essence of what Jean told me in about three quarters of an hour. "Love . . . believeth all things, hopeth all things."

West Liberty, Ohio.

Look to This Day

BY JAMES D. YODER

Every twenty-four hours since the beginning of the world God measures time to man. To the human race, be they beggars, humble shepherds, or kings in royal palaces, God has been no respecter of persons. He measures to each mortal an equal portion of life, a new day. The time belongs to Him, and He gives it to us in these daily portions to use for a definite purpose, and since the time is His, He ceases to measure it out when it is His will.

Since God has a definite purpose for us in each day He gives us, we must first allow God to place us in the task for which we were created if we intend to use these measured sections of life according to His will. To all of us—the doctor, the teacher, businessman, or farmer—each twenty-four-hour portion is filled with a multitude of opportunities which would add glory and praise to our heavenly Father if we would avail ourselves of them.

But we are human.

"We are only the common people, who are busily engrossed in the struggle to achieve, and to provide for our physical necessities"; this is the thought that pierces our minds and dulls our vision with such a cloud of selfishness that we do not and can not see the opportunities which surround us. Perhaps the surging rush of the modern world in which we find ourselves has caught and holds us as a sticky resin holds an entrapped insect, struggling with futile efforts.

A heathen, many years before the birth of Christ wrote in the ancient Sanskrit language of what the dawning of a new day means to him. He may have been a royal, kingly man wearing the costliest

of robes, studded with jewels of a great price; perhaps he was only a lowly nomad of the desert who viewed each morning with his awakening flock the glories of the dawn. He might have been a sailor who from the deck of his vessel each morning beheld the splendor of the rising sun. Whichever he was, it matters little; he realized with his whole being that within the bounds of one day there lay an endless variety of treasure of which he could avail himself. This man has written: "Look to this day! For it is life, the very life of life."

I like to think of him as the humble shepherd who with the awakening flock in the cool morning air beheld the magnificence of the birth of a new day. To such a man the breaking of a new day was like finding a treasure chest filled with endless secrets, each of which in a twenty-four-hour period would unfold itself in its due moment. To him each unfolding secret was the very life of life.

Do we of this modern age who call ourselves Christian, we who profess to be inspired and guided by the divine Spirit, say as this heathen of old that each day is the life of life? Do we like this heathen find in the brief course of each day all the varieties and realities of our existence? To him they were "The bliss of growth; the glory of action; and the splendor of beauty." God forbid that we who are often weary travelers with downcast eyes and burdened hearts should never find in at least one unfolding moment of each day a particle of the bliss of growth. If we are truly children of God and are completely possessed by His indwelling Spirit, how can we help experiencing the bliss of growth through Christ Jesus, our Lord. This growth that can be experienced in each day by the true Christian far exceeds any kind of growth that the world can name. The soul's growth: Oh, how perfect to find ourselves becoming filtered and cleansed from the dross each day, that if allowed to collect would cost us God's greatest gift, life itself.

We become conditioned to the priceless gift of life; we take it with a matter of fact attitude, completely disregarding from whom it has come, and for what purposes it is intended. How often are we guilty of hoping and wishing for the moments of the day to swiftly pass so that we might soon be freed from the grasp of an unpleasant task. How can this help being sin, a sin of selfishness, to wish for time to pass in such a manner. Let us truly look to each day, and experience some of the bliss of growth. It will be there; we only have to find and experience it. No day since the beginning of time has been without it. The teacher who in the midst of pressing duties takes time to look up into the face of God and utter a silent prayer of praise and glory to God, and pleads for His divine guidance, then turns to her pupils with an eye a shade brighter, her voice a note

It Happened —

TWENTY-FIVE YEARS AGO

(From Gospel Herald, May 20, 1926)

One of the important actions taken by the [Mission] Board was the taking over of the work of the Mennonite Relief Commission for War Sufferers . . . the Board took appropriate action making relief work one of the regular activities of the Board.

Bro. Franklin B. Raber and Sister Clara Susanna Jennings were united in marriage on May 4. . . . Bro. Wm. Jennings, father of the bride, officiated.

(From Gospel Herald, June 3, 1926)

Revivalistic efforts . . . by Bro. B. B. King [at Kitchener, Ont.] . . . 30 new confessions and 8 reconsecrations. . . . A gloom of sadness . . . serious illness of Sister Derstine, wife of Bro. C. F. Derstine . . . the Lord saw fit to take her home.

On May 22 . . . Bro. Hiram Weaver, now located at Job, W. Va., was ordained to the ministry. . . .

Total sales this year \$119,871.75

Net worth 229,963.68

At present there are 34 workers regularly employed . . . among the newly published books were: *The Ideal Christian Home*, by J. S. Shoemaker; *The Mennonite Handbook of Information*, by L. J. Heatwole; and *Building on the Rock*, published by order of the Mission Board [Annual Report, Menn. Publ. House].

softer, and a new gentleness in her hand, has truly experienced the bliss of growth.

To this heathen writer "the glory of action" might have been some portion of his daily task or routine that he especially liked to do. If he was an energetic young man, it could have been a dashing camel race with his friends. If he was a soldier, his glory of action was when he was busily engrossed in overcoming the foe. What glory of action do we see in life? The glory of action to Peter or Paul would have meant to stand on the sinner's threshold and bring him to repentance; or to stand in the midst of an angry throng and proclaim the Gospel of salvation. The person who in one brief moment is struggling with temptation, and finally emerges the victor, has experienced the glory of action.

How much of the splendor of beauty do we allow ourselves to experience in one twenty-four-hour portion of life? Our heathen writer was not unconscious of the beauties about him. To him the splendor of beauty could have been something that would seem very small to us. It could have been a prickly cactus along the path, unnoticed before, but now opened into a lovely blossom, filling the air with its fragrance. Maybe

it was the reflection of the graceful date palms shining from the mirror of a small oasis. David experienced the splendor of beauty when with his flock on the Judean hills his heart was filled with love for his heavenly Father and he broke forth in a psalm of praise. The lowly shepherds experienced the splendor of beauty when they beheld with wonder the Christ child in Mary's arms. Let us not continue to allow the days to pass by untouched and unnoticed. Many of the moments of God's time have been and will continue to be filled with the splendor of beauty. Let us open our eyes, souls, and hearts, and stretch out our hands to this our God's supreme creation. It is the gift that will further polish and perfect our lives. Look to each day, and for the splendor of beauty which will be contained in it.

Our heathen poet has continued to say:

"For yesterday is already a dream, and tomorrow is

Only a vision.
But today, well lived, makes every yesterday
A dream of happiness, and every tomorrow
A vision of hope.
Look well, therefore, to this day!"

How true it is that our yesterdays are already a dream! Some of them are horrible nightmares, which would haunt us to the very end of time if it were not for the forgiving grace of our Lord. Some of them are dreams of precious moments and of never-dying remembrances. Whichever they are, they are only dreams, and cannot be relived.

It is the new portions of life that God shall hand out to us, if that is His will, which we look forward to with longing eyes. The poet called them "Visions"; we call them "tomorrow." Indeed, they are only visions. To the children, they are visions of growing to be like a loved father or mother. To the young man and maid, tomorrow is a vision of a happy home. To the aged, tomorrow is a vision of something far from earthly, the vision of a home in perfectness with the heavenly Father, where all the infirmities of the flesh can never enter. But it is today that concerns us. It is this very moment that is life, and the way in which we live it will determine whether our yesterdays will be dreams of happiness, or of regret. It is how we live our todays that will determine whether tomorrow will be a vision of hope, or a meeting from which we hold back in fear.

When we behold the dawn of a new day in all its splendor, let us lift up our faces to the sky, and let our lips speak forth a mighty praise to His holy name for this gift of life He measures out to us. Then, through the grace of Jesus Christ, let us pray that we might make every possible use of this new day and live each unfolding moment for Christ; then our tomorrow will indeed be a vision of hope!

Garden City, Mo.

House to House Evangelism

BY HENRY M. YODER

"Go out into the highways and hedges, and compel them to come" (Luke 14:23). "Ye shall be witnesses unto me." These were the last words of Jesus before He ascended into heaven. These words were spoken to the early church, to the Christians, and before this He said, "Go into the highways and hedges." Certainly the Lord is still calling for men to go to the out-of-the-way places.

Certainly Jesus wanted us to go if these were His last words. We notice the early church went everywhere preaching the Word. If there was ever a time when in the United States there was a need for men and women to teach the Gospel of truth, it is now. Many churches today are trying to build up their attendance by bringing the devil's entertainment into the church. Recently I read a road sign, "You cannot run with the devil and walk with God." This is very true, but many are trying to do just that.

Perhaps there are people within driving distance of your home that never heard of the Gospel. Many people today are not reading the Bible. Recently I was calling in a home, and they stated there was no use to read the Bible since it is too hard to understand. Really, they think the only ones who can understand it are the ministers. Perhaps there are some in your community who are not reading the Bible. It is in the trunk in the attic or on a shelf or perhaps they don't own one. It is surprising how many homes do not have a Bible. Do you read yours daily? If not, why not?

Every Christian should put forth an effort to win some soul for Christ. Go to the out-of-the-way places, from house to house as did Paul. If Paul had time to teach from house to house, don't you? Many people today will not go to church, and so we must go to their homes to reach them.

The Lord today is calling for men and women who are willing to talk to one or two at a time out along the highways and hedges and teach the Gospel. This requires a lot of time, energy, and gasoline to go from house to house. So we relax and say, "If they want to know about the Gospel, they can come to church." If there is someone in your community or driving distance, or over on the other side of town, or in another county, you certainly are responsible to teach them and compel them to come. We must teach and explain the plan of salvation and give them the opportunity to accept Christ and then pray the Holy Spirit to convict them. If we will do our part, God will do the rest.

People are saying today that that work is for the ministers, the Sunday-school superintendent, or someone else. They do not have time. They think if a man goes to church morning and evening on Sunday and lives a Christian life the rest

of the week, that is enough. God expects more than that of us. Is proclaiming the Gospel our business or does farming or our business establishment come first? Telling others of Christ should be our chief concern. It should be a challenge to everyone.

Do we really love Jesus? Some give to missions, which is fine and needs to be done. Some of our churches give the minister a monthly offering, or so much a month, and expect him to teach. But God said, "GO YE."

Will there be someone in hell because you have failed to witness to him? Let us go forth and be laborers in His vineyard. Have you brought a soul to Christ? If not, you have missed the greatest blessing in life. Or do you think that Christianity is only for Mennonites? Certainly you will never get to heaven because you are a Mennonite, but because you are a Christian, witnessing for Jesus, the Lord and Master.

Lone Tree, Iowa.

Forgotten Heroines

BY LAURA SHOWALTER

Where in all the history of the world can you find a better example of courage than that of Shiphrah and Puah? You do not remember who they were and what they did? Then you are like most people.

Queen Esther is often praised for her unusual courage, but on a number of points Shiphrah and Puah were nobler than Esther. The latter was trying to save her own life as well as the lives of her people. Mordecai moved her to action by warning her of the danger to herself. He said, "Think not with thyself that thou shalt escape. . . . Thou and thy father's house shall be destroyed." And if the whole truth be told, would Haman have had occasion to be angry at the Jews if Esther had spoken out boldly for the right when she was first invited into the court of the ungodly and adulterous king? Had she stayed in her place with the people of God, Mordecai would hardly have been around the palace enough to kindle Haman's wrath.

Real courage was shown by Nathan, as the story is found in II Samuel 12. It would have been much easier to tell someone else about David's sin; it would have been harder to keep quiet and tell no one. Genuine bravery as well as tact is evident in the very fine way he faced the dangerous and unpleasant assignment of telling the king, "Thou art the man."

Many other examples of real courage and faithfulness may be given, but in most of them the assignment was less difficult than that of Shiphrah and Puah. The monarch who gave command to these women knew little and cared less about the God of heaven. His

cruel order would not have been so hard to carry out; a newborn baby's life can easily be snuffed out, and the parents can be told that the baby died. No marks of knife, gun, or hammer need be there to tell how and why he died. Yet these God-fearing midwives went their way and courageously ignored Pharaoh's orders. They recognized a greater King.

Then came the day of their court summons. See Exodus 1:18. If you tremble to be called "on the carpet" at school, how do you think they must have felt when they were called to appear before this cruel and heartless king whose orders they had disobeyed repeatedly? In answer to his stern question, "Why have ye done this thing?" they gave him a calm answer and made no promises to obey in the future.

Conscientious objectors, you belong to a special class that began a long time ago with two nobler but unsung heroines, Shiphrah and Puah, to whom God gave special blessing.

Scottdale, Pa.

Blessed Are the Meek . . . and Here They Are

BY DEWEY YODER

I know the meek are here, because I live with them, work with them, and worship with them. Life would seem bare indeed were it not for the blessedness which they have and which radiates from them to bless my life.

In my brief and narrow experience I have found the meek literally from the Pacific to the Atlantic and part way back. So that instead of being "rare as spinning wheels" they are to me as common as old shoes.

Indeed I know little of what Jesus must have meant in His use of the word "meek" when He said, "Blessed are the meek," but my heart is convicted and my spiritual experience deepened again and again through my association with the saints. They exhibit, unknown to them, a particular quality of life which compels me to confess my selfishness and covetousness. Their meekness, I know not what else to call it, is a power that moves me to earnestly seek with them "to admire without coveting and to enjoy without possessing." To be sure, these saints who have so graciously befriended me would vehemently deny my estimation of their meekness, and I know they would be uncomfortable if they knew I was writing this about them.

These friends quickly admit that sin is and has been in their lives, in accordance with I John 1. They freely acknowledge their continual need of the "doctrine, reproof, correction, and instruction" of God's Word. Yet I know that God has wrought in them a work of His grace. To me they are "the sheep of his

pasture," of whom I think God would say "after mine own heart."

There are those tragic lives in the church which have not, for one reason or another, developed spiritually as they ought. They surely need our love and prayers. I have found it is not true that the church is only as strong as its weakest member, as we sometimes say. I have experienced the church to be as strong as its Founder, Jesus Christ, who stated

at the outset that the gates of hell would not prevail against His church. The prophet Isaiah said, "of the increase of his government and peace there shall be no end."

I have enjoyed these blessings through the years. I am enjoying these blessings now. I enjoy them every day through the lives of the saints with whom I live and work and worship.

Scottdale, Pa.

The Influence of Jesus

His Appeal to Sympathy

BY CYRIL K. GINGERICH

[Continuing the series on Appeals of Jesus as a Personal Worker. The first three articles appeared under the general heading, The Personality of Jesus.—Ed.]

Before one can make an appeal to sympathy, one must have sympathy in his own heart. In the miracles of healing, we see a revelation of the sympathetic heart of Jesus. I don't believe that Jesus healed people simply because He wanted to show His power and His authority. I believe He healed people in spontaneous instinctive response to their cry of suffering. Jesus never did anything, while He lived among men, just for the sake of "showing off." He didn't enter into conversation with the rich young ruler just for the sake of showing His logic or wisdom. He was interested in the young man because He sympathized with him in his condition. He tried to help him in response to his need. Jesus' work was a revelation of the grace that dwelt within Him.

Jesus could sympathize with men in their physical suffering as no other man could. For instance, when a certain leper came to Him in Galilee and requested healing, "Jesus was moved with compassion" and healed him.¹

Then He sympathized with men in

physical hunger. On two occasions He fed the multitude. When the 4000 were before Him, Mark quotes Him as saying:

"I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far."²

And so He fed them. Did He not make a tremendous appeal to their sympathy by sympathizing with them?

But Jesus did not only sympathize with men in their physical suffering and need. He also sympathized with them in their spiritual condition. His task was to redeem man from destruction. Sympathizing with men in their physical suffering was an important step toward success in dealing with their spiritual suffering.

Jesus was not a cold formalist in His approach to the spiritual needs of His day. There were enough such approaches then; there are too many such approaches now. Let us look at some of Jesus' approaches to spiritual needs. On one occasion there were before Him a multitude of some 5000 people. His reaction to the people is expressed thus by Mark:

"And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things."³

The point is that He had compassion on them. He was "moved with compassion." People know how much a person is concerned about them; he doesn't have to tell them. Jesus' deep concern for their condition certainly must have appealed strongly to their sympathy. "He began to teach them many things," and I believe they heard Him gladly.

Not only was Jesus' attitude an appeal to the people's sympathy, but His method of teaching was too. Jesus' teaching was practical and highly illustrative. He had a simple message, one that was designed for the common people. What made it so practical was the way He illustrated truth in the form of stories that were true to life. The quickest way for one to lose the sympathy of the people is to speak "over their heads." When one begins to use language that is

Song Unexpected

BY EDNA BEILER

*Above the screech and whine of wheels,
The clang of streetcar bells, I hear
An unexpected snatch of song
Abrim with happiness and cheer.*

*For, heedless of the rush and roar,
Of traffic din and hurrying throng,
A cardinal perches in a tree
And bursts his throat with joyous song.*

*So, even in an alien world,
My heart is jubilant and free.
Not all its din nor all its fear
Can still this song God gave to me.*

Grantsville, Md.

not comprehensible to common people, he loses his influence with them.

I see here in Jesus' work with people something that seems to be like a firm handclasp, conveying feeling which cannot be put into words. He could feel with the people in their physical suffering; He could long with them in their spiritual need; He could converse with them in a language they understood, "and the common people heard him gladly."⁴ And in so doing He was able to make an appeal to their sympathy so strongly that even the rulers of the people dared not lay hands on Jesus, because they "feared the people."⁵ During His years of popularity, the multitudes followed after Him. Here was a man who sympathized with them!

We do well to ponder this technique. I feel that a sympathetic heart is one of the most important characteristics of a personal worker. We can do little for people without having their sympathy; we can do much for them if they are in sympathy with our efforts. The personal worker ought always remember that people *know*, they can sense his motives, his attitudes toward them.

¹ Mark 1:40-42.

² Mark 8:2, 3.

³ Mark 6:34.

⁴ Mark 12:37.

⁵ Mark 12:12.

Zurich, Ont.

Our Church Is Salt

BY MARY ALICE HOLDEN

We are commanded to be the salt of the earth, but the Mennonite Church has produced more "salt" for other denominations and the world in general than its share. In fact, it has not only poured out its "salt" of spiritual emphasis into almost all other denominations, but it has given of its lifeblood to build up other organizations.

But the world *has* been the better for it. The moral principles of the Bible have been spread in this way, for homes have been kept together that otherwise would have been broken, honesty has been practiced, and corruption in general has been slowed down. If the savor had not been lost, how refreshed the world would have been. Like natural salt the characteristic property of Christianity is not carried long. We have to have the real stuff to impart its taste to other ingredients. There is no substitute. Just as salt thrown out in the elements loses its savor, so the delightful flavor of Christianity is washed away when its Biblical backing is lacking. We might define this savor more carefully by saying that it is the practical everyday living taught by the Bible and practiced by all Christians who believe in faith and works. A mountain stream that has wandered away from the gushing spring

that is its source is good for a few days or weeks. Becoming stagnant it loses its vital force and is only a scum-covered mockery. Even so, it has done much good.

Our church and others like her have "seasoned" other churches by setting the example of spiritual holiness and separation from the world. These in turn have given us the "spice" of joy in the Christian life and zeal for evangelism. This give and take has been a benefit to all concerned. The same thing happens when a certain number of members, who cannot worship with our congregations, go from our doors to other churches. These should be made up for by other people coming into our church. We however, have lost by many causes those that we should have kept. Why? There are many reasons. One is lack of teaching our young people. Growing up without knowing the Scriptural reasons for our doctrines, they do not care to keep separate from the world, and who can blame them? The days were gone long ago when we could live in cloistered communities. Or they remain in our church only from custom and are so much dead wood, and dead wood can never produce fruit.

Sometimes we have failed to keep in touch with absent members. Instead of castigating ones who find church homes in other denominations, we should first strive to keep them in our churches. A friendly interest coupled with brotherly love will find many ways to do this. But if they do find a church home elsewhere, we can still count them as brothers and sisters of a Christian heritage, remembering our first loyalty is to God, not to our denomination. Ours is not the only organization practicing victorious Christian living, not the only group of human beings with the news of divine love to disseminate. We can and should keep our members if we believe that we have daily sustenance for their souls and the words of eternal life to give them, but it shouldn't be done by teaching that we are the only denomination with a passport to heaven. Instead we will have to instill loyalty, a love for our methods and practices, and an understanding of our Biblical principles. The "homey" feeling that our way of doing things gives us does play a great part in keeping members, as any one who has worshiped with other denominations can tell. With all this let me repeat that we insist our full consecration should be to God only, not to our methods of worship, if we would be used wholeheartedly in the Lord's service. This is one thing that should and does help unite the universal church. I'm sure there will be no "isms" in heaven.

But other forms of worship have helped make other churches more attractive to some people. Some like them more informal, waiting for the Spirit to lead in the details of services, in-

A Prayer for This Week

O Lord, we come boldly into Thy presence now because of the access we have through our great High Priest. We want to pass beyond the rent veil into Thy very presence and worship Thee in the Spirit. We plead again the cleansing of the blood for all our sin. We offer to Thee the fruit of our lips, giving thanks to Thy name, and rejoice that it is a sacrifice acceptable and well pleasing to Thee.

Give us ever deeper understanding of all that is ours through our living Lord. Help us to claim, in simple faith, the life and strength which may flow to us from our Head—Christ Jesus. Make us sensitive to every whisper and prompting of Thy Spirit today.

Grant to Thy church a full measure of that passion for the souls of men which ever burns in Thine own heart. May the lost, the lonely, and the sin-sick of earth feel again the warm breath of the Master among them as Thy church carries Thy message today. Bless the General Mission Board in the sessions at Belleville June 10-12 with vision, wisdom, and courage born of Thy Spirit. Get all the glory to Thyself, we pray — through Christ. Amen. —Paul M. Miller.

stead of using a lot of set ritual. Some persons even find more Christian experience and service in other churches. These have probably carried off more potential leaders than the others. Many have honestly disagreed with our doctrines; others have joined churches where they could believe almost anything, even some of the principles we have taught them, in order to have a church home, or to be away from rigid discipline. The liberal churches have also certainly drawn off more than their share, and unfortunately these have often been those who have had means that should have been in our own church. Maybe those who have just drifted away and woke up in another do not deserve to be mentioned, but they have carried away a goodly share of blood cells too. It is not just a loss to our church that this has taken place, but Christianity has been drained white by the same process. Many have lost their Christian testimony in worldly churches, or even their salvation out in the world.

The other churches can hardly be blamed for carrying off our members. Often they have only gathered in the blessings we have turned away from our door.

Our church has awakened to the need. She is going forward. It is for us not to be slack in our devotion and our loyalty. Besides teaching full salvation, which in-

cludes victorious Christian living, we must teach and implant a love for God and the Word of God. Sunday school, church leaders, and publication work can do this, but it is a tremendous job. It needs our full co-operation. But most of all it needs the power of God. Let us release the power of God in our own life by the full consecration that God can accept and empower for the service of His kingdom.

If every member of our church were fully consecrated, we could turn the world upside down. And we would draw others to us, in contrast to the past.

Cimarron, Kans.

I Missed Sunday School and Church

BY A MINISTER

I missed church service as well as Sunday school because of some needs of people who could not and did not get to church. After notifying my brother minister who was to preach, I started out to worship with people in their homes.

My first call was to a home where a brother had seriously fallen and was thus suffering both physically and spiritually for his sin. With his wife and daughter we sang a few Christmas hymns and then studied the Sunday-school lesson together as this brother lay on his bed. After a number of practical truths from the lesson, we then admonished this brother to trust in a Saviour who came into the world to bring to nought the power of Satan, and that thus we must resist this enemy with the Word as did our Saviour.

Finally, we prayed together, and this fallen brother prayed that God would be merciful to him in his special need.

Thus concluding our service here, we moved on to a home where lay a sick mother who had previously returned from the hospital, and who was still quite seriously ill. While most of her family had gone to their church, a small son remained home with the mother. Here again the joys of the Sunday-school lesson were rehearsed together, and special prayer was offered for this sick mother and this home with its special problems.

After calling at a few homes and passing out some literature, a welcome "Step inside" brought us into another home. This man, professing to be a Christian, apologized for having failed to go to church that morning, and seriously lamented two sad facts: that it is so easy to neglect his duties to the Lord, and that after having absented himself from services a few times, it is seemingly hard to overcome habits of negligence.

After talking of God's mercy and goodness to us and of our obligation of gratitude to Him, we then engaged in a

season of worship as the wife left her duties and came into the parlor. Inviting the family to our special week-end revival meetings we went on our way.

Again, after stopping at a few homes, we were once more invited inside. These people said they had just returned from worship at their Catholic Church. When we asked their little girl for a few Christmas carols, she proceeded to sing as her mother led the melody on the piano. Here again we engaged in conversation concerning the Christ of Christmas, and then by the consent of the father, we engaged in prayer for needy ones in the world and around us who do not know the true Christ of Christmas. These people too were invited to our services, since they were quite familiar with the Mennonite way of worship and service.

Next we came to a home where the father had oft been invited to services and had been warned of the wicked life he was living. The wife in the home had previously wished to accept Christ, but due to the lack of any co-operation from her husband, she had never brought her resolution to fruition.

Again we engaged in special prayer and admonished each to seek the Lord, while it is yet the day of grace.

Leaving this home, we found the hands of the clock saying 12:30. We now returned to our home where others from the regular church service were waiting.

Now, dear readers, we want you to pronounce the sentence due to us for missing the regular church service. Let the Book of Acts be your standard.

If the writer of the Book of Acts were divinely chosen to write church history today, of which church might he write the more commendably: of the church "huddled together" in one place with two, three, or more ministers, and only one preaching, or of the church with one minister present to preach while a number of others are out seeking the lost and helping those who did not, or could not, get to service?

With the near coming of our Lord, and with impending world judgments coming upon us, which of these two methods will help both the church and most people to be ready for the solemn events? Judge ye which is right, and best, and then do likewise.

Christianity isn't worth a snap of your finger if it doesn't straighten out your character.—Dwight L. Moody.

OUR SCHOOLS

MENNONITE HOSPITAL AND SCHOOL OF NURSING

The newly elected officers of the Student Council Organization are: President, Betty Stover; Vice-President, Virginia Nafziger; Secretary, Dorothy Schrock; Treasurer, Ruth Bixler. Marie Kaufman is faculty adviser to the Council.

The Registered Nurses' Journal Club met at Miller Hall in April for its regular meeting. In addition to several discussions of a nursing subject, Arlene Sitler, a recent addition to the School of Nursing faculty, showed colored slides of the migrant work being executed under the Mennonite Central Committee in California.

Additional personnel have been added to the Service Unit which has been organized under M.C.C. for the hospital at La Junta. Those arriving in April and May are Mr. and Mrs. Herbert Hoover of Denver, Pa., Elmer Ulrich of Roanoke, Ill.; and James Kratz of Souderton, Pa. On June 4, the following will join the group which will complete the unit: Wayne Miller, Lagrange, Ind.; Reuben Miller, Arthur, Ill.; Ruth Miller, Middlebury, Ind.; Mabel Miller, Oyster Point, Va.; Bessie Baker, Spring City, Pa.; Mary Witmer, Kinzers, Pa.; Eldora Baker, Westover, Md.; Mary Riegseiker, Middlebury, Ind.

Miss LaVerne Beyeler returned the latter part of April after having spent several weeks at her home in Virginia caring for her mother.

The April faculty dinner was served on the sun roof of Miller Hall by the hostesses Alice Eichelberger, Myrtle Schweitzer, and Flora Maust. From this roof can be seen the majestic Spanish Peaks as well as the famous Pikes Peak.

On May 1 an informal tea for graduate nurses and auxiliary workers was held in the Lee Kanagy home on Colorado Ave., honoring Arlene Sitler who joined our faculty on April 15. At an earlier date a similar tea was held for the student nurses.

During the month of April Mrs. Maude Swartzendruber assisted with the surveying of the De Paul School of Nursing at Corwin Hospital, Pueblo, Colo. On May 22 and 23, members of the Colorado State Board of Nurse Examiners will survey the La Junta School of Nursing.

Among the alumnae who spent the commencement season with us was Elsie White '41 from Lebanon, Ore. She is en route to her home at Wichita, Kans., for a short vacation after which she will enroll at the Margaret Hague Maternity Hospital for a six-month course in Advanced Obstetrical Nursing.

The remodeling program continues at the Mennonite Hospital. The employee lounge is nearing completion as is also the new drug room. Next in line is the Central Service Room. Already one large autoclave has been installed.

Carolyn Kehr, R.N.

TO BE NEAR TO GOD

THEME: DISCIPLESHIP

Sunday, June 3

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Pet. 2:21).

Who would choose to be called to a state of suffering? Who would decide on a life that would surely contain persecution? Who would follow a man meek and gentle, whose life contained a cross on a Judean hill?

Paul answered so well: "I count all things but loss . . . that I might win Christ."

"Count me a disciple, Lord, for having Thy Spirit to comfort me I can withstand all and find the living glorious in Thee."

Rise up, O men of God
Have done with lesser things:
Give heart and soul and mind and strength
To serve the King of kings.—William P. Merrill.

Monday, June 4

"If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour" (John 12:26).

First a disciple or scholar to be taught, then a servant to be employed by and to obey the Master. After that the promises—eternal life and to be honored by God. Meek and lowly are those who serve Him but honored above all men, being honored by God. The learning and the serving become a lifetime of joy!

Who sees the face but sees in part; who reads
The Spirit which it hides sees all; he needs
No more. Thy grace—
Thy life in my life, Lord, give Thou to me;
And then, in truth, I may forever see
My Master's face.—William Hillyer.

Tuesday, June 5

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

"I wish I could be somebody else sometimes," a little girl said, in a moment when it evidently wasn't proving fun to be herself. This self is a trying person to be. To every man self is the chief cause of many of his miseries. It has so many needs and more wants. To renounce it completely is so hard! Even the thought of the cross that Jesus asks us to shoulder is often not as hard as denying the very human self. It is not easy, but it is an essential for a disciple of Him who lived perfectly the life of denial.

Teach me, O Lord, Thy holy way,
And give me an obedient mind;
That in Thy service I may find
My soul's delight from day to day.

William Matson.

Wednesday, June 6

"... whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33).

And another time He said, "No man, having put his hand to the plow and looking back, is fit for the kingdom of God."

All three were good men. They felt the world should know more about Jesus and His Spirit. They heard the call to Christian service but—one remembered it might mean sleeping out all night and eating locusts and wild honey. One thought first of waiting until his father had died and he had received

a share of the inheritance. The third wanted to visit his relatives and tell them of his plans.

And the plows stood unused, the plows that were to turn the fields where stones and roots and almost unyielding soil lay for the turning by strong hands guided by the Master Hand. The voice of Jesus is gentle and soft when He says, "Come unto me . . . and I will give you rest," to those who have labored hard and are needing the rest. But more often the voice is firm and purposeful, calling my hand and yours to take up the plow and having left all else—to be a disciple.

Thursday, June 7

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed" (John 8:31).

The Christian life on earth for most of us is much longer than the length of the day in which we said, "I believe in the Lord Jesus Christ and I want to follow Him." It is days and months and years in the school of God, continuing in His Word or doctrine, keeping God's truth we received and loving it and walking in it.

The school of God is a blessed place to be!

Friday, June 8

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

In Ephesians we are called the "children of light" and in other places "sons of light" and "sons of the day." What wonderful names! It means to be saved from ignorance and sin and all the twisting dark ways of life.

Only the Everlasting Light can do that!

It means to find the night a day and the shadows fled away.

Only the true sunlight can do that!

It means to never see death.

Only the Light of Life can do that!

Let your light be clear. Be a burning, shining light!

Saturday, June 9

"My sheep hear my voice, and I know them, and they follow me" (John 10:27).

Stories that have as their subject a shepherd are almost always stories of great simplicity, so that even a small child enjoys and understands them. And every heart is rested by the thought of the green fields and the winding stream, the quiet shepherd watching his flock through the sunny day, leading them to shelter at night. Here again in the most easily understood words is Christ speaking of His disciples:

"My sheep hear my voice,
And I know them,
And they follow me:
And I give unto them eternal life;
And they shall never perish."

—Helen Alderfer.

The foundation, the prerequisite for Scriptural evangelism, is: "I am a sinner; Christ came to save me; I obtained mercy."—H. H. Janzen.

THE MESSIAH COMES "WITH HEALING IN HIS WINGS"

Sunday School Lesson for June 10

(Luke 4; 15; 19:1-10; Mark 10:45; John 3:16; 12:44-50)

Now we have come to the great climax of our series of lessons, in fact, the climax of all history. Ever since the Fall the purpose of restoration was being worked out by God. Remember the enmity to come between Eve's seed and Satan? Remember how all the families of the earth should be blessed in Abraham's seed? All the prophets pointed forward to Christ. The "Sun of righteousness," who would arise with healing in His wings, has come.

From Malachi's time to the time of Christ is about 400 years. What is the story of the Jews in this period about which the Bible is almost silent?

When the Jews lost Persian favor they were persecuted and their temple was defiled. But Alexander the Great by his conquest of the land liberated them and treated them with consideration. The Greek language was introduced into Palestine. After the death of Alexander the Jews suffered under the Syrians and rebelled against them and under the leadership of Judas Maccabaeus gained virtual independence for one century. When their "zeal for the law" waned, the Romans entered Palestine and ruled for centuries.

Always a faithful few were waiting for redemption. The forerunner, John the Baptist, came and made the paths for the Messiah straight. Then the Son of God became man and salvation had come to this earth. Oh, if Jerusalem had only known who walked in her streets, and who hanged on a cross outside her walls, and who burst the bars of death!

Our lesson contains choice statements of Jesus as to His mission. Today, as ever, men who take such a way of life are not great in the eyes of men, but oh, how precious to us as saints! Our great and wonderful Creator and Lord came to "preach to the poor," to release captives, to give sight to the blind, to bring healing to the broken heart, to show to the captive souls that there is a way of deliverance, and to bring joy and peace to those bruised by sin. How full of grace these words are! And they were gracious words to the people of Nazareth, where Jesus first proclaimed them. Surely they could catch that it was for their sakes He had come with healing in His wings.

Again Jesus stated His ministry as that of seeking lost souls and saving them if they willed it so. Perhaps we can little appreciate how perfect was Jesus' longing for the salvation of men. Jesus demonstrated His power to save in Zacchaeus and in others. The golden text of the Bible, John 3:16, tells us the whole plan of God and His Son and how wide-reaching is His ministry.

The cross and resurrection perfected the redemptive plan. It is ours for the acceptance. What a ministry of the Son of God to man, "that he might bring us to God."

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FAMILY CIRCLE

The Blade . . . The Ear . . .

The Full Corn in the Ear

"I Love Him More Every Day"

BY RUBY HOSTETLER

"Mother, I love God more every day!" was first-grade Peggy's prayer-time response as she and her mother discussed God's care for, and blessings to them, that day.

Immediately her mother thought of Peggy's favorite song, "I Love Him More Every Day." There was no doubt that the song had a molding influence on the child's thinking, and her own teaching. In fact, Peggy had unconsciously borrowed the title in voicing her feelings.

The spontaneity and ringing sincerity brought a prayer of deep thanksgiving to the hearts and lips of Peggy's parents as they discussed her statement during their own devotions.

It was only a few days before that little Janet had interrupted her mother's Bible story reading with an enthusiastic, "O Jesus, I love you so much." She had been completely absorbed with the story and picture of Jesus blessing the children contained in the worn, familiar Bible storybook. The mother remembered that at the time she had been too thrilled to finish the story for a few minutes.

As she reflected on these incidents, she was again aware of the importance of providing the proper books, songs, and pictures, that they might correspond with, and strengthen, the "lip" teachings about Jesus and God. The mother remembered, too, that teaching is done through many avenues, and that in her teaching *about* God, her guidance and wisdom must come from God Himself. She must reflect in all her living this same love for God which she is teaching.

We cite only a few life situations which have proved valuable in their love-for-God teaching. They may remind each of us parents and teachers of the potential teachings in common everyday experiences.

* * *

"But, Mother, don't you *love* me any more?" accompanied the heartbroken sobs of an only daughter.

Mother hesitated a minute. This would take more wisdom than *she* had, and careful explaining.

"Yes, dear, it's because Mother loves you that she must punish you. It's be-

cause she wants other people to love you, too. If we'd let you go on like this, having your own way, and disobeying us, other children soon wouldn't want to play with you, and big folks wouldn't want you around. Of course I love you. It's the thing you've done that Mother doesn't like."

"Will—God love me anyway?"

"Yes, Ellen. God always loves us. He never stops, even when we do things He doesn't want us to. That's why we want you to learn to do what we want you to—it will be easier to do what God wants you to later. If you learn to obey us, it will be easier to obey God. Do you understand?"

"I don't know for sure. I guess—not." And for several years Ellen has been coming to her parents with these same questions puzzling her, each time strengthening the foothold of her growing faith in, and love for, God. Experiencing her parents' concern as they administer discipline, their forgiving, and forgetting, love in discipline situations, their sincere joy when she confesses wrongs to them, has given Ellen an adequate basis for her concept of a loving God.

* * *

Two primary-age friends are playing. "I'm afraid at night. Are you?" queries Jimmy of Don.

"No, I'm not now. But I used to be," comes the honest reply.

"Well, why aren't you any more?"

"I could tell that Mother and Daddy weren't afraid of the dark, or of thunder and lightning, and I just was. So one day I told them how I was so afraid. They told me that we don't have to be, because Jesus is with us all the time."

"But how can He be when He's in heaven?"

"Honest, Jimmy, I don't know; I just know He's everywhere. He's not like people, you know. He can be in heaven, and with us, too—all at the same time. I can't understand it, either. I just know it's true."

"Oohh—well, I won't be afraid any more now, either. I just know it's true."

Does "for of such is the kingdom of heaven" mean just a little more to you, now, too? Perhaps we would be better teachers if we had this simple, trusting faith—faith which is strengthened by the

Duty

BY IDA M. YODER

What will we say when the Master calls,

*"Come, my child, come away from the throng;
I have need of your hands and your heart today,
I will put on your lips a new song?"*

"O Master, I can't; I've so much to do.

*I must sweep, mend the socks, and bake bread;
I have business in town, the garden to weed;
Would it suit you tomorrow, instead?"*

The Master, refused, turns sadly away

*From His child who leaves first things till
last,*

*And some soul is neglected, some blessing un-
earned*

While we're Marthas—for time goes so fast.

Walton, Kans.

experience of helping a friend, as Don's was through helping Jimmy.

* * *

"... and, God, I'm sorry I was jealous of Mary because she read better than I did today. Please forgive me. Thank you. Amen.

"Mother, I feel better already. Isn't God good to us to forgive us when we are naughty? I didn't want to feel mean toward Mary because she read so well. I just *did*. I feel so clean inside now—M-m-m. I'm so sleepy. Good night, Mother."

As Don's mother went to her own room, she reviewed the countless number of times she and his father had told Don to never try to sleep if something was bothering him. He was to confess it to God, who was just waiting for him to ask for forgiveness.

She thought, too, of Don's "botheredness" this evening. Both parents had known something was wrong but were reluctant to force the issue. With confession had come release and free discussion which before had been impossible. The relief and cleanness accompanying his confession, had renewed Son's confidence in God's loving forgiveness.

Not long before, the manner and time of praying had perplexed Don. His parents had taken time for explaining.

"No, Don, you don't always need to pray aloud, nor at just a certain time. You can talk to God any time, anywhere, and He will hear you. He wants us to talk to Him often, and He wants to help us when we need help. When Satan wants us to do things we know God doesn't want us to, we ask Him to help us right then."

How well did Don understand? Pretty thoroughly, I think, for just recently he came thoughtfully into the house during a neighborhood playtime. When met with his mother's questioning look, he remarked,

"The bigger fellows are fighting, and

(Continued on page 525)

TEACHING THE WORD

A Testimony About Summer Bible School

By HENRY STAUFFER

(The following testimony will be of interest to many GOSPEL HERALD readers, many of whom are especially interested in extension work through summer Bible school. This short article gives a picture of what may be done through summer Bible school in occupying new territory.)

It was Monday morning, August 7, 1950, when forty bright-eyed boys and girls, including high-school youth and adults, entered West Bingham Union Church for the first summer Bible school. The attendance increased daily until it reached eighty-five. There was an adult class of ten women, and a class of fourteen high-school girls and one boy. All entered into the activities with good interest. Especially refreshing was the expression of ten high-school girls for a deeper work of grace in their lives. The door is open for 1951. This school was the result of the work of Bro. and Sister Allen Shirk, accompanied by four young men who spent three months in northern Pennsylvania conducting street meetings and witnessing wherever there was opportunity.

West Bingham is a union church with Methodist and Baptist background. At present Bro. Robert Shannon is serving as independent pastor. He was reared a strict Presbyterian, but did not enjoy a personal experience of salvation until he was converted in a Salvation Army meeting. It is with certainty and assurance when he speaks of his experience with the Lord. He has a wide experience in life's activities and knows the meaning of victorious living. He soon let it be known he was more interested in the kingdom of God than in any particular church as he related his disappointment in the ritualism of his confirmation and early church life.

Our vision has been enlarged during the past two years as we launched out into areas beyond our local borders. Our hearts go out in sympathy for those who love and cherish His Word, who are longing for Christian fellowship, and have been disappointed in the modernistic trend in many churches inasmuch that they no longer desire to be associated with them because they receive no spiritual food, and are finding fellowship wherever they can, irrespective of name.

I am made to wonder if this could be one of the signs of the time when the Lord returns to take His bride. There

certainly will be no denominational boundaries in heaven. It is a blessed experience to fellowship in Christ on the higher plane of life regardless of name.

As we lift up our eyes and look on the field may our vision be clear. There are hungry souls longing for the fellowship of saints and the Word of God who are not getting it because the hirelings do not care or have poor vision. Let us move on.

Lancaster, Pa.

A Few Minutes Well Spent

By ROY D. ROTH

Last year in summer Bible school we received an added blessing through a brief period of meditation and prayer each morning just before opening the doors of our school. The entire staff agreed to gather in the church sanctuary at about ten minutes to nine each day; during this short devotion our attention was focused on *one* Scriptural truth as it applied to us in school that day. On successive mornings different members of the staff participated in prayer, and they too called upon the Lord to unite our group in the *one* common goal for that day.

The results were forthcoming. Hitherto our Bible schools had enjoyed good attendance and many other fine tokens of community response and appreciation. We had all these last year too. But in addition, we began to awaken to our opportunities in summer Bible school for helping to bring the unsaved children into the kingdom of God. God wonderfully heard these prayers, and used our fifth-grade teacher to lead seven of her class to confess, for the first time, Christ as their personal Saviour.

Perhaps many of our summer Bible schools have long since learned the worth of such a short period of meditation and prayer prior to each day's school activities. But for the benefit of any who are not availing themselves of this means of blessing, we hasten to give this testimony. A really inspiring Scriptural thought for the day and prayers united toward a common goal for that day will go with your staff the whole day through, and will be a real help in making your school warmly spiritual. It really did something for all of our staff last year. And it did something for our whole school. We are glad to give this recommendation to others, that God may have still greater glory and our summer Bible schools still greater victories for Him.

East Peoria, Ill.

The Joy of Being a Preacher

By GERALD STUDER

Being a preacher is no picnic.

If we tell jokes, people say we are irreverent; If we don't, they say we are too long-faced.

If we stick close to a text, we ought to use more illustrations;

If we do use illustrations, then we don't study enough.

If we study too long, we are either slow or too lazy to work;

If we go out and work, we ought to be praying, studying, and visiting more.

If we visit regularly, we are pampering the flock;

If we don't, we aren't concerned enough.

If we bend to every criticism, we are wishy-washy;

If we don't, we are set in our ways.

If we use notes in speaking, we aren't open to the Spirit's leading;

If we don't, then we ramble.

If we borrow ideas from others and say so, we don't think for ourselves;

If we borrow and don't say so, we are stealing.

If we don't borrow, we aren't original enough.

If we take compliments with a humble thank you, we are conceited and proud;

If we say, "May the Lord be praised," we are squeamish.

If we aren't critical of other preachers, we have liberal tendencies;

If we are, we are envious of their success.

If we tell folks about their inconsistencies, then we are self-righteous and trifling;

If we don't, then we aren't doing our duty.

Thank God that He is our Judge in that last day!

Smithville, Ohio.

THE BOOK

It seems as if to the feet of the sacred writers the mountains had brought all their gems, and the sea all its pearls, and the gardens all their frankincense, and the spring all its blossoms, and the harvests all their wealth, and Heaven all its glory, and eternity all its stupendous realities; and that since then poets and orators and painters had been drinking from an exhausted fountain and searching for diamonds amid realms utterly rifled and ransacked.

Oh, this Book is the hive of all sweetness, the armory of all well-tempered weapons, the tower containing the crown jewels of the universe, the lamp that kindles all other lights, the home of all majesties and splendors, the steppingstone on which Heaven stoops to kiss the earth with its glories, the marriage that unites the celestial and the terrestrial, while all the clustering white-robed multitudes of the sky stand round to rejoice at the nuptials.

This Book is the wreath into which are twisted garlands, the song into which hath struck all harmonies, the river of light into which hath poured all the great tides of hallelujahs, the firmament in which all suns and moons and stars and constellations and galaxies and immensities and universes and eternities wheel and blaze and triumph.—Sel.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Sister Margaret Ulrich gave an illustrated talk on Ethiopia at the Pleasant Hill Church, East Peoria, Ill., on the evening of May 6.

Bro. D. Stoner Krady, Lancaster, Pa., accompanied by Bro. and Sister Frank Enck and Sister Esther Mellinger conducted a communion service in the apartment of Margaret Kreider, Richmond, Va., for a sister who had moved from Lancaster to Richmond.

Baptismal services were conducted on May 13 for six applicants at Upper Sand Run, a mission point in Holmes County, Ohio.

Bro. H. Clair Amstutz, M.D., Goshen, Ind., spoke to sectional meetings at Walnut Creek, Ohio, on Mother's Day.

A German preaching service was held at the Palo Alto Chapel, Pottsville, Pa., on May 20. Bro. Noah Burkholder brought the message.

Bro. I. B. Witmer, minister at Leetonia, Ohio, at the age of eighty-six, has asked to be relieved of ministerial responsibilities, but will serve in whatever capacities health will permit. He was ordained as deacon in 1908 and as minister in 1914.

Bro. Nevin Bender, Greenwood, Del., conducted communion services at Bart, Pa., where Bro. Shem Peachey is now serving a small congregation.

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Book Shelf

The young people's chorus of the Johnstown Mennonite School gave a program at the Bethel Church, West Liberty, Ohio, on May 10.

Bro. Lester Eshleman was scheduled to preach at the Millwood Church, Gap, Pa., Saturday evening, May 19.

A Mother requests prayers for a son who is growing cold toward the church.

A Week-end Bible conference and dedication service was held at the Locust Grove Church, Elkhart, Ind., May 18-20. Speakers were Harold Bauman, Millard Lind, Russell Krabill, and Paul Mininger.

Junior and Intermediate Teachers may profit by the experience of Mrs. Allen Diller of Hesston, Kans., who reports: "Our class enjoys Words of Cheer very much. To create more interest in this paper we devote a few minutes of every class period to having someone review an article of interest in the previous issue. We feel that it has been worth the time, because now every child reads the Words of Cheer from cover to cover and looks for points of interest to mention in class."

Bro. C. F. Derstine will be the evangelist in tent meetings to be held at Wilmington, Del., July 18-29. The prayers and participation of neighboring congregations are invited.

Bro. William Detweiler and the Calvary Hour staff conducted morning and afternoon services at North Lima, Ohio, on May 20.

Bro. S. J. Miller, Grabill, Ind., brought the evening message at the Clinton Frame Church, Goshen, Ind., on May 13.

Bro. Harry Y. Shetler, Davidsville, Pa., spoke in a youth meeting at Mattawana, Pa., Saturday evening, May 12. He also brought the Sunday morning sermon.

Bro. H. S. Bauman, Elmira, Ont., spoke in the Peace Witness pulpit exchange at Fordwich on May 13.

Sister Arlene Sitler, Field Publicity Director of the Nurses' Training School at La Junta, Colo., contacted prospective nurses at Hesston on May 9.

O. N. Johns has been appointed by the Ohio and Eastern A. M. Conference to discuss nonresistance and draft questions in various congregations. He will be at the Pleasant Hill Church, Sterling, Ohio, on June 10.

Bro. Robert P. Dayton, Ridgeley, W. Va., preached the communion sermon at the Glade Church, Accident, Md., on May 20.

The Ohio Mission Board will conduct Camp Ebenezer this year on the John M. Miller farm near Justus, Ohio. Through six successive weeks groups of Negro children from Cleveland and Youngstown will be given a country outing and Christian training.

Bro. Josef Herschkowitz, Harrisonburg, Va., will be the speaker in quarterly Bible conference at York, Pa., June 9 and 10.

Bro. S. D. Rohrer, Wadsworth, Ohio, preached for the Pleasant View congregation near North Lawrence, Ohio, on May 20.

Visiting preachers at the Calvary Church, Los Angeles, Calif., were Bro. James Bucher, Hubbard, Oreg., on April 29 and Bro. Henry Wolfer, Sheridan, Oreg., on May 13.

Sister Alta Mae Erb directed a summer Bible school workshop at West Liberty, Ohio, May 18-20.

(Continued on page 524)

Calendar

Ohio and Eastern A.M. Joint Conference, Allensville Mennonite Church, Allensville, Pa., May 29-31.
 Rockway Mennonite School, Graduation Exercises, St. Jacobs, Ont., May 31
 Johnstown Bible School Reunion, Johnstown, Pa., June 2
 Fourth Annual Missionary Conference, East Chestnut St., Lancaster, Pa., May 30 to June 3
 Virginia Conference and related meetings, Weavers Church, Harrisonburg, Va., June 4-7
 Indiana-Michigan Mission Board, Annual Meeting, Clinton Frame Church, Goshen, Ind., June 5
 Annual Meeting, Ontario Conference, Erb St. Church, Waterloo, June 4-6
 Indiana-Michigan Conference, Annual Meeting, Clinton Frame Church, Goshen, Ind., June 6, 7
 Pacific Coast Conference, and Associated Meetings, Fairview Church, Albany, Oreg., June 5-8
 Mennonite Youth Fellowship, Annual Meeting, Belleville, Pa., June 8, 9
 Mennonite Board of Missions and Charities, Annual Meeting, Belleville, Pa., June 10-12
 North Central Conference and associated meetings, South Laurence Church, Glen Flora, Wis., June 11-15
 Eighth Conference on Mennonite Cultural Problems, Messiah Bible College, Grantham, Pa., June 14, 15
 Indiana-Michigan Mennonite Youth Fellowship, Goshen College, Goshen, Ind., June 16 and 17
 Ohio Mennonite Youth Fellowship Convention, Millersburg, Ohio, June 23 to July 1
 Chesley Lake Camp:
 General M.Y.F. Workshop, August 4-11
 Junior Boys Camp, Aug. 11-18
 Junior Girls Camp, Aug. 18-25
 Young People's Camp, Aug. 25 to Sept. 1
 Laurelville Mennonite Camp, Mt. Pleasant, Pa.
 Boys' Camp, June 30 to July 6
 Girls' Camp, July 7-13
 Victorious Life Conference, July 14, 15
 Writers' Conference, July 16-20
 Sunday School Workshop, July 16-20
 First Family Week, July 21-27
 Music Conference, July 28 to Aug. 3
 First Young People's Institute, Aug. 4-10
 Second Young People's Institute, Aug. 11-17
 Second Family Week, Aug. 18-24
 Missionary Bible Conference, Aug. 25-31
 Little Eden Camp, Onkama, Mich.
 Senior High Boys and Girls (ages 15-18), June 20-27
 Junior High Boys and Girls (ages 12-15), June 27 to July 4
 Boys and Girls (ages 9-12), July 4-11
 Bible Conference, July 14-21
 Sunday School Workshop, July 21-28
 Young Adult Week, July 28 to Aug. 4
 Christian Business Men's Week, Aug. 4-11
 Church Music Week, Aug. 11-18
 Farmers Week, Aug. 18-25
 Family Week, Aug. 25 to Sept. 1
 Peace Day, July 1
 Alberta-Saskatchewan Conference, and Associated Meetings, Creston, Mont., July 1-3
 Annual Meeting, Southwestern Pennsylvania Mission Board, Stahl Church, Johnstown, Pa., July 6 and 7
 Illinois M.Y.F. Retreat, Pilgrim Park, Princeton, Ill., July 27-29
 Southwestern Pennsylvania, Annual Conference Blough Church, Aug. 5-8.
 M.Y.F. Workshop, Chesley Lake Camp, Allenford, Ont., Aug. 4-10, noon
 Annual Meeting, Iowa-Nebraska Conference, Cedar Creek Church, Manson, Iowa, Aug. 7-10
 Annual Christian Life Meeting, Lancaster Conference, Elizabethtown, Pa., Aug. 14 and 15
 Ohio Christian Workers Conference, Martins Creek congregation, Berlin, Ohio, Aug. 14-16
 Annual Meeting, South Central Conference, Pennsylvania congregation, Hesston, Kans., Aug. 14-17
 Young People's Institute, Iowa Mennonite School, Kalona, Iowa, Aug. 15-19
 Ohio Young People's Institute, Camp Zion, Canton, Ohio, Aug. 18-24.
 General Conference, Biennial Meeting, Goshen, Ind., Aug. 21-24
 Church School Day, Aug. 26
 Annual Meeting, Illinois Conference, place undecided, Aug. 28-30
 Beulah Youth Retreat, Beulah Colo., Aug. 27 to Sept. 2
 Indiana-Michigan Mennonite Christian Workers' Conference, Bayshore Camp Ground, Sebewaing, Mich., entertained by the Pigeon congregation, Aug. 28-30
 Annual Meeting, Mennonite Board of Education, Conestoga Church, Morantown, Pa., Oct. 18-20
 Fall Missionary Day, November 18
 Bible Sunday, Dec. 9

Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. S. E. Miller writes from the Argentine Chaco that Sister Miller is still in the hospital but is slowly improving. She will need to remain in bed for a number of months. Let us continue to remember Sister Miller at the throne of grace.

Bro. Howard J. Zehr, superintendent of the Peoria, Ill., Mennonite Mission Church reports: "Our Sunday morning attendance has more than doubled the last number of months and we attribute much of it to the radio work which we carry weekly. Frequently someone drifts into services who has heard the program on the air."

Bro. Wilbur Hostetler, missionary in India wrote under date of May 8: "I have just returned home from the Young People's Retreat. They had a fine meeting with about sixty retreaters and perhaps a dozen guests who took part on the program. It was held in Ghatula, which is an ideal place. We have a splendid group of young people, and they will surely serve the Church well."

One of our missionaries in South America writes: "For some years it has been impossible to get radio time for Protestant broadcasts. Recently the president gave permission, so preparations are being made" to carry on a radio ministry.

Bro. and Sister Albert Buckwalter, missionaries in Argentina: "About two weeks ago who should come to our home in Buenos Aires but three Indian men from the Chaco, members of our church. They had come to the city to make a plea to the government for something they had been promised, but had not received. Somehow they were able to find their way to our place, we don't know how, because they just aren't a city type of people. It gave us a thrill to meet them, for they represented to us the people for whom the Lord has called us to serve."

Bro. and Sister Stanley Weaver, Shipshewana, Ind., who have been appointed by the Mennonite Relief Committee to undertake work among the Navajo Indians in New Mexico and Arizona, worshiped with the staff of workers at Mission Board Headquarters, Elkhart, Ind., in their regular daily chapel service on Monday afternoon, May 21.

Bro. and Sister Floyd Sieber report concerning their work at the Boys' Orphanage in Bragado, Argentina: "There are eighteen boys at present. There has been little change in numbers this year. . . . We are happy to notice spiritual growth among the boys, especially several of the older ones. The eight older ones started reading their Bible at the beginning of the year with the purpose of reading it through this time. We are encouraged also to see them taking more responsibilities in the work of the farm. That is a step forward."

Sister Edna Good, missionary in Argentina, wrote under date of May 2, shortly after her return to the mission field: "We had a fine trip down. The nineteen days passed by rapidly. People on board ship are usually friendly so we had many opportunities for conversation. I am glad for the many opportunities I had of witnessing to the things most precious to me. We trust something may have been said to arouse a greater interest in the eternal realities."

Bro. Samuel Janzen, Greensburg, Kans., has completed his work at Northwestern University, Evanston, Ill., and has now taken over his work as administrator of the Hospital in Greensburg. This hospital is operated by the Mennonite Board of Missions and Charities.

The Eastern Mennonite Board of Missions and Charities is considering entering Somalia, formerly known as Italian Somaliland. Brethren Mahlon M. Hess and Merle W. Eshleman recently made an investigation tour.

The monthly Jewish evangelism meeting at the Vine Street Mission, Lancaster, Pa., will be held in the tent at the East Chestnut Street Church before the evangelistic sermon on June 4.

ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES

The program for the annual meeting of the Mennonite Board of Missions and Charities to be held at Belleville, Pa., June 9 to 12, 1951, has gone to press. Please see program on page 519 of this issue.

Notice of arrival at the Mission Board meeting and requests for lodging should be sent early to Aaron Mast, Belleville, Pa.

Bro. E. C. Bender will be director of the Missionary Bible Conference to be held at Laurelville Mennonite Camp, Mt. Pleasant, Pa., Aug. 25-31. Bro. Milton Brackbill will be one of the instructors. The remainder of the program is not completed. Reserve your room now. Last year the conference was a fitting climax, perhaps topping the whole summer's program, with a spiritual feast and great interest.

Sister Marta Quiroga of Argentina, now a student at Goshen College, spoke at the Belmont Mennonite Church, Elkhart, Ind., Sunday evening, May 20. Her subject was "The Value of a Christian Witness in South America: A Personal Testimony."

Bro. Edwin I. Weaver also writes encouragingly concerning the Young People's Re-

MENNONITE RELIEF COMMITTEE (M.R.C.)

Bro. and Sister Stanley Weaver, Shipshewana, Ind., left for New Mexico last week to lay the groundwork for the beginning of the Indian Migrant unit. Other members of the unit will include Bro. and Sister Marion Bontrager, Shipshewana, Ind.; Bro. Carl Metzler, Scottdale, Pa.; Sister Doris Gunden, Goshen, Ind.; and Sister Pauline Hostetler, West Liberty, Ohio.

A consecration service for voluntary service workers will be held as part of the final session of the annual Mennonite Youth Fellowship program on Saturday evening, June 9, at Belleville, Pa., just preceding the annual Mission Board Meeting. All those present who are entering voluntary service this summer either for a short or long term are invited to participate in this service. This includes relief workers who are going overseas. Bro. J. D. Graber will have charge of this service.

treat in India: "There were about sixty young people present. . . . the whole program was planned and carried out by the young people in a very commendable way. They raised 600 rupees by subscription, donations, and fees. They have 150 rupees left over to start on for next year. You will be interested in the type of subjects: How we got our Bible, the indigenous church, and church and the government, the Christian home, non-Christians and how to solve their problems, the church and youth, economic problems of the Christian and how to solve them, the origin of sin, the necessity of redemption, the plan of salvation, theology of the Mennonite faith, how to study the Bible. To see the growth of the young people of India gives one a thrill. . . . There are many developments in the church here that show me that the church is on the move. Ask the home church to pray for us mightily that the kingdom may be strongly established and that the church may grow in numbers and in power."

Have you written for your "Intercessory Prayer Calendar" for the Detroit Mennonite Mission Evangelistic Campaign? Address requests to Bro. J. Frederick Erb, pastor, 15559 Curtis Ave., Detroit 35, Mich.

A MISSION STUDY CLASS IN EVERY CONGREGATION

WHY? Jesus said, "Look on the fields."

WHEN? In special mission study classes, in midweek meetings, in Y.P.M.

WHO? Adults, young people, children.

WHAT? China, India, Japan, Latin America, Africa, Home, Race.

Order your mission study kit from the Mennonite Publishing House, Scottdale, Pa. For further information write to the Secretary of the Mission Board, Elkhart, Ind.

Revival and Evangelism

BY HARVEY W. BAUMAN

REVIVAL has to do with the Christian. Revival was not meant to be spasmodic. It's to be a daily, lifelong experience. In fact, God is satisfied with nothing less. Such daily refreshing is synonymous with Christian growth. It is the highway to spiritual maturity.

We need constantly to emphasize and clarify the fundamental motives for becoming and remaining Christian. Life moves on through many awakenings. Enthusiasms die down and need reviving. Habits are continually growing upon us that need changing. Christians need constant remotivation. The reviving power of the Holy Spirit is the great stimulus in developing the Christian life.

Revival gets to the root of life; it is the seedbed of true Christian character. It imparts the desire and power to adjust ourselves to all our fellow men in the spirit of Christ.

Revival causes us to steer clear of the unchristian phrase, "save face." It causes us to understand that confession of failure is not necessarily admission of weakness. Spiritual pride is spiritual weakness.

Revival gives abiding significance to Christian experience. We may go on for a while under the impetus of the power generated by a single experience. Even automobiles coast along for a short while after the motor is shut off. But when the power is turned off they are certain to stop eventually.

Evangelism has to do with the ungodly. It is sharing the good news of the Gospel with those who have been ignorant of it. It concerns the bringing of life to all people. It is permanent fruit developed in the seed-plot of revival.

The purpose of evangelism is to produce Christlike personalities and thus provide a means of character control. Jesus Christ is the evangelistic message of our day. The church must face the changing eras without losing this essential quality of redemption.

An effective evangelism program must be undergirded by basic convictions. Jesus Christ dwelling in the heart by faith and His presence made real by the empowering of the Holy Spirit, can mold and transform lives. There is need of a lifelong process of redemption in each of the lives thus transformed. In other words, there is need for the perfecting of the saints, the developing of full-grown men who have come unto the measure of the stature of the fullness of Christ, that they be no longer children. Such convictions are maintained only as we die daily.

Too much of Christianity has been a veneer. The world looks at us aghast and asks, "What do ye more than others? Do not even the Gentiles the same?" A Hindu speaking to a Christian said, "If you practiced the Sermon on the Mount, or even the ideals of the prophets of Israel, you would have all Asia at the feet of your God."

Jonathan Edwards said, "True religion is a powerful thing, a ferment, a vigorous engaged-ness of the heart." The energy to carry on such a powerful, vigorous activity is born alone by the Spirit of God.

Evangelism is hard work; it requires tremendous dynamic. Such dynamic is produced by genuine penitence rooted in Holy Spirit revival. This penitence dare not be a mere one-experience thing. It must be a lifelong experience of contriteness and meekness. The power of such penitence is self-knowledge, riddance of disorganized and disintegrated influences, love that turns us to righteousness. The only way to evangelize effectively is to care deeply enough and love sincerely enough to do everything in the name of the Master. Just as we pray and worship in the name of Jesus, so must we serve.

In carrying out the Great Commission of our Lord, we need to beware lest our activities become the mere expression of an outer compulsion. Such activity soon loses its flavor and fervor. Evangelism must be the outworking of an impulsion from within, the mighty power of a heavenly experience.

"Unless we are eager to pay the price of heaven's persuasive and pulsating power we may scintillate intellectually and even boastfully refer to our high culture, but we will have no part in the salvation of God's unredeemed children over whom He weeps again today. Indeed, we ourselves are among the same group for whom He prays, though we are obviously not aware of it. Only when we are deeply moved will we offer ourselves wholeheartedly for the immediate and most obvious needs of the Church and the Kingdom" (G. Ray Gordan).

Jesus did not order the disciples out on a great evangelistic tour immediately after His ascension. He instructed them to "tarry in Jerusalem until . . ." Revival often means waiting. Such waiting is not a waste of time. It is an expedient to get us in tune with God's timetable. Too much of today's evangelistic activity is carried on without regard

to this instruction of the Master. The result has been an evangelistic program that often brings six persons in the front door only to find that five have gone out the back door.

We must recapture the vision of the power of the commonplace. Nothing contributes so much to the work of the kingdom as the devotion and consecration of average ability. Too many excuse themselves on the ground of mediocrity. All the great advances of the kingdom have been entrusted to average persons set on fire of the Holy Ghost. Witness the Twelve. Too many people, quoting E. S. Woods, "will cheerfully die for a cause, yet if you ask them to teach a Sunday-school class they go away in a rage." What better cause is there to die for than the cause of Christ?

Our present expanding outreach is wonderful. It is not, however, a question of what we have done or are doing; it is rather, What can and could we do? Remember Jesus' tribute to the woman who anointed Him while in Simon's house? "She hath done what she could." Remember also what Jesus said when He told of the servant who faithfully performs all his tasks? "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." Can we (each congregation) truthfully say this? Why so many unchurched communities around us? Why do we live so luxuriantly and complacently? Why do we give so little and pray so feebly? Why are so few of our total membership on the front lines?

May it not be true that while we stand by marveling at our work, God looks down from heaven and marvels at our indifference, lukewarmness, intolerance, lack of charity and forgiveness, worldliness? What a sad heart must be that of Jesus as He views the great potential in His body here on the earth and their feeble accomplishments!

Satan himself will not object to an enlarging evangelism so long as it remains mere physical and material enlargement. He loves to see us become engrossed in activity. In this way he keeps us from being renewed in the inner man day by day.

Our conference evangelism goal—every congregation a missionary center—can become reality only as we realize a perpetual revival in each of our congregations. The daily mortification of self and the constant indwelling of the Spirit is the only foundation for an effective and abiding evangelism program. Anything less degenerates into mere social betterment and reform.

Revival is the fire; evangelism, a major by-product. Some of this by-product becomes fuel for the continuation and expansion of the fire.

As church people we have made entirely too many mistakes. We are guilty of too many transgressions. We have committed too many sins. A negative penitence or a socialistic evangelism will not atone even though it may temporarily still the voice of conviction. We need a positive permanent revival that rids us of all disintegrating influences and impels us to uncompromising, self-sacrificing evangelism.—"Missionary Messenger."

I Missed My Train

I missed my train,
But as I waited for the next
I found a soul . . . a soul unhappy,
In despair. And no one seemed to care.
And then, the Spirit
Who has given peace and joy to me,
Gave to my heart
An earnest prayer;
The words which spoke conviction
To his soul, and showed to him
The peaceful, happy way of life,
And life's true goal.
Praise God! I missed my train.

—Contributed.

Program for the Annual Meeting of the Mennonite Board of Missions and Charities

Belleville, Pennsylvania
June 7-12, 1951

Thursday afternoon, June 7

1:30 p.m. Conjoint Executive and Missions Committee

Friday, June 8

8:30 a.m. Conjoint Executive and Missions Committee

Saturday morning, June 9

8:00 a.m. Conjoint Relief and Missions and Executive Committees

Saturday afternoon

1:30 p.m. Meeting of the Mennonite Board of Missions and Charities.
This session is open to the public.

Saturday evening

7:30 p.m. Public Program of Annual Mennonite Youth Fellowship Meeting.

Sunday morning, June 10

Devotions Glen Yoder, Kansas City, Kans.

STEWARDS OF THE MANIFOLD GRACE OF GOD—

Missionary Sermon Nevin Bender, Greenwood, Del.

Sunday afternoon

Stewardship and Mission Strategy

Devotions J. Frederick Erb, Detroit, Mich.

1. The Advance in Europe Noah G. Good, Lancaster, Pa.

2. The Advance in Asia J. D. Graber, Elkhart, Ind.

3. Conquering and to Conquer Paul Erb, Scottsdale, Pa.

Sunday evening

Stewardship and Our Service Potential

Devotions H. Raymond Charles, Lancaster, Pa.

1. The Demand for an Intensified Program Levi C. Hartzler, Elkhart, Ind.

2. Releasing the Strength of Youth John R. Mumaw, Harrisonburg, Va.

Monday morning, June 11

8:30 a.m. Business Session of the Board.

8:00 a.m. Business Meeting of Mennonite Nurses Association

Business Meeting of Mennonite Medical Association

9:30 a.m. Conjoint Meeting of Medical and Nurses Association

11:00 a.m. Public Program by the Mennonite Medical and Nurses Association

Monday afternoon

Devotions S. E. Eicher, Albany, Ore.

GIVING AS STEWARDS E. C. Bender, Martinsburg, Pa.

2:30 p.m. Business Session of the Board.

2:30 Business Session of the Women's Missionary Sewing Circle

Auxiliary.

Monday evening

Stewardship in the Face of Conflict

Devotions R. R. Smucker, Elkhart, Ind.

1. Our Spiritual Foes J. Robert Kreider, Wadsworth, Ohio

2. The Christian Outlook in Today's World Roy Koch, St. Jacobs, Ont.

Tuesday morning, June 12

8:30 a.m. Business Session of the Board

9:00 Public Program of the Women's Missionary Sewing Circle

Auxiliary.

Tuesday afternoon

Devotions Lewis S. Weber, Scottsdale, Pa.

BLAMELESS STEWARDSHIP Harold A. Zehr, Rantoul, Ill.

Consecration Service John E. Lapp, Lansdale, Pa.

Tuesday evening

Devotions Howard J. Zehr, Peoria, Ill.

THE REQUIREMENT IN STEWARDS—I Cor. 4:2

A. L. Glick, Minot, N. Dak.

THE MOTIVATION IN STEWARDSHIP—Luke 12:42

Milo Kauffman, Hesston, Kans.

already fifty-four years old, and yet today I am just beginning to live." Will you pray for Brother Sacks that he may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

Our last service of the Toledo Hebrew Christian Fellowship was held on March 7 with fifty-one people present. We have these meetings in the Good Will Hall in Toledo which we rent just for the evening. Usually about a dozen Jewish people are present. They seem to enjoy listening to the Gospel.

At one of our services the chorister gave opportunity for anyone in the audience to select a hymn. A certain Jewish lady selected "The Old Rugged Cross." This caused us to rejoice as she had been somewhat antagonistic to the preaching of the Gospel. She seemed to think that the Jewish religion is about the best religion in the world.

We are glad to tell you that we now have two families to help us in the Lord's work in Toledo: Donald Liechtys and Willard Richers from the Clinton Mennonite Church here in the community.

We have a mailing list of about twenty-three hundred Jewish homes in Toledo. We are sending out two tracts to these homes. The name of one is "How a Rabbi Found Peace"; the title of the other, "Are You a Real Jew?" A brother from Indiana has volunteered to pay for the expense of sending out this literature.

A successful businessman in the city of Toledo has accepted Jesus as his personal Saviour. He says, "I know something different has happened in my life." This Jewish man was of course referring to the New Birth. He has been attending a Christian Church quite regularly for the past few months.

Our Jewish sister, Fannie Levine, is still faithfully serving the Lord. We expect to have her in our home again in a few days, while her son is on his vacation. Fannie always enjoys coming to the country as she is a semi-invalid and very seldom gets away from home. If any of you would be interested in bringing cheer to a shut-in, I am sure Fannie would be very happy to hear from you. Her address is: Mrs. Fannie Levine, 521 1-2 North St., Toledo 2, Ohio.

We want to thank each one of you for your prayers, and for the interest you have taken in Jewish mission work.

Yours for the salvation of all men,

Sincerely,

Frank and Sadie Sturpe.

SHORTAGE OF BIBLES

If you could have a Bible but for one day, what parts of it would you read? There are many Germans, who lost their Bibles during the war, faced with this problem. The American Bible Society has sent many thousands of copies to Germany but more are needed. The Society is also supplying paper and binding materials so that Germany is once more publishing its own Scriptures.

MISSIONS SECTION

TOLEDO, OHIO

(Toledo Hebrew Christian Fellowship)

Dear Christian Friends: Greetings of love in the name of Jesus our Lord, who is worthy to receive glory, and honor, and power. What a consolation to know that it was indeed this same Jesus who lived here on earth among men; and taught us how to live, both by precept and example.

During the month of February we received a letter from William Miller who is pastor of the Crumstown Mission near Walkerton, Indiana. The letter stated that they would like Frank to be present at their church on February 11 at which time David Sacks was to be baptized. David is a Jewish man fifty-four years of age. His wife had been Catholic, but she died several weeks before his baptism. After the baptism, David said to Frank, "I am

History Shows Us Up!

BY GERALD C. STUDER

The picture to the left, taken from page 739 of the last printing of the mammoth *Martyrs' Mirror*, shows Pieter Beckjen as he preached the Gospel of Jesus Christ on a boat because witnessing in public had been forbidden. Beckjen was burned at the stake for his faith in the year 1569 in Amsterdam.



THE Mennonite Church at the beginning was pre-eminently an evangelistic church. Every member had a compelling desire to personally propagate the faith, an inner constraint bred of sheer obedience to Christ's Great Commission. These early Mennonites, like their apostolic forebears, went everywhere preaching the Gospel. They were not ordained, they had no mission organization, nor were they eloquent speakers. But they could witness to what they had seen and heard and they were themselves living examples of what God could do.

"They preached their message with conviction. . . . 'The preaching of these people produced startling effects. With a greeting of peace they would enter a cottage and begin to expound the Bible to the inmates.' No wonder that the congregations sprang up everywhere."¹ While the Reformers organized, developed theologies, and consorted with civil authorities, the Anabaptists were encompassing land and sea with their lay evangelism. Thus four hundred years ago Anabaptists were pioneers in the field of lay witness, though to them it was obviously but the recovery of New Testament Christianity.

In order for us to get a more concrete picture as to just how zealous and evangelistic these first Mennonites were, let us review the historical testimonies and statistics concerning their work. Very few of them kept any record as to their own work and increase; they were too busy preaching the Gospel to every creature to stop and boast over their success. However, we do know that Leonard Bouwens, a co-worker of Menno Simons, alone baptized more than 10,000 persons in a little over 30 years in some 140 different places.

Menno kept no record that we know of, but we know that he and many others were every bit as busy as Bouwens. What a testimony this is for those lay believers in each place to which these men traveled.

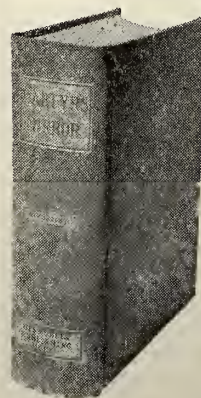
A contemporary chronicler, Sebastian Franck, a reliable historian and an enemy of the Anabaptists, wrote in 1531, scarcely seven years after the rise of Anabaptism, "The Anabaptists spread so rapidly that their teaching soon covered, as it were, the land. . . . They increased so rapidly that the world feared an uprising by them, though I have learned that this fear had no justification whatsoever."² This fear of the world reminds us of the time when the apostles were accused of "turning the world upside down."

"The Anabaptist messengers of the Gospel,"

says Dr. C. A. Cornelius, one of the profoundest students of Anabaptist history, "came in humble appearance and unassuming attire, much like the apostles. . . . Their language was simple and straightforward with no pretense to scholarship. But the message-bearers were confessors and martyrs, and the warmth of their hearts impressed their hearers. Persecuted and fugitive, uncertain of the bare material necessities, their life bore a strong testimony to their words. Therefore, their message, in the full strength of its Biblical content, was edifying and soul-winning, moving and convincing."³

We have a concise statement of the New Testament pattern for evangelism in Luke 10. Let us look carefully then at this pattern. The evangelists or good-news bearers were appointed by Christ and sent out two by two into "every city and place whither he himself would come." They were commanded to pray for other visitors to be sent also. No point was made as to the particular places to visit but rather Christ instructed that as they go they should witness. They were to make no provision for their physical welfare, for in God's vineyard as elsewhere, the laborer is worthy of his hire. They were not long trained nor were they salaried from a central purse but rather they were to have their needs met by those to whom they ministered. They were to go with purpose and not to dally along the way, though common courtesy might have demanded it. Whatever house they chose to enter was to be blessed with the words, "Peace be to this house." If they were accepted and invited to remain, there they should witness and accept such hospitality as the house could give. If not received, they were to leave and go where they would be received and heard, pausing only to warn that house of impending doom. Go not from

A Book with a Missionary Message



The missionary zeal of the Anabaptist-Mennonites is worthy of our attention today. Any similar comparison would take us back to the witnessing activity of the apostles. Recorded in *Martyrs' Mirror* is the flavor of evangelism which penetrated the very hearts and souls of the believers. You will be challenged time and again as you read of the witnessing which was not only expected but desired of believers.

1157 pages, \$9.75

Mennonite Publishing House
Scottsdale, Pa.

Why Lancaster Mennonite School Promotes Missions

BY J. PAUL GRAYBILL

house to house as vagabonds but remain in one place till your mission be accomplished. Go not out with sectarian or ulterior motives but because Christ has sent you. The Book of Acts is New Testament proof that this was the method of the early church and that it was eminently successful.

We Christians of today have only to read this Lukan passage and these Anabaptist testimonies to discover in what ways and to what extent we have digressed to our loss from this Christ-given pattern. This passage is not talking about foreign missions as we think of them today, for it makes no provision for differences of language, custom, or temperament. This passage in Luke is rather giving instructions to those whose call and responsibility remains at home where there are no hindrances such as language and custom to deter our efforts. This is what our Mennonite forefathers realized and that is why they grew so phenomenally.

We have substituted a world-wide missionary vision (important and Scriptural as it is) for evangelistic, personal, lay endeavor at home. For this reason we have stymied God's cause both at home and abroad. I think we will not need to lament a lagging foreign missions treasury if only we can recover that constraint of love which should move us to sacrifice in personal service at home in proportion to what we can sacrifice financially for service abroad.

We have yet to consider the all-important "how" of our criticism. Many things that need to be said cannot be said here because of the necessary brevity of this article. But suffice it to say that materialism is the church's "thorn in the flesh." When the state forbade people to buy or have any dealings whatsoever with the early Mennonites and would confiscate any property merely because the owner had permitted Anabaptists to find shelter there, they were doing these people of God a great service in helping them to forsake all and follow their Lord as all are commanded.

Our religious freedom may well be the cause of our backsliding. Our spiritual forefathers learned with Barnabas and the poor widow of old what we must learn if we are ever to recapture the Anabaptist vision. And that is, that we must be willing to deliberately renounce this world as our home, and become pilgrims and strangers seeking a city whose builder and maker is God. Exile and persecution were not a surprise to these early Mennonites who knew that this world could never be their home. Property and prosperity have been our bane and until we have given all our living with the poor widow we have not given what God most needs to reach the lost.

Don't you see, it is not money but men and women that God most needs. But God cannot use men and women whose consecration is a mockery since they give lip-service but meanwhile lay up their treasures on earth. For Barnabas, this giving of himself meant selling his lands and becoming a missionary. What will it mean for you?—Ohio Mission Evangel.

¹ Quoted by Kauffman in *Mennonite Missionary Interest*, 1931, footnote p. 39.

² ³ Quoted by Horsch in *Mennonites in Europe*, 1942, p. 293.

1. It Seeks to Follow Bible Principles. Both Old and New Testaments breathe the spirit of helpfulness and obligation to those who know not the truth. Israel had a large witness under the providence of God but failed rather miserably in not meeting the large opportunities that would have been possible. She had a long history of God's singular intervention and a display of mighty power again and again by the God of heaven which would have made it possible for her to be a mighty witness to the nations of the world. The New Testament saints, struck by the reality of the resurrection of Christ and His consequent power, changed by the dynamic of Holy Spirit power, and filled with the love for lost souls, started out in a conquest for world evangelization.

2. It Seeks to Follow Bible Commands. It is certainly evident that our Lord commanded that the Gospel should be preached to the whole world. We feel that this command cannot be ignored if this school is going to be true to its Founder and His message. Jesus said in giving that command that He would be with the apostles until the end of the world. This school seeks the blessing and presence of the Lord by obeying this command.

3. We See Those Who Need the Gospel. It is rather difficult not to see that there is need for Gospel work today. Through communications the world is growing smaller and the peoples of the world are at our doorsteps. Our students cannot ignore this vision.

4. We Have Young People to Go. We have young people from good homes. Many of these homes are interested in the work of the church. We believe that many of our patrons would be eager to have their young people enter into missionary work.

5. We Have Talent That Needs to Be Put to Good Use. We recognize that there are many other ways in which to serve the Lord and to exercise our talents, but the fact that there are many young people here at school who have both conviction and talent is certainly a reason to direct some of them into missionary work.

6. The Church Expects the School to Promote Missions. The church is making an investment in this school. It has already invested many thousands of dollars. Quite a number of men are giving free time toward its direction. Faculty members are working at a lower salary scale than could be secured at other schools. They do this as an investment in youth. Yes, the church expects our students to do their share in missions.

7. The World Expects Us to Promote Missions. The world has an aching void. The world knows the church has the answer. The world expects that youth trained in Christian life and teachings must give their savory influence to a world in need.

8. It Is Normal to Promote Missions. Sitting in Bible classes, influenced by Christian

teachers, challenged by evangelistic and other messages, listening to speakers from far afield will make it but normal that Lancaster Mennonite School wishes to do its share in the great need of testimony to the unsaved.

9. It Must Evangelize or Fossilize. A growing Christian personality demands an altruistic outlook. A person is not fully complete who works and trains for his own advantage. Every person must give a part of himself for others in order that he himself may be complete. Jesus gave Himself fully to others and was crowned in eternal glory.

10. Our Constitution Obligates the School to Promote Missions. We quote from our Constitution, Article XIV, Safeguards for All Schools, Section 10: "There shall be a concerted effort in all phases of schoolwork to foster a missionary spirit and a sense of world needs in order to prevent an attitude of exclusiveness in the church."—The Mill Stream.

A CHRISTIAN EDUCATION CONFERENCE IN INDIA

From March 30 to April 1 a Christian Education Conference was held in Balodgahan, sponsored by the Church Conference. Two night sessions were held in the church house, and most of the other sessions in Garjan Memorial School.

Subjects discussed in general sessions were: Why Sunday School? by J. W. Samida; Why Summer Bible School? by Irene Weaver; Motivation in Teaching, by Vesta Miller; A Teacher Training Program, by Mary Good; The Story of Christian Endeavor, by Jehoash Harishchandra.

On Saturday forenoon four simultaneous workshops were held for the following departments: primary and junior Sunday schools; intermediate and senior Sunday school; summer Bible school; Christian Endeavor. Each workshop gave a report to the whole group in a tea program Saturday afternoon.

Sunday afternoon at another tea program a skit was given, which good-naturedly showed up common faults in Christian Endeavor programs. A question box was opened and the questions discussed, and there was open discussion on a continuing program for improving Christian education.

Pyarelal Malagar conducted the devotions in all the general sessions except on Sunday. The regular Sunday school, church services, and Christian Endeavor programs were held Sunday morning and evening, followed by a consecration service conducted by Brother Edwin Weaver in the evening.

Each congregation paid five rupees for each delegate. From this amount meals were furnished, and travel expenses for those from dis-

tant congregations. Others who attended part time, or the whole time, were given meals for a nominal charge. Eleazar Pershadi and Murha Ram, with several helpers, took care of the food arrangements. Thirty-seven delegates and about thirty others were served.

Unseasonal rains caused considerable confusion by rattling the tin roof on the church, scattering exhibits, and preventing some from getting to meals and meetings on time. But all accepted it good-naturedly and co-operated nicely. New ideas and inspiration and wholesome Christian fellowship are the principal outcomes of the conference.

May God use the results of the meetings to bless every one of the congregations represented.

—Wilbur Hostetler, Dhamtari, M.P., India.

LANCASTER, PENNSYLVANIA

(North End Mission)

Dear GOSPEL HERALD Readers: Greetings in our Master's name. On Christmas Eve we went by mission bus around the neighborhood and sang carols. To various needy families we gave a basket of fruit and gifts and extended them a hearty invitation to come to the mission. We thank the churches that helped in giving baskets.

On February 11, Brother Ralph Palmer from Virginia brought us interesting points on his tract distribution. May the Lord bless him in his service for the Master.

Remember us in prayer that many may be won for Christ in 1951, for there are many out of the fold. Mrs. Lloyd Clymer.

CULP, ARKANSAS

Greetings of Christian fellowship to Gospel Herald readers:

I was privileged to be at the dedication of Rest Haven, the new home for the aged. They have twelve there besides the workers. Much about it is being praised by the public. Some folks are so glad for Rest Haven that they expressed it as being the best place this side of heaven.

I visited Mountain View Church and community last Christmas. Brother Clarence Horst has charge of this church.

Near by I saw the frame of the new building going up for a Christian day school. It is not far from where I went to school as a child. The church is on the corner of my grandparents' farm. Grandmother's funeral was the first one held there.

Another funeral was of a man I had known all my life. I never recall that there was any church there for him to attend; his life might have been a different story otherwise. But I was thankful one was at hand for his last days on earth. Of course church services were held in schoolhouses, but not in special buildings for this purpose.

Mountain View Church is an attractive building. Ours at Culp is not so nice, but good enough for us. We are proud of it. Some day we may have a better one, too. We are grateful for our school here, also.

MISSIONS SECTION

While over at Mountain View I learned that the work and workers were praised by the people in general. They have a fine set of young folks who all attend inside, which is commendable for any country, more so for our hills.

I am grateful for the Lord's work over there as it was the scene of my childhood home and it's a dream come true that they have Christian workers. How different my life would have been had this been true in my day.

A chorus from Bethel Springs made a tour including points in Baxter County, Arkansas, and in Missouri.

To sum up, how the people feel about our work here was expressed by a man who came over to my house asking for votes. He said he was glad for what the Mennonites had done for Baxter County even if they didn't vote for him.

I am glad for what God has done for us. I am sure more can be done if we allow Him to work in us. More can be done at other places.

Pray for us. These hills need Christ.

Yours in Christian service,
Maude Douglass

M.C.C. Weekly Notes

Change in Austria Relief Unit

The Mennonite relief unit in Austria is re-organizing its program somewhat. The present center in Vienna is being discontinued, but many aspects of the work—the clothing distributions, food parcels to t.b. patients, the sewing project, and the Sunday meetings—are to continue in the Y.M.C.A. and other facilities in Vienna. The workers are locating in Salzburg, a short distance from Vienna, from which they hope to keep in touch with the work in Vienna and also enter into a service to refugees.

Agricultural Trainees Return

The group of twenty-one agricultural trainees who had spent a year in American Mennonite farm homes left on May 9 to return to their respective homes in Holland, Germany, France, and Switzerland. The purpose of these young men in spending a year in America has been to promote understanding between American and European young people, and to enable them to observe American farming methods and American Mennonite rural community life. The trainees did not earn a wage, but each farmer for whom a trainee worked paid an amount sufficient to defray expenses of the transportation from Europe and return and other incidental items. The trainees have deeply appreciated this experience, and the project has proved to be so mutually helpful that in the coming year a larger number of European Mennonite young men may be accepted as trainees.

Personnel Notes

C. L. Graber returned on May 16 from a period of service in Germany, particularly in connection with the planning for the work of the Western Germany builders' unit, known as M.C.C. Pax Services Unit I. These twenty men are now building homes for refugees in Germany.

Willis F. Detweiler of Telford, Pa., has joined the M.C.C. office staff at Akron, Pa., in the capacity of accountant.

Voluntary Service Assignments

The eleven volunteers in the recent M.C.C. orientation group have been assigned as follows: Eldon C. Andres of Elbing, Kans., and Franklin Friesen of Hillsboro, Kans., to Stockton State Hospital, Calif.; Irvin R. Andres of Elbing, Kans., to Brook Lane Farm; Agatha Braul of Rosemary, Alta., to the Industrial Home School Annex in Washington, D.C.; Howard D. Claassen of Beatrice, Nebr., and Arlyss C. Funk to the M.C.C. office at Akron, Pa.; Millicent Litwiller of Berne, Ind., to Gulfport, Miss.; Henry B. Nyce of Elroy, Pa., and John F. Rempel of Meade, Kans., to Mexico; and Richard C. Gordon of Manheim, Pa., and Eddie J. Schmidt of Cordell, Okla., to their respective conference V.S. units in New Mexico and Arizona. Other assignments include Cleon Graber of Freeman, S. Dak., to Stockton State Hospital and Mr. and Mrs. Clarence Stutzman of Hutchinson, Kans., to Bethesda Hospital, Vineland, Ont.

The next M.C.C. Voluntary Service Orientation groups are scheduled to begin June 15, August 1, and September 15.

Summer Peace Activities in Europe

Harold S. Bender, Chairman of the M.C.C. Peace Section and Erland Waltner of Bethel College, North Newton, Kans., have been appointed by the Peace Section to participate in a series of conferences in Europe this summer.

Among the meetings planned are the following: A meeting of French Mennonites, on June 22, with M.C.C. representatives participating, to consider an approach to the government of France on alternative service; the International Mennonite Peace Committee conference on Nonresistance, on June 23, 24 at Belfort, France; a German Mennonite Preachers' Theology Study conference on the theme, "The Church and Its Mission in the World," at Thomashof on June 28-July 1; the International Peace Seminar at Friedenwald on July 2-8, sponsored by M.C.C., with non-Mennonites also on the program; and a peace conference of the European Continuation Committee of Mennonites, Brethren, and Friends, to be held at Heerewegen, Holland, on July 10-13.

Released May 18, 1951

Via Mennonite Central Committee
Akron, Pennsylvania

Women's Activities

Here is a challenge and a job for our Junior and Intermediate Sewing Circle girls. Will you make yourselves responsible to see that there is a Daily Prayer Guide in every home of your congregation? Order a supply, meet your people with a smile on Sunday mornings, and at other church meetings, and hand them a Daily Prayer Guide. They will gladly give you fifteen cents for the copy. This is a fine way for each Intermediate Circle to increase its missionary activity. Take several Daily Prayer Guides with you when you go on visitation work. Many people will receive them with pleasure.

Members of our adult circles can also help promote the distribution of the new Daily Prayer Guide. There are many who are timid in giving a testimony for Christ. Here is a way in which everyone can participate. By giving a Daily Prayer Guide you are helping a family in their daily worship. Your gift may be the means of influencing boys and girls to live for Christ, to be missionaries! You will bring them face to face with all the activities of their church and with the many needs throughout the world. May each one feel responsible for this great work.

Both the Ohio and the Indiana-Michigan district secretaries ran out of a supply of Daily Prayer Guides before they filled the demand. This is good news, but we are sorry that so many people have had to wait for their copies because of this shortage. The price is 15¢ each. Order from Mrs. John L. Horst, Scottdale, Pa.

During the morning session at the Goshen meeting on May 12, a short period of silent prayer was observed in memory of our recently departed sister, Emma Oyer, whose faithful life of service has been an inspiration to many.

Our friends will be pleased to know that

the July number of Missionary Sewing Circle Monthly will be in part devoted to the life of Sister Emma Oyer.

Send all subscriptions for the Missionary Sewing Circle Monthly (25¢ for club rates in orders of ten; 35¢ for single subscriptions) to Mrs. John L. Horst, Scottdale, Pa.

Mrs. Horst will also be pleased to receive your orders for the Daily Prayer Guide. The price for this booklet of 104 pages of church-wide information and requests for prayer is only fifteen cents.—Mrs. C. L. Shank.

Indiana-Michigan Meeting

Approximately twelve to fifteen hundred sisters attended the Indiana-Michigan Annual Missionary Sewing Circle Meeting at Goshen College, Goshen, Ind., Saturday, May 12. Among those participating on the program were home and foreign missionaries and relief workers.

Annual Meeting at Belleville

Refer to last week's GOSPEL HERALD for a program listing of the Women's Missionary Sewing Circle Auxiliary to be held June 12, at Belleville, Pa., in conjunction with the annual meeting of the Mennonite Board of Missions and Charities. Everyone is invited.

In the evening Bro. Paul Conrad, M.D., gave us his experiences in Ethiopia. These messages by the brethren were especially interesting to us since one of our number, Sister Lois Marks, is laboring there. We are made to feel the great need more keenly.

We are looking forward to baptismal and communion services on May 27. Our summer Bible school will be held June 11-22 with Bro. Elno Steiner in charge. Remember us in prayer.

Cor.

EDWARDS, MISSOURI

The Kings Quartet from Hesston College gave a wonderful program to an appreciative audience on the night of May 11. On Saturday morning before proceeding on their journey to Arkansas, they sang on the courthouse lawn at Warsaw. After they were through the probate judge introduced himself to the quartet and wanted to make an appointment for a Saturday night program on the courthouse lawn assuring them of an audience of a thousand or more people. The boys humbly accepted this as a challenge and said they would prayerfully consider the invitation. We are praying God may open the way.

Today at Evening Shade we had a basket dinner after Sunday school after which we had a short Mother's Day program. A blessed fellowship was enjoyed by all.

May 13, 1951.

V. D. Miller.

CHURCH CORRESPONDENCE

BELLEVILLE, PENNSYLVANIA

(Allensville Congregation)

Dear Christian Friends: We enjoyed a refreshing from God's Word when Bro. John E. Lapp brought us a message each evening, March 8-17.

Bro. John Risser, Hagerstown, Md., and Bro. Harry Shetler were the speakers at our Passion Week services, March 22-25. Bro. Shetler brought the message at our communion service on March 25. In the evening the touring men's chorus from E.M.C. was with us and rendered a program in song.

On April 7 we laid to rest one of our aged members, Bro. J. Rolland Zook. Bro. Zook was afflicted most of his life but was able to be around and came to church regularly, enjoying Christian fellowship. His widow, Sister Laura, is staying on where they had lived together. She is enjoying good health.

A number from our congregation attended the funeral of Sister Phoebe Harshberger at Mattawana, Pa. She died April 29.

The K. V. Christian Day School rendered a program in song at Otelia, April 22, at Mattawana, April 29, and at Woodland Mission on May 6. These were directed by Bro. Alphonse Zook.

The first and third Sunday afternoon in each month a group of six go to the Lewistown Hospital to sing and visit the patients and give out the "Way" or tracts to each. This method of contact has been used for several years and has proved beneficial. The first and third Tuesday evenings in the month are used for services at the County Home and jail respectively.

Bro. Menno Brubacher of McAlisterville brought the morning message on May 6.

We are looking forward to a spiritual feast at our Bible conference May 25-27. Our instructors, the Lord willing, will be Bro. Oscar Burkholder, Breslau, Ont., and Bro. Richard Martin, Elida, Ohio.

May 10, 1951.

Ida Kanagy.

ELKHART, INDIANA

(Olive Congregation)

Dear HERALD Readers: Greetings. "The Lord hath done great things for us; whereof we are glad" (Ps. 126:3).

In March Bro. E. M. Yost of Denver was with us a week. His pre-sermon messages on the Holy Spirit were enlightening to all. He used Psalm 91 as a basis for his evangelistic messages. Souls were saved.

On Sunday evening, April 22, Bro. Paul Verghese from India, now a student at Goshen College, brought a very interesting and inspiring message in Y.P.M. on his experiences in India, his call to Ethiopia, and his work and persecutions there. He also brought a message from Romans 12. God moves in mysterious ways His wonders to perform.

Sunday morning, May 6, Bro. Anson Horner from Kokomo brought the message on "The Church." In the afternoon a very impressive double ordination was held at which time Bro. John C. Wenger was ordained as bishop and Bro. Elno Steiner was ordained as minister to serve our congregation. The service was in charge of Bro. Paul Mininger. Bro. J. D. Graber gave the ordination message. Will you join with us in prayer for them in their new responsibilities?

LANCASTER, PENNSYLVANIA

(North End Church)

Dear HERALD Readers: "O give thanks unto the Lord; for he is good: for his mercy endureth forever" (Ps. 118:1). How we should continually praise Him for His goodness and mercies extended unto us. We are glad to report at this lighthouse, that attendance in our Sunday school has been somewhat increased, showing an average of about eighty. Children's meeting in the Sunday evening has been encouraging. As the memory work has developed in the minds of the children, they are trying to see who can memorize the most verses.

Our annual Bible meeting was held on April first, and much fruit was retained by our able speaker, Bro. Ernest Gehman, giving many hand crayon sketches from his sermons. His last scene was that of "Faith of our Fathers" burning at the stake. The following Sunday we had Bro. Mahlon Hess, home from Tanganyika, Africa, give us very interesting accounts of the work of the Lord among the people in Africa. His message was inspiring and helpful.

On Sunday, April 15, our bishop, Stoner Krady, conducted our communion services. We were blessed and refreshed by commemorating the death of our Saviour on the Cross. Our minister, Bro. Earl Wert, and Bro. Noah Good have been giving Bible stories of Old Testament characters to our congregation each Sunday morning and evening. We are now planning to make a religious survey among eighty homes newly built and occupied by families in the Glen Moore Circle area. Summer Bible school will be conducted June 18-29. We crave an interest in your prayers for the work at this place that we

may all continually be busy in the Lord's work.

May 20, 1951. A. Nissley Rohrer.

TANGENT, OREGON

Greetings in the name of our Lord: During the past week Bro. G. D. Shenk of the Sheridan congregation brought us messages on doctrinal subjects using Old Testament types to bring out the doctrines of the New Testament. An interest was shown by good attendance. We find a great opportunity to bring the Gospel to those unable to get out to services, some in private homes, rest homes, and convalescent homes.

We have been blessed through a number of ministers who have come in from the district to give us messages. Bro. Melvin Schrock, our minister, has also appreciated this very much.

The sewing circle spends the second Thursday of each month making garments and comforters for relief. They also have helped to supply linens and bedding for use at the Rescue Mission Farm.

Our summer Bible school committee is busy making plans for our school. In our visitation work we find those who are looking forward to sending their children to the Bible school. "The Lord hath done great things for us; whereof we are glad." Indeed we are glad that we live in a land where we can worship our God and tell of His love to others. "Bless the Lord, O my soul and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." We do not want to forget what the Lord has done for us. Harold Reeder.

FIELD NOTES (Continued)

The annual meeting of the Southwestern Pa., Mission Board will be held at the Stahl Church, July 6 and 7.

Bro. Harry A. Diener, Hutchinson, Kans., participated in the communion service of the Spring Valley congregation, Canton, Kans., on May 20. This was Bro. Diener's boyhood church, his parents having moved there in the 1880's.

The Board of Directors of Mennonite Mutual Aid, met in Chicago on May 23.

Bro. D. D. Miller, Berlin, Ohio, preached both morning and evening at the Salem Church, Elida, Ohio, on May 20.

Bro. L. S. Weber preached at Masontown, Pa., Sunday morning, May 20 and Sister Tillie Yoder spoke to the Juniors on Camp Ebenezer.

Change of address: Dr. Fred J. Swartzen-druber, from La Plata, Puerto Rico, to 901 College Ave., Goshen, Ind.

The Heart-to-Heart radio program, conducted by Sister Ruth Stoltzfus and others, has been transferred from Connellsville to Uniontown, Pa. (590 on the dial), each Friday at 9:45. The same program may be heard from Apollo, Pa., (910) each Tuesday at 10:45 a.m.

Bro. Clarence E. Lutz will bring a message on "True Christian Fellowship" at the Stauffer Church, Bachmanville, Pa., Saturday evening, June 2.

The conference sermon for the Ohio and Eastern A.M. joint conference, to be held at Allensville, Pa., May 29-31, will be preached by Bro. Abram Kauffman, Plain City, Ohio. Bro. Noah G. Good, Lancaster, Pa., will also appear on the program.

In a tent opposite the East Chestnut St. Church, Lancaster, Pa., Bro. George R. Brunk will conduct evangelistic meetings beginning June 4.

Bro. Raymond Kramer, Meadville, Pa., closed a series of evangelistic meetings at Hawkesville, Ont., on May 20.

The Annual Bible Conference was held at Allensville, Pa., May 25-27 with Oscar Burkholder, Breslau, Ont., and Richard Martin, Elida, Ohio, as instructors.

Bro. Ivan Kauffmann, Hopedale, Ill., brought the evening message at Metamora, Ill., on May 20.

The Stark County M.Y.F. conference was held at the Beech Church, Louisville, Ohio, May 25-27. Bro. Raymond Charles, Lancaster, Pa., was a guest speaker.

Corrections: Mr. and Mrs. Robert Stutzman's son is named Ronald Lee instead of Roland. Mr. and Mrs. Philip Gingerich have a daughter and Mr. and Mrs. Orland Gingerich have a son.

Sister Mildred Shoemaker showed pictures concerning relief work in India at the Bethel Church, West Liberty, Ohio, on April 29.

Bro. John W. Hess, Akron, Pa., will hold meetings for the Spring Mount, Pa., congregation June 2-12. Prayer is requested for these meetings.

The Fairview congregation, Minot, N. Dak., has purchased a nearly new building in East Minot which will be used for Sunday school and other religious services. This property will be held by the district mission board. Contributions for this purpose may be sent to Lawrence King, R. 4, Minot, N. Dak.

The Little White Chapel group at Glendive, Mont., was organized into a congregation when Bro. Floyd Kauffman held communion in that vicinity May 18-20.

Bro. Elmer Moyer, Souderton, Pa., closed a series of meetings at the Pleasant View Conservative Amish Church, Berlin, Ohio, on May 13. He gave pre-sermon talks on the Tabernacle.

Bro. J. Paul Sauder, Mt. Joy, Pa., brought the morning message at Mellingers near Lancaster on May 6.

Bro. Noah Hershey will discuss the topic "Christ our Pattern" at the Hammer Creek Church near Lititz, Pa., on June 3.

Bro. A. J. Metzler was one of the speakers in a nonconformity conference at the Salem Church, Shelly, Pa., May 26 and 27.

Bro. C. J. Ramer, Duchess, Alta., will give lessons on the Tabernacle at Perkasio, Pa., the week of June 3.

Bro. Kenneth Good, Elida, Ohio, was scheduled for evangelistic meetings at the Rocky Ridge Church, Sellersville, Pa., May 22-29.

Bro. Samuel Z. Strong, pastor at the Ybor City Mission, Tampa, Fla., is planning to hold evangelistic meetings in his church. Pray that many souls may come to Christ.

The Perkiomenville, Pa., congregation will hold a Bible instruction meeting June 2 and 3 with David High, Strasburg, Pa., and Clarence Fretz, Philadelphia, as speakers. Evangelistic meetings will follow for seven evenings with Paul R. Clemens in charge.

Bro. Irwin Schantz, Loman, Minn., will speak at the Palo Alto chapel, Pottsville, Pa., Sunday evening, June 3 at 7:30.

Bro. F. S. Brenneman, M.D., Moundridge, Kans., was the special speaker at the annual meeting of the Ontario mission board, held at Kitchener May 26-28.

Bro. D. S. Yoder gave several illustrated talks on his recent trip to Europe in the vicinity of Springs, Pa.

Bro. Roy Koch, St. Jacobs, Ont., will speak at a youth meeting to be held at Blooming Glen, Pa., at 7:30 on June 2.

Bro. Helmut Wiens, a Mennonite minister from Europe now visiting America, has been speaking in a number of our midwestern churches. When he spoke at Goshen College on May 15, Bro. C. L. Graber, just returned from Europe, presided.

The Annual Singing at the Lancaster County Hospital will be held first on the evening of June 17, with a second session on Aug. 5. The service is open to all the Mennonite Christian Workers groups. Bring along the Church and Sunday School Hymnal and Life Songs No. 2. Services begin at 7:00 p.m. For further information contact Martin Ressler, New Holland, Pa., R. 1.

Bro. D. W. Miller, Wooster, Ohio, preached at Springs, Pa., on May 20.

Two applicants were baptized and received into church membership at Hopedale, Ill., on May 20.

Bro. Marvin M. Anders, pastor of the Souderton and Unionville homes, brought the evening message at Perkasio, Pa., on May 20.

New benches have been installed at the Walnut Creek, Ohio, church.

Bro. Theodore Wentland, Chatsworth, Ill., will bring the morning message at the Pleasant Hill Church, East Peoria, Ill., on June 17.

Pine Grove is the name of the new church recently built on Route 6 between Stryker and Bryan, Ohio. Work was begun in this neighborhood as an extension of the Lockport congregation. Services have been held in the new church since Easter.

Speakers at the Ohio Mennonite Youth Fellowship convention to be held at Millersburg, June 29, 30, and July 1, are J. D. Graber, John E. Lehman, and Tillie Yoder.

AN INSULT LIKE MUD

A young man who had been insulted hurried to his pastor to tell him about it, adding as he was leaving, that he was going immediately to see that justice was done. "Better go home, son," said the pastor, kindly; "an insult is like mud." "I know it, and I'm going to clean it up." "Son, there is one thing you might as well learn now as later, and the whole world must learn it, namely, that mud will brush off a lot more easily when it is dry."—D. Carl Yoder.

FAMILY CIRCLE (Continued)

I was afraid I would. I asked Jesus to help me not to fight, and I, well—I just thought maybe I'd come in for a while."

When normal, happy play had been resumed, Don returned to the group, his personal relationship to God and Jesus strengthened. Prayer had worked—Jesus had been with him and had helped him help himself! Through such experiences comes the growth we covet for those we teach.

You would be thrilled to know how far your home training (Christian) can reach into the lives of your children's school friends.

An indistinct, murmuring answer reached the teacher in the front seat of the car, bearing part of her group to a Maple Sugar Camp for their first visit.

Then Bobby, again, with, "Well, don't you believe in God?"

No, we don't have the end of the story, but Bobby has planted a seed which is nurtured by the teacher in daily Bible story reading and her own Christian living. Bobby's parents have begun a good work!

* * *

The money was definitely taken, but there simply was no clue. And they had had those honesty discussions so recently! Being in a country school, the teacher had the children remain in the room after eating their lunch.

She suggested that perhaps if they used this time as a quiet period, resting their heads on their desks and thinking about the situation, the "problem" might be solved. She would be in the supply room if anyone had anything to tell her. To relieve the tension, she herself walked into the room several times.

Just as she was about to admit failure in her plan, a penitent second-grader came to her.

"Oh, Miss Black, it was so quiet in there, I couldn't stand it. I was afraid the others would hear my heart, it was beating so loud. I took the money. Here."

"Thank you for coming to tell me, Jane. Would you like to tell the others, too, so that they may have a few minutes of play before school begins?"

"Oh, yes!"

As Jane finished her short confession, two hands shot up. Breathlessly their answers said simultaneously,

"We've been praying that whoever it was would say so."

Jane, herself, had no Christian home training, but had gained some truths from her peers, and from her teacher at noon, when some of the youngsters asked questions concerning the morning's Bible reading. She knew she couldn't keep the money; it was wrong to steal. The thoughtful kindness of her teacher and schoolmates helped her to confess her wrong. We can only speculate about the impact this experience with prayer had on the lives of the remaining second-

graders. That day prayer had really worked!

* * *

It was the end of the first week of Bible school, and as the service unit members approached their pupils' homes they wondered discouragingly how much had actually been accomplished. The stories, the songs had been so new to these children of the slums. Jesus and God—loving? They knew so little of love—they who had to fend for themselves, they whose only discipline was brutality.

How often during the week had they prayed for an extra measure of wisdom and patience as they met the impudence, disobedience, and coarseness of these children! How they wanted these "unloved of the slums" to know that they cared!

As they neared the shack homes they mused aloud,

"How far have our kindnesses, patience, and smiles missed their mark? Have we helped at all in interpreting the love of God and Jesus to these children? Did our attitudes and actions help to give meaning to the stories and songs?"

Suddenly they knew they had helped, for "Running Over" was being sung as only enthusiastic, happy children can! Children singing with joy and sincerity stemming from belief!

Truly, children's understanding of words is derived from their experiences with the words.

"Mommy, won't I ever get better?"

"Why, Linda, you're getting better now. It just takes longer this time, that's all. What about you, Janey? Do you think you'll get better, too?"

Immediately came the confident answer, "Oh, yes, Mommy, God will make me well."

"That's right, Janey; of course He will."

Linda looked thoughtfully at her mother and sister, but said nothing. However, as she was leaving for school several days later, she rewarded her mother with, "Mommy, God did make me well, didn't He?"

To the mother, her words meant, "Linda is growing."

Elkhart, Ind.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bachman—Imhoff.—Russell Bachman, Metamora, Ill., and Ferne Imhoff, Washington, Ill., both of the Metamora congregation, by H. R. Schertz, Feb. 24, 1951.

Birky—Sherman.—Wesley C. Birky and Nila Mae Sherman, both of the Kouts, Ind., congregation, by Ezra B. Yordy, uncle of the groom, at the bride's home at Hebron, Ind., April 14, 1951.

Blosser—Nice.—Glendon Lee Blosser, Weaver's congregation, Harrisonburg, Va., and Dorothy Marie Nice, Warwick River congregation,

Denbigh, Va., by Mahlon L. Blosser at the bride's home, May 12, 1951.

Brubacher—Hostetler.—John W. Brubacher, Yellow Creek congregation, Goshen, Ind., and Doris Berniece Hostetler, Locust Grove congregation, Sturgis, Mich., by John Mosemann at the Locust Grove Mennonite Church, Dec. 17, 1950.

Chupp—Yoder.—Andy Chupp and Lizzie Yoder, both of the Zion Mennonite Church, Pryor, Okla., by Nelson Hinstead at the Zion Mennonite Church, May 11, 1951.

Fyffe—Worthy.—Direl Fyffe, Relief, Ky., and Polly Worthy, Fountain City, Tenn., by William Jennings at the Knoxville Mennonite Church, April 6, 1951.

Kipfer—Zehr.—Laverne Kipfer, Wellesley congregation, and Irma Zehr, East Zorra congregation, by Henry Yantzi at the home of the officiating minister, May 5, 1951.

Landis—Martin.—J. Dale Landis, Landis Valley congregation, Lancaster, Pa., and Erma V. Martin, Gingrich congregation, Annville, Pa., by Simon G. Bucher at the home of the bride, April 28, 1951.

Nofsinger—Ulrich.—Benjamin Nofsinger, Washington, Ill., and Ada Ulrich, Cazenovia, Ill., by H. R. Schertz, March 22, 1951.

Ramos—Harshberger.—Anthony Ramos, and Dorothy Louise Harshberger, both of the First Mennonite Church, Johnstown, Pa., by Warren B. Metzler at the First Mennonite Church, May 5, 1951.

Swartzentruber—Miller.—Joseph Swartzentruber and Opal Lucile Miller, both members of the Berea Mennonite congregation, Montgomery, Ind., by Edd P. Schrock at the church, May 6, 1951.

Widrick—Widrick.—Aaron Arthur Widrick, Lowville, N.Y., and Lauretta Widrick, Croghan, N.Y., by Lloyd Boshart at the Croghan A.M. Church, May 2, 1951.

Widrick—Yancey.—Clarence Widrick, Castorland, N.Y., and Beulah Yancy, Lowville, N.Y., by Lloyd Boshart at the Lowville A.M. Church, May 3, 1951.

Wenger—Grove.—Jay Melvin Wenger, Stauffer congregation, Bachmanville, Pa., and Marian Grove, Bossler congregation, Rheems, Pa., by Noah W. Risser at the Bossler meetinghouse, April 21, 1951.

Yoder—Beachy.—Perry Yoder and Eliza Ann Beachy, both of Thomas, Okla., by John A. Yoder at the home of Clarence S. Wingard, May 10, 1951.

Yoder—Clemens.—Henry Paul Yoder, Bally, Pa., congregation, and Mildred Louise Clemens, Souderton, Pa., congregation, by E. W. Kulp at the Souderton Mennonite Church, May 12, 1951.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Alderfer.—To Edwin and Helen (Wade) Alderfer, Sterling, Ill., a daughter, Faith Wade, May 14, 1951.

Alderfer.—To Wellington and Sara (Landes) Alderfer, Telford, Pa., a daughter, Rebecca Lynne, March 3, 1951.

Crossgrove.—To John and Charity (Rufena) Crossgrove, Archbold, Ohio, a daughter, Rose Mary, May 1, 1951.

Delp.—To Alvin and Ada (Moyer) Delp, Souderton, Pa., a son, Arlin, April 23, 1951.

Denlinger.—To Raymond C. and Dorothy (Brubaker) Denlinger, Mt. Joy, Pa., a son, J. Lamar, March 21, 1951.

Detweiler.—To Merrill C. and Helen (Hange) Detweiler, Orrville, Pa., a daughter, Mary Lou, April 8, 1951.

Detweiler.—To Solomon and Alta Mae (Beachy) Detweiler, Berwyn, Pa., a daughter, Anna Louise, April 26, 1951.

Diller.—To Victor and Mary (Gautsche) Diller, New Carlisle, Ohio, a son, Fredric Lee, April 27, 1951.

Eberly.—To Albert and Salina (Gnagey) Eberly, Orrville, Ohio, a daughter, May 4, 1951.

Ebersole.—To Ernest S. and Naomi (Thomas) Ebersole, Lebanon, Pa., a son, Ernest Ray, April 22, 1951.

Felpel.—To S. Martin and Dorothy R. (Hershey) Felpel, Lititz, Pa., a son, Mervin H., May 6, 1951.

Friesen.—To John Z. and Mildred (Garber) Friesen, Eureka, Ill., a son, Jay Richard, April 30, 1951.

Gingerich.—To Moses, Jr., and Dorothy (Kurtz) Gingerich, Greentown, Ohio, a daughter, Linda Kay, Jan. 10, 1951.

Gochnauer.—To John and Anna (Bowers) Gochnauer, Columbia, Pa., a son, David Eugene, May 8, 1951.

Grieser.—To Ivan R. and Kathryn (Wyse) Grieser, Archbold, Ohio, a daughter, Elizabeth Ann, March 1, 1951.

Herr.—To Christian S. and Helen (Mann) Herr, Willow Street, Pa., a son, Donald Lee, April 21, 1951.

Lewis.—To James and Mary (Reed) Lewis, East Peoria, Ill., a son, William Nathan, May 3, 1951.

Miller.—To John N. and Ruth (Habecker) Miller, Lancaster, Pa., a son, Robert Carl, April 17, 1951.

Miller.—To Raymond H. and Erma (Weidman) Miller, Lancaster, Pa., a daughter, Carolyn Lorraine, May 2, 1951.

Peachey.—To Enos H. and Lois (Byler) Peachey, Belleville, Pa., a son, John David, May 14, 1951.

Plank.—To David B. and Doris (Slaubaugh) Plank, Kalona, Iowa, a daughter, Linda Lou, May 3, 1951.

Shank.—To Harold R. and Ruth (Stutzman) Shank, Nampa, Idaho, a son, Jan. 10, 1951.

Shetler.—To Rollin and Sarah Marie (Prinkey) Shetler, Scottdale, Pa., a son, George Loren, May 17, 1951.

Smoker.—To Levi and Lena (Stoltz) Smoker, Parkesburg, Pa., a son, Lloyd Eugene, April 8, 1951.

Stoltzfus.—To Luke G. and Miriam R. (Weaver) Stoltzfus, E.M.C., Harrisonburg, Va., a son, Glenn Luke, May 8, 1951.

Stutzman.—To Amos and Barbara (Yoder) Stutzman, Thomas, Okla., a son, Joni Lee, May 12, 1951.

Swartzendruber.—To Lawrence and Iva (Gunden) Swartzendruber, Bay Port, Mich., a son, Leland Ray, April 3, 1951.

Succow.—To Hugo C. and Virginia (Adams) Succow, Akers, La., a son, Hugo Charles, Jr., April 29, 1951.

Weaver.—To David M. and Katie (Martin) Weaver, Denver, Pa., a son, Harlan Lee, April 24, 1951.

Wenger.—To Earl G. and Marian (Schrock) Wenger, Wooster, Ohio, a daughter, Helen Louise, May 2, 1951.

Wert.—To Harold W. and Mary (Hepner) Wert, Lititz, Pa., a son, Harold Thomas, April 20, 1951.

Yoder.—To John A., Jr., and Bertha (Yoder) Yoder, Thomas, Okla., a daughter, Barbara Sue, May 14, 1951.

Zook.—To Melvin and Emily (Phenneger) Zook, Pottstown, Pa., a son, Nelson Dean, May 5, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Dolly.—Rebecca LaVina, daughter of John William and Ellen (Kimble) Self, was born March 8, 1876; died May 9, 1951; aged 75 y. 2 m. 1 d. In 1895 she was united in marriage to Sampson Dolly. To this union were born 10 sons (John, Edwin, Calvin, George, Henson, Gordon (deceased), Curtis, Lester, Olie, and Jesse) and 3 daughters (Rachel—Mrs. Denver Dolly; Sarah—Mrs. Clinton Hartman; and Martha—Mrs. Edgar Reed, deceased). She also leaves 35 grandchildren, 2 great-grandchildren, and many other relatives and friends. About fifteen years ago she accepted the Lord as her Saviour and united with the Mennonite Church. Funeral services were conducted by Earl J. Hartzler and burial was made in the family cemetery near Mouth of Seneca, W. Va.

Hamaker.—Jefferson S., son of the late Mr. and Mrs. Samuel Hamaker, Columbia, Pa., was born Oct. 8, 1867; died at the home of his daughter, Mary, April 5, 1951; aged 83 y. 5 m. 28 d. He was united in marriage to Mary E. Swift of Dublin, Md., July 9, 1891. He leaves to mourn his departure his wife, 1 son (William), 2 daughters (Mrs. LeRoy Murr and Mrs. Philip J. Price, with whom he had his home), 16 grandchildren, 14 great-grandchildren, 1 brother (Samuel), 1 sister (Lulu), and a host of friends. He became a member of the Columbia Mennonite Mission about twelve years ago and was a faithful member until death. Funeral services were held at the home April 8 and at the Columbia Mennonite Mission in charge of C. Z.

Martin. Burial was made in the Laurel Hill Cemetery.

Hunsberger.—Aaron, son of Michael and Rebecca Hunsberger, was born in Wakarusa, Ind., Jan. 6, 1875; died in Elkhart General Hospital, April 20, 1951; aged 76 y. 3 m. 14 d. He spent the greater part of his life in and around Nappanee, Ind. He was married to Priscilla Beery. She died in 1925. To this union were born 2 sons: Ernest, deceased, and Otis, Nappanee. He accepted Christ as his Saviour and united with the Mennonite Church and was faithful in attendance as long as health permitted. He is survived by his son (Otis), 4 sisters (Mrs. Catherine Loney and Mrs. Amanda Wilson, Elkhart; Mrs. Otelia Lechlitner, Wakarusa; and Mrs. Mary Burkey, Bristol, Ind.), and 5 grandchildren. Services were held at the North Main St. Mennonite Church in Nappanee on April 22 with Homer F. North officiating. Burial in South Union Cemetery.

Martin.—Lena R., two-month-old daughter of Seth B. and Miriam (Risser) Martin, died at the Washington Co. Hospital May 3, 1951, after an illness of one week. Surviving are her parents, 2 brothers (Elam and Harlan and 1 sister (Hazel), all at home, paternal grandparents (Mr. and Mrs. Stanley H. Martin, Hagerstown, Md.), and maternal grandparents (Mr. and Mrs. Christ Risser, Lititz, Pa.). Funeral services were conducted at the home and at the Reiff Church in charge of Reuben E. Martin and Moses K. Horst. Interment was made in the church cemetery.

Nafziger.—Barbara (Rich) Nafziger was born July 11, 1861, at Wayland, Henry Co., Iowa; passed away at Harrisonville, Mo., May 11, 1951; aged 89 y. 10 m. She moved with her parents to Hickory Co., Mo., about 1882. She united with the Mennonite Church in the early years of her life and remained faithful until death. She was united in marriage to Daniel B. Nafziger Feb. 12, 1885. To this union were born 8 children. They started life together at Stuttgart, Ark., and lived there until 1891 when they moved to Johnson Co., Mo. In March, 1906, they moved to Harper, Kans., and lived there until 1920 when they moved to Pryor, Okla., and lived there until the death of her husband, June 22, 1926. Since that time she has lived with her daughter, Ann. Her husband, 6 grandchildren, and 1 son-in-law preceded her in death. She leaves to mourn her departure 8 children (Sue E. Reber, Winton, Calif.; Rose E. Berg, Oakland, Calif.; John B., Denver, Colo.; William M., Argonia, Kans.; Earnest S., Stryker, Ohio; Cristina Crenshaw, Attica, Kans.; Anna May Yoder, Harrisonville, Mo.; and Franklin R., Archbold, Ohio), 1 sister (Rosie Miller, Clinton, Mo.), 26 grandchildren, 30 great-grandchildren, and 4 great-great-grandchildren. Funeral services were held at the Sycamore Grove Church on May 13 in charge of the home ministers. Burial in the Clearfork Cemetery.

Rediger.—Janice May, only daughter of Milford and Doris (Hines) Rediger, was born in Miller, S. Dak., Aug. 29, 1949; passed away April 10, 1951; aged 1 y. 7 m. 12 d. Measles and complications were the cause of her early death. Surviving are her parents, 1 brother (James), her paternal grandparents (William and Mary Rediger), her maternal grandparents (Sanford and Matilda Hines), 8 uncles, 4 aunts, and many other relatives and friends. Funeral services were conducted April 12 at the home by Paul J. Glanzer and at the Pleasant View Mennonite Church by Warren Eicher, Milford, Nebr., assisted by Paul Glanzer. Burial was made in the community cemetery in Miller.

Springer.—Kathryn, daughter of Christian and Magdalena (Smith) Camp, was born in Marshall Co., near Lacon, Ill., Jan. 13, 1862; passed away March 15, 1951; aged 89 y. 2 m. 15 d. In her youth she accepted Christ as her Saviour and became a faithful member of the Mennonite Church. She was united in marriage to Andrew Springer Dec. 24, 1895. In 1901 a foster daughter was accepted in this home. Hattie, now Mrs. Henry Leidig, Grandview, Wash. She is survived by one sister (Anna M. Camp, Metamora, Ill.) and 3 brothers (Peter B., Hesston, Kans.; John J., Roanoke, Ill.; and Samuel D., Metamora). She endured her long illness of about five years in much patience. Funeral services in charge of Henry Schertz.

Swartz.—Sarah, daughter of David and Katherine (Gascho) Jantzi, was born July 1, 1887, near Baden, Ont.; passed away April 23, 1951; aged 63 y. 9 m. 22 d. She was married April 18, 1907, to Joseph J. Swartz. He preceded her in death nearly four years ago. They were the parents of ten children, six boys and four girls, all of whom survive. They are: Orbie, Au Gres, Mich.; Clara, Talbert, Ky.;

Katie—Mrs. Sanford Snider, Au Gres; Alvin, Talbert, Ky.; Drucilla—Mrs. Rufus Miller, Au Gres; Joseph, Rexton, Mich.; Raymond and David, Au Gres; Violet and Edwin, at home. These, together with 22 grandchildren, mourn a loving and beloved mother and grandmother. One infant grandson preceded her in death. She also leaves 3 brothers (Mike, Adams, N.Y.; David, Darien Center, N.Y.; Menno, Au Gres) and 6 sisters (Mattie—Mrs. Noah Knepp, Au Gres; Katie—Mrs. Dan Swartz, Turner, Mich.; Lydia, Au Gres; Barbara—Mrs. Sam Roth, Baden, Ont.; Lucina, widow of the late Sam Lichti, Wellesley, Ont.; and Emma—Mrs. Aaron Albrecht, Standish, Mich.). Her parents and 2 brothers also preceded her in death. She also leaves 1 uncle and many nieces and nephews. She was a member of the Riverside Mennonite Church near Au Gres having accepted Christ in her youth. She was always deeply concerned for the spiritual welfare of her family and for the work of the church. Funeral services were held at the home April 26 by Noah Swartzendruber and at the church by Emanuel Swartzendruber and Emanuel Peachey.

Yoder.—Esther, daughter of the late Harrison and Martha (Beechy) Miller, was born near Millersburg, Ohio, July 29, 1902; departed this life April 24, 1951; aged 48 y. 8 m. 26 d. She died nine days after being stricken with cerebral hemorrhage. At the age of twelve she accepted Christ as her Saviour and united with the Martins Creek Mennonite Church in Holmes County. On Feb. 21, 1923, she was united in marriage to Eugene Yoder of Portage Co. In this community they spent the major part of their married life. This union was blessed with 2 daughters (Mary, at home, and Martha—Mrs. Marcus Oswald, of the Aurora community). She is survived by her husband, 2 daughters, 2 grandsons, 1 sister (Mrs. John Miller, Millersburg, Ohio), 2 brothers (Irvin, Smithville, Ohio, and Willard, Millersburg), and a host of other relatives and friends. After their marriage she transferred her membership to the Plain View congregation where she faithfully filled her place as helper to her husband who had been ordained to the ministry. Funeral services were held at the Plain View Mennonite Church in charge of Simon Sommers and Elmer Stoltzfus.

Special Meetings

VERSAILLES, MISSOURI

Report of the doctrinal conference held at the Mt. Zion Church, April 28 and 29, 1951.

Organization.—Mod., M. E. Bontreger; Asst. Mod., Harold Kreider.

Program and Speakers.—Saturday: Ministers' Fellowship; How to Stir Up Ourselves in Our Calling as Ministers, Oney Hathaway; The Pastor's Responsibility in Promoting Wholesome Home Relations, Harold Kreider; Devotional Psalms, Harry Buckwalter; Assurance of Salvation, George Rolderman; Sunday: The Holy Spirit in the Life of the Believer, M. E. Bontreger; All for Christ, Ira Buckwalter; Marks of a Growing Congregation, Esther Detwiler; The Holy Life, Kenneth Smoker; Practical Observance of Christian Peace Principles, W. R. Hershberger; True Consecration, Levi Hershberger; The Responsibility of the Home in Fulfilling God's Purpose for the Church, Harold Kreider; Fulfilling the Great Commission, Daniel Kauffman.

Summarizing Thoughts.—That we are saved is a thing one can know. Our witness will not be without effect if we abide in Christ. Life is the result of death; we live because Christ died. The individual is the central point of the church. A growing church must have a Spirit-filled laity and ministry, godly homes, evangelistic effort, sacrificial giving, a clean comfortable place of worship, some Christian social activities so that the social life becomes part of the life of the congregation, missionary outreach.

To be holy is to be like God. There is as much difference between righteousness and unrighteousness as between God and Satan.

Peace principles are to be expressed in our lives daily in conversation, in financial concern, in service, in nonparticipation in war. The home must present God to the children and prepare them for the great tasks of service in the church. It is the business of every Christian to witness for Christ.

Bertha Carolyn Wenger, Sec

ITEMS and COMMENTS

Early in January twenty observers surveyed the offerings of the seven New York television stations. Of the 564 hours of programs observed, 57 hours were crime dramas, 44 hours were westerns, 37 hours were quizzes, stunts, and contests, 56 hours were devoted to sports, including wrestling, and 76 hours to vaudeville and variety shows. Commercials took up 10% of the time. Only an hour and a quarter was allotted to good music.

* * *

At least one complete book of the Bible now exists in 1034 of the world's languages and dialects, according to a report just issued by the librarian of the American Bible Society. Short Scripture passages or collections of verses have been published in 91 additional languages. In previously published totals such portions were included in the total number of languages. The whole Bible has now been published in 191 languages, a complete New Testament in 246 additional tongues, and at least one book in 597 other languages or dialects.

* * *

Among the voices being raised in the country against universal military training is that of Hanson Baldwin, military analyst writing in the *New York Times*, who labeled U.M.T. "a potential political, social, and educational menace."

* * *

The venereal disease rate in the army is 37 times that of college men of the same age, and the suicide and alcoholism rates are much higher than comparable civilian rates, according to *Between the Lines*.

* * *

European leaders believe that the chief danger of war just now comes not from Russia but from the "wild statements by public men in the United States," according to William H. Stoneman, noted newspaper man, as quoted in *Between the Lines*. This explains why the remarks of General MacArthur created such widespread consternation in both Europe and Asia. There is evidence that public men in Washington are stressing war danger and maintaining tensions at the present time chiefly to keep up the spirit which will justify increased military preparations, including universal military training, which the army has been trying to fasten on this country for a long time.

* * *

Information Service, a weekly publication of the National Council of Churches, points out that "Christian theology stresses the perverseness of human nature. Every man is a sinner and no one can be trusted far with private power." The article further points out that "secular expositions of democracy make much of the essential goodness and progressive improbability of human nature." And then it is pointed out that recent reve-

lations of corruption in our government and in men in high places throughout the country are striking evidence of the correctness of the theological appraisal of human nature.

* * *

The Ohio Council of Churches is raising funds to erect a skyscraper in Columbus, Ohio, to be known as the Temple of Goodwill. Council officials hope this temple will become also the headquarters of the National Council of Churches and perhaps of some Protestant denominations.

* * *

Pastor Martin Niemoeller, whose recent utterances on German rearmament and other political issues have caused a great deal of discussion in the Evangelical Church in Germany, recently told the synod of that church that he has no intention to continue on the political platform. He said that "there is a certain limit as to the church's participation in political discussions." During the debate over Pastor Niemoeller's activities the synod unanimously agreed that the church has a duty to advocate peace, "but a peace in the terms of heaven's message and not as a message from Washington or Moscow."

* * *

The four largest brewers in the United States make and sell more than four million barrels a year. The largest of these, Pabst, spent over five million dollars in advertising in 1950. Their mediums of advertising in the order of budget are as follows: (1) radio and television, (2) displays, gadgets, and other such forms of promotion, (3) outdoor advertising, (4) magazine advertising, (5) newspaper advertising.

The four largest distillers in the country spent in 1949 approximately fifty million dollars in advertising. It is estimated that the total spent by the distillers, brewers, and wineries of the country amounts to one hundred and sixty-five million dollars per year.

* * *

Christianization of Japan is proceeding at a much slower rate than most Americans realize, Dr. Toyohiko Kagawa declared. The Japanese evangelist said that at the present time there are only 500,000 Christians in a population of 83,000,000 people. This compares with 460,000 before the war.—D. Carl Yoder.

* * *

The whole Bible was printed for the first time last year in Kashgar Turki, a language spoken in Sinkiang (Turkestan). Two New Testaments were published for the first time in Kikwango, a dialect spoken in the Belgian Congo, and in Kurukh, spoken in the Central Provinces of India.

* * *

One of the resolutions adopted by the ninth Annual Convention of the National Association of Evangelicals was an expression of dissatisfaction with neo-orthodoxy which "denies the historical trustworthiness of the Scriptures at such crucial points as the fall of man, or by dialectical interpretation of Christian experience marks a departure from historic Christianity, or by sacrifice of the authority of the Scriptures exhibits its basic kinship with liberal as against evangelical theology."

THE BOOK SHELF

The Idea Book—For the Junior Leader, by Richard J. Mullin; Moody; 1949; 64 pp.; \$1.50 (paper).

This is a book of ideas to supplement almost any course of study with junior- and intermediate-age children. It is not a study book in itself, but it will lead the teacher to unique and attractive ways of presenting her Bible studies to the children. The ideas in it are practical and are directed to help the teacher reach the lost in her class, deepen the spiritual life of the pupils, encourage them to be missionary-minded, and to lead them to service outside of the church.

It contains helpful suggestions for worship, Bible reading, and finding suitable topics for discussions as well as projects. It gives attractive helps for Bible memorizing and the encouragement of good attendance. There are Bible drills, quizzes, and suggestions for programs for special church occasions. Patterns are given to go with the ideas calling for art work.—Mrs. J. P. Duerksen.

A Year of Junior Programs, by Robbie Trent; Broadman Press; 1950; 201 pp.; \$2.00.

Here you are, junior teachers and workers. Here are fifty-three junior programs for you. They are designed for junior assembly use in the Sunday school, but they need not be limited to this use. Many of them can be used (some with adaptation) for children's meetings also.

The author, Miss Robbie Trent, with her more than twenty years of experience as Elementary Editor for the Baptist Sunday School Board, and her active Sunday-school work among juniors, is outstandingly qualified for writing this book. Out of her own broad experience these programs have come, her own juniors being her laboratory for most of them.

The fifty-three programs are arranged in fourteen units, centering around the life of Christ, God, the Bible, prayer, discipleship, the church, nature, missions, junior problems, Thanksgiving, Christmas, and special occasions. They are simply yet basically designed, very few of them requiring elaborate equipment for administering. In each lesson Miss Trent has a definite goal in mind, and she makes each part of the lesson push toward that goal.

A well-arranged index, by units and topics, helps the reader to find readily and accurately the lesson he wants. Good paper, large plain print, simple vocabulary, and clear style make the book attractive and popular.

Except for several suggestions that are not in accord with our worship practices (as the frequent use of instrumental music, one patriotic program, and one dramatization), you workers with juniors will find this practical, stimulating, and inspirational book what you have been looking for.—Ida Boyer Bontrager.

A Record of an Important Experience



A typical dining room scene in a Civilian Public Service Camp.

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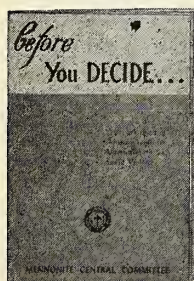
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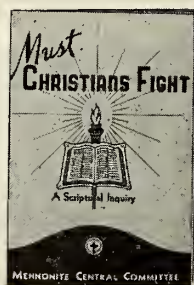
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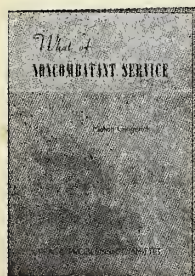
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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLIV

TUESDAY, JUNE 5, 1951

NUMBER 23

The Social Implications of the Gospel

Child Welfare and Social Service as a Christian Challenge

BY J. D. GRABER

The church is the body of Christ on earth. As such she does the things Christ would do if He were here in person; she does the things Christ did when He walked the earth two thousand years ago. This is true individually, for we are personally the temple of the Holy Ghost, as well as collectively, for the church is also called the body of Christ, of which He is the head. In II Cor. 5:20 Paul expresses the truth by saying, "We are now Christ's ambassadors, as though God were appealing direct to you through us . . . make your peace with God" (Phillips).

The primary purpose of the Gospel is soteriological. Men have lost their way. They have become prodigal sons far from their Father's house in a strange country. Jesus comes to such with the comforting word, "I am the way, the truth." Men have become enslaved and debauched by sin. Jesus breaks both the guilt and the power of sin over the person who surrenders to Him in faith. Men live for self. Jesus calls men to forget self and to live for Him.

The social consequences of sin in the world are appalling. Men are without God and consequently without hope in the world. They are lost and perishing and have fallen under the curse of their own sins. There are broken homes, abandoned and delinquent children; drunkenness, vice, crime, squalor, filth, despair, war, violence, and bloodshed. This foul brood is all the result of sin—a forgetting of God and a rebellion against His eternal, moral, and spiritual law.

The problem that concerns us as Christians is, What can we do to bring some alleviation to this tragic situation? Social service agencies in large numbers are grappling heroically with various of these symptoms of underlying godlessness, but one is impressed with the superficial nature of any approach that does not recognize and deal with SIN as the fundamental issue. In the fading days of easy optimism, toward the end of the second decade of the century, I heard a speaker hopefully hold forth a doctrine of social self-cure. "There are centrifugal forces in society," he said,

"that tend to disintegrate our social structure, but there are also centripetal forces tending to cement our social structure and make it firm." His message was that if we can, through education and legislation, chiefly, strengthen support for the centripetal forces and diminish gradually the centrifugal forces, we can yet build a brave new world.

Recently I heard an address on "America's Unfinished Business." It was an inspiring speech that spoke of the great ideals of our founding fathers from Jefferson to Lincoln, to Wilson, to Roosevelt. Yes, the American way of life is the bright spot in an otherwise very dark world. Even so we have many weaknesses and we fall far short of perfection. Our business is still unfinished, but if we can but be wise enough; if we can but educate and serve enough; if we can but legislate wisely enough; if we can be unselfish and internationally minded enough to guide the United Nations along desirable channels we can make progress toward finishing our business.

One comes away from these well-meaning and sincere efforts at social improvement with a sense of pity. One is thankful for every person with a lofty idealism, for every person and organization trying to do something to heal the festering sores of humanity; but unless there is an understanding of the root cause and unless the ax is laid at the root of the cause the results will always be disappointing and frustrating. I make bold to say that the only social service program with any hope of success is one rooted in the soil of a living faith in God and accomplished through the power of the ever present and living Spirit of God.

There are three common religious views that, I feel, are inadequate in the way they seek to relate Christian faith and social action. (1) The selfish view that seeks personal salvation and personal satisfaction through Christ but which is blind to evangelistic or social service obligation. (2) The modernistic view of the Gospel that believes in the divinity and goodness of man more than in the divinity of Christ; that does not

recognize sin as the fundamental issue in mankind's distress, and whose faith is not anchored in the eternal, infallible Word of God. There is often here great zeal for social and political reform but without adequate spiritual foundation or dynamic.

(3) There is another view that comes closer home which is likewise defective in its relationship between faith and social practice. I refer to the movement commonly known as Fundamentalism. With its belief in the authority of the Word, salvation of the individual through the blood of Christ, and the eternal security of the believer in Christ, but with an undeveloped or inarticulate social conscience, it is yet a partial Gospel.

I believe we as a Mennonite Church have fallen heir to an understanding of the Gospel in its soteriological as well as its social implications that is much nearer the full New Testament ideal. Rather than using the misleading term "Fundamentalism" we prefer to be simply "sound in the faith." This is Scriptural language. We are as ortho-

The Great Adventure

BY MARY ALICE HOLDEN

*When he was young a vision
Had pointed far away
Where great adventure waited
And wondrous service lay.*

*He saw it lie before him;
A path shone where it led,
And he was sure to follow,
"Lo, I will go," he said.*

*The path grew dark. He waited.
His mind the vision held.
Small services came daily—
In them his skill excelled.*

*But those he helped and lifted
Went onward in the road;
Theirs was the great adventure—
His was the humble road.*

*But then one day the vision
Came clearer than before;
He found the great adventure
Was there beside his door.*

Cimarron, Kans.

dox as anyone on the fundamental doctrines of the inerrancy and infallibility of the Bible, salvation from sin through the finished work of Christ, the divine Son of God, on Calvary. There is no reservation whatsoever on our faith in these wholly fundamental doctrines, and we must seek constantly to keep and to make this clear, lest we lose our foundations, and lest we be misunderstood. I once spoke to a group of missionaries, known for their orthodoxy, on the subject of "Making Our Lives Redemptive." I assumed their belief in the fundamental salvation doctrines and assumed they understood my own position. I found out, to my dismay, that I was grossly misunderstood, and that my emphasis on living out in practical everyday service the law of self-sacrificing love, that does make our lives redemptive, led them to believe I placed the redemption wrought by Christ on a par with the redemption we can ourselves work out in society. Fortunately I had a later opportunity to assert my faith and correct a misunderstanding. It is a strange conception of salvation through the cross that fears to put emphasis on an imitation of the love and self-giving of our Lord Jesus Christ, whose name we bear and whose disciples we claim to be, lest we should appear to detract from the redemption He bought for us on Calvary.

We believe in soundness of practice as well as soundness of faith—in orthodoxy as well as in orthopraxy. It is not either/or as between orthodox belief and social service. It is both or nothing. Jesus died for our sins but He rose again for our justification, and "like as Christ was raised up from the dead . . . even so we also should walk in newness of life" (Rom. 6:4). This is the New Testament way of life which can never be separated from the New Testament saving faith, written large on the pages of Scripture from the Sermon on the Mount to the twenty-second chapter of Revelation. Many in our day are seeking to dispense "cheap grace," but the true Christian faith knows only a "costly grace"—a grace that took Jesus to Calvary and a grace that most surely lays a heavy cross on everyone who accepts Christ with a living faith.

It is true that we are saved by faith. This, however, does not give license to a "believe only heresy." Faith is not a mere giving of intellectual assent to certain facts. *Faith is what we live by.* Listen to the plain teaching of the Apostle James on this subject:

"What doth it profit, my brethren, though a

man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead" (James 2:14-20)?

We believe in Jesus when we surrender to Him and when we allow His Holy Spirit to work out a Christ life and a Christ spirit within us. If Christ is not "formed within us," can we presume to have faith in Him? The answer is obvious. We believe only what we live by, regardless of what we may say or claim.

Our Mennonite Church has historically had a consistent service testimony and in recent years we have seen a considerable extension of this emphasis. We have had the conviction that as Christians we must do what we can to take the Gospel to the ends of the earth. With our missions, both home and foreign, have gone service and relief projects. In the years during and following the last war we have borne testimony to our faith through service programs in many foreign countries. This we have considered a natural outgrowth of our faith in Christ and the inevitable expression of our new life in Him. The sincerity of our peace testimony is proved by our willingness to serve and sacrifice.

Mennonite young people have during past years had a natural tendency to enter the so-called service professions, such as teaching, nursing, and medicine. We have not usually gone much into other professions, such as law, banking, finance, brokerage, business administration, and other similar callings. Strange as it may seem we have also not gone into social service as a profession. There is a change of attitude here, however, and our young people are beginning to see the great opportunity for rendering a Christian service through this channel also. In public school teaching we have an opportunity to teach children and mold their characters. This is indeed a large opportunity.

In social service, however, we have an equally large opportunity. And we need not think only of case workers within the limits of our own church institutions and programs. Our teachers serve in the public school system and find satisfying opportunities for service and witness.

Even so social workers with the true spirit of service are in demand by the various state and county agencies and the openings for employment are numerous. In child welfare we meet children from broken homes. Here the Christian social worker comes face to face with stark, tragic need. Here he has an opportunity to deal with the children at the point of their greatest need and with the broken home that usually lies behind the scenes. Here he can bring to bear the Christian message of love and redemption. Social workers testify that without the Christian message these problems of broken homes and delinquent children have no abiding solution, but that the Christian approach does offer a way, usually the only way out.

If you have a sense of call to a profession that brings you face to face with sin's tragic consequences, and if you feel called to take the Gospel of Christ into a field where it is desperately needed, you should enter the field of social service. To bring the healing balm of the love of Christ, incarnated in the life and service of a Christian social worker, into the haunts of sin and misery stands as one of the great challenges to our faith today.

Elkhart, Ind.

"It Is Later Than You Think"

BY MRS. WALTER OSWALD

Did you file your Income Tax returns for this year? The dead line was March 15.

You were employed by the Lord of the kingdom. He paid you a salary. You had three hundred and sixty-five days to utilize. You had air to breathe, water to drink, food to eat, a home to live in, flowers to enjoy, a family to appreciate, the Nation's freedoms to prize, opportunities and privileges to grasp, forgiveness, the fruits of the Spirit and salvation as gifts, memories to cherish, books to read, friends to help, health, and leisure time.

How much are you paying to your Lord? Have you claimed exemptions? Have you given an honest report? Can He balance the budget with the taxes you are paying or must He operate in the RED?

Hesston, Kans.

When you have accomplished your daily task, go to sleep in peace; God is awake.—Hugo.

GOSPEL HERALD

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EDITORIAL

Ear-Contact

A few weeks ago we wrote concerning eye-contact. We felt it was no more than courtesy to those to whom we speak that we look them straight in the eye. Much ineffective public speaking results from a failure to get a sense of communication through eye-contact.

But the eyes can't do it all. People must also hear what we say. A reader wrote to one of our secular magazines asking what can be done to get clergymen to speak plainly in the pulpit. What indeed? But perhaps we had better begin with conversation. What a lot of expressions we need to ask for repetition: "What say?" "Pardon?" "Huh?" "I didn't catch that." If some of these are just habit, it is a habit that grew out of necessity. It is rank discourtesy to speak so softly or so indistinctly that our hearers must guess what we have said or ask us to repeat. We mumble and grunt as though we had no tongue or teeth or lips at the front of the mouth with which to clearly enunciate. We swallow our words as though we were half ashamed of them. Certainly an important part of every person's education is the art of clear and distinct speech. There are people, of course, who have speech handicaps. But most of us are just plain lazy and sloppy. One feels sometimes that if people can't speak up so as to be understood they ought not speak at all.

The fault of indistinct speech is an especially vicious one in the pulpit. People come to church to hear the Gospel. If they can't hear what is said, they go home disappointed and frustrated. Sometimes the speaking is too soft; the voice doesn't carry to all parts of the building. Even those preachers not blessed with strong voices can usually speak more loudly if they keep the people on the back seats in mind. If the building is very large, or if there are competing sounds, then the preacher must increase his volume accordingly. It is his business to know just how loudly he must speak to be heard by everyone. In these days amplifying systems help, and every church should install one if the situation requires it. There are the hard-hearing people to think of, too. Sometimes it is not wise

to shout loud enough to make all of these hear. Earphones should be available for them. We shall always remember the look of happiness on one old brother's face as with earphones he listened to a sermon, the first he had heard for years.

In some cases the indistinctness comes from poor enunciation. It may be so loud that for some the words run together. The speaking may be too fast. The preacher may be afraid to open his mouth wide enough to let the sound out. Final consonants or even final syllables may be slurred over. There may even be dialectal difficulties, so that people have to figure out what we are trying to say.

Ezra, that superb teacher of the Old Testament, "read in the book in the law of God distinctly." He needs successors today.

The Idolatry of Covetousness

"... and covetousness, which is idolatry" (Col. 3:5c).

If a man bows down to gods of wood and stone, that is plainly idolatry. But why is covetousness idolatry? Often the covetous man worships no god at all. He is simply completely secularized and finds no place for religion in his life. He is no devotee at any pagan shrine; he entirely by-passes anything that looks, sounds, or smells like a shrine. He is not an offerer at a heathen altar; he simply has no offering.

And yet God's Word says that a love of the world and what is in it—its goods, its money, its resources of any kind—is idolatry, and that this worship of false gods brings upon the worshiper the wrath of God. It is a pronouncement that includes multitudes under its judgment. It is spoken to our own generation, with its philosophy and practice of materialism, with its worship of the creature rather than the Creator. For the secularized materialist is a devotee, whether he admits it or not. He is a worshiper of Mammon, though he may call his loyalty by some other name. Everywhere discerning eyes are seeing that this is the great modern spiritual malady. Toynbee, the great British his-

torian, says that the question of our times is this: "Will man worship God or collective man?" The Christian, whether in the so-called free world or behind a curtain of bamboo or iron, gives one answer. And the non-Christian, be he communist or Western humanitarian democrat, gives the other answer. These are our two worlds. This is the distinction which has greater long-term importance than any political categorizing. One worships either the Creator or the creature; and if he worships the creature, then he is by Biblical definition an anti-God idolater.

Begin on a Strong Spring

From William S. Abernethy comes this story:

My watch was not keeping good time. I took it to a watchmaker. "Please tell me why this timepiece is so irregular," I said. He put his magnifying glass to his eye, opened the back of the case, and peered intently at the works for a moment.

"When do you wind your watch?" he said.

"When do I wind it? Why, when everybody else does, of course."

"When is that?"

"Just before I go to bed."

"Well, you are mistaken if you think everybody winds his watch then. You should wind it the first thing in the morning, and I'll tell you why. All through the day your watch will be getting a succession of jars. Every step you take on the hard pavement will jar that delicate mechanism. You ought to begin the day on a strong spring."

The editor knows nothing about the mechanical soundness of this advice, although he has formed the habit of winding his watch just after the morning shave. But he does know that it is a word of wisdom in many an area. One thinks immediately of how much better the day's program goes if it starts out on the strong spring of a morning watch of prayer and meditation on the Scriptures. At the Publishing House the workers have long felt that they wanted to gather for fifteen minutes of song, Bible reading, and prayer before facing typewriter, linotype, and press. Our colleges gather students and teachers sometime in the fore part of the day for an uplift of spirit in the chapel service. We usually feel that something is not quite right if we begin an important meeting without the strong spring of

invoking God's presence and guidance. One of the strongest arguments for a godly youth is the strong spring which it gives for the race of life. It is exceedingly difficult to overcome in later life the handicap of wrong choices in marriage and vocation, of inadequate training for Christian service, of the bondage of wrong habits and the lack of good ones.

"Well begun is half done," says an old proverb. And God's Word tells us to remember our Creator in the days of our youth. It is a command to be obeyed by prayer in the morning of the solar day, by fitting worship at the beginning of the week, by establishing a family altar in every new home, by dedicating our children to the Lord, by calling our friends into the new house for a word of dedication and blessing, by beginning every task in a religious spirit, by giving our hearts to God at His first call. Begin your day on a strong spring.

"Begin the day with God,
Kneel down to Him in prayer,
Lift up thine heart to His abode,
And seek His love to share."

Who Are the Neglected—Pastor or Congregation?

By RICHARD SHOWALTER

Our ministers' children have not gone hungry because they have not received a regular systematic support from our congregation. Their children have not been neglected as far as education and occupational opportunities are concerned. They seem to be able to drive as good a car and to maintain as convenient a home as the average member of our Mennonite congregations.

The responsibilities that our ministers have had, to make their own way financially, have not proved to be entirely a liability for them. From a material standpoint most of our ministers have as great an income as the average Protestant minister throughout the U.S.A.

One important reason that congregations are not led to see the plain Scriptural teaching on the support of the ministry is because our ministers are not ready and willing to give their full time to study, prayer, congregational work, and evangelism. Some have found a satisfaction in the security of homes and lands and the gaining of the same. There is a certain degree of independence which comes from making a living outside of ministerial support which most ministers actually enjoy. Who is it, anyway, that likes to be told how to spend their money? If a man works at

any other job he is free to spend his money as he pleases. But the man who receives some support from a church has many advisers or at least critics in regard to the way he spends his money, and even to the way he makes the balance of his living to supplement the church offering. What man is it who wouldn't prefer to be free from this public direction of his financial affairs? For these reasons the Mennonite minister who can prefers to make his living some other way than from congregational support. And in these times in which we are living it is not hard to do.

That is, it is not a hard thing to do if you put making a living first. Of course, this means little visitation, few hours per week for necessary study, a few moments per day for prayer, and practically no time for an active evangelistic program. But the average minister can get by, as many of them have in the past. The terrible thing is that we are so material-minded that the above sounds pretty good.

Our congregations have oftentimes starved spiritually from that warmed-over hash that we have been feeding them. The same-old-stuff in the same-old-way. They know before we start what we are going to say and when we get done they know what the next one will be. And they get so accustomed to this that they think nothing of it. Let us hope that it is not as bad as I have made it sound. But really what difference does it make as long as every one is getting along well financially—even the minister is doing quite well.

I am thankful to God that there is a growing concern throughout our church for a deeper spiritual life. The fear and unrest of our age is causing some to look to God for something satisfying. There are those whose spiritual appetites are being whetted by such Scripture passages as this prayer of Paul's (Eph. 1:17-19): "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power." They are saying there must be things deeper and richer than we have known. These are the individuals who have a vision of the truly supported ministry. Not because the ministers are not receiving a sufficient living now, but because the church needs a spiritual provider.

Answer me this, How can we expect fresh spiritual messages, tender pastoral care, and leadership in evangelism through a man who is limited in his own spiritual supply by his entanglement with the things of this world. I refer here to the responsibility which goes with the

It Happened —

FIFTY YEARS AGO

(From Herald of Truth, June 1, 1901)

At this writing we have 370 boys and girls in the Orphanage [Jacob Burkhard, India].

The Sunday School at Masontown M.H., in Fayette Co., Pa., appears to be in a prosperous condition. It has an attendance of about sixty-six, with a good corp [sic] of teachers, all members of the church.

... thirteen persons were received into church fellowship by baptism, one was baptized in the church, and twelve in the water with water [Cressman cong., Breslau, Ont.].

necessity of finding a means of support outside of the work to which God has called the minister to give his life. A limited amount of work itself is a real benefit in helping the minister get away from his church responsibilities. But to have the responsibility of supporting a growing family often means that one or the other suffers, and it is usually the church.

The time has come when every man who is to be ordained to the ministry in the Mennonite Church should be questioned with his companion as to their full consecration to the task. "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (II Tim. 2:4). But surely along with this he should be given the assurance by the people whom he serves that he need have no anxious concern about the future financial support of himself and his family, including the possibility of properly educating his children. It is true that God will provide for His ministers, and that the ministers should trust in the Lord. Church members are ready to speak much about this fact, but somehow many are not willing to recognize that God has a plan through which this is to be accomplished. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:14). "Let those who receive instruction in the word share with their instructors all temporal blessings" (Gal. 6:6, Weymouth). (See also Luke 10:7 and I Tim. 5:8).

When men fail God, then some adjustment must be made. In this matter it is usually made in one of the two following ways: (1) The minister gets a job and supports himself. That is what Paul did and he writes about it in I Cor. 9:18, "I . . . make the gospel of Christ without charge, that I abuse not my power in the gospel." (2) He changes locations to a place where he does receive support for his work as a minister.

The minister has a definite responsibility before God for his family. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8).

Among our people the minister usually finds himself some other source of income outside of his ministerial work. The nature of this income usually falls along one of two lines. Either he finds employment in some business and puts in a full day's work, which makes his ministerial work totally a side line; or by investment and personal responsibility he develops a degree of financial independence which gives him some freedom for his ministerial duties.

May I repeat again, for emphasis, that the ministry as a group are not suffering financially. When ministers discuss this subject they are criticized for trying to "feather their own nest," while in reality they are receiving a great deal more than if they were supported by the churches. But there are other values besides the material, and the congregations where their minister does not have time for study, prayer, meditation, and congregational planning are suffering.

We could probably never persuade those ministers who are financially independent to give this up and rely upon church support and give their full time to the work of Christ the church. Neither could we persuade a congregation to begin supporting a minister who is financially independent. So it will probably be necessary to look to the future, and may this be our goal: (1) That the ministry be willing to sacrifice the financial independence of the past and give themselves to the work of Christ and the church. (2) That the laity may be willing to accept their God-given responsibility of releasing the man of God for the work of God.

Perryton, Texas.

Giving the Word of Life to All Nations

BY S. C. YODER

On my desk before me lies a beautifully printed, well-bound German Bible—a gift from my friend, Mr. Darlingon, Treasurer of the American Bible Society, whose headquarters are in New York. This book is to me a constant reminder of the task to which this organization has dedicated itself, that of making the Scripture available to all people in their native language. The copy which is referred to here was taken from the first edition printed in Germany since the close of the war. The printing press, paper, and binding materials were furnished by the American people through the American Bible Society.

A few years ago during the darkest days of the recent world conflict a

current periodical carried this startling statement on its front cover: "The Lights Are Going Out Around the World." This expression had a tremendous effect on the minds of those who read it. For a time it appeared as though that prediction might become a reality, but now that we see through a rift in the clouds that hang over the earth we are convinced that no weapon that is formed against God can permanently prosper and "the light shines in darkness and the darkness has not overpowered it" (John 1:5, Weymouth's translation).

During the last score of years active mission work in foreign lands has become increasingly difficult. In some countries it has become impossible. Workers have been withdrawn and the National Church has gone underground. But in spite of these discouraging factors in the situation "a large door and effectual" has opened to the Bible-distributing agencies. Nations like Japan are rethinking their entire philosophies and are searching for new truths. People around the globe are calling for and are reading the Bible as they have not done for a long time. Missionary propagating agencies are in many places restricted—even banned—but the Word of God is not bound. Appeals are constantly coming from many quarters, from native ministers, missionaries, businessmen, statesmen, soldiers, urging the churches not to let this opportunity of the century go by. It may be the last chance, they say, for this generation to publish, distribute, and to place the Gospel into the hands of the masses who need it. The church, like its Master, "must work . . . while it is day: the night cometh, when no man can work." That day may be nearer than we think.

To meet this overwhelming demand for the Scripture, the American Bible Society has committed itself to a \$3,000,000 program to print and distribute Bibles. This is largely a venture in faith based on its experience of previous years. In order to carry out its plans it is dependent on the following sources for its income.

Contributions from churches	\$550,000
Contributions from private individuals	716,500
Contributions from trust funds, legacies, matured annuities	625,200
From the sale of Scriptures in the U.S.	472,000
From reserves of nonrecurring items	453,500
From other sources	205,000

Few of us realize how much missionaries, including our own, have been dependent upon societies such as the American Bible Society for their supply of Scriptures and portions of Scriptures. This is still true. Hence at this critical and strategic time it seems urgent that all of our churches should heartily respond to the support of this organization in order that this one open channel through which the Word of Life may flow

Redeemed Sinner's Testimony

BY EDNA M. MERTZ

*As lovely and clean as the earth today,
Refreshed by the wind and the rain,
I feel Thy cleansing blood, dear Lord,
Has washed away every stain.*

*I've found the way, thank God!
Of deliverance from sin;
My precious Christ indwelling now
Shall every victory win.*

*"A wall of fire about me":
Though I'm tempted oft to sin,
Protecting fire, greater far
Than that which flames within,*

*Has made the way to victory
And closed the door to sin;
By grace His blood has saved me,
And by His grace I'll win.*

*"Greater is he that is in you":
Yes, He who abides within
Withstands every power of Satan
And gives me the vict'ry o'er sin.*

*This Spirit of Truth and of power
With soul-satisfying delight,
Brings joy through each passing hour
And giveth His songs in the night.*

*Through days of toil and strain, Lord,
Rejoicing I'll walk on with Thee,
Thou who in mercy didst pardon,
Redeem me, and set me free.*

*(Reader, do you know the Christ who
can give you this testimony? Will you
receive Him today?)*

Ft. Wayne, Ind.

to the world may not become obstructed or useless for want of materials to carry on. Let it not be said of us as it was said of Israel in Amos' time, "They shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

Goshen, Ind.

Christ and Temptation

BY CLAYTON BEYLER

An answer to a query sent us concerning the temptation of Christ.—Ed.

The systematic theologians say that it was impossible for Christ to commit sin. At the same time they also say that He was tempted. Heb. 4:15. The difficulties in this doctrinal problem are bound up with the problem of the nature of Christ and the nature of temptation.

Christ was both human and divine. It is not correct to think of Christ as merely

human or as purely divine. Neither is it correct to separate the two and say that Christ had a double personality. He had two natures united in one personality. With this in mind it is correct to say that Christ was eternal and that He was born in Bethlehem. He was omniscient as well as limited in knowledge. To further understand the relation of the human to the divine we must note that it was the divine that came down and took human nature by being born of the Virgin Mary. He was free from original sin, not, however, because of the immaculate conception. The sin and guilt of Adam are not attached to human nature but to individual persons. Jesus took into His divine nature not a human person (which He would have received if He had a human father and mother) but impersonal human nature. With this human nature He was able to experience all the limitations and sufferings which are common to men, yet because of His divine nature He could not sin.

Now for the second difficulty we will consider the nature of temptation. Temptation is a testing to see whether one will choose God's service or not. This does not mean that there is a possibility of failure. Gold can be tested but it can but remain pure gold. Christ was free from every trace of sin. Thus there was nothing to which sin could appeal. Sin in all forms was repulsive to Christ. Christ's inability to sin was not so much a limitation but a perfection. He could not sin because He was perfect holiness. The human nature of Christ permitted this holiness to be tested, but the divine nature insured the impossibility of sin.

Hesston, Kans.

When in Rome . . .

BY CARMEN DI ARPINO

[Carmen Di Arpino is a graduate student at Columbia University.]

I have always been amazed by the extent to which man's behavior is determined by choice morsels of "philosophy" embodied in catchy maxims. If one were to compile a list of the most popular and most influential of these bits of dubious wisdom, the old adage, "When in Rome do as the Romans do," would probably be a candidate for first place. Unfortunately too many of us have succumbed to this old rule of thumb far too often. It is all too readily held up as the standard by which to judge past as well as contemplated behavior. It is both palatable and easy to rationalize ourselves into the position that the most important thing is to live a full and exuberant life; and that the only way to achieve this end is to conform to, rather than alienate ourselves from, the group. There is no point at which we find it necessary to stop in subscribing to this rule's guidance. We must not offend our hosts, or our guests,

through abiding by a standard that is alien to them. We must be very careful not to assert our religious position, because discussion of such a subject is in bad taste in good society. If we are invited to a party we must indulge in all things, lest we be accused of peculiar behavior. In short, to live right is to conform to the group, even if this must by necessity result in complete submergence of our own convictions. The point could be carried to a ridiculous degree by asking if one should hunt heads, if one happens to be the guest of head-hunters. It is not necessary, however, to go so far in order to point out that such a relativistic position does not lead to full and exuberant living, but to gradual extinction of one's character and individuality.

The whole idea is completely unac-

ceptable to the Christian. To him it is equally important to have a full and exuberant life. His goal, however, is not the achievement of inconspicuousness by conforming, but to become a light and guide to others by his example. He stands firm on his own convictions and recognizes only one God-given standard with which there can be no compromise. He finds it absurd to comply, and desirable to uphold the right and condemn the wrong, regardless of how unusual he may appear in the eyes of others. The thing that matters is that he is right with himself and with his God. When in Rome the Christian will refuse to "do as the Romans do." The only acceptable maxim to him is—"When in Rome . . . behave like a Christian."

—Cross and Crown.

The Influence of Jesus

His Appeal to Curiosity

BY CYRIL K. GINGERICH

Jesus made some astonishing claims while He dwelt among the Jews. His claims, His authority in teaching, healing, or conversation were so obvious that the people were astonished and marveled. I find in the Book of Mark seventeen direct references to the people as being astonished, or marveling at Him: On four occasions they were astonished at His teaching; on two occasions they marveled at His wisdom in answering questions; on two occasions they were astonished at His power over the wind and sea; on four occasions they were astonished at His healing power; and on five occasions they marveled at His power over death.

Perhaps the most remarkable claim that Jesus made was His quiet, insistent, and unhesitating claim to sinlessness. It was a claim that aroused the curiosity of the people. The very fact that Jesus did "always those things that please . . . [God]"¹ caused men to marvel.

Then there was His claim of POWER. He claimed power over unclean spirits. Mark records many instances where Jesus exercised power over these spirits. I shall mention only one instance. In the synagogue at Capernaum was a man with an unclean spirit. Jesus rebuked the spirit and commanded him to come out of the man. The spirit obeyed, and the people were amazed at His power. Their curiosity was stirred and they began to question among themselves concerning His power.²

Then Mark records many instances of His healing power. On one occasion, in Galilee, they brought to Him a man that was deaf and dumb. After He had healed the man, the multitude were "beyond measure astonished."³

He also claimed the power to forgive sins. While He was at Capernaum, they

brought to Him a man sick of the palsy. He said to the sick man, "Son, thy sins be forgiven thee." The scribes questioned His authority to do this. But Jesus completely healed the man, and "they were all amazed, and glorified God."⁴

Then He claimed power over the elements. There was a storm on the Sea of Galilee while He and His disciples were crossing, and He "rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm." And the disciples were astonished at His power.⁵

Another great power He had was His power over death. It manifested itself on a number of occasions, but finally and completely it was manifest in His own personal victory over the grave. The incident I want to refer to now is the raising of Jairus' daughter. After He had brought her back to life, the people "were astonished with a great astonishment."⁶

The third great claim that Jesus made was His claim to divine Sonship. Of course it was attested by the Father on two occasions: at His baptism and at His transfiguration. And His whole life as He lived it was a credential to His divine Sonship. But on various occasions He did definitely speak of Himself as the Son of God. For instance, He asked His disciples, "Whom do men say that I am?" After Peter's confession which followed, Jesus gave them a great revelation of Himself as the Son of God.⁷

Jesus' claims were great and astonishing claims. No wonder they aroused the curiosity of the people. We can not hope to make all the claims He made. But we can make claims. Praise God! We have a marvelous position in Christ Jesus. We are "sons of God" and "joint-heirs with Christ."⁸ Our lives should make great claims day by day, moment

A Prayer for This Week

Gracious Lord, we thank Thee for the message of reconciliation which brought us to Thee, and for the burden of responsibility of the ministry of reconciliation which Thou hast entrusted to us. Move our hearts with Thy holy compassion as we see the multitudes as sheep without a shepherd. Forgive us for our self-complacency, and our lack of concern for the "other sheep." Implant deeply within our convictions a heavy burden for the multitudes who are groping outside Thy fold. Endow with spiritual power and with Thy wisdom, those who are charged with the presentation of Thy cause at the annual Mission Board meeting. Grant fully yielded wills to those whom Thou hast called, that they may respond to Thy call for laborers. Help us to see more clearly our responsibility in Thy great program of missions. Give us grace to be fully yielded and keenly responsive to Thy will through a rich infilling and outpouring of Thy Holy Spirit. Grant these petitions in the name of our Lord Jesus Christ. Amen.—Ezra Beachy.

by moment. When we live within our possibilities as "sons of God," we will arouse the curiosity of our fellow men. And once we have aroused their curiosity, we are in a position to take them all the way to the foot of the cross, and to challenge them to faith and hope.

- ¹ John 8:29.
- ² Mark 1:23-28.
- ³ Mark 7:31-37.
- ⁴ Mark 2:1-12.
- ⁵ Mark 4:36-41.
- ⁶ Mark 5:38-42.
- ⁷ Mark 8:27-38.
- ⁸ Rom. 8:17.

Zurich, Ont.

"A Doer of the Work"

By J. IRVIN LEHMAN

One of our brethren who has a IV-E Selective Service classification has volunteered for a year of service in relief in Europe in reconstruction work. Knowing that the trip and personal expenses of such service is reported to be about \$1020, I spoke to him suggesting that our brethren would want to share with him in this cost. He replied that he had promised to pay that sum himself—a year's work without pay and over \$1000 for expenses! However, we want to, and I believe he will permit us to share with him.

This winter my family and I were privileged to visit the churches in Alabama and Florida. Here we found some families of our brethren who were supporting themselves financially by farm-

ing and poultry raising and also doing their testimony and teaching. In these parts some sisters are working part or full time at some vocation, as public school teaching, house or factory work, and in addition to that they help with Sunday school and sewing classes and witnessing to Christ by personal evangelism and by intercessory prayer.

We cite these as examples of what is being done by those who have courage to step out in faith and devotion to Christ our Lord in a practical and effective way appropriate to the need of our time. We need and have some consecrated workers who are supported full time by our boards and congregations for service comparable to that of some of our members in our home congregations.

How much more service we could ren-

der to the Lord by saving the time and money others spend in idle conversation, diverting reading, luxurious recreation, new cars, extra for the wardrobe, no one can tell; but we believe it would be much. Full consecration for us all will not necessarily mean for all full-time support in some position. It will mean so husbanding our life and possessions that we glorify God in the plan He has for us.

Our way to attain to some cherished personal ambition may be closed to us by the exigencies of our time. But let us be assured by the life of others that possibilities for serving Christ and our fellow men as Christians increase with each increase of human need. Our opportunity to shine as lights for Christ increases with the increase of the darkness of the hour.—*The Weather Vane.*

CULTURAL CONFERENCE PROGRAM

Messiah Bible College, Grantham, Pennsylvania

June 14, 15, 1951

EDUCATIONAL SESSIONS OF THE COUNCIL OF MENNONITE AND AFFILIATED COLLEGES

THURSDAY, JUNE 14

Morning Session, 9:00 to 12:00 d.s.t

Chairman: C. N. Hostetter, Messiah Bible College

Devotions

"Visual Aids in Higher Education".....L. L. Ramseyer, Bluffton College

Discussion

"An Effective Religious Program for Our Colleges".....Paul Erb, Scottdale, Pa.

Discussion

Afternoon Session, 1:30 to 4:00

Chairman: P. E. Schellenberg, Tabor College

Devotions

"The Development of Mennonite Education".....H. S. Harder, Bethel College

Discussion

"Voluntary Service in the Preparation of Teachers".....Mary Royer, Goshen College

"Our Colleges and the Voluntary Service Program in the Present Crisis"

Elmer Ediger, Mennonite Biblical Seminary

Discussion

CULTURAL PROBLEMS SESSIONS

Evening Session, 7:30 to 9:00

Chairman: Andrew R. Shelly, Mennonite Biblical Seminary

Devotions

"The Mennonite Way of Life on the Foreign Mission Field"....John Wiebe, Tabor College

Discussion

"The Mennonite Witness in the Southern Highland"

John R. Mumaw, Eastern Mennonite College

Discussion

Friday, June 15

Morning Session, 9:00 to 12:00

Chairman: C. O. Wittlinger, Messiah Bible College

Devotions

"Religious and Cultural Beliefs and Practices of the Brethren in Christ"

Discussion

"Evidences of Cultural Change Among the Amish"

John A. Hostetler, Pennsylvania State College

Afternoon Session, 1:30 to 4:00

Chairman: Charles F. Eshleman, Messiah Bible College

Devotions

"Creative Work in Our Schools and Colleges"

In LiteratureNaomi Brenneman, Bluffton College

In ArtEsther Bohn, Freeman College

In MusicJ. Mark Stauffer, Eastern Mennonite College

Discussion

Evening Session, 7:30 to 9:00

Chairman: William Snyder, M.C.C.

"A Psychiatrist's Evaluation of the Principle of Christian Simplicity".....Norman Loux

Discussion

"A Study of Divorce Among Mennonites".....J. W. Fretz, Bethel College

Discussion

OUR SCHOOLS

SCHOOL YEAR 1950-1951 OF LA JUNTA MENNONITE SCHOOL OF NURSING COMES TO A CLOSE

Vacations for students and faculty will begin Tuesday, May 22. Formal classes and final examinations are the order of the day this week. The last lectures will be given Monday, May 21, by Dr. Stone and Dr. Maynard—consultants in Tuberculosis and Hospital Pathologist, respectively.

Classes for the second-year students terminated in March, at which time one half of the members of the class began their affiliations in Psychiatry and Pediatrics with Colorado University School of Nursing in Denver. The remaining half continue their clinical experiences in the hospital here until fall, when they will go to Denver, while the group there returns to the home base.

Several changes in faculty personnel will be made by fall. Grace Augsburg, R.N., has resigned as Medical Clinical Instructor. This position will be filled by Florence Grieser, who will be enrolled at Western Reserve University for the summer term in preparation for the position. Miss Augsburg will be employed at the Hospital as Medical Head Nurse. Marie Kaufman, who has been director of extracurricular activities of the school this past year on a part-time basis, will be a full-time faculty member with teaching responsibilities.

A significant change recently effected in the school program was the appointment of Arlene Sitler as business manager and field representative. Miss Sitler, though not a nurse, has had wide experience in field work, having been associated with the Mennonite Central Committee for the past seven years. During this time she spent two years in Europe in the program of rehabilitation. Miss Sitler left La Junta on May 8 on a six-week tour of schools and communities in the interest of student recruitment. On this trip she will go as far east as Harrisonburg, Va., and up into Ontario, Canada.

Changes in Nursing personnel at the hospital this summer:

Several nurses are spending their summer vacation here—Florence Goodman, of Elkhart, Ind., will have charge of the Operating Room. Arlene Grieser, of Wauseon, Ohio, will take the position of 3-11 supervisor of Medical and Surgical floors. Both of these nurses have been attending Goshen College and will return to school again this fall. Miss Mary Sieber, of Freeport, Ill., will begin her duties as Operating Room supervisor the latter part of July.

Ruth Brubaker, who has been 3-11 Medical and Surgical supervisor for the past two years, has resigned and will leave about June 15 for her home in Pennsylvania. She has accepted a position as combined industrial and public health nurse near Harman, W. Va.

At present the members of the Class of 1951 are busily engaged in preparing for the

National Nursing Examinations to be administered by the State Board of Nurse Examiners on June 26 and 27. Two members of the class have already broken the family ties of the group. Claramae Lehman is working in the Psychiatric Hospital at Denver. Ruth Martin returned with her family and fiancé, Robert Harnish, to her parental home at Harrisonburg, Va. June 9 is her wedding day. She will then write her Nursing examination in Illinois, where she and Bro. Harnish will be assigned the pastoral charge of a mission outpost.

May 22 and 23 two members of the Colorado State Board of Nurse Examiners will spend two days at the School of Nursing making a regular survey of the school and its facilities. Readers may recall that at the last visit the school was put on the warned list, due to inadequate living facilities. The school administration feels certain that deficiency will not appear on the report of this survey with the beautiful, spacious new nurses' residence and educational unit now in use.

The Hazel Schrock Hostetler Memorial Scholarship fund has about reached the half-way mark with a total of nearly \$1200.00 now on hand. This fund was initiated by her husband and classmates and will be made available for students in their basic nursing course—particularly for those who are planning for service in the church. This money is being invested by the Mennonite Board of Education. Contributions should be sent to the La Junta Mennonite School of Nursing.

—Maude Swartzendruber, R.N.
Director of School of Nursing.

GOSHEN COLLEGE NEWS

Bro. Carl Kreider, acting president, delivered the high-school Commencement address at Pettisville, Ohio, on Tuesday evening, May 22.

The second semester of the school year 1950-51 is drawing to a close: last class meetings for the second semester Monday, May 21; "Reading days" to give students a breathing spell for closing the semester's work and completing outside reading, term papers, and laboratory projects, Tuesday, May 22, to Thursday, May 24. During these three days students met their counselors to complete preliminary registration for the second spring term, summer session, and fall semester. Final examinations, May 25 to May 31. Final registration for spring and summer courses by students now in residence on the campus, May 28.

Class program of the Biblical Seminary graduates in Assembly Hall Friday evening, June 1. Alumni Day, June 2—annual alumni reunion in the Union Auditorium at 6:00 p.m. The regular Sunday service Sunday, June 3—church service at 9:45 a.m., followed by Sunday school at 10:45 a.m. Annual chorus program 2:30 p.m., President's Tea for grad-

uates and their parents in the Union Lounge 4:00 p.m., Baccalaureate Service in the Union Auditorium at 8:00 p.m., Brother Harold S. Bender, dean of the Biblical Seminary, bringing the message.

Commencement Day, Monday, June 4—final chapel service in Assembly Hall at 10:45 a.m., College Luncheon in the Dining Hall at 12:00 m., Senior Class program at 2:30 p.m., Commencement exercises at 8:00 p.m. in the Union Auditorium. Bernard Christensen, president of Augsburg College and Seminary, Minneapolis, Minn., will deliver the Commencement address.

Admission to all public events is free, but friends of the College may receive tickets entitling them to preferred seats at the Baccalaureate Service in the Union Auditorium on Sunday evening, at the Senior Class program on Monday afternoon, and at Commencement exercises on Monday evening. Tickets may be secured from the President's secretary.

At a recent meeting of the Home Economics Club, Helen Rodgers, regional home economist of the Wheat-Flour Institute in Chicago, gave tips on home baking at a pictorial baking demonstration. Miss Rodgers, who was the guest of Sister Olive Wyse, head of the Department of Home Economics, presented a series of colored slides showing the steps in making standard biscuits and rolls. She also showed the results of a scientific low-cost weight reduction study recently completed at the University of Nebraska, demonstrating how on a 1200-calorie diet twelve girls lost a total of 238 pounds in eight weeks.

On Monday evening, May 21, the Mennonite Historical Society in its final program of the year presented Brother H. S. Bender in an address on the subject, "Mennonites and Alcohol Through the Centuries." Bro. Bender, who has been doing some research on this subject in connection with his work as editor of the New Mennonite Encyclopedia, traced the attitudes and practices of Anabaptists and Mennonites on the consumption and manufacture of alcoholic beverages, the temperance question, prohibition, and related subjects from the beginning in 1525 to the present on the basis of the available sources. During the open discussion period several members of the audience related incidents and experiences in various Mennonite communities.

Bro. Willard H. Smith, chairman of the Lecture-Music Committee, has announced the dates for the various numbers on the series for the 1951-52 season: October 18, Karl Robinson, "Japan Journey," a colored film story showing modern Japan in its ancient setting; November 23, the Chicago Symphony String Ensemble; November 28, the Trapp Family Singers, including a former Austrian baroness, her daughter and two sons, and their conductor, Father Franz Lasse; January 10, Dr. Bart Bok, Harvard astronomer, in a lecture, "The Milky Way"; February 4, the Paris-born pianist, Jean Casadesus; February 11, St. Louis Symphony Orchestra, directed by Vladimir Golschmann; March 13, the always popular Sam Campbell, known for his

(Continued on page 549)

TO BE NEAR TO GOD

THEME: HOLY HABITS

Sunday, June 10

Bible Reading: "Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11).

"And searched the scriptures daily"—not once a week and not superficially, but daily and in a searching way. Paul commended them, for he knew that the people of Thessalonica would learn where the spiritual truths were and be able to go to them in their times of need. There is a darkness about the world and all its affairs today, but through it shines the Word of God, the lamp to our feet and the light to our path. Every day will I turn to this source of light and meditate upon it as I go about my work.

Monday, June 11

Prayer: "And all things, whatsoever ye shall ask in prayer believing, ye shall receive" (Matt. 21:22).

The disciples had no doubt prayed for years when one of them said to Jesus, "Lord, teach us to pray." He knew that there was much yet for them to learn about the effective kind of praying that Jesus did. And we know! And knowing we must ask the same thing of our Lord that our short, hurried prayers may change to leisurely soul-stretching seasons of prayer, that our small narrow prayers may instead reach out with all their divine possibilities. Then will we rise from prayer equipped for the abundant life.

Tuesday, June 12

Service to Fellow Men: "For as the body without the spirit is dead, so faith without works is dead also" (James 2:26).

If we look around us with honest eyes we will see many things that need doing for Christ's sake and we will feel called to do them. Called? Calls do not come only to a Moses or an Isaiah or a Livingstone; they come to all of us. As often as our hearts have ached for the needy and we have caught a new vision of God's love for all men, so often have we known and responded to service in the name of Christ. God grant it daily in all of our lives!

And this we pray in deed and word,
Thy kingdom come on earth, O Lord,
In work that gives effect to prayer
Thy purpose for Thy world we share.
—Milton Littlefield.

Wednesday, June 13

Attending Public Worship: "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122:1).

There is a distinct and special blessing in worshiping in God's house in harmony with others of God's children. One of earth's sweetest sounds is that of Christians singing together the great songs of faith. It unifies to pray as one and to listen to the messages of God's servant as one congregation of believers. From true worship with God will come men and women who can say, "It is not I that live, but Christ liveth in me."

"Blest are the souls that find a place
Within the temple of Thy grace:
Here they behold Thy gentle rays,
And seek Thy face, and learn Thy praise."

Thursday, June 14

Partaking of Communion: "This do in remembrance of me" (Luke 22:19). "That ye may eat and drink at my table in my kingdom" (Luke 22:30).

It is a holy habit and one rich in spiritual blessing to take the communion of our Lord whenever it is given—to review again the debt of love we owe; to know that by grace we are free to drink the wine and eat the bread at the feast of love.

But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away;
'Tis all that I can do.—Isaac Watts.

Friday, June 15

Giving: "The Lord Jesus . . . said, It is more blessed to give than to receive" (Acts 20:35).

No, the New Testament teaching on giving does not demand one tenth; it teaches that giving is a service of love. Each Sunday a wealthy man saw a poor widow put in what must have cost her a great percentage of her income. He went to the minister and asked him to tell the woman that he would pay her share each Sunday along with his. When the minister tactfully told her of this the woman said, "Do they want to take from me the comfort I experience in giving to the Lord?"

Make my giving a holy habit, not the impulse that follows an occasional appeal.

Saturday, June 16

Spiritual Meditation: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Ps. 19:14).

Many things in this world we cannot choose, and necessity often limits our choice. But within ourselves we have the choice of our thoughts, our spiritual company. There at the carpenter's bench and on the hard dusty roads He traveled, Jesus said, "I am not alone, . . . the Father is with me." All about us are the saints whose thoughts are of the heavenly: the light in their eyes is witness. We, too, can live in that fellowship.

—Helen Alderfer.

To renounce the bearing of arms so fully as is prescribed by Mennonite and a few other confessions of Christian faith is to presume a standard of Christian character, conduct, and consecration to the church's mission in a sick world, a standard whose positive day-by-day demonstration by Mennonites in the time of freedom from war lacks the striking contrast which belongs to arms renunciation when one's government and fellow countrymen were rallying to war against a foreign aggressor. One is inclined to wonder why, compared with those of the relatively "carnal" or "materialistic" denominations, the Mennonite figures for per capita giving to missions and charitable institutions, investment in church schools, and for the training of ministers, is not or has not been shown to be as much as equal to the figures of some denominations which in wartime do not presume so high a "spirituality."—A Relief Worker.

THE GOOD NEWS SPREADS

Sunday School Lesson for June 17

(Acts 1:8; 4; 28; Romans 1:1-16)

How eager we are to tell good news! And so it was with the believers in Christ. They had believed in Him as He taught and lived among them. Then they saw Him go down to death. But He arose and then they understood the whole plan. It was to buy them back from sin. They were free in Christ. Surely this news must be told. At Pentecost many believers were endued with the power of the Holy Spirit. He opened their eyes too and now they must tell others.

Another important factor to encourage them in witnessing was that Jesus gave them this lifework before He left them. They were to take over now. Who isn't thrilled and pushed forward by Christ's "Go ye"?

Perhaps it would be wise at this point in the lesson to take a look at the facts of the spread of the Gospel. First at Jerusalem, then everywhere, preaching the Word—Philip to the Samaritans and the Ethiopian, Saul converted, Antioch church developed, Paul to Asia Minor, to Europe, to Rome. See the map of this spread. It was Jerusalem to the uttermost parts of the then known world.

In how many years did the Gospel get this far? Use the time line to show the period of Christ (33 yrs.) and the spread of the Gospel period (about 30 more years). Notice the length of these periods as compared to some periods in Old Testament history.

The Christians were few in number compared to the many unbelievers in this world, and their Christian beliefs were in outstanding opposition to those of the sinful world. But what an impact they made on the world! Under the direction and power of the Holy Spirit they were bold and adventurous to preach Christ. The spread was fast and the influence of the Gospel was wonderful. By the year 60 A.D., it is thought there were 200,000 Christians in the small then known world. Be sure to let your pupils see the comparative size of this world. In this world Christianity had its birth.

Paul with his forward-driving passion to make Christ known was the leading witness, but Peter and John and all the apostles and a great host of unnamed believers were great forces in this evangelistic program. All believers witnessed. Why shouldn't the spread of the Gospel today be equally dynamic? Don't forget to locate this story of the spread in the Bible. See the grand letters of the Apostle Paul. How could the Christian Church thrive without this Holy Writ?

As the church of Jesus Christ begins to tell the Gospel, the gates of hell cannot prevail against her. The church remains victorious. Rome has fallen. Other nations that fought against Christ are gone. In Christ, in His church, we shall triumph. The whole world needs the witness. "Go ye."

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FOR OUR SHUT-INS

Odds and Ends

BY EDNA K. WEAVER

*Near the window with face alight,
Dear Aunt Mary in her rocking chair
Happily works from morning till night,
Whether the day be gloomy or fair.*

*Near to her hands are the tools of her trade,
Scissors and thimble, needles and thread;
Gay, bright squares from the bed are laid,
Squares for a quilt for somebody's bed.*

*She chooses the colors with affectionate care,
Pieces of darker or lighter hue,
Places her patterns with infinite care,
Sure that the edges are straight and true.*

*Then patiently working out her design,
Joining one scrap to another, she bends,
Sewing, with stitches even and fine,
Her patches, made of "odds and ends."*

*Just "odds and ends"; there's a symbol here
Of Aunt Mary's life and of yours and mine;
For we join together a smile and a tear
And a trouble, perhaps, to form the design.*

*At the age of ninety with joy's fair light,
With pain and comfort, with artful blends,
The finished blocks will be dreary or bright,
As she studies and joins her "odds and ends."*

Lancaster, Pa.

God Our Refuge

BY TITUS MARTIN

"The eternal God is thy refuge, and underneath are the everlasting arms."

These words are part of the parting message Moses gave Israel before he went up to Mt. Nebo to die there. He realized what was before them, and spoke prophetically of the different tribes. After this he says that no one is like the God of Israel, and admonishes them that He is to be their refuge, and they shall be blessed above all people. I shall not enlarge on this as it pertains to Israel, but as it is related to the Christian who through much tribulation enters into the kingdom of heaven. I especially think of those who are physically handicapped and weak, realizing the devil is not unmindful of this weakness, and takes advantage of every opportunity to shipwreck souls on the voyage of life.

"The eternal God is thy refuge, and underneath are the everlasting arms." The psalmist says, "God is our refuge and strength, a very present help in trouble." We have many Scriptures that teach the greatness of our God, and His power to help, but with this realization may come the question, Is He willing to help? Yes, He never says *no* to the seek-

ing soul. He may not always help as we think best, but in the way He knows is best. One of the sweetest words of the Bible is the word "come." "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Again, "Him that cometh to me I will in no wise cast out." These are a few of the many "comes" of the Bible that portray the truth that God stands with outstretched arms to help those who come to Him, be it the sinner carrying the guilt of sin, or the Christian who is carrying a heavy burden. A few more Scriptures that show His willingness to help are these, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Also notice the words of the psalmist, "No good thing will be withhold from them that walk uprightly."

This God is eternal, and His help is eternal. At any time, day or night, He hears our cry and is ready to help. He has at His command a host of angels to send forth to minister to those who shall be heirs of salvation. Heb. 1:13, 14. Sometimes this minister may be your neighbor or brother. We realize that it is more blessed to give than to receive.

But are we willing to take the less blessed end, the receiving end, so that others can experience the joy of giving? God has many ways and means to give us the help we need, and never comes to the end of His resources as man sometimes does.

God has a purpose in all our suffering, and does not willingly afflict the children of men. Sometimes it may be for the individual's own good, and sometimes more particularly the good of others. One purpose in all suffering is to draw our thoughts and affections heavenward. A writer once went to an oculist. She was told her eyes needed rest, and when he was told it was almost impossible to take that prescription the doctor told her to go out when tired and take a look at the distant mountains. I think the spiritual lesson is plain, that many of us do not look beyond enough, as our forefathers did, to the eternal city that has foundations, whose Builder and Maker is God. Perhaps affliction is the only way God has to draw us away from the things of time, to the things that are eternal.

However, many times we suffer for others. A beautiful example of this may be in the life of Dr. Moon, who invented the alphabet for the blind. At the height of his career he was struck blind. At first he was rebellious but after a while he started to think of others who are blind and cannot read. He invented the system of reading for the blind which is

used practically throughout the world. Was it not worth while for one man's eyes to be darkened that such a boon might be given to the blind of all lands?

When all our hopes are gone,
'Tis well our hands must still keep toiling on
for others' sake;
For strength to bear is found in duty done,
And he is blest indeed who learns to make
The joy of others cure his own heartache.
—Anonymous.

Many questions relative to our suffering may never be answered in this life, nor need they be. Nothing happens to us without God's permissive will, and without a possibility of blessing. May we yield ourselves to Him who is love, that His divine purposes for our life may be accomplished. May all of us truly find in God our refuge, and experience the everlasting arms underneath to bear us up. "The eternal God is thy refuge and underneath are the everlasting arms."

New Holland, Pa.

EXPRESSIONS OF APPRECIATION

I wish to express my appreciation and thanks to all my friends and relatives who remembered me with cards, flowers, visits, and prayers during my illness and hospital experience. The Lord has blessed me with much improved health and may He abundantly bless you for your kindness.—Mrs. Sarah Beiler, Elverson, Pa.

* * *

We wish to thank all those who so kindly remembered us with letters, cards, flowers, gifts, and the many prayers that were offered during the illness, and sudden passing of our loved one, Mark E. Hess. May God bless each one of you.—Evelyn (Wiker) Hess, his wife; Maris and Grace Hess, his parents, R.F.D. 1, Lancaster, Pa.

* * *

I wish to express my sincere thanks and appreciation to the many kind friends, relatives, and neighbors who remembered me with fruit, cards, letters, flowers, visits, and prayers during my stay in the hospital and while at home. I also wish to thank those who so kindly remembered me in the birthday shower. May the Lord richly bless you all.—Mrs. Noah A. Beyeler, R. 2, Waynesboro, Va.

* * *

We wish to thank all kind friends for gifts and prayers, flowers and all that was so kindly done for us during our recent illness. May the Lord abundantly bless and reward His own.—Lydia Shetler, Atglen, Pa.

* * *

We sincerely thank each of the many friends, relatives, neighbors, Sunday-school classes, and sewing circles who so kindly remembered us with prayers, help, cards, letters, visits, and gifts during the recent illness in our family. May God abundantly bless each one of you for your kindness.—Mr. and Mrs. Jacob Snader and family, R. 1, Denver, Pa.

* * *

We wish to take this opportunity to thank the many friends for your kindness, help, and prayers in this past experience of the death of our loved one. Our heartfelt thanks cannot be expressed.—Wilbur Leidig, Midland, Mich.

* * *

I wish to thank all the kind friends, neighbors, relatives, and Sunday-school classes who remembered me in prayer and with cards, letters, flowers, fruit, and visits while I was in the hospital, at my sister's home, and since I am home. May God bless each one of you for your kindness.—Mrs. Stoner H. Haverstick, R. 2, Lancaster, Pa.

* * *

I wish to thank the many relatives and friends for the prayers, sympathy cards, and letters, and all the kindness shown during my recent bereavement in the loss of my dear husband, Walter. As I cannot write to all, I take this way to show you my deep gratitude. God's richest blessings be upon you all.—Mrs. Walter Grove, R. 3, Box 1316, Tuttle Ave., Sarasota, Fla. After June 15, 3411 Forty-second Ave., Brentwood, Md.

CHURCH MUSIC

Music Conference at Lindale

On May 4, 5, 6, the third Church Music Conference of the Northern District in Virginia was held at the Lindale Church. Bro. Paul Erb of Scottdale and Bro. John H. Shenk served as guest speakers. Sister Elsie Martin made her significant contribution to the conference on the subject of Children's Music. On Saturday evening a group of children from the Park School sang for the conference. On Sunday afternoon Bro. Earl Maust's Faculty quartet sang two selections. Bro. H. D. Weaver and Bro. Maust served as song leaders.

The conference opened with the message, "Four Centuries of Mennonite Music," by Erb. Shenk presented a vital discussion on the "Parents' Contribution" in improving congregational music.

On Saturday evening the "Ministers" and "Song Leaders" contribution was featured.

Both speakers brought messages on Sunday morning based on Matt. 26:30, Bro. Shenk speaking at the Zion Church. In the afternoon session, we were led in singing of Great Hymns of Worship and Discipleship.

In the final session, Bro. Shenk spoke on "The Use and Abuse of Special Music." Bro. Erb concluded with a challenging subject, "Music in the Church of Tomorrow."

We believe that the cause of church music has been revitalized and strengthened by this productive conference.

—J. Mark Stauffer.

Hymns vs. Gospel Songs

By J. CLAYTON KAUFFMAN

There has been and still is considerable controversy as to the type of songs that should be used in our church services. Some of our religious and educational leaders have almost entirely banned the use of the Gospel song and many people have been quite caustic in their criticism of the so-called lighter music. The situation is one which requires careful consideration, since singing is a very vital part of our church program.

The Apostle Paul says, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and *spiritual songs*, singing with grace in your hearts to the Lord" (Col. 3:16). In connection with the discussion of this subject we should first of all know the definition of a hymn and of a Gospel song. Also we should know the relation and

the difference. Perhaps the best and simplest definition can be summed up in the words of John Greenfield, who is considered one of the best posted men in hymnology: "The hymn is addressed to God. The Gospel song is addressed to men. The hymn is for praise, worship, adoration, and prayer. The Gospel song, directed to the people, is to warn them of the consequences of sin; give them the promise of liberty, peace, joy, and heaven. Through hymns we may confess our sins to God, claim His mercy and promises, and pledge our loyalty and faithful service. Through Gospel songs we can appeal to others to experience the same."

The psalmist exclaimed, "Let the redeemed of the Lord say so." Many of our church members are too reserved, too formal, too cold, and perhaps too inexperienced in the spiritual life to be able to tell to others what things the Lord has done. In this city there are over twenty churches; several of these, though they conduct regular services, would never include a Gospel song in their program and it may be significant that these same churches have long ago

MUSIC CONFERENCES

1. **Laurelville Mennonite Camp, R. 2, Mt. Pleasant, Pa.**
July 28 to Aug. 3
Director—Paul Erb

A feature will be the panel on church music problems, with participants from many sections. For program and reservations write to the above address.

2. **Little Eden Camp, Onkama, Mich.**
Aug. 11-18

Director—Karl Massanari

Church Music Week at Little Eden has brought delight and profit to many. For reservations and program write to Harley Nofziger, R. 3, Archbold, Ohio (after June 15 to Onkama, Mich.).

Let's take our job seriously, song leaders, and give some time to its study.

excluded evangelistic or revival meetings from their services. They would not think of singing such songs as "Since Jesus Came Into My Heart," or "I Am Bound for the Promised Land," "Joy Unspeakable," or "Constantly Abiding," not because there is anything wrong with these songs, but that the life is estranged from their message.

The spiritual song, if Scripturally sound, can be a real inspiration and a definite asset in our church services, if discreetly chosen to fit the right kind of service. Hymns are the most suitable for use in Sunday morning worship services, while Gospel songs are more adapted for use in Sunday school and evangelistic meetings.

Mr. Rodeheaver once said, "I have never known any great church that is an evangelistic church without the use of Gospel songs." It is the business of the church to bring lost souls to the saving knowledge of Christ the Saviour. Christian people everywhere should be willing to testify to their experience and the use of spiritual or Gospel songs is one of the best ways to bring the message of salvation to the lost about us. The great hymns of the church cannot entirely fill the need of an evangelistic effort. Many of the hymns are taken from the Psalms of David, but David's desire was mostly for his own welfare. He does not express concern for others. The Christian is also grateful for the blessing of God, but in turn seeks to lead others to enjoy this fellowship and out of the experiences of godly men and women through the years have come the words of many fine spiritual songs expressing fellowship, consecration, service, activity, assurance, hope, and aspiration.

Like all other subjects there are varied opinions, but whatever our personal conviction may be regarding this subject, it is not necessarily conclusive and we should exercise care that our criticism does not discourage those who have the responsibility of arranging this phase of congregational service.

Albany, Oreg.

I wish to see all arts, principally music, in the service of Him who gave and created them. Music is a fair and glorious gift of God. I would not for the world forego my humble share of music. Singers are never sorrowful, but are merry, and smile through their troubles in song. Music makes people kinder, gentler, more staid and reasonable I am strongly persuaded that, after theology, there is no art that can be placed on a level with music; for besides theology, music is the only art capable of affording peace and joy of the heart.—Martin Luther.

ALWAYS SOMETHING FRESH

Old John, who loved God and his village chapel, was stopped one day by an ardent angler: "John, what's the attraction up at the village chapel? You go week after week to the same old chapel, see the same folks, sing the same hymns . . ." "Wait a minute," interrupted John. "You fish often at the same spot and in the same water, don't you?" "Yes." John smiled and then, "Well, you don't; the water you fished in yesterday has passed on to the sea, and every time I go to the chapel the Lord has something fresh for me."—*Christian Herald*.

I know the Bible is inspired because it finds me at greater depths of my being than any other book.—Coleridge.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. Abraham Kauffman, Plain City, Ohio, was expected to conduct the service at Fairpoint, Ohio, on June 3, assisted by a mixed quartet.

Bro. Wesley Jantz will move to La Junta, Colo., from Greensburg, Kans., on June 7 and begin his pastoral responsibility there on June 10. Bro. Lee Kenagy filled the pulpit appointments at La Junta on June 3. The baccalaureate service of the La Junta High School was held at our church Sunday evening, May 27.

Bro. J. W. Birky, Spartansburg, Pa., preached for the Martins Creek Church, Berlin, Ohio, on May 20.

An E.M.C. quartet will give a program at the Line Lexington, Pa., Church on June 9.

Bro. C. Warren Long, Tiskilwa, Ill., preached the baccalaureate sermon for the Tiskilwa High School on May 27.

Eleven young people were received into church fellowship at Flanagan, Ill., on May 27.

Guest speakers at the fifth annual meeting of the Gospel Messengers, held at the Gingrich Church, Annville, Pa., on June 3, were Mahlon Hess and Clarence Fretz.

Bro. Truman H. Brunk, Denbigh, Va., has made a satisfactory recovery from an operation on May 9.

Bro. H. R. Schertz, Metamora, Ill., was scheduled to preach at Fisher, Ill., on June 3.

Bro. Howard Zehr, Peoria, Ill., is holding tent meetings June 3-8 at Germantown, a mission outpost of the Metamora congregation.

Bro. L. J. Miller, Filer, Idaho, brought the morning sermon at Protection, Kans., on May 20.

The commencement address at Hesston College will be delivered on June 5 by Desmond Bittinger, president of McPherson College.

Bro. Harold Zehr, Rantoul, Ill., spoke at the Youth Rally at Hesston College on June 2 and delivered the missionary sermon on June 3.

Baptismal services were held on May 27 at the Gays Creek, Ky., mission. At this time five souls were to be received into church fellowship. Bro. Alvin Swartz officiated. With several brethren and sisters from Tal-

All young people are invited and urged to attend all sessions of the Mennonite Youth Fellowship meeting at Belleville, Pa., June 8 and 9. Delegates particularly should be present from the first session 9:30 a.m. Friday. There are no private or closed sessions.

bert, Bro. Swartz gave a much-appreciated service at the Locust Grove Church, Belleville, Pa., the week end of May 19. Bro. Lewis Peachey and Mark Yoder of Belleville expected to worship at Talbert on May 26 with Bro. Peachey bringing a Gospel message. They brought home with them Sister Ruth Yoder, who has spent several months in service at Gays Creek.

Bro. Ivan J. Miller, Grantsville, Md., was engaged in a series of meetings at Poole, Ont., beginning May 13.

Bro. Alvin Yoder, Hartville, Ohio, is serving as superintendent of the Bible school at Talbert, Ky., beginning May 22. He is assisted by teachers from Hartville, Ohio, and Grantsville, Md.

Bro. John T. N. Litwiller, of the E.M.C. faculty, will minister to spiritual needs of Spanish-speaking workers in Lancaster County during the summer. The work is under the direction of the Eastern Mission Board.

A sunset service will be held at Howe's Grove, twenty miles east of Lancaster, Pa., midway between Morgantown and Churchtown one mile north of Route 23 on June 9, 7:30 p.m., D.S.T. Cornelius Dyck, who spent approximately four years in relief work in Germany and in other European countries under M.C.C. and who has since been serving as director of material aid for South America,

is scheduled to speak on "The Resettlement of Mennonite Colonist Refugees" and will show colored slides of this rehabilitation project, which is a continuation of the movement formerly discussed by Peter Dyck, brother of Cornelius.

Bro. J. Paul Sauder, Mt. Joy, Pa., will conduct a series of evangelistic services at the Ida St. Mission, Tampa, Fla., June 17-24. Summer Bible school will be held June 11-22.

(Continued on page 548)

Calendar

Virginia Conference and related meetings, Weavers Church, Harrisonburg, Va., June 4-7
Indiana-Michigan Mission Board, Annual Meeting, Clinton Frame Church, Goshen, Ind., June 5
Annual Meeting, Ontario Conference, Erb St. Church, Waterloo, June 4-6
Indiana-Michigan Conference, Annual Meeting, Clinton Frame Church, Goshen, Ind., June 6, 7
Pacific Coast Conference, and Associated Meetings, Fairview Church, Albany, Oreg., June 5-8
Mennonite Youth Fellowship, Annual Meeting, Belleville, Pa., June 8, 9
Mennonite Board of Missions and Charities, Annual Meeting, Belleville, Pa., June 10-12
North Central Conference and associated meetings, South Laurence Church, Glen Flora, Wis., June 11-15
Eighth Conference on Mennonite Cultural Problems, Messiah Bible College, Grantham, Pa., June 14, 15
Indiana-Michigan Mennonite Youth Fellowship, Goshen College, Goshen, Ind., June 16 and 17
Ohio Mennonite Youth Fellowship Convention, Millersburg, Ohio, June 29 to July 1
Chesley Lake Camp:
General M.Y.F. Workshop, August 4-11
Junior Boys Camp, Aug. 11-18
Junior Girls Camp, Aug. 18-25
Young People's Camp, Aug. 25 to Sept. 1
Laurelville Mennonite Camp, Mt. Pleasant, Pa.
Boys' Camp, June 30 to July 6
Girls' Camp, July 7-13
Victorious Life Conference, July 14, 15
Writers' Conference, July 16-20
Sunday School Workshop, July 16-20
First Family Week, July 21-27
Music Conference, July 28 to Aug. 3
First Young People's Institute, Aug. 4-10
Second Young People's Institute, Aug. 11-17
Second Family Week, Aug. 18-24
Missionary Bible Conference, Aug. 25-31
Little Eden Camp, Onkama, Mich.
Senior High Boys and Girls (ages 15-18), June 20-27
Junior High Boys and Girls (ages 12-15), June 27 to July 4
Boys and Girls (ages 9-12), July 4-11
Bible Conference, July 14-21
Sunday School Workshop, July 21-28
Young Adult Week, July 28 to Aug. 4
Christian Business Men's Week, Aug. 4-11
Church Music Week, Aug. 11-18
Farmers Week, Aug. 18-25
Family Week, Aug. 25 to Sept. 1
Peace Day, July 1
Alberta-Saskatchewan Conference, and Associated Meeting, Creston, Mont., July 1-3
Annual Meeting, Southwestern Pennsylvania Mission Board, Stahl Church, Johnstown, Pa., July 6 and 7
Illinois M.Y.F. Retreat, Pilgrim Park, Princeton, Ill., July 27-29
Southwestern Pennsylvania, Annual Conference, Blough Church, Aug. 5-8
M.Y.F. Workshop, Chesley Lake Camp, Allenford, Ont., Aug. 4-10, noon
Annual Meeting, Iowa-Nebraska Conference, Cedar Creek Church, Manson, Iowa, Aug. 7-10
Annual Christian Life Meeting, Lancaster Conference, Elizabethtown, Pa., Aug. 14 and 15
Ohio Christian Workers Conference, Martins Creek congregation, Berlin, Ohio, Aug. 14-16
Annual Meeting, South Central Conference, Pennsylvania congregation, Hesston, Kans., Aug. 14-17
Young People's Institute, Iowa Mennonite School, Kalona, Iowa, Aug. 15-19
Ohio Young People's Institute, Camp Zion, Canton, Ohio, Aug. 18-24
General Conference, Biennial Meeting, Goshen, Ind., Aug. 21-24
Church School Day, Aug. 26
Annual Meeting, Illinois Conference, place undecided, Aug. 28-30
Beulah Youth Retreat, Beulah, Colo., Aug. 27 to Sept. 2
Indiana-Michigan Mennonite Christian Workers' Conference, Bayshore Camp Ground, Sebewaing, Mich., entertained by the Pigeon congregation, Aug. 28-30
Annual Meeting, Mennonite Board of Education, Conestoga Church, Morgantown, Pa., Oct. 18-20
Fall Missionary Day, November 18
Bible Sunday, Dec. 9
Annual Meeting, Mennonite Publication Board, Place undecided, Feb. 20, 21, 1951

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Go, Preach

• MISSIONS •

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

James Brenneman, M.D., has informed that a rather severe epidemic of measles prevails in the Belleville, Pa., vicinity where the Mission Board meeting is to be held.

Bro. and Sister Elmer Springer are expected to come home soon from Puerto Rico on a regular six months furlough. They are planning to attend the Annual Meeting of the Mission Board at Belleville, Pa.

Sister Fannie Lapp, missionary on retirement from India, Goshen, Indiana, took part in a memorial service for Sister Emma Oyer at the Chicago Home Mission on Sunday morning, May 20.

During the present hot season most of the Mennonite churches in India are having Gospel teams out preaching in the villages and all excepting a few of the smaller ones are having summer Bible schools.

Bro. and Sister Frank B. Raber, for many years in charge of the Mennonite Mission and church in Detroit, Mich., now director and matron of the Mental Health Unit at Topeka, Kansas, spent several days in the vicinity of Elkhart and Goshen over the May 27 week end.

Brethren Carl Beck and Ralph Buckwalter spent the third week of May in Hokkaido looking after arrangements for land purchase and housing in their new locations in Japan. In Kushiro they were very happily surprised when, upon asking to purchase a suitable plot of ground, the owner, Mr. Murakani, gave it to them for mission purposes as a free gift.

Bro. A. C. Brunk, missionary on retirement from India and now residing at Colorado Springs, Colorado, is planning to serve on the Missionary Training Conference program at Elkhart, Indiana, June 14-19.

Helpers are still needed for the Summer Bible School to be held at the Canton, Ohio, Mennonite Mission, June 18-29.

Sister Marta Quiroga, a representative of the Argentina Mennonite Church and now a student at Goshen College, participated in the program of the Ontario Annual Missionary and Sewing Circle meeting on Thursday, May 24.

May 15 marked the opening day of Summer Bible School at Dhamtari, India. From fifteen to twenty teachers were planning to teach in the school.

Bro. David A. Shank returned recently to his home in Brussels, Belgium, after completing a tour of a number of European countries with Bro. Grikman, contacting and giving a spiritual ministry to refugees and displaced persons.

Bro. Ralph Buckwalter wrote in a recent letter from Japan: "We found two small rooms in Kushiro in a doctor's house for

ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES

The program for the annual meeting of the Mennonite Board of Missions and Charities to be held at Belleville, Pa., June 9 to 12, 1951, has gone to press. Please see program on page 519 of this issue.

Notice of arrival at the Mission Board meeting and requests for lodging should be sent early to Aaron Mast, Belleville, Pa.

Genevieve and me to live in this summer. Carls found a room for themselves in Obihiro on the second floor of one of the city official's houses."

The Youth Retreat of the India Mennonite Church is reported to have been a great inspiration and challenge to all who attended. It was conducted and planned entirely by Indian young people. Rs. 600 were raised in the Indian Church to defray the entire cost of the retreat and about sixty young people were in attendance.

Bro. James H. Lark succeeded recently in purchasing three lots in Chicago for future building of the Bethel Mission. The lots previously owned and intended for this pur-

GOING TO MISSION BOARD MEETING?

This week all roads lead to the "Big Valley" where the annual meeting of the Mennonite Board of Missions and Charities will be held near Belleville. There are several associated meetings. The Mennonite Youth Fellowship goes into session Friday morning, June 8. The Mission Board meets from Saturday afternoon to Tuesday evening. All sessions are open to the public.

Those driving from the west take U. S. 22 to Mill Creek east of Huntingdon (if on Turnpike leave at Ft. Littleton Interchange), then on 76 to Belleville. From the east take 22 to Lewistown, 322 to Reedsville, and 76 to Belleville. Those coming by train take the Pennsylvania to Huntingdon or Lewistown (from Buffalo come via Harrisburg). Notify Samuel Glick, Sr., Belleville, Pa., of the time and place of your arrival. Phone Belleville 40R2. There is plane service via All-American Lines, Pittsburgh to Altoona (Martinsburg) three times daily. Airport is 50 miles from Belleville.

We are asked to announce that a rather severe epidemic of measles is gripping the Belleville vicinity. Parents of small children please note.

MENNONITE RELIEF COMMITTEE (M.R.C.)

Twenty-five summer service units composed of 112 volunteers are planned for this summer by M.R.C. Openings continue to be available for two couples and several men. In fact, one unit will not be able to operate without a couple and another will be closed for want of two men.

A new child welfare service unit is being planned for the Mercy Home in Birmingham, Ala., which is a home for white children of from three to fourteen years. Sister Mildred Albrecht and Sister Betty Kaufman of Goshen, Ind., will serve there for the summer. Plans are being made to send a couple to this home on a long-term basis this fall.

The following persons will be joining the La Junta Hospital Service unit at the Mennonite Hospital and Sanitarium, La Junta, Colo., on June 1: Bessie Baker, Spring City, Pa.; Eldora Baker, Westover, Md.; Reuben Miller, Arthur, Ill.; Ruth Miller, Middlebury, Ind.; Wayne Miller, Lagrange, Ind.; Mary Petersheim, Gap, Pa.; Mary Riegsecker, Middlebury, Ind.; Mary Witmer, Kinzers, Pa.

Furloughs are due for some of the missionaries in Tanganyika. John and Catharine Leatherman and Phebe Yoder are scheduled to arrive in July. James and Ruth Shank are scheduled to leave Africa this month.

Bro. Carl Beck writes from Japan that Sister Beck's health is greatly improved, and that their daughter Carol is again a picture of health. The Beck address is now

No. 1 Minami 17 Chome
Nishi 7 jo
Obihiro, Japan

pose were taken over by the Park District for inclusion in the park area. It is hoped that building operations can be begun before the end of the year.

Bro. J. B. Martin, vice-president of the General Mission Board, returned to his home in Waterloo, Ontario, May 21, after spending a number of weeks on the West Coast.

Bro. and Sister E. I. Weaver spent two weeks in the Ghatula, India, station the early part of May. One week was given to the Youth Retreat and another week in visiting the church members in Ghatula and surrounding villages. Bro. Weaver held seven Communion services during this period.

The Twenty-second Annual Meeting of the Ontario Mennonite Mission Board was held at the First Mennonite Church, Kitchener, Ontario, May 26-28.

On Sunday afternoon, May 20, the Chicago Mexican Mission observed its Communion Service.

(Continued on page 548)



A Glimpse of Our Work Among the

Captions fit pictures counterclockwise

This is the house occupied by J. W. Shank and his wife, Selena, for seven years. It is at Nam Cum, the center of our Chaco mission field. The Sammel Miller family are the present occupants.

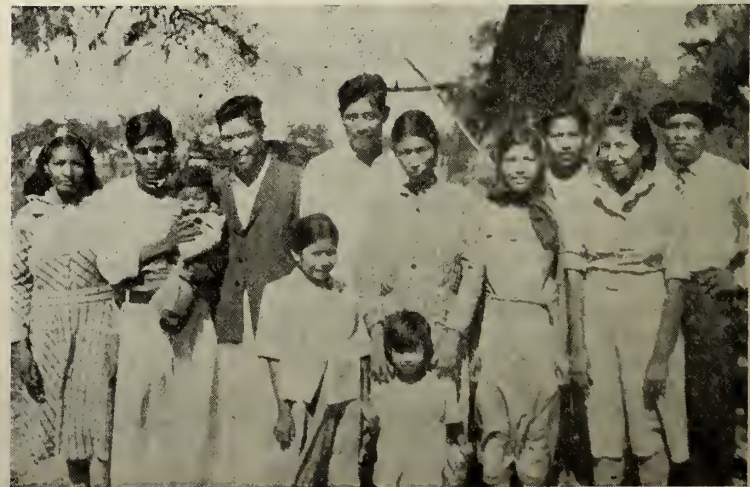
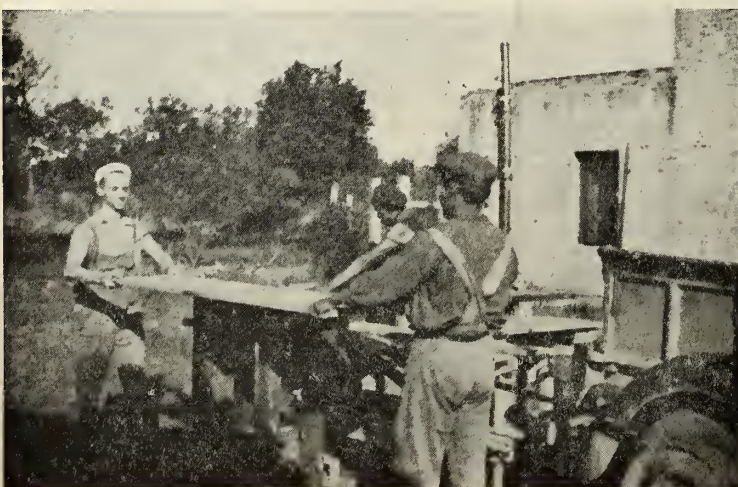
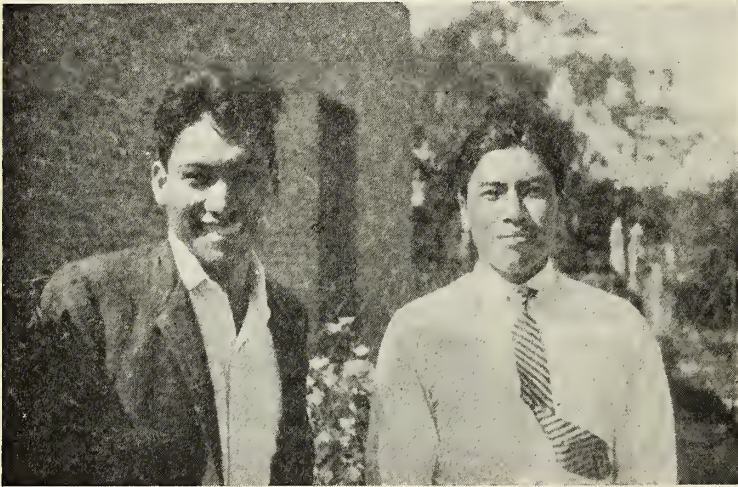
Celestino and Ernesto were employed to put in the posts for wire fencing around the newly purchased land at Nam Cum. The line of posts was as straight as a pin and firmly set in the ground. Celestino wears the wide trousers called "bombachas."

How our missionaries appreciate that smile of Francisco. He is often not so sunny-faced. They appreciate him because he is a very good Indian schoolteacher and lay preacher. The other man has been a great disappointment. He no longer lives at Nam Cum and has become a false teacher.

Pedro Mendozacame stands beside his handiwork. With his family he came from far north to live at Nam Cum mission. He was eager to help provide seats for the little church. A crude carpenter can make only crude benches, but they served well for a few years.

Hans Dehn, a former helper at the mission and good carpenter, was able to rig up a circular saw and propel it by applying a pulley to one rear wheel of the auto truck. Nano, the apprentice Indian helper, is learning something new.

Here is the Rodriguez family, parents in the center. At the extreme left and right are a daughter-in-law and a son-in-law. All the grown persons are members of the church.





Toba Indians of Argentine Chaco

Captions fit pictures clockwise

The stockade arrangement is where the animals are entrapped for branding or for medical treatment. Strong hardwood posts of quebracho wood (that sinks in water) are sunk side by side deep into the earth.

The first ox team owned by the mission was trained for work by Celestino. He applied gentleness and kindness. The lines are fastened to the ears, on the right ear of one ox and on the left ear of the other.

That was a happy day for Nano when with his new bride he posed for this picture. Three years later Nano's wife died leaving an orphaned son. Nano also served faithfully as a lay preacher.

Here are some of the boys who have been growing up at Nam Cum. Several of them think they are men; however, a few more years of wisdom's instruction will not be amiss.

Carlos Rodriguez enjoys his two grandsons. The missionaries often speak of Brother Carlos as their deacon because he is a man of more integrity and character than the average Indian.

Indian chief, Petizo, is not afraid of work, provided it is not too constant. He is helping to place a heavy beam of quebracho wood that is to serve as a ridge pole for the first church built for the Indians in the Chaco. Brethren Calvin Holderman and J. W. Shank are helping on the ground.



A Morning with the Bible Women

BY ELIZABETH ERB

I WAS greeted with a cheery "Salaam" as I joined our three Bible women in Parimala Bai's house before starting out for the village that morning. The women already had their morning messages planned, and in their colorfully printed cloth bags they had their songbooks and Bible pictures; in my little brown leather case were pills and a few of the most commonly needed medicines for injection. The four of us bowed our heads in prayer, seeking our Master's guidance and wisdom, and praying that today might be a day of salvation to some soul.

We did not go to a distant village that morning, but chose rather to witness in our own village of Ghatula because there were some dispensary contacts which we wanted to follow up. In the first home which we visited there were few women at home; all the able-bodied women and children were out gathering *mauha*, a kind of fruit. To the old grandmother, who was keeping the house, we addressed the usual question of greeting, "What work are you doing today?" She was applying a yellow mud paste to the walls of the house in preparation for a coming festival, yet she graciously stopped her work, and being hospitable, she spread two burlap bags on the ground for us to sit on. Beside us was the drying *mauha*. After a brief period of getting acquainted Paleshar Bai told this wrinkled, poorly clad woman the story of the Man who died for her, who arose from the dead, and who someday is coming to earth again. When the beautiful story was finished, tears flowed down the old lady's face.

"Now is your opportunity to accept this Jesus and to receive the salvation which He died to secure," Paleshar Bai explained. The old lady sat in silence. She seemed to know that she needed this salvation, but to accept this Jesus—no. Could not the gods of her Hindu religion also save her?

In the second home, a spotlessly clean place, one mother was caring for her children; an older woman was removing the hull from rice. Although they offered us seats on the bamboo mat, they were not inclined to stop their work and listen; so we moved on to the next place.

Our third call was in the largest house in the village, the *malguzar's* or landowner's house. Here the women were preparing vegetables for the noon meal; a servant was giving the daily cow dung treatment to the floors. A bamboo mat was spread for us on top of the damp, freshly treated floor, and we sat down. One of the younger women came to report that she is now well since receiving an injection and some pills two weeks previous. She proudly brought her naked, plump, little brown baby for display. He could now open his eyes which had been pasted shut with pus

but thanks to penicillin and sulfathiazole had been quickly relieved. His eyelids were still swollen; so there followed a demonstration on how to put drops in the baby's eyes daily. Then Parimala Bai suggested that we sing a song, and after that she began her teaching. She, likewise, told in a very beautiful way about God's sending His Son into the world and about the sufferings He endured to atone for our sins. The interested old widow shook her head as if to say such suffering could not be possible; she drew up her face in unhappy contortions at the cruelty of the crucifixion. Once I saw her wipe her eyes. Was she, too, weeping? I was not certain. Another woman from the rear uttered the common, "Tha, tha, tha, tha," as her response to the merciless crucifixion. Then Parimala Bai told of the victorious resurrection and the glorious ascension.

"And now," she closed, "God in heaven is looking your way. He is asking, 'When will you believe that my Son suffered and died for you?'"

Again there was that decisive silence, and again that lack of response.

We went now in search of a sick woman who had been treated at the dispensary, and for whom we were much concerned. We found her fearful that she would die from this present illness, and indeed, our fears were the same. For this reason we wanted to tell her about eternal life. She listened intently to both Shanti Bai's and Paleshar Bai's messages, also to our song, "Jesus Healed the Sick." Then prayer was suggested. We asked her what she would like us to ask of our God for her.

"Oh, you decide," she replied. Paleshar Bai then again explained more about eternal life and asked if she didn't want us to make any special requests for her in reference to these matters.

Again she answered, "You decide."

To our disappointment she had not come to the place of wanting our Saviour to be her Saviour; so we prayed that her eyes and her

understanding may be opened, and that if it should please God that she also may be healed of her sickness. We shall contact her again and in the meantime we shall remember her to Him who loves her soul.

As you have traveled with the Bible women today you can readily see how they need your prayers and how the poor deluded souls they reach also need you as an intercessor. We are counting on you.

Sihawa, via Dhamtari, M.P., India.

THE URGENCY OF MISSIONS TODAY

BY NELSON KANAGY

SAY not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

This generation must save this generation. The generation just past cannot do it; the generation to come cannot save the souls of this day. If salvation is to come to this day and age, it must come today. Today is the day of salvation. If you hear His voice, harden not your hearts.

Since salvation can only come to this generation through the people of this generation, it is imperative that we use every possible means, without procrastination, to make known to all peoples the plan of salvation, and spread the propaganda of the Gospel to the ends of the earth.

We have at our disposal today advanced learning, transportation, and world-wide communication by wire and radio. All of these can and should be used to let our light shine to the lost on every hand. In the Scripture quoted in the beginning of this article, Jesus asks the disciples a question such as this, "Have I not heard you say, There are still four months till harvest?" This is a point I think we need to consider. We seem to get the idea there is plenty of time. I will witness for the Lord after while, when I am a little older, or tomorrow, or when I have a little more in the bank. But Jesus went on, "Lift up your eyes, and look on the fields." We have to a large extent been depending on someone else to go, and so have closed our

PROGRAM OF THE MENNONITE MEDICAL AND NURSES' ASSOCIATION

To be held at the Annual Mission Board Meeting, Belleville, Pa.

Monday Morning, June 11

- 8:00 a.m. Business Meeting of the Mennonite Nurses' Association
- 8:00 a.m. Business Meeting of the Mennonite Medical Association
- 9:30 a.m. Conjoint Meeting of Medical and Nurses' Associations:

Theme: The Peace Witness of Our Mennonite Medical Groups

A Doctor's Peace Testimony Charles Hertzler

Open Discussion

- 11:00 a.m. Public Program

Theme: The Mission of the Church to the Aged

Leader: James Brenneman, Belleville, Pa.

Chorister: Adella Brunk Kanagy, La Junta, Colo.

- 11:10 a.m. Aged People—The New Frontier Charles Neff

- 11:35 a.m. Meeting the Spiritual and Emotional Needs of the Aged

Mabel Brunk

- 12:00 noon Closing

eyes to the need of the lost world, even close at hand. I grant you, not all can go to far distant romantic places of heathenism, and we have failed to recognize that the words of Prov. 29:18, "Where there is no vision, the people perish," are very, and so sadly, true. So the urgency of missions is not only because of the dire need of lost man, but also for the good of every professed believer in God.

Witnessing for Him is one of the primary requisites of an alive Christian.

The purpose of looking on the fields is to get a view of the crop to be harvested. Examine the grain, look at the color, "for they are white already to harvest." In point of time, the crop must be harvested when it is ready, or it stands in jeopardy and the owner will suffer loss. Sinful man is kept from going into hell only by the arbitrary mercy of God. They are, as it were, walking on a rotten cover and may be engulfed at any time by the wrath of the just and righteous God of heaven. You and I are entrusted with the saving message of salvation which will save men from sin and snatch them from an everlasting hell and damnation.

Multitudes are passing into an endless eternity without Christ. The world is in a state of chaos and unrest. The Christian Church has the only answer and solution to this condition. The church is responsible today for the lost condition of those around us.

The need to do mission work in the world is urgent, because Jesus said, "Go ye." The word is go, not stay, not farm, not gather wealth, not rest a while, but go ye and teach all nations. If you were to hear the Master as the disciples did that day, it would be an urgent "GO." I believe the apostles and the early church went everywhere preaching the Lord Christ because of that urgent "Go" of Jesus, and through the power of the Holy Spirit. Have we not often heard that "Go ye," and the Spirit has urged us to go, but we said, "Not yet, it isn't so urgent." Might that be the reason we say today that we have no call to "go"?

The urgency of missions for us today is, first, the great need of lost man, second, the shortness of time—"The night is far spent, the day is at hand"; "I must work . . . while it is day: the night cometh, when no man can work." "Surely I come quickly" is the last testimony of Jesus.

Let us tap our every resource and tax our very strength, and rush into the great cause of extending the borders of God's kingdom. —Ohio Mission Evangel.

Grandma of Osaka

BY RUTH RESSLER

She huddled in the corner, the last one of a dismal little row who sat on one bed a whole day at a time. With thirty-eight in one room there was very little else to do but sit. One by one the crowd thinned. Two high-school boys came on a raft for the little girl, the man with a family found a cousin in Kyoto with room for them, and the family with the fussy baby heard there was typhoid on the island and left hurriedly. But Hirano-san stayed on, and soon she became "Grandma" to us all.

Gradually we learned more about her. She and her daughter lived together in a tiny house very near us. Into their home they had taken little Hiroshi, the cute six-year-old who had squared his shoulders so bravely to fit the huge book-satchel he had carried on his back the first day of school last spring.

And now there was seven feet of water at the foot of our stairs, and Hiroshi was lost. He had been out playing when the typhoon struck Sunday noon, and had not come home. Every time a police boat came near, the daughter went to the window and talked anxiously. And for several days no one knew the answer for them.

Tears streamed down Grandma's face many times a day. Now and then she would stand at the window and look anxiously toward the tiny house across the water. Being women alone in their house they had been unable to lift their straw matting above the reach of the water. There were rumors that at night vandals were visiting the unlocked homes in our neighborhood. But when Grandma felt that we noticed her tears, she quickly changed the weather, and turned toward us a bright smile through her wet cheeks. And we loved her for it!

Then one day the police found the little fellow safe with some friends at the next car stop. That helped, and we all rejoiced with her.

Soon the neighbor men began going home, and brought back reports of her house. Her chest of drawers had fallen into the water, and with it all her kimonos and bedding. Her comforters were so heavy it took two men to lift one of them. All her straw matting was destroyed. The water covered the sewing machine. We worried along with her.

After a long week, strong arms carried Grandma to a raft, and she bowed again and again to tell us "thank you" as she started for home.

Not long after, we visited Grandma. We remembered about the comforters in the water; so we bundled up a sewing circle quilt from our storeroom and walked back. We found Hiroshi playing in the dooryard. Inside on the floor sat Grandma, mending a little jacket for the boy. She bowed low again and again, and cried, too, now that we had found her in such circumstances. The plaster had crumbled from the walls and left only the sketchy bamboo framework of the house, table-high. Many of the windows were broken, and the paper screens were completely destroyed.

The sewing machine stood there, the metal rusted and the plywood warped. Really, we had not suffered so much ourselves in this flood business!

M.C.C. had her sewing machine repaired, and since then Grandma has come again and again to share with us some gift she has received—flowers or fruit. When we meet her on the way to the grocery, she bows her gratitude all over again. On the playground little Hiroshi raises his arm in a companionable "Hi!" Misfortunes sometimes help us to find friends we might otherwise not have known. God was kind for sending Grandma our way when Typhoon "Jane" came to Osaka.

Osaka, Japan.

Sisters Ruth and Rhoda Ressler are conducting a sewing circle in Osaka and "Grandma" is one of the ladies who appreciates them and you.

Building construction costs in Japan are currently about half what they are in the United States, the Japan International Christian University Foundation has discovered in undertaking its building program. The differential, says Harold W. Hackett, vice-president of the University, is largely due to lower labor costs in Japan where carpenters receive the equivalent of \$50 American per month.

* * *

Health of students in Japanese colleges and universities is improving, the Japanese Education Ministry has discovered. All diseases have shown a falling off except tuberculosis. The study was based on investigation of 227,000 students.

* * *

There are 253 cities in Japan. A town becomes a city when the population tops 30,000 and at least 60 per cent of the houses are located in the center of the town. Osaka, the "Pittsburgh of Japan," is now rated the nation's largest city.

VOLUNTARY SERVICE CONFERENCE

Monday 2:30 p.m., June 11

To be held at the Annual Mission Board Meeting, Belleville, Pa.

Theme: Developing Local Congregation and District Conference Projects

- | | |
|--|------------------------------------|
| Week-end Projects | Don Snapp, Elkhart, Ind. |
| Emergency Units | W. R. Nafziger, Harper, Kans. |
| Strengthening Missions Through V.S. | A. Leonard Snider, Waterloo, Ont. |
| | Harold Zehr, Rantoul, Ill. |
| Aiding Rural Churches Through V.S. | H. Raymond Charles, Lancaster, Pa. |
| Serving in Local Government Institutions | Paul Histan, Langhorn, Pa. |
| Catching the Vision | Ray Horst, Akron, Pa. |
| Open Discussion | |

M.C.C. Weekly Notes

C.O. Provision Is Proposed

The House and Senate conferees, who are working to reach a compromise between the House and Senate bills for Universal Military Training and Service, have reached agreement on several remaining points of difference.

Among others, agreement was reached on an amendment to Section 6 (j) of the present Selective Service Act, concerning conscientious objectors, to provide that instead of being simply deferred as at present, they may be ordered by the local board to perform such civilian work contributing to the national health, safety, or interest as the local board may consider appropriate.

Close contact is being maintained with the government officials to learn the full meaning and implication of this wording, and to seek clarification at a number of points.

The conferees have not yet reached agreement on certain other important points of difference; so there is no indication as to how soon a complete report on the bill will be submitted and final action taken by Congress.

Brings Message on South American Colonies

C. J. Dyck returned on May 20 from Paraguay where he had served as director of the M.C.C. work in Paraguay, Uruguay, Brazil, and Argentina. He reports that the South American brethren are making significant progress in various ways. This year they have been blessed with another reasonably good harvest. Families are becoming established with the more basic needs of livelihood supplied.

There are, however, many unmet needs, particularly for hospitals and health facilities, schools, the care of old people, and better industrial facilities. These needs relating to the group interest and well-being are important in both the immediate and long-term view.

The Mennonite Central Committee has been assisting these colonies through the agricultural experiment farm, by representatives in the colonies who have directed the distribution of gifts-in-kind and other materials, by maintaining a center in Asuncion where shipping and other contacts are maintained for the colonies, and by various other types of assistance. More recently, in co-operation with the colonies, plans have been made for a leper project to serve the Paraguayan people.

Bro. Dyck has been appointed to visit numerous churches in North America to bring a personal message on the work which the M.C.C. has done among these people, the appreciation which they have shown and the hard struggle they themselves have made in becoming settled, and the further needs which remain. The itinerary for these contacts is being arranged, but is not yet complete. Any congregations desiring to have Bro. Dyck speak (he has pictures to illustrate his message where this is desired), should write to

the Mennonite Aid Section, Mennonite Central Committee, Akron, Pennsylvania.

French Language Literature Available

Arrangement has been made for supplying to interested persons in North America, copies of literature which has been published by the Mennonites in France. 'L'almanach Mennonite du Cinquantenaire' is a 96-page yearbook and directory priced at \$1.00. Pamphlets include: "La Croix au Carrefour, 20¢; "Parmi les Enfants, 15¢; "La Vision Anabaptiste, 40¢; "Que Feriez-vous Si . . . ?" 20¢. The monthly paper, "Christ Seul," is sent free of charge, but contributions are accepted. Any requests for these literature items should be directed to the Publicity Office, Mennonite Central Committee, Akron, Pennsylvania.

Released May 25, 1951

Via Mennonite Central Committee
Akron, Pennsylvania

Women's Activities

Twice each year the sisters of the Iowa-Nebraska district enjoy an all-day district meeting with a carry-in dinner. During the business meeting the sisters take orders from the printed lists, prepared for the occasion by those in charge, showing the needs of the various mission stations. The orders are filled during the following months before the next district meeting. Their last meeting was held at Wellman, Iowa, at which time they had Sister Rowena Lark of Chicago as their guest speaker and chorister. Sister Alta Raber, who is in charge of the cutting room in Kalona, also gave a talk. Sister Helen Miller spoke on the possibilities of Junior Sewing Circle work. And Sister Bessie Yoder gave suggestions for increasing interest in literature (see GOSPEL HERALD, May 15).

Will our Sewing Circle sisters, especially those who know Sister Ella Mae Weaver Miller, missionary in the Chaco of Northern Argentina, please write a letter to her? During this period of convalescence with her new baby daughter a letter from you will mean much. Her address is Casilla 53, R. Saenz Pena, Chaco, Argentina. You will also find her address in the new Daily Prayer Guide.

Remember also to write letters to all of your missionary friends and relatives. Write even about the ordinary affairs of life. These interesting items are refreshing to those far away. If you do not personally know a missionary or relief worker, select a name and write a good, newsy, spiritual letter. You will make a new friend and you will receive added inspiration for service for your Master.

Here is a challenge and a job for our Junior and Intermediate Sewing Circle girls. Will you make yourselves responsible to see that there is a Daily Prayer Guide in every home of your congregation? Order a supply, meet your people with a smile on Sunday mornings, and at other church meetings, hand them a Daily Prayer Guide. They will gladly give you fifteen cents for the copy. This is a fine way for each Intermediate Circle to increase its missionary activity. Take several Daily Prayer Guides with you when you go

on visitation work. Many people will receive them with pleasure.

Members of our adult circles can also help promote the distribution of the new Daily Prayer Guide. There are many who are timid in giving a testimony for Christ. Here is a way in which everyone can participate. By giving a Daily Prayer Guide you are helping a family in their daily worship. Your gift may be the means of influencing boys and girls to live for Christ, to be missionaries! You will bring them face to face with all the activities of their church and with the many needs throughout the world. May each one feel responsible for this great work.

ALL GOD'S CHILDREN

*One was colored and
One was white.*

*But He who notes not color, race, nor
feature*

Created all in His own image.

*Into each He breathed the breath of life,
and said,*

"Tis very good."

He promised

*That looking deep into the heart of each
And reading there the motives*

*That prompt thoughts and deeds,
He'd understand if either erred or went
astray,*

Forgive and pity as a father.

To prove His love

He sent His only Son

To die upon the cross to save the world,

*Not designating where the world began
Nor where it ended.*

Not discriminating

*As to station, race, or color, but with
One word, "Whosoever," like a mantle
broad*

That covered all,

He promised

*Life eternal in a place beyond the skies,
And gave to each the entrance key:*

"Believe," He said,

"That thou

*And all thy house be saved"; and never
Marked the difference; never even men-
tioned once, that*

One was colored and

One was white.

Both the Ohio and the Indiana-Michigan district secretaries ran out of a supply of Daily Prayer Guides before they filled the demand. This is good news, but we are sorry that so many people have had to wait for their copies because of this shortage.

During the morning session at the Goshen meeting on May 12, a short period of silent prayer was observed in memory of our recently departed sister, Emma Oyer, whose faithful life of service has been an inspiration to many.

Our friends will be pleased to know that the July number of the Missionary Sewing Circle Monthly will be in part devoted to the life of Sister Emma Oyer.

Send all subscriptions for the Missionary Sewing Circle Monthly (25 cents for club

rates in orders of 10; 35 cents for single subscriptions) to Mrs. John L. Horst, Scottsdale, Pa.

Mrs. Horst will also receive your orders for the Daily Prayer Guide. The price for this booklet of 104 pages of church-wide in-

formation and requests for prayer is only fifteen cents.

Will you please remember your Sewing Circle officers as they meet at Belleville, Pennsylvania, to plan work for the coming year? We need your prayers.—Mrs. C. L. Shank.

CHURCH CORRESPONDENCE

KANSAS CITY, KANSAS

Christian Greetings to all: Again we are reminded of God's promise in Isa. 55:11, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Just recently two souls found the Lord as a result of visitation, one a young Mexican girl and the other an elderly lady who had lost her companion. How our hearts rejoice when souls come to Him!

On Jan. 5, Bro. Norman Teague from Hesston brought us a message from Jer. 5:1, "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it." We were made to realize the need of men and women to go out and witness for Christ. God is still looking for men to fill this need.

On the evening of Feb. 11, Bro. E. W. Zimmerman, representing the Northern Bible Society, spoke to us about the great need of Bible knowledge in our own nation and many other nations who are in need of God's Word. Our hearts were stirred to think of the many in darkness.

Bro. Raymond Hershberger was with us on Feb. 18. At this time three young souls were received into our congregation by water baptism. The same evening he brought a very challenging message concerning the church, our duty in promoting Christian living, and the great need of unity in the church of Jesus Christ. We were reminded in a new way what the church has done and is doing. Ephesians 4 was used as a basis for his message.

Bro. and Sister Frank Raber were with us both morning and evening on our spring Missionary Day. The point was stressed that we need not go to foreign countries to minister to great need, but the need is at our door. Bro. and Sister Raber are giving faithful service at the State Hospital at Topeka, Kans. Their hearts are stirred by the great need they see day by day. Christ was used as the perfect example in ministering to the broken-hearted. Bro. Raber in his message made a plea for willingness to serve the Lord wherever He calls us; not to be too much concerned about results but in sowing the seed.

On Good Friday our communion service was held. Our bishop, Bro. Hershberger, was in charge. On April 1 we were favored with a much-appreciated message in song rendered by the A Cappella Chorus from Hesston under the direction of Bro. Duerk-

sen. The group was entertained by the local M.Y.F. at the Children's Home where lunch was served before leaving for Hesston.

April 25 was the closing date for our week-day Bible school. We are always happy when we can teach the Word of God to children. Our future generation will be according to what we teach. We are responsible. May God bless the seed which was sown throughout the year.

Sister Dora Lantz has been very ill but is better at present.

We crave an interest in your prayers that God will lead and direct the work in Kansas City. The harvest truly is plenteous and the laborers are few. May God send forth more laborers.

May 22, 1951.

Katie Saltzman.

JOHNSTOWN, PENNSYLVANIA

(Thomas Congregation)

Dear HERALD Readers: Since our last writing we have come to the time of the year when spring and all its activities appear. Now wouldn't this be a good time to thank God for His blessings during the past winter? It would also be a good time to praise Him for new inspiration to press forward to the tasks before us. It is a time to rededicate our lives anew to Him and pray for guidance to do that which He would have us to do. It seems to me it would be a good time to love, be kind, share our blessings, and remember our homes, schools, churches, and their activities in prayer.

Bro. Sanford Shetler taught a much-appreciated class in nonresistance this past winter. More than one hundred pupils attended the class for five weeks after Johnstown Bible school closed.

On March 13 forty-four of our number motored to Somerset, Pa., to give a program of song and good cheer at the Old People's Home there. We all felt it was worth our weathering the snow blizzard to do this because of the blessing received by all of us.

Bro. Paul Bender from Springs, Pa., brought the morning message on our spring Missionary Day. He was accompanied by his family and Mrs. Henry Yoder and her daughter, Rachel Ann.

April was the month that our congregation supplied the Johnstown Mission workers with supplies.

On May 5 the annual sewing circle conference of the Southwestern Pennsylvania Conference was held at Springs, Pa. A number of sisters motored to this meeting to enjoy and participate in the activities of the day.

The junior circle also took along some things to put on display.

May 6-13 our evangelistic meetings were held with Bro. Paul Roth from Masontown in charge. Nine young people confessed Christ for the first time and one young brother was reinstated into church fellowship. The church as a whole received a great blessing and encouragement to go on. The devotional period was spent with the boys and girls each evening. The Ten Commandments were used as a basis for the devotional messages. Pre-sermon subjects were discussed each evening. The meetings closed with the blessed fellowship of worshiping together in a communion service May 13. A number of our aged and invalid members attended this service.

Our young people have planned a youth missionary project for this year. May God bless them in their noble efforts as they labor together. May you remember our congregation in your prayers as we labor together for Him.

May 21, 1951.

Fannie E. Thomas.

PROTECTION, KANSAS

Dear HERALD Readers: "The Lord hath done great things for us, whereof we are glad." March 18 brought a group from Hesston, Kansas. There were fourteen of them, some of them children. The adults served in various ways, by song or talks. A dinner was served in the church basement during which time we tried to become acquainted with our visitors. They also worshiped with us in the evening.

The days of April 12-14 brought workers from Hesston to work for anyone who needed them. At this time Bro. Clayton Beyler also spoke at evening services at the church.

Our Passion Week services were conducted jointly with three of the churches in town, the ministers speaking in turn at different churches.

April 20 the staff of the Calvary Hour radio broadcast gave a program at our church. Visitors were present for that program from Scott City and Greensburg, Kans.

On May 6 many from our group worshiped at Perryton, Texas, where the Protection-Greensburg and Perryton semiannual Sunday school conference was held. Bro. Wesley Jantz spoke in the morning. In the afternoon there was a speaker from each congregation.

The Men's Chorus presented a program of song at our church the evening of May 12. A mission study class on Japan was completed by showing pictures about Japan, May 11.

Our Bible school will be conducted May 21 to June 2. Sanford E. Miller is superintendent. It may be of interest to readers to know that the churches in our town are also using our Mennonite Bible school materials.

Bro. L. J. Miller, Filer, Idaho, brought the morning message Sunday, May 20. He had come to read the marriage vows of his grandson, James Miller, Filer, Idaho, to Mary Ann Selzer, who were married at the church in the afternoon of May 20. Bro. Wesley Jantz of Greensburg also assisted at the marriage.

(Continued on next page)

FIELD NOTES (Continued)

Discipleship is the name of a new bulletin published by the Goshen College Biblical Seminary. It will appear three times a year and will be sent free to all who write to ask for it.

Bro. Jesse B. Martin and wife, Waterloo, Ont., have been visiting relatives at Upland, Calif. Bro. Martin brought a number of messages to the church there.

Sister Fern Hershberger, R.N., was transferred in April from the Philippine Islands to the Landour Community Hospital, Landour, Mussoorie, U.P., India.

Bro. Henry Wolfer, Sheridan, Oreg., brought the evening message at Upland, Calif., on May 13.

The King's Men quartet, following an Easter tour to the West Coast, conducted the morning worship service at Hesston College on May 20.

The West Liberty congregation in Kansas worshiped with the near-by Spring Valley congregation Sunday evening, May 20.

Students from Puerto Rico attending Hesston College gave a program at the West Liberty Church, Windom, Kans., Sunday evening May 27.

A record number of one hundred thirteen attended at the Eureka Garden Church, Wichita, Kans., on May 13.

Bro. H. Clair Amstutz, M.D., Goshen, Ind., will speak at Lititz, Pa., on June 9 at 7:30 p.m. His subject will be "Christian Living and Healthy Living." This program is sponsored by the Christian Workers Band. All are invited.

A fellowship meeting was held at the Little White Chapel, West Glendive, Mont., by the Red Top and Glendive sewing circles on May 9. All went home determined to make sewing circle day more worth while.

Bro. Elno Steiner preached his first sermon at the Olive Church, Elkhart, Ind., on May 13. He will superintend summer Bible school June 11-22.

Visiting preachers at Clarence Center, N.Y., were Bro. Edward Kauffman from Alden and Bro. Jacob Birky from Spartansburg, Pa.

Bro. H. R. Schertz, Metamora, Ill., brought the Mother's Day message at the Roanoke Church.

Bro. Leland Bachman, Goshen, Ind., was the morning speaker at Benton, Ind., on May 20.

Bro. H. J. King, Arthur, Ill., preached at Fisher on May 20 and Bro. Harold Zehr brought the message that day at Arthur.

Bro. Percy Miller, Lagrange, Ind., preached at the Locust Grove Church near Elkhart on Mother's Day. Bro. Eugene Blosser spoke in the evening service concerning China.

Bro. Rudy L. Stauffer, Wooster, Ohio, brought the morning message at Orrville on May 20. Revival meetings at Orrville will be held June 25 to July 1 in charge of C. F. Derstine.

A double ordination service was held at Farmerstown, Ohio, on Sunday evening, May 27. Bro. John J. Yoder was ordained as minister and Bro. Albert C. Slaubaugh as deacon. Both were chosen by lot. The services were

in charge of bishops Paul R. Miller, D. D. Miller, and O. N. Johns.

A registered occupational therapist, Mrs. Barbara Crebo, is working with the patients at the La Junta Sanitarium one forenoon each week. The work is financed by the Colorado Tuberculosis Association.

Bro. Freedley Schrock, industrial arts instructor at Hesston College, will be doing graduate work next year at Greeley, Colo.

Thirty men from the Hesston, Kans., community helped to prevent flood damage at Wichita, Kans., on May 17. The project was sponsored by the Mennonite Service Organization, composed of younger married people from the Hesston and Pennsylvania congregations, and prepared to assist in emergencies of disaster. Dr. Fred Brenneman is president of the organization. The group was assisted in the Wichita project by a number of other men in the community and also by Hesston College students.

From M.C.C. we received on May 30 the following telegram: "Senate and House conferees reached agreement on universal military service and training bill on May 28, including an amendment to Selective Service Act which will require that conscientious objectors be directed by local draft board to do work in the national interest, such as agriculture, hospital work, etc. Such work assignments will be subject to presidential regulations and will be for a period equal to that of persons inducted for military service. Additional information will be available when conferees refer bill to congress."

It should be noted that the bill has not yet been passed. Watch for further information and interpretation.

Bro. Paul Z. Martin, Bowmansville, Pa., will speak at the young people's meeting at the Hess Church, Lititz, Pa., on June 10 at 7:30. His topic will be "In the Beginning."

Bro. O. N. Johns, Louisville, Ohio, will speak on nonresistance and selective service at the Pleasant Hill Church, Sterling, Ohio, on June 10.

Three souls confessed Christ as personal Saviour in meetings conducted by Kenneth G. Good at Pinto, Md. There were also several reconsecrations.

Bro. Paul Lederach, Lederach, Pa., was the guest speaker in an inspirational youth conference at the Hagey Church, Preston, Ont., June 1-3.

Bro. A. J. Metzler was scheduled as the commencement speaker at Rockway Mennonite School, Kitchener, Ont., on May 31.

Five persons were received into church fellowship by baptism at the Bayshore Church, Sarasota, Fla., on May 20.

Bro. Isaac Baer will address the Mennonite Youth Fellowship meeting at the Millersville, Pa., Church on June 9 at 7:30 on the topic "Europe an Open Door for Witness."

A quarterly meeting will be held at Twelfth and Windsor Streets, Reading, Pa., on June 23 and 24. Speakers are: the brethren

J. Silas Graybill, Doylestown, Pa., and Claude B. Meyers, Souderton, Pa.

A new summer Bible school for this year will be the one held at the Sand Run Church, a mission point of the Walnut Creek congregation in Ohio.

Attention ministers: our subscription office has been having some trouble and expense because of incorrect or incomplete addresses of newly married people to whom we wish to send a year's free subscription. Officiating ministers who report marriages should not guess but should ask for the correct address. Thank you.

Bro. B. Charles Hostetter conducted evangelistic meetings at the Frazer, Pa., church May 30 to June 3.

The Crusader Quartet from E.M.C. with Eugene Herr and Robert Stetter will be engaged in quartet work and personal witnessing in New York City June 4-29.

E.M.C. students who will be serving in the Student-Industry Service Unit in Detroit, Mich., this summer are: Elmer Miller, Paul Fry, and LeRoy Nisley. Mary Ann Hostetler and Daniel Hertzler will be the leaders of the group. They will serve from June 5 to Aug. 26.

Two students from E.M.C. will be serving in summer Bible school and mission work at the Mexican Mission in Chicago this summer. They are: Ezra Peachey and Addona Nisley.

MISSION NEWS (Continued)

The Foreign Missions Fellowship of Goshen College held its regular monthly meeting on Sunday afternoon, May 27. Bro. J. D. Graber, Elkhart, Indiana, spoke to them on the subject: "The Mission Volunteer and the Mission Board."

Five colored boys and two other boys were received into church fellowship by baptism at the Portland Mission Church, Portland, Oregon, Sunday, May 20.

Bro. and Sister Walter Schlabach are moving to Dire Dawa, Box 5, Ethiopia, East Africa, on June 13. Their son, Ernest who is now in a mission school conducted by the Sudan Interior Mission, was baptized at Nazareth on April 29.

Bro. and Sister Lee Kanagy have just completed a mission study on Japan with the adult and intermediate groups at the La Junta, Colorado, Mennonite Church. Bro. and Sister Kanagy report good interest among the young folks in this mission study class. The course was completed by showing the Japan color slides.

CORRESPONDENCE (Continued)

In the evening Bro. Amos Martin, Hagerstown, Md., brought the message.

May 21, 1951. Ursula Miller.

PARNELL, IOWA

(West Union Mennonite Church)

Dear HERALD Readers: "I was glad when they said unto me, Let us go into the house of the Lord." I believe this expressed the sentiment of many as we were privileged to worship again at our home church the past

Sunday. Due to bad roads and the installation of new oil furnaces, services were postponed. However, this gave us opportunity to attend our other churches and the mission Sunday school at Parnell, which proved to be inspirational also.

We are happy to welcome home and have in our midst Bro. and Sister Eugene Blosser and son Philip, missionaries from China. We're not happy that they cannot be in China, but glad that the Lord has brought them safely out. We cannot understand why, when people are so ready for the Gospel, doors are closed but we pray that the seed that has been sown in China may bring forth a bountiful harvest.

Sunday morning, April 22, Bro. Blosser brought us a message and both Bro. and Sister Blosser had the entire service the same evening. It is indeed a challenge for us here at home to do more in winning lost souls for the kingdom.

The third rural Mennonite mission conference which was planned to be held at our church was given at the Wellman Church. Both afternoon and evening services were well attended.

The sewing circle officers who will serve us this next year are: Mrs. A. M. Eash, president; Mrs. Willard Marner, vice-president; Mrs. Daniel Yoder, secretary-treasure; and Mrs. Russell Yoder, literature secretary. Our junior sewing circle has been very active and is doing a good work. It is an inspiration to see young folks so active in Christian service. Their officers are: Carolyn Slaubaugh, president; Janette Slaubaugh, vice-president; Louise Kinsinger, secretary-treasurer.

This is the time of the year for Bible schools to be launched again. Beginning May 28 a two-week Bible school will be held at our church. At the same time the Parnell and Green Valley Bible schools, sponsored by West Union, will be held.

We are looking forward to hearing the Brethren in Christ male chorus from Grantham, Pa., on June 10.

We are having an abundance of spring rains which makes the fields and gardens burst forth in their fullest and we remember "He hath made every thing beautiful."

May 22, 1951. Mrs. Daniel M. Yoder.

VERSAILLES, MISSOURI

(Providence Congregation)

Dear HERALD Readers: Greeting you all in the dear Master's name. On May 13 we held our counsel meeting. All expressed peace and a desire to commune. The following Sunday Bro. George Holderman of Montevallo, Mo., brought the message in our preparatory services. Bro. Holderman was with us in the absence of Bro. Shank who was at Lick Creek for communion. Our crowd was small but our dear Lord says where two or three are gathered together in His name there He is also present to bless.

We are looking forward to our summer Bible school which will be held in the near future. The Lord has blessed us with a beautiful shower of rain to bring forth food for man and beast. We can't thank the Lord enough for what He has done for us.

May 22, 1951. Mrs. Lessie L. Inman.

OUR SCHOOLS (Continued)

colored films showing animals in their natural habitat and pictures of the scenic Southwest; April 19, Apollo Boys' Choir, who met with universal acclaim on their appearance here a few years ago.

A recent survey conducted by the editors of the *College Record* shows that 15 of the 1951 graduates of Goshen College will return for advanced work in Bible next year; 8 will do graduate work in other institutions; 4 will enter medical school; 3 will teach on the college level (Lowell and Miriam Kauffman Byler at Hesston College and Norman Kraus in the Goshen College Biblical Seminary); 9 plan to teach in Indiana schools; 14 in schools in other states; 5 will enter the Christian ministry; 8 take up various types of church and missionary work; 4 will resume their work in nursing after taking time out to secure their college degree; 3 will become homemakers; Mrs. Anna Nafziger will be hostess of Kulp Hall; Margaret Helfrick will be employed at the Elkhart Carnegie Public Library; Herman Buller will serve as business manager of the Mennonite Hospital at Bloomington, Ill.; Mervin Jacob Hochstetler will be a research engineer at Johnstown, Pa.; Mervin Miller, who had received an offer to continue his work in CROP, has accepted a position as assistant in the relief section of the Mennonite Central Committee at Akron, Pa.

The Audubon Society will meet at Brunk's Cabin in southern Michigan on Sunday morning, May 27, for the annual outdoor worship service.

On Friday of this week the Motet Singers, under the direction of Sister Mary Oyer, will give an after-dinner program in Assembly Hall at 7:00 p.m.

Bro. Helmut Wiens, a minister of the displaced Mennonites from the Danzig area, spoke to an audience of over 900 people in the Union Auditorium on the evening of May 22. He gave a very informing and moving account of the plight of the displaced Mennonites now living in West Germany. He spoke especially of the need for a spiritual ministry to these Danzig refugees now widely scattered and without means or facilities for fellowship as a brotherhood. Bro. C. L. Graber, just returned from Germany, gave a brief survey of the reasons for Brother Wiens' mission in the United States. After speaking in the English language for more than a half hour, Bro. Wiens himself was so moved that the English language was no longer adequate. He begged for the privilege of speaking in German and asked Bro. Harold S. Bender to translate his message for him. A large number of members of various branches of Mennonites and of Old Order Amish were present in the meeting. The offering to meet the needs of the German Brotherhood came to over twelve hundred dollars.

The final meeting of the Foreign Missions Fellowship will be held in Assembly Hall on Sunday, May 27. Bro. J. D. Graber, of Elkhart, secretary of the Mennonite Board of Missions and Charities, will speak on the subject, "The Board and You."

May 23, 1951

John Umble.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Baker.—To Leslie and Betty (Blank) Baker, Spring City, Pa. a son, Paul Maynard, May 3, 1951.

Bechtold.—To Jay M. and Ruth (Longenecker) Bechtold, Elizabethtown, Pa., a daughter, June Marie, May 11, 1951.

Black.—To R. Dilman and Miriam (Miller) Black, Spring City, Pa., a daughter, Martha Ann, March 4, 1951.

Brackbill.—To Norman W. and A'ma (Myers) Brackbill, Witmer, Pa., a son, Kenneth Ray, May 9, 1951.

Bucher.—To Roy and Betty (Ruppert) Bucher, Goshen, Ind., a son, Darrel Roger, April 30, 1951.

Fisher.—To Wallace D. and Evelyn (Eash) Fisher, Wellman, Iowa, a daughter, Mary Christine, April 17, 1951.

Fretz.—To John L. and Beulah (Roth) Fretz, Silverton, Oreg., a daughter, Giselle Yvette, May 5, 1951.

Gehman.—To John and Anna Mae (Mull) Gehman, Port Trevorton, Pa., a daughter, Sharon, Nov. 10, 1950.

Hartman.—To Edwin S. and Mildred C. (Martin) Hartman, Delphos, Ohio, a daughter, Lynette Marie, May 2, 1951.

Heistand.—To Ira B. and Barbara (Martin) Heistand, Elizabethtown, Pa., a son, Jerrald Martin, May 10, 1951.

Heistand.—To Martin B. and Mary (Seigrist) Heistand, Manheim, Pa., a son, Jay Lester, May 14, 1951.

Hoover.—To Isaac B. and Katie (Martin) Hoover, Bareville, Pa., a son, Leon M., April 17, 1951.

Kauffman.—To Harold and Mary (Stoltzfus) Kauffman, Gap, Pa., a son, Gerald Lee, April 6, 1951.

Kauffman.—To Raymond and Mary (Yoder) Kauffman, Arthur, Ill., a son, Clifford R., May 12, 1951.

Kulp.—To Harold D. and Gladys C. (Landis) Kulp, Lansdale, Pa., a daughter, Julia Ann, May 10, 1951.

Kurtz.—To Crist and Betty (Coblentz) Kurtz, Uniontown, Ohio, a daughter, Violet Ann, May 6, 1951.

Long.—To Wilmer H. and Ada (High) Long, Ephrata, Pa., a daughter, Anna Ruth, May 9, 1951.

Martin.—To Clinton E. and Esther (Davis) Martin, Waynesboro, Va., a son, Gary Earl, April 28, 1951.

Martin.—To Landis and Marie (Schulz) Martin, Knoxville, Tenn., a son, David Vernon, May 20, 1951.

Martin.—To Oliver H. and Ada Ruth (Hostetter) Martin, Maugansville, Md., a daughter, Leona Jean, May 10, 1951.

Miller.—To Val W. and Polly (Bontrager) Miller, Greenwood, Del., a daughter, Kathleen Fern, May 16, 1951.

Myers.—To Paul and Aquilla (Freed) Myers, Danboro, Pa., a son, Leonard, by adoption, Jan. 2, 1951, born June 19, 1949.

Myers.—To Paul I. and Aquilla (Freed) Myers, Danboro, Pa., a daughter, Mary Ellen, April 12, 1951.

Weaver.—To David E. and Elsie (Hartz) Weaver, Elverson, Pa., a daughter, Doris Jean, May 17, 1951.

Weaver.—To David M. and Esther (Groff) Weaver, Bareville, Pa., a daughter, Brenda Joyce, May 9, 1951.

Weaver.—To Elmer P. and Martha (Groff) Weaver, Jr., Drumore, Pa., a daughter, Martha Rose, May 18, 1951.

Yoder.—To Morris and Janet (Weaver) Yoder, Denbigh, Va., a son, Raymond Alan, May 1, 1951.

Gingerich.—(The information on this and the following birth was interchanged when it appeared in this column in the May 15 issue.) To Orland and Agnes (Roth) Gingerich, Goshen, Ind., a son Myron Ernest, March 31, 1951.

Gingerich.—To Philip and Faith (Cooley) Gingerich, Buda, Ill., a daughter, Joan Anne, March 23, 1951.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Books—Widmer.—Virgil N. Books, Salem, Oreg., and Charity Nadine Widmer, Zion congregation, Hubbard, Oreg., by the groom's father, B. M. Books, at the home of the bride's parents, Woodburn, Oreg., March 22, 1951.

Coopridge—Schrock.—Donovan Coopridge, Hesston congregation, Hesston, Kans., and Edith Schrock, Yoder congregation, Yoder, Kans., by Harry A. Diener, assisted by Sanford E. King, at the Yoder Mennonite Church, March 8, 1951.

Kremer—King.—Lorne Kremer, East Fairview congregation, Milford, Neb., and Hazel King, Calvary Mennonite Church, Los Angeles, Calif., by John D. Zehr at the Calvary Mennonite Church, May 6, 1951.

Miller—Selzer.—Jim E. Miller, Filer, Idaho, and Mary Ann Selzer, Protection, Kans., by the grandfather of the groom, Levi J. Miller, at the Protection Mennonite Church, May 20, 1951.

Richard—Graber.—Robert Richard and Ilene Graber, both of the Oak Grove congregation, Smithville, Ohio, by V. M. Gerig at the Oak Grove Mennonite Church, May 10, 1951.

Showalter—Charleton.—Carol Showalter, Calvary Mennonite congregation, Los Angeles, Calif., and Evelyn Charleton, by M. J. Crown at his home, Singers Glen, Va., Dec. 2, 1950.

Stemmler—Hoffman.—Edwin Stemmler and Eileen Hoffman, both members of the Hawkesville congregation, Hawkesville, Ont., by Paul Martin at the home of the bride, March 3, 1951.

Yoder—Hostetler.—Mervin C. Yoder and Joanne Hostetler, both members of the Maple Grove congregation, Topeka, Ind., by C. Norman Kraus at the Maple Grove Church, May 13, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bechtel.—Henry B., son of the late John and Elizabeth (Bower) Bechtel, was born July 25, 1880; died at his home at New Berlinville, Pa., April 12, 1951; aged 70 y. 8 m. 17 d. Surviving are his wife, Mary, and children (Naomi—Mrs. Kenneth Mest, Philip, Jesse, Mary—Mrs. Homer Schneck, and Sarah—Mrs. Paul Forsythe), also 7 grandchildren, 1 brother (Allen), and 2 sisters (Annie and Katie). Funeral services were held at the home by Alfred A. Detweiler and at the Boyertown Mennonite Church by Elias Kulp and Stanley Beidler. Text: II Cor. 5:1. Burial in the Fairview Cemetery.

Martin.—Lauren Ray, son of Henry and Iva (Eshleman) Martin, Hagerstown, Md., was born Jan. 8, 1951; died at the Washington Co. Hospital April 19, 1951; aged 3 m. 11 d. His sudden death came as a result of an infection of the pituitary gland. He is survived by his parents, 1 sister (Linda Mae), the maternal grandparents (Mr. and Mrs. John S. Eshleman) and the paternal grandparents (Mr. and Mrs. Eli H. Martin), all of Hagerstown; great-grandparent (Mrs. Amanda Eshleman, Smithsburg, Md.). Funeral services were held April 22 at the home and at the Paradise Mennonite Church in charge of John Risser and Samuel Martin. Text: John 1:21. Interment in adjoining cemetery.

Miller.—Harry J., son of John D. and Eliza Jane (Stutzman) Miller, was born Nov. 9, 1898, at Kalona, Iowa, and came to Oklahoma with his parents at the age of seven years; died May 14, 1951, at the Western State Hospital, Supply, Okla.; aged 52 y. 6 m. 5 d. His death was caused by a cerebral hemorrhage. He was baptized upon confession of faith in Christ at the Pleasant View Mennonite Church, Hydro, Okla., April 18, 1926. On Sept. 16, 1931, he was married to Amanda Lindemann. To this union were born five children (Naomi Ruth—Mrs. Ivan Hogg, Audrey Mae, David Gearhard,

Arnold H., and John Henry). These, with his stepmother, survive, also 4 brothers (Menno J., Marion J., Raymond J., and Emery J.) and many other relatives and friends. Funeral services were held at the Pleasant View Mennonite Church in charge of Joe G. Hartzler and Joe Slagell.

Miller.—Mary Willhelmena, daughter of Thomas B. and Frances (Nelson) Miller, was born in Lagrange Co., Ind., March 12, 1868; died at her home in Newaygo Co., Mich., Jan. 16, 1951; aged 82 y. 10 m. 4 d. On April 14, 1888, she was married to John F. Miller at Shore, Ind. To this union were born 10 children. Two preceded her in death. She is survived by her husband and children (Clarence, Peoria, Ill.; Mrs. Pearl Fry, Peoria, Ill.; Ray, Fremont, Mich.; Fred, Eureka, Ill.; Oliver, Newaygo, Mich.; Mrs. Frances Dunworth, Croton, Mich.; Mrs. Fern Kinney, Eusley, Mich.; and Neil, Fremont, Mich.), 25 grandchildren, 26 great-grandchildren, 1 sister (Sadie J. Miller), 1 brother (Oliver Nelson, Newaygo, Mich.), and many nieces and nephews. She was among the early Mennonite settlers of Newaygo Co., Mich., and a member of the White Cloud Mennonite Church. Funeral services were conducted at Big Prairie Union Church building on Jan. 19, in charge of Edwin J. Yoder and Edw. D. Jones. Text: Eccl. 8:8. Burial was made in the Big Prairie Cemetery in charge of Edw. D. Jones.

Myers.—Henry J., son of Henry N. and Sophia (Shank) Myers, was born Jan. 28, 1858, near Oakwood, Ohio; departed this life Feb. 10, 1951; aged 93 y. 13 d. Death followed a broken hip. He lived near Oakwood on the home farm all his life with the exception of sixteen years which he spent in Pennsylvania. There he married Susie Shank. To this union were born 2 daughters and 1 son. He was preceded in death by his daughters and wife. His son resides in Maryland. He is the last of a family of nine children. He leaves 3 nieces, 9 nephews, and a host of other relatives and friends. He was baptized in the Mount Pleasant Mennonite Church in 1936 and held to this faith until death. Funeral was conducted by M. L. Troyer. Burial was made in the Cascade Cemetery near Cloverdale, Ohio.

Newcomer.—Ida B., daughter of the late Jacob and Anna (Buckwalter) Newcomer, was born Jan. 31, 1869; passed away in the General Hospital, Lancaster, Pa., March 3, 1951; aged 82 y. 1 m. 2 d. She was a faithful member of Habecker's Mennonite Church and was president of the sewing circle for thirty-five years. Surviving are 1 sister (Mary B., Lancaster, Pa.) with whom she lived, and 2 brothers (Jacob B. and Christian B., both of Lancaster, Pa.), also a number of nieces and nephews. Funeral services were held March 7 at the home by Christian Charles and at Habecker's Mennonite Church by Christian Lehman and Jacob Habecker. Text: Rev. 14:13. Burial in adjoining cemetery.

Oyer.—Emma, daughter of John P. and Mary (Smith) Oyer, was born near Metamora, Ill., Aug. 6, 1886; fell asleep quietly and peacefully May 10, 1951; aged 64 y. 9 m. 4 d. At the age of fourteen she accepted Christ as her Saviour and united with the Metamora Mennonite Church. Some years later she transferred her membership to the Mennonite Home Mission in Chicago and in 1907 became a regular worker at that place, devoting the rest of her lifetime in faithful service. In 1946 failing health forced her to retire from active service and she came to the home of her parents and sisters at St. Johns, Mich. She transferred her membership to the Bethel Mennonite Church near Ashley, Mich., participating in the various activities and fellowship with the group when health permitted. During the past five years she spent many months in bed, having intervals of partial recovery and fairly good health. On the evening of May 9 she suffered a sudden heart attack and passed away early the next morning. She leaves her aged parents, 3 brothers (Edward, Eureka, Ill.; Elmer J., Paxton, Ill.; Daniel S., Eureka, Mich.), and 3 sisters (Lydia and Edna, at home; Esther—Mrs. Cyril Smith, St. Johns, Mich.). Three infant brothers and her brother Noah, Goshen, Ind., preceded her in death. Funeral services at the home were conducted by I. W. Royer, Orrville, Ohio, and at the Bethel Church by J. D. Graber and S. C. Yoder. Interment was made in the Washington Twp. Cemetery.

Schaefer.—William, son of the late Conrad and Magdalena (Schwartzentruber) Schaefer, was born Sept. 21, 1879, at Baden, Ont.; passed away at the Lewis Co. General Hospital, Lowville, N.Y., May 1, 1951; aged 71 y. 7 m. 10 d.

Death was caused by a heart ailment from which he had suffered two years. On Feb. 1, 1906, he was married to Katherine Lehman at New Bremen, N.Y. He is survived by his wife, 5 sons (Stanley, Harmon, N.Y.; Sidney, Singers Glen, Va.; Harold, Boonville, N.Y.; John, Malone, N.Y.; Donald, Lowville, N.Y.), 3 daughters (Doris—Mrs. Donald Jantzi, Adams, N.Y.; Katherine—Mrs. Leon Martin, Castorland, N.Y.; Marian—Mrs. Glenn Stalter, Flanagan, Ill.), 16 grandchildren, 3 brothers (Conrad, Vancouver, B.C.; Levi and Joseph, Kitchener, Ont.), and 3 sisters (Lydia—Mrs. Frank Britton, Williamsville, N.Y.; Mrs. Lena Siefried, Portland, N.Y.; and Marie Schaefer, Vernon, B.C.). Funeral services were held from the Conservative A.M. Church, Croghan, N.Y., where he was a faithful member for forty-five years. Interment was made in the adjoining cemetery.

Tennis.—Lorraine Deloris, daughter of Jacob and Mabel (Hertzler) Tennis, was stillborn in Seidle Memorial Hospital, Mechanicsburg, Pa., April 26, 1951. She leaves to mourn her departure her parents, 1 sister (Miriam), 1 brother (Larry), and grandparents. The body was laid to rest in the Slate Hill Cemetery.

Yoder.—Daniel K., son of the late Daniel and Lydia (Byler) Yoder, was born near Belleville, Pa., June 25, 1860; departed this life at the home of his daughter (Mrs. Menno R. Zehr) near Gladys, Va., May 11, 1951, after a brief bronchial illness caused by virus infection; aged 90 y. 10 m. 16 d. He accepted Christ as his Saviour in his youth and united with the Amish Mennonite Church in which he remained faithful till death. He was preceded in death by his first wife, Fanny K. Albright, an infant daughter (Elizabeth), his second wife, Mattie Albright, and his third wife, Mrs. Elizabeth Yoder, widow of the late Jonas Yoder of near Belleville. Funeral services were conducted in Perrows Chapel in charge of C. L. Ressler, Nevin Bender, and Milton Hostetler. Laid to rest in the private cemetery near his home.

Zook.—Jonathan Roland, son of the late John G. and Catherine (King) Zook, was born Jan. 29, 1879; died at his residence in Allensville, Pa., April 4, 1951; aged 72 y. 2 m. 6 d. He had been in ill health and unable to work for about ten days. Death was due to a heart condition. Surviving are his wife, Laura, 6 brothers and 3 sisters (Joshua B., Allensville; Jacob A., Springfield, Ohio; Milton, Portsmouth, Va.; Leo P., Summit Hill, Pa.; Blaine C., Altoona, Pa.; Oliver H., Belleville, Pa.; Mrs. Ella Hostetler, Tampico, Ill.; Anna—Mrs. Roy Phillips and Carrie—Mrs. Harry Kennedy of Allensville). He was a member of the Allensville Mennonite Church where he attended services regularly. Funeral services were conducted on April 7 in charge of Raymond R. Peachey. Burial was made in the Allensville Mennonite Cemetery.

Special Meetings

LANCASTER, PENNSYLVANIA

Report of Missionary Meeting held at the Laurel Street Mennonite Church, Lancaster, Pa., May 6, 1951.

Program.—Morning: Sunday School, Ivan Leaman, Sr.; Children's Meeting, Ross Goldfus, Jr.; The Value of a Soul, John S. Hess. Afternoon: Our Responsibility to Neglected Souls, J. Otis Yoder; The Joy of Personal Soul-winning, John S. Hess; Maintaining a Good Conscience, John W. Hess. Evening: Sacrificing for the Cause of Missions, J. Otis Yoder; Evangelistic Service, John W. Hess.

Thoughts Gleaned.—God knows where His servants are at all times and happy is the servant who is ready to be found and to answer. We often miserably fail because we do not wait on the Lord. There would be no need of a Bible or a Lord's day if it were not for the soul of man. The dignity of our creation should move everyone to his knees. Be ready, you may meet someone to whom you can witness that you knew not of this morning. It is not a mark of a little man but of a big man to have a conscience on little things. If you maintain a good conscience you will never lose out spiritually. You can't rob God; you will pay for it. When the power of the Spirit comes it is a refreshing time. God expects us to yield ourselves to Him who saved us.

Lois Hege, Secretary.

THE BOOK SHELF

Archaeology and Bible History, by Joseph P. Free; Van Kampen Press; 1950; 398 pp.; \$5.00.

The teacher in present-day conservative Christian schools often experiences difficulties in securing a textbook that will suit his own particular needs. One book may lack the necessary documentation to establish its scholarlyness for use in the classroom. Another may be scholarly, but it may be liberal in its interpretation of Scripture. Faced with such a problem in his classes on Biblical archaeology at Wheaton College, Joseph P. Free has prepared **Archaeology and Bible History**, a book that is true to the Scriptures, incorporates the findings of archaeology, and includes abundant references to the sources from which he has drawn his information.

Before the book appeared, Dr. Free had already seen more than fifty of his articles published in various Christian periodicals. He has excellent training in his field. Following his graduation from Princeton University with a Ph.D. degree, he spent ten years in archaeological study with the Oriental Institute of the University of Chicago. He has made five study-trips to Palestine, the Near East, and Europe. At present he serves as head of the Archaeology Department at Wheaton College (Illinois), and is Archaeological Editor of the *Sunday School Times*.

Archaeology and Bible History is first of all a survey of Bible history from the Creation to the New Testament Church. Necessarily, a book of 398 pages can be little more than an outline of a study with such a scope. Tucked away in the outline are hundreds of facts from the findings of archaeology. Dr. Free has done us particular service in that he has brought together the most recent findings in Biblical archaeology, as well as those which are to be found in the earlier books. He treats the Bible as the Word of God, and he takes comfort in the fact that archaeology repeatedly substantiates the Biblical narrative and answers the criticisms of liberals who would question or deny the validity of the Scriptures.

Ordinarily, Dr. Free is objective in his approach, outlining Bible history with a minimum of personal doctrinal interpretation. It was a bit of a surprise, then, to find a bit of millennial interpretation in his discussion of the Book of Amos. In a few instances, the brevity necessitated by the scope of the book left a few points unsatisfactorily explained. He steps aside from his general policy on page 216, where he argues against the liberal dating of Deuteronomy. Although I have no sympathy with liberal methods of dating the books of the Bible, I feel that this is a mistake. Dr. Free's argument is based on supposition. It is not a statement of archaeological substantiation of a particular fact. We would never have noticed the omission if he had passed by this particular point altogether.

There will be some dissatisfaction with his

definition of the terms "liberal," "neo-orthodox," "conservative," and "fundamentalist" in the appendix.

Dr. Free would have produced a stronger book if he had limited himself to the Old Testament, instead of attempting to crowd the entire Bible history in a book of this size. He leaves his reader with the impression that the later chapters of the book have been crowded, both in the space devoted to them and in the time given to the writing of the manuscript. While he has given the Bible student a book that is packed with valuable information, he has fallen short of presenting this information in an attractive form. Few readers will have access to the books from which Dr. Free has gleaned his information. Still fewer will take the time to check these sources. It is annoying to find the text so frequently broken with abbreviated notes—a device which seems to have been copied from the *International Standard Bible Encyclopedia* and which proves so irritating to the reader of the *Encyclopedia*. The book would have been much more pleasing if the text had been left unbroken, and the footnotes had been placed at the foot of the page in small type, with sources cited in conventional fashion. The closing chapters give the impression that Dr. Free may have been working against a printer's dead line. They seem to have been rushed to the press with little attention given to the rewriting or editing of a hurriedly written manuscript. They contribute little archaeological information to New Testament history. Thus, they are inferior in literary quality and in content to the earlier part of the book.

In spite of these weaknesses, the book is one which we can use without hesitation, and which we can recommend to any of our people who are interested in studying the Bible and the many discoveries of archaeology which have enlightened obscure passages, added interest to other passages, and substantiated the truthfulness of historical details in the Bible.—N. P. Springer.

God's Best Secrets, by Andrew Murray; Zondervan; 1950; 366 pp.; \$2.50.

I suppose that few Christian readers will need an introduction to Andrew Murray. Many of his writings have become classics of Christian literature. This book was written just several years before his death in 1917, and has been out of print for several years, but has been reprinted by Zondervan as one of their "Reprint Classics."

This work is really a series of daily devotional meditations, one for each day of the year. Each meditation is centered around a Scripture passage.

The book is written in Murray's characteristic simple, but heart-searching style. As you read the book you are constantly challenged to a deeper Christian life. I would, without hesitation, recommend this book to our Menonite constituency.

The book is well bound, and well printed on good paper, but it is regrettable that there are numerous misprints and misspellings throughout the book.—Earl R. Delp.

ITEMS and COMMENTS

The American Bible Society has recently acquired a set of the famous Paris Polyglot Bible containing in ten huge volumes the text of the Bible in seven languages: Hebrew, Chaldee, Greek, Latin, Syriac, Arabic, and Samaritan. The Bible was printed in Paris in 1629—45. It is now in the Library of the Bible Society in New York City, together with the other polyglots of the sixteenth and seventeenth centuries. With the revival of learning in western Europe came a new interest in the original languages of the Bible. The Bible until then was known almost exclusively in Latin. The first polyglot work ever published was a psalter printed in Genoa in 1516 by P. T. Porrus. The last and most valuable was the magnificent London or Walton Polyglot, completed in 1657, edited by Dr. Brian Walton, who later became Bishop of Chester. The Paris Polyglot just acquired by the Bible Society is the largest and most elaborate. It was edited by a Paris lawyer with the aid of a large group of scholars.

* * *

An estimated 165,000 persons were added to southern Baptist churches east of the Mississippi, during a fifteen-day simultaneous evangelistic crusade. Of these, 100,000 were on profession of faith. The others were by letters of transfer.

* * *

Mrs. L. H. Moreland, 89, of Baton Rouge, La., has been teaching Sunday-school classes for 72 years.

* * *

Mormon membership has reached an all-time high of 1,111,314. The church spent last year more than \$35,000,000 for religious work. The new president of the Mormon Church is David O. McKay. He is the ninth president of the Church of Jesus Christ of Latter-day Saints.

* * *

Restrictions have been lifted on the return of missionaries to Korea. However, wives of missionaries are not yet being allowed to return, but women doctors and nurses will be admitted because of the country's need for medical services.

* * *

During the past five years 488 Methodist chapels have been sold and still a larger number have been closed for services.

* * *

A total of 100,000 tons of relief supplies, enough to provide a five-pound package for every man, woman, and child in western Germany's population of 40,000,000, has been shipped overseas in the past five years by CRALOG. Of this total, 95,000 tons of relief goods were contributed by the sixteen voluntary agencies affiliated with CRALOG. 50% of the supplies were distributed in the east zone of Germany up to the time of the recent action by Soviet authorities banning the import and distribution of relief goods to the east zone by church organizations. The

field secretary of CRALOG says that food and clothing prices in Germany are about the same as in the United States, but rents are lower. Wages, however, are only 25% of the American scale. Most people with aid from the government can continue to exist, but that is all, according to this secretary.

* * *

George Cornell, a writer for the Associated Press, has summarized the facts which point to a revival of interest in religion in America at the present time. The evidence does not show that the whole country is more devout, but indicates that a large per cent of America's population is taking new concern for the needs of the soul. What are the facts?

1. For the first time, some seminaries are so crowded that they are having to turn away applicants.

2. Sales of Bibles are increasing. In the last decade they have almost doubled, and in the past year have increased between 5 and 10 per cent.

3. The building of churches and of structures to be used for religious purposes is at an all-time high.

4. Religious radio broadcasts occupy a commanding spot on the air and are getting excellent responses. A single broadcast in January stirred up a response of 16,200 letters.

5. Newspaper and magazine syndicates handling religious features have jumped in number from seventeen to forty-nine in five years.

6. The tremendous crowds which have attended evangelistic campaigns during the recent months show the vitality of the Gospel.

7. Many colleges and universities over the country are offering more courses in religion than ever before. At New York University, for example, Dean Thomas Clark Pollock said that religion would be a major subject in that school in 1951.

8. Both church contributions and attendance are at a peak in many denominations. The general per capita giving for last year was \$30.58, up from \$27.43 of 1949.

9. Religious books have had wide vogue and many have been on the "best-seller" lists. Books with a religious background or reference are in great demand.

10. Even business and industry have shown interest in promoting religion. Among other things are the 94,000 trolley and bus cards and 5,000 billboards which last year carried the sign: "Take your problems to church this week. Millions leave them there." These were a part of the program sponsored by business interests.—Herald of Holiness.

* * *

Fourteen states observe Good Friday as a legal holiday. A movement has been launched in Detroit to add Michigan to this list. On last Good Friday workers stayed home from automobile plants in Detroit by the thousands.

* * *

Figures compiled by the U.S. census bureau show that for the decade 1938 to 1948 the total executions for rape in thirteen southern states were 202 persons. Of those executed 15 were white, 187 were Negroes. That rape is a crime committed more often by white men



"should have the widest possible circulation."—Harold S. Bender

The Dagger AND THE CROSS

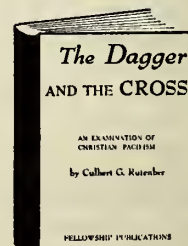


Can the dagger and the Cross be reconciled with the deeply sinful catastrophe of war? Is the Christian justified in resorting to the killing of his fellow men under some circumstances? Does the Gospel of Christ show an alternative to war through the Cross?

These are the deeply disturbing questions dealt with in *The Dagger and the Cross* by Culbert G. Rutenber of the Eastern Baptist Theological Seminary in Philadelphia. He begins with a survey of what the Bible has to say in both the Old and New Testaments and goes on to consider the arguments of present-day theologians.

Harold S. Bender, chairman of the Peace Problems Committee, says: "This book should have the widest possible circulation. It is a must for every Mennonite seriously concerned for a satisfactory intellectual handling of the question of nonresistance which is soundly Biblical and evangelical."

A new, engaging book. 135 pages, \$1.00
Mennonite Publishing House, Scottdale, Pa.



than by Negroes is seen in figures released by the National Association for the Advancement of Colored People. Since 1908 in the state of Virginia there have been some 800 white men convicted of actual rape, attempted rape, or statutory rape. Yet in only one instance was there a death sentence and this was commuted. During this same period, fifty-one Negroes were electrocuted for committing rape and nine other Negroes had sentences commuted. Dr. Ralph J. Bunche, Negro Nobel Prize winner and professor at Harvard University, says it is because of

facts like these that the communist propaganda exceeds the influence of the Voice of America in Asia. He refers also to the fact that James F. Byrnes, governor of South Carolina, said recently that he would have South Carolina "abandon the public school system altogether rather than bow to any decision of the Federal Court which would call for an end to segregation."

* * *

The Israeli Government has decided to grant every mother in Israel a bonus of \$300 at the birth of her tenth child.—Selected.

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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The Quality of Faith

BY PAUL BENDER

[A talk given at Goshen College Chapel on April 6, 1951]

Much has been said in the past generation about the overthrow of superstition, and the acceptance instead of natural law operating by cause and effect. Superstition is a belief in the action of some supernatural force or being to accomplish observed effects in nature, whereas the opposite is a belief that these same effects in nature are the result of the orderly operation of natural law. This change has been good. However, there is often carried with the new attitude an implied or expressed notion that all faith in a supernatural is to be classed with superstition and hence discarded. The counterpart of this notion is that all phenomena are explained on a strictly cause-and-effect basis, or, to state it differently, all phenomena are the result of the operation of natural law. This latter concept requires, however, a new faith—a faith in the reliability of nature. This faith is usually expressed by a virtual personification of "nature," whose prime characteristic is complete reliability.

It is my purpose to show something of the character of this faith in nature, and to compare with it the faith in God which it is supposed to supplant.

Human knowledge about nature is acquired by observation, experimentation, and a logical reasoning about the facts thus obtained. Much of this reasoning is inductive, in which many facts are examined, their common element is found and stated as a generalization or law. Let us take weight for an example. A material object has weight, which is a force tending to pull it toward the earth, the direction we choose to call down. I have observed weight for this object, for that object, for many objects, and, so far as I can recall, I cannot think of any object which did not have weight. I therefore conclude, by the step in inductive reasoning called the inductive leap, that all objects have weight. I call this statement a law. I accept it as a fact. Whenever I see a book, a chair, any object, I expect it to have weight, a force that pulls it down. I would be much surprised if a book were to fall up, or sideways. I have not seen all objects in all situations, and future events as regards the weight of objects I know

nothing about. But my acceptance of the law of weight has given me complete confidence that any object I may not have seen, and any object in any future situation, will have weight. I have faith that what has happened according to a pattern will continue according to the same pattern. I believe in the reliability of nature. Without this belief in the reliability of nature a statement of a law would be impossible.

There are many laws in nature, laws which are human statements based on the observed behavior of nature and inductively arrived at, all of which spring from a confidence that nature can be depended upon, that nature is reliable. This faith in the reliability of nature makes possible an orderly body of knowledge about nature, and without this faith all would be chaos, and progress in knowledge would be impossible.

Let me give another example. I have learned, by inductive reasoning, that if I plant a grain of corn it will grow into a corn stalk, while if I plant an acorn it will grow into an oak tree. What is there about that grain of corn that makes it grow into a corn stalk and not into an oak tree, or something else? Upon examination I find that the grain of corn already has a miniature corn stalk which has started to grow, and that this miniature was originally produced by the growth and multiplication of a single cell which contains certain minute chromosomes, half coming from the ovum and half from the pollen, and that these minute chromosomes contain genes, and that similar genes from the ovum and pollen are paired together, and that each pair is responsible for a particular characteristic of the corn stalk. Just what the genes are, and just how they control the growth and development of the corn stalk to become a corn stalk, and not an oak tree, I do not know. But I am not worried about my ignorance, because I have faith in the reliability of nature, because I have confidence that, if I plant the grain of corn, it will grow into a corn stalk, and not into an oak tree. My faith is shared alike by the farmer who may have made no study of genes, and by the learned biologist who has the world's latest knowledge about heredity and growth. The state of one's knowledge does not

alter the quality of one's faith in the reliability of nature, because ultimately this faith is based on a process of inductive reasoning. Even the most profound knowledge does not remove the necessity for taking the inductive leap, which constitutes an act of faith. Such faith is not superstition, in the ordinary sense, neither does it rest upon complete knowledge of all causes and effects, but like all faith it is arrived at by inductive reasoning and depends upon the reliability of the object of faith.

Faith is also present in human relationships, and this faith too is based on inductive reasoning. I believe that a certain person is truthful, that he will tell me the truth when I ask him a question, because on previous occasions he has always told me the truth. I believe in his truthfulness as a generalization based on the facts of my experience with him and arrived at by inductive reasoning. In the same way I may believe another person to be untruthful, because my experience has led me to conclude that he will tell me a lie. Faith, or lack of faith, in the good or bad intentions of persons, or groups of persons, governs our human relationships, just as faith in the reliability of nature governs our actions in that realm. I drive my car down the right side of the street, expecting the other man approaching me to keep his car on the opposite side of the street; I put my money in the bank, expecting to get it again; I give the grocer money, expecting that he will give me a loaf of bread in return; I

A Signature of Stars

BY LORIE C. GOODING

*You have my pity, you who seek
From God a sign to prove He is.
Go out tonight and count the stars,
For they are signs, and they are His.*

*And if you cannot see a sign
In valleys deep and mountains high,
In leaf and flower, tree, and vine,
Look for it in the evening sky;*

*For there He shows His clearest light
Where nothing ever dims or mars;
And all across the sky He writes
His silver signature of stars.*

Holmesville, Ohio.

build my house to operate with electricity, expecting that the electric power company will continue to supply electric power; I buy property, expecting that the government will see that my property rights are respected; and in a host of other ways my actions are based on faith in people and groups of people. To be sure, our faith in people is not always as unwavering as our faith in nature, because our experience has shown that people do not always behave as reliably as does nature. But again, this faith has the same fundamental quality of being based on experience and resulting from inductive reasoning about that experience.

Faith in God is of the same character. It is based on evidence and is the result of inductive reasoning about that evidence. It is no less reasonable than faith in the reliability of nature. In fact, the very reliability of nature may become an item of evidence supporting faith in God. Our experience with nature indicates that it is orderly and purposeful, which qualities have meaning only as we recognize a purposeful Creator, whose design in nature is orderly and dependable.

The Bible is itself basic evidence for belief in God: it is historically accurate; it is self-consistent, bringing together diversified writings of men of many ages to constitute a unified whole; it speaks to the basic needs of human individuals and human society of all races and of all time; it has influenced and continues to influence man and institutions for good; and above all it tells about God, His character, His dealings with man, and His purposes, and it invites men to faith in God, presenting much evidence for such faith.

Christ is the supreme evidence for faith in God: His matchless character; His teachings about God and man's relation to God; His compassion for all men; His superb mastery over men; His miracles; His sacrificial death and undisputable resurrection; and His own interpretation of His work—all of these speak unmistakably of His own genuineness and therefore give credence to His presentation of God in whom men must have faith.

The Christian Church is evidence for faith in God: the conviction with which the early apostles proclaimed the Gospel; the vigor of the early church and its rapid growth in the face of severe opposition; the beneficent influence of the church throughout its long history both on its members and on society as a whole; the revival of vitality in the

church in various periods of its history, and its continued vigorous outreach—all these speak for a validity of the Christian movement and hence for the faith in God on which it is avowedly based.

I must mention also again as a basis for faith the power of Christianity in the character of individual persons. A Christian is reputedly a man of good character, and Christianity has made good characters out of bad characters. The reality of this power for making good character can be a very convincing argument, and often becomes the final convincing argument, for the validity of the faith in God on which it depends.

All of these facts I have mentioned are evidence, but they are merely evidence. It still remains for the individual to follow inductive reasoning, to take the inductive leap, and to state the law, if one may call it a law, that God is and that He is reliable. With this conclusion, this acceptance of the fact of God, one then governs his thinking and his activity accordingly. One finds that God makes claims of right as opposed to wrong, and that man in his own state is powerless to meet all these claims. One also finds that provision is made through Christ to cure the ills of man and to make it possible to live the right. Acting upon these facts, accepted as a result of the "law" of the existence and reliability of God, one finds himself at home with himself and in the universe. His inner conflicts of conscience find a solution in God, the universe has meaning as the creation of God, and his own life has meaning as fitting into God's scheme of things. He accepts and follows God's scheme of things, and becomes a kindred spirit with God, a relationship similar to a friendship relationship between persons.

Finally, the continuing experiences resulting from the person's faith in God become a verification of the validity of his faith. His peace of mind when he follows God in doing right, his recognition of the benign purposefulness of God's laws of right and wrong and of God's laws of nature, his recognition of the shaping of events to purposeful ends and of God's loving concern for the personal well-being of himself and of others—these demonstrate the validity of the belief in God, and establish an ever-growing conviction of the reality of God.

The personal quality of faith in God transcends the kind of faith one has in the laws of nature. Nature is impersonal and without the qualities of consciousness, purposefulness, and moral sense which we find in common between

ourselves and God. Our relationship to God is a personal relationship, of the character of a personal friendship. This personal relationship with God, although it may be observed in others, cannot be fully realized by the unbeliever, and therefore may be a stumbling block for one who resists the other evidence available to him. It can only follow upon an acceptance of God, and of Jesus Christ, His Son, the only Saviour.

The original acceptance of God must be based on evidence. To be sure, a given individual need not have all the evidence. In fact, one person may have only a small amount of the available evidence, whereas another may have much intellectual evidence. But each must follow the process of inductive reasoning by which, based on the evidence at hand, he makes the inductive leap which constitutes the initial act of faith. The character of this act of faith is the same for the unlearned savage, or the simple child, as it is for the learned scholar. Each may find ample evidence on his own level on which to base his faith. Verification follows with the discovery of additional evidence for the existence and reliability of God.

Faith in God, then, is intellectually of the same character as faith in the reliability of nature or of people. It is as reasonable as the laws of nature. There is no antipathy between faith in God and reason. In fact, reason has in it an act of faith as an essential characteristic of the very reasoning process. Faith in God, however, acquires an additional quality on the higher level of a personal fellowship with God, which the faith in nature cannot have.

Permit me to give in closing an aspect of faith often misunderstood, but of vital importance. Faith is the attitude of a person, but it has no subjective validity. For a person to be concerned about whether he has faith, or how much faith he has within himself, has no meaning apart from the object of his faith. Faith in God is engendered not by looking for it, nor by looking at it, in one's own mind, but by looking at the object of that faith. Is God to be accepted as true? Is God to be considered reliable? Is God able to accomplish His purposes? These are the questions one must answer, and their positive answer constitutes faith. Faith in God is not to be measured quantitatively within the mind of the person, but by the validity and power of God, the object of his faith. Measured in this way, faith is all pervading and becomes immeasurable.

Goshen, Ind.

GOSPEL HERALD

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EDITORIAL

The Preacher's Family

Preachers are not only ministers of the Gospel. They are also family men. Most of them are husbands and fathers. Men of God, with a message from the Lord, they are also merely men, with very real human privileges and obligations in the family circle. It is one of the severest requirements of the minister's office that he must succeed in integrating his message in the pulpit and his daily life with his family. He stands before his people for their constant inspection and judgment. His preaching gains or loses effectiveness by the character which stands back of it.

It is impossible to be, for a very long period at least, two different persons. The minister is sure to transmit something of the general spirit of his home life to the life of the church and the community. If he is a brawling fault-finder at home, he will probably provoke quarrels among the larger brotherhood. If he is a tyrant over his children, he will probably try to lord it over the congregation. Home is a wonderful laboratory for demonstrating and encouraging tolerance, deep understanding of the viewpoints of others, and self-sacrificing love. Attitudes which are developed and made habitual in the family will become the natural expression of the minister toward his people. And the same qualities which help to lubricate home relationships and make home life run smoothly will also help a pastor to get along with his people. It is significant that the church is described in the Scriptures as the household of faith. How do its members, especially its leaders, behave in their mutual relationships? Perhaps very much as they have learned to behave at home.

The minister should be an example in his marital relationships. On what basis has he chosen his wife? True, that choice is usually made before he becomes a minister. But how he has chosen helps to show his fitness for the office. For choices reveal the man. Has he sought for character, or just for good looks? Has he asked for a strong personality and ability to help in his work, or for a woman who brought with her a farm or a bank account? Has he been

careful to be well mated, or has he been satisfied with a marriage of convenience?

His example will be seen also in the quality and the faithfulness of his love. Does he just live with a "woman," taking her for granted in a very unromantic fashion, or does he have real fellowship with a wife? Is their love strong in mutuality, deepening with the passage of the years? It must be a love that survives and conquers the tests of extreme busyness, when through the press of church work they scarce have time to cultivate their own companionship. Its quality must not be lessened or altered by the intimate relations and confidences that often must go with pastoring a flock. Paul gives as a qualification for the ministry this phrase: "the husband of one wife." Does he not mean that unless the preacher has achieved harmony and happiness in his own domestic life, he will be in a poor position to do the counseling that he should do?

The minister should show an example, also, in the right balance between dominance and being dominated. A tyrannical husband or a hen-pecked husband: which is resented the more in the minister's office? The kind of home life we have becomes pretty well known throughout the community. People do not appreciate being led by a man who makes his wife some kind of subordinate creature. But neither do they like a pastor whose words and deeds are a direct reflection of his wife's opinions. No church likes to be run by the preacher's wife. Somewhere between these two extremes the minister must find an effective middle course.

And then the minister must be an example to the church in the management and control of his children. The Scriptures say that the minister must be "one that ruleth well his own house." For if he cannot rule the smaller world of the home, how can he have wisdom enough to rule the larger world of the church? He must know how to secure the obedience of his children. Disobedient and rebellious children of the manse are probably not as common as general opinion would have it. But when they do appear, they are tremendously conspicuous. And they pretty effectively shut their father's mouth in

the pulpit. For people say, "Physician, heal thyself and thy family." It is exceedingly difficult to promote a practice that one has not been able to sell to his own children.

It is incumbent upon the minister, too, to secure a co-operative home atmosphere. One of the chief essentials of a successful home is a togetherness of spirit. The family, like the church, must be knit together in love. And they must work as a unit to make the preacher-father's ministry a success. Preachers' families must be willing to make more than usual sacrifices. Much money and effort must go into the work of the church. There will be much entertaining, for the preacher's home must be the house of the open door, where hospitality is enshrined. In one ordination that we heard of the brother was asked whether he was willing to reduce his farming operations so that he would have time for the work of the ministry. That may well mean a reduction in the living standard of the entire family. If there is support from the church, the minister and his family can just expect that there will be a good deal of snooping; for many people feel that when they contribute support, they have a right to question its uses.

Finally, the minister's home should be a model educational institution. The minister and his wife (and the wife must not be left to do it all) are the teachers of their children, as well as of the whole church. How can they teach others if they cannot teach their own? The preacher's family are expected to be literate above the average in Bible knowledge. They should have high standards of social conduct. They should be loyally committed to the standards of the church, not only from the head but from the heart. They should have constructive service attitudes, living for what they can give rather than what they can get. The minister's family, in short, should be a fountain of health for the whole community—an example, a stimulus, and a guide.

We admit that this standard is a most difficult one; we admit that to expect more of the preacher and his family than the rest of us are willing to do, or able to do, is patently unfair. We admit that the membership should be more merciful in its judgments, and should do more to help bring the pastor's job within the realm of possibility. But these admissions do not change the main fact: that if the minister fails in his home, his

general effectiveness is greatly reduced. There is absolutely no substitute for tremendous application and great sacrifice on his part.

What Think Ye of Christ?

BY MENNO M. BRUBACHER

Another Easter season has come and gone. What has it meant to us? If we may judge by what we saw, then many have piled up a heap of sin that will stand against them at the judgment if not repented of, and sad to say, many of these are Christian professors. In spite of the very alarming conditions in the world today, many are living on in luxury and pleasure and conformity to the world, spending their money for that which is not bread instead of giving it for the spreading of the Gospel so that thousands might be supplied with Bread from heaven. On the other hand, the ominous signs of the imminent return of our Lord have moved many of us to try with our mind's eye to look upon Him who is not only chiefest among ten thousand and fairest of the fair, but our Saviour and Lord.

As we thought of what the Bible tells us about Him, we were filled with admiration for His wisdom, power, and love and with a fervent desire to be faithful followers of His. John 1:3 tells us that "All things were made by him; and without him was not any thing made that was made." Ps. 33:6, 8 says, "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth . . . Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him." In the light of these and many other passages of Scripture which show us the wisdom, power, and holiness of God and our utter dependence upon Him, we are made to feel that since Christ had wisdom enough to plan a universe, and power enough to speak it into existence, and keep it in order for thousands of years, and love enough to die the most ignominious death to save us, then surely such a one would never ask anything of us but that which was for our good. Therefore it is our solemn duty to render implicit obedience to all His commands.

If any of us, as parents, knew surely that tomorrow we must die, we would not spend any time telling our children what we want them to do if we did not mean it. How much less would Christ, and so He waited until the last night before His death to institute the ordinances of communion and feet washing. This, we think, is very noteworthy, as is also the fact that at His ascension His very last command was to go and teach all nations and teach them to observe all things whatsoever He had commanded them.

Last words of friends—how we treas-

ure them, but what are professing Christians doing about the last words of Christ? We believe that only the divine mind of Christ could have conceived anything that would so forcefully show to us the genuineness and greatness of His humility and His hatred of all pride as this that He, the Creator, should stoop and wash the feet of a number of His creatures. Being sinless, all-wise, perfect, He would not and could not command anything that was not sensible and beneficial and pronounce His blessing upon its observance. Sad to say, some speak of feet washing as a senseless thing. May God help us to see how great a sin that is and forever guard us against calling anything senseless or nonessential which He has commanded and done Himself. Under the law there were many washings and sacrifices which they had to obey carefully or be put to death. To the unregenerated mind it may seem severe and unjust to have to sacrifice so many thousands of animals which were worth millions of dollars, but the child of God can see that what God did for them daily and what He promised them for the future was infinitely more than what they did for Him, and therefore it was their duty to obey. How much more should we observe the few ordinances we have in this dispensation of grace and which are so easy to observe if we have the spirit of Him who commanded them. God is true to His promises. Many of us have observed feet washing more than a hundred times and were always blessed.

And what about the devotional covering? Many foolish and sinful things have been said about it, but it is still a part of the eternal Word of God which will stand when heaven and earth pass away. All the commentaries we ever examined uphold it as an ordinance that should be observed. Isaiah 3 tells us of the great confusion that comes with sin. Verse nine says, "The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not." One commentator tells us that idolatrous priestesses uttered their false oracles with wild looks and disheveled hair. Some of us have seen those who were not true to the regulations of the church as based on the Word of God who went about with wild, guilty, rebellious, and unhappy looks, forgetting that Isa. 3:9 says, "Woe unto their soul! for they have rewarded evil unto themselves." How true the Bible is! What severe chastening we have seen meted out on such as cast aside the thing that is good (Hosea 8:3) and then went about in strange apparel for which God said He would punish them. Zeph. 1:8. The woman that wears the covering in the right spirit honors God the Father, Christ the Son, the Holy Spirit, the guardian angels, encourages the preacher, and discourages Satan in his vile attacks. What a pity that some wear a covering so small

It Happened —

TWENTY-FIVE YEARS AGO

(From Mission Supplement of Gospel Herald, June, 1926)

Total contributed to the Mennonite Board of Missions and Charities [annual report] \$259,931.88

Grand Total contributions for all purposes \$402,717.11

(From Gospel Herald, June 10, 1926)

Last week the Eastern A.M. Conference was held at South Union Church and the Ohio Conference at Bethel Church, both in the vicinity of West Liberty, Ohio. A brother writes: "The conferences were well attended . . . and favorable steps have been taken for merging the two conferences."

Bro. Oscar Burkholder began a series of meetings [at Clinton Frame Church, Goshen, Ind.] . . . Thirteen souls confessed the Saviour in their youth.

On . . . May 27 occurred the wedding of Bro. Lloyd Driver and Sister Fern Hostetler . . . at the bride's home . . . on the campus [Hesston College].

Thirty are graduating—the largest class we have had thus far [E.M.C.].

The Sunday school at East Scottdale is making plans for a vacation Bible School to be held at the school house where the Sunday school meets.

We have a class of 30 boys and girls receiving instruction before being baptized and taken into church membership [Tavistock, Ont.].

On May 23 . . . at the East Union Church . . . Bro. A. Lloyd Swartzen-druber and Sister Mary Eimen were united in marriage . . .

that the world mocks at the inconsistency! What a pity that some do not have a suitable headgear to go with the prayer veil! Are we parents and grandparents concerned as we should be about our descendants? Do we encourage one another as we should, building each other up in the most holy faith?

Every denomination that preaches nonconformity and tries to uphold a full Gospel church should have at least one store in each conference district where the men could get plain coats and hats and the sisters suitable dresses and bonnets. How we ought to pray that God would move more sisters to consecrate themselves to this service! The rich blessings of heaven would surely rest upon them. We have heard that during the last war when our young brethren were called up for examination the officers were more ready to believe they were Mennonites if they wore a plain coat. We wish all the brethren

would wear it, for it puts a check on our conduct and conversation. It stands for more, and does more, than most people care to admit.

Years ago a young brother felt that he should wear a plain coat, but because of those who are too ready to say, "Oh, he wants to become a preacher, too," he did not do it. Later he did wear it and for a while nothing unusual happened. Then one day he had to go to Toronto, where he was a total stranger. That afternoon a Christian businessman, then a Presbyterian preacher, and finally a Russellite approached him and asked who he was, what church he belonged to, why he wore that coat. With the first two he had a very pleasant visit and was encouraged by them to keep on in what he believed and practiced. The Russellite was a mocker, but it gave our brother a chance to tell him where he was wrong and to give him a tract on the deity of Christ. It was the plain coat that gave him the contact. Without it he would not have been noticed. Many are the instances where the plain coat or bonnet opened the way to help some one out of trouble and testify for Christ. May we ever obey them that have the rule over us and submit ourselves; for they watch for our souls as they that must give account that they may do it with joy and not with grief: for that is unprofitable for us.

Whosoever grins defiance at the parent or preacher who dares to rebuke sin is mocking God to the face and God is not mocked. "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." When we think of Christ as Creator, Redeemer, Master and Lord, Bread from heaven, and the true Vine, it fills us with a sincere desire to do His will and be inseparably united with Him forever. What think ye of Christ? Let us love Him more and serve Him better.

Waterloo, Ont.

Christ for Today

BY NELSON E. KAUFFMAN

It has been a growing conviction of the writer that the Mennonite Church must awaken to her responsibility and opportunity to make a redemptive impact upon our world. To many people we are known by what we do not do rather than by what we do. Church membership is looked upon by many as a device to prevent one from participating in worldly things. There is that implication in church membership, but, the greater implication of being a member of the body of Christ, is the imperative to discharge a sacred obligation to the world in which we live. We have a work that must be done. We have truth that must be told. We must shine with a brilliance that penetrates the darkness. Christ must be presented to men today.

"Christ for Today" is the spirit that moves us to continue in every possible way to discharge our God-given obligation to Hannibal and vicinity. We realize there are other Christian groups working in the area. Yet, we believe that many neglect truth that God expects us to present. We are aware that some other groups feel that they owe us something, for they have a truth which they feel we neglect. We must be open to truth, for only then can we present truth to others. God forgive us for our failures to present truth from the Word which others overlook. We must get busy and "Make all men see" the truth of the Word. We must really believe it; if we really believe it we must tell it, and we must tell it with a depth of conviction.

David Hume was an infidel of some note, yet he often went to hear a Gospel preacher. When asked why he attended services he said, "It is a real pleasure to me, for the man believes what he says, and it is a perfect luxury to listen to a man who preaches what he believes."

Hannibal's thousands have been touched by "Christ for Today" evangelism last year, and they must hear the story again. The Lord has opened the way for another tent campaign. Bro.

Kenneth Good of Elida, Ohio, expects to serve as evangelist. Bro. I. Mark Ross has been asked to direct the singing. The Crusaders Quartet from E.M.C. and a service unit girls' quartet will assist in special singing. The Christ Ambassadors group of laymen will serve in personal work, giving training to a number of lay workers who want to get experience in personal work.

The campaign dates are July 22 to August 5. Those who participated in last year's "Christ for Today" meetings were enthusiastic with the program.

Such a campaign involves a tremendous outlay of prayer effort. Prayer cards are being distributed. There are also the financial needs which must be met. We are endeavoring to conserve expenses in every way. We believe the Lord will provide prayer helpers and givers that the need may be supplied.

We invite friends of the staff of workers and those interested in the program of soul winning and Gospel witnessing to co-operate with us again. The need is great. The opportunity is challenging. The door is open. We must give the message of the Gospel in power and clarity.

Hannibal, Mo.

The Influence of Jesus

His Appeal to Conscious Need

BY CYRIL K. GINGERICH

Jesus' life was not an empty life; He had something to offer to people. He had something that made people conscious of their need. This fact is borne out by the way the multitudes followed Him, and by the way people cried to Him for help in their infirmities. Jesus' presence among them made them feel that He could help them in their condition, if He only would.

Who among us is not conscious of some need? We are all so imperfect. And how we rejoice when we are promised that a need we have will be supplied.

I think this is one of the greatest points on which a person can be contacted. Jesus used this appeal so often. When He met the man with the withered hand in the temple on the Sabbath day, He actually promised the man healing by the statement He made. The man was conscious of his need, and when Jesus commanded him to stand forth, he did so without hesitating and was healed.¹

On another occasion, when Jesus had come down from the mount of transfiguration, He found a man with a son who had a dumb spirit. The man said to Jesus, "If thou canst do any thing, have compassion on us, and help us." Jesus promised him that all things are

possible to him who believes. The man was conscious of his need, Jesus could promise him what he desired, faith was born in the man, and the boy was cleansed.²

On other occasions the very presence of Jesus made an appeal to conscious need. While He and His disciples were leaving the city of Jericho, blind Bartimaeus cried out for mercy. When Jesus had called him and asked of him his request, the blind man said: "Lord, that I might receive my sight."³

Then there was the woman that had the issue of blood. The consciousness of her need was intensified in the presence of the Master, and, not wishing to trouble Him, she touched His garment in response to the faith within her, with the result that she was healed.⁴

It is comparatively easy to convince people of physical or material needs, but it is difficult to convince them of spiritual need. Often they are conscious of their spiritual need, but they refuse to concede it. They are either satisfied in their situation, or they are afraid of what such a concession would mean to their life.

Jesus not only appealed to the physical needs of the people. His aim was to make them conscious of their spiritual needs. In His interview with the rich young ruler, He made a strong appeal to his spiritual need. The young man had an inadequate sense of values. When Jesus' appeal made him conscious

of his need, selfishness won and he "went away grieved."⁵

Another illustration of Jesus' appeal to the consciousness of spiritual need would be the time James and John requested prominent places in glory. The significance of this appeal is the tender way in which the Master dealt with the two men. How foolish they must have felt when Jesus pointed out how that He Himself—the Master—came to serve and to minister. Indeed they must have been made conscious of their spiritual need.⁶

It is impossible to help those who feel no conscious need for help. As long as they are content the way they are, there is no point of contact. But once such a person has been made conscious of his need, the door is open for a filling of that need.

Every sinner without Christ presents a most desperate need. We, who are saved by God's grace, have the promise of eternal life to all who will believe and accept it. It is our duty to appeal to these people, make them conscious of their need, and give to them the promise of eternal life.

Scottdale, Pa.

¹ Mark 3:1-5.

² Mark 9:14-27.

³ Mark 10:46-52.

⁴ Mark 5:25-34.

⁵ Mark 10:17-22.

⁶ Mark 10:35-45.

Zurich, Ont.

Can Satan Cast Out Satan?

BY C. WARREN LONG

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:38-48).

These ethical principles laid down by the Redeemer are very difficult to follow. There is an age-old temptation that plagues each of us and that is to fight evil with evil. Fight bayonet with bayonet, tank with tank, jet plane with jet plane.

To follow the directives as given in the Scripture above would demand a radical about-face: that of loving enemies instead of hating them, turning a second cheek, going a second mile, doing good to and praying for wrongdoers. This seems unthinkable in a militarized world.

In war when the enemy uses block-busters on undefended civilians in our cities we at first become horrified, but soon yield and copy them by dropping bombs on their cities. The enemy uses germ warfare to destroy great areas of our civilization; we become shocked at all this barbarianism, but soon turn to copy their technique and bombard them with germ warfare also. The enemy will build great armaments; so we will ape them by building greater armaments. They put controls on their civilian economy. They tax till it hurts; so we tax likewise. They conscript life, property, labor, and conscience to wage war; then we copy and conscript likewise. They insist their army must plan for their defense; so we ask our Chief of Staff to plan for our defense. Thus we permit our enemies to make us into their image. Still we insist on fighting bayonet with bayonet, tank with tank, and plane with plane. When we fight evil with evil we become the evil we propose to destroy.

How can Satan cast out Satan? Will an alliance with Satan be the means to the end that produces good will and peace? Is war the instrument to use to stop war? Will we conquer our enemy by using his tools? Can we rise higher than the enemy whom we aped, until we have taken on his techniques?

The ethical principles as given by the Redeemer are to help us stop aping the evil we hope to conquer. His ethics, revolutionary as they seem, are to prevent us from becoming the evil we propose to destroy.

The evil that is committed is a disguised cry for help. The presence of the evil exposes a deep need in the life of the enemy, a need in which good will, kindness, and love will serve as a healing balm. To apply good to an enemy implies a risk, a hazard. During an evening rush hour in a Midwestern city there was a sudden screech of brakes and the howl of skidding tires on cars and trucks in response to the whistle of the traffic cop. A dog had bounded out from the curb into the lanes of traffic. The frightened, bewildered dog was carefully carried to the curb. Then he snapped at the white-gloved hands of the cop who rescued him. There are human curs like that. Jesus knew that life has its risks.

Why Should I Doubt?

BY BARNEY OVENSEN

*I don't believe the easy way
That some folks talk about.
It seems they always trust the Lord
In simple faith. I doubt;
And sometimes in my heart I find
No confidence at all,
But turbulence, and weariness,
Because my faith is small.*

*And yet I do not choose to doubt
As some folks seem to do.
They love the darkness more than light;
I love what's right and true.
I look at something God has made
And ask for the verdict it gives.
All nature cries out in harmony
With the Gospel that says, "He lives."*

*Should I believe this universe
Has come without design?
Each living thing—each atom!
Is the work of a Master Mind.
Should I believe that Jesus Christ
Lived only to deceive?
No. He was good, and taught the truth.
Why shouldn't I believe?*

Staten Island, N.Y.

To give undiscourageable good will in return for ill will is predicated on risk. There is no safe way to live in a world of evil.

The devil, early in the ministry of the Redeemer, tempted Him by showing Him all the kingdoms of the earth and said, "All these things will I give thee, if thou wilt fall down and worship me." Here is a temptation to join forces "hand in glove" with him. "How can Satan cast out Satan?" He rejected Satan, for He knew that Satan can not cast out Satan. In this temptation the Redeemer had to choose to take the hazardous way of doing wrong and join forces with Satan or the hazardous way of doing good and refuse to join Satan and bow to him and be cast in the image of the evil one. The ethics of Matthew 5 are to challenge ill will with good will. Dare to refuse to be molded into the image of your enemy and thus never fight bayonet with bayonet, tank with tank, and plane with plane. Never ape the wrongdoer by attempting to fight wrong with wrong. Instead follow the Redeemer, for His way is redemptive; yet it is a dangerous way to live. To live this dangerous way is far better than to try to destroy evil with evil and become the evil we attempt to destroy.

To return good for evil is the conquering way of life. There are three kinds of good will in the world: (1) coerced good will, where someone is good to us be-

cause we can require it; (2) earned good will, where we have been good to someone and now they return in the same coin; (3) unearned good will, where we have been unworthy, unkind, unjust and we are greeted with someone's love, kindness, good will. The unearned good will is often seen between parent and child. It is this kind of good will that is conquering and redemptive in its working against evil. Thus the turn of the second cheek, the giving of the cloak also, and the going of the second mile. It is the love, the prayers, the blessings that are given to and for the enemy, the persecutors whose very evil is crying out of their deepest need. It is this doing good that turns the enemy from ill will to good will.

As we look at ourselves in an honest evaluation, we thank God that not everybody hit back when we deserved it. We thank God not everybody is as mean and unkind as we were. We thank God that some have taken the dangerous way, the conquering way, the redemptive way of life and have turned a second cheek and walked a second mile to supply the deep need of our own soul that has produced our ill will. We thank God that Satan cannot cast out Satan, which gives us only a divided and fragmentary life. We thank God that Satan and all evil is cast out through Jesus Christ the Redeemer. We thank God that evil can be overcome with good. Rom. 12:21.

Tiskilwa, Ill.

"Deepes at the First"

By EDWIN RAYMOND ANDERSON

We have a great Lord who doeth all things well, with a doing that reaches out and into every corner, meets every situation, bringing balm or burning as the case may need, but all with a "well" that leaves the anthems of praise centered about His precious person. And that is a good thing to remember in this power-mad day, serving to bind us the closer to that power which is present in the preciousness of His person. That power is our guide, our strength, and our confidence. There never need be bafflement. We are lost in Christ; and in that "loss" we learn the true finding of all that is needed for precious pilgrim profit.

Now that ought to mean a great deal more to us than it does! It is easy, of course, to put the word "power" to paper, but it is more difficult to lift that word from paper and press it deep into the innermost of the heart-of-hearts. For in the long run, such a pressing will be the pricking of the heart, overturning a good deal of natural pride and confidence. There are always those who are very proud of their humility and become quite offended if you remark not on their supposed surrender! There are those who are tickled by their talents, and

thrill when you touch upon them with words of wonder. They are working for the Lord, and in such "work" they become rather wounded when you give no word of welcome for it. And so it is that the true "power" of the Lord, when it is lifted from paper and pressed into the points of the heart, becomes quite another matter; for such holy power may nigh "boomerang" and start a work with US at the very outset. It is true alas! that the Lord oftentimes has more difficulty with the saints than with the sinners. It seems so hard to move the saints as compared with melting the sinners!

The marginal reading of Psalm 95 is interesting, in the light of this. "In his hand are the deep places of the earth: the heights of the hills are his also" (Ps. 95:4, margin). The deeps and the heights; both are alike to Him, and His power has claim upon both. And it may quite often be that, when we would desire the Lord to exert His power upon the "heights," He will rather work in the "deeps," and press humbling exercise of soul. For "in His hand"—that is the hand of Calvary. And how much that ought to mean in holy crushing to earth of all pretense and pride! And that is the Hand that holds claim upon us, to the utmost and the uttermost.

As the spiritually minded penman has so well pointed,

"In Thee I place my trust,
On Thee I calmly rest;
I know Thee good, I know Thee just,
And count Thy choice the best.
In the deep places, Lord,
I learn Thy love below,
As all the heights of joy above,
Could never make me know."

And really, that is the pressing poetry-point, for the whole and complete placing of trust, and the full measure of rest in the Lord of deeps and heights. It may be quite the problem for many of us! But when that is settled first and foremost, then all else will fall into holy linkage and blessed line, for His praise.

And so, beloved, the Lord would—and must—begin with US at the very outset. We are anxious for the Lord to reveal His hand to the godless, and let our own souls go free in the bargain. But that cannot be. These "deep places," not alone of earth, but rather, of our own innermost heart-of-hearts, shall often be underplowed and overturned. And in such signal work of the Holy Spirit, are we brought to the holy, solemn place of truly crying forth, "Yea, Lord, begin with me! with me! with ME!"

As the woman of Samaria set it forth with deeper truth than she ever realized! "The well is deep." And, beloved, there are "deepes indeed" in these hearts and lives of ours, which so loudly claim to belong to "no man save Jesus only." But how often alas! does something deep inside "go wrong with the lettering," and we come tragically short with little save "us only."

A Prayer for This Week

Our loving heavenly Father, we lift our hearts to Thee in gratitude and praise for the beautiful harmony of grass, flowers, trees, birds, clouds, and sky; and for the melody of love in our souls. For the vigorous song of youth we thank Thee. Friend of the young, may the youth of our church come to full harmony in Thee. Lord, amid all the present discordant strains, let the youth of our nation hear the sweetest voice. As a missionary church we look to Thee for a song of victory and peace for the confused, defeated, off-key peoples. For the privilege of using our hearts, hands, and heads in Thy chorus we thank Thee. Lord, give us strength. May we know the eternal joy of singing to the Lamb with those who have learned redemption through us. In Jesus' name, amen.—Edward Kenagy.

Lastly now, note the Psalmistic order. First, "deep places," then "heights of the hills." That is more true than we ever realize. First the searching, then the soaring. First the holiness of the Lord, then the hallelujahs of the heart. And while we are always ready for vivid "mountaintop experiences," it may well be that the Holy Spirit is rather readying us for experiences in far deeper valleys. Some of us are simply not ready for the heights; for with all of our work for others, there is the lack of genuine reality within the depths of our own souls. It is solemnly true that the Lord must first deal with the deeps, and from that dealing, bring forth that true holiness which melts and moves and measures the life for the "nevertheless afterwards" of the "heights of the hills." And "in Thee I place my trust" for this, as for all else; and, "Thine be the glory" in most spiritual sense of expression.

Waterbury, Conn.

What you are thinking and how you act has much to do with your face. If you tolerate critical thoughts, jealousies, or hatred, and speak boldly in self expressions, sooner or later the marks of these will be seen on your face; on the contrary, if you let good will, happy thoughts, Christian motives dominate your mind, then the marks of a happy life will be seen on your face. After Moses had been with God on the mountain, on coming down his face shone and he wist it not.

Some people become so absorbed in the timetable that they miss the train.—J. H. Mosemann.

OUR SCHOOLS

Why Not Choose La Junta

School of Nursing?

BY C. F. YAKE, *Educational Agent*

The services of a good nurse are always at a premium, but there are times in the trends of history when her services are at a greater premium than at other times. Once again we are in such a period. In the present international situation with the cold war between Russia and the United States, and with the terrible conflict going on in Korea, the call for the services of nurses is louder than it has been since World War II. The reasons for this are obvious. However, there are several very special reasons which should be mentioned. The first of these is that of the position of the conscientious objector. At this time of writing it appears as if the Universal Military Training and Service Law may provide for occupational deferment for C.O.'s. This relates to young men, but we should be aware of the fact that Christian young women likewise have an opportunity to serve distinctively because of their C.O. position, which should also be known to the world. It is not only the young men who should be compelled to face this difficult situation, and practically carry the load themselves; it is also the duty of all others in the peace-loving churches, but particularly the duty and opportunity of young women. Voluntary service will call loudly for the time and talent of Christian men and women, but nurses have an advantage in ministering which others do not have. It is at this point where the services of the Christian nurse come to be at a premium.

A second point is that of the possibility that nurses may also be drafted, although we like to think that this will not happen, and that women will not be affected by compulsory military legislation. However, there is no telling what government may do in emergencies. If such should become an eventuality, then the services of the nurse, the Christian nurse in particular, would become all the more at a premium.

In a recent conversation with a nurse who was enjoying her services in a certain general city hospital, I was informed that in that particular hospital alone there were approximately fifty Mennonite girls taking training or serving as nurses. I could hardly believe my ears when I was given this information, although I tried not to reveal on my face the emotions within. At once I thought, What a contribution these sisters could be to our church nursing program if they

attended nurses' training school in one of our church training centers! This astounding fact also revealed the very large interest which our young girls have in nursing as a vocation. This is most commendable. By no means is the field fully supplied, and there should be many more. This hospital did not require college training, although one year of college was looked upon with favor. A high-school education satisfactorily completed was acceptable for entrance. Obviously, this was one reason why there were such a large number in training at this particular hospital. The other reason was that this hospital made it a point to cater to Mennonite girls. I do not blame the hospital one bit for this. It knows the value of Christian girls in training and as nurses.

But our church also provides a nurses' training school which does not require collegiate nurses' preparation. La Junta, Colorado, School of Nursing provides a splendid opportunity for those who are not interested in the collegiate type of training. La Junta each year can accept at least twenty students. The facilities are splendid, with the new Nurses' Home having been erected. Those responsible for giving the instructions and for guiding the training are well qualified. Furthermore, girls taking their training at La Junta are under a Christian influence and are given particular Christian instruction and guidance for dealing with the spiritual life of the patient. Part of the training program includes spiritual ministering as well as ministry to physical ailments.

To make it possible for our young women to become better acquainted with the La Junta School of Nursing program, Arlene Sitler has been appointed field representative to contact prospects, and to solicit students for training at La Junta. During the present month and the several months to follow, Sister Sitler will be giving special attention to this assignment. Girls interested in nurses' training, whether or not particularly interested in La Junta school of training, should write to La Junta School of Nursing, La Junta, Colorado, requesting descriptive literature and asking for a possible interview with Sister Sitler. Descriptive literature is very helpful in getting an understanding of the work which is being done and of the type of school which we have at La Junta, but this does not serve to take the place of a personal interview with a representative, such as Sister Sitler.

Before you lay aside this sheet, will you at once drop a line to La Junta, if you have any interest at all in possibly

sometime taking up nurses' training? There is nothing to be lost in doing so, and much may be gained. Remember that your interest in nursing does not obligate you in any way to attend La Junta. Furthermore, your interest of today may not ripen into action until several years from this. The thing to do is to become acquainted with La Junta, and learn of its opportunities and its advantages. *Without further delay write La Junta today.*

Scottdale, Pa.

The Golden Rule

BY MRS. WALTER OSWALD

Who first called the principle which we read about in Matt. 7:12, "The Golden Rule"? Jesus uttered the words in the Sermon on the Mount. They are, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

In the sixth century B.C. Confucius said, "Do not do to others what you would not like them to do to you." Lao-tse, after whose book Taoism was named, is the author of "Regard your neighbor's loss as your own loss." Buddhism, which flourished in China with Confucianism and Taoism, had this teaching. "Hurt not others in ways that you yourself would find hurtful."

In Persia we find in Zoroastrianism, "That nature alone is good which refrains from doing unto another whatsoever is not good for itself."

Mohammedanism says, "No one of you is a believer until he desires for his brother that which he desires for himself."

In India's Brahmanism appears, "Do naught unto others which would cause you pain if done to you."

Judaism's Talmud has, "What is hateful to you, do not to your fellow men."

The essence of Matt. 7:12 is taught in eight major religions, but the question, "Who first called it the Golden Rule?" still remains.

Hesston, Kans.

There is an old church in Europe in which may be seen a picture of a plowman who has left his plow and turned aside to pray. But while he prays, an angel is going on with his plowing for him. The moments that we spend "looking up" are not lost time. We work the better and the more efficiently for them when we return to our ordinary duties. Your plowing, whatever it is, will not suffer by taking some moments every day to direct your prayer unto God and to "look up."—Triumphs of Faith.

The signs of the coming of the Lord may be more commonplace than phenomenal.—J. H. Mosemann.

TO BE NEAR TO GOD

THEME: SPIRITUAL TESTS

Sunday, June 17

"And it came to pass after these things, that God did prove Abraham, and said unto him, . . . Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt-offering" (Gen. 22:1, 2 R.V.).

How our hearts respond to this test of Abraham's! Isaac, the long-looked-for, the only son, dear to his father's heart! God knew all this. "Offer him there for a burnt offering." It was the test supreme. An old man, new in faith, at first reading this moving story tells how he could hardly read it to its end for grief for Abraham. But Abraham came through as gold purified by fire. "Now I know that thou fearest God." The test of great sacrifice may be ours in the years to come. It has been for men and women in the centuries before.

Make my heart that it fail not in that day.

Monday, June 18

"When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him; for he himself knew what he would do" (John 6:5, 6).

Philip knew how far the great crowd was from a place to get food, how long it would take even the swiftest runner to reach the place and return with food. And the cost! "Seven pounds worth of bread would not be enough for them, for everybody to get even a morsel." Philip did not have the answer, but we have no record that he thought it was an impossibility for Jesus. There with Philip's trusting eyes on Him, He fed the great company of people.

Who of us has not been confronted with a hard task and who, even the weakest of us, has not found that under his hands, we are able?

Tuesday, June 19

"And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely" (Acts 16:23).

That one who has suffered deeply can tell how almost crushing physical suffering can be. Our brothers in Europe have stories of pain that beggar description. That suffering we would not minimize, but out of even so recent a time of distress as the last war, we can see that pain is not the glory, but the hearts uncrushed and the strong voices that humbly share the Master's "I have overcome the world."

March on, O soul, with strength:

Like those strong men of old
Who 'gainst enthroned wrong
Stood confident and bold;
Who thrust in prison or cast to flame,
Still made their glory in Thy name.

—George T. Coster.

Wednesday, June 20

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience" (Jas. 1:2, 3).

The trials of life are many and peculiar to each of us. There is an accident and a young woman spends her life in a wheelchair. A family knows financial reverses so that all material security is gone. A member of a

respected family becomes a disgrace. One man has the trial of a temper that is hard to control. The humanness of one's self cries out, "How can I count it all joy?" But if we are wise in God's way, from the trials we can learn the lessons we most need. And with the learning comes strength. God grant it to us!

Believe not those who say
The upward path is smooth,
Lest thou shouldst stumble in the way,
And faint before the truth.

—Anne Bronte.

Thursday, June 21

"How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me" (Ps. 13:1)?

Sometime in life everyone meets the disappointments of delay. The dream of his life, his greatest hope does not come to pass. Weary days stretch before him, nights of near despair. The sad heart cries out, "How long wilt thou forget me, O Lord? Forever?" Sorrowing Mary and Martha waited for Jesus. If only He had come sooner, for now Lazarus, their beloved brother, was dead. Unhurried and quietly He came to the house of weeping. At His "Lazarus, come forth" he that was dead became alive. The Lord had not forgotten; the waiting was over.

Dear God, we know that it takes strong people with deep inner resources to bear divine delays and to bear them with courage and patience. Make us deep, make us strong.

Friday, June 22

"Two blind men followed him, crying, . . . have mercy on us . . . Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord . . . According to your faith be it unto you. And their eyes were opened" (Matt. 9:27-30).

I can see them walking away—their hungry eyes taking in the beauties of the Judean sky and roadside and saying often to each other, "If we had not believed!" After the years of their blindness, the time of testing came in a moment. But their faith was not a thing of the moment. They had heard before of the Son of David. They believed in Him.

Your child trusts you because you have by honesty with him built up his faith in you. I have faith in my church because I have learned of its strength in perilous times and I have seen some of its people when their faith was tested. Would that He could say of us, "Thy faith hath made thee whole."

Saturday, June 23

Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (Jas. 1:12).

How heavily the trials of life beat on that man! "Will they never cease?" we asked. No one asked, "How can he stand so many trials?" For we knew him to be a man who loved God. And love to God is the one thing in life that can help a man to endure great trials. Love feels no loads, for the man who loves can bear all things. Blessed is he here and blessed hereafter with the crown of life. Oh, trials and temptations that come! All life is a testing ground. God with us, we journey on and cannot doubt the journey's end.

—Helen Alderfer.

FOR HIS NAME'S SAKE

Sunday School Lesson for June 24

(II Timothy 2:1-9; I Peter 4:12—5:11; Revelation 1; 7:9-17)

Our history study ends with a triumphant note, victory for the faithful. The victory is through Christ. The victors have "washed their robes and made them white in the blood of the Lamb." They have overcome the world which was persecuting them for their faith.

But persecution is no new experience in the story. God's people were afflicted in Egypt. Most of God's kind messengers to Israel, the prophets, were persecuted, and that by the Jews. Our Lord suffered much at the hands of the Jews. Jesus had prepared the disciples for their suffering.

As soon as the power for witnessing of the victorious Christ came to the believers, so soon Satan put on a wholesale persecution of the Christians. Stephen was murdered. Leaders were imprisoned for no other offense than healing the sick. The Jewish leaders were mad with jealousy. Saul was a powerful leader in this effort. After his conversion the attacks on the believers were not so general.

When the prince of this world set up emperor worship in Rome and the Christians would not compromise, then the heroic epic of history was enacted. From Nero to Constantine, from the middle of the first century to the early years of the fourth, the persecution continued. With Constantine that type, at least, of persecution ceased. "But all that will live godly . . . shall suffer persecution" is true even today.

Peter saw the persecution of Nero coming and forewarned. Find in his advice help against the attack of the enemy, even for us today. What is the nature of the persecution of your pupils?

John in Patmos, for the testimony of Jesus Christ, also wrote for our encouragement. See the picture clearly.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

Let us resist steadfast in the faith, with the armor of God, and be of good cheer.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

TODAY

Rabbi Eliezer said: "Turn to God the day before you die."

His disciples asked him: "Does a man know on which day he will die?"

And he answered them, saying: "Just because of this, let him turn to God on this very day, for perhaps he must die on the morrow, and thus it will come about that all his days will be days of turning to God."—Christian Friends Bulletin.

The Bible is the best Book in the world.—John Adams.

FAMILY CIRCLE

The Blade . . . The Ear . . .

The Full Corn in the Ear

Something Is Bothing Me

BY IRA AMSTUTZ

[Here we see juniors coming under conviction for sin. The author begins his discussion with irony.—Ed.]

That boy has something hid behind his cranium. It has been bothering me for weeks. Some nights I lie awake trying to figure out how to pound it out of him. "Spare the rod and spoil the child," is one of the quotations rehearsed over and over again. Then in contrast my thoughts turn to a booklet handed to every teacher in the county: "Teacher, listen; the children speak." Now after all, I philosophize, the first quotation is Scripture; the last one is merely secular philosophy.

I'm interested in the spiritual development of the boy; hence the rod is the answer. Furthermore that children are to obey their parents is Scriptural. It is bothering me to know that Eph. 6:4 comes along and says, "Fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."

Does "bringing them up" imply a sudden change or a continual growth? If our way of bringing up children is wrong, it ought to bother us. Let us then go back into the thought life of the child.

"I found a pencil and here it is," says Susan, as she hands a stub to her teacher. When did Susan learn that a pencil should be returned? The Bible does not say, "If perchance you see a pencil lying on the ground, return it ere the sun go down."

"Mother, I'm a dollar richer. Finder, keeper," announces Charley, skipping upstairs in happiness. Charley did not find the expression, "finder, keeper," in a science textbook. Ah, yes, I know who taught him. It was the neighbor boys. Or was it?

Last week Susan expressed herself with, "I certainly enjoy our music class. All except dancing." Where in the Bible do we find, "Thou shalt not dance?"

"Boy, did we have a good time in school today. We danced through the entire music period," said Charley, throwing his wraps on the kitchen floor. When he noticed a frown of disapproval on Mother's face, he added, "Well, everybody else is doing it."

"If the teacher knew how many pupils copy the answers during tests, I believe she would watch more closely," Susan told Edna as the test papers were turned in.

"I hate the old-fashioned idea that makes us go to church every time there are meetings," snorted Charley to Susan one evening as they were walking out to the car.

"Perhaps we wouldn't go to church at all if our parents would not teach us to do so," replied Susan kindly.

"Oh, it's all right. But the idea that others can do so many things we can't seems ridiculous," returned Charley.

Susan seemed to feel sorry for Charley, but could not express her thoughts on the spur of the moment.

"What's bothering you, Sis?"

"Oh, I'm just thinking," replied Susan.

"About what?"

"Everything in general," was all she could murmur.

"Well, I'm thinking too," continued Charley. "The other week I 'sassed' Mother for not letting me go to that school party. I can't forget how patiently she took it all. Perhaps I ought to apologize."

"Yes, to tell her you are sorry, is not an easy task," was Susan's quick reply. Then she added, "I need to make some amends too."

During the following days Charley was melancholy. Not even books, work, radio, games, nor even a humorous remark could interest him. He finally made his apology to Mother. But his listlessness did not completely disappear. Some days were rather pleasant, others gloomy.

"Something's bothering me," would have been Charley's honest confession. Father went about his work, and when the opportunity arrived asked, "Son, is there anything I can do for you?"

"Oh, I guess not," he replied.

Weeks passed and instruction class started. Susan and Charley both attended. On baptismal day Charley and Susan both answered, "I am" to the question, "Are you truly sorry for your sins?"

Dear reader, do you think Susan's consciousness of sin arrived sooner and with less force than that of Charley's? Who gets the credit for the development of that consciousness? I am almost

For Their Father

BY MIRIAM SIEBER LIND

*Like olive plants about his table spread
His small ones share with him the daily bread,
Their tumbling tales repeat, each eager one
As if to seek the father's benison;
While in their artless ways he rests again
After the cunning in a world of men.*

*For him, no satellites to bow and praise—
Yet These reflect his greatness in their gaze;
For him, no barns filled for the leaner years—
Yet These, like arrows, fortify from fears;
For him, no treasures for the moth to tease—
Here and hereafter—truest Riches, These.*

ashamed of the last question when I know that the Master has said, "When the Comforter is come, . . . even the Spirit of truth, . . . he will reprove the world of sin . . ."

What bothers me is that many times I'm too busy being philosopher and thereby fail to point the conscience-stricken soul to Him who alone can blot out sin and lead us to life eternal.

Orrville, Ohio.

MATURE FUN

Hazel and Warner had had such care-free, happy lives that, when family and financial problems faced them, they rebelled against "settling down." They wanted to go on having what they called fun—being with the "bunch." Through wise counsel, they were led to see that they could still have their "fun"—mature fun, that would bring them joy and satisfaction they really hadn't known.

Watching little Anne develop was vastly more interesting than witnessing a ball game. Making payments on the newly purchased home through wise planning and sacrifice was a source of satisfaction, too. In the church they found a group with similar interests, young married folk with whom they had constructive social and spiritual fellowship.

Looking back, they realized they really hadn't lived until now—that the best days were yet to come.

—Carl and Clara.

Religious training in this mid-twentieth century year is most vital and significant. Evil forces, hate, prejudice, and intolerance are swirling in many areas. Doubt, uncertainty, and fear are dulling men's minds and perverting their souls. The individual, the community, and the nation have great need for a reawakening to the eternal truths of life, truths found in the greatest book in history—the Bible. Religious instruction, is the rod and staff which brings forth, in triumphant glory, the teachings of God and of men. America could have no greater need.—J. Edgar Hoover.

TEACHING THE WORD

Evangelism Through Summer Bible Schools

BY NEWTON L. GINGERICH

Evangelism is considered out of date by many in this pleasure-seeking age. It has come to mean little more than the acquainting of men with the knowledge of a God, trusting to find favor in His sight without too great a sacrifice of worldly pleasure. The true sense of the word is to bring the Good News of the Gospel to those who have never heard, and to instruct those already converted.

The Scriptures, although not containing the word "evangelism," urge us to the work of an evangelist. Acts 21:8, "... and we entered into the house of Philip the evangelist . . ."; II Tim. 4:5, "... do the work of an evangelist . . ."; Eph. 4:11, 12, "And he gave some . . . evangelists . . . for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Many other commands are also given regarding this great outreach of the church. It should therefore cause vital concern and compassion on the part of its members to accomplish this end through every possible means. A certain religious educator, convinced of this truth, said, "True evangelism plans for an attractive and intelligent presentation of God, through Christ." Let us evaluate the possibilities and adequacy of the summer Bible school movement in fulfilling this purpose.

Summer Bible schools have been the most significant development of the church in recent years. They have been an enlistment of idle churches, idle boys and girls, and "idle Christian workers." The results of such a venture, although accepted rather skeptically in the beginning, have overwhelmed the criticisms and objections. This unique form of Christian education has grown by leaps and bounds. Following the pioneer labors of others, the Mennonite Church became interested in this work. Since 1924 the progress has been rapid; the Mennonites have been among the chief promoters of a strictly "Bible school."

Let us consider eight reasons for the continued and multiplied effort of the church in this direction.

1. God, our heavenly Father, to whom children are precious, desires that none be lost. Mark 10:14, "But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Matt. 18:14, "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

2. God in Old Testament times commanded the Scriptural teaching of children, which is affirmed by Christ in the New Testament. Isa. 28:9, "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts." John 21:15, "... He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs." Although Christ frequently had in mind those who were "babes in Christ," when making like statements, He undoubtedly interpreted it to be applied to children.

3. The summer Bible school is one of the principal agencies of evangelism in the local church along with Sunday schools and midweek Bible study for children.

(a) It is a concentrated effort within a specific time which is certain to leave a profound impression.

(b) The same number of hours for instruction are given in two weeks of Bible school as in one year of Sunday school.

(c) The frequently conducted evangelistic meetings are only a reaping of what has been sown in the other church activities.

4. The Gospel can be taught at a time when a child is receptive to the truth, and as yet does not have his conscience seared by Satan. It has been observed by psychologists that children at the age of twelve are distinctly and positively religious. God awakens their soul in order that the physical body, with all its powers, may be Christian. This was seen in Jesus, who at the age of twelve, while in the temple, conversed with the doctors and lawyers on questions relating to religious matters. Likewise at the age of fifteen and sixteen there is again a religious awakening. This latter age cannot be so well reached through the medium of summer Bible school.

5. The ultimate aim of all honest Bible teaching (salvation) can be accomplished within the age limit of the summer Bible school student. This is of great satisfaction and important, since by this teaching numerous immediate objectives can guide the "lambs" into the fold.

6. Opportunity is at hand to evangelize the children from every type of home and community. The impress of truth received, and the later experience of salvation, gives occasion to contact the adults of those homes with the Gospel. Such an approach has proved very adequate in establishing a Christian witness in new areas as well as gathering the "lost sheep" at the church's front door.

7. Foundational teaching of such a nature will leave a profound impression upon the life of the child in the church, the community, the country, and the nation. Prov. 22:6, "Train up a child in the way he should go: and when he is old, he will not depart from it."

8. The vast opportunity of service for young people, church workers, parents, and pastors provides spiritual growth for their own lives, which is also an important phase of evangelism.

We need to consider several apparent perils and hindrances involved in such an enterprise.

1. The brevity of time limits instruction and encouragement in Christian growth. It must be realized that summer Bible school is only one phase of church activity which, through various other channels, affords ample opportunity for development. It is true, however, that communities without a Christian witness, remain neglected unless further missionary endeavor is sought. However, children accepting Christ when ten to twelve years old have the privilege to receive further instruction in summer Bible school, provided the church avails itself of this golden opportunity.

2. The tendency to proselyte. True evangelism does not proselyte. The motive is to present the Gospel of salvation and build up in Christian growth.

3. The danger of forcing children to make a profession without an experience. This peril is real and can readily entrap an overanxious teacher. For this reason every teacher ought to have a knowledge of Christ's approach with the Gospel, using it as an example.

These minor problems are insufficient to disapprove of this channel for evangelism. It indeed would be a tragedy not to develop, and lend a united effort in a program having as its ultimate objective "life through Christ."

The summer Bible school is therefore a vital part of a program of Christian education. This should result in an interest and concern in the church. Leaders as well as laymen can find their responsibility in launching, encouraging, and directing the work. The privileged but sacrificial teachers should daily be challenged in bringing the child face to face with the Word of God. Many preliminary arrangements, including manual labor, as well as providing transportation, can be done by 'most anyone with a willing heart. Conducting surveys for advertising, and publicizing the school affords opportunity for many others to render their aid. Parents, although frequently not aware of the fact, also play an important part in the preparation of the child, not in a physical way only, but in prayer for the little ones and the teacher as they work together. It behooves each individual in the congregation to recognize his obligation toward evangelism through summer Bible school.

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FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. Rudy Stauffer, Wooster, Ohio, served at the Meadville Mission on May 27.

Bro. Howard Hammer worshiped at Wooster, Ohio, on May 27, bringing the message in the evening.

Dr. Arnold C. Schultz, head of the department of Old Testament in the Northern Baptist Seminary in Chicago, addressed the vesper service at Goshen College on May 13. At the same hour Bro. and Sister Eugene Blosser, recently returned from China, conducted a junior meeting at the College.

Commencement exercises for Lancaster Mennonite School, were to have been held outdoors on May 30 but because of rainy weather they were held instead in the tent which had been put up in Lancaster for the missionary conference and for the evangelistic meetings following, to be held in charge of Bro. George R. Brunk. This tent holds about 3000 people.

Bro. Paul Verghese, Christian youth leader from South India, now attending Goshen College, spoke at the East Goshen Mennonite Church on Sunday, May 20, on "Finding and following the will of God for my life."

Bro. Theodore Wentland, Chatsworth, Ill., conducted a study in the book of Philippians at the Metamora, Ill., church on Sunday evening, June 3.

Bro. Earl Buckwalter, Hesston, Kans., preached for the Protection, Kans., congregation on May 27. Communion was held the same day.

Bro. C. Warren Long, Tiskilwa, Ill., preached for the Goshen College congregation, June 3. Bro. Ivan Kauffmann preached for the Tiskilwa congregation that morning.

Bro. Percy Miller preached for the congregation at East Goshen, Ind., on Sunday evening, May 27.

Bro. Ray Horst, Akron, Pa., will be the guest speaker at the Bethel Church, Mumsburg, Pa., on Sunday, July 1, in observance of Peace Day.

The a cappella chorus of Hesston College will be with the Pigeon, Mich., congregation on June 14.

Bro. Jacob Roth, Dayton, Oreg., was the visiting minister and guest speaker at the Upland, Calif., congregation on Sunday morning, May 27.

Bro. Howard Snider was ordained to the ministry at Guernsey, Sask., on May 27. Bro. J. B. Stauffer and Clarence J. Ramer officiated in the services.

A farewell and consecration service was held for Dora Taylor on Sunday afternoon, June 3, at the Worldwide Missionary Conference, Lancaster, Pa. Sister Taylor will be engaged in medical work in Honduras. Bro. D. Stoner Krady had charge of the service.

Bro. B. Charles Hostetter, Harrisonburg, Va., spent Sunday, June 3, with the Frazer congregation, Frazer, Pa. He preached in both the morning and evening services.

The Voice of Youth Chorus, Souderton, Pa., gave a program of sacred music and a few short talks at the Scottsdale, Pa., church on Sunday evening, June 10.

New workers at the Publishing House are: Bro. and Sister Charles Shenk, Harrisonburg, Va.; Marjorie Birky, Conneautville, Pa.; and Ruth Yoder, North Lima, Ohio. Bro. Shenk is assistant in the bookstore and Ruth and Marjorie are helping in the bindery.

Bro. J. Lester Eshleman, under appointment to Tanganyika, will bring the message at the Saturday evening meeting, June 16, at the Bossler Church, Elizabethtown, Pa. The subject of the meeting is "Whose Body Is Yours?"

A conference-wide youth meeting was sponsored by the Franconia Young People's Activities Committee at the Blooming Glen Church, on Saturday, June 2. Bro. Roy Koch, St. Jacobs, Ont., was the guest speaker. Bro. Koch also preached on Sunday morning.

Bro. Hiram Hershey and the Voice of Youth Chorus were with the Blooming Glen congregation on Sunday evening, June 3, for a music program. Bro. Hershey spoke on "Hymn Appreciation."

Bro. Glenn Esh, Akron, Pa., preached for the Pleasant Hill congregation in Ohio, on June 3.

The Canton, Ohio, congregation planned an all-day frolic for Thursday, June 7, to clean up the John M. Miller farm near Justus, Ohio, where Camp Ebenezer will be conducted this year.

Bro. Paul Hummel, Berlin, Ohio, conducted a county hymn-sing at the Beech Church, Louisville, Ohio, Sunday evening, June 3.

Bro. Harold Bauman, has been chosen as assistant moderator of the Ohio and Eastern A.M. Conference.

The forty-second annual meeting of the Mennonite Children's Home Association will be held at the Millersville, Pa., Church, June 13, with open house at the Home over the noon hour.

The Ohio Young People's Institute will be held at Camp Zion near Canton, Ohio, Aug. 18-24.

Bro. S. J. Miller, Leo, Ind., preached for the Hopedale congregation in Illinois on May 27.

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Calendar

Mennonite Board of Missions and Charities. Annual Meeting, Belleville, Pa., June 10-12

North Central Conference and associated meetings. South Laurence Church, Glen Flora, Wis., June 11-15

Eighth Conference on Mennonite Cultural Problems. Messiah Bible College, Grantham, Pa., June 14, 15

Indiana-Michigan Mennonite Youth Fellowship, Goshen College, Goshen, Ind., June 16 and 17

Ohio Mennonite Youth Fellowship Convention, Millersburg, Ohio, June 29 to July 1

Chesley Lake Camp: General M.Y.F. Workshop, August 4-11

Junior Boys Camp, Aug. 11-18

Junior Girls Camp, Aug. 18-25

Young People's Camp, Aug. 25 to Sept. 1

Laurelville Mennonite Camp, Mt. Pleasant, Pa. Boys' Camp, June 30 to July 6

Girls' Camp, July 7-13

Victorious Life Conference, July 14, 15

Writers' Conference, July 16-20

Sunday School Workshop, July 16-20

First Family Week, July 21-27

Music Conference, July 28 to Aug. 3

First Young People's Institute, Aug. 4-10

Second Young People's Institute, Aug. 11-17

Second Family Week, Aug. 18-24

Missionary Bible Conference, Aug. 25-31

Little Eden Camp, Onokama, Mich.

Senior High Boys and Girls (ages 15-18), June 20-27

Junior High Boys and Girls (ages 12-15), June 27 to July 4

Boys and Girls (ages 9-12), July 4-11

Bible Conference, July 14-21

Sunday School Workshop, July 21-28

Young Adult Week, July 28 to Aug. 4

Christian Business Men's Week, Aug. 4-11

Church Music Week, Aug. 11-18

Farmers Week, Aug. 18-25

Family Week, Aug. 25 to Sept. 1

Peace Day, July 1

Alberta-Saskatchewan Conference, and Associated Meeting, Creston, Mont., July 1-3

Annual Meeting, Southwestern Pennsylvania Mission Board, Stahl Church, Johnstown, Pa., July 6 and 7

Illinois M.Y.F. Retreat, Pilgrim Park, Princeton, Ill., July 27-29

Southwestern Pennsylvania, Annual Conference, Blough Church, Aug. 5-8.

M.Y.F. Workshop, Chesley Lake Camp, Allenford, Ont., Aug. 4-10, noon

Annual Meeting, Iowa-Nebraska Conference, Cedar Creek Church, Manson, Iowa, Aug. 7-10

Annual Christian Life Meeting, Lancaster Conference, Elizabethtown, Pa., Aug. 14 and 15

Ohio Christian Workers Conference, Martins Creek congregation, Berlin, Ohio, Aug. 14-16

Annual Meeting, South Central Conference, Pennsylvania congregation, Hesston, Kans., Aug. 14-17

Young People's Institute, Iowa Mennonite School, Kalona, Iowa, Aug. 15-19

Ohio Young People's Institute, Camp Zion, Canton, Ohio, Aug. 18-24

General Conference, Biennial Meeting, Goshen, Ind., Aug. 21-24

Church School Day, Aug. 26

Annual Meeting, Illinois Conference, place undecided, Aug. 28-30

Beulah Youth Retreat, Beulah, Colo., Aug. 27 to Sept. 2

Indiana-Michigan Mennonite Christian Workers' Conference, Bayshore Camp Ground, Sebewaing, Mich., entertained by the Pigeon congregation, Aug. 28-30

Annual Meeting, Mennonite Board of Education, Costoga Church, Morgantown, Pa., Oct. 18-20

Fall Missionary Day November 18

Bible Sunday, Dec. 4

Annual Meeting, Mennonite Publication Board, Place undecided, Feb. 20, 21, 1951

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Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. and Sister Floyd Sieber write from the Boys' Orphanage in Bragado, Argentina: "Mrs. Pineyro is still faithfully working at the orphanage—helps with washing, mends the clothes, has devotions with smaller boys in the evening and tucks them in for the night, also directs several of the boys in cleaning the boys' dormitories each morning. . . . A young Bible School student is with us again this winter, going to Bragado Bible School and helping with chores and odd jobs for his room and board. We are rejoicing that he has taken a real interest in the boys and the welfare of the orphanage and has a fine Christian testimony."

Bro. and Sister Albert Buckwalter, missionaries in Argentina, reported recently: "Our former plan to go to the Chaco by April has been changed, owing to a general feeling among the missionaries that I should have a fair chance at language study before being put to work. When our spring comes we expect to move. That will be when you are having late summer weather. We are just now coming into winter which brings along with it cold feet, because our houses are not heated."

Sister Edna Good has written from Carlos Casares, Argentina: "I am in the midst of visiting the four towns which have been given to me as possible towns in which I should work. I am very conscious of my own inability to choose rightly but I know you have been praying for me and I am confident that our heavenly Father delights in revealing His will to us if we are ready to receive it."

Changes of addresses: Bro. Ralph Buckwalter, missionary in Japan, informs us that after June 15 mail should be addressed to them and to Carl Becks as follows:

Carl Beck, No. 1 Minami 17 Chome, Higashi 7 jo, Obihiro, Japan

Ralph Buckwalter, No. 13 Tsurugadai, Kushiro, Japan

Bro. Paul Lauver, La Plata, Puerto Rico: "We are in the midst of evangelistic meetings with Rev. Galdamez and also making final preparations for the Rabanal Bible school which begins Monday, June 4. We have a heavy schedule until August with Bible schools, retreats, meetings, etc., but we enjoy this special summer opportunity of contacting many homes with the Gospel."

Baptismal services in charge of Bro. Milton Vogt were held at Nagar, Bihar, India, for a man and his wife. They have five small children. Pray for this family that it may be an example of a truly born again Christian family in this needy community.

The wedding of Sister Phyllis Ann Raber, daughter of Bro. and Sister Frank B. Raber, to Bro. Willard Hunsberger, Souderton, Pa.,

was scheduled to take place at the Detroit, Mich., Mennonite Mission Church on Saturday, June 2.

The staff of the Mission Board headquarters, Elkhart, Ind., has been busy preparing the report for the Annual Board Meeting. A multigraphed copy of 140 pages will go to each of the Board members.

The English Bible classes have been a challenge for our missionaries in Japan, as they have been learning the language. Several of these students have found their way to a saving knowledge of Jesus. One of them, Nishino San, is going with our missionaries to Hokkaido.

Brethren Marcus Clemens and J. R. Clemens have been appointed by the Franconia Mennonite Conference to select a location for a mission field in Mexico.

Bro. A. L. Glick, Minot, North Dakota, mission board president of the North Central Conference, will be in charge of the conference mission program at Sheldon, Wisc., June 11.

Bro. Paul Kniss, in language study at Landour, India, has been elected president of the student council at the language school. The activities of the council are similar to those of our school Y.P.C.A.'s except that this is a missionary group.

The Ohio Mission Evangel, the mission periodical of the Ohio and Eastern A.M. Conference, has been increased to a sixteen page paper and will be published bi-monthly.

The midweek prayer circle at the Lima, Ohio, Mission has begun a series of studies of false religions.

Sister Wanda Weaver, Harper, Kans., has arrived safely in the Argentine Chaco where she will spend several months in caring for her sister, Mrs. Samuel E. Miller and family. Sister Miller is improving in health according to the latest reports.

Bro. John H. Mosemann, President of the Mennonite Board of Missions and Charities, participated in the Fourth World-Wide Missionary Conference, May 30, at the East Chestnut Street Mennonite Church, Lancaster, Pa.

Bro. and Sister Carl Beck have finished their formal language study at Osaka, Japan, and are planning to leave for Hokkaido by June 8. They are looking forward to good drill in the mastery of the spoken language during the coming months of building after which they will want to give some time each day to further language work.

Bro. and Sister Frank B. Raber, former workers at the Detroit, Mich., Mission, are spending some time at Detroit.

Bro. Milton Vogt on May 18 moved to the newly completed bungalow at Turhamu near Chandwa. The following day Bro. John Beachy left for Landour to join his family and continue language study.

MENNONITE RELIEF COMMITTEE (M.R.C.)

Bro. & Sister Delmar Byler and Bro. Tillman Hershberger, all of Hesston, Kans., plan to leave for Puerto Rico on June 18 for a term of two years in La Plata Mennonite Project.

Bro. & Sister Fred Swartzendruber and two children returned from Puerto Rico on May 30 after twenty-one months of service in La Plata Mennonite Project. Bro. Swartzendruber served as medical director.

Bro. Einer Stoltzfus, Kalona, Iowa, completed two months of service with the Goshen College builders' unit on May 31. Bro. Joe Graber, Kokomo, Ind., transferred to the Goshen unit on June 4 from the M.C.C. voluntary service program.

Mennonite Youth Village Children's camp will open for the summer to the first group of children on June 25. These will be children from various mission stations in urban and rural areas who would otherwise be deprived of the benefits of a Christian camp experience. Local congregations and groups who would like to contribute food and supplies for the camp should contact Bro. Mervin Yoder, Mennonite Youth Village, R. 1, White Pigeon, Mich. Financial contributions should be sent through the local conference treasurer or direct to the Treasurer, Mennonite Board of Missions & Charities, clearly marked for Mennonite Youth Village.

Summer Bible School is in progress at the Fairpoint, Ohio, Mennonite Mission Church, June 4-15.

Bro. Leonard Haarer, of the Altoona, Pa., Mission, stopped at Board Headquarters, Elkhart, Ind., June 4.

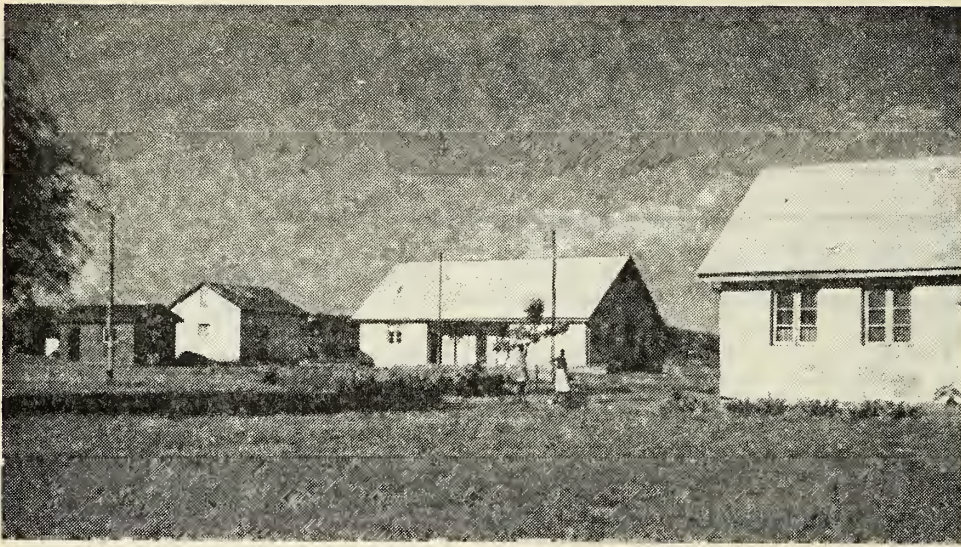
A group from the Wooster, Ohio, Mennonite Mission Church gave a program at the Salem Mennonite Church, Sunday evening, May 27.

Bro. Paul Erb was a guest speaker at the Canton, Ohio, Mission Sunday evening, May 27. He spoke on missions and relief work around the world.

Bro. S. Allen Shirk writes from Landour, India, where they are in language study, that Bro. Ernest E. Miller was with them during the latter part of May. He gave an address to the student body at the language school.

Mrs. Frank B. Raber was a guest at the Ladies' Bible Class in Detroit, Mich., on Thursday morning, May 31. Sister Raber had for many years been in charge of this group.

A missionary conference will be held at the First Mennonite Church, Johnstown, Pa., June 16 and 17, with brethren T. K. Hershey and Martin Z. Miller as the speakers. Summer Bible school will be held at this place June 18-29.



An Effective Evangelistic Ministry in the Hospital

BY EDITH SHOWALTER

ONE Sunday morning, relieved from regular hospital duties, I started by bicycle to an outschool. I was riding along alone thinking about our evangelistic ministry in the hospital. A large question mark arose in my mind as I asked myself, "Where is the fruit from our hospital ministry? Where are the souls that have found Christ at the hospital at Shirati? Are souls being saved here? Are we fulfilling our evangelistic ministry?"

My path to the outschool passed near the chief's village. Interrupted in my thoughts, I remembered that it would be the courteous thing to stop to greet the chief. I found him at home. He was cordial, as were all the people of the village. A number came to greet me. Among them came Omenya, his wife. Although a stranger to me, she was warm in her welcome and said that except for her headache, she would like to go with me to the outschool. At the sight of an aspirin tablet produced from my bag she went to dress for the trip.

"Omenya," I asked as we traveled on the path together, "I see that your husband and the others of the village are wearing Catholic crucifixes. How is it that you attend our church while they go to the Catholics?"

"Oh, I don't want to go to a church just to get baptized," she answered. "I was a patient at the Shirati Hospital for a while, and there I learned the way of the Lord. James, the head dresser, and Yakobo, the hospital evangelist, talked to me from time to time when I came for treatments. I see that Jesus has brought a salvation that saves from sin."

You may be sure that my heart sang a hymn of praise to the Lord Jesus for this voluntary testimony from Omenya. The Lord had led my steps that morning that her testimony might assure my heart concerning our hospital witness.

The message of the Gospel is given regularly to the patients who come to the hospital. But our hearts are burdened that we might become more effective witnesses in this ministry. Conversions are not numerous. In this matter, as in medical matters, we need to study our program, our methods, and our own lives to see where we are failing. Most of all, we need to seek the face of the Lord to be led of Him. A hospital in itself does not evangelize the heathen. Loving care of the ill is an important part of our testimony, but is not adequate to bring souls to Christ. When soul-winning becomes our first aim in medical work, our emphasis on spiritual things will be evident and will draw others to the Saviour we love.

A step forward in hospital evangelization was made this year when a regular hospital evangelist was employed. He has put his whole heart into this work and the Lord is blessing it. But we do not expect him to represent all of the hospital witness. We desire that every worker will be ready to testify for the Lord Jesus. We need the united testimony of all to show to our world of heathen people that the salvation of Jesus Christ is more than religious forms, that Jesus does save from sin and make us new creatures in Him.

Many hospital patients are not with us long enough to understand much of what we are telling them of the Gospel. Yet, we seek from the Lord such power in the Spirit that He, the Spirit of truth, will attend the Word and convince them of the truth. Darkened heathen minds do not readily grasp spiritual truth; they need the enlightening of the Holy Spirit. They are dead in sins. Yet, with line upon line we aim at giving them the first essentials of salvation. There are those who have heard some of the message before. There are others who will come back to us again. We are just links in God's contacts with them. Jesus would have us to give forth the

Shirati Hospital Buildings

The buildings from left to right are morgue, X-ray building, outpatient building and maternity ward. This is the main medical center of our mission. It is responsible for the medical needs of a large part of North Mara. Men's wards and operating units are still urgently needed. One doctor and two nurses and about twenty trained Africans work here.

Word constantly and patiently so that all who come will hear. Some have believed on Him while here; others may find salvation after they have left us.

The Shirati Hospital serves a large district of unevangelized people. The real follow-up contacts of hospital patients will be as the church extends her outstation schools and churches into this area. People who have heard the message of salvation at the hospital will be drawn to attend the outschools and there be led to a saving faith.

We are deeply in need of power from the Lord to bring these people to Him. We need that far more than we need more hospital buildings and better equipment. We do appreciate the good facilities that are here, but need desperately your prayers to back them, to produce fruit unto eternity. Pray for us, too, that we might be vessels that show forth the Lord Jesus at all times.

T. T., East Africa.

Hospital Service Today

LONG past are the days when mental hospitals were asylums in which the insane were kept as animals in a zoo, while the curious public paid a fee to observe their strange behavior. Mental disorders are now recognized as illnesses which can be treated just as physical sickness.

The care and treatment of mental illness calls for "the sunlight of love, fresh air of understanding, and good soil of sympathy and kindness" just as physical disease calls for medicine or surgery. One of the most important factors in providing this wholesome atmosphere for the patient is a sympathetic and understanding ward attendant. The attendant is with the patient the entire day and has many opportunities to help the patient recover.

Last summer approximately 115 Mennonite young people served in six mental hospitals and one institution for epileptics in the United States and Canada. The constraining power of the love of Christ in the hearts of these young men and women has caused them to voluntarily give their time and energy in service "unto the least of these" for ten weeks this summer.

The testimony of this volunteer in the institution for epileptics is typical of many, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." . . . This verse has meant much to me during these first few days here; it has been a source of strength and courage for the necessary adjustment to this strange environment. On my first day of duty as I was thrown in direct contact with thirty-two little boys who were babies in every sense of the word, many of them deformed, unable to talk, capable of understanding very little, the inevitable 'Why?' came up in my mind. Would the small service I could render them

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Mission Expansion Prospective

BY MERLE W. ESHLEMAN

FOR several years our mission group has been led to think about expansion into other areas. The five stations we have in Musoma District are considered sufficient for this area, and we looked for some other places in East Africa where the Gospel has not yet been preached. The larger areas have all been claimed by various missions, but there are yet here and there small pockets where people are living in dark heathenism with little Gospel witness near them.

During 1950 three areas have been in our thinking and praying. In last year's report the Mbulu field, a few hundred miles to the east of us, was referred to. The Leathermans spent a number of months there, made contacts with the people, and began work on the language. We looked forward to having a station there by this time. About the middle of the year, however, it became necessary to clear certain matters with another mission working in an adjoining area. They felt their expansion efforts were being encroached upon by our moving into Mbulu. The Lord gave grace to discuss the question with them frankly, and as a result it was agreed that if they could move workers into the area within a reasonable time we would relinquish our claims to Mbulu.

Several times in past years we have investigated the area just across the Kenya border from our present field. We had some contacts with Africans from that area. Boys have come across the border to our school and we have had an outschool in the Suna district for some time. Early efforts to locate a station there did not materialize. During 1950

the prospects became brighter. Further investigation was done, local authorities were favorable, and a plot was chosen. However, through the influence of the local government official the Africans afterwards reversed their former favorable decision to let us have a station there. The matter of our entering Kenya as a mission has been taken up with the central Kenya government. The outcome is still uncertain.

Early in 1950 the home board requested that we investigate the possibility of mission work in Italian Somaliland. After a number of years of British administration the government of this territory is now back in Italian hands as a trusteeship under U.N.O. This appears to be a strategic time to enter this part of the Moslem world with the Gospel.

The trip of investigation was carried out from October 29 to November 10 by Hess and Eshleman. The Italian officials received us well, and we were impressed that there is a great needy field in this territory. The people are mainly Moslems and as such are naturally not favorable to Christianity. The field would be a most difficult one to work. Climatic conditions would be difficult, the response of the people would be very slow, and in many respects work in this field would be discouraging. But these are people whom the Lord loves and for whom Christ died. There is a real challenge to some evangelical group to take the Gospel message into Italian Somaliland. Let us pray that the Lord definitely direct as our Board further considers this field.

T. T., East Africa.

John Leatherman gives the Gospel to Mbulu natives, people who live in the hill section of north central Tanganyika. They protect themselves from the cold by wrapping in blankets. Our mission had hoped to expand into this section, but the Lord closed the door for the present. Person to person contacts on safari are a good way of spreading the Gospel.



A Wonderful Inheritance

"Since, then, I heard of this faith of yours in the Lord Jesus and the practical way in which you are expressing it towards fellow-Christians, I thank God continually for you and I never give up praying for you; and this is my prayer. That God, the God of our Lord Jesus Christ and the all-glorious Father, will give you spiritual wisdom and the insight to know more of Him: that you may receive that inner illumination of the spirit which will make you realise how great is the hope to which He is calling you—the magnificence and splendour of the inheritance promised to Christians—and how tremendous is the power available to us who believe in God. That power is the same divine energy which was demonstrated in Christ when He raised Him from the dead and gave Him the place of supreme honour in heaven—a place that is infinitely superior to any conceivable command, authority, power or control, and which carries with it a Name far beyond any name that could ever be used in this world or the world to come.

"God has placed everything under the power of Christ and has set Him up as Head of everything for the Church. For the Church is His Body, and in that Body lives fully the One Who fills the whole wide universe" (Eph. 1:15-23). From "Letters to Young Churches" by Phillips. Copyright 1947 by The Macmillan Company. Used with permission.

HOSPITAL SERVICE (Concluded)

be worth while? Could I carry out my small part of the Great Commission in this place, serving in this capacity? Could I serve 'In the Name of Christ' in such a manner that fellow workers and patients would feel that underlying motive? In the light of the Scripture I quoted earlier, the answer to all three questions is an emphatic 'Yes!' However, I am made to realize more than ever before that this can be true only by the grace of God and earnest prayer."

John writes, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." Throughout this fall and winter units will again be located in several hospitals in which young people are invited to volunteer their services any season of the year for a ten-week period or longer.

True joy is brought not only to those served, but also swells up within the hearts of those who volunteer the strength of their youth to service "In the Name of Christ."—Via M.C.C.

Tokyo has twenty-eight publicly operated pawnshops which are in active competition with the 1,400 private ones, according to a story in the *Nippon Times*. Nearly a million persons, mostly day laborers and salaried workers, did business with these governmental shops, the report stated. The loans totaled 500,000,000 yen or \$1,388,888.

MISSIONS SECTION

Make a Will

By J. D. GRABER

It is good business to make a will before you die. It is good stewardship for a Christian to make proper disposition of his accumulated property while he is living. Some people do not. I heard recently of a brother in the church who slaved and saved until he had amassed several farms and a large bank account. He lived frugally and simply, which was good and right; but he never learned the joy of giving, of using his wealth to promote good causes. At an advanced age he died and then it was discovered that he had not even made a will. The government got a big share in inheritance taxes and the rest went to an odd assortment of relatives who did not need it.

The purposelessness of such money handling, the utter lack of a sense of stewardship amazes one; for, remember, this man was a brother in the church. He was considered a solid and faithful member. He always communed and never made any trouble. But, is the question out of order when we ask, Can a man be a Christian without having a better sense of stewardship? Should he not have been "set back from communion" for covetousness or simply for purposeless Christian living? If the Holy Spirit could be directing our church discipline I wonder sometimes where the ax would fall.

I know another "brother" who excused his lack of giving to the church because he was paying so much income tax. This large sum, and in his case it was a large sum, he wanted to consider a part of his "charities and benevolences." He professed belief in missions but it could not be discovered that he gave more than mere pittance to any cause. He even refused to invest a part of his large estate in annuities with any of the church boards or institutions because he said, "My relatives should have my money." He died and left everything, as they say, to prosperous relatives who probably did not need it and likely had no better sense of stewardship than their uncle.

In contrast we received a check recently for \$1,000 for foreign missions from a brother who said he has always practiced tithing and he wants to make sure that he is "paid up with the Lord." This extra check was meant to cover any oversight and omissions that might have crept into his tithing accounts during past years.

Although the title of this article says, "Make a Will," it is still better to use one's wealth as a good steward of Christ's substance while we are living. How refreshing and how inspiring it is to meet such who through gifts, allocations, annuities, and regular supports have their estates working full time for the Lord while they are living. This is the Christian ideal whether we have much or little.

But, if you cannot reach this ideal, at least **dispose of your real and personal property in a truly Christian manner through writing a will.** Children usually, and sometimes more distant relatives, need to be remembered. Sometimes they deserve and need their "rightful inheritance." But nearly always church causes can be included also in a will, and sometimes it is better stewardship by far to bequeath the entire estate to the mission and charitable programs of the church.

It is easy to write a will. Your pastor, a business friend, or an attorney can advise you. The question Christ may ask in the judgment day is, "Where have you gleaned today?" and certainly He will ask, "What did you do with the wealth I entrusted into your hands? Were you a good steward?"

Elkhart, Ind.

Home Missions

By Ruth Clark

OUR home is missionary-centered. The Lord has given us the privilege of starting our own "missionary-training school" within our own four walls, with three candidates to nourish and cherish and guide into the paths that He may have chosen for them. With that in mind, we have made this business of bringing missions into the home an everyday affair.

During the past year, our family has been brought into direct contact with the foreign field by visits from missionaries of half a dozen different countries and by letters from some twenty-four missionary "pen-pals" all over the world. Entertaining and letter writing are fruitful points of contact. As we talk with these friends, see their curios and pictures, listen to their stories of God's grace, write to them, watch for their letters, we feel a definite responsibility for these "substitutes" for us. Some of these ambassadors we have never met, but we find common interest in the Lord's work, and through exchange of pictures and letters deep friendships have been formed.

Not only do father and mother correspond with missionaries, but the boys have been started on this inspiring hobby. True, mother does the actual writing, but we trust the boys will catch their parents' enthusiasm for this as they grow. Letter writing takes little time; even a busy mother of three can find fifteen minutes in the evening to run off some notes on an air-letter form and send it to a faithful servant abroad.

To further this interest in missions, we read widely. Our missionary magazines and articles often become the basis of dinner-time discussions; missionary stories are featured in the children's bedtime reading; books on missions form a whole shelf in our library. We also have curios for the boys to see and handle: a pillow cover from China, a woven

Indian mat, a crude Mexican doll fashioned from dried grass. On one wall of the study is a large colored map of the world, decorated with snapshots or prayer-reminder pictures of the missionaries we know. Already our eldest son is able to visualize distance on the map, and loves to hear about his little friend Danny in faraway China, or David, whose parents labor in Africa.

These friendships are made concrete by doing things for the little ones. It is fun to shop for clothing and little "surprises" for the missionary children, do up packages together and walk to the post office to mail them. It is fun to trim religious pictures from used cards and mount them to send abroad. Again, most of the work involves mother, but the boys will soon be able to enjoy it all themselves.

Naturally, the most important missionary activity is that of prayer. Using ordinary 3" x 5" file cards to list requests as they come, we pray specifically for our missionary friends. In family worship, in individual prayer time, in the children's hour before bedtime, these requests are brought up and definite prayer is made for missionaries' physical, mental, and spiritual needs.

Parenthood and missionary training can be combined, and the joy the union brings is immeasurable. We will be happy if our sons adopt these practices as they grow. We will be more happy if they take God into the planning of their lives. But we will be most happy if He should call them into full-time service, either here or abroad. Only the future will show the effect of bringing missions into the home: for the present we are content to "train up a child in the way he should go," knowing that "when he is old, he will not depart from it."—From "Christian Life."

SOW THE SEED

By Lorie C. Gooding

However much I suffer, toil, or weep,

I cannot bring one leaf or flower to birth.

But I can plow long furrows, straight and deep,

And plant the seed, and cover it with earth.

And what I plant, I know that it will grow,

Whether it be a flower or a weed.

The earth turns slowly 'round, and growth is slow.

I can but wait. The life is in the seed.

Nor can I heal your broken human spirit

By this, the sweetest story ever heard.

I can but say the truth, if you will hear it,

And watch and pray. The life is in the Word.

Holmesville, Ohio.

Surrender All

By Mrs. George Reno

Whate'er the gift within thee,

Whate'er the talent be,

Surrender all to Jesus,

For He hath need of thee.

Akers, La.

Bibles Distributed

AN increase of more than 25 per cent in the distribution of the Scriptures over the previous year was reported at the one hundred thirty-fifth annual meeting of the American Bible Society, held in the Bible House, New York City, on May 10. The circulation for 1950 at home and abroad was 11,056,584 copies in 184 different languages and dialects. During 1950, the Bible Society passed the 400,000,000 mark in its total distribution of the Scriptures for the 135 years since the founding of the Society.

A new record was also made by the distribution of embossed volumes and Talking Book Records for the blind, surpassing the previous year by more than 50 per cent, with a total of 28,110. The work for the blind is done by the Bible Society in thirty-four different languages and systems.

The Gospel of Luke, published in magazine form and beautifully illustrated with sixty-four authentic photographs of the locale, was an innovation in the Society's publishing program last year. Over two million copies of this paper-bound Gospel were issued.

"The Good Will book," two large volumes containing the original signatures of over 33,000 American people who had contributed to the fund for supplying Scriptures to the Japanese, were sent to Japan, where they were presented to the Japan Bible Society in Tokyo at elaborate public ceremonies. The Bible Society reached the quota set for 1950 by distributing there 3,000,000 volumes of Japanese Scriptures. The major part of these books was the complete New Testament.

Significant of the work of the Bible Society was the presentation of the first complete Ragoli Bible to a young African, Lewis Kimani Waiyaki, who, at present, is a student at the University of Pennsylvania, Philadelphia. There are about 250,000 of the Ragoli people living northeast of Lake Victoria in Kenya Colony, Africa. Scriptures in this tongue can also be used by members of neighboring tribes.—American Bible Society.

Non-missionary . . . Non-Christian

1. Every book in the New Testament was written by a foreign missionary.
2. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.
3. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.
4. The disciples were called Christians first in a foreign missionary community.
5. Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.
6. The only one among the twelve apostles who did not become a missionary became a traitor.
7. The problems which arose in the early church were largely questions of missionary procedure.
8. According to the apostles, missionary service is the highest expression of Christian life.—William Adams Brown, in *Missionary Digest*.

Israel Wants Scriptures

There is great demand in the State of Israel for the complete Hebrew Bible and for Scriptures in the mother tongue of refugee Jews who know no Hebrew, according to a report just made by the Rev. Leonard Geary of the American Bible Society who has recently made a tour of Israel. The cry has been for more Scriptures from each sector of the

country than the Bible Society could supply. Mr. Geary reports finding Orthodox Jews seeking the entire Bible so that they might read the New Testament bound together with the Old. Among those looking for specific languages were some Jews from Shanghai asking for Chinese Scriptures, and others, having left Soviet territory and influence, wanting Rumanian, Bulgarian, and Russian books.

With the Girls

BY MIRIAM E. WENGER

THIRTY-four pairs of eyes closed; thirty-four heads bowed. All was quiet—and then some one prayed. It was a girl in one of the Girls' Homes. She was praying for her sister who was very ill—not her sister in the flesh but in the Lord. Were not all these other thirty-three girls her sisters? Weren't they all living together, carrying water, hunting firewood, sweeping the court and paths, digging gardens, harvesting, weaving sleeping mats, spinning thread, weaving cloth, sewing dresses, making baskets, and molding cooking pots? Weren't they always together cooking mush, buying fish, washing clothes, going to school, jumping rope, playing ball, singing, talking, and laughing? Yes, this was one big family and usually a noisy one when every one was well.

Tonight it was different. One of the younger sisters was weak and ill and had warned the older sisters to follow Jesus and not to be sorry for her if the Lord should call her home. Everyone loved Little Sister. She was always happy and truly loved the Lord. She was almost always ready with a testimony.

Now the prayer continued, "You are the Big Doctor. You can make the sick well. You can heal; so please heal Little Sister and help us to grow in the Lord Jesus. Cover us with your blood. For Jesus' sake, Amen."

This prayer was heard and answered, and before very long Little Sister was working and playing with the others.

All of the girls had learned of this great God who heard and answered prayer. Of course some of them loved Him more than others. Some had a superficial kind of love rather than the whole heart's devotion. Hadn't this God heard their prayers when they needed food; hadn't He answered their prayers when they asked for money to buy their fish, dresses, hoes, and grain? This God could do wonders. He even put it into the hearts of people far, far away to send their tithes and gifts here to them. This God that could put so much love in people's hearts—was there anything He could not do? No, they agreed that there was nothing too great for Him.

As they work and study and pray together, lessons in simple faith are being learned. These lessons must grow in their hearts, for all too often we are grieved to see some slip back and grow cold. Recently one of the

former girls who went astray gave this testimony:

"If only I had not been so foolish as to leave the Home and marry whom I did. Now I would do anything to come back, for my husband has chased me off and married another wife. My father will not allow me to stay at his village. I am miserable. I need Jesus." (The Home is for unmarried girls.)

Always the time must come when happy families are separated; however, not always through unhappy experiences. A mother's heart rejoices when a fine Christian lad takes the promising young daughter to be his wife, even though it leaves an empty place in the home. In the Girls' Homes here on our stations, these empty places cause sadness when girls leave to be married to non-Christian youths, or if the girls leave because pressure is brought by the parents for them to stay home and "leave off the foolishness of learning." Yet, however a girl leaves, we have the assurance that during her stay here the seeds of the Gospel have been planted in her heart, and we pray they may spring up into everlasting life.

This past year 29 per cent of the girls in the Mugango Home were from Christian families. The others were from pagan homes. Among the girls who have been in the home in past years one is a pastor's wife, four took nurse's training, one is the wife of a church Elder, three attended Bible school, several are wives of teachers. Others are wives of future evangelists, fishermen, carpenters, and agriculturists. One girl is working to get her teacher's certificate.

Even though our family is scattered there is always a tie of love that binds us together. Just this past week the American mother met one of her African daughters for the first time in five years. The greeting was warm but the mother sensed that this daughter had grown cold.

Pray with us for the establishing of these souls firmly in Christ Jesus.

T. T., East Africa.

Although money can do much for the body and mind, it can do nothing to help the soul.—Mrs. Fred Roesel.

M.C.C. Weekly Notes

Report of Conferees Expected

The report on the Universal Military Service and Training Bill, upon which the House and Senate conferees have agreed, and which is expected to be reported to the two houses of Congress soon, contains an amendment to Section 6 (j) of the present Selective Service Act, which would require that local boards direct conscientious objectors to do work in the national interest. Work assignments by the local board would be subject to such regulations as the President would issue. The exact wording of the provision is not available for release until the conferees report officially to the House or Senate.

It is felt that the clause requiring Presidential regulations is a vital point in this provision for C.O.'s. Plans are being completed for a representative delegation from the Historic Peace Churches, to call upon the President in order to present the concerns of the churches with respect to military service legislation, and the possible types of service in which conscientious objectors might be willing to serve.

Clothing Gifts for Relief

A Mennonite clothing merchant in Elizabethtown, Pa., has done his part in helping to make up some of the decrease in relief clothing receipts in recent months. The merchant needed to dispose of a lot of children's clothing, and rather than sell at a reduced price below the cost, he contributed it all for relief work. The weight of the clothing, all new, amounted to 1536 pounds, and the cost of the clothing was over \$5,000.00.

Not only are used clothing needed for relief, but new clothing particularly is a very worthy gift. In some homes, as garments are purchased for members of the family, similar garments are purchased additionally for relief of the needy. This may be a convenient way to give according to the blessings which are enjoyed. It is new and good used clothing such as this which, when distributed, shows by its very serviceable condition, that it was given through hearts of love and compassion.

Next Steps in Korea Relief

The M.C.C. has been in touch with American Relief for Korea, the official channel through which voluntary relief agencies must apply for working in Korea. A small shipment of clothing has been prepared and is being sent to Korea against the possibility of entering that field. A Mennonite worker has also been appointed, and arrangements are being made to secure permit for his entry into Korea as soon as possible.

Mennonite Family of Six Immigrants

A Mennonite immigrant family, Rev. and Mrs. Hugo Scheffler, and daughters Hilda, Eva Marie, Ruth and Gertraud, came on May 29 from Germany, en route to the home of their sponsor in Washington state. The father had served for several years as minister for a number of Mennonite churches near Kaiserslautern, Germany. Since the M.C.C.

had a relief center at that place, the family has been in rather close touch with the relief work. Two of the daughters have helped in the M.C.C. Community Center at Kaiserslautern. The sponsor, P. M. Janzen of Lind, Washington, is a brother of Mrs. Scheffler.

Fax Unit to be Enlarged

The twenty men in the builders' unit in Western Germany, known as M.C.C. Pax Services Unit I, are now busy at the work of building homes for refugees. Additional workers can be used in this project, and therefore an additional group of ten men is being selected, under arrangements similar to those under which the applicants for the first unit were selected. Applicants commit themselves to a year of service, and also provide the funds needed for making the service possible, either personally or through their family or church. The group is to sail about August 1.

Voluntary Service Notes

The orientation course for nineteen volunteers entering a year of service on June 15 is being held at Goshen, Ind., instead of the usual Akron, Pa., location. The emphasis in this course is to be on leadership training.

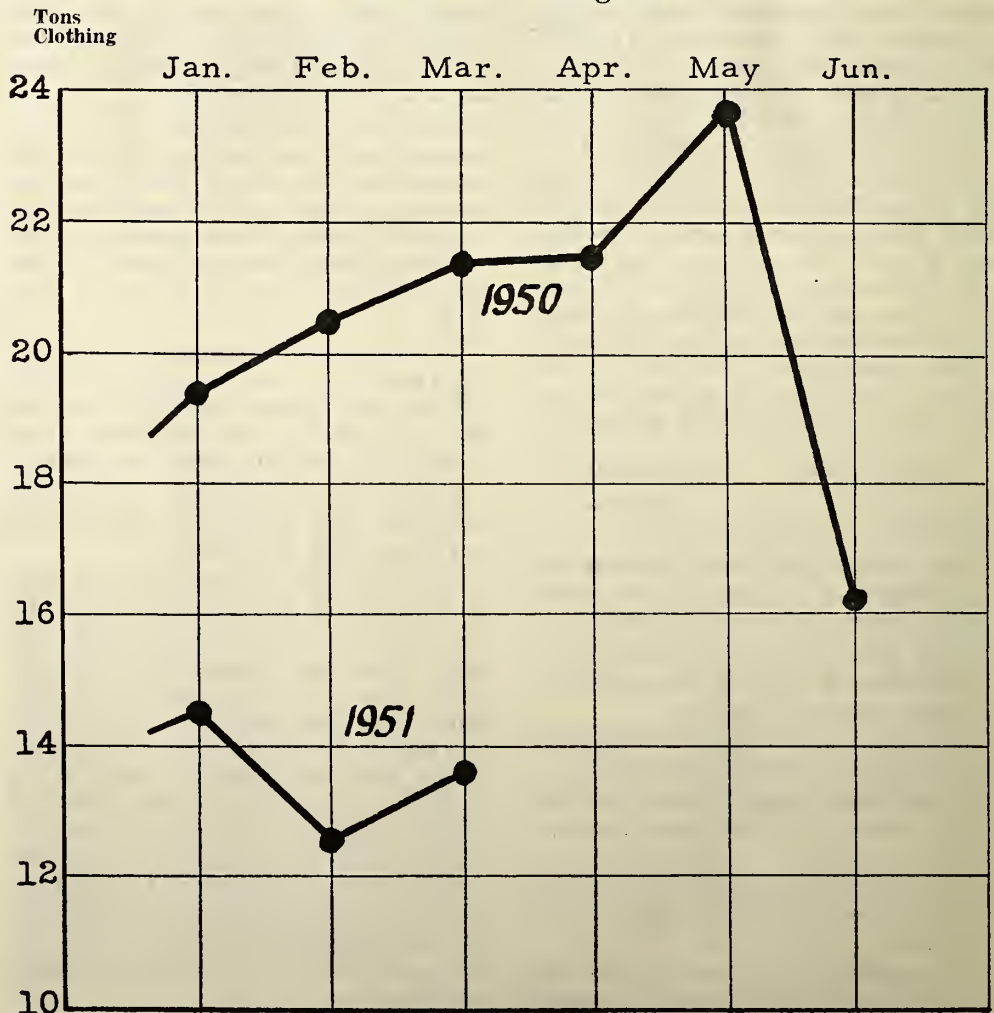
Reports from the M.C.C. Migrant Unit in California indicate that members of this M.C.C. unit are busy with children's classes, sewing and craft groups, and many other contacts with the people. A home visitation program is maintained in order to learn more about the needs of the people.

Mental Health Committees Meet

On May 24 and 25 important meetings were held at North Newton, Kans., and Chicago, Ill., to discuss the present M.C.C. Mental Health work and to plan for further enlargement of the services. Brook Lane Farm and Kings View Homes, the two Mennonite mental hospitals in Maryland and California, are operating with increasing effectiveness. A Central Area Committee has been appointed for leading out in the development of the third M.C.C. Mental Hospital project in the Kansas area. Service to convalescent mental patients has been suggested as a possible special emphasis in this Central Area hospital.

Released June 1, 1951
Via Mennonite Central Committee
Akron, Pennsylvania

Decline in Clothing Gifts



A very marked decline is observed in the clothing contributions to the M.C.C. during the first quarter of 1951. Note that in March, 1950, about 22 tons were received, whereas in March, 1951, only about 14 tons were received. The decline for the three months totals 21 tons, representing at least \$42,000. The need for clothing is about the same as last year, and it is hoped that 200 tons, which was the total last year, can be made available again this year. Congregations are urged to make special efforts to collect clothing.

Women's Activities

The manuscript for the July issue of the **Missionary Sewing Circle Monthly** is almost ready to mail to Scottdale for printing. This is another issue that you will not want to miss. It is a tribute to our recently departed Sister Emma Oyer, who served for forty years in the Chicago Home Mission. The account given by Sister Lucy Combs Aschenbrenner, of the loving Christian services her family received from Sister Oyer, who found them on a fourth floor, is one that will give courage to all city mission workers, and faith to those who support the work. The eight heart-warming testimonials given by members of Sister Oyer's Bible Class are expressions that all will find of deepest interest. The description of the beautiful, Christian teamwork of Sisters Emma Oyer and Anna Yordy who were closely associated for thirty years, is well put. We are glad for this observation from one who found Christ through their witness of God's holy love which knows no irritation or selfishness.

We are thankful for an expression of appreciation from Sister Anna Yordy. This sincere tribute adds much to our manuscript. Don't miss it. The cover picture is of Sister Oyer.

Send your subscriptions now to Mrs. John L. Horst, Scottdale, Pennsylvania. Club rates (10 subscriptions for 25¢ for 12 issues); single subscription, 35¢.

Inquiry has been made as to whether the

Missionary Sewing Circle Monthly isn't the same as the **Women's Activity Letter**. For the sake of others who might be confused on this matter, these are two different publications. The **Women's Activity Letter** is published in the interests of relief by our staff at M.C.C. headquarters, Akron, Pa.

The **Missionary Sewing Circle Monthly** is published by the **Sewing Circle Organization**. It is the publication which aims to unify and promote the mission interests of our church by keeping our sisters in touch with the work through personal messages from our workers at home and abroad. Suggestions for work and needs to be met are also given. It is a publication which should be read by every sister in the Mennonite Church. Will those who know the value of the messages in the **Missionary Sewing Circle Monthly** kindly tell their friends about them, or better yet, give them a copy?

Another fine way to witness for Christ is to give your friends a **Daily Prayer Guide**. It is the purpose of this booklet of 104 pages (which you can have for only 15 cents) to promote a deeper interest in all of the activities of the Mennonite Church. By praying for these requests we become concerned for our Master's work. If you have not joined your fellow believers in intercessory prayer in behalf of the urgent requests given for the month of May, don't delay. Join this group for June and the rest of the year. Order your copy now from Mrs. John L. Horst, Scottdale, Pennsylvania. —Mrs. C. L. Shank.

get her only boy, Billy, out of bed and out of the house to safety, which she did. Since Mrs. Bell is handicapped with two artificial legs and crippled hands, she was unable to rush around and save anything else and by the time neighbors arrived it was too late. The house was not very big and rather old, but it was filled with good furniture. Since they had no insurance on the house, it was a total loss. They own the property and plan to rebuild as soon as possible. We are all so thankful that all their lives were saved. Mrs. Bell said she was so glad nothing happened to her six-year-old Billy. The rest could be replaced but he couldn't. They come to our church faithfully when they can. We have had a real example of "Love thy neighbour as thyself" in this community since the fire.

June 3 is the date for our communion. June 4-15 is the time for our summer Bible school. Don't forget to pray that our little white church may become a powerful light-house for Christ. Sister Miller.

WINTON, CALIFORNIA

Dear Christian Friends: "And we know that all things work together for good to them that love God." On March 22 our revival meetings ended. We were happy to have Bro. Kenneth Good, his wife, and children from Elida, Ohio, in our homes. We know believers were strengthened through the messages given by Bro. Good.

We were favored with a special program in song on the evening of March 26 when the male quartet from the Bible department of Hesston College was with us. Bro. Gideon Yoder accompanied the quartet as the speaker.

The Sunday morning worship hour on April 1 was conducted by the Gideons. Two of the men who were present told us of their experiences in the distribution of Bibles.

Bro. Leonard Garber was ordained to the ministry in Nampa, Idaho, on April 15. Bro. E. S. Garber, father of Leonard, was in charge of the ordination. Bro. Sherman Maust of Upland, Calif., assisted him. Preceding the ordination, Bro. Robert Garber, a brother to Leonard, preached the sermon. A number from the Winton congregation were privileged to attend and were greatly impressed with the service. A few weeks later Bro. Garber with his family moved to Winton, Calif., where he was installed as pastor on April 29. Bro. and Sister Robert Garber and Bro. and Sister Harold Hochstetler, a sister to Mrs. Leonard Garber, accompanied the Garbers to California for the installation services. This service was conducted by Bro. Sherman Maust. We are happy to have Bro. Garber and his family here with us and definitely feel the Lord's guidance as he accepted the call as pastor of our congregation. Continue to pray for us here that we might work together striving to do His will.

On the same Sunday, April 15, we were happy to have the Reuben Horst family of Porterville, Calif., present with us. Baptismal services were held for Mary Ellen and Myrta Horst, daughters of the family. In the evening our communion service was held. The nearness of our Saviour was expressed throughout the services of the entire day.

(Continued on next page)

CHURCH CORRESPONDENCE

BREMEN, OHIO

(Turkey Run Congregation)

"Oh how great is thy goodness, which thou hast laid up for them that fear thee." Oct. 1, 1950, we had a sesquicentennial service at our church. Turkey Run is, according to historians, the oldest congregation in the state of Ohio. We had an all-day and evening service. This meeting was good for the present congregation. Bro. James Steiner brought us a powerful and challenging morning message, using as his text Col. 1:28. He gave the threefold work of the church: preaching, warning, teaching, and the purpose of this is that we may present every man perfect in Christ. In the afternoon service Bro. A. J. Steiner gave the history of the Turkey Run and other Mennonite churches in the community which are now extinct. This covered the period of time from 1800 to 1900. Bro. Roy Detweiler spoke on the "Outlook for the Future." Bro. P. R. Lantz brought the evening message, using as his text Heb. 6:1. We are thankful for these stirring messages together with the historical studies which brought out a number of failures in the past and because of these several churches now no longer exist. These messages encouraged us to go forward in the Lord's work, to witness and win souls for Him and not allow

the same thing to happen again. We are thankful that we can say our attendance is on the increase at the present time.

On Feb. 18, Gabriel Brunk was with us and gave the morning message. April 1, we held our first quarterly mission meeting for this year. Paul Smith from Elida, Ohio, gave the morning message. The brethren William Breneman, Laverne Good, and Don Augsburger spoke on various phases of Christian witnessing. The theme was, "Watchman, What of the Night." As a quartet they gave various numbers in song. April 8-19 we had a series of meetings by Bro. Raymond Kramer. He preached the Word faithfully and with power. Believers were strengthened and many consecrated their lives for more faithful service. Sinners were warned. One young husband and wife, the parents of two little boys, were gloriously saved and we give God the praise.

On Monday, May 14, we had a real tragedy in our community. The William Bell house burned to the ground. Nothing was saved except the clothes they had on. Mr. Bell had gone to work already and Mrs. Bell was working in the kitchen when she discovered the fire on a little closed up back porch. The fire was started by a little two-burner oil stove which was used to heat wash water. Mrs. Bell's first concern was to

MISSION NEWS (Continued)

Bro. and Sister Ralph Buckwalter will leave Tokyo, Japan, for Hokkaido by June 18 or 20.

Anyone having the opportunity to work with Spanish-speaking people should be certain to contact the Mennonite Publishing House for Spanish-language literature. Bro. L. S. Weber, returned missionary from Argentina, is editor of Spanish materials. The chief item for distribution is "El Heraldico Evangelico," an evangelistic-doctrinal monthly by brethren Weber and Lester T. Hershey.

Bro. Lee Kanagy, who has been serving as chaplain at the La Junta Mennonite Hospital, spoke at the Denver, Colo., Mission, Sunday evening, May 27, on the subject, "I Appear unto You a Kingdom."

Evangelistic meetings will be held at the Detroit, Mission July 22-29. July 22 will be set aside for the special observing of the twenty-fifth anniversary of the Mission. Write to Bro. J. Frederick Erb, 15559 Curtis Ave., Detroit 35, Mich., for "My Intercessory Prayer Guide for Detroit's Evangelistic Campaign."

FIELD NOTES (Continued)

The Grantham Bible College Chorus gave a program of music at the Oak Grove Church, West Liberty, Ohio, on Sunday evening, June 3. The Bethel and South Union churches also joined in this service.

Bro. Steve Plank was ordained as deacon for the congregation at Arthur, Ill., on May 27. Bro. J. N. Kaufman, moderator of the Illinois conference, participated in the services.

Revival meetings began at the Hebron Church near Fulks Run, Va., on June 10. Bro. Harold Lahman, Elkton, Va., is the evangelist.

Bro. John F. Shank, Broadway, Va., was ordained at the Buckhorn Church, near Mathias, West Va., on Saturday evening, June 2. Bro. Timothy Showalter and J. L. Stauffer were in charge of the services.

Handel's "Messiah" was sung in the Hess Memorial Hall by the Hesston Community Chorus under the direction of B. F. Hartzler on Sunday afternoon, May 27.

The Ninth Annual Meeting of the Lancaster Mennonite Conference Schools will be held on the L.M.S. campus east of Lancaster on June 30. Interesting sessions have been arranged for forenoon and afternoon.

Tent meetings are being held at Waynesboro, Va., June 10-24, with Bro. Silas Brydges as evangelist.

Bro. Leonard Schmucker, a recent graduate of the Goshen College Biblical Seminary, preached at the Locust Grove Church near Elkhart on June 10.

A youth conference was held at Farmers-town, Ohio, on June 3 with Gerald Studer and Glenn Martin as speakers. Bro. Studer also brought the morning message at Walnut Creek.

Bro. Shem Peachey will preach the conference sermon, the Lord willing, for the Ontario A.M. conference to be held at the Maple View Church, Wellesley, Ont., June 13 and 14.

Bro. Jesse J. Short, Archbold, Ohio, closed a two-week series of meetings at the East Zorra Seventeenth Line Church, Tavistock, Ont., on May 27.

Bro. Lloyd Boshart, Lowville, N.Y., filled an appointment at the Steinman Church in Ontario on May 27.

Bro. Oscar Darknolder, Breslau, Ont., will conduct a series of meetings at the St. Agatha A.M. Church in Ontario June 25 to July 1.

Bro. J. R. Goodall filled appointments on June 3 at the St. Agatha and Steinman churches in Ontario.

Bro. Peter Wiebe and wife have arrived at St. Jacobs, Ont., to assist Bro. Koch in taking care of the congregation there.

A Challenge for Youth will be discussed in the young people's meeting at Bowmansville, Pa., Saturday evening, June 16. Sister Fannie Frankhouser will speak to the young women and Bro. Paul Lederach will address the young men.

Bro. R. P. Dayton, Ridgeley, W. Va., preached at Johnstown, Pa., on June 3.

The chorus of the North Goshen, Ind., church has, during the last year, given twenty-three programs in three states. It is directed by Bro. Paul L. Yoder.

Bro. Atlee Beechy, of the Goshen College faculty, is conducting a series of three studies in Philippians on Sunday evenings at North Goshen.

Peace Teams of Goshen College conducted thirty-seven sessions in surrounding congregations during the past year. Ninety-five different persons participated and they spoke to a total of almost 4,000 people. This work was promoted by Bro. LeRoy Kennel, assisted by a committee.

Bro. Harrison Yothers and wife, Souderton, Pa., visited at Scottdale on their return from a trip to Illinois, Indiana, and Ohio.

Sister Edith Evans spoke to the Wayside Gospel Crusaders at the Locust Grove school near Lancaster, Pa., on June 2.

Bro. J. L. Stauffer, Harrisonburg, Va., gave the commencement address at Franconia Mennonite School, Souderton, Pa., on May 30.

The Hazel Schrock Hostetler Memorial Fund is making good progress. Well over one half of the original goal of \$2500 has been reached. Contributions will continue to be received to this fund by the La Junta Mennonite School of Nursing, La Junta, Colo.

Prayers are requested for a young father who is living under the influence of the enemy of his soul.

Bro. John S. Umble, after a quarter of a century of service on the Goshen College faculty, is retiring with the title of Professor Emeritus of English and Speech.

Bro. M. B. Wyse and family, Scottdale, attended the commencement exercises at Hesston College.

Bro. Robert Harnish is the new pastor at Highway Village, Peoria, Ill., succeeding Bro. Paul Friesen who is now in charge at West Sterling, Ill.

The Clinton Christian Day School, near Goshen, Ind., needs two teachers for the coming year. Anyone interested and available please address John M. Snyder, 1403 East Lincoln, Goshen, Ind. The GOSPEL HERALD will be glad to announce other vacancies in

our Christian day schools, if we may thus be of help to the cause.

Bro. I. R. Lind and family have returned to their home at Hesston, Kans., after spending two years at Southwestern Theological Seminary at Fort Worth, Texas. Bro. Lind will again teach Bible at Hesston College next year.

CORRESPONDENCE (Continued)

On Mother's Day an all-day service was held, dedicated to our mothers. The song service was in charge of Leonard Garber, Roy Kauffman had devotions, and the following subjects were also discussed: "My Part in Making the Home Christian," Marvin Martin, Paul Unruh; "The Value of Family Worship in the Home," John Ratzloff, Goldie Horst; "My Privilege as a Christian Mother," Vera Garber, Lena Horst, and Sarah Unruh. There was also special music interspersed in the program. In the evening a program was given by the children's department and a message by Bro. Leonard Garber.

May 22, 1951.

Luella Dirks.

MENAHA, MINNESOTA

Greetings in Jesus' name: "O give thanks unto the Lord, for he is good: for his mercy endureth for ever" (Ps. 107:1). Truly we here at Menahga can also say that God is good. He has brought us safely through a rather hard winter. Our attendance decreased during the cold months, but now our number is increasing again. Our church membership is also slowly but steadily gaining. Four were added to our membership on May 20, two by confession of faith, and two by letter.

Our bishop, Bro. Eli Hochstetler from Mylo, N. Dak., brought us the morning message at our services last Sunday and administered communion in the evening.

Bro. and Sister Samuel Rittenhouse and baby from Lansdale, Pa., have settled in our midst.

We have started a midweek Bible study which has been well attended and is proving very helpful and interesting. Some of us have been working at our little church painting, varnishing, cleaning and improving the appearance in general both inside and outside.

Quite a number are being instructed in the ways of Christian living at the present time.

It will soon be time for our summer Bible school. It begins July 2. A very busy but profitable time will be spent in this project.

Lester Swartley from Doylestown, Pa., has recently come out here to work. We are thankful for each one that joins our group to worship with us.

BIRD-IN-HAND, PENNSYLVANIA

(Monterey Congregation)

Greetings: As we look back over the happenings of the past year, we are grateful to our heavenly Father for both material and spiritual blessings. Our little red brick church has been transformed into a white stucco building. Excavation work was done and as a result we have a basement with separate

Sunday school rooms for our children. They have their entire Sunday school period separate with Mrs. Dwight Yoder as superintendent.

The monthly sewing circle also appreciates the use of the basement. Mrs. T. K. Hershey spoke to us about the women of Argentina in our April meeting. We have united the Mummasburg circle to our May meeting and hope to have a day of profitable fellowship. During the week of March 4 Bro. T. K. Hershey was with us for revival services. Eight new recruits for His service opened their hearts for Jesus to enter. Will you pray with us for these young souls? Our pastor spends time each Sunday evening helping them to understand the Word of God.

Bro. Orie O. Miller, Akron, Pa., spoke to us on Mennonite Resettlement and Missions in South America on April 29. Bro. S. C. Yoder, Goshen, Ind., preached for us Sunday morning and at vesper services May 6. He told many things of interest which he observed during his travels in India.

Our pastor and several of our sisters attended the Mission Board and Women's Meeting at the Orrville church in Ohio.

We are privileged to give the Word of God at the Water St. Mission in Lancaster, Pa., the first Tuesday of every month. Will you join with us in prayer that as fields of service open to us, we will be willing to be used to tell others of salvation?

May, 1951. Ruth B. Stoltzfus.

TEACHING THE WORD (Continued)

In fulfilling the ultimate purpose, the consecrated teacher has a direct charge to:

1. Co-operate with the superintendent and the other staff members as they unitedly work with God, the church, the pastor, and the parents.

2. Know each individual pupil with reference to their spirituality, nature, ability, and environment.

3. Make a prayer list and remember each pupil before the throne of grace.

4. Follow God's leading whether by circumstance, Word of God, or by the working of the Holy Spirit.

5. Teach the "child" and not the "lesson," that the truth may bring forth fruit in a practical Christ-centered life.

6. Present the Word in an attractive manner, remembering not to use "high pressure" in the endeavor to point pupils to Christ. There are two ways to open a rosebud; one is by forcing the petals apart, and the other is to allow its natural unfolding to show forth the beauties of God's handiwork.

Eternity alone will reveal the fruit that springs forth in such labors if guided by the right motives. The united evangelistic effort, through the avenue of the summer Bible school, results in the growth of the entire church unto the glory of God. Every honest effort for this cause will receive its reward not only in the blessings of the present life, but in that to come.

Elora, Ont.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Benner.—To Charles and Marie (Moyer) Benner, Souderton, Pa., a son, Timothy, May 11, 1951.

Buerge.—To Paul and Margaret (Berkey) Buerge, Harrisonville, Mo., a son, Alden Dale, May 1, 1951.

Driver.—To John and Bonita (Laudis) Driver, Goshen, Ind., a daughter, Cynthia Ruth, May 18, 1951.

Eshleman.—To C. Marvin and Elizabeth (Sauder) Eshleman, Paradise, Pa., a daughter, Betty Marie, May 17, 1951.

Frey.—To Rollin and Florence (Yoder) Frey, Middlebury, Ind., a daughter, Thelma Marie, May 20, 1951.

Friesen.—To Jacob and Wilma (Weher) Friesen, Smith, Alta., a daughter, Marilyn Maxine, May 8, 1951.

Good.—To A. Harland and Esther (Weinhold) Good, Terre Hill, Pa., a daughter, Joyce Elaine, March 13, 1951.

Good.—To Richard and Irene (Hurst) Good, Newmantown, Pa., a daughter, Joyce Elaine, May 22, 1951.

Gregory.—To William and Ila Gregory, Brutus, Mich., a daughter, Judith Ann, April 3, 1951.

Hernley.—To P. Miller and Helen (Stauffer) Hernley, Elizabethtown, Pa., a daughter, Lois Elaine, May 21, 1951.

Horst.—To Elmer J. and Mary M. Horst, Hagerstown, Md., a daughter, Ruby Mae, May 17, 1951.

Imhoff.—To John W. and Erma (Hackman) Imhoff, Wooster, Ohio, a daughter, Norma Jane, May 11, 1951.

Kaufman.—To Glenn L. and Mary L. (Yoder) Kaufman, Yoder, Kans., a son, Gerald Lee, May 14, 1951.

Kinsinger.—To Eli D. and Edna (Tice) Kinsinger, Grantsville, Md., a son, Marvin Daniel, April 29, 1951.

Lehman.—To Marvin G. and Oleta (Miller) Lehman, Orrville, Ohio, a son, Johnny Allen, May 6, 1951.

Leis.—To Oscar and Anna Mae (Zehr) Leis, Tavistock, Ont., a daughter, Gwenith Ann, May 24, 1951.

Litwiller.—To William and Marguerite (King) Litwiller, Minier, Ill., a daughter, Karen Sue, April 24, 1951.

Martin.—To Harry Leroy and Rachel Mae (Hege) Martin, Greencastle, Pa., a daughter, Della Faye, May 18, 1951.

McConnell.—To Roy James and Ila Mae (Zimmerman) McConnell, Archbold, Ohio, a son, Duane James, March 9, 1951.

Miller.—To Paul L. and Nina (Brenneman) Miller, Wellman, Iowa, a daughter, Alice Ann, April 12, 1951.

Miller.—To Vernon and Margaret (Troyer) Miller, Aurora, Ohio, a daughter, Susan Grace, May 29, 1951.

Mishler.—To Merrill M. and Helen (Miller) Mishler, Ligonier, Ind., a daughter, Rose Marie, May 25, 1951.

Mumaw.—To Carl and Dorothy (Oswald) Mumaw, Wooster, Ohio, a son, Carl Wendell, May 19, 1951.

Mumaw.—To Floyd and Ruth (Rohrer) Mumaw, Wooster, Ohio, a son, Glenn Robert, May 17, 1951.

Nyce.—To Clarence F. and Blanche (Rice) Nyce, Pipersville, Pa., a son, Clarence Merrill, March 27, 1951.

Rohrer.—To Wilmer and Arlene (Neff) Rohrer, Lancaster, Pa., a daughter, Shirley Arlene, May 18, 1951.

Rupp.—To Levi W. and Laura Jane (Miller) Rupp, Morenci, Mich., a daughter, Laureen Faye, April 5, 1951.

Sharer.—To Elmer and Hazel (Niece) Sharer, Sheridan, Oreg., a son, Harold Dale, April 21, 1951.

Steiner.—To Lester and Irene (Lehman) Steiner, Dalton, Ohio, a daughter, Agnes Fern, May 15, 1951.

Steiner.—To Melvin and Sylvia (Neuenschwander) Steiner, Dalton, Ohio, a son, David Earl, May 14, 1951.

Swanger.—To Elmer S. and Mildred S. (Bender) Swanger, Mt. Joy, Pa., a daughter, Barbara May, May 16, 1951.

Weaver.—To Harold K. and Iona (Souder) Weaver, Collegeville, Pa., a daughter, Marjorie, May 24, 1951.

Yoder.—To Crist and Elizabeth (Augsburger) Yoder, Cochranville, Pa., a son, Glenn Crist, May 17, 1951.

Yoder.—To Marion and Irene (Mishler) Yoder, Ligonier, Ind., a son, Marvin J., May 12, 1951.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Byers-Smoker.—Harold Byers, Mellinger's congregation, Lancaster, Pa., and Naomi Smoker, Maple Grove congregation, Atglen, Pa., by Ira A. Kurtz at the home of the bride, May 12, 1951.

Chupp-Yoder.—Andy Chupp and Lizzie Yoder, Pryor, Okla., by Nelson Histan at the Zion Mennonite Church, May 11, 1951.

Christner-Miller.—Vernon Christner, Shipshewana, Ind., and Fannie Marie Miller, Middlebury, Ind., both of the Shore congregation, by Lee J. Miller at the Shore Mennonite Church, May 12, 1951.

Kane-Wine.—James Kane, Dohner's congregation, Annville, Pa., and Charlotte Wine, Miners Village congregation, Cornwall, Pa., by Homer Bomberger, May 19, 1951.

Leaman-Metzler.—Charles H. Leaman, Strasburg congregation, Strasburg, Pa., and Janet E. Metzler, Erisman congregation, Manheim, Pa., by Homer Bomberger at the Erisman Mennonite Church, April 28, 1951.

Oswald-Brubaker.—Corliss E. Oswald, Millersburg, Ohio, and Velma E. Brubaker, Rockton, Pa., by D. D. Miller at the home of the bride's sister, May 26, 1951.

Showalter-Weaver.—Kenneth Luke Showalter, Harrisonburg, Va., and Joan June Weaver, Millersburg, Ohio, by D. D. Miller at the Martins Creek Mennonite Church, May 24, 1951.

Stoltzfus-Handricks.—Eli Stoltzfus and Paula Handricks, both members of the Fairview Mennonite Church, Mio, Mich., by Menno Esch at the home of the bride, May 10, 1951.

Stutzman-Timmons.—Willard Stutzman and Dortha Timmons, both of the Maple Grove congregation, Topeka, Ind., by Edwin J. Yoder at the Maple Grove Mennonite Church, May 22, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Andres.—Mary Ellen, daughter of Vincent and Mary Ellen Moyer, was born in Salford Twp., July 23, 1908; died March 6, 1951, at her home in Bedminster, Pa.; aged 43 y. 7 m. 13 d. She was united in marriage Jan. 1, 1927, to Wilson Andres. To this union were born 6 daughters and 1 son: Mrs. Norman Freed, Telford, Pa.; Mrs. Harvey Kolb, Bedminster, Pa.; Mrs. Earl Keeler, Lansdale, Pa.; Wilson, Jr., Esther, Mary Ellen, and Gloria Jean, at home. For the last year she was sick a few times in the hospital. She was a kind and loving Christian wife and mother. She accepted Christ as her Saviour and united with the Mennonite Church, remaining faithful till the end. Surviving are her husband, 6 daughters, 1 son, 2 grandchildren, her mother, and 7 sisters, also a number of relatives and friends. Funeral services were held March 11, at the Deep Run, Pa., Mennonite Church, in charge of Wilson Overholt, Abram Yothers, and Erwin Nace. Text: II Tim. 4:6-8: Burial in adjoining cemetery.

Bontrager.—Jacob D., son of the late Daniel J. and Lovina (Mast) Bontrager, was born Dec. 18, 1887, near Middlebury, Ind.; passed away in a South Bend, Ind., hospital Jan. 29, 1951; aged 63 y. 1 m. 11 d. He was united in marriage to Fannie Schrock, April 29, 1909. His wife, 6 sons, and 4 daughters (Simon, Goshen, Ind.; Clara—Mrs. Joseph A. Gingerich, Riverside, Iowa; Laura—Mrs. Jeff Ropp, Kalona, Iowa; Daniel, Goshen; Viola—Mrs. Christ Gingerich, Peru, Ind.; Ida—Mrs. Raymond Hel-

muth, Ezra, Gideon, Elam, Lloyd, all of Goshen, Ind.) survive; also 4 brothers (John, Mose, Levi, Middlebury, Ind.; Gideon, Goshen) and 3 sisters (Mrs. Milo Miller, Goshen; Mrs. Ora Mast and Mrs. Eli Hersherger, Middlebury). He was a member of the Old Order Amish Mennonite Church, was ordained to the ministry in 1917 and in 1938 to the office of bishop. Death was caused by a basal skull and shoulder fracture received from a falling limb when cutting down trees on his home farm on Jan. 23. He underwent brain surgery several days later but passed away soon after the operation. Funeral services were held Feb. 1, at the Neil Hochstetler home, conducted by Milo Yoder and Elam Hochstetler in German and by Ira Johns in English. Burial in the Union Chapel Cemetery.

Bowman.—Velina, daughter of the late Abraham and Susana (Cressman) Weber, was born near Kitchener, Ont., June 11, 1875; departed this life at the High River Hospital, after some weeks of illness, May 13, 1951; aged 75 y. 11 m. 2 d. On Nov. 7, 1894, she was united in marriage to Tilman Bowman of Kitchener, Ont., where they resided for about ten years. In 1904 she moved with her husband and family to the Aldersyde district in Alberta, where she resided until her death. To this union were born 3 children. Surviving are 1 daughter (Nellie—Mrs. Lloyd Moyer, Aldersyde, Alta., with whom she made her home), 1 son (Delton, Aldergrove, B.C.), 1 sister (Mrs. Lucinda Good, Aldersyde, Alta.), and 2 brothers (Cyrus, Kitchener, and Manasseh, Ashland, Oreg.). She was preceded in death by one son (Gordon) in 1926 and her husband in 1941. She accepted Christ in early life, uniting with the Mennonite Church, and was a faithful member until her departure. Funeral services were held in the Mount View Mennonite Church near Aldersyde, Alta., May 16, in charge of C. J. Ramer and H. R. Boettger. Text: Rev. 14:13. Burial in the adjoining cemetery.

Gingerich.—Richard Ivan, son of Rufus and Rhoda Gingerich, was born at Wolford, N. Dak., June 9, 1937; died May 22, 1951; aged 13 y. 11 m. 13 d. The cause of his death was a tractor accident. He leaves to mourn his sudden departure his grief-stricken parents, 2 brothers (Robert and Raymond), 1 grandfather, 1 grandmother, 1 stepgrandmother, 12 uncles, 5 aunts, and many other relatives and friends. One grandfather, 1 grandmother, 5 uncles, and 4 aunts preceded him in death. At the age of eleven he was baptized and received into the church of which he was a member at the time of his death. Funeral services were held May 25, at the home by John Stoll and Eli G. Hochstetler. Texts: II Kings 4:26; Job 1:21.

Glick.—Susan, daughter of Joseph and Fannie (Troyer) Slabauch, was born in Holmes Co., Ohio, April 18, 1871; died at her home near Topeka, Ind., April 18, 1951; aged 80 y. She confessed Christ as her Saviour in her youth and was a faithful member of the Old Order Amish Church at the time of her death. She was married to Abraham S. Bontrager, Jan. 13, 1891. To this union were born 7 children, of whom six survive. Amanda—Mrs. Menno Miller, died July 6, 1930. She is survived by 4 sons and 2 daughters (Joe, Kokomo, Ind.; William, Middlebury, Ind.; Daniel, Calom, Mich.; Edna—Mrs. Seth Troyer, Mio, Mich.; Eltan and Nora—Mrs. Will Beachy, both of Topeka), 31 grandchildren, 38 great-grandchildren, 2 sisters (Amanda—Mrs. Clarence Bontrager, Mattie—Mrs. Joe R. Bontrager), 1 brother (Joe), all of Middlebury, Ind. Two great-grandchildren and 1 brother preceded her in death. Her husband died April 26, 1930. She was married again on April 14, 1932, to Daniel Glick. He died March 23, 1943. On Nov. 28, 1950, she suffered a stroke and was in bed nearly five months. Funeral services were held April 21, at William Miller's, in charge of Enos Fry, Perry Yoder, and Dan Mast. Interment was made in the Bontrager Cemetery.

Grove.—Walter C., son of Isaac and Elizabeth Grove, was born at Weyers Cave, Va., April 25, 1880; died March 24, 1951, at his winter home in Sarasota, Fla.; aged 70 y. 11 m. His death resulted from injuries received in a fall while working on March 20, 1951. On Jan. 1, 1905, he was united in marriage to Clara Shank of Denhigh, Va., who survives him. They had one child (Edna) who preceded him in death in 1941. He had been a faithful member of the Mennonite Church from his youth. He was an unusually mild-mannered man and was uniquely fitted for the office of deacon in which capacity he served the Lord and the

church for twenty-six years. Funeral services were held at the chapel in Fort Lincoln Cemetery near Washington, D.C.

Headings.—Daniel J., son of John and Sarah Headings, was born near New Castle, Pa., April 21, 1885; passed away at his home in Hutchinson, Kans., May 1, 1951; aged 66 y. 9 d. He was in failing health ever since a major automobile accident eight years ago. Tuberculosis and an internal cancerous condition were the immediate causes of his death. He accepted Christ as his Saviour as a youth and as he grew older in years he grew also in the grace and knowledge of Christ. He was baptized in the Amish Church near Partridge, Kans. He was united in marriage to Susie Yoder Feb. 7, 1907. Together they became charter members of the Yoder Mennonite Church, Yoder, Kans. They adopted 3 children into their home (Barbara—Mrs. D. W. Bontrager, Scott City, Kans.; Alpha J. Kauffman, Haven, Kans.; and Mrs. Sylvia Schrock, Manhattan Beach, Calif.). This home was also the home of many others, young and old, who found refuge in its hospitality. He retired from active farming about nineteen years ago. In 1939 they moved into the Mennonite Mission Home in Hutchinson where they served faithfully, visiting the aged and sick and leading many to the Lord Jesus. When they moved to Hutchinson they transferred their church membership to the mission congregation where Bro. Headings was a member at the time of his death. More than a year ago they asked to be relieved of the heavy mission work but served on faithfully until someone was secured March 1, 1951. Preceding him in death were his parents and 1 brother (Will). He is survived by his loving wife, 3 children, 7 grandchildren, 2 brothers (Valentine and Sam), 2 sisters (Mrs. Katie Nisley and Mrs. Emma Yutzky), all of Hutchinson, and a host of other relatives and friends. Funeral services were held at the Yoder Mennonite Church, May 3, in charge of Harry A. Diener, J. G. Hartzler, and Sanford E. King. Text: II Cor. 5:1. Burial was made in the adjoining cemetery.

Marner.—Eli G., son of Gideon and Elizabeth (Lehman) Marner, was born Nov. 27, 1876; passed away at his home near Parnell, Iowa, May 22, 1951; aged 74 y. 5 m. 25 d. Although bedfast only two weeks, his illness of heart disease extended over a period of eight years. On Jan. 3, 1904, he was united in marriage to Elizabeth Kinsinger, who survives. To this union were born 4 children (John, Parnell; Vertie, Iowa City, Iowa; Ora, Parnell; and Susan, at home). Also surviving are 7 grandchildren, 3 brothers (Isaac and Gideon, Wellman, Iowa; Elmer, Tucson, Ariz.), and 1 sister (Alice, Kalona, Iowa). Two brothers, 2 sisters, and 2 grandchildren preceded him in death. He united with the Mennonite Church in his youth and remained a faithful member until death, always attending church whenever health permitted. Funeral services were held at the West Union Church on May 25 in charge of John Y. Swartzendruber and Paul T. Guengerich.

Nafziger.—Henry, son of Jacob and Mary (Rychener) Nafziger, was born near Archbold, Ohio, March 3, 1876; departed this life at his home in Archbold, May 13, 1951; aged 75 y. 2 m. 10 d. On Jan. 1, 1903, he was united in marriage to Mary Sauder. To this union were born 2 sons and 1 daughter. In his youth he accepted Christ as his personal Saviour and united with the Central Mennonite Church and remained a faithful member, serving on the building committee when the church was built and as church trustee for several years. He died of a heart attack. He was preceded in death by 3 brothers, 1 sister, and 1 granddaughter, and leaves to mourn his sudden departure: a sorrowing companion, 2 sons (Raymond and Edwin), 1 daughter (Cora), 7 grandchildren, 2 great-grandchildren, 2 brothers (William H. and Charles J.), 2 sisters (Mrs. Mattie Wyse and Sarah—Mrs. Peter Beck, 1 sister-in-law (Mrs. Amanda Nafziger), all residing in the immediate community, and a large number of relatives and friends. Funeral services were held May 16, in the Central Mennonite Church, in charge of D. L. Sommers and P. L. Frey. Burial in Pettisville Cemetery.

Newcomer.—John H., son of Abraham and Mary (Hoover) Newcomer, was born March 5, 1893, in Harrison Twp., Elkhart Co., Ind.; passed away peacefully at his home in Wakarusa, Ind., Feb. 22, 1951, after having had a stroke; aged 57 y. 11 m. 17 d. On Dec. 18, 1916, he was united in marriage to Pearl Maust,

Nappanee, Ind., who survives him. Also surviving are his children (Franklin, North Adams, Mich.; Ruby—Mrs. Ira Hartman, Wakarusa; Marvin, Wakarusa, 6 grandchildren, and 1 sister (Nettie—Mrs. Lee Blake, Goshen, Ind.). He united with the Yellow Creek Mennonite Church in 1916 and was a faithful member throughout the remainder of his life. Funeral services were held in the Lienhart Funeral Home and the Yellow Creek Mennonite Church in charge of John H. Mosemann, assisted by Ahram Hartman. Interment was made in the adjoining cemetery.

Rheinheimer.—Jacob, son of John and Anna (Miller) Rheinheimer, was born Feb. 27, 1870, two miles east of Emma, Lagrange Co., Ind.; departed this life May 2, 1951, as the result of a heart condition; aged 81 y. 2 m. 5 d. He lived near Shipshewana, Ind., all his life except five years during which time he lived at Middlebury, Ind. He was married four times. In 1891 he was married to Rachel Sontshimer; in 1898 to Mary Johns; in 1935 to Emma Hostetler; and in 1947 to Nancy Jane Davidhizer, who survives him. Also surviving are 2 sons (Ed and Fred, both of Shipshewana) and 1 step-granddaughter (Mrs. Mary Kathryn Nisely, Millersburg, Ind.) for whom he had provided a home since her childhood. One son, 5 sisters, and 3 brothers preceded him in death. Other survivors are 23 grandchildren and 29 great-grandchildren. For sixty years he was a member of the Shore Mennonite Church and faithful in attendance when health permitted. Funeral services were held at the Shore Mennonite Church by the home ministry.

Roth.—Annie, daughter of David and Mary (Schuman) Boshart, was born at Philipshurg, Ont., Nov. 28, 1890; passed away at her home at Wellesley, Ont., after a lengthy illness, May 22, 1951; aged 60 y. 5 m. 24 d. In 1915 she was married to Joseph Z. Roth. She was a member of the Shantz Mennonite Church where she faithfully attended as long as her health permitted. Surviving besides her husband are her mother, 2 brothers (Eli, Carthage, N.Y., and Henry, St. Jacobs, Ont.), and 1 sister (Emma—Mrs. David Zehr, Bax Axe, Mich.). Funeral services were conducted at the home and at Shantz Mennonite Church by L. H. Witmer and M. H. Roth. Burial in the Shantz Cemetery.

Roth.—Loren Lee, son of Mr. and Mrs. Philip Roth, was born March 5, 1926, at Albany, Oreg.; passed away May 1, 1951, at Klamath Falls, Oreg.; aged 25 y. 1 m. 26 d. He accepted Christ as his personal Saviour in his early teens and was a member of the Grace Mennonite Church at Albany. He was united in marriage to Josephine Lucille England May 30, 1948. He is survived by his wife, 1 daughter (Diane Lee, 18 months), his parents, 3 brothers (Earl, Clayton, and Leonard), 1 sister (Rosalie), and 2 grandmothers (Mrs. Mary Steckly and Mrs. Rosina Roth). Funeral services were held at Albany, May 4, in charge of Melvin Keeler. Concluding services at Willamette Memorial Park.

Shoemaker.—Joseph was born on the Shoemaker homestead Feb. 10, 1862, and resided there until death, April 15, 1951; aged 89 y. 3 m. 5 d. Death was caused by various physical disorders. In March, 1886, he married Eliza Burkhardt, who died in November, 1916. To this union were born 2 sons (Israel, living on the home farm, and Edwin, who died at birth). In December, 1919, he was united in marriage to Lovina Snider, who died in May, 1930. In his early manhood he united with the Mennonite Church and later became a charter member of the Floradale Mennonite Church where he remained a faithful member until death. The three and one-half years he regularly attended the Bethel Mennonite Church. He leaves to mourn 1 son and daughter-in-law, 5 grandchildren, 6 great-grandchildren, 3 sisters (Jane—Mrs. Jake Dreisinger, Elmira, Ont.; Katie—Mrs. Dilman Brubacher, St. Jacobs, Ont.; and Rachel—Mrs. Noah Lichty, Floradale, Ont.), and many relatives and friends. Services were held at the Floradale Mennonite Church May 17, in charge of Newton L. Gingrich, assisted by O. D. Snider and Rufus Yutzky. Burial was made in the North Woolwich Cemetery.

Men's courses will foreshadow certain ends, to which, if persevered in, they must lead. But if the courses be departed from, the ends will change.—Charles Dickens.

THE BOOK SHELF

Flagellant on Horseback, by Richard Ellsworth Day; Judson Press; 1950; 253 pp.; \$3.00.

This spiritual biography of David Brainerd, colonial missionary to the Indians, is a result of an interest that led to research in the libraries of Yale and Princeton, an automobile tour of the Brainerd country, and visits to spots sacred to the memory of Brainerd. In his attempt to find the answer to Brainerd's success, Richard Ellsworth Day, the present biographer, finds the solution not in his importunate prayer life, as have some previous biographers, but in his decision at the age of twenty-four to lose his life for God. For this reason Day terms him a flagellant. The ceaseless prayer life, Day concludes, is only a result of this taking pleasure in infirmities for Christ's sake. The author, after searching Brainerd's *Memoirs* and Jonathan Edwards' notations, attributes Brainerd's personality, first of all, to the working divine power rather than to the effect of social and hereditary forces alone. Day has no time for the habit of conveniently attributing any unusual seriousness in a person to the "Puritan influence." In his search for a "postern gate into the past," Day has succeeded in recreating the atmosphere of colonial America. The use of the Indian or early American names of places, the publication of old prints and engravings, and the inclusion of photographs add to the reader's understanding of the background. Accustomed as we are to fast-moving biography, the less leisurely reader may become weary of the pauses in narrative while the author interprets or attempts to recapture the past. Day assumes that the reader has a nodding acquaintance with the subject of the biography. This casual mention of the unfamiliar, the use of alliteration, the insertion of some archaic English, and a frequent reference to the familiar by an unfamiliar term may cause the reader to feel at first that the style is artificial. After he becomes acquainted with the author, I believe that he will find the style fresh and invigorating and that he will feel that any artificiality in the mechanics of writing will be outweighed by genuine sympathy and real sincerity of purpose. Casual references to contemporary affairs and events seem to suggest a broad background of general knowledge. Day has the foundations deep in the past, and he attributes much of Brainerd's spiritual growth to Edwards' influence. The romance between Brainerd and Jerusha Edwards, daughter of Jonathan, plays in and out among the pages, and is one more evidence of Brainerd's determination to seek nothing for himself. This book is more than a biography; it is a call to a life that is indifferent to personal gain or loss.

The book is bound in gold-lettered, brown cloth and has attractive sepia maps of the Brainerd country. It is printed in clear type on good paper of dull finish. The abundant photographs and drawings are attractive as

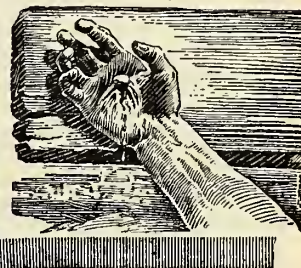


Can Christians wield the dagger so that the flesh and blood of the wicked will flow freely? Where does the Christian find the will of God when he is dealing with this enormous, deeply sinful catastrophe of warfare? These are the disturbing questions dealt with in "The Dagger and The Cross."

The Dagger AND THE CROSS

by Culbert G. Rutenber

The Dagger and the Cross: 135 pages, \$1.00
Mennonite Publishing House, Scottdale, Pa.



well as informative. The book is worthy of a place on your bookshelves.—Edna K. Wenger.

Amish Tradition, by Joseph W. Yoder; Yoder Publishing Company, Huntingdon, Pa.; 1950; 215 pp.; \$2.25.

In two previous books—*Rosanna of the Amish* and *Rosanna's Boys*—we saw J. W. Yoder as one who was sympathetically explaining and describing the Amish way of life. There were some who felt that in his desire to show what good people the Amish are the author was blind to their faults, so that his books were somewhat unreal in their idealism. But since the Amish are so often caricatured and misrepresented in popular treatments, the defense was probably in order.

In *Amish Traditions*, however, the defending attorney has gone over to the prosecution. Here the author is addressing, not a misunderstanding public, but what he thinks are his greatly mistaken brethren. It is a severe and amazing lecture to home folks for the purpose of correcting their faults. The author, who all along claims that he is still an Amishman, berates his brethren for their division into eight strata because of "man-made rules." He would have them change their methods of ordination, their distinctive dress, their condemnation of modern inventions, the social habits of the young folks, the use of the ban, the language of their worship, their proscribing of higher education, modern hymnology, Sunday schools, and missions.

This reviewer felt an embarrassment in reading the book, such as he would have felt in listening to a family quarrel. Granted that there are some faults to be corrected, the method used here will hardly accomplish that end. One does not change people for the better by scolding them and telling them how ignorant they are. The mutual understanding for which the author pleads will not come about through the spirit of criticism which prevails in the book.

Particularly to be regretted is the sally into Biblical exposition which tries to explain away the prayer veil. Denying that I Cor.

11 is written by inspiration, this exposition maintains that Paul held woman in low esteem. Worse yet, it makes the great apostle set up an argument and then turn around and say he doesn't mean a word of it. To the serious Bible student the doctrine of the devotional covering looks none the worse for this word-twisting. The expositor must know that the church in which he says he holds his membership cannot and will not follow him in his strange interpretation. Nor does any exegete of recognized ability.

The Amish will not buy this book. It is not recommended to Mennonites. And we can only hope that it will not mislead the general public who are trying to understand the underlying spirit of the Amish-Mennonite tradition.—Paul Erb.

The Swaying Elms and Other Stories, by E. R. Blackburn; Moody Press; 1950; 255 pp.; \$1.00.

This collection of a dozen stories of various periods in ancient and contemporary history are, with one exception, so untrue to life, so poorly written, the characters so cheaply drawn, that good literary taste is everywhere offended; the finer Christian sensibilities outraged.

The exception is that of "Jerome of Prague," the third tale. Here a half-dozen pages set forth, fictionally, the well-known story of this martyr's death under popish persecution. So much better than the rest of the book is the craftsmanship that the question of its original authorship promptly arises; it is out of character with the others.

How the other eleven narratives, with their crudities in pointless padding and their anachronisms of speech and manners, came to be published and copyrighted by a reputable house is a mystery.

To those who love the truth in telling and who associate personal fineness with a holy Christlike walk, literature of this sort is unthinkable.

The book is recommended to none.—B. L. Winger.

ITEMS and COMMENTS

The archangel Gabriel has been named by Pope Pius XII as patron of the telegraph, the telephone, radio, and television. We trust Gabriel will be happy in his new assignment.

* * *

"We can't legislate good," said Governor John S. Fine of Pennsylvania in a recent address. "We can't legislate loyalty. We don't need any more laws in Pennsylvania today; we need more religion and more morality." To the same meeting United States Senator Edward Martin said, "The ills from which our nation suffers today can be overcome if we have a strong church. . . ." Senator Martin urged a "return to the human conduct rules set forth in the Ten Commandments, the Golden Rule, and the Sermon on the Mount."

* * *

Police officials recently invoked a law passed during the Fascist regime of Benito Mussolini to close a Waldensian Church in the Sicilian town of Avola. The law requires police approval for the opening of any place of worship. . . . Although other Evangelical groups have been frequently curbed in Italy this was the first reported instance of police action against the Waldensians, who are the oldest Protestant group in the world.—Church & State Newsletter.

* * *

Whooping cough, which once took many children's lives every year, is being brought under control by modern medicine. In 1915 about 15,000 people in this country, mostly children, died from this virus-caused disease. In 1950 an estimated 1200 people died, according to latest statistics. This decrease in the mortality rate has been brought about through the use of new drugs, both for prevention and for treatment.

* * *

The Indian parliament has reduced by 50,000 the Indian army. Evidently, even though Communism is at the door in Tibet, India thinks there is some better way to withstand Communism than by armed threat.

* * *

Between the Lines reports that there is one white doctor for 750 white persons in America and one Negro doctor for 3,500 Negroes. Although Negroes make up 8% of our population, only 2% of the country's medical men are Negroes.

* * *

The tremendous drain on our oil resources during wartime has been pointed out by the Defense Transport Administrator of the United States. He says that during World War II the United States sent overseas to allied forces more tons of oil and oil products than the combined total of weapons and ammunition; that a B-29 on a single mission burns up enough petroleum fuel to service a family's motor car for ten years; that American ships in the invasion of Okinawa burned enough fuel to fill a railway train 230 miles

YOUR PUBLISHING HOUSE

On this page six weeks ago we discussed with our readers the increasing operating costs of the past year and how we should best meet them. A few friends have replied with suggestions. We thank you for them.

Very little economy can be effected by reducing the quality of materials. Due to scarcities in newsprint and other cheaper grades of paper lower-grade paper has increased in price much more than the better quality of paper which we are now using. So returning to the use of a lower grade of paper is not the solution for the present.

After a careful study it has been agreed to continue the same number of pages in our publications for the present. If necessary, this will be reconsidered later.

Efforts will be renewed to further increase the circulation. This will not only enlarge the service being rendered but will help reduce the unit cost of production thus helping in part to offset mounting costs. Our readers can do much in helping to increase circulation. Especially pastors and other church leaders can assist greatly by their co-operation in this service.

long and leave enough gasoline besides to run 30,000 motor cars for twelve months and enough lubricating oil to fill the crank cases of 460,000 cars.—Republication rights reserved.

* * *

The National Temperance and Prohibition Council reports that liquor interests are spending \$200,000,000 a year for liquor publicity. One magazine publisher alone has received more than \$13,000,000 in a year, and one New York daily newspaper takes in about \$3,000,000 annually.

* * *

The Bureau of Internal Revenue reports that liquor in storage in December, 1950, amounted to 795,000,000 gallons. This is enough, it is said, to keep every American whisky drinker intoxicated for many years to come.

* * *

On a hill overlooking the sea in Caspene, Maine, is the summer home of Dr. Alice M. North, which she has converted into a year-around rest home for clergymen. Entertainment and treatment care is entirely free.

* * *

Mennonite leaders in Paraguay have been introducing sugar cane as a crop that will grow in the Chaco region, where it has not been raised before. By simple apparatus it has been found that the sugar can be refined locally. The growing of sugar may consider-

Careful studies are being made to determine what economy measures can best be effected.

Subscription rate adjustments for three of our publications, *Gospel Herald*, *Christian Monitor* and *Mennonite Community*, are hereby announced to be effective July 1, 1951. In addition to other improvements in the *Gospel Herald* during the years there are now 50% more pages than in the earlier years. Furthermore, even the new rate of \$3.00 per year is only 50% more than the rate during the 30's and yet producing costs have more than doubled during this same period of time.

The following new rates will apply on the three publications effective July 1;

Gospel Herald

1 yr. \$3; 3 yrs. \$8; 5 yrs. \$12.50

Christian Monitor

1 yr. \$2; 3 yrs. \$5; 5 yrs. \$7.50

Mennonite Community

1 yr. \$3; 3 yrs. \$8; 5 yrs. \$12.50

All new or renewal subscriptions mailed and postmarked on or before June 30, 1951, will be received at the present rates.

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ably raise the standard of living both for Mennonite colonists and natives.—Gospel Messenger.

Members of the Church of the Brethren have been advised by their leaders to co-operate—within limits—in Civil Defense Programs. The General Brotherhood Board of the Church of the Brethren issued a series of recommendations recently urging church members "to acquaint themselves with the Civil Defense Program," at the same time "testing every part of that program by the spirit and teachings of Christ. At all times we should make it clear that our service is motivated by Christian compassion and is not a promotion of the war effort." The Board said, "Our greatest contribution to National Defense can be made by working for the prevention of war." The Brethren leaders counseled against "the turning over of church property for any outside organization to use," and suggested that "in some cases Brethren may be able to work better outside the official organizations" for Civil Defense. "In time of need," the Board said, "some people are more neglected than others. Our churches should serve on the basis of need regardless of race, creed, color, or political association. Neglected groups, such as civilians, national minorities, Negroes, Jews, etc., dependents of conscientious objectors, and dependents of persons under suspicion, should receive our help first."

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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Three Obligations of Our Salvation

BY NELSON E. KAUFFMAN

[Condensation of a message preached on the Christ for Today Broadcast.]

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation [conduct]; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (I Pet. 1:13-25).

To be a partaker of God's salvation involves a definite obligation. In the first place, we are to "gird up the loins" of our minds. Now that is a figure of speech. It means briefly: gather up the loose ends of your thinking; stop your sloppy thinking. Think straight. Think correctly. You know Christianity is an intelligent something. There are a great many people who think that any ignoramus can be a good Christian. Well, you don't have to have a college education to be saved, but Christianity im-

plies careful, straight, logical, sober thinking. And that is one thing that is lacking so much in the world today. This admonition is most necessary.

For example, I've heard people say, "I don't have time for God; I don't have time for church." Imagine a man doing the same kind of thinking if he were a businessman on the way to close an important deal. He notices as he is traveling down the road that his gas gauge is getting low. He notices the oil pressure is low. But he says, "I don't have time to stop for gas; I don't have time to stop for oil; I've got to get to my appointment; I've got a big job ahead of me; I don't have time to stop and bother with little stuff like gas." You know what would happen to him. You'd say that man is crazy. At least you would say he is doing some pretty sloppy thinking. That man borders on being foolish, doesn't he?

Or imagine a farmer who says, "I don't have time for God. You know I don't have time for the Bible. I don't have time to go to church." Suppose some morning your hired hand would get up and he would say, "Well, today we're real busy; we don't have time to milk this morning; we have a big job ahead of us today. We have forty cows on this farm, I know, but we don't have time to milk today." And tomorrow morning he'd say about the same thing, "We're real busy today; we don't have time to milk the cows." You say, what kind of thinking is that farmer doing? Well, most farmers know what would happen to that man's cows. You know what would happen to his income. You'd say he's pretty much of a fool to try to run a dairy farm and say he is too busy to milk the cows.

We ought to do some very sober thinking if we are Christians. Peter says, "Be sober." You know a lot of people today do their thinking with their glands instead of their brains. What do I mean by that? Just this. They get up in the morning and they don't feel very well; their glands aren't functioning too well; so they go to their job and they have a chip on their shoulder and they take out their spite on about everybody they see. They can't do sober, sensible thinking. A Christian has no right to lose his

temper and to abuse the people he works with. But a lot of folks do that. And then there are other people today who live on thrills. They want a constant thrill. And if they don't get a thrill they think life has nothing to offer. What we Christians need is emotional control. We need people who can control their tempers, who can control their emotions.

We are to be sober. Peter says, "Gird up the loins of your mind," and "hope to the end." We ought to be living in a constant expectancy of our Lord's return. We ought to live obediently if we expect Him to come back. The Apostle Peter says if we are looking for that, then we ought to live holy lives, as God is holy. We ought to purify our souls. You know some people treat their religion like the songbooks at church. They come into the church, grab a book, and help to sing. When they are through they chuck it back into the rack and go home. If that is the kind of religion you have, you're not looking for the Lord to come. When the trumpet sounds and Jesus Christ calls, you'll not have time to run to some church pew and try to find your lost religion there.

The second obligation of our salvation, according to the Apostle Peter, is that we ought to live carefully. We ought to live appreciatively of the cost of our redemption. You know many people have no concept of the cost of redemption. We offer salvation free, and it is free, but it cost somebody something. It cost God to provide our redemption. It's free to you but it cost God infinitely. Our redemption was not accomplished by the exchange of inflationary values. A few years ago these staggering sums of astronomical figures in the budget were imposing and

Samson

BY EDWARD L. KAUFFMAN

*Wrapped in eyeless blackness,
With brazen fetters bound,
Samson walks the prison house,
Around—around—around.*

*Many now in darkness
Are fast by Satan bound,
And walk within his prison house,
Around—around—around.*

Alden, N.Y.

impressive. But now they are small change. It doesn't make much impression these days to talk in terms of millions. Human life is cheap too. One hit-and-run driver ran into a fellow, caught him on the front bumper, dragged him for a couple blocks, until he fell off and the next car ran over him. Yes, life is cheap, very cheap. Killing thousands and tens of thousands hardly causes a quiver in anybody's heart. But the lifeblood of the Lord Jesus Christ is precious and costly. He is still the only begotten Son of God. You know unique and rare items become more precious as time goes on. Peter said, Live carefully, my friends; remember what it cost to redeem you. Remember that it is a tremendous price that God paid for your redemption; so treat your life carefully, live as though you appreciate what it means.

A great many people today live on a very low level. A young man years ago came back from California after the gold rush. A great many miners with their gold were on board a boat on the Mississippi River which ran into another sunken boat. The captain did not know the boat was there. It rammed open the front of this boat, which began to fill with water. The lifeboats were not sufficient; so people got on boards and pieces of the boat and swam to shore. But one fellow was interested in going down below first. He went down and rifled the trunks of the gold miners. He filled his bags with gold, tied them around his waist, and expected to swim to the shore. He dropped into the water and sank like a rock. When they found him the gold that he thought was so precious was the means of his death. A great many folks today are not living carefully and prayerfully. They are living on the basis of the things of this world and it is dragging them to damnation.

The third obligation of salvation is to love the brethren fervently. The Apostle Peter says, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." Oh, love is the end of the Gospel, but it is impossible without the new birth. I do not wonder that a great many professing Christians don't love their brethren. It is simply because they have never been born again. The new birth is a result of knowing and believing the eternal Word of God. People who receive divine life by being born again

receive also the love of God, the same kind of love God has for us. It is self-sacrificing, undying, fervent love. The love and concern of men is temporary, transient, and unpredictable as man himself.

The flesh of man is like grass. All the glory of man is like the flower of the grass. Yes, we appreciate the respect of our friends, but the honor and love of man is a very fragile, fleeting thing. You know what folks say about some men in our national government. They have been popular, but their popularity has waned away. All the glory of man is as the flower of grass. But Peter said the Word of the Lord endures forever, and this is the word of the Gospel that is preached to you. Won't you gather up the loose, sloppy ends of your thinking and think carefully and soberly and in line with eternal truth? The way of salvation is open. We don't know how long it will be open. Go to church somewhere, find the Lord Jesus Christ, and worship Him in sincerity and in truth.

Hannibal, Mo.

A Sequel to "Honorary Titles"

BY GERALD C. STUDER

Some time ago you may remember reading an article in these columns entitled "Honorary Titles." This article attempted to show that the teachings of Christ discouraged the use of such titles as Reverend, Doctor, Dean, etc. This was the negative aspect of a very positive Christian teaching.

The New Testament confers upon every believer at least four highly honorable titles. These are conferred without regard to age, attainments, experience, or social popularity. These titles are so grand that most of us are reluctant to use them of ourselves and are humbled by having others use them of us, for we know how undeserving we are. At the memory of them, however, we should snap to attention, throw back our shoulders, and remembering who we are, rise above this world, taking others with us by pointing them to our blessed Bestower.

The first of these is the familiar title, Christian. Have you ever stopped to realize what this means? It means you are Christ-like, Christ-ian. It means you have decided against all other ideals and heroes and are seeking to demonstrate Christ to everyone you meet. Anything you do unbecoming in Christ casts a

reflection on both you and Him. Would your neighbors have thought to confer this title on you as the Antiochians did on the believers in their city?

The second honorary title which is ours is Disciple. Think of it: you are a student to the greatest Teacher the world has ever been privileged to hear. He was such a great teacher that some can scarcely see that He was anything else. But the more we study under Him, the more we see that He was much more than the great Teacher. Would your friends know you were a disciple of Christ's if you didn't carry His textbook with you?

Another title that is ours is Saint. We shun this title because everybody knows we are anything but saints. Everybody but God, that is. It's the height of ingratitude the way we shun this title. Paul used it freely concerning the believers in the early churches. God knows our lives are far from perfect, but He wants us to realize that in His sight we are considered to be much more than we are as yet. Maybe we wouldn't act so beggarly about our faith if we accepted God's gift of the name "Saint."

The fourth title that we are privileged to bear is Brethren. Think of it: we are members of a brotherhood, of a royal family, that transcends every earthly difference that would separate us. I've known members of the same family of whom it was said: "They certainly don't act like brothers." Do we? Every time we pray "Our Father" we lay claim to the right to be brothers of every other person who does our Lord's will. Does this privilege take on another color when people are of another color? Or are we still proud of being brothers in Christ? The Scripture says that the proof positive that we are brothers is that we love one another. How many brothers do you have?

Smithville, Ohio.

LESS THUNDER AND MORE LIGHT

A celebrated preacher, remarkable in his early ministry for a boisterous mode of preaching, suddenly changed to a dispassionate mode of delivery. When asked why the change, he replied, "When I was young I thought it was the thunder that killed people, but when older and wiser, I knew it was the lightning. So I determined to thunder less and lighten more."—T. Olson.

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EDITORIAL

The Church a Congregation

An audience is not quite the same thing as a congregation. For an audience is simply an aggregate of individuals. It is composed of people who have come in one by one or two by two and have been seated by the ushers. These people possibly have something in common, or they would hardly be in the same audience. But the bond may be a very fragile one—perhaps merely a common curiosity; or a desire to have some place to go, or even the necessity of coming in out of the rain. A man may sit in an audience without knowing the name of another person there and with no concern whatever for their welfare. The various persons in the audience may have a variety of attitudes. Some may be present because of a strong enthusiasm for what is here going on. But some may be cool and detached; some may be cynical and questioning; still others may be definitely opposed to what is being said and to what is going on. But still they are an audience.

A congregation, as we use that term, is much more homogeneous. It represents a fellowship and a brotherhood. The people who make it up have a common faith and are engaged in the same cause. They probably know most of the people in the congregation by name and occasionally visit in their homes. They come to sing together, play together, to work together. The man in the pulpit is the pastor whom they all join in supporting in prayer and in means. They probably have donated liberally toward the construction of the building in which they are sitting. Most of them were here last Thursday to help in the spring cleanup of the building and the grounds. Many of them hold offices in church, Sunday school, or young people's organization. When the service is dismissed they will shake hands all around. The attendance record which they all watch with interest is not merely a matter of statistics. They think of those who are present and those who are absent in terms of individuals and wonder where the absentees may be. They pray for one another and drop words of counsel and encouragement.

We don't care much to contribute to

the mere numbers of an audience, but we like very much to be a member of a congregation. God's church does not only sit and listen. It joins hands and hearts in a fellowship which will find its most perfect realization in heaven above.

More Than Enough

Structural engineers do not take the chance of making their structures just strong enough. They work on a wide margin of safety. We have read, for instance, that the engineers who planned the Golden Gate Bridge in San Francisco first figured how strong those pillars and those cables would need to be to hold the weight of the bridge and the long stream of traffic it might carry. Then, to play safe, they doubled that figure, and then doubled it again. But the margin of safety was still too narrow, and so they doubled it again, and then added the original figure. Therefore the massive thing of beauty which is suspended over this important harbor mouth is also a thing of prodigious strength. To it the traveler may trust his weight with all confidence. It will hold him, and a great deal more.

There is a nervous strain in living at the very limit of one's resources. We do not like to get home from a trip with only a few pennies in the pocket and the gasoline indicator pointing to *Empty*. The housewife is a bit uncomfortable when the guests have eaten up the last bit of food on the table. A man, at least an American who has been conditioned to abundance, does not like to drive a tractor or a car that can barely make the grade. Most businessmen like to carry a certain substantial bank balance.

God too, it seems, likes to work on a margin of safety. A man can get along with one arm, one leg, one ear, one lung, one eye, one kidney, though most of us have two. Our organs are capable of doing a good deal more than is usually required of them. God has dealt with us in the exceeding riches of His grace, and with abundant mercy. Where sin abounded, grace did much more abound. No sinner's case ever puzzles Him, for He is able to save to the uttermost all that come unto Him in penitent petition. His unchangeable word is made more sure by His inviolable

oath. For every temptation and trial He giveth more grace. Christ came, not merely that we might have life, but that we might have it more abundantly. We shall not have to barely squeeze into the gates of the City, but shall have an abundant entrance. Even here our cup runs over, for He has given to us richly all things to enjoy. We can even be exceeding joyful in all tribulation. Our path shines more and more as it stretches toward the eternal day. "He is able to do exceeding abundantly above all that we ask or think."

A poor lady of the slums exclaimed when she first saw the ocean, "Thank God for something of which there is enough." God is not poverty-stricken, and He is not stingy. The prodigality of His creative power is seen in the uncounted suns which make up the universe. His hand is not short that it cannot save. What He will do, He can do. And His will for us is far beyond our power or disposition to receive or even to understand. Let this give confidence and assurance to your life, that God's provision for you is much more than enough.

Special Meetings

For many years the GOSPEL HERALD has been printing reports of Special Meetings. Probably this began when meetings of the kind reported were rather unusual and therefore had news value. But now there are all over the church meetings and meetings: Bible conferences, mission conferences, young people's conferences, Sunday-school meetings, summer Bible school meetings, ministers' meetings, quarterly meetings, and annual meetings. We rejoice in this multiplicity of meetings and would not wish to minimize their importance and value, but we have come to the place where we pretty seriously question whether people read a very much condensed report of what happened in any one of some hundreds of meetings. Certainly our reporting has not been balanced, for a great many meetings are never reported in our columns. We hope therefore that our readers will understand why we are announcing that we do not wish any longer to publish these reports of special meetings. We will be glad to mention them in the field notes and will be particularly happy to mention anything that is really unusual and special. We believe that the full reports of these meetings can best be preserved in local archives.

Our Eternal Inheritance

By TITUS MARTIN

In a world where all around you behold, as the poet puts it, "change and decay," it is well to often think on the eternal things of God. Paul writes in the Corinthian letter that the things which are seen are temporal, but the things that are not seen are eternal. This world, we read, was created to be inhabited, and I believe when God planned the creation He had in mind the needs of man and what would be for his happiness and well-being. However, by man's fall this happy state was spoiled; the earth was cursed and his dwelling place was not as at the beginning. Peter writes that someday this old world shall be burned up, but we His children look for a new heaven and a new earth wherein dwelleth righteousness. Since it is evident that nothing on earth is lasting, even our bodies carrying upon them the sentence of death, it would be a sad picture were it not for the redemptive work of Christ, which gives hope for an immortal body and an eternal dwelling place.

Our revelation of heaven is not complete, and possibly some given in figurative language, because as long as we dwell in the flesh our idea of what would be eternal joy is very limited. The flesh has a greater bearing over our desires, even spiritual, than some of us would want to admit. To those who would question this I ask the question, Why does the average person if in good health, even a Christian, desire to stay in this sin-cursed earth a while longer when Paul says that to depart and be with Christ is far better? Thus I believe that God had to speak in language we mortals could understand, and often contrasts the heavenly with the earthly, which shows the heavenly to be beyond comparison.

In that new dwelling place we shall have new bodies, for even if our dwelling place were perfect we could not enjoy it fully with these limited, frail, and sinful bodies. We read, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." Again Paul in speaking of the resurrection contrasts our new bodies with the old: "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." We again read that as we have borne the image of the earthly,

we shall also bear the image of the heavenly, or Christ. Praise His name, we shall be like Him, unlimited in knowledge, perfect in holiness and love, with bodies fitted to give perfect praise to our heavenly Father, and also fitted to enjoy that eternal place He has prepared for all His redeemed children.

In speaking comfort to His disciples, Christ told them that in His Father's house are many mansions and that He is leaving to prepare a place for them. In Revelation we read that John saw a new heaven and a new earth, for the first heaven and earth had passed away. In speaking of the new Jerusalem he uses very impressive language in respect to heaven being a prepared place. He describes it as a bride adorned for her husband. Naturally speaking, is there any time in the life of a woman when she puts forth more effort to please her husband in her adornment than when she is a bride? Thus I feel that God left no stone unturned, if you allow such an expression, in preparing heaven for His redeemed children, to make it such that our joys are beyond measure, unconceivable in this life, but that which gives eternal joy and peace. As the psalmist puts it, "satisfied." There will be nothing present or wanting that would increase our joy. In this life we often become tired and weary in many ways. The Revelator also writes that those that die in the Lord shall rest from their labors and their works do follow them. Also in Hebrews we read, "there remaineth therefore a rest to the people of God."

The Revelator also speaks of the absence of things that cause grief in this life, and that God shall wipe away all tears from their eyes. He also speaks of the absence of peoples that cause grief in this life. While here we are redeemed from the penalty of sin, we shall then be redeemed from the presence of sin. There shall be no night there, for the Lamb shall be the light. Figuratively speaking, all that is dark, uncertain, and mysterious in this life shall pass away and we shall know as we are known. We shall have for our company an innumerable multitude from all nations and kindreds and tongues, and shall stand before the throne clothed in white robes and palms in our hands: and cry with a loud voice, "Salvation to our God which sitteth upon the throne, and unto the Lamb," and there serve and praise Him forever.

We have barely started on the revealed glories of heaven, but neither space nor knowledge would permit to give all that could be given. I hope enough is given to make us think and lift our eyes more often to that eternal city whose builder and maker is God. Perhaps in closing we should give the way to get there, for perchance some one may read this and not know the way. Christ says, "I am the way, the truth, and the life: no man cometh unto the

It Happened —

FIFTY YEARS AGO

(From Herald of Truth, June 15, 1901)

"We rather pride ourselves upon the skill with which we are able to dispatch men, and the exploits of the soldier on the field are told with a flippancy, which would indicate among Christian people that the killing of one another of human beings, is the simple pastime of the soldier. The great exponent of peace at this moment is the Czar of Russia. We thought Russia was way behind the times."

What would Menno Simons say? What would the old martyrs say? What would the old fathers and pillars of the church of one hundred, or even fifty years ago say, if they would hear that Mennonites, the good, old, orthodox Mennonites had so far conformed themselves to the ways and customs of the popular churches and of the world that they now hold dedicatory services in their churches and charitable institutions and dedicate them . . . —F.

Father, but by me." Accept Christ and His finished work on Calvary's cross and you are on the way.

*"Oh, when I think of that heavenly home,
Where all earth's sorrows shall cease,
Free from all care, where no trouble may come,
Dwelling forever in peace;
Where I may see the dear Saviour's sweet face,
E'en in His likeness to be,
I'm overcome with the thought of His grace,
What a blest home that must be."*

New Holland, Pa.

Recipe for a Christian Life

By MARY ALICE HOLDEN

Start with a cup of full salvation. Cream well. Add two cups of faith and cream again. Mix half a cup of the milk of the Word of God and half a cup of daily prayer and add alternately with four cups of full consecration and the power of the Spirit sifted with four teaspoonfuls of hope in God. Beat well after each addition. Season with the spice of Christian fellowship and the essence of charity. Bake in the oven of Christian nurture over the fire of brotherly love.

When well done frost with the joy of salvation and decorate with the hope of heaven. To keep from drying out keep on the roll of an old-fashioned Gospel church and take to church at least once a week.

Serve a slice three times a day with a glass of the milk of human kindness on the platter of Christian service. Many prefer to top each slice with the melody of Gospel songs.

Frequent re-heating over revival fires will keep from molding.

This is enough to last a lifetime, and it will grow better with each year if well mixed.

Cimarron, Kans.

Was It You or I?

Some time ago while talking to a friend, I was surprised to find that he felt he wasn't welcome at Mellinger's Church. He was a Mennonite but not a member of our congregation. When I asked him why he felt unwelcome, he told me that the very first time he came to our church he sat in a Sunday-school class where the bench was just about full. After a while a regular member of the class came in and wanted to sit there. His manner seemed to say, "Move over; this is my seat!"

Now that doesn't seem to be much, but can you see what a lasting impression that made on this brother if to this day he feels he isn't welcome here? I have also heard some other people express the same feeling.

Maybe it was I who came in that morning, or maybe it was someone else, I don't know. But let us remember that it is up to us to make strangers welcome. There's an old saying which says, "To have friends, you must be one." Let's put this into practice and I am sure the Lord will bless us for it.—Earl Meck, in Mellinger's Notes.

Sense vs. Sentiment

By J. A. HILTY

While attending a funeral recently someone raised the question, "How can there be complete peace and happiness and no tears in heaven when there will be members of some families missing?"

What surprised me most was the tenacity with which some people are inclined to hold to the belief that there will be a sort of "family reunion" or a reunited family in heaven and that the joy of heaven may be somewhat spoiled because one or more members fail to arrive. You will recall the story in the Bible where the Sadducees, who did not believe in the resurrection, asked Jesus about the seven brothers who all in succession were married to the same woman. "Master, in the resurrection whose wife shall she be?" Jesus clearly answers the question. How far back in the family would they try to unite the different members of the family? For instance, would the father in the home go back to his father's family and the mother to hers? Or would this latest family remain intact or united? Then what of the parents' parents? In spite of all such impossible situations, folks will cling to the notion—and sentimental preachers continue to use "an unbroken family in

heaven" as a means of leading men and women to accept Christ.

The fatherhood of God and the brotherhood of man is another point on which some go off on a sentimental binge in their unwise efforts to break down race prejudice and class distinction or religious segregation. Science just recently discovered what God through Paul revealed in Acts 17:26—that the blood of all peoples on the earth is the same, only differing in type in many individuals. There is but one race—the human race—but many types of people as well as types of blood.

Gen. 2:7 tells us that God made man out of dust; in Gen. 2:22 that He made a woman out of a rib; and in 1:21 that He created them. Accordingly then, God is the Creator of the human race and Adam is the father of mankind. Therefore, humanly speaking, we are brothers regardless of tribe or color and should live accordingly. But let us not mislead others in the real truth regarding the Fatherhood of God and the brotherhood of saints. God—the Godhead—without aid created man. But to become the Father of a Son He required the aid of a woman. And through this Son a holy family came into being.

Eph. 2:15 introduces the new man and with the new man making peace, that is, peace between God and the people who accept God's plan for reconciliation. The new man of Eph. 2:15 leads me to state that it also brings into the picture three distinct divisions in the human family. A clear view of these three divisions would help to clear up a lot of present-day confusion and lead to better Bible teaching. Notice, in Gen. 12, God called out Abraham and established the Hebrew people. In Dan. 2, He sets up Gentile world government

which still exists in the present world. Then in Eph. 2:15 we learn of the new man, he being the Church of Jesus Christ made up of Jew and Gentile believers. John 3:3, 5 tells us that believers are born into this new man and I Cor. 12:13 tells that by one Spirit we are baptized into the body—the new man. This clearly points out the three peoples and the divisions between them. Now we must decide to which of the three we belong. Then take the Bible and see what God states in His Word about the life, time, and end of each of these and we will be much less confused about present-day events in this world in which we find ourselves.

Hence, as children of our father, Adam, we should be tolerant of our brethren after the flesh. But let sense and not sentiment balance our tolerance and not call all men brethren under the Fatherhood of God. Therefore, not being Jews, we are not—as the Jews in unbelief—going back to Palestine. If we continue to remain Gentiles—all outside the church—then we are a part of the Gentile world government which God says in Dan. 2 ends in a mixture of iron and clay. So why be surprised at what is taking place in world government today! Can anything substantial be formed out of iron and mud? Do we by God's aid find ourselves in the new man? Let us then live lives such as are clearly taught for those who, being born again, become a part of the new creation. Being in the world but not of the world, let us find our place and be ready for what God has prepared for those that love Him, knowing that all things work together for good for those who love God and are called according to His purposes.

Rosemead, Calif.

The Influence of Jesus

His Appeal to Conscience

By CYRIL K. GINGERICH

Conscience can be a powerful force working toward ethical perfection in an individual. But conscience may also be either stagnant or so badly warped that it is no longer safe to rely upon. Too often we disregard conscience altogether in dealing with people. Perhaps that is why we frequently fail to understand why people act the way they do, or why they don't act the way they should. We don't take into consideration that conscience may be present in one of these three forms: strong for good, badly warped, or stagnant.

Jesus was quick to observe why people acted the way they did. For instance, when the woman who had an issue of blood came and touched His garment and was healed, Jesus was quick to seek her out and to get her confession. The command that He gave her was an ap-

peal to her conscience. He said, "Go in peace, and be whole of thy plague."¹ Instantly she knew that what she had done was right. Jesus had encouraged her in her act of faith, and her conscience was strengthened for good.

On another occasion one of the scribes answered Jesus discreetly concerning the first and second commandments. His answer shows that his conscience was strong. He was a conscientious religionist, and Jesus appealed to his conscience by answering: "Thou art not far from the kingdom of God."²

While Jesus was in the house of Simon the leper at Bethany, a woman came with a box of very costly ointment and poured it on the Master's head. The badly warped consciences of those standing around were revealed by their decision that this was a wasteful act. Jesus' comment was a tremendous appeal to conscience: "She hath done what she could."³ Had they done what they could?

Then we ought to consider the case of Judas Iscariot. His badly warped conscience is revealed as he steadfastly makes arrangements to betray his Lord. Oh, no harm could possibly come to Jesus. Judas believed in the power of Jesus. His captors could not hold Him. Besides it offered to Judas the splendid opportunity to earn a little money on the side. But Jesus, with a note of sadness in His voice, appeals tenderly to the conscience of Judas: "The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born." Judas, however, did not respond to the appeal.⁴

In the case of the rich young ruler that came to Him, Jesus appealed to his conscience by commanding him to sell what he had, give to the poor, and take up his cross and follow Him.⁵ This was a strong appeal to the young man's stagnant conscience. He had selfishly risen to wealth and power, insensitive to the needs around him. He was conscious, however, that he lacked something, and now he knew what it was: his selfishness stood between him and God. His conscience spoke, but he refused to obey; so he "went away grieved."⁶ The sacrifice was too great: "for he had great possessions."⁷

Jesus was continually appealing to the conscience of individuals. He knew so well the condition of the conscience before Him. If there was any response to the appeal that He made to that conscience, the Master had the opportunity to perform His miracle of grace.

This matter of appealing to conscience is a very important part in personal soul-winning. When a personal worker has succeeded in stirring the conscience of an individual to the point where he knows what he ought to do, then he has a good chance to lead him all the way to a decision.

¹ Mark 5:34.

² Mark 12:28-34.

³ Mark 14:3-9.

⁴ Mark 14:18-21.

⁵ Mark 10:21.

⁶ Mark 10:22.

⁷ *Ibid.*

Zurich, Ont.

The Most High Ruleth in the Kingdom of Men

BY ALICE STUTZMAN

These are the days of which Jesus said, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." He said the nations of the earth would be distressed and perplexed. There is a great evil system building itself up for a disastrous fall. The Bible and history prove time after time how nations rise and fall according to the will and plan of Jehovah God. He knows the end from the beginning.

To the Departed

BY LORIE CONLEY GOODING

"There is a prince and a great man fallen this day" (II Sam. 3:38).

*I don't think, my brother, that you ever knew
How much I had come to rely upon you.
Often when trouble had clouded my day
The thought of your friendship has brightened
my way.*

*I have sought you for comfort and solace in
sorrow;
And you pointed my hopes to a brighter to-
morrow*

*With a smile and a word and a clasp of the hand
That gave me to know that you did understand.*

*I shall miss you, my brother, true-hearted and
grave,*

*But I'll keep the glad hope and the courage you
gave*

*When you pointed the way to the Christ you
adored,*

*When you opened your Bible and showed me the
Lord.*

*But I have not lost you. You're only gone on
To the House of the Lord at the gates of the
dawn*

*To be one of the "stars His bright crown
adorning."*

*So we'll meet in the King's House; we'll meet
in the morning.*

Holmesville, Ohio.

Blessed indeed is the man who can truthfully say, "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation" (Isa. 12:2). "All nations before him are as nothing; and they are counted to him less than nothing, and vanity" (Isa. 40:17). "I, even I, am the Lord; and beside me there is no saviour . . . Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it [or turn it back]" (Isa. 43:11, 13)? "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish" (Isa. 41:8-11).

What wonderful promises these are from our Redeemer, the Holy One of Israel! He will in the fullness of time redeem His chosen people out of this sin-cursed earth. "But ye are a chosen generation, a royal priesthood, an holy

nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy" (I Peter 2:9, 10). "For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26).

The true Israel of God in these last days are those who are both Jew and Gentile by faith in Christ Jesus. Promises that apply to faithful Israel are for the Gentile believer as fully as to the Jewish believer. Therefore the glorious promises of the Old and New Testament are for the true believer in Christ, both Jew and Gentile. They are both partakers of the root and fatness of the good olive tree. Or as Jesus so beautifully describes this union with Him, He is the Vine; we both being fellow branches. Surely His blessed Spirit that makes of the twain one spiritual body will cause us to love one another most sincerely. It is this spiritual body of believers who can say from trusting, obedient, sincere hearts: "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isa. 25:9). "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him. For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord: joy and gladness shall be found therein, thanksgiving, and the voice of melody . . . Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass" (Isa. 51:1-3, 11, 12).

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth" (Rev. 11:18). "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war . . . And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-

A Prayer for This Week

"O Lord, my Lord, for my being, reason, for nurture, protection, guidance, for education, civil rights, Christian Faith, for Thy gifts of Grace, nature, fortune, for redemption, regeneration, for my call, recall, yea, many calls besides; for Thy forbearance, long-suffering, long long-suffering to me-ward, many seasons, many years, up to this time; for all good things received, successes granted me, good things done; for the use of things present, for Thy promise, and my hope of the enjoyment of good things to come; for my parents honest and good, teachers kind, benefactors never to be forgotten, spiritual intimates, congenial, hearers thoughtful, friends sincere, domestics faithful, for all who have advantaged me, by writings, homilies, converse, prayers, patterns, rebukes, injuries; for all these, and all others which I know, which I know not, open, hidden, remembered, forgotten, done when I wished, when I wished not, I confess to Thee and will confess, I bless Thee and will bless, I give thanks to Thee and will give thanks, all the days of my life. Who am I, or what is my father's house, that Thou shouldest look upon a dead dog, the like of me? What reward shall I give unto the Lord for all the benefits which He hath done unto me? What thanks can I recompense unto God, for all He hath spared and borne with me until now? Holy, Holy, Holy, worthy art Thou, O Lord and our God, the Holy One, to receive the glory, and the honor, and the power, for Thou hast made all things, and for Thy pleasure they are, and were created."—Author unknown. Selected and confirmed by Milton Brackbill.

press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS" (Rev. 19:11, 15, 16).

Before these verses we have the thrillingly beautiful account of "the marriage supper of the Lamb." What suffering saint has not been filled with glad and joyous anticipation looking forward to this glorious event. In the inspired prophet Isaiah we read also of this blessed time for God's faithful people: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels" (Isa. 61:10).

"The Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which

the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord . . . For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee" (Isa. 62:2, 3, 5). "For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called" (Isa. 54:5). The entire fifty-fourth chapter is a wonderful comfort and encouragement to the true and faithful Israel of God who are living in these distressing times.

To believe that the Jew and Gentile are one in Christ, the heavenly Bridegroom, does not make the wonderful promises, yet unfulfilled to Israel, void, but rather establishes them in Christ our Redeemer. Rather than Israel losing these great promises does she with the Gentile together inherit them. This I verily believe: Israel after the flesh can never inherit them except as she by faith in the Son of God finds salvation and eternal life through Him. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. 2:28, 29). Jesus said, "Behold, your house is left unto you desolate; and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord" (Luke 13:35). "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24).

We are so glad for this note of hope in the future of Israel. Surely they have suffered long and terribly for their sin of rejecting the Son of God. For a people who have had such a sad, desolate history it is good to know God's love and mercy still yearns for their salvation. Zechariah 12:10 describes a great turning to God on the part of the Jewish people: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

So we see how our wonderful God in His own good time will destroy all those who dare to oppose and fight against Him. Surely He has suffered long the rebellion, perverseness, and wickedness of unrighteous mankind and soon He will judge the nations and punish all those who refused to respond to His love, mercy, and patience while He gave them opportunity to repent of their evil deeds. Yes, as proud king Nebuchad-

nezzar was humbled and taught the greatness of God, so will the strong nations of today learn also to their sorrow that the "most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:25).

Frazer, Minn.

I WISH MY MUMMY DIDN'T SMOKE

(As Confided to Roy L. Smith)

I know my mummy loves me. She dresses me up in nice clothes. She feeds me on the things that are good for me. She buys me lots of things. She reads books about how to take care of me. She sits up with me when I don't feel good. She will do 'most anything for me. *But I wish she didn't smoke!*

I've never had a clean kiss in all my life. Sometimes her breath is awful bad; and when she kisses me just after she has been smoking, it almost makes me sick. All the time there's something funny-tasting about it. Once it made me sick and I cried, and she said it was something I had eaten.

She was fixing my oatmeal the other morning and smoking, and she got ashes in it. 'Course she didn't see it, but I had to eat it.

I get so tired of living in smoke all the time. It hurts my eyes and I rub them hard, and she doesn't know what's the matter.

The worst thing is when she lays a cigarette down and the blue smoke gets into my eyes and nose and stings and stings. She doesn't know why I fuss so much, and sometimes she shakes me for being bad.

Sometimes my lungs hurt from so much smoke and I cry, and mummy gets cross, and I don't know how to tell her, and then we both get fussy, and mummy tells my daddy that I have been "just awful all day."

Maybe I'll get used to it, but it's awful hard on a little fellow like me. I like fresh air and clean things. I feel so good when I get outdoors and away from my mummy's smoke.

Sometimes mummy has company in the afternoon, and when all the "girls" begin to smoke and there aren't any windows open, it gets terrible, and I get cross, and mummy says, "I don't know what's wrong with that child today. Why can't he be good when there's company in the house?"

Once when she was holding me and smoking I got some ashes in my eye, and it hurt awful and I screamed and screamed, and that night she told daddy I had a temper tantrum. I didn't know what it was, but it sure hurt.

It's awful hard growing up with grownups. And now grandma's started smoking, too! I wish my mummy didn't. —*Christian Advocate.*

OUR SCHOOLS

The Devil an Educator

BY HARRY A. DIENER

[Harry A. Diener is vice-president of the Mennonite Board of Education, and is a well-known promoter of Christian education in our church. He has capitalized upon a very realistic fact in this article. All of us should realize that the program of education promoted by the world, regardless of how good it may be and regardless of the value it has in affecting culture, is nevertheless opposed to or neutral to, if there is such a thing, the educational program of the church. If Christian people realized just how subtle the influences of Satan are in undermining the interest of the church in her young people through the present popularized educational program of the state, she would be much more zealous in sacrificing and promoting her own educational program.]

It is the church's business to educate the children and youth with whom she comes in contact and who come under her direct influence. To do this will require greater sacrifice than ever before because of the present military craze which is possessing our own country. If our nation will be spared, it will be spared because of the preserving influence of the church.—C. F. Yake, Educational Agent.]

When we say that the devil is interested in keeping people in ignorance we say only half the truth. He does all he can to hinder man's knowledge of God, understanding of truth, and development of useful virtues. But he is much interested in having man know the things of evil, develop his sensual lusts, and be expert in the arts of darkness. Yes, the devil is a great promoter of education. He uses every available place of darkness and hiding to teach his evil practices. He uses large and attractive signs to scatter and broadcast his information. He trains in the arts of destruction and death. Papers, magazines, books, radio, movies, television—he uses them all. He attempts to hide his evil doctrines and false teaching by pleasing methods and pleasant teachers. In fact, he tries to employ every good agency—the home, the school, and the church—for his destructive purpose.

One of the strong appeals of Satan to Eve in the Garden of Eden was that the eating of the forbidden fruit would open their eyes and they would be like God, "knowing good and evil," fruit to be "desired to make one wise." This trick worked his evil end so well that he continues to use it today. He persuades people to try the ways of sin once, at least once, so that they may be able to speak out of experience and contrast. But, alas, he has broken the will and weakened the resistance, and life often is a sad story of defeat, slavery, sin, and vice.

The fact of Eve's experience is that she did not learn anything good or useful. But to her sorrow she learned the shame of sin, the burden of a guilty

conscience, the severity of punishment, and the pangs of death.

The three demoting degrees of his wisdom are EW, SW, DW—earthly wisdom, sensual wisdom, and devilish wisdom. James 3:15. The devil's grade school teaches the importance and usefulness of things that are material and earthly. His high school appeals to, promotes, and attempts to satisfy the individual by gratifying the sensual desires of the flesh. His college trains in all the arts of the works of darkness. His universities are graduate schools in the science of unbelief. Here are taught all the best methods to fight the plan of God. Here jealousy, envy, hatred, and strife are highly promoted. Here men become skilled in prostituting all their God-given blessings and virtues. The devil is an educator.

The Nations Support Their Program of Education

Abraham Lincoln aptly used these words of Jesus: "And if a house be divided against itself, that house cannot stand" (Mark 3:25). It is only natural be interested in building up its interests and developing its strength. Men have learned that quite young in life certain facts can be taught to children and certain attitudes can be developed early that will do much to direct the interests and mold the character to secure the devotion and service in later years. Is it any wonder that nations idealize their heroes, popularize their successes, and use every means available to teach, train, and develop their youth for future leadership and sacrifice?

One needs only to think of the large systems of elementary schools, high schools, colleges, universities, and military training schools to realize how effectively the state has used this means to train and develop its human resources for its program. "The children of this world are in their generation wiser than the children of light" (Luke 16:8).

How Much Should the Church Concern Itself in the Program of Education?

Ever since Lucifer attempted to set his throne above the stars of God he has been in competition with the Lord. It is from the Lord that the devil has learned the value of teaching. It is from the children of God that the nations have received their idea of the value of training. It is not to follow the patterns of nations or the promptings of Satan for the church to give her youth the best possible teaching and training. It is in keeping with the instruction and means that the Lord has provided from the be-

ginning and promoted through these many generations.

To Israel God gave the commandment constantly to teach their children the commandments, statutes, and judgments of the Lord. Teach by "precept upon precept; line upon line." Talk of them when sitting in the house and when walking by the way. Write them on their doorposts and on their gates. Teach by rehearsing the experiences of their fathers. Teach by telling the dealing of God with their enemies. Teach by offerings and sacrifices. Teach by the observance of fasts and feasts. Teach the children, "them that are weaned from the milk, and drawn from the breasts." A constant program of teaching!

The greatest trust the Lord has given to the church is her young people. In them are all the potentials of service and sacrifice. The church may have its missions in every land. The church may be endowed with its millions. But if she fails to produce a steady stream of young men and women whose hearts have been washed in "the blood of the Lamb," whose lips "have been touched by the coals from off the altar," whose lives are dedicated to God, and whose gifts and abilities have been developed and trained, then surely she will fail in filling the place the Lord has for her in the world.

Have we not observed to our disappointment and sorrow that those the church has failed to bring to Christ and engage in His service Satan and the world have used to promote their cause and often oppose the work of the Lord?

We cannot expect that governments will be interested in Christian standards and spiritual ideals. It is to the church that the Lord has given this task. Now, in this time, here in this world, in an age of evil and a world of sin, Christ asks us "to shine as lights," to witness to His resurrection, and to reveal the marvels of His love and grace.

Yes, we have made mistakes—far too many. It is also true that at present we need to be on our guard lest that for which we have given our means and service is used by Satan to defeat the cause we hoped to build. These facts should not slacken our efforts, but should quicken us to greater diligence and more faithful devotion to our God-given trust.

Our children are continually learning. What?

Our young people are developing. How?

Their talents will be used in service. Where?

They too will soon be leaders. Of whom? and of what?

"Study to shew thyself approved unto God."

Hutchinson, Kans.

Tomorrow's world is being molded by today's education.—The Teacher.

PEACE AND WAR

Four New Books of Interest to Peace-minded Folk

BY FORD BERG

Experience is a great teacher. Four books, one representing the Quakers back in their early vital days, the second speaking for a nearly lone voice among the Baptists, the third whispering the dying message of nonresistance among the Church of the Brethren, and the fourth representing the government's experience with conscientious objection, speak for us graphically in this day when so few look to the cross for the supreme way of discipleship instituted by our Saviour. All issue voices of their own, four distinct lessons from which we can gain and can acquaint ourselves with the story of the years to prepare better in the future.

Fruit in His Season

The first is a novel, *Fruit in His Season*, at \$3.00, by Helen Corse Barney, who has written a delightful story about the time after the American Revolution when the Quakers who were living peaceful and non-resistant lives in Virginia found themselves hounded by Tory and patriot alike. The story covers Quaker life in Virginia, how sin was dealt with in the Quaker meetings, the opposition of the Quakers to slavery, and the Quakers' refusal to deviate from the pattern of life as given by Christ.

Fruit in His Season tells the story of the Quakers' migration from Virginia to Ohio as they went unarmed along the river banks and through the forests despite rampaging Indians sulking in the trees and hills. The deep mutual bond of trust with the Indians was rewarded time and again. The pages of this book are warm with the kindness and simplicity of good Christian folk. Included are intrigue, romance, touching incidents, and exciting events. These Quakers could have owned slaves, shot Indians, and taken advantage of their neighbors, but they steadfastly held to their Christianity.

This novel, so aptly written, can be recommended to parents and to young people alike. The romance and conflict so necessary for most novels are here handled in a setting which could just as well have been written about Mennonites. After having read this engaging book, with the knowledge that it is the June selection of the Christian Herald Family Bookshelf, the reader can rightly wonder why we have not written stories like this about our own people, which most certainly have been duplicated in actual life in similar fashion. *Fruit in His Season* is a significant contribution to our peace teaching. It should be read widely.

The Dagger and the Cross

The second book, of an entirely different kind, is *The Dagger and the Cross*, an Examination of Christian Pacifism, by Culbert C. Rutenber, a professor at Eastern Baptist Theological Seminary. The title of the book is drawn from an incident in which

John Addington Symonds chanced to run across a wooden crucifix in a littered shop of an antiquarian. The cross, which had come from a convent, had been kissed over, prayed over, and undoubtedly carried about the countryside. Symonds discovered a spring in the back of the cross which released from hiding a pointed, deadly dagger. Thus "The dagger in the cross—the cross and the dagger. What a combination" (p. 1). One moment the cross heralded the redemptive message of Christ, and the next it became the instrument of murderous death.

Rutenber discusses the difficult questions to which the militant-minded refer repeatedly. The 134-page book, selling at the low price of \$1.00, answers concisely such stock questions as to what a non-resistant person should and would do in case of assault, the alleged cowardice of conscientious objectors, the significance of Romans 13, the functions of the state, and the relevance of the Sermon on the Mount.

The author's message is uniquely evangelical and is based upon the premise that nonresistance "is to be done purely because thereby we reveal ourselves as true sons of our heavenly Father, not because there is anything to be gained by it, or because it is pleasant and easy to love enemies" (p. 50). We are to believe in this position because it is the will of God and certainly not because of reciprocity.

Rutenber treats the Old Testament as provisional and preparatory to the New Testament (p. 63). He says the argument from silence is always dangerous, as for instance using as justification for warfare the number of soldiers who pass through the New Testament unrebuked. "In Luke 7:36ff. Jesus commends a 'woman in the city, which was a sinner' but His silence about her prostitution does not mean approval of it. His commendation of Zachaeus the tax collector does not mean He approved of his grafting profession. Most obviously of all, there is no word at all in the New Testament against slavery, yet it would be a hardy man indeed who would care to argue that the antislavery pioneers were fighting against God and the New Testament" (pp. 36, 37).

There is an agreeable surprise at the quality and content of *The Dagger and the Cross*. Its low cost, compactness, general readability, and nearness to our own interpretation of Christ's teaching on warfare makes it a handy little volume to hand to friends, to ministers who do not agree with the nonresistant position, and to any and all who are interested in what the Bible has to say about warfare. Those who may not take the time to read through Guy F. Hershberger's organized and detailed *War, Peace and Nonresistance* may find *The Dagger and the Cross* very helpful.

Christianity Vs. War

Christianity Vs. War, by John D. Roop, is a reprinting of an earlier edition "out of print for decades" and is a resume of experiences of young men of the Church of the Brethren, as well as brief reports on other denominations, during World War I.

The burden of the book's nonresistant message and its self-evident pleas for all of the Church of the Brethren to consider the merits of nonresistance, appears like the unspotted white tail of a deer as it glides over the horizon gracefully bobbing the flag of the last remnant and inviting others to follow but finding it necessary to disappear and continue along the way in a minority and hounded position.

It seems that in this book the reader hears the last bleats for the Church of the Brethren to avoid the overwhelming strides of the galloping ghost of extreme fundamentalism and the complex opposite linkage with the National Council of Churches, as well as other factors which have led the Church of the Brethren into a vacillating position with some of the brethren praying to God for a mighty revival on the true nonresistant position while some of the other Brethren are engaging in politics and social measures, sometimes forgetting the value of the pure and simple Gospel which has been preached in their church since the days that Alexander Mack arose as a prophet on the banks of the Schwartzenu in Germany about 250 years ago. This is particularly significant when the book *Conscientious Objection*, issued by the U.S. government, observes that the Church of the Brethren had more men in the armed services during World War II than the national average of about one of ten for the total population of the United States.

The hounds and the gun wielders have not quite caught the fleeting deer, but the day seems too near. The hart panteth after the waterbrooks. May the harts multiply.

Christianity Vs. War presents a dramatic history which saw brutality to young Brethren men during World War I. There is straightforwardness in reporting the instances of cruelty and yet there are many reminders that commissioned officers were generally most considerate, with the non-coms largely responsible for the mistreatment. On page 84, 85 is a masterpiece in defense as a C.O. kindly and in all sincerity replies to numerous questions regarding his stand while under court-martial procedure. On pages 101, 102 is a pathetic report of how thirty-two C.O.'s dwindled to a mere eight as a result of bribes, beatings, and other punishment, as well as for receiving rewards for becoming noncombatants.

As a reflection as to how rapidly a man can drift from the teachings of his father is the reporting that the well-known late Judge Kenesaw Mountain Landis, whose grandfather was a Brethren minister, was actually disqualified by other government officials from acting as a judge in trials of the C.O.'s during World War I because of "prejudice toward all of German descent."

The book parallels somewhat *Mennonites in the World War* by J. S. Hartzler. Mention is made frequently about the efforts of the ministers of the church, including the Mennonite Brother Aaron Loucks, who visited the men and encouraged them in their faith.

Roop's *Christianity Vs. War* is here reviewed because of what has been sometimes referred to as our practice of unwittingly following, with a twenty-five-year interval, the Church of the Brethren on some measures. The help which this re-

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FAMILY CIRCLE

The Blade . . . The Ear . . .

The Full Corn in the Ear

From "Milk to Meat"

BY KARL MASSANARI

The mature Christian can be fed and can digest spiritual "meat"; but the babe in Christ needs "milk." One finds many of the latter in the junior and intermediate Sunday-school departments of the Mennonite Church. This is to be expected since during these years (ages 9 to 13) a large share of Mennonite children make their commitment to God through Jesus Christ. The process of going from a "milk diet" to a "meat diet" is not automatic, nor does it occur suddenly. It is a developmental process. Effective development is dependent partially upon obtaining meaningful answers to the problems with which one is confronted. Therefore, a consideration of the questions and problems which confront the babes in Christ is of utmost importance. Just what is the nature of questions which come to the minds of these young believers? What are the problems which disturb them most at this critical period? If one can answer these questions, then parents, teachers, and others responsible for guiding the development of the young can have a better understanding of the nature of the spiritual diet which such children need.

Some fifty children in the Goshen College junior-intermediate Sunday-school department were asked to write down anonymously problems and questions which confronted them. All those who contributed ideas have been Christians for a period of time ranging from two months to four years. It is true that some of the problems which face these children might arise from the fact that they are influenced by this particular community and by this particular congregation; but yet, as the reader will see, many of the questions asked relate to the young Christian in a more general way. For the purpose of treatment in this short article, the questions have been grouped into the following categories: questions which indicate a missionary concern, those related to the witness given by others, those related to war, those related to personal problems, those related to the interpretation of Scriptural truths and doctrines, those related to friendships, those related to dress, those related to recreation, and

finally, those related to denominational differences. Comments will be made concerning each group of questions and the more significant implications will be pointed out.

Questions which indicate a missionary concern.

1. How many people believe on Christ?
2. Why don't people believe in Christ? (2)*
3. Why don't all people go to church? (2)
4. Do my friends go to church?
5. How many people know of the Bible?
6. How many missionaries do we have in the church?
7. Should I be a missionary to some other land?
8. How may I tell more people of Jesus so they understand?
9. If you ask your friends to go with you to church and they won't go, what should you do?

The nature of the questions asked is indicative of more than just a superficial interest in the missionary program of the church. It suggests that the children under consideration are concerned with the cause of extending the kingdom of God on earth. Evident also is a world-outlook for evangelism. Of particular interest is the question having to do with a possible call to be a foreign missionary.

What do these questions suggest to parents, teachers, and others who work with young Christians? The following implications seem clear. (1) Some attention needs to be given to providing an educational program which will acquaint this group more thoroughly with the present missionary program of the church, and the scope of the need for missions. (2) These children want help in understanding some of the elementary principles of personal evangelism. (3) Some assistance in determining the nature of a call to service and of making future vocational choices seems in order.

Questions which are related to the witness given by others.

1. Why do some boys get bad habits such as smoking, stealing, etc.? (2)
2. Why do some people not think before they do something?

*Indicates number of times the question was asked.

3. Why do people drink? (2)
 4. Even though some people do believe in Christ and go to church and Sunday school, why don't they act like it?
- The concern expressed in these questions is significant. This is particularly true of the last question which gets at the core of the idea Christ had in mind when He said it would be better for such an individual to be tossed into the ocean with a millstone about his neck. The importance of this last question is further enhanced when one considers that it was asked by a six-month-old Christian just added to the fold last spring.

The implications to parents and teachers are several. (1) Consideration needs to be given to why people use alcohol. These are reasons. (See article in the May, 1951, *Herald Teacher* by Glen Miller.) (2) Furthermore, young Christians need help in understanding that all people do not live by the same values or moral system. (3) They must be made conscious of the effect of economic status upon the life of an individual. (4) The most obvious implication, and yet the most profound, is the challenge which comes to parents and teachers to live exemplary Christian lives. The challenge comes not only to parents and teachers but to every professed Christian.

Questions related to war and peace.

1. Why is there war? (4)
 2. What is war?
 3. What can you do if you are called to serve your country in war? What reaction should you take?
- With news about the war on every hand, one isn't surprised to find some concern over problems of this kind. Yet the perplexity which seems to exist in the minds of these youngsters is most sobering. One would expect to receive the third question from an older boy. The boy concerned with this problem has just completed grade eight and has been a Christian four years.

What does this mean to those responsible for guiding the growth and development of young Christians? (1) The children need help in understanding the causes for war, on an elementary level to be sure; but they must be helped and sooner than many adults think is necessary. (2) More emphasis must be placed on our educational program for peace, particularly with children. Note in the third question that the boy has picked up the idea of "called to serve your country" which suggests the effectiveness of the public education program with children. An effective educational program for peace demands action. It demands the co-operation of church and home.

Questions related to personal problems.

1. Why won't anybody play ball with me?
2. Why does my pen mess so much at school?

3. How should you show yourself as a Christian in school and public places?
4. How can I make myself a better boy in my neighborhood?
5. What am I doing that is not right or fair to others and myself? How can I correct these troubles?
6. How can I tell if I am doing what God wants me to do?
7. When I am playing, if the people that I am playing with are cheating and I know it, what should I do?

8. How can I be closer to God?
9. How can I get more wisdom?

These questions represent a wide array of concerns in the minds of young Christians. They are real concerns, not artificially prepared ones. Note that most of the questions are not about someone else or something else but about the persons themselves. The use of the words "I" and "me" emphasizes this point. Questions of a personal na-

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WHAT IS THE WORTH OF THE INDIVIDUAL?

Sunday School Lesson for July 1

(Genesis 1:26, 27; Matthew 8:1-4; 12:9-13; 18:1-6, 12-14; I Peter 1:17-19)

It has been estimated that the materials making up the average adult body have a commercial value of approximately ninety cents. Is that what man is worth? Is that what you are worth?

Life is held very cheap today by many people. What are some facts which prove that some people don't value their own lives very much? The bravado, the recklessness in driving, the intemperance, the sacrifice for physical pleasures, the commonness of fornication, the chances of war will surely be among the answers given in class. What are some proofs that some people don't value the lives of others? Pupils will likely mention some of these: our mistreatment of hired help, the making and selling of strong drink, the road houses, the treatment of other races and nationalities, the slaughter of war, and the selfishness which can sentence whole peoples to slow starvation.

What is a man worth? Let's see what the Bible says.

Creation of man. Gen. 1:26, 27. God in His great creative program said, "Let us make man in our image, after our likeness." "So God created man in his own image." The Greek word for man, *anthropos*, means the "upward looking one." In what respect is the human creation above the lower animals?

Jesus' teaching. Matt. 12:9-13; 10:29-31. How much better is a man than a sheep? Than many sparrows? Let pupils answer. Matt. 18:12-14. See the heart of the great Shepherd who wills that not one of His sheep shall perish!

Jesus' conduct toward men. Matt 8:1-4. A leper was precious in His sight. He valued any human personality. Are there any untouchables in your community? Matt. 18:1-6. Many, many babies are not wanted and many children are not appreciated. They are a nuisance. Jesus showed us the worth of a child, that a potential man or woman is in each one.

Jesus' redemption. I Peter 1:17-19. Whosoever believeth may be saved. A great price He paid. We must be worth much to Him.

What do I think an individual is worth? That is shown by my practice in life. Just lately I read, "If one American soldier matters to God, so does the life of one Japanese." How about the Chinese? How then could I kill another man? How could I make or sell anything that would reduce a human to beastly conduct? How can I sin against my body? How can I disrespect any man, no matter how low in sin? Is his soul not worth as much as mine? "What is man?" the psalmist asked. Psalm 8. Yes, we do appreciate how fearfully and wonderfully man is made in the image of God and believe one soul is worth more than the whole world. As Christians we treat every man as a man, as a fellow man.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

TO BE NEAR TO GOD

THEME: MEDITATIONS ON I CORINTHIANS

Sunday, June 24

"Paul, called . . . through the will of God" (1:1).

How purely unconditionally God called. He counseled with no one to ascertain Paul's calling. It was through His own will. "By his own will begat he us." And the apostle knew certainly that God had called him.

As for you and me, we, too, are called through the will of God. We didn't tell God to call us. He did the calling, we the responding. But you see it was through His will that it was done. How often God's call has fallen on unlistening ears and His will left undone.

Monday, June 25

"... The grace of God which is given you by Jesus Christ" (1:4).

God called us and gave us grace. The only way He gives grace is by Jesus Christ, with a twofold result. Christ is the means of grace and the position of grace. To continue to receive God's grace we must stay in Christ. Outside of Him there is no saving grace. This is an awful truth—awful in its exclusiveness. It moved Jesus Christ to offer Himself to make possible the free flow of God's grace to us, and to all the world.

Tuesday, June 26

"God is faithful . . ." (1:9).

No matter who the man may be he must acknowledge the faithfulness of God. Through all the wish-washy, topsy-turvy affairs of men there remains One who is always the same faithful One. What He says, He does. What He promises, He fulfills.

For the called ones this faithfulness of God is even more wonderful, for we can often see our unfaithfulness and inconstancy. But God is not like us—He does not change. His faithfulness is there every morning; "underneath are the everlasting arms."

Wednesday, June 27

"Sent . . . to preach the gospel . . . the cross of Christ . . ." (1:17).

Indeed we are "saved to serve." It is the watchword cry. The stool of do-nothing is for the no-account. God means that all of us are to be tellers-forth of the good news of the cross of Christ—life evermore. Paul's calling meant also to him a sending and

preaching. He was never satisfied to contain the good news. It had to have outlet. The Gospel meant the cross of Christ—a cross which lifted the curse of the law. That curse was the sentence of death. Such a message should be told, not hidden nor even protected.

Thursday, June 28

"For the preaching of the cross is to them that perish foolishness . . ." (1:18).

The message of the cross by human measure is empty of sense. The idea, that another's death should satisfy divine justice! Perishing men see nothing rational in the message of salvation by the blood—the cross means that. It is more human-like to consider a more sensible way, say, a good life. But, you know, the source of such another idea is from the father of lies.

The "just for the unjust" does look foolish, but it is God's way and perishing men must trust it.

Friday, June 29

"... Unto us which are saved it is the power of God" (1:18).

We know that the cross is not an ignominious, ill-timed death of a fanatic. We know that it is the power of God manifest for our salvation. He bared His mighty arm to make possible the redemption of men. We stand amazed at the message of Calvary. That God would redeem us is indeed "Amazing Grace." Or don't you think it is? Then ask God to let you see somehow the end of the perishing ones, and to let you see somehow the end of the saved ones. Yes, the cross has changed what nothing else could, but it is the power of God that did it.

Saturday, June 30

"... No flesh should glory in his presence" (1:29).

"Ye shall be like gods," was whispered in Eve's ear and it blew her up inside. The hissing lie has resounded in the ear of man ever since. It has been restated in a thousand ways. The whole brood has sought fattening ground in the human breast.

It is so easy for God to shake the earth and men's castles, air castles, and dreams shatter and fall ruined. Contemplate God. What right have we to even hope for entrance, for audience? His is the power and the glory. He stooped to us.

—J. Otis Yoder.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Newton Weber, West Liberty, Ohio, brought the morning message at Fairpoint, Ohio, on June 3.

Bro. D. W. Miller, assisted by the M.Y.F. group of Wooster, Ohio, conducted the evening program at the Pleasant View Church, North Lawrence, Ohio, on June 12.

Bro. J. N. Kaufman, East Peoria, Ill., preached the evening sermon at Hopedale, Ill., on June 3. Sister Kaufman conducted a children's meeting.

A Hymn Sing is to be held at Lititz, Pa., on June 24, 7:30 p.m. Bro. Don Jacobs will be song leader and Bro. Christian K. Lehman of Millersville will speak on worshipful singing.

Bro. George R. Brunk will be the guest speaker at the Illinois conference late in August.

A sister, who through a correspondence course has come under the influence of false teaching, asks for prayers that she may be led back to a Scriptural faith.

Bro. and Sister Delvin Kirchhofer gave an illustrated talk concerning their work at Brook Lane Farm at Orrville, Ohio, June 6.

The Illinois Mennonite Conference has changed the date of its annual meeting to Aug. 14-16. Sessions will be held at the Evangelical U.B. camp grounds near Groveland, Ill.

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Items and Comments

Bro. Frank Garman has been given a permanent release from duties of the Columbia, Pa., Mission so that he may become permanent pastor at the Slackwater Mission.

More than thirty young people dedicated themselves to the service of God as the climax of a youth conference held by Gerald Studer and Glenn B. Martin at Farmerstown, Ohio, the week end of June 2.

Calling Attention

to the change in subscription rates as announced on the last page of last week's GOSPEL HERALD.

All subscriptions mailed and postmarked on or before June 30 will be accepted at the current rates. Thereafter the following rates will apply:

Gospel Herald

1 yr. \$3.00; 3 yrs. \$8.00; 5 yrs. \$12.50

Christian Monitor

1 yr. \$2.00; 3 yrs. \$5.00; 5 yrs. \$7.50

Mennonite Community

1 yr. \$3.00; 3 yrs. \$8.00; 5 yrs. \$12.50

Mennonite Publishing House

Bro. Murray Krabill, Wayland, Iowa, has been called to serve as pastor of the newly organized congregation in central Ohio at Mt. Gilead. With his family he will locate there within a few weeks. Revival meetings will be sponsored by the Mennonites in this community beginning June 19 and continuing for at least ten days. The Pulaskville Community Church offered its church building for these meetings. The evangelist will be Bro. Howard Hammer from Wooster. Neighboring congregations are helping by providing special music. Those who are interested in colonization evangelization will find opportunity in this community. Good land may be purchased more reasonably than in older established Mennonite communities.

Bro. Ernest E. Miller and wife will be in Germany when this issue reaches most of our readers. They plan to arrive in America the latter part of July.

Announcements

BIBLE CONFERENCE

At Little Eden Camp, Onekama, Mich., July 14-21
Enjoy seven days of spiritual fellowship and stimulating Bible study under the leadership of Kenneth Good, J. D. Graber, and Paul M. Miller. Subjects: The Anchors of the Faith of the Church; The Power and the Program of the Churches' Outreach; The Blessings Found in the Fellowship of the Church—The Colony of Heaven. Combine a restful vacation with spiritual inspiration and uplift. For further information, write the conference director: Paul M. Miller, 1119 S. Eighth St., Goshen, Ind.

Bro. I. E. Burkhardt, Goshen, Ind., preached at Masontown, Pa., on June 10.

Change of Address: Bro. G. G. Yoder, from Hesston, Kans., to Crystal Springs, Kans.

Bro. Lewis Showalter preached the conference sermon at the Virginia conference. He was also elected as assistant moderator.

Bro. Ray Horst, Akron, Pa., will speak at the Bethel Church, Mummastown, Pa., on July 1.

The Annual Open Air Singing in the grove of the late Joseph G. Kennel will be held, D.V., July 29, 1:30 p.m., D.S.T. Location: three-fourth mile north of Atglen, Pa., near Maple Grove Church. Everybody welcome.

Bro. William G. Detweiler, Orrville, Ohio, was with the congregation at Iowa City, Iowa, June 11-18. He will then go to Colfax, Washington, where he will serve as guest speaker for the Pacific Coast Conference of the General Conference Mennonite Church, June 20-24.

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Calendar

- Ohio Mennonite Youth Fellowship Convention, Millersburg, Ohio, June 29 to July 1
- Chesley Lake Camp:
 - General M.Y.F. Workshop, August 4-11
 - Junior Boys Camp, Aug. 11-18
 - Junior Girls Camp, Aug. 18-25
 - Young People's Camp, Aug. 25 to Sept. 1
- Laurelville Mennonite Camp, Mt. Pleasant, Pa.
 - Boys' Camp, June 30 to July 6
 - Girls' Camp, July 7-13
 - Victorious Life Conference, July 14, 15
 - Writers' Conference, July 16-20
 - Sunday School Workshop, July 16-20
 - First Family Week, July 21-27
 - Music Conference, July 28 to Aug. 3
 - First Young People's Institute, Aug. 4-10
 - Second Young People's Institute, Aug. 11-17
 - Second Family Week, Aug. 18-24
 - Missionary Bible Conference, Aug. 25-31
- Little Eden Camp, Onekama, Mich.
 - Senior High Boys and Girls (ages 15-18), June 20-27
 - Junior High Boys and Girls (ages 12-15), June 27 to July 4
 - Boys and Girls (ages 9-12), July 4-11
 - Bible Conference, July 14-21
 - Sunday School Workshop, July 21-28
 - Young Adult Week, July 28 to Aug. 4
 - Christian Business Men's Week, Aug. 4-11
 - Church Music Week, Aug. 11-18
 - Farmers Week, Aug. 18-25
 - Family Week, Aug. 25 to Sept. 1
- Peace Day, July 1
- Alberta-Saskatchewan Conference, and Associated Meeting, Creston, Mont., July 1-3
- Annual Meeting, Southwestern Pennsylvania Mission Board, Stahl Church, Johnstown, Pa., July 6 and 7
- Illinois M.Y.F. Retreat, Pilgrim Park, Princeton, Ill., July 27-29
- Southwestern Pennsylvania, Annual Conference, Blough Church, Aug. 5-8
- M.Y.F. Workshop, Chesley Lake Camp, Allenford, Ont., Aug. 4-10, noon
- Annual Meeting, Iowa-Nebraska Conference, Cedar Creek Church, Manson, Iowa, Aug. 7-10
- Annual Christian Life Meeting, Lancaster Conference, Elizabethtown, Pa., Aug. 14 and 15
- Annual Meeting, Illinois Conference, Evangelical U.B. camp grounds, Groveland, Ill., Aug. 14-16
- Ohio Christian Workers Conference, Martins Creek congregation, Berlin, Ohio, Aug. 14-16
- Annual Meeting, South Central Conference, Pennsylvania congregation, Hesston, Kans., Aug. 14-17
- Young People's Institute, Iowa Mennonite School, Kalona, Iowa, Aug. 15-19
- Ohio Young People's Institute, Camp Zion, Canton, Ohio, Aug. 18-24
- General Conference, Biennial Meeting, Goshen, Ind., Aug. 21-24
- Church School Day, Aug. 26
- Beulah Youth Retreat, Beulah, Colo., Aug. 27 to Sept. 2
- Indiana-Michigan Mennonite Christian Workers' Conference, Baysboro Camp Ground, Sebawaing, Mich., entertained by the Pigeon congregation, Aug. 28-30
- Youth Conference, Johnstown, Pa., district, Stahl Church, Sept. 1 and 2
- Annual Meeting, Mennonite Board of Education, Conestoga Church, Morgantown, Pa., Oct. 18-20
- Fall Missionary Day, November 18
- Bible Sunday, Dec. 4
- Annual Meeting, Mennonite Publication Board
- Place undecided, Feb. 20, 21, 1951

Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. and Sister Elmer Springer, missionaries in Puerto Rico, arrived in New York on Thursday morning, June 7, for a six months furlough in the United States. Their address will be Fisher, Ill.

Sister Edna Amstutz, Mennonite Hospital and Sanitarium, La Junta, Colo., spent several weeks at her home in Ohio and attended the annual Mission Board meeting at Belleville, Pa.

The average attendance at the Saginaw, Mich., Mennonite Mission for the past months has been about sixty.

Bro. and Sister Carl Beck, missionaries in Japan write: "Language study still takes from nine to eleven hours of each day, unless there are too many interruptions by numerous visitors, or by the necessary trips to see the lawyer in connection with this baffling procedure of incorporating ourselves as a religious body capable of owning property under a new Japanese law, so complicated that even those responsible for its administration cannot decipher it."

During the month of June **Bro. Aaron Peachey**, superintendent of the Mennonite Home for the Aged, Rittman, Ohio, is conducting a study class in Philipppians each Sunday evening at the Wooster, Ohio, Mennonite Mission.

On Sunday evening, June 10, the Middlebury, Ind., young folks presented a program of worship and song at the Chicago, Ill., Mennonite Home Mission.

Bro. Nelson King, pastor of the Fairpoint, Ohio, Mennonite Mission writes: "The summer Bible School season is here. In past years God has graciously and faithfully supplied our needs through this season. Pray that His faithfulness may continue and every need may be supplied through this season."

Bro. Milo Kauffman, Hesston, Kans., worshiped with the Detroit, Mich., Mennonite Mission on Thursday evening, June 14.

Bro. Simon Litwiller, Minier, Ill., preached for the Peoria, Ill., Mennonite Mission on Sunday, June 10, while **Bro. Howard Zehr**, pastor of the Mission, was in attendance at the annual Board meeting in Belleville, Pa.

Sister Elizabeth Schrock, worker at the Peoria, Ill., Mennonite Mission, was scheduled to speak at a program of the Illinois Mennonite Nurses' Association, Peoria, Ill., on Wednesday, June 13. Sister Schrock told about the services the Peoria Mission holds regularly at a convalescing home.

On May 14 the Roanoke, Ill., Men's Chorus presented a program of music for those at the Mennonite Home for the Aged, Eureka, Ill.

Bro. and Sister Glen Yoder, Mennonite Children's Home, Kansas City, Kans., report that they are much in need of a trained nurse

at the Home. Another general worker is also needed at the Home by August.

Sister Dorothy Bean, Mexican Mission, Chicago, Ill., attended the annual Mission Board meeting in Belleville, Pa.

Bro. and Sister Eugene Blosser, missionaries on furlough from China, worshiped in the Lancaster and Norristown communities over the week end of June 3.

Sister Fannie Lapp, missionary on retirement from India, is spending the month of July in the Manheim, Pa., community. Her address will be 14 Market Square, Manheim.

Sister Dorabelle Hochstetler, two years in service at the Children's Home in West Liberty, Ohio, has returned to her home in Mylo, North Dakota.

Sister Mary Erb, Hartville, Ohio, has taken up service recently as nurse at the Mennonite Home for the Aged, Eureka, Ill.

Most of the India missionaries who have been in the hills during the hot season, have now returned to the plains and have again taken up their work at the various mission stations.

Bro. LeRoy Bechler, superintendent of the Saginaw, Mich., Mennonite Mission, reports that the Mission is planning their first summer Bible school the last two weeks in June. The second Bible school is scheduled for July.

Sister Alda Rosenberger, who has given the past three years in service at the Spanish Mission in Chicago, will be married to Milton Gascho, Goshen, Ind., on Friday, June 22.

The foundation for the new church building at Saginaw, Mich., has been completed. The building will proceed as fast as funds are contributed for its completion. Will you continue to give and to pray for the colored work in Saginaw?

Latest reports from the Argentine Chaco are that **Sister Ella May Miller** is slowly improving and will soon be released from the hospital.

Sunday, June 24, is Homecoming at the Orphan's Home, West Liberty, Ohio, for former children and workers. A basket dinner will be served at noon and a short program will be given in the afternoon.

Sisters Mary King, Wellman, Iowa; **Louise Swartzentruber**, La Junta, Colo.; and **Rebecca Helmuth**, Arthur, Ill., who have been serving at the Kansas City Children's Home, returned to their respective homes June 1, after serving two or more years in the Home.

Bro. Glen Yoder, superintendent of the Mennonite Children's Home in Kansas City reports that from June 16-21 a group of twelve children from the Home were scheduled to visit churches in Kansas and Oklahoma and present programs.

Bro. Andrew Jantzi has been holding evangelistic meetings at Calico Rock, Ark.

MENNONITE RELIEF COMMITTEE (M.R.C.)

The following actions were passed by the combined meeting of the Relief, Executive, and Missions Committees on June 9, 1951.

1. **Bro. George Troyer** was appointed Medical Director and **Bro. Walter Massanari**, Assistant Director for Puerto Rico.

2. Expansion of the voluntary service program to provide opportunities for 4-E men as may be possible under the new draft law was approved.

3. The Secretary of the Board and the Secretary for Service and Relief were authorized to make plans for a service unit in our Central Provinces, India Mission.

4. A service unit of two young women was approved for the Mennonite Publishing House to help particularly in preparing publicity and educational materials for Mennonite Youth Fellowship.

5. One thousand dollars were allocated from general relief funds for the M.C.C. leper project in Paraguay, South America.

Bro. Paul Bowers, Iowa City, Iowa, and **Bro. Leon Stutzman**, Goshen, Ind., began service as laborers on the Mennonite Youth Village project on June 11. They will work under the direction of **Bro. J. E. Brunk**, Goshen, Ind.

Bro. Don Snapp, Elkhart, Ind., will spend the next six weeks contacting summer service units as Voluntary Service Assistant.

About thirty men and women spent the day, June 7, on the John M. Miller farm near Justus, Ohio, cleaning and repairing the old mansion preparatory to opening Camp Ebenezer on June 25. These people represented the Holmes County, Kidron, and Canton congregations.

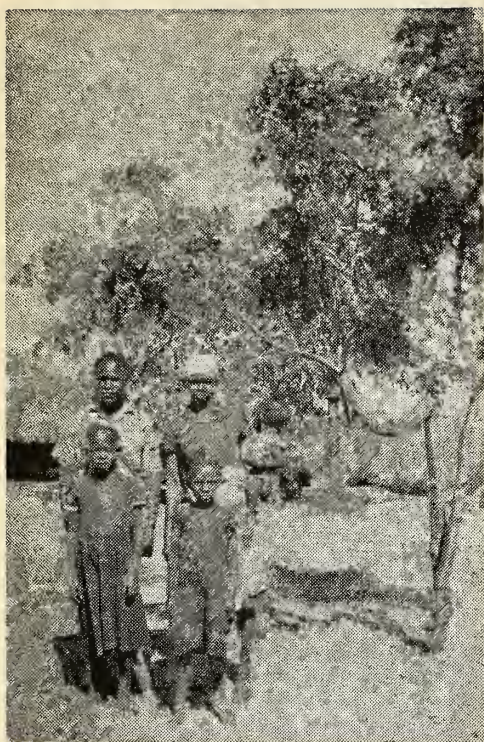
A service unit will serve as staff to care for six camp groups of colored children during the summer. These children come from the Cleveland and Youngstown, Ohio, missions. Each camp period will cover seven full days. The service unit will be busy preparing meals, washing clothes, teaching the Word, and directing periods of play and recreation.

Each Sunday one of the surrounding congregations will bring in a basket lunch for the children and be responsible for the morning service. Since these children come from the large cities and have not had the privilege of good Christian homes and rural life experiences, this will be a real opportunity to lead them to a knowledge and faith in Christ.

Sister Naomi Smoker, short-term worker in Tanganyika, expects to attend language school several weeks this year.

Bro. Samuel Troyer, mechanic, and **Sister Esther Freed**, school teacher for missionary children in Tanganyika, were married on June 5.

(Continued on page 596)



Andrea Mabeba, from Mugango, is one of four African pastors ordained during 1950. He is shown with his wife Rebeka, two children, and a nursemaid. Andrea is a farmer but is partially supported by the African church.

Greetings and Testimony

BY ANDREA M. MABEBA

I AM glad for this opportunity to give my testimony of praise to God for saving me and giving me many spiritual blessings. I send you greetings in Jesus' name. Also I send greetings from the brethren in the African church to the brethren, ministers, and bishops in America. I praise God who led you to pray until some of the brotherhood heard the call of God to yield their lives to come to Africa to bring us the good news of Jesus that His light might shine in darkness.

When the missionaries arrived, I was bound in sin and was a servant of Satan. I was a slave of all manner of sin. After they came I went to church to hear the Word of God. At first I believed with a superficial faith, but was not saved from my sins. Then when I met Jesus and received Him as my Saviour, the power of Satan was broken and I was delivered from my sins. Jesus has saved me and will continue to save me from the temptations which Satan brings every day.

I praise God for the many blessings He has given me in Christ Jesus. I praise Him for setting me free from the bondage of sin. Liberty in Christ Jesus and freedom in my soul is a wonderful blessing. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

Real joy now fills my heart and life. This joy is also a gift of God which I have received in Jesus. "Rejoice in the Lord always; and again I say, Rejoice" (Phil. 4:4). It is impossible for a person to have genuine joy in

CHIEF Mahende used to be an imposing figure. Physically, he was a big man. He tipped the scales at two hundred and fifty pounds, and that was all solid muscle, not fat. He was taller than the average Mkuria and commanding in his appearance. He wore a red fez, which added to his height, and usually dressed in a big kanzu—a long, flowing gown reaching to the ground. On each arm he had two large rings of real elephant ivory, and in his stretched ears he had the jewelry that showed he had completed the initiation into the secret rights of the old men, the most honorary group in the land. When Nyarero hill was still just a lonely spot covered with clump grass and stones, he and his advisers were the ones who said that the Mennonites could build a mission station there, even though some of the other old men were not favorable. Chief Mahende was an important man in Nyabasi land.

But now Mahende was sick, and he had been sick for a long time before he had been brought into the Nyabasi dispensary. He had a very bad case of diabetes, and as he lay on the bed in the "sick huts," he looked just like any other sick old man. He was thin and weak and the ivory bands kept slipping down over his elbows, and he had to push them back where they belonged. His ear ornaments got in his way, as he put his head on the wooden pillow. Sickness and death are great "levelers." He had no appetite, and even though he had three of his wives at the dispensary to cook for him, nothing tasted good. Heavy ugali may be all right for people who are exercising, but it could not tempt him now. Several times we had taken him bread and keki (cake) and that he liked very much.

Yesterday was baking day, and so when

his life if he is yet in bondage to sin; but after he has been released he rejoices continually.

Another blessing which I have received in Jesus is peace. This gift of peace brings rest and quietness to my heart in every circumstance. Indeed, a man who does not have Jesus has great inward poverty, for he has no connection with spiritual riches. Such a one is still distracted and troubled because of his sins. May the Lord be praised, for His peace is sufficient for me. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you" (John 14:27).

"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us" (Eph. 2:14).

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7).

This is my testimony of some of the blessings which I have received in Jesus, both my Saviour and your Saviour. May God bless you and supply your needs continually.

T. T., East Africa.

An African Chief

BY MURIEL T. MACK

we made bread, we made an extra loaf for Mahende. In the afternoon Mama took it down to him and a big smile came over his face when he saw it.

"O thank you, Mama," he said, "that pleases me very much. I have not been able to eat anything all day, but bread will taste good. If only the people from my village had brought milk today! You can't eat bread just by itself, but bread and tea—they are brothers."

But "Mama" wasn't taking hints just then. She knew that these people needed spiritual food much more than they needed natural food. So calling the people together and using the bread as an object lesson she told them about Jesus feeding the five thousand, and Jesus as the bread of life. They listened attentively, but their faces had that dull, heavy look of people who are bound in sin.

"Listen carefully to Mama's words, you women," said the chief. "They are good words. We must follow God. And, as I was saying, the brother of bread is tea. If my little girl would go along with you up to your house, could you spare me a little milk?"

Of course Mahende got his milk. We wouldn't intentionally separate brothers, would we? But there are so many just like this chief whose only interest is in temporal things, and who are altogether bound by Satan. Pray for them, that the pure light of the Gospel may reach their darkened hearts.

Tarime, T.T., East Africa.

A PRAYER

BY MRS. GEORGE RENO

May the God of peace and power
Be with you this very hour;
Keep you humble, strong, and true
As you strive His work to do;
Bless your work of deepest love
With souls redeemed for heaven above.

TELL SOMEONE ABOUT JESUS

Go tell someone about Jesus!
Be swift His command to obey;
Proclaim unto all His salvation,
Go now and no longer delay.

Go tell someone about Jesus!
Go tell of His wonderful love;
Go tell how He came from His glory,
The home of the Father above.

Go tell someone about Jesus!
Bring souls out of darkness to light;
From byways and highways go lead them
To paths that are sunny and light.

Tell someone about Jesus,
Many are waiting to hear;
Many are sad and discouraged,
Tell them the story so dear.

—G. T. Snead,
in "Modern Quartets for Men."

Evangelism

By MAHLON M. HESS

JESUS is waiting to save you today. The sins of the past which weigh so heavily upon you, He will wash them away and remember them against you no more. Those temptations that are too powerful for you, He will overcome them in you. Won't you accept Him just now?"

With prayer and another evangelistic hymn we closed the open-air meeting. Then each of us made his way into the crowd with a selection of books such as the New Testament, Pilgrim's Progress, The Shining City and How to Get There, African Tales with Christian Teachings, Letters to Sister (some social guidance teachings), Jesus, Saviour of the World, The Prodigal Son, some hymn-books, Elementary Teachings on Salvation, and others. Books are in great demand, particularly pocket-size volumes, and numerous sales were made. We distributed evangelistic tracts and everyone wanted them. Children made a nuisance of themselves as they thronged us, returning again and again to get additional copies for friends, or a supply to hoard.

It was during the cotton harvest, and there were hundreds of people—men, women, and children—at the corrugated iron warehouse where Indians purchase raw cotton and store it until it can be hauled away to the ginnery. Most of the crowd had come with some cotton to sell; others came for the social contacts. Immediately after a person sold his load, he was off to the nearest Indian shops to buy some new clothes for himself and his family, perhaps some dishes, or perhaps a toy wrist watch or some other ornament. Most of the new supplies for the year are bought during cotton harvest. So whenever convenient, we also went to the shops and held meetings. There one found numbers of people who had already spent all their income. However, there were others who had learned to lay money aside until they could meet some larger need, such as a marriage dowry, or a bicycle, and the like.

Some Experiences

Thus for a period of two months, July and August, we have unusual opportunity for open-air meetings and for getting good literature into the hands of our people in the areas of our Mugango and Bumangi stations. There are more than fifteen such cotton-buying centers within reach of our churches. The other year several brethren saw the opportunities for preaching to large numbers of people at these centers and made plans to devote a week to going from market to market holding open-air meetings. It was my privilege to share with them in this first campaign in 1949. One brother took along a number of copies of our little bimonthly gazette, the "Messenger of Christ," hoping to sell them. So great was the demand that he brought out only a certain fraction of his stock each day. There were numerous requests for Testa-

ments and books. We sent a rush order to Bukiroba for a supply and our first day's sales exceeded ninety shillings. Shortly we had to bring our tour to a close, and we could not make another during the few weeks that remained until cotton harvest ended.

We began laying plans for the 1950 season. From our brief experience we had found which types of books are most appealing. We chose a selection of books, both from our own press and from other publishers, some with evangelistic content and appeal, and others with a message for Christians. We ordered a goodly supply. We made one or two out-church leaders responsible for each of the cotton-buying centers within reach of us. These brethren together with their church groups were responsible for the colportage ministry and for the open-air services at their own local market. God greatly blessed these efforts. Total sales by fifteen brethren were Sh. 1,080.37. The brother who netted highest sales reached Sh. 167.50. They sold a total of 1,600 books. A small twenty-cent book on the life of Jesus was sold in the largest quantity. Second in demand was the book on African Tales with Christian Teachings, third, Elementary Teachings on Salvation, and fourth, Sword of the Spirit (a compilation of Scriptures on various subjects). New Testaments were in short supply at the time of this endeavor; otherwise sales of New Testaments would most likely have topped all. More than 4,000 tracts were distributed, mostly free. In our preaching services we had the advantage of personal ministry to souls. Through the literature we sent testimonies with them to their homes. When these are read, the heart will likely be in a receptive mood. This seed may therefore bear fruit over a number of years to come.

Needs and Potentialities

Our African brethren caught a vision of this wide open door, and a number have already asked that we begin planning for a similar effort next year, the Lord willing. To do so will require that we get some new tracts and books. Some titles we have been selling for the past two years, and people are asking for a new selection. One man told us that he now has a copy of each book we have offered, and we have reason to believe that he has read them.

There is a limited range of religious material available in Swahili. Our churches and missions in East Africa are therefore challenged to be diligent in the production of worth-while literature. There are some classic works which have not yet been translated and made available to the Africans. In some subjects it is better to write fresh material with cultural adaptations for Africans. Limitations of workers, time, and funds, demand that the churches co-operate with each other and avoid duplication of efforts. It is one of the areas in which we can give concrete ex-

pression to our basic spiritual unity and put forward a united front of evangelism against the enemy.

Up to the present the production of literature has largely been one of the extras which a missionary does if other activities permit. Now we must give it greater priority. The secular press is producing increasing amounts of material. Our awakening Africans will go to great lengths to get a copy of a Swahili newspaper or magazine, and read them avidly. While there is not a great deal of rankly objectionable material in some of these publications, all of it is secular. We face the threat that worldly viewpoints will shape the thinking of our Christian people more than Christian interpretations. Their knowledge of world affairs, while limited, is in many cases in advance of their acquaintance with the world-wide witness of the church. We need more Christian biographies in Swahili. Our youth are enthusiastic about the few that are available. We need more material that leads our people to the Word and feeds them from it.

Here then is one of the unoccupied mission fields of East Africa. Come to think of it, we don't need to go through long consultations with native councils and government officials, and then longer waiting periods to get a right of occupancy to begin the job. We may knuckle right down to it any time. The magnitude of the opportunity is tersely stated in the old expression, "The pen is mightier than the sword." Various racial, economic, and political tensions are today forging swords of potential conflict in East Africa, and the church is challenged to apply the salt of her testimony to the fermenting situation.

T. T., East Africa

GOD SPOKE

By RUTH SLEEPER

God spoke to my heart one day long ago
And told me why Jesus died;
I spurned His love as long as I could
But my soul was not satisfied.

At last came the day when I answered His call
And peace like a river came in;
I never knew such joy could be mine
As when Jesus forgave all my sin.

God called me again not long ago,
"I've work that must be done,
Some sheep to seek and bring to the fold,
Though brought in one by one."

What would you do if you were called
To bring the lost sheep to the fold,
Would you go at once or wait a while,
Leaving them out in the cold?

The time is short to seek the sheep
Who have wandered from God away;
I feel I should be redeeming the time
While it is called "Today."

Elkhart, Ind.

Honduras--Wide Open Door

BY GEORGE T. MILLER

SOME time ago I completed an authorized tour of some of the evangelical missions of Honduras. The primary purpose was to examine the existing church or chapel facilities of the various missions in relation to size of structure, seating capacity, architecture, cost, building materials. An official report has been submitted to the Board. Besides these particular considerations there were other things observed and felt which I want to share with you. It will help you to have a better understanding of Honduras.

Evangelical Witness

Besides our own mission, there are six other organized missions operating in Honduras: The Central American Mission, The Evangelical and Reformed Mission, The World Gospel Mission, The Moravian Mission, The Zion United Brethren Mission, and The Friends Mission. These six have banded together in a general organization called the Inter-Mission Committee of Honduras, whose main purpose is to meet every year for a careful study of the problems that are common to all and to exchange information and experiences. Among other things the organization secures special speakers, interchanges visual aid materials, gathers statistics, and makes mutual agreements as to territory.

There are also several independent missionaries and independent missions operating in Honduras. Among the few independent, unaffiliated groups are the Plymouth Brethren, Southern Baptists, Seventh-Day Adventists, and Jehovah's Witnesses.

In a sense, Honduras is fully occupied but in another sense there is still much land to be possessed, for the various missions have not fully occupied their allotted possessions. My contacts were with five of the six main missions in Honduras.

Travelogue

The first step of my journey was an overnight boat ride from Trujillo to La Ceiba, headquarters for the Standard Fruit Company. There is considerable movement of goods through this port with bananas as the chief export. La Ceiba seems very modern in comparison to Trujillo or to the interior towns.

I stayed with the W. D. Ackermans of the Zion United Brethren. He is director of the English school operated by the mission. Betty Brown, a missionary, is also a teacher in the school. The past year they finished constructing a rather large, reinforced concrete church in the heart of the city. They have some evangelical work in Tela and Puerto Cortes but only in English.

A plane took me to San Pedro Sula where the Evangelical and Reformed Mission headquarters are located. Their work is a little more than thirty years old. They have a

very large educational plant that will take care of 350 to 400 students in all of the several departments. Other mission emphases are evangelism and medical work although the medical is practically eliminated since the missionary doctor has not returned from an extended furlough and the nurse was leaving on furlough. While in San Pedro Sula I stayed in the mission home occupied by the Elmer Gumpers. They were busy packing and preparing their four children to send along with the nurse to the States. The parents will follow in August.

One afternoon I got to go with Harold Auler, Jr., to La Lima, the interior headquarters for the United Fruit Company. I saw their immense machine shop where they can make almost anything they need. I saw the machinery which makes banana flakes—like the American corn flakes. A view of the several large ripening rooms reminded me anew that Honduras is a banana country in certain areas. In the evening we went out to San Manuel where a corps of teachers had been holding a vacation Bible school in the town's theater. Slide pictures of the birth, death, and resurrection of Christ were shown. The place was filled to capacity and the national pastor was able to instruct the people along with the showing of the slides.

From San Pedro Sula to Potrerillos I traveled by train. I had the choice of first or second class. I chose first class, for the cost was not very high. The coach I rode in was clean and comfortable.

At the end of the line I transferred to a truck-bus. There is nothing with which to compare it in the States; it seems to be a distinctly Latin-American innovation. A truck chassis is purchased, the cab removed, and a wooden frame constructed so that the most passengers can be accommodated. You board the bus from the side—there is no middle aisle, for the seats extend from side to side. In the back there is space left for luggage and cargo including mail.

It was raining when I arrived in Potrerillos and transferred to the bus. Soon we noticed several leaks in the roof, and I was glad that I was not under one of them. Later, the rain stopped altogether.

It was noon when the bus pulled out of the station and headed south. At times the road was not too bad but at other times it was like a huge washboard. It led us through banana groves at first but later wound tortuously up and down mountains. During middle afternoon we wound in and out along the shore of Lago de Yojoa, the largest interior lake of Honduras.

In the late afternoon we descended into the old town of Siguatepeque where I was glad to get off the dusty, hard-riding bus. Providentially, I met Dr. McKinney's wife and was taken up to the hospital. I say "up" because the site is high above the town and affords a wonderful view of the valley below. The government built a very good highway

up to the hospital which signifies its interest in the hospital. They are in the process of expanding the clinic into a hospital by the addition of rooms and beds. This work is under the Central American Mission. At the clinic I met young, energetic Dr. McKinney and several of the nurses. My home for the night was with the Floyd Groffs. He is the missionary builder, and, incidentally, gave me much valuable help on our tentative plans of building a chapel in Trujillo. Since there was no other way to go to Tegucigalpa, I had the nurses make arrangements for my bus ticket.

The next morning early, 3:30, I prepared myself mentally and otherwise for another day's journey by bus. At four the nurses came after me. They told me that I received the last available seat on the Alvarez line. I was glad for a good seat beside a chubby, friendly driver. This bus was loaded with freight except the front seat so that passengers picked up along the way had to ride on top of the freight. Eventually we climbed out of town and began our journey to Tegucigalpa.

Around midmorning we arrived in Comayagua, the old capital of Honduras. As usual the cobblestone streets were very narrow with ancient Spanish-style houses lining them. It is very evident that the towns were not built with modern conveyances in mind. The people in general travel by horseback or by ox-drawn cart.

The hours continued to roll by as we either climbed or descended the mountains. Many times I wondered what would happen if another car or truck would stick its nose around the corner at the same time we did. These two days of bus travel reminded me a lot of the roads in West Virginia and Kentucky.

Travel tired, yet happy, I was safely deposited at the mission home in Comayagua. I stayed with the Cyrus Robinsons, newly married, of the Central American Mission. In the Sunday services I heard some good four-part singing, something we miss in our services where everyone sings the melody. Cyrus Robinson operates a bookstore which has a very large patronage. Besides the hospital, the missionary efforts of the C.A.M. are primarily evangelistic. They and the Friends are the oldest missions in Honduras—more than fifty years.

My trip to Juticalpa was made with David Schneider in the mission pickup truck. This was a trip! In the first place it was at night and in the second place the last thirty-five miles I rode on top of the freight over a terribly rough road. The truck lurched from one side to the other or on occasion would drop in a hole with terrific force. Part of the time the air was filled with the pungent smell of pine, for the people were burning the dead grass which included timberland—certainly not a good method of conservation.

It was a real relief to get to the mission home at four o'clock in the morning. We quickly turned in for some winks of sleep.

In the morning I met the rest of the Schneider family, the wife and two teen-age daughters. I also met briefly Donald Haw who had just arrived from Catacamas and who is sponsoring an agricultural mission there.

The work in Juticalpa is operated by the World Gospel Mission and has grown sufficiently well that they are building an adobe church. The primary emphasis of the W.G.M. is evangelism with some educational and medical work.

In the interior, modern conveniences are not as evident. At several places ox-drawn carts are used to haul the freight and baggage to the airport. Central Honduras is known for its cattle grazing and at one place I saw where they were preparing a ton of meat to be shipped by plane to Tegucigalpa.

I journeyed by plane, a quick, easy way but more expensive, from Juticalpa to La Ceiba. On this flight I had the opportunity to plant myself in the cockpit and watch the take-off.

In La Ceiba I took care of some necessary details before flying to Trujillo the next day.

The Trujillo airstrip is six miles out but eventually the open truck "taxi" delivered me safely home and I was reunited with my family. We thank the Lord for His kind mercies on this eventful 10-day trip.

Observations

Among the several missions there is a growing concern for establishing indigenous or self-supporting national churches. There are varying stages of development. The Central American Mission has been giving very little financial support since depression days when funds were entirely cut off. At first there was a great outcry but through the years there has been a remarkable growth so that recently there was called a general meeting of all Central America for fellowship and inspiration. The World Gospel Mission is making progress but the program is not very advanced. The Evangelical and Reformed Mission took initial steps in this direction in their annual conference in February by organizing a synod composed of both nationals and missionaries. It appears that the sooner a group of believers can be made to feel their responsibility in operating their own church the better for them. Also, I feel that a denominational backing gives more stability to a mission program than a loose organization that recruits missionaries from any church. There is a strong tendency to emphasize personal convictions and to relinquish some of the "all things" of the Word.

A perpetual problem of missionaries is the education of their children. If a mission has its own school, the problem is quite well solved. If not, then it is a matter of either sending them to another missionary school or teaching them at home. Few missionaries wish to send their children to the local schools because of the very evil influence. The moral standards of the people are generally much lower—the percentage of illegitimacy is very high. Add to this, foul language, patriotic and Catholic demonstrations and you will have sufficient arguments for protecting your children. (See "Our Youth and Their Education," GOSPEL HERALD, April 10, 1951, p. 344.)

In talking with Werner Marx, a returned Moravian missionary to the Mosquitia, the area east of us, he remarked that we missionaries on the North Coast ought to do some-

thing about the education of our children. He suggested that we set up a school and have one teacher rather than having each household assume the responsibility. This year four individual families on the coast will be taking time to teach six children. A central educational plant would release many people for more direct mission work, although I don't believe that we should consider teaching our children as anything other than direct mission work.

There are problems that would need to be surmounted such as an adequate home and care for the children, a teacher, an educational plant and its location and funds. Elmer Gumpers are solving their problem by returning to the States and staying there until their children are pretty well through school. Floyd Groffs sent their children to the mission school in Guatemala but most of the others are giving home instruction. You can pray that in the education of our children we may take the proper steps and that God's will may be done.

There is a growing interest in having the Missionary Aviation Fellowship with headquarters in Los Angeles, California, put a plane and pilot in Honduras for the use of missionaries. The MAF has such a program operating in Mexico and Ecuador. It is proving very helpful in the further security of the missionary and the greater outreach of the Gospel.

As suggested before, there is yet much land to be possessed with the Gospel before the Lord comes. Therefore, pray for the evangelization of Honduras. Pray that the witness given may be truly evangelical, established on the whole counsel of God.

Trujillo, Honduras.

ABOUT JAPAN

Japanese are now learning English by radio. A 15-minute English conversation lesson is given on Station NHK Tokyo by Toru Matsumoto, one of Japan's popular novelists who is a graduate both of Columbia University and Union Theological Seminary, New York City. The program will utilize American guest participants to make it realistic and up to date.

* * *

Former Ambassador to Japan Joseph C. Grew has given his name to a foundation in Tokyo and contributed to it the royalties from his autobiography, "My Ten Years in Japan." The fund is used to promote education and advancement of youth. Recently it granted 60,000 yen to the scholarship fund of the Japan International Christian University.

* * *

Five hundred Japanese and 57 Ryukyuan students are due to arrive in the United States in July, 1951, for a six weeks' orientation course prior to their admission next fall to American colleges and universities. Twenty American universities will participate in this orientation program. The course aims to enable the students to improve their English, learn our classroom techniques, and generally adjust themselves to their new environment.



Pablo Cavadore

From Cavadore to Hallman

Bro. William E. Hallman, missionary in Argentina, received this letter from Pablo Cavadore, one of our older National Mennonite pastors in Argentina. In suggesting that it be published, Bro. Hallman wrote: "It is such a very rare thing to get this kind of letter that I wanted to share it with the Herald readers as a motive of praise to the Lord; and as a request for intense prayer that the Lord might give Pablo these souls in salvation through Christ."

Capilla del Monte, Cordoba

April 20, 1951

Dear Brother Hallman:

Enclosed please find my monthly financial report for the month of March. I am late with the report, due to heavy problems in recent days—mainly quarrels between church members in La Falda. It took several days of work and prayer to fix things up again, and it appears that the brethren are again acting like brethren.

Last Sunday in La Falda we had a very nice meeting. There are new people interested in the Gospel. Almost all of the men are of "commercial backbone," as Barnes said years ago in an article in "El Testigo" [The Testimony] and our Mennonite pastors took exception to his statement that we spend too much time working among the lower strata of people. Be that as it may, it seems that in La Falda we are reaching mainly business and professional people, to the neglect of the poor people who also need the Gospel. . . . Among the new people who come to our meetings is a dry goods merchant, a public accountant, a professor of English, another dry goods merchant, a commercial advertiser, a young couple who belong to the "gastronomical guild," and a lady tailor.

Also here in Capilla there are three new people, a couple of retired railroaders, and the wife of a local merchant.

I hope this finds you all well including your esteemed family; here we are all well except Marcelina [his wife] who continues with her bothersome rheumatism.

I wish you would let me know if my sisters have already moved to Alberti, and what their new address is.

Yours in the Lord,
Pablo Cavadore.

MISSIONS SECTION

M.C.C. Weekly Notes

Congress Passes Draft Law

On June 7 the House passed the draft bill which the Senate had adopted a few days earlier. With the signature of the President, which is expected soon, this will complete the enactment of the law to extend the present draft for four years beyond June 9, 1951, and also lay the foundation for a universal military training program to be outlined later.

The C.O. provision in this law reads:

"6(j) Nothing contained in this title shall be construed to require any person to be subject to combatant training and service in the armed forces of the United States who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form. Religious training and belief in this connection means an individual's belief in a relation to a Supreme Being involving duties superior to those arising from any human relation, but does not include essentially political, sociological, or philosophical views or a merely personal moral code. Any person claiming exemption from combatant training and service because of such conscientious objections whose claim is sustained by the local board shall, if he is inducted into the armed forces under this title, be assigned to noncombatant service as defined by the President, or shall, if he is found to be conscientiously opposed to participation in such non-combatant service, in lieu of such induction be ordered by his local board, subject to such regulations as the President shall prescribe, to perform for a period equal to the period prescribed in Section 4(b) such civilian work contributing to the national health, safety, or interest as the local board may deem appropriate and any such person who knowingly fails or neglects to obey any such order of his local board shall be deemed, for the purpose of Section 12 of this title, to have knowingly failed or neglected to perform a duty required of him under this title. Any person claiming exemption from combatant training and service because of such conscientious objections shall, if such claim is not sustained by the local board, be entitled to an appeal to the appropriate appeal board. Upon the filing of such appeal, the appeal board shall refer any such claim to the Department of Justice for inquiry and hearing. The Department of Justice, after appropriate inquiry, shall hold a hearing with respect to the character and good faith of the objections of the person concerned, and such person shall be notified of the time and place of such hearing. The Department of Justice shall, after such hearing, if the objections are found to be sustained, recommend to the appeal board that (1) if the objector is inducted into the armed forces under this title, he shall be assigned to non-combatant service as defined by the President, or (2) if the objector is found to be conscientiously opposed to participation in such non-combatant service, he shall in lieu of such induction be ordered by his local board, subject to such regulations as the President shall prescribe, to perform for a period equal to

the period prescribed in Section 4(b), such civilian work contributing to the national health, safety or interest as the local board may deem appropriate and any such person who knowingly fails or neglects to obey any such order of his local board shall be deemed for the purpose of Section 12 of this title, to have knowingly failed or neglected to perform a duty required of him under this title. If after such hearing the Department of Justice finds that his objections are not sustained, it shall recommend to the appeal board that such objections be not sustained. The appeal board shall, in making its decision give consideration to, but shall not be bound to follow, the recommendation of the Department of Justice together with the record on appeal from the local board. Each person whose claim for exemption from combatant training and service because of conscientious objections is sustained shall be listed by the local board on a register of conscientious objectors."

Section 4(b) referred to above specifies 24 months as the term of service. The regulations to be issued by the President to direct the local boards in their function of ordering men to work "in the national health, safety and interest," have not yet been drawn up.

Christmas Bundles for 1951

Descriptive folders are being sent soon to each congregation giving detailed information for the 1951 Christmas bundles. This is primarily a relief project for children and youth, and it is urged that children, S. S. classes and other groups participate personally in the purchase of items and packing of the Bundles. It is this factor of personal sharing as well as the value of the items themselves, that make the bundles such worthwhile relief gifts.

This year the bundles are to be smaller than in past years, for several reasons: (1) on the field it is better to give a small gift to many children, rather than to give a larger gift to only a few; (2) the contents listed are items of primary need for most children; and (3) some children can contribute a small bundle while they may not be able to give a larger one.

It is important that only the items listed should be included in the bundle, in order that they are uniform, so that there can be fair and equal distribution on the field. If a child or group has more to invest than the cost of one bundle, make several, but do not put more items into each.

Bundles are to be sent in by August 24, 1951. Additional folders are available from Christmas Bundles, M.C.C., Akron, Pa.

Espelkamp Story Is Told

A very interesting book on the Espelkamp project in Germany is being published by M.C.C. workers in Europe. The story of how this former German munitions factory is becoming a city where refugees may find homes, employment, and church life, is remarkable. The Mennonite Central Committee has had a part in this project through voluntary service workers who have helped build homes, and more recently through the Mennonite refugee resettlement project in which the M.C.C. Pax Service Unit is helping Men-

nonite refugees to build houses at Espelkamp. Further word will be given as soon as this 42-page illustrated book is available.

Released June 8, 1951
Via Mennonite Central Committee
Akron, Pennsylvania

Women's Activities

TO GUIDE YOU IN GIVING the following is a list of the major needs as listed by the workers on the field.

Requests from GERMANY:

1. New materials for making all kinds and types of clothing for all groups. With sewing facilities available to many of our people, this is the best answer to their clothing needs.
2. Supplies of men's and women's underwear and warm outer clothing.
3. Complete outfits for boys, including all needed articles for winter and cool weather. Girls' underwear and warm outer clothing.
4. Bedding, especially linens. It would be a splendid idea if we could send it in bolts of unbleached muslin and allow the people to cut and sew linens to fit the beds they have. Warm blankets, especially wool blankets, are very useful.
5. Continued supplies of soap.
6. Foodstuffs such as canned meats, fats, milk powder, egg powder, dried fruits, and flour.

Additional requests from other areas include the following clothing needs: colored feed bags, yard goods, yarn for knitting, and limited supplies of mending thread of all colors for stockings, spools of thread—all colors and numbers, and cards of buttons.

PALESTINE:

A recent letter from J. N. Byler, written in Palestine, indicates that there is a very large need for clothing there and particularly baby clothing.

—From The Activities Letter.

Let's give our district literature secretaries a lift. A suggestion has come from sunny California that we have individual reports so that we can have more accurate reports at the close of the year.

Upon this recommendation perhaps each sister could prepare a report blank at the back of her Daily Prayer Guide. She can easily indicate the number of Prayer Guides used in her home, the number of missionary Sewing Circle Monthlies, the number of missionary or other religious books read, the number of letters received from missionaries or relief workers, and the number of letters written to our missionaries and relief workers. Next year we shall include a blank with the Prayer Guide.

It is also suggested that each district literature secretary assist the local secretaries in the distribution of our missionary literature; also lend all possible support to the Junior-Intermediate Sewing Circle project of placing Prayer Guide in each home.

—Mrs. C. L. Shank.

CHURCH CORRESPONDENCE

BROADWAY, VIRGINIA

(Zion Congregation)

Dear HERALD Readers: Greetings of love in the name of our Lord and Saviour, Jesus Christ. The Zion congregation as a separate unit is now in the third year of its existence. Formerly we and the membership around Trissel's Church were united in one organization and services were alternated between the two churches. While we now miss the more intimate fellowship we had then with the larger group, we think the separation has its advantages. However, the Sunday evening Bible meetings and song services are still held together.

Bro. J. Ward Shank is our pastor. Sunday-school superintendents are John Lantz and Enos Nauman; secretary-treasurer, Harold Miller. The teachers are Joseph Shank, Menno S. Brunk, Nellie Whissen, Elsie Martin, Anna Showalter, Ethel Geil, Martha Shank, and Goldie May. Our attendance is around seventy-five to one hundred. Some of our number go out as Sunday-school workers in adjacent communities. A cottage meeting committee arranges for services in homes which they find open to such meetings.

A publicity committee sends out literature. We appreciate having a weekly church bulletin, "The Zion Visitor," announcing coming meetings and bringing to us choice spiritual thoughts and admonitions. This also is the work of a committee.

On March 18 the Sunday-school hour was given to a mission program. On the evening of March 29 we had a congregational meeting. Reports were given by the trustees and various committees, followed by discussions and future plans.

Yesterday we had the pleasure of having with us Bro. and Sister John L. Horst of Scottdale, Pa. Bro. Horst brought us an inspiring message from Col. 3.

A number of our members will soon be engaged in the summer Bible school work of our district.

We are looking forward to a series of evangelistic meetings Aug. 3-12, with Bro. John H. Shenk as evangelist. Will you pray with us for the strengthening of the church here and for unsaved of this community?

May 28, 1951. Barbara A. Alger.

ELORA, ONTARIO

(Bethel Congregation)

Greetings of love: "The Lord hath done great things for us; whereof we are glad." It is only about three and a half years since this congregation was organized. The Sunday school has been growing steadily and has now reached an enrollment of 124. Several families from neighboring congregations have moved into the community and are now worshipping with us. This is the first year we have our pastor, Bro. Newton Gingerich, with us regularly. He had been attending E.M.C. the past two years.

One of the high lights in our congregation recently was the Bible doctrine conference which was held over the Easter week end, March 22-25. Some topics which were discussed were: The Doctrine of the Trinity, Atonement, Satan, Man, Resurrection, Salvation, and Regeneration. These were discussed by local ministers. On Easter Sunday we had the Brown family from Toronto with us. Bro. Brown gave his personal testimony and told about his work at the Ellesmere Mission. The Brown sisters' quartet numbers were appreciated by all.

The young people of our church have recently organized their local M.Y.F. This organization is planning various activities for our young people this coming year, such as Bible meetings, missionary projects, Bible study groups, etc.

Our Sunday school has also decided to take on the support of a missionary child. This support will be made up from the missionary boxes and quarter investments as well as the offerings from the primary department. We trust this will be a means of implanting in our children the value and blessings which will be theirs by giving cheerfully.

Bethel correspondent.

PORT TREVORTON, PENNSYLVANIA

Dear HERALD Readers: Greetings in His precious name. It is quite some time since we have written but just a few lines to witness for our Master, for He does love us so much and we are privileged to enjoy many blessings here. But do we stop long enough in this busy age to thank and praise Him? We are living in a time of fast action. May we not forget to pray. He is so kind and merciful to us. May we also pray for our government and our country and problems our nation faces that above all God be given His rightful place.

On April 8 we had our communion service. We rejoice that three souls came into the kingdom and into the church since our revival meetings. We can say, "God is still on the throne." God was also merciful and restored our sick folks to health again.

Bro. Clinton Ferster preached for us during the latter part of February. Beginning in June Bro. Michael Wert of the Richfield area will conduct a singing class at our church.

May 31, 1951.

Sara Hinkle.

SHELDON, WISCONSIN

Dear Christian friends and readers of the GOSPEL HERALD: Greetings in the most precious name of Jesus. "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth" (Ps. 121:1, 2).

We are in need of another building to worship in as the building we are using needs repairing very much. The space also is limited since there have been some members added from non-Mennonite homes as well as some

young folks from our own community who are starting their own homes. It has been decided to erect a new and larger building. The brethren cut logs this winter for lumber to be used in the new building, hoping to start sometime this summer. We trust the Lord's blessing will rest upon this work and that He will supply our needs.

One of our elderly members, a lady in the eighties, is in the hospital at the time of this writing. Will you pray for her that she will remain faithful until the Lord sees fit to call her home?

Bro. Dan Martin, our minister, has been holding services in a schoolhouse about seventy miles south of here. He is assisted by some of our brethren and sisters. We want to thank the Lord for those who still hunger for the true Word of God and also that there are true ministers of God who are not ashamed to declare the whole Gospel in its fullness.

Pray that we may be used in the Lord's service according to His will.

Mrs. Ralph Diller.

PEACE AND WAR (Continued)

printed book can give us may be much. The arguments for nonresistance are not new, but it is of interest to note that the preface indicates the book has been reprinted because "demands have come for republication even from Europe."

Conscientious Objection

The fourth book is *Conscientious Objection*, a 364-page book issued by the Selective Service System. One must express a definite note of appreciation for a government, which by its nature is often diametrically opposed to the nonresistant position, for making such a thorough study of all of the aspects of conscientious objection in American history.

The book covers the church backgrounds of conscientious objectors, legislative provisions and regulations, noncombatant service, general principles and policies of objector classification, the civilian public service program, objectors who violated the law, court decisions involving C.O.'s, statistical reviews, and many other aspects of conscientious objection during World War II.

Page 318 lists the denominations which had assignees. The Mennonites are listed as having 4,610. 44.1 per cent of the Mennonite young men (all branches) went into the armed services (p. 322). Of the total of 24,228 Church of the Brethren men inducted, only 1,365 were in C.P.S. The data on C.O.'s of all denominations is given, as is information on draft violators, those sentenced, parolees, and so on. To show the extent of this study, the reader can find a daily camp schedule printed on page 185. On page 73 is given the testimony of Amos S. Horst and Orie O. Miller before the House Committee. Pages 113 and 114 discuss the I-A-O's in the Navy, of which there were few. The Turner, Oregon, statement on our position on military service is given in full on pages 10 and 11.

Conscientious Objection, which can be secured from the Superintendent of Documents, Washington, D.C., for \$1.25, is an excellent supplemental volume to *Service for Peace*. Any study of C.O.'s must include this excellent report.

Scottdale, Pa.

FIELD NOTES (Continued)

Visiting speakers at the Alberta-Saskatchewan conference in July will be George R. Brunk, Harrisonburg, Va., and S. J. Miller, Graybill, Ind.

Bro. D. D. Brenneman, Creston, Mont., on his way to Mission Board Meeting, filled appointments at the following places: Turner, Mich.; Tavistock, Sixteenth Line, Maple View (Wellesley), and Biehn in Ontario.

The morning message at Scottdale on June 10 was brought by Bro. Chester K. Lehman, Harrisonburg, Va. Bro. Frederick Erb, Detroit, Mich., conducted the opening service.

Bro. Clarence Fretz, who is under appointment for mission work in Luxembourg, gave the commencement address at Eastern Mennonite College.

Bro. C. F. Derstine is conducting a series of meetings at the Morton Mennonite Church in Illinois. The series will close on June 20.

A union service for all the Mennonite churches in the Morton, Ill., district is planned for June 28, 8:00 p.m., when C. J. Dyck will present the story of the resettlement of refugees in South America.

The annual M.Y.F. retreat of Illinois will be held at Pilgrim Park, Princeton, Ill., July 27-29.

The A Cappella Chorus of Hesston College will sing at the Beech Church, Louisville, Ohio, Tuesday evening, June 19.

Bro. C. F. Yake, Scottdale, Pa., is now at home after two weeks in the hospital. He is recuperating nicely.

Bro. John R. Mumaw is scheduled to hold meetings at the Lockport Church, Stryker, Ohio, Sept. 18-24.

Change of address: Daniel S. Sensenig, from Dire Dawa, P.O. Box 5, Ethiopia, to Nazareth Hospital, Nazareth, Ethiopia.

Bro. S. E. Allgyer is much improved and able to be up and out of doors part of the time.

The India Mission Study class of Elizabethtown, Pa., will give a program on India at the Elizabethtown Mennonite Church Sunday evening, June 24, beginning at 7:00 p.m.

Bro. Simon G. Bucher, Annville, Pa., will speak at Good's Mennonite Church, Elizabethtown, Pa., June 23, on "Perseverance in Christian Love and Belief." The service begins at 7:30 p.m.

Bro. Andrew Jantzi, Flint, Mich., preached for the congregation at Benton, Ind., on Sunday morning and evening, June 10.

Bro. J. Otis Yoder is conducting evangelistic meetings at the Bethel Church, Wadsworth, Ohio.

Saturday evening and all day Sunday, June 23 and 24, is the time planned for a Bible meeting at Meadville Chapel, eastern Lancaster Co., Pa., Speakers will be T. K. Hershey, C. Z. Martin, and Elias Kulp.

Bro. Lester Wyse, Hartsville, Ohio, underwent an appendectomy May 27. His condition was very serious, but thanks to a gracious God, he is well on his way to recovery now.

The Youth Fellowship of Rohrerstown and Millersville, Pa., will hold their meeting on Saturday evening, June 23, at 7:30 p.m. at the Rohrerstown church. Bro. O. O. Miller

will speak on "The Mission and the Church in Latin America."

Bro. Richard Detweiler, Souderton, Pa., will be the speaker at the young people's meeting on Saturday evening June 30, at the Bowmansville Church. He will speak on "Youth Preparing for Christian Service."

Bro. Ernest Bennett, Elkhart, Ind., preached for the church at Pinto, Md., on Sunday morning, June 3.

Four Young Peoples' Institutes will be sponsored by the Bible School Board of Lancaster Conference: History Institute, Bowmansville Mennonite Church, July 14 and 15; Colonization Institute, Garbers Mennonite Church, July 21 and 22; Missionary Institute, Mechanics Grove Mennonite Church, July 28 and 29; Fellowship Institute, Crossroads Mennonite Church, Aug. 4 and 5.

The M.Y.F. and pastor of the Wooster, Ohio, Mennonite Church, gave a program at the Pleasant View Mennonite Church near Massillon, Sunday evening, June 10.

Bro. Harold Horst, Hagerstown, Md., filled the morning and evening appointments June 3, at the First Mennonite Church in Altoona, Pa. Bro. Horst will also be the unit leader and superintendent of the summer Bible school at this place.

Bro. Paul Haarer, Howe, Ind., filled the morning appointment at the First Mennonite Church in Altoona on June 10.

Bro. Leonard Haarer, Altoona, Pa., preached at the Shore Mennonite Church in Indiana on June 3. In the afternoon he officiated at the wedding of Paul Haarer, recently ordained, and Shirley Mishler.

Bro. J. D. Graber has been given the bishop oversight of the Saginaw Gospel Mission by the Ind.-Mich., conference.

The 1951 annual Mission Board meeting of Ontario held at Kitchener registered a splendid spirit of fellowship and co-ordination. It was decided to build another mission church in East Toronto.

Bro. C. Z. Martin, Mountville, Pa., has been conducting evangelistic meetings at the Cressman Church, Breslau, Ont.

Jewish Workers in our brotherhood have reorganized the Hebrew Christian Fellowship, not for administration, but for mutual fellowship and encouragement. C. J. Ramer is chairman; Josef I. Herschkowitz, vice-chairman; Edith Evans, secretary; Lloyd Weaver, treasurer; Martin Z. Miller and Abner Stoltzfus, additional members of the committee. This organization was first formed at Mission Board meeting a year ago.

Change of address: Bro. Ira D. Landis, from Lititz, Pa., to Bareville, Pa., R. 1, His telephone number is Leola 62782.

Bro. John Shenk, Denbigh, Va., preached at Frazer, Pa., June 10. Bro. John Ruth, Telford, Pa., brought the evening message on nonconformity.

The King Sisters' Quartet sang at Perkasio, Pa., on Sunday afternoon, June 10, in the meetings held there by C. J. Ramer. This quartet is from Frazer.

Bro. L. J. Miller, Twin Falls, Idaho, preached for the congregation at Yoder, Kans., on June 10.

Bro. Jacob Roth, Dayton, Oreg., preached at Los Angeles on June 3.

Bro. Harry Brackbill spoke in a summer Bible school conference at Doylestown, Pa., on June 13.

The Youth Class of the Frazer, Pa., congregation spent a long week end, June 13-17, in Denbigh, Va., assisting Bro. Ralph Palmer in tract distribution in a number of cities.

Bro. John Snyder was ordained to the ministry on June 10 at the Bloomingdale Church in Ontario. Bro. B. B. Shantz officiated. Bro. Snyder will be the assistant pastor at Bloomingdale in addition to his work as manager of the Golden Rule Bookstore in Kitchener.

Bro. H. S. Bender spoke at Waterloo, Ont., on June 10. Bro. Bender is leaving on June 15 for church work in Europe which will occupy most of the summer.

Bro. Stanley Schantz, Guernsey, Sask., represented the Alberta-Saskatchewan Conference at the recent session of the Ontario Conference.

Bro. Roy Koch is the newly elected assistant moderator of the Ontario Conference.

The Historical Committee of Mennonite General Conference was scheduled to meet at Oregon, Pa., on June 13.

A Summer Bible School Conference, sponsored by the Ontario Conference, was scheduled to be held at Waterloo on June 17. Bro. Levi C. Hartzler, Elkhart, Ind., was the visiting speaker.

Bro. B. Charles Hostetter, accompanied by a quartet from Harrisonburg, Va., is conducting an evangelistic tour in the South, particularly in Louisiana.

The changed status of conscientious objectors under the new amendment to the draft law was the subject of discussion in an important meeting of the Peace Problems Committee and other church leaders at Chicago on June 14.

Bro. John H. Mellinger, veteran mission board executive from Lancaster County, Pa., attended the Mission Board meeting at Belleville. He remarked that he could not find any of the leaders who were active forty years ago.

MENNONITE RELIEF (Continued)

Bro. and Sister Daniel Sensenig and daughter, Janice, and Bro. and Sister Clayton Keener, missionaries in Ethiopia, spent May 20 to June 10 visiting and attending the yearly conference in Tanganyika, East Africa. Sister Rhoda Wenger planned to return with them to visit her brother, Chester, who is a missionary in Ethiopia.

Camp Ebenezer is sponsored by the Ohio Mennonite Mission Board. This project requires the interest, prayers, and support of all who have a concern for our colored friends. The budget for this summer program calls for \$1200.00. Since this program is now under way, please send your contribution at once to D. Chauncy Kauffman, West Liberty, Ohio.—J. J. Hostetter, President, Ohio and Eastern A.M. Mission Board.

The James Shanks planned to leave Tanganyika for England by plane on June 6, and from there travel by boat to America.

Sister Phebe Yoder planned to leave Nairobi, Tanganyika, by plane on June 13, traveling via Europe.

FROM MILK TO MEAT

(Continued from page 587)

ture are very significant to the individual.

Once again, certain implications stand out vividly for those responsible for guiding the growth and development of young Christians. (1) Children need to understand what makes up a congenial personality. They need to be aware of personality traits which endanger their social status. (2) They need more help in knowing how to live the Christian life among schoolmates and friends. Such help must be in the area of applying Christian principles to the everyday situations which these children face; and not just in the more remote area of religious theory. (3) These children need teaching in the area of what constitutes spiritual growth; not only in *what* constitutes it but also in *how* it takes place.

Questions which are related to the interpretation of Scriptural truths and doctrines.

1. In the Bible it says stolen water is sweet and a pleasure to eat. In stories you read that when people steal things they don't enjoy them. I don't understand this. Prov. 9:17.
2. Do people need to believe in Christ to be a Christian?
3. Do people have to go to church to be Christians?
4. Is there really a heaven? (This question was written and then crossed out.)
5. What is it like in heaven?
6. How do you know that you are a Christian?
7. Why did Jesus let the Jews crucify Him?

One is impressed with the breadth of spiritual understanding reflected by these questions. Individual differences are just as pronounced in the area of spiritual development of children as they are in the academic or physical area. This suggests the first implication then, that (1) more attention needs to be given to the individual problems and concerns of children. The group needs generally are given relatively more time and attention. (2) One cannot assume that because a child has accepted Christ he understands the essential spiritual concepts. Why should a young child, recently baptized, ask, "Do people need to believe in Christ to be a Christian?" He has heard what the answer to that question is, but apparently he doesn't fully *understand* the answer. This is important. (3) Children, as well as adults, like to have the feeling of assurance with regard to being a Christian. They need teaching and preaching which will provide them with the basis for that assurance. (4) For a few, there is necessity for teaching which will cause understanding of some of the deeper Scriptural truths. That is, there are some children who can sample "meat" before others. The

spiritual diet must supply the individual's need at the time when he is hungry.

Questions related to family life.

1. How can I manage to get along with my brother and sister? (4)
2. Why should we wear our coverings at the dinner table?
3. So often I want to be away from home when Mother needs me.

Becoming a Christian does not automatically solve the problem of human relationships. These children testify to this fact when they ask about how to improve the relationship between brothers and sisters. Undoubtedly they are sincere in presenting this problem. Parents need to be just as sincere in helping them find a satisfactory answer. The other two questions suggest additional areas in which explanations are wanted. The question "why" in #2 deserves a good answer, one that is understandable to the child.

Questions related to friendships.

1. What kind of friends should I pick at school?
2. Some friends try to encourage you to go to movies, which you cannot do. They tease you and call you names because you don't believe in swearing, drinking, smoking. What are you to do about these problems?

A very influential part of every child's environment is his association with friends. He has a right therefore to expect help from parents and teachers in setting up certain standards for the selection of friends. But he should help in formulating those standards and should understand why each is included. Furthermore, the young Christian should be made aware of the nature of the witness he leaves when in association with friends. His positive witness might overbalance the friend's negative influence.

Questions related to dress.

1. Should you have a wedding ring?
2. Is it wrong to have short hair? (3)
3. Should you wear slacks, or shorts, or blue jeans? (3)

It is interesting to note that the problems presented in this group are more or less group problems rather than individual ones. The interest expressed is sincere and apparently more attention needs to be given to providing these girls with satisfactory, understandable answers. Group pressure from the outside becomes increasingly severe as the child reaches adolescence. He is in need of a firm foundation, one that he can explain and understand, for the way in which he lives and conducts himself.

Questions related to recreation.

1. Is it advisable to belong to clubs or organizations other than church or Christian?
2. Should you go to the movies?
3. Is it wrong to go to school parties such as skating parties?
4. Is it wrong to go to individual parties at the home?

5. Is it wrong to go to social places which the school supports?

6. How should athletics be worked in with the Christian life?

Group pressure upon the young Christian is felt perhaps most firmly in the area of social life. The questions asked reveal a deep concern for the matter of what is appropriate for the young Christian's recreation and social life. The significant point for parents and teachers here is twofold: (1) the child needs help in applying Christian principles to this realm of living; and (2) if this means that he cannot participate with the larger group concerned in a given activity, then a satisfactory and meaningful substitute experience should be provided.

Questions related to denominational differences.

1. Why don't Mennonites use organs and pianos as other churches do?
2. Why do some churches believe in wearing jewelry while others don't?
3. Why do some churches allow the members of that church to have short hair while others do not?
4. Why don't all churches believe in the same things?

One of the potent weapons of the non-believer is to point his finger to the wide array of beliefs, doctrines, and creeds among Christian people. This weapon might well be regarded as one of Satan's fiery darts. Questions such as the above must be regarded with complete seriousness by workers with young Christians. Satisfactory answers cannot be given to such questions without delving into church history, including Mennonite history. There is no reason why children cannot be given some help in this area, other than the difficulty of the task of making the teaching understandable. Perhaps more attention needs to be given to this aspect of Christian education. Satisfactory answers to such questions as these will help keep young Mennonite children in the Mennonite Church.

Conclusions.

It is hard for one to study a series of questions such as these presented without developing an appreciation for the ability of children to think. Furthermore, one is impressed with the wide scope of problems which confront young Christians. One is also impressed with the wide diversity of interests and needs reflected. Co-operative action on the part of parents, teachers, and ministers is needed to provide satisfactory meaningful answers to problems such as these which young Christians face. In order that the teaching be most effective it must come at the time when the need presents itself. The young babes in Christ begin on milk. But their spiritual bodies soon hunger after more solid food. The task of the teacher and parent and minister is to provide the spiritual food which will satisfy this hunger.

Goshen, Ind.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Buckwalter—Swartzendruber.—Royce Buckwalter and Betty Jean Swartzendruber, both of the Wellman congregation, Wellman, Iowa, by P. J. Blosser at the Wellman Mennonite Church, June 1, 1951.

Fisher—Bender.—Robert Fisher and Gladys Bender by D. J. Fisher at the East Union Mennonite Church, Kalona, Iowa, May 31, 1951.

Keener—Weinhold.—A. Lincoln Keener, Elizabethtown, Pa., and Edith Arlene Weinhold, Ephrata, Pa., by Amos S. Horst at the Ephrata Mennonite Church, June 2, 1951.

Miller—Eimen.—Paul R. Miller, Wellman, Iowa, and Ruth Eimen, Iowa City, Iowa, by P. J. Blosser in the bride's home, May 25, 1951.

Moyer—Hendricks.—Raymond M. Moyer, Franconia congregation, Franconia, Pa., and Ruth G. Hendricks, Salford congregation, Harleysville, Pa., at the home of the officiating minister, Arthur D. Ruth, Souderton, Pa., May 19, 1951.

Ramer—Brunk.—Milton David Ramer, Elida, Ohio, and Grace Elizabeth Brunk, Royersford, Pa., by C. Ralph Malin at the Frazer Mennonite Church, June 3, 1951.

Stahl—Kraybill.—Omar B. Stahl, Scottdale, Pa., and Lois Kraybill, Elizabethtown, Pa., by Clarence E. Lutz at the Bossler Mennonite Church, May 19, 1951.

Yoder—Miller.—Oscar C. Yoder, Martins Creek congregation, Berlin, Ohio, and Aldene Miller, Canton congregation, Millersburg, Ohio, by J. J. Hostetler at the bride's home, June 1, 1951.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Brubaker.—To Paul S. and Alma R. (Graybill) Brubaker, Mifflintown, Pa., a son, Dwain David, May 26, 1951.

Eby.—To Melvin L. and Doris (Stoll) Eby, Tony, Wis., a daughter, Miriam Joyce, May 9, 1951.

Fulmer.—To Marvin D. and Kathryn (Hunsberger) Fulmer, Quakertown, Pa., a daughter, Ruth Ann, May 14, 1951.

Glick.—To Elmer S. and Naomi (Blank) Glick, Smoketown, Pa., a daughter, Donua Jean, April 26, 1951.

Good.—To Walter and Lorene (Nafziger) Good, Hopedale, Ill., a daughter, Elaine Sue, April 2, 1951.

Groff.—To Norman M. and Editb (Gehman) Groff, Willow St., Pa., a son, Samuel, May 6, 1951.

Harnish.—To J. Mylin and Frances (Siegrist) Harnish, Willow St., Pa., a son, Harold, May 17, 1951.

Hartzler.—To Frank and Moneda (Troyer) Hartzler, Clarence, N.Y., a daughter, Mary Jo, May 14, 1951.

Hershey.—To Paul H. and Reba (Smoker) Hershey, Atglen, Pa., a son, James Richard, May 1, 1951.

Horst.—To Adin and Elizabeth (Horst) Horst, Hagerstown, Md., a daughter, Rhoda May, May 20, 1951.

Horst.—To Leon M. and Gladys (Good) Horst, Quakertown, Pa., a daughter, Evelyn May, May 24, 1951.

Kauffman.—To Morris and Gladys (Mullet) Kauffman, Glendive, Mont., a daughter, Pamela Faith, May 9, 1951.

Kauffman.—To Victor and Dorothy (Detrow) Kauffman, Leetonia, Ohio, a son, Kenneth Lee, April 21, 1951.

Kempf.—To Wayne and Esther (Lapp) Kempf, Strang, Nebr., a daughter, Ellen Jane, May 4, 1951.

Kurtz.—To Raymond and Marie (Detrow) Kurtz, Salem, Ohio, a son, William Lee, May 13, 1951.

Lind.—To Lloyd L. and Mary (Zebr) Lind, Salem, Oreg., a son, Robert Wayne, May 10, 1951.

Malin.—To C. Ralph and Erika (Lehnhoff) Malin, West Chester, Pa., a son, James Sherwood, May 24, 1951.

Mullet.—To James and Leab Belle (Kauffman) Mullet, Bloomfield, Mont., a daughter, Rebecca Lynn, May 12, 1951.

Newcomer.—To Benjamin F. and Reba E. (Myer) Newcomer, Lancaster, Pa., a son, Glenn Elwood, May 30, 1951.

Shaffer.—To Murray and Nina (Reiuard) Shaffer, Port Trevorton, Pa., a son, Richard Arnold, March 11, 1951.

Showalter.—To Elmer and Helen (Weaver) Showalter, Lebanon, Pa., a son, Glen Allen, June 5, 1951.

Smoker.—To Reuben and Esther (Blank) Smoker, Paradise, Pa., a daughter, Thelma Jean, May 20, 1951.

Spicher.—To Ray and Elizabeth (Hershberger) Spicher, Hesston, Kans., a son, Dennis Ray, June 1, 1951.

Troyer.—To James and Norma (Erb) Troyer, Shickley, Nebr., a daughter, Patricia Ann, May 19, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Albrecht.—Daniel, son of Jacob and Anna Albrecht, was born Feb. 9, 1874, in Perth Co., Ont.; passed away May 16, 1951, very suddenly after suffering a heart attack. In 1909 he was united in marriage to Mattie Ulrich, who preceded him in death May 16, 1926. To this union were born 5 children (twin daughters, Viola—Mrs. Christ Bontrager; and Violetta—Mrs. Samuel Schrock; John, all of Akron, N.Y.; Sidney, Lockport, N.Y.; and Mary—Mrs. Norman Eick, Akron, N.Y.), all of whom survive. He was married to Rachel Peebles June 23, 1929, who survives. Also surviving are 2 stepsons (Elmer and Daniel Peebles), 1 brother (Joseph), 2 sisters (Sarah and Leah), and 13 grandchildren. In his youth he united with the Mennonite Church in which he was a faithful member until death. Funeral services were held May 20, at the Clarence Center Mennonite Church in charge of Edward Diener and Jacob Birk. Interment was made in the Good Cemetery.

Bowman.—Twin sons, stillborn, of Raymond S. and Ruth (Metzler) Bowman, East Earl, Pa., were born April 30, 1951, in the Lancaster Osteopathic Hospital. Surviving are the parents, 4 sisters and 3 brothers (Mary Jane, Miriam, Paul, Esther, Raymond, Jr., Lois Jean, and Clair), the maternal grandparents (Mr. and Mrs. Elmer N. Metzler, Ephrata, Pa.), the paternal grandfather (Mr. Henry G. Bowman, New Holland, Pa.), and a great-grandmother (Mrs. Amanda Snader, East Earl, Pa.). Grave-side services were held at Metzler's Mennonite Cemetery conducted by Alvin G. Martin.

Croyle.—Daniel, son of the late Mose and Elizabeth (Speigle) Croyle, was born at the Croyle homestead in Jenner area of Somerset Co., Pa., April 29, 1874; died May 9, 1951; aged 77 y. 11 d. He was married to Lovina Kauffman Aug. 26, 1894. She preceded him in death May 18, 1934. He is survived by 2 sons (Clarence, at home; Edgar, Boswell, Pa.), 1 stepdaughter (Mrs. Levi Croyle, Boswell, Pa.), 1 brother (Jacob, Hollsopple, Pa.), 1 sister (Mrs. Mary Varner, Johnstown, Pa.), 1 grandchild, and many other relatives and friends. He united with the Thomas Mennonite Church and remained a faithful member for many years till the time of his death. Funeral services were held in the home and at the Thomas Mennonite Church by Aldus Wingard, Harry Y. Shetler, and Paul M. Roth.

Frey.—Joseph, son of Christ and Martha Frey, was born near Archbold, Ohio, Feb. 17, 1878; departed this life at the home of his sister, Mrs. Sarah Liechty, near Leo, Ind., May 23, 1951; aged 73 y. 3 m. 16 d. He lived near Archbold for the entire period of his life except for the last six months which he spent with his sister because of illness. He was of a family of five children, all of whom preceded him in death except Sarah, who, together with other relatives and friends, remains to mourn his departure. Following the death of his father in 1897 and his mother in 1923, Joe and his brother Sam lived together and enjoyed the companionship of one another until the death of Sam less than one year ago. In his early manhood he accepted Christ as his personal Saviour and united with the Central Mennonite

Church and remained faithful until death. The days of his Christian life were spent in an unassuming, exemplary way and the blessings of God were his to enjoy.

Miller.—Daniel W., son of William and Fannie (Eash) Miller, was born April 12, 1891, in Lagrange Co., Ind.; departed this life May 29, 1951; aged 60 y. 1 m. 17 d. He was united in marriage to Lydia Schrock Feb. 1, 1920. To this union was born one son (Ernest). He leaves to mourn his departure his bereaved companion, 1 son (Ernest, Ligonier, Ind.), 1 grandson, 1 brother (Erwin, Goshen, Ind.), 2 sisters (Lizzie—Mrs. Mel Boley, Massillon, Ohio; and Mary—Mrs. Ora Schrock, Sturgis, Mich.), 1 uncle (Andrew Eash, Kalona, Iowa), and many other relatives and friends. His father, mother, 1 brother, and 1 sister preceded him in death. He was a member of the Town Line Conservative A.M. Church and lived a faithful and devoted life until death. Funeral services were held at the Town Line A.M. Church June 1, in charge of Sam T. Eash and Noah Zehr. Text: Eccl. 9:12.

Miller.—Fannie, daughter of John S. and Fannie (Hartzler) Zook, was born in Wayne Co., near Smithville, Ohio, Sept. 14, 1870; died at the home of her son May 31, 1951; aged 80 y. 8 m. 17 d. Death was caused by diabetes and complications. She was married to Harvey E. Miller Nov. 4, 1897. She is survived by her husband, 3 sons (Owen, Waterford, Ind.; Ora, South Bend, Ind.; and Oscar, Goshen, Ind.), 5 grandchildren, 4 great-grandchildren, 1 sister (Mrs. David Lantz, Oak Harbor, Ohio), 3 brothers (Sydney, Goshen; John, Beltsville, Md.; Milo, Sturgis, Mich.), and a host of relatives and friends. At the age of four the family moved to Barker Street in Michigan and then at fourteen she moved to the Elkhart prairie near Goshen and lived in Elkhart County the rest of her life. On July 27, 1950, she fell and fractured her hip and was bedfast until her death. At the age of nineteen she joined the Mennonite Church and remained a member until her death. She had been unable to attend church services the last four years because of her health. Funeral services were held June 3 at the North Goshen Mennonite Church and burial was made at the Clinton Union Cemetery. Paul Miner and Russell Krabill had charge of the services.

Woolner.—Addison, son of John and Hannah (Clemmer) Woolner, was born in Waterloo Twp., Aug. 28, 1883; passed away at St. Mary's Hospital May 7, 1951; aged 67 y. 8 m. 9 d. He was preceded by his first wife, Mary Ann, June 15, 1939, and by his second wife, Ella May, Aug. 18, 1948. He is survived by 1 daughter (Rella, Kitchener, Ont.), 4 sons (Orval, Lloyd, and Calvin, Kitchener; and Gordon, Bridgeport, Ont.), 2 sisters (Mrs. Elmina Cressman, Preston, Ont., and Mrs. Irene Burkhardt, Bridgeport), 2 brothers (Nelson, Kitchener, and Vernon, Mannheim), and 5 grandchildren. He was a faithful and lifelong member of the First Mennonite Church. Funeral services were conducted at the First Mennonite Church, Kitchener, Ont., with John H. Hess in charge. Burial was made in the adjoining cemetery.

Special Meetings

BAIRS STATION, PENNSYLVANIA

Report of Christian life and Bible meeting held at the Bairs Codorus Mennonite Church, May 6, 1951.

Organization.—Mod., Wm. Martin; Chor., Russell Baer.

Program and Speakers.—Sunday School Lesson, Russell Baer; Children's Meeting, Grace Hostetter; The Life of the Christian, The Assurance of the Christian, The Love of the Christian, The Power of the Christian, by B. Charles Hostetter.

Thoughts Gleaned.—The Christian life requires the new birth and a complete change from the life of the world to Christ. Christianity is Christ. We become a dwelling place for Christ. Our bodies are the temple of the Holy Spirit. We can be assured that we are saved by taking God at His Word. We can be assured of our salvation because Christ took our place on Calvary. It is possible to love our enemies, to feed them, pray for them, and to bless them because we have the love of God in our hearts. We can only live true to God by the power of God in our lives. We are the salt of the earth. We should make the unsaved thirsty for Christ.

Anna Mae Bair.

THE BOOK SHELF

The Story of the Mennonites, by C. Henry Smith, third edition revised and enlarged by Cornelius Krahn, Newton, Kans.; Mennonite Publication Office; 1950; 856 pp.; \$3.75.

The late C. Henry Smith, from an Amish Mennonite background in Illinois, spent his life teaching history in Goshen and Bluffton Colleges and in studying the history of the Mennonites. At a time when there were no reliable books of Mennonite history he wrote a Ph.D. thesis at the University of Chicago entitled, "The Mennonites of America" (1909). In 1920 he published his first popular work on Mennonite history under the title, "The Mennonites." Twenty years later he revised and enlarged this work under the title, "The Story of the Mennonites."

The present book is a further revision and enlargement prepared by Cornelius Krahn of Bethel College in Kansas. Since Dr. Krahn was born in Russia and educated in Germany and the Netherlands, he is eminently well qualified to add to the story a significant interpretation of the part played in Mennonite history by the Dutch, Prussian, and Russian groups.

The story opens with an account of the early Anabaptists of Switzerland and South Germany. This is followed by a description of the conversion of Menno Simons and of his work in the Netherlands and Germany. Each of the next six chapters gives a chronological story of the Mennonites in separate parts of Europe from their beginning to the present time. The story moves rapidly but thoroughly from Switzerland, through the Netherlands, North Germany, South Germany, and finally Russia. One of these chapters traces the migrations of the Hutterites. The chapters on American Mennonite history begin with the first settlements in Pennsylvania and then trace the early migration to Maryland, Virginia, Western Pennsylvania, and Ontario and the nineteenth-century westward migration to other states. This is followed by an account of the reasons for the formation and the characteristics of the various Mennonite and Amish branches. Two chapters are devoted to an analysis of the coming to America of the Russo-German groups and of their migrations through Canada and Central and South America. Two final chapters treat the culture and progress among the Mennonites and their witness in war and peace.

No one can read this book without being amazed at the story which it tells, and no Mennonite can read it without being deeply inspired by it. The story is simply told, and it has a clarity and sincerity that give it real charm. It most certainly will be the standard popular work on Mennonite history for years to come. An extensive bibliography and comprehensive index add materially to its usefulness.

Criticism of a book of this quality may appear to be pointless. The author has attempted to give a sympathetic treatment to all

branches and divisions of Mennonites. The solid values of the more conservative branches of the Mennonite and Amish groups are well outlined. At the same time, their foibles and inconsistencies are clearly revealed. On the other hand, one is led to believe that the more progressive branches of the Mennonites have few, if any, inconsistencies of their own. The treatment, therefore, though sympathetic, is certainly not neutral.

Question may be raised concerning the amount of space devoted to various aspects of Mennonite history. Nearly two thirds of the entire work is devoted to the Mennonites in Europe. Most American Mennonite readers would have appreciated more emphasis on the history of American Mennonites. Over 250 pages are devoted to the Russian Mennonite history and to their migrations to the United States. Again, this seems a bit out of proportion in a general Mennonite history. The discussion of the conscientious objector in World War I is given 22 pages of space. The much more extensive activity of the conscientious objector in World War II is covered in six pages.

In a book of this size typographical errors and errors in fact are inevitable. Such errors appear on pages 345, 439, 746, 761, 762, and 769. These should not obscure, however, the solid contributions made by Drs. Smith and Krahn in providing a comprehensive, yet readable, history of our people.—Carl Kreider.

Duff, The Story of a Bear, by William Marshall Rush; Longmans, Green, and Co.; 1950; 149 pp.; \$2.25.

William Marshall Rush was well qualified to write this fascinating story about Duff, for this is only one of six books which he has written about wild life in the Rockies. He has a deep appreciation and respect for the struggles to survive which all wild creatures face continually.

The story itself begins with a yearling cub and his humorous antics and escapades. moves into his adult life when he meets man and tragedy becomes a part of his everyday experience, until he finally emerges the largest and strongest of the black bears. There are exciting fights with other bears, a forest fire which laid waste the bears' homeland, a brief romance with Cara, and many other interest-holding incidents.

The two men in the story who hunted Duff on repeated occasions epitomize the two main concepts which people have concerning wild life—Webb, who thought only of the kill and had no scruples against disregarding law, and Danny, who wanted fair play and honesty.

Do you like stories of wild animals? Are you eight years old? or eighty? It makes no difference, for this book will be well worth your time. On three occasions (pp. 18, 79, and 136) Webb refers to Duff as a "durn fool" or a "durn critter." Otherwise there is no objectionable language or philosophy.

The typography of the book is excellent, the illustrations are good, and Mr. Rush's style is graphic and very readable.—Clara L. Hershberger.

ITEMS and COMMENTS

When Emory University School of Theology, Atlanta, Georgia, refused to accept a Negro student, the Student Council issued the following statement: "We think we are morally obligated to make the opportunity for equal education and religion available here. We are tired of giving first-class propaganda to communism by continuing our failure to practice what we preach."

* * *

The Wage Stabilization Board has recently ruled that religious, charitable, and educational institutions are exempt from the present nation-wide wage freeze. Thus hospitals, schools and colleges with religious affiliations, and churches may raise the salaries of their employees without consulting the government agency, at least until another ruling is handed down.—Herald of Holiness.

* * *

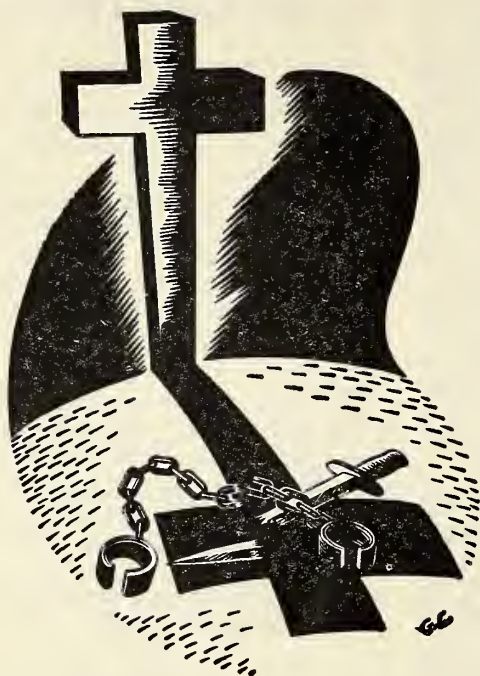
Evacuation of Protestant missionaries from Communist China has reached its maximum tempo, according to reports received by Religious News Service in New York. The foreign missions secretary of the National Council of Churches has disclosed that about 300 American Protestant missionaries have withdrawn from China since the beginning of the year. This leaves about 200 American Protestant missionaries still in the country. He said that practically all Protestant missionaries have applied to the regime for exit permits.

* * *

Prime Minister Chang of Korea, a Roman Catholic, has warned that country that Korea "is today losing its moral virtues and consequently the nation is pursuing a course of decline rather than of rise. We Christian people should do our best to lift up the declining morality caused by the war." He continued "The nation has suffered enormous material losses as a result of the war, but these losses are small compared to the moral loss resulting from the abandonment of their conscience by many of our people because of the difficulty of life." It is sad to read of such conditions in a country which was outstanding for the character of its Christianity.

* * *

Senator Charles W. Tobey, a member of the Senate Crime Investigation Committee, pleads for a genuine moral and spiritual rebirth in America in the May issue of *The American Magazine*. He expresses the conviction "that morality in this country has reached an all-time low." It is Tobey's estimation that the cost to the taxpayers in pursuing, combating, and prosecuting crime at the various levels of government in this country is about fifteen billion dollars a year. And he estimates that about thirty billion dollars a year changes hands in illegal gambling. He says the saddest feature in the work of the committee has "been the revelation that all over this country we have had collusion and corruption between men who are sworn to



HAS THE CROSS BROKEN THE DAGGER?

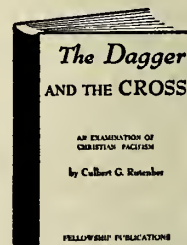
Can the dagger and the Cross be reconciled with the deeply sinful catastrophe of war? Is the Christian justified in resorting to the killing of his fellow men under some circumstances? Does the Gospel of Christ show an alternative to war through the Cross?

These are the deeply disturbing questions dealt with in *The Dagger and the Cross* by Culbert G. Rutenber of the Eastern Baptist Theological Seminary in Philadelphia. He begins with a survey of what the Bible has to say on war in both the Old and New Testaments and goes on to consider the arguments of present-day theologians.

Harold S. Bender, chairman of the Peace Problems Committee, says: "This book should have the widest possible circulation. It is a must for every Mennonite seriously concerned for a satisfactory intellectual handling of the question of nonresistance which is soundly Biblical and evangelical."

The Dagger AND THE CROSS

A new, engaging book; 135 pages, \$1.00. Mennonite Publishing House, Scottsdale, Pa.



uphold the laws and the Constitution and who hold public positions—collusion and conspiracy with the leaders of crime. While Senator Tobey hopes that the great wave of public indignation going over this nation will sweep gambling and immorality out through legislation, he nevertheless warns against putting too much faith in law. "The problem as I see it goes much deeper than that. Coupled with these physical devices for action there must be a real moral and spiritual rebirth in America. . . . We must get to the roots of the trouble to be really effective. It is a matter of the human heart and the human soul. . . . We must turn to the teachings of God; then we can take action to redeem America from the throng of sin and vice that reigns so triumphantly across this country today. To quote Whittier, 'But solution there is none save in the rule of Christ alone.' I personally believe that and therein lies the hope of the world."

* * *

Sixty new German missionaries have been sent out since the war to reinforce 450 already working in Africa, India, Indonesia, China, Japan, and the Pacific Islands.—D. Carl Yoder.

* * *

23,000 Bibles were sold in Hungary during 1950, according to a report presented to the National Bible Council of the Hungarian Protestant churches. Work on a New Testament Revision has been virtually completed

and the new text will be published this year. A new translation of the Book of Genesis also will be published shortly, the beginning of a project for the revision of the entire Old Testament.

* * *

Paul S. Rees, first vice-president of the National Associations of Evangelicals, said recently, "Church people are refusing to meet the challenge of today's secularism with its money lust, its obsession with sensual indulgences, its personal frustrations, and its broken homes. Spiritual renewal will only come when the need of it is personalized among millions of our professing Christians. Our own prayerlessness, pettiness, bad temper, greed, jealousy, and self-complacency must be confronted honestly and must give way before the invading flood of God's love pours into our chastened and surrendering hearts."

* * *

The Eastern Baptist Theological Seminary in Philadelphia has purchased a 41-acre estate in near-by St. David's. The new property will be used to house the undergraduate four-year college course of the seminary. When improvements are completed the property will

represent an investment of over a million dollars.

* * *

A Marine Corps officer told a schoolgirl in Washington, D.C., that "if the whole world were Christian there would be no need for armies, navies, or even police."

* * *

Fifteen thousand persons took part in the annual Passover Pilgrimage to Mount Zion in Jerusalem. Most of them were emigrants from Oriental countries who were brought to Jerusalem in more than a hundred special busses.

* * *

At least \$29,000,000,000 out of the total national income of \$236,000,000,000 in 1950 was spent for wars—past, present, and future. The military budget for 1951 calls for 48,000,000,000. In contrast to this the American people gave to religion, education, welfare, and benevolence in 1950 the total of \$3.8 billion. This is the figure given by the Russel Sage Foundation. The government gives a somewhat smaller figure, \$3.3 billion. A conservative estimate would perhaps be 3½ billion. It is easy to see where America puts its chief reliance.

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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A Week in the "Big Valley"

BY THE EDITORS

The Kishacoquillas Valley in central Pennsylvania, commonly called the Big Valley, is one of the beauty spots in a state noted for its green mountain ranges and its lush agricultural valleys. The valley is thirty miles long and three miles wide. On one side lies Stone Mountain and on the other side Jack Mountain. Between the verdant slopes of these mountains lies as fair a checkerboard of prosperous farms as one could hope to see. Here live almost five hundred Amish and Mennonite families. It is the third oldest existing Mennonite settlement in the state, the first Amish having settled here in 1791.

The Maple Grove congregation at Belleville, near the center of the Big Valley, was host June 7-12 to the forty-fifth annual meeting of the Mennonite Board of Missions and Charities and several associated meetings. Sessions were held in a large tent, secured from the Ohio C.W. Conference, in a field beside the church. Excellent meals were served in a tent on the other side of the church, under the direction of Mrs. J. N. Byler, of M.C.C. headquarters at Akron. Other small tents were used by local committees and for a bookstore operated by Mennonite Publishing House. The white-sided church building was used for committee meetings and as an office for the Board secretaries. Guests were lodged in the hospitable homes on both sides of the main road which runs through the valley.

Activities got under way Thursday afternoon and evening with a combined session of the Executive and Missions Committees and a session also of the General Council of Mennonite Youth Fellowship, which for the fourth time held its annual general meeting just prior to the Mission Board meeting. All day Friday the Executive and Missions Committees continued on their lengthy agenda in preparation for the Board sessions.

Friday Forenoon

The M.Y.F. meeting got under way in the big tent on Friday morning, with Vice-president Edgar Metzler presiding. First was the registration, which by the end of the sessions grew to about 200. Of these, thirty-five were appointed delegates from their local units. There was representation from thirteen states, some from as far as Colorado and seven foreign countries. There was a sprinkling of older folks present, including a number of pastors, all of whom were most welcome in the meetings.

On the completion of the registration Denton Croyle, Johnstown, Pa., led in a song service. LeRoy Kennel, Shickley, Nebr., read a Scripture and led in prayer. Then Ray Bair, president of M.Y.F., told the delegates what their responsibility is in getting the most out of this meeting and taking its inspiration home. Evan Oswald, secretary of Fellowship, introduced representatives from Kidron, North Goshen, Bally, and Johnstown who described fellowship activities in their congregations. Chester Raber, M.Y.F. treasurer, substituting for J. Frederick Erb, secretary of Extension, introduced representatives who told of extension activities at Pleasant Hill (Ohio), Maple Grove (Belleville), Floradale, Goshen College, and Blooming Glen. Don Jacobs, secretary of Faith and Practice, similarly introduced representatives from Wadsworth, Orrville, Shickley, Preston, St. Jacobs, Goshen, and Elmira. It was most inspiring to hear the great variety of ways in which the young people of the church are meeting the needs of themselves and of their communities. There were additional reports from Pinto, Farmerstown, Perkasio, Louisville, Prairie Street, Scottdale, Cedar Grove, and Weaver's (Johnstown). The session was closed with prayer by Paul Erb.

A beautiful background for the between-session fellowship was the playing of Gospel song recordings.

Friday Afternoon

A considerably larger crowd assembled for the Friday afternoon session. Ray Bair presided. We saw in large letters before the platform a line from a hymn which formed the outline of the entire M.Y.F. program: "Grant us to do with zeal our portion whatsoever." Hiram Hershey, Princeton, N.J., led the congregational singing through the remaining sessions of the M.Y.F. meeting. Tillie Yoder, assisted by the Scottdale Ladies' Chorus, led the audience in a worship service. The subjects for the afternoon were taken from the first part of the theme: "Grant us to do." Chester K. Lehman, on the subject, "Grant Us," threw us back, in all our helplessness, on the sufficient God. Three speakers faced us with Our Responsibility: LeRoy Bechler, Saginaw, Mich., To the Negroes; Robert Ekeland, West Liberty, Ohio, In Child Welfare; Paul Verghese, Tripunithura, India, For Foreign Missions. The session closed with an appeal from Harold Bauman that we turn conviction into action; his subject was "To Do." The closing prayer was led by Bro. Aaron Mast, the bishop of the host church.

An hour of fellowship led by Evan Oswald occupied the young people between the dismissal and the supper hour.

Friday Evening

Hiram Hershey opened the Friday evening M.Y.F. meeting by leading the group in the hymn, "Praise to the Lord Almighty." Carl Kreider, Goshen, Ind., gave the first address of the evening on "Zeal—Why?" The forces of evil, he said, are zealously pursuing militarism, secularism, and nationalism. Our zeal is to overcome the wicked forces. Don Jacobs, Lancaster, Pa., in speaking on "Zeal—for Rural Missions," enumerated the factors which make the rural areas in America a field where the Mennonite Church should enter because of her familiarity with rural living and work. Robert Keller, Eureka, Ill., returned foreign relief worker, spoke on "Zeal—for Relief." He appealed for a right view of stewardship which will help us meet the needs of others in the world. J. Frederick Erb, new pastor at the Detroit Mission, in speaking on "Zeal—for City Missions," asked that we might meet the challenge of city missions; he said that even though we are a rural people we do have a responsibility to win city people to Christ. Each of the youthful speakers talked enthusiastically about his area of work, indicating a live, perpetuating interest in having the Mennonite Youth Fellowship pursue zealously the winning of lost souls for Christ. A men's quartet from the Big Valley Chorus rendered two numbers, after which an offering of \$179.46 was given for the expenditures of M.Y.F. work. Richard Detweiler, Souderton, Pa., closed the evening meeting with a period of worship and praise in congregational singing.

Saturday Morning

On Saturday morning the M.Y.F. group gathered again for a public program. Tillie Yoder led in a responsive reading worship, with the Ladies' Chorus of Scottdale, directed by Paul Erb, helping in the service of praise. Ray Bair, chairman of the meeting, presented Paul Erb, who explained the possibility of M.Y.F. representation at the Mennonite World Conference in Switzerland in 1952. It was decided to have a representative there. Lois Yake, secretary, called the roll of delegates. Chester Raber gave the treasurer's re-

port. The secretary read the minutes of the General Council. J. Frederick Erb described the workshop to be held at Chesley Lake, Ontario, this summer. This was followed by a report of the planned itinerary of this summer's Youth Team in states west of the Mississippi.

In the election Chester Raber was chosen as vice-president and Richard Burkholder as treasurer. "Weak Spots in M.Y.F." were described by J. B. Shenk and Barbara Snyder. They mentioned a balanced emphasis, initiative in local units, and use of the releases. Paul M. Miller, Goshen, Ind., spoke most interestingly on "What Must We Do?" He asked for a balanced stress on faith and practice, extension, and fellowship; co-operation with church leaders; and a solid foundation of faith. Richard Detweiler, official sponsor of M.Y.F., closed the forenoon session by leading a lively discussion on the problems of M.Y.F. growth and their solution. Denton Croyle led in a closing song, followed by a benedictory prayer by Paul M. Lederach.

Saturday Afternoon

In the Saturday afternoon M.Y.F. service LeRoy Kennel, Shickley, Nebr., led in the devotional period. In giving the story of the rich young ruler he commented, "Our portion is to teach men to love the Lord with all their heart, soul, and mind." Chester Raber gave a summary for the delegates present. "The responsibility of delegates is to go home and put to use the suggestions and take up the challenges presented. Study the weaknesses of your M.Y.F. and do what you can for your organization." "The goal of M.Y.F. is discipleship," he said.

"Our Portion in World Peace," by Mary K. Nafziger, Goshen, Ind., emphasized that people whom the world calls Christian say there is nothing we can do about world peace. Our portion, she said, is to be Christian.

Robert J. Baker, Elkhart, Ind., who spoke on "Our Portion in World Peace," presented his message in excellent story form. "Our portion is living for Jesus one hundred per cent, and seeing the world as Christ saw it."

"Our Portion in Voluntary Service," discussed by Ray Horst, Ephrata, Pa., listed the many different peoples and areas of service which should be touched by voluntary service. Don Snapp, of the Elkhart voluntary service office, then presented some specific openings in the M.R.C. program. "To Every Man His Work," by J. Lawrence Burkholder, of Goshen, Ind., was the last message on the afternoon program. He stressed that every phase of our life must be religious, and that it must have a Christian end. Richard Detweiler, chairman of the afternoon meeting, closed the session by having Elam Glick, Belleville, lead in a closing prayer.

Saturday Afternoon

The first meeting of the members of the Mennonite Board of Missions and Charities was held Saturday afternoon in the church building, at the same time the M.Y.F. meeting was held in the tent. J. I. Byler, veteran city mission worker, led in an opening song, "Ye Are the Light of the World." Raymond Mishler, president of the Pacific Coast Mission Board, conducted the devotional period. After a roll call by J. D. Graber, executive secretary of the Board, he read the minutes of the executive committee.

The executive committee recommendation that J. D. Graber investigate the adjustment of the length of stay on the fields by missionaries to a possible shorter time was adopted. The annual reports of John H. Mosemann, president of the Board, and of J. D. Graber, secretary, were presented. The report of the treasurer, prepared and read by assistant treasurer, H. Ernest Bennett, disclosed that the contributions have slightly increased over the amount contributed last year. But the actual picture, considering the inflationary spiral, indicates that giving per capita member is less.

Saturday Evening

The concluding M.Y.F. meeting was opened on Saturday evening at 7:30 as a growing drizzle dimmed the atmosphere outside. The tent, holding about 1000 people, was filled early. Following two congregational songs, Richard Detweiler led in a short testimony meeting. At this time the rain came down in intermittent showers. Ray Bair, chairman of the meeting, introduced Paul Erb, substituting for Paul Mininger, who spoke on "Whatsoever." He said, "The commitment to Christ is absolute and unquestioning." J. D. Graber then led in a consecration service for approximately twenty young people, representing relief workers, voluntary service workers, and new officers of M.Y.F. An offering of \$444.71 was lifted for M.Y.F. The Voice of Youth Chorus of Souderton, Pa., presented several numbers in worship, after which B. Charles Hostetter, Harrisonburg, Va., spoke on "I Beseech You . . . by the Mercies of God." His impassioned plea was to recognize the mercies of God and to make a consecration commitment in appreciation for that mercy. Several hands were raised during an invitation.

Sunday Forenoon

The first public meeting of the Mennonite Board of Missions and Charities was opened on Sunday morning by the singing of several hymns, led by Paul Swarr. A steady rain came down outside, continuing the showers which had descended all night. While the meeting was in progress in the tent some of the brethren served in the near-by congregations.

Glen Yoder, superintendent of the Mennonite Children's Home in Kansas City, led in the opening devotional meditations. Bro. Nevin Bender, Greenwood, Del., of the Conservative Amish Conference, delivered the morning sermon on the subject, "Stewards of the Manifold Grace of God." God, he said, has entrusted us with the most priceless thing obtainable. Part of the Voice of Youth Chorus gave a couple of numbers in song. Eugene Blosser, returned from the China Mission, told of the grace of God in work in China. Despite discouraging appearances, there have been definite blessings with souls won to Christ. A period of prayer was offered for the work in China. Mahlon Hess, missionary on furlough from Tanganyika, spoke also on the grace of God. His message was a testimony of the wondrous work of God in redeeming souls in Tanganyika. An offering of \$419.89 was taken for the General Board's operating funds. Mahlon Hess then led in a closing prayer and in thanks for the noon meal.

Sunday Afternoon

The noon meal had been eaten in the church building and in the tents. Those who had brought with them coats and raincoats used them to advantage as they found it necessary to rush from the food tent to the church and to the tent where the meetings were held.

The Sunday afternoon meeting was opened by singing led by E. M. Yost, Denver, Colo., as the rain continued outside. Howard J. Zehr, pastor of the Peoria Mission, led in a devotional period of Scripture reading and prayer. A few minutes were taken at this time to have Orie O. Miller, secretary of the Peace Problems Committee, report on the latest military conscription bill which has passed both House and Senate and now awaits the president's signature, and which requires that all IV-E's be subject to their local draft boards for work of national importance.

Noah G. Good, dean of Lancaster Mennonite School, traced briefly in his talk on "The Advance in Europe" the carrying of the Gospel to America and now the need to take it back. J. D. Graber next addressed the people on "The Advance in Asia." He discussed the situation in Japan, the encouraging aspects, including the securing of land, and the plans to send more workers. The situation in China in relation to the Gospel was explained and a challenge presented to open missions elsewhere if the door is closed in China. Bro. Graber's

(Continued on page 604)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.50 PER YEAR; THREE YEARS IN ADVANCE, \$6.50; FIVE YEARS IN ADVANCE, \$10.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO GOSPEL HERALD, SCOTSDALE, PA.

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EDITORIAL

Conquering and to Conquer

The kingdom of God is epitomized in Rev. 6:2 by the rider on the white horse, wearing the crown of triumph, going forth conquering and to conquer. The Christian message is one of unquenchable optimism. The Bible breathes from beginning to end the note of certain victory. Isaiah tells us that no weapon formed against us shall prosper. Jesus proclaimed that if only He were lifted up, He would draw all men unto Him. Paul rejoiced in the fact that our spiritual weapons are mighty to the pulling down of strongholds. John the Revelator chants the paean of victorious praise: "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever."

The enemies which are out to destroy Christ and the Gospel and the church and the kingdom are real and potent. Communism has stretched its iron and bamboo curtains across a divided world. It is promulgating its godlessness with all the enthusiasm of religious devotion. It has closed to the Western church the greatest of foreign mission fields. It stands as a threat over all Europe and Asia—indeed, over all the world.

Secularism, a twin evil, does to Christ and the church by indifference and unconcern what communism does by blatant denial and blasphemy. Secularism has made a majority of our population godless. It has reduced Sunday to Sunday, and emptied churches by the hundreds. Secularism has taken away the God of our fathers and set up the god of materialism instead. The people of Japan, since they have found out by his own confession that their emperor is no god, have now no god at all. The intellectuals of many a pagan land have lost their superstitions only to be left in a godless humanitarianism.

The evil of immorality comes inevitably along. A generation which has lost its faith has also lost its code of conduct, and wanders around without moral landmarks. The corruption in high places revealed by the Senate investigation is just a symptom of the moral disintegra-

tion which is pulling our generation into ruin. We live in an era of opportunism, when multitudes, having lost all fear of God, are satisfied if they can only get by.

Facing such evils, we might well despair. But we must be reminded that these conditions are by no means universal. There are thousands of men and women of God, who love Him devoutly and serve Him faithfully. There are Christian homes, flourishing churches, and neighborhoods that reflect at least something of the purity and glory of heaven. In a sea of sin there are islands of faith, not only in North America and Europe, but also in Africa, India, China, Japan, Latin America, and in other areas too, including Russia. There is still a church with an undefeated spirit, going forth with its Leader to triumph.

Against entrenched and threatening evil Christ calls to the advance of faith. Christianity still has heroes who through faith subdue kingdoms, work righteousness, obtain promises, stop the mouths of lions. Our recent Mission Board meeting had topics on the Advance in Europe and Asia. Just when in China the greatest retreat of missionary history is in progress, what holy boldness it is to speak of advance. But the language is right and the spirit is right. Advance is the only strategy that the church of Christ knows. We know how to run forward, but not backward. We can charge, but we have not been taught how to retreat.

Our strategy teaches us not to depend upon carnal weapons. In these days there is great danger of our being propagandized into thinking that the advance of the kingdom is dependent upon the military containment of communism at the thirty-eighth or some other parallel. In the recent hysteria some Mennonites went along with the idea that the recall of a soldier was wrapped up in the fortunes of the church. Let us be assured that every gun that is fired against Asiatics today is a denial of New Testament love and drowns out a Gospel voice. One of the misfortunes of foreign mission history is that the conquest by foreigners and the preaching of the Gospel has been equated in the minds of the dark-skinned races. We must remember that Christianity does not be-

long to any favored race, and derives no sanction from nationality. Christianity is at home in every land, except as we get our culture confused with it.

More and more we must come to depend upon spiritual resources. As churches in communist lands go underground, we must go upper air. There is no immigration officer who can stop the prayers of saints from being effective across national borders. These are days for a new fellowship of intercession. As people are thrown upon God, His enabling will work the miracle of sustenance in difficult circumstances. This is a time to develop reliance upon the Lord rather than upon ourselves and our organization. This is a time for all of us to be learning the secrets of personal victory. From its very character, Christianity has a genius for becoming personalized. It is a genius which communism does not know how to counter.

Our strategy requires also that the church press into every opportunity. We must capitalize upon situations. India's door, so far, is wide open. It is the crucial hour to extend the borders there, and to prepare an indigenous church for the trials which may be coming. Japan is described as the most wide open of mission lands in the world today. Strategy would call for rapid expansion of our timely entrance there. This is a time to help press some doors open: through relief work, through hospital and other physical services, through summer Bible school, through colonization. It is time to Christianize our contacts: those which come through the widening vocational interests of our people; those which are pretty sure to come as the working of the new draft law places our young men in hundreds of new situations. We must learn to utilize our resources: our growing wealth, our increasing numbers, and the expanding abilities so well demonstrated in our relief work, in voluntary service, and in the great variety of Mennonite Youth Fellowship.

The Christian spirit does not take no for an answer, for we are attached to the eternal Yea. Denied, we knock again. If the road is blocked to Bithynia, we go to Troas. If we can't do what we want, we wait poised for what God wants. Our next best is often God's very best. There may be temporary setbacks, and seeming impassés. But the highway of our God is not a blind alley; it goes on and on, up and up, to the Eternal City of our God.

A WEEK IN THE "BIG VALLEY" (Continued)

knowledge of church history served him well as he said: "This is not the time for apocalyptic thinking; this is the time for prophetic thinking." Our work is to move forward to the end of the world, for God will be with us always. The world has been in dim circumstances before, but the Christian message has triumphed.

The Crusaders' Quartet of E.M.C. rendered two numbers in song, after which Paul Erb spoke on "Conquering and to Conquer." He called attention to the courage of the program committee in daring to have a program about advance in these times. "The only strategy the church knows is to go forward." The afternoon offering, taken following Erb's message, amounted to \$616.18, and was designated for work in Japan. Noah G. Good led in a closing prayer, after which those who attended wended their way through the drenching rain, which had continued for about twenty-four hours.

Sunday Evening

After a pleasant break in the rain since about 5:30 p.m., the evening program of the Mission Board came to order with singing led by E. M. Yost. The tent was nearly full, even before the meeting began. H. Raymond Charles, Lancaster, Pa., led in the devotional service, by emphasizing the vast numbers of Mennonite youth at the disposal of the service of Christ and the church. As a follow-up of his remarks, Charles had the Crusader's Quartet present several numbers, including testimonies by two of the participants as representative of the willing young people in the Mennonite Church.

A note of unusual interest was struck with the introduction of John H. Mellinger, aged 92, who was present at the first Board meeting forty-five years ago. He served long in the mission planning and program of the Mennonite Church, and for years was president of the Eastern Board.

Levi C. Hartzler, secretary for service and relief, then addressed the overflowing crowd on "The Demand for an Intensified Program." He closed his message with a challenge, "Who then is willing to consecrate himself unto the Lord today?" An offering of \$475.43 was given for Voluntary Service.

The concluding message of the evening, "Releasing the Strength of Youth," was given by John R. Mumaw. Young people, he said, who go out into the church in voluntary service come back with an enlarged vision. "Decision brings commitment." After a closing song, T. E. Schrock, Clarksville, Mich., dismissed the meeting with prayer.

Monday Forenoon

Monday finally brought the sunshine. The grounds were drying, and the mountainsides were to be seen again.

While the Mennonite Medical Association and the Mennonite Nurses' Association met in the church, the second meeting of Board members began in the tent. W. R. Nafziger, Harper, Kans., led in opening songs. The devotional period consisted of Scriptures quoted by the audience. John Kurtz, Harrisonburg, Va., led in prayer. The following nominating committee was appointed: John L. Horst, chairman; Simon Martin, Milo Kauffman, J. J. Hostetler, and John Y. Swartzendruber. There was also approval of the resolutions committee, consisting of J. W. Shank, chairman, Mahlon Blosser, and J. N. Kaufman.

The formal meeting of the Board consisted of the reading of the reports of the various foreign fields as well as of local missions. A special prayer was led by J. W. Shank in behalf of Mrs. Samuel E. Miller in the Chaco of Argentina, who has been seriously ill. It was reported that her sister, Wanda Weaver, has been flown to Argentina to assist in the homework during the long period of convalescence.

Edna Amstutz presided in the meeting of the Nurses' Association, with Ethel Lehman acting as secretary. About fifty nurses attended, including seven of the eight Mennonite nurses at Hagerstown, Md. The nurses decided to include the subscription price to **The Christian Nurse** in the annual membership fee. Olive Grace Yoder was elected secretary-treasurer, succeeding Dora Taylor, who is sailing to Honduras this month.

The doctors in their meeting chose Dr. Edward Mininger as president-elect. Dr. Dana Troyer becomes their president. Dr. Bucher was elected secretary-treasurer, and Dr. F. S. Brenneman was selected as editor of the doctors' newssheet. H. H. Hartzler spoke to the medical men concerning the American Scientific Affiliation and invited them to become members. Grant Stoltzfus presented the Child

Welfare program of the church, and pointed out what the doctors can do to help it along. In a conjoint session the nurses and doctors considered their peace testimony, with an open discussion following an address by Dr. Charles Hertzler.

At eleven o'clock all gathered in the tent to hear the program of the Mennonite Medical and Nurses' Associations on the theme, "The Mission of the Church to the Aged." Adella Brunk Kanagy led in the opening singing and James Brenneman, of Belleville, who also chaired the meeting, led in the devotional period and prayer. Charles Neff, Street, Md., spoke on "The New Frontier." He had several charts which showed clearly the change in the mortality rate in America. He encouraged the church to recognize the possibilities in aged people, especially as prayer warriors. Mabel Brunk then gave an address on "Meeting the Spiritual and Emotional Needs of the Aged." The specific areas of help can be in making the aged people members of the family, in respecting their broad experience and perspective, and in helping them to continue their active work. Following a closing song, Dr. F. S. Brenneman dismissed the meeting with a closing prayer.

Monday Afternoon

For the first hour on Monday afternoon all gathered in the tent for a general meeting. Chester K. Lehman conducted the singing. S. E. Eicher, Albany, Oreg., conducted the opening devotional period. J. B. Martin, vice-president of the Board, introduced E. C. Bender, treasurer of the Board, who spoke on the theme, "Giving as Stewards." He emphasized that we should honor the Lord with our substance, not after all sufficient has been accumulated, but as a beginning.

At 2:30 the group divided, with those interested in the voluntary service program going to the Locust Grove Church, southwest of Belleville, as the Board members continued with a business session. At the same time a business meeting of the Women's Missionary Sewing Circle Auxiliary and of the Mennonite Nurses' Association met, one in the church building and the other in the food tent.

Reports read and accepted were from the Mennonite Orphans' Home, West Liberty, Ohio, by Paul C. Sieber; Mennonite Children's Home, Kansas City, Kans., by Glen Yoder; Mennonite Youth Village, White Pigeon, Mich., by Paul Bender; Child Welfare Work, by Grant M. Stoltzfus; Old People's Home, Rittman, Ohio, by Aaron Peachey; Old People's Home, Eureka, Ill., by Clayton Sutter.

J. D. Graber read the report on the reorganization in the Central Provinces (now Madhya Pradesh), India, Mission. The proposed constitution when finally approved there "means that the foreign mission as an organization ceases to exist and that henceforth our total program in India will be done through the India Mennonite Church and in her name." An enlightening discussion of the advantages and implications of the constitution followed.

John L. Horst, chairman of the nominating committee, read the results of the elections of members at large: E. C. Bender, Ford Berg, Paul Erb, J. B. Martin, John H. Mosemann, Elmer B. Moyer, John R. Mumaw, and Rudy L. Stauffer.

Bro. Eli Swartzendruber, Greenwood, Del., led in a closing prayer.

The Voluntary Service session gave attention to developing local congregation and district conference projects. Don Snapp, assistant director of Voluntary Service, spoke on week-end projects. Of special interest was the discussion of emergency units by F. S. Brenneman, who is president of such a unit at Hesston, Kans. Leonard Snider, Waterloo, Ont., and Harold Zehr, Rantoul, Ill., spoke on "Strengthening Missions Through V.S." H. Raymond Charles, director of voluntary service under the Eastern Board, told how V.S. can aid rural churches. Paul Hestand, director of V.S. in the Franconia district, spoke on "Serving in Local Government Institutions." The closing talk on "Catching the Vision" was given by Ray Horst, V.S. director for M.C.C. Levi C. Hartzler, our director of V.S., presided in this meeting. The interest in the meeting was great, with a good attendance, including a large number of ministers.

Monday Evening

Bro. H. J. King led the song service. Bro. R. R. Smucker conducted a workers' meeting, introducing the following missionaries for five-minute testimonies of victory in the Lord's work: T. K. Hershey, from Argentina; Elmer Springer, Puerto Rico; Luella Blosser, China; Levi Hurst, Tanganyika; and J. I. Byler, Chicago. J. Robert Kreider, Wadsworth, Ohio, speaking on "Our Spiritual Foes," revealed the tactics of our archfoe in leading us into irrespon-

sibility, into lethargy, into secularism and materialism, into a worldly Christianity, into a clannishness which shuns evangelism, into moral hesitancy. "Spiritual foes are to be expected," he concluded, "but God is willing to arm us against these foes."

The Belleville Ladies' Chorus sang two missionary songs. Roy Koch, St. Jacobs, Ont., brought the closing message on "The Christian Outlook in Today's World." It was no rosy picture as he pictured the persecution rampant today in many areas of the world. But he presented also the unparalleled opportunities for evangelism. An offering amounting to \$519.41 was lifted for city mission work. A busy day was brought to a close by prayer, led by E. M. Yost.

Tuesday Forenoon

The business session of the Board on Tuesday morning was held in the church, while the program of the Women's Missionary Sewing Circle Auxiliary was held in the tent. In the church Ralph Stahly led in singing. Reports of institutions continued, as well as the report of the Relief Committee. A good deal of time went to the discussion of the recommendation concerning the unification plan in the Central Provinces in India. The recommendation was adopted, and the Board stands ready to carry out the plan of unification developed by the committee working on this problem in India. There were further reports which cannot all be mentioned, even though each one is important. One is impressed with the great scope of the work of the Board, and the faithful work of the large number of our laborers. The Board approved the appointment of an Urban Evangelism Committee, with a subcommittee on work among colored people. In the election Bro. Jesse B. Martin was re-elected vice-president and Bro. E. C. Bender the fifth member of the Executive Committee. The Missions Committee was re-elected. Bro. Elmer G. Swartzendruber, Wellman, Iowa, is a new member on the Relief Committee. Bro. J. D. Graber was reappointed secretary, and Bro. Levi C. Hartzler secretary of Relief and Voluntary Service. Bro. Ernest Bennett, who has been serving as assistant treasurer, was appointed treasurer, succeeding E. C. Bender, who has held that office for twelve years.

In the women's meeting, which was attended by a large mixed audience, Minnie Graber, the president of the Auxiliary, presided. Miriam Musselman Esh led the singing. Mrs. Levi Hurst, of Tanganyika, led in the devotional service. There was special music by the Kaufman Junior Sewing Circle of the Johnstown, Pa., district, directed by Romaine Stahl Sala. The program carried out the theme of Stewardship of Life and Stewardship and Missions. Mrs. Ray Emswiler spoke on "Stewardship in the Home," Anna Denlinger on "Stewardship in Our Sewing Circles," Ida Stoltzfus on "Relief," Ruby Hostetler on "Service Unit work," and H. Ernest Bennett on "Nursing Education." E. C. Bender introduced the lady missionaries from the home and foreign fields, also those being appointed this year. He also introduced the officers and secretaries of the Auxiliary. Marta Quiroga brought a word of testimony and greeting from Argentina. A message of greeting was read from Lydia Lehman, who is doing relief work in Austria. An offering of \$526.77 was lifted, half of which is for Auxiliary expenses and half for Negro work.

Tuesday Afternoon

This afternoon, as throughout the Mission Board meeting, there was a short children's meeting held in the church. These meetings were under the general direction of Mrs. J. L. Horst.

The Tuesday afternoon session is always the high point of interest in our Mission Board meetings as new missionaries are consecrated to their tasks. Bro. E. M. Yost and W. R. Nafziger led the singing in this session. Opening meditation and prayer were given by Bro. L. S. Weber, on furlough from Argentina, now doing translation work at Scottdale.

Bro. J. N. Kaufman read resolutions: one in memory of George J. Lapp and Emma Oyer; one of appreciation for the services of Bro. E. C. Bender as treasurer of the Board; one calling the church to a larger stewardship; one in recognition of the mission-church unification in the Central Provinces, India. The Board secretary presented an action of the Missions and Executive Committees proposing Bro. S. C. Yoder, for so many years secretary and then president of the Board, for an honorary and permanent membership in the Board. The Board approved such action.

Bro. Harold Zehr, a member of the Missions Committee, spoke on "Blameless Stewardship." The address was a frank facing of the

human element in the stewardship of the Gospel. The chairman, Bro. Mosemann, remarked that last year and the year before we were privileged to have with us one of our Christian brethren from India. This year we have a representative of our Argentine Christians, Marta Quiroga. Sister Marta moved our hearts as she told the story of how she had become a Protestant Christian through the message preached at Bragado. Here was living proof of the power of the Gospel and of the worth-whileness of mission work.

The secretary presented recommendations for the appointment of new workers as follows: to Belgium: Orley and Jane Swartzentruber; to Central Provinces, India: Paul and Nancy Conrad, Anna Lois Rohrer; to Puerto Rico: John and Bonita Driver, Elmer and Clara Springer, Carol Glick, Gladys Widmer; to South America: Delbert Erb, Ruth Landis, Martha Duerksen; to Japan: Lee and Adella Brunk Kanagy. By motion they were appointed, and the ordination of Orley Swartzentruber, John Driver, and Lee Kanagy was requested. These appointees were introduced as they came to the platform. The following appointees of the Eastern Board were also invited to the platform: to Luxembourg: Bro. and Sister Clarence Fretz, Bro. and Sister Harvey Miller; to Tanganyika: Bro. and Sister Levi Hurst. In a solemn service Bro. John E. Lapp of the Missions Committee gave this group their charge and led in a prayer of consecration and blessing.

There was announcement also of these new appointments: acting administrator of La Junta Hospital, W. J. Dye; administrator of Lebanon Hospital, Allen H. Erb; administrator of Greensburg Hospital, Samuel Janzen; Saginaw Gospel Mission, LeRoy Bechler; Mathis, Texas, J. Weldon and Lorene Martin. The afternoon offering was for the work in Puerto Rico. A. J. Metzler announced the Missionary Conference to be held at Laurelville in August, under the direction of E. C. Bender. The closing prayer was by Clarence Fretz.

Tuesday Evening

During the afternoon intermission one saw a number of visitors driving away. But when time came for the evening session the tent again was quite well filled. Frederick Erb had charge of a workers' meeting which was built around the well-known hymn, "Teach Me Thy Truth." Paul Erb led the singing. All the speakers were newly appointed missionaries. Lee Kanagy had the devotional service. Then followed testimonies from Paul Conrad, Martha Duerksen, Weldon Martin, and Orley Swartzentruber, with a verse of our hymn following each one.

President Mosemann and Secretary Graber read greetings from David Shanks, Nelson Litwiller, and the American Mennonite Mission in India. The resolutions committee presented greetings to all the missionaries on our several foreign mission fields. The whole group of visitors helped to adopt an expression of appreciation for the generous and able service of the local congregations and business firms.

Bro. A. L. Glick, president of the North Central Conference Mission Board, carried the stewardship theme farther with the subject, "The Requirement in Stewards." Many of us felt that we come far short of the standard held up.

The final address was given by Bro. Milo Kauffman, of the Missions Committee. In presenting the "Motivation in Stewardship," he said that more than better preachers or better missionaries the cause needs better stewards. He gave an all-inclusive definition of stewardship, making it synonymous with good spiritual health, a right relation with God. In a fitting climax to the entire meeting, the speaker brought a very attentive audience face to face with the challenge to a complete stewardship of life. A number of hands were raised in a new commitment.

The evening offering was for rural missions. It amounted to \$393.67. It was announced that the total offering for the sessions was \$3,110.43. Adding the offerings of the sewing circle meetings and the M.Y.F. sessions brings that total to about \$4,200.00.

Bro. Mosemann, in a closing appeal, asked that we spell out in action the convictions and resolves of these days. Bro. Aaron Mast spoke fitting words from the home people. The closing prayer was led by Bro. Edwin Yoder, long the Board's vice-president.

Thus closed another mission meeting marked by good attendance, strong addresses, significant actions, new missionary appointments, and a fine spiritual tone. Many will look back to the Big Valley as an important station on the way of spiritual progress in the life of the Mennonite Church and of individuals in it. To God be the glory.

Stewardship Among Youth

BY RAY BAIR

President, Mennonite Youth Fellowship

It is still a much-too-common practice among us Christian youth to consider our years in the teens and early twenties as more or less our own. We feel that this is the period of life when we should have the best time, the most fun, the greatest thrills, and so we want to have no responsibility yet to be good stewards of the Lord. Therefore, since we want to live this way, we dare not consecrate our whole lives to the Master and really mean business in our Christian experience. That we will do later on. But not now and spoil all the fun!

But whether we like to admit it or not, the devil has slipped a fast one over on us if this has become our philosophy of life for the years of our youth. For the facts of the case are these: dedicating the time and money of our teens and twenties to God, instead of taking the enjoyment out of life, makes us happier, gives us more fun and greater thrills, and makes our whole lives more satisfying to us, to society, and to our God.

Why is this? Because God has made us in His image for fellowship with Him and we can never be satisfied living any other way than in His service. The Christian life is the only life we will ever feel at home living. It is the only one that will truly satisfy and have real meaning, because it is the life for which we were made. Let us, therefore, give ourselves unreservedly to our Creator even while we are young, and enter wholeheartedly this life of stewardship that will bring such a fullness and vitality to us.

Our Lord at twelve years of age said that He had to be about His Father's business. With this example before us, have we any right to keep our lives for ourselves until we have selfishly used these energetic years of youth which could have been so fruitful for Him?

But how, then, can I as a young person be a true steward of my Lord? What can I do that will be significant in the program of His kingdom? Let us test ourselves by asking the following questions: How do I spend my leisure time? Do I spend it reading worthless and harmful literature? Do I use it frivolously by running around to all the places of amusement I can find that may give me some excitement but accomplish nothing of eternal value? Or perhaps if my activities are not particularly wrong, am I making any definite contribution to Christ's work in them all? And what is happening to my money all this time? Is the Lord receiving at least a tenth of my allowance or wages? Am I spending an unnecessary amount for clothes, entertainment, car, etc.?

And so we could continue with ques-

tions to ourselves. But the core of the whole thing is this: Do I actually realize that my total life rightfully belongs to God and that the time and money of my youthful years are part of this total life? May we face this question honestly and respond by promising to God that we will be true to Him as young stewards. This will mean that we will take time to attend the religious services of our church, take part in prayer meeting as well as the opportunities for other service that will come our way. It will mean, too, that we will find some time to read good literature, to keep up on the *Youth's Christian Companion*, the *GOSPEL HERALD*, and other church publications. Even more yet, it means spending time each day alone with God and His Word.

And my money? I will use as much as I need to live as a Christian ought to live; the rest I will return to God. For all of us, with practically no exception, this means at least the tithe. For many of us a good bit more than that. It may even be that during the coming year some young men and young women can give half or three fourths of their wages to the Lord. It would thus be possible for one young person to support one, two, or even three missionaries for a year, or to help in a large way some other phase of Christian work. If God could

God Is Near

BY CORA M. NICODEMUS

*So many times along my way
I found Thy presence, God, today.
Thy hand was in the silver rain
That tapped so gently at my pane.
And through the misty, jeweled
grass,*

*I heard Thy quiet footsteps pass.
Within the forest, cool and dim,
I heard the music of Thy hymn.
I found the beauty of Thy face
Within the violet's gentle grace.
The sky so vast I cannot see,
Is like Thy love that shelters me.*

Newton, Kans.

control the pocketbooks of the young people to this extent, how much faster the church could progress!

One person has said that "Giving is not just a way of raising money. It is God's way of raising men." As we give sacrificially of our time and money, we, as youth, are going to be surprised how really meaningful and happy the way of the Christian can be.—*Ohio Mission Evangel.*

The Influence of Jesus

His Appeal to Religious Instinct

BY CYRIL K. GINGERICH

People are instinctively religious. We are so constituted that we worship something. It may be a comfortable home; it may be a new car; it may be a family; it may be clothes; or it may be a thousand other things. But worship something we do, whether we will admit it or not. We are not entirely independent in this world. Every one of us reaches outside of himself for something he can cling to, something that he can grasp and say, "This is life for me!" Our affections invariably belong to something or someone, and to that something or someone our worship is attached.

The religious instinct is a strong motivating force in life. It makes heathen people afflict their bodies in excruciating pain in order that they may have some satisfaction and assurance. No wonder Jesus made such strong appeals to religious instinct. The success of the personal worker lies in getting individuals to worship the only true object of worship—the triune God—and to worship Him *only*.

Jesus' method of appealing to religious instinct is worthy of our notice. He was a master at it. Whenever Jesus made a great disclosure, we can be sure that He was appealing to religious instinct.

For instance, when the scribes (reli-

gious masters?) accused Him of casting out devils by the prince of devils, Jesus made a marvelous disclosure to them. He said, in essence, that they were guilty of blasphemy against the Holy Ghost. In that disclosure He certainly made a strong appeal to their religious instinct. Or, on another occasion, He and His disciples were crossing the sea when a storm came up and they were frightened. After He had calmed the sea, He disclosed to them their lack of faith.² Was this not an appeal to their religious instinct?

One more illustration of Jesus appealing to religious instinct must suffice here. A rich young ruler had come to Jesus to inquire concerning eternal life. After they had spoken about the commandments, Jesus made a remarkable disclosure to the man. He pointed out to him the one thing that he lacked. What He actually did say to him in the words that followed was that his affection was set on his possessions.³ Jesus' words were disclosure as well as a command.

There are many other occasions during the period of Jesus' ministry when He strongly appealed to religious instinct. So often He dealt with the disciples in this way. I believe that His success in training the Twelve was dependent, to a large extent, upon His appeal to the religious instinct. He was deeply concerned that their affections be pure.

The challenge comes to us, and it

Did You Ever Stop to Think?

BY A SHUT-IN

It Happened —

TWENTY-FIVE YEARS AGO

(From Gospel Herald, June 17, 1926)

At a recent meeting of the Indiana-Michigan Conference it was decided to give aid to the brotherhood in Detroit, Mich., to secure a place of worship in that city and begin work in earnest.

On the evening of June 6 at the Palmyra Church . . . Bro. Andrew L. Glick of Minot, N. Dak., and Sister Amy Susan Kreider . . . were united in marriage by Bro. J. M. Kreider, the bride's father.

(From Gospel Herald, Mission Supplement, June, 1926)

It was decided at the last mission council [Argentina] to open a new station. Bragado was the place chosen.

(From Gospel Herald, June 24, 1926)

Bro. Sanford B. Landis . . . a faithful minister in Mellinger and Stumptown congregations, Lancaster Co., Pa., . . . was suddenly called home on . . . June 14, being killed by lightning.

Good interest is manifested in the congregations in Oregon, where Bro. J. D. Mininger . . . is spending some time in evangelistic work.

Bro. and Sister George and Ida Beare of Upland, Calif., were appointed missionaries to India and expect to sail for India this fall.

a challenge indeed. Jesus was a keen observer of human nature. If we would successfully make such appeals as He made, we too must be keen observers. To find where the person we are dealing with has his affections demands patient and keen observation on our part. But understanding and knowing that person's position is not enough. Unless we have those personality traits that Jesus had, unless we can sympathize with people the way Jesus could, we will be unable to effectively help those whose affection is placed on things of this world instead of on things above. We are here "instead of Christ" to woo the affections of men to One who is worthy of being worshiped, and He *demands* the affections of any who would have eternal life!

¹ Mark 3:22-30.

² Mark 4:36-41.

³ Mark 10:17-22.

⁴ II Cor. 5:20, "We are ambassadors for Christ." This implies that we are here in this world instead of Christ, i.e., we are representatives of Him.

Zurich, Ont.

Silence is often a potent means of indoctrination; in our public education, we are often guilty of "compulsory secularism."—Selected.

I have read recently that taking care of the shut-in is rendering service to Christ. I believe this is very true and I must often wonder if the words and actions of those who take care of us, those who live with us, and those who visit us would not be a bit more kind and more understanding if they only stopped to think that the things they do for us are done to Christ.

There are many who neglect the shut-in, not because they mean to, but because they do not know the needs of the shut-in and therefore they neglect them unthinkingly. Those who have not had the experience of a long illness cannot know the trials and problems that go with it nor can they realize how lonely the shut-in's life sometimes is. It does us good to know that someone cares. There are many ways in which folks can show they care. It doesn't take large gifts to show your kindness; in fact, gifts are not needed at all to show you care. Small deeds of love and kindness will tell as much as a large gift. Visits or letters are appreciated among most shut-ins, and folks don't realize how a short visit or a letter helps to shorten some long, dreary day.

Sometimes it would do us good to discuss our problems with someone who we knew really cared or understood, but we almost fear to mention anything about ourselves or our illness because it is such a widely practiced idea in our day (even among our ministers) that those who visit the sick should not mention to the patient anything about his illness. They say he should not be reminded of whatever pain or trial he may be suffering. We do not have to be reminded of them. We know all about them and sometimes it would be a relief to be able to discuss them with someone.

It is my opinion that many sick folks as well as aged folks do not mind the fact that they are shut-in as much as they do that they are *shut out* from everything. They feel they are just extra baggage since they are left out of most of the family's discussions and planings. Sometimes they could be told or asked things that would make them feel they are still an important part of the family. The shut-in is a real personality instead of a mere object who is supposed to accept anything and be content with whatever comes his way. Persons caring for him have an important part to do in helping him accept his lot. Kindness, cheerfulness, patience, and understanding would help more than the criticism which is sometimes given.

If you are able to be up and about and enjoy good health or even fair health, don't forget to be thankful for it and don't forget to pray for those who are not able to be about. Give your

A Prayer for This Week

Dear Lord, this is a new morning—the beginning of a new untried day. We lift up our hearts and spirits to Thee. So often our spirits are bogged down. Help us each day to raise our eyes above the petty things of time, above the materialism of a normal day's routine and fasten our meditation on eternal values and upon Thy redeeming love for all of us. Too often our meditation is worry in an earthy atmosphere. Truly, Lord, there are many things in this old world that even a Christian could become over-anxious about. But Thou hast said in Thy Holy Word—"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God." O Lord, we pray for a church with an uplook!

May even the illiterate, poor leprous peoples with whom we work daily find in Thee a sense of a bit of heaven on earth this morning. Help even them to look above their pain and poverty and to get a glimpse of Thy love for them. Help each of us to think this morning of the grand provision that Thou art preparing for us in a purely heavenly atmosphere. "I go to prepare a place for you" leads us on this morning.

Impending famine in this great country of India is ever with us. While we think of heavenly things we are very mindful of very real conditions all about us. Was it not the Master Himself who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"? Yes, Lord, now it seems we understand. It is doing the little things in life and doing these little things for all these dear people with whom we work daily just as if unto Thee. Forgive us for losing that vision whose realization is Christ and heaven, but whose accomplishment is through little daily routine "love deeds and words." Forgive us for so many little things undone because the day is short and we are human. In Christ's name. Amen.—A. J. Dietzel.

shut-in friends and aged folks more thought and consideration, and you will receive a blessing from it, for Christ has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

We are shocked at gang behavior, but too often we do the same thing more politely to those outside our social, educational, or religious groups (leaving not bloody noses, but sick hearts).—Selected.

OUR SCHOOLS

The First Six Years of Rockway

BY HAROLD D. GROH

A church high school for the Mennonite Conference of Ontario was a dream of a number of people for over twenty years. Previous to this time and even to a much later date only a very few of our young people concerned themselves with obtaining a high school education. Those who did either went to government schools, schools operated by other churches, or to one of our church schools in the United States. With the increasing interest in education and stricter state laws requiring attendance at school to the age of sixteen, the church has become more conscious of the responsibility of providing training for her young people with the proper Christian emphasis.

Active study and planning to meet the need was carried on from the fall of 1943 until Rockway Mennonite School was opened in September, 1945. By this time a farm property bordering on the city of Kitchener, consisting of 14 acres of land, a house, and a barn, was purchased to accommodate the school. Two teachers were engaged. Thirty-nine students enrolled in the grade nine and ten classes which were taught the first year in two rooms of the farm home. The remainder of the house served as dormitory, dining room, and kitchen, which were presided over by a cook who also acted as housekeeper and matron.

In order to provide for permanent school buildings and added accommodations for the grade eleven class the following year, plans were developed and approved by conference to start construction in the spring of 1946. Because it was felt that this accommodation could not be ready for use in time for school opening in the fall, temporary alterations were made to the barn to supply the immediate needs. The facilities thus provided became more permanent than was originally anticipated with the result that a further addition of four classrooms and a furnace room was made to this setup in the summer of 1948. This building program has had the effect of postponing indefinitely a start on the permanent building approved by conference.

The equipment at present consists of a school building with five classrooms, an assembly room which also serves as an additional classroom, a science room, office, library, kitchen and dining room, and washrooms. The farm home serves as a dormitory for students who cannot commute from their homes. Four years of the general high-school course are taught. The staff has been increased to

five full-time teachers and one who teaches half time. A cook and a matron take care of the material needs of the students and supervise the activities of those living in residence.

The annual enrollment since the four grades are being taught has been around 80. Upwards of ten per cent of these have been from non-Mennonite homes, while a similar number come from homes of Mennonites of various groups not affiliated with our conference. Because the school is located in the center of the Mennonite community, most of the students can come daily from their homes. However, the number requiring living accommodation on the grounds has been approximately twenty per cent of the enrollment. Only a few remain at the school over week ends.

The advisability of operating a secondary school in an area which is already well supplied with schools may be questioned by some who think that we cannot compete with government-operated schools; that our limited resources will be reflected in the quality of work accomplished. It is true that we teach the regular high-school courses and prepare our students for the diplomas issued by the Department of Education and in this way are duplicating the work already being done by the government. But in addition we aim to teach these courses with a definitely Christian emphasis and to include sufficient Bible teaching that those who graduate from Rockway will have learned to appreciate the true spiritual significance of all their studies, and see God as the supreme being, in full control of the universe, and as the rightful Master of their lives. We aim to develop genuine Christian character and the ability to express that character in terms which people can understand.

There is evidence that we are to a large extent reaching that objective. There is also evidence that our graduates are not handicapped academically. The most recent graduates of Rockway who have had a chance to spend a year in grade thirteen of our high schools, which is equivalent to first year in college, have proved their ability in competition with others. About half of the sixteen who graduated from Rockway a year ago continued their studies in grade thirteen of the government schools in competition with others who had received all their previous training in these schools. This group of former Rockway students accumulated at least six awards for outstanding work, in the nature of scholarships, and in one case for graduating with the highest standing in a class of approximately two dozen students.

While the school is too young to have

made much of an impression on the church as a whole, we have reason to believe that the effect of the school's work will soon be reflected in many ways. There have been three graduating classes with thirty-five students receiving their diplomas. Of these, five are teaching public schools on special permits, two are attending normal schools in preparation for teaching, seven are attending college, seven are in nurses' training, eight are pursuing other forms of advanced training. This fine group of trained Christian young people are going to make an impact on the church and the community, and this is only the beginning. There is more to follow.—Ohio Mission Evangel.

EASTERN MENNONITE COLLEGE

As another school year has come to a close, the faculty of Eastern Mennonite College is filled with gratitude to God for His blessings upon the activities of the school year. It is their prayer that each student might make a significant contribution to the life and work of the church as he returns to his home community.

The first activity of the commencement week end was the rendition of "David the Shepherd Boy" by the Vesper Chorus on Friday evening, May 25. "Alumni Day," Saturday, May 26, brought many former students to the campus. The Fellowship Luncheon in the new dining hall was well attended. In the afternoon several classes enjoyed fellowshiping with old friends in class reunions. Classes holding reunions were: Class of '21, Class of '31, College Class of '41, and High School Class of '41. A public program in the auditorium in the evening concluded the activities of Alumni Day.

Sunday, May 27, featured the following programs: Mission Prayer Meeting, with Bro. William Detweiler of Orrville, Ohio, as speaker; mission program in the morning with Bro. and Sister Mahlon Hess and Bro. Clarence Fretz serving as speakers; Collegiate Chorus program in the afternoon; baccalaureate sermon in the evening by J. Paul Graybill, principal of the Lancaster Mennonite School.

The high-school class day program was given on Monday afternoon, with the college class presenting a similar program in the evening. The commencement address was delivered on Tuesday morning by Clarence Y. Fretz of Philadelphia, Pa. There were sixty-five members of the high-school graduating class, and sixty-three members of the college class, making a total of 128 in the combined class.

A poll of the student body revealed the following plans for Christian service activities during the summer months. One hundred and thirty-six students plan to give a total of 410 weeks in summer Bible school work, twenty-nine students plan to spend a total of 104 weeks assisting in evangelistic work, while twenty-four students plan to spend a total of 621 weeks in Voluntary Service units.

The first term of summer school opened on Monday, June 11, with thirty-nine students enrolled. This term will close on July 14,

with the second term beginning on July 16 and continuing for five weeks.
June 12, 1951. Lester C. Shank.

TO BE NEAR TO GOD

THEME: MEDITATIONS ON I CORINTHIANS

Sunday, July 1

"... In demonstration of the Spirit and of power" (2:4).

We wouldn't expect one who finds the crucified Christ the answer to his soul's need to jump over the moon, nor even over a bench necessarily! It would be a demonstration but hardly of the Spirit. To expect a demonstration of the Spirit though is Biblical. Paul expected it. His burden was that men should demonstrate by life and lip that they were walking in the Spirit. Were we to give ourselves over to the Spirit for His work of cleansing and empowering, no doubt there would be more which could be called Spirit-filled and powerful living and preaching.

Monday, July 2

"But we speak the wisdom of God in a mystery . . ." (2:7).

God has never yet given to any one the right to know all of His wisdom, else that one would be omniscient. But He has given to us to know truly what things we do know about His mystery, because He has given us the Holy Spirit to reveal them unto us. He searches the deep things of God and reveals those freely given to us. Whatever God has chosen not to give us will be a mystery forever. Without God's self-revelation, His Word, we could never have known the deep redemptive love He had for us.

Tuesday, July 3

"... We have the mind of Christ" (2:16).

God's wisdom is a mystery, hidden from man except as God reveals it. But the believer has imparted to him the mind of Christ. What was that mind? It was a mind of humility. He did not grasp at what might have been His, but humbled Himself to die on Calvary. His mind was a mind of perfect submission to the perfect will of the Father, "Not my will but thine. . ."

Surely the prayer of every Christian must be that the mind of Christ might control all of life for him. Then God's will will be perfectly accomplished in him.

Wednesday, July 4

"Now he that planteth and he that watereth are one . . . labourers together with God" (3:8, 9).

Unity—nationally, internationally, or ecclesiastically—is essential as a principle for progress. Within the church unity is destroyed when the planter thinks himself more necessary than the waterer. Or when the waterer considers his work of a different nature and more purposeful than the planter. The fact is, God gives the increase. So none can think himself more essential than any other. And all are laborers together with God

for the same end. Whether doing the strategic task of planting or the careful task of nurturing, each has his place in God's program.

Thursday, July 5

"I have laid the foundation" (3:10).

Paul was concerned that a proper foundation be laid. He knew, too, that the foundation must precede any structure which might be built. Consequently, he stressed the foundational things first. He did not expect the superstructure until the first principles had been observed, laid down, and followed. A careful laying of the first stone is of extreme importance in Paul's figure of a building, but it is also in any undertaking. A master-craftsman knows that the start will determine to a large degree the finish. "A task well begun is half done."

Friday, July 6

"Other foundation can no man lay than that is laid, which is Jesus Christ" (3:11).

No other foundation like the one laid can anyone lay. Christ is the embodiment of all that makes Him the exclusive foundation. Men have tried to counterfeit Him; they have tried to set Him aside; yet He remains the only genuine foundation.

Ground your faith, your life, your church on this one foundation. He is unshakable. He is a rock against which the citadel of hell can not prevail. Build upon Him carefully of gold, silver, and precious stone. Be confident that wind, water, or fire will never move Him. Time will never wear Him away.

Saturday, July 7

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you" (3:16)?

Has your mind grasped the sacredness of being the dwelling place of God? The glory of the holiest of all in the temple of Solomon bespeaks the sanctity of God's presence. In this era God the Spirit dwells within His people. They become His dwelling place. The body of believers is to be a spiritual habitation of God through the Spirit.

If God lives in me, what does He think of my attitudes, my thoughts, my acts? If I would let Him, would He change anything?

—J. Otis Yoder.

HEART FULL OF JOY

When Haydn, the great composer, was asked on one occasion why his sacred compositions had such a glad ring, he answered, "I cannot compose anything without it; for I translate into music the state of my very heart. When I think of the grace of God in Jesus Christ my heart is so full of joy that the notes fairly dance and leap from my pen." —Selected.

LIVING TOGETHER IN THE FAMILY

Sunday School Lesson for July 8

(Luke 2:51, 52; 10:38-42; Ephesians 5:22, 25; 6:1-4; II Timothy 1:1-6; 3:14, 15)

"Living together in the family" suggests that there might be such a thing as living apart in the family. Is this possible? Yes. This is too true of many families today. Each member is quite independent of the other. Each goes his own way. They may all sleep at home and eat together occasionally, but they have little in common. Father may have his life centered around his business. Mother's life is society-centered. Johnny's center is the school. One might ask, Do these people have a home or a house? Is there not a difference?

Changes do come into our family living. We don't any longer have to gather around the fireplace to keep warm. Often each room is heated. And we would not wish to return to life without some of our conveniences; but we must preserve the togetherness of the family in some way.

Why did God plan living together in the family rather than living apart?

A comment by Paul on Timothy's home gives us one strong argument for living together. Paul found in Timothy a strong young man. How did he account for this? How early was the foundation of his faith laid? Timothy was nurtured in this genuine faith by the living of Eunice and Lois. As a babe he couldn't have been told the truth of Christ, but he saw it lived. Paul gave the command to bring the children up in the nurture and admonition of the Lord. Is this possible in the homes where there is no family bond of Christian living, no enjoying life together, no working and playing and living together?

A profitable question for discussion would be, What teachings are missing or likely to be omitted if the family is not a strong unit and the center of the life of each member?

God's good plan for the home is for a "together" spirit. Consider the relationships in which the wife and husband are to live. What is the bond that ties? What an advantage have those children who are nurtured in Christian love by parents who love each other and in a home where each member keeps his God-given place? Father, mother, or the children may spoil the spirit or atmosphere of the home. Let your discussion be such as will help your pupils to build better homes, to strengthen their present homes. If we are to preserve this living together we must do something about it; parents and children must work at it. This is the truth of God. It must be obeyed or we suffer untold loss.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

It is not given to everyone to be able to live a life which is not conformed to that of the world. . . . It is only through God that this life can be lived.—Pierre Widmer.

FAMILY CIRCLE

The Blade . . . The Ear . . .

The Full Corn in the Ear

Christ or the World

BY A. GRACE WENGER

"I'll be perfectly satisfied with life if I can be a financial success. Honestly, I can't say my goal is any higher than just to be an A, number one, businessman." As though he half expected to be scolded, his gray eyes flashed defiantly at the surprised expression of his philosophy professor. Classmates who had spoken glibly of service as their motive for life wondered silently if he were not more righteous than they; for, in spite of their declarations of altruistic aims, their daily living (they had to admit) was no less self-centered than his. Like many other young people they had made really sincere decisions to live for Christ but had too vague a concept of all that was involved. Without being aware that they had lost sight of their purpose, they were actually planning life in terms of getting the things they wanted most—professional success, comfort, and happiness.

Constantly there is being placed before youth the appeal of the life which the world considers desirable. Popularity, wealth, comfort, and pleasure—these are pictured as goals worth striving for. Unless Christians are alert to the fact that to live for happiness is to be disloyal to their decision for Christ, they will yield to the subtle suggestion that life is satisfying as one succeeds in self-gratification. Too often Christian young men find themselves working primarily for material success, and Christian girls discover that they are planning life in terms of pretty homes. As youth face the question of what to live for, each one must be led to recognize that the choice between serving others or living for self is basically a decision for Christ or the world.

Besides becoming aware of the spiritual significance of each choice to be made, young people must be convinced that decisions for Christ are worth the sacrifice involved. "There are just two kinds of girls in this town," declared an indignant young lady: "the good little girls that sit at home every Sunday night, and the fast girls who have all the dates they want." To her, as to many others, this condition presented a very real problem. She saw clearly the dangers of the practices prevalent among her associates; also she saw very clearly that to maintain high standards was to forfeit pop-

ularity. Although she did not want to compromise, the risk of missing good times seemed almost too great a sacrifice. In nearly every area of social and recreational activity youth faces a similar conflict. "If you're too careful about your fun, you'll never have any," is a common complaint. Young people cannot always be convinced that one is amply repaid (both in this life and in the life to come) for any loss which is suffered for the sake of Christ. While it is certainly true that the satisfaction of a clear conscience and the joy of unbroken fellowship with Christ far outweigh any pleasures which are given up for His sake, it is difficult for the adolescent to believe that this can be true for him. It is often more effective to show him how in compromising his convictions he is taking a chance on his future happiness. Anyone who is tempted to lower standards of conduct for the sake of immediate popularity should face the fact that in doing this he will sacrifice his opportunities for forming friendships among persons who are really worth while. He must see, furthermore, that it is a costly mistake to choose companions for qualities which are not lasting, for friendships based on transitory attractions are almost certain to become eventually just as disappointing as they once were exciting. In a similar way, the young person who finds his recreation in cheap amusements needs to recognize that he is losing his opportunity to develop skill in and appreciation for the type of leisure-time activities which yield satisfaction throughout life and, when his appetite for thrills is gone, he will find himself without resources for personal enjoyment. As youth can be led to recognize the significance in present life of the law of sowing and reaping, it will become less difficult to make wise decisions.

Often the problem of choosing well is complicated by the advice of sincerely interested older persons who are not wide awake to spiritual issues. One girl was confused because her family and many of her friends, all of them Christians, encouraged her to continue dating a man whose lack of conviction for service had been disappointing to her. Refined in manner, pleasing in appearance, and successful in business—he was considered a "catch" by other girls of the community. She had been happy to be his

To a Toddler

BY EDNA CHRISTOPHEL

*There's nothing so sweet
As your wind-swept cheek
When I hold you close to myself;
And nothing so dear
As your little tear,
Not even the sugar shelf.
And the sun and the moon can't quite
compare
With all the brightness about your hair
And there was never yet
A day of sweat
Which you didn't refresh as the dew.
And every day is a day worth while
Because it is spent with you.*

Lansdale, Pa.

friend at first, until she discovered his lack of real appreciation of spiritual values. Because she had a sense of responsibility to serve Christ, she was certain that she could not be happy with a husband whose goals were so unlike hers—no matter how congenial he might be. On the other hand, friends kept reminding her of how superior a man he was, and her family were distressed when she spoke of discontinuing the friendship. She eventually decided for Christ in spite of the advice of others. In circumstances such as these, when those who are mature seem to place little emphasis on the importance of spiritual values, it is extremely difficult for young persons to make decisions in the light of Christian ideals. Especially in the selection of marriage partners, young people need the encouragement of older friends to be thoroughly Christian. Fathers and mothers, as well as daughters, must recognize that good looks, refinement, and a good income are not the chief considerations in evaluating a prospective husband; parents should help sons to see that it is not enough that a wife be attractive, sweet-tempered, and skilled in house-keeping. Perhaps in no other area are material standards so frequently substituted for spiritual ones; certainly in no other type of decision is there greater need to seek and to follow the guidance of God.

It is a frequently repeated truth that decisions made in youth determine the course of the entire life. When this statement is made, one usually thinks only of the necessity for careful consideration in the larger choices, such as vocation and marriage. Too little attention is given to the significance of the small daily decisions which are of utmost importance because of their ability to strengthen or weaken Christian character. For example, the girl who plays up a headache in order to miss a test for which she is unprepared is building a pattern of evading difficulties which will

CHURCH HISTORY

A Biography of Michael Sattler

By MAXINE SCHROCK

Michael Sattler was born in the latter part of the fifteenth century, probably around 1495, in the German town of Staufen. Although he was only thirty-two at his death, he proved to be one of the most outstanding leaders of the early Swiss Brethren, and his short life is an inspiring example of staunch stewardship and sincere love of God.

As a young man it is supposed that he studied at the University of Freiburg in Breisgau, for he is spoken of as a well-educated man, thoroughly versed in the Holy Scriptures and capable of speaking several languages. Having dedicated his life to the service of the church, he entered St. Peter's Monastery at Freiburg and before long was elevated to a high position of responsibility and trust as "lord" of the monks. Later when he was being tried, a court clerk asked him why he had not remained a lord in the convent, and Michael answered, "According to the flesh, I was a lord; but it is better so." He spoke just these few words and these fearlessly.

Not being content to continue in his position in the monastery where he was disgusted with the worldliness of the monks and priests, he renounced his order and married a wife in 1525. In the same year, after associating himself with the Swiss Brethren in Zurich, he was banished as an Anabaptist.

Sattler submitted a statement of his views on doctrine and practice to Martin Butzer, the foremost reformer of Strasburg. At this time he was living in Alsace with Wolfgang Capito, the head of the Strasburg clergy and a loyal friend of Sattler. Butzer maintained that out of love the Anabaptists ought to unite with the state church even if they disagreed on Christian doctrine. The state clergy thought of the church as a people's church in which all infants were made secure in infancy by baptism; a church whose members practiced the necessary duties of earthly citizenship. Sattler and his fellow believers insisted that the church was composed only of those who were personally united to Christ in saving faith, and whose lives were lived in strict obedience to Christ—the sincere Christian being identified by his carrying out of Christ's teaching in everyday life. Sattler further maintained that the Christian's first duty is to Christ, not to earthly rulers; and that a believer is inducted into heavenly fellowship by baptism when he requests it, not by infant baptism.

In February, 1527, Sattler presided over a conference of Swiss Brethren in

Schleitheim, a Swiss village. Here was presented his confession of faith which the group adopted unanimously. The articles discussed and on which they agreed are these: (1) baptism; (2) the ban (excommunication); (3) breaking of bread; (4) separation from the abomination; (5) pastors in the church; (6) the sword; (7) the oath. A discussion of these articles would take too long and would be of doubtful value in this paper, but occasionally he passed severe judgment on the state churches; however, this must be understood in the light of sixteenth-century conditions. The state clergy was in many cases extremely carnal, and also in January, 1527, Zurich had begun to use capital punishment on the Swiss Brethren, with the complete approval of the state church leaders. It is difficult to say, but perhaps this statement of belief had something to do with his sudden arrest.

Less than three months after the Schleithem Conference, Sattler was arrested and thrown into prison at Binzendorf. In the middle of May, 1527, he stood trial for the "heresy" of Anabaptism. His reply to the nine charges is reminiscent of Christ's answers to Pilate. Sattler's answers were short and profound. He was fully resigned to whatever was in store for him as a child of God.

The sentence pronounced upon him was that his tongue was to be cut out, then he was to be cast on a wagon, where his body was to be torn with red-hot tongs and pinched five times in the same manner. Following this merciless sentence he was burned to ashes while holding up his hands as a token of faith, a sign which he had selected beforehand to symbolize faith in Jesus Christ. Few men of only thirty-two years of age attain such heights of altruism and true heroism as this man. His death was a great loss to his contemporaries, but it may well serve as a model showing how seriously our spiritual forefathers took their religion, and it will help us to appreciate our own rich and beautiful heritage—Menn. Hist. Bulletin.

There is that in God which is a shelter and refreshment to His people in all weathers and arms them against the inconveniences of every change. Is the weather cool? There is that in His favor which will warm them. Is it hot? There is that in His favor which will cool them. Great men have their winter house and their summer house but those that are at home with God have both in Him,—Matthew Henry.

be here throughout life. The boy who is discourteous and quarrelsome at home is developing habits of conduct which will lessen his chances of becoming a successful husband and father. The person who is swept off his feet by fads (whether in dress, cars, or home furnishings) in allowing himself gradually to be squeezed into the world's mold, is defeating the purpose of Christ to transform his life into His likeness. By choosing to pamper self in little ways, youth lays the foundation for an unsatisfactory life as an adult. Only as he learns to live each day happily with himself and with others can he anticipate a fully satisfying life.

As the adolescent decides for Christ daily in countless smaller issues, he lays the foundation for a life of submission to God. It is essential that, in his desire to be loyal to Christ, he recognizes the significance of each choice that he faces; for the gravest danger to youth is not that he will deliberately choose to deny Christ, but that he will drift thoughtlessly into the world's way of life.

*To every man there openeth
A Way, and Ways, and a Way,
And the High Soul climbs the High Way,
And the Low Soul gropes the Low,
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way and a Low,
And every man decideth
The Way his soul shall go.**

*John Oxenham, "The Cross at the Crossways," quoted in Cynthia Maus, *Christ and the Fine Arts*, Harper Bros., N.Y., 1938, pp. 638-9.

Harrisonburg, Va.

UNKIND LOVE

To tell a mother who loved her children that she was unkind would shock her. But, let's see. Mrs. Arnett had a beautiful daughter, Ann, for whom she wished every possible good. She gave her all she could afford and assigned to her no responsibilities. When she got into trouble, she spared her the results of her failures.

At school Ann expected the teachers to do likewise. When she was grown and should have been a strong woman, she was undeveloped. She didn't understand the world and hence could not cope with it. When she was married and a mother, she could not discipline her children, neither could she make them nor her husband happy.

Mrs. Arnett's love for Ann was not real; she had destroyed her chances of a full-rounded, independent personality, and made her weak and dependent. She hadn't meant to be unkind, but she had been; her selfishness had wrecked the happiness of two homes.

—D. Carl Yoder.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. M. T. Brackbill conducts a weekly broadcast on astronomy, called the "Upward Look," from the Harrisonburg, Va., station.

Bro. Glen Yoder, Kansas City, Kans., preached at Sycamore Grove, Garden City, Mo., on June 3.

A group of men from West Liberty, Ohio, dismantled two old garages at the mission home, Fairpoint, Ohio, on June 18. The following day a similar group from Wayne County came to build a new garage.

Bro. Harold Zehr, Fisher, Ill., spoke on the book of Philippians at Metamora, Ill., Sunday evening, June 17.

The story of the resettlement of Mennonites in South America will be told at Metamora, Ill., on June 28, by Cornelius Dyck.

The Laurelville Camp has recently installed a telephone—Kecksburg 68 R 22. This telephone was installed too late to include the number in the publicity folders.

The tent meeting in charge of Bro. George R. Brunk at Lancaster, Pa., is attracting crowds averaging near 4000. Thirty and more confessions per service are reported. These include a number of young married couples. No closing date has been announced.

The Mennonite Hour, radio broadcast of the Ontario Conference, has changed its time from 4:30 to 5:00 p.m.

Twelve children from the Children's Home in Kansas City, accompanied by the superintendent, Bro. Glen Yoder, gave a series of programs in Kansas churches, returning home on June 22.

Newly elected officers of Mennonite Youth Fellowship are Chester Raber, Detroit, Mich., vice-president, and Richard Burkholder, Lancaster, Pa., treasurer. Beulah Stauffer, Scottsdale, Pa., has been appointed executive secretary, and J. B. Shenk, La Junta, Colo., secretary of extension, succeeding Frederick Erb, who has held that secretaryship since the beginning of M.Y.F. The executive secretary will assume office immediately; the others on Oct. 1.

The Mennonite Youth Fellowship group at the Cedar Grove Church, Newcastle, Pa., is the latest to be affiliated with the general young people's organization of the Mennonite Church.

Bro. Floyd Schmucker, Markham, Ont., preached the morning sermon at Clarence Center, N.Y., on June 17.

New workers on the Publishing House staff are Shirley Yoder, West Liberty, Ohio; Violet Harmon, Farmerstown, Ohio; Charles Hernley, Betty Wenger, Rosalie Wyse, J. Delbert Erb, Scottsdale.

Sister Elsie Lehman, Harrisonburg, Va., editor of the Christian School, is spending some time in Scottsdale working on that magazine.

Bro. H. S. Bauman, Elmira, Ont., is serving as delegate from the Ontario Conference to the Alberta-Sask., Conference which meets at Creston, Mont., June 30 to July 3.

Bro. J. Otis Yoder, Harrisonburg, Va., will be the guest speaker at a sunset meeting to be held at the Eastern Mennonite Home, Souderston, Pa., at 7:00 p.m., June 30.

Change of Address: Bro. Luke E. Weaver, Winton, Calif., from R. 1, Box 245 to P.O. box 19.

The Virginia Conference has assigned radio Gospel broadcasting in the district to the oversight of a committee of three bishops.

The program committee planning the 1952 sessions of the Mennonite World Conference, met at Basel, Switzerland, June 19 and 20. The tentative date for the conference has been set at August 15-20. American members of the program committee are C. F. Klassen, H. S. Bender, and H. A. Fast.

Announcements

Because of the death of Bro. George J. Lapp, who had been the director of our Bible Correspondence Department for the past several years, it has become necessary to appoint a new director. While we feel deeply the loss of Bro. Lapp, who had done splendid work in building up the Correspondence Department and in adding new courses and building up a good enrollment, we are happy to be able to announce that Bro. S. C. Yoder has consented to take over the directorship and will be giving his time and talent to this work beginning July 1, 1951. He is expecting to add some new courses and to enlarge the offerings.

We invite those interested in correspondence work to write directly to Bro. Yoder, Goshen College, Goshen, Ind., for information and applications.

Harold S. Bender, Dean
Goshen College Biblical Seminary

Bro. Simon Bucher will discuss "Exhortations to Piety and Hospitality" at the Saturday evening meeting on June 30 at Steelton, Pa.

Bro. Lester Culp, of the Hesston College faculty, is attending summer school at Iowa State College.

Bro. Dwight Weldy, who is conducting a series of singing schools in eastern Ohio, will serve as chorister and chorus director at the M.Y.F. convention at Millersburg, Ohio, June 29 to July 1.

Guest speakers at the dedicatory services for the new Pine Grove Church, Stryker, Ohio, on May 27, were Bro. Norman Kraus and Bro. Russell Krabill, Goshen, Ind. Pine Grove is a mission outpost of the Lockport congregation. Bro. Harold Wyse serves as pastor. The morning message at Pine Grove on June 17 was brought by Bro. Allen Ebersole.

(Continued on page 620)

Calendar

Ohio Mennonite Youth Fellowship Convention. Millersburg, Ohio, June 29 to July 1
Chesley Lake Camp:
General M.Y.F. Workshop, August 4-11
Junior Boys Camp, Aug. 11-18
Junior Girls Camp, Aug. 18-25
Young People's Camp, Aug. 25 to Sept. 1
Laurelville Mennonite Camp, Mt. Pleasant, Pa.
Boys' Camp, June 30 to July 6
Girls' Camp, July 7-13
Victorious Life Conference, July 14, 15
Writers' Conference, July 16-20
Sunday School Workshop, July 18-20
First Family Week, July 21-27
Music Conference, July 28 to Aug. 3
First Young People's Institute, Aug. 4-10
Second Young People's Institute, Aug. 11-17
Second Family Week, Aug. 18-24
Missionary Bible Conference, Aug. 25-31
Little Eden Camp, Onkama, Mich.
Senior High Boys and Girls (ages 15-18) June 20-27
Junior High Boys and Girls (ages 12-15) June 27 to July 4
Boys and Girls (ages 9-12), July 4-11
Bible Conference, July 14-21
Sunday School Workshop, July 21-28
Young Adult Week, July 28 to Aug. 4
Christian Business Men's Week, Aug. 4-11
Church Music Week, Aug. 11-18
Farmers Week, Aug. 18-25
Family Week, Aug. 25 to Sept. 1
Peace Day, July 1
Alberta-Saskatchewan Conference, and Associated Meeting, Creston, Mont., July 1-3
Annual Meeting, Southwestern Pennsylvania Mission Board, Stahl Church, Johnstown, Pa., July 6 and 7
Illinois M.Y.F. Retreat, Pilgrim Park, Princeton, Ill., July 27-29
Southwestern Pennsylvania, Annual Conference, Blough Church, Aug. 5-8
M.Y.F. Workshop, Chesley Lake Camp, Allenford, Ont., Aug. 4-10, noon
Annual Meeting, Iowa-Nebraska Conference, Cedar Creek Church, Manson, Iowa, Aug. 7-10
Annual Christian Life Meeting, Lancaster Conference, Elizabethtown, Pa., Aug. 14 and 15
Annual Meeting, Illinois Conference, Evangelical U.B. camp grounds, Groveland, Ill., Aug. 14-16
Ohio Christian Workers Conference, Martins Creek congregation, Berlin, Ohio, Aug. 14-16
Annual Meeting, South Central Conference, Pennsylvania congregation, Hesston, Kans., Aug. 14-17
Young People's Institute, Iowa Mennonite School, Kalona, Iowa, Aug. 15-19
Young People's Institute, Sponsored by the Nebraska Churches, Beemer, Nebr., Aug. 17-19
Ohio Young People's Institute, Camp Zion, Canton, Ohio, Aug. 18-24
General Conference, Biennial Meeting, Goshen, Ind., Aug. 21-24
Church School Day, Aug. 26
Beulah Youth Retreat, Beulah, Colo., Aug. 27 to Sept. 2
Indiana-Michigan Mennonite Christian Workers' Conference, Bayshore Camp Ground, Sebawaing, Mich., entertained by the Pigeon congregation, Aug. 28-30
Youth Conference, Johnstown, Pa., district, Stahl Church, Sept. 1 and 2
Annual Meeting, Mennonite Board of Education, Conestoga Church, Morgantown, Pa., Oct. 18-20
Fall Missionary Day, November 18
Bible Sunday, Dec.
Annual Meeting, Mennonite Publication Board
Place undecided, Feb. 20, 21, 1951

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Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786

Mission News

Bro. and Sister Lee Kanagy, under appointment to the Japan Mission field, Sister Marta Quiroga, Argentina, and Sister Anna Lois Rohrer, under appointment to return to the India Mission field, participated in the Sunday morning services, June 17, at the Crumstown Mission Sunday School near South Bend, Ind., an outpost of the Olive Mennonite Church. Bro. Kanagy brought the morning message.

Bro. Verle Hoffman, Goshen, Ind., was installed as pastor of the Roselawn Mission Church, Elkhart, Ind., on Sunday morning, June 17. The Roselawn Mission Church is an outpost of the Prairie Street Mennonite Church, Elkhart.

Sister Winifred Mumaw, worker at the Detroit, Mich., Mennonite Mission, spent a week in Elkhart, Ind., and was in attendance at the Mission Training Conference at Board Headquarters, June 14 to 19.

A report from Argentina under date of June 6: "The Workers' Meeting was held in Bragado, May 26-29, and attended by all the missionaries, national pastors and their wives, and the single workers of the Central Province work. We praise the Lord for heart-stirring, Spirit-filled messages. F. J. Heugel, missionary from Mexico, was the main speaker."

Sister Ida Beare writes under date of May 15: "Eleven of us have decided to weather the hot season in India this year. The Hostettlers, the Weavers, Goldie Hummel, Elizabeth Erb, Florence Nafziger, Dr. Yoder, S. Paul Miller and us."

Instructors at the Missionary Training Conference at Elkhart, Ind., June 14 to 19 were: Brethren John H. Mosemann, Carl Kreider, and Melvin Gingerich of Goshen; H. Ernest Bennett, Levi C. Hartzler, and J. D. Graber of Elkhart; J. W. Shank, Chicago; A. C. Brunk, Colorado Springs, Colo.; Byron Bender, Bloomington, Ind.; Beulah Litwiller, Puerto Rico; and Bro. and Sister Eugene Blosser, China.

Bro. and Sister Eugene Blosser, recently returned missionaries from China, worshiped with the East Goshen Mission Church on Sunday morning, June 17, and were in attendance at the Missionary Training Conference in Elkhart June 14-19.

Bro. Carl Beck writes from Japan, June 10: "Again we are crossing between Honshu and Hokkaido. . . . This will likely be our last crossing for some months or years. We are looking forward with a good deal of anticipation to what God has for us in Obihiro and Kushiro."

One of the missionaries from the Argentine Chaco wrote under date of June 4: "Last week Sister Ella May Miller asked to be an-

nointed as a public testimony to her faith in the healing hand of God upon her body. Several of the Nam Cum Indians were present and took part in this service." Sister Miller is improving in health but will need to remain in the hospital yet for a number of weeks. Continue to remember the Miller family in prayer.

Bro. and Sister Glenn B. Martin, Lima, Ohio, Mennonite Mission, served in a youth conference near Farmerstown, Ohio, on Sunday, June 3.

Twenty-nine young people were registered for the Missionary Training Conference held at Mission Board Headquarters, Elkhart, Ind., June 14 to 19.

Dr. and Mrs. Paul Conrad, under appointment to the India Mission field, together with Sisters Gladys Widmer, under appointment to Puerto Rico, and Sister Winifred Mumaw, worker at the Detroit, Mich., mission, worshiped at the Roselawn Mission Church on Sunday morning, June 17.

Reporting concerning the hot season in India, one of the missionaries wrote: "To date (May 15) it has not been too hot, but it is beginning to really warm up. We had unusual rains which turned the dry ground to a lovely green and consequently cooled the air. However, the rain spoiled many mangoes and ruined many gardens in the river beds. But I believe the coolness was preferred by some of us. It was 107 degrees on the veranda yesterday, the hottest our thermometer has registered thus far this year. The nights have been nice until lately."

"Sunday, May 27, was an eventful day in Pehuajo," comes a report from Argentina. "In the morning an ordination service was held for four of our national pastors who have been serving several years since graduating from the Bible School. They are Pastors Darino, Lanik, Obregon, and Swarez. Bro. Wm. E. Hallman conducted the service, with Bro. Luayza having the devotional period. Bro. Nelson Litwiller the ordination sermon, and Bro. Amos Swartzentruber the ordination."

Bro. and Sister John Driver, under appointment to Puerto Rico, Bro. Delbert Erb and Sister Ruth Landis, under appointment to Argentina, and Sister Carol Glick, under appointment to Puerto Rico, attended the Sunday morning services, June 17, at the Sunnyside Mission near Elkhart, Ind., and participated in the worship service.

Thursday evening, June 14, was the date for the closing program of the Bible school at Fairpoint, Ohio. Bro. Nelson King is superintendent of the Fairpoint Mission Church.

Sister Lena Graber, missionary nurse in India writes: "Sunderlal is just back from Bareilly, so now we have a real laboratory

MENNONITE RELIEF COMMITTEE (M.R.C.)

The Colporteur Team serving in western Kentucky this summer beginning the first of July will spend several days at the Elkhart office the last week in June making preparations for their service. Members of the team are Bro. Dean Kuhns, Shickley, Nebr., and Bro. Robert Lantz, Biglerville, Pa.

The M.Y.F. Youth Team plans a period of preparation at Goshen, Ind., from June 29 to July 3. They will begin their service for the summer at Arthur, Ill. Members of the Team are Bro. and Sister Gerald Studer, Smithville, Ohio; Sister Doris Moyer, Blooming Glen, Pa.; and Delvin Nussbaum, Apple Creek, Ohio.

Sister Mary Kauffman, Plain City, Ohio, will join the La Junta Hospital unit at La Junta, Colo., on July 1.

New members of the Kansas City Hospital Service unit beginning July 1 will include the following brethren: John Hershberger, Hesston, Kans.; John Paul Handrich, Mio, Mich.; and Walter Miller, Bird-in-Hand, Pa.

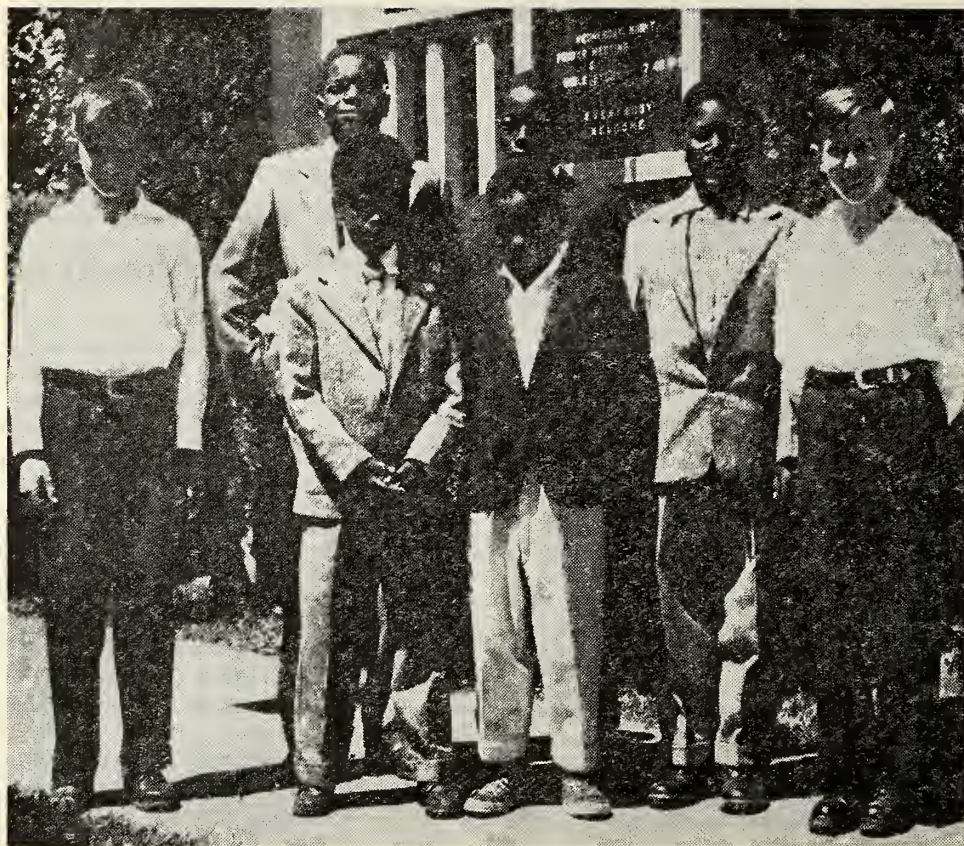
technician. . . . A good laboratory will help the doctors a great deal. . . . We are teaching the student nurses now how to give subcutaneous injections. We have around twenty-five to thirty Penicillins to give a couple of times a day. When we supervise for about two or three days with that many injections per day they really learn how. . . . It looks now as if we will have a class of five boys and three girls in the new nursing class. I am eager for the new classes to start."

Bro. A. C. Brunk, missionary on retirement from India, preached for the Prairie Street Congregation, Elkhart, Ind., Sunday morning, June 17.

"Our Hokkaido prospects are clouded only by the fact that we must build immediately," writes Bro. Carl Beck from Japan. "We are still hoping that God might provide for us houses or even shacks to rent for a year or two. Building materials are unreasonably high just now."

Bro. and Sister Weldon Martin, under appointment for the work at Mathis, Texas, worshiped with the Locust Grove Mission near Elkhart, Ind., on Sunday morning, June 17.

Sister Dorothy Brunk, missionary in Argentina, writes under date of June 6: "Sunday, May 27, the Bragado congregation observed their twenty-fifth anniversary. The testimonies and memories shared by some of the pastors and members were indeed evidences of the Lord's working in that town. Following this service the members of the congregation invited the visitors to join them for a fellowship dinner."



These seven boys were received into church fellowship by baptism recently at the Portland Mission. The one at the far right is Philip Hostetler, the son of Claud M. Hostetler, superintendent and pastor. From left to right the others are Wayne Hooley, Donald Bridges, Gene Hodges, Nathinal Hartly, James Perez, and Vernon Brazzle.

Are Our City Missions Cosmopolitan?

BY CLAUD M. HOSTETLER

MAY 20 was a milestone in the work at the Portland, Oregon, Mission. Seven boys were received into church fellowship by water baptism. Five of the boys are colored. The membership at the Portland Mission has included Chinese, Jewish, Russian, and others; but this is the first time in the history of the mission that any Negroes have become members.

The communion and feet washing service which followed was outstanding and impressive. Those present witnessed some things that perhaps have never taken place in a Mennonite Church before.

Such scenes as the following were witnessed:

A young Chinese man washed feet with a colored boy. A Jewish young man washed feet with another brother who was reared under Catholic influence and whose relatives are Catholic. Both of these fine young men came into the church within the last three years. A Greek brother washed feet with our elderly bishop. A man converted on "skid row" washed feet with a brother born into a Mennonite home and has been reared a Mennonite. The pastor washed feet with a colored boy and the matron of the mission washed feet with a Russian sister who is also a worker at the mission. A father washed feet with a son for the first time, and so on, but the above combinations mentioned are enough to picture to you what this service was like.

We all believe that in heaven all tribes, races, and nationalities will be one kindred people but sometimes there are those that are not too willing to accept the fact that this can also take place in the church here on this earth. We thank God that we can have a small part in a work of this kind, and that one need not go on foreign soil to seek the lost other than of our own race.

With the approach of summer the work at this mission station becomes quite heavy. We have been thankful that we have been able to secure service unit help for our summer activities. Summer Bible school comes first on the program for two weeks and then summer camp follows for four weeks.

The Bible school is always looked forward to because it brings in many new faces that would otherwise never come to the mission, but when they see and hear the things that are taught they become interested in the Gospel and continue to come to Sunday school. The attendance of our Bible school has been increasing every year for the past while and we are looking forward to greater things this year. The mission when founded was located in one of the poorer class of residential districts but within the past seven or eight years this district has been fast changing into a commercial district. Due to this change we have had to go out farther to reach children and transport them to our Bible school and Sunday school. Our transportation facilities are limited with two busses. We would not be able to carry on the work that we are now doing if it were not for the large bus and the three-quarter-ton Panel truck which has

been converted into a small bus.

The work of summer camp is one of the high lights of our work. There is a greater opportunity to teach these children when one lives with them for two weeks. Last year eighteen accepted Christ as their Saviour. The five colored boys mentioned above were from this group. Our hearts are always saddened when we have to return these boys and girls to their old environment when they come back to the city.

There are also other activities for the children in the work here as well as the regular visitation and personal work that is carried on among the adults. There is so much to be done and it seems so few to do it. Truly we want to do all we can in our labors for Him. We feel so unworthy to try to fill so great a place. We ask an interest in your prayers and the prayers of all of God's people that He may supply our every need. We have material needs but our spiritual needs are greater.

The Portland Mission was established in the "City of Roses," Portland, Oregon, since 1922. It has been a witness and a testimony to the great love and manifold grace of God down through these twenty-nine years.

The Spirit of God has been manifested in many different ways within the last number of years in reaching souls. The Word has been taught in the home, Sunday school, and various other mission activities, thus bringing salvation and heaven to individual lives. The Word has also been given out through the printed page to homes and individuals, thus bringing to their minds that there is a heaven to gain and a hell to shun. The work at Portland has not been with any particular age group, class, or race of people with the result that the membership has become quite cosmopolitan. We have been made to realize more than ever before that there are no barriers in Christ Jesus but that we are all one in Christ.

Portland, Oreg.

ABOUT JAPAN

Of the total of 374 kindergartens in Japan that are financed by religious organizations 255 are operated by the Christian Church, according to information received by the Japan International Christian University Foundation. This survey was recently conducted by the Religious Section of the Japanese Ministry of Education. The number of children in these Christian institutions is 22,988, with 1,053 teachers.

During the present academic year, 716 Japanese students were enrolled in American colleges and universities, the Japan International Christian University Foundation has been informed. Japan now ranks tenth among the nations of the world in the number of students sent to the United States. Last year (1949-50) it ranked twenty-second.

Problems of City Work in Buenos Aires

BY NELSON LITWILLER

EVERY worth-while enterprise must overcome obstacles. City mission work is no exception. The problems with which we struggle in this large city of over four million people are many. City mission work includes several principal activities. The members of the church must be shepherded, one should contact new homes in the neighborhood where the mission is located, Sunday-school children should be gathered for religious instruction, and the sick in the hospitals should be visited.

Most of our members who live in Buenos Aires come from our country towns where our churches have been established for years. When these people come to the city, they do not all live in the same neighborhood but go wherever they may find a house to rent or where there may be a relative or possibly close to their place of work. Therefore our members are scattered widely over a large area. Many times one can make only two visits in an afternoon, for it may take over an hour by streetcar to go to those particular homes.

But distance is not the only problem nor the greatest. Transportation is becoming increasingly difficult. There seems to be a shortage of piece parts and rubber tires to keep the busses and rolling stock on the railways in good repair and therefore busses are not only jammed continually, but some people never get on. There is nothing unusual for one of our members to tell us that he was not in church on Sunday because he was standing on the street corner for an hour but all the busses and streetcars were so full that he could not even get a toe hold on the rear platform.

To avoid taking the busses by storm, in a sort of "survival of the strongest effort," the authorities have established a rule whereby all who wish to travel must form a line. Thus, in an orderly manner the one who waits first for the bus gets on first. This is true of busses but not of streetcars. So, during the rush hour periods it is nothing to see long lines of people, from 100 to 250 individuals, patiently standing in line after a long day's work, waiting for their turn to get on the bus to take them home. They may wait from ten minutes to an hour before their turn comes.

On Sundays people do not go to work but they go to football games and pleasure resorts and so our members have the same difficulty on Sunday as they have on a week day. This problem is so serious that only the most enthusiastic and faithful make any effort and try to get to church. And if they go through the ordeal for the Sunday morning service they will not be very anxious to do so again for Sunday night.

Our members are not of the type that can afford automobiles, nor does the church have sufficient funds to run or own a bus to gather them together as is the custom in many parts of the homeland. Some of our members have small children and this adds to the difficulty, for to travel with small children under such conditions is a real risk.

If you add to the problem of transportation an even more serious one, then you will appreciate some of our difficulties. When there is conviction and purpose to serve the Lord, even the transportation difficulty can be overcome with patience. But when there is an inner difficulty, a bit of indifference or lukewarmness, then the care of the church becomes a real preoccupation. Our members are not beyond the temptation of lukewarmness and indifference and it does not take much to keep some away from the meetings. All our readers will appreciate that the temptations in a large city are very great and these worldly attractions and the spirit of the age can infiltrate the hearts of church people. What we are praying for and expecting is a church membership that is strong and sufficiently revived spiritually to overcome all handicaps and difficulties. When the members are really revived and on fire for the things of God nothing will stand in the way of fellowship and testimony and the work will prosper.

With reference to our activities in the immediate neighborhood there are other problems. In a large city it seems people are more suspicious of each other. At least we have experienced much difficulty in trying to establish friendly relations with our neighbors. They will say good morning to us and comment on the weather but beyond that they will not venture. In smaller towns and the cities of the interior it was relatively easy to establish "rapport" even though one is a foreigner. Not so in the capital where according to a businessman, "Half the people are thieves and the other half stay at home so their household goods won't get stolen." While there is exaggeration in that statement, there is also a grain of truth. It takes a long time to establish confidence and to make friends.

For this same reason our neighbors receive tracts and announcements with much caution. One rings the doorbell and the door is opened just a wee bit to see who is there. Three chances to one you get the door slammed in your face unless you make an unusually tactful approach or if you can assure them immediately that you are not after money. Even after you have been able to explain your mission you may find that your candidate will tell you he is not interested in any religion, or that he or she is a Catholic or that there is no time to converse right now. You may consider yourself fortunate to have had a face to face conversation at all, for many Argentine front doors are equipped with a little device through which the one on the inside can look out fairly well and see who is there while the one on the outside barely sees an eye or a nose. It is very hard to give a good sales talk or make an appeal for the Gospel through a little hole in the front door. Or worse still, one finds in the modern apartment houses a sort of microphone. You ring the bell, and then a voice comes through the instrument asking you who you are and

what you want and after having given your message you are politely told that the one on the inside is not interested.

To get Sunday-school children is also very difficult. One cannot count on the co-operation of the parents. Children do not see any special reason why they should go to school on Sunday when they go to day school for six days in the week. Furthermore they do receive Catholic instruction in the day school; so why study more religion on Sunday? The few children from the neighborhood whom we had been able to bring to our services for a month or so stopped suddenly and we discovered that the parish priest had gotten after them not to attend but rather go to mass. It is very likely that they do not go to mass but neither do they come to our services.

Dear reader, please do not interpret this article as an appeal for pity or a grief story. The assignment given us was, **Problems in the City Mission Work**, and so we have briefly outlined a few of them. This will help you to pray for us that by the grace of God we may overcome the obstacles. The Lord has promised to remove mountains and we are confident that in spite of all the difficulties encountered in the work, He will raise up His church in this great city.

Buenos Aires, Argentina.

CULP, ARKANSAS

(Culp Clinic)

Dear Friends and Readers of the GOSPEL HERALD: Greetings. Since arriving at the Culp Clinic on Feb. 8, our experiences have been quite varied. At first we sorely missed old friends whom we had left behind, but with the passing weeks we have found new friends and met many fine folk here in the beautiful Ozarks. These mountains, for the most part, are a dull dead gray in winter. Only the mountain streams add life to them then. With the coming of spring these hills have literally come to life and truly we live in a beautiful spot.

The clinic work grows very slowly. We had been here several weeks before there was much call for clinic services. However, we were not idle. At first there was everything that goes with moving to a new home and fixing it up. To make this job more complicated there were and still are some finishing touches to be done about the building, which is new. In the meantime a cook was needed at Bethel Springs school; so David and I filled in there. This proved to be an excellent way to learn to know the children of the community.

Since our clinic had not been dedicated it was decided to do so along with commencement activities and Mission Board meeting. Besides carrying on the general clinic work which took a sudden spurt of activity, plans and preparation were made to have open house and dedication services on Sunday, May 20. It was a warm sunny afternoon and quite a number of people gathered for the affair.

Our county nurse, Mrs. Ware, and Dr. Saltzman of Mountain Home, gave short

Nine Raised Their Hands

BY NELSON LITWILLER

EVERY evangelist preaches to get results. Every missionary plants the seed with the hope of reaping a harvest. All special efforts focus their attention on ultimate results, the conversion of men and women. How the Christian worker covets for all hearers a satisfying experience in the Lord Jesus Christ!

With this purpose in view, Sister Litwiller and I made one of our periodic visits to Arrecifes, one of our towns in the Eastern zone. In a visit of this nature the forenoon is usually reserved for personal Bible study, meditation, and prayer. After the noon meal visitation work consumes one's time until sundown. A variety of homes are contacted, ranging in the social scale from the very poor to the day laborer, the artisan, the tailor, carpenter, bricklayer or metal worker, professional workers such as notary publics, teachers or doctors, as well as businessmen. In these contacts the worker befriends individuals, establishes confidence, and, as tactfully as possible, presents Christ as Saviour and Lord. The conversation, whenever possible, ends with a short Scripture reading and a prayer. Sick ones are especially remembered, an unusual need or burden mentioned in the conversation is brought before the Lord in prayer. On taking leave of his friends, the worker always invites them to the special services at the church hall in the evening. The evening services generally begin at eight-thirty.

The closing service usually witnesses the largest group of hearers. Members of the church, friends and neighbors fill the little hall. There has been a season of prayer on behalf of the meeting. Brother Darino announces the first hymn. The congregation worships in song and prayer, in Bible reading and in the offering. And now the visiting minister announces his theme. He reads the text, I Peter 3:18, "For Christ also hath once suffered for sins, the just for the unjust, that

he might bring us to God." The Lord gives grace while the preacher declares revealed truth to which the audience listens attentively. The sermon comes to a close. While the last hymn is sung the evangelist gives the invitation for all earnest seekers to raise their hands. Nine hands go up. We thank the Lord and invite the seekers to stay for an after meeting where we pray with them and give guidance in the first steps of the Christian life.

Now, in our American churches we would conclude that after the evangelist leaves, and after some preparatory lessons, the nine who raised their hands would be candidates for baptism. Not so in Argentina. The hearers at this particular service and in this series of meetings do not have the background nor the spiritual heritage we have. Spiritual concepts and the great Biblical themes of regeneration, reconciliation, and redemption connote other things.

Let us look at some of our friends who raised their hands. They are attracted to teachings of Jesus, they have heard about Him, but they have been in contact with a type of pow-wow spiritism that believes in a peculiar regeneration, namely a re-incarnation of the spirit of one who has lived before. To put it bluntly they believe that a man is a farmer because at his birth another farmer died, so that the disembodied spirit of the deceased entered the body of the newborn. So these people come to our services because we tell them that ours is the true religion. They are willing to learn, but to extricate themselves from all superstition and error is not easy. Months of prayer, visitation and teaching may do it if they do not weary. This aged couple who raised their hands were accompanied by another couple who also raised their hands. They claim to know something of the Gospel but we have no references as to their person.

A woman raised her hand. She probably understands more since she has been coming for years. She would like to make her peace with God but has an almost insurmountable problem. She separated from her legal husband years ago and started to live with another man. There is no legal divorce in Argentina. She has children by her illegal husband. To leave him would break up the home. Her former husband is living with another woman and has formed his own home. We cannot accept her as a candidate for baptism because of this irregularity.

A fifth-year secondary school student raised her hand. She came to church through the influence of her schoolmate who is a member of our church. This newcomer is a staunch Catholic but does not have peace in her soul. Undoubtedly, the Holy Spirit convicted her of sin when she raised her hand. But she likes to dance, and is afraid that by following Christ she will have to deny herself too many things. She does not have the stimulating environment that makes for spiritual growth nor does she receive encouragement from her

home. There are many friends and other factors to discourage her, however. Only prayer and constant tactful interviews will help this girl come through for the Lord.

A man raised his hand. We are more hopeful for him, for, in spite of his self-righteous attitude, he confesses his need for the Saviour. We are hopeful also because his wife and two of their children are consistent members of the church. We are happy for this home which also needs our prayers.

And such are the experiences in Latin America. We appreciate very much the significance of the parable of the sower. How often the seed falls on ground and places where it does not prosper. How often the enemy snatches it away. The possibilities are that out of the nine who raised their hands, three may become baptized members of the church. Experience has long since taught us not to become too elated over a show of hands, for that simply does not have the same significance in Latin America as in the States. Nevertheless, we shall continue to visit homes to invite people, to hold special series of meetings, to give invitations, and trust the Lord for the increase.

Pray for us.

Buenos Aires, Argentina.

TAMPA, FLORIDA

(Ybor City)

Since April 7 a service unit has been here remodeling and enlarging the present school kitchen and dining room to facilitate the cooking program in view of our growing school. The unit consisted of Henry Stauffer and his wife, who have now returned to Pennsylvania to begin another project, Charles Shenk, and Leon Denlinger and his wife. They will be staying during the summer for Bible schools and four weeks of summer school.

Our bishop, Bro. LeRoy Stoltzfus, was with us April 22-29 holding revival services. The two ladies who responded to the invitation need your prayers that they might be willing to go all the way with Him. April 29 was also the date of our communion service for Ida Street.

The Mother's Day Service was well attended by the community folks. Bro. George F. Brunk from Sarasota brought the message.

On the evening of May 25 there were eleven who received diplomas for graduation from kindergarten, ten of whom are enrolled in first grade for this fall. Bro. Timothy H. Brenneman from Sarasota was the commencement speaker.

Each year as the school grows and an additional grade is added, the need for more space and qualified teachers becomes more acute. The Lord has marvelously provided in time past, and we feel He will not let us down at this point. Surely it would not be His will to turn out the fifth grade to go to the public or Catholic schools now, just when they are receiving an understanding of spiritual things. Their many sincere questions concerning God, life after death, sin, and salvation have been a challenge to me and convincing evidence that we must add the fifth grade to our fall teaching program. We

talks. Following this Bro. J. D. Graber gave the dedication sermon and Bro. Frank Horst led the closing prayer. Refreshments were served to all present.

We advertised this opening quite widely so that people "on this side of the river" where there is no doctor may know of and feel free to use our limited facilities. Our pressing needs in the clinic work are for a telephone and a doctor.

Just now we are looking forward to the arrival of our summer service unit to help in the annual Bible school work here. This unit will be composed of four girls. Bro. Wenger is planning to assist in each of the six schools which we plan to conduct. Pray for us in our work here that the Lord may be glorified and souls find their Saviour.

Rhoda and David Wenger.

Book Review

What Would You Do? by Daniel J. Fleming; Friendship Press; 1949; 172 pp.; \$2.25.

This book is an eye opener. All of us are in favor of missions but many of us know very little about the social and ethical problems involved. Fleming demonstrates a keen appreciation of these problems. He served as a professor in Forman Christian College, Lahore, India, before becoming professor of missions in Union Theological Seminary, New York City. He is familiar with the Orient and has served in groups studying mission problems in various places. He has written profusely in the area of missions. This volume is apparently the result of his own observation combined with experiences recorded by other writers. Notes at the end of the book give these other sources.

"What Would You Do?" seeks to arouse the reader to an appreciation of difficulties which missionaries face and to suggest principles for solving these and for setting up world-wide standards of Christian ethics and fellowship. Fleming uses many illustrations and often shows the solution used by both conservative and liberal missionaries. The problems discussed include marriage standards, the observance of Sunday, heathen funerals, black markets, and others. Many of the solutions would be obvious if these problems were faced in our own culture, but the author shows that heathen standards which have been established for many years are not so easily changed. The author sometimes aids the reader in forming conclusions by showing the subsequent results of action taken by missionaries. In other parts of the book the presentation is almost wholly objective; the reader is scarcely able to discern the author's viewpoint.

I recommend this book for all wide-awake laymen. Reading it should increase sympathy toward our missionaries. More effective prayer for them will be one result. For those who are involved in mission work it is an aid to a clearer understanding of their problems. This applies particularly to foreign missions, but some of the principles affect home missions as well. I suggest that readers do not accept all the inferences found in the book, but allow the presentation of the problems to challenge them and drive them to seek divine wisdom for solving the complexities of human relationships. Courses in sociology and ethics would be helpful but not necessary to an understanding of the book.

It would be impossible to make an exhaustive treatment of mission problems in so small a book, but I feel that the author has done a creditable task in establishing general principles. His discussion is scholarly, yet easily readable. The inclusion of a chapter entitled "Helps in Making Decisions" shows the attitude commonly expressed throughout the book.

"What Would You Do?" would be an attractive addition to any library, since it is printed with clear type on good paper and has a colorful jacket. The index makes it useful for reference work. There are, however, a few traces of modernistic thought.

We may not appreciate the references to such things as litigation and patriotism, but fortunately the general viewpoint of the book seems to be away from these. It points toward world-wide Christian fellowship and love for one another. This is a subject which we Mennonites do well to consider more seriously.—Daniel L. Hertzler.

are thankful that Ann Fager has consented to teach the third and fourth grades.

The problem before us is this—since our present classrooms are already crowded, where shall we go? Pray with us that the Lord of the harvest might send forth a teacher for fifth grade, a builder and funds to meet the urgent need.

Again and again my faith has been strengthened by the way God has supplied every need in His own time and way; therefore we present this need to you with confidence.

Betty Keener.

Building the Missionary Children's School

BY REUBEN S. HORST

IT WAS August first when we arrived at Musoma, Tanganyika Territory. Bro. Clyde Shenk was there to meet us and escorted us to Bukiroba station where we were given a welcome by all the workers. We were then privileged to visit all the stations in the field. We were very glad for this opportunity to get acquainted and to observe the work. It was also a means of orientation for our work in Africa. After making these observations we knew we had many things to learn.

We arrived at Nyabasi station, August 10, where the Hursts and Macks gave us a hearty welcome. This was to be our home. Since we were very much interested in the project of the children's school, we were eager to see the plot and observe what grading would be required. The plot is located on the north side of one of the few government roads in this country. Its seven and a half acres include a gentle northern slope which will require very little grading. It has fertile soil for gardens and seems a very desirable location.

The first few weeks were spent in securing

some materials and finding laborers. Labor was hard to get, as it was the time of African harvests, and harvesting in Africa is a slow process, being all done by hand. During these first weeks we also met with the mission Building Committee, discussing materials to be used as well as other phases of the project. It was decided to use burned brick as a face wall, and sun-dried brick for the back wall. We decided to look into the possibility of burning bricks near the plot. This is still in the experimental stage at present.

Our work is fairly well organized now, with the help of the Building Committee. The first step was to build a native halper's house to provide quarters for a native Christian interpreter. This was an interesting job. Most of the material used in this house was secured locally. Quarry stone, gathered from stony outcroppings, were for foundation, sun-dried bricks for walls, sisal poles for roof structure, and grass for the roof. However, most buildings at the school plant will be built of more permanent materials.

Quarry stone is available in good supply. We also opened a sand pit where abundance of sand can be secured within a mile from the project.

The second building is the garage, which we need for storage. This is now ready for the roof. At present we are placing footings and foundation walls for the dormitory, and are excavating cisterns for water supply.

We can say the Lord has blessed the work on this project thus far. We pray that He will continue to guide our efforts, that the school may prove a blessing to those that come here, and may be a glory to the cause of Christ our Saviour. T.T., East Africa.

BIBLES FOR BIBLE BELT

The southeastern part of this country is said to be the "Bible Belt" and Atlanta, Georgia, its capital, according to figures just compiled by the American Bible Society. The Society's agency which supervises work in six southern states from the office in Atlanta, reached a distribution total last year beyond a million copies of the Scriptures. Based on figures of other years, this will be the highest circulation reached by any of the Society's ten agencies in this country.

UNIQUE LIBRARY

There is no other library in the country just like that of the American Bible Society, housed on the second floor of the Bible Society's headquarters in New York City. It contains nothing but Scriptures—either Bibles or parts of Bibles. Miss Margaret Hills, the librarian of the Society, reports there are 17,514 volumes in 935 different languages to be found there.

TITHES AND OFFERINGS

BY ALICE STUTZMAN

*I gave the Lord His portion;
'Twas not my own to keep.
But then I wondered,
What have I done
For suffering souls that weep?*

*If what I've given
Belonged to the Lord,
With that I had nothing to do.
I'd best plan again
And present my offering too.*

Frazee, Minn.

"MY BROTHER'S KEEPER"

I John 3:17

BY ALICE STUTZMAN

*I see their outstretched hands,
I hear their plaintive cry,
Huddled in their wretched hovel,
Will they starving die?*

*I see the rich, deep carpets,
I view the loaded table,
At ease amid your luxury,
What of thy brother, Abel?*

*I see the Master's gentle hand,
I hear His voice of love,
"A mansion I've prepared for you,
Come home to me, above."*

*I see the Judge's piercing eye,
Gone now the plaintive plea.
"Inasmuch as ye did it not to these,
Ye did it not to me!"*

Frazee, Minn.

M.C.C. Weekly Notes

Peace Section Studies Draft Law

Full implications of the C.O. provision in the draft law amendment are not yet known, but certain facts have been established by the wording of the law itself, the explanations of the Conference Committee Report, and the discussions on the floor of the House and Senate.

The C.O. provision, Section 6 (j), provides that a C.O. "shall . . . be ordered by his local board to perform, subject to such regulations as the President may prescribe, such civilian work contributing to the maintenance of the national health, safety, and interest as the local board may deem appropriate. . . ."

The new law will go into effect as soon as signed by the President. It may be some time, however, before the presidential regulations can be issued and men ordered to work. The new law clearly brings to an end the deferment provision for conscientious objectors.

What types of work are in the "national health, safety, and interest" has not yet been defined, but it is hoped that the definition may be sufficiently broad to cover agriculture and a variety of other kinds of work.

The law at present does not clearly provide for right to appeal an assignment of the local board which may not be acceptable for reason of conscience. It is hoped that this may be clarified in the presidential regulations. It should be clear, however, that while the regulations may indicate how and where men are to be ordered, the authority to order men to work is in the hands of local boards and not a central government or other agency.

In World War II the local board classified C.O.'s but the administration of the C.O. work program was under a central agency, giving rise to C.O. camps. In this new provision the assignment is in the hands of local boards and thus on an individual basis, between the man and his local board. In view of the attitude expressed in a recent monograph written by Selective Service concerning the C.P.S. Camp program, there is reason to expect that in this provision for conscientious objectors, the government will desire that C.O.'s be compensated for their work.

The Peace Section of the M.C.C. had a meeting on June 14 to which the Mennonite and other constituent groups were encouraged to invite additional leaders for the purpose of reviewing the present status of draft legislation. There was unanimous feeling that the presidential regulation will be very significant in making possible a satisfactory application of the law.

This provision for C.O.'s may require considerably more work on the part of the church leaders or a church agency in maintaining liaison with the local boards on the matter of assignment of men. It is hoped that it may be possible for men to be used in various church service programs, and be recog-

nized as performing in this way a service "in the national health, safety, and interest."

Summer Service Units Open

Nineteen M.C.C. Summer Service Units in the United States and Canada have opened or will open by June 23. Four more are to open in Europe in the near future. These units are providing additional workers in various types of institutional, construction, welfare, and other projects which are in need of more personnel. In some cases the work is seasonal; in other instances the summer workers relieve the personnel shortage while the regular employees are on vacation; in other cases special projects are made possible by the service units.

Units are located in State Hospitals at Allentown, Pa.; Sonoma, Calif.; Farnhurst, Del.; Cleveland, Ohio; London, Ont.; Brandon, Man.; Ninette, Man.; North Battleford, Sask.; Clearwater, Man.; and Portage la Prairie, Man. Other summer units are located at the House of Mercy, Washington, D.C.; Boys Village, Smithville, Ohio; Camp Bennett, Brookville, Md.; Child Welfare Home, Akron, Ohio; Crippled Children's Camp, Crestline, Calif.; Migrant Camp, Utica, N.Y.; Migrant Camp and San Jose, Calif. Summer Units also are giving assistance in co-operation with longer term Voluntary Service projects at Brook Lane Farm, Hagerstown, Md., and Camp Landon, Gulfport, Miss.

In Europe the four units are located at Mainz, Iserlohn, and Salzgitter, Germany, and Genk, Belgium. In these units will be young people from Europe as well as the students and others from America who are participating in the summer educational tour of Europe.

The enrollment in the Summer Service program is not as large as last year, the total being 88 in the United States and 18 (Americans) in the European Units. The total serving in units in Canada has not yet been reported.

Released June 15, 1951
Via Mennonite Central Committee
Akron, Pennsylvania

Women's Activities

The Ontario District Sewing Circles held their thirty-fourth annual meeting, May 24, at the St. Jacobs Mennonite Church.

The total membership in the 59 junior, intermediate, and senior circles is 1,327. Various projects undertaken during the year by the circles as a group were: supporting Sister Ralph Buckwalter in Japan; supplying clothing, bedding, and rental expenses for the school year for Mrs. Doris Snyder; furnishing bedding and clothing for Sister Edna Good who has returned to Argentina; and helping toward furnishing apartments at the Mexican Mission in Chicago. Many new and used garments, Christmas bundles, and canned goods were sent for relief to Europe as well as other countries. Some groups contributed sewing needs to the new Kitchener-Waterloo Hospital. Other circles had individual projects such as helping needy families and financing the mimeographing and mailing of letters from missionaries. The secretary of literature reported a noticeable increase in the reading of missionary books.

Mrs. S. J. Hostetler of Goshen, Indiana, related her experiences in pioneer work in Bihar Province and gave her testimony as to how God led her into missionary service.

Sister Marta Quiroga from Bragado, Argentina, gave some impressions and observations concerning the Mennonite Church in North America. She also gave her testimony concerning her experience in becoming a Christian.

Sister Alice Snyder, a former relief worker, described a European wardrobe, discussing the type of clothing needed in Europe.

A panel discussion on "Homes That Reflect the Simple Life" proved very profitable and interesting.

During the three sessions there were periods of intercession for our missionaries at home and abroad.

Brother Simon B. Martin brought the closing message on "The Christian Home—A Training School for Missions." He stressed the importance of missionary influence in the home.
—Luella Shantz.

CHURCH CORRESPONDENCE

RICHFIELD, PENNSYLVANIA

(Cross Roads Congregation)

On Saturday evening, May 20, Bro. Walter Lehman, Chambersburg, Pa., came to the Cross Roads Church for a week of revival meetings. He preached the Word in its purity and fullness to a well-filled house every evening until Sunday evening, May 27. Each evening he gave informative talks on the church, the devil, and angels. Sometimes we are inclined to say there were no visible results, since no one confessed Christ. But I think I see more love manifested among the members and a more meaningful expression on the countenance of the true believers. While we listened to the messages, we be-

came conscious of our guilt before God, and if we fail to choose Him by our actions we choose the evil one. Can the people of God remain inactive and unconcerned while souls are going the downward way? God's Word will not return void.

On June 4 we hope to begin our annual summer Bible school at the Lauer's Church with Bro. J. G. Brubaker as supervising principal. We are looking forward to a large school and the privilege of implanting into the minds and hearts of the young people the Word of God. In these times of distress it is needful that our young people be fortified with power, the knowledge of the Word, so that they may not be deceived by the strange

doctrines which are taught by so many. We are reminded of David's expression in Ps. 119:11. To Him we look for guidance and to Him we give praise.

W. E. Spriggle.

PORTLAND, OREGON

Dear HERALD Readers: Greetings in the blessed Master's name. We have been enjoying many blessings in the recent past. All in our congregation are able to attend services at least part of the time, all expect a young member, John McClinton, who has been ill for several months, but is improving.

On May 20 our communion services were held. Five Negro boys and two white boys were received into fellowship by water baptism at the time of our communion. Many Negro children continue to attend Sunday school. Let us pray that more may accept salvation.

Bible school will soon be in session. A boys' and a girls' camp will be held afterward. The city children so greatly appreciate being in the country for two whole weeks. Those who attend them find it isn't play to supervise and prepare meals for so many hungry little people.

On June 3 our deacon, Bro. Chester Hartzler, had charge of the services in the absence of our pastor, Bro. Claud Hostetler, who with his family attended dedication services at the Fairview Church near Albany. Bro. Hugh Wolfer and wife, the Jewish missionaries, were also with us at the time. Our prayers for the work and the workers at this place are always appreciated.

Mrs. Martha E. Hostetler.

JOHNSTOWN, PENNSYLVANIA

(First Mennonite Church)

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." As we look about us we can see so many, many things for which to praise our Maker.

Evangelistic meetings closed with one young mother taking the stand for Christ. We appreciated the messages very much. Several were received by letter also. In connection with our meetings we had a victorious life conference. Bro. Hollinger and Bro. Leonard Haarer were the speakers.

Sisters Turie Renno, Reedsville, Pa., and Ruth Brubaker, Mt. Joy, Pa., are the sister workers at present. We are grateful for the service they are giving to God and the church.

Plans are being made for another summer Bible school, June 18-29, and this area will be canvassed on Wednesday evening. We are anticipating a larger school than we had last year.

Missionary conference will be held June 16 and 17. The speakers are T. K. Hershey, Elverson, Pa., and Martin Z. Miller, Steelton, Pa. They will discuss the Jew and our witness to them.

The Mennonite A Cappella Chorus from Akron, Pa., presented a program of sacred music on Sunday evening, April 27.

During our Tuesday evening Bible study and prayer meeting we studied the ordinances of the church. Several ministers took part in leading these discussions. They were Harold

Thomas, Eli Miller, David Alwine, Sanford Shetler, and Harry Shetler. Bro. Elam Hollinger and family were with us again on May 29. He spoke on prayer.

New Sunday-school officers were elected on Sunday. Let us pray that the Lord will bless their efforts and that the Sunday school may continue to grow. Our only desire is that more people might know Him and the power of His resurrection. Mrs. Tony Ramos, Jr.

GARDEN CITY, MISSOURI

(Sycamore Grove Congregation)

Dear HERALD Readers: Christian greetings.

Our daily vacation Bible school closed on June 1 with a total enrollment of 101. The average attendance was 95.5. Bro. Alfred Yoder, Jr., served as superintendent. Two missionary offerings, totaling \$44.67, are to be divided and sent to Bro. S. Paul Miller and Sister Nellie King, missionaries in India, and both from this congregation.

The Calvary Hour staff was in our community and rendered a much-appreciated program at our church the evening of April 23.

The funeral service of Grandma Barbara Nafziger was held on Mother's Day, May 13. A large number of relatives and friends attended. For over twenty years, Sister Nafziger had made her home with a daughter and son-in-law, Anne and Frank Yoder, of this congregation.

Many of our young people are gone for the summer. Junior and James Yoder, Mary Eleanor Miller, Irene Hershberger, and Bonita Kaufman are at Goshen College for the summer term. Evelyn Hartzler is attending Teacher's College at Warrensburg, Mo. Four or five of our young women are working in private homes in Kansas City.

Most of our older members are able to be present at Sunday school and church each Sunday. Surely, they are an encouragement to us who are younger, and we pray that God may richly bless them in their remaining years.

Communion and feet-washing services were conducted at this place on April 15. This memorial should truly draw all believers closer to their Lord and Saviour who did so much for them.

Bro. and Sister W. R. Hershberger were at Oronogo, Mo., over April 22 where Bro. Hershberger conducted a similar service as mentioned above. Bro. Hershberger also attended the Doctrinal Conference at Versailles, Mo., on April 29.

Bro. S. S. Hershberger, accompanied by a men's quartet, was at the Evening Shade Schoolhouse for both the morning and evening services at Edwards, Mo., on May 6. Another group from this place rendered a program at the above-mentioned schoolhouse on June 3.

The Missions Committee has sponsored "An Acre for the Lord" program for our members this year. We believe that God will be pleased with those who pledge themselves to such a worthy cause, for His Word tells us that "God loveth a cheerful giver."

Bro. Glen Yoder delivered the morning message on June 3. He and Mrs. Yoder, with their two children, spent several days in

the home of Bro. and Sister Elby J. Yoder.

The Messiah College Men's Chorus, from Grantham, Pa., rendered an inspirational program in song to an appreciative audience the evening of June 5.

Bro. Nelson Kauffman had charge of an evening service on June 6. The Kauffman family was en route home to Hannibal, Mo., from Hesston, Kans., where they had attended the commencement programs.

Also present in the June 6 meeting were the Fred Brenneman family, accompanied by Dr. Brenneman's mother, from Moundridge and Hesston, Kans., respectively. They were en route to Belleville, Pa., to attend the annual Mission Board meeting.

Bro. and Sister W. R. Hershberger spent Sunday, May 27, at Birch Tree, Mo., where Bro. Hershberger was in charge of a communion and feet-washing service.

Sister Ethel Hartzler and Sister Doris Stutzman are assisting in the vacation Bible school now being conducted at the Cable Ridge Schoolhouse near Edwards, Mo. Lydia Driver, formerly from this congregation, is serving as superintendent of this school.

Remember this place in your prayers.

June 8, 1951.

Mrs. Ira T. Zook.

GREENWOOD, DELAWARE

(C. A. Mennonite Church)

Dear HERALD Readers: "Great is the Lord and greatly to be praised." Our revival meetings closed on Friday evening, March 9. It was a week of rich spiritual refreshment. Bro. George R. Brunk of Harrisonburg, Va., was the evangelist. Each evening preceding the sermon, Bro. Brunk instructed the church in prophetic studies in Revelation.

Bro. Emory Yutzi of Plain City, Ohio, and Bro. A. J. Metzler of Scottdale, Pa., took part in the all-day service of March 4, which was the beginning of our revival meetings. Their thoughts and interest were much appreciated.

"The Wondrous Cross" was an inspiring message brought to us by Bro. Otis Yoder of Harrisonburg, Va., on Good Friday morning. Bro. Yoder also conducted a book display one evening at the home of Bro. Ernest Swartzentruber, at which time a number of books were sold.

On April 20 Bro. Milton Hostedler was ordained a minister to serve the small congregation at Gladys, Va.

Bro. and Sister Clinton Ferster, missionaries from Africa, gave an interesting meeting on Saturday evening, April 21. Bro. Ferster preached the sermon on Sunday morning also.

Bro. Frank Sturpe was with us on May 20. He spoke about the mission work for the Jew at Toledo, Ohio, where he is working.

On May 13 Bro. Charles Warfel and family of Fentress, Va., visited in this community. Bro. Warfel spoke forcefully on the home in keeping with Mother's Day.

Bro. David Yoder of this congregation showed slides of his recent tour of Europe and the Holy Land at our high school on Jan. 29. Bro. Edward Diener and family of Clarence Center, N.Y., were with us on June 10. Bro. Diener spoke at both the morning and evening service. Baptismal services were scheduled for June 17 for nine young souls

who accepted Christ during our revival meetings in March.

The high-school students rendered a fine program at the church a few weeks before closing the second semester. This program centered on the last week of Christ's life on earth. We appreciated the efforts of the students and teachers. There were six graduates this year.

The forty-third quarterly Bible instruction meeting was held on June 17. Bro. Elmer Kolb of Pottstown, Pa., discussed "The Need of Youth Living Near to God" and "Loyalty to Christ and the Church."

June 12, 1951.

Mrs. Fred Mast.

CANTON, KANSAS

(Spring Valley Congregation)

Dear GOSPEL HERALD Readers: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." We had our seventy-seventh semi-annual Sunday-school conference April 8. We met with the West Liberty congregation. The topics discussed were on the Christian home.

The ladies' chorus from Hesston College gave us a program on May 6. We had our summer Bible school April 20 to May 10. Our enrollment was thirty-three. Bro. Harry A. Diener was with us for preparatory and communion services on May 12 and 13. This was Bro. Diener's boyhood home. One text used was I Pet. 2:9, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." The West Liberty congregation gave us a program May 20. The theme of the program was prayer. Bro. Charles Schweitzer brought us a challenging message on June 3.

Rachel Diener.

FIELD NOTES (Continued)

Sister Erma Miller Erb, Wellman, Iowa, spoke on "A Farm Woman's Philosophy" at the annual alumni banquet at Hesston College.

Bro. Michael Wenger, Lititz, Pa., brought evangelistic messages during the summer Bible school at the Calvary Church, East Brewton, Ala.

Tent meetings at Poplar Grove on Route 322 near Brickerville, Pa., will begin July 4. The evangelist is Bro. J. W. Hess.

Bro. Noah Hershey, Parkesburg, Pa., will conduct evangelistic meetings at Mt. Vernon, Oxford, Pa., July 25 to Aug. 5.

Bro. G. G. Yoder has been granted a leave of absence from Hesston College for 1951-52. He will be taking further graduate work at Philip's University, Enid, Okla., continuing, however, his pastoral work at Crystal Springs, Kans.

The Hesston College A Cappella Chorus of thirty-three members, under the direction of J. P. Duerksen, closed on June 24 a tour including programs at the following places: Shickley, Nebr.; Fisher, Ill.; Kouts, Ind.; Nappanee, Ind.; East and North Goshen, Ind.; Middlebury, Ind.; Ashley, Mich.; Mid-

land, Mich.; Pigeon, Mich.; Zurich, Ont.; New Dundee, Ont.; Preston, Ont.; Floradale, Ont.; Waterloo, Ont.; Clarence Center, N.Y.; Louisville, Ohio; Walnut Creek, Ohio; Archbold, Ohio; Elkhart, Ind.; Hopedale, Ill.; Peoria, Ill.; Metamora, Ill.

The Casselton, N. D., congregation has purchased an Episcopal church which has not been used for several years. This church was re-dedicated on June 10 with the dedicatory sermon being brought by Bro. E. G. Hochstetler. Other visiting speakers for the day were Elmer Borntrager, E. D. Hershberger, Robert Garber, L. A. Kauffman, and Paul Roth.

Camp pastors in charge at Chesley Lake Camp are as follows: June 25 to July 2, Harold Groh; July 2-9, Oscar Burkholder; July 9-16, J. W. Shank; July 16-23, Leslie H. Witmer; July 23-30, L. S. Weber; July 30 to Aug. 4, Merle Shantz; Sept. 1-3, Virgil Snyder.

The "Christ for Today" tent meetings at Hannibal, Mo., July 22 to Aug. 5, will be in charge of Bro. Kenneth Good. Bro. I. Mark Ross, Hesston, Kans., will be the song leader. Assisting also will be the Crusader's Men's quartet from E.M.C., the ladies quartet service unit from Hesston College, and a laymen's group, Christ's Ambassadors, from Goshen, Ind.

The Chappell, Nebr., congregation was greatly strengthened and encouraged the week end of June 10 by the visit of bishops W. R. Eicher, L. O. Schlagel, and Peter Kenne, who conducted respectively counsel, communion, and baptismal services.

The brotherhood in Julesburg, Colo., is holding its first summer Bible school. Sessions are being held in the evening in the public school building.

A young people's institute will be held by the Nebraska churches at Beemer, Nebr., Aug. 17-19.

Bro. Milo Stutzman, Kingman, Alta., began meetings at the East Fairview Church, Milford, Nebr., on June 7.

Sister Marta Quiroga from Argentina was scheduled to speak at Kidron, Ohio, June 26.

Bro. Jess Kauffman preached at Cheraw, Colo., the evening of June 10.

Bro. Orrie D. Yoder and family are moving to Oregon where Bro. Yoder will assist in Jewish evangelistic work.

Bro. Benjamin F. Weaver, East Earl, Pa., brought the morning message at Blooming Glen, Pa., on June 17.

Bro. Isaac Zuercher, Kidron, Ohio, preached at Canton, Ohio, on Sunday morning, June 10.

Bro. Nevin Bender, Greenwood, Del., began a series of revival meetings on June 20 at the East Union, Ohio, Conservative A.M. Church. Communion services also were planned.

Bro. Elmer G. Martin, Lancaster, Pa., brought the morning message at Mellinger's Church on May 27 in the absence of Bro. David Landis, who worshiped that day at Blooming Glen.

The Youth Fellowship of the Mellinger congregation, Lancaster, Pa., distributed tracts in Baltimore the afternoon of June 17 and then gave the evening program at Cottage City, Md.

On Father's Day, June 17, the Arthur, Ill., congregation had a fellowship and basket dinner following the morning service.

If anyone by mistake picked up a dark blue spring coat at the Ohio and Eastern A.M. Conference at Allensville, Pa., please return it to Mrs. Jesse G. Hartzler, Mill Creek, Pa.

Bro. William H. Martin, Menges Mills, Pa., is scheduled to conduct revival meetings at Valley View Church, Stuarts Draft, Va., July 8-13.

Two carloads of men from the Hesston and Pennsylvania churches went to Great Bend, Kans., on May 17 to help in the control of a flood there. The city manager, in a letter of appreciation, said: "We feel that it was the extra effort on your part that saved our business houses and homes from this flood disaster."

Bro. Fred Swartzendruber, recently returned from medical relief service in Puerto Rico, spoke at Hopedale, Ill., the evening of June 10.

Bro. Paul M. Miller, Goshen, Ind., was the speaker in a youth rally at the West Liberty, Ohio, high school on June 16.

Bro. C. Z. Martin, Mountville, Pa., will speak at the Sunnyside Mission near Lancaster, Pa., at 7:30 p.m. on July 1, on "Thirty Years' Experience in Mission Work."

Bro. Paul Yoder was ordained to the office of bishop at the Midway Church, Columbiana, Ohio, on June 17. The services were in charge of bishops Reuben Hofstetter, Elmer Stoltzfus, A. J. Steiner, and S. A. Yoder.

Bro. Howard Hammer, Wooster, Ohio, held a revival meeting at the Dillonvale Mission (sponsored by the Kidron, Ohio, church) June 14-17. There were thirteen confessions and eight reconsecrations. Prayers are requested for these people that they may have victory in their new life.

Bro. Irvin Cordell, Mercersburg, Pa., was ordained to the office of deacon at the Williamson, Pa., church on June 5. There were two in the lot.

Bro. Mark Peachey, Grantsville, Md., served as superintendent in Bible school at the Coal Run Mission near Meyersdale, Pa. The enrollment was forty-nine.

Bible school superintendents of the Conservative Fairview and Upper Deer Creek congregations in Iowa were Morris Swartzendruber, and Eli Swartzendruber. Enrollments were 137 and 50 respectively. Bible school was also held at Richmond, a mission point of the above congregation, with Bro. Daniel S. Yoder as superintendent. Revival meetings followed, beginning June 16, with Bro. Alvin Swartz, Talbert, Ky., as evangelist.

Bro. Emanuel Peachey, Belleville, Pa., brought Gospel messages both morning and evening on June 17 at the Castleman River Conservative congregation near Grantsville, Md.

Revival meetings are being held June 24 to July 1 at the Flint, Mich., Mission with Bro. Mark Peachey, Grantsville, Md., serving as evangelist.

Bro. John S. Hess, Lititz, Pa., will preach in tent meetings in a needy field at Herr and Wallace Streets, near the State Hospital, at Harrisburg, Pa., July 7-15.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Alger.—To John Paul and Retha (Mishler) Alger, Broadway, Va., a daughter, Wanda Louise, June 1, 1951.

Borkholder.—To Henry and Emma (Borkholder) Borkholder, Sturgis, Mich., a daughter, Nancy, March 25, 1951.

Byler.—To Roy and Ruby (Fisher) Byler, West Liberty, Ohio, a son, Daniel Roy, May 19, 1951.

Cashman.—To George and Mina (Glick) Cashman, Altoona, Pa., a son, Samuel Elmer, June 4, 1951.

Christman.—To Carl E. and Lois (Miller) Christman, Pottstown, Pa., a son, Clarence Eugene, by adoption, May 25, 1951; born Nov. 16, 1949.

Diffenbach.—To Ahram W. and Beulah (Landis) Diffenbach, Lancaster, Pa., a son, Abram Wendell, May 24, 1951.

Eckert.—To Richard S. and Ruth E. (Zimmerman) Eckert, Ephrata, Pa., a son, Charles Ray, April 27, 1951.

Engel.—To Joseph and Martha (Smoker) Engel, Parkersburg, Pa., a daughter, Dorothy Mae, May 3, 1951.

Garges.—To Arthur and Gladys (Blauch) Garges, Doylestown, Pa., a daughter, Deborah Louise, May 23, 1951.

Hess.—To David M. and Ruth (Breneman) Hess, Lancaster, Pa., a daughter, Phyllis Kay, April 27, 1951.

Heffer.—To Gerald and Laura (Nissley) Heffer, Motley, Minn., a son, Quinton James, April 25, 1951.

Hoover.—To Lester and Lena (Weaver) Hoover, Palo Alto, Pa., a son, Glenn, May 24, 1951.

Kurtz.—To John C. and Barbara (Good) Kurtz, Elverson, Pa., a daughter, Mary Louise, June 7, 1951.

Lais.—To Frank and Wanona (Conrad) Lais, Hubbard, Oreg., a son, Ray Conrad, June 5, 1951.

Leinbach.—To Earl and Glenola (Bontrager) Leinbach, Indianapolis, Ind., a daughter, Barbara Sue, May 4, 1951.

Martin.—To Arthur and Elizabeth (Horst) Martin, Maugansville, Md., a son, Michael Aldine, May 8, 1951.

Maurer.—To Ivan and Marjorie (Culler) Maurer, Louisville, Ohio, a son, Ellis Jay, June 1, 1951.

Maust.—To Paul O. and Esther (Weldy) Maust, Montgomery, Ind., a son, Paul Owen, June 11, 1951.

Miller.—To David L. and Mary (Beachy) Miller, Partridge, Kans., a daughter, Linda Rose, May 14, 1951.

Miller.—To Donald and Violet (Troyer) Miller, Hydro, Okla., a son, Richard Lynn, June 5, 1951.

Miller.—To Howard L. and Gladys (Eby) Miller, Elkhart, Ind., a son, Kenton Levon, May 29, 1951.

Myers.—To Samuel and Ethel Mae (Harnish) Myers, Souderton, Pa., a son, Bary Lee, by adoption, March 9, 1951; born July 27, 1950.

Newcomer.—To Floyd and Alma (Kreider) Newcomer, Seville, Ohio, a daughter, Geneva June, June 4, 1951.

Peachey.—To Urie J. and Naomi (Kurtz) Peachey, Lancaster, Pa., a daughter, Gladys Elaine, May 27, 1951.

Reeser.—To Norman K. and Arlene (Landis) Reeser, Bird-in-Hand, Pa., a son, Robert Lynn, May 21, 1951.

Rutt.—To Norman and Anna (Miller) Rutt, Jr., Elizabethtown, Pa., a daughter, June Lavon, May 27, 1951.

Schmidt.—To Vernon H. and Sara (Hiland) Schmidt, Gettysburg, Pa., a daughter, Louise Bessie, June 2, 1951.

Shelly.—To Victor A. and Betty (Rice) Shelly, Perkaspie, Pa., a son, Bradley Dale, April 12, 1951.

Slaubaugh.—To Dwight and Marilyn (Kinsinger) Slaubaugh, Parnell, Iowa, a son, David Lynn, May 18, 1951.

Stutzman.—To Maynard and Lois (Yoder) Stutzman, Millersburg, Ohio, a son, David Edward, April 19, 1951.

Yoder.—To Abraham and Mary (Wittmer) Yoder, Hartsville, Ohio, a daughter, Carol Jean, March 30, 1951.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Alderfer—Benner.—Claude M. Alderfer, Deep Run, Pa., and Evelyn Y. Benner, Souderton, Pa., congregation, by Wilson Overholt at the Deep Run Church, April 21, 1951.

Bender—Bontrager.—Richard Bender, Marilla, N.Y., and Jean Bontrager, Akron, N.Y., by David P. Beachy at the Alden C.A. Church, June 1, 1951.

Boll—Sensenig.—Clarence M. Boll, Hernley's congregation, Manheim, Pa., and Lorraine Faye Sensenig, Groffdale congregation, Bareville, Pa., by Mahlon Witmer at the Groffdale Mennonite Church, June 2, 1951.

Burkholder—Moser.—Timothy Burkholder, Waynesboro, Va., and Helen Moser, Croghan, N.Y., by Lloyd Boshart, assisted by the father of the groom, Alpheus Burkholder, at the Croghan A.M. Church, May 31, 1951.

Haarer—Mishler.—Paul Haarer, Shippshana, Ind., and Shirley Mishler, Howe, Ind., by Leonard Haarer at the Shore Mennonite Church, June 3, 1951.

Hunsberger—Raber.—Willard Hunsberger, Souderton, Pa., and Phyllis Ann Raber, Detroit, Mich., Mission congregation, by the bride's father at the Detroit Mennonite Church, June 2, 1951.

Kilheffer—Shaub.—Harold M. Kilheffer and Nora Mae Shaub, both of the Millersville, Pa., congregation, by Christian K. Lehman at the Millersville Mennonite Church, June 9, 1951.

Kipfer—Schrock.—Joseph Kipfer, Marilla, N.Y., and Wilma Schrock, Akron, N.Y., both of the Alden C.A. Mennonite Church, by David P. Beachy, assisted by Joseph Miller, at the Alden C.A. Mennonite Church, June 10, 1951.

Kurtz—Sensenig.—Paul S. Kurtz, Conestoga congregation, Morgantown, Pa., and Lydia H. Sensenig, Hinkletown congregation, Ephrata, Pa., by Mahlon Witmer at the Hinkletown Mennonite Church, May 18, 1951.

Mast—Overholt.—Melvin Mast, Arthur, Ill., and Katherine Overholt, Sturgis, Mich., by Orvin H. Hooley at the home of the bride, March 31, 1951.

Maust—Albrecht.—Clayton Maust and Berniece Albrecht, both of the Pigeon River congregation, Pigeon, Mich., by Edwin Albrecht, uncle of both bride and groom, April 20, 1951.

Meyer—Thut.—Arthur Meyer, Pleasant Hill congregation, Sterling, Ohio, and Jocene Thut, South Union congregation, West Liberty, Ohio, by Stanley Shenk at the Bethel Mennonite Church, June 9, 1951.

Roggie—Schrock.—James Roggie and Barbara Schrock, Marilla, N.Y., both of the Alden C.A. Mennonite Church, by David P. Beachy, assisted by Joseph Miller, at the Alden C.A. Mennonite Church, May 13, 1951.

Rosenberger—Overholt.—Henry G. Rosenberger, Blooming Glen, Pa., congregation, and Mary Overholt, Deep Run, Pa., congregation, by Wilson Overholt at his home, April 4, 1951.

Torkelson—Vance.—Arthur R. Torkelson, Brentwood, Md., and Virgie Vance, Mouth of Seneca, W. Va., both of the Cottage City, Md., congregation, by Daniel W. Lehman at the Cottage City Mennonite Church, June 9, 1951.

Trussler—Sherk.—E. H. Trussler, New Dundee, Ont., and Nellie Sherk, by C. F. Derstine at his home, June 11, 1951.

Wenger—Headings.—Marion Wenger and Shirley Headings, both members of the Oak Grove congregation, West Liberty, Ohio, by Nelson Kanagy at the home of the bride, May 20, 1951.

Yoder—Ebersole.—John Mark Yoder, West Liberty, Ohio, and Mary Elizabeth Ebersole, La Junta, Colo., by Allen H. Erb at the Goshen College chapel, June 6, 1951.

Zehr—Lyndaker.—Kenneth Zehr, Croghan, N.Y., and Belda Lyndaker, Lowville, N.Y., by Lloyd Boshart at the Lowville A.M. Church, June 6, 1951.

Zehr—Weber.—Arnold J. Zehr, Bright, Ont., and Carol A. Weber, by C. F. Derstine at the home of the bride, Petersburg, Ont., June 9, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Boshart.—Sarah Ann, daughter of Martin and Barbara (Roth) Eicher, was born near Noble, Washington Co., Iowa, March 16, 1868; passed away June 8, 1951, at the home of her daughter (Lenora) after she took sick suddenly on June 3; aged 83 y. 2 m. 22 d. She is survived by her 4 sons and 4 daughters (Lenora—Mrs. Henry Yoder, Mt. Pleasant, Iowa; Edward E., Collins, Miss.; Ervan E., Mrs. Edna Widmer, Arthur E., Wayland, Iowa; Clarence, Washington, Iowa; Kathryn—Mrs. Albert Bohn, and Edith—Mrs. Carl Bohn, Manson, Iowa), 25 grandchildren, 15 great-grandchildren, 2 brothers (Daniel R., Milford, Nebr., and William R. Wayland, Iowa), 1 sister (Barbara—Mrs. Peter R. Conrad, Smithville, Ohio), and other relatives and friends. She was a lifelong resident of the community of her birth. She accepted Christ as her Saviour in her youth uniting with the Sugar Creek Mennonite Church of which she was a member at the time of her death. On Jan. 12, 1888, she was married to Peter S. Boshart at the Eicher Mennonite Church. Her husband preceded her in death May 20, 1935. Funeral services were held June 11, at the Sugar Creek Church conducted by the home ministers. Text: Heb. 10:22. Interment in the cemetery near by.

Brenneman.—Solomon, son of the late Nicklas and Katie (Erb) Brenneman, was born in North East Hope Jan. 4, 1891; passed to his eternal reward April 8, 1951; aged 60 y. 3 m. 4 d. In his early youth he accepted Christ as his personal Saviour and was a faithful member of East Zorra A.M. Church until the end. On Dec. 30, 1915, he was united in marriage to Lydia Roi of East Zorra. He leaves to mourn, his beloved companion, 1 daughter (Dorothy—Mrs. Clayton Wagler, Baden, Ont.), 3 sons (Archie, East Zorra; Jerry and Earl, at home), 3 grandchildren, 1 sister (Mrs. Simon Roi), and 3 brothers (Daniel, South East Hope; Moses, East Zorra; Elmer, Wellesley). Two brothers (Nicklas and Jacob) preceded him. Funeral services were conducted in the home by Joel Swartzentruber and at the East Zorra A.M. Church by Daniel Zehr and Henry Yantzi. Burial was made in near-by cemetery.

Clouse.—Cora E., daughter of Levi and Mary (Link) Chupp, was born Sept. 15, 1871, near Wakarusa, Ind.; departed this life May 29, 1951; aged 79 y. 8 m. 14 d. She was united in marriage to William Clouse in October, 1890. He preceded her in death in 1921. Surviving are 3 children (Charles E., Nappanee, Ind.; Bertha—Mrs. Riall Stump, Upland, Calif.; and Florence—Mrs. Clifford Culp, Elkhart, Ind., with whom she resided), 4 brothers (Charles, Ithaca, N.Y.; Frank, Edinburg, Ind.; Nathan and Ralph, Indianapolis, Ind.), 1 sister (Mrs. Rosa Hammerton, DeMotte, Ind.), 6 grandchildren, and 10 great-grandchildren. She was converted in her early married life and united with the Mennonite Church. Although she was deprived from church attendance in her later life because of ill health, her faith in God was steadfast. In her recent deep affliction she showed much patience and gave a smile to those who ministered to her needs. Funeral services were conducted May 31 at the North Main St. Mennonite Church in Nappanee by Homer F. North and Erwin Thomas. Burial was made in South Union.

Fisher.—Ralph M., son of D. J. and Ida (Miller) Fisher, was born near Kalona, Iowa; passed away May 17, 1951, at the home of his brother-in-law, J. C. Byrnes, Greenfield, Ind., following an illness of several months. He moved to Greenfield from Rock Island, Ill., in September, 1948, at which time he became the owner and manager of Fisher's Restaurant, the business he was operating at the time of his

death. He was a graduate of Hesston and Goshen College. Surviving are his widow, Marjorie Fisher, 2 sons (David H. and Daniel E.), 1 daughter (Elizabeth), his parents, 6 sisters (Mrs. Mabel Mininger, Elkhart, Ind.; Mrs. Emma Maust and Mrs. Pauline Maust, both of Pigeon, Mich.; Miss Ruth A. Fisher, Formosa; Mrs. Virginia Hershberger and Mrs. Lois Yoder, Kalona, Iowa), and 3 brothers (Clifford, Cobelskill, N.Y.; Robert, Iowa City, Iowa; and Wallace, Kalona). He accepted Christ as his Saviour in his youth and united with the East Union Mennonite Church. After his marriage and leaving the Kalona community, he transferred his church membership to the Episcopalian Church where he held his membership at the time of his death. Funeral services were held at the Lynam Funeral Home in Greenfield in charge of ——— Nolan of Greenfield and C. L. Graber, Goshen, Ind. Burial was made in the Park Cemetery.

Glassburn.—Charles Andrew, son of Anderson and Kezia (Hostetler) Glassburn, was born Dec. 7, 1872, near Waupecong, Ind.; died very suddenly of a heart attack at his home near Freeport, Kans., June 1, 1951; aged 78 y. 5 m. 25 d. His mother died when he was nine years old after which he made his home with his grandparents until the age of 20 when he came to Kansas where he lived with his uncle, B. F. Hostetler. On Nov. 22, 1904, he was united in marriage to Emma Kuhns, who survives. Besides his wife, he leaves to mourn his departure 2 sons and 6 daughters (Vernon, Harper, Kans.; Raymond, Anthony, Kans.; Vena—Mrs. Jacob Webb, Argonia, Kans.; Estelle, East Moline, Ill.; Ada, at home; Lorene—Mrs. Walter Wideman, Sheridan, Oreg.; Bertha—Mrs. Charles Bickel, Wellington, Kans.; Elsie—Mrs. Victor Beyler, Protection, Kans.), 9 grandchildren, 1 sister (Mrs. Naomi Pegg, Peru, Ind.), 1 brother (David, Kokomo, Ind.), and a number of nieces and nephews and many friends. An infant son preceded him in death April 1, 1919. He accepted Christ as his Saviour and became a member of the Pleasant Valley Mennonite Church in 1917 and remained a faithful member until death. Funeral services in charge of W. R. Nafziger and R. M. Weaver were held at the Pleasant Valley Mennonite Church on June 4. Burial was made in the Pleasant Valley Cemetery.

Hernley.—Christian B., son of the late Christian and Cathrine (Bucher) Hernley, was born near Halfville, Pa., Aug. 15, 1860; died June 2, 1951, near Lexington, Pa.; aged 90 y. 9 m. 17 d. He resided at the home of his nephew (Christian H. Stauffer). The only survivors are a number of nieces and nephews. He was a faithful member of the Hammercreek Mennonite Church. He attended as long as health permitted. Brief services were held at the home of his nephew on June 5. Further services followed at the Erb Mennonite Church by Henry Fox, Parke Heller, and Abram Risser. Text: John 6:68. Interment in the adjoining cemetery.

Hershberger.—William Calvin, son of the late J. D. and Katie Ann (Blough) Hershberger, was born June 1, 1876; passed away April 13, 1951, at his home in Scalp Level, Pa.; aged 74 y. 10 m. 12 d. He was married to the late Savannah Tressler in May, 1906, and is survived by a son (C. Paul, Camden, S.C.) from this marriage. June 3, 1909, he married Mary C. Blough, who survives. He is also survived by 2 sons (Olin C., Springfield, Mass., and Clayton C., Dover, Del.), 3 sisters (Mrs. Suie Miller, Grantsville, Md.; Mrs. M. L. Hoffman, Goshen, Ind.; and Mrs. Verna Lehman, Scalp Level, Pa.), 1 brother (J. Elmer, Denver, Colo.), 5 grandsons, and 2 granddaughters. He was ordained as a Mennonite minister March 18, 1900, at the Stahl Mennonite Church. He preached his last message on the fifty-first anniversary of his ordination, March 18, 1951, at the Weaver Mennonite Church. Through the fifty-one years as minister he gave himself willingly to the call and was active in conference activities, revivals, or wherever his services were needed. Funeral services were held at the Weaver Church on April 15 in charge of Sanford G. Shetler and Harold E. Thomas. Burial was made in the adjoining cemetery.

Hipole.—Amanda L., daughter of John L. and Catharine (Lehman) Landis, Chambersburg, Pa., was born April 4, 1880; died April 5, 1951; aged 71 y. 1 d. She married Philip Hipple, Ridgely Park, Philadelphia, Pa. She united with the Mennonite Church at Chambersburg in her youth. Later she held membership in the Presbyterian Church at Ridgely Park where

she lived. She was a nurse by profession. Surviving are 1 sister (Catharine Landis, Chambersburg) and 2 brothers (J. C. and H. L. Landis, Elkhart, Ind.). Funeral services were held at Chambersburg Mennonite Church in charge of Daniel Kuhns and Harold Hunsecker. Interment in adjoining cemetery.

Jones.—Ella K., daughter of the late Eli and Sarah (Kulp) Strouse, was born Jan. 1, 1892, at Blooming Glen, Bucks Co., Pa.; passed away May 11, 1951, following a brief illness of coronary thrombosis; aged 59 y. 4 m. 10 d. On March 10, 1914, she was united in marriage to David C. Jones, Royersford, Pa. She is survived by her husband and children (Paul, Royersford, Pa.; Sarah—Mrs. Mark Frederick, Mertztown, Pa.; Esther—Mrs. Horace Clemmer, Schwenksville, Pa.; Charles, Royersford, Pa.; Margaret, Mary, Abram, Stanley, at home), also 16 grandchildren, 7 sisters and 1 brother (Katie—Mrs. John Hillpot and Lizzie—Mrs. Levi Bergey, Doylestown, Pa.; Mary—Mrs. Harvey Gehman, Bally, Pa.; Emma—Mrs. Dorcy Zaross, Tinticum, Pa.; Annie—Mrs. Mahlon Swartley, Trumbauersville, Pa.; Sarah, Perkaspie, Pa.; Edna—Mrs. Allen Landes, Dublin, Pa.; Harry, Pipersville, Pa.). She was a faithful and devoted member of the Providence Mennonite Church until death. Funeral services were held at the Providence Mennonite Church near Yerkess, Pa., May 17, with the home ministers in charge. Interment in adjoining cemetery.

Metzler.—Herman H., son of the late Abram and Mary (Hernley) Metzler, was born Feb. 21, 1876; died April 14, 1951, at his home near Lititz, Pa.; aged 75 y. 1 m. 23 d. He suffered from a stroke and spent his time patiently on a wheel chair for almost three years. He was deacon of Erb's Church for twenty-three years. His wife, Amanda Brubaker, died eighteen years ago. A son and daughter also preceded him in death. He is survived by 6 children (Lizzie—Mrs. John Brubaker, Homer, Elam, Lititz, Pa.; and Cora and Howard, at home). Funeral services were held at the home by Joseph Boll, Sr., and at Erb's Church by Joseph Boll, Jr., and Homer Bomberger. Text: Job 14:1, 2. Interment in Hernlev Cemetery.

Miller.—Chauncey Jerome, son of Benjamin and Fannie Miller, was born in Lagrange Co., Ind., July 18, 1868; died at the home of his daughter at Elmdale, Mich., April 30, 1951; aged 82 y. 9 m. 11 d. In 1888 he was married to Ella Domer also of Lagrange Co., Ind., who preceded him in death Dec. 6, 1898. To this union were born 4 children (Claude, who drowned at the age of 16, Ora Leonard, Grand Rapids, Mich.; Emma Pearl Stahl, Elmdale, Mich.; and Oey Fannie Perry, St. Johns, Mich.). In 1899 he with his four children moved to White Cloud, Mich. On Oct. 13, 1900, he was united in marriage to Lydia M. Miller of White Cloud, who preceded him June 22, 1926. To this union were born 6 children. The three sons died in infancy. A daughter (Mary) also preceded him in death. Wolford, Lake Odessa, and Hilda Mae DeWitt, Detroit, Mich., survive. He leaves to mourn his departure 1 son, 4 daughters, 19 grandchildren, 8 great-grandchildren, and many other relatives and friends. All of his brothers and sisters preceded him. He united with the White Cloud Mennonite Church about 1900 and later when they moved to the vicinity of Clarksburg, Mich., in 1921, he and his wife transferred their membership to the Bowne Mennonite Church of which he was a member at the time of his death. He will be deeply missed by his family and friends. Funeral services were held at the Bowne Mennonite Church, May 2, in charge of T. E. Schrock and Daniel Zook with burial in adjoining cemetery.

Miller.—Uriah L., son of John B. and Catharine (Yoder) Miller, was born near Amish in Johnson Co., Iowa, Dec. 19, 1886; died at the University Hospital, Iowa City, Iowa, after a short illness, May 29, 1951; aged 64 y. 5 m. 9 d. In death he is preceded by his parents, 1 sister (Mrs. C. E. Hershberger), and a sister who died in infancy. Surviving are 2 brothers (Eli A., Colorado Springs, Colo.; Urie, Lone Tree, Iowa), 3 sisters (Mrs. D. D. Miller, Sr., and Mrs. D. D. Miller, Jr., both of Wellman, Iowa; and Mrs. Max Swartz, Limon, Colo.), and a large number of relatives and friends. He accepted Christ as his Saviour in his youth and united with the East Union Mennonite Church where he was a member at the time of his death. Funeral services were held at the Lower Deer Creek Mennonite Church in charge of D. J. Fisher and J. Y. Swartzendruber. Burial was made in the Lower Deer Creek Cemetery.

Neff.—Amos Lehman, son of Cyrus H. and Katherine (Lehman) Neff, was born May 10, 1887, in Lancaster Co., Pa. Death came to him peacefully as he slept on the morning of June 2, 1951, at his home in Wooster, Ohio; aged 64 y. 23 d. He early became interested in electrical engineering and was associated for thirty-five years with the Commonwealth Edison Co., of Chicago, first in the operating division and later in the engineering department. He came to Wooster, Ohio, in 1947 after retiring from this work. In 1914 he united with the Mennonite Home Mission in Chicago where he faithfully served in various capacities including that of general superintendent of the Sunday school. After coming to Wooster he continued his interest in Sunday-school work as a teacher in the Oak Grove Church. On Sept. 6, 1915, he married Mary Ellen Good, who, with a son (Charles Neff, Street, Md.) and a daughter (Ethel Yoder, Wooster), and 3 grandchildren, remains to mourn his passing. Two sisters (Anna Minnich, Lititz, Pa., and Emma Lichty, Columbia, Pa.) and 2 brothers (Edward, San Bernardino, Calif., and Cyrus, Millersville, Pa.) also survive. Funeral services were conducted on June 5 at the Oak Grove Mennonite Church in charge of V. M. Gerig, assisted by I. W. Royer and Gilbert Johnstone. Burial was in the adjoining cemetery.

Ruth.—Janet Louise, daughter of Joseph and Dorothy (Mitman) Ruth, was born Jan. 29, 1913; died at the home of her parents near Colmar, Montgomery Co., Pa., May 11, 1951; aged 8 y. 3 m. 12 d. Death was caused by leukemia after an illness of 8 months. Besides the parents she is survived by 2 brothers (James Robert and Ronald Lee, at home), also 1 grandfather, 2 grandmothers, 2 great-grandmothers, 1 uncle, 5 aunts, and other relatives and friends. Funeral services were held May 16, at the Line Lexington Mennonite Church with Arthur D. Ruth and Claude B. Meyers in charge. Text: Luke 8:52. Interment in adjoining cemetery.

Troyer.—Mary, daughter of Nickolas and Anna (Schlegel) Roth, was born near Wayland, Iowa, June 20, 1866; peacefully passed away at the home of her son in Shickley, Nebr., May 29, 1951; aged 84 y. 11 m. 9 d. She was united in marriage to Daniel J. Troyer April 2, 1889. To this happy union 4 sons and 3 daughters were born. Surviving are 1 son (Abraham), 3 daughters (Mrs. Martha Kennel, Mrs. Katie Swartzendruber, and Mrs. Barbara Kempf), all of Shickley, 21 grandchildren, and 17 great-grandchildren. She was preceded in death by her husband, triplet sons, 3 grandchildren, 1 great-grandchild, 2 brothers, and 3 sisters. When she was 8 years old she lost her mother and at the age of 15 her father. From that time until her marriage she lived in various homes. In her youth she gave her heart to Christ and united with the Mennonite Church to which she remained a faithful member until death. Her place in church was seldom vacant as long as health permitted. For the last seven years her health had been failing due to a heart ailment. The last year was spent in a wheel chair. Funeral services were conducted at the Salem Mennonite Church June 1 in charge of P. R. Kennel and F. C. Reeb, assisted by W. R. Eicher of Milford, Nebr. Text: Num. 23:10. Interment was made in the adjoining cemetery.

Wought.—Fannie, daughter of Jonas and Catherine (Stakely) Gingerich, was born in Canada, Feb. 15, 1869; passed away in her home at Chatsworth, Ill., June 1, 1951; aged 82 y. 3 m. 13 d. She moved with her parents to Illinois and later, while she was still quite young, the family moved to Kansas. She united with the Amish congregation in Hartford, Lyon Co., Kans. In later years she transferred her membership to the Mennonite Church and remained faithful until death. The Gingerich family finally settled near Garden City, Mo., and on Sept. 5, 1901, she was married to John Keim Wought. She, with her husband, came to Cullom, Ill., Oct. 3, 1901. In 1902 they returned to Missouri. In 1908 they settled permanently in Cullom, where Fannie resided the rest of her life, with the exception of the last two and one-half years, which were spent in Chatsworth. To this union were born 3 children, Joseph Jonas, who died in infancy; Alton Jacob, who died June 30, 1929; and Lillian Elizabeth. Her husband passed away at Cullom, March 9, 1931. She leaves to mourn her departure her daughter (Lillian, Chatsworth, Ill.), her sister (Mrs. Elizabeth Miller, Annaheim, Calif.), her grandson (John Arthur Wought, Bradley, Ill.), her granddaughter (Anna Mae Wought, Saunemin, Ill.). Her husband, 2 sons, 3 brothers, and 2 sisters preceded

her in death. Funeral services were held June 3, at the Stewart Funeral Home and the Mennonite Church of Cullom, Ill., with Theodore Wentland in charge. Burial was made in the West Lawn Cemetery, Cullom, Ill.

Yoder.—Willard Boyd, son of Boyd and Margaret (Slonecker) Yoder, was born in Bellefontaine, Ohio, Sept. 1, 1940; was taken suddenly by death in a drowning accident near his home June 3, 1951; aged 10 y. 9 m. 2 d. He is survived by his parents, 2 brothers (Darrell Robert and Herbert Lynn), his paternal grandparents (Lee and Clara Yoder), his maternal grandparents (Pete and Katie Slonecker), 4 uncles, 2 aunts, and many other relatives and friends. He accepted Jesus as his Saviour in a Sunday morning evangelistic service at the South Union Church only four weeks to the day before his death. He was an active, intelligent lad and took a leading part in the junior activities of his home congregation. His passing marks the first break in a large family circle. Funeral services were conducted at the home on Wednesday afternoon by Paul Whitmer, Bluffton, Ohio, and at the South Union Mennonite Church by Stanley Shenk and Marion King. Burial was made in the Yoder Cemetery on the Ludlow Road.

Special Meetings

ATGLEN, PENNSYLVANIA

Report of Ascension Day meeting held May 3, 1951, at Maple Grove Church, Atglen, Pa.

Program and Speakers.—Sermon, Heb. 2:9, Milton Brackhill; Influences in Life Through Teachers, Omar Kurtz; 1 Chron. 29:5, "Who Then Is Willing to Consecrate His Service This Day unto the Lord?" As a Teacher in the Home, Mrs. Otis Yoder; As a Teacher in the Sunday School, Ivan Stoltzfus; As a Teacher in Summer Bible School, Roy Glick; As a Teacher in Summer Camp, Marcus Byler; Biblical Earmarks of Apostasy, Maurice Lehman; Our Present Intercessor, Milton Brackhill; Second Coming of Christ, Maurice Lehman.

Thoughts Gleaned.—Jesus is ever living to make intercession for us. Our greatest teacher is God. Home can never be built on the fear of parents but on the fear of God. We should take the call to teach as an opportunity of doing something for the Lord. God will hold us responsible for the opportunities He has given us. The children of today will be the world of tomorrow. Apostasy is falling away from the Word. The Lord who has ascended and entered into heaven and is now interceding for us is the same Lord that we need today. His coming is drawing nearer every day.

Ada Ruth Umble, Secy.

PALMYRA, MISSOURI

Report of the all-day Sunday-school meeting held at the Palmyra Mennonite Church, May 20, 1951.

Organization.—Mod., Oliver Hathaway; Asst. Mod., John Wenger; Chor., Ralph Detwiler; Secy., Anna Margaret Kreider.

Program and Speakers.—New Testament Teaching on Giving, Sadie Bissy; Sermon, Jude 3, Harold Kreider; Children's Meeting, Lillian Amstutz; Laying the Foundation for a Christian Home, Ben Detwiler; If the Foundations Are Destroyed, Leroy Zook; The Christian Home and Missions, Daniel Kauffman; Watchman, What of the Night? John T. Kreider; Sermon, David Hathaway.

Thoughts Gleaned.—We are to give because we are commanded to give. Christ is our example. We are to give cheerfully, to give the fruit of our hands, to give as the Lord has prospered, and to give when there is need. There is much more to give than silver and gold. We must allow God to defend our faith and learn to depend on Him. The more we exercise ourselves in faith the more we have. The world is filled with amusements; therefore there are many causes for neglect. Why did Israel fall into the hands of wicked kings? Because of neglecting the Word of God. God had to punish her. Sin will never pay off in a good way. We must be entirely separate from the world. Many will miss all the beauties and glories of heaven because we have not told them the Gospel. "Do all things to the glory of God" should be an expression of what God is to us. Secretary.

THE BOOK SHELF

The Church, The Gospel and War, by Rufus M. Jones; Harper and Brothers; 1948; 169 pp.; \$2.00.

This book is edited by Rufus Jones, who also writes the introduction. It is a collection of excerpts from a dozen or more writings on Christian pacifism by religious educators and ministers.

Each chapter increasingly strengthens the position that war is incompatible to an acceptance of the teaching and example of Christ. While one requires a certain measure of spirituality and intellect and concentration to appreciate the articles by the various authors, a careful reading will strengthen the convictions of Christians against participation in war and should sober any who support militarism.

The Church, The Gospel and War is an excellent addition to peace literature. It should be helpful to every conscientious Christian. One may recognize a tinge of modernism in the emphasis on the social and moral evils of war and in suggestions of a nominal Christianity that merely imitates Christ, progressing toward world betterment and unity of all faiths, but the closing chapters especially thrillingly challenge the Christian Church to aggressive measures to propagate the doctrine of peace on earth, good will toward men.—Markley H. Clemmer.

The Holiest of All: An Exposition of the Epistle to the Hebrews, by Andrew Murray; Nisbet and Company, Ltd.; London; sixteenth edition, n.d., XV; 552 pp.; \$4.00.

The author of this helpful volume of devotional meditations on the Epistle to the Hebrews is the well-known preacher, author, and missionary, Andrew Murray. He needs no introduction, for his devotional writings have been widely disseminated, read, and loved among Christian people not only of English-speaking lands but those of other tongues also. In fact this book was originally prepared in Dutch for the Christian Church in South Africa.

The book is a devotional exposition of Hebrews. As such it does not deal with critical problems of text, exegesis, nor the theology of the epistle. It is purposely designed "... to inspire some of His children with new confidence in their blessed Lord, as they learn to know Him better and give themselves up to expect and experience all that He is able to do for them." It is this purpose which consciously determines the emphasis found in his exposition throughout. In the preface of the book the author says: "I have not been afraid of continually repeating the one thought: Our one need is, to know Jesus better; the one cure for all our feebleness is to look to Him on the throne of heaven, and really claim the heavenly life He waits to impart." No one can read these pages without feeling that one has gained a new sense

of the adequacy of Christ for Christian living and a renewed desire to claim our rightful heritage in Him.

The book is intended for the average Christian layman, although teachers and ministers may well profit from it also. The plan of the book lends itself to a devotional usage. After a brief introduction in which the author deals summarily with such problems as authorship, destination, purpose, plan, etc., of the epistle, 139 brief devotional expositions based on consecutive groups of a few verses each and usually of about four pages in length follow. Each exposition is followed by a few brief summary statements or exhortations which are set in small type and are based on the preceding exposition. The book lacks an index, but its purpose hardly demands one. The type is clear, the paper is good quality, and in general the craftsmanship is good.

Even though the book is not basically an exegesis of the epistle, the author's interpretations are constantly in evidence. Some of these are fresh and interesting. For example, he comments as follows on 9:23:

The heavenly things themselves cleansed. What can this mean? We speak of the heavens being dark, black with clouds. The light of the sun is there, but clouded. When the clouds are gone the heavens are bright and clear. God's Word speaks of our sins rising up as a cloud, as a smoke before Him. Our sins are come up before Him, are in His presence, written in His book of remembrance, calling for vengeance. God says to Israel: "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins." Just as the tabernacle had to be sprinkled and cleansed and hallowed from all the uncleanness of the children of Israel, so the heavenly things themselves by the blood of Christ. As the blood was brought in, every vestige of a thought of sin was removed out of God's presence; the heavens were cleansed; the heavens are now clear and bright, and the love of God can shine out in noonday glory.

Obviously one cannot comment on the entire Book of Hebrews either exegetically or devotionally without revealing one's attitude toward the doctrine of the perseverance of the saints. The author appears to believe that folks who have been truly born again will persevere in the Christian life until the end and that people who fail to persevere have never truly received eternal life. (See pp. 207ff., 401f.) He does not attempt, however, to minimize the force of the warnings found in the epistle against apostasy. Neither does he relax the demands for holy, ethical living on the part of those who are saved. He says, "The only sure sign that the perseverance of the saints will be ours is—perseverance in sainthood, in sanctification and obedience." Again, "My assurance of salvation is alone to be found in the living fellowship with the living Jesus in love and obedience" (p. 209).

This volume has gone through sixteen English editions since its first publication in 1894. This fact in itself bears testimony to the vitality of its message. One may safely predict that it will continue to be read and cherished as long as men love the message of the Epistle to the Hebrews.—Howard H. Charles.

The home and the church have received a common commission to perform a common task for a common Lord.—John A. Lehman.

ITEMS and COMMENTS

Osservatore Romano, Vatican newspaper, in the warning that Communist ideas cannot be fought with bullets said, "Any type of idea is not a material target. It is a spiritual and moral target which shells go through as through a phantom, falling murderously; yes, on men and things but only to give again—through blood, ruins, sorrow, misery, and injustice—new injustices, new rancors, and an impetus to a revival of revenge and vendetta."

* * *

The Shah of Persia made a unique wedding gift to the people of Persia recently when he announced he would break up his royal estates and sell them to the 250,000 peasants now working on them. The royal property extends over one fifth of the nation's arable land. This example of land reform which the Shah is making is expected to influence other large property holders to divide up their holdings also.

* * *

The production of Bibles in Great Britain in the past year reached a record total of 1,500,000 complete Bibles and nearly 2,000,000 New Testaments and Scripture portions, according to a recent report by the British and Foreign Bible Society. Eight new languages were added to the Society's list of translations, increasing the total to 800. In its annual appeal the secretary of the Society said, "We would welcome a new emphasis on expository preaching, the reorganization of Bible classes, and an increase in the number of daily readers of the Bible in order to strengthen the churches."

* * *

The Washington Federation of Churches reports that church membership in the nation's capital is lagging far behind the national average. Church membership in the greater Washington area during the last twenty-five years has increased 38%. In the nation as a whole church membership has increased 51.5% since 1926, while the population has increased only 30%. Thus church membership has gained nationally at a rate 71% greater than population growth. In Washington, however, church membership has fallen considerably below the general rate of growth. Many Washington non-churchgoers, it seems, have no sense of belonging to Washington as a community. They have gone there on government jobs and do not know how long they will stay. Speaking of Washington's youth an official of the Federation said, "We are bringing up a generation intellectually sharp and alert, but whose consciences and ethical values have not been educated in the church. It is a sad condition."

* * *

Commercialization of the holy places in Palestine has been criticized by a recent visitor to that country, who says that souvenir shops are encroaching on the very doorsteps of most of the sacred places in Jerusalem and

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Bethlehem. "All sense of the simple Jesus is being lost by the pilgrims who visit the holy places today," he declared. "Everywhere one goes the venders and hawkers follow, trying to sell their wares. Beggars are prolific and their cries coupled with those of the sellers and tourist guides drown out all thoughts of highest meditation." This observer pleads that an international control authority with representatives of all faiths co-operate before

* * *

Manuscripts of the first four books of a Revised Standard Version of the Old Testament have been handed over to Thomas Nelson and Sons, the publishers. Delivery of the remaining manuscripts is scheduled to insure publication of the entire Old Testament in September, 1952.

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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A New Unity in East Asia

BY ERNEST E. MILLER

Within the past twelve months I have visited all the countries of the Far East except the Republic of China, and I have visited a number of these countries two or three times. It has been suggested that I write something of my observations. It is difficult to know what to include, but as related to the future work of the Christian Church, I feel the following observations have significance: (1) There is a developing unity among the countries of the Far East; (2) There is an encouragingly large opportunity for Christian work in many places; and (3) An effective Christian witness in these countries requires in these times a consecration of a high and difficult order.

I. A unity is now developing among the countries of East Asia, and this unity will affect the work of the Christian Church. In the past there has been little conscious unity among the countries of this area. Such unity as did exist was due to external pressures. During the past century, areas were carved out of the Far East by England, France, Holland, and the United States, and grouped into colonial possessions. This situation is now changed. Due to the political upheavals of World War II, a series of new republics have been born: The Republic of the Philippines, Republic of Indonesia, of New China, Burma Pakistan, and India. Although not yet full-fledged republics, Korea, Indo-China, Japan, Formosa, and Malaya are engaged in the birth pangs of becoming free and independent.

This new political freedom is the paramount event of this decade. No one dreamed that it could happen on so large a scale in so short a time. It involves a population of one billion eighty-five million, or 53 per cent of the world's total population. We are not yet in a position to recognize the total effect of this liberation on the civilizations of our time, but indeed it will be very significant.

Although there is fumbling, delay, and graft in high places, yet there is present in all these countries an urge for freedom and a wish to develop a new type of living.

Significant too is the fact that the heads of these states are men well trained in the way of western political science. Jawaharlal Nehru is an Oxford man; Dr. Soekarno is a graduate of a Dutch University; Dr. Wu is a product of Grinnell. Dr. Yoshida, Quirino, and Mao Tse Tung are all men of education and long training in the areas of administration and politics. It is significant too that these leaders are working with each other in promoting a Far Eastern unity. Indonesia invited Prime Minister Nehru on an official visit. President Soekarno received an honorary degree from the University of Manila. A far East Labor Conference, with representatives from Far Eastern countries, has just been held in Pakistan. On a plane in Indonesia a lad introduced himself to me and with much enthusiasm described the wonderful trip he had just had to India to participate in the Far Eastern games. He had in his possession pictures of young people from China, Japan, and Burma who had participated, and he had an autographed picture of Mr. Nehru.

This developing unity has implications for mission board administrators, for the new missionary, and for the national Christian worker in the Far Eastern Christian Church. All of these persons must now recognize the political development which is taking place, and must try also to acquaint themselves somewhat with the area as a whole. To be sure, one cannot acquaint oneself intimately with each of these new republics, but one should be alert to acquaint oneself with the outstanding inter-area developments and be informed on the main happenings. Subscriptions to *The Orient* would do this well in a

general field, and subscriptions to National Christian Council journals would do this well in the area of Christian activity.

II. With the coming of this political revolution, and the establishment of these new republics the doors to Christian work are generally not closed, but in instances even more effectively open than before. It is a joyful fact that there are encouragingly large opportunities for Christian work in many of these countries. The Republic of China is, of course, a striking example of a door seemingly being closed. During the past year many hundreds of missionaries have there been forced, or have chosen, to leave their work in that country. It is quite clear that in the immediate future the use of mission personnel and resources in China will be on a very restricted scale. There are, however, other exceptional opportunities.

Soon after the American occupation of Japan, General MacArthur invited a

His People?

BY MIRIAM SIEBER LIND

*We are His people—we who dwell like kings
In winter houses here—in summer houses there;
Fed to flesh-roundness,
Of rich food founderingly full—*

His? Of Him?

*We are His people—who dwell apart
Close in our "holy" clans and "saintly" cliques
In proud precision patterning
Small spirit after small tradition.*

His? Of Him?

*We are His people—who precisely thithe,
Carefully deducting from the taxable sum
Our small paraded charities—
Right hand and left hand strictly credited.*

His? Of Him?

*We are His people—yet we know Him not.
World-big are we, and so too small for heaven;
Too high of spirit
To be Kingdom-meek.*

His? Of Him?

Scottdale, Pa.

thousand foreign missionaries to come to Japan. According to the figures, we have done better than that. Recently Dr. Kerr, from SCAP, told me that there are now three thousand foreign missionaries in Japan. Approximately half of them are Catholics and half are Protestants. Previous to the war the missionary force in Japan numbered less than five hundred. The missionary forces of the West have responded well to this new open door in Japan. Japan's young people have a passionate desire to learn English, and they are eager to get the secret of the American know-how. Thousands of young people, disillusioned about emperor-worship, are trying to find some new integrating purpose in life. Here is fertile soil for the testimony of Paul, "For to me to live is Christ."

In the Philippines too there is unusual opportunity among young people. I was present at Silliman University during a consecration week, and saw many students from Catholic homes make a decision for Christ. Mr. Folger, Secretary of the American Bible Society in the Philippines, reports a large sale of English Testaments to students. In the Philippines, too, there is opportunity among the backward tribes in Mindanao and Palawan.

Indonesia, although a predominantly Mohammedan population, has few restrictions to the Christian evangelist. There is no present Mohammedan country in which converts are coming from Islam to Christianity in such sizable numbers. Chinese Buddhists living in Indonesia are also coming into the Christian Church.

In Formosa one finds opportunity for pioneer work among the hill tribes. The mobile clinic work of the M.C.C. is opening up several of the larger of these tribes for the establishment of permanent mission work. Formosa, too, offers a present large opportunity among its Chinese Mandarin-speaking population. There are several millions of these people who came from the mainland of China with Chiang Kai-shek, and due to the present uncertainty are receptive to the preaching of the Gospel.

In India, foreign missionaries operate now because the Indian Government permits them to do so. This has very obvious advantages over the earlier position when they came here only with the permission of the British Colonial Government. This same situation prevailed in Indonesia, Pakistan, and the Philippines. When I came to India in 1921, the Swaraj movement was at its height. Christian schools and Christian work in general were being boycotted because they were considered a part of the foreign colonial government. We operated against a tremendous psychological handicap. It is not yet easy. There is yet lethargy, ignorance, superstition, and sin. But there are signs, too, of an inner social revolution which is anxious to

who can administrate things in a large way. On the other hand, there is today an urgency requiring a large leadership in the things of the Spirit. There is great and immediate necessity for a Christian witness which will help in building what Dr. Trueblood in his recent book calls, "The Rise of a New Horizontal Fellowship." He speaks of a fellowship less conscious of racial and social differences, and more understanding of the truth of the statement of the Apostle Paul, "So we, being many, are one body in Christ, and every one members one of another." This is one of the great truths of the Bible which we need to really appropriate in our time.

I read in a recent issue of the *National Christian Council Journal* of India an



The Executive Committees of the Synod of the Javanese Church and the Chinese Mennonite Church, taken in April, 1951, on the occasion of E. E. Miller's visit to Java. The persons on the picture are as follows: Front row: L. to R., Dr. Ropp, Ds. S. Harsoswedirdjo, Ds. Tan King Ien, Ernest E. Miller, Ds. S. Djojodihardjo. Middle row: L. to R., Henry Ewert, Sasroadi, and Tjan Ing Jan. Back row: L. to R., A Christian worker, Soerah Themotheus, and Siswojo.

throw off the century-old social conditions which so restrict movement and thinking in this new-won political freedom.

So we should thank God and take courage for the good opportunities open to us for the propagation of the Gospel in these Far Eastern countries.

III. To be effective Christian missionaries in these countries requires in these times a consecration of a high and difficult order. It is true, there is less necessity today for the foreign missionary

article by Dr. Bennett, "Missionaries Who Will Last." Dr. Bennett made the very striking statement in the beginning of his article that perhaps 63 per cent of the new missionaries coming out to India since the war are not staying. One asks, "Do they not see the present large opportunity, or are they not prepared to rise to the challenge?" Having seen they apparently prefer to pass by on the other side.

I will tell you about a small group

(Continued on page 645)

GOSPEL HERALD

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EDITORIAL

Good?

Herald Bible Studies for the current quarter (second) carried a historical chart listing all the kings of Judah and Israel. There was also an attempt to characterize them as good or evil. Many of them could without difficulty be described as evil. A few got a clear grade of good. Some others, however, were called "good?" They were not clearly bad or unqualifiedly good. In the main they were righteous kings; they recognized the Lord and tried to serve Him. But there was some quirk, some flaw, some failure to do the whole will of God. One has to say, "He was a good king, but—" The record is marred so as to require the question mark.

What a pity! The page is almost white. The copy is almost without mistake or erasures. The song has only one uncertain note. The garment is almost clean. The record is almost perfect. The recommendation is one hundred per cent except for—that. So near, and yet not quite good. What a pity!

Of course, no one is perfect. There is always some flaw in the stuff, some break in the performance. And yet, history is quite forgiving. There are weaknesses that do not get into the record. There are sins which are remembered against us no more forever. But then comes the thing that cannot be forgotten, the blot that is just too much for the recorder to pass by. Into the record it goes, and the ages after read that we were something off-grade, several points below standard, not exactly bad, but only good? What a pity!

Whatsoever

When Jehovah revealed His awful glory to Isaiah in the temple, and asked, "Whom shall I send?" we cannot imagine Isaiah saying, "Doing what?" When in Jesus' parable the master of the vintage commanded, "Son, go work in my vineyard," we do not hear the son querying, "What kind of work is it?" When the Lord Jesus revealed Himself to Saul on the Damascus road, that called one did not counter: "I should like to describe to you my range of abilities and the extent of my training and find out whether you would

have any proposition that would challenge me." When Jesus said to the Galilean fishermen, "I will make you fishers of men," they did not ask, "What are the terms of employment?"

The commitment to Christ is absolute and unquestioning. We say to our Lord,

*"I'll go where you want me to go,
I'll say what you want me to say,
I'll be what you want me to be."*

He gives directions; we obey them. He calls; we answer. He provides the situation or position; we fill it. He rates us; we accept His rating. He moves us about at His will; we yield. He sends Abraham to Canaan, Moses to Pharaoh's court, Jeremiah to Zedekiah's court, Philip to the Gaza desert, Paul to Troas and Philippi, John F. Funk to Elkhart, J. D. Charles to Hesston, Noah Oyer to Goshen, Daniel Kauffman to Scottdale, Menno Shellenberger to the Near East, J. A. Ressler to India, Ray Wenger to Tanganyika. We could go on to name many who are laboring today in fields, not which they chose, but to which the Lord has sent them.

The church is a team. The men on a team function, perhaps moving from one position to another, at the call of the coach or manager. There are many jobs that fall upon the church, and all must be done. Obviously we must accept some assignments that would not have been our first choice. In a congregation, an institution, a mission, a conference, a board, or between conferences and boards there must be frequent shifting and adjustment of personnel. Anyone's insistence on some one job is sure to make for inefficiency and to cripple the work as a whole.

The work is more important than the worker. What happens to the Cause is all-important; what happens to us is of minor importance. Personal honor or advantage is no consideration. Let us never stand in God's way with a stubborn "I will" or "I won't." Let us never consider ourselves above digging or scrubbing. If a job needs doing, and we are called to do it, let us do.

The task immediately at hand is the one that beckons us. We need not ask whether this is what we planned to do,

or whether it is the kind of work we like, or whether it will adorn our talents, or whether the environment is favorable. If it is something that needs to be done, and if the doing is within our power, then the doing is honorable. The Scriptures command us to do with our might what our hand finds to do. Take hold where the need is obvious. Sometimes we need to be willing even to fail. We must be willing to trust the Lord, and His servants in the church, to place us ultimately where our efforts will count for the most. But to insist on holding the last word makes for chaos in the body of Christ. What the task is, or even the skill with which it is done, is not so important as the spirit of its doing. Our mission work, our relief work, our institutional work, Voluntary Service, our Sunday schools, our summer Bible schools, and every other activity of the congregation and the denomination depends upon people who are willing to be "shoved around" for the good of the Cause and the glory of God.

Inoculated

We have read of people who had been so well inoculated with a mild form of Christianity that they had become immune to the real thing. We shrink from that forceful phrase, for it describes too exactly what has often happened among us. There are people who stand in evangelistic meetings just so the personal workers will let them alone. There are people who join the church just so they will not be considered reprobates. It is really quite difficult in some circles not to conform to what is considered religious respectability. We learn the shibboleths so we will not be too odd. There are actually people who think they are Christians because they are not heathen and it actually becomes true that the very slight dose of Christianity which we have taken makes it almost impossible for any real Christianity to function in our lives. We can't participate in the central campaigns in the city of God because we live 'way out in the suburbs. And just because we are already in the suburbs we can't be invited to move into town.

Isn't this what our Lord meant when He told the Laodicean Church that He wished they were either hot or cold? It was their in-between, tepid state which gave Him the nausea. He knew what to do with a church which was warm in its love toward Him. And He

knew what to do with one which was frankly and honestly cold. But what could He do with Christians who were lukewarm, qualified neither to evangelize nor to be evangelized?

We all say that if the church really followed the teaching of Christ, then a lot of our modern evils would disappear overnight. We all believe that the Gospel of Jesus Christ is what a sick world needs. And yet year after year we see this decrepit world limping along. The trouble is that so many of us have just enough Christianity to make it impossible for Christianity really to work in and through us. Maybe we'd better quit taking those shots.

Why I Became a Mennonite

(Mein "Ja" Zum Vater)

BY HILDE WEISS HOOVER

As a child of believing parents, I was baptized in infancy in the Roman Catholic faith, and grew up in the world as one does under the tutorship of teachers and priests. Already early in youth I vowed to remain true in this faith, and not to deviate one fingerbreadth from God's path. I did all that the Catholic Church prescribed, and I lived in this faith till my thoughts became more active. After much meditation and observation, I concluded that people, consciously or unconsciously, called Christianity that which never was Christianity; and that people called faith that which Christ could never recognize as faith. People spoke of religion, but meant something far different from what true Christians since the time of the apostles understood by the term. And I came in great danger of losing this precious gift of faith as I understood it. However, I left the broad road upon which many, yes, almost all were traveling, and I chose the narrow path, which was stony and toilsome, and trod by few, which, however, I knew to be the only road leading upward to victory. My struggle in this faith, therefore, resolved itself upon these three fundamental principles:

What is Religion? What is Faith? What is Christianity?

Religion was for me nothing other than the true and genuine devotion of my whole being to God. Yes, I must be God's unrestricted possession. This I was every day of my life; in childhood and in youth as also in later years. I must remain so during my lifetime and in eternity. This conviction was ever with me in the home and in my profession, on Sundays and week days. There was no position, no profession, no place, no time in which I did not feel myself bound to my religion. This religion must grow out of my being, created with rational endowment, and

always be the constant command of the conscience.

Who could measure the blessings that would flow over the earth in broad streams, if all people would own the Eternal, Almighty God as their Creator and Lord, and recognize the fact that they are created to serve and worship Him, and at all times be submissive to His will?

Faith I did not regard as some pious feeling or inner emotion, but a firm and unwavering conviction of the great teaching of Philip to the Ethiopian, that Jesus Christ is the Son of God. I knew that only with such a faith in my soul, could I withstand the temptations of life and the world, and I did withstand them, and in these moments the *Holy Scriptures* became my guide. Therein was contained *what I should believe*. I was firmly and imperturbably possessed with this truth. This conviction enabled me to bear my daily trials, and only this faith gave me the strength to order my life in such a way as to fill the emptiness of the soul, and be in a position to remodel my character.

Christianity was in my soul the living manifestation of Christ; in short, the plumb line which I appropriated in early life, indeed, with the confidence that it would lead me through the struggles of life to final victory.

When Jesus wept over the city of Jerusalem, He said, "If thou hadst known, even thou, at least *in this thy day, the things which belong unto thy peace!* but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the *time of thy visitation*" (Luke 19:42-44). The ancient city failed to heed the day of her visitation, and the result was her doom. That which befell Jerusalem might also have happened to me, had I failed in the hours of *my visitation*. Every person has his particular hour of divine visitation, moments or occasions in which God manifests His divine grace more than at other times. Every soul has its fateful hours in which God's call is louder and more distinct than at other times. These in my life I called "Taborstunden" (my mountaintop experiences), hours of God's special nearness. These experiences contributed to my inner peace, to my eternal salvation, and joy in the Lord. Quite naturally, I recognized these hours of visitation, which, however, in my life were many-sided. Once they came to me in the form of the illness and suffering of my mother, who, for sixteen years was helpless, with myself as her only support. Once they spoke to me in the quiet joyfulness of my heart; then at other times they came with darkness and suffering and deep

It Happened —

FIFTY YEARS AGO

(From Herald of Truth, July 1, 1901)

We have just received the sad intelligence that our brother, Bishop Abraham Shank, of Broadway, Rockingham Co., Va., died on the 22nd of June. . . .

The brethren and sisters at Okotoks [Alberta] met at the home of Bro. E. W. Bricker on April 30th, and organized the congregation there, taking the name, "The Mountview Congregation of the Mennonite Church." . . . This congregation now numbers about fourteen souls On May 14, the brotherhood at Carstairs was also organized at a meeting held in Bro. Israel Shantz' home. . . The name "West Zion" Congregation was chosen by them . . . twenty or more persons affiliated with this congregation.

The official act of opening the Old People's Home . . . took place last Monday at 12 o'clock at the Mennonite home, six miles north of Orrville. . . The Mennonite old folks' home was erected in 1899 at a cost of nearly \$10,000 and is free from debt . . . under the same board of managers is the Mennonite Orphan's Home, located at West Liberty, which was dedicated Tuesday afternoon, May 14th.

sorrow. Just in these darkest hours was the light of God's nearness, the light of God's grace, the most visible. What most people would call misfortune, suffering, and need, what they would call desolation, was for me the hour of deepest soul-searching, the hour of God's greatest nearness. Happy is that soul who, in such moments, can throw open the door of his heart to welcome the comforting presence of the Holy Spirit. And I did open my heart, and implored God daily that He should make me sensitive to each call. Over and over again I implored Him that all of these hours of divine visitation and soul searching should refine me that I might not suffer the same judgment as that of Jerusalem, but that throughout these various experiences I might hear His voice which calls me to salvation while my purposes were yet in joyful accord.

Years came and went, and ever my "Ja, Vater" has led the way. God's will was my only standard for everything. His filling of my life had become my great Idea, and I went freely and safely my singular way, not anticipating which direction it would take. I was a slave to my *Idea*, and was entirely ruled by it and could no longer become free. To this I was inseparably committed, as was the Apostle Paul to his charge when he said, "Woe is unto me, if I preach not the gospel!" Paul knew what it meant

to be an apostle. "Thy will be done" had become the essence of my life and my prayers. My whole life was one "Yes, Lord," a constant standing-in-the-will-of-the-Father. It was the grand highway of cross-bearing. I experienced no difficulty in saying yes to God's will, because for me there was no other way than every moment to place my will in subordination to the divine will. **THIS IS ALSO THE WAY FOR EVERYONE, AND I WILL SAY THAT THERE IS NO ONE WHO CAN NOT TAKE THIS WAY; NEVERTHELESS THERE ARE MANY WHO WILL NEVER TAKE THIS WAY IN SPITE OF BETTER KNOWLEDGE.**

I cannot recall all the "Gethsemanes" in my life in which my soul cried, "If it is possible, let this cup pass from me." I knew only that I must bear it. I recognized that the cares which had almost crushed my young life, and became the symbol of my life, were sent by the Lord to test me. They never became unbearable, for I had the assurance that Christ would ever be with me, and I would bear these sufferings as He bore the cross to Golgotha, and I composed a watchword for my life: **THE CROSS OF CHRIST, THE SYMBOL OF MY LIFE.**

The years that came were often dark and heavy. I faced them with calmness and humility, and I bore them twenty long years, and as long as I can remember, my patience and perseverance knew no bounds. My faith was deeply rooted in Christ, and it was only Christ who blessed me with such fortitude. Indeed, what did Christ mean when He said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me"? I felt no anxiety, for with each cross the Lord also gave me the grace and strength to bear it, and gave me the assurance that *upon one of the paths* which lay before me, that peace and joy would await me.

I doubt very much if ever a conversion came about without the prayers of at least one pious soul, or if ever one truth-seeking soul came to a saving faith except through the intercessory, quickening goodness and influence of another.

I could do nothing wiser than to permit myself to be led of the Lord step by step through long, anxious years. When a great edifice is being constructed, the common laborer may not be able to inspect the blueprints, neither will he need to understand them, but if he will humbly perform his task, bringing the material to the place where it is needed, the building will be completed. In the mind of God, the blueprint of my life was completed. My work was only to let God guide and rule. I knew that there are innumerable ways in which God can lead us; however, He designated *only one way* for me, and this one way was pointed out to me in a most marvel-

ous manner. It is only eight months since I had for the first time any connections with a Mennonite. At that time I knew very little what it meant to be a Mennonite, but after studying Biblical principles of the Mennonite Church, which so many of the other great religions had forsaken, I knew of a certainty that this is the WAY for me. Yet there seemed to me insurmountable physical hindrances obstructing the access to this way, but the Lord led me on this way just as definitely and certainly as He had led me for twenty years through suffering and trial. One day it fell my happy lot to enjoy the most wonderful hour of my life. A person came and took my hands, and opened to me the portals to the Mennonite Church, and on a never-to-be-forgotten Sunday, I received, through the matchless grace of our Lord, the believer's baptism. It was an unforgettable hour, in which I was permitted with heart and tongue to

seal my vows with the Lord, and to the Mennonite Church.

*Fest soll mein Taufbund immer stehen,
ich will die Kirche hören,
sie soll mich allzeit gläubig sehen,
und folgen ihren Lehren.
Dank sei dem Herrn, der mich aus Gnad'
zur Wahren Kirche berufen hat,
Nie will ich von ihr weichen.*

TESTIMONY OF CATHOLIC PRIEST.

Upon a visit to my former priest, informing him that I had been baptized in the Mennonite Church, he sincerely extended both hands and assured me:

I want to place myself in your soul, which has always languished with spiritual thirst, and now has burst open its fetters and found the water to quench its thirst. I esteem your struggle. It is not a weakness of the heart and soul. No, it is its strength. It is well that you have been liberated from this shackling situation, which has been smothering your soul. I know you could do nothing else. Your way is for you the right way, since it will make available to you the deeper satisfaction which your soul craves."

New Paris, Ind.

The Influence of Jesus

His Appeal to Hope

BY CYRIL K. GINGERICH

Life needs an anchor. The very nature of life demands some sense of permanence. Security is a great word in our age; men everywhere are striving for something that will guarantee it. No effort is spared in man's pursuit of security; it matters not if men's lives are at stake in the attempt to gain it. "We must have security at any cost," is the cry of our world.

Worldly hope has always some supposed foundation on which it relies. Men place their hopes on thousands of the basis of some man-made law, or on the basis of some man-made institution. Men place their hopes on thousands of material things for security, but such hope is based on a false supposition. Socrates expresses it thus: "To ground hope on a false supposition, is like trusting to a weak anchor."

There is only one true anchor for the soul. That anchor is found in Christian hope, which has for its foundation the rock of truth—God's most holy Word.

The revelation that manifested itself in the form of the One whose life we are studying as an ideal personal worker is that rock of Truth. The voice of the Father on the mount of transfiguration was, "Hear him."¹ In other words, here is the most holy Word, our anchor, our foundation! The world's greatest revelation is Jesus Christ who was declared by the Father. This is the great revelation that inspired hope in Abraham, Isaac, Jacob, and all the Old Testament patriarchs. This is the great revelation that inspires hope in men today.

Jesus' appeal to the hope of men, and especially to His disciples, is worthy of note. Mark records five instances, in his

rapid-moving account of the Lord's work, where Jesus revealed His purpose to His disciples.² It is a revelation to His own of what He must shortly suffer. The part that inspired to hope was the triumphant note on each occasion: "And the third day he shall rise again."³

But what is so important about appealing to hope? Does hope remove trouble? The answer is obvious. Hope does not remove trouble; it sustains the soul in the time of trouble. The proper use of hope to the Christian is to keep the soul calm and secure in the day of adversity. But not only is hope for the day of adversity; it is also for the day of prosperity. Take away hope, and you take away the enjoyment of prosperity; deprive man of hope, and you take away the only support and solace of adversity. Extinguish hope, and you extinguish life, for who could live without hope? It is truly expressed in the words of Paul: "For we are saved by hope."⁴

Our challenge is to make an appeal for true hope by means of the greatest revelation of all time—the suffering and triumphant Saviour! This is the only true foundation of hope! This is the only true anchor for the soul!

On Truth's substantial rock, Hope takes her seat,
While waves tumultuous dash against her feet;
The sky with blackness now becomes o'erspread;
The tempest threatens her devoted head:
Louder, and louder still, the thunders sound;
The lightning flings its fearful glare around;
Creation trembles; but fast anchored there,
Hope sits unshaken, never in despair:
With eyes turned upward, whence her help descends,
She waits expecting, till the tempest ends.

—Anonymous.

¹ Mark 9:7.

² Mark 8:31; 9:9, 10; 10:32-34; 14:27, 28.

³ Quoted from Mark 10:34.

⁴ Rom. 8:24.

Zurich, Ont.

Improving Our Worship Experience

BY GAIL MILLER

Ever since the beginning of time men have been worshipping, although it has not always been worship in the sense that we use the word today. But throughout the centuries some men have turned their minds to God and worshiped His supreme being. Today in most of our Mennonite homes going to church has become so common that worship has been taken for granted.

Worship is an act of paying divine honor to God; a feeling of respect or reverence for power, position, merit, or virtue. Worship is a certain type of activity within the soul of man, which if conducted properly inspires the realization of the power of God.

When the public first heard of the atomic bomb many stood in awe and awaited the outcome of such an enormous amount of power. We should truly be awe-inspired when we are worshipping God. Because isn't God much more powerful than the atom bomb? But this is only the outward expression of worship. The action taking place within the individual is even more important.

How can we improve our worship experience? Just as it is necessary for a student to prepare his lessons daily, so it is necessary for each person that wishes to advance or improve his worship experience to prepare himself for the worship service. The preparation for worship must begin at home. Each individual must feel the responsibility for some definite preparatory work before entering the public service. We can be made to realize the responsibility we have of getting something encouraging out of the service if we stop for a few minutes and literally examine our surroundings. If we take this time out, our eyes may be opened to some of the sufferings of humanity. Then we can realize that our efforts might have been more useful and effective if we had felt the responsibility of gaining something in a worship service. As we acquire a feeling of responsibility we are then able to put forth a more sincere effort in preparing ourselves for worship, because the one thing that is vital to the happiness of mankind is a closer relationship with God, which may be gained through sincere worship.

In the preparation for effective worship the Sunday-school lesson should be studied. This study should not be delayed until late Saturday night or early Sunday morning, but it should be started early in the week. Then as the week progresses there will be time for the lesson to grow and to become a working part of the mind.

As we make an effort and do some real studying we get a vision of why we

go to church to worship. Because man has been carrying on some type of worship for so many years it becomes a habit and we may lose its full significance. We must realize that all of the things that keep us from having a happy worship experience must be laid aside.

Humility and confession will naturally follow a glimpse of our own sinfulness and inadequacy and God's greatness. As long as we feel self-sufficient, it is impossible for us to make any progress in our worship experience. If we look, all of us can easily see our smallness in comparison to His greatness. This, then, puts us into a position where we want to express and confess our faults.

Our minds have now been prepared for a worship experience, but all of this past effort can be shattered if the individual is forced to rush to the service. Plans should be made allowing plenty of time to get to the service so that it will not be interrupted by late-comers or by the excitement caused by rushing into the service.

Does It Mean Nothing to You?

BY ROSE MAGINES

Both near and far are souls in need,

Does it mean nothing to you?

For help of every sort they plead,

Does it mean nothing to you?

Open your eyes; take in the view.

The fields so vast, the laborers few;

Now can the Lord depend on you?

Does it mean nothing to you?

"Be warmed," you say unto the child.

Does it mean nothing to you?

And to the hungry: "Be thou filled."

Does it mean nothing to you?

They've little shelter from the cold.

Food is rationed, clothes are old.

Still you hide away your gold.

Does it mean nothing to you?

Some mixed-up soul to you may turn,

Does it mean nothing to you?

A better way of life to learn,

Does it mean nothing to you?

Will you refuse your love and care

An understanding heart to share

The burden they must daily bear?

Does it mean nothing to you?

So quickly souls can leave this world,

Does it mean nothing to you?

Into eternity they're hurled,

Does it mean nothing to you?

The cold and hungry may rely

On you for clothes and food supply.

What of the troubled soul's sad cry?

Does it mean nothing to you?

La Junta, Colo.

In a public worship the preparation to worship is usually in the form of singing a hymn and Scripture reading. As we participate in the singing and as we carefully follow the Scripture reading, our minds, our thoughts, and our hearts seemingly are linked together with those of our brethren. And our aims cease to be toward the individual, but we become an intricate part of a unit. This causes our desires to become higher and now they are desires for the success of the unit rather than the individual. We become active participants as we follow the thoughts of the speaker.

Some of the hindrances to the carrying out of this vital experience are inadequate ventilation, unnecessary shuffling of feet, and whispering, which all tend to dull the mind causing it to become unable to function as it should.

We are now approaching one of the critical points of our discussion and that is the dedication of our lives. This should be the natural response to a worship experience. Many of the participants have been willing to get all of the good things out of the service, but have not been willing to accept the responsibility of making a real dedication of their lives.

Thus we realize that in order to have a meaningful worship experience, it is necessary to have a feeling of responsibility, to gain a vision of the importance of church attendance, to have a feeling of humility and confession, to eliminate the last-minute rush to service, and to pay close attention to the devotional period and the sermon.

If these points are followed, the most desired thing received is peace. Unless we are willing to carry out our part of the program the result of true worship cannot be attained.

Goshen, Ind.

Quiet Time

BY PERRY E. BRITTON

Phillips Brooks was a spiritual giant of his day, says Doctor John Southerland Bonnell. This nineteenth-century preacher's whole aim and influence in his life was Christ. His master passion was to bring men and women who knew not Christ to the place where they could behold Him in His strength and kindness.

What was one of the main factors in Phillips Brooks' life that contributed to his success? It was deep love and devotion to his Lord. This demanded not only personal acquaintance but also required frequent conversations between the two, and it was completed through the medium of prayer and meditation.

A Christian is conscious of his personal relationship with Christ. And because of this, there are opened to him new desires that will bring new responses in his life. Certain conditions exist in the new life that did not exist in the

Prayer Requests —

[We solicit requests for this column.]

1. Pray for draft board releases and visas for newly appointed foreign missionaries.
2. Pray for safe journeying for missionaries returning for furloughs.
3. Pray for John S. Hess, evangelist in tent meetings at Harrisburg, Pa., July 7-15.
4. Pray for divine power in tent meetings at Shantytown, on edge of Lancaster, Pa., July 18-25.
5. Pray for definite guidance in the beginning of our mission work on the island of Hokkaido, Japan.
6. Intercede for 210 Voluntary Service workers under the supervision of Mennonite Relief Committee in many different fields.
7. Pray that a husband and father who is in sin and growing cold to his family may come back to God.

old one; they are spiritual growth and the acquiring of spiritual knowledge.

The English poet, John Keats, said, "Nothing is real until it is experienced." This thought might well be considered as the Christian contemplates what must be done in acquiring spiritual growth and knowledge.

To learn about God's way in life one must know God's Word, the Bible. Almost everyone possesses a copy of the Holy Scriptures, but too few Christians use it regularly. One would not think of going through the day without food, for it serves as fuel that produces energy and continued strength. Yet if one were to look back over the past month and count the number of times he read the Bible he would be ashamed. So often the spiritual appetite is neglected. Charles Haddon Spurgeon said, "Devotion anchors the soul so that it will not very readily drift far away from God during the day. The morning is the gate of the day, and should be well guarded with prayer. He who rushes from his bed to his business and waits not to worship is as foolish as though he had not put on his clothes, or cleansed his face." The Christian then must face the importance of daily Bible meditation with an active attitude and not with the usual passive condition.

The question is, How can this matter of daily devotion and meditation be fitted into one's present overcrowded schedule? Something must be done about it and right now is the time for one to begin. First, select the best time for it. The morning period is good, but one must make allowances for dressing and being prompt for breakfast. Again one must be reminded that this is the most important part of the day for God.

The exact amount of time that the

Christian will use for "Quiet Time" is entirely up to him. If a person has one hour to spend for this purpose he should do so, but if it is one hour or just fifteen minutes the time should be spent wisely. Should one read Scripture for the entire period, meditation and prayer would be slighted. One might use this suggestion: divide the time into three equal parts, allowing the same amount of time for each part.

When one reads, accept the Bible as it is. Don't bother about the theories of critics. Read the Bible itself rather than books about the Bible, since by the reading of the Bible God's voice is heard in the soul. Depend upon the Holy Spirit's guidance and teaching as the Word of God is carefully read.

Regarding meditation, Alfred P. Gibbs says, "This meditation is not easy, but it can be developed by practice. Meditation is to reading what digestion is to eating." Having read a chapter in the Bible, one begins to direct his attention to answering the questions that have come into his mind. What persons and places were mentioned and what was learned about them? What was the purpose of the chapter? What was the outstanding verse in the chapter? What idea was mentioned that should, or should not be followed? Any one of the above questions may help one during his meditation.

When the time for prayer is come, one should be in readiness for it. Doctor Samuel M. Zwemer says, "It is indeed the highest exercise of the intellect and the noblest use of the emotions, but it is also the largest arena for the use of the will. This power of contrary choice God has given us. It is not merely subjective and submissive, but objective and active." In praying, then, one expresses dependence on God for supplying the need, and displays confidence that God will hear and answer according to His will.

"Quiet Time" is essential for normal growth in the Christian life. It is necessary because in it the table is set and on that table is placed the required spiritual food that strengthens the body and straightens the Christian's walk in life so that one may follow closely in the Saviour's steps. I John 2:6.

Goshen, Ind.

Render unto Caesar—And unto God

National defense dominates our national budget. In a careful review of the federal budget made by the President's Bureau of the Budget for the fiscal year 1952 (July 1, 1951—June 30, 1952), it is estimated that of total expenditures amounting to \$71.6 billion, \$41.4 billion, or 58 per cent, will be required for military services. Such amounts or such percentages for the military have not prevailed since 1946.

A Prayer for This Week

"O for a thousand tongues to sing . . ."

Dear Giver of All Perfect Gifts: For the warmth of Thy tender love, daily demonstrated to us in so many little ways, we grope for words, but find in all the empty wisdom of this world no fitting word to give expression to our thankful hearts. For after all Thou hast done for us, the phrase, "Thank you," so often murmured from the mouth but not the heart, is like a grain of sand beside the sea of Thy great love.

In vain we search for words, but find no worthy sound in any tongue to offer for Thy praise, O Lord. But, deep within our hearts, beneath all vain vocabularies and all barren thoughts, lies unexpressed a love regenerated by Thy perfect love. In Jesus' name we offer this to Thee. Amen.—Helen Good Breneman.

On the basis of present tax laws, \$55.1 billion are anticipated as income. This would mean a deficit of \$16.5 billion, though this deficit might be decreased by increased taxes or reduced expenditures. A deficit of \$2.7 billion anticipated for June 30, 1951, now seems likely to become a surplus of \$7 billion.

Direct taxes on individuals bring the largest income. They are expected to be \$24.5 billion, or 44 per cent of the total. Taxes on corporations are second, \$19.6 billion, or 36 per cent. Excise taxes produce \$8.2 billion, or 15 per cent, of which \$2.5 billion will be taxes on liquor. Thus in 1952 each man, woman, and child will pay \$461 in federal taxes. And 58 per cent of these payments, or \$267, will be required for military services.

Contrast the voluntary contributions for benevolences. The members of 48 Protestant denominations whose records are compiled annually by the United Stewardship Council, in 1950 averaged per capita \$30.58 for all purposes. This average will not hold good for the entire population, since many millions are not identified with any religious body. The best estimate of benevolent per capita giving of living donors for our entire population is \$23.33.

There you have the contrast—\$23.33 for God—\$461 for Caesar with \$267 of Caesar's share going for military services. For taxes on liquor, not the cost of the liquor, but the tax only, more is spent than is contributed for the support of all churches and synagogues combined, though let us hope we here contrast two entirely different groups of people. But all Americans will spend in 1952 for military services more than ten times what they are giving for church and charity, while fully twenty times

those gifts are paid in federal taxes. Is this the way American citizens desire to lay the economic base for their future welfare?—Golden Rule Foundation.

In Unity There Is Power

By STANLEY C. SHENK

The ancient writer Plutarch has told the story of a dying chieftain who gathered his sons (and there were many) about him and offered to each in turn a large bundle of sticks—telling them to break the bundle. Each of the sons refused, knowing that it was impossible. Then the old man pulled the sticks from the bundle and broke them one by one—thus teaching his sons that if they stood together they would continue to be strong, but if they became divided, they would become weak. Solomon, in Ecclesiastes, has expressed the same truth by saying that “a threefold cord is not easily broken.” Yes, there is power in unity. It is true in governments, in armies, in homes, and in businesses. It is also true in the work of churches and congregations. If a band of people are unitedly praying for the lost, for their minister, and for themselves; if they are taking their personal grievances directly to the people responsible (instead of to the rest of the neighborhood); if they are primarily concerned for their brother's welfare, and only secondarily for their own—then *there* is a congregation that has the mind of Christ—*there* is a congregation whose light will flame and burn.

West Liberty, Ohio.

The Coverage of the Blood

By PERRY SHANK

We are facing all kinds of beliefs and teachings concerning the plan of salvation. It is therefore important that we be thoroughly established in the faith, and stand for the truth of God's Word in its fullness. Many denominations have laid aside and are ignoring some of the plain teaching of outward works commanded us, and some are claiming that to do certain of them is acknowledging the blood as insufficient to cover them. In Ps. 32:1 we have these words, “Blessed is he whose transgression is forgiven, whose sin covered.” I John 1:7: “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”

For the Christian, the blood covers and cleanses only all unintentional and repented of sins and mistakes committed through the weakness of the flesh, and not things we are commanded to do and yet refuse to do. Such ordinances as the devotional covering, the washing of the saints' feet, the observance of the holy

kiss, nonconformity to the world, obedience to them who have the rule over us in the Lord, and all such like commands are given to keep and observe, and not just as fillers. The blood does not cover the outward works commanded us to do in connection with our salvation, but it does cover through repentance the repented of errors and mistakes we make in doing them. The blood is our cleansing from sin, but it never substitutes or takes the place of obedience or the keeping of the all things in the New Testament teaching.

The Lord help each one to give all due attention to the teaching in John 14:21, where Jesus says, “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” Here we have a wonder-

ful oneness promised to those in fellowship and co-operation with Him. Jesus is near and manifesting Himself to those who keep His commandments. We prove our love for Him by obedience from every angle, thus keeping under the blood. In I John 2:4 we read, “He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.” Jesus says of Himself in John 8:29, “the Father hath not left me alone; for I do always those things that please him.” May we ever be as we read in Luke 1:6, walking in all the commandments and ordinances of the Lord blameless.

Myerstown, Pa.

A corruption of morals usually follows a profanation of the Sabbath.—Blackstone.

OUR SCHOOLS

C.B.S. Utilizes Its Facilities

By J. J. HOSTETLER

The Canton Bible School was first founded in the old brick and frame Canton Mission building in 1913. During the year 1915 this structure was razed and the present brick building erected to accommodate the growing mission congregation and the increasing attendance of the Bible school. At that time it was a forward step in church buildings, to provide for classrooms, balcony, and interior toilets. This building served the needs of both the local mission congregation and the Bible school for a number of years. However, with increased enrollments and larger attendance at many of the meetings associated with the Bible school in recent years, it became evident that additional facilities were necessary. After some careful study the board decided on a remodeling program last year which has added additional dining and classroom space, besides increasing the efficiency of the building. This improvement was justified by an increase in the enrollment.

The enrollment for this past winter was as follows: day school 59, evening classes 33, and special Ministers' Study Week 59—a total of 151. Many others visited and audited classes from time to time. The students came from the following states: Ohio 36, Pennsylvania 9, Iowa 9, and Indiana 5. They also represented 22 different congregations, with Fairview (Iowa) enrolling 9, followed by Kidron and Bethel (Medina) each having 6, and the others with lesser numbers.

Two students completed six years of work and were granted special diplomas, while nine completed the three-year requirements for graduation. Three ministers were enrolled, while a number of others attended more or less frequently. Bro. Aaron Mast, Belleville, Pa., served as a special instructor for three weeks.

The students extended their learning program with practical mission work, distributing “The Way” and tracts, and conducting cottage Gospel services and downtown mission, jail, and infirmary meetings. The prospects for the future are encouraging. Many young people not having the opportunity to further their education and training at either church high schools or colleges, may here prepare themselves for Christian service in the church. Out of the group, 22 had completed their high-school work, 11 had some high school, and 26 had only the privilege of grade school. These all worked together in a common purpose and objective.

The churches of the district have made this school and program possible by their interest, prayers, and financial support. The board greatly appreciates this support and confidence as they continue to plan for the future of our young people. While the present board and officers are from the Eastern Ohio Ministers' Meeting, they operate under the direction and approval of the conference. The present officers are: J. Robert Kreider, chairman; David Steiner, vice-chairman; and the writer serves as secretary-treasurer.—*Ohio Mission Evangel.*

The head never begins to swell until the mind stops growing.

TO BE NEAR TO GOD

THEME:

MEDITATIONS ON I CORINTHIANS

Sunday, July 8

"... All are yours; and ye are Christ's; and Christ is God's" (I Cor. 3:22b, 23).

There is no room for cliques if everything and everybody belongs to everybody. Factions arise because of an individual claiming exclusive possession of a collectively owned item. To say "Mine" and mean it in an exclusive sense is to deny my fellow any right of ownership. In the Christian experience all God has for you is yours, but it is mine, too. So Apollos is mine; so is Paul, Cephas, Christ and God. They are all mine as they are yours. Christ is mine and I am His and God is mine and I am His because I am in God's family. You are, too. We are in a union of the highest kind. We belong to each other! All are ours!

Monday, July 9

"It is required . . . that a man be found faithful" (4:2).

What makes faithfulness obligatory? Who said a man **had** to be faithful, had to live up to his trust? Any faithlessness is immediately censored when seen in someone else. The moral implications of faithfulness are written in the heart-grain of men. Even the lowest expect a man to live up to his word. It is even more significant for the Christian because God has dealt faithfully with him. Who has not burned with shame when he compared God's faithfulness with his own faithlessness? Can God depend on me as I can on Him? Lord, I do have faith; help Thou my faithlessness.

Tuesday, July 10

"He that judgeth me is the Lord" (4:4).

Aren't we glad that the unjust judgment of another is unfounded? We easily say when unjustly condemned that the Lord knows our hearts. Of course, it is true. We may rejoice in it. But it is also true of the one upon whom we may pass judgment. The Lord knows his heart as well.

Since the Lord does the judging it is heart-searching to realize that He knows the times when we are cleared, though men condemn. Ah, but He knows, too, when we are condemned, though cleared by men! He will judge by His absolute standard of truth and none will be able to falsify.

Wednesday, July 11

"And then shall every man have praise of God" (4:5).

Faithfulness to the core will result in praise from God. It is something to anticipate. The "well done" at the end will be worth every rugged climb, every turbulent river, every shadowy valley. When the going is hard and the enemy would tell you you can't make it, keep the end in view. Live for the end, and the present will take on new meaning. Our Master did that. He looked for the joy before Him and so endured. He sought the

praise of God, and found it in doing the things that pleased the Father. He lived each moment with the praise of God in mind.

Thursday, July 12

"We are fools for Christ's sake . . ." (4:10).

Anyone who considers the message of the cross foolishness will consider the message of the Christ foolishness. The next step is, anyone who believes such foolishness is a fool. Every generation has had "smart alecks" who thought it beneath their intelligence to believe in Christ and looked on all who did believe as senseless fools. Does it make any difference that unregenerated men think me a fool? Has my heart rebelled at their stinging remarks aimed at my faith? Though men looked in disdain upon Paul and considered him a fool, he knew that which men called foolish had been the means of his salvation.

Friday, July 13

"For in Christ Jesus I have begotten you through the gospel" (4:15).

Such begetting, such evangelism is our need in churchdom today. It was in Christ Jesus that Paul had begotten these converts. Every genuine undershepherd or personal worker knows, as every born-again saint knows, the work of spiritual begetting is a divine work. It is a work in Christ Jesus. It is a work of the Spirit of God. It is a work through the Gospel. More emphasis on the place of the Gospel, the Holy Spirit, the Lord Jesus would lead to a more sincere loyalty to Christ. Men are merely the means of God to beget souls into the kingdom.

Saturday, July 14

"For the kingdom of God is not in word, but in power" (4:20).

Words, empty words, like empty barrels make only hollow sounds. They are even like sounding brass and clanging cymbal. Words impregnated with the power of God are like sharp arrows which reach the mark. Effectiveness does not reside in many words, but in well-chosen words spoken with the power of God.

It is possible to know the **language** of the kingdom and never to have experienced the **power**. It is possible to use the pious phrases of pious people and to know nothing experimentally of their piety.

—J. Otis Yoder.

Suppose that a master gardener should give you a beautiful garden and say, "I will provide the seed, the soil, the sunshine, the air, and all other things necessary to make it beautiful. That you might express your gratitude, I am asking in return one blossom of each ten to be mine that with them I may cheer others who have not." Then suppose that when the garden grew, you kept all the blossoms, giving only a single bud to the master, yet God is the Master Gardener. What does He think of such ingratitude?

—D. Carl Yoder.

SAFEGUARDING THE HOME

Sunday School Lesson for July 15

(Genesis 27:6-20; Matthew 19:3-9; Luke 10:38-42; I Corinthians 13:4-7)

Broken homes are a major problem today in our country. Their number is increasing. But there are yet many homes that are safe and many that if guarded may remain safe. How necessary that children, youth, and parents consider carefully and prayerfully the causes of home-wrecking and the ways to strengthen the home against breaking.

Favoritism in the home is sure to mean tragedy of some kind. Consider Mother Rebecca's scheme. Did not this originate in parents favoring one child against another? What harm have you seen done because there was not mutual, intelligent love which included all members of the family? Parents' ambitions for their children have spoiled many a Christian home. Surely it is unwise to try to force a child into a pattern for which God has not made him. God should lead and the parent face the child and help where he can. It is difficult for children to honor parents who act foolishly in their training. The discipline of the home often strains the spirit to breaking.

Disregarding Christ's teaching on divorce is the greatest home-wrecking cause in our country. And what does divorce solve? Nothing, invariably. God's ways are always the right ways and if man will not walk in them he must suffer. The sad fact is that the children of the divorced often do the most suffering. Let the words of Christ speak very definitely to your pupils that all may be clear that Christ grants no license for divorce and remarriage, regardless of what some other Christians, even, teach.

The Mary and Martha home may illustrate how the emphasis on house versus home is a strain on many home atmospheres. If the people of a home can't find security for their spirits there, troubles are sure to arise. Parents must be more interested in the spirits and souls of the children to build better home atmospheres. Many Christian homes don't break with divorce, yet the ties of love and loyalty are very weak. Some children are almost forced to break away from such homes.

What can we do to safeguard our homes? Someone has said that "a home in which **love** prevails is impregnable." Many people marry for purposes other than love. It may be for money, because of fornication (a great sin today), for a job in her father's business, to satisfy a passing infatuation. They do not consider whether they should marry or not. God's will is never considered. Their fitness to each other is never questioned. Marriage is rushed into thoughtlessly. Our Christian young people should be given counseling, with good reading, from parents and pastors as to what marriage means. Help in dating and courtship conduct after Christian principles is also much needed. Many Christians are pretty sure to fail in achieving marital happiness because of the life of sin they fall into before marriage. Many believe with the world that fornication is not sin.

(Continued on page 645)

FOR OUR SHUT-INS

"The blessing of the Lord, it maketh rich, and he addeth no sorrow with it" (Prov. 10:22).

God Bless You

*I seek in prayerful words, dear friend,
My heart's true wish to send you,
That you may know that far or near,
My loving thoughts attend you.*

*I cannot find a truer word,
Nor fonder, to caress you:
Nor song nor poem I have heard
Is sweeter than, "God bless you!"*

*"God bless you!" So I've wished you all
Of brightness life possesses;
For can there any joy at all
Be thine unless God blesses?*

*"God bless you!" So I breathe a charm,
Lest grief's dark night oppress you;
For how can sorrow bring you harm,
If 'tis God's way to bless you?*

*So, not, "Through all thy days
May sorrow touch thee never";
But this alone . . . "God bless thee,
friend";
Then art thou safe forever.*

—Author Unknown.

In What State Are You Living?

The physician said, "I kept myself clean. I do not profess to be a Christian, but I am a better moral man than any of the church members of this city." I said, "Doctor, I do not doubt you for an instant, but I want your attention. Unregeneracy is a state. You have not been regenerated, have you?" He replied, "No, sir, I do not claim to be a regenerated man." I was standing in the aisle by the side of the physician, and I drew a square in the sawdust, and said, "Doctor, let this square represent the State of Colorado. The altitude at the lowest point is 2,000 feet above sea level, the highest altitude, Pikes Peak, is 14,200 feet, and there are people in Colorado mines 3,000 feet below sea level. Whether they are in the mines, on the lowest or highest altitude, they are all in the State of Colorado. Some men are in underground villainy and flagrant wickedness; others about the ordinary surfacing, the lowest altitude in the state of unregeneracy, while you are on the summit of Mt. Morality but unregenerated." He looked at me in dumb amazement and said, "You have knocked the props out from under me; I am with you," and he walked up the aisle and publicly confessed Christ as his Saviour.

—The Dawn.

Soul Hunger

*A little child bereft of mother's love
Is cared for tenderly by neighbors
kind.*

*Bright toys they bring to please the
orphaned one,
And quiet for a while the restless
mind.*

*The baby laughs and plays with blocks
and ball*

*Till, in a quiet moment, pleasures
fail;*

*The little eyes grow wide with memory,
"I want my mama" comes the plain-
tive wail.*

*"Oh, see the kitty!" "Here's a cooky,
dear";*

*"Come, let us go and get the pretty
flower";*

*With hasty promises and choicest care
The child is occupied another hour.
But when at last the day draws to its
close,*

*And shadows chase the ling'ring
beams of light,*

*Nothing will do. There sounds the
piteous cry,*

*"I want my mama," far into the night.
So is the "soul-child" wandering from
God.*

*A while the things of earth will sat-
isfy;*

*It grasps at fleeting pleasures for a time
To soothe the restlessness that will not
die;*

*And Satan dangles toys of wealth or
fame,*

*To woo from heaven and bind it to
the sod,*

*But in a hush, perhaps at midnight dark,
The soul-child cries its longing, "I
want God."*

*Here is a farm—a business—play with
that;*

*Let friends or honor fill the heart to-
day;*

*Forgetfulness will come with wine and
mirth*

*And push the thought of heaven far
away.*

*But as life's sun goes down and darkness
comes,*

*And unknown shadows lurk upon the
road,*

*The soul insistent cries, and will not
hush,*

For nothing else can satisfy but God.

—Sword and Trumpet.

Part of a page from

The Bible was found woven into

A bird's nest—and on it was

This verse:—Psalm 91:4,

*"He shall cover thee with his feathers,
And under his wings shalt thou trust."*

—Robert Ripley

This Is the Day

Whir-whirr! Henry pushed the lawn mower briskly back and forth. Snip, snip! Barbara's clippers trimmed grass around the lilac bush, the flower bed, and along the perennial border. Henry gave the mower a final push and leaned on the handle as he mopped his perspiring face.

"Nearly done, Sis?" he inquired.

"Just a few more clips. It seems ages since I've played badminton with you. At Susan's it was work, work, work."

"How about making some lemonade while I set up the net?" Henry called as his sister walked toward the house.

As she took the lemons from the refrigerator, Barbara heard her mother's voice in the hall, punctuating a telephone conversation with a "Yes" or "No" or "That's too bad." Presently she heard her say, "Yes, I'll send her over. Good-by, Kathy."

(Continued on page 645)

Discontent

*The mail is full of letters
And the soup is full of peas,
There's sugar in the coffee
And the yard is full of trees;
The fields are full of stubble
And there's grass upon the ground—
But the world is full of trouble
If we only look around.*

*The corn is full of kernels,
There are lilies in the brooks;
The towns are full of people,
There are stories in the books,
The orchard's full of apples
And the meadow's full of hay—
But what troubles we discover
If we're only built that way.*

*The lilac's full of blossoms
And the trees are full of leaves,
The meadow's full of clover
And the fields are full of sheaves;
The bread is full of flour
And the rain is damp and wet—
But how much there is to fret us
If we really want to fret.*

*The bees are full of honey
And the apples full of juice,
The banks are full of money
But—be happy? What's the use?
The beach is full of pebbles,
There is water in the creek—
But nothing really suits us
If we really want to kick.*

—Selected.

*He that is down needs fear no fall;
He that is low, no pride;
He that is humble, ever shall
Have God to be his guide.*

*I am content with what I have,
Little be it, or much:
And, Lord, contentment still I crave,
Because Thou savest such.*

—John Bunyan.

CHURCH MUSIC

The Hymnal Conference

By ESTHER H. REDIGER

After months of hard labor the beautiful structure of the Jonesboro Church stood as a testimony for Christ. It was a glorious morning when several members of the church placed the clean, unmarred Church Hymnals into the "overstuffed chairs," the racks. Not long after that the friend, Life Songs, joined the Church Hymnal in the rack. In just three days this place of worship was to be dedicated to the "Giver of all good and perfect gifts." This building and the furnishings were to be devoted exclusively to the sacred service and worship of a Divine Being, God the Father.

* * *

Time has elapsed, many have worshipped their Creator, many have made decisions to follow Christ and the way of love and peace. Let us step aside quietly and listen to the Hymnal and Life Songs speak. Church Hymnal: "The pages enclosed within these two black lids have been written by men who loved and respected God. The words express the thoughts of the soul. I am a book of prayer; yes, a guide to prayer and meditation. Many persons sing words of prayer but do not pray. I am a book that portrays Christian teaching and ideas. I will encourage, convict, and show you Christ if I am used as a sacred book. Yes, I was dedicated to the service of a Divine Being; yet by some I am treated as no one would treat a book of an earthly king. One day after a number of us had chatted to one another about the way we were used, the question arose, Are our brother Hymnals in other communities and states feeling just as we? We then decided to have a Hymnal Conference and invite Life Songs and other Hymnbooks to talk over our troubles. What can be done about this careless disregard of our sacredness?"

The day was clear. The sun was shining as we met at the Faith Church on the hill. Our minds were troubled and thoughts were conflicting. Here we were, all of us—Church Hymnal, Life Songs, and other hymnbooks. The meeting began with the chairman's saying, "We have met this day to express our thoughts, to relieve our troubled minds. Are we as a representative group being used as property of the King to whom we have been dedicated? Are we used as books of prayer? Do people use us for worship? Or are we just books of paper sheets to amuse those who supposedly gather to worship? We shall hear from two speakers who have been chosen as

representatives. Perhaps, after a frank discussion, we can then come to some conclusions."

First speaker arose and began, "There is much one could say about the use or abuse of us. Many are the tales we white pages could tell. A few of the very common things we suffer are: The right- or left-hand upper corners of our pages are so dog-eared that it is beginning to hurt. Our flyleaves are used for many purposes and it is a shame what all we hear and know. There is the song leader who will use us to write the page numbers of songs he will lead for a worship service. Yes, it's a good way to recall, but a rather thoughtless thing to do. Maybe paper should be furnished for the leader's memory card. At least an erasure could be used to make our pages appear neat and clean. I was shocked when a person began writing names; yes, there were five names and to my surprise I was used to tabulate votes. Our pages are treated rather rashly at times. Here is Tom C., who is getting tired of his gum; so he opens our pages and decides on one page, tears a three-inch piece out to park his gum in. At least it saved my friend, the church bench, a little less disfigurement. Where was the gum wrapper this gum was in? Sometimes grown children use our pages for entertainment. Too often on our pages lead pencils have engraved signs of grade-school love. Perhaps hearts flutter as they inscribe the initials, A. Z. + Y. X. in the center. Or maybe it will be names—Zim loves Ada. Often we are used for conversations between two, three, or four persons who supposedly have come to worship. Oh, we wonder why these things are true. Another entertainment we have never been able to analyze is that of—well, I can't think of a word to explain it. It would seem that it is a kind of escape from hearing 'the truth.' This so-called entertainment could be described something like this—on a front page, the flyleaf, are found these words, 'This is how you look; turn to page 245.' Turning to page 245, we read, 'Turn to 300.' Then 50, 426, and other numbers until on page 521 a hideous picture is found and the words, 'This is you, ha!' Or at the end of one of these foolish tracings one may find, 'You are foolish'; 'A nut wrote this'; or 'Thank you.'

"At the opening of a service one person had taken one of us from the racks to use as a means to worship. Upon opening the cover, he found one of these 'things.' The person next to him said, 'Oh, I used to get the most fun tracing the numbers at the — Church. They have something like it in nearly

every songbook.' The other person replied, 'It provokes me to find such things in a songbook.'

"It provokes us, yes, almost stirs our anger to think that Christian children and young people from our good Menonite homes must amuse themselves by wasting God's time in a worship service—not only God's time but the time and attention of others who during a worship service will trace these numbers.

"As the first speaker, I have said enough. I shall be glad to hear what some of the rest of you have to say."

Second speaker: "I say a hearty amen to what we have just heard. We like to appear attractive to those who come to worship; but often we hang our heads in shame. Why?"

"Persons often find us entertaining. One may use a pocketknife or a sharp object to cut our cloth suit. The next person will find a corner loose and tear perhaps half of one side completely off or maybe just an inch piece. How can this help us to be attractive to the worshiper?"

"You know how a broken back pains; we don't enjoy broken backs any more than people do. That's all I need to say about this. 'Overstuffed chairs' are comfortable to us and a very useful device in reducing the noise when books are placed back into the racks. No one would pick to pieces or tear the most comfortable chair in a home. Yet there are those who insist on ruining the felt or velvet chairs some one has taken time to make for us.

"There is a little act that nearly every individual, young or old, is guilty of. It is simply the act of placing us on our heads in the racks at the close of a song. I do wish the worshipers would try to place us correctly into our racks—right side up—with the title facing them. More could be said but my time is up."

* * *

If the Church Hymnal or Life Songs books could speak at a conference, these are a few of the problems they would tell you and me. Can it be true that in the places of worship one can find such things as the above-mentioned in our books of prayer and books written for worship purposes? Yet it is true! What shall we do about this misuse of our books? What will you do?

Hesston, Kans.

If we work upon marble, it will perish. If we work upon brass, time will efface it. If we rear temples, they will crumble to dust. But if we work upon men's immortal minds, if we imbue them with high principles, with the just fear of God and love of their fellowmen, we engrave on those tablets something which no time can efface, and which will brighten and brighten to all eternity.—Daniel Webster.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. Harvey Shank, Chambersburg, Pa., will be the evangelist in a tent meeting at Shantytown, at the south end of Lancaster, Pa., July 18-25.

Bro. C. F. Derstine, Kitchener, Ont., will conduct tent meetings at 24th and Gov. Printz Blvd., Wilmington, Del., July 18-29. Neighboring congregations are encouraged to attend these meetings, bringing their non-Mennonite friends and neighbors along.

The Christian Booksellers Association meeting in Chicago June 27-29 was attended by A. J. Metzler, Lois Yake, Anna Eby, Claude Shisler, J. C. Fretz, and Russell Krabill, representing the Publishing House and our various stores.

The basement walls of the new church building at Wooster, Ohio, are completed, ready for the joists and subfloor. Prayers and contributions are welcomed and appreciated. Address all gifts to Wooster Mennonite Mission, 713 Gasche St., Wooster, Ohio.

Mennonite history will be the chief emphasis in the young people's institute held at Bowmansville, Pa., July 14, 15. The director is Noah G. Good. Bro. Jesse B. Martin, Waterloo, Ont., is an out-of-the-district speaker. An open-air service on Sunday afternoon will be held at the spot where Joseph Bowman and a group of members from the Alleghany brotherhood met for a farewell

service in 1816 before leaving for Canada to settle there.

The M.Y.F. group at Los Angeles is the first unit in that conference district to apply for and receive affiliation with the general Mennonite Youth Fellowship.

Bro. Simon Bucher, Annville, Pa., will speak in the young people's meeting at Lititz, Pa., on July 8 at 7:30. His topic will be "The Lord Can Help Us."

Bro. Robert Kreider and a group from Wadsworth, Ohio, will assist in services at Fairpoint, Ohio, on July 8.

Bro. E. J. Leinbach, Moorepark, Mich., was scheduled to bring the morning message at North Lima, Ohio, on July 1.

Sister Marta Quiroga, Bragado, Argentina, met with the North Lima, Ohio, congregation on June 20.

The Youth Fellowship of the Millersville and Rohrerstown churches will meet on July 7, at 7:30 p.m. Bro. John Litwiller will speak on "Our Ministry to the Puerto Ricans." This meeting will be of special interest to those employing Puerto Ricans.

Bro. Josef I. Herschkowitz held services with the Lewis Co., N.Y., Amish Mennonite congregation June 17-20 at the Lowville Church.

Bro. Ray Emswiler, Bergton, Va., began a series of revival meetings at the Crossroads Church, Timberville, Va., on June 28.

The Elmira, Ont., congregation has been surveying the city of Guelph to discover openings for a missionary outpost.

Bro. J. F. Garber is holding meetings in the northwest as follows: Bloomfield, Mont., June 17-27; Coaldale, Mont., June 28, 29; Minot, N.D., June 30 to July 10; Wolford, N.D., July 11-19.

Bro. E. S. Hallman, Tuleta, Texas, writes that his address until July 16 will be in care of Paul Hershey, Gulfport, Miss.; until Aug. 6, 404 Sherman St., Elkhart, Ind.; until Aug. 25, Goshen College, Goshen, Ind.; after that his permanent address will be Akron, Pa. Bro. Hallman, after many years in the South, is planning to spend the evening of his life with his children. En route north he and Sister Hallman are visiting churches in Louisiana, Alabama, and Mississippi.

Bro. O. N. Johns, Louisville, Ohio, conducted communion services at the South Union Church, West Liberty, Ohio, June 24.

Bro. Ray Bair, Louisville, Ohio, preached on June 24 at Hartville in the morning and at Kidron in the evening.

Bro. George R. Brunk will bring the Saturday evening message at Marietta, Pa., on July 7. His subject is "Contending for the Faith."

A C.P.S. reunion for men of the Franconia and Lancaster conferences was held at Men-O-Lan, Finland, Pa., on June 24. The speaker was A. Stauffer Curry, Executive Secretary for the National Service Board for Religious Objectors, Washington, D.C.

Bro. William G. Detweiler and wife, Orrville, Ohio, and the Crusade for Christ quartet of Elizabethtown, Pa., will conduct Calvary Hour radio rallies at the Camp Meeting Park, Landisville, Pa., on Saturday evening, July 7, and at Highland Park, on Route 309 near Souderton, Pa., Sunday afternoon and evening, July 8.

Sister Dorothy Hershey, La Junta, Colo., recently a Goshen College graduate, will teach Home Economics and English next year at the Berean Academy, Elbing, Kans.

A Victorious Life conference was held at the Salem Church, Shelly, Pa., June 23 and 24, with John R. Mumaw and John E. Lapp as speakers.

Staff members at the Laurelville Camp this summer include David and Maxine Derstine, manager and matron; Earl Yoder, maintenance man; Mr. and Mrs. Art Meyer, snack shop and dietitian; Edith Herr, Mable Erb, Elizabeth Frey, Pauline Peachey, Dorcas Zook, Orpha Glick, Emily Workman, Alice Metzler, Ruth Good, Miriam Yothers, and Floyd Metz.

(Continued on page 644)

Calendar

Chesley Lake Camp:
General M.Y.F. Workshop, August 4-11
Junior Boys Camp, Aug. 11-18
Junior Girls Camp, Aug. 18-25
Young People's Camp, Aug. 25 to Sept. 1
Laurelville Mennonite Camp, Mt. Pleasant, Pa.
Girls' Camp, July 7-13
Victorious Life Conference, July 14, 15
Writers' Conference, July 16-20
Sunday School Workshop, July 16-20
First Family Week, July 21-27
Music Conference, July 28 to Aug. 3
First Young People's Institute, Aug. 4-10
Second Young People's Institute, Aug. 11-17
Second Family Week, Aug. 18-24
Missionary Bible Conference, Aug. 25-31
Little Eden Camp, Onkama, Mich.
Boys and Girls (ages 9-12), July 4-11
Bible Conference, July 14-21
Sunday School Workshop, July 21-28
Young Adult Week, July 28 to Aug. 4
Christian Business Men's Week, Aug. 4-11
Church Music Week, Aug. 11-18
Farmers Week, Aug. 18-25
Family Week, Aug. 25 to Sept. 1
Annual Meeting, Southwestern Pennsylvania Mission Board, Stahl Church, Johnstown, Pa., July 6 and 7
Illinois M.Y.F. Retreat, Pilgrim Park, Princeton, Ill., July 27-29
Southwestern Pennsylvania, Annual Conference, Blough Church, Aug. 5-8
M.Y.F. Workshop, Chesley Lake Camp, Allenford, Ont., Aug. 4-10, noon
Annual Meeting, Iowa-Nebraska Conference, Cedar Creek Church, Manson, Iowa, Aug. 7-10
Annual Christian Life Meeting, Lancaster Conference, Elizabethtown, Pa., Aug. 14 and 15
Annual Meeting, Illinois Conference, Evangelical U.B. camp grounds, Groveland, Ill., Aug. 14-16
Ohio Christian Workers Conference, Martins Creek congregation, Berlin, Ohio, Aug. 14-16
Annual Meeting, South Central Conference, Pennsylvania congregation, Hesston, Kans., Aug. 14-17
Young People's Institute, Iowa Mennonite School, Kalona, Iowa, Aug. 15-19
Young People's Institute, Sponsored by the Nebraska Churches, Beemer, Nebr., Aug. 17-19
Ohio Young People's Institute, Camp Zion, Canton, Ohio, Aug. 18-24
General Conference, Biennial Meeting, Goshen, Ind., Aug. 21-24
Church School Day, Aug. 26
Beulah Youth Retreat, Beulah, Colo., Aug. 27 to Sept. 2
Indiana-Michigan Mennonite Christian Workers' Conference, Bayshore Camp Ground, Sebewaing, Mich., entertained by the Pigeon congregation, Aug. 28-30
Youth Conference, Johnstown, Pa., district, Stahl Church, Sept. 1 and 2
Annual Meeting, Mennonite Board of Education, Comestoga Church, Morgantown, Pa., Oct. 18-20
Fall Missionary Day November 18
Bible Sunday, Dec. 9
Annual Meeting, Mennonite Publication Board
Place undecided, Feb. 20, 21, 1952
Conference on Industrial Relations and Mennonite Community Life, Tiskilwa, Ill., March 28 and 29

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- 630—Improving Our Worship Experience
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Go, Preach

. MISSIONS .

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

At the recent Annual Meeting of the Mission Board at Belleville, Pa., Bro. S. C. Yoder, Goshen, Ind., was elected an honorary and permanent member of the Mennonite Board of Missions and Charities "in view of the many years of service that he has given to the Board, for the greater number of years on the Executive Committee."

Bro. T. K. Hershey, missionary on retirement from South America, worshiped with the brotherhood at Johnstown, Pa., in special services on Saturday night, June 16, and four services on Sunday, June 17. Bro. Hershey writes further: "Tonight (June 19) we meet with several brethren to make plans for the work again this year among the Puerto Rican boys who come to Pennsylvania to work."

Sister Florence Nafziger, missionary nurse in India writes: "This has been such a fruitful and encouraging hot season. There was the Young People's Retreat at Ghatula which was run entirely by the young folks. The program was a heavy one but it was well attended and well enjoyed . . . Then there were the Gospel teams of young men . . . who were active in carrying out their program of nightly visits to the villages for pictures, songs, and preaching . . . In almost every congregation there was a Bible school headed by an Indian except at Mahodi and Sunderganj, where Bro. Wilbur Hostetler and Sister Irene Weaver conducted the schools."

Bro. and Sister J. Frederick Erb, Detroit, Mich., Mission, spent the week of June 19 at Little Eden Camp directing the Senior High School Boys' and Girls' week.

Bro. and Sister John Driver, under appointment to the Puerto Rican Mission field, are scheduled to fly from Minneapolis, Minn., to San Juan, Puerto Rico, leaving Minneapolis on August 16.

Bro. J. D. Graber, secretary of the General Mission Board, was scheduled to meet with the brethren of the Aurora, Ohio, congregation, June 28 and 29, regarding the development of the mission work among the colored people of Cleveland.

Bro. Orley Swartzentruber, missionary under appointment to Belgium, preached for the Goshen College congregation on Sunday morning, June 17.

Bro. Glen Yoder, superintendent of the Mennonite Children's Home, Kansas City, worshiped with the Sycamore Grove congregation, Garden City, Mo., Sunday, June 3.

Sister Gladys Widmer, missionary under appointment to Puerto Rico, participated in the Sunday evening service at the Prairie St. Mennonite Church, Elkhart, Ind., June 3.

The Executive Committee of the Indiana-Michigan Mission Board met at Goshen College on Wednesday afternoon, June 20.

Sailing dates have been set, provided visas are forthcoming in time, for Bro. and Sister Paul Conrad and two sons, and Sister Anna Lois Rohrer on the M.S. "Hoegh Silvermoon," sailing Oct. 12 from Seattle, Wash., to Madras, India.

The following furloughs were granted by the Mission Board to foreign missionaries for the coming year: **India:** John and Miriam Beachy, Florence Nafziger, George and Ida Beare, Weyburn and Thelma Groff, Elizabeth Erb, Ed and Irene Weaver; **Puerto Rico:** Linda Reimer, Paul and Lois Lauver; **South America:** Nelson and Ada Litwiller.

Brethren Levi C. Hartzler, H. Ernest Bennett, and J. D. Graber, Elkhart, Ind., spent Tuesday, June 26, in Chicago to make plans for the renovation of the building recently acquired for the Chicago Mexican Mission.

Plans have been made for the ordination of Bro. Lee Kanagy, missionary under appointment to Japan, July 22, at the Goshen College congregation.

Bro. John H. Mosemann, president of the General Mission Board, preached for the East Chestnut Street Mennonite Church, Lancaster, Pa., Sunday morning, June 17.

One of our India missionaries reported under date of June 17: "A plague of locusts on the wing went over Dhamtari the other day. I am sure by the number there were that wherever they came down there couldn't much vegetation remain. It looked just like red smoke as far as one could see from the south to the north. A bird pecked at one and it fell right where the coolies were working. It was three inches long."

Sister Martha Duerksen, missionary under appointment to the Argentine, has been traveling with the Hesston College Chorus during the past few weeks, visiting churches in the middle west.

If present plans carry Bro. and Sister Lee Kanagy and son are scheduled to sail from San Francisco to Yokohama, Japan, August 29, on the M.S. "Shooting Star."

Bro. and Sister Jan and Mary (Berkman) Matthijssen of Holland have been appointed missionaries to New Guinea by the Mennonites of Holland. Jan attended the seminary at Goshen College in 1947-48 at which time he met his wife. New Guinea is a new field for the Dutch Mennonites, taken over after the door in Java remained closed.

Bro. William G. Detweiler was scheduled to hold a series of evangelistic meetings at the Iowa City, Iowa, Mennonite Mission, June 11-18.

A number of missionary appointments were made at the annual meeting of the Eastern Mennonite Board of Missions and Charities. Anna May Grabill, R.N., Lititz, Pa., was appointed for Ethiopia; James and Beatrice

MENNONITE RELIEF COMMITTEE
(M.R.C.)

The Cleveland, Ohio, Service Unit reports 316 present for Bible School at the Gladstone school on the first day and 334 the second day. This is usually the smallest of the two schools conducted by the Cleveland unit. "We are happy to see the work grow," writes Sister Lois Meyer, leader of the unit. Expenses for Bible School materials for this unit are quite high. Your contributions will be appreciated. Also, a number of extra teachers will be needed for the second Bible School, July 9-20, at the Mayflower school. Anyone in the central Ohio district who can give two weeks to this work should contact Sister Meyer through Bro. James Hostetler, Aurora, Ohio.

The Limon-Denver Service Unit reports only one week of Bible School at Thurman, Colo., due to the long distance children needed to be brought. School was held all day and the total course covered. Attendance at the Denver, Colo., school totalled 102 by the second day.

Members of the Student-in-Industry Unit in Detroit, Mich., had all secured jobs by the end of the second week in June according to Bro. G. F. Hershberger, Goshen, Ind., who is directing these young people in a study of labor conditions.

Bro. David Wenger, Culp, Ark., is assisting the service unit sent to teach Bible School in the Ozark mountains around Culp and Optimus.

Several builders opportunities are available during this summer and fall for short term workers. Write the Secretary for Service and Relief.

(Hershberger) Hess, Lancaster, Pa., for Honduras; Harvey and Mildred Miller of Mifflin Co., Pa., for Luxembourg. Levi and Mary Hurst were appointed for a second term in Tanganyika. They planned to leave June 30 for Alexandria, Egypt, and from there go by air to Nairobi.

The first baptismal service in Ethiopia was held at the Clayton Keener home in Addis Ababa, June 16. Ten persons were baptized, four single men and three married couples. Sunday morning, June 17, communion was observed with Bro. Daniel Sensenig in charge.

Several of the Africa missionaries are returning home for their furloughs this summer. The James M. Shank family were scheduled to arrive June 26. Phebe Yoder and the John E. Leatherman family are expected by mid-July.

Bro. Mahlon Hess, missionary on furlough from Africa, is attending language school at Norman, Okla.

When He Saw the Multitudes . . . Scattered

BY LEVI C. HARTZLER

PUERTO RICO provides today a need similar to Galilee in Jesus' day. If Jesus were to walk along Highway I from San Juan to Ponce above the La Plata Valley, He would see very many humble homes scattered through the uneven valley and perched here and there over the mountains on all sides. But Jesus would be interested in the people who live in those homes. And each little house has its five, six, seven, eight, nine, ten, eleven, twelve, or more inhabitants. Overpopulation is one of the basic problems in Puerto Rico.

Although the main occupation is agriculture, overpopulation and the topography of the country (forty per cent of Puerto Rico has a forty per cent slope) make the development of a good standard of living difficult. Except in the narrow coastal plain, mechanized agriculture is impossible. Many mountainsides too steep to be farmed by oxen are cultivated by hand. Furthermore, the main cash crops are tobacco and sugar cane, non-food crops. Very few Puerto Rican homes have a garden. Instead the mother will go to a near-by store and buy rice and beans for her family. The rice and bean diet lacks certain essential body-building vitamins, making it inadequate for growing children and hard-working adults.

Undernourishment and inadequate diet open the door to disease, particularly t.b. The children's ward in the La Plata Mennonite Hospital is constantly peopled with children suffering from malnutrition. The Thursday t.b. clinic is usually the largest of the weekly clinics.

In addition to an inadequate diet the rural people of Puerto Rico are plagued with hookworm. Lack of sanitary facilities and the practice of going barefooted accentuate this menace to health.

Spiritually the rural people of Puerto Rico are "scattered abroad as sheep having no shepherd." There are a few Catholic chapels in which services are held occasionally, but by and large all religious activities Catholic or Protestant are carried on in urban centers of population. Our mission has recently secured the use of an abandoned Baptist chapel at La Cuchilla in the mountains above Palo Hincado.

In rural Puerto Rico today Jesus could very well repeat His Galilean ministry, "teaching . . . and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." It is just such a ministry that our mission and service workers are attempting to carry on: the mission program at Pulguillas, Palo Hincado, La Plata, and Rabanal with their outposts and the service program through La Plata Mennonite Project. The mission personnel consists of six families and five single workers and the service per-

sonnel of three families on a mission basis and twenty-four short-term workers now on the field or under appointment.

The service program strives to meet physical and spiritual need through three areas of service: medical, agricultural, and community welfare.

La Plata Mennonite Hospital provides the base for the medical program. Two resident physicians assisted by Dr. George Troyer of the mission co-operate in practicing general medicine, general surgery, pediatrics, obstetrics and gynecology, fracture treatments, and eye surgery. They also carry on general clinics, leg ulcer clinics, prenatal clinics, and t.b. clinics. Because the reputation of the hospital is growing, provision is made for local clinic patients to be treated on certain days of the week and patients from a distance on other days. Mission clinics are held at Rabanal and Pulguillas which provide an effective way for contacting the local people.

To combat the hookworm menace in the rural areas, the service unit carries on a sanitation program which includes community surveys, the installation of sanitary latrines, securing of stool specimens for testing in the hospital laboratory, and the giving of medicines where parasites are found to be present. Investigations are under way at the present time to expand this program in order to make possible more service opportunities for IV-E men.

In the agricultural program our workers are attempting to discover food crops which will produce well in Puerto Rico, to assist in the improvement of livestock, to assist local farmers in the raising of poultry, to discover means for improving the soil, and to provide food for the service unit workers and hospital

patients. For example, the introduction of tropical kudzu, a leguminous plant high in protein content, for use in grazing milch cows is improving the quality of the milk. About 500 chicks are placed with local farmers each month, feed and supervision for raising them provided through the unit, and assistance given in marketing. Even though the number of chicks that can be placed monthly must needs be small because of limited capital, more and more local farmers are learning how to supplement their meager income through poultry raising. The unit maintains a small farm service store where chicks, pigs, and feed for poultry and livestock can be purchased.

The community welfare program comprises a variety of services: education, recreation, and home industries. The educational activities include a kindergarten, English class, nursery school, community paper, and boys' club. The home industries include the sewing project, the shoe project, and a craft project in which local personnel find employment to help increase the family income. Community recreation provides physical education classes in the local school, afternoon and night games for local young people, and educational films. Recreational activities give unit members an opportunity to demonstrate and teach Christian attitudes of fair play and good sportsmanship.

Our missionaries are continuing their expansion of the evangelistic program. During the past year the outposts of Coamo Arriba and Penon were established. The radio ministry of the "Hora del Calvario" expanded appreciably. Thirty-four members were added to the church, bringing the total membership in Puerto Rico to 144 as of January 1, 1951.

The Bethany Elementary School at Pulguillas enrolled fifty-six children in the first four grades during the present school year. Plans are now under way to enlarge this school during the next two years to six grades, making it a first unit school. The curriculum taught is the same as that required by the

La Hora del Calvario reaches thousands of our Spanish neighbors. It is leading many out of the darkness of superstition, fear, or indifference into God's light.



government plus one-half hour of Bible per day for each class.

A mission building program during the next year envisages the erection of a chapel in the Palo Hincado area, a pastor's residence in the Palo Hincado-La Cuchilla area, a new school building at Pulguillas, and enlarged medical facilities at Pulguillas. Several young men with carpentry and block-laying experience can be used in this program for a two-year term on a voluntary service basis.

Puerto Rico offers many opportunities to

practice the mission-service ministry inaugurated by Jesus in Galilee two thousand years ago. Our workers need your prayers and financial support. The La Plata Mennonite Project is maintained by voluntary service funds and the evangelistic program by mission funds. For further information about support write to the Treasurer, Mennonite Board of Missions and Charities, Elkhart, Indiana.

Elkhart, Ind.

The Calvary Hour in Spanish

YOUR program is one of the best transmitted from Puerto Rico, the hymns are well sung, and the selection is good. The message is entirely evangelical and convincing, and is sufficient to bring sinners to the feet of Jesus. . . . I am recommending your program to my friends and brethren." Thus writes Reverend A. A. Smester from Ciudad Trujillo, Dominican Republic.

La Hora del Calvario, Spanish version of the Calvary Hour, under the direction of Lester T. Hershey of Puerto Rico, has been steadily expanding since its beginning, August 21, 1947. At present the program is broadcast over seven stations, four in Puerto Rico and one each in Panama City, Costa Rica, and Haiti.

At first the program was a quarter hour of singing and a message. Lester T. Hershey and Paul Lauver alternated with the message. On February 29, 1948, the time was extended to a half hour. During the previous month, January, the group began recording the program. After experimenting with several kinds of recording equipment they finally purchased the regular studio type with a 6N Presto. Eventually a soundproof studio was built into a back room of the Betania Church. It is now fully equipped with a recording machine, amplifiers, and playing table, all built into a control table made on the premises.

Thus far the personnel used on the programs has been primarily the workers from the states. Men's, ladies', and mixed quartets; trios; octets; and an occasional solo have provided the music.

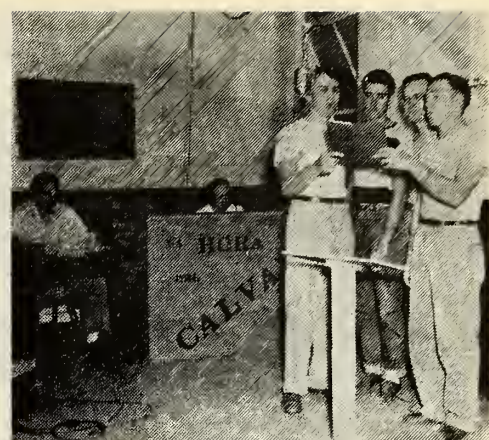
The purpose of the program is to edify and strengthen Christians in the Bible faith, convert souls to Christ, and also to demonstrate to saved and unsaved alike the beauty of good Christian singing.

In 1950 those who wrote to La Hora del Calvario received a wooden plaque of the island of Puerto Rico with Sallman's "Head of Christ" and the words, "Yo Soy la Luz del Mundo" (I am the light of the world).

That La Hora del Calvario is producing results is evident in the following excerpts from letters:

Camp Guavate, Puerto Rico (prison farm): "I have been listening to your program La Hora del Calvario with regularity. Since coming to the prison, I have been converted. I was given a pass and went to my home where I was able to see my wife and children converted, too. We now belong to a church in a barrio of Fajardo. Please tell me if I can get your program on other stations or days of the week, too. I have found real joy in being a saved man, and wish I could have known Christ sooner."—Nicolas Valentin Diaz.

Mayaguez, Puerto Rico: "I like your pro-



Recording the monthly four programs for La Hora del Calvario in the studio at rear of Betania Mennonite Church, Pulguillas, Coamo, Puerto Rico. Lester T. Hershey, announcer and preacher, sits at left. Nortell Troyer is recording technician.

gram. I have given myself to Christ. I have been sick and asked the Lord to heal me, and He has done so. I am very happy in my religion because I have been myself strengthened while in illness. . . ."—Flora Cuevas.

Ponce, Puerto Rico: "It is with much pleasure that each Sunday my children and I listen to your good program before going to Sunday school. It prepares us to go to God's house. . . ."—Mrs. Gumerinda Vda. de Perez.

To finance the enlarging radio mission several means are used. The Puerto Rican congregations contribute monthly offerings which cover incidentals like postage and plaques. The Calvary Hour, Inc., Orrville, Ohio, underwrites all expenses caused by putting programs on station, such as purchase of records and needles, the mailing of programs, and the occasional trips to radio stations.

If a man were given full time to direct this program it could be enlarged considerably. Puerto Rico has need for a sound, evangelical radio station which could be operated part of the day, if not the whole.

Remember this work in your prayers and with your tithes.

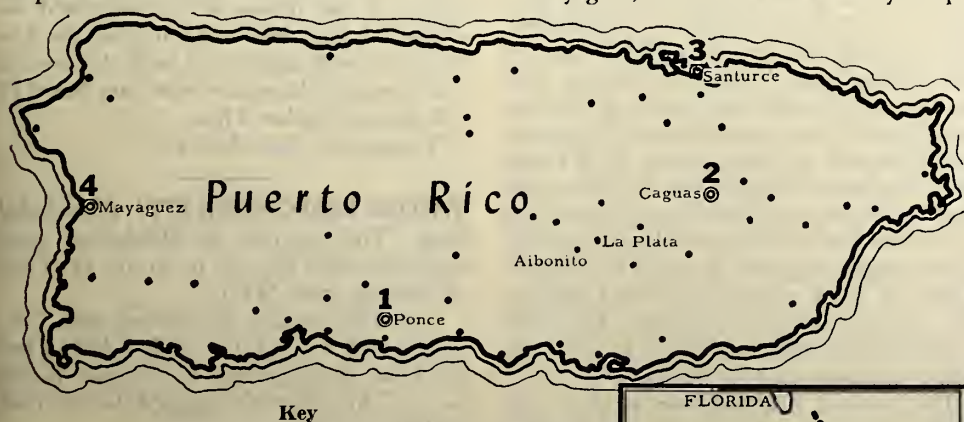
Mennonites to Open Leprosy Colony

NEW YORK, June 13—Plans for the construction of a new Protestant leprosy colony in Paraguay were revealed here in a report on Protestant Christian leprosy work in Latin-American countries.

Published by American Leprosy Missions, the report (copy enclosed) will be used as supplementary study material for the 1951-52 Christian Missions theme by sixty-one boards and twenty-seven denominations co-operating with the Joint Commission on Missionary Education of the National Council of the Churches of Christ in the U.S.A.

An undertaking of the Mennonite Central Committee in Paraguay, the projected leprosy colony was conceived as a gesture of gratitude

(Continued on page 641)



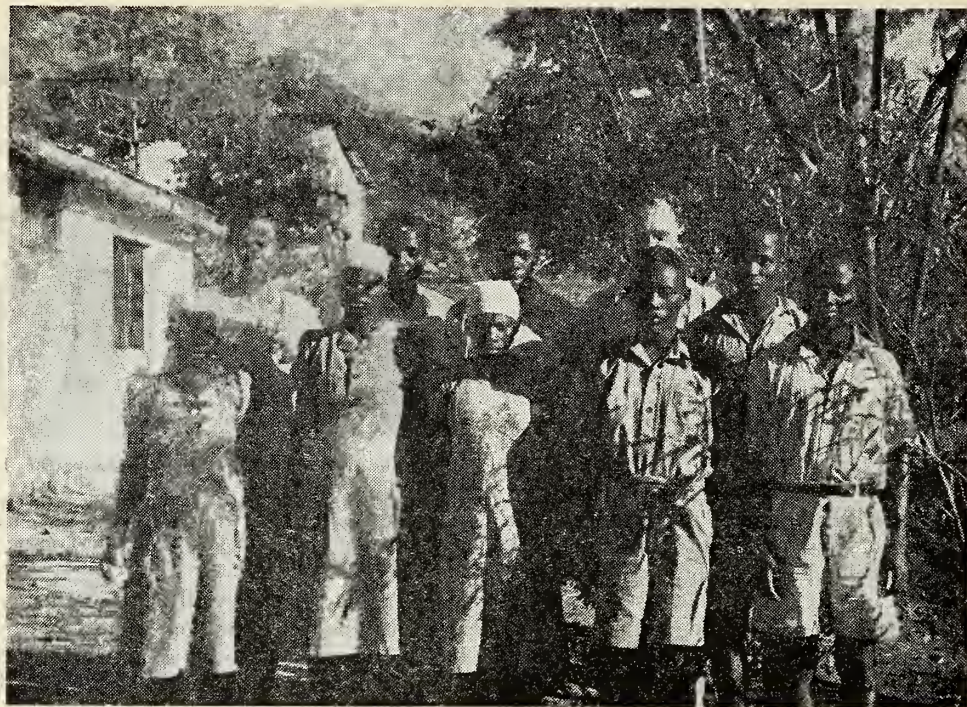
• Places in Puerto Rico from which La Hora del Calvario has received correspondence. Numbers indicate radio stations. They are in the order of their opening.

1. WPAB, Ponce, 5000 kw. 550 kc. Sun. 7:30 a.m.
2. WRIA, Caguas, 250 kw. 1450 kc. Thurs. 4:00 p.m.
3. WIAC, Santurce, 5000 kw. 580 kc. Sat. 2:15 p.m.
4. WKJB, Mayaguez, 1000 kw. 710 kc. Sun. 6:30 a.m.
5. HOXO, Panama City, 500 kw. 760 kc. Sun. p.m.

6. TIFC, San Jose, Costa Rica. (no longer used)

7. 4VEH, Cap Haitien, Haiti, 5000 kw. 988 kc. Tues. 7:30 a.m. (Short wave)





George and Dorothy Smoker with eight of their African pupils.

Outpost Evangelism in South Mara

BY GEORGE AND DOROTHY SMOKER

OUTPOSTS are centers of Christian worship and teaching at some distance from the mission station. Most of these are in charge of a resident teacher-evangelist; a few are simply visited weekly by an evangelist or team from the mission station. Each outpost which is maintained in victory is a challenge to the powers of darkness and an effectual weapon for God in the evangelization of these people. That is why the enemy so strongly attacks them, and a good reason why they ought to be remembered in our intercessory prayers.

The outpost has some advantages even over the mission station in reaching the people. The tribal African cannot yet understand the white missionaries and their way of life, but the happy Christian home of the African evangelist in his community is a powerful argument which cannot easily be explained away. Plainly these outschool leaders are not persuaded to their jobs by high salary. Their monthly help from the African church is small and some have gone through periods of real hunger when crops failed. Though of course every one else was suffering at the same time, the difference was in the joy manifested in tribulation, and this is a Bible everyone can read.

The "schools" conducted at these outposts are limited to first- and second-grade work and that is a very generous description of some of them. Their aim, chiefly, is literacy and evangelism; but the brighter youngsters are then able to continue schooling at the mission station or another primary school.

Through the school and the church services at the outposts, a far wider number of people are reached with the Word than is possible from the stations alone, or by itinerant evan-

gelism. Those who hear and believe are taught for baptism, and slowly little congregations are growing up at most of these places. Here is perhaps the best opportunity for the African church to learn to stand on its own feet, govern itself, and in turn reach out to the lost in other places. This is not happening at all the outposts, but it is at quite a few.

Strong and spiritual leadership is developing in some of these outposts, men and women who have learned to stand through testings and have suffered for Christ. Three or four of these outposts, at least, have planned and invited other churches or all South Mara Christians in for district conferences.

Mugango-Majita area had 12 outposts at the beginning of 1950 and 14 leaders or teachers in service. For a number of months there was a special call for prayer for leaders for two needy places: Wanyeri and Fulifu. During the year, through the blessing of the Lord in some of the local gatherings, brethren were called for both of these places. In Wanyeri, there has been a struggle for the right of occupancy of the small plot for the teacher and school, but that is being settled and the teacher has begun to gather a group of children. There are a few seekers and a few Christians who have moved into that area. The battle is still on for both permission to enter the Fulifu peninsula and for the worker.

The Bumangi field had three outposts with resident teachers at the beginning of the year. There was a special call from one area which wanted a mission school and where the people had already built a teacher's house. A young Zanaki man in the district school, who stood well in his class, with his wife heard the call to go to this place. He left school and went and the Lord has blessed them there.

The Bukiroba station had three outpost leaders at the beginning of the year, and reg-

ular preaching at one point across the Mara Bay and in the town of Musoma. Since April, however, the motorboat has been out of commission, and so no work has been carried on across the bay except in an area to which one of the Christian families moved. One outpost has been suspended by the fall of the young leader. Another preaching place was started by Christians from the station. We feel there is a great challenge to prayer for a resident evangelist in the town of Musoma with its large native and Indian population.

Besides many opportunities for further expansion in outpost evangelism around our stations, there has been the challenge of two tribes farther away to the east in Musoma District, not within easy range of any of our stations: Ikoma and Ungruimi. Teams for evangelism had been going almost monthly to Ikoma in the last half of last year, and one of the young men who went along said that he and his wife felt called to be missionaries in Ikoma. In January of this year they were moved there and a Bible school team helped to build their house. They have had many trials, but are continuing with the blessing of the Lord. There is a little nucleus of believers, some of whom have been persecuted considerably for their faith. One young lad is still strongly opposed by his father for being a Christian and needs your prayers.

Recently a Bible school team was unable to reach Ikoma because of high water in the rivers and muddy roads, and so they stopped in the Nata area. This small tribe has never had a school or church of any kind and the response of the people to the team was warm. Many asked that a teacher be sent to them. They said that they have fifteen cows collected (the payment of certain fines) which have been put aside for the support of a teacher and for building his house and a school-church building. Not all such promises prove good, but there did seem to be an open door there. There must be many more places like that into which the Gospel could find entrance in the person of a consecrated out-school teacher. Pray with us that the Lord of the Harvest might send forth African men and women as harvesters who have heard His call and will follow Him.

Tanganyika, East Africa.

WHOSE RESPONSIBILITY? (Concluded)
burg. That can only be afforded on special occasions when they go to receive extra food or clothing from M.C.C.

Is it any wonder the mother said, "If it hadn't been for M.C.C. . . . If it hadn't been for kind, loving people in America to help us . . ." And there she stopped, for she could no longer speak.

And what of the future? What kind of future can there be for these six people? There are almost no work possibilities in the surrounding area for the next two years, the father has been told. Must they continue to live in these two cramped rooms? Only too well does one understand that they have become extremely weary, discouraged! Whose responsibility is it to help?—Via M.C.C.

Thrown Into Our Lap

By J. W. Shank

THE assistant principal of a grade school located within a block of the Mexican Mission approached us with the following request:

"Could you arrange to take a group of children from our school for one hour each week on released time to give them religious instruction? The Catholics take large numbers of them but no Protestant church groups seem able to take the children to non-Catholic homes. We would like to give all these children a chance to attend religious classes."

What a Challenge!

A few telephone conversations were necessary in making arrangements. We promised to take about thirty children. We had only classrooms available for such classes. The school assistant principal informed us that the children would be selected from the third to sixth grades and that they would arrive on the following Wednesday afternoon at 2:00 P.M.

Then What Happened?

We went to the mission classrooms about twenty minutes ahead of time to get the chairs in position and to be ready for the group. Twelve minutes before two we heard a commotion in the long stairway leading up to third floor where we have some extra classrooms that are being used for the primary

department of our Sunday school. A storm was coming up the stairs. Here they came, pushing, crowding, shouting, laughing, and stumbling. To our surprise we discovered that nearly all of them were colored children.

It was not an easy task to get them seated and quieted down, but we were able finally to get a bit of order where there had been the chaos of mob spirit.

This work began February 21. Each week the enrollment has grown until it has really passed the limit of our capacity to handle satisfactorily. We called Brother and Sister Lark over last Wednesday so that they might meet the children and give them a Bible study. They are well acquainted with their own people and did remarkably well in capturing the attention and interest of the children.

How About the Challenge?

They tell us that most Protestant churches cannot take such groups of children for released time instruction, probably because they have not the teachers to put in charge of them nor the facilities necessary. In these times when religion in the schools of many states is taboo, does it not seem a pity to let the Catholic churches spread their nets for the children of all creeds, while the Protestants sit back and look on?

Chicago, Ill.

Whose Responsibility?

There's an old adage—when it rains it pours. It's well worn, that adage, but at times it seems to fit very pointedly into the situation.

Take for example the case of the Willy Esau family. They are Mennonite refugees from the Danzig area of West Prussia. They left their home in January of 1945 and have for six years lived in two tiny rooms.

The oldest daughter, eighteen, is not well, due to anemia. Although she is very talented in art and textile painting, she cannot further her education, for that is too great a luxury for such a family.

The next daughter, seventeen, has thyroid trouble.

Burkhard, their ten-year-old son, has had a serious ear infection since 1949. The skin behind the ear has been punctured and now is open so that it may drain, which it does constantly. He has had 108 penicillin shots for this infection during the past year.

Their youngest son, Hans, is sick in bed with t.b. Seven doctors have been called in for his case. He must live on a special diet, have rest, good food, fresh air, a good environment!

Mr. Esau has been without work for two years. Occasionally he gets a little work with a farmer, but his own health does not permit him to work very hard.

All of this might be taken in stride if these people were not refugees. Because the father is without work, the family must live on the

small income which he receives for being "arbeitslos" (without work)—28.50 DM a week! That's about \$7—a little more than \$1 per person per week. Now take out of this amount: DM 16.20 for rent, 1.00 for light, 20.00 for fuel. That leaves about 77 marks, or \$20 for the rest of the month.

Consider now that they have two sick children, that one must have a special diet, and yet the family has barely enough to buy bread and potatoes! The medical expenses of the children are taken care of by the government, but that does not provide fresh milk, meat, vegetables, and fruit in the diet of the sickest child. And how are they to buy butter for him when it costs 2.80 DM per pound? That would take a week's allotment from one child just to buy butter!

"It is no wonder the children are ill," the mother says. "The house is damp and cold. The straw mattresses on which they sleep absorb so much moisture. Not one in the family has his own bed." They all share double deck beds.

Where they formerly lived the father was a deacon in the congregation. But now they do not even have the train fare to come to Hamburg to have the oldest daughter baptized, much less ever attend a church service. It cost ten marks for the three of them—the father, mother, and second youngest boy—to come to the clothing distribution in Ham-

(Continued on page 640)



Part of the laughing crowd of children who came for released time religious instruction to the Chicago Mennonite Mexican Mission. Sister Dorothy Bean, worker at the mission, stands behind the group.

LEPROSY COLONY (Continued)

to the Paraguayan government for opening its doors to thousands of European refugees, according to the report.

Present plans call for an initial outlay of \$25,000, of which American Leprosy Missions will provide \$18,000.

Land has already been purchased at Barrio Grande, fifty miles west of Asuncion, and the U.S. Public Health Commission of Paraguay has offered the services of architects and other technicians, it was revealed.

The urgent need for such new colonies is underscored by figures on the incidence of leprosy in Paraguay alone. Out of a population of 800,000, about 10,000—one person in eighty—are afflicted with the disease.

In Latin America as a whole there are today at least 100,000 and perhaps as many as 300,000 cases of leprosy, according to the report.

Although most of the leprosaria in Latin America are now government-controlled, their development in many areas was initiated by the efforts of Protestant Christian groups.

Local churches, interdenominational committees, and mission groups carry on a constant religious ministry to non-Catholic patients in colonies in Brazil, Colombia, Paraguay, Panama, Puerto Rico, and the Virgin Islands.

The only church-controlled leprosy colony in South America is the Bethesda Leprosy Home in Surinam (Dutch Guiana). Joint undertaking of the Reformed, Lutheran, and Moravian churches in Surinam, it has received emergency aid from American Leprosy

Missions during the war and post war periods totaling \$38,402.

Denominations in this country which aid the Latin-American leprosy colonies in co-operation with American Leprosy Missions include Protestant Episcopal, Presbyterian, U.S.A., Mennonite, Moravian, United Lutheran, Disciples of Christ, and Conservative Baptist.

Last year these churches sent more than \$20,000 through American Leprosy Missions to Latin America. This provided supplementary food and clothing, supplies of sulfone drugs, buildings, salaries, worship equipment, and many other needs.—From American Leprosy Missions, Inc.

M.C.C. Weekly Notes

President Signs Draft Bill

On June 19 President Truman signed the Universal Military Training and Service Law which amends the present Selective Service Act. Since this law is in the form of an amendment, it goes into effect at once.

It is probable however that Selective Service will not be ready until perhaps September to implement certain aspects of the new law, such as the ordering of C.O.'s by local boards to work in the national health, safety and interest. The presidential regulations governing the local boards in their function of ordering C.O.'s to work, are now in process of being written. No work orders will be made by local boards until these Regulations have been issued.

Voluntary Service Committee to Meet

The Committee on Advice and Control, representing the M.C.C. and the voluntary service leaders of the various constituent church groups, is planning to meet on June 27 to discuss the ways in which the Mennonite Central Committee might best help young men under the new draft provision, either in terms of voluntary service opportunities, or other types of service. It is hoped, but not yet certain, that some church-sponsored service projects may be classed in the category of work "In the national health, safety and interest."

Young Men Needed

There is immediate need for a number of men to complete the additional unit of ten for the Germany builders Unit, known as M.C.C. Pax Service Unit I. The initial group of twenty men are now engaged in building homes for refugees and the work is progressing in such a way that ten additional men are needed.

The unit is to be composed of single men in Class IV-E. The term is one year; the sailing date probably in August. The M.C.C. will give instructions and assistance in securing passport and draft board release, and in making other preparations.

This is a special service project in which men in Class IV-E are used, and is specially financed, separate from the regular relief and

refugee aid. Each applicant is asked to provide \$900 for the expense involved in making his participation in this service possible. It is suggested that where necessary, the young man's family or congregation give assistance in making the necessary funds available.

Any young men interested should write immediately to the Mennonite Central Committee, Akron, Pa., for further information.

Leaflet Lists Relief Needs

A leaflet has been prepared to outline the needs for material aid contributions for Mennonite relief work this year. It briefly answers questions concerning the reason for the present needs, lists the specific items that may be contributed, and gives addresses where materials may be sent. Copies are available from Relief Section, M.C.C., Akron, Pa.

Plan Fifth World Conference

The Planning and Program Committee for the Fifth Mennonite World Conference is meeting in June to complete program plans for the Conference which is to be held next year, August 1952, at Basel, Switzerland. The North American members on this program committee are C. F. Klassen, H. A. Fast and H. S. Bender. The Mennonite World Conference has been one of the effective ways to strengthen the bonds of unity and fellowship in the brotherhood and to share mutually in the work and life of the church.

It is planned that each Mennonite group in North America will select its own delegates, one for each 1000 members. Additional visitors will be welcome at the public sessions of the Conference. Arrangements for travel to Europe for the Conference may be made through Menno Travel Service, Akron, Pa.

Personnel Notes

Recently joining the staff at the M.C.C. Headquarters, Akron, Pa., were Ida Stoltzfus, Morgantown, Pa., as clothing center supervisor; Mervin Miller, Goshen, Ind., for material aid field work; Evelyn Mohler, Akron, Pa., cook; Laura Gerig, Lebanon, Oregon, (transferred from service at Brook Lane Farm) as mail clerk; Han van dan Berg, of Holland, Voluntary Service office; and Martha Mosemann, Lancaster, Pa., secretary.

Released June 22, 1951
via Mennonite Central Committee
Akron, Pennsylvania

Women's Activities

With Mrs. J. N. Byler in charge of meal planning our sewing circle sisters of the Belleville community did an outstanding service in supplying bountiful delicious meals for their guests during the Mission Board meeting and all associated gatherings. May God richly bless them for their Christian hospitality.

A word of appreciation is also due the junior girls of Belleville who sold nearly 650 Prayer Guides between sessions. We thank them for their diligence in this church activity.

The second printing of the Prayer Guide is now being planned. Will all those who have more orders to send, please do so as promptly as possible so that no one will be

missed? This is a booklet which helps to remind us of the concerns of our church and of the needs in the world. If you wish your children, your young people, to be church-minded, have them pray with you for their church. The price for the Prayer Guide is only 15¢ each. Send your orders to Mrs. John L. Horst, Scottdale, Pennsylvania, now.

The August Missionary Sewing Circle Monthly will bring you reports of the General Sewing Circle meetings held at Belleville. There was good attendance for the business meeting on Monday afternoon, June 11, as well as for the program on Tuesday morning, June 12. The fine messages given at this meeting will be printed in part in this column and in the Sewing Circle Monthly.

You will enjoy reading the challenging talks even if you were among the comparatively few sisters privileged to hear them given at Belleville.

We are happy to report that the printing list for the Missionary Sewing Circle Monthly has risen to 7,500. We would be very grateful if this number could be doubled. There are still many, many of our sisters who do not know about our Sewing Circle literature. Have you told all of your relatives, neighbors, and friends?

What are you doing to stimulate interest in your sewing circle? On May 5 at the Ohio district meeting Sister Carl Mast gave the Orrville plan for promoting work. They have the two quilt committees, each consisting of two members. The one puts the quilts together and marks them; the other puts them in the frames.

Next there is the lookout committee. Each year a new member is appointed and the former committee member staying on becomes the chairman. This committee looks out for new projects and is in charge of meals served on the occasion of funerals and for special church meetings when meals are served.

The card and flower committee consists of one person and the visiting committee of two. It is the duty of these sisters to visit the sick and to give a monthly report at the sewing.

The buying committee consists of the old and the new secretaries. It is their duty to buy the materials, to order cut garments, and to buy the cotton and wool batts as needed. The program committee of two plans the theme for the programs for the year and assigns the devotions for each month. The shipping committee also consists of two members and looks after the shipping and mailing of all parcels.

Sister Mast also gave the fine plan that the Orrville sewing circle has for visiting the sick. Their secretary has asked a girls' trio to go with her on Sunday afternoons to visit the sick and shut-ins; she has also arranged for various members to remember shut-ins on certain dates with cards or gifts.

There are many useful things for all to do from erasing and mending hymnbooks to making beautiful scrapbooks for shut-ins, as well as the duties mentioned above. May we all share in the joy of Christian service.

Our junior girls will be glad to know that Miss Elizabeth Showalter, editor of *Words of Cheer*, is planning to give several columns

in each issue to the interests of their work. This will be the place to look for suggestions for their circles and the place to report what their circles are doing. If you have done something worth while, please sit down right now and tell Miss Showalter about it. Others are needing your inspiration and suggestions.

The Missionary Sewing Circle Monthly will feature the work of the Intermediates. Please send your articles to the editor, Mrs. C. L. Shank, 904 College Avenue, Goshen, Indiana.

Are you using the Reading List which Sister Katherine Royer prepared for you in the back of the Daily Prayer Guide? These are days we need to be informed about the countries in which our missionaries are serving; it is a time when we need to supply our

children with the right kind of literature. Sari for Sita will help your children understand life in India. They will love this six-year-old girl of India. Letters from Mary is an illustrated book which Intermediates appreciate. There is a fine variety of books from which to choose. You can buy them at your branch book store, or at Scottdale. The prices are given.

Your August number of the Missionary Sewing Circle Monthly will bring you messages given at our annual Sewing Circle meeting at Belleville as well as some interesting reports. If you have neglected to subscribe to your publication, do so now. You will want a personal copy of this August issue. Send your order to Mrs. John L. Horst, Scottdale, Pa.—Mrs. C. L. Shank.

realize our own insufficiency to meet the many needs. But our God is able.

We have started weekly prayer meetings in the homes. They are well attended and there is good interest. The homes are open for these meetings. In this way we meet many people who do not come to church. We rejoice that one soul made the choice. Since that time she has been called Home to be with Him who saved her. She has a husband and children who are outside the fold. Pray for them.

Bible school was held at Roaring Fork Church June 7-15. There may be another one at a later date. This is an interesting time too. Pray for us because of the challenge which this work brings. Some of you may be interested to know our addresses:

Wilbur Smoker, Fig, N.C., and Aquila Stoltzfus, Grayson, N.C. Our greatest need is the prayer support of God's people.

Mrs. Aquila E. Stoltzfus.

CHURCH CORRESPONDENCE

WICHITA, KANSAS

(Eureka Gardens Church)

Dear GOSPEL HERALD Readers: Greetings in the name of Jesus. Since the middle of February we are using church bulletins, with good results. Each Saturday Bro. Bender takes them to the homes of our members, and to others who attend our services. A number are taken to still others with whom we have had contact. Mr. Arthur Girton, a barber who lives near our church, has appreciated getting the bulletins but has never attended a service. On the evening of May 24 Bro. Bender was called to the St. Francis Hospital to visit Mr. Girton who was suffering because of a serious heart condition. He wasn't expected to live through the night. He accepted the Lord as his Saviour and has recovered sufficiently to return to his home.

Charles Smith, one of our Sunday-school boys, also accepted Jesus as his Saviour. He told Bro. Bender about his decision to become a Christian at the close of a prayer meeting. Please pray for these two "babes in Christ."

Bro. Earl Buckwalter, our bishop, and his wife visited us April 22. In the afternoon we observed communion. The Orienta workers joined us in this fellowship. Other ministers who have been with us recently are Wilbert Nafziger and Glen Whitaker.

We appreciate, more than we can tell, the splendid help some Hesston College students gave throughout the school year. Leo Miller and his wife, Dorothy, will continue to help us this summer.

We enjoyed some programs given by groups from Hesston College. A Cappella Chorus sang on April 8. Puerto Rican students gave a program on May 6, and the Fisherman's Club on May 13. On May 27 a group of young people from the East Fairview Mennonite Church near Milford, Nebr., gave us an interesting program. On the evening of April 29 a number of our young people went with Bro. Bender and his wife to give a program at Greensburg. That evening Bro. Leo Miller brought us a message.

At the time of this writing we are looking

forward to two weeks of Bible school, beginning June 18, with two weeks of revival meetings to follow. Bro. Laurence Horst and his wife are to help in the Bible school and also in our meetings. You are welcome to come to visit our Bible school. There will be sessions in both morning and evening. We expect at least 200 to enroll. A service unit, composed of four girls from four states, is here helping for six weeks.

We had our record attendance in Sunday school on Mother's Day, May 13. There were 113 persons present. Nineteen of these were mothers.

Our Craft class, which meets every two weeks on Thursday evening, has continued with good interest. This will, of course, need to discontinue through our Bible school and meetings.

God is doing much for us here in Eureka Gardens. Will you help with your prayers?
Margaret Horst.

ROARING FORK, NORTH CAROLINA

Dear Christian Friends: Great is the Lord, and greatly to be praised. We rejoice in the faithfulness of our God. As we look round about us at the wonderful creation our hearts are filled with adoration and praise. Wilburs and we moved here in the hills of North Carolina in the beginning of April. We are happy in the service of our Lord.

As yet we have no place of our own in which to worship but we believe that before long we will have a place. The Lord is leading that way. We worship in a community church and have full charge of the evening service and also the preaching service in the morning. We need our own church because we believe that there are those who are interested in coming into our church. Pray for this need.

The people here are fine and good-natured. Many are trying to live the Christian life just as far as they know how. They want and need more light. Then there are many who are definitely living in sin. As we visit, the great need looms up before us and we

ORRVILLE, OHIO

(Orrville Mennonite Church)

Dear HERALD Readers: The Lord has been blessing us abundantly and we would like to give you a glimpse of the activities here at Orrville during the past few months.

At the March meeting of the Women's Missionary Society we were privileged to have with us Vesta Sommers, an African missionary, who gave a very interesting and challenging talk. New officers of our circle are Irene Lehman, president; Mabel Burckhart, vice-president; Laura Burkholder, secretary-treasurer; Martha Stuter, assistant.

The "Calvary Hour" staff conducted a vesper service on March 4 with Bro. Detweiler giving the message. On April 1, many of our congregation attended the program given by the Goshen College chorus at Wooster High School.

We were very happy to welcome new members into our congregation by letter and baptism on April 8 when we also observed communion with Bro. A. J. Steiner conducting the service. In Y.P.B.M. that evening Bro. Glen Yoder, superintendent of the Kansas City Children's Home, gave a very fine message. Mrs. Yoder met with the junior Bible meeting group telling them about the work at the children's home.

Bro. Levi Hurst, missionary from Africa, was with us on April 15, giving the message in the worship service. Y.P.B.M. was conducted by Bro. Nelson Kanagy, director of the "Mennonite Gospel Hour," and staff. May 4-6 we were hosts to the thirty-second annual meeting of the Ohio Mission Board and Ohio Women's and Girls' Missionary Society meetings. The theme: "Taking the Gospel into Every City and Place." All meetings were well attended. Each one who spoke gave a very challenging message and each one attending received a blessing.

On Mother's Day, May 13, we had a very impressive parent-child dedication service. Bro. Rudy Stauffer was with us for worship service May 20, speaking on "The Elements of a Strong Church." In Y.P.B.M. Mark Fakkema, educational director of the National Association of Christian Schools, gave

a very inspiring talk on "Why a Christian School."

The M.Y.F. has been doing fine work in our church by visiting those who are shut-in and also visiting various institutions.

Summer Bible school was held June 4-15 with a very good program given in the evening of June 15. Over 200 were enrolled.

Bro. and Sister Delvin Kirchhofer were with us June 6, telling us of the work at Brook Lane Farm and showing pictures. Surely the Lord has blessed us. Continue praying for the work here at Orrville.

June 19, 1951. Mrs. R. W. Hartzler.

FIELD NOTES (Continued)

Sister Winifred Mumaw, worker at the Detroit, Mich., Mission, assisted in the Senior High School Boys' and Girls' Week, in charge of crafts, at Little Eden Camp, Onkama, Mich., June 19 and the following week.

The Scottdale Summer Bible School had an enrollment of about 500 and required forty-five officers and teachers.

Correction: The Harrisburg (Unit 93) C.P.S. reunion, formerly announced for Aug. 25, will be held Sunday, Aug. 26. The group will attend church services in the morning and have a basket dinner at noon at Kalona, Iowa. There will also be a reunion for the Henry—Downey—Harrisburg C.P.S. group at Kalona on Saturday, Aug. 25.

Bro. Samuel Janzen, Greensburg, Kans., will be the main speaker at the annual Illinois M.Y.F. retreat, to be held at Pilgrim Park, Princeton, Ill., July 27-29. Other speakers will be Bro. Roy Roth and R. R. Smucker.

A recent subscriber to our church bulletin service is the Landisville-Salunga congregation, Lancaster Co., Pa. We appreciate being put on the mailing list for all church bulletins.

German exchange students, Doris Neef and Lore Rittmayer, spoke in the young people's meeting at Albany, Ore., on June 17.

Bro. Ellis L. Mack, Souderton, Pa., brought the Sunday evening message at Perkasio on June 17.

The first communion service was held at the Lambertville, N.J., mission on June 17.

The Lansdale, Pa., congregation will celebrate its sixteenth anniversary with a week-end conference on July 21 and 22.

Bro. John E. Lapp will be the evangelist, July 15-22, in the new building of the Conshohocken, Pa., mission.

Bro. J. Paul Sauder, Mt. Joy, Pa., preached on "Beautiful Feet" at the Warwick River Church, Denbigh, Va., on June 10.

Bro. B. Charles Hostetler and the Park View quartet gave an interesting and profitable program at Denbigh, Va., on June 11.

Bro. Paul Landis, Crockett, Ky., held meetings the week end of June 15 at the Huntington Ave. Church, Newport News, Va.

Bro. Andrew Hartzler, Newport News, Va., was recently engaged in revival meetings at Fort Seybert, W. Va.

A committee consisting of Paul Mininger, chairman; Noah G. Good, Karl Massanari, Chester K. Lehman, and Paul Erb met at Pittsburgh, Pa., on June 23, to work on a Mennonite philosophy of Christian education.

This was the second meeting of the committee.

The Publishing Committee of the Mennonite Encyclopedia will meet at Scottdale on July 13. The first volume of this forthcoming encyclopedia is due for publication in 1952.

Sister Catherine Hernley, editorial assistant of the GOSPEL HERALD is returning to her duties July 2, after six months spent in further study. Sister Tillie Yoder, who has taken her place during these months, is going to Elkhart, where she will assist Bro. J. D. Graber in the preparation of materials of the Missions Section. Bro. Graber succeeds Bro. Ford Berg as editor. Bro. Berg's full time is required in advertising and circulation promotion for the House.

Bro. Edward Diener, Wellman, Iowa, who is soliciting loans for the women's dormitory at Goshen College, brought the morning message to the Scottdale congregation on June 24 and also conducted worship for the Publishing House workers on Monday morning.

Junior and Intermediate Sunday school teachers are reminded that scores for the honor roll printed in the Words of Cheer should be sent in by July 10. A minimum of 1350 points for Intermediates and 1250 for Juniors is required. Please give name and address of congregation and specify whether the report is for Juniors or Intermediates.

Bro. Cornelius Dyck gave an illustrated report on present conditions and needs in Paraguay and Uruguay at Goshen College on June 29.

Camp Ebenezer, administered by the Ohio Mission Board and using an M.R.C. service unit, opened on June 25. The camp will be filled for six weeks with colored children from Cleveland and Youngstown.

Bro. James Detweiler, a member of the Hesston A Cappella Chorus, brought the morning sermon at East Goshen, Ind., on June 16.

Bro. Frank Horst will serve as director for the camp for families and young people at Blanchard Springs, Ark., July 30 to Aug. 3. Other staff members are Nelson Histan, Richard Showalter, Laurence Horst, Allen White, Oney Hathaway, John Steiner, and Dr. Paul Brenneman, camp physician. Write for reservations to the director at Calico Rock, Ark.

The staff for the Beulah Youth Retreat will include Jess Kauffman, director, Evan Oswald, Dr. H. Clair Amstutz, Clayton Beyler, Marie Kaufman, Allen White, and members of the Mennonite Youth Team.

Bro. George R. Brunk will preach the conference sermon and give other messages at the South Central Conference in August.

Bro. Josef I. Herschkowitz will devote the first three months of 1952, the Lord willing, serving in the South Central Conference district.

Bro. Allen H. Erb is spending most of the summer in Oregon in the interests of the hospital at Lebanon.

Sister Lydia Driver will teach school next year in central Missouri and help in the mission program at Evening Shade.

Bro. Elam Hollinger, Brewton, Ala., is scheduled for evangelistic meetings in October at Yoder, Kans., and Mountain Home, Ark.

Bro. Roy Koch, St. Jacobs, Ont., preached at Ailsa Craig, Ont., June 28 to July 1.

Bro. J. Otis Yoder was the message bearer at Wadsworth, Ohio, in morning and evening services on June 24.

Sister Anna Lois Rohrer, under appointment to India, was one of the speakers at the Ohio M.Y.F. convention on July 1.

Bro. Edward Yutzi, Haven, Kans., was chosen by lot and ordained to the ministry at Yoder, Kans., on Sunday evening, June 24. The home bishop, Bro. Harry A. Diener, officiated, assisted by Earl Buckwalter and Gideon G. Yoder. A large crowd from the home congregation and neighboring churches was present for the occasion. May the Lord bless our brother in his new responsibility.

Bro. Milton Brackbill, Paoli, Pa., is conducting a series of evangelistic meetings at Palo Alto, Pottsville, Pa., July 1-15. Everybody is welcome.

Tent meetings, in charge of Bro. J. Otis Yoder, will be held at the Springville Mission near Rockton, Pa., July 8-22.

Sermons at the Salem Church, Elida, Ohio, on June 24 were delivered by Bro. Darwin O'Connell in the morning and by Bro. Glenn Martin in the evening.

Bro. Andrew Cerroni, Freeport, Ill., gave an illustrated talk concerning relief work in Italy at the Oak Grove Church, West Liberty, Ohio, Sunday evening, June 17.

A bishop will be ordained on July 12, if plans carry, at Chambersburg, Pa., to succeed the late C. V. Martin.

Spanish services for Puerto Rican migrants will be held weekly this summer at Hernleys, Bossers, and Slackwater conducted by Bro. John Litwiller and at Oley, Conestoga, and Parksburg conducted by Bro. T. K. Hershey. All these places are in eastern Pennsylvania.

A new mission study book on Africa has been written by Bro. Merle Eshleman. The Lancaster Conference has authorized an edition of 2500 copies, to be printed at Scottdale.

Bro. Curtis Mininger and wife are in charge at the Souderton, Pa., Eastern Mennonite Home succeeding Bro. Jacob M. Landis who has served for a number of years.

Bro. Wilbert Lind, formerly a relief worker in China, brought the morning message at the Locust Grove Church, Elkhart, Ind., on June 10.

Bro. Jesse J. Short, Archbold, Ohio, closed tent meetings at Crumstown, Ind., on July 1.

The walls of the new Kingview Church in East Scottdale are finished and the building is now ready for the roof. Further funds are needed for this church. Donations marked for this purpose may be sent to C. B. Shoemaker, Mennonite Publishing House, Scottdale, Pa.

Summer Bible school teachers who have come to Scottdale to help in the Bible school here are Ada Schrock, Springs, Pa.; Martha Miller, Archbold, Ohio; Arlene Peifer, Christiansburg, Pa.; and Sylvia Gross, Doylestown, Pa.

SHUT-IN (Continued)

Barbara dropped the lemons on the table. "Oh, no, Mother! Kathy doesn't want me this afternoon. Not when I've just come from a week at Susan's!"

"I think if I were a minister I would sometimes preach from the text, 'This is the day which the Lord hath made; we will rejoice and be glad in it.'"

Barbara looked surprised. "We sing that often. Doesn't it mean that we should rejoice for a Sunday of rest and worship?"

"Yes, it means that. But I'm sure that isn't all it means. God made every day, and every age of life. Each day and each age has a God-given beauty of its own to be enjoyed. Wouldn't we think a person foolish who would refuse to enjoy this beautiful view because he was so sure the one beyond the hills was more lovely? and then when he finally arrived beyond the hills, and was unable to return, refuse to enjoy that view because it didn't meet his expectations?"

"I see what you mean."

"If we were to say each morning, 'This day the Lord has made; I will rejoice and be glad in it,' and by God's help do just that, how much happier and more blest our lives would be."

—Esther Eby Glass in Y.C.C.

IN EAST ASIA (Continued)

who quite unconsciously are demonstrating a consecration effective to this day and incidentally making again a way for the return of foreign workers. The drama to which I refer is now being enacted in a very thickly populated area in the east end of the island of Java.

Missionaries, largely from Europe, were in Java and Sumatra for a century. They built up, through a hundred years of mission activity, large churches, on the patterns of their own countries. Then came World War II. The Japanese invaded Indonesia and the missionaries who had not already fled with the Dutch were interned. Following the defeat of the Japanese and their withdrawal, there followed a political revolution, a period when the Indonesians under the spirit of a fanatical nationalism wished not only complete political freedom but freedom from the Dutch and all other foreign domination in every area.

Following this war of revolution few foreign missionaries remained in Indonesia and those who did had small places in the work of the new Council of National Christian Churches in Indonesia. As a result schools were without teachers. Many mission hospitals remained without doctors and nurses. Destroyed churches could not be rebuilt and there existed great physical need. It was at this time that the American Mennonite Central Committee came to offer relief to the Javanese Mennonites. The Java Mennonites had become Christians through the Mennonites of Holland.

The Javanese leaders said to us, "Why have you come?" "What are your intentions?" We replied, "We have come only to see if we may help." Gradually they believed us. They told us their need and we helped. In response to their suggestion we helped them establish a Bible school and in response to their request we brought and distributed relief goods, not only among the Christians but among the Moslems. In response to their requests we brought a doctor and a nurse, only to find that they were not allowed to practice because they were not graduates of a Dutch Medical School. But there was great need and so our doctor and nurse and their helpers moved into rural centers and served as social workers operating clinics, while the hospitals remained inactive in the hands of the newly appointed government officials.

Our doctor and staff served so well that our polyclinics, located in the country, have become the centers of a large practice. The people come daily by the hundred for many miles on trucks, on carts, and on foot to our clinic to secure medical help. The people say that our relief doctor practices "Christian magic." He does! He is a channel for the release of the holy love and wisdom of God into the great physical needs of these people.

Now comes the climax of my story. In connection with my last visit to Indonesia during a joint session of the Javanese and Mennonite Church synods, the brethren actually requested that American and Dutch missionaries might again return to Java. They said, "We have seen the spirit of Christ at work in the lives of the workers in this unit. We see here working side by side a doctor from America, a doctor from France, a nurse from Germany, as well as other workers from Kansas, Illinois, Ohio, and Indiana. This has helped us to see again the great truth of Paul's statement, 'So we, being many, are one body in Christ, and every one members one of another.' " This is the truth we are to apply in order to be effective ambassadors for God in East Asia in these times.

Hong Kong.

SUNDAY SCHOOL LESSON (Continued)

Love that will bear all things, is not envious, proud, or selfish, and does cause one to believe in another is the outstanding characteristic of the happy homes. There are many problems in every home, but where Christian love dwells there will be a Christian solution. We must know that the love felt at the marriage altar must be the kind that can suffer long and endure many things.

Young people who come out of strong, happy, Christian homes have an excellent background for building homes that will not break.

(Teachers could recommend these books for the reading of young people looking to marriage and of young married couples: **You**

Can Be Happily Married, by Applehof (\$3.00), and **Doorway to a Happy Home**, by Hamilton (\$2.50). These may be secured from the Mennonite Publishing House.)

—Alta Mac Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Alderfer.—To Warren and Naomi (Derstine) Alderfer, Lansdale, Pa., a son, David, May 17, 1951.

Beckler.—To Lyle and Mabel (Stutzman) Beckler, Seward, Nebr., a daughter, Charlotte Ann, May 19, 1951.

Berkshire.—To Norman Russell and Mary (Maple) Berkshire, Goshen, Ind., a son, Norman James, June 14, 1951.

Blosser.—To Virgil LaMar and Lois Lavada (Rheinheimer) Blosser, Goshen, Ind., a son, Glen Jay, May 17, 1951.

Bontrager.—To Roger D. and Isabel (Starr) Bontrager, Midland, Mich., a daughter, Dawn Elaine, May 25, 1951.

Bowman.—To Lauren and Helen (Lehman) Bowman, Salem, Ohio, a daughter, Teresa Lynn, May 4, 1951.

Diller.—To Daniel and Emma (Lehman) Diller, Willow Hill, Pa., a daughter, Ruth Elaine, June 14, 1951.

Fitzgerald.—To Robert and Jean (Snider) Fitzgerald, Waterloo, Ont., a daughter, Karen Ann, April 21, 1951.

Hershey.—To H. Richard and Barbara Ann (Hess) Hershey, Manheim, Pa., a son, Henry Hess, April 3, 1951.

Hurst.—To Simeon and Edna Hurst, Tanganyika, E. Africa, a daughter, Ruth May, May 27, 1951.

King.—To Glen and Margaret (Christner) King, Mt. Morris, Mich., a daughter, Miriam Ann, June 20, 1951.

Lehman.—To Carl and Helen (Weaver) Lehman, East Palestine, Ohio, a daughter, Janet Louise, June 3, 1951.

Long.—To Byron and Elsie (Ihen) Long, Sterling, Ill., a son, Richard Jay, June 6, 1951.

Moser.—To E. A. and Frances (Zuercher) Moser, Wooster, Ohio, a daughter, Janet Ann, June 17, 1951.

Otto.—To Eli K. and Edna Mae (Yoder) Otto, Sullivan, Ill., a daughter, Ruth, May 27, 1951.

Schmidt.—To Walter and Josephine (Naffziger) Schmidt, Harper, Kans., a daughter, Linda Marie, June 7, 1951.

Shenk.—To Stanley and Doris (Sell) Shenk, West Liberty, Ohio, a daughter, Rhoda Jean, June 15, 1951.

Smith.—To Winston and Dorothy (Heatwole) Smith, Dale Enterprise, Va., a daughter, Margaret Anne, June 8, 1951.

Stalter.—To Milo D. and Lois (Wingard) Stalter, Wadsworth, Ohio, a daughter, Linda Kathleen, June 15, 1951.

Teague.—To Norman H. and Fannie (Troyer) Teague, Hesston, Kans., a daughter, Sharon Elaine, June 9, 1951.

Troyer.—To Donald D. and Barbara Ann (Miller) Troyer, Goshen, Ind., a daughter, Pamela Kay, May 30, 1951.

Weaver.—To Lyle and Lois (Horst) Weaver, Portland, Oreg., a daughter, Phyllis Eileen, June 7, 1951.

Weber.—To Sam and Verda (Snider) Weber, Waterloo, Ont., a daughter, Janet Elaine, May 25, 1951.

White.—To Kenneth H. and Thelma (Hershey) White, a daughter, Grace Dorothy, June 16, 1951.

Zook.—To Floyd and Elizabeth (Brubaker) Zook, Belleville, Pa., a daughter, Lois Ann, June 6, 1951.

Zuck.—To Marvin and Ada (Hershey) Zuck, Bird-in-Hand, Pa., a daughter, Donna Faye, May 7, 1951.

Zuercher.—To Mahlon and Beulah (Stauffer) Zuercher, Wooster, Ohio, a son, Stanley David, April 30, 1951.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Amstutz—Horst.—Paul Amstutz and Edith Horst, both of the County Line Mennonite Church, Dalton, Ohio, by Moses G. Horst, assisted by Lester Amstutz, brother of the groom, and Elmer Good and Cleophas Steiner, at the County Line Church, April 26, 1951.

Bender—Brenneman.—Nelson Bender and Geoline Brenneman, both of the East Zorra congregation, Tavistock, Ont., by Henry Yantzi at the East Zorra Church, June 6, 1951.

Bentch—Weaver.—H. D. Bentch, Versailles, Mo., and Mary Louise Weaver, Kansas City, Kans., by R. P. Horst at the Argentine Mennonite Church, June 3, 1951.

Birkey—Bute.—Joe Birkey, Manson, Iowa, congregation, and Virginia Bute, Alpha, Minn., by Edward Birkey, assisted by Noah Landis, at the home of the bride's parents June 7, 1951.

Cressman—Bauman.—Clayton S. Cressman, Blenheim congregation, New Dundee, Ont., and Gladys Bauman, Floradale, Ont., congregation, by Oliver D. Snider at the Floradale Mennonite Church, June 2, 1951.

Egli—Zehr.—Lyle Egli and Geraldine Zehr, both of the Manson, Iowa, congregation, by Edward Birkey, assisted by Nick Stoltzfus, at the Manson Mennonite Church, June 8, 1951.

Ebersole—Gautsche.—Robert Ebersole, La Junta, Colo., and Doris Gautsche, Archbold, Ohio, by Roy Sauder at the Tedrow Mennonite Church, June 17, 1951.

Gautsche—Waidlech.—Charles Gautsche and Marjorie Waidlech, by Roy Sauder, assisted by E. B. Frey, at the West Clinton Mennonite Church, Pettisville, Ohio, June 17, 1951.

Harter—Pletcher.—Wayne Harter and Helen Pletcher, both of the Holdeman congregation, Wakarusa, Ind., by Simon Gingerich at the home of the bride's paternal grandparents, June 1, 1951.

Lehman—Martin.—Nathan Lehman, Apple Creek, Ohio, and Eleanor Martin, Dalton, Ohio, both of the Kidron congregation, by Reuben Hofstetter at the Kidron Mennonite Church, June 3, 1951.

Mast—Kudrna.—Stanley Mast and Ruhy Kudrna, Julesburg, Colo., by Vernon K. Hanks at Sterling, Colo., March 18, 1951.

McMichael—Herr.—H. Mervin McMichael, New Danville congregation, Lancaster, Pa., and Arlene June Herr, Strashurg congregation, Manheim, Pa., by Jacob T. Harnish at the home of the bride June 10, 1951.

Ramseyer—Gerber.—Oliver Ramseyer, East Zorra congregation, Tavistock, Ont., and Inez Gerber, Steinman congregation, by Henry Yantzi at the bride's home June 9, 1951.

Ratzloff—Hingst.—Vernard Ratzloff, Winton, Calif., congregation, and Henrietta Hingst, Zion congregation, Hubbard, Oreg., by Edward Kenagy at the Winton Mennonite Church, Nov. 4, 1950.

Roth—Baechler.—Alvin Roth, Steinman congregation, and Doris Baechler, East Zorra congregation, Tavistock, Ont., by Henry Yantzi at the East Zorra Church, May 19, 1951.

Ruth—Jacobs.—John L. Ruth, pastor of the Conshohocken, Pa., Mission, and Roma Jacobs, Johnstown, Pa., by Claude Shisler at her home May 26, 1951.

Weber—Brubacher.—Norman R. Weber and Susanna Brubacher, both of the Elmira congregation, by Oliver D. Snider at the Elmira Mennonite Church, June 16, 1951.

Witmer—Landis.—Daniel A. Witmer, Pleasant View congregation, Columbiana, Ohio, and Maxine I. Landis, County Line congregation, Dalton, Ohio, by Moses G. Horst, assisted by David Weaver, at the County Line Church, June 10, 1951.

Wright—Yoder.—Floyd Wright, Hagerman congregation, Markham, Ont., and Waneda Yoder, Clarence Center congregation, Clarence, N.Y., by Elmer H. Burkholder at the Clarence Center Mennonite Church, June 16, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Frey.—John K., son of Henry B. and Elizabeth (Kreider) Frey, was born April 9, 1870, at Sterling, Ill.; died May 25, 1951; aged 81 y. 1 m. 16 d. Death was due to a car accident. The car turned over and he was instantly killed. He was born and grew to manhood in Whiteside County, Ill. In early manhood he united with the Science Ridge Mennonite Church of Sterling. On Sept. 1, 1892, he was married to Sarah Kornhaus of Sterling. To this union were born 9 children (Anna, Aaron, Sarah, John, Paul, Titus, Martha, Orpha, and Mary). In 1904 the family moved to Newkirk, Okla., where they lived for six years, returning to Sterling in 1910. His wife preceded him in death Nov. 30, 1918. Four children also preceded him in death (Aaron, Titus, Anna, and Sarah—Mrs. Henry Jennings). On April 4, 1920, he married Elizabeth Miller of Upland, Calif. In 1923 they moved from their home in Sterling to Superior, Wis., where they lived at the time of his death. He was greatly devoted to the work of the Lord and deeply enjoyed fellowship with the Lord and with God's children. He leaves to mourn his departure, his wife, Elizabeth, 2 sons (John, Santa Ana, Calif.; and Paul), 3 daughters (Martha—Mrs. Freedley Schrock, Hesston, Kans.; Orpha—Mrs. Henry Jennings, Moline, Ill.; and Mary, Peoria, Ill.), 2 sisters (Mrs. Lizzie LeFevre and Mrs. Elmer E. Ebersole, Sterling, Ill.), 6 brothers (Dan, Ahe, Sterling; Noah, Madison, Wis.; Martin, Eagle Grove, Iowa; Jake, Albany, Calif.; and Amos, Spring Brook, Wis.), 17 grandchildren, and 8 great-grandchildren. Funeral services were conducted May 28, in charge of Leonard Roberts, assisted by Burt Armstrong. Burial was made in the Greenwood Cemetery.

Frey.—Joseph, son of Christ and Martha Frey, was born near Archbold, Ohio, Feb. 17, 1878; departed this life at the home of his sister (Mrs. Sarah Liechty, Leo, Ind.) May 23, 1951; aged 73 y. 3 m. 16 d. He lived near Archbold, Ohio, for the entire period of his life except the last six months which were spent with his sister because of his illness. Following the death of his father in 1897 and that of his mother in 1923, Joe and his brother Sam lived together until Sam's death less than a year ago. In his early manhood he accepted Christ as his personal Saviour and united with the Central Mennonite Church and remained faithful until death. The days of his Christian life were spent in an unassuming exemplary way and the blessings of God were his to enjoy. Funeral services were held at the Central Mennonite Church in charge of P. L. Frey. Burial was made in the Pettisville Cemetery.

Hendricks.—Lydia S., daughter of the late Elias and Elizabeth (Landis) Bechtel, was born in Franconia Twp., Pa., March 29, 1867; departed this life May 18, 1951, at the home of her son-in-law and daughter (Isaac Gehman, Kulpville, Pa.) after an illness of about 5 months; aged 84 y. 1 m. 19 d. She was married to Charles E. Hendricks Feb. 19, 1891, who died Feb. 26, 1951. She accepted Christ as her Saviour many years ago and was faithful in attending church services whenever health permitted. She is survived by 5 children (Mrs. Martha B. Alderfer, Lansdale, Pa.; Lydia—Mrs. Isaac Gehman, Kulpville; Howard, Eli, Emanuel, Lansdale). She was preceded by 1 son (Charles). Funeral services were held at the Cope Funeral Home on May 22 by Paul Clemens and at the Plain Mennonite Church by J. C. Clemens, John E. Lapp, and Wayne Kratz. Text: Isa. 38:1; Phil. 1:23. Interment in adjoining cemetery.

Lehman.—Clarence Earl, son of David and Salinda (Blosser) Lehman, was born in Mahoning Co., Ohio, July 28, 1888; departed this life June 11, 1951, at Goshen, Ind.; aged 62 y. 10 m. 13 d. Death was caused by a heart ailment. He united with the Mennonite Church at the age of sixteen and served the Yellow Creek Church, near Goshen, Ind., faithfully as Sunday-school superintendent and trustee for many years. On Jan. 25, 1916, he was united in marriage to Bertha Cristophel. To this union were born 3 children (Verl, Eva—Mrs. Warren Myers, and Wilma). Surviving him

are his wife and children, 5 grandchildren, 2 brothers (Homer and Elmer), 1 sister (Effie Lehman, Columbiana, Ohio), 1 aged uncle (Henry Lehman, Humbolt, Kans.), and many other relatives and friends. Two sisters (Alma and Mamie) preceded him in death. Funeral services were held June 14, in charge of J. C. Wenger at the house and R. F. Yoder at the Yellow Creek Church. Burial in adjoining cemetery.

Malmstrom.—Martha, daughter of the late David and Elizabeth Zehr, was born Nov. 12, 1890, near Flanagan, Ill.; died May 31, 1951, following a severe heart attack; aged 60 y. 6 m. 19 d. On Nov. 7, 1934, she was united in marriage to Herbert Malmstrom. To this union was born one son (Herbert, Jr., who died at the age of 2 years). She had been making her home in the Manson, Iowa, vicinity since the death of her husband on Sept. 18, 1949. On May 27, 1906, she was baptized as a member of the Mennonite Church of which she was a member at the time of her death. She is survived by the following brothers and sisters (Rosa—Mrs. John Roth, San Antonio, Texas; Silas and Alvin, Manson; Alma—Mrs. Clyde Garher, Manson), along with many other relatives and friends. Funeral services were held June 3, at the Manson Mennonite Church in charge of Edward Birkey, assisted by Nick Stoltzfus. Text: Rev. 21:4. Interment in the Rosehill Cemetery in Manson.

Mishler.—Amanda, daughter of Absalom and Susan King, was born in Holmes Co., Ohio, Oct. 25, 1876; died at her home near Amboy, Ind., June 15, 1951; aged 75 y. 7 m. 20 d. On June 9, 1894, she was married to Henry Mishler. She is survived by her husband, 4 sons (Oris, Noah, Leo, and Harold), a daughter-in-law (Sadie Mishler, widow of Austin who died in 1934), 8 grandchildren, 1 sister (Rebecca Emmert, Fairview, Mich.), and 1 brother (Isaac King, Wingate, Ind.). In her youth she united with the Howard-Miami Mennonite Church near Kokomo, Ind., and remained a faithful member until death. She was active as a Sunday-school teacher, leader in the local sewing circle, and an unusual leader of children's meetings. Funeral services were held at the local church on June 18, in charge of A. G. Horner, assisted by E. C. Bontrager. Text: Phil. 1:21. Burial in the Mast Cemetery.

Rasor.—Walter was born April 30, 1881; departed this life June 11, 1951; aged 70 y. 1 m. 11 d. He was united in marriage to Sallie Davis in 1910. She preceded him in death April 22, 1940. He is survived by 3 children (Virgil, Muskegon, Mich.; Mrs. Verna Perry, Muskegon; and Mrs. Virgil Sinor, North Little Rock, Ark.), 2 brothers (Ott, Buford, Ark.; DeWitt, Advance, Ark.), and 2 sisters (Mary, Advance; and Mrs. Maye Woodrum, Ft. Worth, Texas). He had been in failing health for over a year and was a spiritual concern of the church as he was unsaved. In April he was visited by Clifford Strubhar and James Bucher and yielded himself to the Lord. Funeral services were held at the Burnt Community Building and Cemetery in charge of Frank Horst. Text: I Thess. 4:13-5:9.

Roth.—Alvin Earl, son of Solomon and Amelia (Erb) Roth, was born in 1924 in East Zorra, Ont.; passed away at his home suddenly May 16, 1951. On Dec. 11, 1946, he was married to Lucille Allbrecht and to this union were born 1 daughter and 1 son (Dolores, 2 years, and Earl, 4 weeks). Surviving are his wife and 2 children, his parents, 4 brothers (Vernon, South Easthope; Wilfred, Lorne, and Leonard, East Zorra, Ont.), and 2 sisters (Leona—Mrs. Stanley Ropp, and Florence, at home). One brother preceded him. He accepted Christ and was a member of the East Zorra A.M. Church. Funeral services were held May 19 at his home in charge of Daniel Wagler and at the Tavistock A.M. Church in charge of Henry Yantzi and Jesse J. Short. Burial was made in the Sixteenth Line Cemetery.

Rush.—Merrill S., youngest son of Lester and Margaret (Souder) Rush, was born June 19, 1947, near Telford, Pa.; passed away May 28, 1951; aged 3 y. 10 m. He was drowned in a well on the parents' homestead. Merrill was a member of a family which lost five persons in a car-trolley accident at Lansdale in 1945. A brother (Dale) preceded him in death in this accident. He is survived by his parents, 3 brothers (Glenn, Gerald, and Dennis) and 2 sisters (Evelyn and Marie), all at home. Services were held May 2 in charge of Alfred Detweiler at the funeral home and Clinton Landis at the Rockhill Mennonite Church. Burial was made in the adjoining cemetery.

ITEMS and COMMENTS

The U.N. Statistical Yearbook shows that 345 out of every 1000 people in the United States buy newspapers every day. In Great Britain 600 out of every 1000 buy a paper. In Spain only 60 out of each 1000 buy daily papers.

* * *

Dr. G. Halsey Hunt, chief of U.S. Public Health Hospitals, reports a marked rise in the number of teen-age drug addicts admitted to government hospitals where the addicts are treated. In 1946 only 21 were admitted, last year 700.

* * *

So strong and insistent is the Orthodox element of the Jews in the state of Israel that all pigs have been deported to Cyprus. There will be no pork eaten in Israel in violation of the Old Testament laws if the Orthodox Jews have their way!—Selected.

* * *

The Voice of America, government-sponsored short-wave broadcast to foreign lands, has begun a daily thirty-minute broadcast in Hebrew. This brings to thirty the number of languages and dialects utilized by this broadcast.

* * *

Dr. E. Stanley Jones, American missionary and author, will conduct a preaching tour in Germany from June 23 to July 3, speaking in a number of cities.

* * *

A new regulation issued by the synod of the Evangelical Church in Baden, French Zone, Germany, provides that any pastor or church official who becomes involved in a divorce action will have to resign his post regardless of the question of guilt.

* * *

Suicides have been steadily increasing in Japan since the end of 1947, according to information received by the Japanese International Christian University Foundation. The average is sixteen suicides and two doubles per day. The chief causes are hard times and unemployment. There has been an increase also in mother and child and whole family suicides, 70% of which have been due to difficulty in making a living.

* * *

The Music Hall at Tabor College, Hillsboro, Kansas, was completely destroyed recently by fire which probably began from an electrical storm.

* * *

Our national expenditures reveal that we spend one dollar for the army and navy while we spend a nickel for the Lord.—Selected.

* * *

The National Sheriffs' Association in its annual meeting at Atlanta, Georgia, was told that the absence of religious training in schools and the tendency to rate athletics over moral and scholarly attainments should be

corrected. "We need to start at the grass roots in weeding out crime," said one speaker. "Leave out religious training, and many children when they grow up will steal everything loose."

* * *

The National Institute of Health reports that state institutions for the mentally defective are overcrowded by 15% generally. Louisiana has a waiting list of patients 50% greater than the facilities available.

* * *

Available information indicates that 439 full-time Christian workers have been lost in Korea since the beginning of hostilities in June, 1950. This number includes 32 foreign missionaries to Korea both Protestant and Catholic. The remainder are Koreans, mostly pastors. Although a few of these persons may be still alive as prisoners in Manchuria, most of them no doubt are dead.

* * *

Four Mennonite churches in the area of Bluffton, Ohio, have set up an agency to help halt the trend in which considerable farm land is being sold by church members to non-Mennonites. The Mennonite Brotherhood Aid Association has been organized largely to assist church members in purchasing farms. It has asked all Mennonites to inform Association officers of contemplated sales and of any prospective marriages in which the new family will need a farm home. The group emphasizes "family unity and religious living."

* * *

A bill given final passage by the New Jersey legislature provides that any public school pupil, absent because of religious observance, must not be counted as absent on the attendance record.

* * *

Methodist Bishop Hazen D. Werner, after a two-month tour of India, estimated that at least 100,000,000 people are on the starvation level. Eighty per cent of the country's total population have only one scant meal a day, he said. Urging that American wheat be sent to India to avert famine, he said that no other country in the world is in a position to provide the food.

* * *

The Egyptian Ministry of Foreign Affairs has approved a plan for establishing an Islamic mission in the United States. It will be located in a new Moslem Mosque and Islamic Institute being erected in Washington, D. C. The reported object of the mission is to "inform the people of the new world on the true principles and aims of Islam and to refute widespread misconception."

* * *

Oklahoma has a new loyalty oath law which requires state employees to swear that they will "take up arms in defense of the United States in time of war or national emergency if necessary." The Attorney General of the state has ruled that persons who hold religious scruples against bearing arms must sign the oath, but that they will be required to do noncombatant service only. But what about those who can not conscientiously do noncombatant service?

THE BOOK SHELF

Fundamental Moral Attitudes, by Dietrich von Hildebrand; Longmans, Green & Co.; 1950; 72 pp.; \$1.75.

Dietrich von Hildebrand has a broad background of study and teaching experience in the field which is covered by this little book. His treatment of the five moral attitudes—Reverence, Faithfulness, Awareness of Responsibility, Veracity, and Goodness—is brief, concise, and very clear, even though it is in the abstract quite largely. The book should be a help to ministers and teachers in understanding the vagaries of many characters and personalities.

There is one very serious error in the author's thinking and logic in the first paragraph on page 59. Here he expresses in no uncertain terms that it is proper and right to break the standard of truth in order to gain certain desired ends or to avoid unpleasant conditions. He had just declared that one who practices deception is weakening his own character and urging for that reason that one should follow veracity closely. The exception mentioned is allowable upon the opinion and judgment of the individual who may find himself in certain conditions. For this reason I cannot recommend the book for wide distribution, but it might be good reading for mature minds, and for those grounded in the Christian standards and ideals.

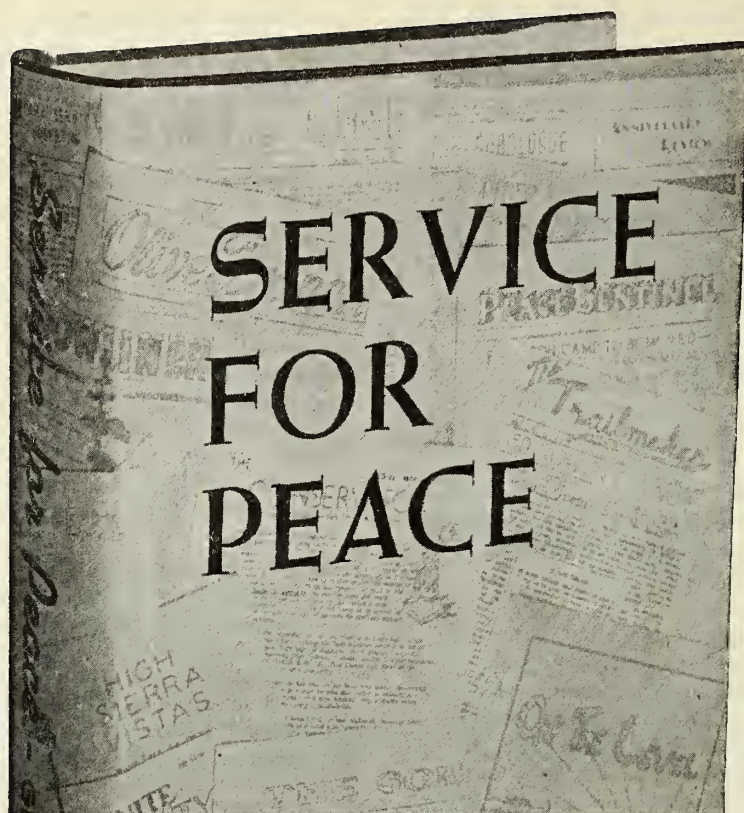
The book is inviting in its type and format. A preface or foreword might add to its usefulness.—Allen B. Ebersole.

A Year of Children's Sermons, by J. A. Schofield, Jr.; Wilde; 1950; 219 pp.; \$1.75.

In this book the author presents 53 Christian messages for children, one for each Sunday of the year. With most of the talks is suggested some object to use for illustration. These story sermons are based on the Bible as the Word of God and are given forth to confront children with the Gospel.

Almost every talk involves some symbolism. The Christian truth is found in a building, an egg, a light bulb, soap, sea shells, etc. Many talks suggest two or three applications. Some of these almost contradict each other. It is dangerous to carry the applications from an object, such as an egg, too far. On page 64 the author says, "Now this is not the same as Christ's coming forth from the tomb but it is something like it. It is not the same. . . ." Many of the figures seemed to me a little far-fetched, like the "brain is the bridge that directs the ship of your life." In this illustration as in others, much time must be given to explaining the illustration. Not many children are acquainted with the bridge of a ship. Some of the objects obtained from the Virgin Islands could not be had by many teachers.

The sermons are very brief and not very full of meat for children. They could be used with some effectiveness with juniors and intermediates but are not at all adapted to primary children.—Alta Mae Erb.



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Christian Mutual Aid

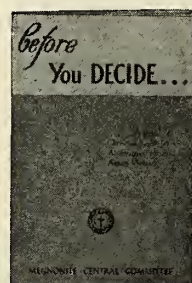
A handbook of brotherhood economics, giving facts, general information, and helpful material on the extent, worth and experience of mutual aid as practiced by Mennonites. Is mutual aid charity, a custom, or is it fair? This booklet will help you obtain a rounded view on this pertinent subject. 90 pages.

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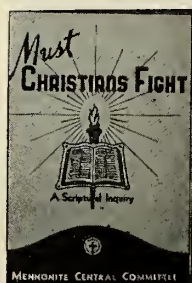
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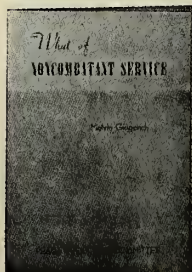
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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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Forces Working Against Social and Economic Equality in Our Brotherhood

BY GRANT M. STOLTZFUS

[Substance of an address at the Conference on Industrial Relations and Mennonite Community Life held at Kitchen-er, Ontario, March 31, 1951.]

In the past year Macmillan, a leading publisher in the United States, came out with a large and rather well-done book on the Pennsylvania Dutch. The first chapter is devoted to Mennonites, and here is a statement: "In the world of Mennonites one man is as good as another. Among them there is no keeping up with the Joneses. All men created equal is far truer with them than it is with the average American."

After some study of the topic assigned to me I must say that the author of the above statement is a bit idealistic. Mennonite communities do show marks of inequality that are contrary to our principles of brotherhood.

We should try to define equality as we have known it in Mennonite life and history. We might begin by seeing that at the time of the Mennonite beginnings in Europe four hundred years ago, our spiritual forebears revolted strongly against the inequalities and injustices of the day. They opposed the hierarchy of the church. They later opposed slavery with its class distinction and exploitation. At communion time they would reflect on the fact that many grains of wheat had been crushed to make the bread and none could say that one grain was more important than another.

A sixteenth-century observer has this to say: "They broke bread with one another as a sign of oneness and love, helped one another truly with precept, lending, borrowing, giving, thought that all things should be in common and called each other brother."

It Began in the Bible

People of every kind and land who believe in brotherhood and equality can find grounds for doing so in the Bible. I often wish Old Testament prophecy

were taught as the living and vibrant Word that it is. We should see how important the matter of equality and justice was to Moses. The laws of Moses prevented any man from accumulating too much land. Such was the purpose of the Year of Jubilee. Here we see how the family farm was protected. The poor, the widow, the worker, the foreigner, the aged were protected by Old Testament laws.

What was it that drew the wrath of the Prophet Elijah? Why the stormy outburst of Amos? What aroused Isaiah to cry out against those who laid field to field? Why did Micah say that every man was to sit unafraid under his own vine and fig tree? There is but one answer. They knew that the people of God would cease being the people of God if they became divided into the rich and the poor, the strong and the weak, the landowner and the landless.

And at this point let us remember that these men did as they did and said what they said because of divine inspiration.

In the New Testament we have Jesus teaching that everyone must repent, and that to enter His kingdom was to join a fellowship of equality. In such a fellowship the upper-class Pharisees could not feel at home, and so they did not enter it. The politicians and rulers could not understand such a fellowship. The rich man could not enter. Jesus saw that "it is hard to get riches with justice, to keep them with equality, and to spend them with love."

But Jesus did have a following among the common people who heard Him gladly and who accepting His salvation became true brothers one to another. Notice the equality in the early church. Notice how Paul sought to break down barriers of race, class, and nationality. In the true church there is neither Jew nor Gentile, neither male nor female, neither bond nor free. The ground is level before the foot of the cross.

A Record of Brotherhood

Let us return to the brotherhood idea as Mennonites have tried to practice it. I want to list just a few things that seem to me to show that in the past Mennonite communities have tried earnestly to practice equality and brotherhood:

1. We have always emphasized a need for a common Saviour. We have been taught and believe from our early years that all men must repent, not just few. Salvation is not to be bought; it does not come by heredity or race.

2. Church life in the Mennonite tradition reflects equality. Ministers come from the membership of the local congregation and live with the people, often sharing the life of the workaday world. There is a general absence of titles among us. There is no hereditary clergy or ruling class as commonly found in many places. The entire congregation sings the hymns on a Sunday morning, not a select few. The ordinance of feet

Happiness Isn't a Tangible Thing

BY LORIE CONLEY GOODING

*Happiness isn't a tangible thing
To be purchased, as houses and lands;
Nor is it a thing to be captured
And imprisoned between the hands.*

*It never is found where so eagerly sought
By throngs in the crowded mart;
But only in quietness happiness will
Come stealing into the heart.*

*Never with pompous cavalcade
And fanfare of trumpets and drums,
But often in times of solitude
And silence, happiness comes.*

*Happiness never forces a door,
Or takes a heart by storm;
But it must find a door ajar,
And find its welcome warm.*

*It will turn away from a heart that's proud,
For entrance there is hard;
And it cannot find a welcome where
The gates are closed and barred.*

*Happiness is an elusive thing,
And this is its sign and token:
It will turn away from a heart that's whole*

To enter a heart that's been broken.

Holmesville, Ohio.

washing in a most vivid manner demonstrates equality.

3. Growing out of these Biblical doctrines and ordinances one can see equality and brotherhood practiced in community life. Along with other religious groups, Mennonites have historically been free from a landed class who controlled all the wealth in a community. While often falling short of our goals, we have still shown enough equality in our community life for a book to appear as recently as 1950 with the quotation referred to at the beginning of this talk. Communities of family farms, for example, have been so accepted among us that not until many of us grew up and got away from home did we learn that vast numbers of people in this country do not live in such environments at all. In our communities it has long been assumed that the hired man could some time have a farm of his own and being a hired man did not prevent him from marrying the daughter of a neighboring farmer who owned his farm.

The Threatening Forces

But our turbulent world is shrinking and forces that once we only read about in the papers are now pushing and pulling us. They threaten to break down our brotherhood; they make for inequality. What are these forces and how do they affect us?

1. *The first force is an agricultural trend.* The trend in land ownership is toward fewer and bigger farms with more renters. In 1939 the average-size American farm was 174 acres; in 1944 it was 195 acres. It has been growing still larger since then. I do not have figures for many Mennonite communities, but the Pennsylvania Department of Agriculture issued a bulletin this month that shows a trend that affects hundreds of our Mennonite farmers and is, I believe, typical of what is happening elsewhere. Briefly, the bulletin points out that in almost every Pennsylvania county the farms decreased in number, but increased in size. In seventeen counties where Mennonites have communities this bulletin reports fewer farms, but larger acreages. It is common knowledge that this trend is quite marked also in Mennonite communities in Ohio, Indiana, Illinois, Iowa, and Kansas.

What does it mean? It means that more people are without land and must look elsewhere for a livelihood. Now this can be a blessing and communities can be greatly enriched by a variety of occupa-

tions. But this can also have within it the making of class distinctions and serious inequality. One time I visited a community and was told this story:

The owner of several farms, a Mennonite, was bidding against a young man for another farm. The price soon got "out of reach" for the young man and the owner of several farms bought still another. After the sale the young man said to the one who outbid him: "When you are done buying farms let me know. I want a chance too." In another community on the same trip I heard a story that was better. A farmer who was going to buy his third farm stopped bidding when he saw that a young brother in the church was also bidding. The young man got the farm.

Throughout history the strong have tried to justify their practice of "laying field to field." There are even records of people who claimed it was their God-given right to gather unlimited wealth and if it appeared to be crowding other people out—well, "it is probably their own fault. Whatever makes money for me is good for everyone." "There is equal opportunity for all," said the elephant as he danced among the chickens.

Silas Smucker says in an article; "Just ask many a Mennonite young couple living in the city why they are not in their local community on a farm. Some of the answers would be pathetic." After surveying the trend of land ownership in Ontario, Oliver A. Snyder says: "If we allow our farms to pass into the hands of strangers our communities become broken up, our witness is weakened, and our families scattered. We deprive our chil-

(Continued on page 654)

Our Readers Say—

One of the unnecessary barriers to our understanding of the Bible in our days is the fact that we read it nearly always in the English of the "King James" translation. If we prefer to keep that version for our worship because of the beauty of its language, we should do so only in the consciousness that the language is not only beautiful but also archaic, and therefore should not be taken as authoritative for our study.

One example of the type of misunderstandings which can arise from the uncritical use of the old English in our worship is to be seen in the recent discussion in the GOSPEL HERALD concerning the use of "you" and "Thou" (Feb. 13, pages 147, 149), in which the writer contended that "Thou" is a more fitting form of address for God.

That this attitude is incorrect can be seen from a more careful analysis of the history of the second person form in the English language. Originally in English, as in all related languages, there existed two second person forms: *Thou* (in German *Du*; in French *tu*) to be used when speaking to one person; and *you* (German *ihr*; French *vous*), used when addressing a number of persons. . . . The difference between the two terms "Thou" and "you" is originally one of number, having nothing to do with the "churchliness" of the language. If this were still the case, we would of course use "Thou" in our prayers to God, because He is singular, not because He is God; and we would also say "thou" to our friends and to the strangers we meet on the street. Such is the usage in the old Bible.

But the fact is that the English language has changed since the time of the "King James" translation. The habit has since then developed of using the plural form "you," even when speaking to only one person. This same tendency has also developed in other languages where the plural signifies a more formal or respectful attitude (German *ihr* or *Sie*; French *vous*). But whereas the other languages have retained both forms, one familiar (corresponding to "thou") and the other formal (corresponding to "you"), the English has lost entirely the "thou" form in ordinary conversation.

Examples of this development can be seen in the usage of the Quakers, who have kept the use of "thou" not because it is especially religious but because it emphasized their egalitarianism and disrespect for formality. It is also interesting that in modern French the Catholics pray in the "you"-form, not because they are polytheists, but to express their respect and feeling of unworthiness; whereas the Protestants use the "Thou"-form to emphasize their feeling of intimacy with the Father.

It is thus clear that three things are involved in the use of "Thou": that it is singular; that it is familiar rather than formal; that it is archaic. The unfortunate result is that not everyone who hears old English with modern ears is aware of this significance. As a result, hearing the archaic form only in the Bible, many come to the conclusion that it is a special sort of "Bible language," a holy way of talking which is somehow especially religious. This is not at all the case, as the above explanations have made clear. The fact is simply that some people prefer the archaic way of speaking with the feeling that it is more poetic. This preference is a matter of taste and has no religious significance, except for the fact that it might tend to further the attitude that religion is removed from the rest of our daily experience.

Actually, if we wanted to make a serious effort to be faithful to the Bible's use of "thou" we could do it only by reversing our practice. For whereas this used to be a sign of familiarity and intimacy, it has become with the passing of time just the opposite, a word laden with respect and distance. To preserve the intimacy of the child who speaks to his Father in prayer, the normalness of day-to-day companions, the word "you" would be to our modern ears more appropriate, because it means today precisely what "thou" meant in the time of King James.

But whatever we may decide to do about our own usage in the matter, above all let us remember that the difference is purely a matter of language and has nothing to do with any question of doctrine or faithfulness to the Bible.

JOHN H. YODER

Basel, Switzerland.

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EDITORIAL

Father-Son Restraint

The small child stares unashamedly at every adult he sees. He is perfectly at ease. He is getting his impressions, and making his appraisal. He is the judge, pronouncing upon the character of the human sample before him. He may make some unrestrained remark about peculiarities he notices: a long nose, a flushed face, stooping shoulders, a bulging paunch. Adults are often embarrassed by the frank honesty of a child.

The small child also asks questions, numerous and often difficult to answer. He is exploring, reaching out, searching. Asking is his right. It is for the adult to answer as best he can. It often seems wearisome to reply to a barrage of interrogation. But woe to the parent or teacher or counselor who ignores or rebukes the questions of a child or an adolescent. It is essential that the utmost of freedom shall mark the relationship between the child and the adults with whom he is in frequent contact. Normal mental, spiritual, and personality growth becomes impossible when the child is driven in upon himself and begins to be embarrassed by his own questioning mind. The unashamedness of his babyhood gives way to a restraint and a discomfort in the presence of elders.

The poem entitled "Mealtime" on the Family Circle Page in this issue teaches by contraries what the child-adult relationship should be. But there are many older people like that uncle. There often seems to be an uneasy restraint between young people and their parents. It may sometimes be the fault of the sons and daughters, arising from a sense of guilt when they go contrary to their parents' wishes. But any father or mother who doesn't hold the full confidence of adolescent children must acknowledge some sense of failure. Our children should be happy in our presence. We should be able to look them in the eyes, and fully share their sorrows and joys. They should be able to bring their problems to us and should be sure that we will rejoice in their successes. Parent-child affection should be a very real emotion, finding numerous forms of expression, never falling into a matter-of-fact being taken for granted. We must find that rather

difficult line of distinction between a paternalism that does everything for the child and never lets him grow up, and the coolness and indifference that makes it hard to find anything to talk about happily and unrestrainedly.

God just hasn't passed out any job much more complicated than that of being a parent. How wonderful that He has promised to give wisdom to those of us who lack it!

A New Column

We have often wished that we could share with our readers some of the letters that come to our desk. We are now translating that wish into action. On the opposite page, under the caption "Our Readers Say," is the first installment of a new column that will appear whenever we have something to put in it.

We invite the comments of our readers concerning our magazine and the material which is printed there. We are glad for expressions of commendation and agreement. We are obviously failing to provide a church organ if a majority of our constituency are out of harmony with the ideas expressed from issue to issue. But we are also glad to know when you disagree with us. The first communication printed this week sets us right on one point on which we have expressed ourselves, and we are very thankful for that. Neither the editor nor any of our contributors, probably, claims omniscience or infallibility. We will all profit from a sharing of minds.

Unless instructed to the contrary, we will feel at liberty to use in this column any letter we receive relative to the GOSPEL HERALD and its contents. We must often select only parts, but will attempt not to do violence to context. Not every letter received will be published, but only those which in our judgment will be of general interest and profit. We wish to encourage exchange of opinion, but not faultfinding and bickering about minor matters.

This column is an experiment. If we find that we cannot handle it, we shall discontinue it. Let us hear from you. In the multitude of counselors there is safety. The spirit of brotherhood requires freedom of expression.

I Don't Know

"Are you a Christian?" "I don't know."

"Are you sure you are saved?" "I don't know."

"Are all in your Sunday-school class Christians?" "I don't know."

"Are your children all having a satisfying Christian experience?" "I don't know."

"Was that hitchhiker you picked up a Christian? How about those workers on your farm, in your plant, in your office? How about that salesman who just called?" "I don't know."

"Where are your young folks tonight? What do they do when they get together, in couples or in groups?" "I don't know."

"What has happened to the young men of your congregation who went into the army?" "I don't know."

"How many members in your congregation?" "I don't know."

"How many people belong to our denomination?" "I don't know."

"What conference does your congregation belong to? Who is your moderator?" "I don't know."

"What extension work does your congregation carry on?" "I don't know."

"What important church-wide meeting was held a few weeks ago? What important actions were taken there?" "I don't know."

"When does the next General Conference meet, and where?" "I don't know."

"Who was the visitor who sat beside you in church last Sunday?" "I don't know."

"What requests for prayer were presented in prayer meeting last Wednesday night? What is the subject for prayer in today's Prayer Guide? What requests for prayer have been presented recently in the church papers?" "I don't know."

"What proportion of your income are you giving to the Lord?" "I don't know."

"What does your minister need that you might supply him?" "I don't know."

"What member of your congregation has some pressing spiritual problem, or a sore burden or trial?" "I don't know."

"What present forward step in your own Christian experience is the Lord calling you to?" "I don't know."

But brother, sister, why don't you know? "My people are destroyed for lack of knowledge."

Some Aspects of War, Religion, and Ethics

BY B. L. WINGER

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you . . ." (Jesus Christ, Matt. 5:44).

The broad code of war is to DESTROY—the enemy and his possessions. This may well include the killing of those who once sheltered you; or persons you have helped to convert at home or abroad. The implications under the present-day military methods of annihilation are ethically and socially frightful.

* * *

"War seldom, if ever, settles anything (permanently); more frequently than not it leads to fresh wars" (Field Marshal Sir William Robertson (1860-1933), British commander World War I).

"I have seen too much and know too much. If I wrote my memoirs, not a man would go to war; even if the security of his country demanded it" (Georges Clemenceau (1841-1929), French statesman).

" . . . ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not" (James 4:2).

* * *

" . . . and thus Freedom comes only to those who no longer ask of life that it shall yield them any of those personal goods that are subject to the mutation of Time" (Bertrand Russell, in a "Free Man's Worship"—from *Mysticism and Logic*).

"The worship of Force, to which Carlyle and Nietzsche and the creed of Militarism have accustomed us, is the result of failure to maintain our own ideals against a hostile universe: it is itself a prostrate submission to evil, a sacrifice of our best to Moloch" (*Ibid.*).

* * *

"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:27).

"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (Rev. 22:15).

The telling of lies is, on occasion, part of the *modus operandi* of carnal warfare: truth is the first casualty—to lie alike to the foe, and to the public at home is considered a mere nothing.

* * *

"Know ye not that the friendship of the world is enmity with God" (James 4:4)?

War is the quintessence of worldliness. To participate in this fellowship with unrighteousness, this communion

with darkness, is to throw Paul's "unequal yoke" admonition (II Cor. 6:14) onto the rubbish heap.

* * *

"Jesus . . . forever made an appeal to the Old Testament on the problem of war irrelevant and obsolete" (*The Dagger and the Cross*, Culbert G. Rutenber).

"The final test of our behavior is not whether we save, but whether we serve"; and " . . . to wear out our lives in the pursuit of worthy but imperfectly attainable ideals is the essence of human dignity" (*Ibid.*, quoting another author).

"The Christian ought to know that modern war . . . all that used to be said in its favor, with some amount of justification, has lost all its validity. War has outlived itself. It has become so colossal that it can no longer exercise any sensible function . . . has become political madness" (Emil Brunner (non-pacifist); *ibid.*).

* * *

"Defilement is inseparable from the world. We cannot hold communion with God, in the spirit of the world; and therefore, separation from the world, or separation from God, is the alternative" (C. Bridges, in "Exposition of Psalms CXIX," 1842).

"So an identity of feature and 'Measure of the stature of the fullness of Christ' has in all ages and under every shade of outward difference, distinguished the family of God as 'people that should dwell alone, and should not be reckoned among the nations'" (Numbers 23:9, *ibid.*).

* * *

"It is the categorical imperative in us, the unconditional command of our conscience, to act as if the maxim of our actions were to become by our will a universal law of nature. We know, not by reasoning, but by vivid and immediate feeling, that we must avoid behavior which, if adopted by all men, would render social life impossible. Do I wish . . . to lie? With such a (universal) law, there would be no promises at all" (Immanuel Kant: Durant's *The Story of Philosophy*).

* * *

"Man does not die: he kills himself" (Anneus Seneca; Roman philosopher and statesman, c. 5 B.C. to 65 A.D.).

Physically, through erroneous and self-indulgent living; spiritually, by willful rejection and consequent sinning; as witness: "But every man is tempted, when he is . . . enticed . . . Then when lust hath conceived, it bringeth forth sin: and sin . . . bringeth forth death" (James 1:14, 15).

What sin is greater than war, to the enlightened?

* * *

"We dream alone, we suffer alone, we die alone, we inhabit the last resting place alone. But there is nothing to prevent us from opening our solitude to God. And so . . . renunciation passes into peace, and the sense of painful de-

It Happened —

TWENTY-FIVE YEARS AGO

(From *Gospel Herald*, July 1, 1926)

Bro. J. C. Clemens of Lansdale conducted evangelistic services with us [Mountville, Pa.] . . . Fourteen souls confessed Christ, and six to be reclaimed, are among the visible results of these meetings.

On Sunday, June 20, ordination services were held [Scottsdale] when Bro. Charles B. Shoemaker was chosen by lot to the position of deacon.

Bro. D. J. Johns . . . preached the conference sermon [Indiana-Michigan]. (From *Mission Supplement*, July 1926)

. . . In some congregations there are monthly mission offerings. Some take their offerings for missions every quarter. It may be that some take them only semiannually or even annually. There is a possibility that some do not take mission offerings regularly at all, only when someone comes along to remind them that there is need.

(From *Gospel Herald*, July 8, 1926)

Compulsory military training is receiving its share of attention at this time.

On June 27 the church [Clinton Frame, Topeka, Ind.] was strengthened by 12 young souls being baptized. . . . Our bishop, Bro. D. J. Johns, baptized them in a stream, which made it very impressive.

Next year's faculty [Goshen College] consists of nineteen teachers, thirteen of whom have done university work equivalent to the master's degree or more. One has the doctor's degree. . . .

On June 24 . . . Bro. Ernest G. Gehman . . . and Sister Gertrude G. Nissley . . . were united in marriage by Bishop Isaac G. Brubaker.

feat is lost in the sense of recovered liberty" (Henri-Frederic Amiel, French Christian philosopher, 1821-1881; a few months before his end).

This sense of tremendous isolation of the human soul is deepened in the true Christian. Separated unto the Lord, he has come to know that a total sharing with individual lives and mass movements, centralized in the world system, is seldom unaccompanied by loss, often irreparable. He cannot commit his barque to the swollen current of the world—he must sail upstream, in waters removed and pure.

* * *

" . . . mankind—or rather that cold accretion called the world—which, so terrible in the mass, is so unformidable, even pitiable, in its units" (Thomas Hardy, in *Tess of the D'Urbervilles*).

"Hangs my helpless soul on Thee" (Hymn).

* * *

Referring to a fanciful solution of glaring evils in human conduct, in *Les Misérables*, Amiel, in his *Journal In Time* (Vol. I), says:

"The fancifulness consists chiefly in a superficial notion of evil. The author ignores or pretends to forget the instinct of perversity, the love of evil for evil's sake, which is contained in the human heart."

Much evil conduct, otherwise unaccountable, arises from this state of perversion. Many welcome war as a relief from boredom: the *status quo* becomes intolerable. Even a good safe life becomes tiresome: perversity. Adventure, vicarious or shared, beckons. The military psychologists know this: it is part of the profession.

* * *

"And we know that we are of God, and the whole world lieth in wickedness" (I John 5:19).

"Grant that I may die to all things

that are in the world, and for thy sake love to be contemned, and not known in this generation" (Thomas a' Kempis, *Imitation of Christ*; Third book).

* * *

The power of example in human affairs is incalculable. Much of the impetus of life derives from imitation;—more than we dream of. "Be ye not conformed."

* * *

The walk of the Christian is no *juste milieu*: no golden mean, it is studded with Ultimates: it is the path of the Opposition. He must abide in faith, willing always to be

"Little and unknown,
Loved by God alone."

Frazer, Pa.

There are no longer any Christian nations; there are only Christians—larger or smaller numbers of them in more or less separate groups—in a western Europe that has in great part become pagan again.—Marc Boegner.

The Influence of Jesus

His Appeal to Faith

BY CYRIL K. GINGERICH

"The just shall live by faith"¹

In a sense, all men, not merely the just, live by faith. Faith is essential to life. The man who plants seed does so in faith that it will bring forth food; the engineer takes the train down the track in faith that the track is clear, and the passengers ride along in faith that they will safely reach their destination. Thus one could go on relating our many daily acts of faith that are instinctively carried out, and none but a fool would act otherwise.

But religious faith is within a different sphere. It is exercised about matters which appeal to the higher nature of man. Faith here is conversant with things that are not of common course, but are the unusual, the unexpected, the improbable, the apparently impossible. A believer in the religious sense, to be at all conspicuous for his faith, would need to be at once a spiritually minded man.

And thus it is that Jesus so often appeals to faith. Jesus knew that the only faith the people, among whom He moved, knew was such natural faith as life required. They knew nothing of spiritual faith.

It is remarkable to note how Jesus' entire ministry was directed toward the one goal of producing a faith in human hearts that would issue forth in life eternal. How He went about it is more remarkable still. Almost invariably He made great declarations that stirred within His hearers a desire to have what He had to offer. Once the desire was stirred,

it was easy to grasp out in faith and have eternal life. As I mentioned in the preceding paragraph that the first step in religious faith is to be spiritually minded, so we can readily understand Jesus' method of stirring within the hearts of those among whom He worked a desire to have what He had.

There are some challenging illustrations of Jesus in this regard pictured by Mark. On one occasion He was in the house of Matthew surrounded by many publicans and sinners, and He was eating with them. The scribes and Pharisees were quick to talk about this act of eating with sinners. In reply, Jesus made that great declaration, "I came not to call the righteous, but sinners to repentance."² How that statement must have stirred the hearts of that group of sinners!

On another occasion a father had brought his son who had an evil spirit and had asked Jesus to help him if He could do anything. Then followed the great declaration: "If thou canst believe, all things are possible to him that believeth."³ The cry of the father is evidence of the faith that had been challenged by this great declaration.

On another occasion Jesus had been answering the Sadducees concerning the resurrection when one of the scribes, thrilled with Jesus' answer to the Sadducees, asked Jesus which is the first commandment. Jesus answered him with Scripture which is a great declaration, as well as a command:

"Hear, O Israel; the Lord our God is one Lord:

"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with

all thy mind, and with all thy strength: this is the first commandment.

"And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."⁴

The faith that was challenged in the heart of this scribe is revealed in his comment on Jesus' answer. Jesus' last statement to the scribe was: "Thou art not far from the kingdom of God."⁵

There are more such illustrations which could be given but these will suffice to bring out the point. The last illustration especially is a challenge to us—the use of Scripture. Jesus used Scripture on many occasions. His answer to temptation was Scripture; His answer to the religious leaders was Scripture; and here we have an example of His use of Scripture in appealing to faith. The greatest declarations that can be made are those great declarations that have been set forth for us in God's Word.

But why is faith so important in the work of the building of the kingdom of God? True spiritual faith marks the end of a life condemned and the beginning of life eternal. Jesus' closing words, in the Book of Mark, included this statement:

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."⁶

Jesus was a great innovator, but He never changed a man unless the man wanted to be changed. The desire to be changed had to be stirred first; and then when the man showed faith in Jesus as having power to do what he hoped to have done, Jesus performed the miracle which is the new birth.

We need to recognize that the miracle of the new birth is performed from above. We have no power to change lives; ours is only to bring the individual to the point of faith, which is prerequisite to the new birth. It is not a reform, but an experience of Power. The following statement clearly defines that experience: "The new birth is a heaven-sent, spiritual miracle performed in the human heart upon belief in Christ."⁷

The work of personal evangelism is not complete for us in dealing with any individual until he has by faith been born into the kingdom of God, and is rooted and grounded in the faith. This is a large task and demands patience, prayer, and perseverance, but no amount of energy spent is too great because one soul is worth more than all the world. This is the Christian worker's challenge. We are His servants with the sacred trust of the Gospel committed to us. He is depending on us to present its appeal to a dying world. May we be faithful!

A charge to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky.

To serve the present age,
My calling to fulfill—

Oh, may it all my pow'rs engage
To do my Master's will.

Arm me with jealous care,
As in Thy sight to live;
And, oh, Thy servant, Lord, prepare
A strict account to give.

Help me to watch and pray,
And on Thyself rely;
Assured if I my trust betray,
I shall forever die.

—Charles Wesley.

¹ Hab. 2:4; Rom. 1:17; Gal. 3:11; Heb. 10:38.

² Mark 2:17.

³ Mark 9:23.

⁴ Mark 12:29-31 (quoted from Deut. 6:4, 5).

⁵ Mark 12:34.

⁶ Mark 16:16.

⁷ J. Otis Yoder—in course on the Gospel of John.

Zurich, Ont.

FORCES WORKING (Continued)

dren of associations that are rightfully theirs and all too soon our rural churches will be forced to close their doors."

Transfer of farms from one generation to another is a matter that needs careful study and should be done by people who have their eyes on values other than their own bank account.

2. *The second force playing upon us and having the seeds of inequality is industrialization.* Many years ago when the iron plow was first used it took about twenty farm people to raise enough surplus food for one city person. Now 20 farm people feed themselves and 60 or 70 people in the city or elsewhere. In 1800 about 90% of the people were farmers on farms or in the country. By 1900 this had dropped to 60%. In 1951 it is perhaps less than 17% and it may decline to even 10% as machinery becomes still more efficient. What does this mean? It means many things; one is that more and more people will work in factories, stores, trades, businesses, and professions. This trend has its impact on our Mennonite communities. Mennonites are no longer only farmers. In fact, the Mennonite Research Foundation reports that today only 65% of Mennonite income earners get their living from agriculture. 35% earn their living in nonfarm occupations.

It would make material for a whole evening's discussion to show how modern industry is marked with class distinction. But we all know it; so why discuss it? The story has been told over and over and over. It goes something like this: You have a rural community where most people own their own farms and there is a rather general feeling of equality. The man you meet on the way to town is your equal and you exchange greetings. A generation later the town has factories. People who grew up on the farms now work in the factories. But do we still have the old equality? No, we do not. We have distinct social classes. The community has become like a layer cake, one class above another. And these

classes face each other in sullen distrust. They frequently organize into groups to protect their rights or to get what they want. They do not understand each other's problems and needs and often conflict breaks out. There are big differences in income, in education, in recreation. People of other classes have their own clubs and churches. Often they have names for each other and the names are not complimentary.

To illustrate this trend in American life there is a story of a textile mill in North Carolina where the owners of mills built homes costing as high as \$100,000 and laid oriental rugs on the floors. The workers of the mills lived in crowded and unsanitary huts that cost between \$700 and \$2,000. Need I tell you that these people never worshiped in the same church?

We have heard of the rapid increase in industry in our Mennonite communities. In the Franconia Conference, for example, less than half of those employed work on farms. Many communities have industries and businesses where Mennonite employers hire members of the local congregation. The big question we should all ask is this: Will our industrialized communities also have class distinctions? Will we have labor and capital conflicts? Will we have a situation where a marriage is frowned on because the young man or young woman comes from a more humble home, or the wrong family, or lacks formal education?

We must be realistic and not deceive ourselves into thinking that while wealth divides others, it cannot divide us. Is there any evidence that we now have the making of such divisions? Yes, there is. The findings of the Mennonite Research Foundation show that those parts of the church where industries are most common have more people with very high incomes and also very low incomes. They have fewer persons with little incomes

Those Who Live Across the Tracks

BY EDNA HULL MILLER

*They do not need a social prop
To brace their leaning side;
Their aristocracy is free
And no one is denied.
There is no fuss when children dig
The dirt on someone's lawn.
Their social evenings do not last
Till noisy drunken dawn.
One sees a goat, a cow, and pig—
And every one has hens,
Trespassing is a thing that's viewed
Through easy friendly lens.
Yet hearts are warm and minds are clear—
And from this rude content—
Democracy has chosen boys
To be our president!*
Oklahoma City, Okla.

than do the sections not so highly industrialized.

Speaking before the 1946 Conference on Industrial Relations, O. O. Miller said:

"The last generation and a half has witnessed a widening gap in our own ranks so that today the Mennonite Church has more rich people than ever before in the United States, and more poor people. . . . It is true that we have not gone in this direction as far as the rest of the world has. If we had we would have a dozen or more Mennonite millionaires and as yet we have none. But if we continue for two more generations in the road we are traveling, we will have our share of millionaires. This is true because we are living and doing too much the way the rest of the world does."

3. *The difference in occupations can be a force that breaks down real community life.* As changes take place in our community, new occupations are entered. Different occupations mean that people live differently. Harold Laski points out that "people who live differently think differently." How can this break down community life? The answer is easy. We all see how people who work in certain positions are looked up to and how in turn they look down on others.

Just who is to blame I don't know, but here is an incident worth thinking over. A girl began working in a Mennonite-owned plant. After a while she was promoted to a so-called higher post. According to her way of thinking her new work no more entitled her to be looked up to than before. Yet to her surprise and disappointment many people began to congratulate her and imply that she was "advancing."

In a Midwestern town a careful study was made of the social classes and it was discovered that boys and girls from so-called upper-class families nearly always stood better chances of getting the so-called better jobs, and they began to look down on the other young people who worked at so-called poor jobs. How much of the spirit of Christ is there in communities that tolerate such things? Yet if we are honest and face the facts we can see signs of such things in Mennonite communities.

In preparation for this talk I wrote to several individuals for their observations. One of them replied that the wealthy members of certain Mennonite churches influence the life and program of the church in such a way that "we have even in Mennonite churches a class consciousness where the down-and-out individual or the common working man does not feel completely at home. It has been said that one can judge the social status and the religious warmth of a congregation by the length of the wheel base of the cars parked outside."

In passing it ought to be noted that religious people since the time of Amos and Isaiah have tried to solve the prob-

Prayer Requests —

[We solicit requests for this column.]

1. Pray for draft board releases and visas for newly appointed foreign missionaries.
2. Pray for safe journeying for missionaries returning for furloughs.
3. Pray for John S. Hess, evangelist in tent meetings at Harrisburg, Pa., July 7-15.
4. Pray for divine power in tent meetings at Shantytown, on edge of Lancaster, Pa., July 18-25.
5. Pray for definite guidance in the beginning of our mission work on the island of Hokkaido, Japan.
6. Intercede for 210 Voluntary Service workers under the supervision of Mennonite Relief Committee in many different fields.
7. Pray for the leading of the Lord in the working out of the presidential regulations to be given draft boards concerning alternative service for IV-E's.
8. Pray for tent meetings July 8-22 at the Springville Mission near Rockton, Pa.

lem of living like a brotherhood amidst wealth by keeping alive certain religious ceremonies that were intended to express equality. It became more important (and easier) to be ceremonially correct than to "do justly and to love mercy." Hanno Klassen of Heidelberg, Germany, after living in Mennonite communities in Pennsylvania and California recently, wrote that "material wealth causes struggle with the spiritual life. There is a certain discrepancy in coming to a foot-washing service in a Cadillac."

4. *Education and culture can divide a community.* We have more leisure and more money and we want to enter other occupations. To do so young people must often go to school. Our church schools and others are now accepted as being quite necessary to prepare young people for church work and also for other occupations. We would be much the poorer without them. Yet formal education can divide a community. Not all can afford it, and not all want it. Those who go to school usually develop different tastes in music, literature, recreation, occupation, and social life. Wherever this takes place there is the making of a divided community. On this point John A. Hostetler says:

"Institutions, many of them supported by Christian churches, have little concept of service to their community, and as such they are decidedly one-sided in their emphasis and are destructive of community life. Whether this is true of present-day Mennonite colleges is not known to the writer, but we will need to wait until reliable studies have been

made of this aspect of our colleges. The ordinary small college has yet to demonstrate its ability to make science and higher learning a tool for the rural community, for the church, and for the betterment of personal relationships."

Whatever the answer is, it is not in ceasing to send young people to college. Parents and the home community have a responsibility also to instill right motives in young people who desire to go to schools.

The Handwriting on the Wall

It is said that churches pass through these cycles: (1) At the beginning they are poor and struggling; (2) they become comfortable; (3) they become "respectable"; (4) they become "stuffy"; (5) they die. Where are we in this cycle?

We would all profit by a careful reading of *Meetinghouse and Countinghouse* by Frederick Tolles, professor of history at Swarthmore College. This book tells how the colonial Quakers in Philadelphia tried to keep a oneness and equality and at the same time build mansions, drive huge carriages, and gain much property. The story is that they failed to do both. Those who tried it "subjected themselves to mental and moral tensions which sometimes became intolerable. Some chose to give up the struggle and capitulated to the 'world.' . . ."

"Ye cannot serve God and mammon."

In conclusion I wish to quote from an article by Robert S. Kreider in the *Mennonite Quarterly Review* of January, 1951. I am quoting this at some length, for I believe it has a message that deserves a careful hearing. The quotation discusses land ownership, brotherhood, and the struggle for justice among the Mennonites of Russia less than one hundred years ago.

"No problem in the Mennonite colonies created such misunderstanding and class hatred as the land problem. It must be reviewed here briefly because this conflict demonstrates how class and property interests soil the church as an 'ethical community of brotherly love.' This problem of equitable land distribution had found an earlier solution in the Chortitza colony, where there had never been such great contrasts between the wealthy landowners and the humbler people. In the Molotschna the struggle was most bitter and protracted. By 1860 the Molotschna colony had a landless proletariat which comprised nearly two thirds of the district. The unpropertied Mennonites wished to receive a fair apportionment of land from the undistributed reserve and surplus areas. Further, they sought a voice in the village and district assemblies, where representation was restricted to landowners. The district authorities disregarded the appeals of the landless. The landless classes organized and besieged the Russian Advisory Commission in Odessa and the local and district authorities with

A Prayer for This Week

O Lord, our God, whose holy love has effected for us men a way of fellowship with Thyself, grant that Thy displeasure at our complacency might be known in our hearts in these days of opportunity, so that we might be cleansed, and purged, and rekindled with the flame of Thy love—that we might love Thee as we ought to love—ere we learn through fiery trial what Thou wouldst have us to be and do.

Grant that every freedom of ours in these days of iron might be accepted as a gift from Thy hand, and a responsibility to demonstrate the glorious freedom of those bought with the blood of the Only-Begotten.

Deliver us, we pray Thee, from all that enslaves—the world, its mammon, its tools and manners—that through identity with Thee and Thy purposes we might share the glory of those who suffer for righteousness' sake.

Take from us, we pray for the glory of Thy kingdom, our money and our goods and our youth, ere our candlestick be removed. Through Jesus Christ our Lord. Amen.—David A. Shank.

innumerable petitions, calling attention to their grievances and presenting constructive proposals for reform. But all to no avail. They appealed for support to the Kirchenkonvent, but the appeal went unanswered. The church leaders were for the most part well-to-do farmers, who shared economic interests similar to those of the landowners. Wearied by the constant petitions of the landless, the Mennonite Ober-Schulz finally resorted to disciplinary action to crush the movement. This action rallied to the cause of the petitioners the support of a number of merchants and several preachers. In a desperate effort to discredit the movement, a large group of landowners sought to smear the leaders of the landless as 'revolutionaries dangerous to the peace and welfare of the settlement.' Finally, after years of unpleasant struggle, the land question was settled in 1866 by an Imperial Rescript, which laid the foundation for a model system of Mennonite colonization. This solved the problem of the landless proletariat, although it did 'not mean that there was no social differentiation or stratification (thereafter) among the Mennonites of Russia.' C. H. Wedel attributes this Mennonite conflict to the 'selfishness and rudeness of the human heart' and to narrow intellectual horizons. It was all of that. Selfish, uninspired leadership failed to serve the common needs of their brethren, thus rending the garment of the brotherhood."

Scottdale, Pa.

OUR SCHOOLS

Why Choose Teaching as a Career

BY MELVA KAUFFMAN

[An address given in a recent chapel service at Hesston College]

The service test was established in Israel. It is found in Deut. 10:12: "And now, Israel, what doth the Lord . . . require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul." I believe one can serve the Lord God with all his heart and with all his soul in the teaching profession. I chose teaching because I believe in service.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers . . ." (I Cor. 12:28). Turn to the reference and read it.

I want you to think for a moment about what you have just done. Actually you have done something very difficult, though you are so used to it that it seems easy. You had to be taught to do this. Probably many teachers struggled with you before it could be said that you could read. You owe those teachers a great debt. They gave you the key to this priceless possession—ability to read.

There are other teachers who have been giving this key to other children ever since you received it. And there must continue to be teachers who will pass on this key. "For several years to come," says John W. Studebaker, U.S. Office of Education, "we shall need annually 150,000 *new* recruits to the teaching profession, two thirds of them in the elementary schools."

I am not writing to everyone. I am writing only to those people who have particular aptitude for teaching and it is to those I lift up this great profession. The invitation to write on this subject came to me at a time when I was particularly discouraged by the inferior quality of people over our nation who are finding positions in the nation's schools. This feeling came as I read an article written by an Oxford professor. He defined a teacher as a person who understands everything about his job except its *ultimate purpose*. The article told me of an experience of an educational co-ordinator (used to be called state supervisors) who went about visiting the classrooms to help improve the quality of teaching. Of one teacher the co-ordinator asked when the pupils were dismissed for recess, "What is teaching?"

"Well it's a—I believe it is—I know that when—Really, sir, I can't say but I'm doing it anyway."

I would be afraid to read the facts, if they could be compiled, on how many

hundreds of teachers there are today filling the vacancies who have little more concept of the job, but who are doing it anyway.

Teaching is a profession. When you consider teaching, you consider becoming a member of a great profession. But just taking training and getting a job does not necessarily make you professional. That is why I say I am not talking to all, because there are qualifications in this profession that cannot be acquired by training—some can be—but many of the qualifications God has to give. Ability to teach is a gift God has given to some.

How can you know if you have that gift? You can know after you have earnestly and sincerely sought guidance from the Holy Spirit. God does not speak to people about teaching if He has not supplied aptitude for teaching.

Teaching is full of opportunity—has many attractions—both in a *worldly* way and in a spiritual way. I realize it is possible to be mistaken in one's motives for being attracted to teaching. When you read about salary, vacations, respected prestige, possibilities for advancement, power to order people around, travel, pleasant schoolrooms, congenial hours, every Saturday off—and these are the things about teaching that stimulate your interest, that keep flashing back through your mind—your focus toward the profession is a *worldly* one. But if your first and ever recurring thought is the children you will teach—those innocent "faces looking up, holding wonder like a cup," your focus is a spiritual one and you have potential for becoming a genuine teacher. You look forward to the days, not so much to be called, but to *be* a teacher.

What makes a genuine teacher?

A study was made recently by a Chicago psychologist. Out of 1,767 new teachers, 58% were judged satisfactory at the end of the first year of employment. Dr. McMurphy's case study convinced him that the 42% unsatisfactory stemmed from at least one cause: lack of understanding of *what teaching is*. He said their failure was manifested in part by:

- inability to get along with people
- lack of perseverance and self-reliance
- inability to evince authority without officiousness
- an exaggerated impression of self-importance
- inability to stay at one thing long enough to see it to completion
- hazy idea of the whole teaching-learning process
- understanding everything but the ultimate purpose of teaching

According to a research study recently described by Dr. Kenneth W. McFarlane, superintendent of schools in Topeka, Kansas, teachers fail because they are lazy, irresponsible, disloyal, have poor judgment, use poor English, have weak personalities, are chronic complainers.

It is true that the first year of teaching is difficult, but those who are able to surmount all the obstacles connected with the first year are those who have inner resources on which to rely, those who are inspired and consecrated to the task, those who have strong beliefs in the principles of good teaching.

Teaching is an art. It takes *years* of experience to master the art. For this reason I say teaching in America has been too much of a steppingstone; many do not stay in the profession long enough to become artists. There is not time given to become a good teacher. In the elementary field there is a leaving rate of approximately one in every eight—a leaving rate of 12%. A simple computation shows that there cannot be an adequate supply of elementary teachers until teaching becomes a lifetime career. The estimated need for 103,000 new elementary teachers annually during the next ten years assumes an annual replacement of 7%, which means an average career of 14 years. So the estimate of 103,000 new elementary teachers every year is a conservative one. It has not been possible for the nation to supply 103,000 new carefully selected, thoroughly prepared and fully professional teachers annually. Therefore much inferior quality is ushered into our schools. Knowing that the first few years of anyone's experience reveals little more than one's mistakes, I verily believe that we must work just as hard to *keep* teachers in the profession as to recruit new ones each year. I think it is not out of place here to encourage you high-school graduates, even you high school juniors, to think seriously about your aptitudes, to examine your interests to see whether God has blessed you with the gift, to look forward to training to become a teacher *in terms of a lifetime career*. This does not mean that you shouldn't enter training unless you intend to teach at least fourteen years, but I say it is all right to encourage the fourteen-year-career idea. Of course, anyone staying in the profession that long may take a year out now and then to advance his training. Advance degrees can be earned by taking summer work.

On the other hand, if you are sure God wants you as mistress of a home, you still could consider a two-year training period which will enable you to teach a few years. There are still nineteen states in the union that require two years or less of teacher education to obtain an initial certificate. I feel the training and teaching experience of a few years will be an *asset* to any homemaker and mother. And, fellows, there is an increase

(Continued on page 669)

TO BE NEAR TO GOD

THEME: MEDITATIONS ON I CORINTHIANS

Sunday, July 15

"Your glorying is not good" (5:6).

Why was their glorying not good? Because they were glorying in sin, sin of the kind not even mentioned among the heathen. Isn't it strange that some worldlings have a higher standard of conduct and morality than some "Christians"? Christian liberty is never liberty to sin. The Bible presents the Christian life as a radical life. Too many have the idea that after one glibly says, "I believe in Jesus," it makes no difference then. On the contrary, every Christian has been called to holiness. Without it he will never see God.

Monday, July 16

"And such were some of you: but . . ." (6:11).

Somehow the enemy has distorted human understanding so that we are not able to see ourselves as we are. We need the mirror of God's Book. Even then what we see is so revealing that we shrink from its reality. The Bible has no commendatory remark to make about man in the rough. The only hope is that God has the cleansing agent which truly cleanses. Though man is vile, his heart only evil, yet God by the washing, sanctifying, justifying process in the name of the Lord Jesus by the Spirit is able to make us presentable to Himself. Rejoice, O Christian, not in what you were, but in what you are now in Christ Jesus!

Tuesday, July 17

"Know ye not that your body is the temple of the Holy Ghost . . . and ye are not your own? For ye are bought with a price . . ." (6:19, 20).

Yes, I do know, Paul, in my mind, but so often I live ignorantly, that God staked a claim in my body—and claimed it all in Christ Jesus. "Now I belong to Jesus." I am His claimed possession. He paid an exorbitant price for me. Since He did I ought no longer pursue the passions of the flesh. If I am His love-slave I am under His control. My whole being is under His control. I am His, but He is mine, too. The relation is reciprocal. Surely I have the better end of the deal. I have Him, my precious Lord. He has only me, who am less than nothing. What matchless grace!

Wednesday, July 18

" . . . But God hath called us to peace" (7:15).

Much is being written on ecumenical unity today. Let us live together and work for a common end, we are admonished. How precious is unity? In this context unity is not as valuable as peace. It may be better each to go his way and have peace, than to remain together without peace. True unity, of course, is a companion of peace—and God has called us to peace in church relations, in family relations, in personal relations. Most priceless of peace relations is one's own relation with his God.

Thursday, July 19

"Brethren, let every man, wherein he is called, therein abide with God" (7:24).

Liberty, freedom, peace do not come because of environment. The soul, the heart may be at liberty even though the body is in chains. Dissatisfaction with circumstances may easily disturb one's rest in the Lord. When God calls a soul He does not always say, "Get thee out of thy country." He may say, "Go home to thy friends." Remember there is no one as miserable as the Christian outside of God's will. Work for the Lord where you are. Learn early that the best in life is to be found where you find it, not where someone else found it. The secret is, "therein abide with God."

Friday, July 20

"Knowledge puffeth up, but charity edifieth" (8:1).

Knowledge is different from love. Knowledge is acquired by experience. Love is developed by experience. Love is a part of our nature, a response of the heart. Knowledge is a potential of the mind. Learning humbles a few; it inflates many more. The human race has always been teased and tempted by the adversary to be like God in knowledge. "Ye shall be like gods, knowing . . ." Why not covet being like God, loving? Love builds up. It seeks to please. It thinks no evil. It is never inflated. It never boils with jealousy. Why not cultivate loving what God loves?

Saturday, July 21

"But to us . . . one God, the Father . . . and one Lord Jesus Christ, by whom are all things, and we by him" (8:6).

Aren't you glad we are not of those who worship every animal, tree, and stone? We know there is but one God. He is ruler over all. He is the only autonomous, self-existing, independent, eternal God. By His side equal in every respect is the one Lord Jesus Christ. With them exists God the Spirit. By them are all things, in the eternal counsels of God, and we by Christ. There is no one who can take His place. Every other claimant for our loyalties is temporal and impotent, seeking his own interests. Only Christ, only God, seeks our interests. "No one ever cared for me like Jesus."

—J. Otis Yoder.

LIVING TOGETHER IN THE NEIGHBORHOOD

Sunday School Lesson for July 22

(Matthew 25:31-46; Acts 6:1-7; Romans 12:9-21; 13:8-10)

Two questions that might be used to start the discussion and lead into the lesson: Is it possible to live in the same neighborhood and not live together there? How do the people of such a community act toward one another? The lack of interest in each other, the lack of concern for one another's welfare,

and the selfishness of the neighbors will undoubtedly come out in the discussion.

What are some common neighborhood troubles? What are the causes of these suspicions, resentments, quarrels, indifferences, and are not these all spiritual problems? The Apostle Paul gives a recipe for good and peaceful living among neighbors. What is it in one word? Read together Rom. 13:8-10. Paul was writing to Christians who were living in a time that made Christian living difficult. These Christians were surrounded by luxury, gay life, grave intemperances, and sin of every description, just as we are today. We do have an obligation to all peoples about us to attract them to Jesus Christ as we live among them.

Does Paul recommend that we join the wicked in their ways to live peaceably with them? Is his recipe just don'ts? Rather than go through the recipe, verse by verse, let the pupils find a verse that gives a positive direction for making us good neighbors, good people to live in a community. Let pupils find verses that fit some good man or woman or young person in your community. Discuss what the community needs of your pupils.

The world is as much affected, or more, by what we do as by what we don't do. The world must see Christ in us. Paul told the Romans to be sincere and genuine, with no bluffing or hollow professing. One weak spot will hinder one's influence in the neighborhood. In this busy world ye are tempted to live too selfishly, not putting others' needs above our own, not in honor preferring one another. (Verse 16 too.) The tone of our living in Christ will be one of cheerfulness, fervency (not cold), happy and patient in all circumstances. The Christian's reputation is very important. In his business life, his social life, church life, and school life he must live above reproach. His walk must be honest before his fellow men.

Sympathy and appreciation of one another's joys and sorrows binds people together. We need each other. The poor we dare not forget. Not all people in your community will love you. They didn't love our Lord. Our attitudes to them, our enemies, are very important. Live at peace, bless and curse not.

Remembering that every person in your community has a soul and is of great worth in the eyes of God will help us to a spiritual appreciation of each person and to Christian conduct with them. Walk as children of light and bring Christ to your community. One has no greater mission field.

—Alta Mae Erb

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

Time is a Gift of God to man. Think of your life as a portion of time. Couple that with the words of Jesus, "for whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." Doesn't it open large conceptions of the use of our time?

—Mrs. D. D. Stoltzfus.

FAMILY CIRCLE

Mealtime

BY LENORE YODER

*One morn when I began to eat
A little child sat near my feet.
"Uncle," said she, "why are stars bright,
And why do they come out at night?"
"Can't say," I said, and took a bite.*

*A question ran across her face.
"Uncle, who tats the flashing lace
With the gloomy shuttle of cloud?
Is it the storm that cries so loud?"
"Who knows?" I mumbled through my
food.*

*A wonder drew into her eyes.
"Please, Uncle, tell me now what lies
Beyond those hills against the south
Are there strange kingdoms there, in
truth?"
"Can't tell," I gulped with bulging
mouth.*

*Her eyes began to grow perplexed
As if she scanned a foreign text.
"Do you know more than mouth and
belly,
And meat and soup and bread and jelly?"
I soothed my paunch. "Of course, you
silly!"*

*"Then tell me why I have a name,
And let me know from where I came."
I shrank uneasily within,
Like one who through a thickened skin
Might feel the pricking of a pin.*

*"Go out and fetch some eggs for dinner!
Now run, you chattering little sinner!
Your foamy questions overflow
Your mind that wants too much to
know—*

When all a child should do is grow!"

Wakarusa, Ind.

A Mother's Prayer

Make me a wise mother, O Lord. Keep me calm and give me patience to bear the small, irritating things in the daily routine of life.

Give me tolerance and understanding to bridge the gulf between my generation and that of my children.

Help me to bear silently the physical and mental pain of those whom I love by reminding me that only through suffering may they comprehend the distress of others.

Let me be not too ready to guide my children's stumbling feet, but allow me to be ever near to bind their bruises.

Give me a sense of humor that I may laugh with them, but never at them.

Let me refrain from preaching with words. Keep me from forcing their confidences, but give me a sympathetic ear when my children come to me.

Help me to teach them that life must not be filled with compromises, but must be replete with victories.

Make me humble.

Keep my children close to me, O Lord, though miles may separate us.

And let Thy light so shine upon me that they, too, will perceive Thy glory. Amen.—Selected.

Spiritual Conversation in the Home

BY S. N. LEITNER

There are many homes all over our fair land that are very successful when measured by standards other than Christian. The conversations carried on in these homes may be considered subdued and may seem to promote peaceful relationships. There is the spirit of mutual helpfulness; good habits are cultivated; regular church attendance is a habit. But when it comes to speaking about spiritual things these entire families are struck with a strange silence. They are families of spiritual mutes.

There is definitely something wrong here. There is a seeming dread of ministerial visits because the minister talks of spiritual things and expects the members of the home to respond by talking about spiritual things. Some members of the family dislike to have certain people come because they turn the conversation to matters concerning the soul.

This lack of spiritual enthusiasm very clearly violates the command given by God to the leaders of the children of Israel when He commanded them to speak of God's dealing with His people in the morning when they got up, when they sat down, when they stood up, when they went out, when they came back, and when they retired for the night. That is to say, the most important thing is to talk about God and the wonderful works and favors He bestows upon His people. This should be the main theme of family discussions. We could forget labor problems, the problems of world peace except the principles of the Prince of Peace; we could forget the doings of the politicians, the newspaper reports on crime, the sports, and comic pages. We need not talk so much about our fine jobs or our fancy dairy herds, but we should not forget to talk about God's wonderful revelation of Himself in nature and of His superlative love and His wonderful and matchless grace. These should be the red-hot topics of our thinking, speaking, and teaching in the home.

(Continued on next page)

EXPRESSIONS OF APPRECIATION

I would like to take this way to express the sincere appreciation of my late husband and myself to his many relatives and friends who remembered him on his birthday and all during his long illness with so many cards, letters, and gifts. They meant so much to him and he was very grateful to each one of you. I wish to thank you also for the many expressions of sympathy upon his passing which the children and I received. May the Lord richly reward each one of you.—Mrs. Ben J. Kauffman and family, R. 1, Aurora, Oreg.

* * *

I wish to express my sincere thanks to all who have so kindly remembered me with prayers, visits, cards, flowers, and gifts during my recent stay in the hospital. May God richly bless each one of you.—Amos H. Keepert, R. 1, Millersville, Pa.

* * *

We wish to express our sincere thanks to the many friends, neighbors, and relatives for their prayers, cards, letters, and for their kindness shown during our recent bereavement in the loss of our dear baby. May God bless you all.—Mr. and Mrs. Henry I. Martin, R. 6, Hagerstown, Md.

* * *

I wish to express my sincere thanks to all the kind relatives, friends, neighbors, and Sunday-school classes who remembered me with letters, cards, prayers, flowers, fruit, visits, and gifts while at home and in the hospital. May God richly bless you all for your kindness.—Mrs. Huber Oberholtzer, Mt. Joy, Pa.

* * *

I wish to express my appreciation and sincere thanks for the visits, prayers, and cards and contents during my five weeks' stay in the hospital.—Allen S. Walter, Line Lexington, Pa.

* * *

I want to thank everyone for remembering me with prayers, gifts, visits, cards, flowers, and fruit during my recent operation and convalescent days at home. May God richly reward each one of you.—Sanford H. Landis, R. 1, Willow Street, Pa.

* * *

We wish to express our sincere thanks for the many messages of sympathy and comfort and also for gifts and your prayers at this time of sadness because of the sudden death of our dear husband and father. May God bless you all.—Mrs. Levi S. Thomas and children, R.D. 2, Hollsopple, Pa.

* * *

I wish to thank all those who have so kindly remembered me with cards, letters, flowers, visits, gifts, and for the prayers offered during my stay in the hospital and since my return home. May God abundantly bless each one of you for your kindness.—Emma Shirk, Churchtown, Pa.

* * *

I wish to express my sincere thanks to my family, neighbors, friends, and relatives who remembered me with prayers, cards, letters, flowers, fruit, visits, and money during my illness and stay at the K. and W. Hospital and since I am home. The Lord has blessed me with much improved health and may He abundantly bless you all for your kindness. Mrs. Edmund G. Gingerich, Baden, Ont., Box 108.

* * *

I wish to express my sincere thanks and appreciation to the many friends and relatives who remembered me with prayers, visits, cards, gifts, flowers, and help during my stay in the hospital and while at home. The Lord has again restored me to my health. May He bless each one of you for your kindness.—Mrs. Robert M. Stoltzfus, Cochransville, Pa., R.D. 1.

* * *

I want to thank my friends and neighbors for the prayers, cards, fruit, flowers, scrapbooks, and all I got when I was at the hospital and at the rest home for a broken hip. I wish you all God's richest blessing.—Annie E. Snyder, Mt. Joy, Pa.

* * *

We wish to thank all who so kindly remembered our sister, Emma Oyer, during her long illness. She greatly appreciated your cards, letters, gifts, and your prayers.—Her Sisters.

* * *

I wish to thank all my relatives and friends for their kindness shown me while in bed at home and also during my stay in the hospital, for their prayers, visits, gifts, cards, and letters. May the Lord bless each and every one of you is my prayer.—Mrs. Raymond C. Hershey, R. 1, Kinzers, Pa.

Then, too, the lack of speaking of and about spiritual things in the home does not merely reveal that we have been negligent about our duties of placing the emphasis in the proper place, but it may also reveal the fact that we have not placed "first things first" in our lives. The Word tells us that "out of the abundance of the heart the mouth speaketh" (Matt. 12:34). What is the abundance of the heart? It may be many things in which this old sin-cursed world is very deeply interested. So many times the chief subject of conversation is the weather or the headlines of current events. All the natural tendencies of the human heart and the entire world of interest with which it is surrounded has a tendency to draw our thoughts and conversations away from things eternal. Satan is ever on the alert and walking about as a roaring lion seeking whom he may devour. I Pet. 5:8. He is continually prompting us: "Don't think or speak about God and His wonderful love, but think of this interesting old world in which something is going on all the time." The world's advice is to forget God and think of man and man's greatness. It will take determined effort on our part and God's help to overcome this.

It is not difficult to understand why an ungodly man does not dare to speak about the things of the Spirit. This is not due, merely, to the fact that he knows and understands so little about them but also because speaking of the things of the Spirit constitutes a spiritual probing into the deepest recesses of a man's soul. No ungodly man wants anyone to know what lurks there. It is to be wondered if that is not at the bottom of the reluctance in speaking of spiritual things. When the consciousness of sin awakens, there is a natural recoiling. Every real spiritual conversation is humbling and if honest, will move in the direction of closing one's mouth so that there is no self-exaltation there.

The darker we see ourselves the better it will be for us. But in a Christian home the emphasis need not remain there except as a background in which the salvation we have in Christ Jesus shines forth the more brilliantly. People saved from sin invariably want to talk about it. If we would do that more constantly in the home, the demon of silence would be much less successful in keeping us from speaking about God in glowing terms and to Him in words of praise and adoration.

Birch Tree, Mo.

Enjoy your teaching and grow, grow, grow by your spiritual activity—teaching.

Why Do We Teach?

BY ELLA MILLER

Just what is teaching? Heim says, teaching is working with a person for a result and that a teacher has not taught unless some one has learned. To teach is to help another to learn. Teaching is evangelizing. Through it decisions are made. Munro says, "One through whom Christ teaches may exert an influence all out of proportion to the time involved."

Why do we teach? Christ said, "Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you." In Acts 5:42 we read, "And daily in the temple, and in every house, they ceased not to teach." A real teacher teaches because he or she has a passion and compassion for souls, because it is a privilege to teach, and because it is a responsibility Christ entrusted to us. There is power in teaching when a teacher teaches in such a manner that people learn. In teaching we have an avenue of access to people's hearts, of loving, counseling, encouraging, and molding character for tomorrow. We teach because life is complex. Precious souls need an anchor and guidance. Solomon says, "Train up a child in the way he should go." Teachers are God's stewards and in I Cor. 4:2 we read, "Moreover it is required in stewards, that a man be found faithful." Through teaching we can present a better way of life and are able to lead others to rise to nobler heights.

The church calls out men and women to be teachers. No office offers a greater challenge or calls for more prayer and preparation than is required of a teacher who is a real teacher.

Teachers often work with children. Payne says, "If you want to plant a conviction indelibly into society, plant it in the heart of children."

We must teach because people are forgetful and must be reminded over and over again. We must teach because souls are hungering for the Gospel and are being thrust hourly into eternity unprepared to meet their Creator. A teacher's slogan could well be, "It's later than we think." We must teach because it is neither fair nor right that we withhold help, our Christian experiences, and knowledge from those who so desperately need it.

May each one who teaches take seriously their commission: "Go ye therefore, and teach all nations," and remember that Christ set forth evangelists, pastors, and teachers to propagate His Word and lead souls to Him. Let a teacher's prayer be: "That which I see not teach thou me" (Job 34:32).

Nampa, Idaho.

TEACHING THE WORD

For Teachers

BY A SISTER

I had been teaching for six months, and only when I was relieved of my responsibility did I realize how that class of young girls had grown right into my heart and life.

Now, several months later, in taking inventory of myself at the beginning of a new year, I find that the loss is still keenly felt.

I was quite confident of my ability and saw no one else better qualified for this class than myself in our small group, and then the shock came. Did I speak up and say I wanted this class? No. I want only those duties voluntarily given me. Would I want to change the present setup? No. It was for the good of all concerned.

Why, then, these meditations? Because spiritually I'm lagging. While I taught I was living an abundant, victorious life that cannot be maintained without much spiritual food. While teaching I got that food out of necessity in order to teach. I probed into the depths of each lesson for a whole week. It constituted my daily devotions and nearly all my doctrinal studies pertained to the lesson at hand. I looked ahead in the quarterly for future "extra special" lessons.

On Sunday morning I fasted and when the time came for the lesson I was ready and eager for it. The time allotted us was never too long.

I taught in the fear of the Lord, knowing that "whosoever offendeth one of these little ones, it were better for him that a millstone were hanged about his neck and he were cast into the depths of the sea." With this opportunity came also greater condemnation in case of offense. I sat, as it were, at the feet of Jesus, learning of Him in order to impart Him to needy ones, for one cannot give something one does not possess. I saw this Christ as I never had seen Him before; saw His virtues, His personality, and felt His presence and worth. I found that agonizing in prayer for a soul benefited me as much as the prayed-for one.

Must I give up this vision simply because I no longer teach? No, I need not. I want to adore the Christ because of the beauty of His holiness and not alone from necessity.

Should teachers become so attached to their classes? By all means do. Perhaps the pangs at parting with a teacher-class relationship are as natural as the pangs experienced when your brother, son, or sweetheart went off to C.P.S. If you can love this deeply, you can do more for the class, for yourself, and for the future church.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Sister Eva Barton, who has served in every term of the summer Bible school at Pinto, Md., since Bro. S. G. Shetler conducted the first one in 1934, was prevented by illness from assisting this year.

Bro. D. D. Miller, Berlin, Ohio, will preach at Fairpoint, Ohio, on Aug. 5. In the evening he and Sister Orpha Troyer, of Walnut Creek, will address sectional meetings.

Bro. A. Orley Swartzentruber, newly appointed for mission service in Belgium, brought the morning message at Goshen College on June 17.

Sister Mina Graber addressed the Women's Missionary Meeting at Goshen, Ind., on June 18, telling of her experiences during her recent stay in Europe.

Bro. S. C. Yoder and wife, Goshen, Ind., have been spending some time at Croghan, N.Y., where Bro. Yoder has had bishop oversight for a number of years.

A mission meeting sponsored by the Bethel congregation was held at the Western Mennonite School auditorium, Salem, Oreg., on July 4.

Bro. Isaac M. Baer will speak at the Strickler Church Middletown, Pa., on July 14. His message from Matt. 5:1-32 will be on "The Higher Standards of the New Testament."

A group of young men from the Zion congregation, Broadway, Va., have been distributing Gospel literature through Martinsburg, Winchester, and other towns of Virginia.

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A deacon will be ordained, the Lord willing, at the Kinzers, Pa., Church on July 10 9:30 a.m. May the Lord direct in this work.

About fifteen young people from the Illinois district comprise a service unit working

SUNDAY SCHOOL WORKSHOPS

are being sponsored conjointly by the Mennonite Commission for Christian Education and two of our camps:

Laurelville, Pa., July 16-20

and

Little Eden, Mich., July 21-28

A program valuable for all Sunday-school teachers and officers has been arranged. Take your Sunday-school work seriously and prepare for more efficient service. Even at this last minute decide to attend. Send reservations immediately to Laurelville Mennonite Camp, Route 2, Mt. Pleasant, Pa., or to Little Eden Camp, Onkama, Mich.

with the colored people of Chicago and Hopkins Park during June and July.

Bro. Glenn Whitaker, Wichita, Kans., conducted a Bible Conference at Colorado Springs July 6-8. The theme was the Second Coming of Christ.

Announcements

ONTARIO MENNONITE BIBLE INSTITUTE

The Mennonite Conference of Ontario in its annual sessions at Waterloo, Ont., June 5-7 formally approved the establishment of Ontario Mennonite Bible Institute.

The institution offers a five months' course over a period of three years for graduation. Each year's work is divided into two semesters.

The Ontario Mennonite Bible Institute makes a strong appeal to those who are farmers or otherwise involved occupationally and cannot well find time to spend long periods per year in school. The fall semester begins October 29, 1951, and the second semester begins January 14, 1952. School closes March 21, 1952. The Institute expects students from many states and provinces for the opening of school.

It affords an excellent opportunity for ministers, Sunday-school workers, and missionaries who are limited as to time and means. Here is a call to congregations to make it possible for their ministers to attend one or more years at O.M.B.I. The enrichment of his ministry will yield manifold dividends to himself and his congregation.

The Institute will be held in the spacious and well-equipped First Mennonite Church of Kitchener, Ont. Rooms are provided in homes near by.

Those interested should write at once for the bulletin and student admission questionnaire. Address the secretary, Miss Florence Shantz, 108 Erb Street West, Waterloo, Ont. Thank you.

J. F. Garber, Publicity Director.

NOTICE

The annual M.Y.F. Workshop is being held at Chesley Lake Camp, near Allenford, Ont., Aug. 4-10. An excellent staff will be there: Frederick Erb, director; Willis Hallman, Paul Lederach, Millard Lind, Roy Koch, Romaine Sala, Ida Showalter, and most of the M.Y.F. Council. There will be a stimulating program of lectures and discussions. There will be inspiring periods of group worship, and lots of singing. Those attending will return home with a whole bagful of ideas for their young people's program of activities.

Chesley Lake is a lovely place for a vacation. Every M.Y.F. unit should have a representative there. Persons from groups not affiliated are most welcome. Send your reservation immediately to Beulah Stauffer, Mennonite Publishing House, Scottdale, Pa.—How many? What sex? Age? Bring your own bedding. Expenses, \$18. Be present by 4:00 p.m. Saturday, Aug. 4.

A new course to be taught at Lancaster Mennonite School next year is Home Economics.

The evangelistic meetings conducted by Bro. George R. Brunk in two large tents at Lancaster, Pa., have continued at least to July 8. Crowds up to 8500 have attended. There has been a large response in the confession of sin and the reformation of life. Bro. Brunk talked to the ordained men of the district and their wives at the East Chestnut Street Church on Sunday afternoon, July 1.

The average attendance of the summer Bible school at Scottdale was 481. This is the largest in the history of the school here.

Sister Christine Horsch, widow of Bro. John Horsch, is spending part of the summer with her daughter, Mrs. Harold S. Bender, at Goshen, Ind.

The guest speakers at the Southwestern Pennsylvania Mission Board meeting held at the Stahl Church, Johnstown, Pa., July 6, 7 were John H. Mosemann and Marta Quiroga. Newly appointed missionaries from the district—Paul and Nancy Conrad and Delbert Erb—gave testimonies concerning their call.

(Continued on page 668)

Calendar

- Chesley Lake Camp:
- General M.Y.F. Workshop, August 4-11
- Junior Boys Camp, Aug. 11-18
- Junior Girls Camp, Aug. 18-25
- Young People's Camp, Aug. 25 to Sept. 1
- Laurelville Mennonite Camp, Mt. Pleasant, Pa.
- Victorious Life Conference, July 14, 15
- Writers' Conference, July 16-20
- Sunday School Workshop, July 16-20
- First Family Week, July 21-27
- Music Conference, July 28 to Aug. 3
- First Young People's Institute, Aug. 4-10
- Second Young People's Institute, Aug. 11-17
- Second Family Week, Aug. 18-24
- Missionary Bible Conference, Aug. 25-31
- Little Eden Camp, Onkama, Mich.
- Bible Conference, July 14-21
- Sunday School Workshop, July 21-28
- Young Adult Week, July 28 to Aug. 4
- Christian Business Men's Week, Aug. 4-11
- Church Music Week, Aug. 11-18
- Farmers Week, Aug. 18-25
- Family Week, Aug. 25 to Sept. 1
- Illinois M.Y.F. Retreat, Pilgrim Park, Princeton, Ill., July 27-29
- Southwestern Pennsylvania, Annual Conference, Blough Church, Aug. 5-8.
- M.Y.F. Workshop, Chesley Lake Camp, Allenford, Ont., Aug. 4-10, noon
- Annual Meeting, Iowa-Nebraska Conference, Cedar Creek Church, Manson, Iowa, Aug. 7-10
- Annual Christian Life Meeting, Lancaster Conference, Elizabethtown, Pa., Aug. 14 and 15
- Annual Meeting, Illinois Conference, Evangelical U.B. camp grounds, Groveland, Ill., Aug. 14-16
- Ohio Christian Workers Conference, Martins Creek congregation, Berlin, Ohio, Aug. 14-16
- Annual Meeting, South Central Conference, Pennsylvania congregation, Hesston, Kans., Aug. 14-17
- Young People's Institute, Iowa Mennonite School, Kalona, Iowa, Aug. 15-19
- Young People's Institute, Sponsored by the Nebraska Churches, Beemer, Neb., Aug. 17-19
- Ohio Young People's Institute, Camp Zion, Canton, Ohio, Aug. 18-24
- General Conference, Biennial Meeting, Goshen, Ind., Aug. 21-24
- Church School Day, Aug. 26
- Colorado Youth Retreat, Beulah, Colo., Aug. 27 to Sept. 2
- Indiana-Michigan Mennonite Christian Workers' Conference, Bayshore Camp Ground, Sebawaing, Mich., entertained by the Pigeon congregation, Aug. 28-30
- Youth Conference, Johnstown, Pa., district, Stahl Church, Sept. 1 and 2
- Annual Meeting, Mennonite Board of Education, Conestoga Church, Morgantown, Pa., Oct. 18-20
- Mennonite Bible Institute, Kitchener, Ont., Oct. 29 to March 21
- Fall Missionary Day, November 18
- Bible Sunday, Dec. 9
- Annual Meeting, Mennonite Publication Board
- Place undecided, Feb. 20, 21, 1952
- Conference on Industrial Relations and Mennonite Community Life, Tiskilwa, Ill., March 28 and 29

Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. Wilbur Nachtigall, missionary in Puerto Rico, writes under date of June 26: "At Palo Hincado we are in our second week of Bible school. The average attendance for the first week was seventy-four, which is a considerable improvement over last year. . . . Next week we move up to La Cuchilla for two weeks."

On Sunday evening, June 24, the program at the Lima, Ohio, Mennonite Mission consisted of tape recordings of two messages from the annual mission Board meeting.

Bro. Clyde Mosemann has taken up the position of hospital chaplain at the Mennonite Hospital, La Junta, Colo. He arrived there with his family on June 25.

Sister Carol Glick, missionary under appointment to Puerto Rico, and **Sister Anna Lois Rohrer**, missionary under appointment to India, attended the Ohio M.Y.F. Convention at the Martins Creek Mennonite Church, Holmes County, over the week end of June 30 and July 1.

Bro. and Sister Lawrence Brunk write from Pehuajo, Argentina: "Our congregation at Pehuajo is not large but there is still a very nice group of willing workers who co-operate in the work of the church and who are interested in seeing souls saved. Each Tuesday we have a Bible study hour covering a variety of themes on the Christian life and Bible teachings. Thursday night is prayer meeting and Bible meditation. Sunday morning we have Sunday school and in the evening preaching. . . . Besides these meetings here at the church we have a branch Sunday school in another part of town where the attendance averages between twenty-four and thirty. At the present time several of the young girls are in charge of that service altogether."

Bro. S. C. Yoder, former president of the Mennonite Board of Missions and Charities, is listed as one of the speakers at the annual Fourth of July meeting at the Walnut Creek, Ohio, Mennonite Church.

Bro. Amos Swartzentruber, missionary in Argentina, has been suffering ill health during recent months. Prayer is requested that he may speedily be restored to normal health.

Sister Gladys Widmer, missionary under appointment to Puerto Rico, spent a number of days at Board headquarters, Elkhart, Ind., immediately following Missionary Training Conference. Sister Widmer is scheduled to fly from New York to San Juan, Puerto Rico, on July 26.

The July, 1951, issue of the *Missionary Sewing Circle Monthly*, published by the Women's Missionary Sewing Circle Organization of the Mennonite Board of Missions and Charities, pays tribute to the late **Sister Emma Oyer**. If you are interested in learn-

ing more about **Sister Oyer's** work in the Chicago, Ill., Mennonite Home Mission, read her book, "What God Hath Wrought." This book gives an interesting history of the Chicago Home Mission. Write for your copy today. Price, \$2.00. Address orders to the Mennonite Board of Missions and Charities, Elkhart, Ind.

A meeting of the executive committee of the Mennonite Board of Missions and Charities has been scheduled for Elkhart, Ind., Wednesday and Thursday, July 11 and 12. Members of the committee are Brethren **John H. Mosemann**, President, **J. B. Martin**, Vice President, **J. D. Graber**, Secretary, **H. Ernest Bennett**, Treasurer, **Levi C. Hartzler**, Secretary for Service and Relief, **E. C. Bender**, Fifth Member.

Recent callers at Mission Board headquarters, Elkhart, Ind., were **Bro. and Sister Paul Showalter**, Meadville, Pa., and **Sister Edith Showalter**, missionary on furlough from Africa.

Sister Marie Yoder, missionary in Puerto Rico, expects to be in America on six months' furlough as from Sept. 1, 1951.

Bro. Lee Kanagy, missionary under appointment to Japan, is scheduled to be ordained to the ministry at his home church, Goshen College, Goshen, Ind., Sunday, July 22. Brethren **S. C. Yoder**, bishop, and **John H. Mosemann**, pastor, will be in charge of the ordination service.

The building for the Wooster, Ohio, Mennonite Mission is continuing. The basement walls are completed and are ready for the framework of the building.

Bro. John Lehman, former director of the M.R.C. Service Unit at Nazareth, Ethiopia, gave a much-appreciated talk, illustrated with Kodachrome slides, at the Ohio M.Y.F. Convention on the evening of June 29.

The Fairpoint, Ohio, Mennonite Mission reports an enrollment of eighty-two during summer Bible school. The offerings taken during the Bible school totaled \$29.16, which amount is to be sent to the missionaries in Belgium.

Summer Bible School at the Mexican Mennonite Mission in Chicago, Ill., was started on June 25.

Bro. Roy Roth, pastor of the Pleasant Hill Mennonite Mission Church, Peoria, Ill., and **Bro. Ralph Smucker**, missionary on furlough from India, are scheduled to participate in the annual Illinois M.Y.F. Retreat, near Princeton, Ill., July 27-29.

Bro. Lee Kanagy, missionary under appointment to Japan, is spending a few weeks at La Junta, Colo., to assist **Bro. Clyde Mosemann** in beginning his work as hospital chaplain. **Bro. Kanagy** served very acceptably in this service at the La Junta Hospital, beginning last February.

MENNONITE RELIEF COMMITTEE M.R.C.

The M.Y.F. Youth Team gave a program at the North Main Street Mennonite Church, Nappanee, Ind., on Sunday evening, July 1. On Wednesday afternoon, July 4, they conducted a fellowship social with the Pleasant View M.Y.F. north of Goshen, Ind. They began their regular summer itinerary with the Arthur Mennonite Church, Arthur, Ill., on July 5. Their itinerary for the remainder of the summer follows:

July 12-15—Hannibal, Mo.
July 19-22—Garden City, Mo.
July 26-29—Yoder, Kans.
Aug. 2-5—Harper, Kans.
Aug. 9-12—Perryton, Texas
Aug. 14-17—South Central Conference, Hesston, Kans.
Aug. 18-21—Argentine Church, Kansas City, Kans.
Aug. 23-26—Wayland, Iowa
Aug. 27 to Sept. 2—Colorado Youth Retreat, Beulah, Colo.

Three women and one man will be needed for replacements in the Kansas City Hospital Unit, Kansas City, Mo., Sept. 1. Interested persons are invited to send their applications early to the Secretary for Service and Relief.

Sister Phyllis Hershberger, Milford, Nebr., transferred to the La Junta Hospital Unit from the Bethel Mission in Chicago on July 1. **Sister Rosalie Reichelt**, Goshen, Ind., began service at the Bethel Mennonite Mission, Chicago, Ill., on June 24 as a voluntary service worker. Several men volunteers can also be used at the Bethel Mission immediately.

The M.C.C. Committee on Advice and Control for voluntary service met in Chicago on June 27 to discuss the implications of the new draft law for voluntary service. In addition to the M.C.C. constituent group voluntary service directors, who are regular members of the committee, several district conference directors also attended this meeting.

A group from the Norris Square Church in Philadelphia was in charge of the young people's meeting at Perkasio, Pa., the evening of July 1.

Bro. J. M. Nissley preached at the Tampa, Fla., Mission on July 1.

Bro. Lloyd Weaver, Newport News, Va., brought the morning and evening messages to the Mt. Pleasant Church, Fentress, Va., on June 24.

Bro. Ralph Palmer needs a number of Bibles and New Testaments for people who have been saved or helped through his Gospel tract work. If you have used or new Bibles in good condition which you would like to give for this work, send them to **Ralph Palmer**, Denbigh, Va.

Eight girls from Lancaster County, Pa., are assisting with Bible school work in the vicinity of Brewton, Ala.

Gilda and the Nuns

BY BEATRICE HERSHEY HALLMAN

OH, but you want to confess to the priest now, of course. There was not time before the operation as it was an emergency. But now you want to confess to him, and then say the prayers of thankfulness to the Virgin who has brought you safely through," gently insisted the smiling, kindly nun.

"Thank you, I have 'confessed,' but I confess my sins to the Lord Jesus . . ."

"Yes, yes, of course," interrupted the nun, "but you want to confess to the priest-father, as he is closer to God than any one else can be, except the Virgin Mother herself."

"There is only one 'Mediator' between God and man, the man Christ Jesus," joyfully quoted Gilda in answer.

"O my dear!" exclaimed the astonished nun, "Where did you ever hear such heresy? May the Holy Virgin Mother forgive you, you poor child."

"No, I cannot be mistaken because my mother taught me so, and she and I believe the Bible is God's Word. God Himself tells us that the Lord Jesus is the ONLY mediator between God and man, between God and us. You see . . ."

"No, no, you must not talk that way. Your mother has taught you great heresy, not the truth. You must confess all these wrong things that your mother has taught you." Unsmiling and horrified the nun shook her head and angrily walked off to get the priest.

Personally, I cannot get used to having nuns in our Trenque Lauquen Municipal Hospital. There are six of them, not one has a nursing degree, and only one has had some practical training, yet they are there and have superiority over the R.N. and her practical helpers. In Tres Lomas, where we were stationed six years, we were allowed into the Municipal Hospital at any time that necessity demanded. There we could pray and read Scripture to our sick members and friends. There was not even one nun there. Bibles could be found in the library, placed there some years previously by Brother Amos Swartzentruber.

How sadly different here in Trenque Lauquen. We dare not open the Bible to read a portion, but we can and do quote promises from His Word, and we can pray silently knowing that God hears and answers.

The nuns change frequently. Some are kind and respect our beliefs; others are insistent, unkind, surly, even belligerent in voice and manners. The latter will even refuse to obey doctor's orders, refuse to give necessary medications or treatments, or perhaps the patient will have to suffer the inconvenience and discomfort (to say nothing of danger entailed) of a wet sheet, or a leaky (and usually too hot or too cold) hot water bottle, and a dozen other things which would take time to mention. This is the lot of Evangelicals who refuse to compromise with the official religion, the lot of the very poor, and the very old.

So you see why twelve-year-old Gilda, who has been so happy since she gave her heart to the Lord, was our special concern in prayer when her mother came to tell us that they had just rushed her to the Municipal Hospital (its real name is Hospital of Mercy) for an emergency appendectomy. Gilda's mother is a faithful member; her father is "near the kingdom."

Many, many prayers ascended to our heavenly Father that afternoon. The answer was marvelous, as He so often answers us. This brave girl, aside from being a Christian, was poor and had been suffering since a tiny girl from leakage of the heart.

Meanwhile the Superiora (head nun) came and insisted that the girl "confess," not only that she might be forgiven, but also that she could take communion and thus please the "Holy Mother, Virgin Mary." She left in an angry huff, saying that she would herself speak to the mother. The first nun came back and said that the priest would be there shortly, and left. Now Gilda's mother returned, Gilda had insisted that her mother go to the Mission and pray for her during the operation. She said that she didn't want her to be in the hospital during the operation as there was nothing she could do for her there. The Lord Jesus had promised to hold her hand and so there was nothing to fear. The mother is one of those rather excitable kind, but I have never seen her so calm as on this occasion, nor have I ever seen her so composed as she prayed. Both mother and daughter were already assured of the answer!

"Gilda, dear, do not give in to them in any way. Mother and the pastor and his wife will continue praying that you will be faithful to the Lord Jesus no matter what 'they' say or do. Now I must go as I see the Superiora coming to your ward. Good-by." As the mother rounded the corner of the last corridor leading to the entrance she almost bumped into the priest!

"Just a moment, Senora, I wish to speak with you."

"Do excuse me this time as I am in a terrible hurry," said the mother as she bowed and walked on.

"No, no thank-you, I have already confessed to the Lord Jesus," sweetly spoke Gilda to the priest as he came to her bedside with the same story about the "confession."

"Yes, yes, little girl, but you see 'they' and your mother have started you out on the wrong road. The Roman Catholic Church is the only church which dispenses truth, and we know that confession must be made to the priest-confessor, so God can hear and forgive."

"But the Bible says that Jesus Christ is the only mediator between me and God. He is the one who died on the cross for our sins, and God forgives us for His sake, and. . ."

"Who taught you that?"

"My mother taught me that and you can read it in the Bible. . ."

"But you see the Bible is interpreted by the



Twelve-year-old Gilda Gilardhengi of Trenque Lauquen, Argentina, knows something about persecution.

church (Roman), and not by individuals; and besides, you are too little to know what you are talking about," kindly explained the priest.

"But, sir, I know that what I am saying is true because right here in my heart the Lord Jesus spoke to me, and He held my hand while they were operating on me, and now I have so much joy in my heart that I cannot help but know that it is all true!"

"Well, little girl, I'll come around again when you are better, as I know that you will want to do the right thing."

Off went the priest. I wonder what he actually thought. This was the parish priest who makes a periodic visit to the hospital, and not the hospital chaplain. The parish priest was born in South America of German parents, and has been bitterly opposed to us Evangelicals, as we are called here in Argentina.

Gilda's mother was allowed to stay all night with her. When it was time to say the evening prayers, the ward nun came in. By now she was openly annoyed and angry, and determined to break Gilda down. Every one repeated the prayers in response and in unison except Gilda and her mother. In the morning when the nun came around with her rosary for responses and recited prayers for the sick she was again chagrined to see that Gilda and her mother were not following her. The mother left for the day. It was Sunday morning. She hurriedly came to Sunday school to tell the story of how the nuns were bothering Gilda, and how she answered a number of times by quoting the Bible. She asked all of us to be in special prayer that her daughter might heal rapidly so that she could soon leave the hospital. We all rejoiced in Gilda's bright testimony and her calm manner.

The next day as the mother was with her little patient, the head nun came again. This time she was determined that she would convince both mother and daughter to recant their Christian faith. After using all her arguments to no avail, she tried to scare them by telling them that "only hell and the devil will be your lot." The mother again was gone before the nun could get the priest there to talk with her.

The last day as mother and patient were preparing to leave the hospital, there was

again opportunity for a lovely testimony to the Superiora. All arguments were answered with apt Bible verses. At times a fitting chorus came to the mother's mind to show that Christ is the One who saves; Christ is the One who intercedes for us, and He is the only ONE.

"You must recant or you will be eternally lost. Do return to the Mother Church . . . cleanse yourself of this heresy, and confess all to the priest," spoke the insistent, pleading voice of the nun as she accompanied the mother and daughter to the hospital entrance.

"I cannot. Furthermore the Bible says we must confess to God and not to man. The priest. . ."

"You must say, Father," the nun quickly interrupted.

"No, I have only One that I call Father. He is my heavenly Father. Again the priests are only human, as you and I. Let me leave this Golden Text of the Bible with you. . . ." She again repeated John 3:16. The nun leaned forward with eyes wide open, then

stepped back; again she leaned forward to hear; but again crossed herself quickly as she stepped back. How eager, it seemed, she was to hear these beautiful words. Her eyes filled with tears as the mother sang another chorus, "At the Cross." Then, as if collecting herself, and marshalling all her thoughts into one channel, in vain she tried once more to convince the mother to return to "the church." They were at the outside entrance by now, and the pastor was driving up in his station-wagon to take them home.

"There comes the pastor. We must go. We have Jesus in our hearts, and we will pray for you too." The poor horrified nun made the sign of the cross as she saw the Protestant pastor approaching and fled, saying, "So that is who they called when they asked us to phone number 247!"

Gilda and her mother are praying for the nuns that they may learn the True Way. Let us put them on our prayer list too.

Trenque Lauquen, Argentina.

A Challenge

BY RICHARD HARDER

Brother Harder has been teaching at the Montagneuse (pronounced mont'nay) Valley School near Eureka River in Northern Alberta. The following is part of a letter he wrote to Brother Linford Hackman.

LACKING in experiences? Come north! Thrills beset me from the very start of the journey by car into the north country. While passing through Edmonton on the morning of August 30, 1950, I learned that a man had committed suicide the night before by jumping off the high level bridge. He was a schoolteacher from northern Alberta. I wondered if I would hear more about the incident when I arrived.

In the afternoon of the next day I opened the door of the teacherage, a small cottage on the school grounds provided for the teacher to live in. The sight which met my eyes convinced me that my predecessor had no intentions of returning. Beer and whisky bottles cluttered the floor. One window was broken and the pieces of glass were lying on the studio couch. The table was covered with dirty dishes and spoiled food. I began to suspect that the man who had lived here and the suicide were the same person. Later this was confirmed.

Soon, however, school was started and I nearly forgot the feeling which came over me at first. There was the junior teacher to get acquainted with and altogether some sixty children to learn to know. At first the children were very backward and shy, especially on the playground. They informed me that they never had a teacher who played with them before. They always fought at noon and recesses. I had the privilege of teaching them simple games which most children know before they start to school.

Everything went fine for a few weeks. Then the fire season began. With it came smoke—smoke so thick that for many days

my eyes smarted continually. The whole area seemed to be infested with small forest fires.

One day a strong southwest wind whipped the fires completely out of control. Flames leaped up in many places. One fire roared right past the schoolyard during school hours. The people of the district joined themselves into bands to protect houses and granaries. I attached myself to one such band and for two nights and one and a half days fought a real forest fire.

Several hours of that first night I will never forget, nor do I wish it over again. The gang I was with included about seven farmers. We had two oil company trucks. One was equipped with a water tank, the other with a pressure pump. Using these we tried to keep the buildings ahead of the fire soaked with water. We failed. Some of the fire crossed the road and took a northeast course; the rest roared on east. At times the flames were shooting 50 to 100 feet above the standing timber. After the fire had passed, we followed its northeast path. The occupants of every farm it crossed had moved their furniture and other possessions out into open fields and fought desperately to save their homes.

At one place a house had caught fire six times but the people managed to put it out each time. At this place, six straw stacks and three granaries had gone up in smoke. Then the fire passed over the ridge and burned for weeks in the unpopulated area north and east of here.

The winter was not as bad as some of the rumors about it. The temperature was not extremely cold at any time. Twice we had a week or so of 40 below zero weather, but nothing worse. There were 30 inches of snow on the level, but the roads were kept open by bulldozers. In winter everyone uses melted snow for water, and in the summer it is ob-

tained from dugouts, or from a few shallow wells. This spring the melting snow turned everything into mud and water. So it seemed when on the roads.

The people of this area are mostly farmers, but nearly all have another occupation for the long winter, such as trapping or working in a sawmill. Many are at least half Indian and are a rough bunch when influenced by drink.

As the school is the only public building in the community, it is always used for dances. I live on the schoolyard and cannot help seeing some of the carousing at these affairs. One time, after the Christmas concert which was **not** to be followed by a dance, two drunken men threatened to beat me up unless I would let them into my schoolroom so that they could have a dance. However, I truthfully told them that I did not have the key at the time and proceeded to leave for the Christmas vacation.

Upon my return I found they had broken in and had a dance anyway. Let me tell you how the place looks after a dance. One time I counted seventy-five unbroken beer bottles, plus many fruit extract and whisky bottles, besides the broken ones, lying inside the schoolroom close to the wall, the center being left clear for the dancers. Then outside I counted 125 more besides the broken ones. That particular night it was 44 below zero; so not as many outsiders were there as usual.

What can we do for such people? Go on without apparent notice of them? Call the police and have them arrested? Or shall they be converted? Our God is all powerful!

What of the children? They all attend the dances with their parents and are calloused to drunkenness and fighting by grown men. At the last dance several of the boys from my class were drunk. One especially I heard screaming and moaning and crying before he "passed out." Let's give them a chance, and show them the "better way" before they become too involved.

Not all are inclined to be so wild. A few have told me they are tired of dances and wish they had something better to do. Three teen-age boys have consented to accompany me to Bluesky for church the next time. There is no church near here and most of the people do not profess any faith. Personally I think this is certainly an open field, and I feel sure that many of the people would come to services if such were held. Will you not consider what you can do to help get a work started in this needy field? I might add that since the fire last fall there is quite a quantity of good level farm land, partially cleared, available by agricultural lease which is similar to the old homestead system.

NEW BIBLE DEPOT

Something new has been added to the oldest city in the world—Damascus! The American Bible Society recently opened a Bible center there, where Scriptures translated into many languages may be bought at cost. This is only the latest of many of such Bible Depots which the Bible Society maintains all over the world.

Conferences in the African Church

BY PHEBE YODER

African brother: "Makutano ya Yona yataanza tarehe 24." (The meeting at Jonah's church will begin on the 24th.)

Missionary: "Oh, I did not know there was a conference at the Bukwaya church." (Bukwaya is an outstation among the Zanaki tribe and Jonah is the shepherd teacher at that place. The work was just begun about 2 years ago.)

African brother: "Yes, they have been planning to have a big meeting over there as soon as they finished building their new church. The Zanaki brethren from Bumangi are going to help in the furnishing and the cooking of the food. Jonah says the people around them have never seen a large gathering of Christians, and he longs that those heathen people might hear the testimonies of such a group. Are you going to this conference?"

Missionary: "I hope I can. I have never been over to Bukwaya land and I long for the fellowship of such a conference."

It is in this spontaneous manner that district conferences have been planned for and held in recent years with increasing frequency. It has been a source of real joy to missionaries to see it, and to participate in these conferences as brethren instead of as leaders. We remember the former years when planning for a two- or three-day meeting meant supplying food, transportation, and making almost all the arrangements. It makes us feel like parents who used to have to carry the children and now can see the children not only walking but doing a lot of the work.

As missionaries we attend these district conferences, join in the fellowship, and if the Lord gives the message, minister the Word along with the African brethren whom the Lord uses. The fellowship of brethren, black and white, is very sweet and upbuilding. Sleeping arrangements and meals are looked after by the local leaders. Missionaries usually take their tents.

Of these conferences, which are usually district-wide, there are several types. Some are planned for the purpose of reaching the unsaved in the community. Such was the purpose of the Bukwaya conference mentioned above. A good representation of missionaries and African Christians was present from our various stations, but over half of the crowd came from the villages around the Bukwaya outschool.

On the last day of the meetings a middle-aged heathen woman, whose arms and legs were loaded with heavy brass rings, came walking up to the front of the church and said, "I too want this Jesus for my Saviour." This came during the time when Christians were giving their testimonies. Not only were several heathen people saved during those three days of conference but the Zanaki Christians seemed to be blessed in a special way.

Such gatherings are occasionally held at our outschools in both North and South Mara.

Another kind of meeting is the Victorious Life conference. This is planned chiefly for Christians and believers. Any lack of victory in daily personal relationships in the home or to other people, or among Christian leaders both African and missionary, is called sin. The Holy Spirit uses some of our brethren, African and missionary, to give very plain and practical teachings at such times. Many of our hearts have been convicted and cleansed during this kind of meeting.

The annual conference is usually the largest of all. This year it was held at Nyabasi. Although the Christian group at Nyabasi is rather small, yet they manifested a real hospitality in caring for the crowd. It is highly beneficial for the Christians from our various stations and tribes to meet together in fellowship at least once a year. It serves to unite the various sections of the church and is a real blessing to the brotherhood.

Last week in Majita we attended a third kind of conference. This was a local meeting of the church elders, the outschool teachers, the African pastors and missionaries of the Mugango-Majita field, planned and called by the African brethren. These brethren meet five or six times a year in such capacity. Last week all twenty were present and in an informal Spirit-led fellowship these leaders very freely discussed their problems, their mistakes, and their future plans. They are happy if their missionaries can be present with them; but if not, they still go ahead. They have recorded minutes of their dis-



This is the way missionaries travel to and from their annual Conference. They must take camp cots, bedding and some provisions.

cussions. Such leaders' meetings are to us an indication of firm foundation for indigenous church building.

With the ordination of our first native pastors, and the spontaneous planning of these conferences, and the assuming of more responsibility by African Christians, the missionaries begin to feel like Simeon of old: "Lord, now lettest thou thy servant depart in peace according to thy word." There are still ministries and responsibility that only missionaries can fill. This is especially true in educational, medical, print shop, and Bible school fields. But in the work of the church we are endeavoring to work in fellowship with our people rather than as leaders among them.

Tanganyika, East Africa.

Boys and girls marry younger today in Japan as compared to several years ago. Moreover, parents also favor early marriages of their children. This tendency, revealed a spokesman of the Eugenic Marriage Consultation Institute of the Japanese Ministry, shows that the young people have become mentally and physically matured earlier than before.



Annual Conference, 1950. Back row, left to right: E. Freed, M. Wenger, N. Smoker, P. Yoder, V. Eby, R. Wenger, E. Showalter, E. Landis. Middle row: Guest, M. Hess, E. Hurst, A. Shenk, D. Smoker, G. Stauffer, C. Leatherman, M. Mack, R. Shank, S. Eshleman. Front row: S. Troyer, Guest, M. Hess, S. Hurst, C. Shenk, G. Smoker, E. Stauffer, J. Leatherman, N. Mack, J. Shank, M. Eshleman.



No Hope

What I saw reminded me of the tales my grandfather used to spin about the pioneering days in the West. But this story is void of anything romantic or adventuresome, though it does have a few characteristics of ones I have heard him tell.

There were the barren prairies, the vast stretches of plowed sod. There wasn't a tree in sight, nor a blade of grass. All one could see were clusters of ugly barracks here and there. Fluttering from an occasional washline hung some drab-looking, frozen laundry.

Nothing but a plowed field, snow, and barracks silhouetted against a gray, cloudy sky.

At the end of the path, half buried under ground, with only the roof showing, stood a tiny barrack which belonged to "the Mennonite family," a widow Wekking and her four children.

The entrance at the foot of the steps seemed jammed with the overflow of the two tiny rooms. The kitchen—quickly one's eye scanned the rough board walls, the line with wash drying. There were only the bare necessities: a bench, a table, a chair, a closet with what little food they had. A few cans of M.C.C. meat stood on the shelf. On the stove a pot of sauerkraut bubbled slowly. That was their dinner—no potatoes, no meat, just sauerkraut. What a nourishing dinner for growing school children!

The mother wasn't home; just the two youngest children. Both were dressed in ski pants, heavy sweaters, and heavy shoes. One could see one's breath, even in the kitchen.

Though this may have been as simple as early pioneering, there was still a vast difference. This family, and many others like

This room was so cold the visitor's breath was visible. The children were at home alone as the mother and older members of the family had to work. The dinner of sauerkraut bubbled on the stove.

them, had to flee for the safety of their lives.

And then there was another difference, the greatest of all! My grandfather and the people like him had hope! What a difference that makes!

Hope for the future. Hope for a better home someday. Hope for an opportunity for their children. Hope to live once more as dignified free human beings.

But these refugees have no hope!

There is no work. There is no possibility for work.

What opportunity is there for a widow and her children? Germany is overcrowded. There is no opportunity to migrate. They are unwanted wherever they go.

One of the German Mennonite leaders told me recently that these people, though they had lived so miserably for six years, could go on living under these circumstances for another three years. They could even be hungry for another three years if they knew they could get something better later on! But the sad thing, that which they do not realize, he said, is that for them there is no hope!—Via M.C.C.

Gays Creek, Kentucky

Dear Christian Friends, Greetings: Since we wrote earlier a number of things have happened on our creek that have been a source of real encouragement to us. We are happy to see the work of the Holy Spirit in the community, and surely without the presence of the Lord in the work we could do nothing. We appreciate very much the prayers of those of you who are concerned about the work here in the hills.

The latter part of March a man and his wife accepted Christ as their Saviour. Within the next few weeks several others made the same decision. Then on May 27 Brother Alvin Swartz from Talbert, Ky., was with us and conducted a very impressive baptismal service at the schoolhouse in connection with the regular Sunday morning meeting. Six persons were baptized. Ford Jett, his wife Tabitha and daughter Elizabeth, Jessie Morris, and Mary Lillie Morris were the five from Gay's Creek. The sixth person was Doc Spicer from Brother Frank Dutcher's community on Bowling's Creek. We praise the Lord for these persons who have been freed from sin.

The victory of these souls has been the occasion for Satan to put forth every effort to discourage them and also to hinder others from coming to the knowledge of the truth. But we know that He that is within is greater than he that is in the world. These folks need your prayers that they might grow in grace.

A new school building is planned for our

A Clinic for Honduras

Little medical help is available in Honduras. For this reason Sister Dora May Taylor has been sent by the Eastern Board to open a much-needed clinic. On June 16 she embarked at New Orleans for the field to which God has called her.

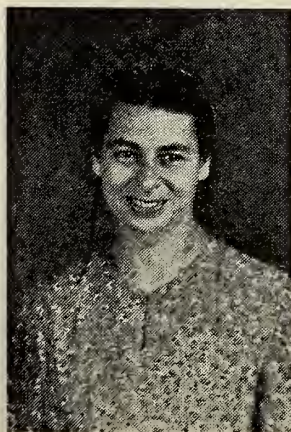
Sister Taylor has a background of experience to bring to the work that lies ahead. Following graduation from E.M.S. in 1932 she served for eight years in the Tampa, Florida, Mennonite Mission. Nurses' training at La Junta, Colorado, followed where in 1948 she received the Linda Richard's achievement award for the state of Colorado. After working a year at La Junta she served E.M.C. as school nurse. Her final training before entering the Honduras field was a six months' course at Preston Maternity Hospital, Philadelphia, Pennsylvania.

For several months she will be at the Mo-

ravian Mission Hospital in Nicaragua learning about tropical diseases and also how the Moravian mission conducts its clinics.

She anticipates opening the clinic in Honduras around the first of October.

Dora May Taylor
New worker in Honduras



creek this summer. The old school building which we had been using for services, has been sold to another group in the community. Some things that have happened have been hard to understand, but we are confident of the leading of the Lord and can see His hand in many things. We are looking forward to having a church building of our own in the near future.

Sister Alice Yoder of Hartville, Ohio, is helping us during the absence of Sister Ruth Yoder of Belleville, Pa.

The workers and other Christians on Turner's Creek are planning a conference for Kentucky Christians. We are anticipating a time of blessing in Christian fellowship and feel that those few days will also be a time of real help to the work here. The Christians here are planning to attend the conference.

Recent visitors have been: Lloyd Hartzler and family, Ft. Seybert, W. Va.; Irvin Showalter, Vada Showalter, Arlene Showalter, Linville, Va.; Alvin Mast and wife, and Paul D. Yoder and wife, Greenwood, Del. Brother Alvin Mast brought the Sunday morning message for us when he stopped with us on his way to Bowling's Creek for Bible school. We were glad for the fellowship of all these people.

Remember the work here in prayer that the Word of God may have free course and be glorified.

June 14, 1951.

David and Rhoda Showalter.

M.C.C. Weekly Notes

Counseling Service Is Planned

On June 28 the M.C.C. Executive Committee moved to implement further a recent recommendation of the M.C.C. Peace Section, that regional counseling services be planned, to assist young men and their ministers in contacts with local boards in the matter of work orders under the new draft law provision. It is anticipated that a service such as this may be needed since the primary authority for ordering men to work "in the national health, safety, or interest" is in the hands of local boards rather than in a central agency.

No further word has been received regarding the presidential regulations which are to be issued to govern the local boards in their function of ordering C.O.'s to work.

Mennonite Center Opened in Washington

A house at 2007 Kalorama Road in the northwest part of Washington, D.C., has been procured for use by the M.C.C. as a residence for M.C.C. personnel serving in Washington, and as a fellowship center for voluntary service workers and other Mennonite persons in Washington. Anyone from the constituency traveling to Washington in the interests of government contacts, or for other reasons, is welcome to make use of the facilities at the Mennonite center.

Will Bring Relief Needs to Churches

During July Mervin Miller, field representative for M.C.C. relief, is contacting Mennonite congregations in South Dakota, Kansas, Oklahoma, Iowa, and other states to out-

line in more detail the food needs in this year's relief program. Canned meat is one of the primarily needed commodities, and thus one of the present objectives is to help organize canning projects in communities where this is possible. Bro. Miller plans to meet relief committees and other leaders, rather than fill speaking engagements in public meetings.

Service at Hong Kong

The M.C.C. unit in Hong Kong continues to give preventative care to children who otherwise would be in dangerous contact with tuberculosis. The May report indicates that fifteen children are now in the home. Two are under careful observation because previous X-rays had showed questionable conditions. This project, though small, reaches children who are poor and would have no similar care otherwise.

The Hong Kong center serves also as the area office for the Far East M.C.C. units, in Formosa, Java, Japan and India. The Far East continues to be one of the most needy areas of the world today. Although many people there have never had comforts of life

which are common in the Western world, the acute suffering of recent years is a burden to those who have seen this need among "the least of these."

German Church Sends Thanks

The Synod of the Evangelical Church in Germany recently voted to continue its Hilfs-werk organization as a more permanent "Good Samaritan" or welfare agency of the church. Its function has been chiefly that of restoring church life and helping to alleviate material need after World War II. The new action provides for its continuing work in general social problems and human distress.

In this meeting the Synod also voted to send a message of appreciation to the churches in America, requesting that the thanks be conveyed to the people who gave contributions in the past, and even yet are giving for those in need. Mennonite gifts have represented about forty per cent of relief materials reaching Germany from American voluntary relief agencies.

Released June 29, 1951

Via Mennonite Central Committee
Akron, Pennsylvania

CHURCH CORRESPONDENCE

MIDLAND, MICHIGAN

Christian greetings to all HERALD readers. In the past few months we have had a number of visitors who took an active part in our services. Music programs were given by chorus groups from Eastern Mennonite College, Johnstown Mennonite School, and Hesston College. Ministers who brought us Gospel messages were Donald King, Pigeon, Mich., Levi M. Hurst, missionary on furlough from Africa, Kenneth Starr, Brethren in Christ minister from Gladwin, Mich., and Milo Kauffman, Hesston, Kans. We are expecting Bro. Erie Bontrager, Vestaburg, Mich., to speak here next Sunday evening.

Bro. Clarence Yoder assisted in week-end services in the congregation near Brethren, Mich.

Twenty-two of our members are serving as teachers in two summer Bible schools. Clarence Yoder and Oscar Wyse are the principals. After the close of these schools three of our sisters plan to teach in summer Bible school in the Missionary Church about twelve miles west of our church.

The family of J. Otis Yoder is living in this community at present, while Bro. Yoder is engaged in revival meetings elsewhere.

Bro. Dan Wyse and family plan to move to Virginia soon.

Two of our older sisters, Ella Miller and Lydia Kauffman, are unable to attend services because of poor health.

Two of our younger brethren are in service units at present: Richard Yoder in Maryland and Melvin Leidig at Saginaw, Mich.

Bro. Melvin Yoder delivered the message last Sunday at the Cady Mission.

We request your prayers for the Lord's work here.

Floyd F. Bontrager.

HIGH RIVER, ALBERTA

(Mount View Congregation)

Dear HERALD Readers: During the past six months we have received many blessings, for which we are thankful.

Three young people from this congregation were privileged to attend several weeks of Bible school at Carstairs in January and February. Bro. Stanley Shantz, from Guernsey, Sask., one of the teachers, was a visitor here on Jan. 14.

Bro. and Sister Paul Burkholder from Bluesky, Connie Spicer and Rhoda Buschert from Westward Ho were with us Jan. 28.

Feb. 4 Bro. Paul Voegtlin from Tofield was in charge of the morning services.

Feb. 15 Bro. Harold Boettger drove to Culp to teach Bible school. His family accompanied him as far as Tofield, where they visited until his return March 5.

April 10 we were privileged to have with us Bro. and Sister Josef Herschkowitz from Harrisonburg, Va. Bro. Herschkowitz gave us a vivid account of his life in a concentration camp in Germany and told how through these experiences God was calling him. We were pleased to have them with us again on May 1.

Bro. J. G. Hochstetler, Creston, Mont., was here to conduct communion services April 22.

We are looking forward to our district conference which meets at Creston, Mont., July 1-3. Many from here are planning to attend.

June 22, 1951.

Ruth Guengerich.

SOUTH BOSTON, VIRGINIA

(Ebenezer Congregation)

Dear HERALD Readers: "The Lord hath done great things for us; whereof we are glad."

Bro. and Sister Daniel Zehr from Gladys, Va., were received into our congregation by letter.

Bro. William Jennings from Knoxville, Tenn., conducted our revival meetings April 26 to May 6. He challenged us each evening with a heart-searching Gospel message. We were glad for the interest shown by the community and for the good attendance each evening. As a church we were encouraged and strengthened. There were a number of confessions and reconsecrations. A class of four is being instructed each Wednesday evening. One Wednesday evening our bishop, Bro. Driver, and Bro. Jason Weaver, from Waynesboro, were present to worship with us and to conduct the meeting.

We are having a song service every second Sunday evening in the month. The other Sunday evenings we have young people's meeting. On the evening of June 10 Bro. Milton Hostetler, from Gladys, Va., was with us and conducted the opening service.

Our summer Bible school was held June 11-22. Good interest was shown. The school began with sixty-eight pupils. Eighty-five were present the last day. That evening we had a closing program, which was attended by many interested parents and friends. We appreciated the assistance of the following teachers from outside the community: Naomi Shoemaker, Harold and Ruth Emswiler from Broadway, Va., and Alice Shrock from Gladys, Va.

Bro. John Shenk and family from Denbigh, Va., worshiped with us and brought an inspiring message on Tuesday evening, June 19.

We are looking forward to baptismal and communion services soon.

June 25, 1951. Mrs. Beulah K. Good.

KALONA, IOWA

(East Union Congregation)

A large funeral was held at the East Union Church June 20 for Isaiah P. Yoder, who passed away June 18. One of the most faithful members and loyal supporters of the church, a Sunday-school teacher for fifty years continuously, he will be remembered as a man of prayer.

The sympathy of the congregation was extended to the family of Bishop D. J. Fisher in the first bereavement of this large family circle of ten children when Ralph Fisher, the oldest son, passed away suddenly at Greenfield, Ind., May 17. All of the family were present at the funeral except Ruth, who is serving in Formosa. C. L. Graber assisted in the services.

Bro. S. B. Nafziger of the Iowa Mennonite School faculty is assisting Bro. D. J. Fisher in the work of this large congregation during the absence of Bro. A. Lloyd Swartzendruber. Many visiting brethren have also filled the pulpit. Among them were Paul E. Bender, of Grantsville, Md., one of our former boys at East Union, D. D. Breneman, of Creston, Mont., Amos Gingerich, of the West Union

congregation, Frank Sturpe of Wauseon, Ohio, and Eugene Blosser, returned from China.

Mrs. A. Lloyd Swartzendruber has received her welcome appointment from M.C.C. for a year overseas. In about a month, July 15, she and her son, J. Paul, will join her husband, who is director of the builders' unit in Germany. Before their twenty-fifth wedding anniversary on May 25, Mrs. Swartzendruber distributed stamped air-mail stationery, addressed to her husband, as a pleasant anniversary surprise.

Grace C. Miller, our chorister at East Union, is receiving shots and making other preliminary preparation to leave in September, the Lord willing, for two years of service in material aid distribution out of Hamburg, Germany.

We have been especially favored lately in the "singing of spiritual songs" at our church, beginning with the coming of the Hesston Chorus, directed by John Duerksen. On May 6 a Goshen Gospel team composed of Raymond Troyer, Gerald Hughes, Ervin Meltinger, and Jake Landis as a quartet, and Fred Speckeen as speaker, gave two programs, one of them at our church. On May 27 a quartet from Sterling, Ill., gave a good message in song. Personnel included Cecil Wade, Harry Lapp, Lloyd Good, and Eldon Shank, with Harold Bachman as speaker. On June 17 the Kalona Gospel Singers, composed of Orie Keiser, Herman Yoder, Gordon Miller, and L. Glen Guengerich, gave a program in sacred song.

Members of every church in the community attended the program given at the West Union Church on June 10 by the Messiah College Male Chorus, directed by H. Royce Saltzman. The chorus was accompanied by Isaiah Harley, faculty adviser. They met with a warm welcome to return again.

I.M.S. commencement activities were held at the East Union Church. The baccalaureate sermon by Howard Zehr of Peoria, Ill., and the commencement sermon by Paul Mininger of Goshen, Ind., were very thought-provoking.

Phil Frey, of Archbold, Ohio, will hold our revival meetings Oct. 14-21. To these we are eagerly looking forward. Another promised enrichment of mind is the coming visit of Dr. Esther Hodel of Morton, Ill.

Pray for the work in this too-needy place. We cannot sit smugly at home in comfort, nor do we, in the midst of a sin-sick, suffering world. Erma Miller Erb.

ELVERSON, PENNSYLVANIA

(Friedens Mennonite Church)

Dear Christian Friends: We should give thanks to God for the Friend we have found in Christ Jesus. He says, "I will never leave thee, nor forsake thee" (Heb. 13:5).

May 13 a Mother's Day program was given with each Sunday-school class participating in the program. There were many interesting things presented from the Bible. On May 20 Kenneth Hertzler was baptized by Bro. T. K. Hershey and has become a member of our congregation at Friedens. On May 27 we observed communion. Ira Kurtz bishop of the Conestoga congregation, and T. K. Her-

shey, pastor at Friedens, had charge of the services.

Our congregation has been asked to occupy a little country church which has been closed for a number of years. It is situated east of Route 122, approximately three miles. It is also three miles from the Friedens Church. We felt the decision should not be our own but rather the Lord's leading. For many it was hard to think of leaving or discontinuing the work at Friedens although the churches are in the same community. The result of a meeting held May 27 was the time we discovered we were unable to purchase or secure a long-term lease which would have been necessary because of repair work that needed to be done. We feel the direction of the Lord to accept the offer for the Zion Church which will be ours as long as religious services are held in it. It is our plan to begin services in July. Harry Shetler from Johnstown, Pa., is expecting to hold evangelistic meetings at this church, beginning July 22. We desire to be faithful witnesses for the Lord until He returns.

June 27, 1951.

Mary Ellen Yoder.

VERSAILLES, MISSOURI

(Providence Congregation)

Dear HERALD Readers: Greetings in Jesus' name. Children and parents took great interest in our summer Bible school May 28 to June 8. Teachers included Verna and Elizabeth Yoder, Haven, Kans., Mary Yutzy, Hutchinson, Kans., Sadie Bissey, Leonard, Mo., and Sarah Yoder and J. R. Shank of Versailles. The enrollment was thirty-nine, average attendance thirty-two. June 17 Herbert Carver and Joan Weyse, of Kansas City, Kans., worshiped with us. The Lord has been blessing us with rain and with the privilege of worshiping at His house. May He bless Bro. Shank in his labors. We hope that the good seed which has been sown will cause souls to come to Christ. Pray for our congregation.

June 21, 1951.

Mrs. Lessie L. Inman.

EAST PEORIA, ILLINOIS

(Pleasant Hill)

HERALD Readers: Greetings. June 11-22 have been two very busy weeks for both our pastor and community children. About 170 double post cards were sent out announcing our Bible school to all homes where there were children. Much effort was put forth to make it the best ever Bible school. Class ages were from three and half years through high school; average attendance was 151 children. Sister Alma Yordy from Chicago has been teaching a women's class since 1931. However, she has expressed a desire to be released because of the many church activities at that time. We have appreciated her service. Bible school contacts more homes in a community than any other method and only the Lord knows what lasting impressions may have been made upon these children.

Bro. and Sister Robert Harnish of Highway Village, new superintendent and minister there, began their Bible school June 25. May the Lord bless their ministry in this work.

Pleasant Hill has been richly blessed with

(Continued on next page)

FIELD NOTES (Continued)

The net worth of Lancaster Mennonite Conference Schools with school plants near Lancaster and Mount Joy is \$249,028.32.

Bro. A. J. Metzler spoke at Altoona, Pa., Sunday morning, July 1.

Bro. Paul E. Bender, Grantsville, Md., brought the evening message at Scottdale on July 1.

Change of Address.—Bro. and Sister Ernest J. Bontrager have moved from Route 1, Box 615, Salem, Oreg., to Route 2, Canby, Oreg., to resume duties in the rural mission work of the Bethel congregation.

Bro. Joseph H. Martin, Mt. Wolf, Pa., preached to the Landisville-Salunga, Pa., congregation Sunday morning, July 1.

The young people at Landisville, Pa., while soliciting the community for Bible school also took a religious census of the community.

Bro. Michael Wenger, Lititz, Pa., preached at the Pinecraft Church, Sarasota, Fla., June 17-24. Bro. Joseph M. Nissley served as director of the summer Bible school at Pinecraft.

The annual mission and peace program was held at Walnut Creek, Ohio, July 3, 4. Speakers were S. C. Yoder, P. L. Frey, and J. R. Mumaw; also George Leistl, Bavaria, Germany.

New pews have been installed in the church at Walnut Creek, Ohio.

Bro. Ezra B. Yordy, Eureka, Ill., preached at the Pleasant Hill Church, East Peoria, both morning and evening on July 1.

Sister Vera Newcomer was elected to represent the Catlin Sunday School, Peabody, Kans., at the Little Eden Sunday School Workshop. Is your Sunday school sending a representative to either Little Eden or Laurelville?

Bro. Albert Weaver, Hesston, Kans., presented the work of Mennonite Aid, Inc., to the congregation at Peabody, Kans., the afternoon of June 24. The congregation voted unanimously to co-operate in this plan as a congregation.

Bro. C. F. Derstine spoke at Fisher, Ill., in the annual meeting for this season on July 2-4.

Bro. L. J. Miller, who in his eighty-four years of life has devoted fifty-five years to the preaching of the Gospel, brought the morning message at the West Liberty Church, Windom, Kans., on June 24.

Sister Marta Quiroga spoke at the South Union Church, West Liberty, Ohio, Sunday evening, July 1.

The Boys' Camp at Laurelville, Pa., had a record attendance of 198. Bro. Frederick Erb served as director. Additional members of the staff were Clare Brubaker, Ray Bair, Amos Bauman, Ralph Stahly, Delbert Erb, Herbert Yoder, Willard Krabill, Robert Ekeland, and Edith Herr. Sister Herr is serving as director of the Girls' Camp, which follows the Boys' Camp.

Bro. John L. Horst brought the morning messages at Chambersburg, Pa., on July 1.

Bro. Isaac K. Metzler, Accident, Md., who has been seriously ill, is, we are glad to report, improving.

Bro. Walter Moore and wife, formerly of Davidsville, Pa., are now located at Meyersdale, Pa., and are in charge of a branch office

of the Pennsylvania Association for the Blind, Bedford, Pa. They report about twenty-four people afflicted with blindness in the Meyersdale area. Bro. Moore will instruct them in rug-weaving, chair-caning, and other crafts.

Bro. John R. Mumaw, Harrisonburg, Va., conducted evangelistic meetings at Walnut Creek, Ohio, July 1-8.

Bro. William A. Miller, Bremen, Ohio, was the guest speaker for a week-end meeting June 22-24 at the Sharon congregation, Plain City, Ohio. Sister Edith Showalter spoke here about mission work in Africa June 26.

Witnessing to Migrants was the theme of the young people's meeting at East Petersburg, Pa., on July 1. Messages were brought by John Litwiller and Raymond Charles.

The annual reunion of the conscientious objectors of Camp Meade, Md., in World War I will be held at Rhodes Grove Campground, seven miles south of Chambersburg, Pa., and one mile east of Route 11, on Aug. 18, 19. The Saturday evening program begins at 6:00 p.m. Eastern Daylight Time, and the Sunday morning service at 9:30. Speakers listed are John D. Roop and Isaac M. Baer. Each person will receive three meals and lodging (provide your own sheets) for \$2.25. Send reservations early to the chairman and secretary, Cleason J. Forry, 815 Broadway, Hanover, Pa. All World War II objectors are cordially invited for Christian fellowship in an ideal location.

Bro. David Stutzman and wife, Maysville, Ohio, worshiped with the Casselman River Conservative congregation at the Maple Glen Church July 1, Bro. Stutzman preaching both morning and evening.

Bro. O. N. Johns spoke on "The Present Military Program as It Affects the Mennonite Church" in the Mennonite Ministers' Fellowship meeting held at the Crown Hill Church, Marshallville, Ohio, on July 3.

Change of Address.—Bro. Fred J. Gingerich from Canby, Oreg., to Salem, Oreg., Route 1, Box 615.

Bro. C. D. Bergey and wife, Fentress, Va., are on an extended trip to the West.

Change of Address.—Bro. S. E. Allgyer, from West Liberty, Ohio, to Plain City, Ohio. Bro. Allgyer is staying with his youngest son.

The South Central Conference has been ordering subscriptions to The Christian Ministry for each active minister in the conference, with the subscriptions paid by a conference fund. Other conferences may wish to inaugurate a similar program.

The annual youth conference sponsored by the Mennonite churches of northwestern Pennsylvania was held at the Sunnyside Church near Conneaut Lake July 7, 8. The theme was "Recapturing the Anabaptist Vision." Bro. John C. Wenger was the speaker and Bro. Dwight Weldy the song leader.

Bro. Noah G. Good, dean of Lancaster Mennonite School, brought the morning message at Mellingers Church, Lancaster, Pa., on June 17.

New workers at the Publishing House are Hazel Gingerich, Detroit Lakes, Minn., and J. B. Shenk, La Junta, Colo., both more recently from M.C.C. headquarters in Akron.

A MAN CALLED RIGBY

A commercial traveler named Rigby was compelled to spend a week end every quarter at Edinburgh. He always stayed at the "Waverley" and worshiped at Free St. George's, being attracted by the wonderful ministry of Dr. Alexander Whyte. It was his invariable custom to try to persuade some other visitor to accompany him to the services.

On one occasion, after breakfast, he saw a fellow traveler writing busily, and approached him to ask if he were going to any place of worship. The man answered that he was too busy, and was also a Roman Catholic. Finally he consented to accompany Mr. Rigby, and was so impressed that he asked permission to go with him again that night. At the evening service his heart was strangely moved and he yielded himself to the call of Christ.

The next morning Mr. Rigby was passing the house of Dr. Whyte, when an impulse prompted him to call and tell the preacher the help he had given to one soul. As the doctor listened the tears rolled down his cheeks, and then he told how he had come away from the previous evening's service feeling that everything had been a failure. Then he bethought himself to ask the name of his caller, and on being told that it was Rigby, he exclaimed, "Why, you are the man I've been looking for for years." Dr. Whyte went to his study and returned carrying a bundle of letters, from which he read such extracts as these:

"I was spending a week end in Edinburgh some weeks ago, and a fellow commercial called Rigby asked me to accompany him to St. George's. The message of that service changed my life."

"I am a young man, and the other day I came to hear you preach, at the invitation of a man called Rigby, and in the service I decided to dedicate my life to Christ."

Dr. Whyte went on to say that twelve of the letters were from young men, of whom four had since entered the ministry.—The Dawn.

CORRESPONDENCE (Continued)

visiting ministers recently. Brethren Simon Litwiller, Hopedale, Ill.; Howard Zehr, Peoria, Ill.; Theodore Wentland, Cullom, Ill.; and our new pastor, Roy Bucher, Goshen, Ind., visited us. Bro. J. N. Kaufman and wife have returned home from their vacation, bringing with them two of their grandchildren. It is a rare occasion to have them come from Oregon and I am sure they are enjoying it.

July 1 Bro. Ezra Yordy of Eureka, Ill., was scheduled to preach at Pleasant Hill while Bro. Roy Roth conducted junior church in the basement.

The A Cappella Chorus, under the direction of J. P. Duerksen, worshiped in song at Pleasant Hill Sunday afternoon, June 24.

June 26, 1951. Amelia Conrad.

CLOVERDALE, OREGON

(Blaine Church)

Dear HERALD Readers: Greetings to you in Jesus' name. June 3 Bro. and Sister Henry Wolfer worshiped with us. He gave us a good sermon. In the evening some of the Sheridan young people gave us a program.

Here at this place we are few in number and we always appreciate having others give us a helping hand. We could use more Christian people at this place. We are looking forward to our daily Bible school in July. The attendance at Sunday school has been somewhat larger with a few more of the parents of the children coming. We had an Easter sunrise service which seemed to lead to more coming to Sunday school. We need your prayers at this place that the Christians be encouraged and unsaved ones brought to Christ.

Mrs. L. W. Shenk.

BIRCH TREE, MISSOURI

(Berea Congregation)

Dear Christian Friends: Greetings of Christian love in Jesus' name. On Sunday, May 26, Bro. Raymond Hershberger, our bishop, was with us at which time he gave communion to the church. Most of the members partook of the communion. Before the communion service two girls, Elda Rosenberg and Marilyn Hathaway, were received into the church by water baptism. Bro. Hershberger's wife and son, Keith, accompanied him. Sister Magdalene Grove and her mother from Garden City, Mo., worshiped with the congregation on the same Sunday.

Bible school was held two weeks in May with an enrollment of forty-nine and an average attendance of forty-one. Sister Wilma Diener of Canton, Kans., was supervisor. Teachers were Elizabeth Yoder, Verna Yoder, and Mary Yutzy, all of Hutchinson, Kans.; Sarah Yoder, Versailles, Mo.; and Anna Detwiler of the home congregation. The teachers visited in every home represented by the children who attended. The program was given Thursday night, May 24. Bro. Jonas Kauffman and son, Leroy, of Haven, Kans., brought the Bible school teachers to this place and worshiped with us May 13.

The literary met at Arthur Ebersole's May 15 and elected officers for the next term. Officers are elected for four-month terms. The literary meets once a month.

A bus load from this congregation attended the Bible conference held with the Mt. Zion congregation April 28 and 29.

Sister Martha Hines spent a few days visiting her sister Mary at Yoder, Kans.

June 4, 1951.

Mary I. Detwiler.

OUR SCHOOLS (Continued)

ing demand for men teachers in the elementary schools. There is a large demand for principals of two-, three-, and four-teacher grade schools. Most schools want experienced teachers for principals. It occurs to me that it is a wise plan for young men to take the two-year course, teach a year or two, then finish college to meet requirements for a principal's certificate. From a financial standpoint it is also a good plan.

What sort of self-appraisal might you give yourself if you are considering teaching? Here are some questions:

Does your work, either in study or in manual labor, indicate a capacity to work steadily and systematically?

Do you have leadership potential?
Are you quite mature emotionally?
Do you have teaching convictions?
Are you stable and dependable?
Can you express yourself in speaking and in writing?
Can you read with understanding?
Can you listen?
Can you use the basic mathematical skills necessary in everyday life?
Can you employ methods of thinking that get at the solution of problems?
Are you developing a set of sound moral and spiritual values?

These questions need not all be answered "yes" before a student considers teaching, but these questions should be some of your objectives as you look forward to entering training. Many of the above qualifications are developed during the training period. Few of them can ever be developed after the teacher is on the job.

The profession needs teachers who will not shrink from hardship. The profession needs sincere men and women whose very presence is an inspiration to boys and girls. The profession needs teachers who will place more effort upon the making of *men* and not upon the making of things. The profession needs teachers who understand that the educational program should concern itself largely with the development of character. I am glad the public schools *are* laying more and more stress on ideals, moral judgment, and wholesome habits in the day by day living of each child. Ethical values are more easily *caught* than *taught*. What is asked of the public school teacher is not a formal program or direct procedure of inculcating these ideals but rather a manifestation of moral encouragement and support and a *sterling example* of character lived before the boys and girls daily. There are many opportunities to seek out strong spiritual values with a view to strengthening the ideals of youth in the study of academic subjects—in literature, in history, in geography, and in science. But a teacher who does not exemplify the ideals himself can do little toward setting them before the pupils through literature, history, geography, and science. I don't know what the President had in mind in his State of the Union Message in January when he told Congress, "Our public school system faces the greatest crisis in its history." I like to think he had in mind the moral needs and rights of American children.

Eleanor Roosevelt, in an article in the N.E.A. Journal, said, "I feel the role of the teacher is the most important thing before the country today. We must attract to the teaching profession," she says, "people with *ability*, with *ideals*, with *courage*, with *conviction*."

May God bless you as you prayerfully consider your future.

Hesston, Kans.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Beiler.—To Samuel H. and Mary (Kaufman) Beiler, Princess Anne, Va., twin sons, Mark Allen and Marvin Eldon, June 11, 1951.

Blosser.—To Albert and Carol (Schloneger) Blosser, Columbiana, Ohio, a daughter, Lynn Louise, May 1, 1951.

Bowman.—To Le Roy and Lydia Ann (Horst) Bowman, Lancaster, Pa., a son, Elvin Ray, June 19, 1951.

Brubaker.—To Daniel A. and Nellie (Rhodes) Brubaker, Harrisonburg, Va., a son, Charles Robert, June 5, 1951.

Clymer.—To D. Lloyd and Betty (Martin) Clymer, Lancaster, Pa., a daughter, Martha Jean, June 18, 1951.

Eichelberger.—To Clifford and Lucille (Kauffman) Eichelberger, Wisner, Nebr., a son, Harley Joe, May 22, 1951.

Frye.—To Joas H. and Irene (Troyer) Frye, Topeka, Ind., a son, David Owen, March 27, 1951.

Halteman.—To Clarence A. and Dorothy N. (Landis) Halteman, East Greenville, Pa., a daughter, Marian L., June 12, 1951.

Hershey.—To Vincent and Mary (Brackbill) Hershey, Paradise, Pa., a son, David Vincent, June 12, 1951.

Hoover.—To Ernest Ray and Lizzie Lucile (Martin) Hoover, Elkhart, Ind., a daughter, Ethel Fay, June 19, 1951.

Horst.—To Benjamin and Edith (Eberly) Horst, Rittman, Ohio, a son, Daune Edward, May 3, 1951.

Jantzi.—To Elmer and Miriam (Bender) Jantzi, Au Gres, Mich., a son, John Nevin, June 11, 1951.

King.—To Samuel and Lydia (Fisher) King, Ronks, Pa., a son, Amos L., June 9, 1951.

Kinsinger.—To Orval and Lavanda (Swartzendruber) Kinsinger, Parnell, Iowa, a daughter, Nancy June, June 23, 1951.

Kreider.—To Don and Elda (Hostettler) Kreider, Wadsworth, Ohio, a daughter, Donna Lou, May 2, 1951.

Kuhns.—To Clarence L. and Mabel (Diller) Kuhns, Chambersburg, Pa., a daughter, Nancy Jane, June 27, 1951.

Layman.—To Amos and Rebecca (Warfel) Layman, Denbigh, Va., a daughter, Naomi Fay, May 30, 1951.

Long.—To George W. and Erma (Boyer) Long, Telford, Pa., a daughter, Dolores Ann, June 1, 1951.

Martin.—To Russell H. and Lois (Diller) Martin, Maugansville, Md., a daughter, Wilma Jean, June 22, 1951.

Miller.—To Glenn G. and Florence (Lutz) Miller, Manheim, Pa., a daughter, Linda Joy, June 15, 1951.

Rice.—To Lester and Lorraine (Wing) Rice, Columbiana, Ohio, a son, David Wayne, May 22, 1951.

Shank.—To Lester C. and Araminta (Lehman) Shank, Harrisonburg, Va., a daughter, Miriam Rose, June 27, 1951.

Showalter.—To Winfred E. and Mildred (Harner) Showalter, Waynesboro, Va., a son, Fredric Keith, June 20, 1951.

Slaubaugh.—To Calvin and Martha (Shrock) Slaubaugh, Wolford, N. Dak., a daughter, Sherill Arlene, May 17, 1951.

Stauffer.—To Elmer and Mildred (Nussbaum) Stauffer, Mt. Gilead, Ohio, a son, Russell Jay, June 20, 1951.

Stephen.—To H. Carl and Mary (Metzler) Stephen, Baltimore, Md., a son, Harry Carl, Jr., June 16, 1951.

Stutzman.—To Allen and Alvera (Sweetzer) Stutzman, Mantua, Ohio, a daughter, Twyla Mae, June 12, 1951.

Weaver.—To Martin M. and Grace (Horst) Weaver, Wernersville, Pa., a son, Larry Ray, June 14, 1951.

Yoder.—To Alvin A. and Hilda (Schrock) Yoder, Arthur, Ill., a daughter, Brenda Kay, June 19, 1951.

Yoder.—To Elmer and Esther (Yoder) Yoder, Wooster, Ohio, a daughter, Carol Christine, May 14, 1951.

Yoder.—To Gail and Ruth Ellen (Yoder) Yoder, Bellefontaine, Ohio, a son, Samuel Gail, May 19, 1951.

Yoder.—To Richard J. and Rosalie (Hooley) Yoder, Akron, Ohio, a daughter, Christina Joy, June 23, 1951.

Zeiters.—To Raymond H. and Esther M. (Landis) Zeiters, Elizabethtown, Pa., a daughter, Nancy Carol, May 28, 1951.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Albrecht—Sutter.—Alfred Albrecht, Middlebury, Ind., and Miriam Sutter, Hopedale, Ill., by Ivan Kauffmann at the Hopedale Mennonite Church June 10, 1951.

Bertsch—Beck.—Lyle Edward Bertsch and Virginia Beck, both of the Leo, Ind., congregation, by S. J. Miller at the home of the bride's father near Leo June 24, 1951.

Brenneman—Hege.—John Knight Brenneman, Hagerstown, Md., and Lois Ellen Hege, Marion, Pa., by Harvey E. Shank, assisted by Norman Martin, at the Marion Church, Chambersburg, Pa., June 10, 1951.

Burkholder—Myers.—Harold E. Burkholder, Mellinger congregation, Lancaster, Pa., and Mary Jane Myers, Stumptown congregation, Bird-in-Hand, Pa., by Elmer G. Martin at the home of the bride June 16, 1951.

Erb—Gerber.—Roy Erb, Zurich, Ont., and Doreen Gerber, Kitchener, Ont., by J. H. Hess at the First Mennonite Church, Kitchener, June 2, 1951.

Forry—Rohrer.—David Cleason Forry, Hanover, Pa., congregation, and Frances Elizabeth Rohrer, Landisville, Pa., congregation, by H. E. Lutz at the home of the bride, Landisville, June 7, 1951.

Frey—Keeler.—Lloyd Frey and Clara Keeler, both of the Sharon congregation, Plain City, Ohio, at the home of the officiating minister, Abram Kaufman, June 23, 1951.

Graham—Myers.—Norman L. Graham, Hershey congregation, Kinzers, Pa., and Martha Jean Myers, Stumptown congregation, Bird-in-Hand, Pa., by Elmer G. Martin at the home of the bride, June 16, 1951.

Grimm—Detrow.—Charles Grimm, Washingtonville, Ohio, and Mildred Detrow, Columbiana, Ohio, by S. A. Yoder at the Leetonia, Ohio, Mennonite Church June 15, 1951.

Hilty—Richard.—Marvin S. Hilty, Crown Hill congregation, Marshallville, Ohio, and Mary Richard, Pleasant Hill congregation, Sterling, Ohio, by Noah Hilty, father of the groom, at the Crown Hill Mennonite Church June 7, 1951.

Horst—Horst.—Mervin S. Horst, Weaverland congregation, East Earl, Pa., and Minerva Horst, Groffdale congregation, Bareville, Pa., by Mallon Witmer at his home June 23, 1951.

Hunsberger—Clemmer.—Ronald J. Hunsberger, Line Lexington, Pa., congregation, and Mary R. Clemmer, Lansdale, Pa., congregation, by Jacob Z. Rittenhouse at the Mennonite Church in Lansdale April 15, 1951.

Kaufman—Lantz.—Orton Kaufman and Betty Lantz, both of the Town Line Conservative A.M. congregation, Shipshewana, Ind., by Sam T. Eash April 29, 1951.

Kreider—Bollinger.—Charles H. Kreider, Hammercreek congregation, Lititz, Pa., and Helen F. Bollinger, Middle Creek congregation, Lititz, Pa., by Clarence W. Horst at the Middle Creek Church April 15, 1951.

Martin—Eshleman.—Aldine Donald Martin and Margaret Louise Eshleman, both of the Marion congregation, Chambersburg, Pa., by Norman H. Martin, uncle of the bride, at the bride's home May 6, 1951.

Martin—Gerber.—Floyd (Butch) Martin, Floradale, Ont., and Etheleen Gerber, Kitchener, Ont., by J. H. Hess at the First Mennonite Church, Kitchener, June 24, 1951.

Metzler—Yake.—Edgar Metzler and Mary Ethel Yake, both of the Scottdale, Pa., congregation, by A. J. Metzler, father of the groom, assisted by J. L. Horst, June 10, 1951.

Miller—Gerig.—Earl Miller and Grace Gerig, both of the Fairview congregation near Albany, Oreg., by N. M. Birky at the Fairview Church April 27, 1951.

Miller—Helmuth.—Irvin Miller, Howard-Miami congregation, Amboy, Ind., and Florence Helmuth, Locust Grove congregation, Sturgis, Mich., by Homer E. North at the North Main Street Mennonite Church, Nappanee, Ind., June 1, 1951.

Miller—Mumaw.—Willis Miller, Pleasant View congregation, Goshen, Ind., and Gladys Mumaw, Yellow Creek congregation, Goshen, by Lester Mann at the Yellow Creek Church June 17, 1951.

Richard—Amstutz.—Elmer J. Richard, Pleasant Hill congregation, Sterling, Ohio, and Eunice Marie Amstutz, Martins congregation, Orrville, Ohio, by Stanford Mumaw at the Martins Church March 26, 1951.

Stemen—Bear.—Dale Stemen, Elida, Ohio, and Hulda Bear, Cloverdale, Ohio, by Paul W. Smith and Elmer E. Yoder at the Pike Church, Elida, June 24, 1951.

Swartzendruber—Derstine.—William Paul Swartzendruber, Lower Deer Creek congregation, Kalona, Iowa, and Ruth Thelma Derstine, Blooming Glen, Pa., congregation, by Paul M. Lederach at the home of the bride June 16, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Crossgrove.—Olen Wilson, son of Jacob and Edna (Wyse) Crossgrove, was born Dec. 8, 1925, at Archbold, Ohio; died in an auto accident April 15, 1951; aged 25 y. 4 m. 7 d. He was united in marriage to Jean Neuhauser, daughter of Monroe Neuhauser, Grabill, Ind., June 24, 1950. He was preceded in death by his mother. Mourning his departure are his wife, his father, 2 brothers (John, Archbold, Ohio, Orville J., Ft. Wayne, Ind.), and 5 sisters (Florence and Lowene, at home; Mary Louise Nafziger, Archbold; Doris Slabaugh, Wauseon, Ohio; and Mabel Zehr, Ft. Wayne). During tent meetings at Ossian, Ind., in December, 1949, he gave his heart to the Lord and was a member of the Anderson Mennonite Church. Christianity meant a change of life for him. Funeral services were held April 18, at the Leo Mennonite Church, in charge of S. J. Miller. Burial in adjoining cemetery.

Custer.—Fannie, daughter of Joseph and Lydia (Kaufman) Johns, was born Dec. 31, 1864, at Davidsville, Pa.; died in the Memorial Hospital June 4, 1951, after a week of illness; aged 86 y. 5 m. 5 d. She was married to Harry J. Custer in 1882 who died in 1918. To this union were born 6 children. Three infants and 1 daughter (Mrs. Annie Croyle) preceded her in death. Surviving are 1 daughter (Mrs. Lydia Demi of Ohio) and 1 son (Dorsey, Johnstown, Pa., where she had her home). She was a member of the Kaufman Mennonite Church, where the funeral services were held, in charge of Irvin M. Holsopple and Harry Y. Shetler. Interment on the Jobus farm family cemetery.

Dagen.—Jacob, son of the late Fredrich and Anna (Otto) Dagen, was born near Willow Street, Pa., Nov. 8, 1866; died June 14, 1951; aged 84 y. 7 m. 6 d. On June 21, 1891, he was married to Mary Ann Lefever, who passed away twenty years ago. To this union were born 6 children, 5 of whom survive (Samuel, passed away in 1940; Edna—Mrs. Harry S. Graver, Quarryville, Pa.; Chester C., Jacob L., and Clarence L., all of Willow Street, Pa.; and Edward L., Elizabethtown, Pa.). Also surviving are 25 grandchildren, 27 great-grandchildren, and 2 brothers (Benjamin and Edward, both of Willow Street). He was in failing health the past five years and bedfast one year. He with his companion united with the Byerland Mennonite Church soon after their marriage and remained faithful to the end. Funeral services were held June 17 in the Byerland Mennonite Church in charge of Henry Nauman, Maris Hess, and James Hess. Text: Job 14:13, 14. Burial was made in the adjoining cemetery.

Frey.—Lester Dean, son of Noah and Jemima Frey, was born Jan. 7, 1940; died June 8, 1951, at Doctors Hospital, Columbus, Ohio; aged 11 y. 5 m. 1 d. He leaves to mourn his departure 4 brothers, 3 sisters, his grandparents on both sides, 8 uncles, 11 aunts, and a host of friends. Lester, while riding a motor bike, was struck by a car and died about eight hours afterwards. Funeral services were held at the Sharon Mennonite Church. Burial was made in the Sharon Cemetery. Services were in charge of Abram Kaufman and Eli Nissley.

Grooms.—Samuel Thomas, son of the late Oliver and Delia Grooms, was born Feb. 28,

1892; died at the Chambersburg, Pa., hospital April 26, 1951. He is survived by his mother and the following brothers and sisters: John, Chester, Franklin, Mrs. Amos McMullen, Virgie, Mary, and May. Funeral services were held at the Pond Bank Mennonite Church, April 30, by Harvey E. Shank and Luke J. Shank. Burial was made in the Mont Alto Cemetery.

Miller.—Elizabeth Miller, daughter of William and Lovina (Beechy) Hosteler, was born in Holmes Co., Ohio, Feb. 15, 1902; died at her home near Streetsboro, Ohio, June 15, 1951; aged 49 y. 4 m. On June 26, 1924, she was united in marriage to John P. Miller, who survives. To this union were born 4 boys (Jay Wilbur, who preceded her in death; Vern, Vernon, and Duane). Also surviving are a brother (Melvin Hostetler, Apple Creek, Ohio), 3 sisters (Mrs. Cora Oswald and Miss Sarah Hostetler, Streetsboro, Ohio; Mae—Mrs. Ura Miller, Sterling, Ohio), and 1 grandchild. In her early years she united with the Mennonite Church to which she remained faithful until death. Since 1925 she had been a member of the Plainview Mennonite Church near Aurora, Ohio. Funeral services were in charge of Elmer Stoltzfus and Eugene Yoder.

Schiedel.—Susannah, daughter of the late Jacob and Rebecca (Hagey) Ernst, was born in Wilmet Twp., June 27, 1870; passed away at her home in Waterloo, Ont., March 4, 1951; aged 80 y. 8 m. 5 d. She was married to Isaac M. Schiedel. She is survived by her husband, 2 sons (Almer, Kitchener; Ivan, Preston, Ont.), 1 daughter (Mrs. Laura Weber, Elmira, Ont.), 11 grandchildren, and 3 great-grandchildren. She was a member of the First Mennonite Church in Kitchener. Funeral services were conducted by C. F. Derstine and Oscar Burkholder. Burial was made in the adjoining cemetery.

Snider.—Jean, daughter of James and Margaret (Reid) Pirie, was born near Winterbourne, March 9, 1873; died after a lengthy illness June 2, 1951; aged 78 y. 2 m. 24 d. In June of 1893 she was united in marriage to Wellington Snider who preceded her in death Aug. 31, 1934. Surviving are 3 sons (Lorne and Ralph, of Bloomingdale; Urhin, Breslau), 5 daughters (M. Florence—Mrs. Horace Mann, Kitchener; Edna, Bridgeport; Sarah—Mrs. Earl Schmidt, Janet—Mrs. Clayton Feick, and Ida—Mrs. Clare Buschert, all of Kitchener), 2 sisters (Mrs. William Sherriffs, Donna, Texas, and Mrs. Hugh Woods, Kitchener), and 23 grandchildren. One daughter (Lenora) died in infancy. Services were in charge of J. H. Hess with Isaac Hurst assisting. Burial was made in Snyder's Cemetery.

Weidman.—Fianna (Bletcher), widow of the late Harvey S. Weidman, was born in Rapho Twp., Lancaster Co., Pa., April 22, 1877; passed away June 20, 1951, at her home in Rapho Twp., Manheim, Pa.; aged 74 y. 1 m. 28 d. She is survived by 8 children, all of Manheim, Pa. (Elmer B., John B., Mrs. Ira E. Diehm, Paul B., Charles B., Rufus B., Mrs. Richard Hoffman, and Leroy B.), 18 grandchildren, and 13 great-grandchildren. She was a faithful member of Gantz's Mennonite Church. Funeral services were held June 23 at the Beck Funeral Home and at the Hernley Mennonite Church in charge of Abram Risser, Clyde Metzler, and Homer Bomberger. Burial was made in the adjoining cemetery.

Yoder.—Isaiah P., son of Jacob D. and Susan (Swartzendruber) Yoder, was born in McPherson Co., Kans., Jan. 31, 1879; died at his late home in Kalona, Iowa, June 18, 1951; aged 72 y. 4 m. 18 d. Dec. 25, 1907, he was united in marriage to Ada Shetler. To this union 2 children were born: one son (Walter, deceased) and 1 daughter (Evalyn). He is survived by his wife, 1 daughter, 1 brother (Samuel W.), 3 sisters (Mrs. John J. Miller, Mrs. Enos J. Miller, Mrs. Jacob J. Miller, all of Kalona, Iowa), 1 aunt (Mrs. Barbara Slagel, La Junta, Colo.), 2 uncles (Benjamin, Upland, Calif., and Max, Limon, Colo.), besides many near relatives and friends. His parents, 2 brothers, and 1 sister preceded him in death. In 1883 the family came to Iowa and located in the Kalona community where they lived until 1895 when they moved to Fayette Co., Ill., where they lived until 1905, then returned to Kalona. In his youth he accepted Christ as his Saviour and was a member of the Mennonite Church. He always took an active interest in the various activities and program of the church. Funeral services were held from the East Union Church May 23, in charge of D. J. Fisher, assisted by S. B. Nafziger. Burial was made in the East Union Cemetery.

THE BOOK SHELF

My Visit to Heaven, by Elizabeth Bossert; McBeth's Religious Art Studio, Elizabethtown, Pa.; 39 pp.; 50¢.

All spiritual truth, all religious teaching, and every servant of God must stand the scrutiny of the Word of God in order to be proved valid and acceptable. When Paul writes of a man caught up to the third heaven, he says he does not know whether he was in the body or out of the body. Many Bible students believe the verses following this statement indicate that that person was Paul himself. Of this experience, he says: "Though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." Of his vision, he says, I "was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." Paul says in essence that this experience and the revelation he had received were unspeakable. He also says he will not make a fool of himself by speaking about this experience lest he give the impression that he is something other than his actual life indicates. He did not wish to give the impression of someone supernatural or superhuman. He also says that along with the vision he was given a thorn in the flesh to keep him from being unduly exalted. He recognized the danger this revelation could be to his spiritual experience. An egotistical feeling of pride and superiority was avoided by the thorn in the flesh that was given him.

Nowhere in the New Testament is the believer encouraged to ask of God or seek the unusual in Christian experience. Paul discouraged the dramatic display of the gift of tongues. He insisted rather on the simple preaching and teaching of the Word to the edification of all. The unusual, the miraculous, of course, did often occur during the days of the early church, but it did not occur as an end in itself but to serve a specific purpose. Peter's vision on the housetop came as a commission from God to go to the Gentiles; Paul's miraculous protection against the poison of the snake bite at Melita came to prepare the way to give the true Gospel; Peter's deliverance from prison was an extension of his ministry to the church. Everywhere the miraculous in the New Testament bowed to a designed purpose of God. Mrs. Bossert says, "One day I said to the Lord, 'So many people when they are sick seem to have a revelation, touches from Heaven, special blessings or something like that. Here I've lain all these weeks without anything special from Heaven at all.' Then the Spirit of the Lord said, 'That's yet to come.'"

It is not unusual for people in serious illness

to slip into a coma or an unconscious condition for days. Nor is it extraordinary for people in such an unconscious state to have visions or extended dreams, but it is dangerous to give such dreams or visions the significance of a divine revelation, and this in spite of the fact that they are contradictory to any revelation we have in the Word of God. She speaks repeatedly of identifying relatives and friends who had gone on to heaven. She identifies Old Testament saints and professes to have received a glimpse of the rewards of the saints! We have no New Testament record that even the most spiritual saint was granted such revelation.

She speaks of receiving a special promise from God which she uses as a sort of talisman to ward off the attacks of the devil: "Then He handed me a little roll. As I opened it I read the promise, 'I am the Lord that healeth thee.' 'Now put that promise in your bosom and claim it when the devil attacks your healing,' He said. Praise God it works." The promises of the Word of God are available to every believer upon the exercise of faith. The Word of God is his defense against every attack of Satan. The power of the Word or its accessibility is not dependent on some special revelation from God at some particular crisis in our lives. Mrs. Bossert, of course, does not say that we must have such special "revelations" to receive the power of God, but the danger in her message is an emphasis on the supernatural which goes beyond anything we have recorded in Scripture. Such an emphasis is dangerous because many believers who have not experienced similar dramatic "revelations" are often led to question their own salvation because they begin checking their experience by such fascinating accounts rather than by the Word of God to see if they measure up to its standards. The Bible, not another man's experience, is the only safe test of my relationship to God.

She also speaks with a degree of unscriptural certainty about the return of Christ: "He plainly showed me that the young people of today would never reach old age. The Rapture will take place before that." This is a dangerous assertion, especially in the light of Jesus' own words: But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32). We do not know the day, nor the hour, nor even the generation! Many movements in the Christian Church have been led astray because of an unscriptural emphasis or interpretation of the return of Christ.

She says she was given heavenly power to see beyond the exterior of believers and to see their standing before God: "I had brought a little Heavenly knowledge back with me which enabled me to look beyond their faces and see their standing before God." This seems like a presumptuous statement for a mere person to make. It is only said of Jesus: "he knew all men, and needed not that any should testify of man: for he knew what was in man" (John 2:24, 25). The Christian has only the Word of God as the standard by which the lives of fellow Christians are tested, and even so he must be very careful to see himself in the light of that Word rather than

to take an analytical review of the spiritual position of another before his God.

Her closing statement, "I came all the way back from the Glory World to warn you," would also be more Scriptural if she had said, "I came all the way back from my vision and dream of the Glory World."

This reviewer is not raising the question whether the experience occurred at all or not, nor is it to be questioned whether or not she received a great blessing, but it is felt that an undue parade of an unusual spiritual experience can become a snare to many young Christians and even to the person herself. The same truths—the second coming of Christ, the blood, obedience to the will of God, prayer, holy living—can all be emphasized without an unscriptural emphasis on one's own personal experience.—Tillie Yoder.

The School Book of Games, by Mulac and Holmes; Harper and Brothers; 1950; 132 pp.; \$2.50.

This book contains nearly one hundred games, activities, and ideas for recreation. It is planned primarily for the grade-school child. No elaborate equipment is needed for the games. They require only such materials as are found in the schoolroom. The games are graded so that a teacher can tell at once which are suitable for the various grades. With each game are complete directions which the teacher can read to the class without having made any previous preparation. Most of the games are of a more quiet type, although they are lively with interest and imagination. Among the different types of games which are suggested are drawing games, guessing and magic games, relays, singing games, and action songs. Various seasonal games are also included in the book. Some of the games are these: Magic Arithmetic, Ruler Balance Relay, Pop Up and Duck Down Surprise Relay, Wastepaper Ball, Eraser Tag, and Alphabet Treasure Hunt. The book also contains about fifteen short songs for little children.

Some objectionable games in the book from a Christian viewpoint are the "We Go to the Theatre Game," "The Halloween Ghost Walk," and "Let's Have a Carnival." However, the book is intended to be a teacher's handbook, and would not be used by the pupil. Some of the other games which may have objectionable features can be adapted to suit the needs of the particular group.

Parents as well as teachers may be interested in this book. Many of the games could be used in the home also; however, the main purpose of the book is to meet the needs of the grade-school teacher. Teachers who dread rainy days or who feel that they are not very original in planning emergency activities will find much valuable material in this book.

Margaret E. Mulac and Marian S. Holmes are well qualified by their experience in recreational work in schools, hospitals, and Y.W.C.A.'s to prepare such a book.—Leah Kauffman.

A grateful thought toward heaven is of itself a prayer.—Lessing.

ITEMS and COMMENTS

Evangelist Billy Graham will conduct a crusade in Washington, D. C., next January. A number of congressmen are assisting in sponsoring the campaign.

* * *

More than a billion tracts, enough to girdle the earth eight times, have been printed in 168 languages by the American Tract Society in the past 126 years. A billion tracts represents one tract each second, eight hours a day, 365 days a year for 100 years.

* * *

There are 253 cities in Japan, according to the Japan International Christian University Foundation. In Japan a town becomes a city when the population tops 30,000, and at least 60% of the houses are located in the center of the town. Osaka, the Pittsburgh of Japan, is now rated the nation's largest city.

* * *

An estimated 5,000,000 children will be instructed in some 62,000 churches across America this summer, celebrating the fiftieth anniversary of the Vacation Bible School movement.

* * *

Gerald Stucky, General Conference Mennonite missionary of Colombia, South America, has initiated a needed work for the caring of healthy children of leprosy patients. At Cachipay is a comfortable building surrounded by fifteen acres of land where forty children are cared for who would otherwise be in constant danger of infection.

* * *

The People's Church in Toronto, Ontario, of which Dr. Oswald J. Smith is the pastor, has pledged a record-breaking amount of \$225,000 for the support of missions during the coming year.

* * *

One of the most devastating indictments of the Kefauver Crime Committee is the following: "Practically every large distillery and brewery has granted franchises to racketeer dealers, most of whom were blanketed in under the original licensing activities of the Alcohol Tax Unit after the repeal of prohibition."

* * *

Evangelist Charles B. Templeton, in the opening address of a Protestant preaching mission in Youngstown, Ohio, preaching on the subject of "Revolution Christian Style," said that the greatest tragedies of our time are men and women "who name the name of Jesus Christ but whose lives are no different than the people around them." He said the communists had "outconsecrated us" and called for a revival "from the grass roots to the uppermost echelons" in society. Templeton labeled the present generation "the most empty and frustrated" in history. "We live in a world that hates war, yet we move toward another," he said. "We have knowledge but not wisdom; we can travel faster than sound but we do not know where we are

If you are concerned about children and how to train them; if you wonder how best to meet their mental, emotional, and spiritual needs; a book to help you is . . .

The Christian Nurture of Children

By Alta Mae Erb

Here is a book to guide parents in giving their children a religious nurture that is genuinely Christian. It attempts to interpret the spiritual nature and needs of childhood and presents ways by which we can co-operate with the Holy Spirit in awakening and nurturing Christian faith. Mrs. Erb recognizes the contribution of psychology to an understanding of the personality of children. She is critical, however, of any theory which is not in harmony with the evangelical concept of Christian experience.

The book provides thought-provoking material for teachers and church workers, study groups and training classes, and young people preparing for parenthood. Highly recommended by Christian psychiatrists and specialists in religious education.

Cloth; 148 pages; \$1.25.
Mennonite Publishing House, Scottsdale, Pa.



going. We have medicine but not spiritual health."

* * *

The division of Christian Life and Work of the National Council of Churches has issued a sweeping attack on secularism. "Christians see more fundamental issues than conflicts between Russia and the United States or between communism and democracy," the statement says. "Basically the conflict is between two views of life . . . between atheistic secularism on the one hand and religious doctrine and ethics on the other." The statement says that the secular analysis of history "has failed to recognize that our troubles have arisen largely from too great a reliance on human knowledge and cleverness to the neglect of moral factors. It has not taken into account the sinful nature of man and

the necessity of changing the basic motives and loyalties of men." It says that economic security "with its emphasis on the material aspects of life is a good and justifiable prudential motive if kept secondary, but a stifling and defeating motive if made the chief end of man . . ." The statement says it is the church's responsibility "to disturb the complacency of spiritual pride and any comfortable adjustments to the easy standard of the secular world."

* * *

The American Bible Society surpassed during the past year the previous year by more than 50% in the distribution of embossed volumes and Talking Book records for the blind, with a total of 28,110. Cash gifts to the society during the past year for the first time exceeded \$1,000,000.

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLIV — TUESDAY, JULY 17, 1951 — NUMBER 29

How Is Your Spiritual Health

BY WILLIAM G. DETWEILER

"The elder unto the wellbeloved Gaius, whom I love in the truth. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth" (III John 1:4).

Note first the love of the Apostle John for this man Gaius. At least four times in this short letter he calls him "beloved." He loved him in the truth. His love was based upon the Gospel. There was a stronger bond of love between him and Gaius than blood relationship, for it is true that spiritual relationships are stronger and closer than human kinship. Spiritual relationships are stronger also than mere human friendships. Somehow, the believer in the Lord Jesus Christ has an affinity of spirit with other believers that is more precious than any other earthly relationship.

In verse two note the apostle's wish for Gaius: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." John wished that Gaius might prosper in proportion to the health of his soul. What would your pastor write to you, or say to you? Is it not true that most of us are healthier physically than spiritually? I fear that to many of you your pastors would have to write, "I wish that you might be in spiritual health to the same extent that you are in physical health." But in the case of Gaius, so great was his spiritual health that John wished that his physical health were as good as his spiritual. If I wished for you, or if you wished for your friends, or if your pastor wished for you this same wish of the Apostle John for Gaius, what would happen if this wish were fulfilled?

How is your physical health? That is important, but not as important as your spiritual health. How is your spiritual health? Do you say that you do not know? You ought to know. You can know. Many people wisely have periodic physical checkups. They want to know how they are. If there is anything wrong with their health they want to do all that can be done to take care of this trouble.

They go to their doctor, or to a clinic. The doctor examines them. You and I can go to the spiritual doctor. We ought to go to the Great Physician. We ought to ask Him to examine us. I find it necessary often to pray the psalmist's prayer in Ps. 139, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." I am glad to tell you that when you come to the Great Physician and pray this prayer in all sincerity He will give you a checkup and show you what your spiritual condition is.

Let me call your attention to some marks of spiritual ill-health. When the doctor examines you he frequently looks into your mouth—the mouth is an index. The same thing is true spiritually. Many people show by their mouths what their spiritual condition is, for James tells us, "If any offend not in word, the same is a perfect man." Do you have tongue troubles? Many people do. Even church members do. They backbite. They slander. They speak evil one of another. Do you? Do you speak angry words? Are you always truthful? Are you double-tongued? If you are guilty of any of these things you are not in spiritual health as you should be. You need a prescription from the Great Physician.

How is your temperature? I mean your spiritual temperature. Is it too high? Are you "hot-headed"? Are you stubborn, bitter, self-willed? Do you lose your temper? Are you impatient? Do you become provoked? If you are guilty of these things, your temperature is too high. You are sick spiritually. Or, it may be that your temperature is too low. Are you lukewarm about spiritual things? Can the Lord say of you, as He said of the Laodicean church, "Thou art lukewarm . . . I will spue thee out of my mouth" (Rev. 3:16)? Is your love for God lukewarm? Is your love for His Word lukewarm? Is your love for souls cold? If so, then you have a low temperature—too low: you are sick.

What is the condition of your heart? Some people have a bad heart. The heart speaks of affections. They do not love God with all their heart. They do

not love their fellow men as themselves. They love the world and the things that are in the world. They have bitterness in their hearts. They have malice and envy and jealousy and strife in their hearts. Do you? I want to tell you that these things are sin. You may keep that anger, that passion, that bitterness, that malice, that envy and jealousy concealed in your heart. You may not give vent to your feelings before others. But it is sin all the same. I believe that many Christians are not conscious of these things as sins: because they control their emotions they seem to feel that they are not guilty of sin even if they have bitterness, malice, anger, or jealousy in their hearts. These must be confessed as sin. From these we must be cleansed.

Another question, How is your appetite? The doctors often ask this question. Do you have a good appetite for spiritual food? Do you have a good appetite for the Bible, the Word of God?

Look Out Across the Hills

BY ALMETA HILTY GOOD

*Slow down a bit, look out across the hills,
Why worry so? The world, you say, is ill?
The battle rages, there is much to do?
The work will suffer loss, there's need of you?*

*Stand here a bit, there's also much to be!
So, catch your breath—for calmer eyes can see.
Let your eyes rest, and slowly sweep along
To yonder sky line; rest your thoughts there long.*

*Just yesterday the storm raged there so wild!
Wild wind and lashing rain—yet I, a child
Of the one Father, knew while watching then
That soon—you see?—the sun would shine again!*

*And look now, friend, look out across that hill
There—has the storm changed things? Ah, it
stands, still,
Ever unchanged by wind and fury, yet
When battles rage about, how we forget!*

*They clear the atmosphere, I'm sure storms do,
But when they're done, clean-washed the hills
stand true!*

*In hurricanes the center's calm and still.
And so, friend, is the center of God's will.*

*God knows just what He's doing, though we see
Only the storm; stand in His victory!
Just as His Spirit moves, rest in Him;
The victory of His cross is never dim.*

Hammett, Idaho.

Do you love it? Can you say with the psalmist that His Word is sweeter to you than honey? Do you have a good appetite for the Bread of Life? Do you relish the things of the Spirit? Remember that Paul said, "They that are after the flesh do mind [relish] the things of the flesh; but they that are after the Spirit the things of the Spirit" (Rom. 8:5). Honestly, for God knows your heart, which do you relish more, the things of the flesh or the things of the Spirit? If you relish the things of the flesh more than the things of the Spirit, you are not in good health: you are sick. If you love the things of the flesh; if you love money, the pleasures of this world; if the things of this world and the things of time mean more to you than the things of heaven and the things of eternity; if secular reading—the newspaper, the magazine, fiction, trade journals, etc.—means more to you than the Word of God, the Bible, then you have a poor appetite, you are not healthy, you need a prescription from the Great Physician. Bear in mind as we go along with this line of thought that John wished for Gaius that he might be in health physically even as he was in health spiritually.

Another thing the doctor checks on is the complexion. How is your complexion? Is it showing Christ, for I believe that our very expressions should show forth the loveliness of Christ. Some people have a sour complexion. They look as if they were bitter and unhappy. They are grouchy: you fear to speak to them lest they devour you with their words. Others have a bold, brazen look. Others have the flapperish look. All these are indications of poor health of soul.

How is your "pep"? No vim, vigor, and vitality are signs that something is wrong with the physical system. The same is true spiritually. If you are lethargic in soul-winning, in witnessing, in living for Jesus, then you are spiritually not well. Is it not strange that many who bear the name of Christ are far more active, far more interested in making money, in vocational matters, than they are in the Lord's work? They are not too tired for the dance, the ball game, for sports, but they are too tired to go to church. If all who bear the name of Christ would be as energetic in the Lord's work as they are in business and pleasure, there would be a great revival, and the church would have a power it has not had since Pentecost.

In this health checkup, how is your breathing? This speaks of prayer. Is your prayer life healthy? Do you pray in faith? Do you have definite results in prayer? Do you spend much time in prayer? If not, you show that you are sick spiritually.

Do you have strength? When a person loses his strength it shows physical deterioration. The same is true spiritually. Do you have power in prayer? power in witnessing and soul-winning? Do you have victory over the world, the flesh, and the devil? If you do not, you are not well spiritually: your soul is not prospering.

Do you rest well? That is a question frequently asked by the doctor. Do you rest well spiritually? Are you trusting the Lord for all things? Have you assurance of salvation? Are you able to cast all your cares upon Him? Can you take God at His word and step out upon the promises, knowing that He is faithful who promised? If you can not, then you are not resting well spiritually: you had better go to the Great Physician.

One last question in this checkup: Do you have sores? Many do. They have a sore spot here and they have a sore spot there. They cannot forget wrongs that have been done against them. They carry a chip on their shoulder. They are so selfish that one hardly knows how to deal with them. They are so sensitive, they are hurt so easily, that they must be handled with kid gloves. Are you? Am I?

Well, I have tried to apply this text in III John 2, "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." John could say that of Gaius, for he was prospering spiritually; he was in spiritual good health. If these applications of this text have revealed to you under the searching ministry of the Holy Spirit that you are not in good health spiritually, will you not come to the Great Physician, the Lord Jesus Christ? Will you let Him prescribe for you? What He prescribes may be bitter. It may be penitence. It may be tears of sorrow for your sins and shortcomings. It may be even losses: He may have to remove some idol from your heart. It may be that He will have to purge you with the fires of affliction. It may be that even amputation is required: the only way to save your spiritual life may be to remove the diseased member. Murmur not. Fret not. He knows what is best. You obey the doctor's orders when it pertains to

(Continued on page 693)

Our Readers Say—

"I notice you use the Phillips version of Paul's letters. It may interest you to know that Phillips makes Paul an antinomian! Look up his version of Paul's letter to the Galatians. You will see that Phillips puts *moral commandments* for *elements*. I also liked Phillips style and the fact that it makes for easy reading. But I think it is necessary to call attention to the heretical viewpoint in his translation—that is, the idea that Paul condemned preachers for teaching *basic moral commandments*. Was Paul worried because the Galatians had stopped murdering people and stealing or because they had begun to keep Mosaic rituals (days, months, seasons, years, and circumcision of the flesh)? No, the elements were outward ceremonial laws, not good in themselves, given for the sake of the hardness of the Israelite hearts, to prevent idolatry."—Barney Overson, 17 St. Anthony Place, Staten Island 2, N.Y.

"... Now, on another subject; I thought you would be interested to learn what becomes of some of the HERALDS that leave the Publishing House each week.

"Like many another housewife, it hurts me to destroy them, and yet we obviously cannot keep stacking them indefinitely.

"Well, last fall I gave quite a bunch of the then current issues to the wife of a Lieutenant living in our apartment. During the winter she went home to Prattville, Alabama, for several months and on her return, told me she had carried the papers to her father, who, in turn, was saving them to send to his parents in Tennessee. Our Lieutenant has been 'alerted' for duty in Korea, and as his wife leaves us she again has a stack of HERALDS, including the entire series on the Ten Commandments to take to her father. She reads them too, and expressed special interest in the articles dealing with our mission stations."—Phebe F. (Mrs. Clyde H.) Kraus, Denbigh, Va.

"I have read the GOSPEL HERALD for some time. May I commend you on the positive spiritual tone of the paper? I find it a great help, since I have been unable to attend church services."—(Mrs.) Lorie Conley Gooding, Holmesville, Ohio.

"My husband and I get wonderful inspiration from this great paper. May God bless you in continuing a good service." — Mrs. Robert Fortier, 5354 Russell Avenue, Hollywood 27, Calif.

"We want to thank you for the fine gift of a year's subscription to the GOSPEL HERALD. We really do appreciate it and actually look forward to receiving it each week. It is a fine idea, we think, to introduce it into each new home as you do, and our home, we hope, will never be without it. Thank you so much!"—Mr. and Mrs. Joe Schrock, Brook Lane Farm, R. 5, Hagerstown, Md.

"In a community such as this where our people have no Christian background the GOSPEL HERALD is playing a very vital part in our teaching program. The folks seem to read it with relish. It certainly fills a need for us."—Dale Nofziger, 52 Louis Rd. #2, Bedford, Ohio.

GOSPEL HERALD

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EDITORIAL

The Hymn That Jesus Sang

"And when they had sung an hymn, they went out into the mount of Olives" (Matt. 26:30).

In this verse we have the only record of Jesus singing. For surely we may assume that He helped in singing the hymn. He was an active participant, in fact the leader, in the whole service of this feast. And it is impossible to think of Him sitting silent and unparticipating as His disciples sang the closing hymn of the service. And if He sang at this time, it is probable that He also sang at other times. Concerning the style of the Jewish singing we do not know much. It probably resembled our modern chanting.

What was the hymn they sang on this occasion? Historians tell us that the Passover feast was concluded with the singing of the latter part of the Egyptian Hallel, Psalm 111-118. As one reads Psalm 118, a number of the verses seem peculiarly fitting for our Lord to sing just before His passion. He had need, we know, for verse six: "The Lord is on my side; I will not fear: what can man do unto me?" Even though He was headed for the cross, He knew also that He would rise again: "I shall not die, but live, and declare the works of the Lord" (v. 17). And knowing as our Lord did of the ordeal which was just ahead of Him, what a fine acceptance of the Father's will do we see in verse twenty-four: "This is the day which the Lord hath made; we will rejoice and be glad in it."

Why did Jesus sing? Certainly not merely because it was the custom to do so. He sang, in the first place, because of the truth of the hymn. He found strengthening in the assurance of the Father's will and of God's blessing upon Him in what He was about to go through. To know that He was in the plan of God as revealed in the Scriptures must have given Him assurance.

In the second place, He sang for the sense of oneness which it gave Him with His disciples. What He believed and felt, He did not believe alone. However imperfectly His disciples were participating with Him in His faith and in His consecration to His task, there were

ideas and feelings they could sing together. Song is the finest expression of a corporate faith. What we believe together, we can express together as we sing our great hymns. Jesus' singing must also have been a testimony to His disciples. They knew from what He had said that He was to go shortly through some crucial experience. To see and hear Him sing this great psalm gave them an example and a stimulus to follow Him in His devotion to truth and duty.

Jesus' singing was also an emotional undergirding for the ordeal before Him. The combination of beautiful language and music stimulates one's emotions. The truth of the hymn secures in the artistic rendering an additional force as the singer feels deeply what he knows. Emotional thinking is often deprecated, sometimes, of course, with reason. But at its best, that is, when the emotion is a sincere emotion based upon truth, emotional thinking is good thinking. Even though a thing is true, if it is held in coldness it does not move us. The proper combination of knowledge and feeling moves us to action. Jesus must have found in the hymn which He sang an encouragement to move forward on His difficult path.

Let us, too, sing as did our Lord. We can find in the best of our hymns the expressions of Scriptural truth. Whatever songs are unscriptural have no place in our worship. Since we use hymns of human composition, not given by divine inspiration, it is most important that we guard carefully the fountain of our hymnody. When we sing we must be sure that we are singing the truth.

Let us find also in our hymns a release from fear and grief and a strengthening of soul for whatever trials we may face. We can find in them also, of course, expressions of joy, a joy that transcends whatever sorrow and trial the world may bring us. Our fathers composed in prison dungeons the hymns which make up the *Ausbund*. Many of these are martyr hymns with an expression of consecration, joy in the Lord, and willingness to suffer even to death.

We may make our hymns one of the effective expressions of Christian witness to the world about us. The early church sang, pagan historians tell us, to "Christ as God." Thus they were popularizing the truth which they held. So did the Reformation hymns express the great principles of that movement. So did the hymns of the Pietists, the Methodists, and the Moody school of evangelism. There is no better way to drill Christian doctrine into the ears of hearers than to sing our theology. Thus we express and demonstrate our faith, our hope, our trust, our love. All over the world we hear Christians singing.

So let us use our hymns to give permanence to the modes and terminology of the Christian faith. We have a Christian "culture." And it finds no better vocabulary than in Christian hymnody. Thus Christian truth becomes a heritage of the centuries, passed on from generation to generation in the heritage of song. The hymnbook is the first assistant to the Bible in the teaching and preservation of Christian truth and in the translation of that truth into warm feeling and consecrated action.

Brothers But Not Twins

Christians are brothers, but not necessarily identical twins. There are between us many resemblances, but no duplications. So versatile is the Creator, that He does not repeat a pattern, even in physical characteristics and personality traits. Just so He creates Christian characters in us which have a variety of expression. He has room in His kingdom for many different kinds of people. It should be comfort to know that He has a place for us all.

A result of this fact is the tolerance which Christians must have for each other. We have a tendency, after we have studied through some matter of belief or practice, and come to a conclusion, to think that everybody else should have reached the same conclusion. It is therefore easy for us to judge and condemn as wrong every slant of opinion or detail of behavior which is different from ours. We set ourselves up as the norm, and ask all our brethren to conform to that standard.

There are, of course, ways in which we are alike. We all obey the Ten Commandments and every other commandment of the Word of God. As members of the church we have agreed together

on certain matters of procedure and behavior. What we have agreed together to do we should do uniformly. But there still remains a vast area where a good deal of latitude must be allowed for individual taste and conviction. One may class coffee with liquor and tobacco, but he will probably be a troublemaker if he insists on that classification among his brethren. Who has set him up as a judge and authority in these matters? One can even come to appreciate meeting someone who does not see things just as he does, for then there is the stimulus to study and to new commitments, which makes moral advances possible. Sometimes we learn by contraries, becoming sure that we don't want to do what seems so unbecoming in others. Our purpose always is to be like Christ, rather than like one another.

Some Present-day Pastoral Challenges

BY ORRIE D. YODER

"Take heed . . . unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers" (Acts 20:28).

The Holy Spirit is Christ's director of the church on earth, and He alone is the sole life and power of the living church of Christ. However, He can work alone through human individuals and not through the organization and machinery that may be brought into being in the church.

Perhaps in this day of unprecedented delusion and opposition of the great archenemy Satan, one of the greatest temptations to which all of us as chosen leaders in the work of the church succumb, is to grieve the Holy Spirit by relegating to organization and institutions the work that the Holy Spirit can alone perform through human vessels filled with His divine love and power.

Is it not the case that certain organizations that have been born into our various congregations become a sort of "Sabbath-rest" to the minister instead of an unprecedented challenge? Why are we so deluded to think that now since the organization of the Sunday school has come into the church, we ministers or pastors are relieved of much former responsibility? As the Holy Spirit would wish to direct the work of the congregation and seek the lost, does He not wish us to know that our pastoral opportunities and charges are far greater than ever before! What might be the mighty results of the work of the Sunday school, if the pastor would be, like Paul of old, a mighty inspirer to charge superintendents, parents, teachers, and other workers to each do their part to fulfill the

great calling of the Sunday school in its unprecedented opportunities!

What about the organization of the young people's meeting; did God mean that this should permit the pastor and the older folks also to sit on the "easy-chair" during the Sunday evening service? How many a young people's meeting has become lifeless largely because pastor and adults have failed to assume their God-given place to inspire and attend, and how much of the work of our precious young people is wanting because of pastoral love and sympathy! The pastors especially (older folks too) are challenged to help the young people find their God-given place in the work of the church, but never should the worship and service of the church become childish due to the young people struggling alone under its burdens.

How about our modern revival meetings, as we call them? Should the pastor assume the leadership of an easygoing church program, neglecting constant evangelism and seeking lost souls, and then once or twice each year call in an "evangelist"? Is the Holy Spirit pleased, if the neglected work of a year is now relegated or loaded on a single man, while the pastor and the congregation sit and listen to hard-earned sermons and efforts to save the lost?

Surely it is evident that the Holy Spirit wills that the pastor of every congregation be the fire and inspiration of an "evergreen" soul-saving congregation, and that when the "evangelist" is called in, he is but stepping into an accelerated program of revival and evangelism led by a pastor and congregation "on fire" for God.

What is the Holy Spirit's way and choice in missions? Does He want the pastor to relegate the call of missions to mission committees and tract committees or workers' bands so that he can "take it easy"? Or are such appointments but new challenges to him? Must not the Holy Spirit have him, a human vessel, to lead and inspire others who alone can work and love souls!

What about the worship services of the church? Is the pastor exonerated simply because there is an official chorister appointed to lead the singing, if this part of the worship becomes formal and cold? Surely, if Paul of old were to visit some of our churches, he would charge the pastor to see that both chorister and congregation sing with more "spirit and understanding."

Surely, as pastors and leaders, we are called, not to relegate our responsibility to others, or to organizations, but to be *overseers*, giving, as did our "Good Shepherd," our lives to infuse Holy Spirit life and inspiration into every God-ordained activity of the church.

Portsmouth, Va.

Anger begins in folly, and ends in repentance.

It Happened —

FIFTY YEARS AGO

(From Herald of Truth, July 15, 1901)

On Sunday, the 30th of June, 1901, at the Roseland Mennonite Church, Adams Co., Neb., Bro. Mahlon Lapp was ordained minister, also bishop. He and his wife will start for Dhamtari, India, in September, to help those that are stationed there already.

Editorial comment by F.: In our Mennonite polity and practice, we have never, since the days of Menno Simons, heard, and we do not believe that history or tradition gives us an instance that a brother, a young man just taken from school, was ordained to the ministry and to the office of bishop at the same time. . . .

Comment concerning the Lapps by S. B. Wenger [South English, Iowa]: It made our hearts sad to think of this young couple leaving their many warm friends in America, where they might enjoy a pleasant and prosperous life, and going to the far off dark, heathen land of India. But on the other hand we were made glad to see that they had the courage and the zeal to give up all the good things of this fair land to help rescue the perishing in another part of the world.

Fulton County — encouraging evidences of improvement in the spiritual life. About three hundred partook of the communion and sixteen were received into the church. [Report to Ohio and Pa. A.M. Conference]

The Sin of Covetousness

BY STANLEY C. SHENK

"The covetous person lives as if the world were altogether made for him, and not he for the world" (South). The covetous man is forever reaching out and grasping for that which is not his, and which in the end will not satisfy him even if he *does* get it. He is a slave to an unrewarding passion, a victim of a thirst that can never really be quenched.

He may trample underfoot the rights of others and *get* that new convertible, or that million dollars, and then settle back to enjoy his conquest—only to find his will-o'-the-wisp of happiness gone and mocking him from a distance. "Come on," it calls. "What you *really* need is a sixteen-cylinder Cadillac or ten million dollars. It's yours for the taking. Grab it. *Then* you'll be happy."

And so on until the end of life.

West Liberty, Ohio.

What Manner of Man Is This?

BY CYRIL K. GINGERICH

So often this question was in the minds of the disciples and of the people that surrounded Jesus. Of Mark's seventeen references to expressions of amazement at Jesus' power and authority, eight of them refer to the people generally as being amazed;¹ five refer to special groups (such as Pharisees, etc.) as being amazed;² and four refer to the disciples as being amazed.³

This picture, coming as it does from so comparatively short an account, reveals the fact that Jesus did make impressive appeals—appeals that were extraordinary both in force and effect. Though the appeals as such were not unusual, yet the depth of them was strikingly extraordinary. Jesus' appeals were divine appeals. As such they stand out in marked contrast to the appeals of humanity.

Appeals to sympathy, to curiosity, to conscious need, to conscience, to religious instinct, to hope and to faith are continually being made, consciously or unconsciously, by humanity. In the advertising business these appeals are deliberately exerted upon the public; while, on the other hand, the same appeals are unconsciously exerted in the daily contacts of people. These appeals, however, are guided by the selfish likes and dislikes of individuals. Though often good in purpose, they are tainted with passions that cater to the egotistical nature of unregenerate man.

We noted at the beginning of this study that the strength of the influence of Jesus lay in the strength of His personality. He was a unique Person, and as such could exert a unique influence. His physical, mental, social, and spiritual development as a man was perfect; His abandonment as a servant was sincerely humble and with purpose; and His friendship as a friend was divine. In Him faith, hope, and love were kept alive because of a vital connection with the source of strength and power.

How vividly that connection is portrayed by Mark! While others slept, Jesus prayed;⁴ while others were in prominent places, Jesus was in a solitary place;⁵ and while the disciples tried to cast out a dumb spirit in their own strength, Jesus showed them that this "kind can come forth only by prayer and fasting."⁶ Always Jesus depended wholly upon the strength that God supplies, and His periods of prayer were as "filling stations" where His strength was renewed. At no time during His ministry were the appeals that went out from His life produced by selfish motives.

The purpose of Jesus was to call "sinners to repentance."⁷ This was a great task. It was a task that demanded qualifications. It demanded a life that was

not fashioned according to this world. It demanded a life that had its affection set "on things above."⁸ This was no task for unregenerate man.

The work that Jesus began has been left to His disciples. It is the work of calling sinners to repentance. Naturally to qualify for this task, one must have experienced regeneration himself. He needs a new personality. The old personality was only capable of making such appeals as are common to this world. The demand is for appeals that will move doomed hearts to respond to the Master's love. It is a demand for appeals that come forth from a strong faith and hope, and that are bathed in the flaming love of a concern that is unselfish. This is possible only through a living connection with the "Light of Life," and a humble submission to the Power that works in us. Once this has taken place in an individual, it will be natural for him to make appeals as Jesus did.

We have the Master as our example. We have the command of His Word to go and do.⁹ We have the promise of power and help.¹⁰ The twelve apostles "went forth, and preached every where, the Lord working with them, and confirming the word with signs following."¹¹ May we be faithful as they were!

¹ Mark 1:22, 27; 2:12; 5:15, 21; 6:2; 7:37; 9:15; 11:18.

² Mark 12:17; 15:5, 39, 44; 16:8.

³ Mark 4:41; 5:42; 6:51; 10:32.

⁴ Mark 1:35.

⁵ Mark 6:46.

⁶ Mark 9:29.

⁷ Mark 2:17.

⁸ Col. 3:2.

⁹ Mark 16:15.

¹⁰ Mark 16:16-18.

¹¹ Mark 16:20.

Zurich, Ont.

Free Salvation, Its Cost and Effort

BY PERRY SHANK

The trend today is to put special emphasis on salvation being free, all of grace; therefore we can do nothing about it. It is free because Jesus paid it all on Calvary; and just before He gave up the ghost He said, "It is finished." Here the fitting words of the poet would apply, "God has done all He can and has published His plan, and the rest is for you to do." But we hear it over and over from the air and the pulpit that there is nothing we can do. "All our righteousnesses are as filthy rags." Then again, all you need to do is believe, or the moment you believe you are saved, which is all right, if it is the repenting, confessing, accepting, and obeying kind of belief. Then the listeners are asked to just bow their heads there by their radio and say, "Lord

Jesus, I take Thee as my Saviour," or some other form of expression giving assent to accepting Him. I am not trying to say that people do not get saved this way. But if, and when they do, are they then looked after, fed and cared for, instructed and informed as to what all is involved, in the cost of this free salvation? I once heard a brother say, "Salvation is free, yet it is the most costly thing on earth."

Let us look at the rich young ruler who came to Jesus and asked, "What good thing shall I do, that I may have eternal life?" Matt. 19:16-22; Luke 18:18-23. Here Jesus pointed him to a number of the commandments, to which the ruler answered, "All these have I kept from my youth up." Jesus then said, "One thing thou lackest: . . . sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, . . . follow me." Now, salvation is free, and all of grace, not of works lest any man should boast. But since so many claim that we can do nothing at all about it, why, then, did not Jesus tell the young ruler that he could not do anything? It is free and all of grace. Need we "only believe"? Jesus here pointed him to the real cost of salvation—give up all and follow Him.

The expression, "There is a saving belief and a damning belief," is all too true. In Jas. 2:19 we read, "... the devils also believe, and tremble." And is it not true today that the way is made so easy and effortless, that there seems to be no cause for trembling? In Acts 24:25 when Paul spoke before Felix, "... he reasoned of righteousness, temperance, and judgment to come, Felix trembled . . ." But that is as far as he went. I am afraid there are many persons today who claim Christianity who have not come any nearer than trembling. When Peter preached that notable sermon on the day of Pentecost, the people's hearts were pricked and they cried out, "Men and brethren, what shall we do?" Did Peter then say, You can't do anything about it; it is a free gift; or just believe? No, he told them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Then again in Matt. 16:24, "If any man will come after me, let him deny himself, and take up his cross, and follow me." And in Rev. 3:20, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door . . ." Our part is letting Him in, which is also given in the words of the song, "You must open the door."

In Luke 14:26, 27, is found a profound statement of the real cost of salvation: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Many have been disowned by parents or other relatives, and thrust out of home on the mercy of the public until

Prayer Requests —

Pray for H. F. Cox, a reader from Cambridge, England, that his faith in God's love and mercy may be strengthened, and that he may have strength to overcome a fleshly temptation.

Intercede for a large class of applicants to be baptized at the Hess Church, Lititz, Pa., on July 29, that they may have a deep spiritual experience.

Pray for the leading of the Lord in the working out of the presidential regulations to be given draft boards concerning alternative service for IV-E's.

Pray for draft board releases and visas for newly appointed foreign missionaries.

Pray for safe journeying for missionaries returning for furloughs.

Pray for divine power in tent meetings at Shantytown, on edge of Lancaster, Pa., July 18-25.

Pray for definite guidance in the beginning of our mission work on the island of Hokkaido, Japan.

Intercede for 210 Voluntary Service workers under the supervision of Mennonite Relief Committee in many different fields.

[We solicit requests for this column.]

led to some godly home. Often it has meant the loss of life, or other forms of persecution such as mockings, ridicule, the finger of scorn, the gazingstock of the world, being laughed at or belittled in some other way. In Luke 9:57-62 we have the account of two persons who offered to follow Jesus, while a third one was asked to follow Him. But we want to look at the first one, who offered to follow Him. Jesus then made it plain as to the cost of following Him when He said, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." This means a willingness to be anything or nothing, to have little or much, using and yielding ourselves and possessions as a means of serving Him.

Ten plagues were brought upon the Egyptians. The terrible plague of the smiting of the first-born was the climax. This included the children of Israel with the Egyptians, if the conditions were not met. God said that at the appointed time He would come down, and go throughout all Egypt and slay all the first-born, both of man and beast. Therefore they were to take a lamb, every man according to his eating, one without blemish, kill it and put the blood upon the lintel and side posts of the doors, roast the lamb with fire, eat it with bitter herbs in haste and have themselves in readiness for

their deliverance. God said, "When I see the blood I will pass over you." Their deliverance lay in having the blood applied, and then remaining in their houses under the blood until the morning. But do not forget the effort required to be in readiness for the deliverance. And with all this, they did not earn freedom, neither did they get it without doing obediently everything they were told to do.

A little while after crossing the Red Sea, the food problem came up and they strove with Moses, saying, "Give us bread to eat," and the Lord gave them bread and flesh. He rained manna from heaven at night for bread, and sent quails in the evening for flesh. Both were free but they did not get either one without effort. They gathered according to every man's need as instructed or suffered the consequences. Obedience to God's commands, small or great, was absolutely essential both for their deliverance from bondage and for their maintenance afterward. They had to believe that the manna was on the ground in the morning, and the quails on either side of the camp in the evening, but it did them no good without action. We believe a thing before we accept it. We must accept it before we have it. This means action. Both the deliverance of Israel from bondage and their being fed in the wilderness are very typical of the way we obtain our salvation today. They did not earn or merit their bread and flesh for their maintenance. They did not get them without effort, even though it was free. All that the best unconverted sinner on earth could ever do by his own good works to earn or merit salvation, would be to no avail. But unless the best unconverted sinner on earth does something about it, and gets down at the foot of the cross in humility and repentance with a forsaking of sin and evil, and yields himself in obedience to the Word and will of God, I fail to see how he can ever get under the blood. Salvation was brought down from heaven for all men, and is all around us, and as free as the air we breathe. God gives us breath, but we must do the breathing.

In Matt. 25, we have the account of three parables given by Jesus, in which are mentioned only works. In the first parable of the ten virgins waiting to meet the bridegroom, five were foolish and five were wise. The wise had made all necessary preparations to meet the bridegroom, while the foolish had not. In the second parable of the three servants, the lord delivers to his servants his goods, to every man according to his several ability. Upon the return of the master, every man was dealt with according to his works, two of whom were faithful and one unfaithful. These remind us of the importance of doing our part to obtain this free but costly salvation. The third parable of the judgment tells how all nations shall be gathered before Him,

A Prayer for This Week

O mighty God, revive Thy church, we pray Thee, in this our day, that she might be salt to stay the world's putrefaction and light in this great darkness. Grant us, O God, a gracious moving of Thy Spirit throughout the length and breadth of our land, such as shall awaken Thy people to a sense of their guilt before Thee and cause them to flee to the Lord Jesus for cleansing in His precious blood.

Give us, Thy people, the courage to confess quickly our sins, to acknowledge our errors, to make right our wrongs. Help us always to have a humble, forgiving spirit, remembering how much and how often Thou hast forgiven us. Help us to love one another, to warn one another in love, to pray one for the other, and to encourage each other in Thee our God. Enable us to give thanks always for everything. Knit us together into a blessed fellowship in Christ until we shall be a people cleansed, united, challenging each other to Thy highest will for us, and faithfully witnessing to the great grace that is in Christ Jesus, until He comes. Amen.—George Smoker.

and He shall separate them one from another, as a shepherd divideth the sheep from the goats, the sheep on the right hand and the goats on the left. We want to especially notice the way in which the Lord dealt with them. To those on the right hand He said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, . . . thirsty, . . . a stranger, . . . naked, . . . sick, . . . in prison, and ye came unto me." Then to the wicked, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," because ye did not minister unto me. Here Jesus tells the righteous, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Likewise, to the wicked, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Salvation is free and we can never earn or merit it by works alone. But the fact remains that we will never get it without doing something about it. It is a continual struggle. The way of salvation is strait and narrow, permitting only such on it who have come by the way of the cross and are under the blood, those who have turned from sin and the world, and have yielded their lives in full obedience to His Word and will. The way to hell is down, requiring no effort to travel it. It is broad enough to permit anyone, from

Tract News

700,000 tracts are rolling off the presses. Customer demands have seriously reduced tract inventory, making new productions a very welcome addition to our shelves.

Religious bookstores in Ohio, Indiana, and Illinois are being contacted with Herald Press Tracts. It is hoped that customers in these stores will become acquainted with our materials and provide an enlarged outreach.

BACK COPIES OF THE WAY are available. We feel these should be put to use while they are fresh and while the summer months provide opportunities for extra distribution. Order whatever quantities you can use at $\frac{1}{2}\phi$ per copy, postpaid. They may be all of one title or assorted; we cannot guarantee.

the lowest drunkard, the vilest criminal, the shrewdest gambler, the most decent moral person, the highest society sinner, the best unconverted Christian professors, and anyone who does not want to have Christ rule over them, to walk on it. The way up is rough; the way down is smooth. Why make the way so easy? Why say salvation is free, all of grace, and leave it just that way? or why say, by faith only, as some do? The way of the cross is contrary to the way of the flesh. It is the way of full obedience to His Word and it catches us not only from one, but from every angle of living, including conduct and appearance. Are we displaying, from every Scriptural angle, this free salvation which we get only as we do our part, by accepting, yielding to, and obeying Him according to His Word and will? Are you giving the message in its fullness? The Lord help every true Christian to live and teach and preach the cost and effort of this free salvation.

Myerstown, Pa.

Some Mysteries

By S. N. LEITNER

He was the light of the world, yet He hung in darkness on the cruel cross of Calvary. He was the life, yet He poured out His soul unto death. He was the rock of ages, yet His feet sank into deep waters. He was the Son of the most high God, yet He died a felon's death.

He was holy, undefiled, separate from sinners and no sin did He know. but yet He became sin for us and suffered in our stead.

He said, "All ye that are weary, come unto me and rest," yet on earth He found no rest for Himself until He said, "It

is finished," and gave up His life for you and me.

He was the lion of the tribe of Judah, yet he was led as a lamb to the slaughter.

He was the Father of eternity, yet He was cut off in the midst of His days.

He was the Father of eternity, yet He became the babe in the manger of Bethlehem.

He was the mighty God, yet He became a man and was crucified and died for us.

He was the image of the invisible God, yet His visage was marred more than any man.

He spoke and it was done, He commanded and it stood fast; yet He humbled Himself and became obedient even unto death.

He was the desire of all nations, yet He was despised and rejected of men.

He is the fountain of life, yet on the cross He cried, "I thirst." Can we understand these mysteries? These are things the angels desire to look into. I Pet. 1:12.

The heaven of heavens cannot contain Him, yet He died for us.

Birch Tree, Mo.

OUR SCHOOLS

MENNONITE HOSPITAL AND SCHOOL OF NURSING LA JUNTA, COLORADO

Allen H. Erb, administrator of the Mennonite Hospital and Sanitarium, and who also has done much in the development and administration of the School of Nursing, has been appointed by the Mennonite Board of Missions and Charities as administrator of the hospital at Lebanon, Oreg. He and Mrs. Erb have left for the new assignment. W. J. Dye has been appointed acting administrator of the Mennonite Hospital and Sanitarium at La Junta.

One of the fundamental motives in the development and operation of the La Junta Mennonite School of Nursing as well as the Mennonite Hospital and Sanitarium, has been to provide training and service facilities within a Christian atmosphere and to give an evangelical witness to the patients. A part of the nursing curriculum includes Bible and personal evangelism; nurses conduct devotions with their patients and a daily chapel service is held.

To further strengthen this program of evangelical witness a chaplain has been appointed to the staff of the Hospital. This work was very effectively carried on during the past months by Lee Kanagy. Because of the appointment of Bro. and Sister Kanagy for Japan, Clyde Mosemann of Lancaster, Pa., has been appointed to replace Bro. Kanagy. Bro. Mosemann and family have now moved to La Junta, where he is being oriented to the program. Lee Kanagy is spending a short time at the Hospital assisting in this orientation.

Among the graduates recently appointed or about to serve on foreign mission fields are: Mrs. Clarence Fretz '39—Belgium; Mrs. Paul Conrad '43—India; Mrs. Lester Eshleman '45—Tanganyika; Mrs. John Driver '46—Puerto Rico; Mrs. Lee Kanagy '47—Japan; and Dora Taylor '48—Honduras.

Bro. Wesley Jantz and family, formerly of Greensburg, Kans., have moved to La Junta where Bro. Jantz is now in charge of the local congregation.

In spite of the prevalent heavy rains and hail, the quarterly conjoint "sing" of the La Junta and Holbrook congregations was held

June 24. A number of students, service unit members, and Hospital staff attended and assisted in the program.

New fall Hospital staff members will include: Martha Grove, R.N., Elkhart, Ind.—supervisor of outpatient and central services department; Emma Hess, R.N., Akron, Pa.—3:00 to 11:00 p.m. supervisor; Mary Sieber, R.N., Freeport, Ill.—teaching supervisor of operating room; and Elaine Witt, R.N., Freeport, Ill.—general staff.

Twenty-one young people are members of the M.R.C. Voluntary Service Unit serving at the Hospital. Of these unit members, seven are from Indiana, six from Pennsylvania, four from Illinois, and one each from Maryland, Kansas, Iowa, and Ohio. These are working in most departments of the Hospital including ten as nurse aides, three as orderlies, one as bookkeeper, and one as office clerk. It is estimated that this unit will donate a minimum of \$12,766 in service to the community through their work. A similar unit was used during the construction of the new nurses' home, Miller Hall, of which approximately \$2,645 was donated in labor. The Hospital and Sanitarium have all been reroofed recently, the work having been done by the service unit.

The seniors of the '51 graduating class have now taken the National Nursing Examinations held in Denver. Those remaining on the Hospital staff at La Junta are: Marcella Albrecht, Tiskilwa, Ill.; Dorothy Reil, To-field, Alta.; Lona Deter, Sterling, Ill.; Betty Rice, Columbiana, Ohio; and Bernice Lehman, Castorland, New York.

Freshmen orientation will begin Sept. 13. It is anticipated that a fine and comparatively large class will be enrolled.

Nurses from La Junta and surrounding communities attended a series of four classes on "Nursing Aspects of Chemical, Biological, and Atomic Warfare" which were held in Miller Hall. Arrangements for the classes were made by District XVIII of the Colorado State Nurses' Association. Lectures were given by local physicians, public health officials, as well as by Florence Grieser, R.N., of the School of Nursing Staff.

June 30, 1951.

Arlene Sitler,
Field Representative.

Ontario Conference Report

Report of the annual meeting of the Mennonite Conference of Ontario, held at the Erb Street Mennonite Church, Waterloo, Ont., June 5-7, 1951.

P R O G R A M

Conference Theme: "By My Spirit" (Zech. 4:6).

Devotional Theme: Miracles of Jesus.

Choristers: John H. Hess and Harold Schiedel.

Tuesday, June 5

Forenoon

9:15 Season of Prayer and Fasting.

Afternoon

2:30 Song Service, in charge of John H. Hess.

2:45 Devotion: Healing the Impotent Man—Spiritual Strength
John 5:1-9, Oscar Snyder.

3:00 Intercession in the Spirit, a Means of Mutual Strengthening,
Osiah Horst.

3:20 Ministerial and Delegate Session. . . . Closing prayer by
Moses Bowman.

Women's Session, in charge of Mrs. Simon B. Martin.

Evening

7:30 Song Service, in charge of Harold Schiedel.

7:40 Devotion: Healing a Leper—Spiritual Cleansing. Luke 17:11-
19, Paul Martin.

7:55 A Spiritual Home, A Bulwark of the Church, Stanley Shantz,
Guernsey, Sask.

8:20 Evangelistic Sermon, C. Z. Martin, Mountville, Pa.
Closing prayer by C. Z. Martin.

Wednesday, June 6

Forenoon

9:15 Song Service, in charge of John H. Hess.

9:30 Devotion: Raising the Dead—Spiritual Life. John 11:1-46,
Elmer Burkholder.

9:45 Communion Service, in charge of Oliver D. Snider.
Scripture—Luke 22:7-20 and prayer by B. B. Shantz.
Bro. Snider spoke briefly on the text, "This do in remembrance
of me."
S. F. Coffman blessed the bread and Manasseh Hallman the
cup. After another song the ordinance of feet washing was
observed.

10:45 Dr. Harrington, Secretary of the Upper Canada Bible Society,
was introduced by Oscar Burkholder and spoke of the urgent
need to send Bibles into the world.

11:00 Moderator's Address. The moderator called attention to the
fact that it was twelve years since the conference was held in
the Erb Street Church. He spoke of a number of changes
that have taken place in these twelve years.

11:15 Conference Session.
Closing prayer by Stephen Peachey.

Afternoon

1:15 Song Service, in charge of S. F. Coffman and John H. Hess

1:30 Devotion: Calming the Storm—Spiritual Peace. Mark 4:35.
41, Willis Hallman.

1:45 Memorial Service, in charge of Roy S. Koch.
Osiah Horst and Oliver D. Snider paid tribute to Isaiah
Witmer and Reuben Dettweiler respectively. Stephen
Peachey and C. C. Cressman led in prayer.

Evening

7:30 Song Service, in charge of Harold Schiedel.

7:40 Devotion: Healing the Blind—Spiritual Vision. John 9, Floyd
Schmucker.

7:55 Spirit-led Hospital Visitation, Merle Shantz.

8:15 Conference Sermon, John F. Garber.

We must beware of false teachers and false teaching and
live lives wholly separated from carnality and unto Christ.
Responses to sermon by Floyd Schmucker, A. L. Fretz,
S. F. Coffman, S. B. Martin.

Closing prayer by Edward Diener.

Thursday, June 7

Forenoon

8:30 Conference Session. Mahlon Shantz led an opening song and
Menno Brubacher led in prayer.

9:30 Devotion: Feeding the Five Thousand—Spiritual Nourish-
ment. John 6:1-14, Paul Hunsberger.

9:45 Conference Session.

10:40 A Spirit-filled Shepherd—A Healthy Flock, Moses Roth.

11:00 Conference Session.
Closing prayer by Abner Cressman.

Afternoon

1:15 Song Service, in charge of Joseph Steckley and S. F. Coffman.

1:30 Devotion: Healing the Deaf and Dumb—Spiritual Testimony.
Mark 7:31-37, Howard Stevanus.

1:45 Conference Session.
Delegate from Alberta Saskatchewan Conference,
Stanley Shantz.

6:35 Adjournment.

Song: Praise God from Whom All Blessings Flow.

Closing prayer by Noah Hunsberger.

CONFERENCE MINUTES

Tuesday Afternoon

The private session of conference was opened with prayer by
Stephen Peachey.

On motion the conference program was approved. The conference
question, "Is it consistent for Christians to serve on juries?" was
introduced by Elmer Burkholder. On motion it was decided to dis-
cuss the question in open conference. A motion was passed that we
suspend the constitution and proceed with conference business.

The minutes of the 1950 conference as printed in the church
calendar were adopted as having been read. The secretary read the
committees with their members as appointed by the Executive Com-
mittee. After one change the committees were ratified as follows:

Program—Emerson McDowell, Albert Martin, Harold D. Groh.

Nominating—John Garber, Arnold Gingrich, Osiah Horst.

Resolutions—D. Edward Diener, M. H. Roth, A. L. Fretz.

Arrangements—Abner Cressman, Newton Gingerich, Moses
Bowman.

Records—Omar Cressman, Oscar Snyder, Arlin Snider.

A motion was passed to reinstate the constitution.

Wednesday Forenoon

The newly ordained bishops, ministers, and deacons were welcomed
with the following motion and with a prayer led by Emerson Mc-
Dowell. Since the Lord has called into His service as bishops in the
church, Brethren John F. Garber and Roy S. Koch; as ministers of
the Gospel, Brethren Frederick Erb, Willis Hallman, Paul Huns-
berger, Arnold Cressman, and Rufus Jutzi, and as deacons, Ivan
Gingrich, we the Mennonite Conference of Ontario in session this
sixth day of June, 1951, welcome them to their new responsibilities
and as members of conference and wish them the guidance and
blessing of the Lord.

On motion Brethren Stanley Shantz and C. Z. Martin were wel-
comed to the conference.

The secretary read the minutes of the Executive Committee meet-
ings. A motion was passed that we accept the minutes and discuss
the recommendation later. The following report was presented be-
fore the noon recess:

(1) Treasurer—Eldon Hunsberger. Accepted together with auditors' report.

Wednesday Afternoon

Brother Peter Weibe and his wife, who will be serving in the St.
Jacobs congregation for the summer, were introduced to the con-
ference.

Reports were presented as follows:

(2) Mission Board—J. C. Fretz. Accepted.

(3) Mennonite Board of Missions and Charities—Floyd Schmuck-
er. Accepted.

(4) Christian Workers' Conference—Gordon Eby. The report was
accepted and the revised constitution was presented. Since the con-
stitution was tentatively adopted last year a motion was presented,
seconded, and passed that we accept the constitution as it now
stands.

(5) Publication Board—John F. Garber. Accepted.

(6) Board of Education—H. D. Groh. Accepted.

(7) Ontario Mennonite Bible School Board—Howard Bauman.
Accepted with the auditors' reports of the books of the business
manager and the treasurer.

John Garber gave a fuller explanation of the plans for the Bible
Institute. A motion to adopt the recommendation of the board to
proceed with the Ontario Mennonite Bible Institute was passed.

Three recommendations for the officers of the O.M.B.S. and
O.M.B.I., the faculty of O.M.B.C. and the faculty of O.M.B.I., were
all adopted.

In the light of the offer of Bro. Jacob Wideman to pay the in-
terest on the debt of the Bible School building a motion was passed
that we assume responsibility for the back interest and give Bro.
Wideman the privilege of making his donation through our treasurer.

A motion was passed that the Bible School Board be advised to
work with the Mennonite Aid Union in so far as the union can give
coverage on the school and church building.

The Bible School Board reported on its recommendation to the
principal concerning teaching in the schools. A motion was passed
that we adopt the board's recommendation for one year and then
reconsider the matter.

At 4:30 the delegates and conference members met to consider
further the problem referred to in the communication from the Wilmot
churches. Roy S. Koch led in prayer. John Garber gave a statement
of the question before the secretary read the communication. After
considerable discussion, a motion was passed that we ask the Resolu-
tion Committee in consultation with others to prepare and present a
resolution at a later session. H. D. Groh led in closing prayer.

Thursday Forenoon

The delegates met at 8:30 and received reports as follows:

(8) Sewing Circle—read by H. D. Groh. Accepted.

(9) Nonresistance Relief—Freeman Gingrich Accepted

(Continued on page 695)

FAMILY CIRCLE

The Blade . . . The Ear . . .

The Full Corn in the Ear

Now Is the Time

BY GRANT STOLTZFUS

God has planned for families

To work together,
To play together,
To grow together,
To worship together.

We all agree to the above lines. The question of course is, "How can we carry out the plan?" And it becomes a real question in a young family where the growing children still need a lot of care and attention amidst the duties of earning a living. There are so many things we must do "while the children are small." But we are in danger of not doing the most important.

"One Thing Is Needful"

What are some of the things that are easy to neglect in a busy household of small children? The first, perhaps, is setting a spiritual tone. Let us face the facts. To establish a regular period for family devotion takes effort and planning. And after it is started the devotions must be kept meaningful. In her splendid book, *Your Child and God*, Robbie Trent gets to the heart of the family worship matter when she says: "If we are really convinced that it is important, somehow, some way, we will find a place for it."

How can we make family devotions really meaningful to young children in the busy household? Here are some practical suggestions:

1. Make the occasion a happy one and not a compelling "must." (Parents will have to learn to enjoy devotions themselves before they can expect their children to enjoy them.)

2. Plan to have both the Bible reading and prayer related to the experiences of the children. That is, in reading from the Bible or from Bible story books, read those passages that children can understand. Do not neglect, however, to read from Paul and the prophets as well as the Gospels and Old Testament History. "All scripture is given by inspiration." Try reading the Bible in different versions.

3. Have each child take some responsibility in family worship. Let the children select the hymns to sing; older ones can read the Scriptures. And of course all can learn to pray.

But there is more to setting the spir-

itual tone of a home than family worship. Every home has its joys, its sorrows, its problems, its hopes. God needs to be brought into each one of these. When a relative or neighbor dies, why not share with your children the Christian truth about the meaning of death? When you plant the spring garden, why not tell the children how we plant but only God can make things grow? Busy as we may think we are, we can still find time to delight ourselves and our children in the bird nest in the tree. We can watch for the first birds of spring and look at a sunset together.

A girl once remarked that when her parents died they left very little of this world's goods to her. But she received better things than money or land. Her parents were not too busy to teach her to enjoy God's world and the memory of times they spent together in forests, by lakes, and in mountains has given her lasting inspiration and joy.

We Can Make Happy Occasions

Even though we are busy with the care of little children, it doesn't take too much effort to make a really happy time that everyone will enjoy. Why shouldn't each child (and mother and father too) be given a little birthday "surprise" once a year? A special cake can be baked or a little gift be bought. This doesn't interfere too much with household duties. "It costs so little but means so much." And the wedding anniversary deserves a "special something" as it rolls around each year. You cannot begin too young to impress upon children the beauty and meaning of your own married love.

There are some parents of small children who find time to attend sales and go on business trips. Yet they hardly ever find time to take the family to a church conference, mission meeting, or spiritual gathering. Here again it may mean putting first things first. Finding time is the problem, but planning far ahead can be a help.

Plan trips and excursions together. Maybe eight-year-old son wants to see the airplanes take off at a near-by airport. The six-year-old girl may want to see the kittens on her cousin's farm. Still another child may want to see your old home place and see where you went swimming and jumped from the hay mow. By careful planning you can take

Martha

BY MRS. HELEN ALDERFER

*So loving meek the eyes of Christ,
So tender kind His voice,
That Martha could not weep
Nor take offense,
But caught His words
As guide and mentor
And put away the serving dish
To sit with Mary there
That day at Jesus' feet.*

Sterling, Ill.

in several things on one trip. If someone has to be disappointed, you can promise to do what he wants done at some future time.

Time Out for Company?

If we have convictions on the simple life it will help a lot. We won't have to set such elaborate tables. (What with half of the world starving, do we want to overfeed ourselves anyway?) Simple living can save a lot in time and energy too, because your modest furniture does not have to be spotless all the time. Such a saving of time and energy means that you can "have company" now and then at least.

On this point it is important to realize that the kind of people we bring into our homes can mean more than we think for our children. Remember, the "outside world" looks big and strange to their childish minds. They will remember what visitors say. Do not make the mistake of waiting till later years to plant a missionary vision, for example, in the minds of your small, growing children. Right now is the time, even though you are busy, to invite missionaries, church workers, relief workers, and others into your home for an evening or for a meal.

Stewardship Begins Young

Sometimes young parents are so busy trying to pay for their farm or farms that they forget to give lessons to their children on the purpose and use of money. Thrift can hardly be taught too soon. There are countless opportunities for children to see examples of careful spending. Taking a child along on a shopping or business trip brings many opportunities to explain the use of money. At an early age children can begin their own bank accounts and learn to set aside part of their income for church work. Be sure they do it as a privilege and not as a duty! You must set the example!

Sometimes young parents are deep in debt and it seems that every effort must be bent to "making ends meet." Worry overtakes us and there is a temptation to become discouraged and depressed because of our financial problems. All this is understandable, though there are

many Scriptures that rebuke us for taking too much thought of the morrow. Sometimes we forget that growing children may hear us complain and lament our lot. They may become worried and overanxious and reflect our own lack of trust. Are we not wise to avoid this and spare our children unnecessary worry at their sensitive age? This does not mean, of course, that we cannot teach them to deny themselves of certain things and to be frugal. There is a middle road that young parents will want to find.

"Now Is the Time"

This article was written to offer suggestions to young parents whose busy routine may tempt them to "wait till the children are grown up." Perhaps some things can and should wait. But there are some things that should not be postponed till that time. And many of them can be taken care of without too much "extra" work. Let us find ways to do those very important things—now. Time marches on.

Scottdale, Pa.

TO BE NEAR TO GOD

THEME: THE DRAMA OF HUMAN SUFFERING

Sunday, July 22

"Satan came also among them."

It was a great day. The sons of God came to present themselves before the Lord. But "Satan came also among them." What diabolical shrewdness! Satan identifying himself with the sons of God and that in the presence of the Lord! How often he comes among the children of God even in the very act of worship. How often his clever cloak of pretended godliness blinds us to the truth and hides the very face of God from us. How often he succeeds in sending the mind, the heart, the body scurrying along lower paths than those of supreme devotion and loyalty to Christ.

Monday, July 23

"Whence comest thou?"

What a penetrating gaze must have fallen from the eye of God upon Satan standing among the sons of God! What a searching inquiry! What child of God has not known this painful searching of his Lord? Have we not all strayed from the Way only to be suddenly confronted by the penetrating eye of God and a "Whence comest thou?" And then restoration and peace. But to stand before God as Satan stood that day, to be called to account for one's presence, to have no retreat, and to know no sorrow—that man has lost his Way indeed!

Tuesday, July 24

"There is none like him in all the earth."

And this a tribute from God to a man! How small, how trivial, how worthless seems the favor of man in contrast to this approval coming from God. He was unlike any other man in all the earth in his fear of God, his avoidance of evil, and in his upright and perfect life. Nothing could tie him to earth, for all his life stretched out to God and His divine purposes. In that there was sufficient reward—and how great it was!

Wednesday, July 25

"Doth Job fear God for naught?"

This question is as old as Satan himself. Men have always been tempted to pretend the fear and service of God for personal gains

—to escape hell, to gain the benefits of fellow believers, to exercise the powers of Christianity without its obligations, to enjoy its protection without its responsibilities, to conform to the outward ritual without the inner spirit. "Doth Job fear God for naught?" Yes! Job's righteous life vindicated both himself and God before the taunting eyes of Satan.

Thursday, July 26

"He will renounce thee to thy face."

How often Satan threatens us with our humanity! And how often we excuse our own sin for the same reason. Satan supposed Job's trial would be more calamitous than his faith in God could support and that in the end Job would turn from God with hate and renunciation. Job's trial did bring him to renunciation, but of himself rather than of God. Growth through suffering must always do that. To be thrown on the tender mercy of God so reflects our own unworthiness as to bring us before God in self-renunciation and humility. There our humanity is exposed to the proper view.

Friday, July 27

"I only am escaped alone to tell thee."

He had escaped! How favored! And yet what weight of sorrow rested upon him as he became the messenger of Job's dreadful loss in cattle, oxen, asses, sheep, servants, and sons and daughters. As those three lonely talebearers of sadness stood before Job to tell him of the disaster which they had witnessed, were they sympathetic or accusing? Were they humbly grateful in their escape or self-righteous? Were they kind or did they feel like shouting that Job had received his true deserts? Job fell to the ground and worshipped.

Saturday, July 28

"Still he holdeth fast his integrity."

The drama continues and Satan again appears before the Lord. With the loss of possessions and family, God again defends Job. "Still he holdeth fast his integrity." But that was Job. Haven't we always thought that's what Job should have done? But what about our own bitterness over suffering so much less than that of Job? There is triumph in the assurance that our integrity has stood the test of God.

—Tillie Yoder.

CHRISTIAN SOCIAL LIFE

Sunday School Lesson for July 29

(Rom. 12:1-2; I Cor. 8; I John 2:15-17)

Prepositions are little words but often very significant. Jesus used two when He prayed for us. We are "in the world" but not "of the world." We live in the midst of a very sinful world like that of the Romans to whom Paul wrote. All Christians recognize the great pull of the world of sinful people with whom we live. Yet all our social contacts with men can be Christian because we have a different mind from that of a sinful man.

Perhaps we do well to recall the plain words of Scripture: "No man can serve two masters" (Matt. 6:24). Two loyalties are impossible. "If any man love the world, the love of the Father is not in him." The great failure of many believers is to try to serve God and Satan. Socially they don't want to separate themselves. Let the class give examples of "lust of flesh," "lust of eyes," and "pride of life" worldliness. Why should we be nonconformed to this evil world?

1. It is reasonable. Think of the price Jesus paid for our salvation—to save us from sin. Sin separates from God but Jesus made possible our freedom. "Present your bodies."

2. In Christ we get a new mind. We see that the flesh must be kept under rather than rule and dictate. We do not need the many and fine things of the world for our pleasure. Our treasures are spiritual. We hear the voice of God and desire to pattern our lives after His way of truth. We see that His way makes for true happiness.

3. This world is evil. I John 2:16.

4. The purpose for which we are left "in" the world is to let our light shine and attract to Christ. How can we if we are like the world in conversation, enjoyments, ambitions, lustful living, and intemperance? God has given us some direct commands, such as "Be not drunk with wine"; but in many matters He has given us the basic principles that direct our way of life. The nonconformed life must not be thought of just as not doing certain acts but as living a full, rich, joyous life in God's way. Not dancing may have some attraction to Christ, but enjoying oneself in singing together and in serving some one's needs—this does make the world wonder.

5. Love for Christ and for our fellow men will help us to decide our conduct in all the doubtful situations. "I have no conscience" is no guide. "What would Christ have me do?" is a good question. What does God say? Remember what Christ through Paul spoke to the Corinthians about not offending a weak brother. Why must we try to get so close to the world? Pure love for God will be our greatest help in deciding questionable conduct.

Nonconformity applies to all one's living. It is the basic way of life for the Christian.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Forgiveness is the perfume of the violet on the heel that crushed it.—G. S. Nichols.

PEACE AND WAR

War

BY ROBERT J. BAKER

War is more than a bugle's call,
A picture on a flag-decked wall:
More than a hope of lasting glory
Won by an exploit cruel and gory.

War is hate, alive, not dead,
That quickly over all can spread,
Combating love, withering the good,
Spilling in vain my brother's blood.

War is fear, both false and real
That cowards and the bravest feel:
The fear of death that grips the heart,
Ripping the whole into many a part.

War is pain, searing and raw
That at the very soul can gnaw—
Anguished screams that ring aloud,
Numbed minds that live behind a cloud.

War is death, silent and cold,
Swiftly each life it would enfold,
And blood drains out upon the sand
To nourish well a thirsty land.

War is hell. See now the flame,
Behold the "joys" it doth acclaim:
Naked bodies, encircling flies,
Empty sleeves and sightless eyes,

The bloated corpse, the carrion crow,
White crosses in a crowded row,
Roofless homes, the rubble street,
Naked, bleeding, frozen feet,

Nightmare dreams, the tortured thought,
Cruel lessons that the war has taught,
Dramas of death that never die—
A bursting shell 'neath a brazen sky,

Years that are lost, the shattered plan,
The puzzled, wondering, insane man,
The orphan child, the widow's weeds,
The empty chair, the undone deeds:

This is war, the side few see—
The retching man, the dying plea,
The dirt, the filth, the unreach goal,
The wasted life, the empty soul.

Elkhart, Ind.

Getting Even

Some one has made you "mad," you say? And you vow to get even. "Just wait," you say. "I'll get him yet! He needn't think he can treat me that way and get by with it."

Well, how are you going to "get even"? Are you going to sink to his own apparent level and "do him" as he "did" you—"pay him in his own coin," as we say?

Or are you going to show yourself to be too big for such a course as that and seek to "get even" by lifting him up to your own level—by doing him a good turn in return for his own ill treatment of yourself! If you are ready to treat him as he treats you, then you are deserving just what you are getting, and you will be doing yourself a greater injury than you are doing him. You will be the greater loser. But if you meet his ill will with good will and kindness, you will most effectively accomplish your purpose, at the same time win a victory over your lower self, and also force the better nature of your enemy into manifestation. You will destroy your enemy by making him your friend.

There is a legend which says that King Ptolemy was one day reproved for rewarding instead of destroying his enemies. "What!" said the noble-minded monarch, "Do I not destroy my enemies when I make them my friends?"

You can never help another without in that very act helping yourself, and you can never injure another without thereby injuring yourself. This is true and there is a reason why it is true. There is a great psychological law underlying it.—Sallie T. Parrish. Contributed.

Don't Judge Me

BY R. E. MANCHESTER

(A letter distributed by the Dean of Men to the students of Kent State University in Ohio.)

On page 37 in the book, "River of the Sun," I read the line, "Do not judge me, Lord God, I only work here."

A million men tramping over a peaceful country—crushing, burning, smashing, killing, all saying, "Don't blame me, Lord, I only work here!"

Men hurling missiles of destruction and each saying, "Not my fault, Lord, I only work here."

Orators exhorting masses to kill, kill, kill, and each saying with a smirk, "Don't look at me, Lord, I only work here."

Dictators giving the word to destroy by saying, also, "Not me, Lord, I only work here."

A pilot dropping a bomb that will kill thousands turning his head to say, "I don't like it, Lord, but I only work here!"

People showing the ways to kill and saying in bedtime prayers, "Can't help it, Lord, I only work here!"

Men blessing the acts of war and adding a silent prayer, "Forgive me, Lord, I only work here!"

All over the Lord's world people are saying, "Don't hold it against me, Lord, I only work here!"

The Lord's world! All creatures are the Lord's creatures! All the world is the Lord's world!

Who do they work for? Isn't it about time for men of the world to realize that they can't alibi themselves out of terrible acts by saying, "Do not judge me, Lord God, I only work here?"

They Didn't Understand

BY W. EVERETT HENRY

Neither General Washington nor the man about to pay the penalty for treason understood the minister.

It was during the American Revolutionary War. In Ephrata, Pennsylvania, there lived Peter Miller, pastor of a little church. Near the church lived a man who became widely known for his abuse of Miller and the members of his church. This man was also guilty of treason, and was arrested and sentenced to death.

As soon as Peter Miller heard of the outcome of the trial he set out on foot for Philadelphia, to intercede with General Washington for the man's life. When he presented his plea, Washington told him that his prayer for his friend could not be granted.

"My friend!" exclaimed Miller, "I have not a worse enemy living than that man."

"What!" rejoined Washington, "you have walked sixty miles to save the life of your enemy? That, in my judgment, puts the matter in a different light. I will grant you his pardon."

The pardon was made out, and Miller started at once on foot to the place fifteen miles away where the execution was to take place that same afternoon. He reached the place just as the man was being carried to the scaffold. When he caught sight of Miller in the crowd, he said, "There is old Peter Miller. He has walked all the way from Ephrata to have his revenge gratified today by seeing me hung."

The last word had scarcely left his lips when Miller handed him his pardon, and his life was spared.

Always it has been the unpleasant experience of godly people not to be understood. They are not understood by their friends or by their enemies. It was so with the Old Testament leaders and prophets. It was so with our Lord. His most intimate friends, the Twelve, failed to understand Him, though they truly loved Him. And of course His enemies were utterly unable to understand either what He said or what He did.

Still today it is true that, "The disciple is not above his master, nor the servant above his lord. . . . If they have

(Continued on page 693)

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. S. J. Hostetler, former missionary to Bihar, India, brought the morning message at the Prairie Street Mennonite Church, Elkhart, Ind., July 8.

Bro. M. L. Troyer, Elida, Ohio, brought the evening message at the South Union Church, West Liberty, Ohio, on July 8. A group from Central congregation at Elida furnished special music.

Speakers at a Peace Conference held in the Brethren in Christ Church at West Milton, Ohio, July 14, 15 included Ralph Beechy, Apple Creek, Ohio, and John H. Mosemann, Goshen, Ind.

Bro. Isaac M. Baer will speak at the Risser Church, Elizabethtown, Pa., on July 21 concluding the study from Matthew 5 on "Higher Standards of the New Testament."

The third annual Christian Life Conference will be held at the Maple Grove Church, near Ellicott City, Md., Saturday evening, July 28, and all day July 29. The speakers will be J. L. Stauffer, Harrisonburg, Va., and J. Irvin Lehman, Chambersburg, Pa. Immediately following the conference Bro. Lehman will conduct evangelistic meetings for two weeks.

Bro. Aaron Shank, Myerstown, Pa., will speak at the young people's meeting at Lititz, Pa., Sunday, July 22, at 7:30. His topic will be "The Way of Peace."

Bro. Gerald Studer, one of the M.Y.F. Youth Team, brought the morning sermon at Arthur, Ill., on July 8.

The evangelistic campaign being conducted by Bro. George R. Brunk at Lancaster, Pa., continued the week following July 8 in a new location on the old airport site northwest of the city. Continued outpourings of the Spirit are reported. On Sunday afternoon, July 8, Bro. Brunk brought a special message to young married couples.

Bro. James Shank and family arrived at Lancaster, Pa., on June 27, on furlough from the African mission field.

Bro. Titus Lehman, following a term of relief service in Palestine, reached his home in Lancaster on June 28.

A Mixed Chorus from the Martins Church near Orrville, Ohio, gave the evening program at Wooster on July 8. Bro. Stanley Shenk, West Liberty, Ohio, will speak both morning and evening at Wooster on July 22.

Bro. A. C. Brunk, Colorado Springs, Colo., brought the morning message at the Prairie Street Church, Elkhart, Ind., on June 17.

An outdoor hymn-sing was conducted by Bro. Dwight Weldy in the Hartville, Ohio, city park the afternoon of July 15.

Bro. Raymond L. Kramer is holding meetings July 15-22 at the Hazel Dell Church under the auspices of the Northern Light Gospel Mission in central Minnesota.

Announcements

DON'T FORGET The Music Conference

at Laurelville Mennonite Camp, July 28 to Aug. 3. The staff includes John P. Duerksen, J. Mark Stauffer, Hiram R. Hershey, Dwight Weldy, Walter E. Yoder, and Paul Erb. A week of instruction, inspiration, and worship. Intended especially for song leaders, but open to all who love to sing. Send reservations to Laurelville Mennonite Camp, R. 2, Mt. Pleasant, Pa. Or come without advance reservations.

M.Y.F. WORKSHOP Chesley Lake, Aug. 4-10

"Workshop" is just what the name would indicate—a time when Christian youth and more experienced leaders, advisors, and pastors get together for an uninterrupted week of planning, study, and fellowship.

This year we want to concentrate on (1) a better understanding of the church and its purposes, and (2) a practical application of that understanding.

The first three talks consider: What Is the Church, Youth Serving the Church, and the Church Guiding Youth. These are followed by daily classes on Methods of Bible Study and Principles of Leadership. Afternoon workshop groups will discuss how we can best work through the established areas of M.Y.F. in Faith and Practice, Fellowship, and Extension. Needs of our young people will be discussed, and there will be time for private devotions, worship, and fellowship.

WELCOME

young people who are looking for a wonderful vacation,

to

Camp Rhododendron

(Laurelville, Pa., Mennonite Camp)

for two Christ-centered Institutes, Aug. 4-10 and Aug. 11-17. Send your application to C. F. Yake, Scottsdale, Pa. Or, if you can only decide at the last minute, you are welcome without making previous application.

Bro. John Bender, Hartville, Ohio, assisted by five sisters from Hartville and by workers from the home church, conducted summer Bible school at the Maple View Conservative Church, Burton, Ohio. Bro. Bender conducted evangelistic services three evenings a week. Bro. Noah Miller taught an adult class of twenty-one.

A group from the Bethel Church, Mummensburg, Pa., conducted young people's meeting at the North Side Church, Hagerstown, Md., the evening of July 15. Revival meetings will be held at this church Aug. 1-12.

The annual Sunday School Meeting was held at the Cedar Grove Church, Greencastle, Pa., July 14, 15. Speakers were Richard Martin, Elida, Ohio, and Andrew Hartzler, Newport News, Va.

The Frazer, Pa., Summer Bible School had the largest enrollment in its history. Classes were held in the Mennonite Church, the Presbyterian Church, and in the church yard. Children were brought in by two buses and about twenty-five cars. Half the homes represented are non-Christian. About seven hundred people attended the closing program.

The Blooming Glen congregation conducted the young people's meeting at the Allentown, Pa., Church on July 1.

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Calendar

Chesley Lake Camp:
General M.Y.F. Workshop, August 4-11
Junior Boys Camp, Aug. 11-18
Junior Girls Camp, Aug. 18-25
Young People's Camp, Aug. 25 to Sept. 1
Laurelville Mennonite Camp, Mt. Pleasant, Pa.
First Family Week, July 21-27
Music Conference, July 28 to Aug. 3
First Young People's Institute, Aug. 4-10
Second Young People's Institute, Aug. 11-17
Second Family Week, Aug. 18-24
Missionary Bible Conference, Aug. 25-31
Little Eden Camp, Onkama, Mich.
Sunday School Workshop, July 21-28
Young Adult Week, July 28 to Aug. 4
Christian Business Men's Week, Aug. 4-11
Church Music Week, Aug. 11-18
Farmers Week, Aug. 18-25
Family Week, Aug. 25 to Sept. 1
Illinois M.Y.F. Retreat, Pilgrim Park, Princeton, Ill., July 27-29
Southwestern Pennsylvania, Annual Conference, Blough Church, Aug. 5-8
M.Y.F. Workshop, Chesley Lake Camp, Allenford, Ont., Aug. 4-10, noon
Annual Meeting, Iowa-Nebraska Conference, Cedar Creek Church, Manson, Iowa, Aug. 7-10
Annual Christian Life Meeting, Lancaster Conference, Elizabethtown, Pa., Aug. 14 and 15
Annual Meeting, Illinois Conference, Evangelical U.B. camp grounds, Groveland, Ill., Aug. 14-16
Ohio Christian Workers Conference, Martins Creek congregation, Berlin, Ohio, Aug. 14-16
Annual Meeting, South Central Conference, Pennsylvania congregation, Hesston, Kans., Aug. 14-17
Young People's Institute, Iowa Mennonite School, Kalona, Iowa, Aug. 15-19
Young People's Institute, Sponsored by the Nebraska Churches, Beemer, Nebr., Aug. 17-19
Ohio Young People's Institute, Camp Zion, Canton, Ohio, Aug. 18-24
General Conference, Biennial Meeting, Goshen, Ind., Aug. 21-24
Church School Day, Aug. 26
Colorado Youth Retreat, Beulah, Colo., Aug. 27 to Sept. 2
Indiana-Michigan Mennonite Christian Workers' Conference, Bayshore Camp Ground, Sebawing, Mich., entertained by the Pigeon congregation, Aug. 28-30
Youth Conference, Johnstown, Pa., district, Stahl Church, Sept. 1 and 2
Annual Meeting, Mennonite Board of Education, Conestoga Church, Morgantown, Pa., Oct. 18-20
Mennonite Bible Institute, Kitchener, Ont., Oct. 29 to March 21
Fall Missionary Day November 18
Bible Sunday, Dec. 4
Annual Meeting, Mennonite Publication Board
Place undecided, Feb. 20, 21, 1952
Conference on Industrial Relations and Mennonite Community Life, Tiskilwa, Ill., March 28 and 29

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It Happened
The Sin of Covetousness
- 677—What Manner of Man Is This?
Free Salvation, Its Cost and Effort
- 678—Prayer Requests
A Prayer for This Week
- 679—Tract News
Some Mysteries
Mennonite Hospital and School of Nursing
- 680—Ontario Conference Report
- 681—Now Is the Time
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Sunday School Lesson for July 29
- 683—War (Poem)
Getting Even
Don't Judge Me
They Didn't Understand
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Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. Carl Beck, missionary in Obihiro, Japan, writes under date of July 1 concerning the building of their house: "Since I have not yet been able to secure a head carpenter who is willing to supervise a cinder block construction, I am busy laying blocks myself eleven hours a day plus an additional two or three hours of plans and specifications in the evening. Block-making is going on nicely. To date we have about 1,150 made. They are standard size U.S. blocks of rather good quality, made from cinders that can be had for the taking from a local sugar-beet plant."

Bro. and Sister Frank B. Raber, formerly of Detroit, Mich., and now directors of the M.C.C. unit at the State Hospital, Topeka, Kans., spent Sunday, July 8, in Kansas City, Kans.

Bro. Vernon Bontreger of the Clinton Frame congregation, Goshen, Ind., preached for the Bethel Springs congregation, Culp, Ark., Sunday evening, July 1.

A letter dated July 1 has been received from **Bro. P. J. Malagar**, who spent two years in study at the Goshen College Biblical Seminary. **Bro. and Sister Malagar** are in charge of the work in the town of Kanker, forty miles south of Dhamtari, India. Their address is Kanker Gospel Center, Kanker, M.P., India.

Bro. Glenn Martin, superintendent of the Lima, Ohio, Mennonite Mission, writes: "The summer Bible school reports an enrollment of 150, average attendance of eighty-five; highest attendance was 100. Offerings donated by the pupils for the school amounted to \$20.00."

A report from the rural mission workers in northern Minnesota, written in June: "There will possibly be twenty-three Bible schools conducted on the field this summer. All of these teachers are keenly feeling the responsibility of the great task of ministering to the many children that will be entrusted to them this summer, realizing that they may be responsible for the destiny of many souls. They solicit your earnest prayers in their behalf."

Our missionaries from Japan report: "It is wonderful to be finally on the field. These are thrilling days. We rejoice in them. Pray for us that we may make best use of the opportunities and contacts given us."

The Daytonville, Iowa, Sunday School, for a number of years an outpost of the Wellman, Iowa, congregation, has recently been organized as an independent congregation. The meetings so far have been held in a public schoolhouse but steps are being taken to provide a church building. **Bro. Ezra Shenk** has been serving as superintendent for the past number of years.

A cablegram from China was received at Mission Board headquarters, Elkhart, Ind., on July 10, giving the good news that a baby daughter was born on the evening of July 9 to **Sister Dorothy McCammon**. The cable stated that both mother and daughter were doing well. We are thankful to God for this good news.

Bro. and Sister Lee Kanagy, missionaries under appointment to Japan, called at Mission Board headquarters Monday, July 9.

Bro. P. J. Malagar writes from Kanker, India: "We are now having regular services in the mornings for the Christian families and wish to start a children's meeting in the afternoon within the next few weeks. The Christian families are very anxious to have a church building of their own and have started a monthly subscription for the same."

HAVE YOU CONSIDERED STARTING A
MISSION STUDY CLASS
IN YOUR CONGREGATION?
WHEN? Midweek meetings, young people's
meetings, special classes
WHO? Adults, young people, children
(The guides have suggestions for all ages.)
WHY? Jesus said, "Look on the fields."
WHAT? China, India, Japan, Latin America,
Africa, Home, Race
Order your mission study kit from
the Mennonite Publishing House, Scottdale,
Pa. For further information write to the Secre-
tary of the General Mission Board, Elkhart,
Ind.

These services are regularly held at the Gospel Center."

August 5 has been set as the installation date for **Bro. Frank B. Raber** as superintendent of the Twin City Mennonite Gospel Missions in Kansas City, Kans.

On Sunday, July 1, the service units of the three Chicago missions—Home Mission, Bethel Mission, and Mexican Mission—had a fellowship dinner and vesper service at the Home Mission.

Bro. C. L. Graber, a member of the Finance Committee of the Mennonite Board of Missions and Charities, worshiped with the Denver, Colo., Mennonite Mission on Sunday, June 17.

Revival meetings, with **Bro. Kenneth Good** in charge, are scheduled to begin Aug. 12 at the Wooster, Ohio, Mennonite Mission church.

Bro. J. W. Shank, pastor of the Chicago, Ill., Mexican Mission, writes under date of July 2: "At the end of the first week of summer Bible school the average attendance at the Mexican Church was 105. **Bro. Marion Snyder** of Yorktown, Texas, is the director of the Bible school."

"This is the rainy season and it's all green again," reports **Bro. P. J. Malagar** from India. "We did not have as yet heavy rains as in

MENNONITE RELIEF COMMITTEE (M.R.C.)

Sister Maribell Brown, Wakarusa, Ind., joined the service unit at Mennonite Youth Village, R. 1, White Pigeon, Mich., on July 9 as an assistant in the kitchen. **Sister Martha Blosser**, Goshen, Ind., helped in the kitchen during the previous week. Thirty-two Negro children and their sponsor, **Sister Parker**, from the Bethel Mission in Chicago arrived at the camp on Saturday afternoon, July 7.

Bro. Floyd Weaver, Peoria, Ill., joined the builders' unit at the Mexican Mission in Chicago on July 9. The brethren **Olen Miller** and **Stanley Lambright**, Shippewana, Ind., transferred from the Hesston College Builders' Unit to Chicago at the same time.

Bro. Don Snapp, Voluntary Service Assistant, left Elkhart for Menahga, Minn., on July 5 on an administrative visit to the summer service units operating in the Midwest.

Sister Rosalee King, West Liberty, Ohio, began service with the Camp Ebenezer Service Unit, Navarre, Ohio, on July 3 as an assistant to the dietitian.

Bro. Ora Wyse, Naubinway, Mich., reports that he can use another man in a builders' unit on his home and to help with the local mission program for the month of August. Write to **Bro. Wyse** or to the Secretary for Service and Relief if interested.

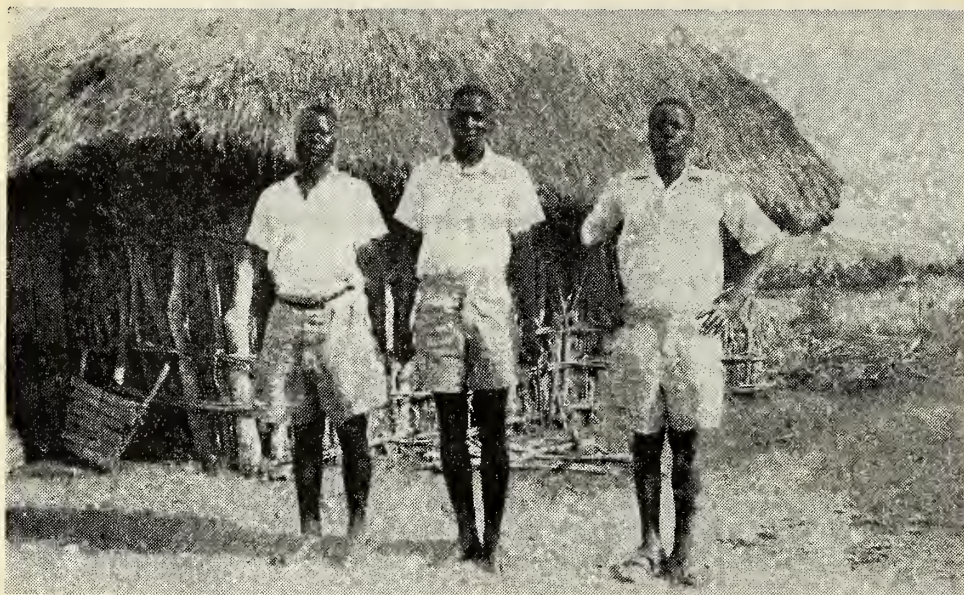
Two young women with secretarial training can be used on a service unit basis to work at the Mennonite Publishing House to assist House staff members with services rendered to other church agencies. The primary task of this unit will be to help prepare Mennonite Youth Fellowship materials. Write the Secretary for Service and Relief for further information.

other parts of India. . . . It is nice to see things grow in our yards but I am told the monkeys here in Kanker are a great nuisance. Papayas they take away—root and all—but I am going to plant anyway and shoot monkeys."

The annual budget of the Southwestern Pennsylvania Mission Board is \$11,600. This includes the support of city missions at Johnstown, Altoona, and Mill Run.

The **Becks** write from Japan: "There is much interest in the construction of our house in Obihiro. Every day folks from the city engineer's office, architectural firms, etc., are on hand to observe. We have made many fine contacts, which we pray may some day be impressed with the claims of the Gospel."

The **David Wengers**, Culp, Ark., conducted summer Bible school at Advance and Lone Rock, Ark. The following week they conducted a school at Pleasant Valley.



The first three boys who came to the compound. Magigi is the boy to the right.

Be Thou Clean

BY ELVA B. LANDIS

BE thou clean."

These words in Matthew 8:3 were spoken by Jesus to a leper who came to Him for cleansing. His faith was remarkable, for his approach to Jesus was thus: "Lord, if thou wilt thou canst make me clean."

There are five boys and two women living on our compound at present who have come to us for cleansing from leprosy. Others from the vicinity make weekly visits to get their supply of medicine. At present there are twelve patients under treatment with a drug of the sulfa family. Results are remarkable and word has spread over the country that we have medicine which brings cleansing of this loathsome disease.

It is with a weeping heart that we have to turn many away. Why? We are not able to get sufficient medicine and also we have no place to house them. I wish you could hear their pitiful pleading when the doctor tells them that he is unable to help them.

I cannot tell you about the trials and problems of all our leper patients but I do wish to tell you about one of them.

Magigi lived about eight miles from our Bukiroba station in the Kyasuki area at an outschool. He began coming to the outschool about two years ago. His conversion took place in April of 1949. He was already married when he accepted Christ as his Saviour. His young wife, Majengo, came with him to church sometimes but never opened her heart to the Lord.

Soon after Magigi's conversion he asked for medicine. It was then that his leprosy became known. Before this no marks had been seen. Inquiry was made here by the brethren in South Mara and at that time we had no room for him at the hospital. He was admitted here six months later, in January of 1950. During that time the disease, accompanied by much pain and swelling, had spread. Each

time he was seen while waiting for admission to the hospital his testimony, in spite of his illness, was stronger than before. A neighbor, an outschool teacher, was a real shepherd to him. When he heard he was accepted at the hospital he sang and praised the Lord.

At first Magigi's young wife, Majengo, stayed in the village with his brother's family. After a few months she returned home. While at home she began to keep bad company, fell into sin, and decided she wanted to marry another man. She then started divorce proceedings in the local court on the grounds that her husband was a leper. She testified that Magigi was kind, that she had nothing against him, but that she did not want to live with a leper.

The case was appealed to the next higher court. Her family wanted to return the dowry price. While these things were taking place an aunt of Majengo was here for medical treatment and Magigi treated her so well that she told Majengo that it was foolish to proceed as she had done. Majengo then ran away and continued in her corrupt ways. The pressure became so heavy for Magigi, and Majengo became so corrupt in drunkenness and otherwise, that in a weak moment Magigi accepted the return of the dowry.

Magigi has been reminded that spiritually there is nothing for him to do but to remain single. In this land that is a difficult thing for a young man to do. He will soon be well, be cleansed of leprosy, but the life which lies ahead of him, according to the African way of thinking, is not a bright one. He needs our prayers. At present he is attending the refresher course at Shirati, in charge of Bro. and Sister George R. Smoker, and is rejoicing in the teaching. He insists he wishes to follow the Lord. In spite of his trials he still has a radiant face and a bright testimony.

Should you be here on Friday afternoon at 4:00 p.m. you would find our group of patients patiently waiting to have their weekly portion of medicine counted out. Many of them swallow nine pills a day for a period of a year or more. The doctor cares for this work except when he is away. At that time it is my portion. Pray for all of these patients. Some of them are taken out of school, others are farther on in years, but all of them have the same need. That need is a Saviour. Definitely pray that those who know the Lord may continue to grow in Him, and that the others may find their Saviour while in our midst.

Tarime, T.T., East Africa.

Ordination of the First African Pastors

BY ELAM W. STAUFFER

THE AIM of all mission work is, or should be, to bring the lost to Christ and to establish the groups of Christians as rapidly as possible with shepherds called from among themselves. This was our aim from the beginning of the work in East Africa.

Recently we felt the time had come when the church should have her own ordained African leaders. There were those who, by their gifts and spiritual understanding, were manifestly accepted as leaders among their own people, and demonstrated an ability to lead the church. A study of the Word convinced us that the same Spirit who gives gifts and callings to men would also, in answer to earnest prayer, show the church those whom He had chosen to be the shepherds. I remember one day I was instructing one of the congregations on the ministry of the Spirit preparatory to finding the shepherds. It came to me then with great force that the question as to whether or not the Spirit, who called men to office, would reveal His choice

to men in answer to prayer was primarily a question as to whether or not the Word was true. In learning that this method is being used on the foreign mission field in other parts of the world with great spiritual blessing and success, we received further encouragement to accept the challenge of finding these shepherds in this way.

We saw a twofold blessing in the challenge: First, the spiritual preparation necessary in the church before this plan could work; second, the infinite blessing to the church and to those called, to have the witness that God had revealed His choice in a united testimony. Each of these seemed to be sufficient reason in itself for us to accept this plan of finding the leaders of the African church. After long study of the Word, much discussion and prayer among us, we missionaries felt that God had called us, along with the African church, to prayer and spiritual preparation of our hearts. We were confident He could show us with one mind how many,

and whom, He had called to be the first pastors of the church here.

Early in the year, several days were set aside at Shirati and Mugango-Majita for united study of the Word and prayer. This was repeated at both places from time to time during the year. The same teachings were given each place: the unity of the Spirit; sanctification; the priesthood of the believers; and Holy Spirit guidance. During all of these messages emphasis was given that understanding and acceptance of these teachings as the true Word of God is not enough. They must be experienced in the hearts, and the outworking seen in daily living.

We gathered together in Majita, August 21-24, to ascertain the Spirit's choice for the church. There had been evidences that the church had greatly profited during the time of preparation. There was a most blessed unity among us. On August 24 we gave opportunity for all who felt they had perceived the mind of the Spirit to present names to us. At the close it was clear that the whole church had one mind as to how many pastors there should be at this time, and who they were. The Spirit had said to us, "Set apart for me Ezekiel and Andrea for the work to which I have called them." Songs of praise with testimonies of how the Lord taught and led us filled the rest of the day. God was in our midst and He had had the liberty to do His will among us. Later, at the close of a three-day meeting in Majita, October 4-6, these two brethren, Ezekiel K. Muganda and Andrea M. Mabeba, were ordained to the ministry for the churches of Mugango-Majita.

The triumph of prayer in Majita gave us all, missionary and African, a strengthening of faith for the work yet remaining at Shirati. We greatly rejoiced to have these two African pastors help us in the work at Shirati.

A week-end meeting was called to see if the Spirit had had liberty to bring the brotherhood into a unity. We had not seen as many evidences of spiritual readiness there as in Majita. It is so easily possible to accept doctrinal truths as the Word of God without knowing anything of the Spirit's power in the heart and life. The church at Shirati had believed and accepted all the teaching but it had not wrought sufficiently in them. At the close of those three days we had to report to the church that they had not found the mind of the Spirit because we had received the names of six brethren. This was a humbling but profitable experience to the church. Many of them later praised God that they could not go ahead until the church was spiritually ready, for they would then have continued on in their division and spiritual need. We exhorted them to self-examination, prayer, and more time of fellowship together in seeking spiritual healing. This came as fast as they confessed their sins and claimed the cleansing power of the blood. Some returned to confess they had been influenced by talking names over with others; some had had personal desires and tribal prejudices. Others came saying they were confused as to just what the Spirit had, or had not, told them. God was answering prayer by clearing away that which hindered.



Pastor Ezekiel Maganda. Ezekiel was also ordained during the year. He has been an outstanding leader in the Africa Church for years, and God is very real to him. He has a large family of children. During his unconverted days he led a very wicked life. For years his wife was a stumbling block to many and a hindrance to her husband. But she is now truly saved.

We gathered again on November 11 and 12 to see what the Spirit had done among us. This time there was manifested more unity, more working of the Spirit, and more expectation. We had precious indications that the Spirit was doing His own work. We soon saw that He was leading to a unity. There

was a common desire and prayer that the Spirit have liberty to direct us.

By the evening of November 12, the church had one common mind. The Spirit had called Zedeke M. Kisare and Nashon K. Nyambok to be the first pastors in the church at Shirati. When the church heard our announcement that all doubt and diversity of mind had been dispelled, and that the Spirit had called these two brethren, there was great praise to God in song. Immediately everyone crowded around these two brethren and their wives and received them with great thanksgiving. After prayer and the close of the meeting the singing of praises continued for another hour. The entire church knows God has revealed to them His choice and the chosen brethren know the whole church is back of them. They were ordained to their work, December 10, at Shirati.

It is impossible for me to put into words just what it means to missionaries to have seen the day come when, over the group of Christians who found the Lord under their ministry, are placed shepherds from among them. The missionaries feel the work is established to go on without them, if necessary. As you pray for these new pastors and their wives, do not forget to pray for the missionaries that they may be ready to take their place as fellow laborers with the African church. We would not consciously nor unconsciously be as those that are over the young church to order it. It is God's heritage and Christ must be in every respect its Head. Tanganyika, East Africa.

Outpost Evangelism in North Mara

BY SIMEON W. HURST

OUTPOST evangelism should mean taking new ground for the Lord or pushing forward into the territory of the enemy. Our Lord's command is still "Go" wherever the Gospel is needed and wherever there are men and women perishing in sin. This may be across our back garden fence or it may be in some distant land. Webster gives as a definition for outpost, "a security detachment thrown out by a halted command to protect against enemy enterprises." This I believe has a definite application in the spirit-



Peaceful countryside scene near Shirati. The country near Lake Victoria is gently rolling with many small volcanic hills. The people are largely pastoral and spend many hours of the day following their flocks over the grazing land. During the rainy season much of this land will be dug up for gardens which provide the main food for the people.

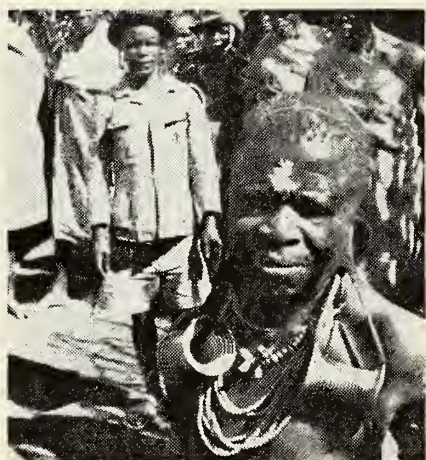
ual warfare of the church although the church's orders are not a "halted command" but a command to go forward taking new territory for the Lord. Unless the church is wide awake and pushing forward into the enemy's territory the enemy will be sure to advance on the church and smother her testimony. A church that is spiritually wide awake and causing concern to the powers of darkness is one that has caught the vision of her Lord when He looked on the fields and saw that they were ripe already to harvest. Such a church is not just talking about the largeness of the harvest field and discussing as to whether they are financially able to help but is busy gathering in the grain. The immediate challenge before the church here in Africa is the sections around our mission stations which are still in the grip of the devil.

North Mara Outposts

There are at present about 23 outposts from Shirati and Nyabasi stations in North Mara. This includes the Bible class at the Government school at Tarime as well as evangelistic work done at the markets and at the Tarime Native Court. Some of these places had their beginning through some one from these sec-

tions coming to the mission for work, medicine, or school and while there being born again. Having become a new creature in Christ Jesus he went back to his home community with this message and thereby began a place of witness. Others were begun by teams of Christians going out in evangelistic work and contacting some who were interested in having a permanent place of witness established among them. About ten of these outposts have school, catechetical instructions for believers, the regular Sunday morning evangelistic service, as well as witnessing in villages. Others of these places are prayer centers where the leader spends part of his time in evangelistic work in the community as well as giving catechetical instructions to those who have accepted Christ. Most of the leaders of these outposts are men with very little academic training, but because of the constraining love of Christ they are giving themselves to helping their lost fellow men.

Occasional week-end trips are made to these out points by missionaries together with



A typical Mkuria heathen woman. This woman lives near the Bwiregi outschool of the Nyabasi station. Her long, stretched ear lobes and ear ornaments are tribal markings. Her black, kinky hair is closely cropped in a practical effort to keep down head lice. When such as she accept Christ, it brings real release from bondage.

groups of Christians and believers from the home base. The devil has severely tried to discourage some of these leaders and they need the fellowship and encouragement of their fellow Christians. Over this past week end Sister Hurst, our two youngest children, and I spent from Friday till Sunday afternoon at Bukira, one of these outposts. We have found that it is not the most comfortable life to live in a small tent with a family. But the joy of getting out among the people and into closer contact with their way of living and the privilege of having fellowship with the shepherd-teachers while witnessing among the villages abundantly compensates for the little discomfort. We look forward to spending several days at another outpost in Bwiregi land over this next week end. We never go to one of these outposts but what our vision is enlarged and we are made to realize more fully the greatness of the unfinished task.

The Unfinished Task

One afternoon while walking out in villages in Bukira land we stood and looked down the Mori Valley toward our Shirati station and for miles we could see village after village, the people of which are still living in darkness. Even beyond the range of our sight we knew there were several lands that were without a living witness.

North Mara with its approximate population of 130,000 has large areas which have never been effectively evangelized. We realize that these areas must be reached by advancing in our outpost evangelism. We feel

that over-all mission strategy would not permit more missionary personnel to be concentrated in this area but that the Lord's church in this place must rise to the challenge of these thousands who are yet lost. This calls for more Spirit-filled "security detachments" to be sent into the enemy's territory to take up posts of witness and testimony. It furthermore calls for a closer relationship and fellowship between these outposts and the home base. May you pray with us for the completion of this unfinished task of getting the message of life to the yet unreached areas of North Mara.

Tanganyika, East Africa

Gilda's Mother and the Nuns

BY BEATRICE HERSHEY HALLMAN

ABOUT two weeks after Gilda was out of the hospital convalescing rapidly from the emergency appendectomy, her mother became deathly ill. It was midnight—out in the country—no telephone—no horse or other means of getting to town to call the doctor. The despairing husband wanted to go to the nearest neighbor to call us and the doctor, but the very ill wife did not want him to leave her bedside.

Gilda constantly prayed for her mother. The mother was praying too. It was a case of intoxication from having taken some stale medicine! Early in the morning when Doña Josefa began feeling somewhat better, a taxi was called and they took her to the doctor. He at once sent her to the Hospital of Mercy, our Municipal Hospital, where Gilda had been.

Now Doctor C. is our family doctor, too. He inclines toward the Protestant faith. He is not liked by the nuns of the hospital as he is very particular about his patient's bedside care, the exact following out of his orders, the very points which seem to be troublesome to these nuns (except one). When he heard how they had treated Gilda, he called the head nun and told her in loud and no uncertain tones that he had forgotten to tell her not to molest this girl as she is Protestant and not Catholic. And for that matter he did not want to hear of them ever bothering any of his patients who are of other religious beliefs. "Remember," he added, "religion is a matter of choice, and in a sincere person a matter of conscience."

Doña Josefa's fever rose higher and higher. She only prayed that she would not become delirious! The Lord answered and the fever came down gradually. She fell into a deep but natural sleep.

"Why, what's that you are doing to me? What's that thing you are putting to my lips?"

"Quiet, you must keep quiet," whispered the Superiora (head nun), "it is the most Holy Virgin, Mother of God, to kiss—she will heal you!"

"Get that thing back, I don't worship any images, besides the Virgin Mary was the mother of Jesus, not of God," gasped the indignant patient.

"Don't blaspheme. God will punish you. You see He has already sent you this sudden illness, has sent you right back here to us, so that we might correct your poor foolish, sinful ways . . ."

"You may go away from here. You know what I believe. If God has allowed me to be here again, it is to give you another chance to know the True Way."

"Hush, here comes Father U. He will hear your confessions."

The Parish Priest again went all over the same ground as he had previously covered, but again to no avail, as had been the case when Gilda was in the hospital. Finally he said, "Yes, yes, I won't bother you any more but I do pity you heretics, so far from the truth. I shall pray for your return, as your eyes are blinded. Good-by."

"And I also shall pray that God might open your eyes. Good-by, Sir."

If Father U. never heard before of the true plan of salvation and what we believe as evangelical Christians he could be in doubt no longer. First he heard Gilda's testimony, and as he saw her immediately before she left the hospital I wonder what he thought! You see, he had taken time to sit down and ask Gilda what we actually believe. Then he cross-examined her about our beliefs. He also took advantage of the situation to ask her how we conduct our services, what kind of services, who and how many come. Maybe he was spying, maybe he was sincere. That we leave with the Lord. Now, when Gilda's mother was in the hospital, he had his second opportunity to hear God's plan of salvation. May he accept it before it is too late!

When I found out what had happened I called Dr. C. and asked him to let me bring Dona Josefa to our home just as soon as she could be moved. But he explained that her kind of intoxication would be practically gone at the end of twenty-four hours; then she could go home. And so it was. Monday afternoon found Dona Josefa weak and rather wobbly, but well enough to go home. She had our telephone number.

"Oh, no," the little nurse said, "we cannot call unless we know who it is. Besides we cannot call 247, but we will gladly call a taxi for you."

"You will please call 247 for me, as they are waiting to be called to take me home."

"No, we won't call that number, but if you have any other number . . ."

"No, don't bother, as these are the arrangements my husband has made, and if you can't call 247, then remember that you are making me walk from the hospital. Good-by [shaking hands with the nurse] and give my thanks to the nuns and to other nurses for caring for me." Down the steps went Dona Josefa. Slowly she turned as the nurse called after to ask where she was going.

"Oh, I am walking to Dr. C.'s office, he is not ashamed to call 247."

There is where we found her, well but weak, and anxious to get home. The doctor was furious!

"It was an opportunity to testify for the Lord. He alone kept me from disgracing His name these twenty-four hours, as that one nun in particular continually annoyed me and poked fun at me," sighed Dona Josefa. "Really I marvel how He kept me from giving angry retorts, or being hysterical. I praise His holy name!"

Untouched Possibilities in Our Sewing Circles

BY MRS. MELVIN HARTZLER

IN the old Church and Sunday School Hymnal is a song I often heard in my childhood which has appropriate thoughts and words for this topic.

SOMETHING TO DO

By W. H. Ruebush

*There's work for the hand and there's work for the heart,
Something to do, something to do;
And each should be busy performing his part,
There's something for all to do.*

Refrain:
*There's work for the aged and work for the young;
There's work for us all and excuses for none;
There's work for the feeble and work for the strong;
There's something for all to do.*

*The sick must be soothed and the hungry be fed.
Something to do, something to do;
The naked be clothed and the erring be led,
There's something for all to do.*

*The Master says "Work," and has shown us the way,
Something to do, something to do;
He says, "Not tomorrow, the time is today,"
There's something for all to do.*

Into which category do you fit? The young? the aged? the feeble? the strong? those who work with the hand? or those who work with the heart? I believe it includes all of us, even if we hardly know how to classify ourselves, fitting halfway between perhaps. For thirty-three years the sewing circle has been developing and providing us with opportunities for service. This shows the vision and foresight of our leaders. Their aim has been to get as many of our sisters as possible interested in the current needs of the mission and relief fields by suggesting projects in which everyone can help.

But, with all that has been done, there are still those in our midst who can be recruited so that they can share in the varied ministry of our sewing circles. We might divide the sisters in our churches into three groups:

1. Those who serve as leaders.
2. Those who will work what is planned for them by their leaders.
3. Those who have no interest and do

not contribute in any way. The problem is to persuade those who are not now enlisted to take an active part.

Since the second World War when relief activity increased and the demand for clothing and food became acute, many who had not been interested in sewing circle work began to see the need and responded. For this reason, some churches had several circles to serve different ages and interests. Age barriers, sometimes a hindrance to active participation, have thus been partly overcome. Juniors, and even some of primary age, were given work they enjoyed doing. When a place for the children is maintained in charge of a capable adult, a good foundation is being laid for service later. If interesting experiences of relief workers and missionaries are read or told to children in their own devotional program, or at home in family worship, they will want to be a part of the great work of ministering to the suffering and needy, even if it seems remote to them now.

Girls of teen age are a part of the untouched possibilities for our sewing circles that challenge us. They may be a bit irresponsible at times and may find it difficult to concentrate on anything serious aside from rushing high-school activities, current dates and romances, and clothes; but shouldn't some Christ-centered and church-centered activity be offered under a qualified leader to help give socially overconscious individuals something else to do and think about while retaining their desire to be in a group of their own age and interests? We appreciate hearing of the many active girls' circles which have made good records in recent years. An issue of the Missionary Sewing Circle Monthly was devoted to them a few months ago. We commend Mrs. Charles Shank and Mrs. Harold Groh for this.

The next age group which we might call the "career" age, includes the young women who have finished high school and are now working or are in further training for a chosen profession. Although their schedules may be crowded and their plans often made to suit their own convenience, we are happy to see some of them include sewing circle

work in their activities, even when their attendance may be irregular. The Voluntary Service units have opened wonderful avenues of service. We should encourage our young women to take part in these if possible. We should supply things they may need while thus employed and include them in our programs when they are available.

Young mothers and homemakers are fine prospects. A half day spent at the sewing will prove as beneficial as any other social meeting or party, and will give them something constructive to think about as they resume their own routine with their family. A young woman coming from another community will welcome a chance to widen her acquaintance and will offer her talents if given a friendly invitation to attend. Preschool children usually do not object to going along with mother to the sewing if there are others to play with. Learning to give and take is an important part of their training and an occasional quarrel or rowdiness should be no reason to deny their presence.

No doubt the largest group of active members in circles is made up of the middle-aged women whose families are grown, and who now have time they can give to work outside their own homes. Their attendance fluctuates less than those in the groups mentioned previously. They can be depended upon to assist in almost any type of work that may come up. There are, of course, those who have never entered into the work because they felt they could not sew well enough, or those who felt their whole duty lay in serving their own families and increasing their possessions, and in a few instances, those whose husbands may have objected to any participation in such activities.

There is still another group that makes up a considerable number of our faithful workers, and that is our aged sisters. In some instances the grandmothers of our membership have taken a back seat and felt there was no place for them when their energies had diminished. But let's not allow that. There is always something they can do, whether it be quilting, knotting comforters, making button holes, or mending used clothing, and it makes them feel they are wanted. Some who are not able to attend do much at home, and many comforter and quilt tops are made from remnants and given to circles by our aged sisters. Knitting and crocheting garments can be done by those who may be confined to their homes, and even shut-ins who can use their hands will gladly assist in any projects when they are informed.

The numbers attending our meetings are usually determined by the facilities and equipment we have on hand. If your church basement gives you comfortable working space, that is an ideal situation, or perhaps you have a special building that you use. Where the meetings must be held in the homes, it is easy to see that you are limiting the number that can attend. Inviting neighbors, relatives, or friends to attend is a good plan if there is plenty of working space.

Has your circle tried getting people started

coming by giving them an office or some responsibility? That is all that has been necessary in many cases. However, it hasn't always produced favorable results. Many times the work has suffered when an individual unacquainted with the needs of the mission and relief fields was given an important office. Some interest and knowledge of the work ought first to be shown before one is entrusted with a responsible task. Small jobs well done merit larger assignments. Those who need to become familiar with what is going on can be given a place on the program, and once they are acquainted, they are usually ready to serve.

One thing which most circles have had to grapple with as long as they have existed is the financial problem. The offerings taken to purchase supplies come mainly from those who attend and give their time and assistance to the work. Here is a chance for those to help who may find it impossible to attend. It is true all church members have opportunity to give to the mission and relief offering taken regularly in our congregations, but none of this goes into the sewing circle treasury, unless special provision is made for that. To make all our inactive sisters aware of their opportunity to serve in this phase of the work, the president might contact each one personally, or by letter, or by a note in the bulletin and ask for their support of the work.

Our missionaries and relief workers have gone out willingly, not for adventure, or for honor, but to make Christ known and serve "in His name." We ought to do no less than fulfill our obligations to them in material, financial, and prayer support, and be willing to sacrifice our own ambitions that exalt ourselves.

Those who come are those who are interested; those who are interested are those who know the needs. Those who know the needs are the ones who read the church papers and keep in touch with the workers on the field. What will you do to help enlarge our borders among the juniors, among our teen-age girls, among our young women who work, among our young mothers and homemakers, among our middle-aged women, and among our aged sisters?—Talk given at the Ohio Women's Sewing Circle Meeting, May 5.

M.C.C. Weekly Notes

Draft Regulations Not Yet Completed

It will probably be September or October of this year before any conscientious objectors will be ordered by local boards to perform "work contributing to the national health, safety, or interest." The process of writing the new draft regulations seems to be rather lengthy. These regulations are necessary to define and outline the policies for administering the draft law. After Selective Service draws up the preliminary wording, it will be checked with all of the governmental departments and agencies concerned with man power. Only after this checking, with possible revisions, will the President's signature be affixed.

The new draft law makes many basic changes which will require new regulations different from those now in force. The regulations pertaining to the function of the local boards in ordering C.O.'s to work are only one small part of the total set of regulations to be issued.

French Mennonites Buy Weiler Home

The Weiler Children's Home property in France has been purchased by the Association Fraternelle Mennonite, an agency of the French Mennonites and the M.C.C. This A.F.M. was instrumental in securing the Valdoie property for M.C.C. use as a children's home, and later as an old people's home. The M.C.C. holds one-third financial interest in the A.F.M.. The Weiler home had been scheduled to close in June because the owner offered the house for sale. However, the French Mennonites, who have done much in the past few years to make the work at Weiler possible, felt that the project should continue; and with their interest and investment in the purchase of the property, it is now possible to continue. The M.C.C. is directing the home temporarily until the French Mennonites are prepared to assume larger share in the work.

The Weiler home, known as Mont des Oiseaux, was opened in 1946 by the M.C.C., as one of several children's homes serving children in France during the period of particular need resulting from the devastation and food shortage of the war.

In the past few years the Weiler home accepted malnourished children for relatively short periods of time in order to help them physically, as well as spiritually through religious teaching. It is planned that in the future, needy children will be received for longer term care, actually providing for them a home rather than merely a place of convalescence.

Note Kansas M.C.C. Center Address

Occasionally letters and parcels intended for the M.C.C. Clothing Center in Kansas are sent to Newton, Kansas. This address is obsolete and incorrect, since the center has been moved to North Newton, Kansas. This wrong address often results in delay and confusion. Care should therefore be taken that all mail for this M.C.C. center should be addressed to North Newton, Kans.

Tour Includes Relief Centers

The relief and rehabilitation work in Europe and Palestine continues as a vital part of the total M.C.C. program. To assist North American Mennonites to gain a firsthand picture of the work in these areas, as well as to become better acquainted with the general life and problems of these people, Menno Travel Service is planning another conducted tour to Europe and Palestine for this fall. Places of Mennonite interest in Europe and general Christian interest in the Holy Land will receive special consideration. Included are such places as London, Amsterdam, Frankfurt, Zurich, Damascus, Jericho, Jerusalem, and Nazareth. The date for leaving New York is Oct. 23; for returning there, Dec. 11. Total cost including travel, meals, lodging, etc., is \$1200 (or less, depending on size of group). The arrangements must be

completed soon. For further information, write to Menno Travel Service, Akron, Pa.

Released July 6, 1951

Via Mennonite Central Committee
Akron, Pennsylvania

News from Puerto Rico

The third annual conference of the Mennonite churches of Puerto Rico took place at Palo Hincado this year. The general theme of the conference was the Second Coming of the Lord, according to James 5:8, "The coming of the Lord draweth nigh."

On the first day of the conference the messages centered on the Second Coming as a motive for purification to the Christians, and the evening session was a communion service with Brother T. H. Brenneman in charge. On Saturday the Second Coming as a motive for hope was the keynote of the messages. The evening session was in charge of the young people of the churches, with a young man from the Betania congregation serving as chairman and one from La Plata and another from Palo Hincado bringing appropriate talks on two aspects of the general theme, "Perseverance Until the End." Brother Brenneman preached the closing message. On Sunday the keynote of the conference was the Second Coming of our Lord as a motive for diligence. Rev. Miguel Limardo, evangelical leader in Puerto Rico, spoke in the afternoon and evening sessions. All the sessions of the conference were well attended. The conference was particularly happy to have as its guests Brother and Sister T. H. Brenneman of Sarasota, Florida. Brother Brenneman is the bishop of the Puerto Rico churches. It was also a privilege to have Brother Miguel Limardo as a guest speaker. Rev. Limardo is the father of Miguel Limardo, Jr., who graduated from Goshen College and is at present a teacher in the Baptist Academy at Barranquitas.

Brother T. H. Brenneman held a week of meetings at the Palo Hincado Mennonite Church in April. Also in the latter part of April Juan V. Galdamez, evangelist from New York City, held a week of meetings in the Mennonite Chapel in the Cuchilla. Attendance at both places was good. The pastor at Palo Hincado and at Cuchilla is Wilbur Nachtigall.

On May 13 a special Mother's Day program was given by the children of the Sunday school at the Palo Hincado Church. The attendance was 98, which is the largest attendance thus far in 1951.

On April 12 a nineteen-year-old youth was baptized and received into membership at the Palo Hincado Church. He had hoped to be baptized in October when the first baptism took place and the new congregation was organized at Palo Hincado. However, the very strenuous opposition of his parents to his baptism into a Protestant church made it advisable to wait. The membership of the Palo Hincado congregation is thirteen.

If you forget your sins, God will remember them; but if you will confess your sins, God will forgive and forget them.

Women's Activities

ARE you interested in knowing the officers for our twelve Sewing Circle districts in the United States and Canada? These names will be in the August Missionary Sewing Circle Monthly. We have waited to print them until each district had reorganized. It is hoped that each sister will paste the list on the inside cover page of her Daily Prayer Guide for ready reference. The inside of the back page, as previously suggested, may be used for an individual literature record so that next April an accurate report may be given promptly to your district literature secretary. May each junior, intermediate, and adult member be diligent in writing letters to our workers on the field; may each one be diligent in reading informational books and other helpful materials. By being informed we are more eager to serve; the more eager we are to serve, the more easily we find time to serve. Let us therefore read! Let us honor the sincere prayer requests placed in our care. Then we shall have splendid records in heaven and our earthly reports will be an inspiration to others.

The June issue of the Services Bulletin brings a hearty thanks from the Menno Colony in Paraguay for a shipment of clothing: "It came just in time for the school children. . . . We would like to warmly press your hands to express our feeling of thankfulness. . . . May God reward you."

Sister Orpha Troyer, president of the Ohio

district, sent the manuscripts of the talks given at their May 5 meeting to your general literature secretary. We appreciate this and shall publish them or at least selections from them as space permits. For this week "Untouched Possibilities in Our Sewing Circles" by Sister Melvin Hartzler, has been selected (see page 689). May we take her suggestions to heart. What would happen if each sister would take another sister with her to sewing? There are many who would gladly help if only they knew the possibilities and the needs. Let us be careful to inform them. Today we are on the giving end. Who knows where we shall be tomorrow?

Attention, Juniors and Intermediates

Have you seen the fine picture of Japanese children in the June Services Bulletin published by M.C.C.? They are showing appreciation for their woolen scarves knitted by a group of junior high school girls at the Osaka station where Ruth and Rhoda Ressler are serving. Have you learned to knit? Perhaps now is your time.

Have you planned your Christmas bundle project? This year the plan is to have smaller bundles and more of them in order to make more children happy. There are many other worthy projects in which you will want to participate. And do not fail to write to our missionary juniors and intermediates. You can find their names and ages in the back of the Prayer Guide. These young people need your fellowship and you will receive a blessing as you write to them.—Mrs. C. L. Shank.

We praise the Lord that our church building is now under way. Last summer we were hindered because cement could not be obtained. But the Lord made enough available in November so that the foundation could be put in. This spring more cement was obtained and the work is going forward.

We take this occasion to thank everyone who has contributed toward our building fund. The Lord will bless you. We intend to go as far as possible with the funds at hand, hoping it will be possible to use the building by the time funds are exhausted. If there is anyone who still desires to contribute, contributions may be sent to J. F. Garber, Alma, Ont., and a receipt will be sent to you.

Pray for us, that we may "be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." (Phil. 1:10b, 11).

June 27, 1951.

John F. Garber

ARCHBOLD, OHIO

(Central Congregation)

Dear Christian Friends: We praise God for the privilege we had on April 22 to gather as a family of believers to remember the suffering and death of our Saviour in a communion service.

We have appreciated the presence of visitors in our services—some from other parts of the world. May 24 we heard a report of our brethren from Danzig, given by Helmut Wiens, a German minister who spoke in German. May 27 we learned more concerning relief activities carried on in China, Formosa, and the Philippines when Ruth Martin, of Columbiana, Ohio, spoke to us. She returned recently from three years of service there.

On June 10 we became better acquainted with the work of the Gladstone Mission at Cleveland when Bro. and Sister Ray Stutzman, with several of the women and a group of boys from there, gave a program of song and testimony.

Cornelius Dyck, who returned recently from Paraguay, gave us an interesting report on June 14. June 24 we heard from Argentina through Sister Marta Quiroga. These reports remind us that members of our Christian family are scattered throughout the world.

We have also had several neighboring ministers with us: D. L. Sommers, Elden Merillat, and E. B. Frey, all of the Clinton congregation near Wauseon.

The Ambassadors Quartet from Goshen College, the Men's Chorus from Messiah Bible College, Grantham, Pa., and the chorus from Hesston College have been with us to lead in our worship.

Bro. Roy Sauder, of the Tedrow congregation, and the quartet that serves with him on their Sunday morning broadcast, presented the evening service on June 3. Afterwards our young people joined with the young people from other Mennonite churches in our community for a hymn-sing at the Clinton Church.

Our annual summer Bible school was held June 4-15, with an average attendance of 230. Instead of the usual Friday evening program a picnic dinner was held with parents and

CHURCH CORRESPONDENCE

STURGIS, MICHIGAN

(Locust Grove Congregation)

Christian greetings. On the evening of April 18 the Gospel Messengers, a men's Chorus from east of Goshen, gave us a program.

Ascension Day, May 3, we had services all day. Our guest speaker for the morning was Bro. Willis Troyer, of Lagrange, Ind. In the afternoon four persons spoke on the theme, "Looking on the Field." In the evening service Bro. Vernon Bontrager gave an inspiring message on "The Basis of Courage for the Future." We were blessed and encouraged through these services.

May 9 Bro. and Sister Leroy Bechler from Saginaw, Mich., were with us. Their messages helped us to see the need of our Negro brethren and sisters.

May 12 a number of our sisters attended the missionary sewing circle meeting at Goshen.

May 29 our communion services were held by our bishop, Lee Miller.

Friday evening, June 22, our Bible school closed with a program by the children. The offering of \$66.63 was used to purchase thirteen Bibles for children who had no Bibles. The balance was given for the building of churches in the northern peninsula. This was the first year we had evening classes

for adults. The young people met in the basement to study the New Testament, under the leadership of Amos Hostetler, Topeka, Ind. The older class studied the Old Testament, taught by Ira Johns, Goshen, Ind. These classes were much enjoyed and appreciated.

We have had quite a few visiting brethren with us the last several months. Our pastor, Orvin Hooley, has been quite ill. We are thankful that he is again able to worship with us part time. But as yet he is unable to take up his duties. Bro. Homer Miller, of the Shore congregation, has been appointed to take charge for the present time. Our bishop, Lee Miller, has also been sick. We would appreciate your prayers in their behalf, and in behalf of the work here.

June 27, 1951. Mrs. Marcus Carpenter.

ALMA, ONTARIO

(Berea Congregation)

Dear Brothers and Sisters in the Lord: Greetings of Love in Jesus' name.

We are thankful for the families of Earl Cressman and Gordon Weber who have moved into our church community this year. We welcome them into our fellowship. There are still farms available here at a reasonable price.

friends on Friday noon. A short program was given in the afternoon. The children enjoyed an afternoon of recreation and the parents enjoyed an afternoon of Christian fellowship.

Some of our young people have helped to teach summer Bible school at other places.

July 1, 1951. Anna Rose Nafziger.

FIELD NOTES (Continued)

Bro. E. J. Stalter preached at Roanoke, Ill., the morning of July 8.

Bro. Robert Keller was ordained to the ministry at the Science Ridge Church, Sterling, Ill., the afternoon of July 8. He will serve as pastor of the church there. **Bro. J. D. Hartzler** assisted **Bro. A. C. Good** in the ordination service.

Counselors at the Girls' Camp at Laurelville, Pa., were **Edith Herr** and **Ethel Yake Metzler**, directors; **Dr. Esther Hodel**, **Mary Fox**, **Mary Martin**, **Tillie Yoder**, **Ruth Peachey**, **Mrs. Roy Roth**, **Sylvia Gross**, **Julia Smucker**, **Marilyn Oswald**, **Elsie Lehman**, **Carol Hostetler**. The reported enrollment was 176.

Bro. A. J. Metzler worshiped with the congregation at Schellsburg, Pa., on July 8.

Tract promotion was the purpose of a recent trip to Chicago by **Harold Brenneman** and **Paul Yake**.

Sister Mollie Kauffman, widow of **Daniel Kauffman**, has been visiting in the Scottdale community.

The Scottdale churches, most of which unite for Sunday evening services during the summer, were the guests of the Scottdale congregation in our usual Sunday evening service on July 15.

Receipts by the Southwestern Pennsylvania Mission Board were about \$6,000 more the past year than in the previous year.

About forty workers are doing rural mission work under the direction of the Casselman Valley Board in southern Pennsylvania and western Maryland.

The Gospel Cheer Band, Mt. Joy, Pa., recently sent packets of garden seeds, together with personal letters, to missionaries in Tanganyika, Ethiopia, and Honduras.

New officers of the Southwestern Pennsylvania Mission Board are **Harry Y. Shetler**, president, succeeding **J. L. Horst**, who held that office for sixteen years; and **Ford Berg**, secretary, succeeding **M. J. Livengood** who held that office for twenty-two years.

Bro. Verle Hoffman, Goshen, Ind., served as summer Bible school superintendent and teacher of the high school class at Springs, Pa.

Bro. John H. Mosemann gave three inspiring messages at the annual meeting of the Southwestern, Pa., Mission Board held at the Stahl Church, Johnstown, Pa., July 6, 7. Outgoing foreign missionaries who gave the testimony of their call to service at this meeting were **Paul** and **Nancy Conrad** and **Delbert Erb**.

Bro. C. L. Graber, Goshen, Ind., preached at Denver, Colo., Sunday morning, June 17, and spoke in the evening service on his recent trip to Europe.

A young people's conference will be held at the Poole A.M. Church, Poole, Ont., on Aug. 4, 5. **Bro. A. J. Metzler** will be the guest speaker.

Twenty-nine boys made public confessions or reconsecrations during the Boys' Camp at Laurelville.

Bro. Peter Wiebe, associate pastor at St. Jacobs, Ont., brought the morning message at Elmira, Ont., on July 6.

The Denison C.P.S. reunion will be held on Sunday, Aug. 5, at the M.B.C. Campgrounds five miles south of Elkhart, Ind., on the Prairie Street road. **Bro. Phil Frey**, former pastor for the Denison Camp, will be the guest speaker. A potluck dinner will be served at noon.

Bro. Alvin Swartz, Talbert, Ky., will serve as evangelist, D.V., for a series of meetings to be held at the Bart Chapel, two miles southeast of Georgetown (Bart), Lancaster County, Pa., beginning July 26 7:30 p.m. E.D.T.

Bro. Frank Garman, Columbia, Pa., preached at Manheim the morning of June 24.

New books soon to be published at Scottdale are "Mennonites in the Second World War," by **G. F. Hershberger**; "Wings of Decision," by **Eunice Shellenberger**; "God of the Hills" (poetry), by **L. J. Lantz**; "Such Thoughts of Thee" (poetry), by **Miriam Sieber Lind**; "Separated Unto God," by **J. C. Wenger**; "Middle East Sojourn," by **S. A. Yoder**; "Answer to War," by **Millard Lind**; and a new book on Africa by **Merle Eshleman**.

Sister Edith Showalter, on furlough from Tanganyika, gave an illustrated missionary talk at Tiskilwa, Ill., on July 1.

Bro. A. C. Good, Sterling, Ill., was the guest speaker at the annual gathering of the Tiskilwa, Ill., congregation on July 4.

Correction: The death date of **Alton Jacob Wought** was Dec. 6, 1947, and not June 30, 1929, as mistakenly reported in the obituary of **Fannie Wought** in the June 26 issue.

Colonization will be the topic of emphasis in the young people's institute held at Garbers Church, York County, Pa., July 21, 22. Speakers are **J. Irvin Lehman**, **David N. Thomas**, **Ira D. Landis**, **Grant Stoltzfus**, **David N. Weaver**, **Henry F. Garber**, **Amos W. Shertzer**, and **Richard Danner**. Sessions all day Saturday and Sunday. The church is at Spring Grove, just north of Route 116, between York and Hanover.

The Publishing Committee of the Mennonite Encyclopedia met at Scottdale on July 13. The committee consists of representatives of the publishing interests of the Mennonites, the Mennonite Brethren, and the General Conference of Mennonites.

The Voice of Youth Chorus, from the Franconia district, under direction of **Hiram Hershey**, will sing at the Gospel tent service, Twenty-Fourth and Governor Printz Blvd., Wilmington, Del., Sunday evening, July 22.

Bro. Ivan Magal was the guest speaker in the quarterly mission meeting at the Mt. Pleasant Church, Cloverdale, Ohio, on July 1.

Bro. William G. Detweiler was scheduled to preach the morning sermon at Blooming Glen, Pa., on July 8.

Menno Travel Service, Akron, Pa., is conducting a tour to Europe and the Holy Land this fall, leaving New York Oct. 23. The

number of the party is limited to twenty. Write for detailed announcement.

The annual C.P.S. reunion will be held at the Landisville Camp Meeting grounds, nine miles northwest of Lancaster, Pa., on Aug. 12. Fellowship luncheon at 1:00 p.m.

Ten denominations were represented in the summer Bible school enrollment at Pigeon, Mich.

Mennonite Youth Service is the name of a new periodical which has come to our desk. It is published monthly by the Youth Christian Service Activities Committee of the Lancaster Conference. The editor is **Bro. J. Paul Graybill**. Its purpose is to give encouragement and guidance to Christian worker groups.

The Weaverland Worker Group assisted in services at the Oxford Circle Church, Philadelphia, Pa., on June 24.

Bro. Ralph Malin, Frazer, Pa., will be the guest speaker at the quarterly meeting of the Gospel Light Band, Kinzers, Pa., on July 28.

Bro. J. Paul Sauder, Mt. Joy, Pa., assisted in the summer Bible school at the Diamond Street Mission in Philadelphia.

Ordination services were held at the Locust Grove Church, Belleville, Pa., on July 8. **Bro. Harvey Miller**, who with his wife intends to sail to Luxembourg on Sept. 6 for mission work there, was ordained to the ministry. In the same service **Bro. Erie Renno** was also ordained for the ministry. **Bro. Alvin Swartz**, Talbert, Ky., gave the charge to both brethren. May Heaven's blessing rest upon them.

Bro. Lester Eshleman, who has been appointed to medical service in Tanganyika, spoke at the Locust Grove Church, Belleville, Pa., July 14, 15. He is scheduled to preach at the Pond Bank Church, Chambersburg, Pa., on July 22, in the morning service.

The Junior Chorus of the Locust Grove congregation, Belleville, Pa., gave a program at the state penitentiary in a neighboring valley on July 15.

Bro. Allen Erb is bringing evangelistic messages each Sunday evening during July at Albany, Oreg.

Bro. Wilbur Yoder, Middlebury, Ind., brought the evening message at the Clinton Frame Church near Goshen, and **Sister Yoder** conducted the children's meeting, on July 8.

Bro. Chester L. Harbold has moved from East Berlin, Pa., to 137 North Main Street, Spring Grove, Pa. **Bro. Harbold** is minister at **Bair's Codorus** congregation.

The Youth Fellowship meeting of the Millersville and Rohrerstown congregations will be held Saturday, July 21, at 7:30 p.m. in **Miller's Meadow** near Rohrerstown, Pa. There will be a songfest, in charge of **Bro. Robert Stetter**. All are welcome. In case of rain, the service will be held in the Rohrerstown Church.

Visiting preachers at the Oak Grove Church, Smithville, Ohio, were **S. C. Yoder** on July 1 and **I. W. Royer** on July 8.

Don't try to feed more sheep than you can name. If you have more sheep than you can name, call for help!—**Oscar Burkholder**.

SPIRITUAL HEALTH (Continued)

your physical body. Will you refuse to obey the Great Physician's orders when it pertains to your soul, which is infinitely more important than your body?

You will need to have plenty of fresh air to get well: spend much time in prayer, in waiting before God. You need exercise to regain your strength: do all you can to serve Him, witnessing for Him, seeking to win others for Him, doing whatever thy hand finds to do. You will need proper diet: feed upon the Word of God. Feed upon the Bread of Life, the Lord Jesus Christ, for just as the children of Israel needed to feed upon the Passover Lamb so that they might have strength for their journey, as well as to apply the blood, so you and I as redeemed ones need to feed upon Christ our Passover as well as to have the blood applied. You will need plenty of pure water: this speaks of the blood of Christ and of the Holy Spirit. Last, you will need to guard your contacts lest you pick up another germ: watch your associations; keep yourself separate from the world.

God grant that of us it might be said, as John said of Gaius in our lesson, that our spiritual health is so good that our friends can wish for us that we may prosper and be in health even as our soul prospers.

Orrville, Ohio.

PEACE AND WAR (Continued)

called the master of the house Beelzebub, how much more shall they call them of his household?" We can only expect to be misunderstood, even as Jesus was. It is a part of the price we pay for fellowship with Him in His way of life—the way of life that loves enough to go the second mile.

McMinnville, Oreg.

CONCERNING THE "TERRIBLE AFTERMATH" OF WAR

Bill Henry, son of a Baptist minister, for years teacher of a Bible school class, graduate of Occidental College, famous war correspondent, noted news analyst, broadcaster over more stations than any other radio newsman, is now Washington, D.C., correspondent of the *Los Angeles Times*. His daily column, "By the Way," is invariably interesting and informing. On the date of this writing Mr. Henry offers the following war statistics furnished by the Veterans' Administration:

War	Participants	Deaths
Revolution	395,000	4,000
War of 1812	536,000	2,000
Mexican	130,000	13,000
Civil War	2,192,000	364,000
Spanish War	392,000	11,000
World War I	4,744,000	131,000
World War II	16,535,000	409,000

The above figures reveal nothing concerning wounds, mind wreckage, moral devastation, hatreds, broken homes, depressions, famines, spiritual deterioration—the whole unspeakably terrible aftermath of war. Across the centuries, to the race of men, comes the stern word of the Galilean, "Put up again thy sword into its place: for they that take the sword shall perish with the sword." Unless we listen to the Prince of Peace, and obey His command, we shall have a wrecked world.—W. E. McCulloch, in *United Presbyterian*.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

- Baer.**—To Abram and Lois (Keener) Baer, Maugansville, Md., a son, Abram Lauren, July 1, 1951.
- Brandenberger.**—To E. J. and Betty (Clemens) Brandenberger, Ft. Wayne, Ind., a daughter, Sheryl Sue, June 27, 1951.
- Brenneman.**—To Lowell G. and Lucille (Swartzendruber) Brenneman, Wellman, Iowa, a son, Ronald Gordon, June 6, 1951.
- Brubaker.**—To Marlin and Gladys (Landis) Brubaker, Quarryville, Pa., a daughter, Carol Jean, May 25, 1951.
- Buckwalter.**—To Enos Jr. and Anna (Burkholder) Buckwalter, Lancaster, Pa., a son, Everett Ray, May 30, 1951.
- Burkholder.**—To Paul and Doris (Stalter) Burkholder, Bluesky, Alta., a daughter, Luanna Mae, June 13, 1951.
- Cullen.**—To Harold and Kathryn A. (Davis) Cullen, Lyndhurst, Va., a son, Don Edwin, June 19, 1951.
- Dagen.**—To Abram T. and Reba (Gochenaur) Dagen, Conestoga, Pa., a daughter, Kathy Dianne, June 29, 1951.
- Eberly.**—To Wain B. and Viola (Horst) Eberly, Dalton, Ohio, a daughter, Kathleen Faye, June 25, 1951.
- Gingerich.**—To Ura S. and Gladys (Sommers) Gingerich, Akron, Pa., a son, Merle Eugene, May 11, 1951.
- Harnish.**—To Lloyd K. and Helen (Thomas) Harnish, Willow Street, Pa., a son, Gerald T., June 11, 1951.
- Hess.**—To Reuben B. and Irene (Benner) Hess, Akron, Pa., a son, John Marlin, May 25, 1951.
- Horst.**—To James F. and Ruth (Horst) Horst, Orrville, Ohio, a son, Roland Leroy, March 2, 1951.
- Kauffman.**—To Jake and Vera (Coblentz) Kauffman, Blaine, Oreg., a son, Dennis Lee, May 30, 1951.
- Kilheffer.**—To John Henry and Mary (Thomas) Kilheffer, Millersville Pa., a son, John David, June 10, 1951.
- Martin.**—To Charles W. and Naomi (Stehman) Martin, Ephrata, Pa., a son, Jesse Delmer, May 28, 1951.
- Miller.**—To Francis and Evelyn (Baker) Miller, Ligonier, Ind., a son, Brian Jay, June 9, 1951.
- Nolt.**—To John M. and Lena (Burkholder) Nolt, Stevens, Pa., a daughter, Emma B., May 29, 1951.
- Ramer.**—To Roy W. and Mary Elizabeth (Bechtel) Ramer, Nappanee, Ind., a daughter, Marlene Mae, June 7, 1951.
- Richard.**—To Oscar and Katherine (Yoder) Richard, Mt. Pleasant, Iowa, a son, Larry Wayne, May 7, 1951.
- Rohrer.**—To John C. and Ruth (Zeiset) Rohrer, Dover, Pa., a daughter, Naomi, June 30, 1951.
- Roth.**—To Elden E. and Emma (Stamm) Roth, Stryker, Ohio, a son, Rollin Earl, May 21, 1951.
- Schrock.**—To Milton J. and Norma M. (Zehr) Schrock, Metamora, Ill., a daughter, Virginia Lee, May 19, 1951.
- Shank.**—To David A. and Wilma (Holloper) Shank, 64 Rue des Artistes, Brussels 2, Belgium, a son, Stephen David, June 14, 1951.

- Swope.**—To Sem and Ruby (Kiser) Swope, Harrisonburg, Va., a son, John Daniel, June 17, 1951.
- Yoder.**—To Freeman A. and Maxine (Eash) Yoder, Middlebury, Ind., a son, Darrell LaVon, April 26, 1951.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

- Amstutz-Geiser.**—Nathan A. Amstutz and Anna E. Geiser, both of the Sonnenberg congregation, Dalton, Ohio, by Louis Amstutz Nov. 23, 1950.
- Bumbaugh-Martin.** — Martin Bumbaugh, Pond Bank, Pa., and Isabel Martin, Greencastle, Pa., by John F. Grove at the home of the bride's parents Feb. 24, 1951.
- Clement-Lokey.**—Roy David Clement and Ruby Mae Lokey, both of the Maple Grove congregation, Ellicott City, Md., by Noah W. Risser at the home of Walter Shank June 22, 1951.
- Delp-Warfel.**—Willard Delp and Arlene Warfel, both of the River Corner congregation, Conestoga, Pa., by Henry W. Nauman at the River Corner Church June 20, 1951.
- Erb-Nafziger.**—Arlan Daniel Erb, Maple View A.M. congregation, Wellesley, Ont., and Marion Viola Nafziger, Riverdale A.M. congregation, Millbank, Ont., by Valentine Nafziger, father of the bride, at the Riverdale Church June 15, 1951.
- Gangwer-Blosser.**—Dale Gangwer, Holdeman congregation, Wakarusa, Ind., and Verna Blosser, Yellow Creek congregation, Goshen, Ind., by Simon Gingerich at the Holdeman Church June 17, 1951.
- Geiser-Nussbaum.**—Paul Geiser and Lydia Dorothy Nussbaum, both of the Sonnenberg congregation, Dalton, Ohio, by Louis Amstutz June 10, 1951.
- Gingerich-Kropf.** — Thurlowe Frederick Gingerich and Joyce Eleanor Kropf by Levi Kropf and Fred J. Gingerich at the Harrisburg, Oreg., meetinghouse June 27, 1951.
- Gray-Weaver.**—Charles Gray and Lorene Weaver, both of the Holdeman congregation, Wakarusa, Ind., by Simon Gingerich at the Prairie Street Church, Elkhart, Ind., June 24, 1951.
- Hershberger-Schrock.**—Maurice Hershberger, Walnut Creek, Ohio, and Lauretha Schrock, Sugarcreek, Ohio, at the home of Paul R. Miller July 1, 1951.
- Himes-Kurtz.**—Raymond Eugene Himes, Hartville, Ohio, congregation, and Edith Lehman Kurtz, Harrisonburg, Va., by J. E. Kurtz, father of the bride, at the Chicago Avenue Church, Harrisonburg, June 29, 1951.
- Horning-Long.**—John H. Horning, Ephrata, Pa., Martindale congregation, and Helen Arlene Long, Lititz, Pa., Ephrata congregation, by Amos S. Horst June 23, 1951.
- Horst-Nussbaum.**—Harold Berry Horst and Ella Nora Nussbaum, both of the Sonnenberg congregation, Dalton, Ohio, by Louis Amstutz July 1, 1951.
- Horst-Troyer.**—George W. Horst, Smithville, Ohio, and Beulah Marie Troyer, Plain City, Ohio, by William G. Detweiler at the Sharon Church, Plain City, June 10, 1951.
- Hostetter-Graver.**—J. Paul Hostetter, Ref-ton, Pa., New Providence congregation, and Viola Mae Graver, Quarryville, Pa., Mechanics Grove congregation, at the home of the officiating minister, Jacob T. Harnish, June 24, 1951.
- Kropf-Evers.**—Milton Kropf, Harrisburg, Oreg., congregation, and Bernice Evers, Sheridan, Oreg., congregation, by Henry A. Wolfer at the home of the bride's sister June 21, 1951.
- Marner-Leichty.**—Gerald Marner, Kalona, Iowa, and Esther Lucille Leichty, Wayland, Iowa, by Simon Gingerich and John Y. Swartzendruber at the Sugar Creek Church, Wayland, June 24, 1951.
- Miller-Tanner.**—Ellis D. Miller, Corry, Pa., and Elsie L. Tanner, Union City, Pa., both of the Beaver Dam congregation, by Jacob F. Weirich at the church June 9, 1951.

Schrock—Miller.—John D. Schrock, Mt. Hope, Ohio, and Doris Lucille Miller, Berlin, Ohio, at the home of Paul R. Miller, who officiated, June 30, 1951.

Schumm—Shultz.—Daniel Schumm, East Zorra A.M. congregation, Tavistock, Ont., and Reta Shultz, Poole, Ont., A.M. congregation, by Henry Yantzi, uncle of the groom, at the Poole Church June 16, 1951.

Shultz—Kreider.—Harry B. Shultz, Strasburg, Pa., and Stella R. Kreider, Lancaster, Pa., at the home of D. Stoner Krady, who officiated, June 2, 1951.

Steider—Kempf.—Lowell Steider and Bernice Kempf, both of Shickley, Nebr., by P. R. Kennel at the Salem Church, Shickley, June 17, 1951.

Steinman—Lichti.—Floyd Steinman and Catherine Lichti, both of the East Zorra A.M. congregation, Tavistock, Ont., by Henry Yantzi at the Seventeenth Line Church June 16, 1951.

Thomas—Holsopple.—Edward Thomas and Lucinda (Lehman) Holsopple, both of Holsopple, Pa., at the home of the officiating minister, Hiram Wingard, July 3, 1951.

Weinhold—Ranck.—Daniel Ernest Weinhold, Ephrata, Pa., and Evalene Mae Ranck, East Chestnut Street congregation, Lancaster, Pa., by D. Stoner Krady at the East Chestnut Street Church July 1, 1951.

Widrick—Moser.—Derwood Widrick, Crogan, N. Y., and Ruth Moser, Castorland, N. Y., by Gordon Schrag at the First Mennonite Church, New Bremen, N. Y., June 13, 1951.

Zehr—Baechler.—Earl Zehr and Mervá Baechler, both of the East Zorra A.M. congregation, Tavistock, Ont., by Henry Yantzi at the Seventeenth Line Church June 20, 1951.

Zehr—Roes.—Roy Alden Zehr and Mary Roes, both of the Riverdale A.M. congregation, by Valentine Nafziger at the Riverdale Church, Millbank, Ont., June 30, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bollinger.—Katie B., daughter of Phares and the late Kate (Brubaker) Bollinger, was born June 5, 1892; passed away April 8, 1951, at the home of her brother-in-law and sister (Mr. and Mrs. Evan Stauffer), Lititz, Pa.; aged 58 y. 10 m. 3 d. Her mother passed away twenty-four years ago. Surviving are her father, 3 sisters (Amelia—Mrs. David K. Witmer, Ephrata, Pa.; Fannie—Mrs. Levi W. Hollinger, Manheim, Pa.; and Barbara—Mrs. Evan Stauffer, Lititz, Pa.). She was a member of the Indian-town Mennonite Church. Funeral services were held at the home of her sister on April 22, with Isaac Gehman in charge, and at the Hammercreek Mennonite Church, in charge of Amos Horst and Ira Landis. Interment was made in the adjoining cemetery.

Denlinger.—Henry S., son of the late John B. and Lizzie (Shaub) Denlinger, was born Dec. 15, 1864; died at the Lancaster, Pa., Hospital May 4, 1951; aged 86 y. 4 m. 18 d. On Nov. 18, 1895, he was married to Lizzie Ehy, who survives. Besides his wife he leaves 2 sons and one daughter (Lloyd E., Millersville, Pa.; Irvin E., Lancaster, Pa.; Lottie, Harrisburg, Pa.), 7 grandsons, 3 granddaughters, and 2 great-granddaughters. One son (John E.) and one daughter (Annie—Mrs. William Spece) preceded him in death. He was a member of the East Chestnut Street Church, Lancaster, for many years. Funeral services were conducted at East Chestnut Street, in charge of Jacob Brubaker and Stoner Krady. Interment was made in the Paradise Cemetery.

Eberly.—Reuben B., son of Isaac and Maria (Bomberger) Eberly, was born Aug. 11, 1876, near Fayetteville, Pa.; died June 24, 1951, at his home in Scotland, Pa.; aged 74 y. 10 m. 13 d. Death followed an illness of more than a year. For forty-six years he was a member of the Chambersburg, Pa., Mennonite Church, where he served as Sunday-school superintendent and for a number of years as a teacher. He was married to Naomi Zimmerman, who survives him. Also surviving are 5 sons (Paul Z. and Merle W., both of Chambersburg, Pa.; Reuben W., Fayetteville, Pa.; Wilbur B., Scot-

land, Pa.; Raymond L., Chambersburg) and 20 grandchildren. Funeral services were held June 27 at the Sellers Funeral Home and at the Chambersburg Church, conducted by Richard Danner, Harvey Musser, and Harold L. Hunsecker. Texts: Ps. 116:15; John 5:28, 29. Burial was made in the adjoining cemetery.

Hartzler.—Mary Elizabeth, daughter of Abraham and Fannie (Kurtz) Yoder, was born June 5, 1871, in Cass Co., Mo.; died June 13, 1951, at Jackson, Minn., after an illness of six months; aged 80 y. 8 d. On Jan. 7, 1894, she was married to Noah K. Hartzler, who passed away Aug. 4, 1934. An infant son (Ursula) and a daughter (Fannie—Mrs. Charles Garher) preceded her in death. Surviving are 6 sons and 2 daughters (Emery and Marion, of Goshen, Ind.; Nettie—Mrs. Lloyd Garher and Mattie—Mrs. Jim Bute, Jackson, Minn.; Archie, Lakefield, Minn.; Vernon, Albert Lea, Minn.; Ernest, Somers, Iowa; Erlis, Wellman, Iowa), one stepson (Amandus, East Lynne, Mo.), one brother (Levi, Canby, Oreg.), 2 sisters (Sarah, Canby, Oreg.; and Ella—Mrs. Obed Miller, Hammett, Idaho), 31 grandchildren, 8 great-grandchildren, and a large number of other relatives and friends. She spent most of her life in Cass Co., Mo.; the last fourteen years she made her home with her daughter (Mattie) at Jackson, Minn. Her life was busy with helping others. She was much concerned for the welfare of her family and was a faithful member of the Mennonite Church, having her membership at the Sycamore Grove Church near Garden City, Mo. Funeral services were held at Jackson on June 15, and later in Missouri. Her body was laid to rest in the Clearfork Cemetery near Garden City, Mo.

Hostetler.—Malinda, daughter of Abraham and Kathryn (Mast) Hershberger, was born in Holmes Co., Ohio, July 9, 1880; died June 18, 1951; aged 70 y. 11 m. 8 d. In her youth she joined the Mennonite Church, of which she was a faithful member until death. Dec. 13, 1903, she was united in marriage to Ammon Hostetler, who predeceased her. Surviving are 3 sons (Ralph, Trail, Ohio; Dennis, Mt. Vernon, Ohio; and Milo, Trail), 6 daughters (Mrs. Yost Miller, Mrs. Edward Miller, Mrs. Abe Sommers, all of Trail; Mrs. Donald Shutt, Shanesville, Ohio; Mrs. Colbert Gerber, Sugarcreek, Ohio; and Mrs. Daniel Mast, Strasburg, Ohio), one foster son (Thomas Dews, Canton, Ohio), 23 grandchildren, 4 great-grandchildren, 3 brothers (Emanuel and John, Walnut Creek, Ohio, and W. O., Sugarcreek), and one sister (Mrs. William Christner, Kent, Ohio). Four brothers and 2 sisters preceded her in death. Funeral services were held at the Walnut Creek Mennonite Church June 21, in charge of Paul R. Miller. Interment was made in the church cemetery.

Miller.—Samuel H. Miller was born in Holmes Co., Ohio, May 15, 1895; died June 25, 1951, after an illness of several years; aged 56 y. 1 m. 10 d. In his youth he united with the Amish Mennonite Church, of which he was a member until death. On Dec. 2, 1917, he was united in marriage to Mattie Hochstetler, who survives. Also surviving are 2 sons and 4 daughters (Henry, Goshen, Ind.; Albert, in Korea; Fannie—Mrs. Marshal Steady, Ft. Myers, Fla.; Elizabeth—Mrs. Ora Berkey, Howe, Ind.; Mattie—Mrs. Melvin Yoder, Goshen, Ind.; and Katie—Mrs. Frank Kessler, Goshen), 9 grandchildren, 2 brothers (John H., Navarre, Ohio, and Henry H., Kalona, Iowa), 3 sisters (Mrs. Menno Troyer, Hartville, Ohio; Mrs. Mose J. Yoder, Millersburg, Ohio; and Mrs. Samuel Erb, Baltic, Ohio), 5 half brothers (Daniel A., Kalona, Iowa; Jerry H. and Andrew H., Canton, Ohio; Emanuel H., Dundee, Ohio; and Yost H., Millersburg, Ohio), one half sister (Mrs. Levi J. Raber, Millersburg, Ohio), and one step sister (Mrs. John Erb, Millersburg). One daughter (Sarah) preceded him in death. Funeral services were held June 27 at the home by Jonas Miller and at the Griner Conservative Church, in charge of Sam T. Eash and Noah Zehr. Text: I Sam. 20:18.

Myers.—Harvey M., son of the late Isaiah and Elizabeth (Meyers) Myers, was born Feb. 17, 1893; died March 23, 1951; aged 58 y. 1 m. 6 d. He lived in Bedminster Twp. all his life except one year, when he lived in Lansdale, Pa. As a young man he accepted Christ as his Saviour; he was a faithful member of the Deep Run Church until the Lord called him home. On Nov. 25, 1915, he was married to Mary Leatherman. To this union were born 2 sons and one daughter. One son (Wilmer) preceded him in death Oct. 5, 1929. He was

chosen by lot to the office of deacon at the Deep Run Church May 24, 1932. In this capacity he faithfully served until his death. He was a farmer all his life, except for a few years when he worked as a carpenter. Surviving are his widow, one son (Garwood) and one daughter (Mrs. James Gross), 3 grandchildren, one brother (Joseph), 3 sisters (Mrs. Anna Leatherman, Mrs. Frank Spurl, and Elizabeth Price), and a number of friends. He served as a member of the board of the convalescent home at Unionville from the time the home was started. Funeral services were held at his home, in charge of Joseph Gross, and at the Deep Run Church, in charge of Abram Yothers and Erwin Nace, assisted by Arthur Ruth. Text: Phil. 1:21. Interment was made in the adjoining cemetery.

Roth.—Emma E., daughter of Debold and Anna (Schertz) Householder, was born in Eureka, Woodford Co., Ill., July 11, 1897; passed away May 7, 1951, at her home near Gibson City, Ill.; aged 53 y. 9 m. 26 d. Early in life she accepted Jesus Christ as her personal Saviour; she was a faithful member of the Mennonite Church until death. On Sept. 8, 1921, she was united in marriage to Wilbur J. Roth, of Morton, Ill. To this union were born 3 children (Doris Amelia, Morris Dean, and Gene Ann). In 1945 they moved from the farm near Morton, Ill., to a farm near Gibson City. She is survived by her husband and children, her aged father, one brother (Peter), and 3 sisters (Mrs. Amos Newhouser and Mrs. John C. Newhouser, Eureka, Ill.; and Mrs. Austin Roth, Morton, Ill.). Her mother preceded her in death. Her cheerfulness and faith in her Lord won her a host of friends. Her loving kindness will long be remembered by those who learned to know her. Funeral services were held May 10 at the Bethel Mennonite Church near Pekin, Ill., with Samuel Ummel, Roy D. Roth, and Lloyd Gundy officiating.

Rufenacht.—Simon Cletus, son of John and Elizabeth (Yoder) Rufenacht, was born near Wheatland, Hickory Co., Mo., Dec. 25, 1871; departed from this life at the Western Hospital, Clinton, Mo., June 18, 1951; aged 79 y. 5 m. 24 d. Death resulted from a heart attack. In early life he accepted Christ and united with the Mennonite Church, remaining a faithful member until death. On Dec. 25, 1899, he was united in marriage to Nora Ella Oesch, of Wheatland, Mo. They resided at Wheatland until 1903, when they moved to Cass Co., Mo. To this union were born 2 sons (Cletus, Macomb, Ill.; and Huhert, Creighton, Mo.). Surviving are his wife, 2 sons, and one brother (Grant, Lowry City, Mo.). His parents, one brother, and 5 sisters preceded him in death. Funeral services were held at the Sycamore Grove Church on June 21. Burial was made in the Clearfork Cemetery.

Slabaugh.—Daniel, son of the late Jacob and Susan (Miller) Slabaugh, was born in Holmes Co., Ohio, June 10, 1880; died at his home near Hartville, Stark Co., Ohio, June 16, 1951; aged 71 y. 6 d. On March 13, 1902, he was united in marriage to Salome Troyer, also of Holmes Co. To this union were born 9 children (Mary Ann, Esther, Niva, Mildred, Simon, Ervin, Wallace, Freeman, and Elton). In 1911 they moved to Stark Co., locating near Hartville, where he spent the remainder of his life except for a few years spent in Indiana. In January, 1919, his companion passed away, leaving him alone with eight children. On March 14, 1921, he was united in marriage to Martha Schmucker, of Elkhart Co., Ind. To this union were born 5 children (Edna, Viola, Laura, Raymond, and William). In 1922 he and his companion united with the Mennonite Church, of which he continued as a member until his death. Death came unexpectedly, although his health had been poor at times. He was the youngest and only surviving member of a family of 17 children. One son (Ervin), 2 daughters (Niva—Mrs. Henry Miller and Esther—Mrs. Sim Stutzman), and one granddaughter preceded him in death. Surviving are his companion, 5 daughters (Mary Ann—Mrs. Emanuel Hostetler, Mildred—Mrs. Roman C. Miller, Edna—Mrs. John Lundgren, all of Hartville, Ohio; Viola—Mrs. Claude Bender, Wooster, Ohio; and Laura, at home), 6 sons (Simon, Wallace, and Freeman, Hartville; Elton, Santa Clara, Calif.; and Raymond and William, at home), 37 grandchildren, 10 great-grandchildren, and many other relatives and friends. Funeral services were conducted at the home and at the Hartville Mennonite Church, with O. N. Johns in charge and Roman Miller assisting. Interment was made in the King Church Cemetery.

ONTARIO CONFERENCE REPORT (Continued)

- (10) Peace Problems Committee—J. B. Martin. Accepted with auditor's report.
- (11) Military Problems Committee—J. B. Martin. Accepted.
- (12) Conference Historian—J. C. Fretz. Accepted.
- (13) Rockway Mennonite School—S. C. Brubacher. The report together with the auditors' reports of the treasurer's and business manager's books was accepted. The revised constitution was presented and adopted.
- (14) General Council of General Conference—John Garber. Accepted.

Arnold Gingrich, chairman of the Nominating Committee, took charge and carried out the election of officers for the coming year. (See conference appointments.)

Thursday Afternoon

Brethren Ephraim Gingerich and Menno Kipfer, ministers, and Bishop Moses Jantzi of the Amish Church were welcomed at this session. Reports were again heard as follows:

- (15) Welfare Board including report of Child Welfare Committee—Abner Cressman. A motion was passed to accept the report and to consider the recommendation. On motion the Welfare Board together with the Welfare Committee were authorized to proceed to carry out their recommendation as they see best.
- (16) Mennonite Aid Union—Harold Schmidt. Accepted.
- (17) Colonization Committee—Isaac Hurst. Accepted. The two recommendations were adopted.
- (18) Radio Broadcast Committee—E. Clare Shantz. Accepted.
- (19) Mennonite Benefit Association—read by H. D. Groh. Accepted.

(20) Ministerial Support Committee—O. Burkholder. Accepted. A motion was passed that we accept the four recommendations and retain the committee to work out the details and to report to next conference.

The conference question was introduced by Elmer Burkholder and discussed by A. L. Fretz and others. Question, "Is it consistent for Christians to serve on juries?" A motion was passed that the question be referred to the Executive Committee for further consideration.

The moderator presented a request from Frederick Erb for his conference letter. On motion the request was granted.

At the request of the moderator, O. Burkholder explained to the meeting that pursuant to authority given at the 1949 annual conference, and executive action Feb. 25, 1950, Letters Patent had been applied for and obtained from the Lieutenant Governor of Ontario incorporating the conference. He went over the Letters Patent which bear date 2nd April, 1951. He then explained that preliminary organization meetings of the original incorporators were held on 23 May, 1951. He went over the provisions of the general bylaws passed at those meetings which bylaws with the Letters Patent represent the constitution of the corporation. He pointed out that at the organization meetings the voting members of the conference now assembled had been duly elected members of the corporation.

On motion duly made and seconded and unanimously carried it was resolved:

- that the work of the original incorporators and the Letters Patent and bylaws be and the same are hereby approved.
 - that this meeting be now constituted as a meeting of the members of the corporation so incorporated.
 - that all elections and appointments hereinbefore set forth be applicable for all purposes to the corporation.
 - that the corporation do now assume all property rights, privileges, assets and liabilities of the unincorporated body heretofore operated under the same name.
- (21) Automobile Insurance Study Committee—Clarence Huber. Accepted. A motion was passed that we thank the committee for their work so far and that the committee be retained to work on the following assignments:
- Find out, if possible, how much insurance is paid by the members of our conference in Ontario.
 - Find out, if possible, how much has been paid out for accidents over a period of one year, or five.
 - Find out, if possible, how many members would be willing to support a church auto aid plan.
 - Develop a conscience in our members on mutual aid and the principles involved in accepting commercial insurance.
 - Explore all the possibilities in connection with the Mennonite Aid Union.
 - Develop a workable plan of operation.
- (22) Delegate to Alberta-Saskatchewan Conference—A. L. Fretz. Accepted.

The question of lay delegates to conference was considered. A motion was passed that we continue having lay delegate representation in conference and that we grant the privilege to each organized congregation to appoint one lay delegate and that each congregation with 250 members or more be granted the privilege of appointing a second delegate.

A letter from the secretary of General Conference inviting our conference to send a delegate to the Mennonite World Conference in Basel, Switzerland, in 1952 was presented. A motion was passed that we send a delegate to the conference and that the Executive Committee be responsible to make the appointment.

The question of continuing the fall conference was considered. A motion was passed that we continue the fall conference and that we designate the last Tuesday, Wednesday, and Thursday of October as the time for this conference. Church Records Committee report—Oscar Snyder. Accepted.

(23) Resolution Committee—D. Edward Diener. Each resolution was accepted.

Stanley Brubacher expressed appreciation of the lay delegates for the privileges granted to them in conference and for the fact that the conference has voted to continue the practice of having lay delegates.

An invitation was extended from the churches in York County to hold next year's annual conference at the Wideman Church. On motion the invitation was accepted.

The conference adjourned at 6:35 P.M. The audience sang the Doxology. Noah Hunsberger led in prayer.

CONFERENCE APPOINTMENTS

Moderator—J. B. Martin.

Assistant Moderator—Roy Koch.

Secretary—H. D. Groh.

Assistant Secretary—Amos Martin.

Treasurer—Horace Cressman.

Auditors—Harold Good, H. J. Schmidt.

Executive Committee—S. B. Martin, Howard S. Bauman, J. H. Hess, John Garber.

Member on Board of Missions and Charities—Arnold Gingrich.

Member on Ontario Mission Board—Paul Martin.

Bible School Board—A. L. Fretz, Emerson McDowell, D. Edward Diener (1952), Gordon Shantz, Osiah Horst, Albert Martin (1953) H. S. Bauman, Newton Gingrich, Urie Bender (1954).

Rockway School Board—S. B. Martin, S. Brownsberger, Roy S. Koch (1952), Ed. B. Knechtel, Angus S. Weber, C. C. Cressman (1953), Freeman Gingrich, S. C. Brubacher, D. S. Jantzi (1954).

Bishop Appointments—York County—C. C. Cressman

Zurich—Roy S. Koch

Clarence Center—A. L. Fretz

Rural Missions—S. B. Martin

Committee Chairmen—Rural Mission—Leslie Witmer

City Missions—Walter Burkholder

Finance—Angus S. Weber

Braeside Home—Joseph Steckley

Welfare Board—Abner Cressman

Member on Board of Education—H. D. Groh (1952).

Member on Publication Board—J. F. Garber.

Nonresistant Relief Committee—O. Burkholder, Seranus Martin, Freeman Gingrich.

Peace Problems Committee—J. B. Martin, J. H. Hess, Emerson McDowell.

Member on Military Problems Committee—J. B. Martin.

Member on General Council of General Conference—John F. Garber.

Conference Historian—J. C. Fretz.

Pastor Braeside Home—Ben B. Shantz.

Editor of Church and Mission News—Merle Shantz.

Broadcast Committee—E. Clare Shantz, Osiah Horst, J. H. Hess, Gordon B. Eby, J. B. Martin.

Members on Mennonite Benefit Association—M. R. Good, Harold Schmidt, Enoch B. Martin. Colonization Committee—Freeman Gingrich, Isaac M. Hurst, Enan Hunsperger, Amos B. Martin, Mahlon Shantz.

Special Committees

General Conference Delegates—Newton Gingrich, Arnold Gingrich, Arnold Cressman, Urie Bender, Paul Martin, Rufus Jutzi, J. H. Hess Ministerial Support Committee—O. Burkholder, Eldon Hunsberger, Abner Cressman, Freeman Gingrich, Edwin Byer. Automobile Insurance—Clarence Huber, Mahlon Snider, Oscar Snyder, John W. S. Snyder, Harvey Burkholder.

H. D. Groh, Secretary.

ITEMS and COMMENTS

Some liquor facts:

For seventy-nine years the 200 rescue missions of America have been on the front line

of the alcoholic problem. The major work of rescue missions, whether it be for men, women, or children in any department, is the result of the by-products of the liquor industry.

Of 30,000 alcoholic court and hospital cases in Massachusetts, 600 were doctors, 300 priests and ministers, 170 dentists, 633 lawyers, 17

judges, and 600 businessmen. They were leaders rather than abnormal individuals.

The World Health Organization says that nobody is immune to alcoholism and that total abstinence is the only solution.

A man may become a chronic alcoholic without ever having shown symptoms of

drunkenness, according to Dr. Robert Fleming.

The average consumption of liquor in the United States is more than twenty gallons per person per year.

There are 60,000,000 alcoholic drinkers in the United States, 4,000,000 of whom are excessive drinkers and 1,000,000 are alcoholics.

One billion man hours per year are sacrificed to alcohol, the equivalent of the loss of one-half million laborers per year.

Every one of the 55,000,000 moderate drinkers in the United States is a "carrier" who, though he may be able to take it himself, is spreading this greatest of all diseases.

Statistics show that one in twenty of all moderate drinkers eventually becomes an addict, and one in four addicts eventually becomes an alcoholic.

One thousand six hundred and fifty-four cities reporting to the FBI show more than a million and one-half arrests in 1949 due to alcohol.

Since repeal, arrests for drunkenness per 100,000 have increased 180% and for drunk driving 143%.

There are in the United States 482,000 places dispensing liquor, more than all of our schools and churches. More than one third of these are eating places where people seeking food must be exposed to the liquor epidemic.

Alcohol is responsible for at least 30% of all losses paid by casualty companies.

Both in the Old and the New Testaments the drunkard has no place in the kingdom of God.

* * *

One in five of the nation's 4,500,000 alcoholics are women. That means that approximately 900,000 women across the country are unable to remain on their jobs more than two or three days a week because of their addiction to liquor. Many rescue missions are increasing their facilities for taking care of these female addicts.

* * *

Julius K. Hoffman, deaf and mute since childhood, regularly contacts 24,000 people in 48 states. His work has been organized under the name "Gospel Witness to the Deaf." He works full time as a printer, carrying on his specialized ministry in his spare time. His goal is to reach the 125,000 deaf in the United States and Canada with the Gospel.—Christian Life.

* * *

The Hymn Society of America has issued an invitation to poets and hymn writers to write new hymns texts which will "express the spiritual significance of the Bible and its contribution to the life of the individual and of society." New hymns to be selected will be used in 3,000 community gatherings across the country on September 30, 1952, to celebrate the completion of the Revised Standard Version of the Bible.

* * *

Methodist Sunday-school students in England increased by over 5,000 during 1950 to a total of nearly 800,000. This brings the total postwar increase to nearly 90,000.

THE BOOK SHELF

The Son of God Among the Sons of Men, by Everett F. Harrison; Wilde; 1949; 250 pp.; \$2.50.

In his introduction the author writes: "The personal dealings of the Lord with individuals, as recorded in this Gospel (John), constitute a worthy study in themselves." This volume is a study of that nature. There are seventeen chapters. In each chapter he deals with a different person, and the associations and contacts they had with Jesus. The author appears to be well at home in this field. It is not given as an exhaustive study; but it is very interesting and informative reading matter. It would serve well as source material for character study. The greatest benefit, however, may well be the devotional atmosphere that permeates the work throughout.

Perhaps the hardest chapter to read is the very first one. Apparently the author expects that his introduction will be read very carefully. Unless this is done it will be difficult to become enthusiastic at first. From there on, in the reviewer's opinion, it becomes easier and more interesting as you go along, until you get to really appreciate it.

The book is evangelical throughout. Theological details are not gone into in any great length. On pages 142 and 143 the question of limitations to the Son of God is perhaps the nearest that the author ventures to a point of controversy. He writes: "The whole subject is one of the most difficult that we are called upon to cope with." He quotes from Nolloth, and then says further: "No attempt has been made on the part of the Sacred writers to resolve this antimony." In the chapter on Jesus and Simon Peter, he graphically relates the act of Jesus washing the disciples' feet. There is no comment either for or against the observance and practice of feet washing as an ordinance.

Since the book contains so much material, on so many characters, in separate chapters, written with a devotional atmosphere, it is a worth-while book in anyone's library. It is a book that will be referred to many times, where there is access to it. We have no hesitation in recommending a wide circulation of this book.—S. C. Brubacher.

Teaching That Makes a Difference, by Irene Smith Caldwell; Warner Press; 1950; 111 pp.; 75¢ (paper).

A teacher of wide experience and whose teaching has been greatly blessed tells how to change lives by good teaching. The presentation of how to prepare to make learning easy



Wings of DECISION

by Eunice Shellenberger

What should he do? The other fellows were entering the army, the navy, the air corps. He wanted to fly. Even his best friend, Jerry, planned to go noncombatant. David was the popular president of the Student Council. And he was a Christian. What could he do? *Wings of Decision* is the kind of story you have been waiting and looking for to help you decide.

Ready August 1

1 - \$2.75

4 - \$10.00

Menonite Publishing House

Scottdale, Pennsylvania

for the children is very simple and straightforward. The goals of the writer are definitely Christian. The teaching that counts is that which leads pupils to Christ and builds Christlike character. The illustrations and sample lesson plans are mostly on primary and junior level. The problems discussed and for which help is given are very common ones, such as holding pupil interest and getting pupils to study.

One feels very definitely that the author is writing out of deep, spiritual concern for children. Her enthusiasm and her zest and her love for children, and for helping children to pattern their lives after the Christian Gospel is catching. This is a good book to offer to any teacher, particularly to beginning teachers. It would be a good addition to the Sunday-school library.—Alta Mae Erb.

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLIV TUESDAY, JULY 24, 1951 NUMBER 30

Fight the Good Fight of Faith

BY HAROLD S. BENDER

[Baccalaureate sermon delivered to the class of 1951, Goshen College]

Text: *"But thou, O man of God. . . Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses"* (I Tim. 6:11, 12).

It is always a privilege to preach to young people, and especially so to a company of young men and women such as you of this class tonight, every one of whom has made the good confession of faith. A baccalaureate sermon in which the preacher can address his hearers as the Apostle Paul did Timothy, "But thou, O man of God," already has one great asset of a congregation who know and love the Lord and are eager to hear His voice. Add to this that in a sense all your college years have prepared you for this final sermon of your school career, for you have had the rare privilege of study and fellowship in a Christian college which is unashamedly committed to the word of God in its full divine authority and has sought to nurture you in a living faith and true discipleship. The echoes of many Sunday sermons and chapel talks, of classroom and dorm room discussions, and of student and faculty testimonies, should ring through this sermon. May I congratulate you upon the privileges that have been yours in the years of your schooling and the equipment which this gives you to engage in the good fight of faith.

Enlistment in the Conflict

The words of our text, "Fight the good fight of faith," as found in I Tim. 6:12, are but one form of a great message which is central not only in Paul's thought but in the Gospel itself, and finds expression in various forms and phrases. In chapter 1, verse 18, of the same epistle, we read, "This charge I commit unto thee, son Timothy . . . that thou . . . mightest war a good warfare; holding faith, and a good conscience"; and again in II Tim. 2:3, "Thou therefore endure hardness, as a good soldier of Jesus Christ." And Jesus calls out: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me," meaning by this the cross of conflict and suffering in the

battle of God against sin. Luke 9:23. And Paul tells us at another place that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" (II Cor. 10:4). Jesus also says in a striking passage (Luke 13:24), "Strive to enter in at the strait gate [He really says, 'Fight to enter in' using exactly the same verb as our text does for fighting the good fight]: for many, I say unto you, will seek to enter in, and shall not be able." (The verb used here for "seek" means really "a mere trying.")

The word translated "fight" in our text is a very powerful word, in English best read as "agonize," meaning to put one's utmost strength into the effort to attain the goal or to win the conflict or contest against all opposition. Originally drawn from the vocabulary of the gladiatorial combats of Paul's time, it pictures the fighting of the gladiators who fight to the death for the pleasure of an amphitheater full of thousands of shouting spectators. One gladiator will live, the other die; it depends upon who agonizes the most effectively, and thus "fights the best fight." Transferred to the spiritual and moral realm, the word came to mean the utmost effort in any conflict against the spiritual enemy. So Paul says here to Timothy, "Get into the fight with all your might," "give your utmost to it," or "take part in the great contest of faith," as Goodspeed translates this passage. There dare be no standing on the side lines or sitting in the bleachers; get out into the field, enlist in the army of the Lord, and keep on fighting to victory. There is something to live for and to die for.

Now behind this ringing and thrilling summons lies a whole concept of Christianity—the New Testament concept to be sure, but which has nevertheless so often and by so many professed Christians been ignored and displaced by other concepts. It is the concept that God's great redeeming power has entered the world in Christ to do battle with the hosts of wickedness to rescue men from sin and hell, to destroy the kingdom of Satan and to establish the kingdom of His dear Son, making disciples of all nations; and further, that

every saved sinner is committed into the same great redemptive program, enlisting under the banner of the King of kings and fighting the battles of the Lord here and now until He comes again. It is the concept not only of being "saved to the uttermost," not even only "saved to serve," but "saved to save," "saved to fight." It is the concept that it is the business of Christendom, and that means of all Christians, "to do the work of him that sent Jesus," "to do mightier works" than Christ Himself as He prophesied, and to go to the ends of the earth to make disciples of all nations.

Some Misreadings of the Gospel

Before I press this call upon you specifically as the graduates of 1951, may I point out some misreadings of the Gospel which may divert you from this true calling of the Christian.

There is first the misreading that would make Christianity primarily a matter of passive enjoyment of the grace of God, or mystical dwelling in His presence. Some have said in effect, like Peter, "Lord, it is so good to be with Thee here on the mount, let us tabernacle here forever in the bliss of this glorious hour." But these have forgotten the epileptic boy to be healed in the valley of need below and the multitudes who need deliverance; they must learn that they will have to descend into the fight for that healing and that deliverance or admit futility. Christianity is not a perpetual spiritual retreat; it can use retreats only for refreshment of vision and power for the good fight, the good warfare of faith.

Then there is the misreading which turns Christianity primarily into an in-

Victory

MRS. GEORGE RENO

*It's victory I want today, dear Lord,
Not praise of men, or hours of ease,
Or freedom sweet to do what'er I please.
Just victory for the Everyday of life Thou
sendest me.*

Thy victory I want today, dear Lord.

*Thy victory which stills the heart,
And giveth peace . . . a peace unruffled
When the storms of life beat round.
A glad and gentle peace pervading all.
Thy peace I want today, dear Lord.*

Thy peace! Thy victory!

Akers, La.

in tears as our tongues stutter and stammer. Deliver us from the delusion that we shall be heard for our much speaking. Silence our verbosity and teach us to listen to Thy still small voice.

FIGHT THE GOOD FIGHT (Continued)

you have forsaken something you have not found Him. So "take up the good fight of faith," "put on the whole armor of God" (including the sword of the Spirit), not only to withstand in the evil day, but to pull down some strongholds of Satan. What is a sword for anyway, if not for fighting and destroying the enemy? Why hesitate?

This total personal commitment to action for God and His kingdom with all its consequences of fighting and suffering is what Jesus demanded of those whom He called to be His disciples, and this is the real meaning of the call. To come after Him was not a call to rest at His side, although there is sweet rest for the soul who comes to Him—the rest of forgiveness and a cleansed heart and a new strength. It was not the call to be with Him—primarily—to study about the truth, although He was the Master Teacher and is the key to all the truth, for He is not the truth in the sense of a repository of wisdom, but in the sense of its incarnation in redemptive action. No, Jesus' call to discipleship was and always will be the call to redemptive action in His name. When Peter and Andrew, and James and John, and Philip and Nathanael, and Matthew, and all the others, answered the call, they rose up straightway and forsook their nets or their business and followed Him, henceforth making the Father's business the first business of their life. And they soon found themselves to be fishers of men and apostles, healers, dispellers of demons, and feeders of the five thousand. And that rich young ruler, that perfect balconized moralist, would not answer the call to discipleship, not because he was evil (for he had always kept all the commandments) but because he would not put his life into Christ's cause—he would not get into the good fight. And Saul of Tarsus, in the blinding light of his Damascus road encounter with Jesus, did not say, "Lord, what wilt thou have me to think," or "Where shall I now go to worship?" but, "What wilt thou have me to do?" And when he received the fullness of the heavenly vision with the Lord of glory Himself appointing him to be a minister; i.e., a servant and a witness to bear His name before the Gentiles and kings; and telling him of "what great things he must suffer for his name's sake," Saul was not disobedient to the heavenly vision, but straightway entered upon a life of commitment and action. And when he was about to lay down his commission at the end of his days, he could truthfully say, "I have fought a good fight." And when

Peter after his restoration and his pledge of love was commissioned, the order was, "Feed my sheep," followed by the prophecy of the martyrdom by which he should glorify God.

Read your New Testament, and tell me where you find any other calling of the Christian but that to full enlistment in the good fight, into active first priority discipleship, meaning personally taking up the commission for redemptive service.

Do I hear someone say, "Surely, preacher, you do not mean that I must be an apostle like the Twelve or like Paul, or that I must do what the rich young ruler refused to do, sell all and follow Jesus. You must be talking about the vocational Christian worker?" But that is exactly what I do mean. Once you have met Jesus and heard His call you cannot evade the commitment; henceforth Christian action—to fight the good fight of faith—must be your chief concern in life. It will be in accord with your gifts, as your particular circumstances admit—but your response must be straightway to follow and henceforth to be first of all a Christian disciple in action. Do not ask me the what and the how—that will be told you. But unless you lay your life alongside of your confession and profession and fight the good fight of faith, you cannot be His disciple.

The Good Fight of Faith

And what is a good fight? For we are to "fight the good fight of faith." Is it not one where nothing matters but that the fighting is done well? It matters not how long the fight or how soon we fall—more important is how soon we begin. It matters not how hard the fighting nor what the tribulations—what counts is the banner under which we go, and that the front line is moving forward. It matters not whether I live to see the day of victory or whether I shall ever hear the news of battles won—if only I give my best to the commander and can say at the end like the apostle—"I have fought a good fight."

And what is the fight of faith? Is it the earnest contending for the faith of Jude 3? Certainly it is also that. There is such a fight to be fought, and what a battle it must at times be; but this is not the battle of I Tim. 6. The faith here meant is the faith which makes possible the fight. It is first of all a personal faith in the Lord Jesus Christ, not intellectual assent to truth about Him, but a personal union with Him based upon an experience of His saving grace and hearing and answering that call to be His disciples. Only such a faith will result in the commitment of oneself to love Him supremely and to do all for Him and His cause—to fight the good fight to the end. But it is also the faith in the whole of God's revelation which undergirds the battle; clear-cut convictions about God, His Word, the cross of Christ, the Holy

It Happened —

TWENTY-FIVE YEARS AGO

(From Gospel Herald, July 15, 1926)

Bro. C. F. Derstine . . . closed a series of meetings at St. Jacobs, Ont., on . . . July 4. "Thirty decisions . . . for baptism and church membership. Twenty of these are married people."

Our Vacation Bible school closed June 25. The work this year dealt mostly with the Life of Christ. There were four classes. . . . The average attendance was 80 [Prairie St., Elkhart, Ind.].

The new annex on the south end of the Administration Building [E.M.S.] is now being built . . . we want to thank . . . brethren and sisters who contributed the amount of thirty-one thousand dollars toward our building . . . we will still lack about nine thousand dollars.

Election of officers [Eastern A.M. Conference]: Moderator, S. E. Allgyer; Assistant Moderator, E. B. Stoltzfus; Secretary, C. Z. Yoder.

On June 16 . . . Bro. Nicholas Stoltzfus and Sister Edna Eigsti were united in marriage at . . . Manson, Iowa.

(From Gospel Herald, July 22, 1926)

Sunday, July 4, is a day never to be forgotten by the twenty-two young persons who sealed their vows . . . by the ordinance of water baptism [Kitchener, Ont.].

Spirit, the new birth, the church, and all the great truths of Christianity. There will be no fighting without this faith. But it is also the faith in the victorious outcome of the fighting. We may fight some losing battles, but we shall not lose the war. There shall be many victories, and there shall be a final great victory when all the kingdoms of this world shall become the kingdom of our Lord and Saviour. Then the church militant becomes the church triumphant, for the gates of hell shall not prevail against the church; the great enemy will not be the great victor.

Christendom's Failure in Commitment

If the call of Christ to enlistment in the good fight is so clear, so inescapable, and so absolute, why then throughout the centuries have so many failed Him of those who profess His name and upon whom His redemptive program in the world depends? That the mass of Christians have failed Him is one of the clearest and saddest lessons of history. For over 1,500 years almost the total popu-

lation of our western world has been in the church, and called itself Christian. For over four hundred years the great Protestant movement with its now over 200 million adherents has had its opportunity with its pre-eminent position in our great nations such as England, Germany, Scandinavia, Holland, the United States, and Canada. But whether Catholic or Protestant, the world's nominal Christendom has failed its Lord, and precisely because it has refused the call to full discipleship. Our generation since 1914 has brought forth two terribly destructive world wars, expects a third. It has sired the powerful anti-Christian movements of Fascism, Nazism, and Communism, and it has as yet at the end of our time not been able to halt the disintegrative forces that threaten to destroy the best civilization mankind has yet known. We stand on the brink of the abyss with all of the redemptive power of heaven at our command, with the glorious now two-thousand-year-old Gospel promise still ringing down through the ages—the kingdom of heaven is at hand; repent and believe. At Pentecost the Holy Spirit of God descended upon the disciples so that they might have power to go into all the world and make disciples of all people.

But it has not happened—because Christ's own have refused to follow Him into the fullness of fighting the good fight of faith. And why have they not followed? There is no time at the close of this baccalaureate sermon to unroll the scroll of history and give all the many answers which can be given to that question, but something should be said about what may well be the greatest threat to your own dedication, as it is to so many Americans, and as it has been to so many in all ages including Timothy's own time. Paul warns Timothy of this danger in the verses just preceding our text—it is the danger of materialism: "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows"—for "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." So Paul urgently calls to Timothy, "Flee these things. . . ." Let us also be on our guard against this great and hurtful evil which can so easily and so subtly overcome us and destroy our discipleship—the love of this world in its most tempting form. This will be the greatest temptation and most constant for most of you, more than intellectual error or practical difficulties. So may I join in the earnest entreaty of Paul's powerful present tense Greek imperative: "Keep on fleeing these things: continually pursue righteousness, godliness, faith, love, patience, meekness; constantly keep fighting the good fight of faith." By your faith and God's grace

your discipleship can be constant, steadfast, and unbroken.

The Good Confession

As the Apostle Paul in our text calls to mind that Timothy had once made the good confession before many witnesses, undoubtedly referring to his baptismal vow, so also I at the outset referred to the confession which all of you have once made—and for the same reason, namely, because this confession implies entering the conflict. If it was not clear, then let it be clear now and henceforth. To name the name of Christ, to claim His cleansing blood for the forgiveness of sins, and to claim His indwelling presence for sanctification, is at once a promise to enlist under His banner for active service and to pledge one's life to fight the good fight of faith. To have received the equipment which a Christian college and seminary can give you is a commitment to use that equipment to the full for Him who has called you. Will you not therefore let Paul's charge to Timothy be your charge: "But thou, O man of God . . . Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses," and in Goodspeed's wording, "Before God who maintains all life, and before Jesus Christ who in testifying before Pontius Pilate made his great confession, I charge you to keep his command, stainless and irreproachable until the appearing of our Lord Jesus Christ."

Goshen, Ind.

Child Welfare Work in Ontario

BY J. C. FRETZ

There is no work in our community of greater importance than this effort among children who have been deprived of normal homes, loving parents, and an equal opportunity to grow as happy citizens with other children. It carries with it a hope and a value greater than materialistic ends can provide.

Since it is within the last three quarters of a century that any attention has been given in authorized form for the protection of underprivileged children, we should note the beginnings. Strange as it may seem, the movement for protection of animals preceded that for the protection of children in Britain and in North America. A charge some seventy years ago for rescuing an ill-treated child in New York City had only one approach to authority and that on the grounds of cruelty to a human animal. From this case there was aroused public interest and sympathy leading to the initiating of the movement for laws and institutions to protect children throughout the United States, Great Britain, and Canada. The first Protection Act in 1889, sponsored by Lord Shaftsbury in England, was the beginning of a

A Prayer for This Week

Our Father, we thank Thee that we can remember our yesterdays without pain because the record of our failure and sin has been erased by the forgiving blood of Thy Son. We thank Thee too that we can face our tomorrows with calmness, for the promise of Thy presence releases us from all fears. We thank Thee most of all that today is ours to live with Thee. Help us to live abundantly today—to be aware of the beauty that surrounds us, to know the joy of work that is worth while, and to sense Thy presence with us every hour of the day. May Thy power and love, through us, touch all those whom we meet today. Amen.—A. Grace Wenger.

new era. Toronto saw the first efforts in Ontario in 1891 when the Children's Aid Society was organized in Canada. Previously the movement had been bound up with the protection for animals. In Winnipeg several years after when action was submitted to include child protection under the Humane Society the meeting discussing it had strong arguments against the idea. Finally Dean Matheson, with his caustic wit, called for all who wanted to fight for children to gather to his left and all who wanted to go to the dogs to his right. Believe it or not, that meeting carried for the dogs and cats. Eleven of the people who were there went out and applied for the charter that started a Children's Aid Society in Western Canada.

This work is directed, first as an effort to keep the child in its own home and to raise the standards of the home to make this possible; and second, to place homeless children in good foster homes either temporarily or permanently. The provision of a natural family environment sharing both the privileges and the disciplines of the normal child is the goal.

These efforts and others such as Barnardo Homes, Irish Orphanages, and Orphan Homes of Scotland have served to foster conscience and conviction more and more among the people of Ontario and across Canada. The Mennonites of Ontario have been most closely in touch with the Barnardo Home children and the Orphans of Ireland since the Scottish Orphanage engaged in juvenile immigration work bringing children from urban centers of Great Britain operated at Brockville for the eastern counties of Ontario.

Dr. Barnardo, born in Dublin, Ireland, studying in London, England, for medical missionary work in China, was attracted by the homeless and parentless boys who roamed the streets and

begged and stole and slept in hide-outs. He undertook work among these unfortunates until it came to the attention of the authorities of the city. He was encouraged, through a liberal donation by a member of Parliament, to promote child welfare work. This he organized in Britain first. Branch homes opened in various parts of the country and then overseas, into Canada and elsewhere. The Barnardo Home in Toronto has for the last half century brought children from Britain to be located in Ontario homes, where numbers of children have received home training and education and have won their way to Christianity and many times to positions of distinction. The Mennonites were among those who shared in this responsibility. The Irish Orphanage at Hespeler, Ontario, brought the Mennonites of Waterloo County into particularly close contact with a similar effort in juvenile immigration work which preceded the work of our counties under the Children's Aid Society. Because many Mennonite homes were rural and Christian and well ordered, it was particularly suitable that children of non-Mennonite background would have the privileges of normal life and Christian training in such a setting. Mennonites have learned to do good to all men as well as to the unfortunate families of their own communities. Our standards for these unfortunate circumstances correspond with the Canadian Children's Charter, whose goal is to ensure to every child

1. *A home* where he is wanted and loved.
2. *Adequate family income*, decent housing, good surroundings, nourishing food, and suitable clothes.
3. *Good health* by providing sufficient medical, dental, and mental health services.
4. *Opportunities for spiritual growth* and development of sound values in preparation for responsible citizenship.
5. *Wholesome play* at home and in the community.
6. *Educational facilities* suited to his needs.
7. *Employment*, when he is ready, at work for which he is fitted and in which he can grow.

Fresh-air children, as they were called, brought a response from Ontario Mennonite homes to make available to city children an opportunity in rural congregations for spending a few weeks out in the open country. This took rise with the beginning and growth in Toronto of Mennonite missions among the slums and in eastern suburban areas and dated from about 1910. Fresh-air work was most active in the first fifteen years of our city mission experience. Then as the rural help question became more acute our response in this field grew less.

Adoption of children into Mennonite homes is not new in Ontario. However,

Light's Out

BY NORA OSWALD

My light has gone out.

The wick of despair has absorbed my joy;

The flame of hope that burned so brightly

Alas! has died in vain.

I grope about in darkened doubt;

I care not for the light.

I'm miserable, wretched, and blind.

O Thou Lamplighter of my soul!

Fill my lamp with soothing oil,

Wash my shade of gloom and doubt

And light my lamp again.

Hesston, Kans.

with the increase of broken homes in our country the care of children not for adoption has commanded further and greater attention. Our conference had taken steps some ten years ago to provide a home for aged folks, but there never had been a concerted effort in behalf of underprivileged children. So at the annual sessions of our conference, June, 1945, provision was made for the discussion of the question of orphanage work. As a result an Orphanage Study Committee was appointed. This committee, consisting of three lay brethren, first met in January, 1946, and laid plans for investigation of the question. By interviews with the Deputy Minister of Welfare for Ontario, and those in charge of child institutions, and by correspondence with superintendents of a number of the County Children's Aid Societies, many facts were revealed concerning the magnitude of need in our Province and beyond. It was observed that—

1. The Ontario Mennonite Conference should not be interested in creating another institution for children.
2. The trend has been for the last number of years away from institutionalization of children except for the subnormal and uncontrollable.
3. Every child should have the privilege of normal home life preferably with its own parents or at least with Christian foster parents.
4. There was a marked shortage of homes available to take charge of underprivileged children not for adoption.
5. Children for adoption were falling into preferred and less preferred classes, according to their age level, attractiveness, or background.
6. Foster homes constituted one of the outstanding needs in the work among neglected children.

Following this report to conference the work of the Study Committee was terminated and a Child Welfare Commit-

tee was provided whose business it became to find and implement means for meeting the present needs. This committee, consisting of the three men who made the earlier study, has undertaken—

- (a) to locate suitable homes,
- (b) to seek out needy children, and
- (c) to bring about proper relations by which the home becomes the guardian of the child and the child one of the household.

Plans were needed for presenting the situation to the Mennonite congregations. Since child delinquency continues to increase, the conviction has grown that the Christian emphasis needs more attention both for the future safety of the child, and for an improved standard of life in the deficient home. Children's aid superintendents gave us much help in understanding the magnitude of the task by sitting with us in council. Pamphlets were circularized to the families of the churches and the work publicized with the local press, with the result that appeals began coming in from some for a child for their home and from others for a home suited for a particular child in need. In this way we have been able to serve in a number of instances where a needy child and a suitable home found each other. In a four-page folder entitled "Anticipation" that was circularized, it was undertaken to show the likely and unlikely type of child, both worthy of our attention, and emphasizing that *A HOME IS PREFERABLE TO AN ORPHANAGE* because—

- a. The child receives individual attention.
- b. The home affords retreat to private life.
- c. The home fosters personal expression.
- d. The home nurtures ability, gifts, and talents.
- e. The home is the Scriptural form of providing for the child.

The Bible refers repeatedly to those other members of the household who are not children.

Promotional work by literature and contacts among the membership of the church has stimulated consciences responsive to the appeals and needs, and it is heartening to find a growing response more general across the communities. Most of the congregations have by their families made room for a few worthy children. In the most aggressive congregation the number cared for now is approaching a score.

Home and community work in Child Welfare with us now co-ordinates with the Welfare Board, consisting of the deacons of the Mennonite Conference of Ontario. Our committee presents a report semiannually to the regular meeting of the Welfare Board. Our financial needs for promoting the work are met from the funds of the Welfare Board. The deacons are our contact men in the congregations for distribution of promotional literature and for advice and

direction between our committee and the families of the respective churches.

In the *ACTIVE* stage of Child Welfare work we have

- a. Children taken on voluntary basis.
- b. Children taken on a boarding basis.
- c. Adoption of children.
- d. Fresh-air work among children.
- e. Preserving broken family units (from disintegration and for Christ and the church and community).
- f. Child Welfare education through literature.

Children taken on a voluntary basis are those who are cared for by some one of our families without remuneration. This is a good-will or missionary service and is the finest expression of voluntary effort in Child Welfare. It helps out in emergency cases for temporary or longer periods of time and helps also with the less desirable types calling for attention. Children taken on a boarding basis may be arranged for between the parties concerned, or if the arrangement is to serve for a considerable time and to take up cases coming into the care of the Children's Aid Society, the rate is fixed to cover the initial cost of the care. This is by far the larger group receiving attention at present. In several years it is expected that the child can be brought to self-support or that conditions in his family can become adjusted to where normal life can be resumed again. Adoption of children has its advantages when the circumstances provide for it. There are social and economical and spiritual values that are more desirable. The thought of permanence and security becomes a greater reality when the child is provided for from the long-range viewpoint. We have already stated that fresh-air work among city children for weeks in the summer has been carried on in a stronger way in the past than at present. The prevalence of summer Bible schools and camps is the reason for this.

Preserving broken families is one of the newer forms of Welfare work that we have undertaken. Where one parent is left alone with a family of children, it is not always necessary that the family should be broken up and the children sent to various homes in different directions. When the surviving parent is efficient to do well for his or her own children, the ideal more nearly can be reached by having this broken family unit adopted as a whole instead of separated and placed out individually. A congregation can become responsible for this project. After due consideration on the part of the Board with a County Officer at one of our meetings in 1948, action was taken authorizing the Child Welfare Committee to implement such projects and to explain them to the congregations with an appeal for help. The following quotation from a letter to the brotherhood of Ontario explains what is in mind. "We have among our country homes vacant space, such as the small house at the corner of the farm or

the grandfather part in the farmhouse, where a mother and her children could be given their own living quarters and supplemented by allowances for the children and aid from the congregation. These could grow up in the neighborhood from ordinary boys and girls to useful Christian citizens in the community. Let us weigh this matter carefully and let each congregation decide upon something that they feel prepared to offer. We are sure that this labor of love will be blessed of the Lord and return happiness to those who undertake it."

The superintendent of the local Children's Aid Society commented that this effort in short was a "*beacon across the continent*." As far as he knew there is no other organization anywhere endeavoring to lend support to broken family units. We are prepared to say that this is a practical project, for in our communities are a few such cases where mothers with families have been assisted to the extent that the household could be maintained together until the time came that they were able to care for themselves. A community with such a unit in the midst may be surprised how simply it works out. Instances under our observation prove that giving sufficient attention and guidance to relieve the financial embarrassment need not become a burden to the congregation.

Projects with us in the promotional stage have yet much to be worked out. The subsidized reception home is in operation in Ontario. A few such homes in each county capable of caring temporarily for as high as seven children serve a better purpose for the Children's Aid Society than one small institution as a depository from which to work. So far only one Mennonite home is known to be taking part in this service.

The Child Welfare farm is our present dream. It is to be an enterprise primarily with a missionary aim and purpose for the rehabilitation of broken family units outside of Mennonite circles. It shall become an outlet for summer service units and may interest the government in a small project of reforestation and conservation. This should be financed through Welfare Board dues, special congregational projects, and through shares of a non-interest bearing nature. Those who have already inaugurated welfare farm projects with underprivileged children can likely suggest more perfectly in this area of acquiring and promoting.

In closing we should say that in the active stage of Child Welfare work we have children cared for on voluntary basis; many cared for on the boarding basis; some adoptions; fresh-air work among children; preserving broken family units from disintegration and for Christ, the church, and the community; Child Welfare education and promotion through literature distribution, available from our Mission Board office with

Prayer Requests —

Pray for a young sister who is ill.

Pray for a husband and wife who need spiritual help.

Prayers are solicited for the meetings held by Bro. Alvin Swartz at the Bart Chapel, Lancaster County, Pa., beginning July 26.

Pray for the biennial General Conference sessions to be held at Goshen, Ind., Aug. 21-24.

Pray for safe journeying for new and old foreign missionaries being sent to their fields.

Intercede for a large class of applicants to be baptized at the Hess Church, Lititz, Pa., on July 29, that they may have a deep spiritual experience.

Pray for the leading of the Lord in the working out of the presidential regulations to be given draft boards concerning alternative service for IV-E's.

Pray for draft board releases and visas for newly appointed foreign missionaries.

Pray for safe journeying for missionaries returning for furloughs.

Pray for definite guidance in the beginning of our mission work on the island of Hokkaido, Japan.

Intercede for 210 Voluntary Service workers under the supervision of Mennonite Relief Committee in many different fields.

Pray for a man who was hurt seriously in an automobile accident and is not saved.

Pray for a backslider who is sick with a heart condition.

Pray earnestly for a young wife, that she may have a deep spiritual experience and realize her duty as a wife and mother.

Prayer is requested for the district-wide revival campaign to be held Sept. 4-16, sponsored by the Golden Rule Gospel Messengers, a lay organization in Ontario.

(We solicit requests for this column.)

source from the government agencies in Canada and the United States. So today with six years of Child Welfare work with this particular emphasis we consider still that our business is to locate suitable homes, to seek out needy children and families, and to bring about proper relations between the home or the congregation and the child or family unit to be supported, ever with the goal that Christ be glorified and the persons aided gain decision and loyalty to Him.
Kitchener, Ont.

OUR SCHOOLS

The Place of Education in the Total Program of the Church

BY DANIEL KAUFFMAN

[From an address given in a number of the midwestern and western churches setting forth the fundamental reasons for having schools in the church.]

In the twelfth chapter of I Corinthians Paul says that every believer is a member of Christ's body and as such has a definite ministry. He is talking about diversities of gifts. Some have gifts of wisdom, others have the word of knowledge, others have faith, others have workings of miracles, and so on down his method of classification. Then he says all these must be directed by the Spirit, and when this is done then we have the body of Christ.

It seems to me that the Apostle Paul was afraid that the Corinthian brethren would not understand, and so he set forth to illustrate his point. For his illustration he took the human body; we are all intimately acquainted with our own body. He brings out in a beautiful way that the body is one but yet it has many members.

You would not be challenged if I were one big ear standing here before you; or if I were one big nose. Paul says the body is not all hearing, neither is it all smelling. We might say the heart is about the most important member of our body. But have you ever thought how much work your heart would do if it were not for the arteries, blood vessels, muscle tissues, or bony structures of the body? You see, every member of our body is dependent on other members before it can function to its fullest extent.

So also is the body of Christ or the church. Paul says we need all these various diversities of gifts directed by one Spirit, to make a forward-going church. How does this work out in actual practice? What kind of church would you have here if this morning when the Sunday school began everybody would have stood to their feet and begun to teach? Or if when it comes time for the sermon everybody would walk to the pulpit and begin to preach. You see some of us are Sunday-school teachers, others are Sunday-school superintendents, others are ministers, deacons, bishops, trustees, choristers, and lay members.

In v. 22 Paul says there are some members of the body that "seem to be more feeble." I'm glad for this verse. For it seems to me he is definitely giving room for the janitor and usher of the church. We couldn't have church without janitors and ushers, could we? No, they may

seem more feeble, but "are necessary."

When all these members of the church perform well their duty and we have an organization that is directed by God, then we have a body or church that will go forward and be a real witness to the world.

Some of you may be saying, "I wonder why he is saying all this. He represents a school; what does this have to do with education?" This is the reason: It would hurt me this morning if some one here would leave saying that I think education is the most important function of the church. Education is an important member of our church, but it has its place to function and there it must stop. We must have our foreign missions, city missions, hospitals, children's homes, old people's homes, local congregations, rural missions, and rescue missions. What I'm going to say about schools I do not say at the expense of the other members of the body of Christ. I am only representing one member of the total body of Christ.

Schools Are Servants of the Church

Some of you may ask what member of the body is our schools. What part of your body serves you? My hands and feet serve me; my hands clothe me, they feed me, or my feet take me where I want to go. To me our schools are servants of the church. They dare not set policy. The church as a corporate organization must set the policy and standards. Our schools carry out the policy and standards as directed by the church. I have a deep conviction that our schools must remain servants. We have too many illustrations in history of what happens to Christian schools when they become independent of their church and begin to set their own policy. One only needs to look at Harvard, Yale, Northwestern, or Princeton. All of them were fine Christian schools at one time, but you can hardly say that of them now.

Three Reasons for Having Church Schools

I may shock some of you if I tell you our church has not established schools to educate our young people in the sense that the world thinks of education. The first and primary reason is to challenge our young people into genuine Christian living. As soon as our schools cease doing this, they may just as well close their doors and our young people can

attend our public schools as our universities. There must be a continuing stream of young people graduating from all of our schools with a vision of Christian living as set forth in the Scriptures.

The second reason for our church establishing schools is to train young people for Christian service. I am speaking now of the larger concept of Christian service. The Christian farmer who is raising a fine family on the farm and who has all his time, talents, and wealth dedicated to the church, or the Christian nurse and doctor who enter their profession because they feel they can testify to the sick on what our Lord can do for them—they, too, have their time, talent, and wealth dedicated to the church. Or the Christian teacher who enters his profession with a sense of mission for the young people studying under him dedicates his time, talent, and wealth to the church. The church needs Christian laborers, contractors, masons, machinists, and men and women in other fields who live for the good and testimony they can give. To me this is just as much a part of Christian service as is the work of the missionary, minister, or bishop.

The third reason for having our schools is to establish another mission station in the church. At Hesston College we have a large group of young people who come to us each year and there find a new salvation experience that they never had before. About a year ago I heard a foreign missionary say that as a church we will spend hundreds and thousands of dollars on a foreign program and in the same breath overlook our dear young people in our home churches by sending them off to our public high schools and colleges. He asked, "Why?" and it's a good question. Not that in God's sight our own young people's souls are more precious than those in South America, India, or China; but by saving our own young people for the church we have a potential missionary, minister, and Christian worker because of the rich Christian heritage behind our young people. Our future church will be made up of the young people we have now. Do we want our church to be influenced by the practices of the public high school and college? It will unless we urge more of our young people to attend our own schools. Our schools are mission stations of the church. They are saving our own young people. When one gives to our schools it is a mission offering.

Hesston College and Bible School stands ready to defend the policies and standards of the church. In your daily devotions pray that all of our schools might truly remain servants of the church, that they will continue to challenge young people into genuine Christian living, that they will continue to train for Christian service, and that they will remain mission stations of the church.

Hesston, Kans.

Male school teacher, 25 years old, desires to serve in a Christian day school. A graduate of Hesston College, he has taught in the public school system of a Mennonite community during the past year. He has an Illinois elementary teacher's license. If this brother can be of service in your community, write to Nelson Kauffman, Board of Education, 1417 Broadway, Hannibal, Missouri.

TO BE NEAR TO GOD

THEME: THE DRAMA OF PAIN AND DESPERATION

Sunday, July 29

"Skin for skin, yea, all that a man hath will he give for his life."

This thrust of Satan's was aimed at Job's love for living. By the size and glory of his estate one might have guessed that his attachment to life could scarcely be surpassed by any other love. But as Job was shorn loose, one by one, from his possessions and wealth, his character stood out boldly like a silhouette target before the onslaught of Satan. Surely, now he would consider his life of more consequence than his faith in God.

Monday, July 30

"Curse God, and die."

Why not reverse the target and open fire on God? Then what? Death, surely, but so what! At least, God would know you considered it an unfair deal and that you did not care to keep up the relationship. And wouldn't God be sorry! How easy it is to yield to the temptation of accusing God when we don't understand all that is going on in our little clump of mortality and dust! Job must have smothered his wife's anger with his reply: "Shall we receive good at the hand of God, and shall we not receive evil?"

Tuesday, July 31

"Shall mortal man be more just than God?"

Did Eliphaz have some insight as to the reason of Job's suffering? Did he know God's designs were not to be questioned? Did he understand that the justice of God was not reckoned by human standards? But how shall we accept the unanswerables of life? How are we to look at the seeming contradictions of present-day living that leave us blinded and dumb? There is only one vantage point which will give us the proper view, and that is through the eyes of a just God. Eliphaz had a vision and out of the vision a voice: "Shall mortal man be more just than God?" The finite and the mortal must accept the infinite and the immortal by faith.

Wednesday, August 1

"Now shall I sleep in the dust."

What an escape death might have been! How peaceful to lay dust into dust and to know nothing—neither joy nor pain! But death is not annihilation nor a sleep without sense. Death is a translation, a migration. Job could not see any possible future good that could come out of his suffering, and he wished only that God would let loose His hand and cut the tiny thread that tied him to life, to reality, and to pain. But Job could not see the end nor God's purpose. He did not yet know what exquisite joys are born of pain.

Thursday, August 2

"Behold, God will not cast away a perfect man."

Bildad had a very clear analysis of Job's problem. There was only one thing wrong

with his ultimate conclusion. It was a false assumption. It was made from his own position rather than from either Job's or God's. He judged things as they appeared to be rather than as they really were. Of course, he had no way of knowing what had transpired in heaven, but so much greater reason to withhold judgment. Surely, the judgment of God is always painful. But pain and suffering are not always an evidence of the judgment of God.

Friday, August 3

"I am afraid of all my sorrows."

Why was Job afraid of his sorrows? Was he afraid of pain? Was he afraid that perhaps it was a judgment of God after all for some unknown sin? Did he fear this testing would in the end reveal some unpardonable deficiency in his character? Or that his suffering would eventually undermine his faith in the goodness and justice of God and turn his submission to bitterness and rebellion? As nothing else had ever done, the horizon of Job's character was being peeled back farther and farther until every hidden recess of his soul stood naked before the mirror of God's holiness and majesty. Was this the cause of his fear? Was this his greatest pain? The stripping of the soul and self before God can be most painful.

Saturday, August 4

"O that one might plead for a man with God, as a man pleadeth for his neighbour!"

Job stands on trial before God. The accuser is Satan. The charge is: Job serves God for what he gets out of it. The witnesses are these three miserable friends. Time and again they fly at Job's character, his integrity, his uprightness before God. By common consent they agree that Job must be found guilty, or whence the judgment? Job cries in desperation for one to take the witness stand in his defense before God even as a man would for a neighbor on trial in the legal courts. How our humanity wants companionship in suffering and how we cry for a defender when our integrity is threatened by an over-reaching tongue!

—Tillie Yoder.

Think of a land where there are no jails, no penitentiaries, no court. No liquor dare be sold. There are colleges and seminaries. The public school system is practically perfect, and every child of ten can read. It sounds so wonderful! The land is Iceland.

Compare it with the land described in an old song:

"There is a land of pure delight,
Where saints immortal reign;
Eternal day excludes the night
And pleasures banish pain.
There everlasting spring abides
And never withering flowers.
Death like a narrow sea divides
That heavenly land from ours."

—Mrs. D. D. Stoltzfus.

EARNING A LIVING

Sunday School Lesson for August 5

(Luke 12:13-48a; 18:18-24; Acts 16:11-15; I Thess. 4:10b-12; II Thess. 3:7-10)

Is it possible for one to earn a living? Do we really work for all we get? Consider together, according to the vocations of your pupils, how much of our so-called earning is really a gift of God. Especially in this very fruitful north-temperate zone should we appreciate God's gifts by way of good climate, with its moisture, sunshine, and changeableness, and the good soil and minerals.

Two good principles concerning our working for a living are found in the story of the rich fool. This farmer was no doubt a good farmer, a very good one. He raised bigger and better crops and had a great increase. But he was too grouchy for more. The "muchness," the abundance is what gave him impetus to work. He coveted full barns. He may have been working for a reputation. At least he was satisfied with an abundance of things. "More" urged him in his daily work.

Also this man worked at farming for his own enjoyment. It was "my barns," "my grain," "my goods," "my soul," "thine ease" (my future). The Christian doesn't live for himself but he labors to be "rich toward God." Notice all the rewards of work that that farmer mentioned are for his body, not for his soul. Herein this man was a fool (according to Jesus). Since Jesus called upon the people to beware of such working motives, we do well to consider our motives. Might we be giving too much effort to full food shelves, to a well-furnished house, to too large a wardrobe, to a reputation for thrift, and to rising standards of living? When does thrift become covetousness or grasping for more for self?

Both Jesus and Paul show us that work is honorable. The world is calling for larger vacations, shorter hours, heavier pensions, and easier working conditions. For what purpose? Is there not too much feeling that God or the government or the church or someone owes us a living? Consider well the temptations of your pupils along these lines. Christian employees and employers are Christian in all their ways. They cannot be patterned after ungodly men, lazy men, spoiled men, and immoral men.

Legitimate vocations might be discussed; especially if you teach young people. The test is, do they make us rich toward God? Should a Christian make clothing and other commodities that a Christian cannot use? Should a young woman work for the wealthy woman who really doesn't need help but is living in extravagance and selfishness? (As teachers we do well to keep ourselves to the theme of this lesson rather than discuss how to spend the money we earn—the theme next Sunday.)

Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

Pride slays thanksgiving, but an humble mind is the soil out of which thanks naturally grows.—Henry Ward Beecher.

FAMILY CIRCLE

The Blade . . . The Ear . . .

The Full Corn in the Ear

Grow Old Along with Me

BY PAUL ERB

This article brings to a close the series under the above general caption. It deals with the period of human life which is, more than any other, the "full corn in the ear." From its beginning life is a development and growth, reaching its culmination and fruitage, so far as this world is concerned, in what we often call old age. There really is not such a thing as old age; there is simply an older age. I am older than I used to be; but so are you. Sixteen is older than six, and sixty is older than sixteen. Life is a progress, leading to eternity. And it is a happy progress if we only make it so.

As we grow older, we mature. And there is beauty and blessing in maturity. Leaves do not fall because they are frozen, but because they are ripe; their work is done. Autumn, with its final blaze of color, is not a tragedy. Even winter in its white radiance is a thing of beauty, especially with its promise of spring to follow.

All God's gifts are good, and our later years may be the happiest part of life if we accept them with grace and use them with profit. "Paul the aged" is a title of honor to which I someday hope to be entitled. Solomon said, "The hoary head is a crown of glory, if it be found in the way of righteousness" (Prov. 16:31).

There are more of us in the upper age brackets than ever before in the world's history. Within recent decades, thanks to science, the span of life has been greatly lengthened. In 1900 one third of those who died had lived fifty years; in 1950 three fourths of those who died had lived fifty years. The life expectancy in the United States increased in this half century from 40 to 66.8 years. One out of seven adults today is over sixty. We are assured that the average life expectancy will be pushed a good deal higher. These additional years may be a great blessing. But longevity is not of value in itself. It depends on what we and our society are prepared to do with these years.

I am determined to make my later years the best years. I will not fall into the delusion that the decrease of physical strength, the fading of the delights of the sense, means a decrescendo of real

living. I know that man is spirit, not body. The path of the just shineth more and more. The spirit lives on an ascending path. When John Quincy Adams was eighty years old, he met a friend on the street one day. "How is John Quincy Adams?" the friend asked. As the old man's eyes twinkled he gave this classic answer: "John Quincy Adams himself is very well, thank you. But the house he lives in is sadly dilapidated. It is tottering on its foundations. The walls are badly shattered, and the roof is worn. The building trembles with every wind, and I think John Quincy Adams will have to move out of it before long. But he himself is very well." With a smile and a wave of his hand the old man walked on.

As I grow older I want to recognize that fact. I will not pull out gray hairs, nor lie about my years. I will believe the calendar. I will try to act my age.

I will be willing to let this world slip away. Property, things, paraphernalia will become of less and less importance. I will not hold on to position and authority. I will be glad to turn over responsibilities to younger hands. I will not be surprised by the loss of health or loved ones. I will wean myself from earth, setting my affection on things above.

I will refuse to become embittered by those who I may think are mistreating and rejecting me. I will let nothing disturb the peace and serenity which is the just property of the aged. I will not try to keep my hand on the controls. Knowing that the iron hand in family, church, and institutions means frustration and the breaking of fellowship, I will try to accept what I know I cannot change. I will not spoil old age with a useless struggle.

I do not want to fall into unproductive senility. There are many things I want to do which I know I will not have time for until I am relieved from some of the present pressure of clocks, schedules, and dead lines. There is a great deal I want to read. I hope I may write—perhaps what others may want to read. I know others have produced masterpieces in their later years. Kant wrote his *Metaphysics* at 74; Goethe completed *Faust* at 80; Tennyson at 83 wrote *Crossing the Bar*. Lamarck completed his great zoological work at 78. Verdi at 74 composed *Ave Maria*, *Stabat Mater*, and *Te Deum*.

Sophocles wrote his *Oedipus* at 90. I will go on learning. Cato began the study of Greek at 80. Psychologists tell us now that a man of 80 can learn about as well as a child of 12. I have seen the joy of a man in his sixties who has memorized whole books of the Bible. The greater the use of a capacity, the more slowly it declines. I do not want to die of indolence.

I look forward to the poise and perspective which age can give me. The old can look at life with a greater objectivity and detachment. As they draw away from the din and the bustle, they can see more truly what it is all about.

Old age may be blessed with a rich store of memories. Wordsworth enjoyed for years the natural beauty which his stored-up mental images gave him. Keats said, "A thing of beauty is a joy forever." What a glorious accumulation of beautiful things a long and rich experience brings: forest and mountain and ocean and plain; symphonies and bird calls, friendly voices and roll of thunder; conversations and sermons and words of trust and affection! No wonder we become increasingly reminiscent.

Only in the later years can we enter into the fruit of our labors. Then we can enjoy the frontier home carved out of the wilderness; the children and grandchildren who have come to bless us; the ongoing sweep of causes which we helped to launch; the evident blessing of the Lord upon those whom we helped to train or to whom we assigned new tasks. For a little while before we go we can see the meaning of the phrase, "And their works do follow them."

Most of all, age is blessed in being so near the glory beyond. It is a beautiful vestibule to the Throne-room where we shall see our Lord as He is. There is increased mood and opportunity for prayer and meditation. "As the lamp that shineth upon the holy candlestick, so is the beauty of the face in ripe age" (Ecclesiasticus 26:17). In a light reflected from the Celestial City the aged saint gazes beyond the boundaries of time.

Who would ask to be a child again, when he has the privileges of old age ahead?

"Grow old along with me!

The best is yet to be,

The last of life, for which the first was made:

Our times are in His hand

Who saith 'A whole I planned,

Youth shows but half; trust God: see all, nor be afraid!"

* * *

"My times be in Thy hand!

Perfect the cup as planned!

Let age approve of youth, and death complete the same!"

—Browning.

Scottdale, Pa.

A family altar leads to an altered life.—The Friendly Messenger.

Happy and Human

A mother with work around her would sit searching the Bible for the secret of the victorious life. Consequently, when she was pressed for time, her duties became irksome. One day when deeply engrossed, her little girl toddled up to her side with a broken doll. "Mummy, please mend dolly for me." With an impatient gesture, she exclaimed, "I've more important things to do; go away." The little one turned sadly away. The mother continued to search.

However, the search was fruitless. Closing the book, the mother sought the child, lying on the hearthrug, clutching her darling doll, the tears still wet on her face. Conscience stricken, she woke the little one with kisses. Taking her in her arms, she breathed a prayer for forgiveness. She knew now that a spiritual life does not thrive on neglected duties. Home again became home, victory shining in the mother's face.—D. Carl Yoder.

The Family Altar

The family altar is one of the oldest and best institutions in the world; blessed is that family where such is established. It is better to live in a cot or a cabin with such an altar than to live in a palace without one.

It makes the Lord a welcome Guest and a member of the family. Most comforting it is to know that we can confer and have fellowship with Him.

To be without God in the home is like being in a tempest-tossed ship without compass or rudder. Samson became weak as other men and an easy prey to his enemies when the Lord left him. So it will be to all those who discard the family altar.

The altar is as much needed in the home as a fire on a cold day, or a lamp on a dark night. No home is complete, no matter how elegantly adorned, without an altar of prayer.

As parents are interested in the mental education of their children, so they should be in the spiritual culture of the heart.

The family altar is a connecting link between our earthly and our heavenly home. If it were more generally established, there would be fewer drunkards, divorcees, and suicides.—Message of Victory.

Delinquent behavior is only a reflection of what the child has received from his parents and society—but we refuse to accept the responsibility.—Selected.

* * *

Today we are teaching unknown children how to live in an unknown world. It is like equipping our flyers with a survival kit; we do not know just where they may land.—Selected.

CHURCH HISTORY

A List of Scriptures Used in Amish Services

BY DANIEL B. SWARTZENDRUBER

The list of Scriptures given below is a translation from a German copy left by my father, Bishop Jacob F. Swartzen-druber, of the Lower Deer Creek Amish Mennonite Church, Kalona, Iowa, and presents the Bible readings as they are followed by the Amish churches. It is interesting to note that only New Testament Scriptures are used and that two entire chapters are read in each service. The chapters, therefore, are given in pairs in this list. The year starts with the Christmas season. The first chapter is read with the congregation standing and the second is read during his discourse by the minister who has the major part in the service. The second chapter is referred to as "Die Nachgehende Schrift"—the Scripture that follows.

"Paul said, 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works' (II Tim. 3:16, 17). Therefore the following shall not be regarded as a rule from which one may not deviate but one may read between times other Scriptures as circumstances demand. The Christmas Scriptures are Luke 1 and 2. At the next service Matt. 2 and 3 are used, followed by Matt. 4 and 5; 6 and 7; 8 and 9, as time and circumstances call for. When communion services are not held on Easter, then one reads Matt. 26 and 27.

"In preparatory services Matt. 18 and I Cor. 5 are read. In connection with communion service, one reads Luke 22: 1-32, I Cor. 10:1-24, I Cor. 11 verse 1 and then verse 17 to the end of the chapter, John 6:48 to the end of chapter, and John 13:1 to verse 17.

"In connection with baptismal services, or otherwise, and each time before the preparatory service it is fitting to speak of the new birth, and John 3 and Rom. 6 are read. Each time after the communion service, it is customary to speak of the glorious liberty the children of God enjoy in Christ Jesus, and in this service John 8 and Gal. 5 or Rom. 8 are used. Or one may speak of the steadfastness in faith and read Heb. 12 and 13.

"The Pentecost Scriptures are Acts 1 and 2; 3 and 4; 5 and 6.

"The seedtime Scriptures are Matt. 12 and John 15. The harvesttime Scriptures are John 4 and Rev. 14. The ingathering Scriptures are Luke 12 and 13; 14 and 16; 17 and 18; 19 and Rom. 12

or Eph. 4.

"The following are known as the between-Scriptures and can be used anywhere between the others wherever it is convenient to do so: John 14 and Eph. 4 or 6; John 14 and I Thess. 5; John 16 and 17; or John 17 and I Cor. 13; I John 1 and 2; I John 3 and 4; I Peter 1 and 2; I Peter 3 and 4; Mark 7 and Eph. 6. Toward the end of the year one preaches concerning the end of the world and reads Matt. 24 and 25.

"At the marriage service is read Matt. 19:1-11 and I Cor. 7; also Eph. 5:15 to the end of the chapter.

"When reinstating a fallen member read Luke 15 or part thereof or II Cor. 2:1-11."—*Mennonite Historical Bulletin*, Jan., 1949.

THE GOODS YOU "LEAVE"

Said Rabbi Stephen S. Wise: "I would respect a man who had courage enough to proclaim in his will, 'I leave every cent to my wife and children; let the rest of the world go to ———'"

So the great Jew called attention to the disregard which respectable and even religious people have for their obligations to society and the kingdom of God.

Sam Jones said: "I do not intend to leave anything to my children. If they are any account they don't need it; if they are no account they don't deserve it."

This also is an extreme position and so stated to get attention. Many very worthy children have not been prosperous. These have a right to share in the temporal benefits which parents have to bestow.

What is right?

(1) Certainly the kingdom of God should share in the inheritance of any Christian man or woman. Nothing less than one tenth and ranging from that to half or nine tenths, according to the worthiness and the need of heirs and other relatives.

(2) Heirs or relatives who have no interest in the church and who will not with their goods support good things should be given only nominal consideration. Moses refused to leave the flocks and herds of the Israelites in Egypt. If you truly love God, you love His kingdom more than you love your godless relatives.

But if you are going to do anything about this, you had better do it *now*. People die or become incapacitated suddenly, you know.—Editorial in *The Free Methodist*.

CHURCH CORRESPONDENCE

NORTH LAWRENCE, OHIO

(Pleasant View Congregation)

Dear HERALD Readers: We have been enjoying the many beauties and bounties of the season, reminding us of God's goodness in providing our material and spiritual needs.

Since the death of our minister, Alva Wengerd, last February, Bro. Elmer Yoder, of Elida, Ohio, has accepted the call to serve us as pastor. He has been coming quite regularly every two weeks. He and his family plan to locate here as soon as arrangements can be made.

Others who have preached in morning services were Gerald Studer, Rudy Stauffer, Noah Hilty, Isaac Zuercher, James Steiner, I. E. Burkhart, S. D. Rohrer, Elmer Hilty, and David Falb.

The communion service on June 3 was in charge of D. D. Miller. At that time one person was received by confession and one by baptism. A few meetings were also held in the homes of shut-ins.

The regular Wayne County Mennonite Ministers' Fellowship meeting was held here Monday evening, March 5.

Besides the regular young people's meeting every two weeks there have been a number of other meetings on Sunday evenings. March 18 Sister Ruth Martin told of her experiences as a relief worker in China, the Philippines, and Japan. The Calvary Hour staff favored us with a program in song and sermon on April 29. May 13 Bro. Levi Wenger repeated a number of chapters from memory, and a men's quartet from the Beech Church gave us inspiring messages in song. On July 1 Bro. Elmer Yoder stayed for the evening and gave a lesson on "Biblical Separation."

Bible school was held June 4-15. Average attendance was 136, with a good many more enrolled. We appreciated the help of eight sisters from other localities who served as teachers. With the united efforts of the superintendent, Blanche Eschliman, the committee, all the teachers, and the community, much good seed was sown, which we hope will bring forth fruit. The program was well attended.

Attendance at our services has been from seventy-five to one hundred. The highest was on Mother's Day. Bro. Yoder gave a message appropriate for the day and a ladies' quartet from Elida sang. That same afternoon our annual program of song was held. Special numbers from different congregations were enjoyed.

We have been encouraged by the many visitors who have worshiped with us the past months.

Our congregation is included in the singing school which is meeting at the Orrville Church each Friday evening with Bro. Dwight Weldy as instructor. Quite a number signed up and are availing themselves of this opportunity.

July 5, 1951.

Mrs. David Falb.

WHITE CLOUD, MICHIGAN

Dear HERALD Readers: We reorganized our Sunday school the last of December. The following were elected to take office at the beginning of the year: Supt., John C. Arnold; Asst., David Kuhns; Pri. Supt., Rachel Arnold; Asst., Wanda Arnold; Chor., Ruth Kuhns; Asst., Carol Jones; Secy.-treas., Ruth Kuhns; Asst., Richard Arnold.

On Easter Sunday Floyd Bontrager from Midland, Mich., was with us and brought the message. Erie Bontrager and Neil Buskirk, from the Vestaburg congregation, have filled our pulpit at different times when our pastor was called away to serve at other places.

During Easter vacation we were glad to have a Gospel team from E.M.C. spend an evening with us and give an inspiring program of songs. Bro. John Litwiller gave the message.

On Sunday, April 15, we held our counsel meeting and communion. Claude Culp, our bishop, was with us.

The young folks have been singing for the aged and invalids of our congregation quite often on Sunday afternoons.

Our group of young folks at present is larger than we have had in a long time. This is very encouraging.

We have been having services in our own church house although the building isn't entirely complete. Attendance has been larger and our Sunday-school offerings have increased noticeably.

Our Bible school has just closed. Bro. Ray Bontrager served as superintendent. Average attendance was fifty-five.

During this year two aged sisters, Mrs. John Miller and Mrs. Daniel Horst, were taken from us by death; also an infant son of Bro. and Sister Martin Kuhns.

May God bless you all. Remember us in your prayers.

Rachel Arnold.

POTTSTOWN, PENNSYLVANIA

Dear Readers of the GOSPEL HERALD: Christian greetings. Bro. Paul Lederach was with us in our preparatory service and brought us a stirring message on Humility. Bro. Amos Kolb officiated in our communion service, held in May.

We enjoyed the fellowship of Bro. Nevin Bender from Greenwood, Del., in a series of revival meetings the latter part of April. His rich spiritual messages stirred our souls. Sunday morning, April 29, he spoke on "The Home and Our Social Relation to God."

Several young souls accepted Christ at these meetings, some from our congregation, and some from neighboring congregations.

June 10 our pastor concluded his message with an invitation, which two persons accepted. The one had been a former member. We rejoiced to see her restored. The other had been counting the cost for some time.

Sister Bessie Baker left the latter part of

May to serve in a voluntary service unit for one year at La Junta, Colo.

Bro. Samuel Bell, who has been ill since December is now in a nursing home near Birdsboro. He remains bedfast.

Sister Shirley Kolb is in Vermont at present, helping with summer Bible school work.

Sunday, June 24, Dr. and Mrs. C. K. Becker, who spent twenty-two years in the Belgian Congo, worshiped with us. Dr. Becker spoke briefly to the Sunday school.

June 26 we held our ground-breaking service for our proposed new church. It was brought to our attention that in 1868 a clause in the charter of the Sprogel burying ground, which is our new location, made provision that the "Mennese" (Mennonites) would have the privilege to erect a place of worship on the site should the need ever arise. And now we have this privilege.

Plans for summer Bible school are in the making. We look forward to this as a means of witnessing to many children who can otherwise not be reached. Remember this work in your prayer. Dorothy Swartz.

MONTGOMERY, INDIANA

Dear Christian Friends: Greetings in the most precious name of Jesus.

On June 10 a group from our congregation went to Bean Blossom to give a program.

June 17 Bro. Frank Sturpe, of Toledo, Ohio, spoke to us morning and evening on "Our Responsibility to the Jews." Sister Sturpe conducted children's meeting.

Bro. and Sister Clayton Bergey, Fentress, Va., worshiped with us on June 24. Bro. Bergey gave a very interesting message on II Thess. 5:19.

July 1 Bro. Alvin G. Becker, Woodburn, Ind., representing the Northern Bible Society, spoke to us about the great need for Bible knowledge in our nation and in many other nations. Dean Kuhns, of Shickley, Nebr., and Robert Lantz of Biglerville, Pa., were also with us. They were on their way to Calhoun, Ky., where they will serve as a voluntary unit to distribute literature as the Lord leads them.

On May 27 Mrs. Cletus Slaubaugh was received into the church by baptism. May the Lord bless her in her new walk of life. At present there are seven more applicants.

July 30 to Aug. 10 our summer Bible school will be held. Bro. Tobias Slaubaugh will be the director.

July 2, 1951.

Hannah Yoder.

WEST LIBERTY, OHIO

(South Union Congregation)

Greetings. We have just completed our largest Bible school. Average attendance was 231. The record attendance was 249. There were classes ranging from nursery through high school. There was also a mothers' class. Thirty mothers attended, four of them being present every day. Of the children sixty-eight per cent were from non-Mennonite homes. We had a fine staff of teachers and helpers, numbering twenty-eight. Pauline Yoder was superintendent and Kathryn Yoder assistant. We are grateful to our heavenly Father for the success of this Bible school.

On June 7 we had a members' meeting and

chose Bro. O. N. Johns as our bishop for a period of three years. Bro. S. E. Allgyer had previously asked to be released from this position because of ill health.

On June 24 Bro. Johns was with us to help us observe the communion service.

At the present time excavation work is being done for the basement of our new church. We are planning to build just west of our present building. Remember us in prayer as this work is being done.

June 28, 1951.

Cor.

THE BOOK SHELF

The Psychologist Looks at Sex and Marriage, by Allan Fromme; Prentice-Hall; 1950; 248 pp.; \$2.95.

This book has a very definite message for marriage partners. "A marriage is as well adjusted as the two personalities involved," says the author. This is his major theme. The author does not attempt to give simple rules for solution of marital problems but rather analyzes in great detail some of the personality traits that make or break marriage. The reader must look within himself to study what he or she is. The analysis helps one to understand oneself.

Many marriages fail because the partners are not emotionally mature. This is a good book for premarriage reading. The author has designed the book "as a guide to better marriage."

While the book has no particular Christian emphasis, the approach suggested to the "marriage travelers" is such as must be made by Christians. They above all other "travelers" do have a power to help them in their self-diagnosis and adjustments. It is a practical book for Christians if they will listen.

The treatise is thorough and requires honesty, sincerity, and integrity for the self-diagnosis. How many people could be helped if they would take advice like the author gives! There is the possibility of true happiness in married life.

I take from the last chapter that the author might sanction divorce (God does not), yet he does lay bare the implications and problems involved.

The reader is helped by the sentence topics of each chapter of the book.—Alta Mae Erb.

A Child's Garden of Prayer, by H. W. Gockel and E. J. Saleska; Concordia Publishing House; 1948; \$2.00.

For those who have worked and played, thought and entertained, and lived with children this little volume is an answer to their problem of finding fitting prayers for child life prayer occasions.

"Prayer is the soul's sincere desire" is usually interpreted as meaning the desire of the adult; but requesting and expressing appreciation is as natural to a child as any tendency he possesses. He uses the basic expressions and methods in his everyday life that will be used in his prayer life. A desire to pray to God is shown early in a child's life.

He wants to talk to God before he eats his meal, before he goes to bed, when he is glad, when he has been naughty, and when his love is intense.

The sequence of prayer presentation in "A Child's Garden of Prayer" is very effective. Prayers for the events of the day, special occasions, as birthdays and Christmas, and special prayers for pastors, school, times of illness, and other occasions are presented.

Otto Keisker, the illustrator, has added much to the content of this volume with his intriguing art. Color combinations are beautiful. Faces of children are happy; rabbits, birds, lambs, squirrels, and dogs are happy companions to these happy-faced children. The quaint costumes give the children an air of timelessness and the toys that are pictured give a feeling of comfort and understanding. The surroundings into which the children are placed in the pictures are all natural ones.

When children pray, words and expressions suitable to a child's comprehension, interpretation, and power of expressing should be used. The authors of this volume satisfy all these requirements. An understanding relationship between God and the child is established. A child using these prayers will feel this as he learns to use the prayers.

I feel the authors of these prayers have presented them with the hope that they may direct many children to build more of their own prayers.

This volume will be a happy "find" to those who have been searching for appropriate prayers for children and many children will cherish fond memories of these prayers as they learn to use them. The book fits well into a home library or a Sunday-school library and would make a fitting gift for a child. It can be used as a prayer guide wherever children are, for prayer is natural to children.—Esther Detweiler.

The Jesus Paul Preached, by Perry F. Haines; W. A. Wilde Co.; 1949; 179 pp.; \$2.

"It is the writer's intention to present the real Christ of the Bible or the Jesus Paul Preached." So the author states his own purpose in the introduction. The desire to write such a book grew out of a careful, scholarly, and devotional study of God's Word over a period of more than thirty-five years, and the writer's realization that men need a better knowledge of Jesus.

The book is not limited to what Paul preached about Jesus by any means, for the entire Bible is used to clearly present various aspects of His life and its meaning for us. In most cases, however, Paul's inspired letters are drawn upon quite heavily before conclusions are reached.

The book contains fourteen chapters, starting with "A Pre-Existent Jesus," and going on with chapters on His divinity, humanity, sinlessness, virgin birth, miracles, crucifixion, resurrection, and exaltation. Throughout there is a heavy documentation with Scripture, and a respect for true Bible doctrine. There is also a helpful comparison and blending of Old and New Testament Scripture.

On the critical side, a reader objects to his obvious reference to the writings of another

in a critical way, with no documentation as to source, so that one might check the source and make his own evaluation. See pages 64 and 68. The same failing is apparent where one is favorably quoted, page 98. On page 57 he says, "God punished Jesus for all the sins ever committed on earth," a bald and erroneous statement, though it is qualified elsewhere in the book. The author presents certain things as fact that have not been commonly accepted, such as on pages 120-123 where he asserts that Jesus was bodily buried twice; or pages 174-176, where he located Paradise and seems quite definite on the intermediate state. His twelfth chapter on the Nature of the Resurrected Body might raise certain questions, as would his interpretation of Spiritual Wickedness in High Places on page 155. Even these interpretations, different though they may be, may have good food for thought, and need not detract from the many values of the book.

In general, I feel the book has value for the mature reader, and give it qualified approval. I feel that ministers especially may find suggestions for good Christ-centered sermons, and adult readers can benefit a good bit from a careful, devotional reading and comparison with God's Word.

The book has no index or reference to sources other than the Bible. The paper, print, and binding are very satisfactory.—J. Robert Kreider.

Japan Begins Again, by Wm. C. Kerr; Friendship Press, Inc.; 1949; 180 pp.; \$1.50.

The author, son of a Presbyterian minister, born in Wisconsin, lived in various parts of the United States and after graduating from Princeton University and Auburn Theological Seminary and serving in the ministry in New Jersey has been a Presbyterian missionary in Korea; however, he served mostly Japanese residents there, and since the war has served in Japan. He is, therefore, well qualified from experience as well as motivation to write this book intended for Japan mission study purposes. The book is well written and the subject matter well arranged for the general reader or student interested in the work of Christian missions in Japan and today's challenge before them. The book covers Japan's secular history briefly. There are also chapters on the principal Japanese religious, customs peculiar to that people, and the history of Christianity in Japan. With the empire gone and Japan trying to find her place again in the world life and in the way the Japanese react under the occupation and in preparing for their ongoing as a nation, the author believes and clearly points out that TODAY is unique in its missionary opportunity and challenge.

The author's own position is soundly evangelical. His style is clear and graphic. A selected reading list, a few pages of valuable informative notes, and a good index are included. One notices the absence of pictures and maps which could not be included because of the limitations in the size of the book. Anyone interested in evangelical missions in Japan today will profit by having and reading this well-written mission story.—Orie O. Miller.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Beitzel—Maust.—Wilber C. Beitzel and Annie Maust by E. B. Peachey at the Maple Glen A.M. Church, Grantsville, Md., June 17, 1951.

Cutman—Ebersole.—Luther W. Cutman and Clara E. Ebersole, both of the Good congregation, Elizabethtown, Pa., by Clarence E. Lutz at the Good Church June 16, 1951.

Frederick—Horst.—Jacob Wilson Frederick, Philadelphia, Pa., and Anna Hartle Horst, State Line, Pa., by Harvey E. Shank, assisted by Clarence Fretz and Irvin Lehman, at the Marion Church, Chambersburg, Pa., June 24, 1951.

Groff—Metzler.—J. Wade Groff, Strasburg, Pa., and Evelyn Metzler, Ronks, Pa., both of the Strasburg congregation, Lancaster Co., Pa., by Jacob T. Harnish at the home of the bride May 26, 1951.

Hostetler—Zoss.—Harold Hostetler and Dorothy Zoss, Lowpoint, Ill., by D. M. Hostetler at the Linn A.M. Church, Roanoke, Ill., June 26, 1951.

Stoll—Martin.—Paul Stoll, Detroit Lakes, Minn., congregation, and Mary Martin, Sheldon, Wis., congregation, by D. L. Martin, assisted by John Stoll, June 15, 1951.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Baer.—To Leonard and Alma (Brunk) Baer, Harrisonburg, Va., a daughter, Linda Carol, July 2, 1951.

Charlton.—To John M. and Margaret (Kreider) Charlton, Dalton, Ohio, a daughter, Mary Alice, June 27, 1951.

Hershberger.—To Edwin and Irma (Hartman) Hershberger, Ligonier, Ind., a daughter, Mary Diane, June 23, 1951.

Hess.—To Paul C. and Susan (Shreiner) Hess, Mt. Joy, Pa., a son, Herbert S., June 13, 1951.

Hockman.—To Norman and Grace (Gross) Hockman, Harrisonburg, Va., a son, Larry David, June 15, 1951.

Hostetler.—To Sam Edward and Alice (Farmwald) Hostetler, Plain City, Ohio, a son, Danny Jay, June 23, 1951.

Keeler.—To Earl L. and Emma (Anders) Keeler, Lansdale, Pa., a son, Philip Earl, May 12, 1951.

Kempf.—To Alvin R. and Verneta (Garretson) Kempf, Rock Falls, Ill., a daughter, Sharon Mae, May 20, 1951.

Kurtz.—To William and Lydia (Miller) Kurtz, Loman, Minn., a daughter, Marilyn Dianne, June 18, 1951.

Lehman.—To Chester S. and Elrena (Hostetter) Lehman, Dalton, Ohio, a son, Curtis Wade, June 29, 1951.

Martin.—To Arthur E. and Janet (Lehman) Martin, Chambersburg, Pa., a son, Ronnie Lehman, June 30, 1951.

Martin.—To Ezra and Edith (Witmer) Martin, Ephrata, Pa., a son, Stephen Lynn, June 26, 1951.

Nofziger.—To Verl and Opal (Headings) Nofziger, Lebanon, Oreg., a daughter, Anita Louise, June 25, 1951.

Nolt.—To Wilmer and Rosene (Benner) Nolt, Denver, Pa., a daughter, Carolyn Benner, July 4, 1951.

Ramer.—To Walter and Elsie (Stichter) Ramer, Goshen, Ind., a daughter, Doris Ann, June 25, 1951.

Sauder.—To Amos H. and Mary (Nissley) Sauder, Manheim, Pa., a daughter, Linda Mae, May 13, 1951.

Selzer.—To Wilbur E. and Lizzie Mae (Yoder) Selzer, Canton, Kans., a son, Stephen Wilbur, June 19, 1951.

Shue.—To Paul B. and Mary Idell (Weaver) Shue, Harper, Kans., a daughter, Brenda Jeanne, June 14, 1951.

Siegrist.—To J. Henry and Nora (Pfautz) Siegrist, Manheim, Pa., a daughter, Mary Ann, July 6, 1951.

Siegrist.—To Jacob B. and Erma Mae (Herr) Siegrist, Lancaster, Pa., a daughter, Mary, July 1, 1951.

Stoltzfus.—To Llewellyn and Anna (Stoltzfus) Stoltzfus, Gap, Pa., a son, Mervin Wayne, July 1, 1951.

Ulrich.—To Roy E. and Rebecca (Riehl) Ulrich, Lancaster, Pa., a daughter, Rosalind Pearl, June 23, 1951.

Wideman.—To Henry and Arabelle (Snider) Wideman, Preston, Ont., a daughter, Grace Marie, April 2, 1951.

Yoder.—To Duane E. and Ellen (Miller) Yoder, Kalona, Iowa, a daughter, Jane Ann, June 30, 1951.

Yoder.—To Norman C. and Effie (Kaufman) Yoder, Belleville, Pa., a son, Ray Linford, June 21, 1951.

Zimmerman.—To David and Grace (Heistand) Zimmerman, Manheim, Pa., a son, Wilbur Lee, July 6, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

King.—Mary Allie (Mayme), daughter of Levi J. and Barbara (Yoder) King, was born May 25, 1876; passed away unexpectedly June 19, 1951, at her home in Liberty Twp., near West Liberty, Ohio; aged 75 y. 24 d. In early life she accepted Christ as her Saviour and became one of the members of the Bethel Mennonite congregation when the church was organized, remaining faithful until death. Much of her life was spent in serving others. She worked at the Mennonite Orphans' Home for seventeen years, after which she did practical nursing and helped elderly people until her health failed. She was interested in the welfare of the church and in sewing circle work. Surviving are 3 brothers (David B., Wellman, Iowa; John Y., at home; Ben B., Sheldon, Wis.), 3 sisters (Lora Ann and Delilah, at home, and Mrs. Siddle B. Oyer, Goshen, Ind.), 20 nephews and nieces, 44 great-nephews and nieces, one great-great-nephew, and many friends. Her parents, a brother (Oliver), an infant sister, and 2 infant brothers preceded her in death. Funeral services were held June 21 at the Bethel Church, in charge of Abram Kaufman and Marion Y. King. Burial was made in the Yoder Cemetery on the Ludlow Road.

Lehman.—Peter, son of the late Simon and Mary (Hirschey) Lehman, was born at New Bremen, N.Y., Jan. 11, 1866; died suddenly, at his home, June 8, 1951; aged 85 y. 4 m. 27 d. Dec. 16, 1895, he was united in marriage to Mary Kennel, who passed away Oct. 5, 1946. In his youth he united with the Amish Mennonite Church. Surviving are 4 children (Aaron and Emanuel, Castorland, N.Y.; Simon and Rosina, at home), 13 grandchildren, 4 sisters, and a number of nieces and nephews. Funeral services were held at the Croghan A.M. Church by the local ministry. Burial was made in the cemetery adjoining the church.

Miller.—Fanny, daughter of Christian and Susanna (Christner) Troyer, was born Aug. 19, 1875, near Goshen, Ind.; died at her home near Kalona, Iowa, Feb. 28, 1951; aged 75 y. 6 m. 9 d. Death followed a complication of illnesses, immediately caused by gangrene. When she was seventeen years old she united with the Amish Mennonite Church, remaining faithful throughout her life. Sept. 24, 1893, she was united in marriage to Noah S. Miller, who survives. Also surviving are 2 daughters (Mary—Mrs. John I. Helmuth and Susie—Mrs. Chriss A. Gingerich, Kalona, Iowa), 10 grandchildren, 7 great-grandchildren, one brother (Jeff S., Topeka, Ind.), one half brother (David C., Goshen, Ind.), one half sister (Annie—Mrs. Enos Glick, Shipshewana, Ind.), and many other relatives and friends. Her parents, stepmother, still-born twin sons, one brother, 3 sisters, 2 half sisters, one infant grandson, and one infant great-grandson preceded her in death. In 1924 she and her husband and daughter moved from Indiana to Iowa, where the other daughter had already made her home. Funeral services were held at the home and at Fairview Church on March 2. Burial was made in the near-by Fairview Cemetery. E. G. Swartzendruber, Albert S. Miller, and M. Swartzendruber

officiated. Texts: Ps. 50; John 14; II Tim. 4:7, 8.

Miller.—Ira Scott, son of Clegget and Margaret Miller, was born in Hagerstown, Md.; died June 15, 1951; aged 63 y. He practiced his profession as a doctor for thirty-four years in Hanover, Pa. Surviving are his wife (Mary Hershey Miller), one daughter (Zelah Frances Bender, Mt. Joy, Pa.), and 5 grandchildren. Funeral services were held at the Mennonite Church, York Road, with Richard Danner and Amos Shank officiating.

Reed.—Suzane, daughter of the late Henry H. and Susan (Ressler) Good, was born near Elida, Allen Co., Ohio, April 2, 1884; departed from this life June 13, 1951; aged 67 y. 2 m. 11 d. Surviving are 2 daughters (Mrs. Robert Smith, Akron, Ohio; and Mrs. Albert Trohian, Cheswick, Pa.), 2 grandsons, 4 brothers (Emanuel, Lima, Ohio; Levi, Roanoke, Va.; Henry, South Boston, Va.; and John F., Knoxville, Tenn.) and 2 sisters (Mrs. William Jennings, Knoxville, Tenn., and Mary M., Balodgahan, India). The last eight years she was a director at a girls' training school in Adrian, Mich. Hoping to recuperate from illness, she went to the home of her brother (John) in Knoxville, Tenn., and the following day, April 7, 1951, was placed in a Knoxville Hospital where she was a patient until death. She was a member of the Methodist Church. Funeral services were conducted by George Creswell and William Jennings. Burial was made in the Highland Memorial Cemetery.

Rich.—John, son of John and Mary (Nofziger) Rich, was born May 26, 1885, at Stuttgart, Ark.; passed away March 24, 1951, at the Detweiler Memorial Hospital, Wauseon, Ohio; aged 65 y. 9 m. 28 d. On March 21, 1906, he was united in marriage to Ellen Nofziger, also of Stuttgart, Ark. To this union were born 3 children (Lester, Clarence, and Olive, all of Archbold, Ohio). His father died twenty days before John was born and his mother passed away when he was four and one half years old. He and his sister (Katie, who preceded him in death in 1936) were reared in the home of Bishop Jacob Yoder, who had also adopted Rudy Sutter and Mrs. J. B. Springer. In 1920 he moved from Stuttgart to the Archbold community, where he was in residence and in business from that time on. He was a loyal supporter of the church, a member from the time of his youth. His devoted living has made immeasurable contributions to his family, the church, and the community. His transition into life in its most complete sense leaves his wife, his 3 children, and 5 grandchildren to continue their labors. Funeral services were held March 27 at the Central Mennonite Church near Archbold, Ohio, with Philemon L. Frey officiating. Interment was made in the Pettisville Cemetery.

Risser.—Lizzie Stern was born Dec. 6, 1886; departed from this life very unexpectedly, of a heart attack, June 28, 1951; aged 64 y. 6 m. 22 d. She was united in marriage to Menno H. Risser, who preceded her in death nineteen years ago. Surviving are 4 sons and one daughter (Tillman, Christ, Phares, Paul, and Mrs. Eugene Risser, all of Elizabethtown, Pa.) and a number of grandchildren. She was a faithful member of the Risser Mennonite Church. Funeral services were held at the Miller Funeral Home, Elizabethtown, and at the Risser meetinghouse July 2 by Noah Risser and Walter Oberholtzer. Interment was made in the adjoining cemetery.

Zuercher.—Caroline, daughter of Christian and Anna (Boegli) Welty, was born at the family home in Wayne Co., near Orrville, Ohio, Oct. 3, 1868; passed away June 29, 1951; aged 82 y. 8 m. 26 d. She was the youngest of a family of seven children. Two brothers and one sister died of diphtheria in 1858. One sister (Dinah—the late Mrs. Dan Gerher) survived the disease. Another sister (Fanny) died in 1927. At the age of sixteen she expressed her allegiance to her Lord and united with the Sonnenberg Mennonite Church, Dalton, Ohio, J. N. Nussbaum officiating. Oct. 27, 1908, she was married to Jacob D. Zuercher, from Berne, Ind. Surviving are her husband, their one child (Ivan), 3 grandchildren, one sister (Sarah Shumaker Reeser), and many nephews and nieces. She was a true and loving helpmeet to her husband. In her last years she was called on to witness in patient bodily suffering for many months. Her quiet disposition, her kindly spirit, and her simple faith in God were a silent but effective witness of Christian living. Funeral services were held at the home and at the Kidron Church July 2 by Reuben Hofstetter, Isaac Zuercher, and Allen Bixler. Interment was made in the church cemetery.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. Laurence Horst, Hesston, Kans., directed the summer Bible school at Eureka Gardens in Wichita, Kans., early in June. He followed with evangelistic meetings for two weeks at the same place.

Bro. and Sister John Driver, under appointment for missionary work in Puerto Rico, are visiting Bro. Driver's parents at Hesston, Kans.

A Harvest Home and Bible Meeting will be held at Millers Church near Leitersburg, Md., on Aug. 1. Speakers on the program are Elmer Kolb, Pottstown, Pa., and Alvin Martin, New Holland, Pa.

Nineteen applicants, with an average age of twelve years, are under instruction for church membership at East Chestnut Street, Lancaster, Pa.

Bro. Harold Horst and family, Hagers-town, Md., were visitors at Fairpoint, Ohio, on July 22.

Bro. J. D. Hartzler, Flanagan, Ill., preached at Metamora, Ill., on July 15.

Bro. Melvin Miller, representing M.C.C., will discuss relief needs at Metamora, Ill., on July 28.

Sister Lois Meyer brought a group of folks from Cleveland to give the program at the Pleasant Hill Church, Sterling, Ohio, Sunday evening, July 15. These come from the area where our Relief Committee has been conducting Bible schools for four years.

An inspirational home-coming meeting will be held at Long Green, Md., at 10:00 a.m. Aug. 4 E.S.T. Long Green is about fifteen miles north of Baltimore in a beautiful valley where once there was a strong Mennonite congregation. In the well-kept cemetery one sees familiar names such as Yoder, Smucker, Hertzler, Mast, Kennel, Miller, Nafziger, Smoker, and Neuhauser. There is only one living member in the community. Services are held the first Sunday of each month by a minister from the Maple Grove and Conestoga churches. Here is an opportunity for young folks who are looking for farming area near the best of markets.

The Lancaster tent meetings are continuing to July 22. At this writing some two hundred have accepted Christ for the first time and well over a thousand have received victory and assurance. When these meetings have finally closed we expect to publish a complete story of this great outpouring of the Spirit.

Sister Gladys L. Hostetter, of Eastern Mennonite College, Harrisonburg, Va., plans to open a Gospel book and gift store at 3514 Huntington Avenue, Newport News, Va. This store will go under the name of Carol Book Shop, and the tentative opening day will be Aug. 4.

Bro. B. Harold Thomas and members of the New York City Mission will present the

program of the young people's meeting at East Petersburg, Pa., on Sunday evening, July 29.

Bro. Paul Hummel was ordained to the ministry at a Sunday night service at Berlin, Ohio, on July 15. He will serve the Berlin congregation. Bishops officiating were D. D. Miller, O. N. Johns, and Paul R. Miller.

A baptismal service was scheduled for Flat Ridge, the outpost of the Martins Creek congregation in Ohio for July 22.

Dr. Carl F. H. Henry, well-known theologian from Pasadena, Calif., preached at East Goshen, Ind., the evening of July 1. Bro. John Hess, Kitchener, Ont., conducted the devotional service.

Bro. B. Charles Hostetter, Harrisonburg, Va., will be the evangelist in meetings at East Goshen, Ind., Aug. 12-19.

Bro. Merrill Swartley has moved with his family from Souderton, Pa., to Goshen, Ind. They will worship with the East Goshen congregation.

The Ladies' Chorus of Metamora, Ill., gave a program at Peoria the evening of July 22.

Ground was broken on July 9 for the new church building at Metamora, Ill.

The M.Y.F. unit at Wayland, Iowa, bought a new desk for the office of Vincent Krabill at Hesston College.

Bro. Ray Bair, Louisville, Ohio, preached at Leetonia, Ohio, the evening of July 15.

Bro. Richard Martin, Elida, Ohio, is the evangelist in tent meetings to be held at Stoner Heights, near Louisville, Ohio, July 29 to Aug. 5.

Twelve girls accepted Christ for the first time at the Girls' Camp at Laurelville, and a number took a forward step in their experience.

Bro. S. F. Coffman, veteran churchman of Vineland, Ont., brought the morning message at Scottsdale on July 15. Opening devotions were by Bro. Urie Bender, Baden, Ont. In the evening services Bro. B. Charles Hostetter brought the message.

Bro. C. F. Yake is still confined to his bed and has cancelled his summer's appointments. He will appreciate the prayers of his friends.

Bro. A. J. Metzler brought messages at Mattawana, Pa., on July 15.

Bro. Harold Brenneman, tract editor, preached at Hartville, Ohio, Sunday morning, July 15.

Bro. C. Warren Long brought three messages at the Newcastle Church near Morton, Ill., on the fifth anniversary of its beginning.

Bro. John David Zehr, Los Angeles, conducted the summer Bible school at Upland, Calif.

Bro. Cornelius Dyck spoke on refugee resettlement work in Paraguay at St. Jacobs, Ont., on July 5.

Bro. John P. Duerksen brought the morning message at Peabody, Kans., recently.

Bro. Leo Miller, of Filer, Idaho, will succeed Bro. Merle Bender at the Eureka Gar-

dens Church at Wichita, Kans. Bro. Bender becomes field representative of Hesston College.

Summer school students of Goshen College conducted the evening worship service at Locust Grove near Elkhart on July 8.

Bro. Murray Krabill and family have moved to Mt. Gilead, Ohio, to begin their work in the new congregation there.

The brethren Percy Miller, S. J. Hostetier, and Ralph Stahly spent several days in Kentucky recently in the interests of the Indiana-Michigan District Mission Board.

Bro. George R. Brunk will hold tent meetings opposite the Tuttle Avenue Church, Sarasota, Fla., Jan. 20 to Feb. 17, 1952.

The Golden Rule Gospel Messengers, a lay organization in the Ontario Conference, are sponsoring a district-wide revival campaign Sept. 4-16 at the United Missionary tabernacle near Kitchener, Ont. Bro. James Bucher, Hubbard, Oreg., has been secured as evangelist.

Scriptural Teachings on Divorce and Remarriage will be Bro. J. Paul Graybill's subject on July 28 at the Stauffer Church, near Bachmanville, Pa. The service begins at 7:30.

Change of Address: Bro. J. M. Nissley, from Sarasota, Fla., to Grantsville, Md.

Revival meetings will be held at the Valley View Church, Criders, Va., July 18-29 by Bro. B. Charles Hostetter.

Thirty boys from the mission congregations at Wilmington, Del., and Marietta, Palo Alto, and Sandy Hill in Pennsylvania were enrolled at Camp Tel Hai, Honey Brook, Pa., June 21 to July 3. A number of these boys accepted Jesus Christ as Saviour during their stay at camp.

An unusual witness to the Jews was given at Camp Tel Hai July 5-18. Twenty-nine Jewish girls from New York and Philadelphia were given a two weeks' camp experience. Bible instruction was based on a study of the Ten Commandments. The counselors were the following workers to the Jewish people: Bro. and Sister Lloyd Weaver, Newport News, Va.; Bro. and Sister John Sensenig, Palo Alto, Pa.; Sisters Ada Myer and Lillie Constable, Philadelphia, Pa.

Speakers at the forty-eighth annual Sunday-school meeting and harvest home services to be held at the Slate Hill Church near Harrisburg, Pa., on Aug. 5 are Isaac Baer and T. K. Hershey.

The excavation and well-drilling has been completed at the site where the South Union congregation, West Liberty, Ohio, is planning to erect a new church. The construction will be of brick. When the new auditorium is ready for occupancy, the present frame structure will be dismantled and its materials used in the construction of a frame Sunday-school wing. This wing will be faced with brick. The basic construction work will begin as soon as \$40,000 is on hand. The building fund now stands at \$26,000 and is climbing steadily. It is hoped to begin construction by late summer.

Regular services are held at the Wernersville, Pa., State Hospital by workers from the Landisville and Salunga congregations.

Nine young people were baptized at Melingers Church, Lancaster, Pa., on July 8.

The annual open-air inspirational song service will be held, D.V., on Aug. 5 at 1:30 p.m. in the grove adjoining Martins meeting-house near Red Run, Pa.

In the ordination services of Bro. Robert Keller at Sterling, Ill., on July 8, Bro. Howard J. Zehr was in charge of the devotional period. Bro. Roy D. Roth preached the sermon. Bro. A. C. Good was in charge of the ordination and installation. And Bro. J. N. Kaufman gave the charge to the congregation.

Bro. Ezra B. Yordy, Eureka, Ill., preached for the Science Ridge congregation at the morning service on July 8.

Eleven denominations were represented in the enrollment of 220 in the summer Bible school at Sterling, Ill.

Visiting friends and relatives during recent weeks in the Western states were Bro. and Sister Ervin Moyer, Souderton, Pa., and Bro. and Sister John H. Yoder, Elverson, Pa.

A Prophecy Conference will be held at Columbia, Pa., July 28, 29, with George R. Brunk and Ernest G. Gehman as instructors.

Bro. Simon Bucher will discuss the topic, God Speaks Through His Word, at the Hammercreek Church near Lititz, Pa., July 29 7:15 p.m.

Bro. Ivan Kauffmann and a male quartet from Hopedale, Ill., brought a program at Roanoke, Ill., the evening of June 24.

Bro. David Thomas closed evangelistic meetings in New York on July 1. There were eight confessions.

Bro. Levi Hurst and wife write: "We have just boarded the S.S. Cape Race. Accommodations are very comfortable. There is only one other passenger on this freighter—an Egyptian grandmother. Our voyage to Alexandria is seventeen days, including a two-day stop at Genoa, Italy. Our sailing had been postponed nine days because of shipping strikes.

Bro. Robert Harnish, new superintendent of the work at Highway Village, East Peoria, Ill., preached at the Pleasant Hill Church Sunday evening, July 8.

A young people's missionary institute will be held at the Mechanics Grove Church, twenty miles south of Lancaster, Pa., on

Route 222, July 28, 29. Speakers are John E. Kurtz, Harrisonburg, Va., E. W. Kulp, Bally, Pa., J. Paul Sauder, John S. Hess, Emory H. Herr, and D. Stoner Krady. The Sunday afternoon service will be held in the open air at the Hans Herr house near Willow Street. This is the oldest building in Lancaster County and marks the first Mennonite settlement there.

The annual open-air singing in the grove of the late Joseph G. Kennel three-fourths of a mile north of Atglen, Pa., near the Maple Grove Church, will be held July 29 at 1:30 p.m. D.S.T., the Lord willing. Everyone is welcome.

Bro. Don Augsburger of the Pike congregation, Elida, Ohio, has accepted a call to serve in the ministry of the Martins congregation, Orrville, Ohio, as assistant to the pastor, Bro. Stanford Mumaw. Ordination services are planned for Sunday afternoon, July 29, at the Martins Church, with O. N. Johns and E. B. Frey in charge.

Bro. and Sister James Shank, from the Africa mission field, will speak at the Sunnyside Mission near Lancaster, Pa., on Sunday evening, July 29, at 7:30.

The Gospel Lighthouse Band will hold its quarterly meeting July 28 at the Kinzer Church, Kinzers, Pa., with Bro. Ralph Malin as speaker.

Bro. Henry Paul Yoder was chosen by lot and ordained to the ministry to serve the Boyertown, Pa., congregation Sunday, July 1. May God bless him.

Baptismal services will be held Aug. 12 at the Bally, Pa., Church, the Lord willing.

An open-air Calvary Hour radio rally will be held in Rohrer's woods behind the Detweiler home on the Orrville-Smithville road Sunday evening, July 29, at 7:30. Bro. A. J. Metzler will be the guest speaker. In case of rain the service will be held in the Orrville, Ohio, High School.

The Mennonite Youth Team was at Hannibal, Mo., July 12-15. Bro. Gerald Studer, director of the team, preached both morning and evening on July 15 at the Hannibal Mission Church. The team gave a program at Pea Ridge July 16 and at Mt. Pisgah, Cherry Box, Mo., on July 17.

Bro. Orrie D. Yoder, accompanied by his wife, visited at Hannibal, Mo., en route to the Pacific Coast and preached for the Hannibal congregation June 24.

The Christ-for-Today tent campaign opened in Hannibal on July 22, with Bro. Ken-

neth Good, Elida, Ohio, as evangelist. A service unit consisting of Mary Slagell, Hydro, Okla., Esther Schowalter and Marilyn Stutzman, Goshen, Ind., and Eileen Conrad, Smithville, Ohio, were engaged in visiting homes inviting people to meetings during the period July 2-21.

Bro. John Miller Yoder, Parnell, Iowa, visited the congregations at Cherry Box and Pea Ridge, Mo., over the week end of July 1. Bro. Yoder was formerly pastor of the Mt. Pisgah congregation, at Cherry Box.

The Morgan County, Mo., Court has requested the Mennonite Church to consider operating the county home. A committee appointed by the South Central Conference made contact at the county court and made a preliminary report July 2. Bro. Jesse Wenger, Versailles, Mo., is the local representative of the committee.

The Youth Fellowship of the Pinto, Md., congregation gave a musical program at the Cedar Grove Church, Greencastle, Pa., on Sunday evening, July 22.

Bro. Moses H. Roth, Baden, Ont., was the guest speaker at St. Jacobs Sunday evening, July 8. Bro. J. W. Shank, Chicago, Ill., spoke there on July 12.

Bro. Paul M. Lederach, Lederach, Pa., brought the evening message at Goshen College on July 1.

Calendar

Chesley Lake Camp:
General M.Y.F. Workshop, Aug. 4-11
Junior Boys' Camp, Aug. 11-18
Junior Girls' Camp, Aug. 18-25
Young People's Camp, Aug. 25 to Sept. 1
Laurelville Mennonite Camp, Mt. Pleasant, Pa.
Music Conference, July 28 to Aug. 3
First Young People's Institute, Aug. 4-10
Second Young People's Institute, Aug. 11-17
Second Family Week, Aug. 18-24
Missionary Bible Conference, Aug. 25-31
Little Eden Camp, Onkama, Mich.
Young Adult Week, July 28 to Aug. 4
Christian Businessmen's Week, Aug. 4-11
Church Music Week, Aug. 11-18
Farmers' Week, Aug. 18-25
Family Week, Aug. 25 to Sept. 1
Illinois M.Y.F. Retreat, Pilgrim Park, Princeton, Ill., July 27-29
M.Y.F. Workshop, Chesley Lake Camp, Allenford, Ont., Aug. 4-10, noon
Southwestern Pennsylvania, Annual Conference, Blough Church, Aug. 5-8
Annual Meeting, Iowa-Nebraska Conference, Cedar Creek Church, Manson, Iowa, Aug. 7-10
Annual Christian Life Meeting, Lancaster Conference, Elizabethtown, Pa., Aug. 14, 15
Illinois Conference, Annual Meeting, Evangelical U.B. Campgrounds, Groveland, Ill., Aug. 14-16
Ohio Christian Workers' Conference, Martins Creek Church, Berlin, Ohio, Aug. 14-16
South Central Conference, Annual Meeting, Pennsylvania Church, Hesston, Kans., Aug. 14-17
Young People's Institute, Iowa Mennonite School, Kalona, Iowa, Aug. 15-19
Young People's Institute, Sponsored by the Nebraska Churches, Beemer, Nebr., Aug. 17-19
Ohio Young People's Institute, Camp Zion, Canton, Ohio, Aug. 18-24
General Conference, Biennial Meeting, Goshen, Ind., Aug. 21-24
Church School Day, Aug. 26
Colorado Youth Retreat, Beulah, Colo., Aug. 27 to Sept. 2
Indiana-Michigan Christian Workers' Conference, Bayshore Campground, Sebawaing, Mich., entertained by the Pigeon congregation, Aug. 28-30
Youth Conference, Johnstown, Pa., District, Stahl Church, Sept. 1, 2
Mennonite Board of Education, Annual Meeting, Conestoga Church, Morgantown, Pa., Oct. 18-20
Mennonite Bible Institute, Kitchener, Ont., Oct. 29 to March 21
Fall Missionary Day, Nov. 18
Bible Sunday, Dec. 9
Mennonite Publication Board, Annual Meeting, Place undecided, Feb. 20, 21, 1952
Conference on Industrial Relations and Mennonite Community Life, Tiskilwa, Ill., March 28, 29

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Announcements

WORLD CONFERENCE

The fifth annual Mennonite World Conference will be held, the Lord willing, at St. Chrischona, Basel, Switzerland, Aug. 10-15, 1952, according to the decision of the Preparatory Commission appointed for this conference by the Fourth World Conference (1948). The Preparatory Commission met at Basel on June 19 and 20, 1951, and has made considerable progress in the planning for the conference. Fuller details of the plans will be announced in several months. Official invitations are now being sent to the official Mennonite bodies in the various countries in order that delegates may be appointed in good time to make necessary appointments on the program possible. William T. Snyder for Harold S. Bender, Chairman, Preparatory Commission.

Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. Ivan Magal, at present attending medical college at Richmond, Va., is spending the summer making contacts with displaced persons of Slavic origin in various parts of the United States in order to bring them spiritual help. Over the week end of July 8 he was in the Nappanee and Ft. Wayne, Ind., areas. On Sunday evening, July 8, a service conducted in the Russian and Ukrainian languages was held at the North Main Street Mennonite Church in Nappanee with about fifty displaced persons present. His message and ministry is being deeply appreciated by these persons, most of them in great spiritual need.

Bro. Ralph Buckwalter, missionary in Kushiro, Japan, writes under date of July 6: "We feel the Lord has led in many ways and that it is only because of His grace that we have been able to come to Kushiro, that we have a place to live this summer, that we have land to build on, that the building can actually be completed this summer, and that a great door and effectual is open to us."

Bro. and Sister J. W. Shank, in charge of the Mennonite Mexican Mission in Chicago, left the city on July 16 to spend ten days in Canada visiting churches and also spending a week end at Chesley Lake where they participated in the camp program.

Bro. and Sister Lee Kanagy, missionaries under appointment to Japan, are scheduled to visit in the Belleville, Pa., and Stuarts Draft, Va., communities Aug. 3-19. The Kanagys are scheduled to sail from the west coast on Aug. 30.

The work among colored people in Cleveland, Ohio, administered during the past four years by the Extension Committee of the Plain View congregation, Aurora, Ohio, has grown to the extent that a request was made to the General Mission Board for assistance. In its meeting of July 11 the Board Executive Committee voted to assume administrative responsibility for this work, at the same time seeking to keep the administration and support of the work as largely as possible in the hands of the local committee.

Bro. S. E. Miller writes from the Argentine Chaco: "On May 27 we had baptismal services at League 17 and July 1 we had baptismal services and communion at League 15. At League 17 five persons were baptized. . . . At League 15 ten were baptized and six were received upon profession of faith who had been baptized earlier."

WHY NOT A MISSION STUDY CLASS IN YOUR CONGREGATION? is the title of a new folder just off the press. This folder gives rather complete information regarding the mission study courses and guides now available and useful materials which make a

mission study class in any congregation an easy possibility. The guides are plainly written and anyone with a little teaching experience or training can easily follow the suggestions of the guide in conducting a class. For further information write to the Secretary, Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind.

Bro. Don McCammon, missionary to China, reached Elkhart on July 10. It is hoped that Sister McCammon and baby daughter, and the two sisters with her will be able to leave China in the near future. Let us thank God for His mercies and continue to pray that His will may be done.

Bro. Ivan Magal, Richmond, Va., conducted chapel services at the Mission Board headquarters, Elkhart, Ind., on the afternoon of July 12.

Sister Dorothy Bean, Chicago Mexican Mission, and **Sister Lela Mann**, Chicago Home Mission, arrived in Goshen, Ind., on Friday evening, July 13, with fifty-four fresh-air children for Mennonite homes in the Goshen vicinity during the next two weeks.

Bro. Carl Beck, Obihiro, Japan, in speaking of their building program, writes: "To actually be busy in the construction of a building dedicated to His service brings with it a tremendous inspiration. May our devotion to Him grow, even as we hope the buildings may grow. And may His spiritual building in Kushiro, Obihiro, and 'all the regions round about' grow to a fullness in Him, 'fitly joined together.'"

Bro. Carl Kreider, acting president of Goshen College, worshiped with the Belmont Mennonite Mission Church, Elkhart, Ind., Sunday evening, July 15.

November 15, 1951, is the date set for the twenty-fifth anniversary jubilee for the Balodgahan, India, congregation. **Sister Ida Beare** writes: "Nov. 15 we will also have our Thanksgiving Day."

Sister Gladys Widmer, missionary under appointment to Puerto Rico, is scheduled to stop at Board headquarters, Elkhart, Ind., July 24 and 25, en route to New York, where she will board a plane for San Juan, Puerto Rico, on the night of July 26.

Bro. Samuel E. Miller writes from the Chaco in Argentina, July 6: "Today Ella May was released from the hospital—exactly eleven weeks after entering. She will need months yet to regain her former health. . . . These past months have been quite a trial for us but we know that all will somehow work together for good. We coveted your prayers and now we ask you to rejoice with us, for this is a happy day at Nam Cum."

Bro. Lee Kanagy, missionary under appointment to Japan, worshiped with the Holdeman congregation near Wakarusa, Ind., on Sunday morning, July 15. Bro. Kanagy is

MENNONITE RELIEF COMMITTEE (M.R.C.)

Several men can be used at Mennonite Youth Village to do some remodeling and painting for two to six weeks during July and August. Local congregations or youth groups who would like to help with this project should contact Bro. Paul Bender, Goshen College, Goshen, Ind., or Bro. J. E. Brunk, work foreman, 1124 S. Eighth Street, Goshen, Ind., or Mennonite Youth Village, R. 1, White Pigeon, Mich.

Sister Ida Habermehl, St. Jacobs, Ont., and **Sister Edna Knechtel**, Petersburg, Ont., are transferring from the Altoona, Pa., summer service unit to Camp Ebenezer, Navarre, Ohio, for the remainder of their term. The unit at Altoona completed their work July 13.

The colporteur team has found a needy rural community northeast of Morgantown, Ky., where they expect to do a complete community survey. They are co-operating with the Berea congregation near Montgomery, Ind., in finding a needy field for an extension mission project. Pray for Bro. Dean Kuhns and Bro. Robert Lantz as they work together in this special witness. Their present address is Morgantown, Ky.

scheduled to bring the Sunday evening message for the Goshen College congregation on July 29.

WHY NOT A MISSION STUDY CLASS IN YOUR CONGREGATION? We believe a mission study class each year in every congregation is a normal situation. Someone has rightly said that "the greatest enemies of world-wide missions are unconcern and prejudice, and ignorance is the mother of them both." Jesus commanded us to "look on the fields." These mission study classes are the windows through which we can look at the various mission fields. The Holy Spirit will then use this information to bring missionary conviction.

"We just had several visitors," writes Bro. Ralph Buckwalter from Japan. "And as a result I will begin a Bible class for senior high school students on the 17th of July. Tomorrow afternoon a Bible class for the young people of Pastor Ito's church will begin."

Bro. P. J. Malagar writes from the Kanker Gospel Center in Kanker, India: "Things in general in India are the same: dearth of food and clothing, poverty and nakedness, illiteracy and ignorance all around. There is much to be done! Kindly remember us in your prayers—and all Christian workers on the field."

Sister Phebe Yoder, on her way home from Tanganyika, was detained by illness in Switzerland.

MISSION BOARD REPORT

Annual Meeting Held at Belleville, Pennsylvania, June 10 - 12, 1951

Reports of Officers

Report of the President

To the Members of the
Mennonite Board of Missions and Charities:

Again, the detailed work of the Board during the past year will be presented by the full-time officers who carry on the day-to-day routines and duties. I will confine my own report to some of our reasons for gratitude and to something of the task ahead.

I.

No organization can serve for God effectively without the devoted and sacrificial service of human instruments. During the past year, Brethren Graber, Hartzler and Bennett have given full time to the execution of their duties both in the office and on the field. Brother E. C. Bender has responded unselfishly whenever his services were called upon. Brother Snapp has been giving part-time assistance in Voluntary Services. Behind these, in less conspicuous roles, but no less faithful and sacrificial, are the staff of secretaries and book-keepers whose work is somewhat confining and monotonous. These are constantly urged to consider their work as an integral part of our missionary endeavor, and to bring to their work all the consecration of which they are capable. The other members of our executive committee have consistently made their contribution in wise counsel and fervent intercession.

I say, without these earnest workers, the efforts of the Board would be greatly curtailed. No less essential, is the role played by the individual members of the Board, scattered throughout our constituency. Upon these brethren we depend for accurate interpretation of the Board's work and for a vigorous stimulation of interest in world-wide missions. Our general constituency is of course most indispensable. The altars of prayer, the infusion of stewardship principles into the minds and hearts of youth and adults alike—these are but few of the evidences of the large group of missionary-minded people at the grass roots of our church life.

There are still others who are most strategic in this whole program of world witness. Our workers at home and abroad form a corps of committed disciples whose faith must constantly be a challenge to us all. Through adversity and success, they are the ones who must and do maintain the fragrance of Christ in regions where He is unknown and unwanted. So our entire endeavor is a fellowship of the redeemed in a common service, but in which no one may share the pre-eminence with Christ. For this fellowship and the witness it makes possible, we are deeply grateful.

It is also cause for gratitude, that our people have responded so well in their gifts to missions and charities during the past year. There are times when concern arises in those who administer the work, but our people have always responded when crucial needs were represented to them. The consecrated gifts to missions are indicative of a basic interest and concern in the work of the Lord. The vast output of intercession by all who are tied into this work-fellowship is beyond computation. Suffice it to say that both those who labor on the fields and those who carry the direct responsibility for administration unite in the recognition that at the base and very foundations of our missionary program there is a strong and unyielding bulwark of prayer and intercession. Without this undergirding effort, none of us would desire to go on.

II.

Having recounted our gratitude for the whole army of supporters for our work, let us look more specifically to our task. We are profoundly grateful to God for churches which are coming of age, some in this land, others in foreign fields. From the humble and small beginnings in Japan and Belgium, to the large, eager brotherhood in India, we witness the signs of growth and maturity.

There is throughout the church at home a marked stirring. Our laity in varying measure is becoming active, alert, and eager. A great deal of the unrest in our constituency may be attributed to an open vision which is experienced by increased numbers. The leaders of the Board feel a distinct responsibility to help channel this rising, swelling tide of dedicated energy into the soul-winning vocation of the church. It is obvious that the church must enlist its entire resources in order to meet today's situation. This all leads me to the suggestion that we must inspire, train and direct a lay-apostolate by which the whole church will rise to its evangelistic obligation in its own community.

Such vision is not out of harmony with the stated purposes of our Board. Indeed, it appears that increasing effort must be directed to the development of the lay-evangelism potential in order to capitalize

on the growing readiness of our people for service. Part of this resource certainly ought to channel into our Voluntary Services program. Our C.P.S. experience is eloquent evidence of what we can do under duress and pressure. It remains for us to demonstrate the fullest possible service that our inner spiritual compassions compel. The challenge to colonization evangelism is also unrelieved, and an intelligent, Spirit-directed effort in this direction cannot fail to result in worth-while and fruitful witness.

In conclusion, may I urge that we all continue to keep our eyes uplifted upon the fields. They are still white unto harvest. The laborers remain pitifully insufficient. We, in our generation must do our utmost to change this challenging situation. We shall have no other opportunity than that which we face and use today.

Respectfully submitted,

John H. Mosemann.

Report of the Secretary

To the Mennonite Board of Missions and Charities

Dear Brethren:

"For though we walk in the flesh, we do not war after the flesh: for the weapons of our warfare are not carnal, but mighty through God." I am impressed more than ever before with two facts in our world-wide missionary outreach: (1) There is a great evil in the world against which we are arrayed in mortal combat; and (2) the spiritual nature of this conflict. It is a misunderstanding of the world situation to think of the church extension program as a well-come or even as a peaceable infiltration. Satan and his hosts have always been busy but scarcely ever in history do they seem to have so organized their forces and to be so set on the destruction of the Gospel witness and the growth of the church as they are today. These facts are obvious and we need not further elaborate them.

It is our attitude toward these facts, however, that is significant. After recognizing the great evil in the world for what it is, what do we do? What is our "philosophy of action"? Men are constantly tempted to fight Goliath with Saul's armor, but this never works out well. Our text says that our weapons are mighty through God. It is easier to fight with physical and secular weapons; the results can be measured so much more simply. But we know that finally nothing except the sword of the Spirit and the shield of faith along with the rest of the spiritual complement of weapons will avail. We must learn to fight in this warfare with spiritual weapons. We must learn to pray down the power of God. We must release the living Word among men. We must believe and practice daily, "Not by might, nor by power, but by my spirit, saith the Lord."

This is an encouraging prospect. When we can say with the persecuted early church, "Lord, thou art God . . . grant unto thy servants . . . boldness [that] they may speak thy word," then we are on the way to victory. The world situation is desperate but this is not a time for wringing of hands or for a passive waiting for Christ's return. He may return soon. Certainly the times are growing ripe for judgment. In Christ's early return lies the Christian's blessed hope. But this should serve as the dynamic that drives us out to "occupy till he come." The times call for the attitude of the prophet who declares the Word of God and calls people back to God through repentance and new faith even while the walls of Jerusalem are being breached. On this platform we dare move forward with confidence. Any other basis of action is shifting sand.

* * *

In reporting the work of the Board for the past year I shall limit myself to pointing out some significant developments and by a bit of interpretation. In China the foreign mission program as such has come to an end. This does not mean that the church has come to an end. As in the totalitarian persecutions of the Roman Empire during the first few centuries of the church, so we must have faith to believe that even in China today the church may grow strong. Of our six missionaries in that country, three are still in China awaiting exit permits to come out. The China situation comes to us as a challenge to prayer.

In Japan normal progress has been maintained. Southeastern Hokkaido has finally been selected as our Japan field, and land purchase has been made in the city of Obihiro and a gift of land has been received in Kushiro. By this time our missionaries have moved northward, at least temporarily, and during the summer they will be making their housing arrangements by renting some quarters or by building either temporary or permanent houses depending on what the local situation offers. The Japanese people, especially students, continue to be open to the Gospel in a gratifying way.

The situation in India, both in the Madhya Pradesh (Central Provinces) and Bihar, will be described later in the meeting in the

reports on my personal visit to these fields last winter. Suffice it to say here that progress on the mission-church unification is being made and we have faith to believe that this will mean new strength for the church and a renewed evangelism. We must pray and expect that this purifying and strengthening of the church will be the result under the leadership and empowering of the Holy Spirit. In Bihar our personnel is being built up, new stations are being opened, and thus the Gospel is being spread. Village churches, although small, are being formed in various places and here we have faith that these tender plants will grow and that the seed will continue to take new root.

In Belgium our first missionary couple is just completing its first eight months. Most of this time has been spent in language study and in assisting Brother Grikman in his evangelism among displaced persons of Slavic origin. The program for the future is still undetermined and our missionaries need further experience and orientation before definite leading may be expected. The need for the Gospel in many areas of Belgian life is apparent.

Puerto Rico continues to make normal progress in winning new converts and in the building of stronger church life. The Lord has blessed the service and testimony of our church on the island as the total membership figure of 140 reflects, and as is evidenced by the enlarging radio ministry, the opening of new outposts, the Bible Institutes, and other activities. During the year the church there has also effectively registered her position with the Insular government on the question of nonresistance, and progress has been made in teaching the membership in the ways of love and nonresistance.

In Argentina we have experienced a tightening of the political situation. The government is demanding more and more along the line of registration of all places of meeting, reporting on all financial transactions, as well as requiring a fairly detailed diary of all activities carried on. Visas have been more difficult to obtain and an air of some uncertainty is constantly present. No actual interference of government has, however, taken place, and the work of evangelism and literature distribution goes on unhindered. Our missionaries labor under pressure, for they are surrounded on all sides by towns and cities with their thousands in ignorance of the true Gospel. There are always some among these who will follow the true light if it is effectively presented and this constitutes a constant challenge to both our missionaries on the field as well as to us. In the Chaco some progress was made in strengthening the church life, and with the increase of staff that is taking place we believe the work will grow. The needs and opportunities are great but there are also a host of adverse conditions that need constantly to be overcome.

In city missions we drew up a plan for uniformity of support and of accounting. Since there had been diversity of practice on these and other points a uniform system was needed. Our city missions faced again during the past year the problems that are incident to "full employment." When people are well fed they have a tendency to forget God. This was true already in the days of the Judges. It is in city missions also, where our traditional and rural Mennonite way of life is most strongly challenged to adopt itself to an urban culture. The problems in this are in some cases severe but we dare not shrink from them because the Gospel is for all men in every age in every culture.

The work among the colored people of Chicago is entering a new phase of development. The mission home has already been demolished and the meeting hall is to be razed soon in the developing housing projects undertaken by the Chicago Housing Authority. The lots we had purchased earlier are not available for building due to their inclusion in a proposed park area. We have, therefore, purchased other empty lots and a considerable development in our Chicago Bethel Mission is beginning. The field here is large and the challenge to do a significant and effective piece of evangelism and community building among Chicago's rapidly growing colored population needs to be met.

In order to make our city evangelism and church building program more effective it has been proposed to organize an advisory committee on Urban Evangelism somewhat on the pattern of the Child Welfare Committee that has been doing much good work. There are many aspects of this program that need special study and attention and a committee of persons qualified and interested in this phase of evangelism could do a significant piece of work. There should, no doubt, be a subdivision of this committee dealing specifically with the work among colored people for, although most of their interests are included in the general purview of urban evangelism, there are still many questions of approach and method that need separate attention. It is hoped that periodic conferences among all the people of our church, from east to west, engaged in or interested in work among the colored people of America can be a regular part of the program of this committee.

The rural field at Culp, Arkansas, has had a year of normal growth. With a balanced program of school, health, farm, church, and evangelism we are giving a strong witness. This program illustrates and makes an attempt to carry out the Mennonite ideal of evangelism. We are not engaging in a denominational competition but are planting and nurturing up a new community in this area of northern Arkansas and our program includes all the various aspects of community life. This is in contrast to a somewhat popular present-day form of evangelism that "gets people saved," as they say, but which believes in the eternal security of the believer and therefore has no interest in undertaking those elements of a program that make

for nurture and for a sound and self-propagating Christian community. Here the church is at the center and supporting it are the school, the clinic, and the economic self-help service. We may in confidence look forward to the development of a vigorous Christian community as a fruit of these efforts in northern Arkansas.

In rural evangelism the colonization method has engaged our attention and study during the year. We are beginning to believe that a much stronger program of rural evangelism and church extension is needed. We should be taking more vigorous steps to colonize new rural areas in which there may, incidentally, be good economic opportunity and where the group of colonists will form the nucleus of a new and evangelistically vital church. Weak and struggling rural churches should receive help and advice. Much could be done in these areas if someone could give himself to the promotion and administration that such a program would require.

Our institutions—children's homes and homes for the aged, summer camps, and hospitals—were all strengthened during the year. These institutions represent love in action and form a significant part of the total witness of the church. A large number of young and older people serve sacrificially in these institutions. Their work is greatly appreciated, for without them these institutions could not function and their witness could not be given. In fact, it is in the very service and labors of love of these consecrated people that the witness inheres; it is they who translate the love of Christ into deeds.

We are challenged to move forward in all areas of our church life, but particularly in our world-wide outreach. We need to enter new fields. The grass roots of this outreach are in a fundamental conviction for evangelism and soul-winning. There is danger that we think of the church's task in terms mainly of a large program of service and relief of which direct evangelism and soul-winning are merely a part. We need a greater conviction in our entire constituency that proclaiming the Gospel and winning men to a definite and personal commitment to Christ is the primary task of the church in the world, the integrating point for all our service and relief. Would it be going too far to require all missionary candidates to demonstrate their commitment to this point of view by some definite soul-winning before appointment on a permanent basis? I believe we would be justified in making such a requirement and in giving soul-winning a greater emphasis in our training and orientation programs.

We thank our kind Father for the blessings of the past year. We can go forward in faith. The world situation is dangerous and perhaps desperate, but, until Christ comes again, our command is to "Go into all the world and make disciples of all people." May He find us wholeheartedly committed to and fully engaged in this task when He comes.

Respectfully submitted,

J. D. Graber.

Report of the Treasurer

[The charts, graphs, and exhibits herein referred to will appear in the Annual Report to be issued soon.]

We are very happy to report that the financial condition of the Mennonite Board of Missions and Charities has improved during the past fiscal year. For this we are thankful to our heavenly Father who has made possible the carrying out of our mission program and has challenged the hearts of our constituency to continue their support of the work. May the Lord continue to give us wisdom and guidance that the future program of this Mission Board might be conducted and financed in such a way that it will expand His kingdom and honor and glorify His name.

Attached you will find the financial statement of the Mennonite Board of Missions and Charities for the past fiscal year. This year's statement is organized very similarly to the report submitted for the past several years. A few minor changes have been made in the presentation of this report in order to better organize the exhibits and to combine types of expenditures. You are encouraged to study the various reports and schedules as there are many more details shown than can be brought to your attention at this time. If you should find any item about which you have some question, we encourage your inquiry. It is the intention of the treasurer's office to carefully handle and report all funds received and spent. We hope that this report will give to you a clear concept of the Board's financial condition.

Content of Financial Statement

The financial statement consists of a balance sheet, a report of Mission Board properties which are assets not recorded in the official records, and a series of schedules and exhibits which supplement the balance sheet with detailed information. In addition to these, there is included a report of relief and service fund activities, a schedule of undesignated contributed funds, an exhibit combining all administrative expenses, and a condensed report of the investment activities. This last report (Exhibit F) is shown as a report of earned income.

It should be noted that there is a consolidated statement of fund activities shown on Exhibit C. The total figure on the fund balance, March 31, 1951, column of this exhibit is the exact figure as shown

on the balance sheet under the operating fund section. Since the reports are set up in this way, you can very easily follow from one report to the other since each of the exhibits and schedules supplement and give detail of some previously shown total.

Balance Sheet

The primary importance in giving this report is to present the financial condition of the Board as shown on the balance sheet. We would like to point out a few of the important items shown on this exhibit. In order to bring these clearly to your attention, a comparative study of the various sections of the balance sheet as they appeared over the past three years will be significant. This information is shown on the following comparative statement:

TABLE 1
COMPARATIVE CONDENSED BALANCE SHEET
1949 - 1951

Resources			
	1949	1950	1951
Cash Balance	\$ 402,073.24	\$ 189,521.42	\$ 311,672.88
Investments	1,116,682.76	1,243,855.03	1,191,012.78
Other Resources	44,161.72	59,366.31	80,977.69
Liabilities and Fund Balances			
Current Liabilities	\$168,655.65	\$189,186.23	\$171,133.37
Mission Funds	600,911.47	481,372.48	499,697.36
Relief and Service Funds	34,665.15	31,061.42	50,992.19
Undesignated Funds	47,812.60	52,659.93	68,553.77
Investment Funds	649,973.99	679,561.39	711,836.93
Reserves	60,898.86	58,901.31	81,449.73

It will be seen by the above figures and also from the current balance sheet that our present cash position is very good. In 1949 we had a very high cash balance due to the fact that we had liquidated certain investments in order to be able to disburse the Elkhart Hospital Fund. During 1950 this was carried out and the cash balance was greatly reduced. During the past year the cash balance has again increased considerably. This is due to two factors: the one is a slight reduction in our total investments which is shown on the above comparative statement; the other factor is a slight increase in total contributions over the amount received during the previous year.

Let us now direct our attention to the mission fund balances. As shown on the balance sheet, you will note that our total mission funds balance at the close of this fiscal year is \$499,697.36. This is an increase of about \$20,000 above our beginning balances. In addition to this, we have had an increase in our relief and service funds balance and in the total of undesignated contributed funds. If you will check the comparative statement below (Table 2), you can very easily see that the trend in giving has leveled off and has slightly increased over last year. Table 2 shows the actual contributions received and disbursed during the past three fiscal years.

TABLE 2
COMPARATIVE STATEMENT OF CONTRIBUTIONS
AND DISBURSEMENTS
1949 - 1951

	1949	1950	1951
Contributions	\$661,442.55	\$615,669.88	\$616,126.98
Endowment and Other			
Income	80,071.32	103,056.12	92,324.90
Disbursements	684,087.57	863,471.54	686,742.13

It will be noted here that our actual contributions were about \$1,000.00 higher than last year. This is not a large increase in giving, but it does show that the downward trend which was in evidence during the past four fiscal years now seems to be changing.

In comparison it will be seen that our total disbursements are considerably less than last year. This is primarily due to the fact that during the fiscal year ending in 1950 we paid out the major part of the funds used in construction of the new La Junta Nurses' Home. In addition, further disposition was made of the Elkhart Hospital Funds. During this present fiscal year we have had only the major building program at West Liberty which means that our total disbursements represent a more normal year's activity.

Another item which should receive your attention as shown on the balance sheet is the investment funds. Over the past three years there has been a steady increase of funds being placed into our annuity and endowment program. This has resulted in an increase in investment funds. A graphic picture of the total financial activity of the Board including contributions, disbursements, income from

endowments and other sources, and net income from investments is shown on Chart 1 (to be printed in pamphlet).

Contributed Funds

It is not necessary to discuss at length each individual exhibit and schedule covering the receipt and disbursement of mission funds. These are clearly shown in detail on Exhibit C and the ten schedules in support of this exhibit. We would like to bring to your attention, however, one fact which gives further evidence of the church's support of missions. If you will note carefully the mission fund balances as shown on Exhibit C, it will be seen that the ending fund balances in almost every field are higher at the close of this year's activities than at the beginning. The only major exception to this is the balance in the city mission fund. This reduction is accounted for by the fact that we were able to purchase the Mexican Mission building which reduced considerably the funds on hand for this purpose. It will be of interest to specifically note on Schedule 3 that our South American mission funds are in much better condition this year than they have been for some time. This has been partly due to the fact that throughout the year we have been allocating undesignated contributions to this field. But it is also due to the response given by our congregations to appeals for funds for South American missions. A careful study of each of the individual schedules will give you additional information regarding the activity in each area of the Mission Board program.

At this point, we would like to call your attention to Chart No. 2 below which gives a graphic picture of how the Mission Board dollar was spent during this past year. It is worth pointing out that the cost for administration is only four per cent. We are happy to be able to report that the total administrative cost of carrying on the Mission Board program can be kept at this low percentage cost. The actual expenditures used in determining these percentages are shown on Exhibit C.

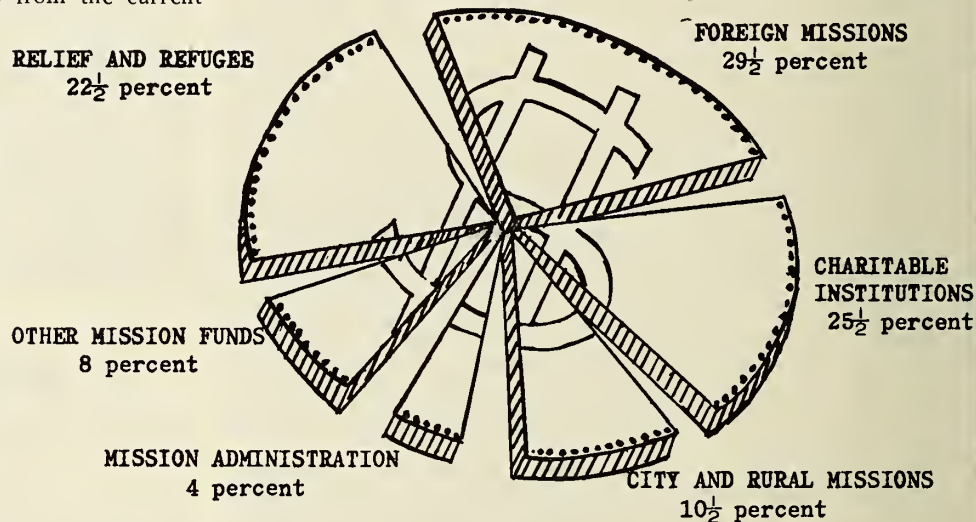


CHART 2 Percent of Mission Board Dollar as expended by fields for Fiscal year 1950-1951

Investment Funds

By checking the comparative condensed balance sheet referred to previously on page 2, it will be seen that the total funds invested at the close of the year's activity amounted to \$1,191,012.78. This figure represents the investment of funds held by the Mission Board including annuities, endowments, personnel investments, and reserves. A percentage of contributed funds is also kept on short-term investment in order to help earn additional income to meet the annuity payments and also to make additional funds available for Board administrative purposes.

Exhibit F is a report of the income received from investment funds. According to this report, the total gross earnings received this year amounted to \$76,364.49. After subtracting interest payable, annuity payments, property upkeep, and other expenses involved in the handling of investment funds, there was available for allocation a total net income of \$33,725.02. From this amount the Executive Committee declared an endowment of three and one-half per cent on all endowment funds. In addition to this, \$7,655.71 was placed on investment reserve. Setting up an investment reserve is in accordance with good accounting practice and follows the pattern of the reserve for bad debts which is set up by all sound commercial concerns. The residue of earned income which amounted to \$12,671.01 has been placed in the reserve of unallocated earned income. In keeping with good accounting practice, we are attempting to declare endowments somewhat equal to the net earnings from the funds invested. Although it would have been possible to declare a larger endowment this year, it was felt more advisable to set aside this special reserve so that we could continue to declare a fairly reasonable endowment even though we may have a decrease in earned

income in any given year. This can be done by allocating endowments from this reserve. In addition to the above, this special reserve is also used for meeting special administrative costs. By doing so, it is not necessary to use such a large amount of contributed funds for carrying on our Mission Board work. To illustrate, during the past year we have found it necessary to increase our office facilities and equipment due to the expanding program. All of the funds for purchasing equipment and expanding the office facilities were obtained by allocations from this account.

By study of the disbursements on the report of earned income, it will be noted that we have continued to set up a reserve for depreciation on all real estate owned by the Board and held as a part of the investment program. We feel that the Board has been very fortunate so far in its investment program by having so few losses from handling real estate or investment of funds. However, it must be recognized that losses are possible in any investment program and that a certain portion of earnings should be set aside for a relief from such losses should they occur. By checking the balance sheet it will be noted that the major part of our investments is carried in real estate mortgages and contracts. We are carrying, however, a large segment of stocks and bonds which can be liquidated rapidly should these funds be needed. In addition to this, a large segment of contributed funds is kept in savings accounts where it can earn a small rate of interest.

From time to time we receive letters or talk to individuals which indicate that they are not yet clear on the financial setup of the Mission Board. Many wonder why it is necessary for the Board to continue to request funds when there is such a large amount of assets held by the Board. We would again like to encourage each of you to clarify this picture in your own mind if you have not yet done so and when opportunity is given, to report to your congregations on the financial program of the Mission Board. We would like to restate that the investment funds held by the Mission Board cannot be spent for mission activities but must be kept invested and the income from them used for the mission work. In addition to this, we do have on hand a large segment of contributed funds which are designated for specific purposes. These funds also must be used as given and, therefore, are not available for all mission expenses. This accounts for the fact that some areas of the mission program, such as our city missions, do not have enough funds and, therefore, must rely upon general mission funds to meet the expenses. When the general fund is not sufficiently large to meet such expenses, they must be met by special appeals to our church. It is hoped that your treasurer can do more in the years ahead to clarify these factors for our congregations and your co-operation is solicited in helping to do this.

Auditor's Report

Appended to the financial statement you will find the Auditor's Report. Our records have again been audited by a Certified Public Accountant. In the printed report only the certification of the auditor has been included, but a complete report by the auditor including his financial statements is on record in the Mission Board office and is available for anyone who would care to further check the auditor's work. We believe that a certified audit is very much worth while in that it has value in terms of dealing with public organizations and is also useful in obtaining new ideas in keeping of our records and presenting reports.

Special Projects

During the past year the treasurer's office has attempted to put more effort into organizing the special projects which are carried on by the Mission Board. Such projects include missionary support, quarter investment funds, mission savings banks, share supports, and other special projects. As you know, during the past year we have distributed a new type of savings bank which is of a more permanent nature. We should like to report that as of May, 1951, the total number of mission banks distributed amounted to 20,672. During the past fiscal year the total returns from mission savings through the use of these banks amounted to \$26,208.97. This figure does not include any returns from Canada since the banks sent there were not received in time for distribution last summer. A good stock of banks is now on hand. We are hopeful that through this project missionary interest can be further encouraged.

The request from congregations to support individual missionaries is very encouraging. As of April 1, eighty-seven adult foreign missionaries were on the field and of this amount, eighty-two were supported. Sixty-five missionary children were on the field, of which forty-four are fully supported. This means that we do have available a number of missionary children and adults which are yet in need of regular full-time support. Congregations and individuals are encouraged to consider missionary support as a special project. During the coming year we are expecting to offer all of the city missionaries and city missionary children to the church on the same type of support program as we have the foreign missionaries. At the present time there are twenty-four adult city missionaries and eight city missionary children which are available to groups to support. Anyone interested in assuming the support of a foreign or city missionary or a missionary child is encouraged to contact the Mission Board office and further information will be made available.

Office Staff

During the year the business office of the Board has been enlarged and efforts are being made to organize the work so that we can better serve the church. As indicated above, additional personnel have been employed to set up facilities for handling special projects. During this fiscal year plans are under way to install machine bookkeeping which we believe will further facilitate our work and make available more complete and accurate records. We appreciate the fine staff of workers which we have and we wish to take this opportunity to express our appreciation to them for the work which they have given to the Board during the past year. At the present time those working in the treasurer's office are the following: Ada Shaum of Hesston, Kansas, is the bookkeeper; Gladys Mumaw of Wooster, Ohio, is in charge of special projects; Ruth Roth of Morton, Illinois, is cashier and receptionist; and Mildred Schrock of Metamora, Illinois, is secretary to the treasurer.

During the Year Ahead

Even though our present financial position is good and contributions have increased slightly during the past year, we do want to encourage continued financial support of the mission program. There are still a number of areas for which sufficient funds are not received. Especially is this true of our home mission program including both our city and rural missions. We are hoping that our constituency will respond to the need for mission work in the cities and will further encourage this work by contributions. During the year ahead there will be a number of large building programs including the India hospital project, West Liberty Children's Home remodeling, colored mission in Chicago, and some major developments in the South American mission program. For all of these, special contributions will be needed. Information regarding the various fields and projects of the Board will gladly be given and any suggestions which you might have regarding ways in which we can better serve the church and give information regarding the needs will be appreciated.

Budget

Appended to the financial statement you will again find a consolidated budget in which we have attempted to estimate the financial needs of the Board during the coming year. Attached to the consolidated budget are a number of field budgets which will become effective on July 1. If you will study this budget you will be able to get some idea of the financial load which is anticipated during the coming fiscal year. In a number of cases the budgets are only an estimate but we believe that the amounts fairly represent what will be needed. We are hopeful that through good administration and careful planning we can carry out the year's program below these figures. However, we would like to bring this budget to the Board for your consideration and approval as a guide for our operation during the coming year.

Conclusion

In concluding this report, we would again like to express thanks to God for His many blessings and for the many manifestations of His guidance in the mission program during the past year. We believe that it is the rich blessings given to us that have made possible a continuing and enlarging mission program. We would like to encourage everyone to continue faithful as good stewards in using their time and material blessings in the expansion of His kingdom.

Respectfully submitted,
E. C. Bender, Treasurer.
H. Ernest Bennett, Assistant Treasurer.

Standing Committees

Report of the Missions Committee

The membership of this committee during this past year was composed of the brethren John H. Mosemann, J. D. Graber, John E. Lapp, Harold A. Zehr, Milo Kauffman, John L. Horst, and Chester K. Lehman. One separate meeting and one held conjointly with the Executive Committee was held during the past year.

Questionnaires were examined and interviews were conducted with prospective appointees to mission work. In these interviews, the committee sought to ascertain the applicant's personal Christian experience, experience in the fitness of soul winning, loyalty to Christ, commitment to the doctrines and practices of the church, convictions for Christian service, willingness to serve under the Mission Board, and the like. It is highly gratifying that the church is supplying the Board with so large a group of worthy and consecrated young people who are so splendidly prepared to assume the arduous task of Christian missions.

The social security problem as it applies to the work of the Board was given some study.

Respectfully submitted,
Chester K. Lehman, Secretary.

Report of the Mennonite Relief Committee

To the Mennonite Board of Missions and Charities in annual session with the Maple Grove congregation, Belleville, Pa., June 9-12, 1951 Greetings in Jesus' name.

Jesus in commenting on the purpose of His coming into the world said: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28). Your Relief Committee is charged with carrying on a physical ministry with a spiritual emphasis through relief and voluntary service in such a way that the world may see Jesus working through the church today. This we have attempted to do during the past year as funds have been provided and personnel has been available.

Elected members of the committee for the year were Paul Erb, Scottdale, Pa., Chairman; O. O. Miller, Akron, Pa.; H. S. Bender, Goshen, Ind.; Lewis S. Martin, Harrisonburg, Va.; and H. Ernest Bennett, Elkhart, Ind.; John H. Mosemann, Goshen, Ind.; J. D. Graber, Elkhart, Ind.; and Levi C. Hartzler, Elkhart, Ind., are members by virtue of their office, Brother Hartzler serving as executive secretary of the committee.

The committee met seven times during the year: June 13, 1950; July 7, 1950; September 21, 1950; November 3, 1950; January 20, 1951; March 19, 1951; and June 9, 1951, conjointly with the Executive and Missions committees.

Foreign Service

Belgium: The relief program in Belgium continued until October 1, 1950, according to previous agreement between M.R.C. and the Executive Committee of the Mennonite Board of Missions and Charities. At that time three of our relief workers returned home and the fourth transferred to the M.C.C. Children's Home at Weiler, France. Brother and Sister David Shank, newly appointed missionaries, took over the Brussels Center on that date and continued with some of the activities previously carried on by our relief personnel.

Ethiopia: This was a year of transition in the medical and educational program in Ethiopia. According to the understanding agreed upon between M.R.C. and the Eastern Mennonite Board of Missions and Charities, the total program was transferred to the Eastern Board on March 31, 1951, the end of our present fiscal year.

During the year the medical direction at Nazareth and the local mission program outside of unit religious life was taken over by the Eastern Board personnel. M.R.C. sent out a number of replacements during the year for the medical program as well as three teachers. Two of the new teachers served as replacements and the third was absorbed in the service-mission program when the government could not provide a position for her. The medical program at Nazareth is carried on by means of money contributed by the teachers who receive the regular teachers' salary, turn in their wages into the unit fund, and receive their transportation to Ethiopia and return, their full maintenance, and ten dollars per month like all other relief workers. M.R.C. supplements whatever is needed above the teachers' salaries, particularly for getting workers to and from the field. Workers whose terms were not complete on March 31, 1951, will continue until the end of their terms on loan to the Eastern Mennonite Board of Missions and Charities.

Other Projects: M.R.C. attempts to keep alert to relief and service needs, particularly in the area of service of the Mennonite Board of Missions and Charities. During the year emergency relief funds were sent to India to help alleviate food shortage in the central provinces due to a poor rice crop.

Voluntary Service—Long Term Projects

Puerto Rico: The turnover in personnel during the past year in Puerto Rico was nearly complete except for the three couples serving on a continuing basis. For a while the hospital operated shorthanded due to the difficulty in finding nurses to serve. However, by the end of 1950 nursing personnel was again up to full strength. The norm in continental workers in the La Plata project is approximately 30. M.R.C. has agreed to increase that number to take care of young men of draft age desiring voluntary service opportunities.

The unit continued the pattern of service set up in previous years: medical, community, and agriculture. These services are supplemental to the mission program and designed to add to the mission witness. A printed report of the service project for 1950 is available to anyone interested in securing it.

During the visit of the treasurer and secretary for service and relief early this year, plans were drawn up for closer co-operation between the mission-service program in the area of administration. We hope that this will facilitate more efficiency. This plan envisages making the total medical program a part of the service witness, whereas heretofore both the service and mission programs carried on medical work. It also outlines construction as a part of the service program. Therefore, the committee has recently sent two young men to Puerto Rico to serve in a building program designed to provide much-needed buildings for the mission-service program.

Kansas City Hospital: This unit serves in one of the large city hospitals in Kansas City, Mo., and assists with activities at the Twin Cities Gospel Missions: the Mennonite Gospel Center, Kansas City, Mo., and the Morris Gospel Center, Morris, Kansas City, Kansas. Members assist with the care of patients in the hospital, which experience gives them direct witnessing opportunities. They live together in a house owned by the Mission Board about two blocks from the hospital. Personnel in the unit has remained at about twelve since the beginning in January, 1949. However, during the past winter the number of men has increased so that the total number in the unit by July 1, 1951, will be fifteen. Rooms have been secured near by for the extra men who then come to the center for their meals and fellowship.

La Junta Hospital: By June 1, 1951, we will have twenty-one young people in this unit, which was organized the first of March this year because of a need for personnel in the hospital and because of an increase in available voluntary service personnel. Members of the unit serve in all departments of the hospital, although the original idea was to have them serve as nurse aides only. The hospital takes care of all worker expenses for this unit. A service of this kind provides a valuable apprenticeship for any young person who is thinking of nursing or medicine as a lifework but who is not yet certain about his decision. It will also no doubt help find young people who will be interested in continuing in the hospital on a permanent basis.

Indian Migrant Unit: This unit was approved last January and is now in the process of organization. Plans are being laid to have the unit serve among the Navajo Indians who come off their reservation to work in the carrot fields between Grants and Bluewater, N.M., and then go on to the cotton fields near Phoenix, Ariz. The unit will provide health service, education and recreation for children, in addition to carrying on a religious program. We are hoping that the work of this unit will open the door for a permanent Mennonite witness to the Navajos.

Summary: During the year the number of young people in the long-term service program has increased from approximately forty to seventy-seven in service or under appointment. The interest is continuing and more projects will need to be found.

Voluntary Service—Short Term

We administered a number of units of less than a year's duration throughout the year. Most of these were builders' units in which young men served terms of from two to six months. We have several young men in this service now who are willing to give their full year and move from one project to another. During the past winter twelve men served in such units and we have four in service at the present time. More could be used. Projects included a city pastor's residence in Pueblo, Colo., the Science Hall at Hesston College, the women's dormitory at Goshen College, and repairs to the mission home at Hannibal, Mo., and the church at Leonard, Mo. We have also placed several workers in the Saginaw, Michigan, Mission on a voluntary service basis.

Voluntary Service—Summer Service

One hundred and twenty-four young people served in the 1950 summer program: 23 men and 101 women. The types of units were outlined as follows: city mission, 8; rural mission, 7; child welfare, 4; general hospitals, 3; old people's home, 2; and builders' units, 1. The following statistics were compiled following the completion of the summer program: children's camp enrollment, 394; Bible school enrollment, 3,251; homes visited, 4,475; Bibles distributed, 422; tracts distributed, 5,375; decisions for Christ, 149.

The program for 1951 promises to be about the same as the last two years. We may find that 1950 was our peak year in personnel. A brief survey of the summer program from its beginning follows:

	1944	1945	1946	1947	1948	1949	1950
No. of Units	1	3	7	13	14	23	25
No. of Persons	4	15	30	55	69	117	124

M.C.C. Program Support

M.R.C. continued during the year to channel its relief and refugee funds into the M.C.C. program except for the relief projects in Ethiopia and Belgium. This is in keeping with the policy established in the past of co-operating in the all-Mennonite program in the areas of emergency relief and refugee rehabilitation.

We have also continued a regular budget item for M.C.C. voluntary service since a number of our young people continue to volunteer for the M.C.C. program. In December of 1950 the M.C.C. Executive Committee set up a Committee on Advice and Control for voluntary service and invited directors of constituent group programs to serve on this committee. The purpose of this committee is "to advise and confirm or recommend the M.C.C. voluntary service program, to correlate and keep in desired pattern proportion the total M.C.C. and constituent group voluntary service program, and to confirm M.C.C. voluntary service appointee procedures." Since this committee has been set up our budget for M.C.C. voluntary service is based on the number of workers from our constituency in the M.C.C. program at an agreed upon monthly per capita cost.

All relief goods in kind are sent to the regular M.C.C. collection centers for transportation to Akron. Shipments are then made from Akron to relief fields overseas. By using the M.C.C. as our agent in the areas of emergency relief and refugee rehabilitation we save on administration overhead and handling costs. Governments also co-operate better with only one Mennonite agency.

Special Services

Employment Service: Because personnel files on voluntary service workers are increasing in the relief and service office at Elkhart, inquiries for possible personnel replacements in our children's homes, old people's homes, and several rural missions have come to the office during the year. We have been able to place several persons in children's homes for both long and short terms, either as regular workers or on a voluntary service basis. In addition we were able to help one rural mission secure a much-needed worker.

C.P.S. Grants: We had hoped during the past year to complete our project for granting financial assistance to men who served in C.P.S. and are now completing their schooling. However, there will need to be a small item in the budget for the present fiscal year in order to take care of the last number of men now in our schools who entered relief service after C.P.S. and then returned to complete their training. We co-operated with the Mennonite Board of Education on this project during the year by providing \$3,500.00 for C.P.S. grants.

History of Mennonite Relief Work: The committee at its September 21, 1950, meeting agreed to assume the cost of \$1,500.00 for preparing a manuscript on the History of Mennonite Relief Work for the (Old) Mennonite Church. It is estimated that the completed book will contain about 250 pages and sell for \$2.50. The Mennonite Research Foundation and the Mennonite Publishing House will co-operate in the project.

Administration

The relief and service office at Elkhart has been operated thus far by one full-time administrator with a stenographer as an assistant. After the General Council of General Conference in a statement on voluntary service drawn up at its October, 1950, meeting requested M.R.C. to enlarge its voluntary service program, the committee decided to find another full-time administrator to serve as an assistant in the relief and service office. Thus far that person has not been found. However, Brother Don Snapp, a student at Goshen College, joined the staff as Voluntary Service Assistant on a part-time basis beginning the last week in February. He will continue during the summer on a full-time basis, working particularly in the area of summer service.

The enlarged long-term service program demands more orientation for service workers. Thus far it has not been possible to set up such a program for lack of administrative personnel. We thank God that He has been sending us consecrated young people to serve in our units since they have had to operate with a minimum of administrative supervision.

Finances

Up until this year the committee has had only one general fund from which supports for both relief and service projects were paid. However, due to the increased interest in voluntary service and the fact that some contributors are interested in voluntary service and some in relief, these funds have been separated at the Elkhart office. We continue, however, a general relief and service fund into which offerings for relief and service are deposited and from which payments are made for relief or for service according to the needs.

We are now suggesting that one offering per month from our congregations for relief and service will take care of an increased program of voluntary service and also the continuing relief program abroad. Those congregations who desire to keep the relief separate from the voluntary service can take an offering for relief one month and an offering for voluntary service on alternate months.

Contributions during the fiscal year ending March 31, 1951, totaled \$155,037.00. This is somewhat better than the \$137,567.52 of the previous year, but we cannot rest on our oars because of the increased need for voluntary service projects to make possible witnessing opportunities for the young people desiring to serve. The Kansas City Hospital Unit had excess earnings above expenses amounting to \$470.81 for last year and the La Junta Hospital Unit requires no worker support, but we spent \$22,399.26 in Puerto Rico and will perhaps spend more this year since quite a few young men of draft age are interested in giving service there. The Indian Migrant Unit will also be a direct cost to voluntary service funds.

A report of relief and service funds was included in the treasurer's report given earlier.

Conclusion

If M.R.C. is to carry out its commission from the church we will need increased support during the coming year for relief and service, more administrative assistance in the Elkhart office, more voluntary service projects to take care of present volunteers and those who will continue to desire service opportunities, and the prayer support

of every member of the brotherhood. May God grant each of us grace to contribute his share of time, talent, and funds to this part of the church's witness.

Respectfully submitted,
Levi C. Hartzler,
Secretary for Service and Relief.

Report of the Women's Missionary Sewing Circle Organization

(For the year ending March 31, 1951)

Report of the President

The women of the Mennonite Church have had another year of opportunity and service. Expressed simply we have been bountifully blessed and have again had a share in bearing others' burdens. Christ is ever our perfect example of unselfish service. Kagawa expressed his conviction in these words:

Better than willful chatter,
Better than selfish struggle
For the means to eat,
Let us serve God and man,
And GIVE—
That is the way to live.

The Women's Missionary Sewing Circle Organization is an auxiliary of the Mennonite Board of Missions and Charities. By that logically we stand to undergird the total program of the Mission Board to promote missions and the charity and relief projects of the church. The publication of the Prayer Booklet and the Sewing Monthly is tempered to promote these causes. The devotional periods of our monthly local circle meetings, special missionary gatherings that may be called, and the annual district meetings contribute to a greater love and loyalty for Christ and the desire to work for Him. I believe there is definite progress among women throughout the church along these lines. Participation in one of the fine district meetings where women and girls turn out in large numbers so enthusiastically proves this. Carloads of women come long distances to attend these meetings and go away blessed and encouraged to continue their circle work.

The various officers of the General Committee have done faithful work and their year's experience is described in the reports appended. I should like to comment on a few of the implications.

[These reports will appear in the Annual Report booklet.]

During the past year various circles or districts have supported missionaries of their choosing, national leadership and charities in foreign countries have received support, home charities and nursing education have been remembered. The furnishing of two Mexican Mission apartments in Chicago, \$1,000 each, and equipment for the nursing school in India, \$300, chosen as our circle-wide special projects for this year were more than met. The \$200 required to complete the India home economics room, not met from the previous year, was given, and \$3,050 solicited last year for the Goshen College Auditorium cafeteria came through this year's account. Our total cash receipts contribution for this year, \$17,896.50, is double that of last year's cash receipts, \$8,758.60.

Last year it was reported that because of the high rate of duty to be paid in sending supply shipments to India, missionaries have requested certain amounts of money needed to buy materials in India instead of making things here or buying them and sending them over. This accounts for \$798.57 cash money received for this purpose. Puerto Rico likewise does not consider it wise to send large amounts of relief sewing both from a practical viewpoint and as a matter of policy. So while our women would enjoy sewing and packing we do heartily commend them for their fine support in money.

Although the cash receipts are almost doubled, the support in way of provisions and relief clothing has fluctuated to a lower level. Perhaps this may be accounted for in part by the call for more in cash contribution, in part by the difficulty of giving exact evaluation of articles, or failing to report work done, but may it be we have let down in our conviction of the urgency of relief sewing? There is still so much to be done for relief with needle and sewing machine for helping service units function more effectively that we do not want to fail in this great opportunity.

M.C.C. publicity states the need for 200 tons of clothing yearly. Our organization as one of the contributing bodies to M.C.C. will want to give its hearty support. Perhaps we feel the urgency is past. How can that be when war and destruction and famine stalk the earth? Let us not close our eyes and ears to the cry of a needy world.

While nursing education is not the major interest of the Women's Missionary and Sewing Circle Organization, it is an interest that we gladly undertake. Many a mission worker has been trained for a mission field in our nursing school and it is an interest that may well appeal to women and girls—the training of sisters for service at home and abroad and the supplying of linens and blankets for

nursing homes and hospitals. In the previous year the amount given through our circles was \$1,566.60. This year for the same cause \$2,277.94 has been given. We hope to continue our contribution to nursing education in the Mennonite Church.

A sister whom I have never met wrote in a letter to me this phrase: "Just simply to visit with some whom no one else cares for, and let them know there are still some people who care." Do we care enough to pour out our love across the world—across the street? May this ever be the spirit and fulfilled expression of this organization as we follow in the footsteps of Jesus who shows us how to do it.

Minnie Graber, President.

Special Committees

Report of the La Junta Mennonite Student Nurses' Home Building Committee

To Members of the Mennonite Board of Missions and Charities Greetings.

In our last year's report, we stated that the student nurses' home was about to be occupied in part. The final completion of both the dormitory and educational wing was accomplished during the summer, and have been in use since, filling a great need in the nursing school program.

The final financial statement of our building committee treasurer, W. J. Dye, of March 24, 1951, reveals these figures:

Total received and deposited for building	\$183,660.15
Total checked out	181,314.13
Balance	2,346.02

A breakdown of disbursements shows:	
Cost of Miller Hall	167,393.38
Furnishings	11,097.17
House on Lincoln	1,817.77
Five-car garage	1,005.81
	<hr/> \$181,314.13

The balance of \$2,346.02 has been placed on the books of the Mennonite Hospital to the credit of Miller Hall Building Fund and the Building Fund bank account has been closed.

There is one outstanding account to the amount of \$412.69 still unpaid on account of defective tile flooring which will be paid when satisfactory work is completed. The balance of unused funds will be used for landscaping and interior decorating.

We are very grateful to our heavenly Father and the many generous donors who have made this building possible and free of debt. We trust it may ever be used for the advancement of the art of nursing in the Mennonite Church and for the glory of Him who has been our Leader in the development of the School of Nursing in the Mennonite Church.

Respectfully submitted,
Paul J. Hershey, Chairman.

Report of the Child Welfare Committee

To the Mennonite Board of Missions and Charities Greetings.

This is the second annual report of the Child Welfare Committee of the Mennonite Board of Missions and Charities. The broad aims of the committee as outlined by the Executive Committee of the Board are to "increase the scope and effectiveness of our Child Welfare Program."

There were two regular meetings of the committee since last year's report was written. There was also one informal meeting. At these meetings the problems of the West Liberty and Kansas City Homes and the Mennonite Youth Village were discussed and decisions reached. These problems and others had to do with building, repairing, and remodeling at West Liberty, Kansas City, and the Mennonite Youth Village; the appointment of personnel; the defining of goals toward which the committee should work; the defining of areas of responsibility of local boards, superintendents, and case workers; the problems of training personnel; the planning of a Child Welfare Conference; the need to encourage families and congregations to do their part in a growing ministry to needy children; the soliciting of articles and other materials on child welfare for

church publications; keeping abreast with programs in Child Welfare as they are being carried on in various parts of the church, as Ontario, Millersville, Pa., Camp Ebenezer, Tel-Hai Mennonite Camp, Kamp Kidron, European Children's Homes, and individual families and congregations.

A brief summary of the past year in each of the children's institutions is in order:

Mennonite Orphans' Home, West Liberty, Ohio

Brother Paul Sieber, superintendent, reports that during the past year there was a marked decline in the number of admissions and that no children were placed in foster homes due to restrictions imposed by the State Welfare Department. However, with the increase in staff, the Department has again granted this privilege of placing children in foster homes. This became effective on January 1 of this year.

While extensive plumbing and other repairs were made this past year, girls were placed into the private homes of Mennonite churches in Ohio. The same is planned for the boys this coming summer. The present renovation at West Liberty (long held up by World War II) calls for a total budget of \$17,000. A service unit of three members for twelve weeks during the summer was a help to the Home and at present there is a regular staff of nine members who serve faithfully in the worship, work, school, and play routines of the Home.

Brother Sieber comments on a need as he sees it: "The greatest need in the Child Welfare program of the church, as I see it, is for more Christian foster homes who will accept and even ask for children who are handicapped physically or below average mentally or perhaps too old to make the best adjustment in the foster home."

We believe a forward step in our Child Welfare program was made in the appointment of Brother Robert Ekland as case worker at West Liberty. His duties began on September 1, 1950, and they include: study of home conditions of children prior to admission; visiting real and foster parents; visiting children in foster homes; compiling of case records on each child; discovering community resources to help the children; interpreting the child welfare program to ministers and others who are helpful contact men in various communities; and soliciting funds for remodeling.

Mennonite Children's Home, Kansas City, Kansas

Brother Glen Yoder, superintendent, reports: "At the time of this writing we have fifty-six children. We have been averaging between fifty and sixty children during the year. The need for child care arising from broken homes seems to be increasing instead of decreasing. However, I feel that our Home has as many children as should be together in one group and I do not recommend more buildings."

During the past year a much-needed home for the superintendent and his family has been built. Further remodeling of the front part of the building is tentatively planned for the summer of 1952. Congregations in the Midwest have been faithful in supplying food and clothing, and in the words of Brother Yoder their "gifts and prayers are making it possible for us to continue this work with unfortunate children." Churches in Kansas, Nebraska, and Iowa supplied free labor in the building of the superintendent's home.

Mennonite Youth Village, White Pigeon, Michigan

This new venture in Child Welfare was in its experimental stage during the summer of 1950.

In all, fifty-six children from missions in Ohio and Indiana spent a camp period at the M.Y.V. during the summer of 1950. Of this number, twenty-nine came from homes broken by divorce, desertion, death, or confinement of one parent to an institution. Only fourteen came from home situations where relations seemed to be fairly good. In a well-written report on the Village's activities for 1950, Brother Harold L. Weaver summarizes the daily schedule of devotions, chores, classes, crafts, recreation, and evening meetings. Summer camp programs for underprivileged children are heavy and demanding upon the staff; they call for much careful planning; they need talent and co-operation of the highest type. Your committee believes, however, that such efforts are quite worth while. There were a number of decisions for Christ during the camp days at Mennonite Youth Village this past summer.

Brother Weaver's report closes with these words: "But for those of us who worked with these children, it has seemed almost impossible to send Billy back to his fourth father and his brother Bobby to his third. Neither of them has ever known the love of a father. It has been terribly hard to send Andy back to a drunken father in a tarpaper shack and a gang that taunts him so severely about coming to Sunday school that he feels he cannot come. It has brought tears to our own eyes to see the tears in Bud's eyes as he opened the door of the car for the fourth time and said, 'I can't get in!' What is the future of this work?"

The Conference on Child Welfare

For some time it was felt that a conference devoted to Child Welfare should be held. The committee planned for such a conference at West Liberty, Ohio, in April of 1951. At this writing the conference

has been planned but not held and so we must refer you to the printed proceedings of the conference for a summary of the presentations, discussions, and findings.

Outlook and Problems

Some progress has been made in the past year in Child Welfare. At our Homes there have been renovations of the physical plants. Local churches have co-operated in giving food, clothing, and money. Service units and devoted staffs continue to give their services. Throughout the church we believe there is a renewed interest in children—and this from a truly missionary motive. The committee is grateful to the church schools for encouraging young people to consider child welfare work and social service in general from a Christian point of view. We believe this is as appropriate as to encourage the preparation of Christian doctors, Christian nurses, and Christian teachers.

The present Child Welfare program of the Mennonite Board of Missions and Charities is in a formative stage. It needs whatever help and resources it can draw on to mature into the role it should play in the missionary endeavor of the church. Some of the specific needs as we look ahead are:

1. Long-range planning for our Homes and adapting them to the needs of a changing society and its needy children. For example, the Ohio State Welfare Department has been suggesting that the West Liberty Home might specialize in care of mentally retarded children and problem children. To what extent should we meet such challenges? Or shall we work toward having Homes that are centers from which children can be placed in adoptive and foster homes? Perhaps both can be done in the program.

2. There is a need to encourage special training of young people to enter Child Welfare work. Some of this can be done in our own church schools with their courses in child development and psychology, elementary education, Bible study, Christian education, and the like. There is also a need to have some of our young people receive advanced training in certified schools of social work. If our program can challenge such young people, and if the church's outlook and motive is reinforced with such training, we believe that progress toward our goals can be made. In fact, unless we have properly trained persons who share the church's point of view, and who can speak the language of present-day social workers, we will soon reach certain dead ends in our program. This is particularly true with reference to the securing and placing of adoptable children. State welfare departments will co-operate more freely with institutions that are staffed with qualified personnel than with those that have unqualified personnel. Will the church lend its encouragement to young people to enter this vocation with the same incentive as that of the Christian nurse, the Christian doctor, or the Christian teacher?

3. There are ethical problems, such as how far to go in the matter of collecting fees from parents. Does our nonresistant attitude make delinquent parents more delinquent?

4. We need to know more about our past experience—successes and failures—in Child Welfare. We need to survey fields, congregations, conferences, and communities with the same zeal that surveys are conducted on foreign mission fields before launching a mission. Can more summer camps for children be established? How can we strengthen our present area? What are our resources in prospective foster and adoptive homes? How can we help prospective foster parents and needy children to get together?

Devoted people who have the love of Christ for needy children must work together for a long time to bring such things to pass. Everything that is done for children in your congregation and your home, your camp for children will help.

Respectfully submitted,
Grant M. Stoltzfus, Secretary
Child Welfare Committee.

Special Reports

Report of the Secretary of Missionary Education

To the Mennonite Board of Missions and Charities

Dear Brethren:

We Enter Japan is the title of the forty-eight-page booklet which came off the press in November. This booklet describes the beginnings of Mennonite mission work in Japan and is a part of the mission study course on Japan. It is procurable from the Mennonite Publishing House, Scottdale, Pa., at 20¢ per copy.

The manuscript for **We Study Latin America** (Argentina and Puerto Rico), mission study guide, is now with the Publishing House at Scottdale and should be off the press shortly. This is a guide of ten lessons with three optional lessons as follows:

- 2 as introductory to Latin America
- 5 for Argentina
- 3 for Puerto Rico

3 optional lessons for Spanish home missions, Honduras, and Mexico.

This manuscript was duplicated and has already been used on two occasions, during the winter months.

Manuscript for a new booklet, **We Enter the Chaco Indian Work**, has been prepared by Brother J. W. Shank, returned missionary from the Argentine Chaco. This booklet, which is now at the Publishing House for printing, will be a part of the Latin-American mission study kit. This gives the early history of our beginnings of mission work in the Chaco and the development of the work to the present. This brings the "We Enter" series now to three. The others describe the beginnings of our mission work in China and Japan.

It is difficult to secure an accurate record of the number of mission study classes held throughout the church during the winter months. We have reports of only fifteen such classes as follows:

India	2
China	2
Japan	9
Latin America	2

Most of these classes were held at the time of the midweek meetings and were usually attended conjointly by the adult and the young people's groups.

"Winning THE WORLD FOR CHRIST demands our all for Christ—Our Time—Our Prayer—Our Means," was the title of the **Spring Missionary Day Bulletin**. "But, Have We Done Enough?" is the burden of the bulletin. "Let us keep sending out the Word of God more and more, both at home and abroad—giving our time, our prayers, our means."

Fifty-nine Youth Missionary Projects were reported to this office to date. The proceeds netted \$18,895.04. Of this total amount, only \$350.88 was remitted to the Mennonite Board of Missions and Charities for Board projects while the balance was used within their own particular districts for mission projects.

The highest sum earned through Youth Missionary Projects was by the Nairn A.M. group, Ontario—\$3,400.00. The second highest sum earned was by the youth group from the Slate Hill, Pa., congregation. They totaled \$1,136.66. Third place goes to the New Danville group, Lancaster, Pa. They earned \$590.00. The average amount realized per project is \$320.25. Besides returns reported in money, donations of food were made to institutions, mission stations, and needy families.

Approximately 20,000 Mission Savings Banks have been mailed out to date. This Savings Bank continues to be a good feature to stimulate interest in missionary savings, and in youth missionary projects. The returns from these banks are \$26,208.97 which does not include amounts collected in Canada.

We believe that Mission Study is an answer to the command of Christ to "Look on the fields." The Holy Spirit uses information and it is a constituency well informed on the world's needs and with a deep appreciation of the inestimable worth of the Gospel to whom the Holy Spirit can speak.

Respectfully submitted,
J. D. Graber,
Secretary for Missionary Education.

Report on Administrative Assignment to Puerto Rico

To the Mennonite Board of Missions and Charities assembled at Belleville, Pa., for its forty-fifth annual meeting.

On November 8, 1950, at a regular session of our Executive Committee I was appointed to an administrative assignment in our mission field in Puerto Rico. Levi Hartzler was given an assignment in the same field by the Relief Committee because of the related problems of missions and service projects. Brother Hartzler and I arrived at San Juan on January 25, 1951. I remained until February 5, and Brother Hartzler until February 9. I feel that it was a wise decision to have both of us on the field at the same time because the two of us together could accomplish much more than either alone. Our harmonious working together on our assignment was a symbol to the folks on the island of the close harmony between the offices of missions and relief and service at Elkhart.

A more detailed report, supported by minutes of various Puerto Rican committee meetings, was given to the Executive Committee upon my return from this trip. In this report I want to more briefly give an account of this trip.

Having visited the mission field several times before, I was greatly encouraged at once to note the healthy progress being made by all our workers. All our missionaries were zealously occupied in their tasks. Fruits of their labors were evident. New members were added to the church from time to time. New congregations were being organized. The heavy assignment that each missionary was giving himself or herself as well as their expressed burden, in conversation with them, revealed the deep concern of each one for soul saving and church building.

A major concern of our assignment was the mission-service administrative relationship. The mission project and the service project

working almost hand in hand but under entirely separate organizations were at times open to misunderstandings. After a careful and prayerful study of the whole problem with all those concerned, it became the unanimous conviction of the representative groups that the solution is one joint, rather than two separate organizations. Such recommendation was brought back and duly acted upon by our Executive Committee and your Relief Committee.

Another concern of our assignment was the clinic or hospital question at Pulguillas. What your committee had been considering as a clinic—a modest building with a waiting porch, a nurse's station, a doctor's office and treatment room, and room for several emergency beds—seemed to have been interpreted by government officials as a hospital. If interpreted as a hospital, at once requirements would be such that would call for an outlay of from two to four times the capital investment which was approved. It would also require a much greater daily operation expense. These difficulties now seem to be entirely cleared up and according to plan the Pulguillas area should soon be enjoying the benefits of a good clinic service.

A third assignment was to work out a uniform plan for missionary furloughs. The experiment of three and one-half year service followed by one-half year furlough called for too many exceptions. These exceptions came about largely because of missionary families with children of school age and also because of missionaries who wanted to do schoolwork while on furlough. It seemed quite evident that a five-year service with a one-year furlough would be much more practical. Such a plan is now being worked out. As new missionaries are being appointed for Puerto Rico, the appointment will be on the five-year, one-year basis. Present missionaries returning after their furlough will go on that basis.

Various other assignments, of more or less personal nature, were also given. I am happy to report that satisfactory conclusions were made of all.

On my visit to the island, I had the opportunity of visiting all the churches and nearly all the outposts. Speaking to these groups, even through an interpreter, was a great inspiration to me. Truly my soul was blessed in all these experiences and I pray God that much good to the work in Puerto Rico will come out of this visit.

E. C. Bender.

Report of Visit to Sicily

To the Mennonite Board of Missions and Charities

I spent November 29 to December 1, 1950, in Palermo with Brother and Sister Lewis Martin and Brother and Sister Truman Brunk. They had arrived there about two weeks earlier and so had a good grasp of the situation before I came. On the Sunday previous they had baptized five persons and they were having daily meetings with others who were candidates.

The first day I spent with them in Sister Franca's apartment, where the meetings with candidates were being held. When Franca discontinued her employment at the bank she moved with her sister to this rather good suite of rooms on the third floor of a new apartment house. Sister Franca had a good position in a local bank but discontinued that work in order to give her full time to the Gospel. Rev. Mathieu, the Waldensian pastor of Palermo, also expressed to us appreciation of her spirit in leaving a lucrative position for the church work. It is also my own estimate of Sister Franca's character that she undertook full-time service from a sense of call and conviction, and that the financial considerations were incidental. She is clearly a woman of unusual spiritual, intellectual, and personal quality. This is proved by the large number of people she had instructed, convinced, and ready for baptism when Brunks and Martins arrived.

Communication was difficult because Sister Franca knows very little English. She did, however, interpret enthusiastically and, I believe, was able to put across the spirit and meaning of what was being said. The earnestness of the inquirers was manifest and most of them were young people of pleasing personalities.

On the second day of my visit the Waldensian pastor and I called on the police headquarters to ascertain what was required by way of registration or permits for holding Mennonite meetings. We found, after a good bit of going about to various offices, that nothing was required except a written statement to the police giving information on place and time schedules of meetings. This will enable the police to visit the meetings whenever they want to do so to check on whether disloyal or subversive sentiments are expressed.

The Waldensian pastor was very friendly. Brethren Martin and Brunk assured him clearly that the Mennonites desired good fellowship with them and had no interest at all in proselyting members away from their church. The agreement that your Executive Committee has with Sicily is simply that the work there be carried under the General Board "umbrella," as it were, with the Virginia District Board making all plans, appointing personnel, determining mission and church policies, and meeting the financial obligations. The reports of the work in Sicily as well as the annual financial statements are to become a part of the reports and statements of our Board, chiefly for purpose of record. We see no reason why this plan should not work out satisfactorily and to the best good interests of both the Virginia District Board and our own Board. The Waldensians are doing a mere fraction of the evangelization that Italy needs; so if we do not proselytize their members and maintain good fellowship with

them they should welcome the establishment of a Mennonite Church in Sicily.

The Virginia District Board has not announced its program for Sicily, but they expect to send some workers and expect to give some material aid as needed. The church in Palermo was begun in a rather remarkable manner, and good native leadership has emerged. One of the young men baptized appears to be of unusual ability and personality and could easily become a natural leader. Sister Franca, herself, is a strong leader. It is hoped that personnel from U.S.A. will not take the leadership out of these capable native hands but that they will give themselves to other projects and will merely serve to strengthen the hands of and encourage the native leadership, in order to hasten the establishment of a truly indigenous church.

I am convinced that we have here in Sicily a genuine work of the Spirit. Certainly "He bloweth where He listeth." May the Lord guide and bless our Virginia brethren as they seek to enlarge and strengthen the work of the Gospel in Sicily.

Respectfully submitted,
J. D. Graber, Secretary

Report on Central Provinces, India, Mission

I spent three months in India from December 8, 1950, to March 12, 1951. All of this time was spent with the mission in the Central Provinces except the last half of January and two days just before leaving spent with the missionaries in Bihar. My experiences in both these fields were pleasant. Both Indians and missionaries were friendly and cooperative and we were conscious of the Spirit's leading.

In the Central Provinces we first of all had a meeting of the mission for several days shortly after my arrival. This was the regular annual meeting which was scheduled a bit later so that I could be present. No action had been taken on the appointment of the six members to the Unification Commission by the mission because they wished first of all to have the Board's explanation. The mission, however, happily appointed its members on the Commission by ballot and passed resolutions as follows:

From the Meeting of the American Mennonite Mission, Shantipur, October 26, 1950:

"With the purpose in view of entering into an agreement of full co-operation with the church conference, we appoint six members on the joint commission suggested by the Board, and these be chosen at our next annual business meeting, and since the definitions of certain items of the memorandum of the Board are open to possible differences of interpretation, we request the Board to send the secretary of the Board with authority to interpret and to assist in implementing the provisions of the memorandum, and that we earnestly seek through prayer and meditation to prepare our hearts to know and to follow God's will in this matter."

From the Annual Business Meeting of the American Mennonite Mission, Dhamtari, India, December 12-16, 1950:

"The following resolution as brought by the Resolutions Committee and amended from the floor was passed:

"12. We rejoice in the political freedom which has come to the people of India and the Far East. We believe that many in these lands are searching also for freedom in the moral and spiritual realm. Believing that such freedom can be found only in the acceptance of Jesus Christ as Saviour and Lord, we consecrate ourselves anew to witness through our words and our lives to that Truth which alone makes man free."

"Today the call continues to go forth from many lands to the church universal to bestir itself in behalf of millions without Christ. Our pioneer missionaries answered that call and came to India to invite her people to Christ, and to organize Christians who responded to that invitation into indigenous churches. The missionaries following them through the years have under God's guidance continued in the same endeavor. We, too, follow humbly in this heritage recognizing that in our time we have come into a larger opportunity and a still greater responsibility.

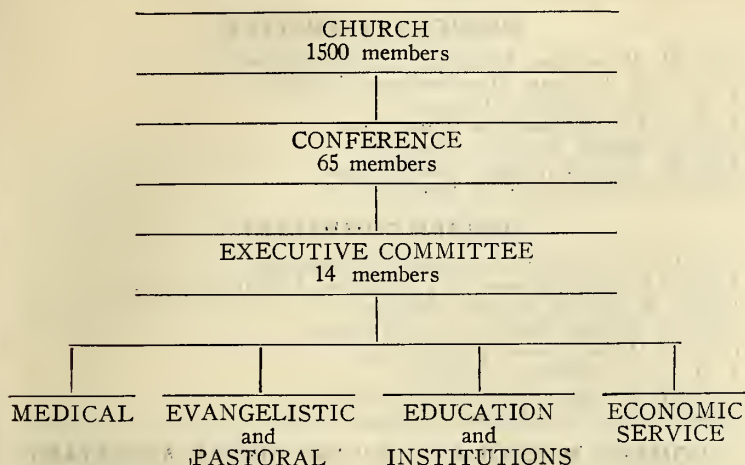
"We understand that the Christian activities of the future must more and more definitely center around the church and that we have come now into a period of church-mission partnership and that in this period the closest kind of co-operation is required between national Christians and their missionary brethren. We are now to promote a truly ecumenical fellowship in the name of Christ and through the power of the Holy Spirit we pledge ourselves to search diligently through study and prayer the best channels through which the attitude of 'Partners in obedience' may be made effective in our field in India.

"13. We reaffirm our action of October 26, 1950 (as printed above).

"That we now elect our members to this Commission by ballot, with the understanding that the mission representatives so elected bring from time to time, reports of the progress of the work of the Commission to the entire mission body for discussion and further direction. We feel that the proposals of the Board memorandum have such far-reaching effect in relation to our personal missionary commitments that we would urge the Commission to make

wide and careful study with other Christian groups and individual Christian leaders of the problems involved."

After the appointment of the Commission we had a goodly number of meetings throughout the months of January and February. Although problems were discussed frankly and at times differences of opinion were present, the discussions were all on the very highest plane of Christian fellowship and mutual respect. It is hoped that a fairly complete constitution will be available for study at the time of the Annual Meeting. In outline, however, the organizational lines are as follows:



The advantage of this system of organization is that it is streamlined and reduces the organization to what appears to be a practical minimum. The Constitution is written out in considerable detail because it is felt that the more carefully details are defined the more smoothly the organization can work. The basis of the church is given as the 18 Articles of the Dordrecht Confession and the statement drawn up by the 1921 Mennonite General Conference at Garden City, Missouri.

I came away from India feeling that we had accomplished as much as it was possible to hope to get accomplished during these three months. Organizationally the machinery is set up and there seems no logical reason why progress should not be made. It all depends, however, on the spirit and imagination with which missionaries and Indians will work out the problem. I feel certain that most of the missionaries are happy with the arrangement and are looking forward with a great deal of faith to working it out. There are a few, however, who have honest doubt in their minds and who cannot go into the working out of it with a great deal of faith and enthusiasm. We must do all in our power, both missionary and Board member, to make this program succeed, for if this program fails, then we would be in a really serious situation, for what then could we further undertake? I still feel very sure that with the world situation as it is now no lesser solution than this would be at all adequate.

It is also significant to note that the memorandum as submitted to India by the Board was followed in practically all of its details. This indicates how well thought out the ramifications of the various problems were. It is only in the matter of the transfer of mission housing to the field organization where a definite change has been recommended. It is a fact that the National Christian Council policy in the meantime has also changed on this point. It is now recommended that missionary residences be transferred to an Indian holding body along with the other property but that residences be then administered by the American personnel organization. This eventually adds up practically to the same total.

The step is a radical one and it means that the foreign mission as an organization ceases to exist and that henceforth our total program in India will be done through the India Mennonite Church and in her name. Our Board will be in the position of giving a subsidy to the India Mennonite Church and it will be necessary now to have some understandings and agreements with the India Mennonite Church covering conditions under which this subsidy will be given. Some of the major points in this connection have already been defined in our memorandum drawn up last year.

This program for the India church is much more than merely taking over and operating what has been the American Mennonite Mission and her program. In the first instance it will be very much of this sort of a transfer and the ordained missionaries or members of the Church Conference and other missionaries who may be elected among the lay delegates from the various congregations together with the India church leadership will administer the total program. This, however, is only a way-station for the church. She will need to study and evaluate the present setup and make changes as necessary for the building up of the church and for permitting her to carry out her peculiar functions as a church. The church is conscious of her weaknesses and it will be a great privilege for the church in America as well as her missionary representatives on the field to work together with the leadership in India in building up of the church and leading her forward. We have confidence to believe the missionary and Indian National will be able to do more for the church and for the

program of evangelization and service by working together in this way than they have been able to do in the past by working in separate organizations.

Respectfully submitted,
J. D. Graber, Secretary.

Report on Visit to Bihar, India

To the Mennonite Board of Missions and Charities

I spent the last two weeks of January, and again March 10 and 11, with our Bihar missionaries. At the present time we own the set of buildings and ground at Latehar, consisting of a bungalow, small church, garage, out buildings, and servants' and workers' quarters. Henry Beckers, Paul Knisses, and Allen Shirks are all living here now, but the two latter families go to Landour language school by about April 20. After their return from language school Shirks plan to live with Vogts in the new bungalow at Chandwa and Knisses are due to occupy the next new residence that is built.

In Chandwa Beachys live in two somewhat altered and enlarged servants' houses. The missionary bungalow there is nearly completed. Vogts live in a sprawling, old bungalow in very bad repair just outside Chandwa which has been rented. The tenure expires about May 1. Vogts are due to move into the new bungalow when it is completed.

The field strategy has been to follow the Oraons, one of the aboriginal tribes in the field. These appear to be more responsive now than any others. The distribution of village churches taken from their recent Annual Report is as follows:

Name	Total
Barhi	2
Chandwa	22
Chetang	5
Hisri	13
Itke	5
Latehar	5
Nagar	3
Telaiya	5
Total	60

It is our hope that there may be a genuine and an enlarging movement of the Spirit among these people.

Several years ago the mission purchased a plot of ground near Balumath, fifteen miles north of Chandwa, for the next main station north. Land was very difficult to get and so the plot is not entirely satisfactory, due mainly to serious erosion problems and the depth of the well needed. A well over fifty feet deep has actually been dug but there is still no water. In consultation we decided that due to political and economic changes since the original purchase, more suitable land would now be available. Brother Vogt was instructed to go on tour north of Balumath to see what might be open. From latest reports some promising plots appear to be available but, due to innumerable restrictions and formalities, the deal had not been consummated. It was felt that instead of spending money for erosion control and a rather large sum still needed to complete the well, it would be better stewardship to spend the amount in the purchase of a more suitable plot, perhaps even better located in relation to the Oraon villages, and where the water level was nearer the surface.

A good bit of discussion was held on the size of the bungalow to be built at this new station. Everyone agreed that the present political situation required a simpler approach, and that the missionary residence here should be smaller than has been customary. After consultation and study it was felt that a house of 1500 square feet, verandas included, would be the workable minimum. Further plans and estimates are being drawn up and will be submitted for approval.

Regarding budget requirements, although the cost of the new bungalow to be built at Balumath has not been carefully calculated, due to rising material and labor costs, it is estimated that from \$5,000 to \$8,000 may be required for land purchase, well, bungalow, servants' quarters, wall, etc. This amount should be made available to the mission during the 1951-52 fiscal year.

The work in Bihar has a good beginning and our missionaries there are approaching their large task with vision and earnestness. They are responsible to bring the Gospel to a million people. They deserve our best support.

Respectfully submitted,
J. D. Graber, Secretary.

Report on Visit to Japan

To the Mennonite Board of Missions and Charities

I spent the last two weeks of March in Japan, most of it in a trip to the northern island of Hokkaido with the brethren Ralph Buckwalter and Carl Beck. We were happy to have E. E. Miller, President of Goshen College, with us for about one week of this investigation. We called on Rev. Chapman of Sapporo and discussed the general question with him. He felt that we should by all means make a trip up to the North where Dr. Kagawa and others had reported to us the evangelistic response was particularly good and the need great. As a

consequence we made a trip up North and arrived there on Sunday afternoon. We were met at the station by most of the Christian community, taken to a hotel, where we had a common meal together, and then went for an evening church service. The community here is small and appreciated our fellowship greatly. The snow, however, was seven feet deep in the streets and altogether it looked like a somewhat forbidding place. The need, however, is great and the few Christians in this place would warmly welcome additional help. We must keep this place in mind for future development in case we shall be looking for places to expand further.

From there we took the train down to southeastern Hokkaido, the place I had visited more than year before, and the place that Ralph and Carl visited last August. Here there was practically no snow and the situation on the whole looked better. We felt convicted that there was no place in all Japan where we would rather open our mission work than here. We consequently looked around, visited schools and colleges, and talked to various people, finally deciding to try to purchase some land in both of these places. We succeeded in buying a plot in Obihiro and negotiations for the purchase of a similar plot in Kushiro were in progress.

There is nothing new to say about these cities that has not already been said in the various reports. The opportunities we feel for evangelism are great and the possibilities of response are good. This is the frontier area of Japan where people are free and open and where they are more ready to take up new things than in the more conservative parts of the old Japan farther south.

With regard to plans for the future both our families expect to move up north in the latter part of June or early July. They are still hoping they can rent some building so that they will not be required to put up their houses this first summer. It may be that a garage can be put up and winterized to a certain extent so that they might be able to live in temporary quarters the first year. It seems that lumber has to be bought in the log and then sawed by the local mills. In this way it would not be seasoned and would not be particularly suited for building material. Carl, who is a carpenter and builder, would much prefer to gather materials this summer, stack up the lumber and let it season, and make his preparations carefully so that he could build more intelligently and efficiently next summer. Whether he will be forced to build this summer or not depends, of course, on the final availability of something to rent or on the advisability of building a small house in the form of a garage with perhaps a room overhead for temporary quarters for one year. We will need to wait for developments before this is accurately known.

With regard to the budget, the plot in Obihiro costs about \$1500 U.S. This seems a bit high but from all investigations it appears to be the regular market price of land in that part of the city. In Kushiro the costs would be approximately the same. There is only a guess on what housing will cost but residences suitable for the missionaries with a guest room and what is required would certainly cost no less than from \$5,000 to \$7,000 each. It would be my recommendation to place \$7,000 or \$8,000 within the budget for this year and a similar amount next year to take care of the housing that will actually be required.

Regarding additional personnel, I recommend sending one couple this year, and one couple with two single ladies next year. This is based on personnel apparently available. The opportunities in Japan are great and the missionaries now in Japan agree that new persons could satisfactorily be integrated at that rate. If suitable persons would become available we could, of course, send them along more rapidly. I would reiterate our original plan that perhaps our Japan Mission should include about ten to fifteen missionaries when fully staffed, but these figures should be subject to restudy in the light of changing conditions.

Respectfully submitted,
J. D. Graber, Secretary.

Election

For the year ending July 1, 1952, except where indicated.

The election resulted as follows:

Members at Large: Ford Berg, Paul Erb, Elmer Moyer, J. B. Martin, John H. Mosemann, John R. Mumaw, Rudy L. Stauffer, E. C. Bender.

Officers: John H. Mosemann, President; E. C. Bender, Fifth Member of the Executive Committee. Approval of the appointment of the following officers by the Executive and Missions committee was given on motion: J. D. Graber, Secretary; H. Ernest Bennett, Treasurer; Levi C. Hartzler, Secretary for Service and Relief.

Missions Committee: John L. Horst, Milo Kauffman, John E. Lapp, Chester K. Lehman, Harold A. Zehr.

Relief Committee: H. S. Bender, Paul Erb, Lewis S. Martin, Orie O. Miller, Elmer G. Swartzendruber.

Women's Missionary Sewing Circle Auxiliary: Mrs. J. D. Graber, President; Mrs. Paul R. Yoder, Sewing Secretary; Mrs. Charles L. Shank, Literature Secretary.

OFFICERS

(Executive Committee)

President, John H. Mosemann, Goshen, Indiana.
Vice-President, J. B. Martin, Waterloo, Ontario.*

Secretary and Field Worker, J. D. Graber, Elkhart, Indiana.
Treasurer and Financial Agent, H. Ernest Bennett, Elkhart, Indiana.
Secretary for Service and Relief, Levi C. Hartzler, Elkhart, Indiana.
Fifth Member, E. C. Bender, Martinsburg, Pennsylvania.

ADDITIONAL STANDING COMMITTEE

Finance Committee

H. Ernest Bennett, Elkhart, Indiana.
C. L. Graber, Goshen, Indiana.
Nathan Reiff, Elkhart, Indiana.

MISSIONS COMMITTEE

John H. Mosemann, Chairman, Goshen, Indiana.
Chester K. Lehman, Harrisonburg, Virginia.
J. D. Graber, Elkhart, Indiana.
John L. Horst, Scottsdale, Pennsylvania.
Milo Kauffman, Hesston, Kansas.
John E. Lapp, Lansdale, Pennsylvania.
Harold A. Zehr, Rantoul, Illinois.

RELIEF COMMITTEE

Paul Erb, Chairman, Scottsdale, Pennsylvania.
Levi C. Hartzler, Executive Committee, Elkhart, Indiana.
Harold S. Bender, Goshen, Indiana.
Lewis S. Martin, Harrisonburg, Virginia.
Orie O. Miller, Akron, Pennsylvania.
J. D. Graber, Elkhart, Indiana.
John H. Mosemann, Goshen, Indiana.
Elmer G. Swartzendruber, Wellman, Iowa.

WOMEN'S MISSIONARY SEWING CIRCLE AUXILIARY

Mrs. J. D. Graber, President, 1525 Prairie Street, Elkhart, Indiana.
Mrs. John L. Horst, Vice-President, 404 Homestead Avenue, Scottsdale, Pennsylvania.
Mrs. Walter Yordy, Secretary, 3845 South Damen Street, Chicago, Illinois.
Mrs. Paul R. Yoder, Sewing Secretary, R. 1, Columbiana, Ohio.
Miss Amanda Frey, Treasurer, Archbold, Ohio.
Mrs. Charles L. Shank, Literature Secretary, 905 College Avenue, Goshen, Indiana.
Mrs. Harold Groh, Secretary of Girls' Work, R. 1, Preston, Ontario.

*The president and vice-president are elected for a two-year period. J. B. Martin's office expires July 1, 1953.

Appointment of Missionaries

India

Paul L. and Nancy Conrad (first appointment) Dhamtari
Anna Lois Rohrer (return after furlough) Dhamtari

Argentina

Martha Duerksen (first appointment) Central Argentina
Delbert Erb (first appointment) Central Argentina
Ruth Landis (first appointment) Central Argentina

Puerto Rico

Elmer and Clara Springer (return after furlough)
John and Bonita Driver (first appointment)
Carol Glick (first appointment)
Gladys Widmer (first appointment)

Japan

Lee and Adella Kanagy (first appointment)

Belgium

Orley and Jane Swartzendruber (first appointment)

City Missions Superintendents

Lima, Ohio Glenn B. Martin
Toronto, Ontario Emerson McDowell
Canton, Ohio J. J. Hostetler
Detroit, Michigan J. Frederick Erb
Ft. Wayne, Indiana Allen Ebersole
Chicago, Illinois J. I. Byler
Peoria, Illinois Howard Zehr
Kansas City, Kansas and Missouri Frank B. Raber
Denver, Colorado E. M. Yost

Colored Mission Superintendents

Chicago, Illinois James H. Lark
Saginaw, Michigan LeRoy Bechler

Spanish Mission Superintendents

La Junta, Colorado David Castillo
Chicago, Illinois Referred to Executive Committee
Mexican Border, Texas Weldon and Lorene Martin
(first appointment)

Rural Missions

Culp, Arkansas Frank Horst

Charitable Institution Superintendents

Home for the Aged, Rittman, Ohio Aaron Peachey
Home for the Aged, Eureka, Illinois Clayton Sutter
Mennonite Children's Home, Kansas City, Kansas Glen Yoder
Orphans' Home, West Liberty, Ohio Paul Sieber

Hospitals

- La Junta Hospital
 W. J. Dye, Acting Administrator
 Maude Swartzendruber, Director of Nursing Service
 Greensburg, Kansas, Hospital
 Samuel Janzen, Administrator
 Lydia Diener, Director of Nursing Service
 Lebanon, Oregon, Hospital
 Allen H. Erb, Administrator
 Charity Kropf, Director of Nursing Service

Resolutions

I. Necrology

WHEREAS, According to the will of God in His dispensation of human affairs, He has called to Himself our beloved Brother George J. Lapp who for more than forty years gave his wholehearted service to the mission cause at home and on the India field; and,

WHEREAS, He has also called home Sister Emma Oyer who gave unstinted service in the Chicago Home Mission for a long period of years, be it

Resolved, That we submissively accept God's overruling providence and by this note show our appreciation of their faithful labors and offer our sincere sympathy to the bereaved.

II. Appreciation

WHEREAS, Brother E. C. Bender has terminated his position as Treasurer of our Board, be it

Resolved, That we hereby give expression to our sincere appreciation of his many years of self-denying service in this important office, and that we wish for him the abundant blessings of the Lord in his further activities in other fields of service.

III. Stewardship

WHEREAS, The successful operations of our missionary outreach and the expansion of the program must be accompanied by an equal response in the consecration of the material possessions now in the hands of God's stewards, be it

Resolved, That we consider anew the great financial potential which resides in the church; that we exercise thrift and economy in our personal expenditures; that we share in the sacrifice of those who have given generously of their time in the service of the Lord. II Cor. 9:10.

Furthermore, that we encourage every pastor to be diligent in leading his congregation into a fuller consecration of all its talents, particularly those who are engaged in business, that they too may feel the sense of participation in the Lord's service, so they exercise themselves generously in the grace of giving.

IV. Merging of Church and Mission in the Central Provinces, India

WHEREAS, We consider the salvation of the lost and the establishing of the church are the Scriptural and logical objective of mission work and therefore the mission as such must decrease and the church increase, and

WHEREAS, A very significant step has been taken toward this objective in the form of a tentative constitution looking to the complete absorption of the mission by the Mennonite Conference in the Central Provinces, India, therefore be it

Resolved, That we encourage this new and responsible undertaking through our support and prayers and that we pledge our co-operation in making this venture a spiritual success.

V. Greetings to Our Foreign Missionaries

The Mennonite Board of Missions and Charities in annual session assembled at Belleville, Pennsylvania, sends fraternal greetings to all our missionaries in the several foreign fields.

We assure them of our deep appreciation of their loyal and faithful services. We also assure them of our continued material and prayer support in their responsible and often difficult tasks.

We commend them to a loving heavenly Father and to the guidance of the Holy Spirit as they continue to lead souls to Christ.

VI. Gratitude to Our Hosts

Be it Resolved, That we express our sincere thanks and grateful appreciation to the Maple Grove, Allensville, and Locust Grove congregations, who have so generously and ably provided for our physical needs. We have enjoyed immensely the excellent service in the food tent, the abundant provisions for meals, and we have appreciated the comfort and fellowship afforded us in their homes.

Special thanks are also due to the following business firms and persons for equipment loaned: Whitmer and Yoder for electrical equipment and appliances; Ka-Vee Ice Cream Co. for ice cream and milk storage equipment; Belleville Fire Co. and High School for tables, chairs, and trays; J. M. Young and I. L. Beachy for lumber for benches; and to Aaron Peachey for pulpit and platform.

Greetings

Greetings from Argentina

Annual Meeting of the
 Mennonite Board of Missions and Charities
 Belleville, Pennsylvania

Grateful for prayers and support. Greet the brotherhood. Pray for Spirit's guidance. Matt. 9:32-35.

Nelson Litwiller, Secretary.

Greetings from Belgium

The Mennonite Board of Missions and Charities
 In Annual Session
 Belleville, Pennsylvania

Our prayers are for you in these days, that the Spirit of the Lord might be among you, and work through you for the implementation of a response to the call of the Lord of the harvest. We are in need of, and covet earnestly your prayers—that in these days of preparation here in Belgium, we might be led and guided according to His plan in the fulfillment of His purposes.

Sincerely in Christ,
 David and Wilma Shank.

Special Actions

India Mission-Church Relationship

Having received a copy of the tentative constitution of the India Mennonite Church by which the entire Mennonite Church-Mission program in the Central Provinces of India is unified under the India Mennonite Church according to the memorandum drawn up at this Annual Meeting a year ago, we give our approval to this constitution and authorize our Executive Committee to implement its provisions further with the American Mennonite Mission and the India Mennonite Church, expecting that the new program go into operation at the beginning of 1952 or when recommended by the Unification Commission. Following the adoption of the new constitution by the India Mennonite Church we are prepared to enter into a working agreement with that body.

With regard to property transfer and holding we agree to the suggestion of the Commission of missionaries and church representatives in India that the missionary residences may be transferred to an Indian holding body providing these residences are understood to be primarily for the use of American personnel sent out by the Board and that their use and maintenance be administered by the American Personnel Organization.

Regarding the composition of the property holding body it is our considered judgment that there should be representation on this body from beyond the immediate mission and church area in order that the use of the property may not be endangered by possible factionalism or local interest but that it should always be most fully safeguarded for the use of the church.

With regard to the name of the India Mennonite Church the Board wishes to record its suggestion that the Commission give attention to trying to formulate a name that will distinguish the church in the Madhya Pradesh from the one in Bihar. The Mennonite Church in America and the Board thinks of its interests in India in these two different provinces and for clarity of thinking here as well as for publicity purposes it seems to us to be less confusing if the church in the M.P. were so named as to distinguish it from the church and mission interests in Bihar.

Urban Evangelism Committee

1. Objectives and Duties:

- Create closer fellowship among city mission workers in the Mennonite Church.
- Bring about more unification in approach to city evangelism problems.
- Determine best methods for evangelism and nurture in the city.
- Promote and publicize city missions.
- Recruit workers for the field.
- Advise the Executive Committee in administrative matters and on special questions as referred to it by the Executive Committee.

2. Membership—8 to 12 members:

- Appointed by Executive Committee from among those engaged in Urban Evangelism and some others specially qualified and interested in this field.
- Chairman and secretary appointed by the Executive Committee.

3. Subcommittee on Work Among Colored People:

- Membership:**
 1. Representatives of Board's own work among colored people, appointed by Urban Evangelism Committee, usually already members of the committee.

2. District Boards and churches having mission projects among these people would be invited to appoint associate members.
- (b) Purpose:
 1. For fellowship and mutual advice among the workers.
 2. For doing specifically for missions among colored people what the Urban Evangelism Committee is assigned to do among city missions in general.

Reports from Foreign Mission Fields

Report of the Madhya Pradesh, India, Mennonite Church

To the Members of the Mennonite Board of Missions and Charities
Dear Brethren:
Greetings.

In reporting the activities of the American Mennonite Mission in Madhya Pradesh, India, there is nothing extraordinary to report in connection with increase of membership in the church. There have been some additions from among the patients in the Leper Home at Shantipur, and quite a number from among the young people of the Christian community. The latter, of course, are from Christian homes.

One historical event of the year was the return from America of Brother P. J. Malagar. We believe his stay of two years among the churches in America was good for the Mennonites in both countries.

We are very thankful for the new workers that came to us during the year. Sisters Blanche Sell and Marie Moyer arrived early in the year and were stationed in Ghatula until going to the hills for language study. Sister Elizabeth Penner arrived in the beginning of the hot season and after a short visit in the mission went to the hills also for language study.

In April the new chapel at Baithena (Hospital station) was finished and dedicated. This will be a great blessing to the believers in that station.

In July the first nurses' training class was opened at the Dhamtari Christian Hospital. There are five students in training and all seem to be doing quite well.

We have appreciated the presence of Brother and Sister E. E. Miller in our mission. Their messages in our mission meetings have been the means of blessing to all present.

The rice crop in our area was very light this year and no doubt some relief measures will have to be taken during the summer of 1951.

One great venture during the year is the unification of church and mission. Steps were taken early in the year to set up a study commission as you had suggested. The mission appointed members for this study, but . . . no definite study of the problem could be taken up by a full study commission.

Your memorandum, coming shortly after Board meeting, indicating that full unification was to take place, was somewhat of a surprise, since no study had been undertaken by the commission on the field. For two separate organizations to complete unification of all activities of both organizations in ONE step, is indeed a very great venture, and must be taken with much prayer and great care, lest the church become completely swallowed up by a program of institutionism. Be assured that everyone of your workers in the M.P. area are keenly desirous to see the church in her rightful place. Your workers, understanding, somewhat, the economic strain under which most Mennonites in M.P. live, are also aware of some of the pitfalls inherent in a program of unification in one step.

We are thankful that Brother J. D. Graber has been sent to the field to assist in working out this unification. We trust that a draft of some sort will be ready to present to you at the Board meeting in 1951.

Respectfully yours,
George H. Beare, Secretary.

Report of the Bihar, India, Mennonite Mission

The Lord's blessing has been upon us and His Spirit has been our guide. "Praise ye the Lord. O give thanks unto the Lord, for he is good: for his mercy endureth for ever."

We praise Him for a normal amount of health and strength. During the year Sister Miriam Beachy suffered much from amoebic dysentery. She spent some time in a hospital near here. She did not get much help there. Then she went to our mission hospital in the M.P. The Lord blessed the treatment given by our missionaries. She soon returned in much better health. During language school time she was up in Landour. She returned from there with good health and her health has been good since she is back.

We praise the Lord for the way He has undertaken in the building work. In January we found water in the well here at Chandwa. As soon as we were sure that we had enough water to warrant building a bungalow, brickmakers were called. It took them a long time to make enough bricks to wall up the well and build the house. The well was walled up in May, and after the rainy season, work was started on the bungalow. The bungalow is just about ready for the roof.

We praise the Lord for the safe arrival of Brother and Sister Paul Kniss. We were encouraged by their arrival. We are a small group and to have more workers arrive is an encouragement. Someone had to make a trip to Delhi to get a clearance permit for the things that they were bringing along. Brother Henry Becker went to Bombay to meet them and to help them through customs.

We are encouraged that a visa has been granted to Brother Allen Shirks. A local officer from Latehar came over to interview us and find out if we really had work for the Shirks. It was a pleasant interview and he said, "There seems to be enough work for them; so they may be granted a visa."

About that time we received word that the residence permit for Brother and Sister Beachy had been extended up to the end of July only. That was six months instead of one year as is usual. We received this word in August. Much prayer was made for this case. About October first, Brother Beachy and I went up to Patna to see about it. The official whom we met was very friendly. When he looked into the matter and we explained to him that Brother Beachy's work as a builder was not yet completed, the officer said, "We will recommend to the Center that the residence permit be extended." On December 23, word was received that the application for extension of residence permit had been granted.

During the rainy season, the local government also called Brother Paul Kniss down from Landour to apply in person for the extension of their residence permit. When we talked to the official he did not seem to know anything about it until the clerk explained everything. In a few minutes the formalities of the application were completed and in due course, three or four months, the reply came that the residence permit had been extended for another year.

In the beginning of the year Brother Paul Erb's visit proved an inspiration and a help to us. During September Brother and Sister Allen Buckwalter came to help us with the Workers' Conference. The Lord used them to bless all of us. Many of the workers testified to having received a new vision of the task of preaching the Gospel. The workers were enthused with a zeal to witness and to preach the Word.

During the year, regular church services were held at six places. Most of the believers have grown in grace. A few people have been baptized and a number are very seriously considering confessing Christ by baptism. Our Indian brethren have been an inspiration and help in bringing the Gospel to the lost.

Inflation continues to increase. Recently I saw a price index in *The Statesman*, which used 1939 prices at a hundred. It gave the present average price level as 412. Some articles had soared far above this level and some were beneath it. When we consider this increase in the cost of living and building we do appreciate the financial support that the Board is giving us. During the year we were compelled to increase the dearness allowance that the Indian workers receive. Rice is selling for about three pounds per rupee. We are grateful to the Board and to the church for the way we have been supported in prayer and in a financial way. May the Lord bless each one of you.

Yours in His service,
M. C. Vogt, Secretary.

Report of the Argentine Mennonite Mission

"Bless the Lord, O my soul: and all that is within me, bless his holy name."

We are not unmindful of the goodness of God, nor unconscious of His presence in spite of the adverse factors, the trying circumstances, and the prevalent mood of crisis in which the second half of our twentieth century was ushered in here in Argentina. With gratitude to our heavenly Father, we acknowledge the sufficiency of His grace for all the needs that 1950 presented. The Argentine Mennonite Mission is not immune to the spirit of the times. As all institutions, so are we subject to the strain of movements and are being affected by disturbing elements in our current secular age.

In times like these, an annual report can be a very misleading or at the best a very inadequate document, for who can report on the work realized? As far as human efforts are concerned, the activities of the group can be briefly recorded on the following heads:

Personnel

The missionary force was considerably strengthened by the arrival of seven new missionaries during the year. Daniel and Eunice Miller arrived on January 3, and took charge of the work in America shortly after arriving. Sister Mabel Cressman arrived on February 13, and dedicated her time to language study. Lawrence and Dorothy Brunk, with their children, came to Buenos Aires on September 26, on a tourists' permit and moved to Bragado while their permanent

residence papers were being worked through. Albert and Lois Buckwalter, with their daughter Rachel, landed in Buenos Aires on October 10, and Albert started his language study immediately.

However, several workers left during the year. In the month of March, Brother and Sister J. W. Shank left for their furlough and in the month of July, Sister Doris Snyder, and her children, left for the States. In the month of July, Sister Marta Quiroga left as a delegate to the Toronto Convention but also with the purpose of studying in one of our church schools. She is the first representative of our Argentine church to go to North America and contact the home church. During the year Brother Jacob Gonscher, a converted Jew and one of our national workers, handed in his resignation to work under the Hebrew Christian Alliance, where he felt his work would be more effective.

Church and Institutional Activities

The spiritual ministry to the churches on behalf of the missionaries and national workers continues in the accustomed rhythm. There are twenty national workers, including the wives of the pastors, and twenty-four missionaries. This group is responsible for regular and periodic worship and preaching services in at least thirty different points. The number of converts does not increase, it seems, in proportion to the time and energy expended. The statistical report will tell the story, in part, at least.

There were six students in the Bible School, three of whom came from the German colonies in Paraguay. The reduced number of students, and consequently the lack of prospective future workers, is one of our serious preoccupations. The national church, however, is increasing her financial support from one year to another, and there is a growing consciousness of more responsibility to be assumed on behalf of the national leadership. The mission-national church relationship, while not jeopardized by any acute misunderstanding, demands nevertheless, very careful and thoughtful planning in the immediate future so that all transitions can be made without undue strain. At our last session it was voted to study the question of taking steps to acquire a national charter. Our brethren will remember that at present our legal status before the powers that be is this:

We are a foreign society, operating under a charter. We are authorized to preach the Gospel and do charitable work in Argentina. Our charter permits us to own property, but we must make an annual report to the Department of Justice. This report includes: (1) an activity report of all the work done by the groups and institutions in the mission, (2) a detailed financial report, and (3) an itemized inventory of all our holdings.

The suggestion is that we should seek a charter for our national church. This, nevertheless, has its advantages and disadvantages.

The Managing Committee met nine times during the year and transacted the ordinary routine of work for the mission. Medical bills were unusually high in some cases.

There were approximately thirty-five children in our orphanages under the care of Brother and Sister Floyd Sieber. The Home continues to be an effective testimony to our faith.

The Young People's Institute continues to be an annual gathering of many of the best of our young people for fellowship and Bible study.

The German Mennonites of Buenos Aires met for the first nine months in the mission chapel in Buenos Aires, and this pastoral work was directed from here. Since October Brother Martin Duerksen has been appointed by M.C.C. to give his time to this work.

Special evangelistic meetings, tent meetings, Bible reading in the homes, and special work among the children continue during the year in the various towns as time and conditions permit. In the month of November we celebrated the twenty-fifth anniversary of the opening of the work in Tres Lomas.

Relations to the Government

For reasons of its own, the government continues to exercise a certain amount of vigilance over the activities of all evangelical groups. During the year we consummated our registration, according to a new decree, and therefore are officially recognized in the department of worship. Our number is 208 which means there are at least 207 other worshipping groups also. These others include not only the well-known denominations, but Jews, Spiritists, Theosophists, etc., etc., and consequently we should not wonder that government should desire to inquire into the activities of these dissident groups who have taken advantage of the proverbial Argentinian hospitality.

Our workers are all registered under the national social security law, and each worker must contribute eight per cent of his allowance to this fund. The mission, considered legally as the employer, must supplement this with another eleven per cent of the worker's allowance. In addition to this, every worker receives an extra month's allowance at the end of the year. All churches and mission property has been registered with the government, as well as the workers.

All opening or closing of Gospel halls must also be reported.

In the province of Buenos Aires, our church properties are all exempt from the annual tax. Application for exemption had to be made from year to year but we have now procured a standing exemption. To expedite these proceedings, as well as to procure entrance permits in the immigration department for new missionaries, as well as to dispatch other numerous legal matters, well nigh took most of one person's time. It seems the time has really come in

the history of our mission when one man should be appointed to make this his chief responsibility, especially since the Department of Justice has obliged us to hold our treasurer's books in the Buenos Aires office.

There is absolute liberty to preach the Gospel in our churches and to distribute the literature we print. In some places street meetings can be held; in others they are prohibited. Officially, the Protestant churches are authorized to broadcast the Gospel over the air but actually there is no space available at any price. There are rumors that a special decree will soon be passed whereby all foreigners residing over a period of years in this country will automatically become Argentine citizens unless they specifically declare before a judge their wish to the contrary.

The emphasis on materialism and pleasure, the high cost of living, the international threat of war, the indifference toward and prejudices against religion in all its forms, manifested in a cold and uninviting atmosphere, a certain lethargy in the church herself, all these, and other factors solicit your most earnest prayers.

Nelson Litwiller.

Report of the Chaco, Argentina, Mennonite Mission

The year of 1950 was a period of adjustment for us as well as for the Indians. Indians in many ways resemble children and after seven years they were quite accustomed to the characteristic touches of "Don Jose." However, considering some changes which we made, we feel that this adjustment has been satisfactory.

During nine months of the year we were privileged to have the help of the Martin Duerksen family, formerly of the Paraguayan Chaco. Their knowledge of the Chaco, as well as of Indian mission work, proved helpful and stimulating. In early October they were called by M.C.C. to pastor the German-speaking church in Buenos Aires.

Due to prevailing conditions in the outstations in the early part of the year, we felt compelled to spend more time with the people there. This led to the building of a room on Reservation grounds at League 17 similar to the one built some years ago in League 15. It also involved a reduction in our material aid program to the Indians here which at most are only twelve families. We cut down the store hours to one hour twice a week and went on a cash and carry basis. This takes less time and bookkeeping here and frees us for schoolwork and contacts in the outstations.

During the past year classes were conducted both at Leagues 15 and 17 and Nam Cum. In the early part of the season, Brother Duerksen taught several days a week at League 15 and in the latter part Sister Cressman held knitting classes there. I conducted classes at League 17. Brother Duerksen and I co-operated in the Bible classes here held at night.

This added effort at the outstations produced favorable results. Both chiefs confessed their sins and led their people into a new spirit of enthusiasm for the Gospel and co-operation. Five additional members were received by baptism at League 15, raising the number of members to ten. At League 17 a new church was formed of twenty-six baptized members and five were received from other churches. There are new classes of applicants at both outstations.

The cotton crop was good last year. In fact, it was so good that it brought the prices far below what they should be in the present state of inflation. Some Indians picked as much as two and one-half tons from their little plots. However, because of the bumper crop, the liquidations have been slow in coming through. The dry weather almost eliminated the possibility of spring hoeing and made necessary some help administered by giving work at such jobs as cutting brush and digging water holes for the animals.

This year the farm is run on the share basis instead of a salary for the farmer. This at once cuts the profits by half but it also reduces the farm labor expenses. During the year the mission chickens were also disposed of to give more freedom for other work. Since the large part of the cotton liquidations have not come through it will be almost impossible to give any accurate figures at this time, but on the whole considering the changes and reduction in the program, the earning will probably compare favorably.

In the course of the year, a good deal of time and effort was spent in a building and repair program. The one mission house was repaired and remodeled a bit to accommodate a second family. An old grain bin was remodeled for a schoolroom. A clinic-sewing room building also was built of adobe bricks.

Toward the close of the year the Lord seemed to graciously have opened the door of opportunity once more. The chief in Alelay, who formerly burned candles to a mama talking doll as a virgin, has invited us to come. From other places the sentiment has been voiced that they need more than to be baptized with water and a visit or two a year. They need a pastor to teach them the Word. We are sorry that we are so few and cannot avail ourselves of more of these opportunities while the door is open. Will you pray with us that the Lord of the harvest may supply laborers for His harvest?

Samuel E. Miller, Secretary.

This is not a complete account of the Board's activities. Further reports will be given in next week's issues. The complete report will appear later in booklet form.

● One afternoon David and Jerry tattooed wingless planes on their arms. They promised each other that when they won their wings they would finish the tattoo.

David's father had something to say when he saw his son's arm. He spoke of wings of the spirit.

"Without those wings, son, your life will be as useless to God as is a wingless airplane to a pilot."

War interrupted David's and Jerry's big plans. A day came when both boys had to decide which way they would go—noncombatant, or conscientious objector, or —

How did they decide? What effect did those decisions have upon their future? Who won the wings?

The results of their decisions deserve the careful consideration of the young and the not-so-young.

David
must decide
for himself.
Would he
compromise?

Wings of DECISION

by Eunice Shellenberger

\$2.75 ea.; four for \$10.00

Mennonite Publishing House

Scottdale, Pennsylvania



ITEMS and COMMENTS

The R. J. Reynolds tobacco company at Winston Salem, North Carolina, has made a small private chapel available during the working day to its employees. Completely equipped, the chapel will be available to employees for meditation and prayer. It adjoins the office and reception room of the firm's pastor-counselor. Is this an illustration of how utterly unrelated in modern life, oftentimes, are the prayers of our lips and the deeds of our hands?

* * *

A proposal to set up a committee "to inquire whether the theological implications of Free Masonry are compatible with the Christian faith" was rejected by the lower house of the Convocation of Canterbury. There is a good deal of active opposition to Free Masonry among the more spiritual people of England.

* * *

Evangelist Billy Graham opened his Mennonite evangelistic campaign with the statement that he feared "far more than communism" the judgments of God upon "this most wicked age of the western world." Dr. Graham insisted that "a nation is only as strong

as the moral and spiritual power of its people."

* * *

Dr. Daniel A. Poling, editor of the Christian Herald and well-known clergyman, is a Republican candidate for the office of mayor in Philadelphia.

* * *

The first Ragoli Bible—for use by a tribe of about 250,000 who live northeast of Lake Victoria in Kenya Colony, British East Africa—has been completed by the American Bible Society. The first copy, in an edition of twenty-five volumes, was presented to a member of this tribe now studying at the University of Pennsylvania. Ten thousand copies will go to the Friends' Mission and 5,000 copies to the Pentecostal Assemblies, which are active in this colony.

It is reported also by the society that the Valera Spanish Bible is in process and should be completed in about four years. It will take the place of other current versions in that language. The revision is being done by a committee of evangelical and literary leaders in Latin America. In Japan also the entire

Bible is being revised to appear in more colloquial and less literary language.

* * *

The dean of Yale Divinity School, in reviewing recent history, has concluded that man has regressed morally and spiritually in the last fifty years. He states further: "As compared with our grandfathers we have less faith and a greater sense of futility; less purpose but mounting frustration."—The Mennonite.

* * *

General Douglas MacArthur has been voted an honorary life member of the American Bible Society "in recognition of his emphasis on the need of a new spiritual foundation in the Far East and his encouragement and support of the efforts of the Bible Societies to distribute the Holy Scriptures throughout the population of Japan and Korea." A life membership also was voted to Mrs. Martha Hiebert Janzen, a missionary of the American Mennonite Brethren Mission, for her assistance in the translation of the New Testament into Kikwango, a trade language spoken by a half million people in the Belgian Congo.

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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Our Spiritual Foes

BY J. ROBERT KREIDER

[Talk given at the Mennonite Board of Missions and Charities Meeting, Belleville, Pa., June 11, 1951.]

In Ephesians 6:10-13 we find these words: *"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."*

If we think back over the major emphasis of the previous talks in these meetings, we will find that we have spoken of making advances in various fields of mission endeavor; we have said something of the potential strength in finances and personnel to make further advances; and we have been urged as stewards of God's grace to continuously go forward.

Now the topic assigned to me comes and dampens our spirits. This topic implies that we can't simply mass our wealth, our youth, and our prayers, and then coast merrily on to success in all our endeavors. No, there are foes to be faced! There will be opposition; there will be conflict!

And it is understood that where there is opposition and conflict, there is also the possibility of victory, or of actual defeat. For that reason it is very important that we recognize the foes that assail us; that we know something of what they are and how they work.

The Apostle Paul, in writing the Ephesian letter, stated very carefully both the nature of the foes and the type of armor that would be necessary to stand successfully, and to advance against them. Surely we too will do well to remind ourselves of the foes that confront us, and then to go on and see what the outlook of the Christian is in our world today.

Though we speak in this topic of foes (plural), I think it is clear to all of us that basically we have one foe, Satan, or the devil! We speak of foes because

this one foe has so many people and so many forces on his side. The various manifestations of his opposition are almost numberless, but we still face this same foe. I Peter 5:8 says, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." In other words, may we never lose sight of the fact that the foes we face, no matter what their apparent source or nature, are really directed by Satan himself; and they are just as damnable and deadly as is Satan.

Let us then go on to think a bit more of the nature of our foes. Our Scripture verses from Ephesians 6 give considerable light along this line. In the latter part of verse 11 Paul speaks of standing against the wiles of the devil. All of our spiritual foes are controlled by one master mind, Satan himself, and this master is a very crafty person! All his designs against us are cunningly planned. If we tend to be pious, he doesn't particularly care so long as we sin by priding ourselves in our piety. If we tend toward mission work, he doesn't care so long as we work toward social reform and educational improvement, but stop short of evangelism. For a thought-provoking book on the wiles of the devil, read *Screwtape Letters*, by C. S. Lewis. It is clear there what a crafty person we face when we are confronted by Satan or one of his workers.

Our topic speaks of our foes as being spiritual, and I would set that forth as a second characteristic of them. Ephesians 6:12 says, "we wrestle not against flesh and blood," which confirms this point. It is true that temptation and opposition frequently come through things material, but our basic foe is a spiritual personality. He is not limited by time or space. We can't hide from him. We can't come out victorious through the exercise of purely physical strength in carnal combat.

A further characteristic of our foes is that they are wicked! They are the "rulers of the darkness of this world." They are a part of the spiritual wickedness that confronts us all through life, even when we are living on a seemingly high plain of spiritual experience.

Finally, our foes are by nature exceedingly strong! May we never forget that. Paul urges those at Ephesus to put on the whole armor of God. If we are exposed at any extremity, so to speak, Satan in his power and cunning will deal a deadly blow to us. We can't go out half equipped and expect to proceed to victory. We had better reckon with the true strength of the one we face, and equip ourselves accordingly.

Now recognizing our foes as spiritual, strong, crafty, and exceedingly wicked, let us go on to see how they attack us. It will be impossible, of course, to be altogether comprehensive in our thoughts here, but a few points might be given to act as suggestions and to stimulate us toward fully arming ourselves as we press forward in the conflict.

Though our actual foe is wicked to the core, we need not expect all of the obstacles and allurements he uses to be that way. That would defeat his purpose with many of us. So he carefully "sugar-coats" his temptations, and uses all sorts of "legitimate" deterrents to keep us from accomplishing our Lord's highest purpose for us. We will need to remember that as I list a few of the functions of our spiritual foes that really hurt our work; for some I will mention will seem on the surface to be perfectly all right.

Theory

BY OPAL BRAMMANN

*They used to believe in Satan,
The way the Scriptures tell;
They used to believe in Heaven,
And in a fiery Hell.*

*But now that we have science,
They've thrown that theory out;
There isn't any devil, now,
They've proved, beyond a doubt!*

*But one thing surely puzzles me,
As through this world I go:
If there isn't any Satan,
Then who is this fearsome foe?*

*Who causes all this pain and grief,
This crime that never ends?
If Satan really isn't—then
He left a lot of friends!*

Park Rapids, Minn.

One other thing I would say before we go on. I have not been on any foreign field of service; so the things I will mention as foes that militate against a truly spiritual service will be the ones that confront us here in America. I am conscious of certain other great threats we have had pointed out to us in other sessions of this meeting—Roman Catholicism, Communism, and Nationalism. But our missionaries can outline these menaces so much better than I; so I will confine my thoughts to the foes that confront us, here and now. Even so we will have to limit our discussion to a few.

One of the greatest hindrances to successful missionary endeavor and evangelism in recent years has been the Satan-inspired desire to shift responsibility. If we have a need for revival, we engage an evangelist for a week or two, fold our hands, wish him God's blessing, and do nothing more. If the need for foreign mission work is presented, we send out a few missionaries, perhaps even support them reasonably well financially, but beyond that we consider our duties do not go. If there is a lost soul near our church, we assume that it is the responsibility of the minister or Sunday-school superintendent to contact him; so forget about it ourselves. If there is a lost soul in our community whose parents once had their name on the roll at a Methodist Church, it is obviously the responsibility of the Methodists to contact the individual; so we let him alone.

Christian friends, that is a far cry from the discipleship Jesus demands, and from the responsibility He puts upon every follower of His! He clearly said, "Go ye." And regardless of whose responsibility it might seemingly be, if no one is assuming it, and it is at all possible for us to do so, it is our obligation to act.

We all know of Christian people who have refused to do some Christian work for want of a definite call and commission. Perhaps some of us here have refused on that basis. Would it not rather be true that we are all called to go out and witness, and that our only excuse to stay would be a more urgent call in that direction?

Yes, we like to shift responsibility. Of course we have a concern! But others are so much better fitted for the work; they have the time; they receive the support—and so the excuses go on almost indefinitely.

A second evidence of the work of spiritual foes among us is in our lethargy. If we were to catalog these foes, I sup-

pose this would be listed as worse than the first. In the case of shifting responsibility, we at least recognize the need; but here, if we do recognize it at all, we just don't care whether it is met or not. Whereas the former is inactivity, this is more likely to be indifference. What is it but indifference when we know neighbors are on the road to hell, and we aren't even slightly inclined to do anything about it? What is it but indifference when we learn of tremendous needs in fields that are literally white to harvest, if we go to bed and to sleep without giving it a thought or a prayer?

A third evidence of spiritual foes among us is the growing secularism and materialism among us. I know these words have been overworked, but I am repeating them nonetheless. The church today has by and large failed to make any real spiritual impact upon our material and social order. And at the same time, while she is not shaping the life of our day, she is herself being shaped by the current social order! Our emphasis tends to be too much on what is temporal and timely when it should be on things that are timeless and eternal!

God has become too far off as far as we are concerned. We admit there is a God, but leave Him out of everyday living. His Word fits only one area of life, and not the total life pattern. Our total pattern of life, if we will but admit it, tends to be wrapped up in unsanctified material and secular things. Truly this has become a major foe to our spirituality.

A fourth way in which our spiritual foes are opposing us with telling effect is in making us assume that we can accomplish our purpose by simply "mixing" with the world in a sort of Christian way. The Christian teacher in the public school can do a great and noble work; he can help build solid morals and develop good citizens. But under present law and court rulings there is very little opportunity for truly redemptive work. Is teaching school under such limitations accomplishing one's highest objective? Our Christian businessmen may give a real testimony to the fact that honesty is the best policy, but far too often they proceed according to that policy to make money, and don't let their Christian discipleship really manifest itself. Our Christian farmers demonstrate thrift, the best means of production, and good animal husbandry, but they still are not known as an evangelistic body. Sadly enough, the names on our church rolls

(Continued on page 732)

Our Readers Say—

I have just attended the Mission Board meeting via the GOSPEL HERALD. Since my work this summer did not allow me to attend in person, I especially enjoyed reading your most interesting report. May I say thanks too for being so prompt in changing my address so I could receive every issue.—Elsie Zook, Easter Seal Camp Paivika, Crestline, Calif.

We have been a subscriber to GOSPEL HERALD . . . for over forty-five years . . . I hand them to folks here in town . . . One woman told me she gives them to her brother's family . . . This week I especially liked Bro. William G. Detweiler's article on the front page. May the Lord continue to bless the good work.—Mary A. Miller, Greenwood, Del.

When I read the review on *Amish Traditions*, I got an urge to write you and tell you how much we appreciate your frankness and honesty. . . . Surely it is never edifying to peddle around each other's faults and misunderstandings. . . . Let us learn to appreciate the cherished traditions of other groups rather than lightly regard them. Bro. Jesse Martin, in his forceful message to the Bowmansville congregation, had occasion to say, "We are all a little funny." . . .

Again, the review on *My Visit to Heaven* was timely and to the point. . . . I had read the book, and expressed my findings publicly. Many of my words fell on deaf ears. Now comes this review through our church paper. Praise be to God! . . . Sister Yoder . . . has done a great service to God and the reading public. I wish to thank you . . . for publishing such straightforward reviews. . . .—Moses G. Gehman, Denver, Pa.

. . . If everybody who reads this book [*My Visit to Heaven*] would take the great truth about the nearness of the Second Coming of Christ and . . . change his life . . . take his best time for prayer and reading of the Word . . . prayer for his ministers . . . take the great truth of the blood of our Saviour and . . . the burden for souls instead of . . . for himself and his prosperity—then I know no one would be in danger of leaving the main road of the will of God because of this book . . . Christians who were disturbed about themselves through the reading of this book take your review as a quieting of their conscience with the excuse, "The GOSPEL HERALD said what I think." Through the reading of Mrs. Bossert's book I have the assurance that she only wrote this book in obedience to the Lord to warn her fellow men. . . .—Maria Lichti, Dirmstein, b/Frankenthal, Pfalz, French Zone, Germany.

. . . a note of thanks to Sister Tillie Yoder for her splendid and very timely book review [*My Visit to Heaven*]. . . . I have been amazed that so few of our church leaders have seen this experience of Mrs. Bossert in the light of God's Word. . . .—Elam Kurtz, Louis Road, Bedford, Ohio.

I thoroughly enjoyed the GOSPEL HERALD, particularly since I am located at present in a non-Mennonite community. I agree it is a "must" in every Mennonite home.—Josephine Lehman, 709 East Seventh, Auburn, Ind.

GOSPEL HERALD

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EDITORIAL

A Teacher Come from God

Jesus of Nazareth was what Nicodemus said He was, a Teacher come from God. He was more: He was God. Ponder this astounding fact: when God, only once in history, came to earth to live as man among men, and do the deeds of God among them, He chose to be a teacher. He might have come as a flaming evangelist to the masses, rousing the rabble. He might have come as a political worker, seizing the rule and enforcing righteousness. He might have thrown Himself into a program of social betterment, getting rid of the evil conditions which oppressed men. He might have gone into the wilderness as a recluse to show His disapproval of the sins of society.

But He chose instead to be a teacher. Never was there so great a compliment to the teaching function! The great God of Heaven, determining the method by which the new way should be accomplished and made known in the world, sent His Son to be a Teacher. In the Gospels He is called a teacher sixty-one times; His followers are called disciples (learners) two hundred forty-three times. Thirty-nine times is His message called teaching.

We do not minimize, of course, His preaching. But His preaching and teaching were synonymous. He was what we need more of today, a teaching preacher.

To see that Jesus believed in teaching we need only watch Him devoting Himself to it. He saw in teaching the supreme opportunity to shape ideals and conduct, and to change people from what they were to what He wanted them to become. And so He devoted long hours and strenuous effort to teaching, often giving Himself to one student at a time. He did not trust to mass meeting appeals, to the development of ritualistic procedures, or to government lobbies. Sometimes He was a healer, sometimes a miracle-worker, but always He was a teacher, depending on no short cut, but on the long-drawn-out process of teaching. He taught everywhere and at all times—in synagogue, temple, mountain, roadside, seaside, home, and social gathering. The

entire period of His ministry carried a didactic atmosphere. He lived every day in a classroom. And He did so because He knew that only teaching could accomplish the work which had to be done. He was training people who could carry on after He was gone. They were to teach others, and so must themselves be taught.

All this should be a great encouragement to teachers in our churches, schools, and homes. They are truly walking in the Master Teacher's steps. They are using the method which the Lord has demonstrated to be essential to the establishment and ongoing of the Kingdom. All teaching ministers, all administrators and classroom workers in summer, weekday, and Sunday schools, all leaders in young people's work, all parents may also consider themselves as teachers sent from God.

Escapes

Dr. H. Crichton Miller, founder of the Institute of Medical Psychology, is quoted in *The Voice* as saying, "Modern life is replete in opportunities of escape—from chewing gum to morphia, from dancing to ocean cruises." He goes on to say that "unless the mental health of the next generation is superior to that of this generation, civilization will resolve itself into an elaborate and incessant escape from reality. And the tragedy is that the escape is valued as freedom." But, he further reminds us, "the material freedom to drink alcohol is psychologically a small matter compared with the spiritual freedom not to require it."

There is here much food for thought. All around us we see further evidences of this escape from reality. People drink to drown their troubles. Young people smoke reefers, marijuana cigarettes, to get a thrill which day-by-day life can't give them. Even tobacco, we suspect, allows people to blow away reality in a cloud of smoke. Many of our modern amusements depend upon the desire of people to escape from serious thinking. Travel has its proper educational and recreational values; but undoubtedly many people take a trip because they can't bear to stay at home. Vacations become a necessity to people who hate

their work. The divorce courts contain many a record of people who ran away from their problems instead of facing them. And now comes the agitation for legal euthanasia, which will enable people to be put out of a misery that they can't stand to endure. War is the slashing about with guns and bayonets of men who haven't the courage to sit down to a more rational solution of their differences. Life has become too much for modern man because he has become a moral pygmy. It is just too much for little men who pine away without moral undergirding.

Another form of escape is the denial of reality. Some people try to make themselves believe that the things they do not like do not exist. There is no such thing as disease or death, says the Christian Scientist. There is no such thing as moral judgment or punishment for sin, says the modern ethical philosopher.

But it is quite as foolish to deny reality as it is to run away from it. The only sensible thing to be done with life is to live it. What we are, we are. And we must make the best of the situation. The world which lies about us is probably very nearly what it appears to be. And we do well to reckon with all its elements. If I try to drown my sorrows, I only stupefy myself. If I run away from pain, I lose its moral and healing values. If I put on rose-colored glasses, the world is dingy still. It is better to know the truth and be sad than to be deceived by false impressions. Here is a bit of profound philosophy: that which is, is; that which is not, is not.

Of course, the tendency of our age to seek escapes is a demonstration of its unchristian character. The Bible does not deny the reality of sorrow and pain; it simply mitigates these by realities which overcome them. Christianity teaches us that truth is stronger than error, that joy outlasts pain, that order triumphs over chaos, that Christ is more mighty than Satan. Many a saint has triumphed over the racking pain of a sickbed, not by running away from it with cowardice, but by making it a schoolroom of patient grace. A Christian escapes boredom by filling his hours with thoughts and activities which are worth while. For him life is a glorious amphitheater of accomplishment rather than a prison house of hopelessness. The escapist is really trying to get away from himself; the Christian allows Christ to redeem

self and make it respectable company. For the Christian there is relief and pleasure in the thought of all the things he doesn't have to do and the places he doesn't have to go to, which somehow the worldling seems to need. The man who has the courage to take a stand and to face reality finds solutions. The man who once starts running has to keep going, for the bogey of sinful boredom never gets out of breath. Since we can't escape anyhow, we'd better quit trying.

OUR SPIRITUAL FOES (Continued)

amply verify the fact that mixing with the world in a Christian way saves very few souls!

A fifth foe might be our clannishness. I know some of us think that is necessary to our preservation, but it is not necessary in the sense in which I now use it. We hear a missionary tell every member of our church to win one soul for Christ and the church within the next year. We think it is a good idea. Then we go home and think it over. What would our church of 135 members do with 270 within one year? Where would we put them? How would we assimilate them? How could we be sure they would be nonresistant and nonconformed? Maybe that Jones boy would be one of the new members, and he would be a bad influence on my John! So we let the year pass. Three members die. We are quite a family people; so five of our children join church. We make a net gain of two members and go on satisfied! This clannishness is not only a spiritual foe, but is also a denial of the converting and transforming power of God. It is deadly. It plays right into the hands of our foe, Satan!

Then I wonder if Satan hasn't done a pretty good job of selling us on the idea that a lot of "little" sins aren't really sin at all. We even joke about gross sin in our world today. The devil is portrayed as a comic-strip character. Virtue is openly laughed at. So we get to the point even as Christians where we hesitate to set an absolute standard! That has several devastating effects. First, it keeps our church from being the pure and holy body of Christ she needs to be to give a clear witness to the world; and second, we just can't quite get ourselves to brand the average person of the world as a sinner. If he is pretty moral; if he is honest in business; if he is the liberal sort of person who would give the shirt off his back to help you, you just pass him by and let him go on to a Christless end.

To combat this foe we need to clean house within. We need to brand sin as what it really is—real, damnable, deadly sin.

I have chosen this brief list of specific ways our spiritual foes hurt us and hin-

der our work from a list that I made that was over three times as long. You may wish to add others. But I did try to chose those foes that we particularly need to guard against as Mennonite Christians in our world today.

If we were to summarize all of these manifestations of the presence of spiritual foes, and try to index the various sins involved under one heading, I believe we would end up with the little word *self*. This "old man" of ours that never quite leaves us, these carnal desires, this selfish will that looks for personal gratification rather than helpfulness and the glory of God, can cause a lot of trouble.

When we shift responsibility for Christian missionary endeavor, we spare ourselves while at the same time we neglect lost souls, or push the burden upon another. When we are lethargic, it is because the old self enjoys the *status quo* and doesn't want to be aroused to activity that is demanding of time and energy. When we are taken in with secular and material things it is again for selfish reasons. When we are clannish, we wish to preserve ourselves regardless of others, and so we could go on.

So, though we haven't been able to take time to list every individual work of our spiritual foes, we can pretty well gather how they work, and where the basic trouble is among us.

In conclusion, I would like to say two things. First, the presence of spiritual foes need not frighten us. They are to be expected. If we have no opposition in our work, we had better see why not. Every time a field of opportunity is open before us, the adversaries are there. Paul said in I Cor. 16:9, "A great door and effectual is opened unto me, and there are many adversaries."

Second, God is willing and anxious to arm us for the conflict with our spiritual foes so that we can stand against the devil and all his power and cunning. More than that, we can go forward, we can *advance*, as was emphasized in an earlier session of the Board. The latter verses of Ephesians 6 tell us of this armor God wants to provide.

In Acts 19:20 we read the final result of the work of Paul in the face of the many adversaries in Ephesus, "So mightily grew the word of God and prevailed."

Our foes are many. They are real. They are powerful. But God is greater than these foes. If we trust in Him and exercise true stewardship in the conflict ahead, we too can come out victorious and see the Word of God grow and prevail. May God help us to that end for His own dear name's sake.

Wadsworth, Ohio.

"The longer I live, the more confidence I have in those sermons preached where one man is the minister and one man is the congregation."—Henry Ward Beecher.

It Happened —

TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, July 29, 1926)

The following missionaries are scheduled to sail for India Oct. 1 . . . : J. N. Kaufman, wife, and two children; Sarah Lapp; Lloy Kniss, wife, and child; Geo. Beare, wife, and two children.

July 4 our new church [Tosfield, Alta.] was dedicated. Bro. M. E. Brenne-man preached the dedication sermon to a large audience . . .

On July 11 a class of nineteen converts were received into the Fairview [Mich.] congregation by water baptism.

On June 30 . . . occurred the marriage of Bro. Harold Zehr of Fisher, Ill., and Sister Alma Unzicker of Roanoke, Ill., Bro. J. A. Heiser officiating.

[Bishop] Jacob D. Birky . . . died at his home at Kouts, Ind., July 12. . . . When the first Sunday school was organized at Hopedale, Ill., he was the first superintendent. . . .

Application or Interpretation

BY S. C. BRUBACHER

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine . . ." What interesting language, and so distinctly discriminatory!

Tracing the use of the terms in Scripture reveals the fact that the Mosaic law declares both dogs and swine to be peculiarly unclean to the Hebrew people. Therefore the use in numbers of instances to describe the detestable and despicable. Jesus uses the term in replying to the Canaanitish woman: "I am not sent but unto the lost sheep of the house of Israel . . . It is not meet to take the children's bread, and to cast it to dogs." Her plea was: "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table."

To apply such passages as Matt. 7:6 and others to our present-day Christian experience is rather complicating. It would be a lot simpler were it not for such passages as the parable of the sower. Jesus said, "The seed is the word." Apparently it was sown without discrimination: by the wayside, on stony places, among thorns, and also on good ground. A lot of this seed was not going to live. Much of it did not have a ghost of a chance to survive and bring forth fruit. Jesus said earlier, "Neither cast ye your pearls before swine"; however, His last and great commission to the church commands His followers to tell all nations and individuals of the wondrous salvation provided on Calvary's cross, regardless of the reception. "Whosoever

will" may come; even those formerly described as dogs and swine. Evidently in Matt. 7:6, Jesus was dealing with another issue.

One thing is sure: the terms Jesus used were well understood by the Jews of that day, for they knew the Old Testament usage of them. It would seem that these terms and others of a similar nature are unmistakable earmarks that the Book of Matthew has a message that is distinctly Jewish. This type of terminology used by Jesus in the first Gospel bears strong evidence that God was at this time appealing in a special way to the Jews. The proffered "kingdom at hand" was turned down in their refusal to repent, but there followed a marvelous and elaborate demonstration of God's great love and mercy in the remainder of the first Gospel, and throughout the New Testament; even to the grafting of that "which is wild by nature . . . into a good olive tree. . . ."

It would appear that a careful interpretation of Scripture is always in order before a dogmatic application is attempted; particularly so where God's chosen people, the seed of Abraham, are referred to, either directly or by implication.

Ayr, Ont.

Parable from a Pew

BY A PENITENT PARENT

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

"And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea" (Mark 9:42).

And there were a young father and a young mother and they were loath to bring their child to the church, saying, He is too young; we must each take our turn and sit home with him on the Lord's day. And so they did.

And the child grew until he was of the age of the Cradle Roll, and the young mother took him there and brought him home thereafter while the young father went to church. And sometimes the young father took his child to Cradle Roll and sat home with him thereafter while the mother went to church.

And thus it continued, and the child grew until he was no longer of age for Cradle Roll.

And lo, the young mother and the young father brought him to Sunday school, and took him home immediately thereafter.

Then the young mother and the young father said, Our child is now seven years old, and behold we have nurtured him these years, we have stayed home from church, each of us a Sunday, for this, our child. Lo, now he is old enough to go with us to church.

Afterward

BY MIRIAM SIEBER LIND

*Thank God for hurts that humble—
For mirrors that reveal;
Thank God for tears to wash the soul;
Thank God for prayers that heal.*

Scottdale, Pa.

But they were sorely vexed when they considered their child's welfare, and said, Surely it is too much to expect that he be in Sunday school and sit also beside us through the entire church service; yea, surely, he will fidget and be grievously bored.

So they brought with them such as should delight the soul of their child. And so it was that when the pastor read from the Word of God, the child read of Superman and of Screwy Squirrel; and when the pastor rightly divided the truths of the Most High, their child cut pictures and colored them.

And the child found pleasure in his comic books and his scissors and crayons, and he found not the temple of the Lord too dull. And it concerned him not, nor his parents, that those who sat round about him were sore displeased at the noisome confusion and could not discern the message from the pulpit.

And when the child was eight years old he laid aside his crayons and his scissors, but forsook not Superman and Screwy Squirrel, but added unto himself Dick Tracy and Donald Duck.

And the young father and the young mother, considering that their child was sitting in a church pew, took thought and said, We must find him something more in keeping with the surroundings.

And being diligent parents, they forthwith brought with them some Sunday-school papers and a book of Bible stories.

But the young child was loath to leave off the reading of his comic books, and forsooth he raised a rumpus so that he was permitted to bring Superman and Screwy Squirrel and Dick Tracy and Donald Duck together with the Sunday-school papers and the book of Bible stories.

And lo, he found no pleasure in these latter, but continued to grow in the wisdom and stature of Superman.

And the child grew until he was nine, and lo, Donald Duck no longer went with him to the temple of the Most High. For in truth, the child had added unto himself even livelier literature for Lord's day reading.

And the child grew until he was ten, and lo, the father and the mother became sorely wrought and said, Son, it is time for you to leave off these childish things and learn to sit reverently in church. Today we shall no longer bring forth out of the house these comic books. Only the Bible story book may you bring

with you if you find the sermon too long and tedious in its half hour.

And the child was sore displeased and grumbled, and found no pleasure in church that day, for even the Bible story book was boring.

And so the child was loath to be weaned from his comic books, but his parents steadfastly refused him, feeling that it was their stern duty. The child continued to fidget and to grumble, and found no pleasure in church, and found the milk of the Word of God to be very thin after the blood and thunder of Superman.

And his parents marveled at him, saying, Son, we have brought you to church each Lord's day these many years, and do you not find pleasure in the house of the Lord?

And the child answered them, saying, You have made of this house a reading room for my pleasure in Superman and Screwy Squirrel. How now do you expect me to so quickly find pleasure in that which I was taught to ignore?

And his parents were sore afraid and cried out, What is this thing we have done?

And they remembered a Child who was lost three days. And when Joseph found this Child, He was in the temple, for He must be about His Father's business. And His Father's place of business was familiar unto Him; He had been brought there often since He was a tiny child.

And this father and mother now considered their own childhood, and remembered how they had gone to church with their parents and had sat quietly through the service, without scissors or comic books. And they had found pleasure in the house of God, for lo, their parents had not denied them.

And now as their child grew, they strove with him that he might learn to worship in the temple of the Most High, and they were filled with anguish in their hearts. And they remembered they had listened to teachers with itching ears and their saccharine doctrines of child rearing, and had not hearkened unto the sayings that were written in the Book: "Train up a child . . ."—From *Home Life*. Contributed by Mrs. F. B. Raber.

Although Paul the Apostle was no beauty expert for outward adornment, he unlocked the door to real beauty for every woman or girl when he said, "Let it not be that outward adorning . . . but let it be the hidden man of the heart . . . with good works." The beauty of the rose always comes from within as it unfolds. The true Christian has the potential adornment in the irresistible beauty of the soul. Two jewels for your adornment are purity of body and soul. You cannot gain them at little cost. You must pay in patience and self-sacrifice.

—Rose Buckwalter.

Mennonite General Conference Program

For the Twenty-seventh Biennial Session

August 21-24, 1951

Goshen College, Goshen, Indiana

This session is a delegates' session. The evening programs are open to the local public. All ordained brethren and their wives are invited to attend all sessions.

Moderator Oscar Burkholder, Breslau, Ont.
Assistant Moderator Paul Mininger, Goshen, Ind.
Song Leader E. M. Yost, Denver, Colo.
Meeting of General Council on Tuesday, August 21, 9:00 a.m.

THEME: The Living Church in the World Today

Tuesday Evening, August 21

Song Service and Opening Prayer
Topic: The Faith by Which the Church Lives
George R. Brunk, Harrisonburg, Va.
Report: Commission for Christian Education and Young People's Work
Topic: Building Christian Homes Roy S. Koch, St. Jacobs, Ont.
Worship Period I. W. Royer, Orrville, Ohio

Wednesday Morning, August 22

Song Service and Opening Prayer
Roll Call
Reports: Secretary
Treasurer and Auditor
Moderator
Minutes of the General Council
Announcement of Committees Appointed
Conference Sermon J. L. Stauffer, Harrisonburg, Va.
Testimonies
Worship Period Edward R. Birkey, Jolley, Iowa

Wednesday Afternoon

Song Service and Opening Prayer
Reports: Music Committee
Historical Committee
Mennonite Board of Education
Recommendations from the General Council
Topic: A Systematic Plan for Financing the Program of the Church Ernest Bennett, Elkhart, Ind.
Worship Period M. D. Stutzman, Kingman, Alta.

Wednesday Evening

Song Service and Opening Prayer
Topic: The Church and the Conflicting Ideologies of the World
Today Carl Kreider, Goshen, Ind.
Report: Peace Problems Committee
Topic: Making Nonresistance Live J. D. Graber, Elkhart, Ind.
Worship Period Kenneth G. Good, Elida, Ohio

Thursday Morning, August 23

Song Service and Opening Prayer
Reports: Industrial Relations Committee
Mennonite Mutual Aid
Mennonite Aid, Incorporated
Life Insurance Study Committee
Topic: The Church in a Welfare State.....John E. Lapp, Lansdale, Pa.
Worship Period Elmer Stoltzfus, Hudson, Ohio

Thursday Afternoon

Song Service and Opening Prayer
Election of Officers and Committees
Reports: Mennonite Publication Board
Mennonite Youth Fellowship
Ministerial Study Committee
Topic: An Effective Leadership for the Living Church
John R. Mumaw, Harrisonburg, Va.
Worship Period E. S. Garber, Nampa, Idaho

Thursday Evening

Song Service and Opening Prayer
Topic: Basic Issues in Nonconformity to the World
J. C. Wenger, Goshen, Ind.
Report: General Problems Committee
Topic: "Ye Are the Light of the World"
Milton G. Brackbill, Paoli, Pa.
Worship Period Clayton Beyler, Hesston, Kans.

Friday Morning, August 24

Song Service and Opening Prayer
Reports: Mennonite Board of Missions and Charities
Women's Sewing Circle Auxiliary
Unfinished Business
Topic: Laymen Serving in the Work of the Church
Nelson E. Kauffman, Hannibal, Mo.
Topic: The Call to Discipleship Allen H. Erb, La Junta, Colo.
Closing Remarks and Worship Service Moderator Elect

Brotherhood

BY ROSA STONE

So you are a member of a group that calls themselves a brotherhood. Is that unusual? Aren't all social groups brotherhoods? As a member of the Mennonite Church you have joined yourself to one of the finest of brotherhoods. You have a body of people rejoicing at your good fortune and weeping with you in times of stress. Perhaps you don't feel this is true in your home congregation but, compared with bridge clubs or fraternal organizations, you will find this feature quite outstanding even where you worship.

Man, being a social creature, needs fellowship. Above all he needs the fellowship of those who have washed their robes in the blood of the Lamb. No fellowship can compare with this.

What makes our brotherhood differ from a church group that isn't a brotherhood? First of all, the intermingling of the great and small. Oh, you didn't know we had great men in our Mennonite Church? We do. They don't put themselves up as great, but instead are serving the people according to Christ's words, "He that is greatest among you shall be your servant." In a society other than ours these men could be gaining

prestige and power, but they choose true greatness by losing what the world considers gain. You may not realize the reward God has for the minister you take for granted or even disdain.

Besides this unity of intellects, we have mutual aid as an outstanding feature. The opposite is to let everyone look out for himself. Where would you be if no one had fed, clothed, and sheltered you in your infancy and childhood? This is natural with parents, and even non-Christians take care of their children, looking after their own to the best of their ability. What makes us unusual is that we are interested in the welfare of those outside our own families. Why do you suppose we send food and clothing to the war victims of Europe and even volunteers to serve there? Jesus said that if ye love them which love you, what thank have you? If we give to those of whom we expect to receive, what good is that? He says we should love even those who don't love us and give to those who are unable to give to us in return. There is then a reward from heaven; a spiritual growth on your part. We practice this love in our brotherhood. Didn't you know there are people that pray for you? Didn't you know there are people keenly interested in your welfare? Even Christ, when He prayed His intercessory prayer in John 17, prayed for you and for me,

"for them also which shall believe on me through their word." As long as you are a member of this brotherhood you have Christ and the saints desiring your highest good, spiritually and physically.

The ideal of brotherhood and what is implied by the term is that members of the group esteem one another as they would their brothers in the flesh. This is the essence of brotherhood—love one for another. It gives each member a sense of worth, a sense of responsibility to others, a feeling of belonging, which things the world seeks after in their unending and fruitless search for security. It is one of the many blessings we receive as Christians.

This spirit of brotherhood, alas, is not carried out to perfection in our church as a whole and varies from one group of worshipers to another. A lot depends on your attitude, your willingness to help your brother, your concern for those around you. Perhaps your attitude alone will not correct all the ills and establish love in place of ill will, but don't you think it would help? It will perhaps do you more good than anyone else for a while to feel brotherly to those around you, but you can rest assured that it will bear fruit in time. You will receive in the same measure that you give. Our church, you know, is made up of individuals like you, and just as a nation cannot rise

A Prayer for This Week

Dear God,
Within the quiet of our hearts
We turn to Thee,
And listen for Thy still small voice.
Speak, that we may know
Thy blessed will,
And find the sweet assurance, Father,
Of Thy presence.

—Mrs. George Reno.

above her homes, so the church cannot rise above her individuals. What you cannot accomplish alone can be accomplished by a group working with the same ideals toward the same goal in love.

You need our church and our church needs you. We have something to offer you in our brotherhood and you, in return, can give us much with your support and prayers. May we increasingly appreciate what the church does for us as we become increasingly aware of what our church is and does.

Bristol, Ind.

Are You a Conscientious Objector?

By JAMES C. MURPHY

Are you really a conscientious objector? On what grounds do you object? Do you really believe in nonresistance? Are you really a coward? Is your church full of crackpots? Would you fight to protect your mother and father?

This type of question is often thrown at the conscientious objector because of the different beliefs of denominations. As a non-member of a peace church, I would like to give my ideas on why these questions are asked.

Webster defines the conscientious objector as follows: "One who for conscience' sake objects to warfare or military service."

This is a good definition for the person who conscientiously objects to fighting. I can see a person's rights to objecting, but not the rights of some people who get sent to C.P.S. camps. The reasons for this are many, but mostly because I feel that they are not conscientious. Below is a case from my home town. The fellows call it a "Draft Board Conversion."

Harry was a good fellow. He ran around in high school with a good gang. He played football, basketball, and baseball. If anyone wanted to go out and get drunk, Harry was always ready to go along. Anyone who wanted to play cards or go to a movie could always get Harry to go along. He was the type of person you might call "Really hep."

After graduation Harry continued to run around. When war came, he went into a defense plant. Gas rations were never known to bother him. Any night in the week you could find him driving up and down Main Street, looking for girls to pick up.

However, when he was called up for the draft he refused to go to military duty. He stated he was a conscientious objector. As a result he was sent to a work camp.

My argument is not against his right to object. My argument is this: If his church is against movies, cards, drinking, and other worldly forms of amusement, why is he not against it? I know that he can fool any human being like me. But he cannot fool God. However, he does give a person an ill feeling toward the right of conscientious objection. I often felt that he was just hiding behind his church to cover his fright of combat.

In the Catholic Church we feel that a person can be a conscientious objector. However, in the church a person must live according to his religion. In the book, *Moral Ethics*, Father Edwin F. Healy, S.J., S.T.D., a professor of Moral Theology at West Baden College, writes as follows: "The conscientious objector must follow his sincere convictions in this matter. Hence, if he cannot persuade himself of the licitness of war, he must abstain from active participation in it." This also means that he cannot work in any defense plants or other such places.

In summary I would like to make one thing clear. I am not against the principles of nonresistance. I am only against certain people who claim to be conscientious objectors and yet give great reason to be doubted. These people are the ones who give nonresistance a bad name. This is the type of person who is seen by people like me. Therefore, I say to the young men of the peace churches, if you cannot believe all the teaching of God and your church, then do not profess to believe in just one.

I want to encourage you to live up to your convictions. If you are really a conscientious objector, be a good one. Don't do anything to cast a dim view upon nonresistance. It is an honorable thing to live like a Christian, but it is a dishonorable thing to try to masquerade as one.

Goshen, Ind.

WELL-ANSWERED

When Joseph Parker was a young man he was debating with the infidels in an English mining town. One of them shouted at him, "What did Christ do for Stephen when he was stoned?" Later Dr. Parker said that the answer was given him as an inspiration from heaven: "He gave him grace to pray for those who stoned him."

Prayer Requests —

Pray for the biennial General Conference sessions to be held at Goshen, Ind., Aug. 21-24.

Pray for safe journeying for new and old foreign missionaries being sent to their fields.

Pray for the leading of the Lord in the working out of the presidential regulations to be given draft boards concerning alternative service for IV-E's.

Pray for safe journeying for missionaries returning for furloughs.

Pray for definite guidance in the beginning of our mission work on the island of Hokkaido, Japan.

Pray for a man who was hurt seriously in an automobile accident and is not saved.

Pray for a backslider who is sick with a heart condition.

Pray earnestly for a young wife, that she may have a deep spiritual experience and realize her duty as a wife and mother.

Prayer is requested for the district-wide revival campaign to be held Sept. 4-16, sponsored by the Golden Rule Gospel Messengers, a lay organization in Ontario.

Pray for the follow-up work in these days of revival, that the lambs and sheep may be fed and the church strengthened to God's glory.

Pray for a brother from Lancaster County who is undergoing medical treatment in Missouri, that the Lord may heal him.

Pray for a mighty outpouring of the convicting Spirit in the meetings being held at Graceton and Cass Lake in Minnesota July 31 to Aug. 26 by Bro. J. E. Kurtz, Harrisonburg, Va.

Pray for a sister, that she may have victory, peace, and joy, and be faithful through life.

Pray for the "Christ-for-Today" evangelistic tent campaign at Hannibal, Mo., July 22 to Aug. 5. Personnel includes Kenneth Good, Elida, Ohio, evangelist; I. Mark Ross, Hesston, Kans., song leader; Crusader Men's Quartet, Harrisonburg, Va.; Service Unit Girls' Quartet, Hannibal, Mo.; Christ's Ambassadors, Goshen, Ind., personal workers; Nelson E. Kauffman, Hannibal, director.

(We solicit requests for this column.)

OUR SCHOOLS

Give Attendance to Reading

By JAMES R. CLEMENS

[A chapel address given at Goshen College]

"Till I come, give attendance to reading." These words of Paul to the young Timothy (I Tim. 4:13), taken out of context and with their modern meaning, could well be used as a text for our message on books and reading. It is generally thought that the apostle meant that Timothy should give attention to public reading of the Scriptures.

I do not believe that private reading was carried on very extensively in Bible times. There were several reasons for this. In the first place, the supply of reading material was definitely limited, and secondly, the number of people with reading ability was small. At least, this is true when compared with the literacy in our country today. The number who would have liked to read then was probably very great. The number who could read was comparatively small and they didn't have too many books to read.

Today the situation is reversed. We have plenty of books. Here are a few statistics for the past year, 1950. Over 11,000 new titles were published in the United States alone. When you consider that the average printing of a title runs around 2,000 copies you can more easily visualize the fact that there are plenty of books extant in our country. But wait—the publishers of pocket-size reprints alone report that they put out no less than 214 million copies! Surely the comment of the writer of Ecclesiastes, "of making many books there is no end," is very appropriate here. We have not mentioned the thousands of magazines crowding the newsstands these days, to say nothing of the myriads of comic books so evident in every large railroad station and Woolworth store. Yes, there is enough reading material if it is proper to class the items just mentioned as such.

But, strangely, in this country we have very few who are really interested in reading. Here is an illustration: A 1950 Gallup poll of reading habits in six countries of the world, including the United States, revealed the following figures. To the question, "Are you now reading a book?" the pollsters found that in England 55 per cent of the population were reading a book; in Norway, 43 per cent; in Canada, 40 per cent; in Australia, 35 per cent; in Sweden, 33 per cent, and in the United States 21 per cent were reading a book. Putting it another way, in our country, four out of five persons were not reading a book. What were they doing with their spare

time? Certainly not sitting on their hands!

A few years ago a man by the name of Berelson decided to make a study of the library's public. He wanted to find out who used the public library, why they used it, when they used it, and how much they used it. He also made an analysis of general communications and the library. This is what he discovered: About 25 to 30 per cent of the adult population read one or more books a month; about 45 to 50 per cent see a motion picture once every two weeks or oftener; 60 to 70 per cent read one or more magazines more or less regularly; 85 to 90 per cent read one or more newspapers more or less regularly, and finally, 90 to 95 per cent listen to the radio fifteen minutes a day or more. Notice that almost everybody listens to the radio daily, but only one person in four reads at least a book a month. Mr. Berelson made his study before television began hitting its stride of the last year or two. Otherwise, the figures might show that a large percentage of the adult population had their collective eyes glued to the screen for a period of three hours a day. Yes, the people are doing something with their spare time, but that something has very little to do with reading.

Perhaps we are reaching the vanishing point in our reading habits. That reminds us of the story of the very famous actor with a still more famous profile who during his last illness when he was being fed in microscopic amounts was asked by his nurse, "Now, Mr. Barrymore, what would you like to have?" To which the sick man replied, "Bring me a postage stamp; I want to do a little reading." In a more serious vein, though, it should be mentioned that some public librarians are becoming worried for fear that their jobs may someday become superfluous.

What does this mean to you as students? I can already hear some muttering that the speaker is crazy; doesn't he know that we have to read one thousand pages for this class and two thousand pages for another class plus plenty more for those term papers? That is all very true, but in the college program all this reading serves as a tool in the learning process and as such is indispensable in the student's training. You are in the swing of reading now, but don't be too sure that you will keep up your reading habits after you graduate. A survey of the graduate and nongraduate alumni of the University of Minnesota revealed that the graduates were no greater readers than those who left school before they won a diploma. This lack of interest in reading among the adult popu-

lation can mean only one thing—the children of this generation will most certainly imitate their elders in being bookshy.

Therefore, what I have to say now should apply to all students of this college and especially to those who are going to teach after they graduate. Those who plan to teach should try to foster as much as possible the habit of reading good books among the boys and girls they teach. They should be enthusiastic about the worth-while books they have read. They should put across the idea to the pupils that the reading of books is still the most worthy use of leisure time and that it is still one of the best ways to get many types of information. In many areas it is the indispensable way.

In order to inspire others to enjoy reading, teachers and college graduates must be great readers themselves. Bacon said, "Reading maketh a full man," but sometimes we are inclined to ask, "full of what?" The same writer later on in his essay, "Of Studies," calls for discrimination in reading. To become great readers we are not required to read everything that comes along. We must be wise readers too.

With the million or more titles published since the invention of printing in the fifteenth century it calls for real choosing and a task that is really too large for one individual. I have no formula or formal suggestion as to what you should read in the next forty or fifty years allotted to you. Surely, one should become well acquainted with the fifty or more great classics of all time. Incidentally, I am always happy to see that the Bible is always included in any of the listings of the great books. The Bible is great literature but it is more than that to those who obey its commands. We have most of the fifty great books scattered throughout our collection. Sometime in the future we may have a complete set in the same binding and in one place in the library.

Several good volumes on book selection have been published: I can think of one now and it is available in the inexpensive pocket book size: *Good Reading, A Guide to the World's Best Books*. It costs only thirty-five cents and is one of the Mentor set of reprints. More than 1,000 books of all times are described briefly in that volume.

It is always a problem to know whether or not to read up-to-date books. Emerson's advice ran something like this: Never read any book that is not a year old. Never read any but the famed books. Never read anything but what you like. The first admonition is usually taken care of by our financial status. The second injunction calls for more prophetic insight than most of us have. The third bit of advice can be a little dangerous. If, by chance, we like nothing but comic books or books with many pictures we will never be adventurous

(Continued on page 749)

TO BE NEAR TO GOD

THEME: THE DRAMA OF PAIN AND FAITH

Sunday, August 5

"I know that I shall be justified."

Job seems to reach a climax in his suffering and it is here that he rises to new spiritual heights. "Though he slay me, yet will I trust in him." A new, almost ecstatic, assurance leaps from his lips as Job declares, "I know that I shall be justified." What peace and triumph to know one's case stands before God instead of men! There justice is meted out in accordance with the nature of God rather than by man's standards or according to his merits. There all charges must be filed and there even the guilty may be acquitted.

Monday, August 6

"Yet in my flesh shall I see God."

"In my flesh"—this flesh so bruised and loathsome with sickness and boils; this flesh scraped with a potsherd and plastered with dust and ashes; this flesh forsaken by every human friend and loved one; this flesh begging to be released from soul and spirit; this flesh which worms shall destroy after death—in that flesh he shall see God! See God! How good to see God after having seen one's self, after disaster, after humiliation! This is redemption!

Tuesday, August 7

"Oh that I knew where I might find him!"

Job's suffering seems to have blinded him to the presence of God. Backward and forward, to the right hand and to the left—Job failed to find God. How can God be found through suffering? What unveiling of God is there for us through the common experience of pain and sorrow? Where is God to be found? God is found in every experience in which we allow Him to speak to us, in every experience through which we grow in our understanding of His purposes for our lives. He is found in His Word, through prayer fellowship, and in company with His saints. God is found everywhere that faith reaches out and takes the truth of His Word and applies it to that particular situation.

Wednesday, August 8

"For God maketh my heart soft."

How we fear the will of God for our lives! What a loss of personal identity to personify the purposes of God! Job's soul reached out for God while his heart—the flesh, the self—shrank from the implications of supreme dedication to Him. "When I consider, I am afraid of him." He was torn between his desire to accept the will of God completely and the tenacious urge to hang on to his own self-direction. Love always demands a surrender of the self, for unity can come only after such surrender. Only those who have the courage to make the "leap of faith" reap the rich fruits of joy that come with the new identity, though not unmixed with pain.

Thursday, August 9

"My heart shall not reproach me so long as I live."

The matter of keeping a clear record before God is not nearly so easy as to keep up appearances before men. But if the life is open and clean before God, the matter of appearances before men is of no consequence. And what a goad a torturing conscience can be! To live without reproach is not a "once for all" clearance. It is a daily expose of the self and its sin before the eye of God and accepting a fresh covering for its ugliness. With this comes the free heart that knows no guilt.

Friday, August 10

"I have esteemed the words of his mouth more than my necessary food."

What generous servings of the Word of God most people would receive daily if their delight in it measured up to their appetite for food! Job considered the "words of his mouth" of greater consequence than the needed food for his body. It was a matter of life and death. It is to us, too. Only perhaps we are careful to starve ourselves to death slowly so that the final look will not startle us in such an uncomfortable manner. After death occurs care must be exercised in the dosages taken or a resurrection might be effected!

Saturday, August 11

"For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?"

Job had been wealthy. Now he was dispossessed. He had a loved family. Now they were no more. Even his wife and familiar friends had turned against him. Once he had prestige, power, and a healthy body. Now he sat alone on an ash heap, scraping his sores while the children of fools spit in his face and sang to him in mockery. But Job was honest. He needed no wall of pretense. He saw how defenseless the hypocrite would be, even though prosperous for a time, when God would reach down and shatter the fragile little fort of make-believe. He knew what a desert of hopelessness would sweep in on the self when God walked off with his soul.

—Tillie Yoder.

Whole families, chosen by their local churches, come to school at Kambini, East Africa, for a three-year course in Christian leadership, family life, agriculture, crafts, and rural improvement. Each family operates a small model farm, and attends both day and evening classes. By special cropping, an incoming family finds crops on hand for food, and when it leaves, crops are left behind for the next family to occupy the farm. "It has been said that an African does not really become Christian until his agriculture is Christian, so closely is the religion of the people linked to their daily practice."—Julian Rea in **Together**.

USING OUR MONEY AND GOODS

Sunday School Lesson for August 12

(Matthew 25:14-30; Acts 2:43-47; 19:23-41)

How should we use our money and our goods? Let's see the parable that Jesus told concerning use of money given to three men. The telling might be made effective by letting several members of the class represent the lord and the servants. What does this parable tell us about the purpose of God giving talents to man? Is all our money a loan from Him? Why didn't the lord give each man ten talents? Was the one who got one talent jealous of the others? What do these talents represent other than money? Notice the point is to use the talents for the Lord, not for self, nor to hoard. The Lord needs in His work talents of all the kinds He has given men.

Now for the problems facing your class in the use of the money they earn or are given. We may earn our money honestly but spend it selfishly. Ask the class for their spending problems. Such as these may be mentioned: How can I distinguish between luxuries and necessities? In the midst of all the strong advertising of even good material things how can I avoid becoming materialistic? We must work and we must handle money. How should I look at my check and plan to use it so that it meets God's approval? Should I keep nine tenths of my check? How much consideration must I give to others in my spending of money I earned? Isn't it mine?

Considering the emphasis the Word gives to equality or sharing, we should present these claims. Read together II Cor. 8:13, 14.

The Bible has much to say about money: how we acquire it, what we do with it, and our attitude toward it. We should not hesitate whatever to give straight teaching on these matters. Our children need it and so do our youth and adults. We are all tempted in these matters. To determine God's will in every cent I spend is the best guiding principle.

The making and spending of money has a great influence on our character. This is shown in today's parable too. We should not forget the penalty of the selfish steward.

God wants the man and woman. Then He will have all his or her possessions: mind, influence, faith, and money.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

"Something has gone wrong with our Nation, or we should not be in our present plight and mood. It is not like us to be on the defensive and to be fearful. That is new in our history. . . . What we lack is a righteous and dynamic faith. Without it, all else avails us little. The lack cannot be compensated for by politicians, however able; or by diplomats, however astute; or by scientists, however inventive; or by bombs, however powerful. . . . Our greatest need is to regain confidence in our spiritual heritage. What we need is a dynamic FAITH."—John Foster Dulles.

FAMILY CIRCLE

Walk in All His Ways

BY BERNICE MEYER MILLER

"What doth the Lord . . . require of thee, but to fear the Lord thy God, to walk in all his ways, and to . . . serve the Lord thy God with all thy heart and with all thy soul" (Deut. 10:12).

To walk is to go, to be active, to be doing, to be living and following. Our walk is the appearance, the impression, the personality we show to others—our conduct, our reputation, our presence in this world.

"His ways"—what are His ways? We like to sing, "God's way is the best way, God's way is the right way." We have but to look to the Son, Jesus Christ, to see the ways we should follow. He is the great example, the pattern for us. Jesus Himself said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). To be able to walk in all His ways we must acknowledge and accept the true and living way, Jesus Christ.

For many years another version of this theme verse of today has been a favorite of mine. I refer to the latter part of Micah 6:8: "And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" This verse aptly sums up our duties toward God and toward man.

Some of you, like myself, are just beginning your homes. All of us are members of some home. As I stand on the threshold of this new life, I am sometimes overwhelmed and frightened as I look ahead to the tasks and responsibilities that go into building a home. Though I pray for confidence, yet I pray God that He will not take from me this feeling of great responsibility. For I truly believe that the walk of the wife and mother does much in determining the walk and the spirit of her household. Let us today examine our lives and see if we are walking in all His ways.

God is love. His way is the way of love. How many times a day the way of love needs to be used in a household where several personalities live in close contact! A wife will respect the word of her husband; if she disagrees with him she will kindly present her side of the question, not with harsh words, and surely she will not criticize him in public! In a recent *Reader's Digest* article, a Catholic priest writes of his experiences in having his newlyweds take a second vow, an extra vow. In this vow they promise that under no circumstances will they ever speak a harsh, angry, ill-tempered word to each other. The priest reports that "remarkable though it seems, never have I heard of one such

marriage hitting the rocks." Remember, too, that though the Catholic Church forbids divorce, it does permit separation. When we realize that it is harsh words more than harsh deeds that cause disruption in our families, we will watch our tongues more closely. I'm afraid most of us women talk too much at times. Our love is better shown by silence.

Sometimes our tongues help us miss the way of love by indulging in gossip! We are social beings and we are interested in what happens to our neighbors. I don't think it's gossip to relate a bit of news if we do not color that news with our own critical opinion. Gossip is not saying nice things that you really know about people. Gossip is repeating rumors whose truth we have not investigated. Gossip is criticizing others behind their backs. Gossip may even be passing on unfavorable truths. And unfavorable truths have a way of growing until someone's reputation is almost ruined. I remember the wife of the superintendent of the first school where I taught. It was said of her that she never said an evil, unkind thing of anyone. How I admired her! And when I think of it, in the several years that I taught there, I never heard anyone speak evil of her. People recognized her walk as the way of love.

Closely related to the way of love is the way of concern for others. The word "concern" is used especially by the Quakers to denote their interest in the welfare of others. Jesus was so concerned about us that He died on the cross for us—others. Our concern for others shows itself in hospitality in the home. We open our doors and gladly share with friends and strangers. I liked very much Bro. Ford Berg's missions editorial entitled, "Apple Pie for the Unsaved." What a fine way to show our concern for unsaved neighbors and friends by inviting them for a nice meal, conducting our family worship in their presence, and showing them that Christians are happy, human folk after all. Then, too, we show our concern by visiting those others in need—in physical need and in spiritual need. We visit those who are ill and those who have backslidden. How many misunderstandings and factions in our churches could be avoided if we but knew each other better and were more concerned for each other. And though we may not be able to pray like Peter or preach like Paul, yet I believe that concerned, interested people like us, working as individuals with individuals, can bring many souls to Christ.

The way of patience is a way that has to be trodden time and again in our everyday life. It has ever been thus, for

remember with what infinite patience Jesus taught His well-meaning, misunderstanding disciples. Think how long He waited to enter His active ministry. In the home a mother must be patient with her little ones, especially in teaching them to do their work well. How much easier we think it is to do it ourselves, or to scold them because it isn't done as well as an adult might do it. Children in turn must be patient with their elders. The older folk of today have lived through a period of rapid change and most of them have made a remarkable adjustment. But we must be patient if they cling to certain ways. If we look to ourselves, we find that as we grow older we become less ready to accept change.

We Americans have the reputation of being an impatient nation. We drive impatiently fast, often without a destination. We are impatient to have our house fixed up like the Joneses, and so

(Continued on page 749)

EXPRESSIONS OF APPRECIATION

I wish to express my heartfelt gratitude to the many kind friends who remembered me with visits, prayers, get-well cards, flowers, and gifts during my stay in the hospital and the following convalescence; also for the many birthday greetings and gifts received from many friends on my sixty-first birthday. May God richly bless every one of you.—Reuben Z. Miller, Bainbridge, Pa.

* * *

In this way I wish to express my sincere thanks and appreciation to all those who sent gifts, cards, and flowers to me while I was in the hospital, and for the prayers which were offered on my behalf.—Grace Yoder, R. 2, Mifflintown, Pa.

* * *

I wish to express my appreciation and thanks to all those who remembered me with cards, letters, flowers, visits, and prayers during my stay in the hospital and while at home. May the Lord bless each one of you for your kindness and reward you.—Clair B. Eby, R. 1, Gordonville, Pa.

* * *

We wish to express our appreciation and thanks to all for the many prayers in our behalf; also for the cards, flowers, visits, and gifts received during our convalescent days in the hospital and at home. May the Lord abundantly bless you all for this.—Mr. and Mrs. Leroy Ebersole, R. 3, Shippensburg, Pa.

* * *

I wish to express my sincere thanks to all the kind relatives, friends, neighbors, and Sunday-school classes who remembered me with prayers, letters, cards, flowers, fruit baskets, gifts, and visits while I was in the hospital and since my return home. May the Lord bless you all.—Mrs. Harold Haldeman, R. 2, Lititz, Pa.

* * *

We wish to express our sincere thanks to the many kind and thoughtful friends and Christian groups for remembering our son, Kenneth, with prayers, visits, cards, fruit, and gifts during his illness. May God richly bless you all for your kindness.—Mr. and Mrs. Lewis Horn-ing, R. 3, Ephrata, Pa.

* * *

I wish to thank all the kind relatives, friends, neighbors, Sunday-school classes, and sewing circles who remembered me with prayers, cards, letters, flowers, gifts, and visits during my illness at home and at the Lancaster General Hospital. May God bless you all.—Mrs. Luetta L. Leaman, Leacock, Pa.

* * *

I wish to thank each one of you who so kindly remembered me with visits, greetings, letters, and prayers. May God greatly bless you for your kindness.—Mrs. John M. Brubaker, R. 2, Port Trevorton, Pa.

TEACHING THE WORD

Visual Materials—Aids or Obstacles?

BY ROBBIE TRENT

Are pictures helpful in teaching religion? Why use nature materials in Sunday school? Are flannelgraphs valuable in teaching children? These three questions are often asked in connection with visual aids. This article seeks to answer these—and other—queries. For this is the hour of visual learning—learning through the eyes. . . .

As we seek to judge this method of teaching, we think of Paul's words, "Bringing into captivity every thought to the obedience of Christ" (II Cor. 10:5). This means thought in every field—the field of psychology, of education, of economics, of pedagogy, of hygiene, of art, of Bible study, of history—all fields. It includes the field of visual education. We need the best thinking to help us rightly, winsomely, and radiantly to interpret Jesus Christ and His way of living.

The materials of visual education include pictures (both printed pictures and projected pictures). They include nature materials, such as flowers, birds, nests, leaves—things we can see that suggest the wonder of God's creation. Visual materials include maps, globes, objects, and blackboards. They include charts, clippings—anything which we see with our eyes.

What can such things do to help us in teaching religion?

Good visual materials can create a mood. A child looks at a bird's nest and is helped to think of God and remember, "God . . . careth for you" (I Peter 5:5, 7), just as He does for birds. A mood of worship has been created. We look at a picture of hungry children in China and our horizons are pushed out. We are in a mood to give.

Accurate visual materials can interpret customs. Puzzled by the story of the man let down through the roof, a boy looks at a picture of a flat-topped house and begins to understand how such a thing could take place.

Appropriate visual materials can suggest conduct patterns. They can make vivid Bible scenes and stories. Good visual materials can help boys and girls and men and women to feel that Jesus is a real person who once walked the roads of Palestine and helped people.

Recognizing all of these values, we need to remember that there are limitations—some things which visual materials cannot do. They cannot picture things that are purely spiritual. Nothing visible can do that. Visual materials serve in the realm of tangible things.

A worker once took from the walls of a Primary room a picture which a teacher had drawn. It was supposed to be a picture of God! God is a Spirit and cannot be represented in pictures. "Isn't Jesus God?" you ask. "Why then do we use pictures of Jesus?" Because Jesus came in human form, and pictures represent the way we think of that human form.

Just as scientists have found limits in crossing physical species in flesh-and-blood creatures, so we find a stoppage when we try to represent spiritual intangibles in material form. Such material representation of the spiritual, to me approaches violation of the second commandment: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth" (Ex. 20:4). The Lord knew that no material thing can interpret pure Spirit.

Another limitation of visual materials is that they cannot teach children through symbolism. Why? Because children do not think in terms of symbols. In such teaching the symbol to them becomes the important thing—not the truth depicted.

A worker with children drove a nail in a board. Then he drew out the nail. He pointed to the hole and said, "So sin leaves a mark that cannot be erased."

Another thoughtful worker checked on the teaching later. "Why did the man drive the nail in the board?" she asked. The children looked at her, puzzled. "That is what we want to know," they said. "He pulled it out again."

The vivid thing to those children was the actual nail and the actual hole it made—not the teaching intended. The symbol, the thing seen, is so much more vital than the truth depicted that the truth is lost.

Another disadvantage in many visual materials prepared for children is that there is often manipulation. Interest in manipulating something is so strong that it usually overshadows the point of the teaching. Even adults have this difficulty sometimes.

A woman said to me one day, "Mrs. — told a flannelgraph story at a meeting today, and I got so interested in seeing whether the characters would stick on the board that I forgot what she was talking about." This comment is typical of the way a child's mind works. Manipulation is one of his chief interests.

Flannelgraphs have been discussed much in connection with visual teaching. Here are nine reasons why we believe flannelgraphs are not the best materials for teaching children.

1. Most of the art is crude, although

there seems to be some improvement in this aspect. We do not want children to think of Jesus or even of Paul in terms of a caricature. We want to bring into captivity the best thought in art to interpret the religion of Jesus Christ.

2. Flannelgraphs, we think, are a bad investment of money. One set costs around \$2.00. Compare that with pictures offered in connection with lesson courses. A set of pictures in the course for three-year-olds sells for \$1.80. Twelve large pictures for Beginners are \$1.50, and so on. Definite guidance for the use of these pictures is given in lesson materials.

3. Flannelgraphs, in their wide use of symbolism, violate the principles of good pedagogy. One flannelgraph set even went so far as to offer a brilliantly colored cutout of a convoy ship to portray the Holy Spirit! Such representational approaches sacrilege.

4. Flannelgraphs often portray Scripture events and truths inaccurately.

5. The chief interest of flannelgraph work, to children, lies in manipulation and not in the truth taught.

6. Flannelgraphs usually offer to children passive rather than active participation. And all of us know that listening is not the most fruitful learning activity.

7. Manipulation of the flannelgraph often takes time that should be given to discussion of Bible truth and to relating religion to life. Even when the flannelgraph material is Biblical, there is frequent lack of group discussion.

8. Flannelgraphs, for the most part, have been prepared with little attention to children and their religious needs. Half a dozen commercial firms put out flannelgraphs. No major denomination, so far as I know, publishes such materials. Why? Because denominational publishing houses have studied the matter and are seeking to foster only those things which they think will best help children to build true concepts of Jesus and of His way.

9. Most flannelgraph materials are prepared with no one major purpose in mind. They are unrelated to the major purposes of teaching children.

Going back to our Bible verse, we feel that flannelgraph materials, as now produced and used, do not bring the best thought in child study and pedagogy "into captivity" to Jesus Christ. Perhaps someday we can learn wisdom in this field.

What principles, then, shall guide us in choosing visual materials for church groups? We suggest seven tests:

1. Does the picture rightly represent the scene? Does it portray truth accurately?

2. Is the art reasonably good?

3. Will the use of the material help to accomplish the purpose of the lesson or meeting?

4. Does it seek to interpret something that can be pictured in material form?

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FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

The Michigan Ministerial and Sunday School Meeting will be held Aug. 8, 9 at the Locust Grove Church, Sturgis, Mich.

Bro. John W. Hess will be the speaker at the Saturday evening meeting to be held at the Bossler Church, Elizabethtown, Pa., on Aug. 4. He will speak on "Bible Teachings on Adornment."

Through contacts made by the mission stations of the Conservative Conference in Kentucky, a Bible school was held at Austin, Ind., closing July 13. The total enrollment was 140. Teachers were Eli Swartzentruber, Greenwood, Del., Earl Maust, Pigeon, Mich., Frank Dutcher, Beech, Ky., and a number of others.

Bro. Nevin Bender, Greenwood, Del., began meetings at Bowling's Creek, Ky., on July 20.

Bro. Eli Swartzentruber, Greenwood, Del., is serving as superintendent of the Bible school at Arthur, Ill., beginning July 23.

Bro. E. B. Peachey, Belleville, Pa., is in charge of a series of revival meetings at Vassar, Mich.

The Park View Melodians, male quartet from Harrisonburg, Va., was scheduled to give a program at Pinto, Md., the evening of July 29.

Bro. Titus Lehman, recently returned from relief work in Palestine, spoke to the primary-junior department at East Chestnut Street, Pa., on July 22.

The Brunk tent meetings at Lancaster, Pa., closed on July 22. The huge tent has been set up near Franconia, where revival meetings were scheduled to begin on July 29, sponsored by the Young People's Activities Com-

mittee. George R. Brunk is evangelist and Lawrence Brunk song-leader.

Bro. John Hiestand, Maytown, Pa., will be the speaker at the Denlinger reunion, Landisville, Pa., on Aug. 11.

Bro. Clinton Ferster will be the speaker in anniversary services on Aug. 4, 5, celebrating the beginning sixteen years ago of the Lansdale, Pa., congregation.

Bro. William G. Detweiler spoke at the closing exercises at the Bible school for colored children in Cleveland. He was one of the speakers at the Mohican Valley Bible Conference, Lakeville, Ohio, and at the Bluffton-Pandora Youth-for-Christ rally at Pandora, Ohio.

Bro. J. F. Graber, Alma, Ont., is scheduled to conduct evangelistic meetings at Wanners Church, Hespeler, Ont., Oct. 1-10.

Bro. Andrew Jantzi, Flint, Mich., conducted a series of evangelistic meetings at the Northern Light Gospel Mission in Minnesota July 15-29.

A Youth Conference was held at the South Union Church, West Liberty, Ohio, July 27-29, with Ray Bair, Louisville, Ohio, and Richard Detweiler, Souderton, Pa., as speakers.

Bro. S. E. Allgyer underwent surgery recently at the University Hospital, Columbus, Ohio. May God's sustaining grace be his.

Bro. R. R. Smucker, Elkhart, Ind., preached at Blooming Glen, Pa., on July 29. The previous evening he showed pictures of India on the Howard Kulp lawn.

Bro. J. W. Shank recently conducted a twelve-day tour of Ontario churches. Bro. Shank will be teaching this coming year at Eastern Mennonite College.

Instructors in the Sunday School Workshop held at Laurelville Mennonite Camp July 16-20 were Roy Koch, director, Elizabeth Showalter, J. J. Hostetler, Paul Lederach, Millard Lind, and Paul Erb.

Gospel tent meetings will be held at Big Creek Mission, twenty miles south of Everett, Pa., and twelve miles south of Clearville, near Percell, Bedford Co., Pa., Aug. 5-19. From Aug. 9 on, Bro. Harry Y. Shetler will be the speaker.

The Roanoke Men's Chorus gave a program at Hopedale, Ill., Sunday evening, July 29.

Announcements

INDIANA-MICHIGAN CHRISTIAN WORKERS' CONFERENCE

The Indiana-Michigan Christian Workers' Conference will be held Aug. 27-29 at the Bay Shore Campgrounds at Sebawaing, Mich. Sebawaing is on Michigan state highway #25.

There are about twenty cottages available at very reasonable rates, all located near the tabernacle. There is additional sleeping room on the grounds for nearly two hundred people.

Cottages may be reserved by writing to Omar Shetler or John Shetler, Pigeon, Mich. Bedding is not furnished. If you desire sleeping facilities on the campgrounds, please bring sheets, pillows, and blankets.

The Christ-for-Today radio broadcasts given at Hannibal, Mo., are being recorded each Sunday morning and broadcast the following Sunday evening at 9:30 from the Ft. Dodge, Iowa, station. This program is being sponsored by the Manson, Iowa, young people, under the leadership of Bro. Leslie Kaufmann.

Bro. Peter Wiebe, assistant pastor at St. Jacobs, Ont., preached on July 8 in the morning at Elmira and in the evening at Waterloo.

M.C.C. Voluntary Service workers in a period of training at Goshen College gave the evening program there on July 8.

Bro. Ezra Beachy, Pinckney, Mich., preached a Gospel sermon at Canton, Ohio, the evening of July 13.

A new type of conference was held at the Laurelville Mennonite Camp July 16-20 when fifty persons who have been active in writing discussed the production of Christian literature with a staff of editors and college teachers. The conference was sponsored by the Mennonite Publishing House. Bro. Paul Lederach served as chairman.

The young people of the Frazer, Pa., congregation held an outdoor meeting at the Ironville Grove the evening of July 22.

(Continued on page 748)

Calendar

Chesley Lake Camp:
General M.Y.F. Workshop, Aug. 4-11
Junior Boys' Camp, Aug. 11-18
Junior Girls' Camp, Aug. 18-25
Young People's Camp, Aug. 25 to Sept. 1
Laurelville Mennonite Camp, Mt. Pleasant, Pa.
First Young People's Institute, Aug. 4-10
Second Young People's Institute, Aug. 11-17
Second Family Week, Aug. 18-24
Missionary Bible Conference, Aug. 25-31
Little Eden Camp, Onekama, Mich.
Christian Businessmen's Week, Aug. 4-11
Church Music Week, Aug. 11-18
Farmers' Week, Aug. 18-25
Family Week, Aug. 25 to Sept. 1
M.Y.F. Workshop, Chesley Lake Camp, Allenford, Ont., Aug. 4-10, noon
Southwestern Pennsylvania, Annual Conference, Blough Church, Aug. 5-8
Annual Meeting, Iowa-Nebraska Conference, Cedar Creek Church, Manson, Iowa, Aug. 7-10
Annual Christian Life Meeting, Lancaster Conference, Elizabethtown, Pa., Aug. 14, 15
Illinois Conference, Annual Meeting, Evangelical U.B. Campgrounds, Groveland, Ill., Aug. 14-16
Ohio Christian Workers' Conference, Martins Creek Church, Berlin, Ohio, Aug. 14-16
South Central Conference, Annual Meeting, Pennsylvania Church, Hesston, Kans., Aug. 14-17
Young People's Institute, Iowa Mennonite School, Kalona, Iowa, Aug. 15-19
Young People's Institute, Sponsored by the Nebraska Churches, Beemer, Nebr., Aug. 17-19
Ohio Young People's Institute, Camp Zion, Canton, Ohio, Aug. 18-24
General Conference, Biennial Meeting, Goshen, Ind., Aug. 21-24
Church School Day, Aug. 28
Colorado Youth Retreat, Beulah, Colo., Aug. 27 to Sept. 2
Indiana-Michigan Christian Workers' Conference, Bayshore Campground, Sebawaing, Mich., entertained by the Pigeon congregation, Aug. 28-30
Young People's Institute, Blooming Glen, Pa., Aug. 31 to Sept. 3
Youth Conference, Johnstown, Pa., District, Stahl Church, Sept. 1, 2
Sunday School Workers' Conference, Sponsored by Franconia Bible Study Committee, Blooming Glen, Pa., Oct. 5-7
Mennonite Board of Education, Annual Meeting, Conestoga Church, Morgantown, Pa., Oct. 18-20
Mennonite Bible Institute, Kitchener, Ont., Oct. 29 to March 21
Fall Missionary Day, Nov. 18
Bible Sunday, Dec. 9
Mennonite Publication Board, Annual Meeting, Place undecided, Feb. 20, 21, 1952
Conference on Industrial Relations and Mennonite Community Life, Tiskilwa, Ill., March 28, 29

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Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. J. J. Hostetler, Canton, Ohio, assisted in the Sunday-school workshop held at Laurelville July 16-20.

About fifty persons were present at the midweek services last week at the new Mt. Gilead congregation in Ohio.

The little Sunday school at Daytonville, Iowa, has become a separate organization. The Wellman congregation voted in favor of this new organization.

Sister Dora Taylor, in a letter of June 25, says: "Already I feel at home here with the Millers and in the town. I am surprised again and again how adequately the years in Tampa prepared me for this place. So many of the customs, the language, the foods, vegetation, the climate are so similar that adjustment has been quickly and easily accomplished."

A Mission Study Class. Copies of this little folder, describing the available mission study kits, have been mailed to all Sunday-school superintendents. Plan now to organize a mission study group in your congregation for the fall and winter months. Missionary education is the means of missionary support and conviction.

The Provident Bible school, sponsored by the Fairpoint, Ohio, mission, held its closing program at the Baptist church in St. Clairsville, Ohio, on July 13.

Sister Dora Taylor expects to be in Nicaragua for some time to work in the Moravian Mission Hospital at Bilwaskarma to study tropical diseases.

A cablegram from China recently brought the good news that Christine and Ruth have received exit permits and that Dorothy McCammon and the baby have a moving permit to Chungking. The party was planning to reach Chungking last Sunday.

The twenty-fifth anniversary of the beginning of Mennonite mission work in Detroit was observed on Sunday afternoon, July 22, by a fellowship dinner and a program.

Bro. and Sister Frank Raber, who have spent the past year as director and matron of the mental hospital service unit at Topeka, Kans., plan to move to 1238 Washington Street, Kansas City, Mo., Aug. 3.

Bro. J. D. Graber, secretary of the General Mission Board, brought the morning message at the Detroit, Mich., Mennonite Mission on Sunday, July 22, and also spoke on the afternoon anniversary program.

Bro. Jesse Short, Archbold, Ohio, began a series of twenty-fifth anniversary evangelistic meetings at the Detroit Mennonite Mission on Sunday, July 22.

John Allen Beachy, **James Miller**, and **Sylvia Ann Shirk** have all recently had sieges of fever in Landour, India, where they have

gone with their parents. According to recent letters they were all recovering rapidly.

Bro. M. C. Vogt writes from Bihar, India, on July 13: "Recently we have had the privilege of receiving three precious souls into church fellowship by baptism at the village of Nagar."

Bro. M. C. Vogt writes from Bihar, India: "After running down a number of blind leads we have finally found some suitable land on which to build a bungalow at Bathet, twenty miles north of the Chandwa post office. The site is on the edge of a small river . . . a very pleasant location."

Bro. and Sister Paul Kniss, attending the Landour, India, Language School at present, recently passed their first-year Hindi language examinations.

Bro. Glen Yoder writes: "The day the flood came we were without electricity. The next day our water supply was cut off completely. Since it was uncertain when we would again have water we made arrangements to take our children to the country two and one half weeks earlier than we had planned. On July 16, we took our large family to the community near Harper and Crystal Springs, Kans."

The Morris Gospel Hall, just west of Kansas City, was deeply under water in the recent disastrous floods. Most of the people who attend services at this place lost heavily through the flooding of their own homes.

The Chicago Housing Authority has recently approved the general plan submitted by the Mission Board Executive Committee for the erection of the new building required for the Bethel Mission. **Bro. James Lark**, superintendent, is expecting to contact churches throughout the brotherhood during the coming year presenting the need for funds for this project.

Bro. H. Ernest Bennett, treasurer of the Mission Board, spent the last two weeks of July making visits to our three Board hospitals at Greensburg, Kans., La Junta, Colo., and Lebanon, Oreg. At Lebanon a new contract needed to be drawn up with the Lebanon City Hospital Board.

Bro. John Driver, under appointment to Puerto Rico, was ordained to the ministry July 29 at Hesston, Kans.

Bro. Joe H. Yoder, Albuquerque, N. Mex., is conducting evangelistic meetings at the Advance schoolhouse July 14-24. He says: "We have had summer Bible school there for several years, and Sunday school, and there have been several converts, but this is the first series of meetings by the Mennonites there. There is opposition, mainly from other denominational groups, but we are trusting the Lord to lead into His own victories."

Florence Nafziger writes from India: "We have just taken in a new class of five boys

MENNONITE RELIEF COMMITTEE (M.R.C.)

The Navajo Migrant Unit, Box 256, Grants, N. Mex., reports a good reception from the Indians and co-operation from the growers on whose farms the Indians work. The unit health service has had some success in bringing relief to the sick which has helped to recommend the unit to the Indians. Pray that doors for service will continue to open for our young people.

The Colporteur Team has made a survey for a summer Bible school which began on July 23 in a schoolhouse about ten miles east of Morgantown, Ky. This Bible school is being conducted by the Berea congregation, Montgomery, Ind.

Bro. James Snyder, Kalona, Iowa, will leave for Puerto Rico on Aug. 3, if previous plans carry, for a two-year term in La Plata Mennonite Project.

Bro. Levi C. Hartzler stopped at Camp Ebenezer, Navarre, Ohio, on July 21 en route home from Laurelville Mennonite Camp, to visit the service unit operating the Ohio camp for colored children.

and three girls in the training school. Three boys are from outside our own area while the remainder of the students are from our own church group. Dr. Yoder is on vacation in the hills now. The lessened number of patients gives us a chance to push studies a bit before he comes back and we are very busy again at the hospital."

Bro. Ralph Palmer, Denbigh, Va., expresses appreciation to friends who have helped finance his tract program and who have prayed for this work. Now that he has reached his goal of one million tracts, distributed in four years in cities in Virginia and nine surrounding states, he plans to continue his tract work in large cities of other states. He has received many letters from people who have been helped or saved through the tracts he gave them. He will appreciate further prayer and financial support.

Bro. Royal H. Bauer has been taking care of the leper clinic between Sankra and Drug in India during the month of July. He writes: "I've really learned to like the work. . . . So many people are sick in this land and we have lepers, all kinds of social and tropical diseases to treat. But worst of all is the sickness of their souls. We have a service with the group at each stop before administering shots and medicines. . . . We see over 300 patients per day."

Printed proceedings of the Child Welfare Conference have been delayed due to problems related to cost of printing. The proceedings, however, will appear at a future date and notice will be given.

Mission Board Report

(Continued from last issue)

Report of the Puerto Rico Mennonite Mission

The year 1950 has been one of blessing for the Puerto Rico church. The Lord's precious promises have encouraged the workers to continue with the proclamation of the Gospel message. The enemy of the soul has been very determined in his opposition, but "if God be for us, who can be against us!"

Of special blessing to the missionaries and the churches was the visit of Brother T. H. Brenneman, newly appointed bishop for the church in Puerto Rico. Brother Brenneman participated actively in the annual Bible Institute, and he also visited all the congregations. His visits were a source of real spiritual encouragement. During his visit a new congregation was organized at Palo Hincado. The Gospel has also been carried to two new stations during 1950, namely, Coamo Arriba and Penon. The Coamo Arriba work is being carried on by the Bethany congregation, and Penon is an outgrowth of the evangelistic effort of the La Plata congregation. In June, 1950, the Baptist Church officially presented the "La Cuchilla" area with its chapel to the Mennonite Mission. Since that date Sunday school has been carried on in this chapel.

During the year twenty-nine souls were added to the church by baptism, and five were added by letter. The year also saw a noted expansion in the radio work of the "Hora del Calvario." A new missionary also arrived on the field in 1950, in the person of Anna Kay Massanari, who came to teach in the Bethany Day School.

Looking into the future we pray that God may continue to direct all our plans. The planning for the new year includes the following:

- (1) Begin the expansion of the Bethany Day School so that in two years it will provide six grades.
- (2) Build a church that will serve the Palo Hincado congregation, and a parsonage that will serve the Palo Hincado-Cuchilla area.
- (3) Arrival of a new missionary couple and a new single missionary on the field, the former to help in pastoral work in the churches and the latter to help in the Bethany Day School.
- (4) Expand the medical clinic facilities at Bethany, and perhaps expand the medical work to stations where it does not now exist.
- (5) Bring about a closer co-ordination between the service program of the Mennonite Relief Committee at La Plata and the work of the mission personnel at the various other stations, in order that there may be a united witness for the Gospel advance in Puerto Rico.

Pray that 1951 may be a year of advancement for Christ and His kingdom in Puerto Rico.
Mennonite Mission in Puerto Rico,
Wilbur Nachtigall, Secretary.

Report from Chengtu, West China

The year 1950 was for us in China one of varied experiences. If we would report only upon our apparent accomplishments our report would indeed be brief. It was a year filled with many strange revelations as we saw hopes for unlimited opportunities to preach the Gospel insidiously vanish. Many young inquirers who asked for Bible teaching gradually lost interest, or, because of fear, shrank away and failed to seek further as the tempo of opposition arose. Those who insisted on remaining true found themselves overwhelmed with demands for their loyalty to support the new order, such as numerous "criticism meetings" and endless "indoctrination courses," so that there truly was hardly time left to attend Bible classes.

Immediately upon our arrival in Chengtu, Eugene was asked to conduct a Bible class for several young men employed in the local bank and post office. These young men were all Christians, having accepted Christ the previous year. They were interested in receiving more Biblical teaching to help them in spiritual development and to acquire a better understanding of Christianity. This class continued until the end of the school term in June. Then these young men too were required to attend indoctrination courses after work hours and had little time left for anything else; so the Bible class was discontinued.

Eugene continued language study the entire term and through the summer, completing the prescribed course for the first year. Luella studied several hours daily with a teacher until the summer.

One month after liberation, Luella was asked to open an English Bible class at "South West College" in the city. This class was fairly well attended for about two months until their curriculum was altered. After this, attendance dwindled to about three boys who came regularly. These three finally asked if they could meet in our home as their schedules were too indefinite (and truly they were). The boys came to our home for the class two or three times and then failed to come at all. This is one small example of how such activities were gradually terminated.

In late summer, one of the missionary friends living on the same

compound as we, left for America and asked Luella to be responsible for the weekly Chinese Bible study for the women and children of servants from our section of the campus. This was a pleasure, for the attendance and interest were good. Some Chinese Christian girl from the seminary or college was asked weekly to come and teach this class and they met at our home. After we applied to leave, we again strongly urged them to attend services at the church. We trust that from among these simple folk there will spring forth abundant fruit to the glory of God.

Since much of our witness in the past year needed to be of a personal, rather than public, nature, we did not overlook the opportunities at home. The family devotional or Bible study periods with our cook and his family were no small joy to us. We wish we could report that they all have become Christians. This, however, we cannot say. Their interest was keen and it was gratifying to hear them make some very practical applications in the discussions. The fifteen-year-old daughter acknowledged her need of a Saviour and confessed her belief in Jesus Christ. She is eager to learn; so we directed her to helpful passages and urged her to attend worship services and go all the way in giving herself to Christ.

A joyous day in our life came on September fourteenth, when Philip Engene arrived, bringing much cheer and happiness to our home. During his short three-month stay in China, he won many friends.

Upon learning that travel to any place within China was not being granted to foreigners and that the church was sometimes embarrassed rather than helped by the presence of foreigners, especially since Americans were commonly reported to be agents of an imperialistic power that was not friendly to China, we applied for exit permits in November. Permits were granted a month later and by mid-December we started on our journey out of China.

We are not happy to leave China where so many are still without Christ, but for the present at least we are unable to carry out the Great Commission in that land. There are Chinese Christians who will be faithful to God and the message He has entrusted to them. Join with us in prayer for our fellow Christians in China that they may have faith and courage to propagate this Gospel of salvation which alone has power to liberate the soul of man, and bring about an enduring peace among men.

The Blossers.

Report of the Japan Mennonite Mission

On December 17, 1949, we were met on the S.S. GENERAL GORDON at Yokohama by Brother J. D. Graber, who had arrived by plane a week earlier, and by the Ressler sisters of M.C.C. at Osaka. Living arrangements had been made for Buckwalters in the Toyko Y.M.C.A. and Becks found housing with the Osaka M.C.C. unit. Buckwalters enrolled in Naganuma's School of the Japanese Language in Tokyo and Becks provisionally found a branch of the same school newly started in Osaka. On January 6, 1950, language study was begun in earnest.

During the summer months both couples followed the language school to beautiful Lake Nojiri for a pleasant period of study, relaxation, and fellowship with many other Japan and Korea missionaries.

Due to the sudden influx of Korea missionaries following the outbreak of hostilities, and the urgent need for housing for them, our housing arrangements were changed. Instead of living together in a rented house in Kyoto as had been hoped, Buckwalters were forced to a new location in Tokyo and Becks continued on in Osaka. Though not ideal perhaps, this arrangement has not been without compensation, for out of it has come an intimate acquaintance with a larger percentage of Japan's missionary personnel than would otherwise have been possible. It is hoped that the present living arrangements can continue now until spring, when both couples will likely move to our permanent field. Final decision as to the location of the Japan Mennonite Mission will probably be made in March of 1951, when Brother J. D. Graber plans to visit Japan again on his return from India.

During the year, two rather extensive investigation trips were made as a follow-up and supplement to Brother Graber's January investigation. One to the Tottori-Shimane Prefectures in March and one to Hokkaido in August have been written up in separate reports. The Hokkaido field is extremely challenging now as we are endeavoring to ascertain the Spirit's leading for our participation in claiming all of Japan for Christ.

Although language study has been our main concern during the year, various Bible classes and preaching appointments have given us vital contact with the Japanese people, especially the student group. To us has come the rich experience of helping a few through their maze of doubt and disillusionment to faith in Christ and, we trust, to a fruitful, self-giving discipleship in the days ahead.

We are grateful to God for the strength and good health He has given us. It is our daily prayer and effort that we may become fluent in the use of the language, in order that through it may be poured into the hearts of these, our friends, all the treasures of the Gospel.

Respectfully submitted,
Carl Beck,
Ralph Buckwalter.

Report of the Belgium Mennonite Mission

Reports from Home Missions and Institutions

To the Members of the Mennonite Board of Missions and Charities
Dear Brethren:

The first two missionaries sent by your Board to Belgium arrived in this country on September 13, 1950, and at the time of this report have been in this new field five months. During these months we have had opportunity to make observations and contacts which have been most helpful, to become in a small way acquainted with the problems and opportunities for the work of the Gospel in Belgium, and in a measure to become acquainted with the customs, manner of life, temperament, and above all, the language of the Belgian people. In all of this time we have been gratefully conscious of the prayers of the church in behalf of this new undertaking.

When we arrived on September 13, the Mennonite Relief Committee had five workers in Brussels and its environs. The work of the M.R.C. formally came to a close on October 1, and the ongoing work became one of mission endeavor, with the relief workers either transferring to other work or returning to the States, having completed their terms of service. On November 15, the work was moved to another address with more adequate facilities, in the same general area of the city of Brussels, and named the Mennonite Center. From this place we have been carrying on all of our various types of work.

The following is a summary of the work of the Center since our arrival:

Direct Relief Work

Two shipments of relief goods which were ordered by the M.R.C. workers have arrived since their departure. The disposition of these goods has been our responsibility, and has been effected by calls at the Center by needy peoples, by some house calls, and the distribution of these goods to the various camps for displaced persons, and to the mining communities where many of the displaced persons and refugees and immigrants are working. This relief distribution has been 100% to the non-Belgian population.

Direct Gospel Work

(a) Co-operation with Russian Evangelical Movement. Your Board through the Center has been giving substantial financial aid to the work of the Russian Evangelical Movement under the direction of Brother Charles Grikman. Besides giving him direct financial aid for personal travel, the Board has also been giving financial support to three of his co-workers: full-time support to Brother Serge Ivanitzke in the province of Hainaut; part-time support to Brother Vital Banit in the province of Limbourg; and part-time support to Brother Andre Oudovitsky in the province of Liege. There is a great open door among the recent Slavic peoples who have come to Belgium and we have felt compelled to help out in this work whenever it has been convenient and possible for us to do so, having averaged about two trips per week with Brother Grikman in this connection. We have appreciated the fellowship with the Grikmans and their collaborators and fellow believers in this work with its open door, while we ourselves are in the orientation stages of beginning a work among the Belgian peoples. In view of uncertain world conditions, we feel that this open door represents a definite call to us in the midst of such an opportunity.

(b) English Services. Since January 7, regular English Gospel services have been held at the Center, at 64 Rue des Artistes, for a limited number of people who have expressed an interest in this work and are open to the Word of God, and who speak and understand English. We trust that in the days to come this may have an enlarged ministry to the many English-speaking peoples in the city of Brussels, while we ourselves are learning the national languages.

Reading Room

A reading room with literature and tracts is maintained at our Center for interested persons. Thus far a goodly number of Gospel portions and tracts have been distributed to persons who have been contacted in various ways. Discussions and occasional periods of Bible study are also held for interested persons, most of whom have been contacted through the medium of the relief goods.

Orientation

We are constantly subjected to the French and Flemish languages, especially the former, and are now taking formal instruction in the French with a view to the opening up of a work for Belgians somewhere in the provinces within the next several years, according to the leading of the Lord.

The timely visit of Brother J. D. Graber was highly appreciated, and we feel that this along with the earlier visit of Brother John Mosemann to this general area should help to keep us as co-workers sensitive to the needs in a country with its extremes of fanatic political-religion and antisupernaturalism.

"Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as it is with you."

In Christ,
David and Wilma Shank.

City Missions

Chicago, Illinois

Although I am only completing the year, since our Brother Earl Lehman left the work in August, it falls to my duty to make this report. My wife and I came here from Sheffield, Illinois, where we had served two years for the Illinois Mission Board.

We consider it a great privilege to serve in this large city of nearly 4,000,000 souls, and with only some 325,000 fundamental Christians. We sometimes wonder whether it is really worth while. However, the Master said, "Go ye," and this is one of the places where there are great opportunities.

Personally, I have enjoyed the warm fellowship with the folks of the Chicago Mennonite Church, and as a pastor I have experienced splendid co-operation. There is here an active council board whose duties have to do with the organized church. They have charge of the Sunday school and have hired a Bible woman whose duties are to strengthen the work of the church.

As superintendent of the mission, there is a multiplicity of duties. We meet the many folks who come, and consider each an opportunity. Visitors from the rural churches, the hungry man at the door, the children who want to play, telephone calls, and the sick in the community—each is an opportunity. Our prayer often is: "Lord, make us fit to meet these many needs."

The church has the usual activities: morning worship, the Sunday school, the M.Y.F., and the Gospel service in the evening. Once each month we have Sunday Vespers. The noon meal is shared by all present. A period of fellowship follows when we have a time for testimonies, prayers, and a message for the service. This completes our services for the day.

The "Hour of Power" is conducted each Wednesday evening. "Except the Lord build the house, they labour in vain that build it."

The summer Bible school and the fresh-air trips to the country have a definite purpose. Many are the testimonies which ring with praise for this service. This is practical Christianity!

Last summer about thirty teachers gathered at the Home Mission for their meals and lodging. From here they supervised and taught daily vacation Bible schools in our mission, in the Mexican Mission, and in the two colored missions. The fellowship was a great help to these younger Christians who came for the purpose of helping in Christian service.

The Christmas dinner began about the year 1894. It is still serving a definite purpose since it is made possible by the co-operation of the Mennonite churches and the workers here.

The women's sewing circle, sewing clubs for the children, and especially the group of working girls called the "Past-Teen-Agers" find this a splendid center for Christian fellowship. Many young women come to the city to do work, such as nursing, bookkeeping, and clerking in stores. The Mennonite Church has provided for more than fifty years a place which is as a city home for the young women and to many young men as well. This is a great service.

Mothers and daughters, fathers and sons meetings are provided. These many activities are a means to an end, namely, to save lives to the church and the Lord.

The facilities here provided make a good place for meetings of the church. The M.C.C. held services here several times during the past year. The Goshen College Seminary sent some twenty-five students here for work and study. It was called a workshop. These students distributed many thousands of tracts, held street meetings, helped in some of the city missions, and did house-to-house visitation besides studying conditions in this large center of population, and hearing experts on different lines of city work.

Three groups, consisting of twelve each, have come on three occasions to serve. They cleaned walls, windows, ceilings, and floors and did eight hours of hard work in each of the three missions. They really did some very worth-while service while they had a very pleasant fellowship with each other in the devotions and their study groups. They have learned and contributed much while doing so. They came on their own expense. We, here at these missions, in this dusty and often filthy city, would use this opportunity to thank them for this service.

We believe that more of the country folks should take advantage of the opportunity of visiting our mission and learning firsthand about the work they sent us here to do.

John I. Byler.

Canton, Ohio

There is a group of Christians living in the city at Canton, Ohio, who call themselves Mennonites because they have found the Lord as their Saviour through the witness of the Mennonite Church. They have found for themselves that "the gospel of Christ . . . is the power of God unto salvation to every one that believeth" and that the Mennonite Church witnesses to this truth. They have also found a fellowship in this church that nurtures their Christian experience. We want to praise the Lord for this group of saved people.

Sometimes discouragement comes to workers and administrators in observing an immediate program of activity. However, when the long-range view is taken, we have rejoicing in the Lord's work. According to the records, over 500 conversions, hundreds more of reconsecrations, and witnessing to thousands more through preaching, distribution of literature, and personal work, are some of the results of the mission work in Canton during the years of this service. Constantly we meet with people who testify to their early religious training and convictions received through their attendance at the mission as children and young people.

The Canton Mission has also made a contribution to the church in workers. A number of both foreign and home missionaries either served or received their early convictions, preparatory to mission service elsewhere, while attending or working here. A number of ministers and other church workers also received convictions and practical experience here, which led to other calls and fields of service. The history of the mission is rich in her contribution to the lives of many Christians who have been, or are, in active service of the Lord along missionary lines.

The emphasis the past year has been that of strengthening the Christians in the church that they may shoulder more responsibility in the self-support of the mission. With the instability of many converts, the frequent changes and mobility of many Mennonites in and out of the city, this becomes a very difficult task. However, we are glad to report that significant progress is being made.

This past year a young married couple moved into the city with the primary purpose of assisting in the mission program. They are seeking to support themselves with part-time employment, and give their marginal time and talents to the work of visitation, and helping in the activities of the mission. This type of service is challenging and our prayer is that more young people avail themselves of such opportunities.

Each month from 1500 to 2500 "Ways" are distributed in our section of the city. There remain other sections where openings for branch stations are before us. Many homes are still without Christ, and children roam about without religious guidance, let alone Christian influences. The call is urgent. We are overwhelmed with the need. Pray for us.

J. J. and Gladys Hostetler.

Denver, Colorado

As we attempt to summarize the activities of the past year we are keenly conscious of many shortcomings, especially as we contemplate the tremendous spiritual resources available to us and the ever-increasing need for the Gospel in our day. We want to remember, of course, that the measure of our accomplishments is determined by One who is all-wise and all-loving, and it is to Him that we commit ourselves and our efforts for blessing and forgiveness.

The report of the Sunday school secretary shows an upward trend in attendance at Sunday school and the church secretary informs us of a similar trend in church membership. We are encouraged from time to time by reports from the Sunday school teachers of pupils having confessed Christ in their classes. There have also been several confessions in public services. However, since our last report, only one of these has been baptized. We hope to be able to bring more to this experience before long.

Our Sunday morning audience varies considerably between the Sunday school and church services. This is due partly to the fact that about forty children are brought to the Sunday school by means of a bus which is operated by the congregation. Because the parents of many of these children, especially the younger ones, want them to come home at the close of the Sunday school period, it is necessary to make the return trip with the bus at that time. We are trying to get the older ones to stay for church and a few have stayed. Then there are those, especially of the adult group, who do not find it convenient to attend Sunday school but manage to arrive in time for the worship service. We arrange for a united service at least two or three times a year, generally on special days such as Easter and Christmas, which means that we hold the bus until after worship service. We hope to be able to interest more of the children, as they grow older, to remain for worship service. This, of course, requires a worship service that has in mind the children and youth as well as the older folks. This we find to be a rather difficult adjustment, nevertheless, an important one.

The enrollment for summer Bible school was 140 with an average attendance of ninety-seven. There were eleven classes, all taught by teachers of the local congregation. We are blessed with a lot of talent, although it is rather difficult for our people to serve in all the activities of the congregation. We appreciate the willingness to serve shown by many.

Sisters Martha and Irene Detweiler, our mission workers, have assisted greatly in home visitation. They have continued with their weekly home Bible classes, and in addition to their faithful assistance to the work in general, we feel they render a very valuable service in providing a warm fellowship for the Mennonite nurses affiliating in Denver. At present there are eight nurses from La Junta in affiliation in Denver hospitals. Present arrangements are that there are some nurses here all the time. We are glad to have them in the fellowship of the congregation.

There has been considerable interest manifested by some of the members of the congregation in personal witnessing. Several have given time to the distribution of Bibles. This work is in co-operation with the American Home Bible League, which furnish Bibles free of charge to churches interested in placing them into Bibleless homes. This service affords opportunity for personal work which has proved to be a great blessing to those who served in this capacity.

Our monthly service, at the Denver Rescue Mission, has made us realize the tremendous opportunity for service in this type of work. It is our conviction that more should be done by the Mennonite Church in this field of service.

Two of our members, Brother and Sister Paul Holdeman, have given themselves to full-time service under M.C.C. They are serving at present as director and matron at Camp Landon, near Gulfport, Mississippi.

In line with the program of the General Board for city missions, the congregation has taken steps during the past year toward assuming more of the responsibility of supporting the pastor as well as mission workers. We expect to report more definite action in this direction by the end of the coming year.

We express our sincere appreciation to all who have contributed to our work with prayer and material means. God bless you all. We pray that we may prove ourselves worthy of your continued support and the blessing of the Lord, and that in the days ahead we may glorify the name of Him who loved us and washed us from our sins in His own blood.

E. M. Yost.

Fort Wayne, Indiana

It is a privilege and blessed experience to be workers together with Him in Gospel witnessing. One of the most needy places is in the cities—even the cities of so-called Christian America. There are more unchurched people in Fort Wayne today than ever before. That is also true of the whole world. Such is the challenge that faces us constantly. It is evident in the very community surrounding our little church. But lights shine brighter in dark places, and we know that darkness cannot put out the Light.

The contact with the boys in the workshop has been challenging. From fifteen to twenty boys come each week during the school year to work at some small project and thus we have the opportunity of giving Bible truths to them during the devotional periods. Most of these boys are not Sunday-school attendants at our church or any other church. This contact is thus made doubly important.

The witness at the Rescue Mission has been faithfully continued for the fourth year. Although results have not been as encouraging as one might hope for, the promises of God are still encouraging. The service at the Sunshine Mission was discontinued in the fall when it became necessary to devote two nights a week to the boys' workshop.

The M.Y.F. has been singing for shut-ins and at the hospital on the first Sunday afternoon of each month. There is ample opportunity to enlarge this program.

The senior and junior sewings have continued to bear witness to the love that constrains by preparing garments for relief, and similar projects.

Sister Ebersole has again had the privilege of teaching Bible in the trailer to over 800 boys and girls at the various schools each week.

The membership has responded very commendably to the plan of becoming a self-supporting congregation. With their increasing help, and with part-time employment, the Lord has amply supplied our needs. However, the affliction which has fastened itself upon our eight-year-old son has been a challenge to our faith in God's healing power, and also His sustaining grace. There seems to be nothing man can do to combat this degenerative disease of the brain and central nervous system. We are very grateful that he suffers very little pain or discomfort. May the Lord be glorified in our lives through this experience, is our desire.

Our number has now reached the 100 mark, but it only reminds us of the many hundreds more who need to be told of the Saviour who died for all. We have not attained, but we do want to press on.

Allen B. Ebersole.

Detroit, Michigan

The work at Detroit has progressed favorably under the blessing of our heavenly Father. Since the last report, several changes have taken place. However, the work continues pretty much the same.

On July 23, we witnessed a home-coming service. This service included a farewell for Frank and Clara Raber who labored here so untringly for twenty years. In the evening service, Brother J. D. Graber conducted an installation service for Bro. J. Frederick Erb and

his wife, Fern who serve as superintendent and matron of the work. The work during August was left to visiting brethren since we were unable to be here. We arrived in early September, eager to become acquainted with our congregation, the community, and the city. The first part of the assignment was easy because of the warm welcome we received from people of the church. Learning to know the community and the city is ever before us.

We plunged into the work immediately as we joined the church people who conduct the regular Rescue Mission service. Each month we continue to give the program to 100 to 150 men in need of the Christ of the Gospels. Soon it became time to begin the regular work which begins with each fall. The ladies' Bible class, girls' crafts and boys' workshop were all new responsibilities for us which prove to be real opportunities. We also started to visit the many ill of the congregation and entered into this ministry with a real challenge.

Next, we turned more directly to the church program itself. With the coming of the new Sunday-school materials, we reorganized the entire school, creating new classes, making some shifts as well as promotions. For the Sunday morning messages, I turned to expository preaching, using Ephesians and I Corinthians, both having very practical instruction for us. A prayer service before each evening service was started. This is led by one of the men in the congregation and is proving to be a real blessing. In November, a monthly pastoral letter was started. This is a release of common congregational news such as birthdays, reports, etc.

With the approaching of Christmas, we planned for a service unit to help with a survey project. While they were here, we met for our first church fellowship. At this meeting we packed Christmas hampers for the poor. We have continued to have a fellowship of this kind each month. Another fellowship was begun among the young people which is a revival of their literary of bygone years. There were yet several things not fully met with this program; so in January we turned to our juniors and began a meeting for them each Sunday evening from 7:00 to 8:00. This is now known as the "Willing Workers" group and is meeting the need of the juniors of the community as well as of our congregation. All of this adds up to a busy schedule for your workers at Detroit. We want to give ourselves just as untiringly as the Rabbers did before us. We need God's grace. We need your support. We need your prayers.

J. Frederick Erb.

Lima, Ohio

"WE TAKE STOCK"

There are many important subjects one may discuss, especially in these days when important political and economic changes are occurring and when momentous decisions are being made in the affairs of men. As disciples of Christ we are led to choose a subject of much greater importance and significance. It pertains to the souls of men, and particularly to those lost in sin.

He who labors for the Lord is made to reconsider his own endeavors for the Lord during these days. In view of the tremendous spiritual needs all around us, and in view of one's accomplishments toward meeting this challenge of the hour, we are often tempted by discouragement. However, we are not looking at ourselves, nor at any experience or feeling, but at the one who said "I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

With the close of this year's activities, the task of evangelism in Lima seems greater than ever before. We suggest two reasons for this. First, Lima as almost every other city of our nation, is becoming more and more sinful day by day. Secondly, after conducting a house-to-house religious survey in co-operation with thirty other churches, we have seen a picture of indifference which is more than startling. Approximately 15,000 out of the estimated 40,000 residents contacted reported that they are not affiliated with any church. To this figure must be added at least another 10,000 lost within modernistic churches.

The survey of the immediate community in a five-block radius of the mission revealed even a greater need. In this immediate area 557 homes were contacted. Information was received from only 438 homes. The remaining number were either not at home, or they refused information. Among the 438 homes, forty-two families reported themselves unchurched. One hundred and fifteen children below fifteen years of age are not attending Sunday school. At least fifty adults have no church connections whatever. However, the story of broken lives, wrecked homes, divorce, parental delinquency, child neglect, and immorality cannot be told by statistics. Much more must be said about liquor and its effects. Sin in its lowest forms and godless indifference abounds. In summary, one can say thousands are bound for hell.

In spite of it all, we cannot and we dare not forget the promise of our Lord, "And I, if I be lifted up from the earth, will draw all men unto me." He has kept His promise, and from the depths of sin He is drawing souls unto Himself. The staff of the mission, and the members of the congregation here, are united for souls. Each week visitation is conducted by various members of the congregation under direction of the pastor or assistant pastor. By this method the Gospel is taken into the homes, and the Lord is richly blessing His

servants in this method. Sunday-school teachers and pupils are uniting to contact unschooled children and invite them to the services.

Along with the regular services of Sunday school, worship, Sunday evening services, Bible clubs, craft clubs, midweek prayer circles for young and old, and church visitation nights, there has been co-operation in a city-wide evangelistic crusade for souls. It was conducted during January, under the direct sponsorship of the Fishers of Men, Lima area, and thirty fundamental churches of Lima and Allen County. Revival fires broke through in the first meeting, and during the eighteen days five hundred and eighteen souls were dealt with personally in the prayer rooms. Our congregation learned the power of prayer as they joined with the one hundred and fifty prayer warriors who prayed during 15 minute intervals round the clock twenty-four hours daily. As many as fifty-eight souls were seen to respond during an evening service directed by Jesse M. Hendley, the evangelist. One soul was saved during a midnight prayer service. Another lady was saved by listening to the radio broadcast. Entire families found Christ and were united into a Christian home. At least six are under instruction for baptism into the Mennonite Church from the results of this mass meeting. Several others are expected to be added to this group soon.

Along with the blessings of the Lord there comes a continual increase in the amount of work which needs to be done for the Lord in this city. He has shown Himself able for many victories during the past year; yet there are thousands who tread the downward way to destruction. Pray for us as we take stock of our physical and spiritual resources. Pray that we shall daily be renewed in the inner man that our lives and lips may express the holy Gospel we profess, and that others will be drawn to Him.

Glenn B. Martin.

Peoria, Illinois

At the time of this writing, it is difficult to give a very complete or detailed report of the work at Peoria. The present superintendent assumed responsibilities at the mission on August 1, 1950. Immediately upon arriving on the field we became greatly aware of the tremendous need all about us. First of all, we were challenged by the spiritual needs of the church. There were many indifferent members scattered throughout the city. There were homes to be contacted, and people to be reached for Christ. The mission properties were in need of much repair and improvement; so upon arrival on the field, along with the regular duties of a pastor and superintendent, much work was done in repairing, redecorating, and some improving of the properties.

A series of revival meetings in the fall served to stir our hearts and awaken each member of the church to a new sense of responsibility. There has been a gradual growth in attendance and interest thus far, and we are very conscious of the workings of the Spirit in our midst.

A rather extensive Home Department work is being carried on by our worker, Sister Elizabeth Schrock. Weekly visits are made to about twenty homes of shut-ins. A service is conducted each week in the Martin's Convalescent Home in Bartonville by the three workers at the mission.

Children's activities consist of the regular Sunday-school work, a weekly Bible club held each Wednesday evening after school, several other club activities throughout the week, and except for the winter months, Sunday evening meetings, especially for the children, are being held.

Work is also carried on with the young people. Thus far, we haven't been able to work too extensively in this area, although a Youth Fellowship has been organized and regular monthly meetings are being held with them.

Other activities consist of monthly services at the jail, monthly Sunday afternoon singing and devotional services in homes of shut-ins, and the most recent development has been the beginning of a weekly radio broadcast over Station WIRL each Sunday morning from 8:45 to 9:00. A contribution was made to the Peoria Church which was used to begin this work. The Lord is blessing the work, and we feel that this radio witness will make a marked impact upon the work in Peoria. We expect to proceed in this area as the Lord directs.

Another recent development in our work has been an invitation to hold services in another convalescent home in the city. Although this type of work does not contribute toward the building of a self-supporting church, it is giving opportunity to bring the Gospel to many needy souls who are perishing without a Saviour.

Already we see several areas in the suburbs of the city where we ought to begin work. The suburbs are growing rapidly, and there are several areas growing up which as yet have no church. We pray the Lord of the harvest to send forth more laborers for the great harvest field in Peoria.

The present workers are feeling the burden of a tremendous load of responsibility growing upon them, but are greatly rejoicing in what the Lord is doing, and are moving forward in a strength which comes from feeding upon a meat which the world knows not. Pray for the work and workers at Peoria.

Howard J. Zehr.

(To be continued)

M.C.C. Weekly Notes

S.T.I.C.A. to Accept Four More Men

Agreement has been reached with S.T.I.C.A. for the use of four more Voluntary Service workers in Paraguay. S.T.I.C.A. is an organization of the Institute of Inter-American Affairs, co-operating with the Paraguayan government on development of agriculture.

Two young men, Darrel Albright of Pretty Prairie, Kans., and Robert Snyder of La Junta, Colo., have been serving in this work for nearly two years, in a mutually satisfactory relationship. Two of the additional men are to leave in July or early August, and the remaining two a short time later. The work consists of helping the Paraguayans to develop their agricultural production, and experimenting with new methods and crops in Paraguay. Our young men occupy secondary positions in the work, the directors of the S.T.I.C.A. work being technicians in their respective fields of training and work.

Uruguay Movement Expected

Effort is being made to secure intergovernmental aid for the movement to Uruguay of Mennonite displaced persons, in much the same way that the I.R.O. gave assistance to Russian Mennonites in migrating to Paraguay. A list of nearly 500 prospective immigrants has been presented to the government of Uruguay and it is hoped that this may be approved within a few weeks.

These Mennonite D.P.'s have suffered much distress during and after the war, and even now after these years are yet unsettled and homeless. The group consists of Danzig Mennonites, and also some Russian Mennonites and others who have waited long to enter Canada or the United States, but have not been admitted because of requirements under which they could not qualify. Now they look forward to movement to Uruguay where they may meet relatives and begin life anew. The appeal of these people for help has been a heartfelt concern of the North American brotherhood, and should continue to have our prayer and support until they are thus re-established.

Bulldozer Is Contributed for Paraguay

Attending the M.C.C. Executive Committee meeting on June 28 were H. M. and Harry Harder of Delft, Minn., to make plans for the purchase of a bulldozer for the Mennonite colonies in Paraguay. This special project is being made possible by the Layman's Organization of the General Conference Northern District, and is a noteworthy demonstration of mutual aid and concern for the brethren in South America. Effort is being made to secure the necessary priority rating for the early delivery of this D-7 caterpillar bulldozer. This rating usually applies to orders for military purposes, but it is hoped that the rating may be available for this purpose, since the government considers it important that underprivileged areas such as Paraguay may be equipped with basic machinery. The machine is needed by the various Mennonite colonies in Paraguay for road-building, clearing land, and for making water pools for watering cattle. It is planned that when the bulldozer reaches the destination,

an experienced operator will be sent to supervise the use and care of the machine, and to train a Paraguayan Mennonite operator.

More Relief Shipments Sent

During the period since Feb. 1, the following M.C.C. relief shipments from Canada and the United States, valued at a total of \$126,799.94, left port.

To Paraguay: a shipment of dental supplies, a Chevrolet carryall, and a Ford auto. **To Germany:** 94 tons of beans, flour, and other food; 31 tons of clothing, bedding and related materials. **To Austria:** 2 tons mixed foods. **To Formosa:** 2 tons drugs and equipment. **To Palestine:** 9 tons clothing and bedding, and one ton Christmas bundles, school supplies, and equipment. **To Java:** ½ ton medical supplies and equipment. **To Belgium:** a small amount of clothing. **To Italy:** a small shipment of Christmas bundles.

Special Clothing Gifts Are Received

Two unusually large clothing gifts have recently come to the Ephrata, Pa., relief clothing center. One of these consisted of 1800 lbs. of used coats and suits from the Kempsville Conservative Amish congregation in Virginia. This clothing had been purchased by the congregation at a nominal figure.

The other gift of 3019 lbs. of general clothing was the result of a special clothing drive sponsored by the Salford congregation in Montgomery County, Pa.

The relief clothing income, which had been much lower during the first four months of this year, has increased somewhat. But considerable effort by many congregations such as these two mentioned must be put forth if the total amount needed this year is to be available.

Unique Service in Japan

A unique type of relief service is that of helping to train teachers in Japan for working in a school for deaf children. Rhoda Ressler, who had previous experience in this work in America, reports that a new building is being opened and new teachers appointed to provide better teaching at the Prefectural School for the Deaf. The opportunity to help train these teachers is a significant contact for Christian service and influence.

Voluntary Service Assignments

The following assignments have been given for those enrolled in the June-July orientation class held at Goshen, Ind.: Albert J. Ensz of Beatrice, Nebr., to M.C.C. work in Paraguay; Gerald Thierstein of Whitewater, Kans., and Wilfred Unruh of Newton, Kans., to S.T.I.C.A. work in Paraguay; Mr. and Mrs. J. Louis Esau of Beatrice, Nebr., and Miriam Glanzer of Dolton, S. Dak., to Topeka State Hospital, Kansas; Mary K. Fisher of DeGraff, Ohio, and Mr. and Mrs. Albert D. Klassen, Jr., of Newton, Kans., to Gulfport, Miss.; Charles Harnish of Eureka, Ill., Andrew Nachtigal of Freeman, S. Dak., and Leland Schroeder of Newton, Kans., to Stockton State Hospital, California; Mr. and Mrs. Elmer Janzen of Beatrice, Nebr., to Brook Lane Farm; Gerald Schmidt of North Newton, Kans., to the National Training School, Washington, D.C.; Mary Regehr of

Steinbach, Man., to Industrial Home School Annex, Washington, D.C.; Stanley Zook of Eureka, Ill., to M.C.C. Headquarters, Akron, Pa.; Melvin Musselman of Gettysburg, Pa., to the M.C.C. relief canning program.

Mr. and Mrs. Floyd Bartel of Hillsboro, Kans., and Harriet Trautwein of Upland, Calif., were assigned to the M.C.C. unit in Mexico, the latter to act temporarily as unit leader. She had previously served a term in this unit in Mexico. It is planned that the unit will continue its service through the school and hospital at Cuauhtemoc with exploration of possible further service to the Mexican people. The Santa Clara clinic has been closed for the present until the status of the workers, in terms of entry permit, can be clarified.

Released July 13, 1951

Via Mennonite Central Committee

Akron, Pennsylvania

Women's Activities

Your literature secretary is happy to be one of the invited guests at the Writers' Conference at Laurelville Camp. Getting better acquainted with our editors, their publications, their standards and procedures to produce helpful, inspiring reading material is indeed profitable. It is encouraging also to see that there are a goodly number of devoted Christian writers among our faithful sewing circle members. May each one serve according to the ability and information with which she is blessed.

Bro. Amos O. Hostetler, Secretary of the General Conference, has asked the Indiana-Michigan sewing circle sisters to provide a program for our ministers' wives during the delegates' meeting of General Conference in August at Goshen.

The second printing of the Daily Prayer Guide will be ready for distribution about July 28. The many expressions of appreciation for the Prayer Guide are indeed heartening.

From one of our foreign missionaries: "The Prayer Guide is an invitation for people to begin family worship. We like the personal touch of each daily prayer suggestion."

A mother with a small family expressed her feelings in this way: "We are using the Prayer Guide. It appeals to us more because there is something definite for each day."

A student leader commented: "It was time that there was some devotional material to tie the interests of our students to our Sunday-school lessons."

A youth peace team leader said: "The fellows are really taking to these."

A young sister of a community where our prayer books have not been used, but whose mother bought one at Mission Board meeting, asked for information for using the Prayer Guide. There might be others who are wondering.

The plan is to have each individual or each family group read the daily readings given with our Sunday-school lesson (and these we have given in the Prayer Guide) and then

in their worship prayer pray for the causes listed for that day.

It is our desire to have each member in the Mennonite Church honor daily these prayer requests, which have been given to us with sincere belief that we will be faithful.

Have you done your part by telling others about this plan? Have you given Prayer Guides to those whom you know are not supplied? Are you praying daily for your church, her workers, and activities?

From a nine-year old: "Say, that Prayer Guide is fine!"

A busy preacher's wife in Virginia writes: "I must take time to write and tell you how much we enjoy your Daily Prayer Guide. We have just used it since the Belleville meeting. Our daddy is away having meetings so we have worship period after the day's work is just about done. Imagine our delight as I read the prayer request for yesterday—to praise God for children who have learned to share the work in the home. It was quite an inspiration right at this time when they are helping so well. I am confi-

dent that it served its purpose in our family—an urge to do even better work and really experience the joy of achievement."

One of our European students who submitted twelve prayer suggestions for the conscientious objectors and for the nonresistance movement in his country says: "I want to send one to my folks. It is going to mean an awful lot to them to know that you folks over here are praying for them." When this student was told that we would give him a small supply of Prayer Guides to take home with him he was very grateful.

Be sure to place your order for the Missionary Sewing Circle Monthly in time to receive the September issue. It will have articles and stories and news items from our sisters in South America which you will not want to miss. The October number will be on our work among our colored friends and missions, the November issue on our mountain missions, and the December issue will feature our work among the Jewish people as well as some interesting Christmas news from our mission fields. —Mrs. C. L. Shank.

CHURCH CORRESPONDENCE

ELIDA, OHIO

(Central Congregation)

Dear HERALD Readers: Greetings in Jesus' name. God has blessed us materially and spiritually.

Jan. 7 Bro. Paul Martin, from Alberta, Canada, preached for us. In the evening Jacob Peltz, a converted Jew, gave us an interesting message on God's chosen people.

March 22 we were privileged to have the Motet Chorus from Goshen College with us.

For our pre-Easter services we had Bro. John Gingrich, from Elkhart, Ind., with us. He remained over Easter. We appreciated his messages.

On the evening of April 8 Bro. Robert Ekeland spoke to us concerning the children's home at West Liberty, Ohio. We are happy to hear of the improvements that have been made at the Home.

On May 9 Bro. and Sister Eugene Blosser, returned missionaries from China, were with us. Although it was necessary for them to leave China, they have not lost interest in that needy field.

Our communion service was held May 13. We were very happy to welcome a new member into our congregation by letter.

Recently we had a very interesting series of lessons on God, Jesus Christ, and the Holy Spirit in connection with our prayer meeting. Bro. Darwin O'Connell, of Lima, was our instructor. We feel he did a fine job.

The annual summer Bible school conducted by the Salem and Central congregations was held May 28 to June 8, with an average attendance of 180. We believe it was a real blessing to many, and we pray that the seed sown will bear much fruit in the lives of the children.

The first of this month Bro. Ivan V. Magal spent some time in our community in the interests of the displaced people living here. He also served as guest speaker at our quarterly mission meeting held at the Mt. Pleasant Church July 1. We appreciated his messages very much.

We welcome visitors. Any who can stop and fellowship with us are invited to do so.

Pray that we may be found in the will of the Lord. Blanche Brenneman. July 13, 1951.

NEWARK, DELAWARE

(Wesley Chapel Sunday School)

Dear HERALD Readers: Greetings in our Saviour's name. July 6 brought us to the close of our summer Bible school with an average attendance of 110 and an enrollment of 107. During the closing program of the school an invitation was given to accept Christ. A number of youth responded. Pray for them.

This was the third Bible school to be held in this community. The first, in 1949, was held in a Friends' meetinghouse, with an enrollment of thirty-six. The following year a Methodist Chapel was rented. Sixty-eight were enrolled. In January of this year we were able to rent this chapel for regular Sunday morning services. With the leading of the Lord we purchased the building in April. We are very grateful to the Maple Grove Church at Atglen, our home church, for making this purchase possible and for furnishing personnel.

We rejoice in the Lord for the interest shown. But there are many who are unconcerned for their salvation.

We appreciate the fellowship of brothers and sisters who worship with us during their

school terms at the University of Delaware. Our church is located along Route 896, one mile north of Newark. Sunday morning services are at 10:00 a.m. Bro. J. Otis Yoder is our pastor.

We pray that through our witness many will find Christ as their Saviour.

July 8, 1951. Herman and Mary Glick.

MINOT, NORTH DAKOTA

(Fairview Congregation)

Dear HERALD Readers: Christian greetings. May 20 Bro. John Stoll preached for us. He came to visit our mission station at East Minot where we started mission work this spring. We especially appreciated his presence in the service since our minister, Bro. Floyd Kauffman, was conducting communion services at Bloomfield and Glendive, Mont.

June 3 Bro. Kauffman was at Coalridge, Mont., for communion services. Bro. Andrew Glick gave a Bible lesson that Sunday morning.

Nearly every family from our congregation was represented at our district conference, held at Glen Flora, Wis., Monday evening, June 11, through Friday noon.

Summer Bible school began June 18 and continued two weeks. The total enrollment was 119; average attendance, 109. The church was filled the evening of the program. A service unit of six members helped with the school. Four were from Pennsylvania and two from Ohio. Florence Mullet from Bloomfield and Martha Hershberger from Coalridge also helped.

June 17 Bro. John F. Garber, from Alma, Ont., preached for us. He was on his way to Montana to hold evangelistic meetings. Bro. Garber conducted revival meetings in our congregation June 30 to July 10.

Sunday evening, July 1, Bro. Milo Kauffman, from Hesston, Kans., was with us and spoke before Bro. Garber preached. Monday evening, July 9, Sister Edith Showalter, a missionary from Africa, told us about her work. After Bro. Garber's sermon she showed pictures of the work in Africa. Her mother and her brother and his family were with her. Marian Yoder.

July 16, 1951.

ASHLEY, MICHIGAN

(Bethel Congregation)

Dear GOSPEL HERALD Readers: Greetings of Christian love. On May 6 Bro. Han van den Berg, foreign exchange student from Baarn, Holland, who was attending Goshen College, spoke of his experiences in the war and in the service of M.C.C. in Austria.

We greatly miss Sister Emma Oyer, who passed away May 10. She always had a joyous testimony for her Lord. Her true Christian living will continue to be an encouragement to us.

Bro. Ezra Yordy, Eureka, Ill., brought the message on Sunday morning, May 13, from the text in Gal. 2:16-21.

We commemorated the death and suffering of our Lord on June 3, when Bro. Don King, from Pigeon, Mich., brought an inspiring message.

Our ministers attended the Mission Board meeting in Pennsylvania. In their absence Bro. Dan Zook, of Clarksville, Mich., preached for us from Rom. 6:1. We appreciated having the Zooks with us.

June 12 the A Cappella Chorus of Hesston College gave a very fine program to a large audience.

On June 17 Bro. Fred Swartzendruber and wife, recently returned from medical relief service in Puerto Rico, told us of their work there. We appreciate hearing workers from different places. This gives us a better understanding and appreciation for the work.

Our two-week Bible school closed with a program on Friday evening, June 29. Bro. Arnold Gingrich, Newbury, Ont., served as superintendent, assisted by Sister Cleva Sumner, of this place.

Our annual Fourth of July picnic was enjoyed by all. It was held at the home of Elmer Slagel in St. Louis, Mich. We were glad to have several families from other places with us. We welcome them back again.

On July 8 Bro. Lester Mann, from Goshen, Ind., was with us in the morning and evening services.

Pray that we may be used in the Lord's service, according to His will.

Clarice Bontrager.

ELIDA, OHIO

(Pike Church)

Christian greetings. During the last six months the Lord has been very good to us, blessing us with many spiritual blessings.

Our winter revival meetings were in charge of Bro. Andrew Jantzi, of Flint, Mich. Many were drawn closer to the Lord through his presentation of the Word of God.

During the month of April three Bible schools were held at our mission station near Wild Cat, Ky. Most of the teachers were from the home church. As yet no permanent workers have been sent to New Found, an open field for the Gospel. Pray that the Lord will lead in getting the right workers for this field.

On the evening of June 3 Bro. Maurice Brackbill gave a lecture in his special field, astronomy.

Street meetings are held during the summer in Van Wert on Saturday evenings. Pray that souls may be brought to Christ through this means. The church has also been serving in other fields in the community. Pray that she might continue to be a help to the needy.

Summer Bible school was held during the first two weeks in July. Bro. Kenneth Brunk superintended the school. Very good interest was shown. May the seed that was sown bring glory to His name.

Don Augsburger.

The secret of Christian living is not how hard we try to do what is right, but rather our coming to the end of our planning and realizing that in ourselves we can do nothing. Then Christ and the Holy Spirit can live in us and work through us.—Ruth Duerksen.

FIELD NOTES (Continued)

Change of Address: Guy and Mary Hostetler, from 1912 S.E. Stark Street, Portland 14, Oreg., to 147 S.E. Thirty-first Avenue, Portland 15, Oreg. This home has been purchased by the district mission board for the use of the workers in the Rock of Ages Rescue Mission.

The seventy-fifth anniversary of the organization of the Southwestern Pennsylvania Mennonite Conference will be celebrated in the annual session of the conference at the Blough Church, Hollsopple, Pa., Aug. 5-8. An anniversary booklet containing the program and much valuable historical matter has been prepared by Ammon Kaufman and J. L. Horst. Anyone interested in receiving a copy of this booklet, please write to the editor.

Bro. A. J. Metzler spoke at Belleville and Rockville, Pa., on July 22.

Workers from Scottsdale who were at Chesley Lake, Ont., July 22-29 were Bro. and Sister L. S. Weber and the Ellrose Zook family.

Bro. Paul M. Roth, Masontown, Pa., suffered a cracked vertebra recently as a result of a fall from a tree. Sister Roth was hospitalized previously because of a ruptured appendix. May God grant our brother and sister speedy recovery.

Bro. Gideon Moyer, Jr., was ordained on July 10 to the office of deacon at the Deep Run Church to serve that congregation in the Franconia Conference. Two other brethren were in the lot.

A minister will be ordained, D.V., at 2:00 p.m. on Aug. 18 at the Deep Run Church to serve as a minister for the Plumstead Church in the Franconia Conference.

Sister Edith Showalter, on furlough from Tanganyika, gave an illustrated talk on African mission work at the Little White Chapel, West Glendive, Mont., the evening of July 8.

Bro. Allen H. Erb brought the morning message at the Zion Church, Hubbard, Oreg., on July 8. In the evening Bro. Milo Kauffman preached there.

The fresh-air children sponsored by the Portland Gospel Mission worshiped with the Zion congregation, Hubbard, Oreg., on July 15. Bro. Claud Hostetler, director of the camp, brought the evening message.

The Ypsilanti C.P.S. reunion will be held Aug. 25, 26 at the Clinton Community School, Goshen, Ind.

Bro. Markley H. Clemmer, Norristown, Pa., brought the evening message at Perkaspie, Pa., on July 15.

Bro. Nevin Miller, Harrisonburg, Va., was the speaker at a youth sunset meeting held on the grounds of the Eastern Mennonite Home, Souderton, Pa., on July 21.

Bro. Clarence Groff was ordained to the office of deacon in an impressive service at Kinzers, Pa., on July 10.

A Sunday School Meeting will be held at the Habecker meetinghouse, Lancaster, Pa., on Wednesday, Aug. 8. Sessions morning, afternoon, and evening.

Bro. John S. Hess, Lititz, Pa., requests prayer for revival meetings at the Slackwater Mission near Millersville, Pa., Aug. 12-19.

Bro. Edward Yutzy, newly ordained minister at Yoder, Kans., preached his first sermon to the congregation there on July 15.

Bro. Melvin Miller spoke in behalf of M.C.C. relief needs at Hutchinson, Kans., on July 14.

Sister Marta Quiroga spoke in the Pigeon, Mich., community the week end of July 15.

Bro. J. Paul Sauder and family are now living in the village of Florin, Pa. Their mailing address remains Mt. Joy, Route 1. But their telephone number has been changed to 34001 Mt. Joy.

Bro. Jonathan Zook was chosen by lot and ordained to the office of bishop on July 15. He will serve as assistant bishop in the Bethel congregation near Canby, Oreg. May God bless him in his service to the church. Ordination services were in charge of Fred J. Gingerich, G. D. Shenk, N. A. Lind, and H. A. Wolfer.

Dr. Carl F. H. Henry, Pasadena, Calif., spoke in the morning services at Goshen College on July 1.

A Christian Life Meeting, the eighth annual meeting of the kind held by the Lancaster Conference, will convene in all-day sessions on Aug. 14, 15 at Elizabethtown, Pa. Out-of-the-district speakers are John E. Lapp, Eli D. Kramer, and John D. Risser.

A large group of parents and children participated in the Family Week at the Laurelville Mennonite Camp July 21-27. Instructors were John R. Mumaw and Chester K. Lehman, both of Harrisonburg, Va. Bro. David Derstine, Jr., camp manager, served as director.

Fellowship will be the theme of the young people's institute at the Crossroads Church, Richfield, Pa., on Aug. 4, 5. Bro. J. Lester Brubaker is the director and speakers include Harold Brenneman, Scottsdale, Pa., Elmer G. Kolb, Pottstown, Pa., Raymond R. Peachey, Belleville, Pa., and Walter H. Lehman, Chambersburg, Pa. The Sunday afternoon meeting will be held at Buffalo, Union Co., which is midway between Mifflinburg and Lewisburg, via Route 45. Turn north one mile at Buffalo historical church marker.

An open-air song service will be held at the Henry Tyson farm, Kissel Hill, by the Hess-Lititz Y.P.M. at 7:00 p.m. on Aug. 5. Bro. Warren Metzler will give a talk on Missions.

Six young people will speak on the following topics at the Bowmansville, Pa., Young People's Meeting on Saturday evening, Aug. 4. I'll Tell You Why: (1) I Don't Go to the Movies; (2) I Don't Wear Jewelry; (3) I Can't Go to War; (4) I'm a Mennonite; (5) I Don't Smoke; (6) I Want to Keep the Lord's Day Holy.

Bro. Harold Yoder, Middlebury, Ind., preached the morning sermon at the Clinton Frame Church, Goshen, Ind., on July 22. The evening program was given by the Marion congregation.

Missionary Bible Conference at Laurelville Aug. 25-31 will have as speakers representatives from the General Mission Board, a representative from the Free Methodist Mission who gave years of service in China, and other missionary speakers. Bro. E. C. Bender, Martinsburg, Pa., will be the director.

OUR SCHOOLS (Continued)

and new joys are to be found only by striking out in new areas. Coming back to the famed books, perhaps we should wait for a long time, say a generation, for the really worth-while books. But would you like to wait that long for something like Bainton's *Here I Stand* or other contemporary books of value?

It is very difficult to know what to read in the face of so much material. No doubt Phil. 4:8 could be well applied as a standard of book selection: "... whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." One thing is certain; we have only enough time to read the worth-while books. I shall never forget a chapter on books and reading I once read in a book by J. R. Miller called *Weekday Religion*. It's an old book but that one chapter emphasized the point that our life is too short to spend some of our time reading worthless books. Almost all of our books should be for our instruction and edification.

In the classics it is not too hard to know what is good and worth while. In contemporary literature we must be more careful. Beware of publishers' statements and even most of the book reviewers. They may all have a fixed point of view. I think it is best to consult someone whose judgment you trust; provided, of course, he has read the books about which you are concerned. Modern fiction, especially, presents a problem because one doesn't know whether some novels are sociologically significant or just purely sensational. I remember hearing an official of a large publishing house say concerning a current best seller that it really wasn't fit to publish.

Most certainly we should read our own Mennonite history first. We may have to witness sooner than we think for our faith and it will be helpful to know where we stand. After we have read our own books we should read widely rather than concentrate in one area of knowledge.

We could go on talking about what to and what not to read but in conclusion let me again repeat that when we have learned to make the reading of good books a habit for ourselves, let us transmit that skill to others and especially to children of school age. The task will not be easy; the competition in the form of comic books, radio, television, and a host of other juvenile attractions will be terrific. And yet, no one can say that the challenge is not there. May God give you the grace and the courage and the ability to instill in others the habit of good reading, above all in the young and impressionable characters, for they will then have acquired a trait that will give them pleasure as long as they live.

Goshen, Ind.

Anger is a stone cast into a wasp's nest.

TEACHING THE WORD (Continued)

5. Is the material suited to the age group with which it will be used? For children, does it avoid symbolism?

6. Is the use of the material worth the time it takes? Does it leave the necessary time for use of the Bible and discussion of Bible truth?

7. Does the use of such material contribute helpfully to religious thinking and experiences? Will the material help us to build attractive concepts of Jesus and of God? To live in a Christian way?

If we can answer yes to these questions, our visual material is likely to be useful.

The hour of visual materials is here. We must choose such materials wisely. We must use them well.—*The Sunday School Builder* for April, 1951. Reprinted by permission of the author and the publisher, the Sunday School Board of the Southern Baptist Convention.

FAMILY CIRCLE (Continued)

we buy on the installment plan. We are impatient to earn a little extra money, and so we work on Sundays, too. No, impatience is not God's way. Rather, His way is the way of calmness and peace. Jesus came to give peace, not as the world gives, but an inner peace, a serenity of life not found in chasing the things of this world. The way of calmness and peace is a way in which we wives and homemakers play a vital part. It's up to us to make our homes a haven—a place of refuge from the outside world. Some of us are more high-strung than others; so for us the task of creating and preserving an atmosphere of calmness and orderliness is greater. But little things help to achieve the ideal. We must watch our voices—do they rise often in impatience and excitement? Let's keep them low and sweet. We must watch that we do not work so hard that we are cross and tired at the end of the day. A little planning might cut down some of the weary steps and a little more simplicity in housekeeping and cookery methods might help. It's better to do without a few fancy things than to miss the joy in fellowship with husband and children.

Of course, for deep, abiding calmness and peace, we must walk in the way of trust. We must come to the *True Way* and believe that *He is*. To keep our faith pure, to keep our minds free from worry, we must come often to Him. Our family altar should be a vital part of our home—a place where all may take part and receive strength for the day.

Store up in your heart the motto, "Walk in all His ways," and you will learn His ways as you walk. To the way of love, the way of concern, the way of patience, the way of peace and calmness, and the way of trust, we must also add the way of cheerfulness. This is

illustrated by Laura A. Barter Snow in her poem, "Keep Sweet."

Amid the duties of today,
In all I think, and do, and say,
Whether I work, or rest, or play—
Lord, keep me sweet at home.

When household duties claim my care
And I seem needed everywhere—
Then tune my heart to praise and prayer,
And keep me sweet at home.

No matter what the day may bring,
Or night—I pray in everything
My life may glorify my King—
Especially at home.

Millersburg, Ohio.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Amstutz.—To Mr. and Mrs. Ivan Amstutz, Dalton, Ohio, a son, Ronald Dean, June 2, 1951.

Bauman.—To Eli and Vera (Habermehl) Bauman, Peel Twp., Ont., a son, Lowell, June 12, 1951.

Bauman.—To Orton and Nancy (Martin) Bauman, Floradale, Ont., a son, Dale Richard, March 17, 1951.

Beiler.—To Samuel H. and Mary (Kauffman) Beiler, Amboy, Ind., twin sons, Mark Allen and Marvin Eldon, June 11, 1951.

Bowman.—To Clayton S. and Mabel (Ruhl) Bowman, Lancaster, Pa., a daughter, Joyce Elaine, June 19, 1951.

Breneman.—To C. Henry and Norma E. (Rohrer) Breneman, Strasburg, Pa., a daughter, Ann Louise, July 6, 1951.

Burkholder.—To John E. and Elizabeth (Huber) Burkholder, Markham, Ont., a son, Chester John, June 19, 1951.

Carpenter.—To Joseph, Jr., and Vera (Franks) Carpenter, Colon, Mich., a son, Russell Eugene, May 31, 1951.

Erb.—To Daniel and Janet (Hershey) Erb, Lancaster, Pa., a son, Carl Eugene, May 25, 1951.

Eshleman.—To John L. and Dorothy (Drybread) Eshleman, Lampeter, Pa., a son, David Lamar, June 23, 1951.

Geib.—To Edgar N. and Anna G. (Leaman) Geib, Gap, Pa., a son, James Melvin, July 6, 1951.

Gerber.—To Sam and Ann (Yoder) Gerber, Eureka, Ill., a son, Steven Samuel, June 6, 1951.

Gerlach.—To Paul H. and Rhoda (Bender) Gerlach, Gordonville, Pa., a son, Jay Robert, June 15, 1951.

Homes.—To Ralph and Florence (Shaum) Homes, Goshen, Ind., a daughter, Cheryl Jaue, June 11, 1951.

Hooley.—To Mr. and Mrs. Clarence D. Hooley, North Lawrence, Ohio, a son, David John, June 28, 1951.

Kerr.—To Walter N. and Betty (Singleton) Kerr, Harleysville, Pa., a daughter, Marian Faye, June 10, 1951.

Metzler.—To Warren and Erma (Frey) Metzler, Johnstown, Pa., a daughter, Sharon Marie, July 15, 1951.

Miller.—To Levi M. and Clara Viola (Miller) Miller, Kalona, Iowa, a son, Philip Lynn, July 10, 1951.

Nussbaum.—To Clarence and Luella (Hofstetter) Nussbaum, Dalton, Ohio, a daughter, Brenda Kay, May 20, 1951.

Ray.—To Virgil and Luvary (Lambert) Ray, Wymer, W. Va., a daughter, Linda Jane, May 22, 1951.

Reesor.—To Lewis H. and Alma (Frétz) Reesor, Markham, Ont., a son, Harold Eugene, June 25, 1951.

Schloneger.—To Paul and Hilda (Myers) Schloneger, Archbold, Ohio, a daughter, Paula Agnes, June 25, 1951.

Schrock.—To William Wayne and Ruth (Fisher) Schrock, Waubun, Minn., a son, Kenneth Wayne, June 15, 1951.

Shoup.—To Orin and Marie (Stuter) Shoup, Dalton, Ohio, a son, Ernest Paul, July 6, 1951.

Slatter.—To Clifford and Grace (Friesen) Slatter, Filer, Idaho, a son, Lowell Joseph, July 7, 1951.

Souder.—To Mahlon and Eleanor (Bechtel) Souder, Telford, Pa., a son, Kenneth, July 7, 1951.

Stutzman.—To Clyde C. and Iona (Miller) Stutzman, Linville, Va., a son, Clyde Ochristian, Jr., July 6, 1951.

Tice.—To Monroe J. and Sarab (Swartzen-truber) Tice, Grantsville, Md., a son, Ezra, July 3, 1951.

Turner.—To W. Neil and Margaret (Yoder) Turner, Broadway, Va., a daughter, Cheryl Joy, June 25, 1951.

Weaver.—To David W. and Pauline (Gray-bill) Weaver, Mifflintown, Pa., a son, David Willard, July 8, 1951.

Weaver.—To Ralph and Beverly (Campbell) Weaver, Stuarts Draft, Va., a son, Darrell Ray, July 4, 1951.

Weber.—To Gordon and Audrey (Bauman) Weber, Elmira, Ont., a son, Stuart Keith, May 17, 1951.

Wissler.—To Ray H. and Martha H. (Byer) Wissler, Lititz, Pa., a son, John Charles Delbert, July 14, 1951.

Yoder.—To Al and Olivia (Miller) Yoder, Kalona, Iowa, a daughter, Linda Kay, June 4, 1951.

Yoder.—To Wesley and Ferne (Hauber) Yoder, Parnell, Iowa, a son, Larion Hauber, May 6, 1951.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Hochstetler-Boshart.—Harlan J. Hochstetler, Iowa City, Iowa, East Union congregation, and Joretta Jane Boshart, Wayland, Iowa, Bethel congregation, by Simon Gingerich, assisted by D. J. Fisher, at the Bethel Church; Wayland, June 3, 1951.

Horst-Martin.—Ray E. Horst, Ephrata, Pa., and Ruth B. Martin, Harrisonburg, Va., by Richard E. Martin at the Chicago Avenue Church, Harrisonburg, Va., May 5, 1951.

Kuepfer-Lebold.—Aaron Rudolph Kuepfer and Ruth Elizabeth Lebold, both of Baden, Ont., by Samuel L. Schultz at the Maple View A.M. Church, Wellesley, May 26, 1951.

Landis-Hamilton.—Milton Landis and Marvis Hamilton, both of the Indian Cove congregation, Hammett, Idaho, by Louis Landis at the Indian Cove Church June 24, 1951.

Lehman-Liechty.—David Lehman, Gosben, Ind., and Doris Liechty, Archbold, Ohio, by E. B. Frey at the West Clinton Church, Pettisville, Ohio, June 16, 1951.

Martin-Bauman.—Eldon Martin and Ruby Bauman, both of the Elmira, Ont., congregation, by Oliver D. Snider at the Elmira Church June 27, 1951.

Martin-Tyson.—Henry E. Martin, Jr., Landis Valley congregation, Lancaster, Pa., and Velma Ruth Tyson, Lititz, Pa., congregation, by Amos Horst, assisted by Melvin Lauver, at the Lititz Church June 23, 1951.

Moyer-Alderfer.—Harlan S. Moyer, Souder-ton, Pa., and Gladys Alderfer, Salford congregation, Harleyville, Pa., by Elmer B. Moyer, father of the groom, June 24, 1951.

Roth-Roth.—David Roth, Wellesley, Ont., and Eileen Roth, Crossbill, Ont., by Samuel L. Schultz at the Maple View A.M. Church, Wellesley, June 20, 1951.

Schwartzentruber-Gascho.—Glenn Schwartzentruber, Milverton, Ont., and Kathryn Gascho, Wellesley, Ont., by Samuel L. Schultz at the Maple View A.M. Church, Wellesley, June 16, 1951.

Steiner-Mellinger.—Paul Steiner and Jean Mellinger, both of the North Lima, Ohio, congregation, by David Steiner at the bride's home July 13, 1951.

Wagler-Boshart.—Christian L. Wagler, Maple View A.M. congregation, Wellesley, Ont., and Verna Magdalene Boshart, Steinman A.M. congregation, Baden, Ont., by Samuel L. Schultz at the Steinman Church June 2, 1951.

Wickey-Dwyer.—Chris Wickey, Locust Grove congregation, Sturgis, Mich., and Anita Dwyer, Wildwood congregation, Curtis, Mich., by Clarence Troyer June 23, 1951.

Woolner-Martin.—Leonard Nelson Woolner, Kitchener, Ont., congregation, and Elvina Martin, Elmira, Ont., congregation, by Oliver D. Snider July 7, 1951.

Zehr-Nafziger.—Mahlon Zehr, Poole, Ont., and Vera Nafziger, Brunner, Ont., by Samuel L. Schultz at the Maple View A.M. Church, Wellesley, Ont., May 23, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bennett.—Walter Lee, son of John and Mary (Vint) Bennett, was born in Pendleton Co., W. Va., March 23, 1879; died at David Memorial Hospital, Elkins, W. Va., June 8, 1951; aged 72 y. 2 m. 15 d. Surviving are his wife (Lettie Alice Bennett), 5 sons (Arlie, Walter, and Tennie, Whitmer, W. Va.; Arthur, Akron, Ohio; and Ezra, Mingo, W. Va.), 3 daughters (Mrs. August Lemaster, Durbin, W. Va.; Mrs. Foster Bodkin, Whitmer, W. Va.; and Mrs. Arthur Hedrick, Elkins, W. Va.), 3 brothers, 2 sisters, and a number of grandchildren. He was a member of the Mennonite Church. Funeral services were held June 10 at the Whitmer Methodist Church, with Stelman Teter in charge. Interment was made in the family cemetery on the Bennett farm.

Dukes.—Alice M. Dukes was born in Toledo, Ohio, Dec. 20, 1893; died at the Toledo, Ohio, Hospital July 14, 1951, after a month's hospitalization; aged 57 y. 6 m. 24 d. She was united in marriage to Carl Schmuhl, who died, leaving one daughter and one son. Later she was married to Clarence Strieder, who also died, leaving two daughters. Her third marriage was to James Dukes, who survives. About four years ago she accepted Christ as her personal Saviour and was received by baptism into the Mennonite Church at the Springfield Chapel, Holland, Ohio. She gave expression to her faith in Christ throughout her years as a Christian, especially during her last illness. Remaining are her husband, one son (Lawrence Schmuhl, Los Angeles, Calif.), 2 daughters (Mrs. Edna Pierczarkowitz, St. Louis, Mo.; and Mrs. Hazel Sowers, Swanton, Ohio), one granddaughter, and 4 sisters (Mrs. Bertha Harmon, Toledo, Ohio; Mrs. Helen Jones, Constantine, Mich.; Mrs. Doris Gilmore, Tucson, Ariz.; Louella Stelken, Toledo). One daughter preceded her in death. Funeral services were held at the Springfield Twp. Chapel near Holland, Ohio, July 17, conducted by Raymond Richer and E. B. Frey. Text: I Cor. 15:55-58.

Goss.—Aldus H., son of the late Benjamin and Elizabeth (Hackman) Goss, was born March 25, 1876; died July 2, 1951, at his home in Pequea Twp., Pa., where he had lived his entire life; aged 75 y. 3 m. 7 d. Death followed a lengthy illness; he was bedfast only two weeks. In his younger years he united with the Byerland Mennonite Church, Willow Street, Pa., remaining faithful until death. Nov. 29, 1900, he was united in marriage to Lydia A. Lefever. To this union were born 2 sons (Samuel L. and Enos L.) and one daughter (Mary Edna), who passed away in 1904. His wife died Nov. 1, 1916. On March 2, 1920, he was united in marriage to Frances K. Root, who died Dec. 25, 1920. On Jan. 18, 1923, he was married to Ella H. Thomas, who survives. A daughter (Rhoda) born in 1926, predeceased him. Surviving are 6 grandchildren, 3 great-grandchildren, 2 brothers (Benjamin, Conestoga, Pa.; and John G., Lancaster, Pa.), one sister (Emma—Mrs. B. A. Eckman, Ontario, Calif.) and a number of nieces and nephews. Funeral services were held at the Gundel Funeral Home, conducted by James Hess, and at the Byerland Church by Maris W. Hess and Henry Nauman. Text: II Tim. 4:6-8. Interment was made in the adjoining cemetery.

Hershey.—Lavina N., daughter of Christian K. and Fanny (Nissley) Hostetter, was born near Mt. Joy, Lancaster Co., Pa., Jan. 14, 1860; died July 1, 1951, at her home in Manheim, Pa.; aged 91 y. 5 m. 16 d. Death followed an illness of a year and a half; during the last three months she was bedfast. Nov. 24, 1881, she was married to Amos H. Hershey, who survives. Also surviving are 3 daughters and one son (Mrs. Fannie H. Lapp, Goshen, Ind.; Mrs. Alice H. Mumaw and M. Esther Hershey, at home; Harry H. Hershey, Manheim, Pa.), 3 grandchildren, and one great-grandson. An infant son preceded her in death. She was a faith-

ful member of the Manheim, Pa., Mennonite Church for many years and was active in sewing circle work. Funeral services were held July 4 at the home and at the Manheim Church, conducted by Ira B. Huber and Homer D. Bomberger. Text: Job 5:26. Interment was made in Kauffmans Mennonite Cemetery.

Horst.—Anna Rebecca, daughter of Jacob and Caroline (Boyer) Beutler, was born in Elkhart Co., Ind., July 1, 1864; passed from this life at the home of her daughter, near White Cloud, Mich., June 15, 1951; aged 86 y. 11 m. 14 d. On Feb. 12, 1899, she was married to Daniel Horst, who preceded her in death by ten years. To this union was born one daughter (Dorcas May). In April, 1905, they moved from Wakarusa, Ind., to Newargo Co., Mich., thus being numbered among the Mennonite pioneers of that area—a part of the nucleus which later became known as the White Cloud Mennonite Church. She and her husband showed keen interest in the work of the church and served in various capacities. By marriage she became mother to three small children, one of whom predeceased her. Remaining are one stepdaughter (Mrs. Bertha Blosser, North Lima, Ohio), one stepson (Clarence Horst, Westlake, Ohio), one daughter (Dorcas Haight, White Cloud, Mich.), one sister (Mrs. S. C. Hartzler, Wakarusa, Ind.), 4 grandchildren, 5 great-grandchildren, and many nieces and nephews. Funeral services were held in the Big Prairie Union Church on June 19 and at the Olive Mennonite Church, Elkhart, Ind., June 20. Burial was made in the cemetery adjoining the Olive Church. Officiating ministers were Edward D. Jones, C. C. Culp, and Warren Shaum.

Lehman.—Mary, daughter of Elizabeth and Adam Berg, was born Jan. 31, 1862, near Hesse-Darmstadt, Germany; died May 4, 1951, at the home of her son (David) near Marshallville, Ohio; aged 89 y. 3 m. 4 d. The oldest of eight children, she emigrated to the United States at the age of seventeen, leaving her parents and brothers and sisters. Arriving in the United States, she went to the home of an uncle (Louis Berg) at Dalton, Ohio. Later she lived with the Gabriel Rohrer family near Burton City, Ohio, until her marriage to Daniel Lehman Feb. 7, 1885. Her husband, an infant son, 2 grandchildren, and one great-grandchild preceded her in death. Surviving are 2 sons and 2 daughters (David, Marshallville, Ohio; Benjamin, Lizzie—Mrs. C. I. Gable and Mary—Mrs. John Begly, all of West Salem, Ohio), 15 grandchildren, 16 great-grandchildren, and 2 cousins (Peter Berg, Monmouth, Oreg.; and Anna Lily, Dalton, Ohio). She and her husband united with the Martins Mennonite Church after their marriage, remaining faithful until death. She not only labored diligently for the material well-being of her household but was much concerned for their spiritual welfare. The last four and one half years she was bedfast. Funeral services were in charge of Stanford Mumaw, assisted by E. F. Hartzler and Marion Berg. Burial was made in the Martins Cemetery.

Yoder.—Hiram Jacob Yoder was born near Goshen, Ind., May 1, 1875; died June 5, 1951; aged 76 y. 1 m. 4 d. Surviving are his wife (Rhoda Shenk Yoder), 6 children (Wayne, Van Nuys, Calif.; Louise—Mrs. Oscar Wideman, Sheridan, Oreg.; Max, also of Sheridan; Margaret—Mrs. Paul Buckwalter, Albany, Oreg.; Jessie—Mrs. Eldon Hamilton, missionary in Mexico; Robert, of Sheridan), one brother (Martin M., Harper, Kans.), 17 grandchildren, and a large number of friends. One son (Russel) died in infancy. As a young man he grew up in Kansas and Oklahoma. With his father he was among the early pioneers who ran in the opening of the Oklahoma Strip to homesteaders. He loved the frontier life and for many years, even of late, talked of the new frontiers in Central and South America as potential self-supporting mission areas. He was married in 1905. He and his wife resided in Missouri, Kansas, and Oklahoma till 1920, when they moved to Tuleta, Texas. There they lived till 1936, when they moved to Sheridan, Oreg. Early in life he accepted Christ as his Lord and sought fellowship in the Mennonite Church, of which he remained a faithful member until death. He was a friend to all. Although his voice is stilled, yet the words he has spoken still live in the minds of many, pointing them to the Christian life. He was a devoted husband and a companion to his children. Funeral services were conducted by Ernest Garber and Henry Wolfer June 9 at the Sheridan Church. Interment was made in the Sheridan Mennonite Cemetery.

THE BOOK SHELF

Can You Tell Me? Answers to Questions Children Ask, by Dena Korfker; Zondervan; 1950; 96 pp.; \$1.50.

This book in a simple and sincere manner answers many of the small child's questions about himself, the world in which we live, the animals of the world, about God and about heaven. A question on each of these subjects is the title to each of the five divisions of the book. At the beginning of each division are listed from seven to nine additional questions which are answered in the following text.

The illustrations in the book, which are photographs, range in quality from superior through mediocre. The situations are usually very well chosen, but some of the reproduction is poor. Especially to be criticized, I think, is the picture introducing the question, "What Is a Wilderness?" Here it appears that a cutout picture of a little girl was superimposed upon a view of some desolate place in the Southwest. She is altogether not in proportion with the trees and shrubbery on the picture. The result to my eye is absurdity—certainly not a clarification of the concept of a wilderness. Especially good are the pictures accompanying the following questions: "How Do I Grow?" "How Do I Smell?" "How Does a Caterpillar Become a Butterfly?" (but the picture shows a moth!) "Why Can't I See God?"

Scientifically the book is usually correct. Several very complex ideas have been greatly simplified, but usually quite satisfactorily. A sentence in the last paragraph answering the question, "Where Do I Come From?" may be questioned. "All babies come from seeds. . . . The seed has two parts. . . . These two parts come together and begin to grow. As the tiny seed grows larger, God puts life into it, just as He did into Adam." Biologically that seed has been alive all the time. Perhaps the author refers to the soul in using the word "life." If so, we shall leave the solution of that problem to the theologians. Suffice it to say here that the author by this statement invites the biologist's criticism.

The theology of the book seems sound. The atmosphere of the book is reverence itself. The author gives God full credit as the Great Creator. The concept of the Trinity is explained in answer to the question, "Are God and Jesus the Same?" The chapter, "Will Everyone Go to Heaven?" clearly and simply states the author's belief in salvation—"Who are traveling on that narrow road? Only those who really love Jesus. If they truly love Jesus, they are saved by His blood. . . . There is no other way in all the world to get to heaven than through Jesus."

The concluding chapter, "When Is Jesus Coming Back?" briefly states the pertinent facts concerning His return. The book closes with the following paragraph: "When Jesus comes, everyone will see Him. He will come on the clouds, just as He went away. The angels will come with Him. . . . He will

Mennonite Publishing House
Scottsdale, Pennsylvania
July 31, 1951

Dear Parent:

Is your son of draft age or approaching it? Do you know his thinking on the war question?

Numerous books and pamphlets have been written showing the Biblical basis of nonresistance and giving answers to the many questions raised on the subject. A story, however, can often present truth in such a vivid manner as to be more convincing than the most logically written treatise.

Wings of Decision by Eunice Shellenberger is a story that has the ring of authenticity. David, the hero, faces many of the problems with which any young man of draft age must cope. His method of solving those problems can give groping youth much help. You can help your son, also your daughter, to think through his own position by placing a copy of **Wings of Decision** in his hand. It is a novel with a message for today's youth. One copy costs \$2.75. You can save a dollar by purchasing four copies for \$10.00. The book will make an excellent gift.

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come as King of kings and Lord of lords. And when He comes, He will separate the good people from the bad. The bad will go to hell, but the good He will take with Him to glory."

With the above-mentioned reservations the Christian reader may welcome this book of answers to questions that children ask.—Ruth M. Brackbill.

Child's Treasure Book of Fireside Tales, by Ken Anderson; Zondervan; 1950; 109 pp.; \$1.50.

"Child's Treasure Book of Fireside Tales" is a very interesting book for any parent who reads to his children and to children who can read for themselves. It has interesting illustrations at the beginning of each story. The print is of a readable size for small readers. This little book has eight separate stories. In each one the author, who is a lover of children and has five of his own, shows the change in the unsaved character after they learn to know of Jesus, who said, "Suffer little children . . . to come unto me." Ken Anderson is a young author who likes to write and tell stories with a Gospel appeal. He makes his stories "live" in the hearts and minds of his young readers. He also writes books for adults such as "The Doctor's Return" and "Deep Is the Furrow."

Youngsters will enjoy becoming acquainted with lazy Ann, deceitful Tommy, or even the blind violin player who learned to change his sad tune to a glad tune because a little invalid girl, Manda, witnessed for Jesus.

This is a very good little book with heart-reaching stories.—Mrs. Joel Troyer.

ITEMS and COMMENTS

Feeling toward Chinese Americans on the Pacific coast is reported to be relatively calm, particularly as compared to the treatment of Japanese Americans at the beginning of the last war.

* * *

The influx of refugees has increased the population of the Jericho plain to 90,000, the largest since Biblical times.

* * *

In Korea more than ten million men, women, and children are homeless and destitute. A whole countryside has been devastated. Fields have been laid waste; homes are in ashes; shops and factories are piles of rubble. Roads are choked with endless processions of refugees with all their worldly possessions and bundles on their backs. Weary in mind and body, cold, hungry, footsore, these "orphans of the storm" follow as closely as they are permitted behind the allied forces in the ebb and flow of battle, drawn irresistibly back to the ancestral plot of land they formerly called home, innocent victims of world forces beyond their control. It is conservatively estimated that two million Korean civilians have been killed, or have died from illnesses due to exposure, since the Republic of Korea was invaded. The prediction is that thousands more will die unless more is done than is now being done to alleviate their suffering.—American Relief for Korea.

* * *

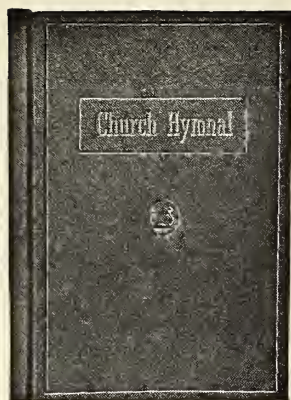
It is estimated that there are ten million leprosy victims over the world. Only about two or three per cent of this great number of leprosy sufferers are being treated in government or missionary leprosy colonies. The great need is for more adequate facilities and trained medical personnel.

* * *

Displaced persons who are finding homes in America are also finding Scriptures in a language they can read and understand. Last year the American Bible Society filled numerous orders for Lettish Bibles. A newly printed German-English Testament was distributed in the vicinity of Arthur, Ill., to one thousand eager readers. Slavic displaced families have expressed gratitude for the Society's Russian-English Gospel of Luke.

* * *

American Leprosy Missions, which co-operates with 60 Protestant denominational and interdenominational mission boards in a combined program of medical, physical, and spiritual care to leprosy victims, has voted over a half million dollars to be distributed among



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148 leprosy colonies in 31 countries on five continents. Of this amount, more than \$40,000 goes to the construction of three new colonies, one of which is the Mennonite colony in Barrio Grande in Paraguay. This colony will be administered by the Mennonite Central Committee. The largest amount will go to India, where the organization supports the Leper Home administered by the American Mennonite Mission. \$24,000 will go to the Mennonite Home in Cachipay, Colombia, which is being erected for healthy children of leprosy patients. Stressing the importance of the spiritual aspect of leprosy work, the Secretary of the Mission Society of the Leprosy Missions says, "These are people broken not only in body, but also in spirit, by fear, ostracism, and by their own hopelessness. They turn eagerly and gratefully to the Saviour and Comforter and to those who touch them without fear in His name."

* * *

Spurred by a recent statement of FBI Chief J. Edgar Hoover calling for the reinstitution of the old-time "family altars" in the nation's homes, a group of Chicago jurists drafted a resolution asking radio stations to devote more free time to religious programs that might further family worship. One of the men who attended the meeting said, "Most of

Wings of DECISION

By Eunice Shellenberger



Slam! Another door to success closed. Where was God leading next? What does a fellow do when his friends turn against him, his girl friend jilts him, and the work he is doing seems senseless?

But when doors close God opens windows, and David learned to believe that God's hand was definitely shaping his life. His urge to do something to help win a lasting peace, something to show the world that his God was a God of love, must find expression.

How could being a conscientious objector give him the opportunity he sought?

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the effort in the control of crime is aimed at symptoms. Not enough is aimed at underlying causes, which often are based on the lack of moral and religious training."

* * *

The American Bible Society has completed the New Testament in seven volumes and also the Psalms and Proverbs in Spanish Braille for the blind of Latin America. Portuguese Braille Scriptures for Brazil are also being provided in additional quantities.

* * *

The sixteenth quadrennial conference of the Student Volunteer Movement will be held at the University of Kansas December 27 to January 1. Men and women representing 600 colleges and universities and 40 Protestant denominations are expected to attend.

* * *

The Appelman-Rollings evangelistic party has returned to America from the British Isles, where they administered in sermon and song to over 200,000 people. Over 5,000 decisions for Christ have been recorded. Dr. Appelman began a city-wide campaign in Dayton, Ohio, on his return.

* * *

Celebrating the nineteen hundredth anniversary of the arrival of the Apostle Paul in Greece, the American Bible Society has issued a beautifully illustrated Book of Acts in Greek for distribution in that country. Earlier the Society had published the Gospel of Luke in this form.

* * *

An American general who witnessed the last atomic bomb tests at Eniwetok Atoll in the Pacific said, "It looks as though you are playing with things that belong only to God." The congressman who flew over the desolate remains of the island on which the test shot occurred gazed down on the hopeless desolation below and said, "God, are we playing

with things that belong only to you? Did I see a preview of the destruction of civilization; have I seen the end of the world?"

* * *

Congress finally passed legislation extending \$190,000,000 in emergency food aid to India. The passage was a victory for religious groups which for four months have urged extending this aid to a needy land. An amendment to the bill directs E.C.A. to pay ocean shipping costs to India of all relief packages and supplies donated by American religious and voluntary organizations. The bill also provides a scholarship program for Indian students to be financed out of the interest payments India makes on the loan. Under this program the State Department is authorized to bring Indian students, professors, and technicians to this country for special training and to send American students and teachers to India on similar scholarships. Features in the bill which might have been offensive to India have been eliminated, and its final passage should encourage friendship between the United States and India.

* * *

The president of the National Association of Real Estate Boards recently told a Congressional Committee that the American people annually spend more money for alcoholic beverages (\$9 billion) than they spend on rents (\$7½ billion).

* * *

Religious News Service reports that the body of Pope Pius X who died in 1914 was exhumed in preparation for beatification rites on June 3. The body was examined by two Vatican physicians who officially declared that it was the body of Pope Pius X. The body was then dressed in pontifical robes prior to being placed on view during beatification rites. What abominable worship of the creature!

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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NUMBER 32

Unyielding Faith

BY MONT HURST

Today we talk of political power, strategy, armaments, defense programs, and material gains and programs. Much of it is generated by the power of fear and a realization of the fact that we are surrounded by a host of enemies. But the most priceless treasure of today is faith in God through Christ. Once a possessor of this faith, a person cannot be overwhelmed by fear of an enemy. To come to the realization that we do really trust in God is to overcome the world and anything in it!

We read the papers and listen to the radio and hear the commentators, diplomats, and politicians talk of war and politics, programs for human betterment, defense programs, and other subjects. They also talk of faith, but you don't hear many of them touch upon faith in God through Jesus Christ. If they could only realize the importance of this! If they could only understand that Christ is the answer to personal and world problems! If Christ were put first, then all other necessary things would naturally follow!

Do we, professing Christians, really have the right degree of faith in a living Redeemer? Just how strong is our faith? Would we willingly die for it? Would we exercise the faith of Abraham under like circumstances? Could our faith hold out like that of Job? Does our faith really cleave to Christ—twining around Him with all the tendrils of our hearts, as a vine does around its support? How is the heart? Is it *right with God*? "With the heart man believeth." Martin Luther said: "We believe that the very beginning and end of salvation and the sum of Christianity consist of faith in Christ, who by His blood alone, and not by any works of ours, has put away sin, and destroyed the power of death!"

Is our faith tenacious? Is it unyielding in its adherence to Christ? Is it the kind that will not be denied? Is it like that of the Syrophenician woman? Beginning at the twenty-second verse of the fifteenth chapter of Matthew we read: "And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word." Remember that

—He didn't answer her! Does that sound like Him? Remember, He said He would not cast out anyone who came to Him! How about this? He paid no attention to this woman. That seems at odds with His promise to cast none out, doesn't it?

But, our illustration of determined faith is perfect. We must get the entire picture before we come to a wrong conclusion. Many of us do not have our prayers answered and then begin to doubt the depth of our faith. We begin to wonder if our prayers are going any higher than our heads. We speculate on the futility of prayer for our needs. But we forget Christ and His ways of testing. He wants us to take a periodical time for an appraisal of our faith. Do we have a determined faith?

Many of us would have turned away when He answered not a word. Many of us would have said, "Oh, well, it just isn't God's will," and our faith would have wavered. But this woman knew where her help could come from and she knew of no other source. She had to center everything on Him. No doubt she had tried everything else—and she knew that Christ was her one and only hope and abandoned all else for Him. But He turned her away! She believed in Him and His power to save and heal. "With God all things are possible" (Matt. 19:26). Therefore we know that she had accepted Christ as God's only begotten Son. And we, too, must believe like that and that God honors the intercessions of His Son.

This poor Syrophenician woman's daughter was in terrible distress, being possessed with a devil. Suppose it was one of our loved ones and we had gone to Christ, knowing He could bring deliverance by speaking the word. Then imagine our situation when He would not even answer us yea or nay! But a determined faith does not waver. On the contrary it grows stronger! This poor mother was steadfast. Remember that the disciples sought to get rid of her. "Send her away," they said, "for she crieth after us." That was another cruel blow her faith received. But she was persistent. And the word "persistent" is defined as meaning "lastingness," "stability," "survival," and "durability." And without these elements faith is indeed

weak. This woman was snubbed by the disciples. They were bored with her pleadings. They wanted her to leave. Would we have stayed? She did! She had an unyielding faith.

She simply ignored the words of the disciples. She persisted. And then came another blow from Jesus. He said to her: "I am not sent but unto the lost sheep of the house of Israel." And she was not of the tribe of Israel. That made it look like the end for her. She was on the outside—an outcast. But we notice that Jesus *had not* said He would not heal her daughter. He simply said that He was sent to the lost sheep of the house of Israel.

Again, this is where many of us would have thrown up our hands and said: "Well, *that* does it! He can't help me because I'm not an Israelite." But this woman with a determined faith was not easily shaken from it. She did not go. Her faith simply boiled up to a new degree. She appealed to Christ by her great words in the twenty-fifth verse of the chapter: "Lord, help me!" That was her central theme—her faith in words. "Lord, help me!" She claimed Him as her Lord, regardless of nationality. The cold glares of the disciples were again turned on her as they said: "Send her away; for she crieth after us!" Even when Jesus did speak to her at first, His words were the kind that were very discouraging. They did not sound like Him—the Christ who was the very personification of compassion! The Bible says this woman "worshipped him."

But she received her greatest and most humiliating blow when, after her continued pleading, Jesus said: "It is not meet to take the children's bread, and to cast it to dogs." Imagine Jesus saying that! He called her a dog. Of course

Unquenchable

BY LORIE CONLEY GOODING

*Faith is sometimes so feeble,
A tiny glowing spark,
A little waxen candle
Shining through the dark.*

*But all the rains of sorrow
And all the winds of doubt
Can never quench the little spark
Or blow the candle out.*

Holmesville, Ohio.

those who were not Israelites were called dogs. Most of us would have been so insulted we would have doubted the fact that He was the Son of the living God! We would likely have murmured to ourselves: "This man can't be Christ—how could He call me a dog?" But this did not stop this woman of great faith. She held to the fact that He had not as yet said: "No, I will not heal your daughter." So her determination grew stronger. After His words to her, inferring that she was a dog, she said: "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table." How she believed! How her faith held on in the face of the growing denials and discouragement! She simply would not be denied. She KNEW Jesus was her Redeemer, Lord, and Intercessor. She KNEW He was the Son of the living God. And that was all she needed for victory. She was willing to accept a crumb. Most of us want to have an honored seat at the banquet table and dine in style. But this woman knew that she needed only a single crumb from the Master's table, for this crumb would be a part of the Bread of Life and it had more power than a million atomic bombs!

The Syrophenician woman received her crumb! Her testing period ended. Her faith was higher than it had ever been. Listen to what Jesus said in honoring such great faith: "O woman, great is thy faith: be it unto thee even as thou wilt!" Verse 28 in the same chapter reads: "And her daughter was made whole from that very hour." Jesus did not even have to go to the daughter and lay hands on her. Strong, determined faith of her mother had done the work. The girl was free of the demon when the mother with determination arrived home.

How strong is our faith? Do we begin to weaken when seeming defeat confronts us and all appears to be lost? We should realize that we can never know the unfathomable depths of God's power until we call upon Him to do the impossible. Jesus, His Son, says to us: "Be not afraid, only believe!" Tonic for healthful, growing faith is constant cleansing through Jesus Christ—genuine repentance, consecration, obedience, and centering our lives wholly within the will of God in and through Christ! We need to abandon all else to plunge deeper beneath the ocean of God's great love! Faith, pure and simple, wholly given to God through His Son, has no limits. Just how strong are we in the faith when any situation or problem becomes

really serious? Has our faith been tested to the limit like that of the Syrophenician woman's? We must remember that God loves to test our faith. We never know how strong it is until the storms of life begin to beat upon us.

One thing we must never forget—He is the faithful God. He never fails anyone who places complete and determined trust in Him. It doesn't matter what the problem or circumstances may be. God loves "reckless" faith and He honors it quicker than any other kind. In Matt. 19:26 we read that "with God all things are possible!" And, the importance of these words overwhelms us when we realize just what this passage does say. *All things* is enough to stagger the imagination of any but one with unyielding faith. We must trust Him completely to have the proof of *all things* being possible. And, while waiting for the answer, we must praise Him and thank Him in full anticipation of having our petition granted. Let us say with Job: "Though he slay me, yet will I trust in him." Let us echo Matthew Henry who said: "None live so easily, so pleasantly, as those that live by faith." Let us take a periodic inventory of the strength and determination of our faith. If we find it weak or improperly nurtured, let us strengthen it by digging our well of salvation deeper and letting the Holy Spirit come into our lives in all His power and beauty. Without a faith that's unyielding we will never be able to enjoy the great riches that come from His boundless storehouse of love. *Have faith in God!*

Dallas, Texas.

My Church

BY C. WARREN LONG

Yes, I believe in the church. I do not wish to live in a community without the influence of a church.

I believe the attending of the services of my church is of vital importance. Without the aid of my church the discharge of my duty to my family and my community and country and to God is most difficult.

I believe as I learn to know and understand the laws of God in the Bible, I shall have less difficulty respecting the laws of man. Thus my church is a great asset to me and my family.

Mr. J. Edgar Hoover once said, "Church attendance is a vital factor in the nation's crime prevention program.

While serving as Director of the F.B.I. during the past twenty-three years, I have been profoundly impressed with the fact that the 'church-going people' are the most substantial group of citizens in the nation. Church attendance and crime appear to be like the ingredients of oil and water—they do not mix."

I thank God for the church's influence in my life, my family, my community, and my nation.

*"I love Thy Church, O God,
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand."*

Tiskilwa, Ill.

The Pursuit of Happiness

BY STANLEY C. SHENK

The American Declaration of Independence insisted that all men have certain "Rights," among which are "Life, Liberty, and the pursuit of Happiness." A great preacher once said that he has always admired the wisdom of the men who drew up this Declaration; they did not promise Happiness—they simply gave us the right to *pursue* it! Happiness is indeed a will-o'-the-wisp for many men. They can never quite catch it, though they are sure that it is always almost within their grasp. It is just as near, they insist, as the next hill, the next job, the next romance, the next new car, the next movie. In the words of William Cullen Bryant, they are all pursuing their "favorite phantoms." Augustine, the great Bishop of Hippo in North Africa, had pursued many phantoms as a young man. He had been determined to live his own life. He had been bent on building his life around love, scholarship, and achievement. However, nearing middle age, he tired of phantom-chasing. He had not "saved his life" after all. There was something wrong with his way of life, and he knew it. He did something about it. He accepted Christ as the center of his life. In losing his life, he found it. In later years, he wrote the famous words, "Thou hast formed us for Thyself, and our hearts are restless until they find rest in Thee." — *Herald Youth Bible Studies*.

To conquer with arms is to make only a temporary conquest; to conquer the world by earning its esteem is a permanent conquest.—Woodrow Wilson.

GOSPEL HERALD

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EDITORIAL

Every Mouth Stopped

"...that every mouth may be stopped, and all the world may become guilty before God" (Rom. 3:19b).

God will have the last word. Today men often speak against Him: against His justice, against His mercy, against His truth, against His way of salvation, even against His existence. They blaspheme His name; they mouth great boastings of self-sufficiency and independence. They argue against Him and around Him. They justify themselves in their ungodliness, and try to arraign God as the transgressor. They reject and defy His laws, and act as if there were no divine commandment. On every side there is the confused outcry of mouths open against the Eternal Word.

But the story is not yet finished. Again and again the folly of the human word becomes apparent. Voltaire prophesies that within a century the Bible will be a forgotten book, and in less time than that his house becomes a Bible depot. Critics make damaging pronouncements on matters of Biblical history, and then some archaeologist turns up evidence that proves the critics all wrong. A theory arises which seems to put the Christian faith in jeopardy. But as time passes, the theory fades out, and God's truth stands firm as ever. A philosopher contends that some commandment of God is outmoded and impractical. His supposed release from that law leads him or some of his followers into moral shipwreck and the commandment continues to gleam like a lighthouse. Some humanist declares that he is the captain of his own soul; then the storms of life strike and he cries in his distress, "Help me, O God!" Some Christian, perhaps, wonders how a just God can let him fall into such unhappy circumstances; but in the end the trials have been such architects of character that he marvels at the wisdom and kindness of the heavenly Father.

Yes, we may be sure that in the end every mouth opened against God will be stopped. Man is so limited in his understanding, so narrow in his vision, so prejudiced in his own favor, so inclined to take his own way, so ready to speak

before he thinks, that he speaks many a premature and unseasoned word. But God's turn is always yet to come. His final Word brooks no rebuttal.

New Accent on Writing

The Writers' Conference sponsored by the Mennonite Publishing House at the Laurelville Camp July 16-20 was something new in our church life. For five days the fifty persons, more or less, who had been invited, together with a staff made up of editors and English teachers, stimulated one another to more and better writing. There were personal conferences on manuscripts which had been previously submitted; discussions of writers' problems; a presentation of editorial viewpoints; a description of the kinds of writing we need. There were special interest groups in poetry, small papers, and photography. There was even time for writing, although the days were full.

Many of those present have been writing for our various papers. It was a pleasure to meet face to face those who before had been only names, however well known. Blue ribbons were awarded for manuscripts submitted in the various classes. Prize-winners were Grace Moyer, Allentown, Pa.; Esther Eby Glass, Lancaster, Pa.; Frieda Amstutz, Dalton, Ohio; and Edna Beiler, Grantsville, Md. The director for the week was Bro. Paul Lederach. A visiting speaker was Benjamin Browne, of the Baptist publishing headquarters in Philadelphia.

One of the outcomes of the meeting was the organization of a Mennonite Writers' Fellowship, with Paul Lederach as chairman, Elaine Sommers as vice-chairman, and Elizabeth Showalter as secretary-treasurer-editor. The group will keep in touch with each other and with writing events and needs through periodic releases. Correspondents for the various sections are: Eastern, Esther Eby Glass; Southern, Hubert Pellman; Canada, David Hunsberger; Central, Gladys Stoltzfus; Western, Christmas Carol Kauffman. It is probable that another conference will be held next summer, to which additional persons will be invited.

We present these facts here because

they seem to us to be of special significance. The need of the world for Christian literature is apparent. It is plain too that there is growing an unprecedented interest in such literature. Best-seller lists include many religious items. Internationally known writers turn increasingly to religious themes. All denominations report a stampede to more Bible study when good materials are provided. Our own Publishing House is expanding in every direction, and we thrill at the opportunities before us. We have some writers of ability and promise among us, and are continually bringing out new types of approaches to the reading public. We once thought of producing literature only for ourselves; now we are learning to address ourselves to the world about us. Once we thought our people would dutifully read anything we produced; now we recognize the competition we have and are trying to secure writing and format which will attract.

It is good to have leadership in our publishing work which is willing to invest in manuscript production as well as in plant and machinery. It is good to find writers among us with outstanding literary gifts. May God give us all grace to rise to our opportunity in this new day. May God raise up a Mennonite Voice which will know how to speak to a listening world.

These Need Prayer Too

God has ordained that His people should pray. And when they pray, sincerely and importunately, He is moved by those prayers. How important, then, that we intercede faithfully for one another! It is not too difficult to secure prayer support for the more spectacular phases of Christian work. Many remember daily the well-known evangelists who draw large crowds to tent meetings or to our larger churches. Many lift up the missionaries, especially those the nature of whose work gives them a good deal of publicity. Big church-wide meetings, where things are done on a large scale, are the subjects of many earnest prayers that the Lord may direct and bless His church. For all this we rejoice, and would not wish it otherwise.

But there are many faithful workers and needy persons for whom few are praying. Invalids lie on their beds month after month and are forgotten. Mothers, doing humdrum tasks, carry

burdens that no one shares. Pastors of small congregations keep preaching to their flocks year in and year out, without knowledge of the interest and prayer support of any of their brethren. Sunday-school and summer Bible school teachers labor on sacrificially, and nobody ever says, "I'm praying for you." Evangelists go into the hills or to the frontiers, where the powers of evil are strongly entrenched, to agonize and weep, seemingly alone, for the lost about them. Even some foreign missionaries feel that the home church has sent them into the jungles, and then forgotten about them.

So, brother, sister, keep on praying for the great causes that throw their headlines across the front page. But as you pray, think also of the workers little known, of the causes that work more silently back in the darker corners. Pray today for someone who you have reason to believe may be tired and discouraged. Then call him or write him, and tell him you are praying for him. These may be the people who need your fellowship most.

Review and Study

of Our Trend Toward Immodesty in Dress, as Reported to the General Problems Committee of General Conference

By D. D. MILLER

"Man's clothes are trappings of earthly manufacture brought about by the fall of man and kept alive by man's continuation in his fallen condition." Man, God's masterpiece of creation, wearing feigned and fictitious garments, the product of the artificers' workshop, is proud in the use of them, having turned them into instruments of vanity leading to lowered standards of right. "The tragedy of dress" lives ever with man. Clothes and sin have from soon after man's beginning had a close tie-up, and it seems to be almost (if not altogether) impossible for the human race to separate itself from this tie-up. The matter of dress has proved to be of constant concern to faithful Christendom. And when this concern ceases to be (and to work) we have drifted from and discarded definite Scriptural teachings. And with this departure always go other Scriptural teachings. Nonconformity and nonresistance will not live apart; in fact, nonresistance is a part of God's nonconformity teaching. *The only way that God's doctrines live is God's way.* "All things" that God taught for us *must* be maintained for our best good.

The Bible (both Old and New Testaments) has frequent teachings on the subject of attire: the Christian is to live

without pride, immodesty, display or extravagance, but to have humility, modesty, simplicity, and economy. These are terms that God saw fit to use in connection with apparel: stiffnecked people (Ex. 33:5); haughty women (Isa. 3:16-24); attire of an harlot (Prov. 7:10); hypocritical priests (Matt. 23:5-7); proud king (Acts 12:21); "be not conformed to this world" (Rom. 12:2); "Love not the world, neither the things that are in the world" (I John 2:15); "as obedient children, not fashioning yourselves according to the former lusts in your ignorance" (I Pet. 1:14). "In like manner also, that women adorn themselves in modest apparel . . . not with broidered hair, or gold, or pearls, or costly array" (I Tim. 2:9).

It is often argued that plain clothes do not save anyone. Most of us know this to be true, but generally those who so argue do not like the teachings of Scripture on the subject. For expediency we will agree that "plain clothes do not save a person." Then all the contenders should also agree that neither baptism, nor the communion, nor feet washing, nor church membership, nor our profession, nor our church attendance, nor our labors for the Lord save us; and yet they are all taught for us to practice and are therefore for our good. The wearing of modest apparel has outward significance if the heart is right, even as baptism has. If the heart is not right, none of the above is of any value to the doer.

Designers of clothes as well as the manufacturers (as a rule) are not interested in what the Bible says on the subject. They are serving a world system which plays much into the hands of Satan. It reaches much further and affects the human race far more than only in the wearing of unscriptural clothes. We all are aware that the devil not only has slaves to fashion in his large arena outside the church, but that he has thousands of slaves to fashions inside the church, just as he has slaves to the liquor habit. Worldly fashions have more influence over many Christian professors than parents, ministry, church, Bible, and God combined. We are being led deeper and deeper into this type of worldiness. Beginning here we need to "look up," "brace up," and "cry up" to God, "What do you want us to do?" and then *follow His orders*—which we already have in His Word. The trend of dress is a sign as to what is happening among us. Do we want a worldly church?

Let us together take a retrospective view. The past is always a valuable help for the present. In the book, "Mennonites in Europe," chapter 45, Bro. John Horsch wrote: "There is abundant proof in the source material that from its inception the Mennonite Church taught the principle of nonconformity to the world." He quoted Heinrich Bullinger, author of two books, 1531 and 1561, as having written concerning the

It Happened —

FIFTY YEARS AGO

(From HERALD OF TRUTH, Aug. 1, 1901)

The report of the S.S. Conference of the Waterloo Co. district shows a total enrollment of about one thousand, and an average attendance of 753, an increase in 15 years of over 150 per cent.

We have now about 512 orphans, 135 lepers, 25 patients, 75 workmen (and workwomen) and the ordinary help that is employed in the school and about the compound. [India]

Lapp—Hahn.—On the 10th of June, at the Home Mission, Chicago, by J. S. Shoemaker, Mahlon C. Lapp, of Ayr, Nebraska, and Sarah Hahn, of Orina, Virginia. Bro. Lapp has been ordained to the office of minister and bishop; Sister Lapp has been nursing in the German-American Hospital of Chicago. They expect to sail for India in the beginning of September. . . .

TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD Aug. 5, 1926)

Twenty-four converts baptized at Sycamore Grove [Garden City, Mo.] July 25, by the home bishops.

Sister [Anna] Stalter is coming home on furlough, expecting to leave Dhamtari for America about Aug. 7.

As one of the visible results of the meetings conducted by Bro. J. W. Hess we received 18 precious souls into the Church, July 17, by water baptism and one by letter from another denomination [Aurora, Ohio].

The fund subscribed by the church for the proposed new hospital at La Junta, Colo., has now reached about \$39,000. This is at least \$11,000 short of the amount required. The building of the hospital has been delayed till next spring. . . .

We find [Board of Education] that the total sum of \$22,600 represents the minimum amount needed by the Board and its two institutions to carry on the work during the coming year.

Swiss Brethren: "They insisted on modest apparel and condemned outward adornment. . . . They reprov'd earnestly all vain display. . . . They rejected all wearing of costly clothing and ornaments." Again: "In the great disputation held in 1538 in the city of Berne, the Mennonite representative emphasized their rejection of worldly conformity." Van Bentheim wrote concern-

ing the brethren in Netherlands: "Above all, they insist on modesty in respect to clothing." George Thormann, minister of the Swiss Reformed state church, wrote of the Swiss Brethren: "They insisted on simple dress so that they were readily recognizable at first sight." "Menno Simons addressed the Munsterite sect of fanatic revolutionaries as follows: 'The kingdom of the Lord is not a kingdom in which a swaggering show of gold, silver, pearls, silk, velvet, and display has any place. . . . But in the kingdom of Christ—the kingdom of all humility—the outward adorning of the body has no place.'" Again Menno Simons wrote: "They say that they believe, and yet there are no limits nor bounds to their accursed wantonness, foolish pride and pomp with silk, velvet, costly clothes, gold rings, chains, silver belts, pins, and the like. Notwithstanding all this, they still desire to be called the Christian Church."

Charles Finney wrote: "Do not be afraid to profess religion by your dress. Do not shrink from the singularity of being right in this particular. This conformity (fashion of dress) is a broad approval of the spirit of the world."

Ibid.: "If your hearts were right you would not wish to follow the fashions of the world."

Judson: "The Holy Bible . . . might have been far more extensively circulated in the heathen lands had you not been afraid of being thought unfashionable and not 'like other folks'; had you not preferred adorning your persons, and cherishing the sweet seductive feelings of vanity and pride."

John Wesley: "Now, today . . . cut off at one stroke, that sinful friendship with the ungodly and that sinful conformity to the world. . . . Do not delay until tomorrow, lest you delay forever. Let me see before I die a Methodist congregation full as plain dressed as a Quaker congregation. Buy no velvets, no silks, no fine linen, no superfluities, no mere ornaments, though ever so much in fashion. Wear nothing, though you have it already, which is of a glaring color, or which is in any kind gay, glistening, or showy; nothing made in the very height of fashion, nothing to attract the attention of the bystanders. I do not advise women to wear rings, earrings, necklaces, lace of whatever kind or color—or ruffles. . . . Neither do I advise men to wear glittering or costly buckles or buttons, either on their coats or on their sleeves. It is true that these are little, very little things, which are not worth defending; therefore give them up, let them drop, throw them away without another word. . . . Every shilling which you needlessly spend on your apparel is in effect stolen from God and the poor."

Scores of church men from many denominations in the past have taught, prayed for, and pleaded with people to hold simplicity and modesty in dress. Our Mennonite conferences, both Gen-

The Lord and I

BY BERTHA L. KING

*He took my burden and care;
He gave me a song and a prayer;
My soul within burned,
As to Him I turned;
And He gave me a song and a prayer!*

*In the still black darkness of night
He gave me a joy and a light;
His eye was on me,
My way He could see;
And He gave me a joy and a light!*

*I met a trial face to face,
But He was there with grace;
My soul had fainted
But for Him I waited
And He gave me strength and grace!*

*An overcomer in this earth-strife,
He will give me victory and life.
Bright crown, undimming,
Cup of joy, full-brimming;
Ah! He'll give me victory and life!*

West Liberty, Ohio.

eral and District, have grappled with the question quite faithfully, until recently there seems to be a defeatist attitude on the part of many, somewhat hopelessly facing the problem. No right cause is hopeless.

For review, and for our encouragement, note the efforts of some of our conferences in the past:

Indiana: "All members shall refrain from conforming to the world; the brethren in wearing gaudy dress, fashionable hats, fobs, etc., the sisters in wearing insufficient, transparent, or superfluous attire."

Ohio & E.A.M. Joint: "That the brethren avoid fashionable display and ornamentation, and refrain from fashions in attire and in the combing of the hair. That the sisters adhere to the plain dress, avoiding semi-transparent clothing and low-necked dresses; that they wear the plain bonnet of such size and proportion as to properly cover the head and correspond with the devotional covering."

Pacific Coast: "The wearing of jewelry and superfluities is unscriptural and vain. Members shall not violate Gospel simplicity by following the fashions of the world, either for themselves or for their children."

Ontario: "We favor the wearing of the bonnet by our sisters and the regulation coat by the brethren."

Western A.M.: "That the ministry set the example of wearing plain clothes, allowing nothing on their person that bears the marks of vanity; as neckties, buttons for display and such like; that

their hats be plain without crimps and dinges."

Other conferences could be quoted, but the above is a fair sample of the thinking and concern of the past. History proves that in denominations (or congregations) where plain dress has been lost, other Scriptural teachings, such as some of the ordinances, nonresistance, the Scriptural teaching of keeping the Lord's day, the wearing of jewelry, etc., also lose meaning and practice likewise. Today we are zealously trying to hold on to nonresistance in a stronger way by an elaborate teaching program, and at the same time are losing to about the same degree that we are losing in nonconformity in attire: they live or die together. The failure to teach and practice the so-called "nonessentials" soon builds mountains which were not looked for, but which stand a constant barrier, with still greater enemies ready to crush the Truth still more. The churches that today lose out altogether on the dress question, will in the not-too-far-off tomorrows be listening to modernistic preaching. Failure to preach and practice any of God's known commands cannot but have serious results.

The bonnet has almost disappeared in some communities. Some ministers' wives possibly never had one. Jewelry has come into the church and many ministers feel defeated in trying to work against it. Slacks and jeans are worn by sisters and no one is too much concerned about it—taking it as "one of those things." Worldly fashions are being followed by both our brethren and sisters, often without any conscience against it. A number of our ministers seem ready to wear the lapel coat and tie as their regular garb, calling the wearing of the plain (regulation) coat a man-made rule, thinking little of the fully as important fact that the open coat is also a man-made rule. We have the two choices before us—we may accept either—which ever we believe is more in line with the spirit of the Gospel. The world is not interested in simplicity and modesty; are we? The history of sister denominations tells us something worth while if we will learn.

The Mennonite Church in its drift into worldliness (recognizing that this subject touches only a small part of the whole) is today near the breaking point, or has about reached the top of the hill from where the next strides begin a downward course which can have but one end—a worldly church. This will sound like nonsense to the man who is ready to welcome the change, or to the person who has himself believing "It can't happen to us." It did happen to Mennonites in Europe, to Mennonites in America, and to others in America. Brethren, we are closer to that place than some of us think. Dress is by no means the only thing involved, but dress is one of the outward signals which tell us what is happening.

Indiana-Michigan Conference

Condensed report of the conference sessions held on the grounds of the Clinton Frame Church east of Goshen, Indiana, June 5, 7, 1951

Tuesday, June 5, was devoted to conference business, and was a ministers' meeting all day.

I. The following new members were received: by letter, S. J. Hostetler, minister, and J. D. Graber, bishop; by ordination, Simon Gingerich, Paul W. Haarer, C. Norman Kraus, Elno Steiner, and Willis C. Troyer, ministers.

II. The following reports were received:

Conf. Exec. Comm. minutes
Conference Treasurer
Treas., Home Relief Comm.
Treas., Foreign Relief Comm.
Auditors for the above
Foreign Relief Comm.
Ministers' Library Comm.
Mennonite Aid Association
Christian Workers' Conf.
District Mission Board
General Council, M.G.C.
Church High School Comm.
Bible Teaching, Pub. Schools
Comm. on Economic Relations
Board of Education
Publication Board
Gen. Mission Board
Dist. Asso. of Sew. Circles
School Relations Comm.
Conference Historian
Tent Committee

III. The following business was transacted:

1. The Rules and Discipline were amended to create Field Representatives to contact mission stations on behalf of the District Mission Board, said workers to be appointed by the executive committee of the Board.

2. A plan of procedure was adopted defining the respective duties of the executive and examining committees of conference.

3. A special committee was created to study the advisability of Michigan forming a separate conference, to bring back recommendations to the next annual sessions of conference.

4. J. D. Graber was appointed bishop of the mission at Saginaw, Michigan.

5. Conference created a new standing committee to be known as the Ministerial Study Committee.

6. Permission was granted for the ordination of a deacon at Clinton

Brick; ministers at Seney, Michigan, Yellow Creek and its outpost Fish Lake, and Locust Grove, Michigan; and a bishop at East Goshen.

7. Bishops were authorized to license men to preach for a year at a time for a maximum of three years; also to serve as a Visiting Brother for comparable periods.

8. Conference adopted a retirement policy as follows: bishops and pastors shall lighten their load at 65, and retire at 70, unless recalled annually by the congregation. The ministry of the Word is not terminated automatically by age alone. Bishops and pastors now over 70 were exempted.

IV. The following program was rendered on Thursday, June 7:

8:30 Song service and devotion.

9:00 Minutes and secretary's report.

9:30 Conference sermon, by S. C. Yoder, on I Tim. 3:14, 15.

Testimonies.

12:30 Song service and devotion.

Maintaining Our Witness as to the Nonconformed Life:

1:00 1. The Responsibility of the Ministry, by E. C. Bontrager.

1:45 2. The Responsibility of Parents, by Edd P. Schrock.

2:30 3. The Responsibility of Youth, by Wayne J. Wenger.

6:30 Song service and devotion.

Maintaining Our Witness as to the Nonresistant Life:

7:00 Nonresistance in Daily Life, by J. Frederick Erb.

7:45 Counsel to Our Young People on Current Issues, by C. L. Graber.

V. Following are the results of the conference elections:

Executive committee: Moderator, A. G. Horner; assistant, T. E.

Schrock; fourth member, Amos O. Hostetler; fifth, C. C. Culp.

Conference treasurer: Earl Miller.

Examining Committee for Ordinations: E. C. Bontrager and Edd P. Schrock.

Ministerial Study Committee: Allen B. Ebersole, Paul M. Miller, R. F. Yoder, Paul J. Myers, and T. E. Schrock.

General Mission Board: Paul M. Miller.

Publication Board: Russell Krabill.

Board of Education: Edwin J. Yoder.

School Relations Committee: Amos O. Hostetler.

Committee on Economic Relations: Allen B. Ebersole.

Home Relief Committee: Earl Miller.

Detroit Local Board: Clarence R. Yoder and J. Kore Zook.

Delegates to the 1951 General Conference: Ezra Beachy, Allen B. Ebersole, J. E. Gingrich, Galen I. Johns, Donald E. King, Russell Krabill, Malvin P. Miller, Paul M. Miller, Percy J. Miller, William Miller, Homer F. North, Ralph Stahly, Norman Weaver, Wayne J. Wenger, and J. Kore Zook.

J. C. Wenger, Secretary.

How do we account for brethren wearing jewelry, pins, badges, tie clasps—the flashiest ties, socks, and suits? *It is style.* How do we account for our sisters wearing low-neck, sleeveless, gaily colored, short (if style dictates) dresses, and hair-do's very unsuitable to the covering? *It is style.* Slavery to fashion is as serious as other conditions of slavery. How do we account for children growing up thinking that the athlete's dress or the bathing beauty's suit is great, hoping to someday do likewise? It is a vicious worldly fashion, too much condoned by Christian people, and the child grows up thinking in that direction.

Every parent, every man of the ministry, every one of our schools, boards, and committees, as well as all our institutions, should be championing as a part of their work simplicity in attire; none can do it alone. We are today caught in the current of worldliness, either struggling hard to hold on to Bible safety, or we are going down, about ready to fall below the bounds of safety from which few have ever returned. O God, save us.

We should: 1. Teach the doctrine. 2. Place it on the same level with other Bible teachings. 3. Have unified ministerial effort. 4. Use Scriptural discipline.

Berlin, Ohio.

Flood-Stricken Kansas City

By KATIE SALTZMAN

In the last few days we have realized that reading, talking, and listening to the radio about a flood is altogether different from seeing with our own eyes the homes of our own brethren and sisters covered with flood waters. The following members in our congregation have been driven from their homes and belongings in the recent flood: Brother L. A. Weaver and family, Sister Long, Brother and Sister William Allison, in Argentine; Sister Betty Reed and Sister Clara Whinnery, in the Armourdale district. Until the water recedes, the extent of the damage cannot be fully realized.

This morning as you go to your work, think of the many without a job. The central, industrial district of 2300 acres was flooded. The L. A. Weaver Cabinet Shop was demolished, which has put many of our brethren out of work. Also damaged by the flood waters were the Morris feed lots, where one of our brethren had a position, the feed mills where one of our members worked, and the Stowe Supply Company, where Bro. Horst, our pastor, has held a position for many years. The King Cabinet Company, owned by the King brothers, was

at the edge of the flood, water reaching as high as the front step.

When you sit down to your table think of the 126,000 who have no table of their own to sit at, but are at the mercy of the Red Cross, Salvation Army, and relatives and friends. Do not fail to thank God for the blessing of eating with your family at your own table!

Thank God for every glass of pure water you drink! The city was out of water because of flooded pumping stations and now all the water has to be boiled before it can be used, because of contamination. Livestock died of thirst on higher places because water could not reach them—in the midst of floods. How truly this can be applied, spiritually, to our churches today. Souls are dying of thirst in the midst of Gospel services and churches, and unless the Christian gets the water of life to them, they will die spiritually. One soul is worth more than the whole world. May we as Christians hasten with the water of life, as many around us are dying—in the midst of plenty.

This evening when you retire to your own comfortable beds, think of the many who have left their beds behind. Don't neglect to kneel down before you retire, to thank the Lord in a new way for His protection and blessing.

A Prayer for This Week

We thank Thee, Father, for the privilege of living, a part of Thy creation, witnesses of the wonderful works that declare Thy glory. We thank Thee for the promise that we shall have everlasting life, that in the ages to come Thou wilt show the exceeding riches of Thy grace in Thy kindness toward us through Christ Jesus. We thank Thee for all the other promises in Thy Word that assure us that every need of every kind will be supplied.

But can it be, Father, that we were born for such a time as this? The blackness of sin, the thick darkness of a confused world, seek to suffocate and blot out our lights. Then as we cry to Thee we remember that Peter sank only when he took his eyes away from Jesus and became fearful of the waves around him. Jesus was able to keep him walking in safety and Jesus is the same for every believer in every age. Lights are needed only in the darkness. Thou art our sufficiency. Forgive our doubts and fears, our wavering ways. We trust Thee. We desire to serve Thee better, to love Thee more, to dwell in the sweetness of unity with Thee, and with the members of the household of God. All praise to Thee forever and ever! For Jesus' sake, Amen.

—Mrs. Alvin Swartz.

As you go to your church service this coming Sabbath day, bow your head in repentance and confession for not having appreciated your place of service as you should have. Many churches are flooded and covered with water to the roof. Our own building, the Morris Gospel Hall, is one of the churches in this condition. A strange feeling crept over us as we worshiped the past Lord's day, knowing that only a few blocks away churches and homes, doctors' and dentists' offices, banks, drugstores, and grocery stores were all under water; also the homes and business places of our own brethren. As we sang and prayed together we had a different feeling than we had ever experienced before in our little Argentine Church, which the Lord spared from the flood. The Gospel Center in Missouri was also spared.

We never want to forget this spirit of love, unity, and sympathy we had for one another. It has drawn the bonds of fellowship closer together; all differences, self, and minor things were forgotten. Our prayer is that we as Christians will never lose sight of that moment. We have truly realized that when one member suffers we all suffer.

The Armourdale district of 10,000 people, where most of our visitation is done, is completely under water. The warning notice was very short. People had to flee for their lives and leave possessions behind. The writer spent the day before in this district visiting shut-ins. This being in a flood area, many poor people live here because of cheaper rent. It is a very needy field and also very receptive. The writer has done visitation in this district for sixteen years. The young people have done much singing in this area also. Many sick and elderly folk lived in Armourdale. Houses are seen floating on the water, some bumping into each other. At this time we have not been able to find out how many lives of our friends are lost. Some bodies have been found floating on the water. Many of these elderly people lived on old-age assistance and will not be able to rebuild their homes. May you join in prayer for this grief-stricken area.

Last Wednesday, July eleventh, we little realized it would be the last time we would be able to see our shut-ins as they were that day. In twenty-four hours notice came to evacuate. We have no promise for tomorrow. We are again reminded to set our affection on things above and not on things on the earth.

All the packing houses are in this area and the loss of meat and livestock was very heavy. There was also much damage caused by fires due to the flood. Because of water shortage the condition was very critical.

The flood struck Argentine about eleven o'clock Thursday night, July twelfth, and Armourdale the following morning, July thirteenth. Many did not heed the warning, believing the flood would not be severe. Others left everything behind, thinking they would be able to come back to their homes. Now the cry of many: "If I only had—I couldn't believe it." We are reminded of a time coming when many will say, "If I only had," but it will be too late. We also think of the day of judgment, when not only scattered sections will be destroyed but God will put an end to this entire world. There will be no getting away—each one will have to face it, and also without warning. Just as the people in the flood areas were warned and many did not believe until they had seen it with their own eyes, so people are warned of the time when God will come to judge the world and many will not heed the warning until it is too late. Every knee shall bow and every tongue will have to confess when God appears to judge all nations. May we as Christians take to heart II Corinthians 11:5: "Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences." In verse twenty we read: "Now then we are ambassadors for Christ, as though God did beseech you by us: we

Prayer Requests —

Pray for the biennial General Conference sessions to be held at Goshen, Ind., Aug. 21-24.

Pray for the leading of the Lord in the working out of the presidential regulations to be given draft boards concerning alternative service for IV-E's.

Pray for safe journeying for missionaries returning for furloughs.

Pray for definite guidance in the beginning of our mission work on the island of Hokkaido, Japan.

Prayer is requested for the district-wide revival campaign to be held Sept. 4-16, sponsored by the Golden Rule Gospel Messengers, a lay organization in Ontario.

Pray for the follow-up work in these days of revival, that the lambs and sheep may be fed and the church strengthened to God's glory.

Pray for a mighty outpouring of the convicting Spirit in the meetings being held at Graceton and Cass Lake in Minnesota July 31 to Aug. 26 by Bro. J. E. Kurtz, Harrisonburg, Va.

Intercede for an outpouring of the Spirit upon the tent meetings of the Brunk brothers at Franconia, Pa.

Pray that a husband and father may take a deeper interest in spiritual things.

Pray for his wife's physical healing.

(We solicit requests for this column.)

pray you in Christ's stead, be ye reconciled to God."

Although this is the greatest disaster Kansas City has ever experienced, the flood being more severe and the water higher than in 1903, the day is coming when a more severe catastrophe will visit not only Kansas City, but every nation, every tribe, and every individual. Each one will have to give an account for every deed and every word. It will then be too late to make restitution. May we as Christians be risen with Christ and go out and rescue men and women who are not aware of the judgment of God.

"God moves in a mysterious way,

His wonders to perform;

He plants His footsteps in the sea,

And rides upon the storm."

Kansas City, Mo. July 18, 1951.

If we would read our Bible first and our magazines, that show the latest in modern conveniences, last, we'd have more concern for lost souls and waste less time dreaming.—Ruth Duerksen.

OUR SCHOOLS

Excerpts from a Student Journal

November 14, 1950: In the November 7 issue of the GOSPEL HERALD appears an account of the meeting of the Mennonite Commission for Christian Education and Young People's Work held this past month. The Sunday-school secretary included in his report the fact that Sunday-school enrollment in the Mennonite Church is 25 per cent higher than church membership. But the increase in enrollment is still far below that of some groups. In the ensuing discussion "there was a feeling expressed that we are better equipped to hold our own than to be active promoters."

If this is a true characterization of the condition of our church, and surely such a commission would know that condition, then our church is in bad shape. It had better do some revamping. I do not believe that any church in the coming age can simply hold its own (people). Or, even holding its own in size must of necessity involve strong promotion in order to secure new converts to replace those members who will inevitably fall out. I'm convinced that we face an age of increasing trial, a time in which many will fall and the remnant will, through crisis, be strengthened in the faith. That trial might not necessarily be the crisis of external persecution. It can be, and is today, the more insidious evil of indifference which storms and threatens the church from within.

How can a group based on *any* ideal simply hold its own? To hold its own means that the original dynamic of the ideal has spent its force, in which case the "holding its own" state is only temporary; decrease is sure to follow. You can't stand still and mark time. Either you move forward or backward.

December 6, 1950: Dr. Gingerich's chapel address today hit the spot! We're a little tender on this matter of objective, kindly disagreement here at Goshen College. We rash, impetuous youths love the excitement of controversy so much that we argue purely for the sake of arguing, and, forgetting the educational values such debate might have, we press on because we dislike the obstinacy of our obstreperous opponent. Soon we dislike the opponent. And what he says, be it sweet reason or sharp retort, is all the more bitterly disputed and denounced. Excellent examples of this tendency are to be found on any chorus tour. Some of us will probably grow up to be irrational, irritating writers of vituperation.

One certainly admires that steady, calm answer which some Christians are able to patiently address to abusive critics. After a man works long and hard

at what he honestly considers a Christian task, it must be discouraging to reap a harvest of bitter criticism. How difficult it then is to objectively evaluate the critic's charge and reply in kindly but reasonable tones. And yet it is exactly that loving answer that is required of the Christian.

December 8, 1950: In sociology class today it was pointed out that in our educational system we are moving farther and farther away from religious education. The recent Supreme Court decision, in which the Court upheld an atheist who objected to her children receiving Biblical instruction in the public school, is cited as an example of this trend. Well, should religion be taught in the public schools or not? I'm not so sure it should be.

It seems to me that the church is primarily responsible for the dissemination of religious instruction. That the state school system should have to assume that burden, or part of it, seems to me to be the church's evasion of responsibility. We have a peculiar tie-up of church and state here in America. We like to think of church and state functions being separated, but we honor the state with the burden of churchly responsibilities. I'm not so sure the state is worthy of that trust. What kind of religious training does it give, anyway? It certainly isn't very thorough.

The Communists moving into Eastern Germany suppressed Bible teaching in the public schools. That forced the church to give instruction itself, and the lay response to this challenge has been the means of a revitalized church movement. The Word is a great power, one which we have scarcely felt. And he who handles it honestly is strengthened thereby.

December 19, 1950: The Catholics are very clever propagandists. The other day I read a couple of their tracts (they were really small booklets) which were displayed in a railroad station. One urged me to investigate without prejudice the Catholic Church, which examination would unquestionably lead me to become a member of that church. That belief in its own rightness and truth is in itself a strong appeal to an age breaking on its own indifference. The pamphlet assured me that the only reason why I wasn't a Catholic already was because I had been indoctrinated with misrepresentation. The second tract gave reasons why I should be a Catholic. Both of them smelled a little like lather; neither gave me a picture of a really challenging belief. I was rather induced to come into a nice, cozy circle of security against damnation.

What are the Catholics up to? I wish I knew more about their church. It's certain they're gaining more converts in the U.S. than are the Protestants. One should study and analyze their approach to discover why they are so successful. Maybe in a couple of decades—or generations—we'll wake up to discover our country more Catholic than Protestant. Such a nation I would fear. At any rate it is imperative that we think through a missionary program aimed at Catholics. Some of our ministerial students ought to be attending Catholic schools in order to study firsthand what it is they will be working against. There's something diabolical about Catholicism. I can't get over feeling that it's nothing more than one gigantic scheme of power for a few and slavery for the masses. The only good Catholicism I've ever seen was that practiced in areas where it was the hopeless underdog. Somehow the ethics of that church seem at least fairly respectable.

January 5, 1951: Much could be said about modern unbelief. Today I met, indirectly, two forms of it. The first was in a history book. The author held a philosophy of history not usually mentioned in this institution; it was completely new to me. In essence, he held that the twelfth-century Renaissance was the birth of a new culture whose fruits we are just now beginning to bear. He didn't elaborate on the death of the old Christian culture; he probably feels it spent its force before the Reformation even, and that that Reformation was a precursor of the anarchy which was to be the ultimate complete death of the church. He reveled in the humanism of the Renaissance. Beginning in the twelfth century, man finally began to realize that he controlled his own destiny. With that liberating thought the new culture was born. The 100 years between 1775 and 1875 saw issues—between the new and the dying old cultures—coming to a head in a wave of revolutions. One of the keys to this period is the study of the development of written constitutions—more were written, used, and abandoned in these years than in any period in history. France alone had at least twelve of them. Gradually the restlessness of this century has subsided and pure humanism in all of its glory has triumphantly emerged. How do you prove to a historian of that stripe that man does not control his own destiny, when he points as evidence to the centuries of tremendous material progress man has made?

The "Y" is recommencing its South Bend (South) work. The administrative head of the community has given us a sympathetic but skeptical ear. After all, last year we wanted to establish a Sunday school and we got no farther than a recreational program. We probably wouldn't get much farther this year. On the first evening, the leader of the proj-

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FOR OUR SHUT-INS

How Long?

BY ALMETA HILTY GOOD

*"How long, doctor, how long
Must I lie in this hospital bed?"
He paused, and I thought, but no—
"Only one day at a time," he said.*

*How long, O Lord, how long
Must this affliction be?
This bitter cup so strong
Can it not pass from me?*

*"Only one day at a time!"
Ah, but the day goes so slow!
"Only one hour at a time, then.
Abide in me that hour, and know*

*"The fellowship of my suffering,
The crucified complaint,
Then will thine heart be resting.
Rejoice in my will, nor faint."*

*"Only one hour at a time, Lord,
Surely in Thee I'll find power,
Who said, alone in Thy sorrow,
'Could ye not watch one hour?'"*

Hammett, Idaho.

The Gospel of Suffering

I once had a long visit with an African blacksmith. His work was hot and difficult. As I watched the muscles roll up and down his strong arms and knot across his back and the perspiration run down the ridges of his face and body, I learned many things. The following is one.

He dug reddish-brown iron ore from the earth. He gathered black charcoal from half-burned logs in the African forest. The ore and the charcoal were not clean; they soiled his body.

In a handmade furnace of earth he packed the black charcoal and the red ore together. With a goatskin bellows he applied air to the coals under the furnace and, presently, a flame leaped up which was hot enough to melt the rock into a liquid. At the bottom of his handmade furnace brittle and impure pig iron accumulated.

He took this in long sticks when it had cooled and thrust it again into the fire until it was glowing red. Then he placed it upon his anvil and with a heavy hammer he began to beat it. As he beat it blow after blow, the sparks and impurities leaped out under the trees and fell round about him.

I said to my friend, "What are you making?"

And he said, "I am making hoes."

I said, "Why do you beat the iron?"

And he said, "The hoes must be strong. They must be able to pry up boulders. They must be able to cut down small trees. They must be able to turn over the hard ground. They must not bend."

As his heavy blows fell upon the iron it became smaller and stronger. He said between the ringing blows, "It must suffer to be pure. It must suffer to be strong."

His words apply beyond the making and strengthening of iron.

The Christian Church grew up out of intense suffering. During its period of travail, it spread all over the then known world. It entered into the market places, into the palaces of the emperors, into the deserts; it crossed the seas; it ran everywhere like wildfire. Its people suffered, but it was strong.

When the church ceased to suffer, it began comfortably and placidly to fit into the life of the nations where it existed. Much of its purity and much of its strength were gone.

Now the world suffers. There has arisen from across the world a universal groan.

Out of this suffering there should come strength—strength within men sufficient for God to lay hold of to build the kingdom of heaven which He promised.—Editorial in the *Gospel Messenger*.

Though He Slay Me

BY MRS. HARRY MYERS

Can we say with Job of old, "Though he slay me, yet will I trust in him"? Can we like Job see all our earthly possessions vanish and then have our bodies afflicted and still trust Him? Even Job's wife told him to curse God and die! Yes, it is easy to say the Lord is good when all goes well, but when reverses come can we say with Paul, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28)? Or does our faith waver just when we need Him most? When sickness and trials come, can we see Jesus leading definitely in our lives? Does it mean we are not loyal to our Master? Look at Jesus. He never sinned; did He suffer? Whom did He suffer for? Did not He ask His Father if it would be His will to "let this cup pass" from Him? But what else did He pray? "Nevertheless not my will, but thine, be done." Have not we, if we are truly born again, asked the Lord to use us and make us like unto Him? We surely need to. "What?

knew ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

We are living in fast times and wickedness is on every hand. We are too busy. Sometimes maybe God has to shut us in, that we might know Him better. It is said that the school of suffering graduates rare scholars. Are we willing to suffer gladly for Christ? Are we ready to praise Him for counting us worthy to suffer for Him? "If we suffer, we shall also reign with him."

A certain businessman, a Christian in a worldly church, said he was watching a family for quite a long time to see how they would take all the sickness and hospital experiences they had been called to go through. He marveled at how calmly they took it. Can we do these things of ourselves? We can do all things through Christ which strengtheneth us. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us." Little do we realize who might be watching us, or who through our sickness or trials will see Jesus in us and be drawn to Him and His saving grace. Yes, many of us would much rather do something great for our Lord who has done so much for us. But are we willing to suffer for Him if He asks us to? Look at the Apostle Paul. Was not he one of God's chosen vessels? Did he not suffer? Yes, much more than many of us have ever suffered. Paul says, "for this thing"—what thing? The thorn in the flesh. Do we too sometimes have thorns in the flesh? Are we sick and penniless or up against it? What did the Lord tell Paul after three times he sought the Lord for deliverance? "My grace is sufficient for thee: for my strength is made perfect in weakness." Then Paul said, "Most gladly therefore

(Continued on next page)

EXPRESSIONS OF APPRECIATION

I wish to thank my relatives and friends and the brethren and sisters in the faith who so kindly remembered me with handkerchiefs and greetings during my recent affliction. Thank you also for the many prayers that have been offered in my behalf. To this I attribute my recovery.—Sarah K. Zimmerman, R. 2, McAlisterville, Pa.

* * *

We wish to express our sincere thanks to our many friends, relatives, and neighbors for the kindness shown during the long illness of our husband and father; also for the kind expressions of sympathy at his passing. May the Lord bless you all.—Ella H., Samuel L., and Enos L. Goss, R. 1, Willow Street, Pa.

* * *

I wish to thank all those who so kindly remembered me with cards, letters, flowers, gifts, and visits, and with prayers, during my stay at the hospital and since my return home. May God abundantly bless each of you for your kindness.—Mrs. Aaron Albrecht, R. 1, Box 176, Middlebury, Ind.

will I rather glory in my infirmities, that the power of Christ may rest upon me." Can we with Paul say "most gladly" will I suffer, and with Job of old say,

"Though he slay me, yet will I trust in him"? What if God could not manage to ripen your life without suffering?
Chambersburg, Pa.

TO BE NEAR TO GOD

THEME: THE DRAMA OF HUMAN PAIN AND GRACE

Sunday, August 12

"Great men are not always wise."

This sounds like a contradiction. It is, at least, a paradox that one could become great without being wise. Elihu thought wisdom should come with age. But now, although a young man himself, he concludes that wisdom and old age are not necessarily synonymous, nor are greatness and wisdom the same. Sometimes great men are more shrewd and cunning than wise. Sometimes men in unique and superior positions secure their office by force and crafty maneuvering. Sometimes they maintain their position by glib oratory or by terrorizing their subjects. True greatness and wisdom does not dangle benevolent fingers over the multitude from a pedestal of shrewdness and power. It reaches a hand from man to man in a way that understands and shares their need.

Monday, August 13

"Stand still, and consider the wondrous works of God."

How can we understand the workings of God in one small life when we know so little about God in His created world? Elihu had good advice for Job in his delirium and pain. Sometimes it is difficult to see much beyond the little ash heap of pain on which we sit. But sometimes our ash heap becomes a place of such delightful agony that we no longer care to do anything but to fan the burning coals on which we sit and writhe in pleasure before pitying friends. Look at the works of God; then understand the relative importance of the things that happen in your experience. Know then the demonstrations of His power in the universe of stars and men.

Tuesday, August 14

"Hast thou an arm like God?"

Sometimes adults never get beyond their childhood experience of "playing God" in their spiritual growth. The childish fantasy of superior strength and power still dominates their concept of a Christian in their efforts to control lives and events. They are still like youngsters who challenge each other to a wrestling match by a proud comparison of "muscle." Sometimes God reminds us of our human boundaries through the quiet counsel of a friend. Sometimes He does it more noisily so that our humiliation will make us more useful again.

Wednesday, August 15

"Behold, I am vile; what shall I answer thee?"

Guilt has no answer. It can only stand naked and without defense before the mercy

and judgment of God. Although God had said, "there is none like him in all the earth," Job now feels unworthy in the awareness of standing in the presence of God. Even his righteousness fell far below the standard of God's holiness. But what peace and confidence comes to one in the presence of God who knows his unworthiness, his very righteousness and sin—all are well hidden by the blood of Christ. The blood answers where man stands dumb before his own record.

Thursday, August 16

"I know that thou canst do every thing, and that no thought can be withholden from thee."

From the greatest inconceivable deed to the most significant idea—there God stands, knows all and does all. How dwarfed Job now appears before this revelation of the majesty of God! Such a recognition of the greatness of God places one in a position to accept the will of God, even though it cannot be understood at the time.

Friday, August 17

"Now mine eye seeth thee."

"Now"—now—after the death of sons and daughters, the loss of property and wealth, the ridicule of friends, the scourge of disease—"mine eye seeth thee." "Mine eye"—that eye blinded by pain, blinded with the sight of an ash heap and the spittle of mocking children, that eye blinded by the stupid things he had heard about God and suffering—that eye "seeth thee." Sees God!—Sees God!—not mounds in a graveyard, not dead cows and horses, not a lost farm and buried gold, not a tormenting wife and the desertion of mammon-loving friends—it sees God! Sees God! How grand the designs of God rise before an open eye!

Saturday, August 18

"My servant Job shall pray for you."

Here God addresses Job's three friends—those who had the exact answer to Job's problem, those who equated suffering and the judgment of God—to them God says, "Job shall pray for you," for "ye have not spoken of me the thing which is right, like my servant Job." Sometimes our conceit merely reflects in the life of another the things we despise in ourselves. Is that why they thought Job must have been a sinner? Have you ever been prayed for by the person whom you wronged? It is better to be the person who prays than the one who wrongs.
—Tillie Yoder.

THE CHRISTIAN AND HIS GOVERNMENT

Sunday School Lesson for August 19
(Luke 20:19-26; Acts 22:22-29; 23:23-27; Romans 13:1-7; I Peter 2:13-17)

God says what the Christian's relation to the government shall be. Find it from Luke 20:19-26, Romans 13:1-7, and I Peter 2:13-17. What are the things that belong to Caesar? Obedience of laws made for the good of man. Bring ourselves to a willing obedience. Resist not. Wouldn't this include ugly talk about the laws that don't suit some whim of ours, such as one-way streets? Be a loyal subject. Honor and respect the rulers and those in authority. Do good in the state, as in home, church, and community our duty is not just not to offend but to do good. For well-doing all Christians should be known. Also for their appreciation of and respect to all the ordinances.

Only when men ask of us what God forbids should we disobey the government, and then is there not a Christian way to refuse? When a man asks for release from the draft, is it right for the government to look into his life as to whether he has really been non-resistant in his living?

Respect for anything is built upon appreciation of the same. Appreciation is built on knowledge and experience. What good have the rulers ministered to us? Are the traffic rules a nuisance? Why do we have the trapping and hunting and fishing laws? Are you glad for the policeman? Why does public property have to be labeled so much with "Keep off the grass," "Don't handle," "Put all trash here," "Do not carve names on trees," "Be careful with fires," "Don't pick the flowers," "No trespassing"? Is it a sin to hoard? To blackmarket?

Our government does hear the Christian speak. Consider what the government has done for us in the draft. Too bad so many young men, professing Christians, wanted out of war, yet didn't respect the privilege. In Germany the military government heard the appeal of the refugees to leave for Paraguay. Our government gives passports. While we can't participate in an evil government, yet shouldn't we express ourselves in other issues than just those concerning ourselves? Should we encourage sending wheat to feed India? Should we express ourselves on fair treatment of Negroes?

How becoming for the Christian is a respectful, kind, considerate, yielding attitude toward our laws, and how very unbecoming is the opposite! Christians, especially Menonite Christians, should in truth respect the governmental authorities, those of town, country, state, or nation. Christians are good citizens.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

The supreme need of every Christian pulpit is a man who carries Christ in his own heart and whose life is filled with the power of divine grace in the Word.

There are three ways to get out of a church—to die out, to move out, to fade out.—Dr. Holland.

CHURCH MUSIC

Why We Sing It

"The Ninety and Nine"

Elizabeth C. Clephane wrote the poem, "The Ninety and Nine," especially for children. She and her sisters were kind and loving to the poor and needy; so they called her "Sunshine." Miss Clephane lived in Melrose, Scotland. She loved poetry very much and had a great interest in children. This poem was written when she was thirty-six years old. It was printed in a children's magazine one year before she died.

After five years, Ira D. Sankey and D. L. Moody traveled on a train. This was in Scotland where they had evangelistic meetings. Mr. Sankey found the poem and read it to Mr. Moody, the great preacher. Then he cut it out and put it in his pocket.

Mr. Moody preached on "The Good Shepherd" the next evening.

"Sing a fitting song now," Mr. Moody told Mr. Sankey after the sermon.

"I can't think of anything and don't know what to do," thought Mr. Sankey.

"Sing the hymn you found on the train," it seemed a voice said to him.

"But the poem has no music written for it," he knew. But he felt he must sing the beautiful words of that poem. Mr. Sankey put the slip with the poem on the organ in front of him. "Dear God," he prayed, "help me so to sing that the people might hear and understand." He put his hands on the organ, on the key of A flat and started to play and sing. Note by note God gave him the tune just as it is sung today. The people listened. The song reached their hearts.

"Where did you get that hymn? I never heard the like of it in my life" Mr. Moody asked with tears.

"It's the poem I read to you yesterday on the train," answered Mr. Sankey.

Miss Clephane died before Mr. Sankey made it a song; so she never knew that many, many people were blessed by the words from her pen.

In Luke 15 is the story of the shepherd who leaves the ninety and nine sheep and goes after the lost one till he finds it.

The Ninety and Nine

"There were ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold—
Away on the mountain wild and bare,
Away from the tender Shepherd's care.

"Lord, Thou hast here Thy ninety and nine;
Are they not enough for Thee?"
But the Shepherd made answer: 'This of mine
Has wandered away from me,
And, although the road be rough and steep,
I go to the desert to find my sheep.'

"But none of the ransomed ever knew
How deep were the waters cross'd;
Nor how dark was the night that the Lord
pass'd thro'

Ere He found His sheep that was lost:
Out in the desert He heard its cry—
Sick and helpless, and ready to die.

"But all thro' the mountains, thunder-riv'n,
And up from the rocky steep,
There arose a glad cry to the gate of heav'n,
'Rejoice! I have found my sheep!'
And the angels echoed around the throne,
'Rejoice! for the Lord brings back His own!'"

—From *Stories of Lasting Hymns*.

Why Do We Sing?

By J. MARK STAUFFER

I think this subject is a very serious one. I think there are some basic truths here which we will want to discover, and which will lead us to other areas of discussion in our Church Music Conference. Why do we sing? I have here, to begin with, five reasons why I think we sing.

(1) We are human. I have a fine little heifer. She is what we would call a dumb animal. She can't sing. I have a saddle horse too, but she can't sing either. Folks have asked me already, "Have you taught your horse to sing yet?" But she can't sing; she wasn't made to sing. Man is really an animal. He is classed as the most intelligent of all animals. God breathed into him the breath of life and man became a living soul. So as a human being we have the ability to speak and sing. We sing because we are human.

(2) We sing because we are Americans. This is not to suggest that only Americans sing. I wonder if you have ever thought why you were born in the U.S.A. instead of Africa or Asia. Why here rather than in one of those far-off lands? Why are we living in a free democracy, as yet, where we can still say what we desire? I do believe Americans have a lot to sing about. They should sing because of the blessings they receive as Americans. We do not need to be unduly patriotic, but we should appreciate the liberty we have as Americans.

(3) We sing because we are Protestants. This is not to suggest that Catholics do not sing; but may I remind you that one of the ninety-five theses of Martin Luther insisted that the congregation should be allowed to participate in the worship service. Luther in re-establishing congregational music set a pattern for all Protestants and their church music. Protestant reformers took up his suggestion on congregational singing and used it.

(4) We sing because we are Mennonites. Even though all the Protestant

churches advocated congregational music in the beginning of their history, the Mennonite Church is almost alone in the use of congregational singing as the main body of her church music.

(5) We sing because we are Christians. If anybody in the world has the right to sing, it is Christian people. Why do we sing? We sing for and to our own selves. The most natural and probably the most advantageous type of singing is the singing we do for ourselves in an informal way. Nothing is probably more encouraging to parents than to hear their little children singing as they play. They feel it is an evidence of satisfaction, and a good home situation. I think you will find the best child singers come from Christian homes. You know the situation in a lot of homes today. You can hardly imagine their children singing. I hope that all of us sing to ourselves. If we have hope and joy we will want to sing at various times. I heard of a young man who worked in a factory with associates who were very unchristian in conduct and character. This man frequently sang good religious songs while he was working. He was not only singing to himself but was leaving a testimony with those sinful men with whom he worked. As Christian people, we should sing to each other. "Soldiers of Christ, Arise" is a splendid service hymn directed to each other. In the third place, we ought to sing to God. Two examples of this type of hymn are: "Joyful, Joyful, We Adore Thee"; "Before Jehovah's Awful Throne." Why do we sing? We sing for our own benefit; we sing for others; we sing for the glory of God.

I am presenting a five-point outline dealing with the purpose of music from "Church Music and Worship" by Earl Harper.

In the first place, music is a form of spiritual impression and expression. Impression is the thing you do to other people. If you impress somebody, you give them something. Expression is an emotional outlet of a given individual.

In the second place, music prepares the way, mood, and atmosphere for true sermonizing.

Third, music attracts congregations and affords a means of ensemble worship. How many people have wandered in from the streets of our cities when they passed a church and heard the music? Music attracts people.

Fourth, music is an agent of religious education. Luther was one of the first to use music as a means of religious education.

In the fifth place, music brings about spiritual unity of Christians of all times, and in any particular present time.

"He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall

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FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. Silas Brydger, Lyndhurst, Va., is serving as evangelist in Gospel tent meetings Aug. 6-12. The tent is located at Sandy Hill, midway between Compass and Wagontown on Route 340, Chester County, Pa.

God and Israel Today is the theme of special services to be held Aug. 25, 26 at the Meckville Church in the Lancaster district. Speakers are Edith Evans, Cottage City, Md., and Josef I. Herschkowitz, Harrisonburg, Va.

Tent meetings will be held at Buchanan Homes (a government housing project) southwest of Chambersburg, Pa., beginning Aug. 12, with Bro. J. W. Hess, Akron, Pa., as evangelist. A Gospel hymn-singing will be held in the tent on Sunday afternoon, Aug. 12. For several years in this district five hundred copies of "The Way" have been distributed monthly. There have been a summer Bible school and street meetings. The work is sponsored by the Marion congregation.

A youth team from Nappanee, Ind., conducted services at East Goshen Sunday evening, July 15. The morning sermon there was brought by Bro. Orley Swartzentruber.

Bro. John Snyder, Goshen, Ind., did some accounting work for the Mission Board in Oregon the latter part of July.

Bro. Wilbur Yoder, Middlebury, Ind., brought the evening sermon at East Goshen on July 22.

Bro. S. E. Allgyer, who has only six and a half years to go to become one hundred years of age, is showing marked improvement from his recent operation and is anticipating an early release from the hospital. Let us pray for the continued blessings of the Lord upon our aged brother.

Bro. Wilbert Nafziger, Harper, Kans., preached at Protection, Kans., on July 22.

A Harvest Home and Bible Instruction Meeting will be held at Willow Street, Pa., on Aug. 18.

Bro. J. M. Nissley preached at Bear Hill near Jennings, Md., on July 22. Bro. and Sister Nissley are taking care of the work at Mill Run near Altoona, Pa., for two weeks while the Chester Kanagy family is on vacation.

The Ontario Christian Workers' Conference will meet in the United Missionary pavilion near Kitchener Sept. 1-3. Out-of-the-district speakers are J. R. Mumaw, Harrisonburg, Va., Martin Z. Miller, Steelton, Pa., and Edith Showalter, on furlough from Tanganyika. The Faculty Quartet of E.M.C. will sing.

Bro. Amos Martin was ordained July 12 to fill the vacancy occasioned by the death of his brother, Bishop C. V. Martin, at Chambersburg, Pa. A large crowd, including twenty bishops and many other ordained men, attended the ordination, which was performed by Richard Danner, Hanover, Pa. Bishops Moses Horst and Harvey Shank assisted. Arthur Ruth, Lexington, Pa., preached the sermon and John Lapp, Lansdale, Pa., led the devotions. There were four brethren in the lot.

The Harold Bauman family has moved into the parsonage which the Orrville, Ohio, congregation has secured.

Nonresistance was the theme of the third quarterly meeting held at Allentown, Pa., on July 22. Speakers were G. F. Hershberger, Goshen, Ind., Jacob Moyer, Souderton, Pa., and Elmer G. Kolb, Pottstown, Pa.

Bro. Jesse Short held evangelistic meetings at Detroit, Mich., as a part of the silver anniversary of the Detroit Mission.

About forty brethren attended an invitational study conference on Christian community relations, at Laurelville Mennonite Camp July 24-27. The conference was planned by the Industrial Relations Committee of General Conference.

Bro. Dean Slagell, who is assisting with the work at Newcastle, Ill., this summer, delivered the evening message at the Pleasant Hill Church, East Peoria, July 22.

Revival tent meetings near Mathias, W. Va., Aug. 14-26 will be conducted by Bro. Andrew Hartzler. A Christian Life Conference is to be held at the tent on Aug. 19.

Revival meetings at the Zion and Mt. Hermon churches in Virginia began Aug. 2, with John H. Shenk and Lloyd Hartzler as the respective evangelists.

Bro. Donald E. King, Pigeon, Mich., brought the morning message at Laurelville Mennonite Camp on July 29. Dr. J. James Brenneman, Belleville, Pa., discussed the Sunday-school lesson.

The Belleville Chorus presented the Youth Gospel Evangelism program at the Children's Home at Millersville, Pa., Saturday evening, Aug. 4.

Tent meetings at Stoner Heights, outpost of the Beech congregation, Louisville, Ohio, were conducted the week of July 29 with Richard Martin, of Elida, as evangelist.

Bro. D. A. Yoder and wife are spending a number of weeks with the First Mennonite Church near New Bremen, N.Y., assisting in summer Bible school and regular church work. Bro. Yoder has had bishop oversight of this congregation since its organization.

Bro. R. P. Horst, pastor of the Argentine congregation in Kansas City, writes that it will be months before all the flood victim families there will be relocated. Many houses are condemned. An organization has been formed to administer assistance which Mennonite churches may wish to give. Bro. Glen Yoder, 1620 South 37th Street, Kansas City, Kans., is chairman. His telephone number is FA-2820. The treasurer is Ora Troyer, 1436 South 40th Street, Kansas City, Kans. D. D. King, Route 5, Kansas City, Kans., is the third member of this relief committee.

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Calendar

Chesley Lake Camp, Allenford, Ont.
Junior Boys' Camp, Aug. 11-18
Junior Girls' Camp, Aug. 18-25
Young People's Camp, Aug. 25 to Sept. 1
Laurelville Mennonite Camp, Mt. Pleasant, Pa.
Second Young People's Institute, Aug. 11-17
Second Family Week, Aug. 18-24
Missionary Bible Conference, Aug. 25-31
Little Eden Camp, Onkama, Mich.
Church Music Week, Aug. 11-18
Farmers' Week, Aug. 18-25
Family Week, Aug. 25 to Sept. 1
Annual Christian Life Meeting, Lancaster Conference, Elizabethtown, Pa., Aug. 14, 15
Illinois Conference, Annual Meeting, Evangelical U.B. Campgrounds, Groveland, Ill., Aug. 14-16
Ohio Christian Workers' Conference, Martins Creek Church, Millersburg, Ohio, Aug. 14-16
South Central Conference, Annual Meeting, Pennsylvania Church, Hesston, Kans., Aug. 14-17
Young People's Institute, Iowa Mennonite School, Kalona, Iowa, Aug. 15-19
Young People's Institute, Sponsored by the Nebraska Churches, Beemer, Nebr., Aug. 17-19
Ohio Young People's Institute, Camp Zion, Canton, Ohio, Aug. 18-24
General Conference, Biennial Meeting, Goshen, Ind., Aug. 21-24
Church School Day, Aug. 26
Colorado Youth Retreat, Beulah, Colo., Aug. 27 to Sept. 2
Indiana-Michigan Christian Workers' Conference, Bayshore Campground, Sebawaing, Mich., entertained by the Pigeon congregation, Aug. 28-30
Young People's Institute, Blooming Glen, Pa., Aug. 31 to Sept. 3
Youth Conference, Johnstown, Pa., District, Stahl Church, Sept. 1, 2
Ontario Christian Workers' Conference, United Missionary Pavilion, Kitchener, Sept. 1-3
Sunday School Workers' Conference, Sponsored by Franconia Bible Study Committee, Blooming Glen, Pa., Oct. 5-7
Mennonite Board of Education, Annual Meeting, Conestoga Church, Morgantown, Pa., Oct. 18-20
Mennonite Bible Institute, Kitchener, Ont., Oct. 29 to March 21
Fall Missionary Day, Nov. 18
Bible Sunday, Dec. 9
Winter Bible School of North Central Conference and Northern Light Gospel Mission, Loman, Minn., Jan. 7-25
Mennonite Publication Board, Annual Meeting, Place undecided, Feb. 20, 21, 1952
Conference on Industrial Relations and Mennonite Community Life, Tiskilwa, Ill., March 28, 29

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- 757—The Lord and I (Poem)
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M.C.C. Weekly Notes
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- 775—The Book Shelf
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Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Brethren Wilbur Hostetler and Edwin Weaver from Dhamtari, India, were planning to visit Bro. and Sister Weyburn Groff at the Yeotmal, India, Seminary July 12-14. Bro. Groff writes that there are twenty-five students in the seminary, about half of them from the Syrian church in South India. Bro. Groff writes: "It is a thrill to hear them give their testimony regarding their call to come to north India as missionaries."

July 29 was a red-letter day at the Saginaw, Mich., Gospel Mission among colored people. Seventeen were received by water baptism and two were received by letter. The communion was observed in the evening.

The summer activity at the Saginaw Gospel Mission consisted of three Bible schools held in different parts of the city and two weeks in camp for selected children on the Raymond Byler farm near Pigeon, Mich.

Sister Elsie Selzer of the Saginaw, Mich., Gospel Mission is spending the first two weeks of August on vacation at her home near Canton, Kans.

Sister Tillie Yoder began her work as publicity secretary at the Mennonite Board of Missions and Charities, Elkhart, Ind., on July 23. Her chief duty consists in preparing and editing the material for the weekly Missions Section of the GOSPEL HERALD.—G.

Bro. Lester T. Hershey sends this note from Puerto Rico: "We had a very fine camp this year. Forty-one boys, all from our stations, were present. With the staff, we had forty-nine in camp . . . up in El Yunque National Park. There the water is pure and needs not to be filtered."

Bro. Lee Kanagy, missionary under appointment to Japan, was scheduled to preach at the Maple Grove Church, Belleville, Pa., on Sunday morning, Aug. 5. Their address until they sail Aug. 30 will be as follows: Aug. 3-9, General Delivery, Belleville, Pa.; Aug. 9-15, Stuarts Drafts, Va., c/o Jacob F. Kanagy; Aug. 15-19, c/o Mrs. Levi Shenk, Denbigh, Va.

On Sunday afternoon, July 22, the Women's Missionary Society of the Goshen College congregation sponsored a reception at the church cabin for the Orley Swartzentruber and Lee Kanagy families, missionaries to Belgium and Japan respectively.

Bro. Howard Zehr and family from the Peoria, Ill., Mennonite Mission visited the Mission Board headquarters on July 24.

Bro. Howard Hammer from the Wooster, Ohio, Mennonite Church will conduct revival meetings at Rose Hill, Ill., for the next few weeks. He covets the prayers of the church.

Bro. Ernest Bennett, treasurer of the Mennonite Board of Missions and Charities,

preached for the Fairview congregation in Oregon on Sunday, July 22, on his recent trip to the West coast in the interests of the Lebanon, Oreg., and La Junta, Colo., hospitals.

Bro. John E. Gingrich, Elkhart, Ind., preached at the Chicago Home Mission on Sunday evening, July 8.

Bro. Eldo Miller preached for the Denver, Colo., Mission on July 15. He with his family will be spending some time in Denver.

Lester T. Hershey writes from Puerto Rico: "We had a good week of evangelistic meet-

Several graduate nurses are needed for the Mennonite Hospital at Greensburg, Kans. If you are interested in working in our own church hospital, get in touch with Samuel Janzen, Administrator, Kiowa County Memorial Hospital, Greensburg, Kans. A full-time worker is also needed for the kitchen.

ings ending July 8. Rdo. Florentino Santana was our evangelist. We had twenty-seven professions of faith. About half were children who will enter our Bible class in August."

A letter from India describes some extra-routine activities: "There was a beggar at the door. I gave her some rice. A girl came with a sore eye. A matter about some medicine had to be straightened out with the village dispensary, the clerk came to have a letter signed and report about yesterday's trip to Dhamtari, and a half dozen other things. The duties of the morning are pressing upon me so I cannot write much. I just want you to know that I remember you in your field of service."

Bro. Stanley Shenk, West Liberty, Ohio, preached for the congregation at Wooster, Ohio, on July 22.

At the recent meeting of the Eastern Board of Missions and Charities, authorization was given for continuing study and contacts in an effort to open mission work in Italian Somaliland.

Bro. David Shank, Brussels, Belgium, writes of plans for intensive language study. This summer he will assist in the work camp at Genk operated by M.C.C. This will provide opportunity to do some further investigation for a permanent location. During the winter they plan to carry on some type of English work, slanted more toward Bible study and discussion than to church services. This work is planned with students in mind.

Bro. and Sister Clayton Sutter, superintendent and matron at the Eureka, Ill., Home for the Aged, announce the arrival of a baby daughter, Miriam Faith, born July 19.

On June 16 the M. C. Vogts, Bihar, India, concluded an eight-day series of meetings with the Hisri Church. The interest and attendance were good.

MENNONITE RELIEF COMMITTEE (M.R.C.)

Several older single women can be used in the housekeeping department of the La Junta Mennonite Hospital as voluntary service workers. A clean hospital is as important as good nursing service.

Openings for two women and one man are available on a voluntary service basis at the Mennonite Home for the Aged, Eureka, Ill., beginning by the first of September. A man is urgently needed to help the superintendent with maintenance and farming.

Two men, one to serve as an attendant and the other to learn X-ray technician work, can be used in the Levering Hospital, Hannibal, Mo., at once. These positions are open to voluntary service personnel.

A laboratory technician is needed for the Mennonite General Hospital, La Plata, Puerto Rico, by Sept. 1.

Two young men with painting skills can be used to paint the service unit home in Kansas City, Mo., this fall.

Anyone interested in the above voluntary service opportunities should write the Secretary for Service and Relief, 1711 Prairie Street, Elkhart, Ind.

Austin Bender, male helper at the Eureka, Ill., Home for the Aged, has completed a year and a half of much-appreciated service.

With the help of the service unit, some repainting has been done in the bathrooms and dishwashing room at the Eureka Home for the Aged. Some floors have also been refinished.

On June 30 the new building which the Vogts are occupying at Chandwa in Bihar, India, was dedicated. It was the day for the monthly workers' meeting and about forty-five Christians had a good time of fellowship.

Bro. Paul Kniss writes on July 17: "Bro. Vogt has been gathering information on the plot of land near Bathet (pronounced Batate), on which we plan to build the new mission station. Everything seems to be in order, so the next steps are to get the deed written up and to get it registered. These things require a great deal of time here in India.

Good interest was shown in the Bible school held at Mohawk in the Keweenaw Peninsula, 250 miles northwest of Naubinway, Mich., with attendance more than doubling last year's record. An unsolicited surrounding area would have provided additional pupils, Bro. Ora C. Wyse reports. But facilities for these were inadequate. The challenge of follow-up work is as yet unprovided for. A second school in the area was held at Gay, twelve miles from Mohawk.

Gilda's Sister and the Nuns

BY BEATRICE HERSHEY HALLMAN

MAY we have special prayer for Lita as she will be coming on the train Saturday for an appendix operation?" asked Gilda's mother, Dona Josefa, as I answered the doorbell—one of the many, many bells that afternoon.

Lita is a young mother of five dear little children who live in Lonquimay, ninety miles west of here, on the road to Santa Rosa. Not long ago Lita was happily converted in answer to her mother's prayers. Now only three weeks after Dona Josefa suffered such an unhappy experience at our local hospital, they would all have to go through it again. Since the son-in-law has some money he got a bed in a semiprivate ward, thinking that his wife would be better cared for, and not be bothered by the nuns. He himself is counting the cost, is convinced that we teach the true way of salvation, but as yet has not become converted.

Dr. C. was amazed when he found quite an advanced appendix; and we all realized that the Lord had overruled bringing her here just in time. How thankful we were to our Father for guiding the doctor's hand as he found the unexpected. It strengthened Gilda's faith and ours also.

Visiting hours are from 1:00 to 3:00 every Sunday and Thursday afternoon. I went on Sunday afternoon for a little while, and was glad to find that Lita did not plan to compromise her faith, even though she was having some bitter experiences too. It seems that Dona Josefa was given permission to stay with her the first few nights. During this time the weather turned quite cold and since there is no heating system in the hospital she caught a heavy chest cold sitting at the bedside of her daughter.

The first night: "Well, well, here we have you again! Surely you must realize by now that God and the Holy Mother Mary have sent you. Surely you are not going to keep on with the devil in your heart. Join us now as we recite our evening prayers and count the rosary." It was the ward nun again! Quietly Dona Josefa drew the blanket tighter over her shoulders as she answered a gentle "No, no thank-you; Jesus is in my heart." This time she felt led to answer not a word, as the nun aggravatingly continued her jibing, then finally left them alone.

The night wore on. But, when Lita needed the night nurse, Dona Josefa discovered that the call bell (above another's bed) had been disconnected. She set out to find the night nurse, but she was nowhere to be found. About 3:00 A.M. Dr. C. appeared (after an emergency residence call), and like a ghost, the night nurse came gliding in another door to be prompt in waiting on the doctor.

"How did she know the doctor came?" thought Dona Josefa to herself. The doctor gave certain definite orders and then left for home, and the nurse again disappeared into the black corridors. Only at the time to come and give the morning care (to the room, not the patient!) was the nurse seen again. Finally

Dona Josefa found a nurse who would consent to follow the doctor's orders and give the needed "hypo." Such a hectic night for mother and daughter. Again they had felt the Father's loving hand in pulling them through the neglected emergencies of that night. Their faith was strengthened.

The second night: Dona Josefa wrapped up in her blanket seated herself at the bedside of her daughter. Ever since the operation thirty hours before, Lita could not keep anything down. The scene was much as previous ones. The ward nun stood on the other side of the bed trying to dissuade these "protestant devils." Dona Josefa only sat there, wearily praying that she might soon stop the tiresome tirade. Lita tried to sleep. Rest would not come. This was a new experience for her to have so much persecution. It was more than trying to a weak person. The nausea continued and the headache increased. When the persecutor finally left, the mother quoted promises from the Bible for her sick daughter, and sang softly some well loved choruses.

The third night: A trying repetition of the other nights!

In the morning Dona Josefa came to our home for prayer, and for the usual cup of hot coffee I had offered her before taking her home. "Do you know, Senora de Hallman, Gilda says she does not know what to think. This is the first time that Jesus has not heard her prayer. Lita does not seem to be gaining strength rapidly enough, and Gilda cannot understand why God has failed to answer her prayers. It is the first experience of that kind for her, and she does not know what to think. So I took her close to me and told her that God is testing her faith; she must ask Him to forgive her and continue praying. He is working, only we don't see it yet. We must not give up. That isn't faith. Senora, will you pray for Gilda and Lita that they may not fail this test?"

GREATER LOVE

BY CORA M. NICODEMUS

When Jesus returned to His heavenly home,

*The angels, greeting Him, cried,
"And what of your mission you left on earth?"*

*"All's well," He quickly replied,
"For I've left it all in the hands of men,
Their feet shall my errands run,
I've planted the seed, they shall water it,
And see that the harvest's done."*

*So, mine are the feet of the Master;
Are they going where Jesus would go?
Have my hands carried touches of gladness*

*To those He would have me to know?
For what is life but a giving,
And giving of all we live;
I can do no less than my Saviour,
Who had only His life to give.*

Newton, Kans.

At the end of the week the doctor allowed Lita to go to her mother's home. At the end of another week she made the trip home to Lonquimay. She writes that she is feeling stronger than ever before, and she is thankful to God for that. Once more our loving heavenly Father has answered Gilda's prayers. Now Gilda is putting all her energy into praying definitely for her father's complete conversion, and complete surrender to the Lord Jesus. Would you not like to pray with her? We are also praying with her for Lita's husband to accept the Lord as Saviour. Will you not also join us in this request?

Trenque Lauquen, Argentina.

Women's Activities

How often was that handy family car backed out of the garage and sped down the road during this past week? Where did it take you? Was it on an errand of mercy, did it concern the welfare of someone else, did it have the slightest connection with the work of His kingdom, or must you confess those were fundamentally selfish trips, legitimate and honest enough, but not purposefully contributing to life on the higher level? A trip for the spare part of a neighbor's broken-down tractor can be on a very high level. The spirit in which we do our work is, of course, as important as the work itself.

Our Lord and Master went about doing good. The poet commenting on the purposeful life Jesus lived concludes with his confession that we too often find ourselves just "going about." Jesus went about to do good. Let us scrutinize our goings and comings.

Did the car take you to sewing circle? Did you experience the joy of consecrating the day for the welfare of others? Did the burden of someone else's need fall even slightly on your heart? Did you pray for them? This is a day of great opportunity for the women of the Mennonite Church in America. God has seen fit to bless us with all things needful so that we have not only the necessities of life but the overflowing blessing—the superabundance to be shared. To be shared! What are we doing to feed and clothe, to strengthen the fainthearted and distressed of our world?

Through the sewing circle we have an avenue for carrying out our responsibility in this respect. Here, by sewing, gathering together, canning, packing, we can do something for Christ, for the Church, and for humanity, that is particularly in the province of woman's gift and aptitude. I am personally very glad for this way we have of helping. If some sister not an attendant of her local sewing circle reads these lines, will she not seriously consider and examine her 'goings and comings'? Perchance she might find she has arrived on the third Thursday of the month, or is it the second, in a sewing circle, to do her bit. In the light of Christ's work or of eternity the bit will seem small enough. But at that, when carried out in the true spirit and in devotion, it is altogether worthy, thank God, for His "Well done."

—Minnie Graber.

Missions Editorial

Orthodoxy and Missions

To be orthodox means to be straight, or sound, in the faith. The word is made to do service for a great variety of viewpoints, and each thinks, perhaps sincerely, that he is orthodox. A man was once accused of modernism because, they said, he was not sound on the tribulation. Without arguing the general question we want simply to examine the place of missions in the picture of orthodoxy.

Someone who does not accept evangelism and missions as the central task of the Church in the world cannot be admitted to be orthodox, however strongly he may hold to other cardinal doctrines of the Word. After all the Great Commission, recorded in all of the four Gospels and in Acts, is a **command** of our Lord. But we would not for a moment seek to establish the claims of evangelism and missions by a mere appeal to any commandment, nor by a marshalling of proof texts. In the New Testament the active spreading of the Gospel is a part of the total pattern. It cannot be isolated as a department or even merely as one of the functions of the Church.

Why did Jesus come? "To seek and to save the lost." As He faced Calvary He said, "But for this cause came I unto this hour," and on Calvary He was "reconciling the world unto Himself." The drama of God's redeeming grace seeking out sinful men goes relentlessly on in the Gospels from Matthew 1 to John 21.

In the Acts the pouring out of the Holy Spirit appears to have had one primary purpose: giving power to witness. The New Testament Church had one consuming zeal: "They went every where preaching the word." The outstanding mark of the ideal church in Thessalonica was that from them "sounded out the word of the Lord . . . and . . . in every place your faith to God-ward is spread abroad."

For why should we have the word of life if not to bring its healing balm to others?

The answer to this question, however, is not entirely self-evident. There are those still among us who would enjoy the blessings of the Gospel selfishly. There are those who know the facts of salvation, forgiveness, love, and grace without apparently understanding God's purpose. The prophet Jonah was one such. He said, "I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil . . . Therefore I fled . . ." He had the facts all straight but hopelessly misunderstood their meaning. In theology he was orthodox, but in missions his faith was defective. How does our faith measure up?

Missionary Bible Conference

August 25-31

Laurelville Mennonite Camp

Saturday, August 25

4:00 p.m. Registration
6:30 p.m. Get-Acquainted Fellowship
7:45 p.m. Opening Address

Sunday, August 26

9:45 a.m. Sunday School Lesson
10:45 a.m. Missionary Sermon Ralph Smucker
2:30 p.m. A Vision for These Days Milton Brackbill
6:30 p.m. Vespers Mrs. C. V. Winslow
7:45 p.m. Missionary Message L. S. Weber

Daily Schedule, Monday Through Friday

8:00 a.m. Morning Devotions and Breakfast
10:00 a.m. Studies on the Holy Spirit Milton Brackbill
11:00 a.m. Mission Periods, in charge of Mrs. C. V. Winslow
J. D. Graber
12:15 p.m. Lunch
(The afternoons will be kept open for rest, recreation, and informal discussions)
5:30 p.m. Supper
6:30 p.m. Vespers By various missionary speakers
7:45 p.m. Pictures of mission work in Africa and India Ralph Smucker

M.C.C. Weekly Notes

New Regulations for C.O.'s Still Pending

The presidential regulations to implement the new law under which conscientious objectors will be ordered by their local boards to do work "contributing to the maintenance of the national health, safety, or interest" are now being prepared, but it is likely that several weeks will elapse before they appear in final form and are made effective. In the meantime the regulations under the 1948 Selective Service law remain in effect and registration, classification, and appeal procedures are continuing as before.

A number of our young men have found it necessary to appeal to state appeal boards in order to obtain the classification to which they feel they are entitled. In the case of an appeal for a IV-E classification, the state appeal procedure includes an investigation by the Department of Justice and the opportunity for a personal hearing before an officer of that department. Young men concerned should be sure to avail themselves of this opportunity upon receiving notice of the time and place of the hearing. Failure to do so is almost certain to militate against the interest of the person appealing.

500 Mennonites to Go to Uruguay

The group of about 500 Danzig and Russian Mennonites who wish to migrate to Uruguay will probably not leave Germany before September. A number of details remain to be worked out. Selection of candidates must be completed and visas arranged for. The foreign office of the Uruguay government cabled its Antwerp Belgian Consul to visit our camp at Gronau for the purpose of interviewing and visaing each applicant.

Do we understand clearly that if God is merciful to me He wants just as much to be merciful to others? Can I hold the pure Word of God without a passion to make it known? That would be impossible.

The government of Uruguay will approve each person separately and not as a group as they did for the previous immigration.

Agricultural Trainee Program Expanded

Thirty-one young people, twenty-one men and ten women, from Germany, France, Holland, and Switzerland will arrive in the United States the first part of September. They will be assigned to different Mennonite farm communities where they will help with the farm work and learn American agricultural methods. An important part of this program is to give these young people opportunity to become acquainted with the American Mennonite churches and especially with youth work. The young women will probably be assigned to work in Mennonite institutions, hospitals, children's homes, or old people's homes. If anyone is interested in taking one of these trainees into his home, write to Mennonite Aid Section, Mennonite Central Committee, Akron, Pa.

C. J. Dyck to Visit West Coast Churches

C. J. Dyck will visit the churches on the West coast Aug. 1-8, beginning in Oregon. Bro. Dyck returned from South America last May and is making this tour in the interest of the Mennonite colonies in Paraguay. Aug. 10-20 he plans to visit the churches in Kansas and Oklahoma. P. C. Hiebert, Hillsboro, Kans., and Albert Gaeddert, Inman, Kans., are making the arrangements for this part of the itinerary.

Relief Personnel

Agnetha Duerksen returned to her home in Kansas after spending two years in Germany at Bad Duerkheim working with refugee children.

Alta Schrock of Goshen College left July 23 for Stuttgart, Germany, where she will replace Miriam Bowers in the M.C.C.-I.R.O. team.

Bro. and Sister E. E. Miller returned to

(Continued on page 772)

Mission Board Report

(Concluded from last issue)

Kansas City, Kansas, and Kansas City, Missouri

We praise God that by His mercies, which are new every morning, another year of the ministry of His grace has been made possible in the three areas of Kansas City.

In the Morris area, the witness of our Lord has been somewhat dimmed by the seeming victories of the defeated one, but we rest in the sufficiency of our Mighty Deliverer for ultimate, complete victory according to His purposes. A vacation Bible school was again conducted at this place the past year.

At the Gospel Center there has been an encouraging growth in attendance and in the manifestations of our Lord's grace and power. The vacation Bible school here was the most successful thus far.

The Hospital Service Unit program, with its present full staff of eleven members, continues to afford great opportunities for Christian witnessing. Although the frequent change in personnel is somewhat of a handicap to the best interests of the Sunday schools, yet this program makes possible simultaneously, the regular Sunday schedule at both places of worship as well as the additional ministry of Sunday afternoon hospital visitation, distribution of tracts and the "Way," and a monthly preaching appointment at each of two rescue missions.

A Missionary Training Institute, sponsored by Hesston College, was conducted at the Center with an enrollment of between twenty-five and thirty students, mostly from the college.

We are grateful for the contributions by Brother and Sister Maynard Yoder and Sister Evelyn Weaver who have labored with us the past year. The Yoders are formerly from Pennsylvania and graduated from E.M.C. in 1950. Evelyn Weaver's home is in Fort Wayne, Indiana.

Confirming the fact that God is no respecter of persons was the incident of two widely divergent souls taken by death the past year. One, in the Center area, like the prodigal, had wasted her life in riotous living, finishing out her last few years in physical suffering, but withal, never wavering in her constant choosing of God's will. The other, a refined lady of high social standing in the Morris community, always courteously rejecting salvation until shortly before an unexpected end, when she restfully accepted her provision in Christ.

We sincerely thank the many who, the past year, have shared with us in possessions and prayers. May God abundantly bless you.

Brethren, rejoice with us at the many evidences of the moving of God's Spirit in the hearts of both sinner and saint and pray with us that there may be an unhindered continuation of the pure grace of our Lord Jesus Christ in the mission work in Kansas City.

Edward Yoder.

Toronto, Ontario

Another year has been spent as workers together with Him. It is with increasing joy that we share the blessed task of ministering the Gospel of God to a needy world. We pray that as our witnessing days grow fewer we may experience more abundant grace and strength for this ministry.

Once more the Lord has crowned the year with fruitfulness. Souls have been won to His kingdom and a number have joined our fellowship. In the past few months we have seen the fearful, the unbeliever, the prodigal, and the self-willed turn to God in true repentance. "The Lord's hand is not shortened, that it cannot save." It is our concern that these young believers and the entire flock might be led to a strong experience with a faithful and consistent testimony.

Another source of gratitude for this report is the opening of a new point of witness in our city. Our local mission board has just completed a fine church basement building in a large housing area. This field presents a real opportunity, especially for personal work in the homes. The initial canvass revealed many open homes and hungry hearts. Although the response in attendance at first was small, the growth of the Sunday school since has been quite satisfying.

There has been a steady increase in both interest and attendance at each point and may God richly bless the message of the Gospel throughout this coming year.

E. L. McDowell.

Spanish Missions

Chicago, Illinois

We are always happy to tell what God has done through us in our meager efforts to advance the kingdom. We pray that each year those efforts may count for more.

The Church

Communion and baptismal services were held in May at which time two young men were received into fellowship. Evangelistic services were conducted by Brother T. K. Hershey in June. One decision for Christ at that time and a number of others in later services gave reason for faith in the Lord's doings. The Mother's Day services in May and the Father's and Children's Day in June are always accepted as worth-while observances because of their spiritual help to those who participate. The Wednesday prayer service and Bible study has continued to be a service in which the active members feel an urgency to participate, because they know it means spiritual growth. The special chart studies in the Old Testament that are being given in English each Sunday evening for the young people, we believe, are fulfilling their aim to increase the interest and to aid in the greater consecration of youth for Christ.

Various Activities

Forty-nine children were again given the chance to find recreation and a kindly treatment in the homes of Mennonite families in the country churches. They went to various points in Iowa, Illinois, and Indiana. Upon their return they always tell of their never-to-be-forgotten experiences. Eternity alone will reveal the full meaning of this service.

The summer Bible school, consisting of ninety-four in attendance, was made possible by the help of a fine group of teachers, about half of whom came from outside the city, the rest being local residents. The true value of this work we cannot estimate, but we are sure that God knows all about it.

The service units from Goshen College and the workshop consisting of students from the Seminary brought their definite contributions. The willingness of the service units to work to the limit for a day and to enter co-operatively into the mission program, inspired the local workers. Then the fact that the workshop brought contact to some new homes with new attendants in our services gives us hope for future efforts.

Our Sunday School

We are glad for the outside help, which is always necessary at our Mexican Sunday School, and which has been given so cheerfully by Brother and Sister Robert Springer, Brother and Sister Dana Troyer, and Sister Ruth Kauffman.

Of the thirty savings banks that were accepted by the children of the Sunday school, twenty-four came back with a total of \$56.34 as offerings for missions. Aside from that, a girl's project brought \$10.00, and the regular lighthouse missionary offering totaled \$140.81. The latter goes monthly to some different field.

The Workers

Sisters Dorothy Bean and Alda Rosenberger have been on the job all year carrying a heavy load of responsibilities which they have borne willingly and creditably. Brother Frank Ventura and Brother William Lauver gave their services unselfishly to keep the pastoral part of the work going during most of the year. The writer of this report and wife have been here since December first and have since been going through the usual process of adjustment to a new field of labor.

The Future Home of the Mission

The property purchased last year has as yet not been available, neither for occupancy by the workers nor as a meeting place for the regular services. One apartment has been used for Sunday school classes and for the weekly Bible groups and prayer meetings. We now have high hopes that during this coming summer we may get possession in full.

We realize that the Mexican people need evangelization. This is the Lord's work. We want to accept the challenge to go forward.

J. W. Shank.

La Junta, Colorado

As we look back over the year 1950 it is with gratitude in our hearts that we exclaim as Samuel of old did, "Hitherto hath the Lord helped us." We are conscious of His continued help and blessings during this past year and in this same confidence we go forward into another year.

Brother and Sister L. S. Weber, from Argentina, were with us for a week during March. Brother Weber conducted a week of evangelistic services for us in Spanish during that time. We were glad for his co-operation and for the spiritual blessings we all received. Several souls confessed Christ as their Saviour and two of these were baptized.

We had to discontinue our radio program in the fall because of the lack of money. High living costs and poor crops caused by drought and hail have made it almost impossible for our Spanish-speaking people to continue to support this program.

We continue to witness to the saving grace of our Lord Jesus Christ in Sunday school and Sunday and Wednesday evening services. We are also glad for the faithful help of some of the hospital workers and nurses in our Sunday school.

David Castillo.

Mexican Border, Texas

The past year has been one of joys and disappointments, with the joys outweighing the disappointments. God has again been merciful to us and has blessed us. Souls have been saved and the cause of Christ furthered.

Brother Elvin Snyder and family moved to South Texas in September. Brother Snyder is teaching school in Yorktown and helping with the work among the Mexican people. Their help and fellowship are greatly appreciated. With their coming came also the possibility for more regular services in Beeville where we have a number of members.

The prayers of the church at large are requested for us as workers and for each one of our members. Due to proselyting by two of our Mathis churches, one young boy has been lost as a member of the Mennonite Church and others may possibly be lost unless we as Christians pray definitely for them. Pray that God's Holy Spirit will guide and direct us, His children, in the work here in Mathis and South Texas.

Eldo J. Miller.

Colored Missions

Chicago, Illinois

We praise God that we are able to report many blessings in the work since our last report, for which we thank God.

Brother and Sister Robert Stoltzfus, as of last June, were sent to serve as apprentice helpers for a year. They have been of great help and their services have been appreciated.

Brother Norman Hobbs of Iowa City conducted revival services for a week at Bethel shortly after our camping season. Sister Hobbs conducted children's meeting every night. These meetings were greatly appreciated.

Sister Leona Litwiller sent in her resignation effective as of December 31, 1950. We have missed her in the work considerably. She came to us two years ago, October, 1949. She gave faithful, dependable service and was cheerful, helpful, and co-operative when conditions were most taxing. Her efforts were an example of Christian service in action. She was loved and had the confidence of those among whom she labored. She is now Mrs. Aaron Slaubaugh and may the Lord bless them both in their service for Him. May the Lord bless her in her continued efforts for His service.

We regret that Sister Lark's health has prevented her from engaging in the various activities as she would love to have done. However, we praise God that we have seen the results of the Holy Spirit at work this year.

A great need of the work here is a place in which to worship and we feel that in the Lord's own time this will be provided.

A very brief summary is as follows:

Bible Schools

Name of School	Time	Teachers	Grades	Enrollment	Average Attend.	Dates
Bethel	9:00-12:00	15	Nurs.-8	320	204	6/26-7/7
Dearborn St.	1:30- 3:30	7	Kgn.2-8	82	48	6/26-7/7
Rehoboth	9:00-12:00	7	Kgn.2-8	85	70	7/3-7/16

Robert Stoltzfus was superintendent of the Bethel and Dearborn schools. Richard Yordy was superintendent of the Rehoboth school at Hopkins Park. The friends at Rensselaer donated us a bus for the work at Rehoboth. Aaron Slaubaugh was our licensed bus operator. He collected the children each day and returned them to their homes.

Forty children from Bethel and Dearborn Street enjoyed camping at Rehoboth. The bus was used to transport children to and from camp. They went in three shifts, each shift spending a week. We praise God for two mothers among the volunteer helpers: Nellie Evans from Bethel and Charity Latimore from Dearborn Street. Nicholas Tang volunteered his service for the entire camping period as gym teacher and counselor. (The sisters came in separate weeks to help with the cooking.)

We used camping as an opportunity to teach the young Christians—most of the children were Christians—the program of the M.Y.F., and gave them opportunity to practice each phase of the fellowship.

As a result of camp life and the teaching given at Dearborn Street, Sister Charity Latimore was one of the six who came into the visible church on February 21, 1951. Three children came into the church on the same date as a result of the Bible school at Rehoboth and the Sunday-school class held all fall by Sister Lark at Rehoboth.

The work is now carried on at Rehoboth by the voluntary service of Brother and Sister Aaron Slaubaugh.

Our hearts rejoice in the growth of some of our young Christians. We are reminded of the parable of the SEED that was hidden in the ground. The farmer went about his daily routine and could not see the seed growing, but in due time he saw the blade; then he knew there was growth. So we this year, who have been faithful in sowing, could not see the Word of God growing. Many times we were discouraged, thinking that the Word had fallen by the wayside or on stony ground. We slept, we ate, we went about our daily routine—we prayed and continued to sow. In the meantime, the

Holy Spirit was faithful in warming the Seed, watering it, breaking up the soil, and weeding the heart. All at once we realized we saw a tiny blade.

Pray with us that the growth will continue until the Lord of harvest shall find golden grain when the harvest time comes.

James H. Lark.

Saginaw, Michigan

The mission in Saginaw, Michigan, was taken over by the General Board at the request of its local committee, December 1, 1950. The work is primarily with the Negroes, but there are limited contacts with whites and Mexicans. The population of the Negroes is approximately 15,000, and the majority of these find employment in the Chevrolet Foundry located in this city. Their living conditions are better than those in our larger cities, but housing is a big problem.

Because of social and economic situations which exist among the colored, many have been driven into the sins of the underworld. Of course, the result is a spiritual decline in the church, and in the home. The conditions that exist offer many opportunities for the church to help them in meeting their social, economic, and spiritual needs.

Our work thus far is concentrated in Bible training through our dozen Bible classes during the week. Much personal work in the homes, jail services, and Sunday services are other activities which make these people conscious of the Lord and Saviour. However, the work has only begun. We are undertaking a building project to meet the needs of a place of worship and youth activities.

We ask much prayer for this work.

LeRoy Bechler.

Rural Missions

Culp, Arkansas

CHURCH

The Bethel Springs congregation continues its witness in the Culp community with regular services twice each Sunday, midweek Bible studies, cottage prayer meetings, and conducting or helping with funeral services, and other special services in the community. Two series of evangelistic meetings were conducted: in the spring by Brother Ed Miller, Gulfport, Mississippi, and in the fall by Brother Ernest Garber of Nampa, Idaho.

Three summer Bible schools were sponsored by the congregation. One was at Bethel Springs School, one at Advance, and one at the Pleasant Valley community building near Calico Rock but across the river from Culp. We continue to help support the Advance work with personnel and with funds. Brother Clifford Strubhar still serves as superintendent in charge at Advance. The interest there continues good.

The lack of sufficient industry and employment within the local community remains a very real challenge in a number of ways. But as the work goes forward, or stands still, or apparently reverses we desire to be a people enabled in every circumstance to "stand still and see the salvation of the Lord."

Frank Horst, Pastor.

SCHOOL

"Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). Realizing the truth of this statement by faith, in these critical days when there are so many questions in the minds of old and young alike, we at Bethel Springs School are endeavoring, by His grace, to do all that we can to acquaint the children and patrons of our school with Christ, the Prince of Peace, the Rock of Ages, and the Saviour of the soul.

Several interesting things might be mentioned in connection with this year's school activities. We now have an enrollment of fifty-five which is the largest in the history of the school. This is encouraging to students and teachers, too. Our increased enrollment is partially due to the fact that transportation has been provided for bringing students from the Optimus community. We also have fine out-of-state students who have blended in well with the school and community.

The increased enrollment has also increased opportunities and responsibilities of each teacher. Daily we are conscious of our dependence on Christ, the Master Teacher. We do wish to witness to God's faithfulness in spite of our failures.

We have this year an organized Student Council. This group works for a better understanding between teachers and students. The Council also arranges and plans for a student chapel every six weeks, and some extracurricular activities.

The High School Chorus was "born" this year. This opens a new avenue of development and service for our young people.

On Thursday afternoon at 4:15 the faculty meets to counsel together on school problems and plans. This meeting is climaxed by a sharing of prayer burdens and Christian fellowship at the throne of grace.

We as teachers, Frank Horst, Principal, Dorothy Horst and Paul Diener, High School, Lydia Driver, Intermediate, and Mae Strubhar, Primary, wish to express our appreciation to those who have so

faithfully given their moral, financial, and prayer support to the school during the past year. We also solicit your continued interest and help to the school in years to come if Jesus tarries.

We are most thankful for the spiritual progress in our school. May each one who has learned here the Word and will of God "be . . . doers of the word, and not hearers only."

It is certain that only God has a complete account of the work of our school. To Him be all honor, glory, and praise.

Mae Strubhar.

HEALTH SERVICE

During the year the school children have had their regular check-ups, weighing, measuring, etc., and first-aid treatments. Inoculations have been given to some of the community folks as well as to the school children, also first-aid treatments. Visits have been made in a number of homes to visit the sick and to give advice in health problems. Day and night nursing care has also been given in a number of homes. Several obstetrical cases have been cared for in their homes.

We have had two bed patients in the clinic—one an obstetrical case, the other a young man who was quite ill.

Trips have often been made to Mountain Home and Batesville to take patients to the doctors or hospitals.

The State Inspector of Hospitals gave us a visit and was highly pleased with the clinic building and setup, and said he would grant us a license to operate it as soon as we wanted it. Miss James, the State Supervisor of Maternity Nursing, also visited us and gave us much encouragement in the planning of our work. She said we could expect it to take time and much teaching to build up a strong health program in this area. But she sees a great need and offered help in outlining a teaching program.

The location of a Mennonite doctor in the area so that he could be available for counsel and help would be desirable. We are at present in correspondence with a young man who has registered an interest in filling this need.

Elta Horning came to help at the clinic from the middle of June to the first of December.

David and Rhoda Wenger arrived at Culp on the eighth of February to take over the work at the clinic; so we were able to leave by the last of the month.

Mary Alice Detwiler.

* * *

The building of the house is complete with the exception of a few minor finishing touches. The garage has not yet been started and the old barn is still serving as garage. We hope to have the garage well under way by summer. We also hope to make a small lawn and do a little landscaping during the spring months.

At present there is very, very little clinic work to do. We are in the process of obtaining the clinic license as well as the Arkansas Midwifery and R.N. license for Sister Wenger in preparation for the opening and dedication of the clinic, which will be approximately May 20, 1951. We feel that we have most of the needed materials to begin the clinic. However, we still need two bedside cabinets and one bassinet to complete our working equipment. The great and pressing need for a telephone continues, although the prospects, at present, for obtaining one seem somewhat more hopeful than in the past.

After a little more than one month in Arkansas both Brother Wenger and I feel much at home. The outlook of the work appears hopeful and we will go on as the Lord leads. We hope to be able to meet the health needs of the people in this area.

Just now, while the clinic work is slack, we are kept busy cooking for the school in their hot lunch program for the children.

Respectfully submitted,
Rhoda and David Wenger.

FARM

A persevering effort was made toward a family sustenance basis for the mission farm. Soil improvement was the primary objective. Visible advances were the addition of a small field and the building of a small hay shed for added feed storage and livestock shelter.

An interesting thing of the past year was the partnership with a local family for the care of the mission farm for the release of the farm manager for a visit to his parental home in Oregon. This helped to narrow the gap between Northern folks and local people. It also helped a laboring man to think in terms of economic stability from a limited acreage and facilities.

The one thousand capacity broiler house was a life saver for cash profits on the farm, with two out of three bunches of broilers hitting the profit line.

A forward look is the possibility of holding investment to the cash received from timber sales cut according to a conservative forestry practice.

The old problem of all the Southeastern U.S. is still very real—that of the need for imported food and supplies in the midst of farm produce marketing problems. The mountain problems of small fields, rough topography, run-down soil makes machine efficiency often a prohibitive overhead.

As we worked on the problems of the last paragraph we had many and varied opportunities to work with and for our good hospitable neighbors in exchanging work, etc.

By using these opportunities one opens up a direct Christian witness by life and word, and also one gains a valuable insight into their goals, background, problems, and ingenuity; into their lives in general.

By the grace of God and the help of interested Christians' prayers we want Gal. 2:20 to be a living reality in our lives, and by the power of the Holy Spirit use our opportunities for God.

Respectfully submitted,
C. D. Strubhar.

Child Welfare

West Liberty, Ohio

The Lord has provided for our needs during another year. We were reminded over and over again of our need for His leading and of His concern for us. We praise our heavenly Father for His love and grace.

After receiving the consent of the Mission Board, we started on our remodeling program the last part of June, 1950. Late in the summer we felt effects of the world conditions because certain plumbing fittings were difficult to purchase and costs rose rapidly on such items.

The plumbing was started in the Girls' House. All fixtures, drains, and water pipes were to be removed and new ones installed. We placed the girls in private homes until school started. We finished on the Girls' House early in January and then began work in the kitchen and dining room. We do not intend to begin work in the Boys' House till summer when we can again place the boys in private homes for the summer. During the past summer we also re-equipped and moved the laundry into the basement of the Girls' House, installed storm and screen sashes on both buildings, and painted all woodwork on the exterior of buildings. We have contacted most of the Ohio churches for help in this program and also to better acquaint them with the work of the Home.

Brother Robert Ekland joined our staff on September 1, following his appointment by the Child Welfare Committee to serve as case worker. We had a service unit of three members for twelve weeks in the summer at which time the regular workers took their vacations. At present we have a competent staff of nine members. We have not been able to find a nurse.

This year we experienced a decline in the number of admissions and there were none placed in foster homes as a result of this privilege being taken away from us by the State Welfare Department. Since our staff is increased they have again granted us this privilege effective January 1.

The greatest need in the Child Welfare program of the church, as I see it, is for more Christian foster homes who will accept and even ask for children who are handicapped physically, below average mentally, or perhaps too old to make the best adjustment in the foster home. We also need homes who will take children for short periods of time or who would be willing to give them up when their parents again want them.

We ask an interest in your prayers that we might be good stewards as we accept the challenge which these unfortunate children present.

Paul Sieber.

Kansas City, Kansas

Present Arrangement

The Kansas City Mennonite Children's Home is arranged to take care of sixty children, twenty-four school-aged girls, twenty-four school-aged boys, and twelve preschool children, aged two to four. To do this, we have a staff of at least twelve workers. During part of the past year we have been able to secure the services of a young man who helps with the maintenance work and works with the boys. He has helped them with woodworking, thus directing some of their playtime into creative work. We hope that we will be able to keep a young man on our staff.

Superintendent's Dwelling House

During the past year a dwelling house has been built for the superintendent and family. We praise the Lord for filling this great need. We are praying that sufficient funds will be forthcoming to erase the debt on the building. The amount budgeted for this dwelling was \$10,000. I was earnestly hoping that this amount would also take care of the furnishings that would need to be purchased. Although the building itself did not cost quite that amount, the total cost of the dwelling and furnishings exceeded the amount by several hundred dollars.

Number of Children

At the time of this writing we have fifty-six children. We have been averaging between fifty and sixty children during the year. The need for child care arising from broken homes seems to be increasing instead of decreasing. However, I feel that our Home has as many children as should be together in one group and I do not recommend more buildings.

Remodeling

We do need, however, to remodel the front part of our building. The second floor is frame construction and is old and in need of repair. You may recall that funds were solicited a few years ago but the work was never done. We are hoping to be able to do this remodeling without much further solicitation as an amount over \$11,000, is on hand. We may be able to do this remodeling in the summer of 1952.

Provisions

The congregations in the Middle West have been very faithful in supplying our needs along the lines of food and clothing. They, and many others who support the work by gifts and prayers, are making it possible for us to continue this work with unfortunate children.

May the Lord continue to bless His work and use us to His glory.
Glen Yoder.

Mennonite Youth Village

The Mennonite Youth Village project for the summer of 1950 consisted of the building of a summer camp for children, and the operation of the camp for two groups of children. The camp is located on property near White Pigeon, Michigan, owned by the Mission Board.

A Voluntary Service builders' unit, under the direction of Joe E. Brunk, spent several months constructing four rough, summer type buildings, planned to care for thirty-two children in a summer camp program. During the latter part of the summer, another Voluntary Service unit operated the camp program for two groups of children of ages twelve to fourteen and nine to eleven, respectively. These were underprivileged children selected and sent principally by the Fort Wayne and Lima missions. There was no charge to the children. Food donations from near-by churches, and equipment donations from sewing circles helped to support the program. The program included group recreation, study, and religious activities. The children themselves, and the missions sending them, both reported a real benefit from the camp experience. Brother LeRoy Garber served as manager and both he and Sister Garber gave their services to the project during the spring and summer months. They continued to live on the property during most of the winter.

For the 1951 summer season, plans are made for the construction of an additional building, and for the operation of a summer camp program for a number of groups of children. Paul Bender.

Homes for the Aged

Rittman, Ohio

We are grateful to our heavenly Father for His blessings during the year. He has supplied our needs, enabled us to meet our operating expenses, and blessed us with a full staff of workers. We also had a service unit during the summer months which permitted some of the regular workers to take vacations. The service units were very much appreciated by the workers as well as by the inmates.

There were eight deaths during the year. Of the present inmates, two are totally blind, five mentally ill, three entirely helpless, and one deaf. The average age of the inmates was eighty years. The Home was filled to capacity during the year. Our waiting list is still increasing.

We earnestly solicit the prayers of the church that the Lord may continue to grant us His blessing that the name of Christ may be exalted as we minister to the aged for His glory.

Aaron J. Peachey.

Eureka, Illinois

In the past year the brotherhood gave funds for much-needed equipment and repairs on the building, such as the new roof, insulation, additional electrical circuits, a new washing machine, clothes dryer, bulk bottled gas service, dishwasher, food mixer, and a new gas range. We have been further encouraged by the increased interest of sewing circles, M.Y.F. groups, and Sunday-school classes in special spiritual and physical blessings. Several individuals have spent their vacations in service to augment our undersized staff. The increased interest in service projects and gifts is paralleled by deeper appreciation on the part of the members of the Home and is surpassed by requests for admission of many of the brotherhood to whom Christian care would be a blessing.

Are we lagging too far behind the population trend in providing sufficient facilities to care for the ever-increasing numbers of our aged brothers and sisters? Must our people spend a year or more on our waiting list? Many of these pass on to glory before their turn ever comes. More pathetic is the case of those who wait perhaps several years and then learn that they are too feeble to be admitted since we do not have sufficient help to admit those who are incapacitated. It was indeed heart-rending to turn away a former member of the Executive Committee of this Board who faithfully served the church for many years. These are some of the problems which confront us which should be solved by a larger segment of

the church than by several institutions. The willingness of our capable local board to share in the responsibility of the Home means much to us.
Clayton C. Sutter.

Hospitals

La Junta, Colorado

The work of the La Junta Mennonite Hospital and Sanitarium has proceeded regularly, throughout the year. As indicated in last year's report the Nurses' Home was to have been dedicated in June. This dedication service was held and the home has been occupied throughout the year. It has served a very valuable purpose in our whole program.

The lawn has been graded, and landscaping partially completed. We have put in some of the trees and about half of the lawn. This is all doing well.

The new laundry equipment has been installed in our laundry. This was purchased from the Woodman Sanitarium. It was second-hand equipment, but new for our institution.

The physical remodeling prophesied in last year's report is in process of execution. The unit for the record department is completed. We are now installing and equipping a central supply room, a lounge room for employees, a room for physiotherapy, emergency room, drug room, sewing room, and larger laboratory. This work will be completed in the next few months.

In the business office, much effort has been made this year in closer collection of accounts. Very definite organization has been effected, and an increased percentage of collections has been noted.

A voluntary service unit has been organized and is now working in the institution. Very valuable service has been given in building a garage, putting on a new roof, working in the different places in the hospital. The service unit will be enlarged through the year, and we know that this marks an epoch of service in our institution which will mean very much for us.

The services of a full-time chaplain have been appreciated through the winter months. Brother Lee Kanagy has been here giving full time to the work of a chaplain. This has rendered valuable service in organizing the units of spiritual administration in the hospital. Brother Kanagy has presented an outline and suggestion for the future enlargement of this phase of our activity.

The Medical and Surgical Staff has adopted a new constitution. The critical point at issue in this constitution is an effort to bring the work of the records of the hospital up to standard.

Our outline has been standard, but the execution has been weak. Under self-government it is hoped that the staff will bring this part of our work up to standard requirements. This department is under the efficient leadership of a trained librarian.

The census in the hospital held up about the same average this year as last. The Santa Fe Hospital is now working in the town, and our attitude is one of co-operation. We feel that the work of the hospital is on a secure and firm basis.

The Lord has been with us this year. We look forward to His continuing blessings throughout the year. We ask an interest in your prayers.

Respectfully submitted,
Allen H. Erb, Superintendent.

Greensburg, Kansas

When we look back on the first year of service in the Kiowa County Memorial Hospital, Greensburg, Kansas, we must surely say the Lord has blessed us abundantly.

In our last report to the Mission Board we made mention that we needed a laboratory X-ray technician. That need has been supplied and we feel that we are able to give a valuable service in that department. We are grateful to our God for giving us an adequate staff the past year. Our service has not been hindered because of lack of personnel. Several changes, in personnel, will be made in the near future. The administrator, Wesley Jantz, has been ordained to the ministry and will take up pastoral duties at La Junta, Colorado, June 1, 1951. Samuel Janzen will take up the work of administrator on May 15, 1951. Miss Lydia Diener, superintendent of nurses, is planning to resign her position August 15, 1951. This position has not yet been filled. Several of the other graduate nurses have served a year and have other plans for the future. So we will need several graduate nurses to fill these places of service. We are trusting that God will supply the needed personnel to carry on this work of ministry to the sick in the name of Christ.

According to the contract, we are to review the progress of the hospital with the Kiowa County Memorial Hospital Board every four months. We have had a very fine working relationship between the Kiowa County Memorial Hospital Board and the Mennonite Board of Control. Both boards have felt continually that the hospital is rendering a valuable service in the community and it has been appreciated.

The first year we have admitted 768 patients to the hospital. There were 113 babies born. We had a daily average census of ten and this gave us a fifty per cent occupancy. We have ministered

to Christians and also many non-Christians. We have tried to leave a consistent Christian testimony with each one. Through the efforts of personal work there have been three confessions of Christ the past year.

Again we say we have felt the blessing of a kind heavenly Father on our work and we trust He will continue to use this ministry to the glory of His great name.

Respectfully submitted,
Wesley E. Jantz, Administrator
Kiowa County Memorial Hospital.

Lebanon, Oregon

The Lebanon Hospital, Lebanon, Oregon, has been operated under the auspices of your Board since July 19, 1950. During this time, the same program was carried out as was carried on during the administration under the Pacific Conference Board. This makes now the third year that this hospital, originally owned by a group of physicians, has been in operation by the Mennonite Church. Financial reports are on record in the treasurer's office, and the census report for the year is enclosed. Sister Charity Kropf, R.N., has been director of nursing service and has also had considerable responsibility of the detailed supervision of the hospital. Since the superintendent is operating from a distance, Brother S. E. Eicher has been giving assistance in immediate details.

Plans developed in the period of two years prior to this one to have the Mennonites build a hospital through funds donated by the community have been somewhat altered. The campaign to complete the amount of funds needed to build the hospital was to have begun last spring. Mr. Max Tucker, the very helpful contributor to the program, died. This left the Lebanon Community Hospital Foundation somewhat disturbed, but nevertheless the work went on successfully. The campaign to raise money was begun, and through the leadership of the campaign manager it was decided to reorganize the hospital plan. Instead of raising money and transferring it to the Mennonite Church, it was decided to hold the money in the fund secure in the community called the Lebanon

Community Hospital. This organization would then build the hospital and through its Board of Directors lease the hospital when it was built. They felt that for purposes of unity they should not create an issue in the community as to who should run the hospital, but should raise the funds first and build the hospital, and then the Board of Directors be free to negotiate for the operation of the hospital.

This leaves the Mennonite Church without any definite contract for the operation of the new hospital.

In the meantime, the present hospital is operated by the contract we have with this new organization. The doctors controlling the old Lebanon Hospital have transferred their interest to the Lebanon Community Hospital. So, in effect, we have a contract now to operate the present hospital which is now owned by the Lebanon Community Hospital. On July 19, we will be in a position to renew this contract in the old building.

Sufficient funds have been raised for the building of a good 50-bed hospital. The architect's plans and specifications are about ready to be submitted to the bidders. It is expected that by the time of the Board meeting when this report is read that a bid will have been submitted and a contract let for the building of this institution. It will no doubt be another year or eighteen months before the hospital will be ready to be occupied. This means that we will continue our present status into the year 1952.

This period of operation is making more secure every day our position in the community and in relation to the hospital. It is the thought of all those who are near to the program that the eventual result will be a contract with the community to operate the new hospital.

The sick have been cared for in the name of Christ. We feel that the testimony of the church has gone out for good and that God will be glorified in the testimony given to the many hundreds of people who have thus touched our church life. We ask an interest in your prayers that such steps may be taken as shall indicate a strong ministry of healing in the name of Christ. May the Word of God be presented in an effective way to those who are sick and suffering.

Respectfully submitted,
Allen H. Erb, Administrator
Lebanon Community Hospital.

FIELD NOTES (Continued)

Bro. Donald E. King, Pigeon, Mich., who attended the Music Week at Laurelville Camp, brought the evening message at Scottsdale on July 29.

Bro. J. P. Duerksen, Hesston, Kans., one of the instructors at the Laurelville Music Week, preached an evangelistic sermon at North Scottsdale on July 29.

Bro. Paul L. Voegtlin, Tofield, Alta., who attended the Laurelville Music Week as official representative of the Alberta-Saskatchewan district, preached a much-appreciated sermon there Sunday evening, July 29.

Correction: On page forty-two of the Herald Junior Teacher under "Do the Work-page Exercises" instead of Phenice and Cyprus with the distances, it should read as follows: Tarsus, about 375 miles; Damascus, about 125 miles.

The ninth annual Bible Meeting was held at Hinkletown, Pa., Aug. 4, 5, with Paul Burkholder, John Risser, and Alvin Martin serving on the program.

Wanted: Used church pews about 13½ feet long. Twenty-two are needed for a new church by Oct. 1. If you know of any such available, please notify LeRoy Zook, Mt. Union, Pa.

Bro. Oscar Burkholder, Breslau, Ont., will serve as instructor in the forty-ninth quarterly Bible Conference at the Marietta, Pa., Church on Sunday, Aug. 12.

Bro. John W. Hess, Akron, Pa., will speak at Goods Church, Elizabethtown, Pa., evening of Aug. 11 on "The Regions of Darkness."

A Harvest Home Service is scheduled for the Bally Church in the Franconia district Saturday, Aug. 25, at 2:00 p.m.

Bro. Ira B. Huber, Manheim, Pa., gave a much-appreciated message at the Hammercreek Church, Lititz, on Sunday morning, July 22.

Bro. Leonard Haarer, Altoona, Pa., closed a series of meetings at the Barrville Church near Belleville on July 29.

Bro. and Sister John Schlabaugh, former workers at Altoona, Pa., returned for a visit on July 28, 29.

A song service will be held Aug. 19 at 2:00, the Lord willing, at the Hostetter meetinghouse, five miles west of Hanover, Pa., near Route 116. All are invited.

Bro. Joe Miller was ordained as deacon on Sunday evening, July 29, at the Sunnyside Church, Conneaut Lake, Pa. Officiating bishops were D. D. Miller, S. A. Yoder, and Elmer Stoltzfus.

Bro. Albert R. Kauffman, deacon of the Morrison's Cove congregation, Martinsburg, Pa., passed away recently. Funeral services were held on Aug. 1.

Bro. Paul Yoder, Columbiana, Ohio, will deliver the morning message at the Kidron Church, Dalton, Ohio, on Sunday, Aug. 12, the Lord willing.

Revival meetings announced in last week's issue for Aug. 12-19, to be held at Slackwater, Pa., by Bro. John S. Hess, have been postponed to a later date.

Evangelistic meetings and summer Bible school will be held at the Lyndon Mission, near Lancaster, Pa., with the tent meetings scheduled for Aug. 13-24. Bro. Frank Garmann is evangelist. Come praying.

An open-air song service will be held on Aug. 12 at 1:30 p.m. at Wilkins Howe's grove. The grove is located a few miles west of Morgantown, Pa., north of Route 23.

Music Week at Laurelville Mennonite Camp was attended by about fifty persons from twelve different state and provinces and as many conference districts. It was of great inspiration.

M.C.C. WEEKLY NOTES (Continued)

Akron July 27. Bro. Miller served as Far Eastern area director for one year. They will return to Goshen College where he will again take up his duties as president.

Bro. and Sister J. N. Byler, who have served the M.C.C. at Akron for many years, he as director of relief and she as matron, plan to sail Aug. 30 for the Far East. Bro. Byler has been appointed as Far Eastern area director. Mrs. Byler will serve as matron in the Hong Kong M.C.C. center.

Progress in Mental Health Program

Martha Lee Yoder has completed her internship at Modesto State Hospital, Modesto, Calif., and is now actively engaged in establishing the social service department of Kings View Homes at Reedley, Calif.

Kathleen Guenther, graduate of Albright College, Reading, Pa., is assisting Dorothy Hurley in the directing of patient activities at Brook Lane Farm this summer. This department under Miss Hurley has broadened its influence to more effectively occupy all patients in therapeutic work, recreation, and educational projects. With twenty-five new patients being accepted every month, the entire staff has been heavily challenged to meet the needs of the increased patient load.

Released July 27, 1951
Via Mennonite Central Committee
Akron, Pennsylvania

CHURCH CORRESPONDENCE

WAYLAND, IOWA

(Sugar Creek and Bethel Congregations)

On Sunday evening, July 22, after the regular young people's meeting at the Bethel Church, the two congregations held a farewell service for Gladys Widmer, who is going to Puerto Rico as a missionary. Orie Gingerich, from Kalona, Iowa, was present and gave a very interesting talk on his experiences in Puerto Rico a number of years ago. Gladys then gave a farewell talk, asking an interest in our prayers as she goes to labor in a new field. Let us pray for her a safe journey and remember her during her service there. The M.Y.F. mixed octet sang two inspiring selections and the meeting was closed by singing "God Be with You Till We Meet Again."

Mrs. Ralph Wenger.

EDWARDS, MISSOURI

Dear HERALD Readers: Greetings. May 27 Bro. J. R. Shank and wife were with us at Lick Creek for communion. As always, their visit in each of our homes was much appreciated.

June 24 one member was added to the church by baptism.

Bible school was held June 4-15, with Lydia Driver, Alice Detwiler, Ethel Hartzler, and Doris Stutzman as teachers. The enrollment was twenty-five.

June 25 to July 6 another Bible school was conducted, at the Globe schoolhouse thirteen miles from here. Elizabeth Yoder, Mary Yutzy, and Ida Brubaker served as teachers. Enrollment was only thirteen. But the interest was very good and attendance almost perfect. It rained almost every day and twice we had to wait for creeks to run down enough to cross. We were grateful for the sacrifice of the sisters who came to us as teachers.

We have had much rain and it has damaged crops a great deal.

We continue to go to three other schoolhouses for one Sunday evening service a month.

Pray for us.

July 13, 1951.

Ida Brubaker.

SCHELLSBURG, PENNSYLVANIA

Dear Christian Friends: During the absence of our pastor, Bro. Shetler, who was holding evangelistic meetings at Ft. Wayne, Ind., the following brethren preached for us. Jan. 21 Bro. Harry Blough, accompanied by his wife, gave a very helpful message on James 1. Jan. 28 Bro. Chester Kanagy and Bro. Charles Weyandt, of Mill Run, worshiped with us, Bro. Kanagy giving a stirring message from Rev. 20:15.

Our congregation has organized a young people's group. David Wiley is president; Dempsey Rose, vice-president; Mary Etta Mickel, secretary; and Paul Shetler, treasurer. They have been passing out quite a few tracts, visiting shut-ins, and having services

with them. The shut-ins report that they enjoy these services very much.

March 4 Bro. Paul Bender and family, of Springs, Pa., were with us. Bro. Bender gave a very helpful message. Carolyn and Jane Wiley visited with us on the same day.

The Brethren in Christ of Spring Hope, Pa., held conjoint Good Friday services with us.

Bro. Charles Shetler, our minister, is instructing us in a very interesting Christian Workers' Training course, along with our midweek prayer meeting.

May 20 we observed communion and foot-washing services. Bro. Harry Blough, our bishop, and his wife were with us.

We appreciated the presence of a number of visitors from Lancaster Co. on April 1 and June 10.

June 17 we elected Sunday-school officers for the coming year: Supt., Woodrow Fisher; Asst., Ray Mickel; Secy., Paul Shetler; Asst., Verna Weyandt; Librarians, Tommy Fisher and David Shetler; Treas., Ray Mickel; Corres. Secy., Mary Etta Mickel.

That evening the Mill Run young people gave us a very interesting program.

We have been making some very-much-needed repairs to our church building.

Our young people who attended the young people's institute held June 22-24 report a profitable time.

Florence Replogle.

JACKSON, MINNESOTA

Dear HERALD Readers: Bishop Simon Gingerich, Wayland, Iowa, was here May 25-27, at which time our communion services were held. A young soul was baptized. Our prayer is that she may remain faithful.

Bro. and Sister Noah Landis and son, Fred, and Mrs. Edd Garber attended the Mission Board meeting at Belleville, Pa. Dorothy Hartzler accompanied them to Goshen, Ind.

"Grandma" (Mrs. Mary) Hartzler passed to her eternal rest June 13. She will be greatly missed, as she was loved by all who knew her. Her body was taken to Garden City, Mo., for burial.

Bible school was held the first part of June at Fox Lake, in charge of Earl Greaser. Mrs. Earl Greaser, Mrs. Albert Hertle, and Pearl Birkey from Manson, Iowa, assisted.

John Driver, Goshen, Ind., was in charge of Bible school at our church. Attendance was good. A program was given the evening of June 29.

Aug. 16 is the date for John Drivers and their daughter, Cynthia Ruth, to leave by plane from Minneapolis for Puerto Rico. We wish them God's richest blessings and guidance.

A severe hail- and windstorm passed over this community at noon on June 27, breaking many windows and ruining crops. Grace Bontrager, Haven, Kans., and Neta

Faye Sweigart, Perryton, Texas, who are attending summer school at Storm Lake, Iowa, worshiped with us June 24.

Bro. and Sister Roy Zook and daughter, Esther, of Kansas City, Kans., worshiped with us.

The Men's Chorus from Wellman, Iowa, with J. D. Hartzler as director, gave a program at our church July 1. We hope they come again soon.

A group from here went to Mountain Lake the evening of July 3 to get information about the M.C.C. relief program. Mervin Miller was in charge of the meeting. Our group is considering canning again for relief.

Our annual Sunday-school meeting was held at Manson, Iowa, June 17. A group from here was in attendance.

Remember our congregation in your prayers.

Mrs. Ed Hartzler.

KALONA, IOWA

(Lower Deer Creek Congregation)

Dear GOSPEL HERALD Readers: The evening of March 26 the Hesston College A Cappella Chorus, directed by John P. Duerksen brought us an inspiring message in sacred song.

Sunday evening, April 1, the workers of two of our rural mission stations, Sandtown and Swank, gave us an interesting program. April 22 the workers from our congregation who conduct Sunday school at the University Hospital in Iowa City gave us a program.

May 3 we had our annual Ascension Day program. Guest speakers from a distance were Bro. and Sister James Lark, of Chicago, Ill., and Bro. Vernon Gerig, Wayland, Iowa.

Bro. and Sister Eugene Blosser, returned missionaries from China, had charge of our evening service May 20. Sister Blosser spoke about the work in China and Bro. Blosser preached.

Our summer Bible school was directed by Bro. Alvin Blough. The children gave a program the evening of June 1.

Bro. Paul Bender, of Grantsville, Md., filled the pulpit Sunday morning, June 3.

Two of our aged ministers, David D. Miller and Joseph L. Hershberger, have passed the four-score mark. They are enjoying good health and are yet active in the ministry, although they have been partially relieved of their duties.

Bro. Roger Hochstetler, of this congregation, is serving in a builders' unit in Germany.

At the present time we do not have church services because the interior of our building is being redecorated. This gives us an opportunity to attend services at neighboring churches and our rural mission stations.

We are looking forward to our annual revival meetings to be held sometime during the next few months. Bro. Ernest S. Garber, of Nampa, Idaho, is to be the evangelist.

July 17, 1951. Homer J. Hershberger.

The preacher must believe his own message. He himself must live the life to which he would by God's Word and grace lift others.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Beiler.—To Elmer K. and Rebecca (Kennel) Beiler, Parkersburg, Pa., a daughter, June Marlene, July 1, 1951.

Brubaker.—To Glenn and Arlene (Snyder) Brubaker, Mt. Joy, Pa., a son, Glenn S., June 24, 1951.

Burkhart.—To Wilmer and Anua (Snader) Burkhart, Manheim, Pa., a daughter, Linda Joy, and a son, Linford Jay, July 20, 1951.

Denlinger.—To Martin D. and Lydia (Hostetter) Denlinger, Lancaster, Pa., twins, John H. and Joann H., July 20, 1951.

Erb.—To Keith and Helen (Marner) Erb, Wellman, Iowa, a daughter, Cheryl Alta, July 22, 1951.

Herr.—To Glenn G. and Mary Jane (Rutt) Herr, Lancaster, Pa., a daughter, Carol Ann, July 12, 1951.

Hershberger.—To Alvin M. and Mary Jane (Byler) Hershberger, Kalona, Iowa, a son, James Alvin, July 16, 1951.

Hess.—To Jacob G. and Mary (Stauffer) Hess, Lancaster, Pa., a daughter, Mary Ruth, June 27, 1951.

Hooley.—To Lloyd and Ruth (Jantzi) Hooley, Hubbard, Oreg., a daughter, Beverly Jean, June 21, 1951.

Hostetter.—To Isaac E. and Elizabeth (Doutch) Hostetter, Ronks, Pa., a daughter, Joanne Marie, July 8, 1951.

Hunsberger.—To Franklin and Catherine (Malin) Hunsberger, Concord, Tenn., a son, Paul Nelson, June 25, 1951.

Johnson.—To Arthur S. and Rhoda (Layman) Johnson, Lynchhurst, Va., a son, Daniel Eugene, July 13, 1951.

Kauffman.—To Elmer and Viola (Stoltzfus) Kauffman, Atglen, Pa., a daughter, Lila Marie, June 4, 1951.

Kenagy.—To Michael and Phyllis (Lecte) Kenagy, Hubbard, Oreg., a daughter, Ida Tracy, July 4, 1951.

Lapp.—To Darius and Frances L. (Peachey) Lapp, Gordonville, Pa., a son, John Mark, July 9, 1951.

Lehman.—To Verl and Vesta (Metzler) Lehman, Goshen, Ind., a daughter, Ruth Ann, July 5, 1951.

Martin.—To Noah V. and Evelyn L. (Martin) Martin, Hagerstown, Md., a daughter, Elva Marie, July 7, 1951.

Mayer.—To Omar and Doris (Diller) Mayer, Pigeon, Mich., a daughter, Sandra Joan, June 11, 1951.

Miller.—To Daniel D. and Nita Maye (Miller) Miller, Kalona, Iowa, a daughter, Carolyn Marie, July 21, 1951.

Nice.—To Elmer C. and Alma (Heckler) Nice, Souderton, Pa., a daughter, Evelyn, May 20, 1951.

Peachey.—To Jesse E. and Dorothy A. (King) Peachey, Belleville, Pa., a daughter, June Lorraine, June 21, 1951.

Reinford.—To Clarence L. and Marie (Detweiler) Reinford, Schwenksville, Pa., a son, Stanley, July 16, 1951.

Schrock.—To Herman E. and Elsie (Yoder) Schrock, Grantsville, Md., a daughter, Judith Viola, July 18, 1951.

Schrock.—To Robert and Ruby (Miller) Schrock, Kalona, Iowa, a son, Allen Dale, July 13, 1951.

Sutter.—To Clayton and Elsie (Eash) Sutter, Eureka, Ill., a daughter, Miriam Faith, July 19, 1951.

Unternahrer.—To Noah and Barbara (Wenger) Unternahrer, Wayland, Iowa, a daughter, Rosetta Mae, July 2, 1951.

Wenger.—To L. Roy and Glendola (Bentch) Wenger, Versailles, Mo., twin daughters, Charlene Kay and Darlene Fay, July 15, 1951.

Wideman.—To Willis and Elmina (Cressman) Wideman, Stouffville, Ont., a daughter, Mary Elaine, June 12, 1951.

Wyse.—To Marlin and Aldine (Eichelberger) Wyse, Mt. Pleasant, Iowa, a daughter, Marla Jean, July 6, 1951.

Yoder.—To Harold and Mary (Gish) Yoder, Elizabethtown, Pa., a daughter, Marlene G., June 18, 1951.

Yoder.—To Luke and Cora (Maust) Yoder, Port, Mich., a son, Merlin Jay, July 7, 1951.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Aeschliman—Short.—Derald Aeschliman, Wauseon, Ohio, West Clinton congregation, and Louise Short, Archbold, Ohio, Lockport congregation, by Walter Stuckey at the Lockport Church June 17, 1951.

Bartel—Stoltzfus.—Marvin Bartel, Halstead, Kans., and Martha Stoltzfus, Elverson, Pa., by Glenn Esh at the home of the bride July 21, 1951.

Bollman—Miller.—Kenneth Bollman, Nappanee, Ind., congregation, and Oleta Miller, Middlebury, Ind., congregation, by Wilbur Yoder at the Middlebury Church July 1, 1951.

Bontrager—Yoder.—Glen Bontrager, Middlebury, Ind., congregation, and Clara Yoder, North Main Street congregation, Nappanee, Ind., at the home of the officiating minister, Wilbur Yoder, Feb. 9, 1951.

Bowman—Brenneman.—Delton Bowman, Geiger congregation, New Hamburg, Ont., and Jean Kathryn Brenneman, Baden, Ont., congregation, by Urie A. Bender at the Baden Church June 9, 1951.

Chupp—Swartzentruber.—Andrew Chupp, McMinnville, Oreg., and Dema Swartzentruber, also of McMinnville, by Eli J. Bontrager at the home of the bride's parents June 28, 1951.

Clemmer—Detwiler.—Norman C. Clemmer, Souderton, Pa., congregation, and Ruth E. Detwiler, Towamencin congregation, Kulpsville, Pa., by Jacob M. Moyer July 14, 1951.

Cullar—Thomas.—Harold Eugene Cullar, North Lima, Ohio, congregation, and Louise Polly Thomas, Thomas congregation, Hollsopple, Pa., by Aldus Wingard at the Thomas Church June 23, 1951.

Forrey—Myer.—Alleck Forrey, Lancaster, Pa., and Mildred Myer, Akron, Pa., by Glenn Esh at the Monterey Church, Bird-in-Hand, Pa., May 20, 1951.

Hostetter—Headings.—Glen R. Hostetter, Tampico, Ill., and Rosemary Elida Headings, Roseburg, Oreg., by Herman Hostetter at the Wilbur Church, Roseburg, April 22, 1951.

Johnson—Schell.—Henry Johnson, Leader, Minn., and June Schell, Loman, Minn., by Irwin Schantz at the Northern Light Gospel Mission April 18, 1951.

Reigsecker—Miller.—Benny Reigsecker and Melba Miller, both of the Middlebury, Ind., congregation, by Wilbur Yoder at the church April 22, 1951.

Rohrer—Sensenig.—Harold E. Rohrer, Melingers congregation, Lancaster, Pa., and Erma Sensenig, Hinkletown congregation, Ephrata, Pa., by Mahlon Witmer at the home of the bride June 23, 1951.

Weaver—Wenger.—Lloyd E. Weaver and Anna Ruth Wenger, both of the Carpenter congregation, Bareville, Pa., by Mahlon Witmer at the home of the bride July 21, 1951.

Weirich—Plank.—Manasses Weirich and Edna Plank, both of the Middlebury, Ind., congregation, by Wilbur Yoder at the church March 17, 1951.

Weirich—Slaback.—Harvey Weirich, Middlebury, Ind., congregation, and Martha Slaback, Benton, Ind., congregation, by Wilbur Yoder at the Middlebury Church March 18, 1951.

Whisler—Bair.—Walter D. Whisler and Sadie Martha Bair, both of the Hanover, Pa., congregation, by Richard Danner at the home of the bride June 10, 1951.

Wissler—Weaver.—Reid E. Wissler, New Holland, Pa., Groffdale congregation, and Anna Margaret Weaver, Strasburg, Pa., congregation, by Jacob T. Harnish at the home of the bride July 21, 1951.

Yoder—Miller.—Ira Yoder, Garnett, Kans., and Ida Miller, McMinnville, Oreg., by Eli J. Bontrager at the home of William Miller, Whiteson, Oreg., July 1, 1951.

Yoder—Miller.—Benedict Yoder, Garnett, Kans., and Lizzie Miller, McMinnville, Oreg., by Eli J. Bontrager at the residence of Sam Miller June 24, 1951.

Yoder—Miller.—Kenneth Joseph Yoder, Clarence Center, N.Y., congregation, and Lois Elaine Miller, Sunnyside congregation, Conneaut Lake, Pa., by Daniel Johns at the Sunnyside Church June 9, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Danner.—Ida, widow of the late John Danner, and mother of Richard Danner, died April 18, 1951, at the home of her son near Hanover, Pa., having resided there for nearly three years. From the time her husband passed away a number of months before her, she desired to go too. Funeral services were held at the Bair meetinghouse near Hanover April 21. Amos Myer delivered the message; Harvey Grove and Amos Shank assisted in the service. Burial was made in the cemetery adjoining the church.

Lehman.—Elizabeth Gerber was born Feb. 23, 1870; passed away at her home near Dalton, Ohio, after a long illness, July 6, 1951; aged 81 y. 4 m. 13 d. She was baptized as a member of the Sonnenberg Mennonite Church, Dalton, on April 23, 1886, and remained a member of that congregation until her death. Feb. 10, 1910, she was married to Simeon Lehman, who preceded her in death Aug. 11, 1934. One child born to them in 1914 died at the age of one year. Also preceding her in death were 2 sisters (Fannie—Mrs. Jacob Amstutz and Lina—Mrs. Ben Welty). Surviving are one brother (John, Dalton, Ohio), one stepdaughter (Helen—Mrs. Joel Sommer), 2 stepsons (Wilbert, Orrville, Ohio, and Menno, at home). Funeral services were held July 9 with Irvin Richard and Lester Amstutz officiating at the home and Howard Hammer and Jacob Neuschwander at the Sonnenberg Church. Burial was made in the adjoining cemetery.

Martin.—Martha, daughter of Isaac and Matilda (Snider) Lehman, was born Oct. 8, 1882, in Union Twp., Elkhart Co., Ind.; died July 19, 1951; aged 68 y. 9 m. 11 d. Aug. 5, 1909, she was united in marriage to Frank H. Martin. To this union were born 3 children (Ivan, Titus, and Violet—Mrs. Marvin Culp, all of Goshen, Ind.). Surviving are her husband, 3 children, 10 grandchildren, 2 brothers (Oscar, Cleveland, Ohio, and Abe, Wakarusa, Ind.), 3 sisters (Mrs. Daniel Leubach, Wakarusa; Mrs. Tobias Ramer, Nappanee, Ind.; and Mrs. Emma Weaver, Foraker, Ind.), and many other relatives and friends. In her youth she accepted Christ and united with the Mennonite Church, remaining a faithful member until death. Funeral services were conducted July 22 at her late home, by Oscar Leinbach, and at the Yellow Creek Church, in charge of R. R. Smucker, J. C. Wenger, and Charles Stouder. Interment was made in the adjoining cemetery.

Nelson.—Mary Jane, widow of Abel M. Nelson, was born Feb. 2, 1871; passed away at her home in Whitmer, W. Va., April 18, 1951; aged 80 y. 2 m. 16 d. Surviving are 4 children (Mrs. Eloda Thompson and Garnet Nelson, Whitmer, W. Va.; Mrs. Lula Smith, Onego, W. Va.; and Mrs. Peachie Bennett, Cherry Grove, W. Va.), 32 grandchildren, 37 great-grandchildren, and a brother (Jesse B. Kisamore, Porterwood, W. Va.). One daughter (Katie) preceded her in death. She had been a member of the Mennonite Church for the past twenty years. Funeral services were conducted at the Horton Mennonite Church April 22 by Hiram Weaver. Burial was made in the Timber Ridge Cemetery.

Overholt.—Howard M., son of the late John O. and Lizzie (Meyers) Overholt, was born in Bedminster Twp., Bucks Co., Pa., Dec. 4, 1895; died April 8, 1951; aged 55 y. 4 m. 4 d. He was united in marriage to Hannah Derstine June 28, 1923. One son and one daughter were born to this union. He was a farmer most of his life, having also spent some time working as a bricklayer and as a sawmill laborer. In 1949 his health began to fail. Throughout his illness he showed much patience. He was a faithful member of the Deep Run Mennonite Church, where he served as a trustee. Surviving are his wife, one daughter (Alverda—Mrs. Joseph Kulp, Ottsville, Pa.), one son (Lester, at home, Perkaskie, Pa.), one brother (Wilson, Pipersville, Pa.), and a number of other relatives and friends. Funeral services were held April 12 at his home by Joseph Gross and at the Deep Run Church by Abram Yothers and Erwin Nace. Text: James 5:11. Interment was made in the adjoining cemetery.

CHURCH MUSIC (Continued)

trust in the Lord" (Ps. 40:2, 3). It seems to me that David has given us the answer as to why we sing. We sing because we are human; we sing because we are Americans; we sing because we are Protestants; we sing because we are Mennonites; and we sing because we are Christians. God has put a new song in our hearts and that is why we sing. We should be doubly conscious of that as Christians. I believe we can judge the spirituality of our congregations by the way in which they sing. A young boy in high school stopped me the other day and said, "Please don't have us stand in chapel when we sing; it takes too much energy." I suppose he needed vitamins for both his body and soul. Too many of our people, for one reason or another, don't feel a part of the congregation. They don't have the desire or the urge to sing. I think there is a very definite relationship between our own spirituality and our urge to sing. And I do believe our more spiritual congregations should be, and usually are, the better singing congregations.

Harrisonburg, Va.

OUR SCHOOLS (Continued)

ect spoke of Sunday-school work. A long discussion ensued, in which the community head, a very intelligent and well-read man, gave vent to skepticism of Christian belief. He was not sharply antagonistic, but man is just too intelligent, he was sure, to fall prey to the silly Christian myths. We were told that a strong effort on our part to do Sunday-school work would be given his wholehearted support, simply because he'd like to see it really tried. He hopes we'll have a class for men his age, because he'd like to come and hear what Christianity has to offer. This is for us a tremendous challenge, a type of challenge we are ill-prepared to meet. But I'm happy we have the opportunity to participate in something more real than classroom debate against this the largest evil in our society—indifference, intelligent or otherwise.

January 9, 1951: One of the most discouraging aspects of the nonresistant position is the inconsistency in the lives of those who ascribe to the belief. All through C.P.S. I was intensely disturbed by the degree and scope of conflict between individuals. Here we were, a living testimony to a peaceful way of life, against war, but bickering and hating each other with fervor. And personality conflicts among our people are by no means confined to immature youth. How many of our multitudinous church splits, if traced to their real source, would prove to be basically personality conflicts! The theological point of difference is too often a trumped-up cover for personalities in conflict over the power of leadership. It seems incredible to

me that persons of the same sectarian background, with the same interest in the promotion of the kingdom of God, and with the same conviction that non-resistance is the proper Christian answer to war, should nevertheless find no common ground for companionship, but should actively oppose each other. Why doesn't the doctrine of love touch such a situation? The degree of this antagonism between Christians is enough to convince some men that it's more honest to join the army than to take a C.O. stand.

John Oyer,
Goshen College.

THE BOOK SHELF

Don't Die on Third, by J. W. Kramer; Broadman; 1949; 107 pp.; \$1.50.

A vigorous, if not too literary a style, makes these sermons interesting even to those who would not ordinarily read a book of sermons. Sentences leap out to fasten themselves on your memory. Speaking about the evils of gossip, he declares, "I believe the devil fumigates perdition every time a slanderer passes." Another vivid metaphor is, "Morals make a beautiful lamp but a mighty poor light." A paragraph will show his fervent style:

"The church must be more than a spiritual hotel serving two meals on Sunday, an excursion train to glory, or a saint's rest. The church should be a great, humming plant of machinery producing life and human character. The church must be God's great marching army going forth into the night of sin and bringing the wanderers back home. Heaven is not a place of spiritual indolence; and neither should the church 'psalm' itself away. We should fire the bench warmers up or out. Unless the church undertakes this, it will face the undertaker. No wonder the Book of inspiration declares, 'I would that thou wert cold or hot. So then because thou art lukewarm, . . . I will spue thee out of my mouth.'"

The sermons throughout are warmly evangelical. Kramer glorifies Christ and points men to Him as the Source of life and the Pattern for the Christian. To almost all that he says we can say a hearty "Amen."

However, there are a few points on which we must take issue with him. He brings a strong indictment against the movies as they are, but would advocate the reformation of stage and screen. We may applaud his estimate of the dance, liquor, and pool halls, even though we do not agree that the remedy is to vote them out.

We cannot agree with all that he says on the subject of patriotism. He does say, "Put God Almighty first, and Uncle Sam next," but through it all there is a rather militaristic spirit of "Stand by your country. It's my America, right or wrong."

There is one reference to the use of the wedding ring. He condemns the evils of divorce.

The person who can sift out the chaff will find much good forcefully stated in this book. On the whole it is both interesting and profitable reading.—Gordon W. Shantz.

Proceedings of the Lutheran Race Relations Institute, by George Hans Liebenow, Editor; 59 pp.; may be ordered from the Editor, 5231 Waldo Ave., Affton 23, Mo.; \$1.00.

"When Christian people ought to rejoice with the angels in heaven over every sinner that repents, but then deny certain of these admittance into their churches . . . it is high time to restudy the entire situation in the light of the Word of God."

So says the foreword to this booklet containing nine addresses delivered at the Institute on Race Relations at Valparaiso University, Valparaiso, Indiana, on July 18 and 19, 1950. The purposes of the Institute were (1) to examine Biblical principles on race relations, (2) to develop attitudes and practices consistent with Scripture and facts, (3) to encourage individuals and the church to be a helpful influence in solving the American race problem, and (4) to develop materials for an educational program. The addresses cover such areas as Scriptural basis for the Christian attitude, equal facilities in employment and housing, civil rights legislation, education, and Christian action on race.

The speeches are well documented. For example, Russell Babcock, Executive Director of the Illinois Interracial Commission, presents significant statistics concerning income, job opportunities, and housing of Negroes in Chicago where the Negro population in some areas is 90,000 per square mile.

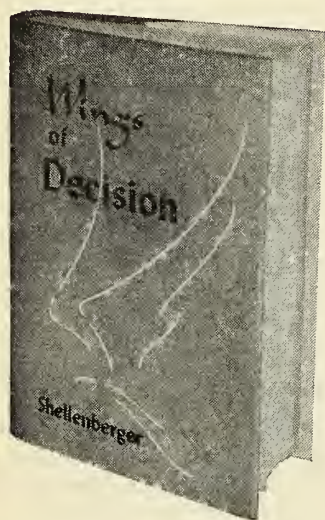
The Lutheran Church-Missouri Synod is to be commended for its clearly stated, uncompromising position on one of the great social problems in the United States. Andrew Schulze sets up the ultimate goal, "communicant integration," or complete elimination of the color line in the local church. He says further, "The racial peace we Caucasians have enjoyed is the peace of the priest and the Levite passing by on the other side."

This booklet is for any Christian, white or colored, from the South or North, who wishes help or information on Christian race relations.—Elaine Sommers.

Tomboy Janie's Cousin Prue, by Marian Schoolland; Eerdmans; 1949; 86 pp.; \$1.00.

This is an interesting book for the girl of 9-13 and may help children a little older or younger. It is the story of a little girl who loved nature and who learned to get along with another little girl whose ideas and tastes were different. Both little girls wanted to do right and live for Christ. The trials and triumphs, the failures and confessions that preceded understanding will find an echo in the life of every child. The book is a girl's book about girls, but the lessons will apply to all children and—adults. Much nature lore is incidentally given in the story.—Naomi Strubhar.

David was popular. He was Christian. Which would he choose at the crossroads? The other fellows were entering the army, the navy, the air corps. He wanted to learn flying. Even his best friend Jerry planned to go noncombatant. David was the popular president of the Student Council. What should he do? He wanted to do something to help win a lasting peace, but it must be something to show the world that his God was a God of love. How could being a conscientious objector give him the opportunity he sought? *Wings of Decision* is the kind of story you have been waiting and looking for to help you decide.



Wings of DECISION

By Eunice Shellenberger

\$2.75, one copy

\$10.00, four copies

MENNONITE PUBLISHING HOUSE, SCOTSDALE, PA.

ITEMS and COMMENTS

Bibles and Testaments may be shipped anywhere in the world except the Soviet Union and its satellites without a specific export license for each shipment, the Office of International Trade of the United States Department of Commerce has announced.

* * *

Eight Sommerfelder Mennonite families left Saskatchewan on May 28 to establish a new settlement in Honduras, Central America. The long journey is to be made in trucks. The main reason for leaving Canada is the fear of a possible trend toward restricted religious freedom, according to an item in the *Mennonite Weekly Review*. The groups expect to settle in a high forested region where they can raise wheat, corn, and cattle. Land there may be bought for \$4.00 an acre.

* * *

A seventeen-member committee of the Presbyterian Church in Canada recently presented to the General Assembly of that church a report which sharply criticized fraternal societies and service clubs. The report said, "In so far as such societies make use of the Bible but ignore or obscure its central testimony to Jesus Christ as Redeemer, they pervert the Gospel and entangle men in human error; to the extent they encourage men unto good works which, however, are

not done from, in and unto Christ as Lord they minister to human pride and vain glory; offering themselves to men as organizations for moral training, fellowship, they deprive Christ of His glory as men substitute them for the church.

"Yet in so far as these organizations do enshrine certain elements of Biblical doctrine and morality, their presence in society must be taken as a rebuke to a weak church, their teachings as a challenge to a nonwitnessing church, their fellowship as an indication of lack of love within the church, and many of their benevolent activities as pointing the church to duties too long neglected."

The assembly, however, by a two to one vote overrode the report of the committee and eliminated this controversial section. It is pretty hard in these days to get any church to express itself on a question where so many of its own members are involved.

* * *

Women members of the upper and lower houses of the Japanese Parliament made the following statement to John Foster Dulles on February 6, 1951: "The best method of preventing Communist penetration and major war is to feed—feed the hungry and the starved, feed even the enemy until there will be no hungry or frustrated man or child. The

United States taught us this by feeding us, the former enemy. We cannot forget that kind of Christianity forever."

* * *

Carl F. H. Henry, well-known professor of Christian Philosophy at Fuller Theological Seminary, charged recently in a series of addresses at Minneapolis that our nation's scheme of public education "makes it difficult for American youth to believe in God and in an objective moral order." He said the theses "that the belief in God is a stumbling block to progress, that man is only a complicated animal, and that morality is relative were not manufactured in Soviet Russia, but were urged with evangelistic passion by Continental and Anglo-Saxon thinkers."

* * *

The nation has been alarmed by recent revelations of the traffic in narcotics. New York's city superintendent of schools has testified that one out of every two hundred high-school students in the city uses habit-forming drugs. A similar situation obtains in other large cities.

* * *

The newly elected president of the American Baptist Convention is Dr. Kenneth S. Latourette, outstanding authority on Christian missions.

X
 Mennonite Biblical Seminary
 4614 Woodlawn Ave
 Chicago 15 Ill

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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Personal Evangelism: A Christian Layman's Duty

BY LORE RITTMAYER

[This essay won first prize in a contest conducted by "Ambassadors for Christ," a Christian laymen's group at Goshen, Indiana.]

It was in a summer camp for Christian youth in Germany a few years ago. From many parts of the country the young people had come together to that camp on the edge of a small mountain lake. One morning Hans lay on the blooming meadow overshadowed by some trees, looking over the smooth mirror of the lake. Another fellow of the camp lay beside him. They had just finished their daily Bible study. This day the camp leader had discussed with them the story of Cain and Abel. Hans' thoughts again and again came back to that boasting phrase of Cain, "Am I my brother's keeper?" Hans was sure he would not do what Cain had done, and he would never answer God in that insolent way. What should he do with that story anyhow?

The fellow beside him did not say a word. Hans did not know him. How should he? Nobody knew him. This odd fellow always went his own ways. Then in the afternoon the boys were swimming on the other side of the lake. Hans and some of his comrades looked over to the camp, which seemed to them like a dead town. Only that tall fellow who had not gone with them as usual was wandering around there. Oh, they didn't mind; they didn't need him.

A few hours later someone brought the terrible news that their lone comrade of the camp had been found on the railroad track—dead. In his pocket the note: "I had none in this world who cared for me. Therefore I go, though I don't know where."

Hans felt with every beat of his heart God asking him, "Where is thy brother?" He knew he would hear this question all his life.

Am I my brother's keeper? Yes, we are. We are responsible for the one who sits beside us in school, the one who plays on our team, the one who brings us the newspaper day by day, the one whom we meet in the street. This great responsibility for our fellow men is not a matter of personal opinion. We cannot say, "I don't care what other people

do; I myself am a Christian." Indifference toward our fellow man excludes the possibility of being a Christian. God has not placed us on an isolated island to live there like Robinson Crusoe. Thanks to God that He had another purpose for our lives. He placed us into the human

society, of which we are a part as a member is a part of a body. He gives us some of the greatest pleasures through our contact with our fellow man, through the joy of friendship, through the achievements of science, the great works of art, and perhaps above all through our own work and service which we render to society.

We often take all these joys for granted. We often realize them too late. In Germany there was a time when no Christian youth group was allowed to meet, when many Christians could not do the service to the public they felt they

The Categorical Imperative

Isa. 6:1-8

BY NIVEL VALORES REDYNS

I

THE DETHRONED ONE (Verse 1)

He digged many wells,
He walled many cities,
He loved husbandry well,
And the art of war;
And God helped him!
But . . .
But he profaned the temple
And the leprosy rose to his forehead,
And they thrust him out,
And he hastened out—
For he was smitten—
Of the Lord,
A leper.
At last he died—
In the year that Romulus was born (??).
In that year Isaiah was reborn.

THE ENTHRONED ONE (Verse 1)

Then he saw—
He saw the Lord,
High,
Exalted,
And His robes, like a storm,
Filled the heavens till
No standing room remained.

God's universe was filled
WITH GOD.

II

THE SHINING ONES (Verses 2-4)

"Holy, Holy, Holy,"
The verbrennende sang;
Deliberately they covered their face, from the
ineffable, majestic, divine;
Deliberately they covered their feet from earthy
dross and sin;

And deliberately they flew—
The shining ones—
The flaming ones—
And deliberately sang:
"Holy, Holy, Holy"—
The Trisagion of praise.

III

THE STRICKEN ONE (Verse 5)

"Woe is me, because
I'm dead, silenced, damned;
I'm lost, unclean, benighted;
My people is mute, false,
And my eyes have seen Ha Melek—
The King of the Universe!
Woe is me!
Save me!"

THE REDEEMED ONE (Verses 6, 7)

Then—
No longer anonymous I—
Sp-I-I-I-d, tr-I-I-I-d, electrif-I-I-I-d,
Sin pardoned!
Guilt purged!
Made new!
From out the dismal competitive din
A voice kept saying:
"Who will go for us—you?"
"Who, me?"

THE SENT ONE (Verse 8)

What could I say?
What could I do?
Where could I go?
So I said:
"Here's what's already yours,
I've no claim—take it;
None too good—make it;
Where you will—wake it:
The unity of God commands;
The trinity of God demands."

should do. There was many a boy or a girl who lost home, family, and friends in the air raids of the war, and faced life as a lonesome stranger. But sometimes it is in that situation that our eyes are opened for the blessings of the Lord. Then we suddenly realize the abundant grace which the Lord showers upon us from day to day. We cannot but do the same as the blind man, whose eyes were opened, and the lame man, who was healed by Jesus; they went and told to everyone, whether they wanted to hear it or not, what Christ had done for them.

This is personal evangelism: telling what Christ has done for us, and bringing the Gospel to our fellow men. The words "personal evangelism" mean something more than preaching. To me these words mean two things. First, it implies that we direct the evangelism to a *person*, whom we are concerned for, even more, whom we love as our brother, and whom we are responsible for. It implies that we understand his personal needs, that we help him to see by a helping and positive critique the wrong way he went. It means finally that we bring into his life the good tidings of God's forgiveness and the light of a firm faith in Jesus Christ. Secondly, personal evangelism implies that we testify for our belief with our whole person, not only by words but by deeds. So personal is this matter that it even concerns the most private parts of our lives. We cannot today manifest our selfishness and tomorrow tell somebody, "You ought not be selfish!" Our evangelism has no value at all, if it is not a personal example of how our faith results in a Christian living. This covers our whole being—our thoughts, words, and deeds. Our faith cannot be a single room in the house of our life; it is the roof of that house.

If we understand now the Why and the How of personal evangelism, it is easy to answer the When, Where, and to Whom. It is our duty always, everywhere, and to everybody. It is *our* duty. The title of this essay is not "Personal Evangelism a Preacher's Duty" but "A Christian Layman's Duty." From my experience in the Christian Youth Work of Germany I know how necessary it is for us young people to realize that evangelism is not just the minister's job. It happened often that the young people said about the one leading the Bible study, "He acts like a preacher." We had to get a new vision that every one of us was called to be an active member of our Christian community, not necessarily active in terms of organizations,

clubs, and parties, but active in terms of living one's faith. Our so-called Christian faith and our actual life have grown so far apart from each other. Is the same true in America?

If you ask somebody in Germany, "Are you a Christian?" he will be as surprised about this question as I was when I was asked it here in America. Why sure, we are Christians; we are not heathen. But are we really?

Why then is our personal evangelism so poor? We know that it should be the logical, inevitable consequence of God's love to us. But it is not so. Rather do we have a strong feeling against it—as we usually have against a duty, which is forced upon us, and which we fulfill more or less with a bad taste in our mouths. If we try to find out the reasons why we fall short so often in personal evangelism, we realize that it is basically because of fear. We all know the fear of scorn, of being considered pious or a hypocrite. Or we discover our lack of concern for our fellow man, when we think, "That's his own affair." That was the attitude of Hans in that camp. Even if we are willing to serve God and to bring our lives into accord with His will, we sometimes think, "No, I cannot convince my fellow men of the reality of Christian faith as long as I have to struggle against doubts and temptations in myself." But do we have to wait until we are perfect? Oh, no, evangelism means nothing more and nothing less than being a channel for God's love, giving to our fellow man what we have received of God.

We may rightly doubt whether we can fulfill this duty of personal evangelism, but we can be sure that God hears our prayer for that inner joy and conviction which enables us to be the salt of the earth, the light of the world, and our brother's keeper.

Goshen, Ind.

PARABLE ON PREACHING

A rather self-satisfied and very inexperienced young preacher one Sunday supplied the pulpit of a country church. After the service, he asked one of the elders what he thought of the sermon.

"I'll tell you," said the old man. "I'll put it in a sort of parable. It reminded me of the first time Archie Tucker went deer hunting. He was kind of green. He followed the deer all right, but he followed it all day in the wrong direction."—Toastmaster.

Our Readers Say—

I would like some information about Christmas cards. In different places I've read where they had given out Scripture verses written on Christmas cards to children and they seemed to enjoy them. Now I have quite a few Christmas cards which are so nice I can hardly discard them and I wonder if you know of a place where I could send them. Also I have so many GOSPEL HERALDS. They are such good reading. I feel it is wasted lying in a drawer. If there would be some one or place I would appreciate knowing. We enjoy the HERALD.—Mrs. Merle Rediger, Pleasant Dale, Nebr.

I am a reader of the GOSPEL HERALD for the past sixty years, when it was yet HERALD OF TRUTH. I do miss it very much when it fails to reach me. I discovered that oftentimes the shortest articles say the most. I want all readers to turn back and reread the editorial "Producing Words" in GOSPEL HERALD July 24. . . .

Holy Spirit power in a speaker or writer will carry conviction to convert a person, or anger him, or wake up the sleepy. Any messages that fail in this are only words that may entertain but carry no point that will stick. . . .—Francis Bechtel, Box 37, Park View, Harrisonburg, Va.

Except a Seed Die—

BY IDA SOMMERFELD

I planted peas in my garden. Two little seeds lay side by side. As I put my ear close, this is what they were saying: "Soon we will be green vines with white blossoms lovely to behold."

"Yes, and our pods will be packed full of vitamin-giving food."

"Then we will bring gladness to the heart of our mistress and her family."

"And health to their bodies."

"Ah, yes, noble peas," I answered, "it is true you can be all that, but first you must be planted in the earth."

"Oh, no," indignantly replied the first little seed, "I do not want to die, I want to live." And it struggled valiantly to save its life.

"Foolish little seed," I sighed, "then you must remain a seed and no more."

But the second little seed lay buried deep in the earth. And lo, out of its death there sprang a new life: first two tender green leaves, then the vines, then the well-filled pods. We gathered, ate, and were satisfied.

I bowed my head as my heart whispered, "Thank you, God, for the lesson of the seed. Grant me grace to die daily that Thy Spirit may live and bring forth fruit to Thy glory." Hesston, Kans.

GOSPEL HERALD

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EDITORIAL

We Have No Poor

"We have no poor," said a Mennonite church leader recently. A Sunday-school boy in a good sized town says he does not think there is anyone in that town in need of food or clothing. The productivity of our country, our isolation from war and overpopulation, and the skill and industry of our people have combined to bring us such a degree of prosperity and physical well-being as no people in the previous history of the world have known.

This does not mean that there is no one in our land who is not hungry or cold. There may be those, especially in our great cities, whom unemployment, sickness, or bad management has reduced to real poverty, at least temporarily. But their neighbors can spare enough to take care of their need; the state, at the worst, can take them over. There are persons whom some sudden disaster, like fire, flood, or storm, may reduce to real destitution. But the Red Cross is ready to step in to supply immediate needs, government votes emergency funds, and sooner or later at least a degree of comfortable living is restored.

For our favorable situation we should certainly be profoundly grateful to a heavenly Father who has poured out His bounty upon us. But we must guard carefully against a smug complacency which assumes that somehow we deserve our good fortune, or that we have a right to a standard of living far above the greater part of mankind. If there are no poor in our country, we need to be reminded that a great majority of the world's population are actually undernourished, and that conveniences which we take for granted are considered as luxuries by hundreds of millions. Since the average income of our Mennonite families is probably near \$3000, it should be a matter of condemnation to us that our giving is only about \$50 per member, of which we send away from our communities less than \$25 per member. Although we are not poor, we still spend a great part of our resources upon ourselves, building better houses and installing more mechanical devices to raise our standard of living. We compare ourselves among ourselves, and thus satisfy

our consciences. But are we sure what God thinks of us, as He looks down impartially upon the human race? If we have no poor at our doors, how far have we gone to find them?

Sharpening the Conscience

The dulling of conscience by rationalizations and by refusal to look at facts is so common a thing in the world that one is refreshingly challenged by a meeting where the chief purpose is the sharpening of conscience. Such a meeting was the Study Conference on Christian Community Relations recently held at Laurelville Mennonite Camp. The Industrial Relations Committee of Mennonite General Conference invited about forty representative Mennonite business and professional men to this meeting to re-examine Mennonite practices in the application of Christian principles to everyday living. In each session they heard a carefully prepared paper on some aspect of Christian ethics in the complex modern world, and then participated in a free discussion of the issues raised.

This was not an official meeting which could draw up conclusive resolutions. But as the meeting proceeded a Statement of Concerns was written and adopted in the final session as something of the mind of the group. This Statement may be found on page 780 of this issue, and we urge that our readers examine it carefully as a significant document in the history of the Mennonite Church.

For although many of these concerns have no doubt often been expressed in our pulpits, in our college classrooms, in our publications, and in many discussion groups, yet we are not aware that there has ever been in a general church group such a facing up to the intricate and manifold implications of the Christian faith in its application to our daily walk. Here were men who were not trying to find a way to justify what we are doing in our brotherhood, but who rather were challenging many practices which have been accepted by sincere people because they have never

been thought through. Sensitization of the conscience of our people, in the light of the will of God, was the purpose of the meeting.

Here questions were raised as to why one brother should have two large houses, while another crowds his family into a few rooms; whether disparity of income should continue to increase among us; how social stratification may be checked in our church; whether it is right to own stock in corporations where one has no control of operation; whether one dare belong to an organization which uses pressure methods; how one can give a testimony through organizations without compromising; whether there is any difference between striking in a factory or withholding crops from markets during periods of shortages; whether the profit motive is Christian; whether coercion of any kind is ever Christian; whether co-operatives offer an opportunity for Christian expression; whether Mennonite employers assume their full obligations toward migrant labor; whether Mennonites should co-operate in wartime agricultural goals; whether the right use of money justifies wrong methods in getting it; whether white and colored races should worship and commune together; how we have taught white superiority; why the church lags behind in eliminating race discrimination; whether we should not take a more definite stand on race discrimination, as we do on war; what our long-range program should be in eliminating prejudices of our people.

The moderator of General Conference, in a moving closing address, expressed the opinion that if we had had such a meeting as this forty years ago, some conditions in the church might be different today. All who attended felt that we had come to grips with vital matters, even though ready answers are not easy. There was evident here the historic Anabaptist position that true faith works itself out into Christian behavior—behavior which at times may involve a great deal of cross-bearing. And the sincere Christian will always want to sharpen up a conscience which for various reasons may never have been aroused. The dulling of moral sensitivity is one of our great dangers.

To conquer with arms is to make only a temporary conquest; to conquer the world by earning its respect is a permanent conquest.—Woodrow Wilson.

A Statement of Concerns

ADOPTED AT A STUDY CONFERENCE
ON CHRISTIAN COMMUNITY RELATIONS

(Sponsored by the Committee on Industrial Relations of the Mennonite Church at Laurelville Mennonite Camp July 24-27, 1951)

Doctrine and Practice

I. We recognize a tendency in current Christianity to make social betterment a chief concern, on the assumption that natural human goodness will assert itself if the machinery of environment is adjusted. We recognize also another tendency to emphasize exclusively the vertical relationship of man to God, on the assumption that if a man gets right with God his horizontal relationships with his fellows will automatically adjust themselves. We believe that the "social Gospel" is basically in error; but we also believe that the non-social Gospel is inadequate. We believe the statement of James that faith and works must go together. We therefore wish to express our deep concern that as a church we should not depart from the basic assumption that good social behavior must be secured as the outworking of a regenerated heart, that only the Spirit of God can produce the fruit of the Spirit. We would warn our people against any program of social or economic improvement which is divorced from the evangelizing purpose to bring men to Christ as both Saviour from sin and the Lord of their conduct.

We are further concerned that the church should acquire a better understanding of the principles of social justice contained in the Gospel of Christ, and urge our preachers and teachers to study and to set forth the social obligations expressed and implied in the teachings of the Old Testament prophets, of our Lord, and of all the apostles. We are deeply concerned that the social conscience of all our people may be aroused and sharpened, so that we may sense more and more the implications of Christian love and brotherhood in the complex details of modern life. We believe that our Christian testimony to the world about us can be effective only as we confess unsocial conduct to be sin and cleanse our lives of its defilement.

Nonresistance in Daily Life

II. In view of the fact that nonresistance is seen, not only in one's attitude toward war, but still more in the total spirit of the life in times of peace and war; and in view of the fact that the considerable failure of our members to take a consistent peace stand during the wars of the past decades argues a general failure in the more inclusive nonresistant life, this study conference expresses its concern:

1. That the principle of nonresistance become deeply imbedded in the thinking of our people as a result of regeneration and a continued program of teaching.

2. That our young men be encouraged and helped to such a daily behavior as will give them no embarrassment when they are asked in Form SSS-150 to describe actions and behavior which demonstrate their non-resistant conviction.

3. That our people carefully avoid every manifestation of covetousness, greed, and oppression; all willful neglect of duty by employer or employed; any relationship with agricultural, mercantile, industrial, or labor associations involving a compromise of principle; or any pressure methods designed at bettering themselves at the expense of others.

4. That we be more concerned about acting justly than about being treated justly, looking for every opportunity to witness for our Master as we overcome evil with good.

5. That we give a better demonstration of our unwillingness to profit through products of our labor or capital which contribute directly to military operations or to the destruction of property or life, or to participate in any program which tends to promote ill will or hatred among men or nations.

Christian Ethics in Business and Professions

III. In view of the extent to which the organization of modern life has been carried in the areas of business, industry, and the professions, and in view of the policies, methods, and procedures frequently used by these business and professional organizations, we are concerned with the necessity of examining with care, in the light of Christian ethics, the policies and methods of every such organization with which they have to do, to the end that all organization relationships be such as will not violate the Christian ethic. In this area we wish to state the following concerns in particular:

1. That a careful study be made of the various business, agricultural, and professional organizations affecting our brotherhood to the end that we be better informed as to their objectives, policies, and methods, enabling us to evaluate them in the light of our Christian ethic.

2. That business connections be avoided among us which would involve responsibility for unethical practices over which the individual has no control.

3. That great care be exercised in the investment of capital in large corporations and that this be done only when it is certain that business practices of the corporation, its poli-

cies with respect to competitors, and its labor policies are such as can be approved by the Christian conscience.

4. That our farmers and business and professional men exercise great care that no relations be maintained with agricultural, business, and professional organizations which will make them party to unchristian pressure tactics, unfair competition, unfair labor policies, or other unchristian methods and procedures.

5. That we seek to promote a diversification of small industries and businesses in our various communities to the end that as many as possible of our people engaged in business and industry may be so engaged in small community industries in preference to the large-scale corporations in our larger industrial centers.

6. That our brethren in the operation of their own business organizations seek to enlighten their consciences as to the best type of internal organization and administration for the maintenance of Christian labor relations, and that they continually seek to improve these relations.

7. That as a brotherhood we continually seek to discover ways and means of bringing the economic life of our brethren more completely into the way of Christian stewardship and Christian discipleship.

Organized Labor

IV. The rise of the labor movement, accompanied by an industrial trend among our own people, has created problems arising out of our relations with organized labor. While recognizing the benefits which the workers have realized from the efforts of the labor unions, we recognize also that some of the methods employed are not in harmony with Scriptural principles, and therefore cannot be endorsed, and should not be participated in, by the Christian.

In relation to the problem thus existing and in our effort to adjust ourselves to it, we feel that we should have a concern in the following areas:

1. That our present "Statement of Position on Industrial Relations" should be re-examined with a view to its improvement as a piece of literature which will serve our purposes well in our contacts with labor leaders or the general public.

2. That a study should be made as to indoctrination literature which is needed for the instruction and guidance of our people.

3. That consideration should also be given as to effective ways and means whereby a conscience and personal convictions on this question can be developed, which we recognize as being a basic requisite in the solution of the problem.

4. That further clarification should be made as to what kinds of working

My Prayer

BY RUTH SLEEPER

*Lord, help me live to please Thee
In everything I do,
And may my life to others
Be always kind and true.*

*Lord, help me see in others
Some good that Thou canst use;
And when I'm asked to help them,
Oh, let me not refuse.*

*Lord, help me speak to sinners
About Thy wondrous love,
That Thou didst come to save them
And take them home above.*

*Then help me to be faithful
Till Thou dost come for me,
When with Thy ransomed children
I'll live eternally.*

Elkhart, Ind.

1. That continued study of disparities in standards of living be made so that we may be aware of the true circumstances of other peoples.

2. That we teach without ceasing the true principles and practice of Christian stewardship of the possessions which have been entrusted to us.

3. That we recognize the great material prosperity of our countries to be the result primarily of the abundance of our natural resources provided by our benevolent heavenly Father rather than the accumulated work of our own minds or bodies or of our righteous living.

4. That we practice sharing our technical abilities and our accumulated possessions with those who are less fortunate in such a way as to enable them to exert their own efforts to raise their standards of living.

5. That we refrain from assenting to policies of selfish nationalism embodied in such devices as the protective tariff and other restrictions on the free flow of international trade, the imperialistic exploitation of colonial peoples, and the discriminatory restriction of immigration of peoples from underprivileged countries to our own.

VII. In view of the tendency of modern governments in the United States and Canada to assume an increasingly paternalistic attitude toward their subjects, especially as related to the care of dependent aged, children, widows, and to the provision of insurances against contingencies of storm, flood, unemployment, disease, and accidents, and in view of the resulting tendency among the masses of people and even among many

members of our own communion to look to the government rather than to the church for help in time of need, it is the concern of those here assembled:

1. That a study be made of the extent to which members of our own brotherhood are availing themselves of the benefits of governmental assistance.

2. That we look with favor upon the present mutual assistance activities of our local congregations, our district conferences, and other church organizations; that we urge these groups and others to study ways and means of making their present work more effective and to extend their scope of activities to other needed areas.

3. That we seek to decrease rather than increase disparity of wealth in our brotherhood, recognizing the responsibility of each member for the welfare of the household of faith.

VIII. In view of the Scriptural Mennonite emphasis upon simplicity of life, it is the concern of those here assembled that Mennonite productive resources of land, labor, and capital be engaged in the production of those goods and services which contribute more directly to the promotion of the Gospel of Jesus Christ in the world and to the supplying of the necessities for sustaining and enriching life rather than to the production of those things which weaken the mind or the body or which supply the trivial, superficial, or peripheral wants of man.

IX. In view of the rapidly changing standards of the world about us relative to rights, privileges, and obligations of women and children in the community and in the family and in view of the lofty standards of the Scriptures with respect to the status of all human personality regardless of age or sex, it is the concern of those here assembled:

1. That there be a continued study of ways of strengthening family relationships.

2. That we maintain a consistent witness to the world of the effectiveness of the power of devotion to the kingdom of God, of the power of love and respect among all the members of the family group in building homes which will endure and will show forth the regenerated life.

X. In view of the gross immorality manifest in our country through such sins as the liquor and narcotic traffic, gambling, and white slavery, and in view of dangers which these evils present to the welfare of our country, it is the concern of those here assembled:

1. That we maintain a continued strict and absolutist position against these evils as they appear in our brotherhood.

2. That we witness against these evils in the communities, states, and nations where we live.

arrangements can be accepted without compromise of Scriptural principles.

5. Since the lack of uniformity in attitude and practice throughout the church presents an inconsistent testimony, and since the acceptance of unqualified union membership by members of the church may well have serious implications in weakening the position of the church on the entire question of nonresistance and the recognition we seek to obtain for that position, we feel it should be our sincere concern that the position and practice of the church as a whole may become more fully unified in harmony with Scriptural principles which should guide our relations in this area.

Race and Minority Group Relations

V. In view of the clear Scriptural teachings that God is no respecter of persons, and that there is no Jew nor Greek but that all are one in Christ Jesus; in view of the widespread prevalence of race animosity in the world of today and especially in our own country; and in view of the impact which race animosities have produced in our own brotherhood, it is the concern of those here assembled:

1. That we study means of bringing the Gospel of Christ to racial and minority groups such as Negroes, Jews, and Japanese-Americans, and that the Gospel message be accompanied where necessary with service activities designed to raise their standard of living.

2. That we study means of better informing our brotherhood, (a) of the disabilities suffered by racial and minority groups, (b) of the lack of scientific basis for making differences between races, and (c) of the Scriptural teachings on race and minority group relationships.

3. That we witness against racial segregation or discrimination at every opportunity, and that we seek to abolish it wherever it may exist in our own brotherhood.

4. That we study means of providing opportunities for fellowship between Christians of different races and minority groups, to enable them to learn to know each other better as fellow saints.

Other Related Concerns

VI. In view of the striking increase in material prosperity in the United States and Canada and the enormous disparity in the standard of living between these areas and many other areas of the world which have urgent needs not only for the message of the Gospel of Jesus Christ but for material necessities requisite for the maintenance of life on a plane of health and decency, it is the concern of those here assembled:

Undesirable Attitudes

BY VERA MARTIN

Harboring undesirable attitudes is comparable to being host to a deadly germ. Usually the germ will not remain within the person, but will get out and inflict damage on others. Very often the destruction is such that it is difficult or impossible to repair. Because of loss of time, money, and life, every effort is made to protect society from a diseased person. The person with undesirable attitudes can also do unlimited harm. True, he does not cause anyone to become ill and as a result die, but he can be an instrument of untold misery. Consciously or unconsciously he aims at the hearts and minds of people. In other words, he "hurts the feelings."

Just what are undesirable attitudes? These are attitudes which are not helpful to ourselves or to others. They are ways of thinking about individuals which tend to emphasize their weak points and utterly disregard their desirable qualities. It is intolerance and completely eliminates love of our fellow men. Often these attitudes have no grounds to support them. But the flesh is weak and so we go on spreading these ideas.

I remember one incident which caused me quite a bit of mental anguish as a child, as a result of someone else's unhealthy attitude. An elderly childless couple lived near my home. It must be admitted that they were a slight deviation from the normal. Their manner of living and ideas about life were different from that of other people. So they were labeled "queer." But other people exaggerated. From these observations my childish mind concluded that these people were dangerous. Woe to those children who did not behave in their presence! Then one day the inevitable happened. My older sisters took me along to these people to buy apples. I was left alone in the car. But I ventured into forbidden territory, which was any spot out of the car. Just then an old, wrinkled, white-haired woman hobbled toward me. Her face was kind enough. She seemed quite harmless, but grownups can't be wrong. So I did what seemed to be the logical thing to do. I screamed. An embarrassed older sister rescued me from this presumably "dangerous person." This type of behavior must have hurt the woman greatly, as I later learned that she liked children.

It is so easy to talk unfavorably about others when children are around. They seem innocent and totally unaware of what is being said. Yet many adults can recall how keenly they listened to adult conversation as children. Parents may have spoken a different language so that the children could not understand or they may have taken for granted that the youngsters just had not developed enough to understand or care about conversation which did not concern them.

Older brothers' and sisters' unfavorable comments about people whom the child loves sometimes cause a great deal of harm. Up to this point the child has not found anything uncomplimentary about his playmate's parents, his Sunday-school teacher, minister, neighbor, or any number of people who he thinks are nice friends to have. And now he hears that they aren't as good as he thought they were. Somehow it just doesn't make sense. Furthermore, it makes him very uncomfortable. Whose observation is correct, the older person's or his own? The small things which adults notice do not concern the child. For the welfare of the child, would it not be better to refrain from gossiping about others in his presence? Unless the person is a dangerous moral character, it would be better for the child to form his own opinion about people. What does it matter if there are certain qualities of other people which we dislike? Is it worth while talking about them in the presence of children, if at all? The child has to learn so many things in the process of growing up that it seems unfair to add to his problems. It also propagates unhealthy attitudes which can be detrimental later on.

Another area where some of us might improve is in our attitude toward the leaders of our church. It is so easy to criticize their actions and in the same breath state emphatically what should be done. It takes little effort to lament the things which the pastor neglected to do. His family isn't exempt from criticism either. His wife may be a poor housekeeper in the eyes of the congregation. Or the children may be ill-mannered. Of course, the family may not be any worse than any other family, but because the head of the family is a minister, we think we have the right to criticize unmercifully. But do we forget that they are one of us? Have we lost sight of the fact that they are human and subject to the same temptations as the rest of us? Then, too, it is easier to see their shortcomings than their virtues. The latter are taken for granted. But why should they be? Praise is more effective than criticism. Criticism of this type only adds to the minister's problems and also depresses him. This in turn creates more problems.

There are several reasons why we should strive to improve our attitude toward our church leaders. First, we should love our ministers. Unhealthy attitudes are not those of love. Anything less than love is not a Christian witness. Souls have been lost because someone carelessly gossiped about some leader. It endangers the life of the church and our Christian experience.

Who has not decided that under the same circumstances he would have done better than his parents in rearing a family? Parents are not immune from criticism. It is very easy to point to all

It Happened —

TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD Aug. 12, 1926)

The three weeks' evangelistic meetings [Portland, Oreg.] conducted by J. D. Mininger . . . closed last Sunday evening. There were twenty confessions during these meetings.

Bro. J. H. Mosemann . . . was ordained a bishop in the Millersville [Pa.] . . . Church . . . to fill the vacancy caused by the death of Bishop D. N. Lehman.

On July 6 a series of meetings was started . . . in a tent [Pigeon, Mich.]. Bro. B. B. King as evangelist and Sister King as song leader, and Bro. and Sister O'Connell of Lima Mission helped in special songs In these meetings there were 119 souls that came forward for prayer.

On Aug. 1 . . . Bro. North [was ordained] to the ministry [Nappanee, Ind.].

(From GOSPEL HERALD Aug. 19, 1926)

Bro. D. D. Miller, Middlebury, Ind., preached for the West Union congregation near Wellman, Iowa, on . . . Aug. 8, and in the evening began a series of meetings at East Union near Kalona.

their weaknesses and forget all their sacrifices which they have made during the years. Suppose they didn't rear us according to modern child psychology books. It is safe to assume they did the best they knew how. And since psychologists can't agree anyway, this factor is unimportant. Christian parents do not ask to be repaid for their work, sleepless nights, and mental anguish with anything but our love. Are we capable of returning it with gratitude? Now, not at their funeral, is the time to tell them of our appreciation, not only for their sacrifices but also because they tried to do their Christian duty.

It would be possible to go on and on about attitudes. Other attitudes include those toward friends, neighbors, enemies, government, and others. Unwholesome attitudes come because of lack of love for others. It is not wrong to disagree with others. Nor can we always sanction the action of others. Because of different personalities it is impossible always to agree fully with others. But instead of criticizing unjustly and creating unwholesome attitudes, why not criticize constructively? If the other person needs to be corrected, it is our duty to tell him of his faults and help him to correct them. But we can't do this for our own selfish desires. Love sees only the good it can do, not the destruction. "In love admonishing one another." Goshen, Ind

A Prayer for This Week

Our Father and Provider of all our needs, we give Thee thanks for Jesus our Saviour and Thyself made flesh. Grant unto us, O God, that we may have the consciousness of Thyself even as He had.

We would praise Thy grace and Thy love which has kept us from falling and has led us in Thy righteousness. Bless us, O Father, with the chastisement that will bring us to rely utterly on Thy grace for the supply of all the essentials of life.

We live so closely to this earth; we are earth-bound in our thinking. Forgive, O Father, Thy children of dust our manifold sins and unfeeling gratitude. Forgive the creatures of Thine hand, O God, our forgetfulness of Thee and our dependence upon ourselves and this earth for our sustenance, and grant Thy joy and the consciousness of Thy presence to us, O Lord our God. Amen.

—Dale F. Nofziger.

A Full-Gospel Church

By STANLEY C. SHENK

I am tired of hearing that we are a "full-Gospel church." We aren't. Too many of us still tend to think of a "call" to the foreign mission field as being akin to the action of lightning, both in terms of shock and frequency. Too many of us have not learned yet that a call is composed of just five simple things, namely, a realization of spiritual need, a denial of self, a desire to help meet that need, a consciousness of some measure of ability (in conjunction with the Spirit) to hurl into the fray, and an absence of divinely closed doors. In short, we are not really obeying the "go" of Matthew 28. The ratio of our obedience to our responsibility is somewhere near that of a peanut to a watermelon.

Second, we must "with shame begin to take a lower seat" before virtually every other Christian communion and denomination on the face of the earth when it comes to reverence in public worship. I have attended the services of many other church groups, and never (outside of a "Hard-shell Baptist" service and several Negro meetings) have I found the disorder that characterizes the public worship of so many of our Mennonite congregations (though we have, praise God, a host of notable exceptions). Even by many non-Christian groups are we surpassed in orderliness and quietness. Judaism is an example. Hinduism is another. I have attended Hindu services that were models of quietness. I have friends outside the Mennonite Church whom I would not under any conditions

bring into the Sunday morning services of a number of our large Mennonite congregations. They would be shocked. They might think that the disorder of the Corinthian church had returned to earth. They would develop so negative an opinion of my people that it would be exceedingly difficult for me to show them our points of great and unique strength.

Third, while we refuse to go to war because of the New Testament emphases on love and peace, many of us scarcely realize that this nonresistance in time of war is only a minute fraction of the totality of love and peace in human relationships that the inspired writers had in mind. To put it differently, we tend to think smugly that we have loved our enemies and dwelt peaceably with all men when we have refused to kill them.

Fourth, we have so rejoiced in some of our great and unique emphases and obediences (discipleship, baptism on confession of faith and not in infancy, brotherhood, nonresistance, feet washing, the prayer head-veiling, and others) that we have tended to develop a pride in the spiritual *status quo*—and a less attractive and more self-contradictory thing is not to be found on earth. It is the very psychology of Pharisaism. But, you may ask, is God not pleased when we obey Him on the above-listed points? Surely. Absolutely, when such obediences flow from a Spirit-filled heart to the supreme glory of God, but not when they are performed primarily for the sake of self-satisfaction.

Fifth, we, too, as well as the "worldly" churches that we so cheerfully consign to outer darkness, can ignore or misinterpret Holy Scripture in accordance with our own cultural patterns. For example, one of the qualifications of the ministry is that a man be "apt to teach." We have been cognizant of the other qualifications as they relate to soundness, experience, monogamy, temperance, love, etc., but we have often ignored the first-mentioned one. Why? The question is difficult to answer, but it may be because our opposition to higher education in generations past made it difficult for us to recognize the marks of an apt teacher.

No, we are not a full-Gospel church. We may have been such in the sixteenth century, and we may be such again at some future time, but we are not one now.

You may say, "But all this is terribly negative. Don't you love the Mennonite Church?" I grant that much of the foregoing has been negative. It has been an attempt to call attention to shortcomings. Such a procedure always has elements of the negative. Yes, I do love the Mennonite Church. I love her devotedly for her superb history and her present points of great strength, but I do not love her for the five points before-criticized. Or, rather, I love her in spite of

Prayer Requests —

Pray for the biennial General Conference sessions to be held at Goshen, Ind., Aug. 21-24.

Pray for the leading of the Lord in the working out of the presidential regulations to be given draft boards concerning alternative service for IV-E's.

Pray for safe journeying for missionaries returning for furloughs.

Pray for definite guidance in the beginning of our mission work on the island of Hokkaido, Japan.

Prayer is requested for the district-wide revival campaign to be held Sept. 4-16, sponsored by the Golden Rule Gospel Messengers, a lay organization in Ontario.

Pray for the follow-up work in these days of revival, that the lambs and sheep may be fed and the church strengthened to God's glory.

Pray for a mighty outpouring of the convicting Spirit in the meetings being held at Graceton and Cass Lake in Minnesota July 31 to Aug. 26 by Bro. J. E. Kurtz, Harrisonburg, Va.

Intercede for an outpouring of the Spirit upon the tent meetings of the Brunk brothers at Franconia, Pa.

Pray for a young girl who for her mental and spiritual health needs to let go and allow the Lord to take over.

Pray for the tent meetings sponsored by the highland area of the Northern District in Virginia Aug. 14-26. Bro. Andrew Hartzler, Newport News, Va., is evangelist.

(We solicit requests for this column.)

these five points and not because of them. It is partly this love that compels me to speak. Stephen Decatur, the American naval hero of our minor war with Tripoli shortly after the turn of the nineteenth century, is reputed to have said, "My country, right or wrong, my country!" (meaning thereby, of course, that he would follow his country whether it was right or wrong, that he would not lift his voice in criticism, that he would abdicate the throne of individual conscience and responsibility). I cannot paraphrase that cry and say, "My church, right or wrong, my church." The Old Testament prophets did not so regard Israel. Neither did Jesus. Neither did the apostles. Neither did the heroes of Medieval and Reformation history. Neither did John F. Funk, John S. Coffman, M. S. Steiner, Daniel Kauffman, and a host of other brave, visionary men

who winked not at wrong, nor staggered at criticisms of their programs, and are now revered as heroes of the faith. Where I feel my church to be weak, there I must try to make her strong. There I must teach a more complete righteousness to the glory of God. Only thus can we avoid the defeat of a smug and stationary self-satisfaction.

West Liberty, Ohio.

According to this story given by a newspaper column writer a preacher went to fill an appointment in an out-of-the-way church. One lone cow man came. They waited for a reasonable length of time but no more came. Then the preacher asked the cow man what he ought to do.

"If I go out to feed cattle, and only one cow is there, I feed her."

The preacher took the hint and for one hour and ten minutes he talked eloquently and gave the cow man all he had.

"Well, how did I do?" he asked the cow man.

"I did say I would feed that one cow," said the cow man, "but I didn't say I would give her all the feed I had."

—Ida Sommerfeld.

Tract News

Ralph Palmer, Denbigh, Virginia, writes: "Now that I have reached my goal of a million in this and near-by states, I want to spread out into other states. . . . We are collecting new or used Bibles and Testaments to send to people who are saved or helped through the tracts and request Bibles. We may need quite a number of these and if you would know of people who would have such Bibles they would want to give for this work we would appreciate having them." Anyone wishing to donate good used or new Bibles for this worthy cause would do well to send them to Bro. Palmer.

One day in Richmond Bro. Palmer put in nine hours and gave out 7,750 tracts. He expects soon to make his first tour through North Carolina working about fifteen of the larger cities and towns. Bro. Palmer is looking to the Lord to work in needy hearts. We will do well to remember him continually in prayer.

timate of human endeavor; the study of science is a revelation of God and not a negation of His existence; the study of literature offers an expansion of the moral principles declared in God's Word. Clear thinking and honest work habits are encouraged from the standpoint of responsibility to God rather than for the purpose of achieving material goals.

The consciousness of God's presence and help is carried over into student activities. It is most natural for students to look to God for guidance in all undertakings. The editing of the yearbook, the planning of a social or a literary program all bring a sense of need which is evidenced in the prayer to God for help before the planning is begun.

The church school also offers opportunities for expression on the part of the students. The school chorus provides an outlet for those who like music and gives training in worship as well. The patients in a near-by hospital for the chronically ill look forward to the regular visits of a number of our students. A Bible club for neighborhood children is held at school once a week after four o'clock and is taught by interested students.

In a Christian school there is a bond of fellowship between teachers and students and among the students themselves which rests only upon the respect which each Christian shows to all other individuals, and which seeks to break down artificial barriers. Misunderstandings and unchristian attitudes are resolved in the Christian way of confession and forgiveness. The students know that the teachers are really interested in their welfare.

The chief danger, as I see it, of a church high school is the possibility of religious teaching and practice becoming pious cant and empty formality. To remain vital and meaningful all teaching and practice must be backed by reality. This reality is dependent on the personal relationship of each teacher and each pupil with the Lord Jesus Christ. Neither should the misconception ever arise that the church high school can take the place of nurture in the Christian home. Education in a church school is a helpful supplement to the training received from Christian parents.

"The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). To the extent that those responsible realize their need of these spiritual requirements and are willing to appropriate them as gifts from the Lord Jesus, to that extent the efforts expended in establishing and maintaining a church high school will bear fruit.

Editor's Note: Sister Bauman was a teacher in the public schools of Kitchen for a number of years and is now teaching in the Rockway Mennonite School. —Ohio Mission Evangel.

OUR SCHOOLS

As a Teacher Sees It

BY SALOME BAUMAN

"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children" (Deut. 6:5-7a).

The church high school provides opportunity for a continuous and consistent presentation of the basic truth that "the chief end of man is to glorify God and to enjoy Him forever." The admonition given to the children of Israel by Moses, "Thou . . . shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up," is not outmoded in our century. Indeed, with the varied and multiplied impressions impinging on our personalities from every side, there must be much repetition if lasting convictions are to be formed.

In a church high school there are many opportunities for direct teaching of the Word and for instilling a sense of dependence upon God. The first class of the day is opened by a short devotional period. In my own class each week we choose a hymn and Scripture portion

which we use every morning of that week. This repetition results in the memorization of a number of beautiful hymns and choice Scriptures by the close of the year. A student leads his fellow classmates in prayer of thanksgiving and petition. Specific requests are often mentioned by the students and the class is unified by these moments in which they share their concerns in prayer.

Students frequently mention the daily chapel services as sources of real help. The Word of God is the center of attention, as teachers, students, or frequently visitors speak forth its message. Occasionally missionaries from foreign lands and other more widely known Christian workers share their experiences with us. The vision of world needs as presented by these is a constant challenge to those who hear to commit themselves completely to the Lord Jesus Christ.

The study of the Bible in regular Bible classes is also possible in a church school. Each student is required to take the Bible classes and thus receives training in Bible study which is basic to Christian growth.

All truth has its source in God and it is the teacher's privilege to relate all subject matter to the eternal verities of God. The study of history gives ample evidence of the truth of the Biblical es-

TO BE NEAR TO GOD

Sunday, August 19

Prayer Seeks God's Will

The greatest discovery anyone can make is to find one's will identified with the will of God. The apostle said, "the Spirit . . . maketh intercession for the saints according to the will of God" (Rom. 8:27). When one prays for health, for bread, or even for escape from death, he should ask it according to the will of God. "Whatsoever ye shall ask in my name, that will I do," said Jesus. The greatest point in this text is, "in my name"; it is not "whatsoever ye ask." It is particularly asking in the name of someone else. Imagine asking in someone's name, but asking against his will. Such asking is impossible. To ask in his name is to ask in his will. In Gethsemane, Jesus asked for two things: (a) physical deliverance, and (b) identity with the will of God. The first was denied, but the last was graciously granted.

"And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39).

Monday, August 20

Prayer Is Its Own Proof

The best credential for prayer is the practice of it, not the number of answers one can count. When we practice prayer, we believe in it. When we neglect it, we begin to doubt its validity and reality. Those who have prayed faithfully have no doubt that God has come to them in prayer. They know that God heard them. It is more important that the thirsting soul makes contact with God, than it is that there be a definite answer to the prayer.

"I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord" (Ps. 40:1-3).

—I. E. Burkhart.

Tuesday, August 21

Read Matthew 13:3-23.

This is a parable with a burning personal message. The fruitfulness of God's Word depends upon the attitude of the individual who hears it. Each individual has within himself the power to determine the receptivity of his own heart. Too assiduous attention to business, social calls, and worldly affairs makes one unreceptive to spiritual truth. Lack of spiritual stamina causes some to fall away after apparently making a good start. Those who deliberately try to serve two masters (which is impossible) will soon find that the thorns choke out the good seed. Only a full and glad acceptance of His Word will bring satisfactory results and a fruitful life. Which kind of hearer are you?

Wednesday, August 22

Read Matthew 13:31-33.

Let no one be discouraged or underestimate the power of the Gospel and of the church of Christ. "Insignificant in its begin-

nings, founded by a supposed criminal in an obscure province, directed by twelve Galileans of little wealth or education, the Christian movement rapidly expanded into a world-wide church, so powerful as a bond of union, that the Roman Empire itself sought to strengthen itself by its alliance, so strong to succour the oppressed, that the poor and lowly took refuge under its protection, so majestic in its ordered stability that the rude barbarians who conquered Rome submitted to its sway" (Dummelow). Nothing today can stop its growth. "The gates of hell shall not prevail against it [the church]."

Thursday, August 23

Read Luke 21:25-36.

After a long winter we watch for the first signs of spring with gladness and joy. We note the swelling of the buds and the appearance of the first blades of green on the lawn. It is a season that brings new life and hope to the human heart. It is the harbinger of another fruitful season, a sure sign that summer is not far away. Likewise, the Christian rejoices to see the signs of Christ's return. Although these signs bring "distress of nations, with perplexity," and fear, yet we can be certain they are only the birth pangs of a great new day, a day when Christ shall reign supreme, when every believer who lies cold in the grave shall come forth like the new buds of spring, to a richer and fuller life. "Even so, come, Lord Jesus."

—T. H. Brenneman.

Friday, August 24

Read Romans 7:7-25. The Problem of Sin in the Life of the Christian

A great dramatist puts in the mouth of one of his characters these words: "I am to sin and evil equal bent," and Paul's immortal phrase, "The good that I would I do not," express the dilemma of the human race. The history of the human race is filled with idealism and yet chicanery. True life and fiction find their sharpest climax in this paradoxical aspect of human nature. Even among Christians where you find high levels of brotherly love, neighborhood feuds are not unknown. Even in high places we are pained to find spiritual discernment and carnal living, each denying the other. It is the tragedy of humanity that we can never quite "keep our bodies under." We need to lean on the Holy Spirit a little bit harder and fill our minds in waking and sleeping hours with thoughts that are good. Phil. 4:8.

Saturday, August 25

Read Romans 8:1-17. The Goal of Holiness Is a Life

A life without the presence of God within is always thwarted by sin. As the Spirit of God gets more and more of you—there is freedom—there is life. That freedom was purchased by God's Son on the cross. Realized, it is the life of the Spirit-directed Christian. Spirituality implies God control. The opposite is control by the baser attitudes of

THE CHRISTIAN IN PUBLIC LIFE

Sunday School Lesson for August 26

(Matthew 5:13-16; 13:33; Luke 19:1-10; Acts 5:25-29; I Peter 3:13-18)

The question in today's lesson is, what is the Christian's responsibility in public life? How does this differ from last Sunday's question? Let the class discuss this. They are related. Surely we have more responsibility than just to obey.

Jesus speaks to us: "Ye are . . . salt"; "Ye are . . . light." Who is the "ye"? Christians, believers, pure in heart. The world is corrupt and in darkness. What is the relation of salt to corruption? And of light to darkness? A worldly Christian would be savorless salt. A recluse Christian would be an under-the-bushel light. Observe all through this lesson that Christians are to live that they do something to this evil world. That is what we are here for. Matthew 5:16 needs emphasis.

Again Jesus said we are to leaven the whole lump, the whole world. Are you leavening your community, your church for the good?

Peter's story shows that we must know God's will and discern very carefully to obey God rather than man when the rules conflict.

Zacchaeus' story tells us the Christian leaves all crooked business and makes all his wrongs to fellow men right. Christians walk very honorably. One who walks a "wee bit twistical" spoils the influence of all.

Be sure to get to Peter's advice. Is it not our privilege and responsibility to live a very positive life in public? "Be zealous of that which is good." We should lift up higher standards and be a constructive force. We should encourage and support all that is wholesome and also preach and teach against the evil. Should we be afraid to talk personally to evil men in power to present the way of God? Surely this is far better than to enter politics to reform politics. We couldn't do that. Our business is to preach the truth, the true way for man's happiness. Are we creatively good in our communities? It is easy to criticize the evil. The best way to help is to work with God to change men's hearts. What are we doing, and what could we do to keep men from crime, drunkenness, dishonesty, gambling, immorality, dope addiction?

If each Christian would salt and shine in the little circle in which he lives, public life would be different. Be sure to have plenty of time to discuss this last-named issue. Let's remember that teaching, real teaching that pleases God must do something to those taught. Teach the pupils in your class.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

your lower nature. When God controls and you live as His true son, you are on the highways of the Spirit which end in glory with the Father. Then by grace you are living above the habits of the flesh which lead to eternal death.

—R. J. Yordy.

FAMILY CIRCLE

Give Us This Day . . .

BY HOWARD R. MERTZ

What lies behind our "daily bread"?

How came it to be there?

How much do we appreciate

Or really even care?

How often do we take the time

To stop and just reflect?

Let's trace just now the snowy loaf

In thankful retrospect.

Back of the loaf is the flour

And back of the flour, the mill,

The golden grain, the wind and rain,

The sun, and the Father's will.

Columbia City, Ind.

Children in Church

After our fourth child arrived a few months ago, I realized that I must give up my regular place in the church choir and sit with the children during the morning worship service. My wife had made the change three or four years ago, not because she was less musical, but because mothers learn more quickly what family responsibility means—and our choir seemed to need tenors more than they needed sopranos.

So far I have not needed to accompany more than two children at any one service, this winter having taken its toll of sickness at our house along with the others. But even on the basis of this limited experience I have gained a new appreciation for those parents (usually mothers whose husbands are ushers or ministers or singers) who sit with children in a church worship service.

Sometimes I have concluded that parents of small children are like the "harassed and helpless" upon whom Jesus had compassion in the time of His ministry. They try patiently to worship and praise in the midst of answering loudly whispered questions, drawing pictures of trains and cows, retrieving books and papers, and in general maintaining a semblance of order. Let us face it frankly: the period of the sermon is the biggest hurdle to surmount. Preschoolers like to find numbers in the hymnbook, their restlessness is seldom noticed during a rousing song, and they soon learn that the offering service awaits their contribution too. But pity the poor parent who has not provided in advance for the last half of the hour of worship. A few of the speaker's illustrations may catch a boy's attention but, beyond that, it is the parent, not the preacher, who keeps him still.

Yet it is surprising how much of the sermon a parent can remember. Often I pick up the picture I drew to entertain and discover that I recall the sermon ideas that I considered as I drew. Or one of the children may ask me a surprisingly searching question that tells me he heard more of that sermon than he appeared to.

For two thirds of the time I sit with children in church I could easily agree with those who maintain that children should have services and programs all their own. But during the rest of the time I know better. I listen to children singing the great hymns of the church, reading their part in the responsive readings, and subsiding during moments of quiet worship. No one knows what unfathomable thoughts they think, but in some way that is natural and yet mysterious they become aware of the presence of God. They feel securely at home in His church and accept its ministry.

The great opportunity of parenthood is the privilege of interpreting and guiding the experiences of children. If parents thought more of helping children worship at church and less of impressing neighbors with their good behavior, perhaps children would more quickly feel at home in a worship service. Yet all of us can help by remembering that the church belongs to children as well as adults. Indeed, we dare not stand in the way of their climbing upon the knees of the Master, for He said, "Of such is the kingdom of heaven."—Editorial, in *Gospel Messenger*.

Build That Altar!

The power of the social example of the Christian home has no equal in any other area of our social world. Its grip and influence are almost inescapable. The Christian tradition of the family altar is one of the bulwarks of our Christian homes today, as it has been through the centuries. But the spirit that actuates it and the technique involved must have rebirth in each succeeding generation if its power is to be felt and its meaning is to survive. Historically it is true that ritual and ceremony have often been the last survivors of a decadent orthodoxy, but these alone will become empty and even repulsive unless they carry the life of the Spirit.

In our own Zion today I have had a growing feeling that many of our people need to rebuild that family altar, and hundreds of new homes need to establish one for the safety and peace of their own souls. Here are some practical suggestions for those who have the desire and will to perform.

1. *Set a time* when all the family can gather (or most of them) and stick to the schedule. Make no easy exceptions. Following the evening meal is a good time for many.

2. *Do not tarry too long.* Do not make devotions a grind. You can pray long when you are alone but not when the children are learning and listening. Gear the program to the youngest members of the family and not to your own special burdens.

3. *Provide a plan* or program. Read a book of the Bible through in sequence or read a devotional book with definite Scriptural references assigned daily. Oswald Chambers' *My Utmost for His Highest* or Dean Munro's *Truth for Today* or the like are useful.

4. *Have several members of the family participate each day.* One could read the Bible lesson, another the devotional message, and another pray. All can unite in the Lord's Prayer or in repeating a familiar psalm at the close.

5. *Begin today.* Start while the family is young. If you have wasted years, ask God to forgive you and begin now. It probably takes more grace, patience, endurance, and intelligence to raise a fine all-round Christian family than it does to make an atomic bomb or fly a jet plane, but it is worth the effort. The family altar will help you. Build it today!—*Herald of Holiness*.

FOR WHOM THE SUN SHINES

Once Alexander the Great visited a king in an outlying corner of the world. The king acted as a magistrate and invited his guest to sit beside him. Two men came before the court. One said, "I have bought a house from this man, and while I was repairing it, I found a treasure. I offered to return it to him, but he refuses to accept it."

The other said, "I knew nothing of the treasure and it does not belong to me. Since I sold him the house and lot, the treasure is his property."

The king said to one, "Have you a son?" and to the other, "Have you a daughter?" "Yes," was the answer from each. "Then," continued the king, "let them marry and keep the treasure as their dowry."

The king thereupon turned to Alexander and said: "Did I not judge wisely?" Alexander smiled and replied, "I would have cut off the heads of both fools and taken the treasure for myself."

The king shook his head. "Does the sun shine in your land?" "Yes," was Alexander's answer. "And does the rain fall in your land?" Again the answer was, "Yes." "And are there cattle and sheep in your country?" "Yes," said Alexander.

"Then most assuredly," said the king, "it is only for the sake of the animals, and not for yours that the sun shines and the rain falls."—Midrash Tanhuma, in *Christian Friends Bulletin*.

TEACHING THE WORD

Overcoming the Difficulties of Teaching Children the Gruesome Stories of the Old Testament

The objective of teaching the Bible to children is to teach it so that from it the children will develop a favorable and positive attitude toward the Bible and toward God, which will carry over into everyday living. Ethel Smither says, "The Bible is valuable when it contributes to the growth of personality."

Understand the Child and Know the Bible

To accomplish this aim in teaching children we must understand the child and know the Bible. With these two factors in mind we will be better able to select the material that we are to use in teaching children. The same Bible story may not be adaptable for children of all ages, especially not if taught in the same manner. "The Bible contains moral and religious truths adapted to the needs of the individual from infancy to old age. It is not difficult to see that the truths of the Bible written and suited for adults are neither interesting nor educational for the child," says Dr. Clarence Benson. Mathematics might be used to illustrate this point. There is everything from simple multiplication tables to the complicated logarithms in this subject. Yet, we would not attempt to teach trigonometry until the multiplication table was mastered. Also, in our diet babies are fed milk, not meat. So also, we may conclude that we are justified in grading Biblical material.

Since this is true, we will need to divide this problem into four divisions, according to the age of the child: Early Childhood, Middle Childhood, Later Childhood, and Adolescence.

EARLY CHILDHOOD

During the period of early childhood the child is about four or five years old and a beginner in Sunday school. This is a tender age and many first impressions in regard to the Bible and God are still being made. At this age, as well as later, he enjoys storytelling. Stories of the Baby Moses and Baby Jesus and others are tremendously interesting now, but the teacher must select and tell these stories with utmost care. "Imaginative fears can be easily created during these years and those who deal with the child at this imaginative age must be particularly careful not to terrify him by accounts of things which will frighten and alarm him," according to Benson. The teacher thus should be careful not to make the child afraid of God.

The Child Learns the Lesson of God's Protection

Let us take the story of the Baby Moses as an example. The child will be interested to know that Baby Moses needed to be protected because the wicked king sought to do harm to him. Because God loved this baby, as well as all others, He helped Moses' mother to keep him hidden for three months. But Moses was growing bigger and learning to cry louder; so he couldn't be hidden any longer. The mother and his older sister Miriam made a water-tight basket. This is an important fact to the child, since he is concerned about the protection of the child. She laid the baby in the basket and covered him and then put the basket in the water. But the baby wasn't all alone, for his sister stood and watched him, just as God watches over all of us. Then we go on to tell that eventually the baby is returned to his mother, and here the child has learned a lesson of the protection and the love of God.

We can teach more of the life of Moses; I would suggest, however, to omit the incident of how Moses slays the Egyptian and hides him in the sand, because it is hard to explain to this young child the relationship of a Hebrew and an Egyptian and there is nothing helpful for the child in this story. Just briefly tell that Moses went to another country because the king sought to harm him again.

Let us take another example. This idea of the story of the Israelites crossing the Red Sea is taken from a Scripture Press Sunday-school lesson. Instead of telling how the Egyptians perished in the sea and dwelling on that phase of the story, the lesson told only that the Egyptians were destroyed in the sea by God and then went on to stress how thankful Moses and Miriam and the people were for God's protection and deliverance.

At this age God should be presented as a heavenly Father who cares for us and loves us just as the child's father provides for him and loves him. The child should learn to love and trust God.

MIDDLE CHILDHOOD

We now have before us children from six to eight years of age. The child's capacity to understand God has increased. He is more observant of his surroundings and God definitely needs to be presented as the Creator; thus the Creation Story becomes more meaningful. "By the child God is still interpreted in the terms of man with human hands to bless him and care for him. It would be unwise to change this conception if

it would only confuse him," says Benson. He should not get the impression that God is unjust and cruel; whereas, some of the incidents and stories of the Old Testament may have this effect and therefore should be given due consideration before presentation. However, the child should fear God insofar that God is just and hates sin and must punish it, and that the child must respect God and show reverence.

Details of the Story Should Develop

Let us refer again to the story of Baby Moses. Scripture Press in writing this story for the primary group used the expression that the wicked king sought to kill the Baby Moses; whereas, for the beginners the words *harm the baby* were used. Also in the story of the crossing of the Red Sea, for the beginner hardly anything was said of the fate of the Egyptians who were killed in the Red Sea. So we see that we should not give false impressions, but as their mental capacities develop, so also the details of the stories should develop.

The child's conceptions are elementary; but if the foundation is laid well, it will be easier to teach the more difficult lessons in later years and the child will be prepared to receive and grasp them better.

Bible Characters Should Be Set as an Example

We should set Bible characters before the child as an example. The lesson about Daniel and his habit of regular prayer and the stories of Joseph are good examples. Also we can use David, but the gruesome incidents would be unprofitable to the child and thus need not be told at this time. Let us not present these characters which should be an example in such a light that the child will develop a dislike for religion.

LATER CHILDHOOD

During this age of later childhood the boy and girl will establish some character as his or her hero. In the previous period the child chose someone as an example and to some extent imitated that person, but not necessarily as an ideal. Now, however, his ideals are centered in some character, who is his hero and who is very real to him.

Establishing an Ideal

Here is the teacher's opportunity to present a worth-while character. The Old Testament has many men who may be set up as heroes: Joshua, Caleb, Joseph, David, Daniel, and others. The courage of Esther may challenge many girls. The gruesome details of their lives, however, should be omitted. If the child learns to love and appreciate the man now as his hero, he may later on stand in his defense and realize that their bad attributes can be explained, although they may not always be justified.

(Continued on page 797)

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Four boys confessed Christ as Saviour at the Wanner summer Bible school, Hespeler, Ont. The school, directed by the pastor and staffed by the local congregation, closed July 27 with an average attendance of 130.

Ten persons were received into church fellowship by baptism at Masontown, Pa., on July 29, Bro. A. J. Metzler officiating.

The young people of the Ephrata, Pa., congregation sponsored an outdoor song service on July 28 at the home of Bro. Harold Zimmerman. Special music was supplied by the East Petersburg Male Chorus.

Bro. James Steiner, North Lima, Ohio, preached for the Beech congregation, Louisville, Ohio, on July 29 in the absence of Bro. O. N. Johns, pastor, who was with the Martins congregation, and Bro. Ray Bair, assistant, who was serving the South Union Church.

Thirty-four girls from New York City made up the third group at Camp Tel Hai, Honey Brook, Pa. There was an interesting mixture of nationalities, including Puerto Rican, Filipino, Chinese, Latvian, German, and Hungarian. All of these children came from Protestant homes and attend Sunday school. Counselors were Louella Beiler, Miriam Mast, Anna Mae Nolt, Ada Stoltzfus, Fanny Stoltzfus, and Anna Zook. The camp director is Bro. Harold D. Lehman.

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The Park View Melodians, a male quartet from Harrisonburg, Va., gave the evening program at Pinto, Md., on July 29.

Bro. Clair Eby, Gordonville, Pa., delivered the morning message July 29 for the Pleasant Hill congregation, Sterling, Ohio.

Thirty students are enrolled in high school summer Bible school courses being taught at Floradale, Ont., each Tuesday and Thursday evening by Newton L. Gingrich and Howard S. Bauman.

Bro. Richard Martin, Elida, Ohio, brought the morning sermon at the Beech Church, Louisville, Ohio, on Aug. 5.

Bro. Josef I. Herschkowitz, Harrisonburg, Va., will be the speaker for the Saturday evening meeting on Aug. 18 at the Elizabethtown, Pa., Church. His subject is "The Church Suffering and Triumphant."

Fall revival meetings will be held at Blooming Glen, Pa., Oct. 20-28, with Roy Koch and Fred Erb in charge.

Bro. Dwight Weldy conducted a song service during the young people's meeting hour at Orrville, Ohio, on July 22.

Announcements

CONSERVATIVE A.M. CHURCH CONFERENCE

The Lord willing, the Conservative Amish Mennonite Church Conference will be held with the Fairview and Upper Deer Creek congregations at the Fairview house of worship near Kalona, Iowa, Aug. 28-31, 1951. The Ministers' Meeting and the Sisters' Program are to begin at 10:00 a.m. Tuesday; Young People's Program Tuesday p.m. Conference proper will be all day Wednesday and Thursday morning; Mission Program, Thursday p.m., and Sunday School Conference Friday.

Nevin Bender, Moderator.

MENNONITE GENERAL CONFERENCE

Delegate Session

Goshen, Indiana, August 21-24, 1951

Delegates desiring housing during the coming General Conference should send in for their reservations at once, to S. A. Yoder, Chairman Housing Committee, Goshen College, Goshen, Ind.

Accommodations will be of three kinds: (1) Motels and other commercial places, (2) dormitory rooms on Goshen College campus, (3) homes. For dormitory rooms there will be no charge, except fifty cents a day for the use of linens. (Please furnish your own blankets if possible.) Reservation requests should indicate which kind of accommodation is desired, for how many, and for which particular nights.

Those arriving by train come to Goshen or Elkhart via the New York Central. Those traveling by Pennsylvania Railroad lines will detrain at Fort Wayne or Warsaw. From Elkhart, Fort Wayne, and Warsaw there is bus service to Goshen, but arrangements can also be made to meet trains if busses do not make direct connections. Those arriving by Baltimore and Ohio and detraining at Nappanee or Syracuse should notify the office at Goshen College in advance so that provisions can be made to meet the train. Persons from Canada, traveling by Michigan Central and detraining at Niles, also should notify the College office so that arrangement can be made for transportation. Ed Swartzendruber is chairman of the transportation committee.

Goshen College, located in the south part of the city of Goshen, is easily accessible by auto. Indiana Highway 15 passes the campus and crosses U.S. Highway 20 six miles north of Goshen and U.S. Highway 6 nine miles south of Goshen. Autoists approaching Goshen from the southeast on U.S. Highway 33 should turn left at the Goshen Tourist Lodge, one mile east of the College. Trailer houses may be parked convenient to the campus.

Chairmen of committees desiring space in the college buildings for committee meetings should notify Paul Bender.

A home-coming will be held at Concord Tenn., on Aug. 26, at which time the eleven children of the William Jennings family are expected to be present. Friends and the public are invited.

The annual reunion for all Northwest C.P.S. men and their families will be held in Settlemier Park in Woodburn, Oreg., on Labor Day, Sept. 3. Picnic lunch at 12:30. For further information, contact Daniel M. Widmer, Route 2, Woodburn, Oreg.

Bro. D. W. Miller, Wooster, Ohio, was scheduled to preach at Plain City on July 29.

Dedication services were held at the rebuilt Chicago Avenue Church, Harrisonburg, Va., the forenoon of Aug. 5. In the evening communion services were held.

Bro. George R. Brunk was hospitalized a few days after he was severely shocked by coming in contact with a charged pipe while setting up quarters for the evangelistic meetings at Franconia, Pa. Bro. John E. Lapp substituted for him the first service of the campaign. But Bro. Brunk, with his arm in a sling, was able to preach in the second meeting.

Bro. David Steiner, North Lima, Ohio, filled the morning appointments on July 29 at Stoner Heights and Beech, near Louisville, Ohio.

Bro. Harold Zehr, Rantoul, Ill., brought the morning message at Metamora, Ill., on Aug. 12, if plans carried.

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Calendar

Chesley Lake Camp, Allenford, Ont.
 Junior Girls' Camp, Aug. 18-25
 Young People's Camp, Aug. 25 to Sept. 1
 Laurelville Mennonite Camp, Mt. Pleasant, Pa.
 Second Family Week, Aug. 18-24
 Missionary Bible Conference, Aug. 25-31
 Little Eden Camp, Onkama, Mich.
 Farmers' Week, Aug. 18-25
 Family Week, Aug. 25 to Sept. 1
 Annual Christian Life Meeting, Lancaster Conference, Elizabethtown, Pa., Aug. 14, 15
 Illinois Conference, Annual Meeting, Evangelical U.B. Campgrounds, Groveland, Ill., Aug. 14-16
 Ohio Christian Workers' Conference, Martins Creek Church, Millersburg, Ohio, Aug. 14-16
 South Central Conference, Annual Meeting, Pennsylvania Church, Hesston, Kans., Aug. 14-17
 Young People's Institute, Iowa Mennonite School, Kalona, Iowa, Aug. 15-19
 Young People's Institute, Sponsored by the Nebraska Churches, Beemer, Nebr., Aug. 17-19
 Ohio Young People's Institute, Camp Zion, Canton, Ohio, Aug. 18-24
 General Conference, Biennial Meeting, Goshen, Ind., Aug. 21-24
 Church School Day, Aug. 26
 Conservative Amish Mennonite Conference, Fairview Church, Kalona, Iowa, Aug. 28-31
 Colorado Youth Retreat, Beulah, Colo., Aug. 27 to Sept. 2
 Indiana-Michigan Christian Workers' Conference, Bayshore Campground, Sebawaing, Mich., entertained by the Pigeon congregation, Aug. 28-30
 Young People's Institute, Blooming Glen, Pa., Aug. 31 to Sept. 3
 Youth Conference, Johnstown, Pa., District, Stahl Church, Sept. 1, 2
 Ontario Christian Workers' Conference, United Missionary Pavilion, Kitchener, Sept. 1-3
 Sunday School Workers' Conference, Sponsored by Franconia Bible Study Committee, Blooming Glen, Pa., Oct. 5-7
 Mennonite Board of Education, Annual Meeting, Contestoga Church, Morgantown, Pa., Oct. 18-20.
 Mennonite Bible Institute, Kitchener, Ont., Oct. 29 to March 21
 Fall Missionary Day, Nov. 18
 Bible Sunday, Dec. 9
 Winter Bible School of North Central Conference and Northern Light Gospel Mission, Loman, Minn., Jan. 7-25
 Mennonite Publication Board, Annual Meeting, Place undecided, Feb. 20, 21, 1952
 Conference on Industrial Relations and Mennonite Community Life, Tiskilwa, Ill., March 28, 29

Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Sister Mary Good, missionary in India, writes: "If you were here now you would see the girls coming out one by one waiting for the second school bell which is the signal for them to go to school; you would hear them too. I really wish you could know them as I do. To know them is to love them. I enjoy them more and more as the years go by. Of course, they are different . . . but yet they are lovable, some of them the more so because of the struggles they have to be good."

Nearly one hundred boys and girls from the Chicago Home Mission spent two weeks in Iowa, Illinois, and Indiana Christian homes.

Bro. J. Frederick Erb, superintendent of the Detroit Mennonite Mission, writes: "We had a wonderful month. The Lord blessed to the salvation of ten souls. Three of the above are fathers for which we are so happy."

The bricks for the new Wooster, Ohio, Mennonite Church are up as far as the auditorium windows. Funds have been coming in. Many compliments have been received from the community.

Bro. and Sister R. R. Smucker, Elkhart, Ind., will be guests at the Lima, Ohio, Mennonite Church on Aug. 16, showing pictures "And Ten Were Cleansed" and "Beautiful India."

The Executive Committee of the Mennonite Board of Missions and Charities will meet at the Board Headquarters in Elkhart, Ind., on Aug. 20. Members of the committee are: John H. Mosemann, J. B. Martin, J. D. Graber, H. Ernest Bennett, E. C. Bender, and Levi C. Hartzler.

The visa for Sister Anna Lois Rohrer has come through. The visas for the Paul Conrads have not yet arrived. Sister Rohrer and the Conrads are under appointment for India.

Sister Carol Glick, missionary under appointment to Puerto Rico, writes: "I have received confirmation of my reservation from Tampa, Fla., to San Juan, Puerto Rico, on Flight 101, 3:00 p.m. Aug. 9, arriving in San Juan 9:55 a.m. Aug. 10."

Two young girls and their father recently became Christians at the Detroit Mennonite Mission. Bro. Frederick Erb says, "I visited this family today, and even with the loss of Mother, they are very happy." The mother died suddenly in June. The Gambles, who became Christians before the recent revival meetings, wrote to Scottdale for literature and were in some way directed to the mission and now want to come into the fellowship of the church there. Mrs. Gamble had been a Catholic nun before her marriage.

Bro. Dorsa Mishler, accompanied by his family, who had been with the M.C.C. office

at Akron, Pa., for the last several years, arrived in Elkhart, Ind., on Monday, Aug. 6, to take up his new duties as assistant to Bro. Levi C. Hartzler in the area of service and relief.

Sister Gladys Widmer, who arrived in Puerto Rico on July 26, writes: "Today I was really exposed to 'espanol' attending services here at Pulguillas. What a satisfaction to get the drift of what was being said. On the other hand, I realize, too, how much I have yet to learn. . . . It is satisfying to me when they seem to understand what I'm saying. How broken it must sound!"

Bro. Levi C. Hartzler served on the M.Y.F. Workshop program at Chesley Lake Aug. 6-11.

More than fifty children from the Mexican Mission in Chicago who had spent several weeks in the country, returned to their homes the week of July 22.

Bro. Nelson King, Fairpoint, Ohio, reports: "Bro. Paul Stoltzfus had his trailer parked back of the church several days last week, while he and his family were busy looking for empty church houses and needy fields in southern Ohio. The Stoltzfus family is serving in our mission work in Cleveland and naturally are interested in extension work."

Bro. Richard Martin, Elida, Ohio, conducted tent meetings at Stoner Heights in Canton, Ohio, the week of July 29 to Aug. 4.

In next week's issue of the GOSPEL HERALD will appear the first of a series of articles on "Building for God in Japan." Most of the articles have been prepared from material sent by the Becks and Buckwalters. The Carl Becks may now be addressed at: No. 1 Minami 17 Chome, Higashi 7 jo, Obihiro, Japan, and the Ralph Buckwalters at No. 13 Tsurugadai, Kushiro, Japan.

Sister Phebe Yoder, who was detained in Europe by illness, arrived in New York on July 31.

Lester and Alta Hershey write: "We also had a fine time in our school here with 111 enrolled. For the first time we used the translated summer Bible school material for Grade II and Grade IV. The notebooks are very complete, and especially the children in Coamo Arriba were completely charmed with them."

The Elmira congregation in Ontario has voted to furnish financial support for Sister Neta Friesen, a worker at the Toronto Mission. Various Sunday-school classes in this congregation have recently made substantial gifts toward the support of their pastor, including a new electric sewing machine.

Guests at the Mennonite Home, Lancaster, Pa., now number 132. The oldest is ninety-four years old. Four are in the nineties and over fifty in the eighties, with not more than ten under sixty years of age. Sister Mellinger,

MENNONITE RELIEF COMMITTEE (M.R.C.)

Bro. Roderick Smith, Morgantown, Ind., completed three months' service at Saginaw, Mich., in the Mennonite Gospel Mission on Aug. 1.

Bro. Paul Bowers, Iowa City, Iowa, transferred from the Mennonite Youth Village service unit to the builders' unit serving at the Mexican Mennonite Mission in Chicago on July 25.

Bro. and Sister Aaron Kuepfer, St. Agatha, Ont., plan to begin a year of service at the Mennonite Children's Home, Kansas City, Kans., about Aug. 15.

A folder describing the material aid program of the Mennonite Central Committee has recently been published and can be secured by writing to the Relief Section, Mennonite Central Committee, Akron, Pa. This folder answers some pertinent questions about continued needs for material aid; gives a list of food, clothing, and other items needed for relief; and tells where and how to send your gifts. Local church groups such as sewing circles will find the information in this folder invaluable in preparing and shipping relief supplies. Let us not fail to share with others the abundance God has given us.

wife of the superintendent, has recently been ill.

The Brunk evangelistic party will hold a county-wide tent meeting in Wayne County, Ohio, in September, the Lord willing.

Bro. Orrie D. Yoder filled preaching appointments recently at the Xavier Street Mission, Portland, Oreg., in the absence of the pastor.

A group of young people from the Olive congregation, Elkhart, Ind., is going to Hudson Lake each Sunday to help in a mission Sunday school. Lots have been purchased for the erection of a church there.

Bro. Samuel Martin, Hagerstown, Md., was scheduled to bring the message at the Sunnyside Mission, Lancaster, Pa., the morning of Aug. 12. In the evening Bro. C. Z. Martin spoke on his thirty years' experience in mission work.

Bro. Sherman Maust, Upland, Calif., preached in a rescue mission in Los Angeles recently.

A farewell service was held for Bro. and Sister Lee Kanagy at Goshen College Sunday evening, July 29. They will leave soon for missionary service in Japan. Bro. Kanagy was ordained to the ministry on July 22, with Bro. S. C. Yoder officiating. Bro. Kanagy preached at Belleville, Pa., his former home, on Aug. 5.

The True Religion

By NELSON LITWILLER

SINCE there are over 250 religions listed in the census, and since the majority of these are classified as Protestants, one will naturally ask the question, Which is the true religion? Even though Protestantism has basically much in common, yet Roman Catholics make much of this point to prove to their followers that these Protestant sects are so divided that logically none are right.

There is a tract, "The True Religion," circulated by our Catholic friends, which is published with ecclesiastical permission of a religious publishing house in Buenos Aires. To acquaint our readers at home with one type of propaganda that confronts us we give the following free translation.

The True Religion

"Alerta! Be on the lookout every upright person who reflects, you who know how to duly appreciate the immense benefits that come to you, your families, to the Fatherland, your country, and to the whole of society through the knowledge and practice of the true religion.

"Because there exists a powerful and terrible conspiracy, thanks to the millions of dollars which are at their disposal to protestantize all the good Christians and Catholics of Argentina and the other South American Republics, be on the lookout therefore, for the preaching of those complotters, with their schools, with their homes, with their Christian associations, and with all their other things; for all this can be the fish-hook to draw you more easily and snatch from you the inestimable treasure of the true religion.

"What is Protestantism? It is simply a sect, an invention of the sixteenth century by Martin Luther, an apostate monk, a proud and dishonest man, and a few others of the same breed, more or less, who on the pretext of reforming the Catholic Church, rebelled against her. In doing so they disowned the Pope and the authority of the Church, confession and communion, the mass and purgatory, and even, oh, horrors, the very most holy virgin, the sacrament of marriage, and the celibacy of the clergy; in a word they rejected everything that stood in their way or was opposed to their passions and caprices.

"And how is it that Protestants call themselves Christians? They call themselves thus but in reality they are not, and much less. It is true they speak much about Jesus Christ and the Gospel, but they do not take him into account whenever it is to their advantage. So, it pleases them very much that Christ shed His blood for us and for our sins. They like it so much that they say this is all we need; that there is nothing more that we can do, nothing more to be preoccupied about, that we need not worry about our evil lives, nor about our sins, nor about doing penances for our sins, nor confess them, nor do anything for those who have passed on in death. It is all in vain that the Bible, Jesus Christ,

and the Gospel tell and proclaim the need for penance and for good works. Those gentlemen (the Protestants) take the Bible and the Gospel, they most freely focus their comfortable individual analysis on the scriptures and because this does not appeal to them they shut their eyes and shout: 'Away with that! That is not true, that is an addition! Away with it!'

"But are there no honest Protestants? Among the very common people and among those who cannot investigate things thoroughly, yes, there are some honest ones. Among the educated classes who can think

A typical Roman Catholic Church in the rural parts of northern Argentina.



or reflect, those who calmly and impartially study the origin and the doctrine of Protestantism, there cannot possibly be any Protestants. The latter either become Catholics as many, many have done or they become indifferent and rationalists.

WHERE HIS TREASURE IS

Matt. 6:21

By ALICE STUTZMAN

*This much I will give
And no more:
I've taxes and payments
Galore.
Can I make myself poor
Sharing with thee?
Go now—
The rest is for me!*

*This much I will give
And then more.
Together we'll share
As before.
My life is twice blessed
Helping thee.
Come now—
And share this with me!*
Frazee, Minn.

"Why is it then, that some Catholics become Protestants? Always because they have been bad Catholics, some because of some miserly motive, but never to become better, more virtuous. Already Erasmus was saying in his day: 'Show me one man only, whom the new Gospel has made more sober, more chaste, etc. On the other hand I can show you hundreds whom the Gospel has made worse.' Luther himself, head of the Reform, lamented the fact that his followers were more avaricious, more lustful, less charitable than when they were Catholics.

"In summary: If you wish to be good, honorable, virtuous, a good Christian, have nothing to do with the pastors, nor with protestant societies, nor with their Bibles, nor with their books, nor with their leaflets in which they speak of their faith without works and their trust in the blood of Christ without confession

nor communion, and without invoking either the most holy virgin or the saints, without the sacrament of marriage, nor mass, nor the Pope, without priests that do not have their wives, etc.

"You be truly a Christian. You should truly know and love Christ and learn his doctrine, because Christ is the only Saviour of mankind, and his doctrine understood and practiced, as taught by the Catholic Church, which is the only church of Christ, and which will make us all good and honorable, just and charitable, industrious and submissive in our work. Only she (the Roman Catholic Church) and she alone teaches us to live well and to die peacefully, waiting with certainty the eternal recompense."

"Con licencia Ecclesiastica"

Dear reader, you will pray that as we go forth the spoken message as well as our conduct may forcefully testify to the truth of God in Christ who lives in us because we have received Him. "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (A.S.V.).

Buenos Aires, Argentina.



Martha Kaufman, a Mennonite girl from Dannemarie in Southern Alsace, is typical of the many French Mennonite youth who lend a hand in M.C.C. children's work.

Our Newest Guest

BY MARY ELLEN SHOUP

OURS is a lovely guest home. Qualifications for entry:

1. Misfortune and unhappiness due to abnormal family conditions growing out of divorce, death of one parent, illness, alcoholism, or simply disinterest.
2. Age: 5-14.

Our newest guest is a handsome, dark-eyed boy of eleven. Jacques arrived Thursday at the station and I hardly knew him because his lovely crop of black curls had been almost shaved off. But if I minded not meeting the curly-headed boy I'd once found in Paris, I soon forgot in the enjoyment of seeing his enthusiasm. Belfort is for me one of the ugliest cities in France. Jacques found it beautiful and interesting, even the old streetcars which always annoyed me because with ten cars on the one-way track they always block the traffic. When we arrived in front of our huge red brick house surrounded by lawn and trees, Jacques almost lost his breath because he thought it was only going to be a "little house."

The large family anxiously awaited our newcomer. Preparations for each new guest are prayerfully and carefully made. In order that the personnel might be understanding and patient with Jacques, they must all know a bit of his past history. I described for them his home—one room over a cafe, shared by a baby sister, mother, and the "friend of his mother." Jacques' parents are separated. When I visited there it was three o'clock but the lunch dishes were still on the table: soup bowls, a wine bottle, glasses, and nut shells. In the presence of Jacques his mother de-

scribed him as being a nervous, stupid boy who couldn't learn anything at school. True, his report card was as bad as possible! Might the reason for his nervousness and lack of success at school be the numerous beatings from the "friend of his mother"? From the information given by the social worker, I hoped that this was the only reason; and his eagerness to leave home caused me to regret that there was not room enough in the car to bring him that very day.

Seeing Jacques' appreciation for all he receives here is a good lesson for some of our old guests of four or five years' standing who are a little inclined to take all for granted.

Complaint and Complaint

BY NORMAN WINGERT

He in the American EZ chair speaks

"I'm tired of hearing refugee sob stories."

"The stories are so depressing; they almost get me down."

"Needs! Needs! — I hear nothing else."

"It is getting to be a sort of theme song in every paper."

"When will this begging ever end?"

He in the EZ chair yawns

He in the Austrian DP camp answers

"I, too, am tired—of sobbing!"

"I am down—and out!"

"Needs? Needs?—I know nothing else!"

"It is my daily theme of living, but it is *not* a song!"

"When will it ever end?"

He in the DP camp yawns
Vienna, Austria.

He told the others he was going to write his mother for a comb because after all, "I already receive all my clothing and food here and I must not ask for anything else." They looked at him a bit amazed, for they are not hesitant about asking for things they need.

How surprised he is to find that the meals consist not of soup and wine but soup, meat and vegetables, and even dessert twice a day! He looks in astonishment as the others ask for "only a little soup," and yesterday he said to reassure them, "It really is good." He would be tempted to eat too much, and we must deny ourselves the pleasure of giving him all he wants, for he might become ill, not being used to such nourishing food.

In becoming accustomed to a happy, care-free way of living with balanced work and playtime, we feel that Jacques will in a short time lose much of his nervousness. Regular hours for eating and sleeping and a feeling of security, of belonging, and being loved are important factors that will help Jacques become a normal, well-adjusted child.

What does Jacques think of our custom of all joining in singing a thanksgiving song before each meal? And how will he respond to our morning devotions, the bedtime story and prayer in the dormitory each evening? So many things in our home are new for him. Tonight is Sunday night and for the first time he will be present in the circle of children that gather around the fireside in the living room for the service with an outside speaker. What effect will this meeting and others to follow have upon Jacques? When at the end of a year or two he must leave our home and return to an unfriendly, uncertain world, will he be better equipped to face it, not only because he will be physically stronger, but because here he became acquainted with the Saviour who personally loves Jacques so much that He was willing to die for him?

Won't you pray with us for this dear little boy who so much deserves a happy childhood? Will you pray for us as we seek, in all our weakness, to guide Jacques and the twenty-nine other youngsters with whose care their parents and God have entrusted us?

M.C.C. Children's Home, Valdoie, France

Evangelism Among Our Youth

IN a recent Child Evangelism Magazine were given these facts and figures: "In these days, among those who become Christians:

- 1% are under 4 years
- 85% are between 4 and 15 years
- 10% are between 15 and 30 years
- 4% are saved after thirty

"Only one in one million past the age of seventy accepts Christ. Dr. P. W. Philpott said recently that the work of evangelizing the children is the most important work that Christians can engage in today."

I am not in a position to give figures as to when the most Africans accept Christ as their Saviour; however, there is no doubt but that the largest percentage find salvation in the age group 8 to 20. Dr. Philpott's statement regarding the evangelization of children is one of the greatest challenges facing the Christian in Africa.

All missionaries have had the experience of sitting by the side of an elderly African man or woman, endeavoring to explain simply and clearly the Gospel story, and then having to leave him with a feeling of disappointment that nothing was accomplished. He most likely assented to everything that was said but with no understanding. Yet we do rejoice that some elderly people have come out of darkness and know the joy of their salvation.

In North Mara District where our Shirati and Nyabasi stations are located, there are, according to a recent census, 28,195 school age children this year. I have no figures for South Mara but there may be as many or more in that area. In all the schools in North Mara, including government and mission, less than 3500 are attending this year. About 1,000 of the above are under Catholic supervision, about the same number under Seventh-Day Adventist, and the rest are nearly equally divided between the government and our own mission schools. The children of this age group not in any school in most cases have very little contact with the Gospel. This presents to us a tremendous challenge in the field of child and youth evangelism.



Ready for Safari

The youth problem facing us in Africa is at least twofold. First, how can we reach the heathen children with an effective Gospel ministry? Secondly, what Christian nurture can we provide for Christian youth?

Our mission Sunday schools have been

one means of reaching children. These have been good but they reach only a limited number of the vast multitude. I believe that up to the present time one of our most effective youth evangelism ministries has been through the little bush schools. The bush school is an outpost where Sunday services are carried on, school is held, catechism is taught to believers—all by a Christian African leader. It is by repeated and constant teaching that youth come to know Christ. This is provided in outschool work. We have the joy of seeing children and youth with sincere hearts, by the conviction of the Holy Spirit, accept and follow Christ. A goodly number are now members of the church.

Another large open door for child evangelism in Africa is that of traveling leisurely through the land witnessing to the multitude of small herd boys and girls. This ministry, so far, we have scarcely touched. This type of witness brings the Gospel to many who are deprived of Sunday school and bush school privilege by their work of herding the cows, sheep, and goats. It would also create desire in their little hearts to attend school regularly where they would learn of Jesus.

In all of our mission schools in Tanganyika this year approximately 1300 children and youth are attending. A percentage of these have made a profession of Christ and are in catechism classes. Some have been baptized and are members of the church. Yet even these need teaching. We have learned that many children from Christian homes do not receive proper training from parents, perhaps partly because parents are not yet one generation removed from heathendom. We also may have failed in encouraging parents to a positive teaching program.

A large percentage of the children in our mission are from heathen homes. After the few hours in school under Christian influence they return to heathen villages where the devil in every conceivable way attempts to counteract the Seed that was sown. Many heathen parents are zealous to see their children educated but are ignorant of spiritual truths.

In all of our schools we have regular Bible period and evangelistic hours. Then too a large door has opened to us to conduct weekly or twice weekly Bible classes in government schools. This has been done for several years in a number of such schools with some pupils saved as the result. There are still government schools with open doors into which we have not yet entered.

Last year at Shirati we conducted our first vacation Bible school for children. Good attendance and interest were evident. We are having it again this year. Through an Africa Inland missionary we have learned of the "Bible Club Movement" which offers prizes to children upon the memorization of a certain number of Scripture verses. When the child has completed memorizing 300 verses he is presented with the Bible for a reward. Smaller rewards precede the Bible. Children



Gladys Widmer, Iowa, took an Eastern Airlines plane from New York on July 26 and arrived in San Juan, Puerto Rico, the next morning. Located at Aibonito, Puerto Rico, she will teach missionary children, spend some time in publicity work, and study language. Gladys worked at the Mission Board Headquarters in Elkhart for five years as secretary to J. D. Graber.

are eligible for this if they attend Bible classes at least once weekly. This work is carried on at Shirati and at some of the other stations. Flannelgraph lessons have been found to be useful in this type of work. Last week through the leading and blessing of the Lord, our first attempt at having a girls' and boys' week came to a successful close. Boys' and girls' instruction was conducted separately except for the singing period. Brother and Sister George Smoker together with local station staff and some African Christians made this project possible. The Lord exceeded our faith by bringing over fifty young men and thirty young women together from the Shirati District. Practically all were believers or Christians. All slept in houses provided by the mission. Both boys and girls took turns in cooking their own food. The daily schedule included a sunrise service, Bible character studies, singing, Christian ideals, supervised recreation, health and sex hygiene, handicrafts, and evening devotional periods. This positive approach was met with much enthusiasm by these African youth. They received new light, answers to many of their questions, incentives to higher ideals, and we believe a greater love for their Lord. Especially did the Holy Spirit work among the girls. A large number of them cast off some heathen things to which they still clung, confessed their sins, and had great joy in singing and testimony for the Lord. There was a unanimous conviction that there be a boys' and girls' week each year.

African youth present to us a tremendous challenge. To clutter already busy programs with mere activities will be disastrous, but

we must face African youths' needs and problems realistically with a vital Christ-centered program that will be a definite aid in helping them become established in the Lord Jesus Christ.

Tanganyika, East Africa.

TRUJILLO, HONDURAS

Dear Friends: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3). Throughout all the journey here and during the days since my arrival I have been praising the Lord for His blessings, both spiritual and physical. His hand protected and guided and my heart was kept in quietness and joy with the sense of His presence.

The visits in Tampa, Fla., and Brewton, Ala., were a precious gift from the Lord. To see the work growing and souls saved in Tampa and to visit with old friends was a great pleasure, overshadowed only by the sorrow reawakened by seeing those who had accepted the Lord amid so much joy years ago, and then turned back to the world. In the twenty-four hours at Brewton there was opportunity for fellowship in the Lord with the workers, visits with happy-faced members who a few years ago did not know Him, and participation in the evening Bible school at Wallace.

Upon arriving at the wharf in New Orleans several hours before the S.S. "Cefalu" was to sail I was told that due to the threatening strike it had been necessary to get all the ships on their way the evening before. At once came the comforting assurance that, the trip in all its details having been committed to the Lord, He had permitted this in His wisdom. A plane ticket to Havana was provided by the company and two days later I boarded the Cefalu there. She remained in port there one more day and after a restful voyage of two days we arrived in La Ceiba, Honduras, at 5:30 in the morning, June 21. I soon saw a little blonde boy on the pier and a man in a sun helmet and knew that they were J. Mark and George Miller who had come to meet me.

Already I feel at home here. Yesterday the three services showed me that the Gospel is being given. Each time there was a group who heard the Word, and in the evening an intelligent young woman accepted the Lord as her Saviour.

In a few days I expect to be in Nicaragua beginning work in the Moravian Mission Hospital at Bilwaskarma, learning something of the diseases peculiar to tropical lands.

The Lord bless you for your effective prayers in my behalf. I'm counting on your continuing them. In Christian love,

Dora Taylor.

Dear Friends: This morning Dora left by plane to go to Nicaragua to the Moravian Hospital in Bilwaskarma. Dora spent one week with us and while here she wrote a letter for this letter. It is a little earlier than usual, but I am sure that all of you will be glad to learn what has happened since the last letter.

Visitors. On Sunday evening, June 17, we had surprise visitors from Tocamacho. They were the Ward Smiths who are associated with the Atwoods and Pearmans. We were getting ready for the evening services when they came. We gave them supper and took them along to English services. Bro. Smith gave a testimony to the goodness of God and His mercies toward them. Their trip was one of business, medical attention, and a rest from the work.

La Ceiba. On June 19 Mark and I went to this city with the purpose of meeting Dora on Thursday. Meanwhile both J. Mark and I had a tooth pulled and J. Mark had additional medical attention. There was some necessary shopping done for ourselves and others. Thursday morning at six, we arrived on the wharf looking for our nurse. Soon we saw her up on the deck looking down at us. We exchanged greetings and then waited another three quarters of an hour before she came down the ladder to the wharf. Since the bulk of Dora's baggage did not get on the boat, it was decided that we would return to Trujillo that forenoon, if possible. This meant plenty of hurrying. After a short visit in the W. D. Ackerman home, where we often stay when in La Ceiba, we went to the Aduana where we soon got Dora's passport stamped and signed. But then we had to exercise a lot of patience until her personal baggage of three suitcases was unloaded and examined. It was now only one half hour before plane time. When we finally arrived at the plane field, it turned out that we had plenty of time. On our flight to Trujillo I pointed out to Dora the islands of Utila, Roatan, and Bonocca (Guanaja). We also saw Cayos Cochines (Hog Islands) owned by Hanna Griffith. Since Grace was not expecting us until Friday, she had a big surprise when we arrived.

The Nurse. Many people have known for quite some time that we were expecting a nurse. All have agreed that we need a nurse badly. Even in the week that she was here she was called upon for services. We were wishing she could stay and set up the clinic,

but we know that what she can learn by practical experience through supervision at the hospital will be to the advantage of us all. She was able to attend all of our weekly services and so got a glimpse of the work as it challenges us. She, with us, had the privilege of seeing the first public profession of Christ when the invitation was given. This person was Matilda Imbott, who five weeks ago fell and broke her left leg above the ankle. She is the mother of two small boys. She does not live with her unfaithful and drinking husband. All of you can pray mightily for her, that she may have complete victory in all things.

Gardening. We are quite pleased with our gardening success this year. We have learned that certain things will not thrive here but other things do, if they get sufficient water. A few days ago we had our first pumpkin pie in a very long time. The pumpkins came from our garden and we expect to have this delicacy a few more times. Yesterday we had our first meal of baby lima beans. You cannot imagine how good these fresh green vegetables taste unless you have had the experience of being without them for quite a while. It looks as though we will have some tomatoes and sweet peppers. You may ask, Why spend so much time in gardening? There are two main reasons. The first is to have green vegetables for our bodies and, second, to indirectly teach the natives to do the same thing. Their daily diet of beans, platanos, and rice is not a good healthy diet. Occasionally we note the effect of our indirect teaching when our neighbors go to gardening.

Since Dora's baggage did not arrive and while she is still waiting for her entry permit into Honduras, will you pray that the Lord may work these things out according to His will? Pray for the Clinton Fersters as they make final preparations for coming to Honduras to serve as builders. Pray, too, for the James Hess's who were recently appointed as missionaries to Honduras.

In Christian love,
George and Grace Miller.



Lee and Adella (Brunk) Kanagy and son, Daniel, are scheduled to leave for Japan on the S.S. "President Wilson" on August 30. Lee graduated from Goshen College Biblical Seminary in 1951. Adella graduated from Goshen College in 1944 and from the La Junta Menonite School of Nursing in 1947. Lee served as hospital chaplain at La Junta from February to July, 1951. He was ordained to the ministry in the Goshen College congregation on Sunday, July 22. They will be in language school in Tokyo after their arrival in Japan.

Missions Editorial

Maturing Mission Churches

"The home congregation voted last Sunday that our outpost at ——— should now become an independent congregation." This is good news, for the aim of missions is the establishing of new congregations.

We are often much too slow in cutting the apron strings between the developing mission project and the home church. In a sense these mission stations are our spiritual children and their growing pains are remarkably similar to those of our natural children. When they are young, we lavish our love, care, and gifts on them. This gives a great deal of parental satisfaction; so much so, in fact, that some parents selfishly continue the process of getting "parental satisfaction" long after this attitude harms the child. Nothing is more tragic than to see a selfish parent who has kept his child from growing up into full and responsible adulthood by continuing to treat him as a child too long.

Churches make more mistakes by keeping mission outposts "under their wing" too long than by setting them up on their own too soon. The first step is arranging for the ordination of the leader. We may say that if he is authorized to preach and teach, either by authorization of his bishop or by more formal conference license, he has all that is necessary to move forward with the program. This is not entirely true because it does make a difference down deep in the minister's thinking. For a limited period he can work that way, but when he begins ever so slightly to feel that his ordination is being delayed for no clearly Scriptural reason the acids of discouragement and frustration begin to eat at his soul. It is better to make a few mistakes by ordaining a man who is active in the building up and promoting of a mission outpost, too soon, than to commit the greater error of postponing ordination so long that the flush of vision and enthusiasm will have worn off.

When the new group attains full congregational status this also gives them new encouragement. They are now responsible for their own house. It is a sad commentary on our faith in the Holy Spirit's function in the church to assume always that a congregation will disregard the Word of God and will be apt to launch out into questionable church practices if placed on their own. It is true that they may make decisions in some respects not exactly as would the old mother church. The Gospel is a living reality and finds ever new expressions as it works itself out among new people in the new cultural situations. If the people have accepted Christ

and if they have yielded themselves to the Holy Spirit, we must launch out in faith and trust the Spirit to guide them even as He has guided us. And as soon as we have "graduated" one outpost, one or two others should be started. It is in the process of evangelism that the problems of the Church can be most safely and most easily worked out.

M.C.C. Weekly Notes

Brook Lane Farm Expands Facilities

A farmhouse has been purchased near Brook Lane Farm, Hagerstown, Md., in order to provide more adequate quarters for the hospital staff. Necessary remodeling is being done by a volunteer worker, Elmer Janzen, of Beatrice, Nebr. The purchase of a strip of land with the house also makes it possible to improve the hospital entrance and lane. Mrs. Janzen is helping as an aide in the hospital.

Elvin Lefever, of Lancaster, Pa., has completed eight weeks of work and observation at Brook Lane Farm, in preparation for his work as administrator of the mental hospital which is to be opened under the direction of the Lancaster Mennonite Conference.

Additional housekeeping personnel is needed at Brook Lane Farm, as well as at Kings View Homes, the Mennonite mental hospital in California.

E.C.A. Assistance Sought

The ocean fare for moving the new group of 500 Mennonite refugees to Uruguay has been quoted at \$210 per adult. This is substantially less than the regular passenger rate, but even this amounts to a considerable sum. Effort is being made to get assistance from E.C.A. toward this ocean transportation cost. At present it is not certain whether Congress will permit E.C.A. to give this help for migration, but it appears hopeful. The House Committee on Foreign Affairs is reviewing the program of E.C.A., and out of this may come the decision on assistance for refugee movement.

The M.C.C. and the committee representing the present Uruguay colony, are planning to take the new refugee group to the El Ombu settlement in Uruguay, and from there the people will be absorbed in the colony as rapidly as possible.

Twofold Relief Service in Java

In Java the relief unit continues to carry on a medical clinic program. In the month of June an average of ninety-two patients were served each day at two places, Kajuapu and Margeredjo. The recently added laboratory increases the effectiveness of the work. The procedure is organized so that patients are registered by a clerk, then seen by the doctor, and finally several helpers dispense the medicines, give injections, apply salve, wash and bandage ulcers, or apply other treatments as prescribed. These clinics are located in the general area of the Javanese and Chinese Mennonite churches, and among the patients are those from the Mennonite churches.

The M.C.C. also has assisted the Mennonite churches in opening a Bible school for training church leaders.

Meryl Grasse, who recently returned upon completion of his term of service as doctor in the Java unit, emphasizes that the work there in the clinics and Bible school makes up a "hand-in-hand" relationship in which the M.C.C. can give needed help to these younger churches.

Service Unit Helps Migrants

One of this year's summer service units is located in New York State, serving eight camps of migrant laborers. These people come from Florida and other southern states come northward each year for vegetable harvest. Because the living arrangement of these wandering harvesters is temporary, family life is interrupted and proper care of children is difficult.

The service unit members conduct classes and games with smaller children in the afternoons, and then crafts, recreation, Bible classes, singing, and other activities in the evenings. Adults as well as children participate in some camps. This religious and character-building program is one of the very few planned efforts to enrich the lives of these needy people while they are employed in this area.

Released August 3, 1951

Via Mennonite Central Committee
Akron, Pennsylvania

Women's Activities

The Mennonite Central Committee is in the process of setting up a center in Washington, D.C. There is need of furnishings for the center. The following is a list as submitted by them. Any circle wishing to supply any part of this order should write to Ida Stoltzfus, Supervisor of Clothing Center, Mennonite Central Committee, Akron, Pa., indicating the items they wish to supply. After receiving confirmation from Sister Stoltzfus the supplies may then be prepared and forwarded as she directs.

50 sheets

12 pair pillow cases

2 pair pillows

8 cotton part wool blankets (light weight only)

3 or 4 dozen towels and washcloths (hand and turkish)

2 dozen tea towels

6 hand towels for kitchen

6 or 8 dresser scarfs

12 throw rugs

(dresser lamps

In a few weeks each district literature secretary will receive a supply of order blanks and literature report blanks for her district. The order blanks will be sent to Mrs. John L. Horst, Scottdale, Pa., for supplies, and the literature report blanks will be returned to the district secretaries for their annual reports to the General Secretary of Literature, Mrs. C. L. Shank, 904 College Avenue, Goshen, Ind.—Mrs. C. L. Shank.

Women's Missionary Sewing Circle Organization

Report of the President

By MRS. J. D. GRABER

The Women's Missionary Sewing Circle Organization is an auxiliary of the Mennonite Board of Missions and Charities. We stand to undergird the program of the Mission Board to promote missions and the charity and relief projects of the Church. The publication of the prayer booklet and the sewing monthly is tempered to promote these causes. The devotional periods of our monthly local circle meetings, special missionary gatherings, and the annual district meetings contribute to a greater love and loyalty for Christ and the desire to work for Him. There is definite progress among our women along these lines. Participation in one of the fine district meetings where women and girls so enthusiastically turn out in large numbers proves this. Carloads of women come long distances to attend these meetings and go away blessed and encouraged to continue their circle work.

The various officers of the General Committee have done faithful work and their year's experience is described in the reports appended.

During the past year various circles or districts have supported missionaries of their choosing, national leadership and charities in foreign countries have received support, home charities and nursing education have been remembered. The furnishing of two Mexican Mission apartments in Chicago, \$1,000 each, and equipment for the nursing school in India, \$300, chosen as our circle-wide special projects for this year, were more than met. The \$200 required to complete the India Home Economics room, not met from the previous year, was given, and \$3,050 solicited last year for the Goshen College Auditorium cafeteria came through this year's account. Our total cash receipts for this year, \$17,896.50, doubled that of last year's cash receipts, \$8,758.60.

Last year it was reported that because of the high rate of duty to be paid in sending supply shipments to India, missionaries have requested certain amounts of money needed to buy materials in India instead of making things here or buying them and sending them over. This accounts for \$798.57 cash received for this purpose. Puerto Rico likewise does not consider it wise to send large amounts of relief sewing, both from a practical viewpoint and as a matter of policy. So while our women would enjoy sewing and packing, we do heartily commend them for their fine support in money.

Although the cash receipts are almost doubled, the support in way of provisions and relief clothing has fluctuated to a lower level. Perhaps this may be accounted for in part by the call for more in cash contribution, in part by the difficulty of giving exact evaluation of articles, or failing to report work done. But may it be that we have let down in our conviction of the urgency of relief sewing? There is still much to be done for relief with needle

and sewing machine, for helping service units function more effectively, that we do not want to fail in this great opportunity.

M.C.C. publicity states the need for 200 tons of clothing yearly. Our organization as one of the contributing bodies to M.C.C. will want to give its hearty support. Perhaps we feel the urgency is past. How can that be when war and destruction and famine stalks the earth? Let us not close our eyes and ears to the cry of a needy world.

While nursing education is not the major interest of the Women's Missionary Sewing Circle Organization, it is an interest that we gladly undertake. Many a mission worker has been trained for a mission field in our nursing school and it is an interest that may well appeal to women and girls—the training

of sisters for service at home and abroad and the supplying of linens and blankets for nursing homes and hospitals. In the previous year the amount given through our circles was \$1,566.60. This year for the same cause \$2,277.94 has been given. We hope to continue our contribution to nursing education in the Mennonite Church.

A sister whom I have never met wrote this phrase in a letter to me: ". . . Just simply to visit with some whom no one else cares for, and let them know there are still some people who care." Do we care enough to pour out our love across the world—across the street? May this ever be the spirit and fulfilled expression of this organization as we follow in the footsteps of Jesus who shows us how to do it.

Elkhart, Ind.

CHURCH CORRESPONDENCE

MARION, PENNSYLVANIA

Greetings. Since the last correspondence from this congregation appeared six months ago we have been richly blessed with Gospel messages by visiting ministers. Some were former members who have been called to other places of work. Others were here for the first time.

Bro. Lester Eshleman, of Harrisburg, Pa., brought the message on Feb. 18, and the following Sunday. Bro. Jacob Frederick, of Philadelphia, was with us in the evening service.

April 29 Bro. Harold Brenneman, Scottsdale, Pa., was in our midst, and two weeks later Bro. Russel Zeager, of Elizabethtown, brought the message.

July 15 Bro. and Sister James Shank, missionaries on furlough from Africa, had charge of our young people's meeting. Bro. James also gave the sermon following.

The following Sunday morning Bro. Martin Lehman, of Tampa, Fla., was at home and preached for us. Aug. 5 we had our annual harvest service, with Bro. Walter Campbell of Greenwood, Del., worshipping with us.

During June our congregation sponsored a summer Bible school in a section of Chambersburg, where street and cottage meetings are held and Gospel literature given out the year around.

June 25 to July 6 we had summer Bible school at our church. A bus hauled children from Marion. Many cars also brought children. The average attendance was 186, with 200 as the highest number present any one evening.

Our sewing circle continues to meet each month. We are glad to have quite a number of the sisters from the Pleasant View congregation serve with us in this way.

We trust that those who have visited us have been benefited as we were. We extend an invitation to others to come—ministers and lay members.

Aug. 6, 1951.

Lydia R. Hess.

TULETA, TEXAS

The town of Tuleta met in the Mennonite Church on Monday night, June 25, to say "Fare ye well" to its oldest minister, Bro. E. S. Hallman, and Sister Hallman. In fact, Bro. Hallman is one of the oldest ministers in the Mennonite Church, having celebrated the fifty-fourth anniversary of his ministry at the Premont Church on June 17.

A little program was prepared and presided over by Bro. E. V. Snyder, including the following numbers. Bro. H. F. Reist gave a short biographical sketch of the ministry of Bro. and Sister Hallman across the years; their ministry extended in geographical area from Ontario to Saskatchewan, to Indiana, Alabama, Mississippi, and finally to south Texas. Bro. Noah Steiner gave an appreciation of the Hallmans' nineteen years of service here at Tuleta. Special music was provided by two quartets, the Tuleta Quartet, consisting of Mrs. Oliver Hamilton, Mr. and Mrs. Bonnell Taylor, and Mr. Snedal, and the Premont Quartet, composed of Sam and Elinor Swartz and Robert and Ruth Reist.

Wesley Jones, minister of the Methodist Church, and Mrs. Blanton of the Baptist Church, both spoke appreciatively of the fine Christian spirit, friendship, and co-operation of the Hallmans in the work of the community.

Mrs. Freeman Gingerich, in the name of the congregation, presented the Hallmans with a little remembrance in the form of a photograph album containing pictures and greetings from nearly everyone in Tuleta and also from the congregation at La Gloria. Bro. and Sister Hallman both spoke feelingly of their happy mission and admonished all to continue faithfully in the Lord. As a fitting close a hymn was sung which Bro. Hallman had composed music for. During the singing of this hymn two former members of the church, Mabel and Priscilla Schrock, who now live in Archbold, Ohio, and Eureka, Ill., walked into the meeting.

After this service the whole group was in-

vited to the home of Mrs. Alta Gingerich for a social gathering and lunch. Here Bro. Sam Swartz, our new pastor, very ably conducted an informal meeting in which quite a number more manifested the worthiness of the Hallmans. The combined quartets sang several favorite songs and Mrs. Oliver Hamilton concluded the evening by presenting to the Hallmans a love offering given by the group of seventy persons from various churches.

Bro. Hallmans were seen off at the station in Beeville at 1:00 Thursday morning by the Hamiltons and the Schrock sisters. They plan to travel through a number of states en route to Akron, Pa., where they will make their home with their youngest son and his wife, Bro. and Sister Abram Hallman. We wish them God's richest blessings during their visits this summer and many more years of usefulness in God's Kingdom.

June 28, 1951. Mrs. Oliver Hamilton.

FORT WAYNE, INDIANA

(First Mennonite Church)

Dear HERALD Readers: The Lord has been very good to us and we praise Him for it. We had our summer Bible school the last two weeks in June, in the evening this year. The average attendance was the same as usual, around eighty-six. The teachers all expressed themselves as getting along much bet-

(Continued on next page)

FIELD NOTES (Continued)

The Martins Creek congregation in Ohio began a two-week summer Bible school at Fredericksburg, Ohio, on July 29. By Thursday of the first week the enrollment was past eighty.

Bro. and Sister Paul Roth, Masontown, Pa., were able to return home from the hospital on July 31. Both are getting along well.

About 150 young people attended the first young people's institute to be held in Juniata County, Pa. Besides the listed instructors, Bro. Abram W. Yothers, Perkaspie, Pa., participated in the services.

Bro. John H. Hess, Kitchener, Ont., substituted for Bro. C. F. Yake as director of the young people's institute at Laurelville Aug. 4-10. Bro. Yake remains about the same, in the Connellsville hospital.

Bro. A. J. Metzler preached at the Blough Church, Hollsopple, Pa., Sunday morning, Aug. 5. He will be the speaker on Church School Day, Aug. 19, at the Bethel Church, Mummasburg, Pa.

A quarterly Bible Meeting will be held at the Manchester Mission, York County, Pa., Saturday evening, Aug. 18, and all day Aug. 19. Speakers are Isaac M. Baer and Noah L. Hershey. Evangelistic meetings will continue to Sept. 2, in charge of Bro. Hershey.

A Harvest Home and Sunday School Meeting will be held all day Aug. 22 at Rohrerstown, Pa. Speakers are Richard Danner, Christian K. Lehman, and Henry Frank.

Bro. Warren Good, Ephrata, Pa., will speak on "Sharing Service with the Living Christ" at the Lititz Young People's Meeting on Sunday evening, Aug. 19, at 7:30.

Bro. S. E. Allgyer has been released from the University Hospital at Columbus, Ohio, after ten days and is spending some time at his daughter's home in Sioux Falls, S. Dak.

The eastern Montana congregations, Red Top at Bloomfield and Little White Chapel at Glendive, will hold their annual open-air singing Aug. 19. Everyone is welcome.

Bro. Robert Stetter will lead the songfest sponsored by Youth Gospel Evangelism at Buchmiller Park, south of Lancaster, Pa., evening of Aug. 18.

Tent meetings sponsored by the Marion congregation are being held near Chambersburg, Pa., Aug. 12-23, with Bro. John W. Hess, Akron, Pa., in charge.

Bro. Irvin Brunk and family, Upland, Calif., were welcome visitors at their former home in Scottdale last week.

Bro. Lloyd Weaver, Newport News, Va., brought the morning message at the Warwick River Church, near Denbigh, on July 22.

Bro. J. Paul Sauder was scheduled to speak in the quarterly missionary meeting of the Landisville and Salunga congregations in Lancaster County, Pa., on Aug. 12.

The wife of Bro. C. H. Weyandt, deacon of the congregation at Altoona, Pa., passed away on Aug. 2. The funeral was held on Aug. 5.

Page proofs are being corrected for the following new books: "The Mennonite Church in the Second World War," by G. F. Hersherberger; "God of the Hills," by L. J. Lantz; and "Separated Unto God," by J. C. Wenger.

Worship service at the Prairie Street Church, Elkhart, Ind., was held at 9:30, followed by Sunday school at 10:30, on Aug. 5. This arrangement will be in effect until further notice.

A home-coming will be held at the Holly Grove Church, Westover, Md., on Sept. 2, at which time, the Lord willing, the new part of the building will be dedicated. All who have ever lived in this community are especially welcomed.

Bro. C. F. Derstine requests us to express his deep appreciation for the fine assistance given the Wilmington, Del., tent meetings by the Greenwood congregation, the Youth Chorus from Souderton, the Lititz M.Y.F., and a score of other quartets and congregations. Bro. Derstine spoke at Sterling, Ill., on Aug. 12 en route to Henderson, Nebr., where he is conducting a week's Bible Conference.

Marguerite Giguere, a converted French Catholic, will be the guest of the First Mennonite Church, Kitchener, Ont., on Aug. 26.

Bro. Victor Miller was ordained to the ministry at the Forks Church, Middlebury, Ind., on July 22. Bro. Miller will have charge of the work at Seney, Mich., under the district mission board.

Bro. John E. Lapp, Lansdale, Pa., was the speaker in a special conference on Peace and Nonresistance held by the Clarence Center and Alden congregations in New York Aug. 4, 5.

Bro. J. Mark Stauffer, Harrisonburg, Va., conducted a music conference at the Sonnenberg Church, Dalton, Ohio, on Aug. 5.

Bro. John Ruth is the speaker at the Youth Fellowship Meeting to be held Saturday evening, Aug. 18, at 7:30 at the Rohrerstown, Pa., Mennonite Church. His topic is "What Shall I Read?"

Speakers at the Harvest Home Meeting at the Stauffer meetinghouse, Bachmanville, Pa., on July 28 were Clarence Lutz, Alvin Martin, and J. Paul Graybill. In an all-day meeting the next day David N. Thomas and Warren S. Good spoke.

Bro. E. E. Miller, just returned from his trip around the world, filled appointments at Ephrata and Monterey, Pa., the week end of July 29.

The annual C.P.S. reunion will be held at the Landisville, Pa., campgrounds, nine miles northwest of Lancaster, Pa., on Aug. 12. Fellowship luncheon at 1:00 p.m.

Bro. Roy D. Roth preached at the Home Mission in Chicago on Aug. 5. Substituting for him at Pleasant Hill was Bro. Robert Harnish.

Bro. Gerald Studer, head of the Voluntary Service Youth Team, preached at Yoder, Kans., on July 29.

Bro. Jacob E. Brubaker, Lancaster, Pa., preached at Kidron, Ohio, Sunday morning, July 29.

Instructors at the First Young People's Institute at Laurelville included Edith Herr, A. Grace Wenger, Edgar Metzler, B. Charles Hostetter, Melvin Gingerich, Hiram Hershey, and Gladys Landis. The attendance was above 150.

The wife of Bro. Hiram Wingard, Johnstown, Pa., is reported to be in a critical condition in the hospital, following a leg amputation.

Elderly soldiers of the cross who conducted devotional services in sessions of the Southwestern Pennsylvania Conference were Bro. James Saylor, the oldest bishop in the Mennonite Church in years of service in that office, and Bro. Alexander Weaver, who is ninety years of age.

The Southwestern Pennsylvania Conference gave special attention to its history in the annual session which observed the seventy-fifth anniversary of its founding.

Bro. Roy Koch, St. Jacobs, Ont., was the visiting speaker in sessions of the Southwestern Pennsylvania Christian Workers' Conference at Hollsopple, Pa. He also delivered a stirring conference sermon in the church conference which followed.

The John Horsch Mennonite History Essay Contest was won on the college level by Daniel L. Hertzler, Eastern Mennonite College, with his essay on "The Decline of the Holland Mennonites." Winners in the high school class included: Howard Miller, E.M.C., on "Outstanding Events in the Life of Jacob A. Shenk"; Dorcas L. Stoltzfus, Lancaster Mennonite School, "History of the Millwood and Maple Grove Congregations"; Joan Stutzman, E.M.C., "John S. Coffman"; Arvilla Schultz, Rockway Mennonite School, "The History of the Poole Amish Mennonite Congregation"; and Janet Gehman, L.M.S., "History of the Allegheny Mennonite Meetinghouse."

CORRESPONDENCE (Continued)

ter with their home duties when teaching in the evening. We also had an adult and a young people's class, which would have been impossible in the morning.

Quite a few of our neglected children are taking advantage of Youth Village this summer. We pray that it may mean the beginning of new life in the hearts of many of them. There are so many in our city who need the Lord Jesus in their lives.

We have quite a number of shut-ins in our small group. Two of the ladies come to services at times in wheel chairs. The young people go to sing for them the first Sunday afternoon of every month.

Bro. John Wenger brought us a series of messages on the Book of Romans in April. Aug. 2, 1951. Elizabeth Yoder.

SARASOTA, FLORIDA
(Bayshore Congregation)

Christian greetings to all our friends, "O give thanks unto the Lord; for he is good: for his mercy endureth for ever." The first week end in May our pastor, with others of the congregation, attended the Gulf States Conference at Brewton, Ala. The reports of these meetings were very interesting and inspiring. The next Sunday, which was Mother's Day, a basket dinner was held on the church grounds following the morning service. The weather was very nice and fine Christian fellowship was enjoyed by all. That evening the children of our Sunday school gave a Mother's Day program.

On the morning of May 20 three young girls and two boys were received into church fellowship by water baptism, and in the evening it was again our privilege to observe the communion service. During the month of June we had a study in the Book of Philippians for our young people's service. A different chapter was discussed and studied each Sunday evening. June 11-22 our summer Bible school was held and we were happy and thankful to be able to sow the seed in the hearts of the children who came. The enrollment was 105, with the average attendance 88. There were eight teachers and ten denominations represented. During the second week the older children were taken on a trip to the Ringling Art Museum to see a group of religious paintings. The closing program was held Friday evening, June 22, at which time three diplomas were granted.

Our summer attendance for the past few months has been above that of last year and we are glad that the number who stay here all year is increasing. The work which is being done to Chapel Drive is progressing nicely. The curbing is now in and one application of the hard surface has been put on. We feel that not only will this improve the appearance of our church grounds but it will add to the convenience of all who come to worship with us.

Bro. Harvey Birky and his family are here on a visit. We were glad for the opportunity to again hear of the good work that they are doing among the school children of Alabama. May the Lord bless them as they labor for Him. Mrs. Noah Yutzy.

EDWARDS, MISSOURI

(Evening Shade Sunday School)

Our two-week Bible school closed with a program on the evening of June 30. Enrollment at the school reached 53. Seven children gave their hearts to the Lord on the last day.

Sister Blanche Ropp Miller underwent a major operation at the Lakeside Hospital in Kansas City July 3. She is getting along fine.

Trusie Zook and Morris Hershberger, from the Sycamore Grove congregation, helped us with our Sunday school on July 8.

We are looking forward to having Bro. and Sister Norman Teague and children with us to help in the work in the near future. V. D. Miller.

TEACHING THE WORD (Continued)

Again let us take David for example. If the teacher would teach to a mentally and spiritually unprepared child all the fallacies, sins, and horrors of David's life, he might never become a hero; whereas "David was a man after the heart of God," and where could a better ideal be found?

At this age the child is sensitive to the Voice of God and should be taught Bible lessons that will help him to hear this Voice and make a decision for Christ rather than present material which will confuse him.

ADOLESCENCE

After the child has passed the three stages of childhood and becomes an adolescent he should have the mental and spiritual capacity to be taught all stories in more or less every detail. We still need to be tactful and careful in our teaching, and we will have to be frank and admit to him that even Bible scholars cannot answer all the questions.

CONCLUSION

The teacher may not be able to avoid all the incidents that some people might call objectionable and gruesome for children. When he does teach these, it is well just to tell them as simply and briefly as possible and not to dramatize with facial expressions and tone of voice.

"Omit sections not suited to the understanding of the child," says Betts. However, if the child asks a question about something, we should answer that completely, honestly, and sufficiently to satisfy the child.

In general, then, not having any particular age group in mind, I would like to quote from Betts, "Select from the Bible lessons and truths that are most directly fitted to meet the needs of the children we teach."

—Georgina Johnson, in *The Christian Witness*.

Great men never think of themselves as being great, and small men never think of themselves as being small.—Selected.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Aeschliman.—To Galen and Lois (Nofziger) Aeschliman, Wauseon, Ohio, a daughter, Charlene Fay, July 7, 1951.

Bergey.—To Henry and Kathryn (Ziegler) Bergey, Franconia, Pa., a daughter, Fern, July 10, 1951.

Bishop.—To C. Franklin and Suzanne (Harnish) Bishop, Arthurdale, W. Va., a son, Lawrence Allen, May 28, 1951.

Bontrager.—To Edward and Mary (Stutzman) Bontrager, Kalona, Iowa, a son, Marvin Leroy, July 16, 1951.

Brubaker.—To Howard N. and Mary (Shelly) Brubaker, Manheim, Pa., a son, Jay Donald, June 15, 1951.

Burkholder.—To Walter and Esther (Horst) Burkholder, Denver, Pa., a daughter, Ruth Elaine, July 22, 1951.

Diller.—To Joseph and Gladys (Shantz) Diller, Linville, Va., a son, Vernon Joseph, June 26, 1951.

Eigsti.—To Joseph M. and Jean (Litwiller) Eigsti, Buda, Ill., a son, Eldon Rae, June 24, 1951.

Fisher.—To Dale and Marcella (Good) Fisher, Logan, Ohio, a daughter, Kathy Dale, July 29, 1951.

Frederick.—To Isaac and Mary (Shirk) Frederick, Mennonite Children's Home, Millersville, Pa., a daughter, Sharon Lee, July 20, 1951.

Gerber.—To Clyde C. and Gladys Marie (Miller) Gerber, Benton, Ohio, a daughter, Vicki Lynn, July 23, 1951.

Gerber.—To Willard and Clara (Miller) Gerber, Lagrange, Ind., a son, Philip Dean, July 26, 1951.

Good.—To Mr. and Mrs. Laverne Good, Elida, Ohio, a daughter, Pamela Sue, July 29, 1951.

Gross.—To Mr. and Mrs. William E. Gross, Blooming Glen, Pa., a daughter, Mary Gem, July 19, 1951.

Hamsher.—To Myron and Erma (Wyss) Hamsher, Shanesville, Ohio, a son, Jeffery Lane, July 7, 1951.

Hartzler.—To George and Anna (Byler) Hartzler, Allensville, Pa., a son, Ray Menno, July 24, 1951.

Hershberger.—To Vilas and Helen (Janzen) Hershberger, Wheatland, N. Dak., a son, Dwight Lee, July 13, 1951.

Hochstedler.—To Henry W. and Beulah (Hostetler) Hochstedler, Kalona, Iowa, a son, Leonard Eugene, July 19, 1951.

Hoover.—To Harlan M. and Virginia (Sauder) Hoover, Bareville, Pa., a son, Nelson Clair, July 7, 1951.

Horst.—To John J. and Ruth (Weaver) Horst, Ephrata, Pa., a daughter, Ruth, May 19, 1951.

Kandel.—To Alan and Eunice (Shrock) Kandel, Fisher, Ill., a son, Ernest Warren, June 13, 1951.

Kauffman.—To Ammon and Sarah (Smoker) Kauffman, Atglen, Pa., a son, Clair Eugene, July 25, 1951.

Kauffman.—To Benjamin and Erma (Ranck) Kauffman, Cochranville, Pa., a son, Benjamin Edwin, July 20, 1951.

Keener.—To Samuel and Esther (Good) Keener, Middletown, Pa., a son, Fred Arlan, July 21, 1951.

King.—To Loren S. and Dorothy (Hartzler) King, West Liberty, Ohio, a son, Alvin Jay, June 19, 1951.

Kropf.—To Fred V. and Velma (Neuschwander) Kropf, Albany, Oreg., a son, Leonard John, July 26, 1951.

Landis.—To Mervin L. and Rachael Ann (Hess) Landis, Lancaster, Pa., a son, Elmer Gene, July 6, 1951.

Lehman.—To Virgil and Esther (Shank) Lehman, Waynesboro, Pa., a son, Daryl Richard, July 8, 1951.

Martin.—To Edwin S. and Elizabeth (Martin) Martin, New Holland, Pa., a daughter, Lydia, July 18, 1951.

Martin.—To Harvey J. and Annie (Weaver) Martin, Wooster, Ohio, a son, Dennis Dean, July 27, 1951.

Martin.—To William S. and Martha (Weaver) Martin, New Holland, Pa., a daughter, Virginia, July 1, 1951.

Meyer.—To Vernon and Geneva (Ulrich) Meyer, Stryker, Ohio, a daughter, Rebecca June, July 29, 1951.

Miller.—To Daniel, Jr., and Leona (Roth) Miller, Wellman, Iowa, a son, Lyle William, July 10, 1951.

Nyce.—To Lawrence M. and Pearl Ruth Nyce, Telford, Pa., a son, Jerald Lawrence, July 21, 1951.

Raifsnider.—To Lloyd M. and Ethel (Hartman) Raifsnider, Columbia, Pa., a daughter, Janice Fay, June 28, 1951.

Ropp.—To Leroy V. and Edith (Gnagey) Ropp, Wellman, Iowa, a son, Glenn Merlin, July 8, 1951.

Ropp.—To Sam and Verda (Kropf) Ropp, Albany, Oreg., a daughter, Juanita Pearl, July 10, 1951.

Showalter.—To Daniel and Bernice (May) Showalter, Broadway, Va., a son, Wayne Dale, July 30, 1951.

Smoker.—To Vernon D. and Mary (Umble) Smoker, Christiana, Pa., a son, Ronald Lynn, June 26, 1951.

Snyder.—To John and Mabel (Yoder) Snyder, Baden, Ont., a daughter, Nancy Ann, May 29, 1951.

Troyer.—To Alvin and Crystal (Short) Troyer, Stryker, Ohio, a son, Douglas Ray, May 10, 1951.

Troyer.—To Emanuel E., Jr., and Evelyn (Zook) Troyer, Clarksville, Mich., a son, Gary Lee, July 21, 1951.

Tyson.—To Harold and Esther (Grabill) Tyson, a daughter, Karen Kay, July 24, 1951.

Wenger.—To Morris and Mabel (Good) Wenger, Wadsworth, Ohio, a son, Merle Richard, July 5, 1951.

Witmer.—To Irwin L. and Mary Elizabeth (Gall) Witmer, Elizabethtown, Pa., a daughter, Rosalie Ann, July 30, 1951.

Yoder.—To Glenn R. and Anne (Gerig) Yoder, Albany, Oreg., a son, Donovan Dean, May 29, 1951.

Zehr.—To Clarence and Evelyn (Eichelberger) Zehr, Fisher, Ill., a daughter, Pamela Sue, May 31, 1951.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Birkey—Bruehl.—Lyle Birkey and Clara Bruehl, both of the East Bend congregation, Fisher, Ill., by J. A. Heiser at the church June 15, 1951.

Bixler—Atwater.—David Bixler, Goshen, Ind., and Marjorie Atwater, Shore congregation, Shipshewana, Ind., by Orvin Hooley, uncle of the bride, at the home of the bride July 8, 1951.

Byler—Lapp.—Jay Robert Byler, Kinzers, Pa., congregation, and Ruth Lapp, Mellinger congregation, Lancaster, Pa., by Elmer G. Martin at the home of the bride July 28, 1951.

Gingerich—Erb.—Cleveland Gingerich and Margaret Erb, both of the Zurich, Ont., congregation, by Albert Martin at the Zurich Church May 26, 1951.

Gingerich—Gingerich.—Kenneth Gingerich and Jean Gingerich, both of the Zurich, Ont., congregation, by Albert Martin at the home of the bride's parents April 7, 1951.

Glick—Schrock.—David F. Glick and Lovina Schrock, both of the Townline Conservative A.M. congregation, Shipshewana, Ind., by Sam T. Eash June 13, 1951.

Harnish—Martin.—Robert Harnish, Eureka, Ill., Roanoke congregation, and Ruth Martin, Harrisonburg, Va., Weavers congregation, by John L. Harnish, uncle of the groom, at the bride's home June 9, 1951.

Martin—Lefever.—Samuel L. Martin, Old Road congregation, Gap, Pa., and Bertha L. Lefever, Mellinger congregation, Lancaster, Pa., at the home of the officiating minister, Elmer G. Martin, June 30, 1951.

Miller—Detweiler.—Donald Glenn Miller, Goshen, Ind., and Mary Lois Detweiler, Doylestown, Pa., by Ernest E. Miller, father of the groom, Aug. 4, 1951.

Stottlmyer—Horst.—Ernest E. Stottlmyer and Ada S. Horst, both of the Cedar Grove congregation, Greencastle, Pa., by Harold A. Lehman at the bride's home Aug. 1, 1951.

Sutter—Eichelberger.—Wayne Sutter, Manson, Iowa, and Bernice Eichelberger, Hopedale, Ill., by Ivan Kauffmann, assisted by Ed Birkey, at the Hopedale Church July 27, 1951.

Yoder—Miller.—Joe Yoder, Marion congregation, Howe, Ind., and Amelia Miller, Locust Grove congregation, Sturgis, Mich., by Orvin Hooley at the Locust Grove Church July 22, 1951.

Wyse—Snyder.—Robert Wyse and Lucinda Snyder, both of the Midland, Mich., congregation, by Clarence R. Yoder, assisted by Albert Wyse, grandfather of the groom, April 21, 1951.

Yoder—Zook.—Samuel Lee Yoder, Goshen, Ind., and Lillian LaVonne Zook, Wooster, Ohio, by Stanford Mumaw at the Martins Church, Orrville, Ohio, June 15, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Gingrich.—Edna Pearl, daughter of the late Mr. and Mrs. Daniel Cooke, was born in Stratford, Ont., May 4, 1903; passed away at the Stratford General Hospital June 30, 1951; aged 48 y. 1 m. 26 d. Death followed a five-week illness. She was raised by the late Mr. and Mrs. Noah Steinman, of St. Agatha, Ont. Oct. 12, 1921, she was united in marriage to Enos Gingrich. They resided in Baden for twenty-five years, and after that time in Stratford and Shakespeare. Surviving are her husband, one daughter (Ruth—Mrs. Donald Leiskau, Stratford, Ont.), 2 sons (Clare and Bryan, at home), one grandson, 5 sisters (Mrs. S. M. Roth, Baden, Ont.; Mrs. Norman Rock, Englehart, Ont.; Mrs. Gordon Schweitzer and Mrs. James Harris, Stratford; and Mrs. Noah Bast, Ailsa Craig, Ont.), and 3 brothers (Moses Steinman and Peter Steinman, of Baden, and David Steinman, Vineland, Ont.). One sister predeceased her. She was a member of the First Mennonite Church at Kitchener. While residing in Stratford and Shakespeare she attended the United Missionary Church at Stratford. Funeral services were held July 3 at the First Mennonite Church, Kitchener, in charge of Merle Shantz, assisted by the pastor of the United Missionary Church of Stratford. Interment was made in the First Mennonite Cemetery.

Horning.—Mary Ellen, daughter of the late Esaias and Eliza (Kline) Brendle, was born Dec. 23, 1871; passed away at her home in Alleghenyville, Berks Co., Pa., July 12, 1951; aged 79 y. 6 m. 19 d. She is survived by her husband (Aaron Horning), 2 sons (Paul, Orlando, Fla., and Howard, Alleghenyville), 6 grandchildren, 3 great-grandchildren, 4 sisters and 4 brothers (Ida Leshner, William Brendle, Cyrus Brendle, W. Scott Brendle, Lizzie Weinhold, Beulah Beam, Grover Brendle, and Eva—Mrs. Herbert Kern). She was a faithful member of the Bowmansville Mennonite Church for many years. Funeral services were held at Bowmansville by Benjamin Weaver and J. Paul Graybill. Interment was made in the adjoining cemetery.

Horst.—Jacob S., oldest son of Jonas N. and Ada (Stoner) Horst, was born at Farmersville, Pa., Aug. 5, 1900; died at his home near Neffsville, Pa., July 11, 1951; aged 50 y. 11 m. 6 d. Death came unexpectedly, although he had been subject to heart attacks for several years. He was a member of the Metzler Mennonite Church and served as a Sunday-school teacher. June 4, 1925, he was united in marriage to Mabel Neff, who survives. Also surviving are an adopted son (Eugene Horst), his aged father and stepmother (Mr. and Mrs. Jonas N. Horst), Maugansville, Md.), 2 sisters (Elsie Graybill and Ada Hackman), one brother (Clarence W. Horst, Farmersville, Pa.), and 6 nephews and nieces. One son (J. Norman) predeceased him in childhood. He had a kind, loving disposition and gave shelter to a number of young boys. Funeral services were held July 14 at the Metzler Church by Mahlon Witmer and Amos Souder. Interment was made in the cemetery adjoining the church.

Parsley.—Lucy, daughter of Edward and Mary (Hughes) Parsley, was born July 3, 1912, near Morgantown, Ind.; departed from this life July 16, 1951, at the Robert Long Hospital, Indianapolis, Ind.; aged 39 y. 13 d. An invalid

most of her life, she spent her last week in the hospital. In her youth she accepted Jesus as her Saviour and united with the Unity Baptist Church. In 1946 she transferred her membership to the Bean Blossom Mennonite Church. Her faithfulness to her Lord and the church, despite her handicaps, was an inspiration to many. She delighted to attend the house of God and was there whenever health permitted. Surviving are her mother, 2 brothers, and 4 sisters. Funeral services were held at the Bean Blossom Church, with Charles Haarer officiating. Burial was made in the Bean Blossom Cemetery.

Rhodes.—Lelia, daughter of Martin L. and Sallie (Switzer) Keller, was born near Dayton, Va., Aug. 17, 1883; died at the Rockingham Memorial Hospital, Harrisonburg, Va., May 6, 1951; aged 67 y. 8 m. 19 d. Death followed one week after an operation. Feb. 16, 1902, she was united in marriage to Raleigh D. Rhodes, Sr., of Dayton, Va. They spent their entire married life at Dayton. Four children were born to them: Jesse R., Dayton, Va.; Sallie—Mrs. Luke A. Hurst, Reading, Pa.; Reba—Mrs. Marion Eberly, Dayton; and R. D., Jr., also of Dayton. Besides her husband and children, she is survived by 25 grandchildren, 6 great-grandchildren, and one brother (W. L. Keller, Dayton, Va.). Her parents, an infant sister, and a grandson preceded her in death. Early in life she confessed faith in Christ and became a member of the Bank Mennonite Church, remaining an active and faithful member until death. She was a devout mother in the home and a loving friend to all who needed her. She learned that joy comes from serving others. Funeral services were held at the Bank Church, where the large number of people in attendance witnessed to the influence of her life. Acts 13:36 was used as a text by Mahlon Blosser. Abraham Good assisted and S. H. Rhodes was in charge.

Schrock.—Alvin, son of David and Mattie (Yoder) Schrock, was born at Partridge, Kans., Feb. 27, 1923; died very suddenly, from a heart attack, July 16, 1951, at his home in Wakarusa, Ind.; aged 28 y. 4 m. 19 d. On June 20, 1942, he was married to Margerie Weldy, who remains. Also surviving are a son (Ronald Lee), a daughter (Reta Kay), one brother (Edward Schrock, Wakarusa, Ind.), 5 sisters (Elizabeth Beck, Leo, Ind.; Sue Kurtz, Dunlap, Ind.; Barbara Weaver, Middlebury, Ind.; Alma Schrock, Wakarusa, Ind.; and Mary Schrock, also of Wakarusa), his parents, and one grandmother (Barbara Yoder, Hutchinson, Kans.). At the time of his death he was employed as a machinist by the South Bend Screw Products Co. Early in his youth he became a Christian. He was a faithful and devoted member of the Holdeman Mennonite Church. Funeral services were conducted July 18 at the Holdeman Church, in charge of Silas Weldy and Simon Gingrich. Burial was made in the Olive Cemetery.

Weaver.—Glenda Rae, daughter of Albert and Josephine (Garber) Weaver, was born Jan. 29, 1945; departed from this life July 21, 1951; aged 6 y. 5 m. 22 d. Death followed an accident in which she suffered severe burns. Surviving are her parents, one sister, 4 brothers, and a large number of other relatives. She was interested in Sunday school and took special delight in summer Bible school. Funeral services were held at the Brethren Church, Brethren, Mich., July 24, with C. C. Culp officiating. Burial was made in the Brethren Cemetery.

Yoder.—Abbie Sunthimer was born in Lagrange Co., Ind., Feb. 6, 1873; passed from this life May 26, 1951, at her home in Middlebury, Ind., after an illness of four months; aged 78 y. 3 m. 20 d. On April 17, 1892, she was united in marriage to Silas Yoder, who preceded her in death in 1943. To this union were born 3 sons (Dr. O. R. Yoder, Ypsilanti, Mich.; Floyd, Middlebury, Ind.; and Albert, Logansport, Ind.), who survive. She is also survived by 6 grandchildren, 3 great-grandchildren, 4 brothers and 2 sisters (William and Albert, both of Los Angeles, Calif.; Oliver, Atlantic City, N.J.; Charles, Indianapolis, Ind.; Mrs. Amos Nusbbaum, Middlebury, Ind.; and Mrs. Laura Kauffman, Elkhart, Ind.). In her youth she accepted Christ as her Saviour, remaining faithful until death. Although never much of a public figure, she served faithfully as a companion and helper to her minister-husband in the home and the church. Funeral services were held May 28 at the Middlebury Church, in charge of Harold Yoder and Wilbur Yoder. Text: II Tim. 4:6-8. Burial was made in the Grace Lawn Cemetery.

THE BOOK SHELF

Forty Years in the African Bush, by Josephine C. Bulifant; Zondervan; 1950; 185 pp.; \$2.00, cloth; \$1.50, paper.

"Forty Years in the African Bush" won second place in Zondervan's \$2500 Christian Biography and/or Missionary Book Contest. It is an interesting, well-written missionary book. In the words of the author, "The desire behind the writing of this book is that you may see that God's work goes on in spite of all obstacles and that the words of Paul have been proved by the Sudan Interior Mission, 'My grace is sufficient for thee: for my strength is made perfect in weakness' (II Cor. 12:9)."

Miss Bulifant is well qualified to carry out such a desire. Since 1929 she has labored in Nigeria under the Sudan Interior Mission. Most of her time there has been spent working with native girls, whose lot is usually worse than that of a slave. She has started two schools where girls are taught the Bible as well as trained in performing domestic duties. The material presented in the book has come mostly out of her own experience, frequent quotations being taken from her diaries and prayer letters sent to friends in the States. Part, however, is a presentation of the earlier history of mission work in this area—the beginnings of the Sudan Interior Mission.

The viewpoint of the book is soundly fundamental as the following quotation, which throbs with the heartbeat of a true missionary of Christ, will show:

"As the missionaries looked at the dog's body and then at the pitiful remains of the sacrificed cow, which the heathen in their blinded zeal were giving to their gods, 'which are no gods,' the thought came, 'We might be doing the same thing were it not for the love and grace of our God.' This is always a humbling thought.

"How long will you resist the Spirit of the only true God? You know that the blood of this cow has not been accepted. . . . Only the blood of Jesus Christ, God's Son, can atone for your sins. Turn to Him, who loved you so much that He died to save you. That is the only sacrifice which will be accepted by God. His blood alone avails to cleanse hearts from sin!"

The faith of the reader cannot but be strengthened as he sees the mission work move forward, each victory won through prayer. It was prayer that brought in the funds for the cement floors in the girls' dorms; it was through prayer that unlovely, heathen girls were transformed into true Christians; it was in answer to prayer that backslidden converts were reclaimed.

The reader is brought face to face with real heathenism. He follows the missionary under strings of human skulls which form the entrance to a hamlet. He learns the fate of twins—murder in some tribes. To him are related the evils of polygamy and the woes of child brides. Yes, he even meets

those in whom dwell literal evil spirits. One comes away from these pictures with a greater appreciation than ever before of what we who grew up in a Christian land have been saved from.

We are challenged to deeper devotion to Christ as we see the sacrifices and services of consecrated missionaries, who are not held up as heroes but as humble servants of Christ.

Since the book pictures an undenominational mission, we will not find our distinctive Mennonite emphases. However, there are surprisingly few statements to which we can object. In describing the hardships, and in some cases even death, caused to missionaries in wartime, there is no trace of resentment or hatred for the enemy. The only thing which might be detrimental to our peace stand is the mention that two of their workers had served in the armed forces in World War II. From a few statements it appears that the author has leanings toward eternal security. These statements are quite mild, however.

If the few points with which we are not in agreement are kept in mind the book can be read with profit by young and old alike.—Weldon Martin.

Was Jesus Born on Christmas Day? by Louis S. Bauman; published by the author; 1947; 24 pp.; 25 cents.

The author believes, as do Hyslop (*The Two Babylons*) and Graham (*Life in the Spirit*, Nov.-Dec., 1949), that December 25 is not the date of Jesus' birth. He does believe that this date should be observed by Christians for another reason.

Early Christians celebrated Michaelmas on September 29, corresponding to the first day of the Jewish Feast of Tabernacles. If one counts back 280 days (the time required for development of the embryo from conception to birth) from this date, one arrives at December 25! December 25, then, is Christmas ("Christ-sent") in the sense that this was the date of His conception according to the flesh. September 29 is Michaelmas in that the angel Michael (presumably) led the angelic hosts to proclaim His birth. Thus this first day of the Feast of Tabernacles, Michaelmas, signifies the day that God became manifest in the flesh in His birth, and "tabernacled" with men. This is a rather intriguing argument.

Near the end of the booklet Bauman digresses somewhat into astronomy, showing how the constellations seem to be named and placed in the heavens to remind us of major Bible events involved in the plan of salvation. Christian teachers will appreciate this refreshing contrast with the usual tendency to follow pagan mythology of the Greeks and Romans to explain the constellations.

He cautions us against engaging in worldly celebration of Christmas. Many will object to his statement that the Feast of Tabernacles is one "to be kept as a memorial throughout the millennium."

The author's Calvinistic leanings are nowhere brought to the surface of this booklet. The book can well be recommended to Christians, especially to those who enjoy digging

deeper into such a subject as this. The discourse on astronomy by itself would be worth the cost of the booklet to many.—Richard Culp.

Restoring God to Education, by Edward K. Worrell; Van Kampen Press; 1950; 110 pp.; \$1.50.

This book is an outburst of one who is very enthusiastic about the Christian School movement in America. At present Mr. Worrell is serving as principal of a Christian day school in Trenton. He is also the Eastern representative of the National Association of Christian Schools. This Association is deeply interested in schools where children will be taught the principles of the Word of God.

The purpose of the author is very definitely to awaken parents and all church people to the dangers besetting their children in the secular tax-supported schools of our day. Also to better prepare them to launch Christian day schools.

The history of education in our country is briefly traced from the God-centered pattern of education in England to the colonial schools of America built on the same pattern and then to the taking over of the school by the state and the secularizing of this education. In the early days Biblical ideals were embodied in the curriculum and in the methods. Such schools as the Moravian School for girls at Bethlehem and Christopher Dock's School on the Skippack are cited as illustrators.

But the secular education of today does not consider spiritual values in her aims. This is the most serious weakness of the whole system. The influence of Dewey's philosophy of education is deplored. The philosophers of our secular education are advocates of naturalism. Social expediency is made a guiding principle.

The fundamental basis of Christian education as presented in the Bible is especially emphasized. To restore the God-centered school is the great ambition of the author.

While there is much truth in the few facts set forth in this treatise, one does not get the impression that the author's diagnosis is very thorough or that he is too understanding of the problems involved. Certainly one cannot blame all of the godlessness of our day on our schools. What about the church and the homes? Our educational philosophy must come from our philosophy of life. And so our educators are but a part, a big part, yes, of our total environment in which we find ourselves.

A Christian day school will not necessarily produce people who are in the world but not of the world. The purpose of the author is good, but the reading of the book may result in unintelligent agitation for organizing a Christian day school.—Alta Mae Erb.

"The greatest danger that faces this country is the danger of moral lassitude—liberty turned to license, rights demanded and duties shirked, the moral sense deteriorating, the traditions and standards of the nation weakened, the spiritual forces within it losing ground."—Robert J. McCracken.

ITEMS and COMMENTS

The first three months of the repeal year, 1950, in Kansas, compared with the first three months in 1949 in three cities investigated, show that drunken driving has increased 75 per cent; drunkenness, 22 per cent; burglary, 29 per cent; auto theft, 25 per cent; all forms of driving violations, 104 per cent; and persons injured in accidents, 22 per cent. It looks as if Kansas is paying high for its wetness.

* * *

Dr. Edwin T. Dahlberg, former president of the American Baptist Convention, said recently that the real danger in the National and World Council of Churches is that they "will become a new echo of the United Nations and the State Departments of the world. There is all too great a readiness to believe in the moral values of every war that comes along and to reconcile the Gospel of Jesus Christ with the atomic bomb."

* * *

According to new statistics released by J. Edgar Hoover of the Federal Bureau of Investigation, persons under twenty-one figured in 28.9 per cent of the crimes committed last year. The predominant age of persons arrested was twenty-one, and this age group showed an increase of arrests of 7 per cent over 1941. Last year's crime figures reached a new high with a major crime being committed every eighteen seconds. This is an increase of 1.5 per cent over 1949. Crimes of violence—murder, manslaughter, rape, or assault to kill—were committed on an average of one every five minutes.—From Moody Monthly.

* * *

Southern Baptist theological seminaries at Fort Worth, New Orleans, and Louisville are opening their doors this fall to qualified Negro students. This action, said the president of one seminary, "came out of a deep sense of obligation to our fellow Negro Baptists in helping to provide more adequate advantages for the training of qualified Negro students for whom provision is lacking. . . ."

* * *

Hymns are "wonderful for calming crowds," a university psychology professor told 400 civil defense wardens in the congested downtown area of Manhattan. Professor George B. Vetter of New York University urged the wardens to begin a familiar hymn to prevent panic among a crowd if an atomic attack starts. "It might be a good idea to practice a hymn these days so you will be prepared when the time comes," he said.

* * *

The Southern Baptist Convention, one of the largest Protestant denominations in the United States, in its recent convention in San Francisco adopted a report rejecting membership in the National Council of Churches, the World Council of Churches, "or any other unionizing organization which

would compromise Baptist principles and doctrines as revealed in the inspired Word of God." The report criticized the ecumenical movement generally on two grounds: a tendency to place authority in the hands of "erring men instead of the unerring Scriptures"; and a tendency to "compromise the truth of the Gospel of Jesus Christ by recognizing as fellow Christian workers those who deny such Scriptural truths as the virgin birth, the deity of Christ, and the inerrancy of the Holy Scriptures."

* * *

The American Baptist Convention in its session at Buffalo went on record in opposition to universal military service as "undemocratic, ineffective, and unnecessary." The Convention straddled the fence in urging the Baptist churches to give full moral and spiritual support and protection "to all who follow the voice of conscience either by participation or by refusal to participate in war or in training for war."

* * *

Section VI of the new Military Service Bill authorizes the Secretary of Defense "to make such regulations as he may deem appropriate governing the sale, consumption, and possession of, or traffic in beer, wine, or other intoxicating liquors to or by members of the Armed Forces or the National Security Training Corps." This gives the Secretary of Defense an authority which neither the President, the secretaries of the Armed Services, or anyone connected with them has had since the Draft Law of 1917 expired. It is encouraging to know that General Marshall, who is the present Secretary of Defense, at the opening of World War II characterized the alcoholic beverage traffic as "a sordid business for the accumulation of money." Lovers of the temperate life will be interested in seeing what regulations General Marshall will make.

* * *

The Brethren in Christ Church was told at its recent annual meeting that the present membership of the denomination is 6,800, which is a five per cent increase over the previous year. The increase of membership in mission points is 16 per cent for the year. The denomination had about 3,000 members in 1900. There are about 140 congregations.

* * *

The Oregon Methodist Conference adopted a resolution opposing Universal Military Training, and asking that the rights of conscientious objectors be protected in national legislation.

* * *

Luigi G. Ligutti, secretary of the National Catholic Rural Life Conference, has issued the following rule for the Christian farmers of America: "A Christian farmer pays a just wage to his hired hand. No matter who your hired hand is he is God's creature, made in the image and likeness of God. He too is redeemed by Christ. He is destined for eternity

Wings of DECISION

by Eunice Shellenberger

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as you or I. A Christian farmer does not cheat or chisel even if he can get by with it. . . . He pays what is right even if the hired hand is a foreigner, a child, or a woman. A Christian farmer lives up to the Golden Rule, 'Do unto others as you would have others do unto you.' A Christian farmer is very generous toward the poor and the lowly. He knows what Christ said, he knows what Christ did, he knows that Christ is found under the dark skin of a man who bends low in the wheat fields, or reaches high in the orchards. The Christian farmer asks himself this question: 'How would I treat Christ if He were working for me?'"

* * *

Six hundred thousand immigrants have been brought into Israel since the establishment of the state in 1948. During that time the population has practically doubled. Immigration has soared during recent months. In the first four months of 1951 there were 79,719. In April, 1951, alone, 30,202 refugees came into the country.

* * *

The synod of the Christian Reformed Church has voted to discourage membership in the Boy Scouts of America. It voted instead to encourage the development of the Boys' Club movement as it now exists in the denomination. This action climaxed the long campaign of the church's weekly against the Boy Scout movement. The editor urged that the Boy Scout movement be discouraged because of the so-called scouting oath and because of pagan religious influences allegedly found in Scout rituals.

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GOSPEL HERALD



In the defence and confirmation of the gospel "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLIV

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Evangelism and Preaching

BY J. PAUL SAUDER

Not all preaching is evangelistic, nor do we offer apologies for that fact. The believers must be encouraged, and that is not evangelism. Missionary sermons must be preached and that is not evangelism, though evangelism must and should result from such preaching if it is to the point. Doctrinal teaching on various points must needs be included in a well-balanced "menu" of spiritual preaching, but much of such preaching will not be evangelistic. Some folks seem to forget the proportions of the preaching of Christ and the apostles.

Preachers preach, and though the enormity of their responsibility would cause them to "quake in their shoes" were they to dwell only on that, still it is true that your true, called-of-God preacher likes to preach when it is his clear assignment to do so. Woe to that man who is labeled "preacher," yet in whose breast no fire is kindled. Woe to him and his fellow sufferers, come Sunday and the hour for the discourse. May God change him, and may he offer himself to the Lord for the burning, that the fire may also be kindled in the hearts of the believers who listen and share the Scriptures with him.

Evangelism is that type of preaching which brings men to see Christ. It is like Andrew who brings Peter, saying, "We have found the Christ." It is a Paul, standing on Mars' Hill in Athens, proclaiming that God has given Jesus of Nazareth the credentials proving Him to be the man whom God has ordained as messenger to the world. It is Paul in prison answering the question, "What must I do to be saved?" even though the man inquired about a thing (the Roman law) which Paul does not attempt to deal with. This is evangelism.

Just as it is true that not all preaching is evangelism, it is also true that not all evangelism is preaching. In only one of the above instances was evangelism preaching. I have not made a count of the evangelistic incidents in the New Testament, but certainly the preaching-evangelistic incidents were in the decided minority. We seem to have a fondness in our day for turning the thing the other way around. When our annual series of meetings rolls around the unsaved may hear as many as a dozen ser-

mons of evangelistic nature. But it is my guess that the total number of evangelistic conversations held during the same year was far less. If what is recorded in the New Testament is any criterion, we have thereby reversed the formula. But someone will say, "You forget Pentecost." We shall look at Pentecost in a moment, for it is a special case, and happened just once in the early church, for it could happen just once by the very nature of the case. This personal evangelism, however, happened again and again, until "all that were in Asia" heard and later "all that were at Rome." In New Testament times there is no record of preaching to the masses, winning the masses of the unbelievers. I am not arguing that it should not be done; we simply bear record that there is no record of its being done with Pentecostal results.

At Pentecost there were devout men from all regions of the dispersion. They were men who loved the Lord, as far as they understood, loved Him enough to make a long and expensive pilgrimage to Jerusalem to keep the feast of Pentecost, and doubtless the Passover seven weeks previous. They had seen the darkened sun, the moon rising blood-red that night, that memorable Passover when the veil was rent from top to bottom and the graves were opened. And having long since received the Scriptures as God's Word, they needed now but to see the Christ of the Scriptures in the person of the crucified Jesus of Nazareth. Like the discovery of America, that could happen to Jewry but once at Jerusalem. And it did so happen, praise God, through evangelistic preaching. But we must not be insistent that something is the matter with the church of our day because we do not duplicate Pentecost, for neither did the early church duplicate Pentecost, even with more than three thousand new and firm recruits. A much better method was in the offing, even though it was not a chosen method nor was it even desired.

The disciples "went every where preaching the word." So says the Scripture. Never mind that the dispersion was caused by persecution. It was a dispersion, and that was the salient point. And it was in accord with the

formula given by Jesus just before He went away. He said that they would be witnesses; "martyrs" was the original Greek word He used, and living and dying martyrs they were. There is your formula for evangelistic preaching—"martyrs" everywhere. I do not know how often Peter said the things he did over and over that first Pentecost. I do not know how many "man-hours" of preaching he did. You know the term "man-hours." Forty men working one-half hour will accumulate twenty man-hours. But this I am sure of. The believers traveling from Jerusalem ran up a far greater sum of man-hours of witnessing, of evangelism, yes, of "preaching the word" than Peter ever totaled in his preaching to the masses. Is that true in your congregation?

A visiting "Peter," apostle, minister, evangelist—call him what you will—such a visitor comes to your congregation and the preacher and many, many helpers work assiduously for two weeks with whatever outcome there may be. Then he goes away and evangelism stops. The series of meetings is not unscriptural, but the post-meeting slump is. Perhaps

Three Cents

BY ROBERT J. BAKER

*Your card today—
Your word of cheer
Has strengthened me—
Cast out my fear.*

*Before your words
It was not clear,
A doubting voice
I seemed to hear:*

*But then our God
By your kind hand
Showed me the way
Through trackless sand.*

*The ways of God,
How strange they are!
Blackness of night
Becomes a star!*

*When all was dark,
God, by a stamp,
Handed to me
A lighted lamp.*

Elkhart, Ind.

we need to look again at the record.

Peter was the home pastor, yet he preached the evangelistic sermon. Why import an evangelist anyway? And who said that evangelism must be carried on in the evenings only? And who said one week or two weeks? One congregation was recently blessed by a recurring series of two or three meetings at a time, week ends. I remember clearly when John W. Weaver held evangelistic meetings at Millersville while Sanford Landis held meetings at Weaverland, during which fifty souls were garnered. I as a young Christian then wondered which man was the evangelist at Weaverland, the man who preached evangelistically most of the year or the man who was there for two short weeks. I also wondered why the home pastor could not have been the evangelist for the concentrated effort. Home pastors can be evangelists for a series of meetings, for I have seen it work, but it isn't often tried. I am sorry to say that we run to the popular preacher. Some other congregation gets him, draws the crowds, and we want him too. I make no apologies for what I am about to say. I would like to see, in our conference, a year of evangelistic effort by home pastors. Why must we get an outside man to warn local sinners? Is it New Testament procedure? I am open to instruction on this point. But please instruct me from the Book.

Now itinerant evangelism is another story. Such procedure aims to found nuclei of believers. The preacher is away from home, like Paul at Iconium and Lystra. Such preaching cannot be by local pastors, from the very nature of the case. It is good New Testament practice. One notes with pleasure the increasing amount of such evangelism. We commonly couple it with summer Bible school. This last is a sort of evangelistic preaching also. I am sure that the Apostle Paul would welcome such effort as being evangelistic. The chalk talk, object lesson, or the general talk to the school is child evangelism of the better sort, it seems to me.

It is refreshing to hear that ten or more summer Bible schools, coupled with evangelism, are planned for northern Pennsylvania this year. It is also refreshing and challenging to know that the reserve of teachers for this work is greater than the number needed for such schools as are in sight. Now we need to find more places in which to employ the would-be evangelistic helpers. Soon we shall need more ordained men to accompany them.

This reaching out will take more material resources also. We have the faith that the resources will be on hand to match exactly the amount of willingness to go. Gone are the days when we can complacently believe that we can do the Lord's preaching by pursuing our livelihoods through the week and preaching at home on Sunday when we could not work anyway, and in this manner need no material resources to carry on our program of preaching. We shall need to interrupt busy men, send them away, and restore to them what they lose by reason of being away. Ministerial, that is, evangelistic support is fraught with grave danger if pursued on any other formula of support than this. The evangelist must venture; we must follow his venture. Thus will his preaching be kept in line, he will be refreshed, and we shall avoid the pitfalls incident to a salaried ministry. This point is important, for it is right here that the salaried ministry may have its beginnings among us. Let me repeat, the evangelist must venture forth at the call to preach and the church must restore that which he loses, if his circumstances call for such restoration. Brethren, let's be careful. Save the testimony for future generations, if the Lord tarry.

Somewhere in this program is the niche into which each reader fits. What is your relationship to the total program?—*Missionary Messenger*.

Use Short Words

By ED MILLER

It is surprisingly noticeable and frequently exasperating to listen to the exploitation of bombastical language in expressing the simplest ideas when the same thoughts could be equally well clarified by the employment of monosyllables.

If your audience consisted of rhetorical geniuses, the practice of phrasemongering might easily be justifiable; but since there are many among the ordinary assemblies who are definitely unsophisticated and some are decidedly illiterate, such a procedure should not be tolerated under any circumstances.

When a public speaker attempts to impress his hearers with a concept of his imagination, it is unquestionably logical that he utilize as a vehicle of transmission the simplest and most readily comprehended style of English. Our words should be like a crystal-clear transparent

Our Readers Say—

... I want to tell you ... that I enjoy your article, "Grow Old Along with Me." I hear folks say so often how they dread think of [old age] ... While reading your article my thoughts went back to the time spent [caring for Uncle Ben Stauffer] ... heard him say, "Beautiful old age." He was very appreciative, and often said his prayer that the Lord would let him have a good portion of his mind, that he would be agreeable to live with people ... So often he'd say, "It ever appears as though I don't appreciate what you are doing for me, just think it's my sickness ..." —*Irene Shenk, Mennonite Home, Lancaster, Pa.*

glass which illuminates distinctly what is shown beyond the glass, but you do not see the glass.

When a fantastical elocutionary form of language is employed in the elucidation of a simple truth, the recipient invariably fails to grasp the import of the fact because the thought is enveloped in a camouflage of rhetoric that inevitably conceals the objective under consideration.

There are numerous instances where many of your hearers have a vocabulary limited to the local dialect of the community in which they reside; under such circumstances the practice of resorting to colloquial expressions might even be allowable.

The avoidance of polysyllables and high-powered phraseology will also greatly alleviate the strain on the respiratory and articulatory organs of the speaker and thus reduce to a minimum the physical effort required.

A statement may be etymologically correct, philologically grand, given with a clear enunciation and proper diction, but utterly fail in comprehensibility on the part of the listener because it reveals nothing to him except the display of the declamatory ability of an oratorical linguist.

Notwithstanding the further argumentation which might be presented, giving additional considerations for the contentions of this discussion, nevertheless may it suffice to express the aggregate with the simple statement—use short words.

Inwood, W. Va.

Anger drives the mind indoors and bolts the door.—Plutarch.

GOSPEL HERALD

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EDITORIAL

Meeting the Educational Needs of the Mennonite Church

Before we build a program or develop procedures, it is right to consider what we need. Certainly an educational program should not be superimposed upon the church. What it is will grow out of the church, its doctrines, its practice, its life. Objectives are always of prime importance.

There has been something of a revolution in the Mennonite Church in regard to education in the past fifty years. Sixty years ago we had no educational needs. Or at least we felt none. Although the early Anabaptist leaders had been educated men, after several centuries of difficult history our people had come to accept public education for the elementary child. Beyond that, we did not feel much need, even for Bible education. But now, half way through the twentieth century, we are challenging public education, and have taken some long strides toward developing an educational program of our own. This change, no doubt, has come about partly through the process of self-defense. Since people were getting an education anyway, we have felt driven to give them a Christian education. But there are also many among us who see the intrinsic value of education and know that a good education is a good thing.

There is danger at this juncture that we make our surrender to education too complete. Education is just as dangerous as it ever was, and perhaps more so. We cannot swallow modern education whole. We need to challenge its aims, its philosophy, its curriculum, and its methods.

But let us think what the educational needs of the Mennonite Church are. First in importance is a basic spiritual understanding. We are told again and again that we are living in an age of materialism. Modern man is muck-raking, with his eyes on the ground. He is largely unconscious of the world of spirit. For him there is no God. Christ he has reduced to a mere human being. The doctrine of the Holy Spirit is foolishness to him; and he rejects the Bible

as a divine revelation. Many modern thinkers ignore man's spiritual nature, seeing in him only a complex of glands and nerves. There is little thought of any eternal survival.

Against all this we need to educate. Our young people must come to see the reality of the spiritual along with the material. They need to be brought into an understanding of the doctrines of God, Christ, the Holy Spirit, and all the rest of Christian theology. They need to be brought into a spiritual experience of their own with a sense of forgiveness, a way to victory, and a happy communion with God. The world's education will not give this to our young people. We must do it ourselves.

Our second need we may call Anabaptist concepts. The principles upon which our faith was founded four hundred years ago were stated by honest, clear thinkers, who faced the implications of the New Testament for their time and situation. They saw that Christians must be separate from a sinful world, that they must have among themselves a genuine brotherhood, that they must exercise love for all men at all times, that they must witness to the truth clearly and boldly. Through the centuries these concepts, so nobly set forth in the Anabaptist phase of the Reformation, were almost lost again in an unintelligent and unspiritual tradition. Our young people need today a new statement and a renewed testimony on these great concepts of Christian thought and life. They need to become convinced Anabaptists.

A third need is the integration of secular knowledge and concerns around a Christian, Mennonite center. Knowledge is important. Facts we must have. Learning and scholarship are never to be despised. But all these things must be laid under tribute in the development of a Christian system of thought. Instead of building a life philosophy around humanism or science or democracy, our young people must be helped to build a life philosophy around Christ.

And so we need to guard against the development of any feeling that Christianity is one thing and that education is another thing. This is the reason we need to educate in Christian schools, even in the areas of secular knowledge. To a very great extent we must meet all the needs of general training which our young people have. And we must give them a high quality of training which can be accredited by the state and by educational agencies.

The fourth need is the attitude and ability to witness and serve. As young people go through the crucial years when they are choosing a vocation and laying out the blueprint of a life, we need to help them to an intelligent appraisal of the needs of the world so that their effort will not be wasted upon trivial causes. We need to lead them to a consecration which will respond wholeheartedly to the call of God rather than to the demands of self. We need to develop their talents so that they can be used in the manifold work of God's kingdom.

These, one may say, are the basic needs. How shall we meet them? First of all, with schools. The state or other church groups cannot do our education job for us. For only we ourselves know what our needs are and can build a program to fit those needs. We need to have Bible schools and seminaries, where the finest in theological, educational, and practical Bible training may be given. We need colleges where our young people may undergo the cultural and vocational disciplines that will prepare them for the task they should perform. We need high schools, perhaps both on the junior and senior levels, where certain types of terminal education may be given with a Christian emphasis, and where our young people may be prepared for further studies. And then we need elementary schools. It may be still debatable among us whether we can or should provide Christian day schools for all of our children. The practical difficulties are very great, for the cost will be enormous. But when we face the situation, we see that in many communities, at least, we stand more and more to lose if our children go through the conditioning of a public school.

Such an educational system, extending perhaps from the first grade through the seminary, cannot be provided cheaply. As we go into the education business, we must do it as unto Christ, which

means that we must do it well, so that none of us need be ashamed of our effort. We should not proceed so fast that we cannot do it well. We need buildings, equipment, libraries, and trained teachers. The right spirit and atmosphere can do much to make a school what it ought to be. But it also needs things which only money can supply.

But we must also meet the educational needs of the church with a church program that supplements public education. Not for a long time can we have a complete system of our own. Considering how widely scattered our members are, and how many small communities we have where a Christian day school would be almost an impossibility, we may have to conclude reluctantly that we can never provide a church education for all of our members. Then we must do the next best. We must have preaching of such a quality as will challenge our young people and convince them that their own leaders, too, are doing some thinking. We must have Bible classes where the religious training that the schools cannot provide will be given. We must have a wide range of activities, especially for the laity and for the young people, so that they will not become absorbed in the program of activities that the public school system knows how to set up.

The difficulties of providing for our educational needs need not overwhelm us. We have made good progress in a half century. We have a great company of able and trained teachers. We already have a huge investment in educational plants. We have an effective educational organization to provide guidance and administration. Probably during the coming year we will have more students in our church schools than we have ever had before. May God bless this movement and make it serve Him as it serves His church.

What Is Prayer?

BY GERALDINE GRABER

Is prayer to you a real sustaining help, or is it a mere formal observance? Prayer is more than those memorized words and phrases which were formally taught and practiced in childhood. Prayer is talking and fellowshiping with God. Prayer is more than making our requests known unto Him; it is also for the glory and ongoing of God's kingdom. Prayer is of prime importance in each of our

daily lives; and therefore it demands self-preparation. To you, prayer can become a real living experience!

Prayer is something deeper than words. Prayer is an attitude of our hearts and minds toward God. There are two attitudes of the heart which God immediately recognizes.

Helplessness is unquestionably the first and the surest indication of a praying heart. Prayer has been ordained for the helpless; therefore, prayer and helplessness are inseparable. It is only when we are helpless that we open our hearts to Jesus and let Him help us in our distress.¹

The second factor which is present in prayer is faith.² The Bible contains many pointed passages about praying in faith if we expect to be heard. "Without faith it is impossible to please him" (Heb. 11:6). Unanswered prayer is often attributed to the lack of faith.³

Helplessness united with faith produces prayer. Both of these factors are indispensable and one without the other would be only a vain cry of distress.

Prayer is talking and fellowshiping with God. When the disciples asked the Lord to teach them to pray, He said unto them, "When ye pray, say" (Luke 11:2). Prayer is just talking with God. In our talk with Him, we need only use simple, plain, honest talk. There is no reason to embellish it. God reads our sincere desire in the simple thoughts of our heart. No matter whether we use the sophisticated or authentic words, He reads the real thoughts within us.⁴ Paul tells us in his letter to the Romans, "The Spirit also helpeth our infirmities . . . [and] maketh intercession for us" (Rom. 8:26).

Out of our talking with God, we enter into profoundly deepening relationship with Him, and God becomes more real to us.⁵

In our intimate talk and fellowship with God, we find His will. "Prayer changes us from the position of offering God advice, to the position of seeking advice from God; from the position of seeking God's approval to our plans, to seeking God's plans for our approval."⁶

Jesus prayed, "Not my will, but thine, be done" (Luke 22:42).

Prayer is talking *with* God and not only to Him. One of the distinguishing marks of a good conversationalist is careful listening. So it is in our spiritual life. "Prayer is not monologue; it is dialogue."⁷ Prayer is both listening and speaking to God. We speak to Him and He speaks to us. "In my distress I cried unto Jehovah, and he answered me" (Ps. 120:1, R.V.). Our conversation with God is reciprocal. God speaks to us while we pray. When we pray we talk to One who hears, who understands, who cares, and who answers.

Prayer is talking everything over with God. God listens and answers our prayers concerning everything from a lost coin to a lost world. There is no dilem-

It Happened —

FIFTY YEARS AGO

(From HERALD OF TRUTH, Aug. 15, 1901)

Bro. George Lapp, who was one of the instructors at the Summer Term of the Elkhart Institute, has gone to Chicago for a four weeks' stay at the Home Mission.

What the Mennonite Church needs today is not another division, not another school, not another church paper or publishing house, not another method of church government, but more love and less prejudice, more Holy Ghost power and less zeal for fads and hobbies, more conviction and less opinion, more gospel and less discussion, more light and less heat, more integrity and less subterfuge, more Christ and less carnal nature,—and an abler editor. (A. B. Kolb)

On June 22nd . . . Bishop Abraham Shank departed this life at his home near Broadway, . . . Va. . . . Bro. Shank was a faithful and valued member of the Mennonite Church for many years, having labored . . . as minister for about forty years. About twenty-five years of this time he served as bishop. . . .

ma, perplexity, mystification, bewilderment, or task touching our lives that is too small or too large to be laid before Him. There is nothing in our daily lives so insignificant and so inconsequential that God will not answer.

It is according to God's plan that we talk everything over with Him. "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

True, He already knows our needs before we go to Him in prayer; nevertheless, it is God's plan that we make our requests known unto Him.⁸

When the Lord taught His disciples to pray He gave them limitless promises. "If ye shall ask any thing in my name, I will do it" (John 14:14); "Ask, and it shall be given you" (Matt. 7:7); "For every one that asketh receiveth" (Matt. 7:8); "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). All power resides in God. If we only come to Him and ask for it, He will supply all the power needed for each and every objective. We need power to be willing to serve in obscurity and rejoice in our tribulations.⁹

We can go to God trustingly and talk with Him confidentially concerning our aches, pains, sorrows, griefs, tears, anx-

ieties, fears, loneliness, trials, and most grievous of all troubles, sin. The Christian needs help to live the victorious life. There is only one way in which we can live this life, and this is taking it to God in prayer.

Trouble is universal, and God is eager to share it with us if we will only talk to Him about it. When trouble arises, some men sink and collapse in helplessness and fear when trouble comes to them. Others rebel against God and do what Job's wife advised him to do: Curse God and die. Yet, others accept trouble with relentlessness and stoical submission.¹⁰ The psalmist assures us that if we call upon Him in the day of trouble, He will deliver us. Ps. 34:17. Why, then, do we hesitate to talk it over with God?

Temptation, too, is a universal fact. Even Christ Himself was tempted as we are. Temptation smites in youth; it smites in middle life; even the aged are not exempt from its cruel and dangerous consequences. Christ did not promise we would not be tempted; but if we have faith and believe in the Lord, He will help us to overcome our temptations victoriously.¹¹ "The Lord knoweth how to deliver the godly out of temptations" (II Peter 2:9).

Even our financial difficulties need not be excluded from prayer. When the late Dwight L. Moody was conducting a great religious campaign in Chicago, he brought with him great religious leaders from all over the world, which was a very expensive undertaking. It took \$3,000 to meet such financial obligation. Mr. Moody, with some other Christian workers, knelt down and prayed about the matter. Mr. Moody prayed in a unique way: "O Lord, I am sorely in need of money; I must have \$3,000 today. I could raise it if I had time to go out after it, but Lord, I am booked to preach at the Great Northern Theatre at noon today and it is half past eleven now, and I must be there at twelve. Now, Lord, in Thine own way, as Thou hast so often done before, please send me the needed money to carry on Thy work. Lord, I thank Thee that Thou hast heard me."

Just before he began to preach, an envelope was handed to him. God had answered his request. He talked to God, told Him his predicament, and with faith prayed that the Lord's will might be done. God is able! God is sufficient!¹²

It would be a serious mistake, however, to make prayer consist only of asking and petitioning, and thus come to look upon God as a big Santa Claus. Or One to whom we go only when we want some gift; or make God to be like some general delivery store where we may go to find supply for our wants.

Prayer is not one-sided. It is definitely more than a petition of special favors. It is not only asking and receiving. "Prayer is an investment given to us by God, not to be used for our own selfish purposes but for His glory."¹³ When we talk with God, we should not

For Every Crisis

BY EDNA M. MERTZ

*God has not promised any mortal
That temptation shall not rise,
Till he reach the heav'nly portals
And receive the glorious prize.*

*But there's One, who through the ages
God in wisdom had decreed
Should become in flesh the God-Man,
Meeting all our human need.*

*Captain of our great salvation,
Though mankind in error fell,
God in flesh, He came, triumphant
Over flesh and death and hell!*

*For depraved, degraded sinners
Who in error yet abound,
There is hope in Christ the Saviour,
Victory in Him is found.*

*God's provided grace is waiting,
And the weakest, vilest man
May o'ercome the tempter's power,
In the Father's perfect plan.*

*No temptation can befall us,
But the Spirit's mighty power
In restraining love will keep us
Every day and every hour.*

*Truth for every generation,
Child of God, be not dismayed;
Calvary's Christ is interceding,
Satan's power in us is stayed.*

Ft. Wayne, Ind.

be selfish and talk only concerning the temporal things of life. Prayer is for the glory and ongoing of God's kingdom.

"Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God" (Ps. 50:23). Here the psalmist said if we offer praise we will glorify Him.

God does not want us to take things for granted. He wants us to be appreciative for what He does for us.

"O give thanks unto the Lord" (Ps. 118:1).

"Come before his presence with thanksgiving" (Ps. 95:2).

"With thanksgiving let your requests be made known" (Phil. 4:6).

The life of Jesus wonderfully exemplifies thanksgiving:

At the feeding of the five thousand, Jesus first gave thanks before He distributed the five barley loaves and two small fishes to the disciples. John 6:11.

As Jesus stood before the tomb of Lazarus He lifted up His eyes and said, "Father, I thank thee that thou hast heard me" (John 11:41).

At the Last Supper, that night in which Jesus was betrayed, "He took the cup, and gave thanks" (Matt. 26:27).

The life of the Christian is always characterized by the thanksgiving and glory given to God along with his request.

Prayer demands self-preparation. Can you say as Samuel did: "Speak; for thy servant heareth" (I Sam. 3:10)? If not, you must make some self-preparation!

"Prepare your hearts unto the Lord, and serve him only" (I Sam. 7:3).

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully" (Ps. 24:3, 4).

We should have a definite time set aside each day to talk with God. We must "take time to be holy." It takes time to pray. We must prepare ourselves for the interview with God and keep a memorandum so that the business may be done in a practical manner. If anything hinders us from keeping our appointments or engagements, we must "wire in" and apologize and ask for another interview.¹⁴

Suppose you had an important appointment with a near friend, and some conflict arose so that you could not keep your engagement. Would you not make an apology for it and ask for another appointment?

When one comes to the time he has set apart for prayer and kneels down before God to hold communion with Him, his first moments must be moments of preparation. Someone has justly said that if we have only two minutes in which to pray we should use at least one of these minutes in preparation.¹⁵

We are to prepare for prayer by being silent. "Be still, and know that I am God" (Ps. 46:10). "My soul waiteth upon God" (Ps. 62:1). This silence must permeate us. We must enter into our closet and close the door; then we can pray to our Father which is in secret.¹⁶

The person who rushes in from a maze of activities certainly cannot find true satisfaction in prayer while his thoughts are yet perplexed. But the person who kneels alone in a quiet room after dwelling upon pre-prayer meditations and passages from the Bible will find it easier to talk with God and find His will.¹⁷

To save this "talking with God" from degenerating into mere repetition of meaningless and memorized groups or phrases of words, write down your specific requests and desires during your prayer meditation. Ps. 66:18.

It is of prime importance that we are in the proper relationship with God before we come to Him in prayer.

"If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18). BUT, "If we confess our sins, he is faithful and just to forgive us our sins, and to

(Continued on page 821)

Alberta-Saskatchewan Conference Report

Report of the Alberta-Saskatchewan Mennonite Conference held at the Mountain View congregation near Creston, Montana, July 3, 1951.

MINISTERIAL MEETING

The ministry met at the church on June 30. After a song service the moderator commented on II Peter 3:11, 14, 17, 18, stressing the need of a sincere testimony in these last days. This was followed by a season of prayer.

The minutes of the 1950 Conference were read and accepted. Bro. Paul Burkholder, Bluesky, Alta., and Bro. Howard Snyder, Guernsey, Sask., who were ordained to the ministry during the 1950-51 conference year, were received as permanent members of conference.

The visiting brethren: S. J. Miller, Grabill, Ind.; N. A. Lind, Sweet Home, Oreg.; Eli Hochstetler, Mylo, N.Dak.; Howard Bauman, Elmira, Ont.; M. E. Brenneman, Albany, Oreg.; and Oscar Wideman, Sheridan, Oreg.; were received as temporary members of conference.

Bro. J. G. Hochstetler gave a report relative to the future of the work at Mount View, Alberta. The report contained no recommendation and after some discussion the report was tabled.

The conference program, which will appear later in the minutes, was arranged.

Bro. G. R. Brunk sent a telegram requesting his release from serving on our conference program. After a season of prayer by the conference body it was decided that our brother be contacted by telephone and given his release.

It was moved and passed that this conference appoint a delegate to attend the Music Conference at Laurelville, Pa., July 28-Aug. 3, 1951.

After some discussion a motion was made that this conference send a delegate to the Mennonite World Conference at Basel, Switzerland, August, 1952. Carried.

The moderator appointed the following committees which were approved by the body.

Resolutions: C. J. Ramer, M. D. Stutzman, M. E. Brenneman.

Nominating: Ezra Stauffer, Harold Boettger, H. B. Ramer.

The question of presenting an appeal to the Department of Education of the Province of Alberta on the problem of dancing courses in the public school curriculum was next presented. The secretary gave his report which showed that many other Christian bodies were in favor of doing something to curb this evil. After discussion the resolutions committee was asked to draw up an appeal for conference approval.

Upon request the resolution of 1945 on child allowance was presented for reconsideration and clarification. The study committee appointed in 1945 gave an oral report. After a lengthy discussion the following statement for the purposes of clarification was adopted:

"In view of the perplexing issues surrounding the problem of receiving Government aids upon application, and in appreciation for the high standards expressed in past resolutions, be it moved that we retain the resolutions of 1945 on Child Allowance not for the purpose of censorship, but as a guidepost in spiritual matters, and as a help against the dangers of this perilous age."

The question of the Mount View work, which had been tabled, was again brought before the body. Upon motion, a committee consisting of the deacons of the Duchess, Mount View, West Zion, and Salem congregations was appointed to find some solution to the problems connected with the continuation of congregational life at Mount View and the helping of Bro. Harold Boettger.

Report re the request of the Stirling congregation for an ordination. In the matter of the request for the ordination of a minister for the Stirling congregation, we appreciate the interest and concern of the congregation in the work of the Lord. We feel, however, that there is some hesitancy on the part of some to fully express themselves in harmony with the conference and the understanding entered into when they were received. We believe that convictions are genuine, and that further efforts are in order, and, although the situation delays action we hope that the Holy Spirit will be able to guide in the future. The Holy Spirit was present with power in the last communion; we do regret, however, that several members did not see their way clear to commune.

CONFERENCE PROPER

Morning Session

Singing was led by Bro. Alvin Steckley.

Bro. Howard Bauman read portions from II Timothy for our devotion and led in prayer.

The minutes of our 1950 conference were read and accepted.

Church records, which showed a total membership in the conference of seven hundred and eighteen, were read.

Bro. Alvin Steckley gave the deacons' report. Accepted.

Bro. Eli Hochstetler based the conference sermon on Ps. 48:12, 13. Intro: The seriousness of our task. The course of God's dealings with man. The kingdom of God is worth living for. Regeneration is greater than creation. God has no dwelling place in this world except in the hearts of His people.

Testimonies to the message were given by several brethren.

Afternoon Session

Merle Kropf, Harrisburg, Oreg. led the singing.

Bro. Ezra Stauffer, in the devotion, directed our thoughts toward the reasons for, and possibilities of, inventions. Scriptures used were Gen. 1:26, 27; Gen. 9:6; Eccl. 7:29; Gen. 4:16-26.

I. Television—Servant or Master? Discussed by Bro. Stanley Shantz.

II. The Signs of the Times in the Light of Modern Times—discussed by Bro. S. J. Miller.

Evening Session

Song service: Stanley Shantz.

Devotion: M. E. Brenneman, I John 3:1-3.

Reports: Delegate to Ontario Conference—Stanley Shantz.

Delegate to Pacific Coast Conference—Willis Yoder.

Delegate to General Mission Board Meeting—D. D. Brenneman.

Member of General Council of General Conference—C. J. Ramer.

III. The Sin of Prayerlessness—Howard Bauman

Report of Resolutions Committee

1. Since there is a growing concern within our groups over the teaching of rhythmic, tap dancing, folk dancing, and social dancing within our public schools; and since we believe that, although at present such courses are optional and may seem insignificant, the far-reaching effects of such a program will be detrimental to the spiritual development of youth within our province in that:

a. Such teaching encourages the sensuality of our age.

b. Teaching of these courses will establish trends and appetites within youth that will lead to excesses in later life; and

Since individuals who are opposed to such training are unable, as individuals, to obtain recognition for their stand, be it

Resolved, That we, the Alberta-Saskatchewan Mennonite Conference assembled July 3, 1951, appeal to the Department of Education of the Province of Alberta to consider the withdrawal of such courses from the suggested curriculum of her public schools, or in the event that the above curriculum be adopted, credits to students who have conscientious objections be not lessened for nonparticipation.

Resolution adopted.

2. God in His creation marvelously endowed man in His likeness. Yet man went out from the presence of God to build a world without Him. God out of love has redeemed us and bought us back through Christ Jesus, but we still live in this world of men. Before us on every side we witness the prostitution of God's gifts. This present evil age presents real dangers from which we cannot escape by an isolationist theory, but by spiritual conquest.

Observing to what extent the new invention of television is used for the promotion of evil, at least for the present, be it

Resolved, That we advise our members to exercise the greatest of caution for their own spiritual benefit, and seek to develop a conscience against this and other appearances of evil. I Thess. 5:21-23.

Resolution adopted.

Expressions of Appreciation

We, the Alberta-Saskatchewan Mennonite Conference in session at Creston, Montana, July 3, 1951, wish to express our appreciation to Dr. T. B. Letts of Fairview, Alta., for financial consideration in medical services rendered to our mission workers, Mr. and Mrs. Paul Burkholder of Bluesky, Alta.

We, the Alberta-Saskatchewan Mennonite Conference in session at Creston, Montana, July 3, 1951, wish to express our appreciation to Dr. W. C. Whiteside of Edmonton, Alta., for financial consideration in respect to surgical services rendered to Mrs. Robert Stauffer, our mission worker at Culp, Alta.

Resolved, That we express our sincere appreciation to the brethren J. C. Fretz, Kitchener, Ont., in again arranging a supply of Christian literature for the benefit of those attending conference.

Resolved, That we express our sincere appreciation to the brethren N. A. Lind, M. E. Brenneman, S. J. Miller, Eli Hochstetler, Howard Bauman, Oscar Widman, for council, help, and fellowship during these conference sessions.

We ask our brethren to convey Christian greetings to the various congregations and conferences which they represent.

Resolved, That we express our thanks and appreciation to the brotherhood of the Mountain View congregation, near Creston, Montana, for their generous hospitality, labor, and fellowship during these days of spiritual refreshment.

Request:

1. With the counsel of the Sharon congregation, Guernsey, Sask., we present the matter of the ordaining of Stanley Shantz as bishop to be considered by this conference.

Signed by Bishops J. B. Stauffer
C. J. Ramer

Conference favoured an ordination.

2. The Mission Board Executive in consultation with the Mission Field Superintendent request that the Conference body grant the Executive of Conference the privilege of proceeding with an ordination at Culp.
Granted.

3. In view of the long period of valued service which our Bro. M. D. Stutzman has given to the conference executive; and in view of the fact that we, as an executive, wish to profit by his continued council; we request that he be appointed as an additional member of the executive committee of the conference.
Granted.

Election of Officers**Church Conference Organization**

Moderator: J. B. Stauffer
 Assistant Moderator: John G. Hochstetler
 Delegate to Pacific Coast Conference: Paul Martin
 Delegate to Ontario Conference: Paul Voegtlin
 Member on General Peace Problems Committee: M. D. Stutzman
 District Mission Board

President: M. D. Stutzman
 Vice President: D. D. Brenneman
 Secretary: Stanley Shantz
 Treasurer: B. M. Stauffer
 Auditor: Joseph Voegtlin, Jr.
 Sunday School Secretary and Field Worker: H. R. Boettger
 Member Golden Rule Messengers: Paul Good
 Member to sit in Sisters' Sewing Circle: Will Lauver
 Mission Field Superintendent: Linford Hackman
 District School Board

President: C. J. Ramer
 Vice President: Paul Voegtlin
 Secretary: Gordon Buschert
 Treasurer: John Wideman
 Delegate to Church Music Conference: Paul Voegtlin
 Delegates to General Conference: C. J. Ramer, J. B. Stauffer, Stanley Shantz

Delegate to World Conference: M. D. Stutzman

The closing message of conference was delivered by S. J. Miller on the theme, "Some Things That Never Change."

1. God
2. Satan
3. Humanity
 - a. Dominated by sin or
 - b. Dominated by the Spirit
4. Salvation
5. The Word of God

After the formal dismissal several actions were taken relative to our Christian Workers' Conference.

Moved that Bro. Harold Bender be contacted to obtain the latest possible date in November for Christian Workers' Conference. If weather conditions make it unsatisfactory to hold the conference at Carstairs it shall be held at some other place. Passed.

Moved that the Executive of the School Board with the help of the local congregation arrange the Christian Workers' Conference program. Passed.

Moved that the Executive of the School Board arrange the schedule for Winter Bible School. Passed.

At the invitation of the Sharon Congregation, Guernsey, Sask., the next conference will be held there.

J. B. Stauffer, Moderator
 Paul Voegtlin, Secretary

Be Good to Them

BY RUTH RESSLER

We have just come home from Kobe, where we sent four young people to you in America. We met them through our M.C.C. Center here in Osaka. For some of them, this has been their first direct contact with Christianity. For them, Christianity is just as strange a religion as Buddhism or Shintoism would be to you, or to your son. And the Pacific is just as wide from Kobe to San Francisco as it is from San Francisco to Kobe. They are going, just as you or your boy would go, with a brave determination to do and be great things. Be good to them.

In the crowd of us standing on Pier Two were three little kimonoed mothers who surreptitiously wiped tears when no one was looking, then waved bravely in the intervals. Four brothers sang "Good-by" for one of them, deep and sweet harmony, just as American brothers sing at New York or San Francisco. We all joined in "God Be with You," and a few more of our throats thickened at the throb of the engines and the tightening of the paper ribbons.

We are sending them to you—to you as our own friends and to you as our own schools. Be good to them. Many things in America they will not understand, just as you would not understand things in Japan. Many of our Christian standards are new to them, just as Buddhist or Shinto standards would be new to you or to your boy. Help them understand.

They are young. "Kindness" doesn't always mean for them too much lime-light or luxury. Kipling called both triumph and disaster "impostors." Be good to them.

It has been particularly hard for Tanimoto-san's mother. He is her boy, and he is young. Theirs is a good family, close-knit and loyal. So this leave-taking pulled hard. But you have been good. His college president wrote us a

cordial letter of welcome, assuring us of his interest and co-operation. Another group of you has undertaken to supply his bedding for the dormitory when America gets very, very cold. Someone else sent an invitation for the Christmas holidays. This evening she said, "It's all right now. I don't know them, but I know that my boy has many friends in America waiting for him. And even if I have never seen them, I believe they will be good friends for my boy." Don't disappoint her.

Osaka, Japan.

My Church

BY C. WARREN LONG

Because of my church, my community is a better community and my country is a better country.

Because of my church, my responsibilities are greater responsibilities, my opportunities are larger opportunities, my Christian privileges are divine privileges among my fellow citizens.

Because of my church, I worship God with the fellowship of like-minded believers as all free spiritual men do.

Because of my church, I nourish my soul on God's life-giving Word, which is as essential to my spiritual life as bread is to my body.

Because of my church, I can more gracefully carry out our Lord's commission to be a witness for Him in all parts of the earth, thus sharing in the only hope for peace on earth and good will among men.

Because of my church, and her ministry to my soul, I offer my loyalty to her through faithful attendance and a joyful participation in all her activities. My heart-sprung prayers, my contributions, my support, my devoted life and service are hers for the advancement of the witness of our Lord and for His glory.

Tiskilwa, Ill.

A Prayer for This Week

Our heavenly Father, we pray for a deeper sense of gratitude for the ordinary blessings which we receive daily and which we take so much for granted. For the pure air we breathe, for the nourishing food we eat, for the water we drink, for the clothing we wear, for the shelter which protects us from the cold and rain, we do pause to give Thee thanks. We are not unmindful of the fact that within this world in which we live there are millions who are lacking even in some of these necessities of life.

Teach us to express our gratitude to Thee, by sharing our spiritual and material resources with those who are less fortunate than we. Make us more conscious of the great spiritual need in the world today. Give Thy church a greater consciousness of its responsibility to those who dwell in darkness and face eternity without the assurance of eternal life. As we are made conscious of the great spiritual and physical needs of the world today help us to recommit our lives to Thee, to be used in whatever capacity Thou hast ordained that we may be instruments in Thy hands in bringing light to those who dwell in darkness, food to those who are hungry, clothing to those who are naked, healing to those who are sick, comfort to those in distress, and even a cup of cold water to those who are thirsty, that in all of this we may glorify Thy name. Amen.

—Justus G. Holsinger.

The fact that wickedness still seems to reign calls for the coming of Christ in judgment.—J. H. Mosemann.

Prayer Requests —

Pray for the biennial General Conference sessions being held at Goshen, Ind., Aug. 21-24.

Pray for the leading of the Lord in the working out of the presidential regulations to be given draft boards concerning alternative service for IV-E's.

Pray for safe journeying for missionaries returning for furloughs.

Pray for definite guidance in the beginning of our mission work on the island of Hokkaido, Japan.

Pray for the district-wide revival campaign Sept. 4-16 sponsored by the Golden Rule Gospel Messengers, a lay organization in Ontario.

Pray for the follow-up work in these days of revival, that the lambs and sheep may be fed and the church strengthened to God's glory.

Pray for a mighty outpouring of the convicting Spirit in the meetings

being held at Graceton and Cass Lake in Minnesota July 31 to Aug. 26 by Bro. J. E. Kurtz, Harrisonburg, Va.

Pray for the tent meetings sponsored by the highland area of the Northern District in Virginia Aug. 14-26. Bro. Andrew Hartzler, Newport News, Va., is evangelist.

Pray for a man not in perfect health who has been doing some thinking but has failed as yet to give his heart to the Lord.

Pray for Le Roy Maben, Reedsville, Pa., who has been ill since Feb. 12, 1951.

Pray for a Spirit-filled revival for Argentina.

Pray for a father who has backslidden, a daughter who has lost interest in the church, and a mother who needs to know patience, that they may be restored to a loving family relationship.

(We solicit requests for this column.)

A God-forsaken man is a man who has forsaken God.

OUR SCHOOLS

Benefits of Christian Schools

BY PAUL GUENGERICH

Eternity alone will reveal the actual facts of the above title. However, we ourselves may well profit by an occasional inventory of spiritual and moral stock as we pursue a course of Christian education. Are we achieving our ultimate aims and is the expended money and effort paying sufficient dividends?

As minister and teacher my answer to this question is a positive "Yes," even though one feels there is yet much to be accomplished. This is the challenge of Christian education.

Modern education, which may mean that the child is away from home five days a week for 36 weeks, is in sharp contrast to instruction as found in Israel when God spoke regarding His commands: "Thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:7). No, the church school is not the panacea for all youth problems in any Christian community, but I for one certainly feel that it further fortifies the home and church in their spiritual warfare.

Our public schools have well-trained personnel and usually the best of facilities.

We should not minimize what the public school is offering, but is it enough? When we consider that approximately half the days of a year a student receives secular training, is it fair to him that the religious teaching, and so often the moral, is sorely neglected? Here the church school can accomplish what the public school cannot. In addition to the Christian emphasis that is given to secular subjects, spiritual nourishment is offered in a daily chapel service, in curricular Bible courses, prayer groups, personal counseling, and extracurricular activities such as Christian Workers' Band and choruses. Students become acquainted with various church leaders and missionaries who may be engaged as speakers.

Personal observations and reflections bring to my mind some of the harvest our community is realizing as a result of Iowa Mennonite School. I have heard testimonies from ministers who were not particularly interested in education, in which they gave the school credit for increasing the interest among young people in the church and her activities.

It is also gratifying to hear parents express deep appreciation for the school. Many have felt that the school has given them the help they needed in training and educating their children. One father who lived only a short distance from the public school, said their daughter

was not interested in attending the church school. They, however, did not leave the final decision to her and after several months' attendance the girl would have rebelled at the thought of returning to the public school. The father further stated that her interests were completely changed and things that were once an attraction to her no longer had any appeal.

Of great inspiration to a teacher in a church school is a ringing testimony from a student himself as to what school has done for him. I think of the boy who attended the public school his first two years. He said he didn't know where he'd be today had he not transferred. Another group of students confessed shallow Christian experience and that they were merely sheltered under the cloak of church membership. Their school experience helped them gain the victory their souls longed for—a commitment to Christ that resulted in peace and satisfaction.

One sometimes hears the criticism that a church school makes "house plants" of our young people, and that they will find it hard to face a cold world once they are on their own. I believe that a crucial time in life is adolescence and the teenage period. Is there any other time when Satan and the world make a stronger bid for an individual? Is social pressure ever any greater than during one's high-school days? As home influence and ties may become less intense through this transition period of childhood to manhood, outside worldly influences may become more attractive and powerful. I am convinced that the Christian high school does effectively supplement the work of the home and the church. With adequate nurture, counsel, and direction our teen-agers will be built up in the faith and be made to contribute more to the program of the church.

Yes, the church school can be the "hot-bed" for soldiers of the cross. Money poured into Christian education should not affect our mission program to the extent of missions suffering for want of financial support. Instead, the church will benefit by development of youth potential and ultimately the giving of men and money for the cause of Christ should exceed the present program.

Mennonite Research Foundation reveals that our church is not giving the Lord His due. I believe many communities could support a Christian school without giving sacrificially and in our present age I believe this is one of the wisest investments we can make. It is one that will contribute to the spirituality of our church communities, too many of which are already spiritually anemic and complacent in an America drenched with material prosperity. I speak out of personal experience when I say the benefits of a Christian high school will far exceed any liabilities incurred in establishing such a school.—*Ohio Mission Evangel.*

TO BE NEAR TO GOD

Sunday, August 26

Read Romans 3:21-31. Faith, the Only Reprieve from Sin

How can you get right with God? No more complete and satisfying answer can be found than in this short section. Faith is the only way. What, then, is faith? Faith is an identifying fellowship with God. A prime aspect of faith is belief, not only that God exists somewhere beyond the blue, but also comprehends something of His gracious personality. Faith includes a love for God and all that He is. Faith is obedient. True faith involves an attitude of penitence and abhorrence toward sin. Faith trusts in the eternal spiritual world. Thus, the present material world fades into its true place. "If ye have faith as a grain of mustard seed." Do you? Is faith vital in your life? There is no other way of salvation.

Monday, August 27

Read Romans 4:1-25. The Faith of Old Testament Saints

We usually think of Old Testament economy in terms of law. In such complete divisions we do err, for there is law in the New Testament and grace in the Old Testament. Abraham did not receive the call of God because of unusual intellect or wealth or morality, but alone by the grace of God. When God called, he followed in faith. The pinnacle experiences of Abraham's life show not his absolute morality and honesty, but his absolute faith. Thus, he is your example and mine. We may falter in obeying the spirit of God's will, but if our faith does not falter, there is a way to victory. Faith is the Victory!

Tuesday, August 28

Read Romans 5:1-11. The Blessed Results of Justification

The main message of these verses is the certainty of sharing the eternal glory of God. Some people who are Christians have a continual fear that they will not be saved. Such dread of meeting the judgment is usually due to a legalistic attitude toward salvation. Even though they were saved initially by grace, they are now living under law. They have not really accepted their place as members of the family of God. Never forget that the same grace that saves you is powerful to keep you in the grace of God. Your present blessings in the Christian life are only a foretaste of future perfection. If you do not persevere to eternal glory, it will be your choice, not God's. It is possible to divorce yourself from God by either your lips or your deeds. Sometimes when your lips lie, your life tells the truth.

Wednesday, August 29

Read Romans 5:12-21. The Universality of Sin and Salvation

Just as wide as the scope of sin is the wide application of justification. Sin came into the world through one man. Adam's sin of disobedience is transmitted eugenically. Each

man proves his Adamic nature by actions and a life of sin. The final penalty of sin is death. Let us take to our heart the main message which is clear to all. It is intended to show the gracious provision which God has made for a race which has fallen wholly under the domination of sin and death, a provision of righteousness and eternal life made possible through the atoning work and divine power of Jesus Christ, our Lord.

Thursday, August 30

Read Romans 6:1-14. Free from the Power of Sin

The life of faith is a life of freedom both from the law and from sin. Yet it is a life of purity, holiness, and spiritual power. We read here that the Christian does not sin because he is dead to sin. All sin in your life and mine is a denial of Christ. It need not be there. Ideally, it should never be there, yet paradoxically it is still there. Only one half of the paradox is emphasized here and that is that you are absolutely free from the power of sin. Think of your life—redeemed by the Lamb—are you as free from sin as your perfect redemption would declare? Real union with Christ means you are dead to sin. It has no power over you.

Friday, August 31

Read Romans 6:15-23. Serving the Cause of Righteousness

The work of God gives purpose to our lives. We no longer live for self. We no longer live even on the level of altruistic humanitarianism. We no longer are slaves under the law, but our obedience is given completely and joyously to Christ. He alone is great enough to make our life worth while. When we think of His matchless mercy and grace and His magnificent plan for the ages of time and eternity, we commit ourselves completely to Christ and His kingdom, whose service is perfect ethical freedom. Are you so enthralled at the prospect of such service that the passing pleasures of sin have no appeal?

Saturday, September 1

Read Romans 7:1-16. Union with Christ

Every Christian that allows his conscience to be sharpened by the high demands of the law of Christ is concerned about breaking the law. Christ gave the moral law of the Old Testament a deeper spiritual interpretation. Not only were outward deeds pointed out as sin, but also inward attitudes. Our church stands for the living of the ideals of Christ today. In the face of the piercing ideal of Christ, there is only one way to be free from an intolerable burden of rules and regulation—that is, union with Christ. When we are united with Christ, we do not keep laws, but live according to the will of Christ which has become our own desire. Grace brings more true obedience than law and commandments can ever bring.

—R. J. Yordy.

CHRISTIAN RELATIONS AMONG RACES

Sunday School Lesson for September 2

(John 4:4-14; Acts 10:25-28; Colossians 3:11)

To provoke all your pupils to thinking on the question of the lesson, you might ask, How many different classes of people are there in the world? Name all you think of, according to culture, race, nationality, personality, intelligence, work, wealth, health, and salvation. Lead to the idea that in the sight of God there are only two classes, saved and unsaved. Together read Col. 3:10, 11. Which of these classes of people can be saved? Let your pupils give proof from the Word of God. To what extent are the differences keeping us from inviting them to Christ? Consider the wealthy, the great criminals, the mentally ill, the capitalist, the rulers, the upper classes of society. Are we afraid of them?

So it was in the time of Christ. The Jews despised the Samaritans, that mixed race. Why did Jesus need to go through Samaria? He didn't have to hurry. It was for the disciples' sake, for the early church's sake, for the Samaritans' sake, and for our sake.

Yet the disciples didn't learn the lesson. God had to speak a number of times to teach Peter and the early church, and us, that we should not call any man common or unclean because he belongs to another race, denomination, occupation, nationality, or class of any kind. In other words, Peter learned that he, a Jew, and all the other Jews, were not superior to any other man. We are all equal in the sight of God and in the church of Christ. God does not demand equality in education, health, wealth, color, or personality. But He does open the door for all people of any of these classes to come into His Fatherland by belief in His Son. And in the Christian Church no one is above another. Remember how the apostle whom we call great was the least of all saints in his own thinking.

The Scriptures make all prejudices flee. "All men have sinned." "Whosoever will may come." "God is no respecter of persons." "Go ye . . . to every creature." Dare a believer be prejudiced against any one?

Discuss with your class their temptations to prejudices. Examine the prejudices to see when they got them. Are they justifiable?

There is race prejudice in the Mennonite Church. Your opportunity in this lesson is to eliminate as much of it as possible.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

"The organized political, social, and religious associations of our time are at work to induce the individual man not to arrive at his convictions by his own thinking but to make his own such convictions as they keep ready-made for him."—Albert Schweitzer, *Out of My Life and Thought*, 1933.

FAMILY CIRCLE

A Home for Jesus

BY MIRIAM SIEBER LIND

"No place to lay his head"—yet homes had He—

Zacchaeus' home—where warm sincerity

And true repentance brought a weary Lord

A rest no pillow ever could afford;

And Peter's home—where, raised as from the dead,

Its mistress ministered the needful bread;

John's home—to which He sent, from His last cross,

His mother, sick and sorrowing in her loss;

The home at Bethany—from which, still bright gleams truest hospitality's sweet light.

"No place to lay his head"—yet homes had He—

For all men were His chosen family.

Scottdale, Pa.

Prepare the Heart to Seek the Law of the Lord and to Do It

BY TILLIE YODER

Before anyone is prepared to search the law of the Lord and carry it out in actual life, he must know the requirements of that law. He must know right and wrong. He must know what sin is and what righteousness is. How can we make the sinner conscious of sin? Many children have been taught sin for years by their parents. They have been taught to lie, to steal, and to fight. Children are taught to fight back on the playground. One little girl told me: "My mother told me to strike him back if he hits me." Who is right? Parents or the Christian teacher? How could the law of love possibly work with a youngster who has never known that law in operation? How can we tell the story of God's love to one who has never heard the name of Jesus except as a swear word?

To prepare the heart to seek the law of the Lord and to do it one must begin with the child. Point out sin and why it is sin. Sin is basically selfishness. Sin is man-centered, and a violation and betrayal of the image of God in man. By living in sin man is not living up to the high purposes God intended he should. Sin is a prostitution of the gifts of God to man, and a denial of the very nature of God. However, it is dangerous to preach the judgment and condemnation of God without at the same time speaking of the forgiveness and love of God. A great deal of harm has been done to the emotional nature of children by this kind of teaching. Sometimes parents have threatened their children with the Word of God because of some misdeed

and later enforced this threat by some severe punishment which, in the mind of the child, when coupled with religious teaching, really constitutes the judgment of God, because children form their opinions about God by what they know about their parents. If the child's relationship with his parents is satisfying and happy, then he will think of God as a loving heavenly Father. If he is constantly living in an atmosphere charged with threats and fear of punishment, then he will think of God as a mighty, fearful Judge who will punish him severely for his misdeeds, and this results in a strong sense of guilt. Sometimes persons carry such emotional scars with them through life, which makes the acceptance of the forgiveness of God very difficult.

The child must also be shown why right is right. To do a certain thing is right because it is pleasing to God. And why is it pleasing to God? Because it is an expression of the very nature of God and because it leads to congenial living with others. It is also right because it is the highest expression of the will of God for our lives and in this way our living honors God.

If the child is to be rightly motivated, parents must set the example. Parents must prove their love for the law and will of God by their careful observance and study of it. If a child knows that a parent is careless in his devotional life, it will be difficult to convince him of the value of the Word of God and his need to study it. If he knows his parents love it more than "much fine gold" and that they are willing to make a financial sacrifice for the sake of preserving a spiritual principle, he will likely follow in their footsteps.

Every parent also needs to be honest and truthful with his child. Many parents have paid a high price to evade the questions about life which their children have asked and have suffered a loss in the confidence of their children. This is a much greater loss than any parent can afford. If you, as a parent, feel that you are inadequate to answer the questions of your children, there are books and booklets prepared especially for you which you can either read to your children or make available for them to read.

A parent who fights, nags, or teases his child also stands in a dangerous relationship with his youngster and does so in violation of Bible teaching and principle. Everyone has seen parents ignore the needs of their children until they become angry or irritable enough to need correction. This is equally as bad as teasing the child until he becomes angry. Religious instruction must be made

meaningful on the child level if it is to become a part of the child's life and thinking. The family worship experience should be a time which every member of the family anticipates and not simply endures. Give the children a sense of sharing in family worship by giving every member an opportunity to participate. Plan a scheme of covering the Bible story material in a manner which will hold the interest of the child. Work out a plan for Bible memory work. Set apart a period of time each day for personal devotions for each member of the family. This will do much to encourage personal responsibility in Bible study.

Children can also be stimulated to active missionary interest by the use of a bulletin board. Materials should be kept fresh by varying the type used. The use of a large wall map with colored thumb tack indicators where missionaries are serving may also be found very useful. Strings tied to the thumb tacks may then be attached to pictures of the missionaries located at a desirable radius from the place of activity. Children should also be given opportunity to meet missionaries. Parents need to see that this is possible by inviting missionaries to their homes or by introducing their children to missionary guest speakers. Missionary biographies should be made available for every child. Many of them are more exciting to read than the average books which children have available and they do play an important role in molding the missionary interest of children.

A child who has been brought up to know right and wrong, who has had a satisfying relationship with his parents, and who has been brought up under meaningful religious instruction will be prepared to seek the law of the Lord and to do it.

Elkhart, Ind.

The very God idea which people hold stems from the father figure in the home.—Selected.

* * *

Some people use religion as a street-car, only when it is going their way.—Selected.

* * *

Spiritual values are defined as those centered in God and the individual's relation with Him.—Selected.

* * *

Spiritual qualities include a sense of God, of direction, of responsibility, and of mission.—Selected.

* * *

The child is the hope of the world—if he didn't have to live with (imperfect) adults.—Selected.

* * *

Homes should be fed by business, not drained by business.—Selected.

PEACE AND WAR

Blood-Stained Hands of the Nonresistant

BY THEODORE WENTLAND

*Though I lift not one finger
To harm the enemy's head,
And will not touch a trigger
To fill this world with dead;*

*Yet, if I hate my brother
Or look at him in scorn,
Refuse to aid my neighbor,
My Saviour's heart I've torn!*

*For each vile word I've given
And cold hand I've withheld,
My Saviour's heart I've riven,
A brother's life I've felled!*

*For hate is just like murder,
And hate makes me as Cain;
And hate takes me just further
From the love I should make plain!*

*What help my loud professions
On nonresistance made,
When my acts are sad confessions
That this faith I have betrayed?*

*How can my church proclaim
Christ's love throughout the lands,
When within its own domain
There are such blood-stained hands?*

Chatsworth, Ill.

Now Is the Time

BY GRANT STOLTZFUS

The January, 1951, issue of *The Christian Nurse* contains an important article by Brother Harold S. Bender on "The Christian Nurse's Position in Time of War." The article shows how vocations must be carefully examined and carefully directed as the tensions of war seem to draw. The article says it is necessary to be well informed, "for to be ill informed is to be unable to take proper action in time of need." The Mennonite Church has in its growing number of nurses one of its greatest resources for ministering and witnessing, especially in wartime. Brother Bender's article contains many statements and suggestions that can help everyone to be clear in his nonresistant position as it applies to his vocation. Here are some of the principles as applied to nurses:

(1) The Christian nurse's commitment, like that of all Christians, is one of loyalty and obedience to Christ as Lord

and Saviour. At the heart of this commitment is love—the way of the cross—and this calls for the renouncement of all participation in hatred, violence, and bloodshed in any form. But it also means that "we must give ourselves to a ministry to all the needs of mankind in the name and in the spirit of Christ."

(2) The Christian nurse must view the needs of the time and do so in view of her own ability to fit in and serve. Brother Bender cautions against the idea that something "heroic" must be done in every instance. He says: "We seem to think that now in time of great emergency and great need we have to be where the dying is or where the excitement is going on, and that is the only place where we ought to be for service and for witness and testimony to our position of peace and love. I do not believe that. It is all too easy to come to the place where we think that all ordinary needs of our communities and of our families and of our churches ought to be set aside because of the emergency that is upon us."

The article deals with the question of the nurse serving in the Medical Corps, since this seems to be a "Good Samaritan" service. Brother Bender's answer to this is: "Of course, the point is that in doing such service in the midst of war and in the armed forces, we are rendering a necessary service for the prosecution of the war. The same principle holds true in the matter of cooking. We all have to eat to live, and so do the soldiers have to eat to live. Hundreds of thousands of men are employed in supplying the army with the necessary food and clothing to survive. Shall we then say it is all right to cook for the army? Would it be all right to handle the clothing supplies of the army? Is it all right to do anything for the army that contributes to its goal? The Medical Corps was not created to give a place for C.O.'s to serve. The Medical Corps is an essential and vital part of the operations of the military forces, for they have to have the Medical Corps to survive. It would not be long until an army would be completely out of business if it could not have its wounded taken care of; its morale would break down and its losses would be so heavy that it could not continue to fight. Nursing and medical service, hospital service, ambulance service, pharmacy service are all essential to the prosecution of the war. The mere fact that a doctor or nurse does not carry a gun or does not kill anybody by direct attack, does not relieve that person of complicity in the consequences of military operations. We cannot recommend or endorse any service in the Medical

Corps of the army. If there is a difference between men and women in this point, I would be glad to know what it is."

Turning to the positive challenge, there will be much that the Christian nurse with nonresistant convictions can do in emergencies. But she will need to be clear in her convictions so that "no consideration of personal gain or advantage or comfort or security will hold her back from giving herself to the place where she is most needed and can best serve in the total situation."

The article closes with a challenge to the Mennonite Nurses Association to do several things:

(1) Keep a register of nurses that contains information on each nurse's experience, health, family status, and unique preparation and ability.

(2) Keep all members informed on developments and clarify issues as they arise. The Peace Problems Committee and the Peace Section of the Mennonite Central Committee stand ready to help. "To wait until the final moment of crisis to come to a decision about principles is dangerous."

(3) Help members in a strengthening of commitment. "The pressures of the society round about us, the spirit of the time, often the hysteria of war, bear in upon us and make it hard for us. We need deepening of faith and resources so that we can stand in the time of test."

(4) Co-operate with the Mennonite Relief Committee and the Mennonite Central Committee in planning types of service and securing teams of workers.

(5) Challenge nurses and medical people of other groups to commitment to the Christian position as Mennonite nurses hold it.

Scottdale, Pa.

Tolstoy on Love

Leo Tolstoy, famous author, who lived from 1828 to 1910, left this matchless gem: "There are no circumstances in which men can deal with human beings without love. One can deal with things without love . . . cut down trees, make bricks, hammer iron . . . but you cannot deal with men without it." When will we learn that this fundamental truth has ever existed, exists now, and ever will exist? When will we accept it as a basis for our personal behavior?

There are still those who regard their fellow men with hate and suspicion; who look upon them as inferior clods of clay to be used for the furtherance of selfish desires. They know not love. They think it shrewd to delude and oppress; to lie and mislead; to resort to trickery and deception and then to laugh heartily at the discomfiture of those who have been victimized.

Love breeds understanding and without understanding men live in fear and

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FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Twenty teachers assisted in the Bible school among Negroes held at the Weeping Mary Baptist Church, Fentress, Va., and sponsored by the Mt. Pleasant Mennonite Church. The school, which closed Aug. 3, reports its highest attendance as 248. The following two weeks another school among Negroes was conducted by the neighboring Deer Creek congregation.

Bro. G. F. Hershberger spoke on Peace and Nonresistance at Leetonia, Ohio, Sunday evening, July 29.

Bro. John C. Wenger spoke in a Bible Conference at Mountain Lake, Minn., Aug. 5-12.

Dr. John R. Schmidt, Mountain Lake, Minn., on his way to Paraguay to work in the new leper home there, spoke at the Goshen College auditorium Sunday afternoon, Aug. 5.

Five young folks accepted Christ in the Sunday morning service on July 29 at Grand Marais, Mich.

Week-end meetings will be held at the Olive Church, Elkhart, Ind., on Sept. 8, 9. Bro. A. J. Metzler will be one of the speakers.

Bro. Arthur D. Ruth, Chalfont, Pa., brought the morning message at Perkasio, Pa., on July 29. In the evening service the Deep Run Male Quartet brought several messages.

Bro. Edwin J. Yoder and wife, Topeka, Ind., fellowshipped with the workers at Grand Marais, Mich., July 25, 26.

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Items and Comments

Bro. Emanuel Peachey, assisted by a male quartet from Belleville, Pa., conducted revival meetings at the Gospel Mission near Vassar, Mich., July 21-29. They also assisted in a summer Bible school.

Bro. Hiram Weaver, Harrisonburg, Va., conducted devotional exercises at the Southwestern Pennsylvania Conference Wednesday morning, Aug. 8. Bro. Weaver grew up in the Johnstown area, and contributed some memories of the beginning of the Sunday school at the Stahl Church, and of the Bible Conferences near the turn of the century.

The Holy City will be James H. Martin's subject at the Strickler Church, Middletown, Pa., Aug. 25 at 7:30 p.m.

The Bible Study Committee of Franconia Conference announces plans for the following: Summer Bible School Workers' Meeting, Salford Church, Monday evening, Sept. 11; Christian Workers' Conference, with an emphasis on Sunday schools, Blooming Glen Church, Friday evening, Saturday, and Sunday afternoon and evening, Oct. 5-7; Ministerial and Christian Workers' Training Courses, Souderton Church, Jan. 7-19. The latter will meet in twelve sessions, Monday through Friday evening, and Saturday afternoon, with the following four courses of study offered: The Work of the Holy Spirit, Church History Survey, Old Testament Poetry and Prophecy, Jewish Evangelism.

Jonas Beachy, Staples, Minn., brought the morning and evening messages at the Sharon Church, Plain City, Ohio, on Aug. 12. Bro. Beachy was formerly a member of the Sharon congregation.

An outdoor song service will be held by the young people of the Ephrata, Pa., congregation at the home of Bro. Harold Zimmerman, north of Ephrata, east of Route 222, on Aug. 25 at 8:00 p.m. The East Petersburg Male Chorus will furnish special music. (This meeting was erroneously reported last week as having been held July 28. We are sorry for the error.)

A Calvary Hour radio rally is scheduled for Wilkins Howe's grove, near Morgantown, Pa., Sunday evening, Aug. 26. Bro. and Sister William G. Detweiler will speak. Special music will be given by the Crusade-for-Christ Quartet of Elizabethtown, Pa. Pray for the Calvary Hour.

Open-air evangelistic meetings are being held at the Cedar Hill Mission on the road from Elizabethtown to Falmouth, Lancaster County, Pa., each evening Aug. 19-26. Bro. Paul Sauder is the evangelist. Children's meeting is held each evening.

Out-of-the-district speakers on the program of the Indiana-Michigan Christian Workers' Conference Aug. 28-30 are Milo Kauffman, Hesston, Kans., and Paul Lederach, Lederach, Pa. The conference will be entertained by the Pigeon congregation at the Bay Shore Campgrounds, Sebawaing, Mich.

A six-week Special Bible Term is to be held at Lancaster Mennonite School Jan. 1 to Feb. 22. J. Irvin Lehman will serve as director and teacher. Additional teachers include Henry F. Garber, Raymond Charles Leroy Stoltzfus, John S. Wenger, Amos W. Weaver, Clyde B. Stoner, and J. Paul Graybill.

Christian Weddings and Happy Homes published by the Bishop Board of Lancaster Conference, will be sent free of charge to anyone wishing a copy. Write to J. Paul Graybill, East Earl, Pa.

Bro. John L. Horst, Scottdale, Pa., preached for the Schellsburg, Pa., congregation Sunday morning, Aug. 12.

Good interest is reported in the meeting conducted by the Brunk brothers at Franconia, Pa. There have been many responses. Attendance reached 10,000.

Canton Bible School teachers and students will hold their annual summer reunion on Labor Day, Sept. 3, at Camp Ebenezer, near Canton, Ohio. A basket dinner at 12:00 noon E.S.T. will be followed by a program. Students, teachers, and friends are invited. Arrangements are in charge of the executive and faculty committees of the Board. J. Robert Kreider is chairman and J. J. Hostetler secretary.

Bro. Milo Kauffman, Hesston, Kans., will hold week-end meetings Aug. 24-27 at the Calvary Church, Pinckney, Mich. Aug. 26 a special service is planned to commemorate the ten-year anniversary.

The executive committee of the Indiana-Michigan Christian Workers' Conference met at Goshen, Ind., Aug. 11.

Michigan ministers held their annual meeting on Aug. 8 at the Locust Grove Church, Burr Oak, Mich., followed by the annual Michigan Sunday-school meeting and an M.Y.F. meeting at the same place the following day.

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Calendar

- Chesley Lake Camp, Allenford, Ont.
- Young People's Camp, Aug. 25 to Sept. 1
- Laurelville Mennonite Camp, Mt. Pleasant, Pa.
- Missionary Bible Conference, Aug. 25-31
- Little Eden Camp, Onkama, Mich.
- Family Week, Aug. 25 to Sept. 1
- Church School Day, Aug. 26
- Conservative Amish Mennonite Conference, Fairview Church, Kalona, Iowa, Aug. 28-31
- Colorado Youth Retreat, Beulah, Colo., Aug. 27 to Sept. 2
- Indiana-Michigan Christian Workers' Conference, Bayshore Campground, Sebawaing, Mich., entertained by the Pigeon congregation, Aug. 28-30
- Young People's Institute, Blooming Glen, Pa., Aug. 31 to Sept. 3
- Youth Conference, Johnstown, Pa., District, Stahl Church, Sept. 1, 2
- Ontario Christian Workers' Conference, United Missionary Pavilion, Kitchener, Sept. 1-3
- Sunday School Workers' Conference, Sponsored by Franconia Bible Study Committee, Blooming Glen, Pa., Oct. 5-7
- Mennonite Board of Education, Annual Meeting, Conestoga Church, Morgantown, Pa., Oct. 18-20
- Mennonite Bible Institute, Kitchener, Ont., Oct. 29 to March 21
- Fall Missionary Day, Nov. 18
- Bible Sunday, Dec. 9
- Winter Bible School of North Central Conference and Northern Light Gospel Mission, Loman, Minn., Jan. 7-25
- Mennonite Publication Board, Annual Meeting, Place undecided, Feb. 20, 21, 1952
- Conference on Industrial Relations and Mennonite Community Life, Tiskilwa, Ill., March 28, 29

Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

The Iowa-Nebraska District Mission Board held its annual meeting and workers' conference with the Cedar Creek congregation at Manson, Iowa, Aug. 9 and 10. Bro. Ammon M. Miller was re-elected chairman, Vilas Horst, secretary, and Ira Wenger, treasurer.

Bro. John Friesen, Dondi, India, who is in charge of the village dispensary, writes in a recent letter: "I have been having twenty-five to thirty patients every day for some time, mostly people with bad ulcers that one has to take time out and wash and wash. For the past two weeks the wards were more than full. . . . Saturdays I generally have about sixty. . . . Last Saturday I was a bit flustered. Just as I had some nicely salted down for my nap, I heard someone walking around trying to get attention. . . . I went out to find out what was the matter. He said that his mother had been knocked over by a stampeding cow in the bazar and her lip was all torn. She was surely a mess. Her two lower front teeth had to be pulled out. The upper ones had punctured her lower lip so that it drooped like a piece of overripe papaya. Since I had no cocaine and since they just couldn't see how they could go to Balodghahan or anywhere else, and since I had no front spring (in the car), I gave her a big shot of penicillin and taped her mouth up so she would not stretch her lower lip and sent her home. She just about scared me yesterday when she came and wanted more medicine. Her tape had been jerked off but even so she didn't look too bad. Also on Saturday I had to take care of a boy that had been kicked by a horse. Strike number one hit him in the thigh, number two caught him in the temple and knocked him out and made a big hole. We surely need someone that can do a better job than I."

Bro. Don McCammon and Bro. and Sister Eugene Blosser, missionaries recently returned from China, attended the Iowa-Nebraska Conference at Manson, Iowa, Aug. 8-10.

Sister Carol Glick has arrived in Puerto Rico and writes: "Last night (Aug. 9) Paul and Lois Lauver and Eileen Rutt met me at the plane. It arrived about 9:00 p.m. (10:00 P.R. time). . . . It is even lovelier here than I remembered."

Bro. Glen Yoder, superintendent of the Kansas City Children's Home, served on the program of the Iowa-Nebraska District Mission Board at Manson, Iowa, on Aug. 9.

Bro. Ralph Buckwalter writes: "Tomorrow afternoon we plan to visit a young man in the hospital, a leader in his own right, whom Ito Sensei says is a Communist. Through reading about the experience of

C.O.'s during the last war (the same article which Syozo Tanaka read), he has become interested in talking with us about peace. Ito Sensei says, 'He is too good to be a Communist. . . . I am praying for you that you may win him and many, many more in this area to Christ.'

Sister Florence Nafziger is scheduled to sail from Calcutta, India, on Sept. 29 for her furlough. She will go to Hong Kong and wait there for two weeks for a freighter. She is due to arrive in Idaho just before Thanksgiving.

Bro. and Sister P. J. Malagar, Kanker Gospel Center, Kanker, M.P., India, announce the arrival of a baby son, born Aug. 2. He was named Deenesh Satayaendrakumar.

The seventeenth annual summer Bible school in Hannibal, Mo., closed June 29 with an average attendance of 167. Bro. Nelson Kauffman acted as superintendent and also taught the adult class which had an average attendance of twenty-three. Seven denominations were represented in this class.

Sister Ruth Bean is flying from Hong Kong on Aug. 23, directly to Geneva, Switzerland. After stopovers in Europe, she will come by boat to Montreal and is expected to arrive in the middle of October.

The Buckwalters write from Japan: "We have been happy for opportunities already to visit a number of towns surrounding Kushiro. In the next month or so we plan to visit several more. By another summer we hope we can carry on an extensive evangelistic tour through this area. . . . We constantly pray that the Lord will give us His wisdom and so fill us with His Spirit that we will not fall short of using all means to present Christ to the people of Kushiro and the regions beyond."

Sister Christine Weaver is leaving Hong Kong on Aug. 14, by freighter, and will arrive on the West coast probably in late September.

A son was born to Ralph and Genevieve Buckwalter in the Kushiro hospital on Aug. 6. He lived only a few hours.

Bro. Roy Roth was the Fellowship Day speaker at the Chicago Home Mission on Aug. 5.

There is an opening in the city hospital at Hannibal, Mo., for a full-time chaplain. Any young brother interested should write to Bro. Nelson Kauffman, 1417 Broadway, Hannibal, Mo., immediately, giving references.

Our witness in Japan is reaching more and more people. A letter of July 31 says: "The group of people who have started to gather in Becks' one room for a Saturday evening hymn-sing and Sunday morning Bible study numbers around thirty now. The room is really crowded but no one seems to

MENNONITE RELIEF COMMITTEE (M.R.C.)

Bro. and Sister Dorsa Mishler, Akron, Pa., have moved their household goods to Elkhart, Ind. Bro. Mishler will join the administrative staff in the Relief and Service office on Sept. 1. The enlarged M.R.C. voluntary service program requires this expansion. We pray God's richest blessing upon Bro. and Sister Mishler and their family as they join the staff of the missions, relief, and service headquarters at Elkhart.

Sister Ruth E. Yoder, Johnstown, Pa., will leave for Puerto Rico on Aug. 30 for a two-year term of service in the La Plata Mennonite Project.

Short-term builders' opportunities and city mission voluntary service opportunities continue to be available. Interested persons should write to the Secretary for Service and Relief.

mind. There are some very fine young people in this group, two of whom have already said they want to become Christians and be baptized. Carls are very eager to get their basement finished so they can begin services to accommodate larger crowds."

Bro. D. D. Miller, Berlin, Ohio, and Sister Orpha Troyer, Walnut Creek, Ohio, served on the program for a young people's service at the Fairpoint, Ohio, Mission.

Sister Mabel Cressman writes from the Chaco: "The children are learning the choruses rapidly and they enjoy singing. Wouldn't you all enjoy a trip with us to these outstations, especially next week when we go with our horse and sulky? You are all cordially invited to come, but maybe you can't. Then will you pray for us as we go to these people that they may understand and accept this great salvation through our Lord Jesus Christ."

Sister Beulah Litwiller, missionary on furlough from Puerto Rico, was married to Ismael Gonzalez on Thursday, Aug. 17, at the home of Mrs. Doris Snyder, missionary on furlough from South America. They will be at home in Goshen this winter while Ismael attends school.

Sister Una Cressman, missionary in the South America Chaco, writes: "Last week Mabel and I spent from Tuesday afternoon to Friday morning at League 15. There we had a wonderful opportunity to witness for Christ when one afternoon the church was filled with men, women, and children as we distributed clothes which had been sent in to us; we prepare them in bundles for each family."

(Continued on page 820)



This is a street in the city of Obihiro. Note the different mode of transportation.



"Unmistakably the Lord led us north to the Island of Hokkaido and then to the cities of Obihiro and Kushiro."

Building for God in Japan

I

By J. D. GRABER

[The above will be the title of a short series of articles, beginning with this issue, describing the developing building program in our Japan Mission and setting forth the need for funds with which to erect the homes for our first two missionary families in that country.]

Our Japan Mission field has been definitely located. Unmistakably the Lord led us north to the Island of Hokkaido and then to the cities of Obihiro and Kushiro. By the accompanying map you note the location of these places roughly in what may be termed as southeast Hokkaido.

During the second week of June both the Carl Beck and Ralph Buckwalter families moved to their new field. It had been decided previously that the Becks should take up their residence in Obihiro while the Buckwalters would settle in Kushiro. Upon arrival their first concern was, obviously, a place to live—a place to live for the summer while building of their own homes goes on. They had hoped and labored toward finding something suitable to rent for the first year so that they would not be forced to build at once. But Japan has the same housing shortage we have here, only more so. It is aggravated in Hokkaido because of the large influx of repatriates, Japanese returning home from Korea, China, Formosa, Sakhalin, and other former empire possessions, since the close of the war. More than a million such have swelled the population of Hokkaido since V-J day because here there was less population pressure and more opportunity for developing untapped natural resources and expanding new industries. This increase in population has made housing a serious problem.

Our missionaries did succeed in finding temporary rooms for the summer but they have had no choice except to build their houses in Obihiro and Kushiro this summer. This has come to them as a strenuous undertaking, but one which they have accepted as a part of the missionary's task. In later articles of this series we expect to publish excerpts from their letters giving local color and vivid detail regarding the current building operations.

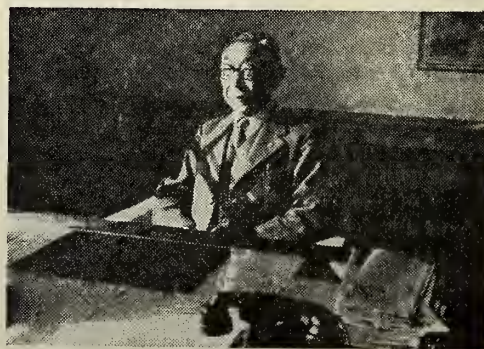
The purpose of this series on Japan building is to give information to the Church which can result in Spirit-led giving to this building budget. It is obvious that only as the brotherhood at large responds can funds for the necessary homes in Kushiro and Obihiro be supplied. The Board has only such funds for this purpose as you give us. There are smaller amounts that can be taken from unallocated investment or endowment income, from legacies received, or from un-

designated general gifts, but our houses in Japan cannot be built from these funds. We must depend on a liberal response from the brotherhood at large.

It is usually more popular to solicit support for individual missionaries. This is understandable, but we may not forget that persons we support must also have suitable dwellings. During the current fiscal year we shall require from ten to fifteen thousand dollars for this purpose, depending on how rapidly the building work progresses. Will you not ask the Lord what share you should have in this significant missionary venture? Funds, large or small, may be sent directly to the Treasurer, Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind., or, better still, through your congregation and the district board treasurer in the usual manner. Once each month your district mission board treasurer sends in to the General Board treasurer at Elkhart his report with all funds properly earmarked and designated. In this way each congregation receives its proper credit.

"Thanks be unto God for his unspeakable gift."

Elkhart, Ind.



Kametaro Sato is the mayor of Obihiro City.

In a recent poll conducted by the Superstition Investigation Committee of the Education Ministry in Japan among college and university, and secondary and primary graduates, it was revealed that a startling percentage of these graduates were superstitious, according to the Japan International Christian University Foundation. 63 per cent of the college and university graduates, 54.4 per cent of secondary graduates, and 48.4 primary school graduates believe in superstition. In addition, it was disclosed that 52.9 per cent of city dwellers as against 50.7 per cent of country dwellers are superstitious. The investigation thus led to the strange conclusion that the more educated, the more superstitious one becomes.

What Is the Evangelistic Motive and Goal?

By JOHN E. LEATHERMAN

IN these ominous times when established institutions are being so vigorously challenged the world over, it is well that Christ's messengers look anew to their foundations and objectives in order to see how much they have truly grasped the significance and implications of their Lord's command to go and preach the Gospel to every creature.

If they have received the heavenly vision, how far is it actually being implemented? To urge that we need to check our foundations and objectives is not to suggest that the message of a supernatural salvation from sin needs to be re-thought from time to time, but our methods sometimes need improving, our outlook needs a periodical dusting off.

As we grow in Christ we need to see the wider implications of our message. It may sometimes mean, too, that we have simply grown cold and need revival. We do err if we naively assume that we are faithful because we are carrying out the program that is sponsored and blessed by the particular branch of the church of which we happen to be members. The church's mission program is a marvelous achievement and be it far from anyone to disparage it. But just because it is such an achievement and because its fruits are eternal, the vision of the meaning and implications of evangelism ought to become bigger.

Portents of a coming storm are all about us and our stakes need to be in firm ground. The indigenous church needs to be firmly planted in Christ in view of the gathering clouds. Where the spirit of Anti-christ rises with new boldness and power, Christ's messengers need to know if their own message is in power so that the foundations may be laid deep.

Evangelism in Contact with Cultural Barriers

It is not mainly the threat of world conditions, however, that summons us to examine ourselves in relation to Christ's commission. Widening knowledge of the peoples of the world to whom we have been sent urgently calls for an examination of the content of the message we preach, and for a greater clarification of our objectives. Our Lord Himself also challenges us to this, for His continual burden is that His other sheep be brought to Him, and we have a share in this ministry. As the Father has sent Him into the world, so also sends He us. We have the solemn responsibility of making the Lord of Glory intelligible to the peoples of the world, and this requires that we gain an increasing knowledge of what it means to become "all things" to them.

If the missionary evangelist fails to see his responsibility here, he will most likely leave the impression that Christ is a mere tribal deity, instead of God's "new thing" in behalf

of all peoples. A blunt reminder of this came to us some time ago when an old African woman asked in all sincerity, "Who is this Jesus? Is he the Chief of the Europeans?" A widespread impression in the mission fields of the East is that Christianity is the white man's religion, and it is attractive because it is regarded as a ladder by which one may attain to the white man's social and intellectual level. What a responsibility we have to reveal Jesus!

There is an increasing realization among missionaries themselves that in many respects they are products of their western cultural background, just as the peoples of Africa and Asia are products of their culture, and that not all the Westerner's ways of thinking and of doing things, or even of his ways of interpreting Christianity, deserve to be hallowed as essentially Christian. Reckoning upon such facts makes possible a more objective Christian message.

It was formerly quite common to regard many of the customs and characteristics of Eastern peoples as wicked and Satan-inspired, while most of what came from so-called Christian lands was equated with God's will. Anthropological research has shown, however, that many uncontrollable factors such as climatic and economic conditions have been to a large degree influential in determining the customs and characteristics of these various peoples just as has also been the case with us.

To say that we from the West have been similarly influenced is not to lose sight of the fact that the presence of the Christian Church has made a unique and beneficent contribution to our cultural heritage in many ways. However, Satan is versatile as to what he can use to gain his own ends. He has not hesitated to utilize Christian values and fruits to produce a superficially attractive civilization which is, none the less, pagan in essence. Indeed, it is now rather commonplace to hear of "pagan" America or England, and no one gets particularly shocked about it any more. Had God's providential dispensations been such that we would have been born into the environments of these peoples that we are inclined to regard patronizingly, we would be exactly the same as they. Moreover, as we go on with Christ and see more of what our own hearts are capable, God's grace teaches us that we are the same as they. We should have known that from the Word long ago. All racial superiority feeling is simply ludicrous in the light of the common sinfulness of all races. God has plainly said, "There is no difference."

A more realistic contact with Eastern peoples compels the missionary to take stock in order to see if he is wholly revealing Christ through a humble, transparent, and Spirit-filled life, or whether he is responsible for



Church elder at Nyabasi with Amos S. Horst and Simeon W. Hurst. Timotheo and Yusuf have been serving as elders at Nyabasi for a number of years. Elders are elected by the church to assist in evangelism, church government, and administration. Bro. Amos S. Horst, of Akron, Pa., visited our mission in 1949, when this picture was taken.

partly concealing Him by the manifestation of selfish attitudes that are peculiarly Western.

One illustration, it is trusted, will make the force of this point apparent. Missionaries and administrators have long recognized that Western culture, including its variegated religious accompaniments, is strongly individualistic with the exaltation of the intellect, while Eastern culture is decidedly communal with religion interwoven through the whole. Reasoning, though often acute, does not seem to follow the patterns of formal logic such as we are accustomed to, but it proceeds rather from emotional attachments as well as from an almost uncanny intuitive capacity for the discerning of character. It can be understood readily that preaching and teaching that is conditioned by Western ultra-individualism is very often puzzling to the Easterner who is accustomed to think in categories that are usually related in some way to his fellow man. The possibility of concealing Christ through our cultural peculiarities is that which prompts the message of this article. No attempt is made to include all the fundamental points in the evangelist's message.

The Heathen's Cry, "We Would See Jesus"

Having been anointed from above with the Spirit of grace, the evangelist has the word of reconciliation burning as a fire within his bones. He goes forth a humbled man, having been forgiven a world of iniquity, both by God and by his fellow men. His whole message springs out of the background of what God has done and is doing for him. Is he to preach his experience? No, he preaches Christ, but a Christ who first of all lives in him and who is daily saving him from inward and outward sin. And this, of course, means experience. Apart from Paul's testimony of what Christ did for him, much of his message would have been unintelligible. One of the biggest lessons springing out of thoroughgoing revival is the fact that the preaching and teaching of doctrine, be it ever so correct, which is not molded out of up-to-date and satisfying experience with Christ, completely fails to fulfill the intent of Scripture, and so to meet the needs of the people. The

poor, the blind, the deaf, the imprisoned, only witness the zealous cant of another religious sect, and look at it as a curiosity or go into it for what they can get out of it.

One hears much in evangelical circles about the need for sound doctrine, and such a need no one should dispute. But the having of correct doctrine is as much dependent upon a broken spirit and contrite heart as it is upon mental understanding of the truth of the Word. A heart filled with love for Christ and the people is the foundation for true doctrinal perspective. When our hearts are hard, it is difficult to think straight on anything, let alone that divine truth which is spiritually discerned.

We missionaries from the West have the right to come to these people only as forgiven sinners, and as sent by Christ Himself to proclaim the deliverance which He gives to the captive. Because of this, Christ needs continually to be dealing with us first, showing us little jealousies, forms of pride, as well as cultural characteristics and biases that hide our Lord. If we rest in the blessings of a good heritage, and are content, say with our initial conversion experience, we very soon slip into self-righteousness and the Lord must again humble us and bring us to the place of conscious poverty. A large part of the evangelist's testimony before the heathen is that he himself has as much need for forgiveness as they, and if Christ is really satisfying his life, this testimony will commend him in the heathen's understanding as a true messenger of God. They will then see Christ and not a white man with his many peculiarities. "The kingdom of God is . . . righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men" (Rom. 14:17, 18). Christ has revealed Himself within us as our redemption and life, and it is alone by this inward revelation that the evangelist can preach Him to others. God revealed His Son in Paul that he might preach Him among the Gentiles.

It frequently happens in mission fields that when antagonism springs up against the message, it is assumed that the people are hard and do not want the Gospel. Sometimes, too, it is said that the last days will be days of apostasy and therefore we cannot expect many to come into the fold. "Few there be that find it," is the contention, even though the Lord has also told us that many shall come from the east and west, and the north and south. But probably more often than not the antagonism and hardness is not directed against Christ, for the people have not yet seen Him.

Maybe there has been much and vigorous preaching that they should repent and believe on Christ that they may be saved, but for some reason or other, Jesus has not been able to work mightily within the life of the preacher as his redemption and life, and accordingly the people have not yet seen Him, the true Light. Surely they cannot be censured for rejecting one whom they have not yet seen nor heard. What they have been antagonistic toward has been rather the bold and often unfeeling approach of what appears to them as a foreign religion, stilted in cultural

*Christian, awake!
The dawn is near,
The morning breaketh
Ere many moments more of time
Shall pass their fleeting way.
Awake! I say, the need is great,
There's work to do for each,
And more,
Before the day.*

*Christian, look!
Behold the fields;
See, they are white
And ready for the sickle;
So take your place among the reapers few;
The heavy-laden grain is bending low;
'Twill soon have fallen to the ground
Lost, lost for eternity.
Haste to the field, and now!
There's much to do.*

*Christian, see!
The hand outstretched,
Each sinner waiting
Empty-hearted, empty-handed,
With empty void that sin has left.
See the hand,
Scarred and marked with sin
Still empty—
Fill it soon, or see
The hand no more outstretched.*

*Christian, listen!
Listen, listen
To the heathen calling;
"Come and help us ere we die;*

Christian, Awake!

BY URIE A. BENDER

*Tell us of the Gospel story;
Tell us soon,
For death is nigh."*

*Christian, Christian,
Why the waiting?
While the thousands go to graves,
Christless, hopeless, God-forsaken,
Doomed to spend eternal days
Apart from God—
Because you failed,
Because I failed:
Failed to catch a vision of the need;
Failed to hear the voices calling;
Failed to see the harvest waiting;
Or even failed to plant the seed;
Failed, yes, failed indeed.
And now forever lost
Are countless millions.
Lost! yes, lost indeed.*

*But Christian,
Mourn not now, for that is passed;
But go,
The blessed tidings bring:
The heart of love still full,
The hand of mercy still extended
To those who will
Accept the Christ, God's Son.
Go tell, but quickly,
Moments shorten.
When work is o'er thou mayest hear the
words;
"Good servant, faithful too,
Well done!"*

Baden, Ont.

pride, coldly intellectual, or stiffly formal. Such approach is instinctively perceived by Eastern people as the infallible evidence of ulterior motives. Christ within us as the power of a heavenly life will enable the Holy Spirit to create the witness in their hearts that we are ambassadors of the world's Redeemer (II Cor. 4:2), and not merely agents of a zealous foreign religion, or advance scouts of an ambitious political power.

In my first years on the field I became quite resentful at the apathy of the people, for I had left comfortable circumstances to come 9,000 miles to preach the Gospel to them, and they didn't come flocking into the kingdom as I heard the heathen were accustomed to do. Further, the few that did respond seemed to do so for merely material benefits. It seemed they were an ungrateful and carnal lot. But the difficulty was with myself and not them, for I was bound with religious pride and selfishness, and didn't see the great plague of my own sinful heart. I Kings 8:38. How much I must have grieved my Lord in my service for Him! In my great unrest and misery to which this course led, the Lord Jesus was merciful to me, a missionary, and sent me His messengers who pointed me to the cross as the only place of release. The disillusionment from self-confidence as a result of my goodly background

was truly terrible, but it is the price of the true wisdom from heaven which is "Pure, peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." I remain a debtor to others because the Lord has had, and still has, so much patience with me.

May it be added further in regard to the various missionary training programs of the church, supreme emphasis ought to be placed upon the spiritual and heart preparation of the candidate. What remorse and precious time could be saved if the missionary candidate would be disciplined beforehand in the fact that his greatest problem on the mission field will be himself, and not the strange customs of the heathen, or how to get along with fellow workers. If self is not exposed and dealt with by a new appropriation of the cross, there will be incompatibility and frustration all along the way. No matter how well indoctrinated or trained in technique the missionary may be, if he misses the humiliation of the cross and its severing power from misplaced affections, he misses the true missionary motive and the sheep will not be able to hear the voice of the Shepherd.

A Bride for Christ, the Evangelistic Goal

Our goal is inspired by the vision of that great heavenly throng from every tribe and nation. And who are they? They are the

rich and the poor, the civilized and primitive, the intellectual and untutored, the Greek and the Jew, the African and European, that vast concourse of the ages whose hopes have been set upon the Redeemer and whom He has purchased to God by His blood. But this vision calls for a serious and wholehearted implementation in our present task of evangelization.

The view that the evangelistic task is completed in a given area when the Gospel has been proclaimed and mere accessions made to the church deserves to stand discredited in view of its lamentable practical results in holy living, to say nothing of its lack of precedent in the apostolic message and method. For, to believe means to receive Christ as one's spiritual bridegroom, and to be joined to Him as the branch is to the vine. It means to be transplanted out of the old fallen race of Adam, and planted into Christ, the Adam of the New Creation. All who truly enter do so by the straight and narrow way of repentance and faith in His blood, for who among those who have been awakened by the Holy Spirit thinks that he has anything to pay.

The practical goal of the evangelist is to secure a bride for Christ as typified by the servant of Abraham going to secure a bride for Isaac. His testimony is to the glorious person of his Lord, that He is very rich and "altogether lovely." We testify to the sin-offering of the precious blood and say "Wilt thou go with this man?" One of the greatest earthly joys of the seeker after souls is to hear that response of love, "I will go." The true evangelist is accordingly intensely earnest about Christ being the head over all things to the church. In Him all who truly believe are joined together in one body and one spirit and become members one of another. Failure to realize this in practical experience may largely account for the fact that revival fire very frequently dies out after burning brightly for a while. The evangelist who is true to his calling aims at the gathering together of believers in spiritual fellowship in which the various gifts of the Spirit can have their manifestation, and by which Christ is revealed to the world. Failure to go on in true fellowship together results in coldness, introversion, and very often fanaticism, with maybe the birth of a new sect in addition.

In our work here in Tanganyika, our hopes for an indigenous church are in a most happy process of fulfillment largely through this growing spirit of fellowship. By the fellowship of truly humble believers, as a unit the testimony to Christ's saving power is far stronger than it can ever be through believers individually. This is the solid ground too, on which indigenous Christian standards of conduct can be developed in the light of the Word. The evangelistic goal finds its earthly fulfillment in the forming of a corporate witness to the person of Christ. The price of evangelizing in this way is great, and the problems are many. Yet, the true church must ever be born and nourished out of perplexity and travail. How glorious it is to be subdued by the peace of God in a trying circumstance and to watch the Head as He

deals with all that is wrong. We often don't know where the difficulty is, but He does. Nor do we know much about church-building, but our Head does, and He is willing to teach us as we continue to believe that the way ahead to progress is always the way of denying ourselves, taking up our crosses, and following Him.

(1950 Africa Annual Report)

Tanganyika, East Africa.

Pray for His Soul

BY NELSON LITWILLER



Priest

Jose Antonio De Munagorri

Q.E.P.D. (initials for Que en paz
descanse, meaning: May he rest in
Peace)

Here lies his mortal remains

☆ Born on the 18th of October 1839

† Died on the 25th of September 1927

He discharged the duties of local priest
for the parish of Arrecifes

From the 24th day of October 1878

Until the day of his death

He lived and died surrounded by the
appreciation, veneration and esteem of
his parishioners

Pray for his soul

THE above is a free translation of an inscription found on a marble slab, six and one-half feet long and four feet wide, on the large portico of the old colonial style Roman Catholic Church in Arrecifes. The slab marks the burying place of an old parish priest who was greatly esteemed by the people of his time.

Respect for those who have passed on to eternity obliges one to comment with reserve, for they are in the hands of the Lord. The inscription, but for the last line, gives us a brief account of the earthly career of a man who for the space of forty-nine years was the spiritual teacher and guide of a city of ten to fifteen thousand inhabitants, each one of which must give an account of himself before the Lord.

It is the last line in the epitaph that we must comment on. While the parish priest himself may not have been directly responsible for the inscription, yet he belongs to a communion whose faith gives no assurance to the worshiper of eternal rest. This explains the reason for the phrase, "Pray for his soul." How sad to think that over the grave of the man who was a spiritual leader for forty-nine years, his followers appeal to all who may read the inscription to pray for this man's soul. What a contrast to the clear statements of the Lord Jesus Christ when He says, "He

that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." And the Apostle Paul says, "There is therefore now no condemnation to them which are in Christ Jesus."

What is true in Arrecifes is true in every other city and town in Argentina, and not only in this republic but in every Latin-American country. We are not in Latin America to compete with Catholicism, but rather to preach the unadulterated Gospel to men and women who have never heard it. Roman Catholics in the States and Canada have more opportunity to hear the Gospel message because of the many Protestant churches and testimonies that surround them. Not so in South America where the Bible is not a familiar book and where the Protestant message is not so well known nor diffused.

We ask you to pray for the souls of millions, not of the dead who are in the hands of God their Maker, but for the living that they may receive the Saviour. We ask you to pray for us that our testimony may be effective and fruitful.

Buenos Aires, Argentina.

Forbid Them Not

BY RUTH CARPER

THIS Easter I spent at Mont des Oiseaux (French for Mountain of the Birds). Many of the children know the Easter story by heart, and love to tell it. I was surprised by a little five-year-old girl. Something reminded her of Jesus; so she told the story of the first Easter to me in a way that should have made even a hardened sinner believe it.

On Good Friday and on Saturday and on Sunday and even afterwards, the children talked about the events of the first Easter.

On Saturday at the table, one little boy said, "It was today that Jesus was in the tomb."

And during the week after Easter, the children would sometimes say, "Jesus is risen," not as a Bible verse, but as a happening, a part of daily life, and a part they love to remember.

In the bathroom, waiting to be washed, some little boys started spontaneously and very seriously to play the part of the story of when the people hated Jesus.

All through the year the children show that, unlike adults too often, their faith affects their daily affairs. When a child in bed thinks he hears a noise and is afraid, it happens often that he reassures himself with, "But Jesus will take care of me."

Valdoie, France.

"And as for you employers, be as conscientious and responsible towards those who serve you as you expect them to be towards you, neither misusing the power over others that has been put in your hands, nor forgetting that you are responsible yourselves to a Heavenly Employer Who makes no distinction between master and man" (Eph. 6:9). From LETTERS TO YOUNG CHURCHES by Phillips. Copyright 1947 by the Macmillan Company. Used with permission.

Missions Editorial

How Do You Look?

The opportunities for witness are unlimited. When Jesus said, "The fields . . . are white . . . to harvest" He expressed a universal truth. It was true in His day that many people were being lost to the kingdom of God through neglect and it has been just as true in every generation since.

It was in this same context that Jesus said, "Look on the fields." In terms of our local situation it means, "Make a survey." The fact is that unless we take the trouble to look we see very little. It is amazing how blind we can be to situations on our very doorsteps. Have you ever counted how many people live in the homes you pass on your way to church on Sunday morning who are not Christians? How many unbelievers live in your immediate community? I know an active country church (by the way, it started as a mission outpost) that has accepted a township as its parish. This turned out to be a needy mission field with many, many people who had no contact with the Gospel.

Recently I visited a city mission. In the evening the superintendent took me in his car through a very unsavory section of the city near the mission. From what we could see as we drove down the streets and from what he told me, it was evident that there in this mission station we had a Gospel light-house in the midst of a sea of iniquity. Here there were literally thousands of people in the very haunts of hell. The mission superintendent was aware of them and was actively trying to win them as brands from the burning.

I challenge you to look squarely at your own immediate environment. Look long and then ask God to place a burden on your heart for these lost souls you will be sure to see all around you. Ask God to give you a love and concern for them such as He has for every lost sheep, for every prodigal son. How apt is Christ's picture—"white unto harvest." If this harvest is not gathered in very soon it falls to the ground and is lost.

But Jesus also said in the same passage, "The laborers are few." Here again He expressed a universal truth, as true today as it was then. There are never enough concerned people. Never enough people who care that people all around them are being lost. This is a serious indictment on us who bear the name of Christ. Why should we be so interested in many things and then so unconcerned about the "harvest" that is wasting? Let us ask Christ to give us His concern for the lost so that we may care about the spiritual harvest as much as we care about our own billowing fields of grain.—G.

M.C.C. Weekly Notes

Keep Your Draft Board Informed

It is especially important to notify the local draft board of any change of status, during this time when new draft regulations are in preparation. Each conscientious objector will likely have his classification reviewed before he is ordered to civilian work by his local board. Any change in dependency, such as marriage, birth of children, or any special hardship conditions, or a change in employment, physical condition, mailing address, etc., should be promptly and carefully reported. Likewise if a registrant experiences conversion or through other circumstances comes to sincere position of conscientious objection to war, this should be promptly reported, and a copy of the Special Form for C.O.'s should be filed. It is proper for a registrant to send additional information to the local board at any time when there is new data to report.

If the change in status is such as to warrant reclassification, this should be pointed out in a letter to the local board, requesting that on the basis of the new information, the case might be reopened. Since last January when the draft regulations were changed, it has been proper for conscientious objectors to accept or seek any deferred class for which they are eligible. A registrant who is given a deferred class such as II-C, III-A, IV-D, and certain others, should not insist on a Class IV-E. Acceptance of such deferred class in no way endangers the C.O. claim.

M.C.C. Closes Work in Italy

The close of the M.C.C. unit in Naples, Italy, on July 21 marked the end of six years of relief work in that country.

In the early stages of World War II relief, seven workers came to southern Italy to help refugees in the U.N.R.R.A. camps. Then a year later as these camps were closed in 1946, the M.C.C. program shifted to northern Italy among the Waldensians who had been impoverished by the war. Here the workers distributed material gifts, rendered public health service, and gave other services to the rural people.

More recently the M.C.C. center was located at Naples where a children's camp project provided supplementary food, health instruction, and religious teaching to poor children from this large city.

In approving the close of this relief unit, the M.C.C. Executive Committee on Aug. 8 noted the significance of this work which has been done for the war-stricken people in Italy. The close of relief projects when the need is alleviated, or when other agencies are able to assume charge of the work, is one of the accepted policies of Mennonite relief.

More Clothing Needed

During June and July the income of clothing for relief was slightly higher, but the total to date for this year remains thirty-six tons short of last year's amount. Congregations are thus encouraged to continue in the next few months to make special effort in turning in relief clothing gifts. All types of clothing and related materials are needed; however, a larger proportion of boys' clothing, yard goods, sheeting, blanket sheets, and feed sacks could well be used.

Released August 10, 1951

Via Mennonite Central Committee
Akron, Pennsylvania

DAYTONVILLE, IOWA

Just a friendly smile, a few kind words or deeds, your everyday actions will show others who your Master is and when they see your happy life, they will want to know the same Jesus you know and serve. Although all cannot be placed on the mission field, remember that "prayer is the Christian's vital breath" and that money given with a glad heart can work wonders.

Christian friend, listen. It may be your best friend, the man with whom you do business, a casual acquaintance, or someone else whom you do not know who will be lost. A sinner's life is a life of discontent. I know because I was once deep, deep in sin. But praise the Lord, He took me into the fold.

Yours in Christ,
Phyllis Miller.

CHURCH CORRESPONDENCE

PINTO, MARYLAND

The Youth Fellowship is making a chapter-by-chapter study of the book by Melvin Gingrich, "Youth and Christian Citizenship," with Bro. Paul Bender, Springs, Pa., as instructor. On April 29 the M.Y.F. completed two years of sponsoring the publication of the church bulletin. This is a service which is deeply appreciated by those who attend services as well as by those who receive the bulletin by mail.

On May 5 a number of our sewing circle members attended the annual meeting of the Associated Sewing Circles of our conference, held at Springs, Pa.

Our spring revival meetings were held May 7-18, with Bro. Kenneth Good, Elida, Ohio, as evangelist. Bro. Good preached with holy boldness. Three souls confessed Christ as their personal Saviour and several made reconsecrations. Many felt the leading of the Spirit for a closer walk with God.

Several of our number attended sessions of the annual meeting of the Mennonite Board of Missions and Charities at Belleville, Pa., in June. Rhoda Dayton served as a district delegate to the Women's Missionary Sewing Circle meeting on June 12.

We were happy to have Bro. and Sister H. Ernest Bennett, Elkhart, Ind., worship

with us on Sunday, June 3. He brought the morning message.

One of our young sisters, Georgia Lois Helmick, is spending the summer months in a voluntary service unit in London, Ont.

Our summer Bible school was held June 18-29, with Bro. R. P. Dayton serving as principal. The enrollment for the term was 189, with good average attendance. The two weeks were full of challenging opportunities to teach the everlasting and soul-satisfying Word of God. Sixteen workers labored unitedly throughout the school.

July 20, 1951. Virginia D. Moreland.

CONNEAUT LAKE, PENNSYLVANIA

(Sunnyside Congregation)

Christian greetings. On Jan. 21 Bro. and Sister Josef I. Herschkowitz were with us for two services. Because of a heavy snowfall they did not stay for the evening meeting. They plan to be back with us in September.

March 11 Bro. and Sister Dale Nofziger and family and another couple, from Bedford, Ohio, were with us for the morning and evening services.

Our bishop, Bro. D. D. Miller, from Berlin, Ohio, brought us two messages on April 20, 21. Sunday morning, April 22, we had counsel meeting and on the evening of the same day communion services. Five persons were added to the church by baptism and one was reinstated.

At the same time Bro. Robert Myers, our deacon, requested help. There will be an ordination service July 29 for this office, the Lord willing.

On Feb. 20 the congregation worshiped with the Beaver Dam Church and brought the evening program. On Easter Sunday our pastor, Bro. Daniel Johns, brought the morning message at the Britton Run Church. June 10 he preached at the Meadville Mission.

Bro. I. E. Burkhart, Goshen, Ind., brought the morning message on May 20. In the evening the Beaver Dam congregation gave the program.

Bible school was held June 18-29. The enrollment was 138; average attendance, 123. The missionary offerings totaled \$137.11. The children decided to send this money to the mission hospital at Dhamtari, India.

Two of our young people have been accepted for service units. Sister Alice Shetler is at Camp Ebenezer, Navarre, Ohio. Bro. Robert Steider is scheduled to sail with a builders' unit to Germany Aug. 22.

The annual July 4 church picnic was well attended. It was held at the Shetler home.

Our congregation was host to the North-western Pennsylvania Youth Conference July 7, 8. The young folks gathered for a picnic supper Saturday evening, July 7. Bro. Jacob F. Weirich conducted the sunset meeting. Later Bro. Dwight Weldy conducted a hymn-sing, at the church. The theme of the conference was "Recapturing the Anabaptist Vision." Bro. J. C. Wenger was the speaker. We were glad Bro. Eli Kramer and wife, Portsmouth, Va., and Bro. James Steiner and family, North Lima, Ohio, former ministers

here, could enjoy this conference with us. Bro. Kramer had charge of the Sunday school lesson.

Bro. Edward Diener, Wellman, Iowa, spoke at prayer meeting July 11.

We are looking forward to evangelistic meetings Aug. 26 to Sept. 5. Bro. J. Otis Yoder will be the evangelist.

Ruth M. Johns.

REINHOLDS, PENNSYLVANIA

(Gehman Congregation)

The first Bible school to be held in this church was held during the month of July on Monday and Wednesday evenings. The closing program was held Aug. 1. There was good interest. Edwin Weber was director of the school. The average attendance was 143. All the teachers were from this congregation. It was gratifying to have a number of the parents teaching. This showed a willingness to sacrifice in order to make Bible school possible. A number of our young people have also been teaching Bible school at other places.

On Aug. 4 Sister Irene Weber and Bro. Robert Horst were married at our church by Bro. J. Paul Graybill. Relatives and friends from Ohio and Virginia were present. May God's blessing and guidance be with these young people as they labor for Him.

Anna G. Weber.

FORAKER, INDIANA

(Salem Congregation)

Dear GOSPEL HERALD Readers: Our counsel meeting was held April 8. Because work was already begun on the superstructure of the basement church at Toto, and on account of rain, they were unable to have services there. For this reason we were able to have our mission workers present for the occasion.

April 15 Bro. Leland Bachman, from Goshen College, brought the morning message. April 22 was the date of our communion service. In the evening the Plymouth Street Chapel congregation from Goshen gave the program.

April 29 Reuben Flora, German Baptist minister, was used of God to meet an emergency and supplied the pulpit for us, preaching extemporaneously from Matt. 5: 41. We were blessed in our fellowship together.

Alvin Becker, of the Northern Bible Society, made his annual visit on May 13. He spoke concerning the work he represents and also conducted the devotions preceding the sermon.

The Troyer quartet from Ft. Wayne gave an evening program in song on May 20. Bro. Paul Weaver, formerly from Yellow Creek, was with them and introduced the group.

May 27 at Toto our bishop, Bro. Ray Yoder, received a class into church membership by water baptism in the morning. In the afternoon he served communion to the growing congregation there. Bro. Warren Shaum, from the Holdeman Church, preached at Salem.

Sister Rosalie Reichelt has gone to Chicago

for a year of service in the colored mission, helping the Larks.

Our summer Bible school was held at Salem June 11-22, and the following two weeks at Toto. Attendance and interest were good. Programs were given at each place respectively at the conclusion of the schools. Pauline Yoder, Doris Metzler, and Martha Yoder were new teachers on the staff this year.

Our annual Fourth of July picnic was held at Toto. Dinner was served on the lawn of Bro. Harold Myer's home. The day was spent working on the new church. The young men, with tractors, scrapers, and hand shovels, installed the septic tank. The older men and some women nailed plasterboard on the inside of the building. The work progresses well. The additional space is much needed.

A carload of our young people spent a week end at Little Eden during Bible Conference week.

Over the week end of July 20-22 we had a Bible Conference at Salem. Bro. Oscar Burkholder, Breslau, Ont., conducted a study of II Peter. Other speakers were John C. Wenger, Harold S. Bender, and Paul M. Miller. The meetings were well attended and we were richly fed. Immediately after the final session of the Bible Conference, on Sunday evening, the young people had a hymn-sing. Bro. Burkholder spoke to them very challengingly in a brief speech.

July 23, 1951.

Alice Hartman.

WEST GLENDIVE, MONTANA

(Little White Chapel)

Dear HERALD Readers: Summer Bible school was held June 18-29, with an enrollment of forty-five. Thirty-four of these were from non-Mennonite homes. Good interest was shown by the pupils. The program given on Friday evening was well attended. Our prayer is that the seed sown will bring forth fruit in the lives of these boys and girls. Some of them have been attending our regular Sunday evening services.

Two carloads from here gave a young people's meeting program at Coalridge, Mont., July 15. The following Sunday a group from Red Top gave a program on "The Value of Christian Song" at our church.

Plans are being made to dig the church basement this fall. It will be such a help in the Sunday-school work to have classroom space. At present all classes must meet in the main auditorium. We have half the necessary funds on hand and are confident that the rest will come in as needed.

We are looking forward to the annual outdoor sing to be held Aug. 19, sponsored by the Red Top and Little White Chapel congregations.

Our young folks have a project garden again this year and have spent a number of evenings hoeing potatoes, followed with a lively game of volleyball. We are few in number, but we want to be truly missionary-minded and do all we can to further the kingdom of Christ.

Aug. 3, 1951.

E. L. Mullet.

MISSION NEWS (Continued)

The homes of our missionaries in Japan are making rapid progress. A letter says: "As for the progress on the building, the Kushihiro house has a solid foundation now and next week the walls will start going into place. In Obihiro Carls have made very good progress in our opinion and have done a beautiful job of block laying. They are finishing the basement now and will soon be laying blocks for the walls of the main floor. When we were there Saturday afternoon there were several men who had come from Sapporo to see the house and the machine that makes the cinder blocks. They are making a lot of contacts in this way that the Lord can certainly use in the interests of the Kingdom."

A group from Tiskilwa, Ill., gave a program in music and talks at the Chicago Home Mission on Sunday, Aug. 12.

Sister Marie Yoder will arrive in the States on a six months furlough from Puerto Rico on Aug. 21. Her plane is due to arrive in Chicago at 1:15 p.m. She plans to attend General Conference.

Three persons were baptized at the Evening Shade Mission, Edwards, Mo., on Aug. 5, with W. R. Hershberger officiating. Interest and attendance at Evening Shade have been slowly increasing.

Bro. and Sister Lee Kanagy, under appointment to Japan, spoke at the Springdale Church, Waynesboro, Va., on Sunday evening, Aug. 12. Sister Margaret Kreider, Richmond, Va., a worker among the Jewish people, spoke there in the morning service.

FIELD NOTES (Continued)

Bro. Ezra Beachy, Pinckney, Mich., brought the morning message for the First Mennonite Church, Ft. Wayne, Ind., on Aug. 12.

Bro. Alfred A. Detweiler, Sassamansville, Pa., gave a much-appreciated message at the Mt. Joy, Pa., Church on Sunday morning, Aug. 5.

Camp Tel Hai, Honey Brook, Pa., was host to twenty-five girls from New York City and Marietta, Pa., Aug. 2-14. Eleven of the group were Puerto Ricans. Ada Marie King, Esther Kurtz, Anna Mae Nolt, Ellen Petre, and Sadie Stoltzfus served as counselors.

M. R. Hershey, Intercourse, Pa., wishes to announce that no meeting will be held on Labor Day at the Welsh Mountain Samaritan Home. A meeting will be called later.

Bro. B. Charles Hostetter, Harrisonburg, Va., will speak at the Aug. 25 meeting of Youth Gospel Evangelism at the Vine Street Church, Lancaster, Pa., on the subject, "The Appeal of Modernism."

Bro. J. B. Yoder, Garden City, Mo., who for many years served as deacon in the Bethel Church at that place, passed to his reward on Aug. 13. May the Lord comfort the bereaved.

Bro. Glen Yoder and several other workers from the Kansas City Mennonite Children's Home gave the evening program at the Sycamore Grove Church, Garden City, Mo., on Aug. 12.

The Ontario A.M. Sunday School Conference will be held at the Maple View Church near Wellesley, Ont., Sept. 8-10, beginning Saturday evening.

Bro. C. F. Derstine, Kitchener, Ont., was scheduled to speak at the Science Ridge Church, Sterling, Ill., on Aug. 12. Aug. 27 to Sept. 2 he will be speaker at the Sandy Cove Bible Conference, North East, Md.

Bro. Silas W. Brydger, Lyndhurst, Va., will serve on the program of a Youth Conference at Manheim, Pa., Aug. 26.

Bro. Harold Eshleman, Harrisonburg, Va., while spending July 22-27 in Lewis County, N.Y., favored the Conservative A.M. congregation with four stirring messages on prophecy.

The Prayer Guide for 1951-52 has been reprinted. Copies are again available. Send orders to Mrs. J. L. Horst, Scottdale, Pa. Price: 15¢ each.

Young People's Institute sponsored by the Franconia Young People's Activities Committee will again be held at the Blooming Glen Church, Aug. 31 to Sept. 3, with classes Saturday and Monday mornings, fellowship programs on those afternoons, and services each evening and Sunday afternoon. An interesting feature of the program is a panel on Saturday afternoon led by Nelson E. Kauffman and another on Monday led by J. D. Graber. Other names listed on the staff of instructors are Carol Kauffman, George R. Brunk, Sanford Shetler, Paul Roth, Lester Eshleman, Mrs. Lester Eshleman, James Shank, Don Jacobs, Noah Good, Elmer B. Moyer, Marcus Clemens, Ira Landis, Floyd Hackman, and Paul Lederach. The Institute Committee includes Elmer Kolb, Isaiah Alderfer, Richard Detweiler, J. Silas Graybill, and John E. Lapp.

Enrollment at the second Young People's Institute at Laurelville was approximately 150. Harold E. Thomas, Johnstown, Pa., acted as director in the absence of Paul Roth. Others serving on the staff were Ethel Yake Metzler, Beulah Stauffer, Richard Detweiler, Ray Bair, Richard Martin, Stanley Shenk, Hilda Bixler, Mrs. David Kauffman, Dwight Weldy, Raymond Charles, Paul E. Bender, and Ida Showalter.

The Associated Sewing Circles of the Lancaster Conference District will hold their semiannual meeting at the Mellinger Church on Saturday, Sept. 1. Following the business meeting Lela Fretz will speak on "Following His Call," Ruth Shank, "Witnessing for Christ in Africa," and Ida Stoltzfus concerning relief needs. The afternoon session includes addresses by Mahlon Witwer on "Unity of Purpose," Clair Eby, "The Work and the Workers," and Clarence Fretz, "Hitherto Hath the Lord Helped Us." All are welcome to attend this meeting.

The annual reunion of C.P.S. men from Michigan, Ohio, Indiana, and Illinois will be held at Camp Alexander Mack near Milford, Ind., Sept. 9. An interesting program is being planned.

Bro. Karl Massanari, Goshen, Ind., was the director of the Music Week at Little Eden Aug. 11-17. Other members of the staff were Ralph Wade, Fisher, Ill., Vernon Miller, Berlin, Ohio, and Paul and Alta Erb.

A small but enthusiastic group enjoyed a week of instruction and inspiration.

Bro. Ben Charles, a member of the Publishing House staff, participated in the Sunday-school hour at the Salem Church, Elida, Ohio, on Aug. 5.

The Voluntary Service Committee of Lancaster Conference has arranged a Fellowship and Report Meeting to be held at the Lancaster Mennonite School on Saturday afternoon and evening, Sept. 1. All who have served in voluntary service under this program for the past year or more are urged to attend and take part. The meeting is open to everyone and is intended as an inspirational and promotional meeting.

Program for Ministers' Wives

GOSHEN COLLEGE

1:30 P.M. August 22, 1951

Chairman (To be supplied)
Chorister Mrs. J. Frederick Erb
Worship Period Mrs. George Lapp
Special Music

Arranged by Mrs. Paul Mininger
Topic: "She will do him good and not evil all the days of her life." Proverbs 31:12

Mrs. J. C. Wenger
Topic: "God forbid that I should sin in ceasing to pray." I Samuel 12:23

Mrs. J. L. Horst

Open Discussion
Closing

* * *

1:30 P.M. August 23, 1951

Chairman Mrs. Allen Ebersole
Chorister (To be supplied)
Worship Period Mrs. Ralph Stahly
Special Music Mrs. Lester Mann
Topic: "Her children arise up and call her blessed." Proverbs 31:28 Mary Royer
Topic: "Christ also loved the church and gave himself for it." Milton Brackbill
Dismissal for general session

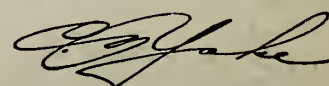
To the readers of the *Youth's Christian Companion* and other interested friends:

Because the *Youth's Christian Companion* goes to press about five weeks before publication date, I am using this means of informing you of my well-being. On May 26 I had a sudden and severe gall-bladder attack and was rushed to the hospital at Mt. Pleasant, Pa. After two weeks I returned home for supposed convalescence; but after two more weeks a serious relapse again confined me to bed for a period of four weeks before notable relief was received. To get the benefit of medical consultation, I was moved to the Connellsville, Pa., Hospital on July 26, where I have been since.

The doctors are looking forward to surgery at an appropriate time, to make recovery possible, if it be the Lord's will.

During this illness the assistant editor, Ethel Yake Metzler, has taken care of the work, which is greatly appreciated.

Even though we cannot be in the office, our interest is with the readers of the *Youth's Christian Companion*. We invite your prayers, that if it be God's will we may be restored fully in due time.


Editor of the *Youth's Christian Companion*

WHAT IS PRAYER? (Continued)

cleanse us from all unrighteousness" (1 John 1:9).

"Preparation for prayer calls for confession of any sin or failure to please Him; communion with Him through the indwelling of the Holy Spirit; commitment of ourselves."¹⁸

Prayer is a living experience. Only to the Christian can prayer be a real living experience! Prayer is a living experience only when there comes a change in our lives and we dedicate our whole self for His service.

"I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isa. 6:8).

"Take my life, and let it be
Consecrated, Lord, to Thee;
Take my hands, and let them move
At the impulse of Thy love."¹⁹

To evaluate prayer you must have a growing experience of your own. Through prayer God gives us insight to meet our obstacles; prayer helps us to help ourselves.²⁰

You can make prayer become a real sustaining help to you if only you talk and fellowship with God, and take everything to Him in prayer. If we dedicate our lives for His service, we will have a real living experience!

¹ O. Hallesby, *Prayer* (Minneapolis, Minn., Augsburg Publishing House), pp. 18-29.

² *Ibid.*, pp. 18-29.

³ Karl R. Stolz, *The Psychology of Prayer* (New York, Cincinnati, The Abingdon Press, 1923), pp. 172-73.

⁴ E. F. Hallock, *Prayer and Meditation* (Nashville, Tenn., The Broadman Press, 1940), p. 17.

⁵ *Ibid.*, p. 22.

⁶ *Ibid.*, p. 23.

⁷ Albert C. Wieand, *The Prayer Life and Teachings of Jesus* (New York, Chicago, Edinburgh, Fleming H. Revell Co.), p. 5.

⁸ J. Oliver Buswell, Jr., *Problems in the Prayer Life* (Chicago, The Bible Institute Colportage Ass'n), p. 50.

⁹ *Ibid.*, pp. 25, 26.

¹⁰ Clarence Edward Macartney, *Prayer at the Golden Altar* (Grand Rapids, Mich., Zondervan Publishing House), pp. 79-87.

¹¹ *Ibid.*, pp. 91-99.

¹² William Evan, *Why Pray?* (East Stroudsburg, Pa., Pinebrook Book Club), p. 64.

¹³ Thomas C. Horton, *The Potency of Prayer* (New York, Chicago, London, Edinburgh, Fleming H. Revell Co.), p. 45.

¹⁴ *Ibid.*, pp. 46, 47.

¹⁵ J. Wilson Sutton, *Our Life of Prayer* (New York, Milwaukee, Morehouse-Gorham Co., 1938), p. 53.

¹⁶ *Ibid.*, p. 18.

¹⁷ *Ibid.*, p. 18.

¹⁸ *Ibid.*, p. 55.

¹⁹ Frances R. Havergal, "Take My Life, and Let It Be," *Life Songs, No. 2* (Scottsdale, Pa., Mennonite Publishing House).

²⁰ Sutton, *op. cit.*, p. 160.

Goshen, Ind.

The man whose feebleness cannot cause complete goodness to triumph must prevent all the evil he can.—St. Augustine.

PEACE AND WAR (Continued)

suspicion. We are wont to classify men—to catalog them in accord with our own limited perception. But men cannot be classified with exactness. Each man is an individual upon whose dignity it is not given unto us to trespass. Men must be understood. To classify men entails passing judgment and it is not given man to judge.

Unhappiness prospers where love wilts. Love strives to serve, to give, and to help. Love is not a mysterious, complex quality. Man adds the mystery and complexity to life because of a mortal urge to gain advantage—to push self instead of to forget self. We cannot gain happiness by attempting to destroy others; we cannot deal justly with men without love.

Wrote William Ellery Channing, the American writer who made such an impress upon early nineteenth-century thinking: "The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and most fearless under menace and frowns; and whose reliance on truth, on virtue, and on God is most unfaltering." But, above all, no man can be great without love.—Louis Spillman, in *Waynesboro News-Virginian*.

WAR IS TERRIBLY COSTLY

It has been calculated by "The U.S. News" that participation in World War II by the U.S. has cost this country 1,000,000 casualties, which includes 300,000 killed, a figure nearly six times the number killed in World War I. The war just ended will have cost \$336,000,000,000 when the direct war-cost bills are all paid. This gigantic sum is eleven times the cost of World War I and almost twice the total spent by the national government in the 151 years between 1789 and 1940 for operating the government and paying the cost of all past wars.

The total figure of killed and wounded in Germany and Japan adds up to the astonishing sum of 1,752,000. There were 5,510,000 homes demolished or burned. 16,700,000 people were made homeless.

This type of thing ought to end, in a world into which God sent His only Son that there might be peace among the sons of men.

When He who said, "Go ye into all the world, and preach the gospel to every creature" sets up a "war crimes commission," who will He say is the war criminal?—Evangelical Visitor.

It is beginning to appear to some who won the war that they really lost it.

The Death of Makoko

A front-page news story resulted from the death of the gorilla in Bronx Zoo, Makoko by name, who slipped into the moat which separated his area from the spectators, and was drowned. One of the keepers dived into the water in an act of rare courage, and artificial respiration was administered for more than three hours. Several thousand visitors watched the rescue attempts with intense concern, and when it was clear that no hope remained, one of the zoo attendants said, "You feel just as bad as though you'd lost a human being." This all took place on the afternoon of Sunday, May 13, and one could not but think of Jesus' questions about another animal who might fall into a moat on the Sabbath, and asked if any man would not "lay hold on it, and lift it out?"

The concern about Makoko, and the concern about the sheep, provide refreshing insights into man's essential decency, his desire to save life whenever possible. This, we feel, is man at his noblest and best. Yet at the very time that perspiring keepers and policemen were trying to save the giant ape in the Bronx, other men by the thousands were trying to destroy one another in Korea. The name "Operation Killer" was the repugnant title given to the United Nations offensive of recent weeks, and many military and political leaders have described the purpose of the campaign at present as "to kill as many Chinese as possible." In turn the Chinese would probably say that their intention is exactly the same, and that the more American lives they can consume, the better they will like it.

This is war reduced to its true brutality. Perhaps it is just as well that we see it in all its fierceness. Too long it has been cloaked in terms of idealism and honor. Now we are confessing that this is what war comes to in the end—simply killing one another. There is something in man that revolts at this, and leads him into another way. We look for this better part of man to assert itself, and to insist that whatever problems may afflict mankind, "killing" will not solve them. This is not a naive simplification of the world situation. It is instead the only way by which the world's dilemma may be approached and solved. Let the governments apply themselves to bringing the "killing" to an end. Let there be some method, some "cease-fire" achieved, however temporary it may appear, in order that men may be released from their bondage to destructive purposes, and may be again controlled by the kind of spirit which was revealed on a sunny May afternoon when men toiled, and a crowd eagerly watched and waited, in the attempt to save the life of an animal which had fallen into a pit on the Sabbath day.—Philip P. Elliott, in *Presbyterian Tribune*.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Alderfer.—To Harold A. and Ferne (Hagey) Alderfer, Souderton, Pa., a daughter, Betsy Lynn, July 6, 1951.

Boll.—To Sanford H. and Helen (Miller) Boll, Lititz, Pa., a son, Leon Sanford, Aug. 4, 1951.

Brubaker.—To John G. and Florence (Charles) Brubaker, Lancaster, Pa., a son, Samuel C., July 12, 1951.

Clemens.—To Jacob R. and Mildred L. Clemens, Lansdale, Pa., twin sons, Timothy and Thomas, July 27, 1951.

Coblentz.—To Jonas and Donella (Zook) Coblentz, Canton, Ohio, a daughter, Rosella Mae, July 16, 1951.

Crunkleton.—To Theodore W. and Cora (Kuhns) Crunkleton, Chambersburg, Pa., a daughter, Linda Jean, June 5, 1951.

Eichelberger.—To Don and Edna (Roth) Eichelberger, Geneva, Nebr., a son, Loren Lynn, July 11, 1951.

Engel.—To Wallace C. and Eleanor (Burkey) Engel, Appleton, Ill., a daughter, Sharon Joy, Aug. 2, 1951.

Handrich.—To Ellsworth and Mary Alice (Layman) Handrich, Fairview, Mich., a son, Fredric Ellsworth, July 22, 1951.

Handrich.—To Robert and Grace (Layman) Handrich, Fairview, Mich., a daughter, Kay Elaine, July 10, 1951.

Heatwole.—To Simeon and Ruth (Hege) Heatwole, Dayton, Va., a son, Gerald Allen, July 26, 1951.

Herr.—To Walter E. and Violet (Stoner) Herr, Paradise, Pa., a daughter, Nancy Joan, June 11, 1951.

Horst.—To Melvin and Leeta (Detwiler) Horst, Floradale, Ont., a son, Roland Lee, July 20, 1951.

Horst.—To Nathaniel and Elvina (Bowman) Horst, Floradale, Ont., a daughter, Joyce, March 24, 1951.

Kanagy.—To Aaron and Irene (Ross) Kanagy, Reedsville, Pa., a daughter, Phyllis Kay, June 23, 1951.

Keener.—To Harold L. and Mary (Shearer) Keener, Mt. Joy, Pa., a daughter, Carolyn Louise, July 9, 1951.

King.—To Paul M. and Evonna (Myers) King, Kokomo, Ind., a daughter, Janice Ann, Aug. 5, 1951.

Landis.—To Luke and Marian (Stauffer) Landis, Bareville, Pa., a son, Richard Marvin, Aug. 2, 1951.

Martin.—To Clayton and Lila (Knechtel) Martin, Floradale, Ont., a son, Murray James, July 19, 1951.

Martin.—To Elam C. and Lydia (High) Martin, Myerstown, Pa., a daughter, Lois Marie, Aug. 4, 1951.

Neer.—To Eugene and Rhoda (Weher) Neer, West Liberty, Ohio, a daughter, Rose Marie, Aug. 6, 1951.

Neuenschwander.—To Willis and Delpha (Geiser) Neuenschwander, Dalton, Ohio, a son, Larry Dean, July 16, 1951.

Otto.—To Junior and Nancy (Beachy) Otto, Uniontown, Ohio, a son, William Dean, July 28, 1951.

Reinford.—To Daniel and Cleta (Ruth) Reinford, Souderton, Pa., a son, Glenn Reinford, Aug. 1, 1951.

Savanick.—To Paul and Ferne E. (Hernley) Savanick, Scottdale, Pa., a son, Reuben Henry, Aug. 11, 1951.

Shirk.—To Frank E. and Erica (Hege) Shirk, Bareville, Pa., a daughter, Sylvia Elizabeth, April 29, 1951.

Slabaugh.—To Owen and Edna (Kurtz) Slabaugh, Greentown, Ohio, a son, Glen, July 6, 1951.

Stichter.—To Robert and Harriet (Schrock) Stichter, Mishawaka, Ind., a son, Keith, Aug. 3, 1951.

Thomas.—To Paul Eugene and Norma Mae (Thomas) Thomas, Hollsopple, Pa., a daughter, Carol Ann, July 27, 1951.

Witmer.—To Eugene R. and Anna Elizabeth (Stoltzfus) Witmer, Soudersburg, Pa., a son, Daryl Eugene, May 20, 1951.

Yoder.—To Mr. and Mrs. Maurice Yoder, Elkhart, Ind., a daughter, Kathleen Marie, July 31, 1951.

Yoder.—To Wayne R. and Mildred (Yoder) Yoder, Elizabethtown, Pa., a son, Michael Philip, Aug. 1, 1951.

Zehr.—To Wendell and Eugene (Whitaker) Zehr, Albany, Oreg., a daughter, Marcia Gladys, April 2, 1951.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bender—Garber.—Harold Edward Bender, Hubbard, Oreg., and Alice Mae Garber, Woodburn, Oreg., by Chester D. Kauffman, assisted by Edward Kenagy, at the Zion Church, Hubbard, Aug. 3, 1951.

Gascho—Bontrager.—Mahlon Gascho and Miriam Bontrager, both of the Fairview, Mich., congregation, by Willard Bontrager at the Fairview Church July 18, 1951.

Kauffman—Nofziger.—Fred Kauffman, Albany, Oreg., congregation and Velma Nofziger, Fairview congregation, Albany, Oreg., by George M. Kauffman at the Chris Whitaker home July 29, 1951.

Kenagy—Hartzler.—Earl D. Kenagy, Albany, Oreg., and Evelyn Hartzler, West Liberty, Ohio, by Nelson Kanagy at the Oak Grove Church, West Liberty, July 15, 1951.

King—Plank.—Donald King, South Union congregation, West Liberty, Ohio, and Mary K. Plank, Bethel congregation, West Liberty, by Newton S. Weher at the Bethel Church Aug. 8, 1951.

Miller—Kandel.—Allen Miller and Ferne Kandel, both of Millersburg, Ohio, at the home of the officiating bishop, D. D. Miller, July 17, 1951.

Myers—Miller.—Paul Dale Myers and Pauline Miller, both of the Howard-Miami congregation, Amboy, Ind., by Chester C. Osborne at the home of Vernon Schrock July 20, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Coward.—John Landis, son of Kenneth and Elsie (Williams) Coward, was born July 22, 1951; died July 28, 1951; aged 6 d. Surviving are 2 brothers (Carl and O.M.), 2 sisters (Kay Frances and Wanda), and 3 grandparents (Mr. and Mrs. S. M. Coward and O. L. Williams, all of Knoxville, Tenn.). Funeral services were held at the Knoxville Mennonite Mission, in charge of William Jennings.

Gingerich.—Adys, daughter of John W. and Elizabeth Smith, was born near Marion, Ind., July 14, 1891; died at her late home in Kalona, Iowa, July 22, 1951; aged 60 y. 8 d. Death was caused by cancer, after six months' confinement to bed. In 1910 she graduated from the Marion General Hospital School of Nursing, Marion, Ind. She followed the nursing profession until her marriage to Rufus Gingerich Feb. 29, 1920. From that time they made their home in Kalona, Iowa. She accepted Christ in her youth and sealed her vow by baptism. After moving to Kalona she united with the East Union Mennonite Church, of which she was a faithful and devoted member until death. Surviving are her husband, 3 sisters (Mrs. E. J. Ashbaugh, Oxford, Ohio; Mrs. Bertha

Cummings, Oklahoma City, Okla.; and Mrs. Dessie Hays, Marion, Ind.), and a large number of friends. Her friendly and unassuming manner won for her many friends. She was a lover of nature, especially flowers, and did much traveling at home and abroad, with her husband. Funeral services were held July 24 at the East Union Church. Burial was made in the Gingerich Cemetery. D. J. Fisher and John Y. Swartzendruber officiated.

Hostetter.—Martha Jane, daughter of Christian M. and Betty (Lehman) Hostetter, was born near Mountville, Pa., Sept. 11, 1948; went to be with Jesus March 15, 1951, at the home of her uncle and aunt (Mr. and Mrs. Milton H. Lehman), Conestoga, Pa.; aged 2 y. 6 m. 4 d. Death followed an illness of three weeks, caused by leukemia. When she was six months old the family moved to Alabama, where they have lived since. Surviving are her parents, 3 sisters (Betty Christine, Doris Jean, Lois Ann), 4 grandparents (Mr. and Mrs. Walter S. Lehman, Mr. and Mrs. John C. Hostetter), her great-grandmother (Mrs. Hettie Myers), and many uncles, aunts and cousins. Funeral services were held at the Mountville Mennonite Church, in charge of Christian K. Lehman and John Hiestand. Text: Job 1:21. Burial was made in the Millersville Cemetery, Lancaster Co., Pa.

Kenagy.—Martha E., daughter of Levi and Barbara (Hershberger) Hostetter, was born Dec. 27, 1859, in Lagrange Co., Ind.; died July 19, 1951, at the Mennonite Home for the Aged, Albany, Oreg., after a short illness; aged 91 y. 6 m. 22 d. On Feb. 16, 1886, in Cass Co., Mo., she was married to Emmanuel L. Kenagy, who passed away at Albany, Oreg., March 31, 1927. One son (Eldon) passed away in 1938. Surviving are 6 sons and one daughter (Urie E., Levi Irvin, Amos R., of Albany; William G., Huhhard, Oreg.; George J., Glendale, Calif.; Sarah Birky and Thomas B. Kenagy, Salem, Oreg.), one stepdaughter (Melie Birky, Columbia Falls, Mont.), 35 grandchildren, 37 great-grandchildren, 2 sisters (Katie Schrock, Shelbyville, Ill.; Ida Baker, Harrisburg, Oreg.), and a large number of nephews, nieces, and other relatives and friends. The last eight months she lived at the Home for the Aged. At the age of fourteen she accepted Christ as her Saviour and was baptized in the St. Joe River in Michigan. Later she moved with her parents to Cass Co., Mo. In 1892 she and her husband and family moved to Hubbard, Oreg., where they were charter members of the Zion congregation from the time of its organization in 1893 until they moved to Albany in 1913. She and her husband became members of the Albany Mennonite Church, remaining so until death. She was much concerned for the spiritual welfare of her family. Funeral services were held at the Albany Church, in charge of George M. Kauffman, assisted by M. E. Brenneman, and at the Zion Church, in charge of N. A. Lind, assisted by C. I. Kropf. Texts: John 11:25, 26; Isa. 51:6. Burial was made in the Zion Cemetery.

McGee.—Millard Samuel, son of the late Ebenezer and Louise (Shelton) McGee, was born July 9, 1852, in Fredericksburg, Va.; died at his home in Crimora, Va., March 17, 1951; aged 98 y. 8 m. 8 d. On May 8, 1912, he was united in marriage to Betty Linhoss, who survives. Also surviving are one son (Millard W.), 2 grandchildren, one brother (Walter P., Washington, D.C.), and a number of nieces and nephews. Several brothers and sisters preceded him in death. At the age of sixteen he moved to the Shenandoah Valley. He was employed on various farms in the area, later purchasing his own near New Hope, where he continued to farm until 1945. He afterwards made his home in Crimora. He was a member of the Hildebrand Mennonite Church for many years. Funeral services were held March 19 at the Etter Funeral Home Chapel, in charge of J. H. Weaver, assisted by P. A. Burkholder. Interment was made in the Mt. Horeb church cemetery.

Weaver.—Levi, Jr., son of Levi and Mary (Kandel) Weaver, was born Aug. 20, 1949; was accidentally killed July 15, 1951; aged 1 y. 10 m. 25 d. He leaves his sorrowing parents, 3 brothers and one sister (William Daniel, Marion Dean, Leroy Eli, and Susie Lucinda), his 4 grandparents, 13 uncles, 4 aunts, and many other relatives. Funeral services were conducted at the Martins Creek Church, Millersburg, Ohio, by D. D. Miller, Warren Miller, and S. W. Sommer.

THE BOOK SHELF

A History of the Baptists, by Robert G. Torbet; Judson Press; 1950; 538 pp.; \$6.00.

Dr. Robert G. Torbet, Professor of Church History at Eastern Baptist Theological Seminary in Philadelphia, has written a history of his denomination which he intends will be used both by the general reader and by students as a textbook in Baptist colleges and seminaries. The book is carefully and thoroughly written with all of the scholarly apparatus of footnotes, appendices, and bibliography. The author is calm and objective in his presentation. He is an able recorder in great detail of events as they occurred. His book, however, could have been made much more valuable to the general reader if he had spent less time in the recording of minute detail and more in careful analysis and interpretation.

The first two chapters are devoted to the Anabaptist background of modern Baptists. In the sixteenth century Baptist and Mennonite history ran in common channels. It is interesting to note that the author does not refer in his text or footnotes to the scholarly contribution to Anabaptist history of the *Mennonite Quarterly Review*, the writings of European Anabaptist scholars, nor of Americans such as John Horsch and Harold S. Bender. He does, however, refer to the more popular account, *Glimpses of Mennonite History and Doctrine*, by John C. Wenger. Following the two chapters on the early beginnings of Anabaptism, the author devotes five chapters to the history of European Baptists and ten chapters to American Baptist history. Appendices provide a chronological table of dates of important events in Baptist history, a table of the membership of all Baptist churches, and a list of the American Baptist schools and colleges.

Mennonites will be interested that the account is remarkably free from dogmatic statements concerning the mode of baptism. The author freely admits that the early Anabaptists practiced both immersion and affusion, and that immersion was not stressed by the Baptists as the only acceptable way until about 1644. He emphasizes that the Anabaptists were primarily interested in promoting adult baptism rather than a particular mode of baptism.

Some excellent material is presented summarizing the contributions of the Baptists to Protestant Christianity. Certainly one must agree that the evangelistic and missionary fervor of their leadership was one of their greatest contributions. The story of the manner in which a persecuted minority group (both in England and America) developed into the present world-wide church numbering nearly 13 million members is an inspiring one. The author contends that this was done without the emotional excesses that often characterized work by the Methodists and Presbyterians. In the matter of evangelism, certainly the Mennonites have much to learn from the Baptists, even though purely quan-

titative measures of success are always open to question. Other valuable contributions (shared by the Mennonites) were the insistence upon the separation of church and state and the reliance upon the Scriptures as the ultimate authority for life and conduct.

In view of the complete reliance upon the Scriptures one wonders about the important deviations of the Baptists from the Mennonites upon the matter of nonresistance and the nonswearing of oaths. Except for some Russian Baptists of fairly recent times who apparently were influenced by Russian Mennonites, Baptists in general have willingly accepted military service since the early seventeenth century, both in England and America. Likewise they have not objected to taking oaths nor to participating actively in government. Foot washing and the kiss of charity were practiced by at least some Baptists as ordinances in former times. The author does not tell us when or why they were abandoned. In general, however, the author speaks appreciatively of Mennonites and even takes pains to record certain significant points in Mennonite history.

This reviewer completed the reading of Torbet's book immediately after reading Bainton's life of Martin Luther (*Here I Stand*) and for that reason he could scarcely avoid a general comparison of style and effectiveness. Torbet has written a useful book that may enjoy a superficial reading by a number of people and a laborious reading as a required assignment in college classes. It will be a delight to only a very few of the select. In comparison with Bainton it seems ponderous and dull. Why can't more history be written with the drama and human interest which is so characteristic of life as it really is?—Carl Kreider.

Mawal, Jungle Boy, by Mrs. Gordon H. Smith; Moody; 1947; 60 pp.; \$1.00.

This interesting missionary book contains the story of a jungle boy in French Indo-China—but the lad is neither French nor Chinese nor Indian. He belongs to the brown-skinned Raday tribe, living in the hills of southern Annam.

The first eight chapters tell about the boy's life: how he made kites that sang, spun tops with his heels, played with his pets; how he helped to farm and to weave, and how he went hunting.

The last five chapters are the story of Mawal's trip by elephant-back to Banmethuot—the trip which changed his life.

"Mawal, Jungle Boy" is well illustrated—the sketches were all made by the author, who is a missionary today in French Indo-China. It is obviously written for younger readers, but there is no one who would not profit from reading it.

This book would be a worth-while addition to any Sunday-school or family library, and would make a fine gift for birthday or Christmas, or for Sunday-school teachers to present to their pupils as an award.

—Clara Lehman Hershberger

He who would enjoy a quiet conscience must lead a quiet life.—Chesterfield.

ITEMS and COMMENTS

The Christian Reformed Church with 155,000 members throughout the United States and Canada has named Grand Rapids, Mich., as its official headquarters and will spend \$100,000 in developing headquarters offices there. Grand Rapids is the home of Calvin College and Calvin Seminary, both operated by this denomination.

* * *

The Southern Baptist Convention is no longer strictly southern. For at its recent meeting in San Francisco the convention admitted the Alaska Baptist Convention into its membership. Southern Baptist territory now includes 23 states and Alaska.

* * *

The Lutheran Church and their synod has set aside \$750,000 to produce a television program. This is by far the largest expenditure for television by any Protestant denomination.

* * *

Speaking to the General Assembly of the Presbyterian Church in the U.S.A., Dr. Julian Price Love, Professor of Biblical Theology at the Louisville, Kentucky, Seminary, said that militarism is "the greatest enemy of the present age." He called upon all Christians to "join hands within the church to renounce once and for all the whole militaristic method as a way of trying to solve the modern problems of the world." The church, he said, "can never meet the whole militaristic spirit except by challenging its youth with a greater heroism and a more complete devotion. . . . If the nation erects into a privileged class men who wear a uniform, then we shall only repeat what Hitler's Germany did and what the Japanese military did and we shall find, nay, we are already finding right here in America a setting aside of a professional military as a particular class because we feel more secure, and that is producing a dominance in our own American life of one kind of thinking."

* * *

A recent survey among Episcopal ministers in Michigan shows that the average clergyman in that group travels 13,400 miles annually in his automobile. Church business accounts for eighty to ninety per cent of the total driving. Ministers in small towns and rural areas were found to be particularly dependent upon their automobiles. One clergyman who reported an average mileage of 22,000 miles a year pointed out that urgent sick calls often take him many miles to distant cities.

* * *

Fewer than half of the nation's 600,000 elementary school teachers are college graduates. The National Conference on Teacher Education and Professional Standards was recently told that ten per cent of the teachers now in the schoolrooms are a definite educational menace. During the next ten years the elementary school population will gain about

A new book on nonconformity

Separated unto God

By John C. Wenger

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Maintaining Christian Simplicity in a World of Organizations
Christian Simplicity in Worship
Stewardship and Mutual Aid in the Christian Brotherhood
The Christian and the State
The Life of Love in the Industrial World
The God-centered Life

FROM THE INTRODUCTION

"This book meets a great need in Christendom at large. In a day when Christian faith is thought of pretty much in terms of verbal commitments and generalities, it calls Christian professors to a walk that fits our creeds. To be a Christian is not only to say, but to do. The one who is separated unto God must in logical consequence be separated from the world. Biblical principle, and not mere social approval, must govern his daily living. In this volume the Anabaptist ethical emphasis is presented to a Christendom in which every man does pretty much that which seems right in his own eyes.

"... It will help us to develop and to hold Christian standards of life and conduct in a time when worldliness of every kind is trying to batter those standards down. It will clarify the issues in a day when we have difficulty in distinguishing between eternal principles and changing applications" (Paul Erb)

FROM THE AUTHOR'S PREFACE

"The primary emphasis in this study will be an attempt to bring before the reader the main passages of Scripture dealing with the subject of nonconformity, together with an attempt to apply those principles to our contemporary world. It will therefore be basically a Biblical study. Secondly, however, there will be an attempt to bring also to the reader something of the story of those Christians who have attempted to maintain through the centuries a witness to the spiritual separation between the church of Christ and Satan's world.

"I have also made an attempt to think through and to organize the material pertaining to nonconformity for the sake of greater clarity of presentation. I have attempted to put down in writing the essentials of the position adopted originally by the Anabaptists over four centuries ago, and as developed and augmented by the Mennonite Church and its sister bodies both in their oral and written teaching programs since that time."

Result of Resolution Passed by the Special Session of Mennonite General Conference in 1944

"Inasmuch as we need a comprehensive treatment and exposition of the doctrine of nonconformity to the world to indoctrinate and enlighten our people better on the Bible teaching on this subject, and to show its application to conditions as we find them in the world today, we recommend that the General Problems Committee and the Publishing Committee of the Publication Board work together in securing a writer and in supervising the publication of such a book" (See Appendix 6).

A book for every Christian; 331 pages, \$3.50

Mennonite Publishing House, Scottdale, Pa.

1,000,000 pupils, which would require 30,000 additional teachers. According to present prospects these teachers will not be available, and incompetent and untrained people will need to be hired. With all our emphasis on Christian Day Schools, there is still a great opportunity for our young people to prepare to serve in the public schools.

* * *

The Church of the Brethren in its annual conference at San Jose, Calif., reaffirmed its historic stand as a peace church. The conference voted to extend its volunteer service program. It was decided to extend to members of other evangelical denominations the privilege of participation in the traditional Brethren love feast and communion. The delegates tabled, however, a report which would have permitted local congregations to accept members from other denominations who have been baptized in a way other than by threefold immersion. The new moderator

of the denomination is Ralph W. Schlosser, a professor at Elizabethtown College.

* * *

The Census Bureau has announced that the population of the United States increased 3,000,000 during the past year. The growth of our population is outrunning the estimates of the experts. For one thing, we are living longer; the average duration of life has increased by about four years during the past decade. And then the birth rate is considerably higher than was expected.

* * *

Sir Edgar Sanders, director of the British Brewers' Society, said in a speech, "The chief

customers of the public house today are the elderly and middle-aged men. Unless you can attract the younger generation to take the place of the older men there is no doubt that we shall have to face a steadily falling consumption. . . . We want to get beer drinking instilled into thousands, almost millions of young men who do not at present know the taste of beer."

* * *

From 70% to 95% of the people who till the soil in India do not own any land. Reform has been promised by the party in power in India. Progress is being made, but land reform is one of the greatest hazards of the new republic.

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MENNONITE BIBLICAL SEMINARY

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLIV

TUESDAY, AUGUST 28, 1951

NUMBER 35

Jesus' Hands

BY GRACE MOYER

They lingered at my desk after the others had gone, a group of children bubbling over with the excitement of our Tuesday Bible Club's gala closing. Many questions remained to be answered.

"When will we have Bible Club again? Not until school opens next fall? Oh, that's a long time to wait!"

"Will you have new stories when we come again?"

"May I keep on memorizing my Bible verses and say them to you during the summer?"

"Do you really like the picture we bought for you? Bobby thought we should get the one of Jesus holding the little lamb, but we all liked this one better."

This last question brought our attention again to the framed print of Christ in Gethsemane that stood on my desk. With a lump in my throat I assured them it was the most beautiful picture I ever had. It would remind me many times that Jesus is always praying for me, and for them, too. My mind wandered momentarily to all the candy and ice-cream cones they had sacrificed to bring this gift. I was brought back sharply to reality when a little girl said, "I think your hands look just like Jesus' hands in the picture."

What did I answer? I don't know, for the comment startled and embarrassed me. In a few minutes they had run off to their homes, and I was left alone with the picture and with these hands. Quizically I looked at them. Why did she think they looked like Jesus' hands? Probably because they were clasped on the desk while we talked. Yes, I admitted they looked neither dainty nor feminine. They were larger than average with fingers a bit too long when I tried to buy gloves. The duties of housework and nursing had made them strong, for the joints were heavy, the palms calloused. Perhaps they did resemble the clasped hands of Jesus in the picture.

Jesus' hands—a new conviction gripped me as I looked at them again. They were Jesus' hands, not in a physical sense, of course, but in the sense that the hands of believers are the only hands Jesus has to do His work today. That

must be what Paul meant when he wrote to the Romans, "Yield yourselves unto God . . . and your members [these hands] as instruments of righteousness unto God." They are God's tools, and they should be busy doing God's work.

With my Bible opened to the Gospels, I began searching. Hands that belong to Jesus should be doing the work Jesus did in His earthly ministry. He testified of Himself, "The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." What were these works that occupied the hands of Jesus, testifying to the people that He was the Son of God? I must know them, that my hands might be similarly occupied.

The hands of Jesus did not discriminate. Early in His ministry a leper sought His help. The sick man had been shunned by society because his touch meant defilement and death. But the hands of Jesus touched the foul flesh of the leper, and His touch brought health and cleansing and new life.

Wherever Jesus walked, the crowds came thronging, bringing the sick. His hands expressed the loving compassion of His heart as they ministered in healing. The fever departed from Peter's mother-in-law when Jesus took her by the hand. He placed His hands on blind eyes, and they went away seeing. His fingers touched the ears and tongue of the deaf mute, and he heard the voice of the Lord and praised Him with his lips. For eighteen years a woman had suffered until her body was bent almost double with the crippling pain. Jesus touched her, and her twisted body straightened, her pain was gone. In the midnight hour of His earthly life, facing the agony of the cross, Jesus paused to bring healing to His enemy. The passionate Peter had swung his sword wildly toward the advancing soldiers in the garden, and had cut off the ear of the high priest's servant. Jesus rebuked Peter's use of force, and His touch brought healing to the wounded man.

The disciples bristled with reflected importance when the religious leaders of the Jews sought out Jesus to hear of His amazing works. But when parents came bringing their children, the disci-

ples tried to send them away. Why should they bother the Master?

"Only let Him place His hands on them," pleaded the parents. "We seek His blessing, that our children may know His touch."

When Jesus heard it, He was displeased, and He spoke sharply to the disciples. "Let the children come," He said. "Don't you know that only the childlike in spirit shall receive the kingdom of God?" But when He turned to the children, His face was gentle once more, inspiring their confidence. He gathered them into His arms, and placed His loving hands on them, and blessed them.

A storm raged on Galilee one night as the disciples slowly guided their boat through the tossing waters. Jesus had stayed behind on the shore. But they gasped in fright as they saw His figure approaching on the waves. Impetuously Peter cried out, "Lord, if it is really you, and not a spirit, then let me come to you on the waters." His faith carried him for a short way, but fear of the wild winds and waves made his faith falter, and he began to sink. The strong hand of Jesus reached out to grasp Peter as he floundered. With his hand in the hand of Jesus, Peter walked safely to the ship.

The hands of Jesus found many me-

Taking Time

BY NORA OSWALD

Jesus took time to look back.

*She had touched His garment;
He paused on His hurried track
To help someone in torment.*

Jesus took time to look down

*To bless the children on the street.
His disciples thought in terms of re-
nown,
But He stooped to wash their feet.*

Jesus took time to look up

*To God for courage and strength.
He knew that He needed the Father's
help
To establish His kingdom at length.*

Jesus took time to look ahead,

*Though the future was very grim.
The multitudes had to be fed
Ere the cross overtook Him.*

Hesston, Kans.

nial tasks to do. When the hungry multitudes were too far from home to return for their evening meal, His hands divided a small boy's lunch, and He fed them all. At the Last Supper He rebuked the greedy self-seeking of His followers when He girded Himself with a towel and knelt to wash their feet. Even after His resurrection, those scarred hands built a fire and prepared a breakfast by the seashore for the fishermen-apostles.

How strange that the only words written by the Lord's hand were not recorded for us to read. He wrote those words with His finger on the sand, that the self-righteous accusers of a wicked woman might read. Whatever He wrote, it caused the accusers to slink away shame faced, leaving the woman alone with the Lord. With infinite mercy, Jesus forgave her sin, and sent her away to sin no more.

Again the hands of the Lord condemned evil, but with a greater vigor. He made a scourge of small cords and drove the sacrifice animals from the temple court. He overthrew the tables of the money-changers, scattering their riches over the marble floor. His hands were strong and merciless against those who would not repent of their wickedness.

What busy hands they were—hands busy with their ministry of healing, but pausing to rest in blessing on the head of a child—hands reached out to raise the despairing and doubting—hands that served His followers in the lowliest tasks, but raised high in protest against the corruption of His day. My hands—how can they be like His? These hands are human, still fumbling in weak error. Where will they receive power to perform the righteous loving tasks which occupied the hands of the Master?

I looked again to the picture before me, and the pictured hands were not busy, but clasped in quiet submission. Jesus was looking up into the face of the Father and His lips were praying, "Not as I will, O Father, but as Thou wilt." In all my reading I had overlooked the secret of His life with God and His power with men. The hands of Jesus were praying hands!

Those hands were divine; mine are human, apt to sin as they move in obedience to my mind and heart. Then the need for praying hands becomes imperative. For as I will to do His will, He possesses hands, thoughts, and desires. Then I, too, will see the human needs about me, and my hands will have the power

to meet those needs because the compassion of Jesus fills my heart. They will reach out in love to Joey with his dirty shirt and face and his long matted hair. The children in Bible Club will be drawn by a love far greater than my human love. My hands will strengthen and encourage the friend whose faith is threatened by the waves of despairing circumstance. Losing their impatience, they will become gentle in ministering to the sick. They will be raised protestingly against the evils that snatch at our young people. And in the endless routine of cooking and cleaning, washing and mending and ironing, my hands will do their work faithfully, for they are still Jesus' hands, doing each task faithfully as unto the Lord.

With Bible stories, pictures, songs, and object lessons, I taught these children in Bible Club. But they preached the greater sermon and left this picture as its object lesson. I look at it daily and their words remind me, "Your hands are Jesus' hands."

Allentown, Pa.

How High Is Your Goal?

BY STANLEY SAUDER

"I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

Paul was a zealous man, a man with vigorous ambitions. Because of this God saw in Saul a mighty soul-winner, if only he would experience regeneration. This alert zealotry is also seen in Paul's conversion on the road to Damascus when that bright light struck him down blind and he saw in a visionary experience the face of Jesus whom he was persecuting. Immediately upon hearing the words of Jesus he cried out, "Lord, what wilt thou have me to do?" The Word says that after he was filled with the Holy Ghost and baptized, straightway he preached Christ in the synagogues that He is the Son of God. Acts 9:20.

What was Paul's goal? The mark toward which he strove was to preach Christ and Him crucified and the prize before him was heaven for all he could win for Christ. In thinking of Paul's goal we would not want to overlook the strenuous efforts and hardships he endured to establish Christian churches. How hard do we press toward the mark? "For I could wish that myself were accursed from Christ for my brethren"

(Rom. 9:3). We must picture here nothing less than complete self-denial on the part of Paul. Maybe we should call it a consecrated goal brought about by a real burden for the lost in Israel. We, like Paul, have a heavenly calling which we dare not overlook. The children of Israel were commanded to love the Lord with all their heart, soul, mind, and with all their strength. Mark 12:30. Paul mightily convinced the Jews that Jesus was the Christ. Acts 18:28.

It is only as we deny self that we become fit subjects to serve Christ. As long as we nourish and indulge in the desires of the old man we cannot live a victorious Christian life. We are not saved only to worship Christ, but also to serve Him by following His example and teachings. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40). Joshua did not say as for him and his house he would go to church, or sing in a choir, or belong to a club, but he did say, "We will serve the Lord."

Barnabas exhorted the church at Antioch that with purpose of heart they might cleave unto the Lord. Our purpose is to win souls for Christ. Every soul that is not saved is doomed for eternal destruction. Oh! that Christians might pray for an awakening to a greater burden for lost souls. I fear too often our purposes are good positions where we get publicity and fame. We should engage in personal work, tract work, mission work, and church outposts. This takes purpose, time, and effort, a real born-again experience and consecration to have such a pressing burden. Perhaps if we would live a bit more moderately, we would have a little more time and effort left to look around and observe the needs right in our midst and about us. I am sure we would see spiritual, physical, and financial needs. It is a known fact that ministering to these latter needs in love first is a good procedure and many times opportunities arise for a spiritual ministry. Paul says in Col. 3:14, "And above all these things put on charity, which is the bond of perfectness." "Where your treasure is, there will your heart be also" (Luke 12:34). Jesus also said in John 14:12, "He that believeth on me, the works that I do shall he do also."

Zurich, Ont.

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God.—Pascal.

GOSPEL HERALD

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EDITORIAL

The Minister of Music

What is the job of our song leaders? Some of them become literally ministers of music to the congregation, serving as leaders and instructors in a manner comparable to the work of the minister of the Word. They magnify the office to which they have been called by taking their work seriously and giving their very best effort to it. They consider their call to be from God, and will not stint their task.

Others there are who seem scarcely to care what their job is. They follow precedent with no variations or improvements. They leave the congregation where they found it so far as taste and musical performance is concerned. They lead no one into the understanding of our great hymns; they do not teach the congregation any new ones. They seem to feel no responsibility to teach musical skills to the children and young people. They can't even find time to attend a music conference to improve their own understanding and technique. They are simply choristers who lead one song or more each week as they are called upon to do so.

Some of this is the fault of the church leaders. They do not see to it that properly qualified people are put in charge of the service of song. They do not define the duties of the song leaders, nor give them a chance to plan the music program with the ministers. Some choristers perhaps are criticized when they do try to take some steps for improvement.

Probably none of our congregations have created the office of minister of music. Most of us merely elect or appoint a church chorister and a Sunday-school chorister. At some places there is a panel of song leaders who seem to hold a sort of lifetime lease on the song-leading function. The exact form of organization may not be important. What is essential is that we consider our church singing important enough to appoint to its leadership people who have the spiritual and musical qualifications for the job, and see to it that these people be given a well-defined assignment and an opportunity to carry out that assignment in the best possible way.

They should be given encouragement to secure the necessary training and help.

And the song leader must appreciate the size of his responsibility. He must recognize that in the long run the singing of the congregation is just what the song leader makes it. If they can sing only a few songs, it must be because the leader has not introduced them to a greater range. If they sing incorrectly, it must be that they have had a poor teacher. If they sing lifelessly, the leader has lacked aggression. If they sing without interpretation and variation, the leader has probably just given them the opening pitch and let them go. If they sing without spiritual understanding and without a worshipful attitude, must it not be that the song leader has not put spiritual dynamic into his leading?

Women who may have the responsibility of leading the singing of children have a special challenge. For they have the singer at the time when he is doing most of his learning, both in techniques and attitudes. The kind of songs used is tremendously important in the development of appreciations. The natural beauty of the child voice can be either enhanced or ruined, according to its handling. The knowledge of God may be effectively taught through hymns and songs.

As a church we have a great musical tradition to maintain in our congregational singing. We have young people who will be glad to make church music their chief concern. Cannot we manage to use their interest and talent in the great ministry of song?

I Can't Sing

"I can't sing," says one, as he refuses your offer of a hymnbook. That may be true. There are a few people who through accident or disease have lost the power of vocalization. There are also a few monotones who because they can't hear pitches have never learned to produce them. There are also people whom nobody ever taught to sing, and so, although potentially they are singers, actually they are not. And then most of us may at times be unable to sing because of colds. However, we hope we may be forgiven the suspicion that sometimes

when people say they can't sing, they really mean that they don't want to.

What should a non-singing member of the congregation do while the rest of the congregation are singing? Presumably he is in church because he is a worshiper. The fact that he cannot sing need not keep him from worshiping. The music of the hymn is not the hymn. It is simply the artistic medium through which the words of the hymn express themselves. The hymn is a poem, which means something apart from the music to which we sing it. Why, then, should the non-singer refuse to open a book, simply because he cannot sing? Surely he can read, and perusing the lines of the hymn which the congregation is singing can be a real worship experience to him. Of course he may just listen to the words, but the chances are he will be more actively engaged in worship if he has the book open. Certainly there is no excuse for one's gazing vacantly about just because he does not know a tune. One to whom the tune is new will be listening and trying to learn.

Earl Harper is probably correct in saying that only God has a right to listen to congregational singing. In some sense even the non-singer may be a participator. And so, "All together, let us sing."

A Migrant Mentality

Referring to the fact that from 1940 to 1947 one half of American families moved once, and forty per cent moved across state boundaries, a writer in *Theology Today* speaks of "a migrant mentality, a generation of people who 'sit loose' in any community." This situation is of special interest to the church because of the problems it poses for evangelization and for church building. Many church members when they move do not transfer their church membership. One pastor told us that several hundred of his members live at various places throughout the nation, but keep their membership at the old home church for sentimental reasons. It is obvious that such people can't be living a very active church life where they are. For all practical purposes they become people with a church preference rather than people with a church home.

One can understand that sometimes a person's work can take him to a community where there is no congregation of his affiliation. For conscientious reasons he retains membership in some dis-

tant congregation. Such a situation ought to be only temporary. One ought not to accept employment that takes him away from the church circles where he prefers to work. Certainly it is not good for oneself and one's family to be only an occasional visitor at the church where they belong.

The Mennonite Church, with its closely knit communities, may not have so large a problem in this matter, but tendencies bring it to us increasingly. With greater acquaintance through travel and other contacts, there is much intermarriage between communities, and much moving about. The inability to find homes and employment in older communities drives people to whatever frontiers may be left. Here they may fail to establish new churches, or to affiliate themselves with churches near by. We have lost many members in that way.

Every Christian, it seems to us, should want to be one hundred per cent active in the church of his choice. Attendance without membership implies reservations that seriously hinder effective service. Live where there is a church of your choice. And then become a member of that church, with all the benefits and obligations which that membership involves.

The Essentials of a True Witness

BY SANFORD C. OYER

The idea of witnessing or evangelizing is not new to Christians, for it is approximately two thousand years old, but it is taking new strides in modern Christianity. While the idea may be new to some and the experience of actually carrying the Gospel may be new to others, it is the old, old story but is ever new to those whose hearts it reaches. Each time the Gospel touches a new heart it brings reviving experiences to the bearer and also many new challenges to spread it farther.

The young people of our day as never before are being faced with its challenges and the urgency to carry its message to the lost. Many groups are bursting forth with varying attempts to spread the message of the saving power of our Lord to those who are in urgent need of a Saviour.

Christian young people are faced with many perplexing ideas as to what witnessing includes and how it should be carried out. Should I participate in street meetings, distribute tracts, join the local Youth for Christ organization? Should I speak to an individual personally about his soul even if I do not know him? Is silent witnessing enough, or is it ineffective?

It seems clear that no one needs to ask, "Am I to be a witness?" "Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me" (Isa. 43:10). If God spoke these very words into our ears, the message would be no clearer than it is in His Word. Numerous times in the New Testament Christ points out very clearly the same thought.

In order to be an effective witness the individual must have a clear understanding of the characteristics and essentials of a true witness.

We may feel that we are witnessing because we help some soul-burdened leader in a mission Sunday school teach Gospel stories or because we drive fifty miles to a Youth for Christ meeting and help in the services where some inspiring preacher brings a soul-stirring message. In such experiences we can be effective if we have a knowledge of Christ and the power of His resurrection and a related experience within ourselves. Effective witnessing goes beyond participation in mass movements. We must be able to testify to the things Christ has done for us and have a burden for the condition of individuals outside of Christ. We ought to be ready at any moment to take our Bible and point out to a lost soul the plan of salvation.

Participation in some organized effort is fine and often brings the individual to the place where he can see the need for evangelism, but this should not become an end in itself. Often we become so impatient and feel that we must be in a large public meeting where Christians are praying, sinners confessing Christ in groups, and visible results are at hand. This is by no means wrong, but it is not necessarily effective witnessing.

We have the example of Philip who was carrying on effective evangelistic work in Samaria when the Spirit called him to go down to Gaza in the desert. There he found a man and led him to a saving knowledge of the Lord. Imagine that Billy Graham is engaged in evangelistic work in New York City where hundreds are finding Christ each evening. All of a sudden he announces that the meetings will be discontinued until later notice, and he leaves for Death Valley. Without thinking that the Spirit of the Lord may have called him, many well-meaning Christians would probably call him a slack, negligent, lax, remiss sort of individual.

Modern Christianity does not always realize the real source of power of the witness. The Holy Spirit must be our guide. If our efforts are not prompted by the Holy Spirit we are not likely to be successful. Yes, we pray for guidance, but when the Spirit would move us we have our course set. If the Spirit beckons us to some meager little place, what is

It Happened —

TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Aug. 26, 1926)

We have just closed a week's evangelistic meetings [Columbia, Pa.] . . . Twenty-seven souls were willing to confess Jesus as their personal Saviour. . . Bro. [J. C.] Clemens . . . preached the Word with power.

On Sunday, Aug. 22, the new church building is to be dedicated at Pinto, Md.

Upon the examination of our courses of study and the inspection of our equipment and character of the instruction given, the State Board of Education has accredited Goshen College for training high school teachers. . . .

Bro. M. B. Miller from Grantsville has organized a singing class of 50 or more members here [Springs, Pa.] . . .

Moderator for next conference [Alberta-Saskatchewan], H. J. Harder.

(From GOSPEL HERALD, Sept. 2, 1926)

. . . one third of the manuscript [Church Hymnal] is now in the hands of the platemakers . . . It will require about six months to get the plates completed and then the work of printing and binding will require several months more. . . .

At the home of Bro. and Sister J. L. Collier on . . . Aug. 15 at Carver, Mo., their daughter Naomi was united in marriage with Pre. Jesse B. Martin of Waterloo, Ont. . . .

our reaction? We may have all sorts of ideas why we should not go there. It is probable that the reason more sinners are not saved is not only because the natural man is not interested in spiritual things, but also because Christians may hinder the Spirit from using their resources in the best possible way.

If we do not have the expected results, shall we say we are using wrong methods? We must constantly check ourselves with the Holy Scriptures. God has promised that His Word will not return unto Him void. When a series of meetings is held without the visible results we expected, we cannot conclude that the evangelist's ministry is valueless. We must have faith and patience. The Scripture teaches both. A true witness needs to exercise them.

An effective witness must have a loyal adherence to the Holy Scripture. Daily study and meditation are essential. The witness can well afford to spend much time in prayer. In the Scripture the witness will find the true course and

chart for his life. With a complete submission to the Word of God and the power of the Spirit the witness can and will be most effective.

The life and character of an effective witness must clearly reveal a practical knowledge of Christ within the witnesser. Many times we as Christians try to deal with a lost person's sins and because of lack of tact and inconsistencies in our own lives we not only fail to bring the individual to Christ but make spiritual matters even more repulsive to him. The New Testament evidences that the inner life of the witnesser is very important. We must learn to know the principles that Christ set forth and make them live in our daily conduct. This is not to say that if a person does these things all will be easy. Christ warned us that the world would hate us, but it hated Him before it hated us.

Is a good life and character enough? By this we can avoid to a large degree the resentment and hatred we would receive by speaking to people about salvation. God does receive glory from clean Christian lives, but is that alone effective witnessing?

God glories more over the lost soul that is found than over the ninety and nine who are already in the fold. One cannot say that a silent witness is not good or is wrong, but does it reach the needs of man today? There was a time when it was very valuable and there are circumstances today where it may be. It seems, however, that in our modern society it has lost its usefulness. Take, for example, your two neighbors. One is a vile sinner who does all sorts of abominable evils. The other is a man of high moral character; everything he does is right, but he is not a Christian. You are a "silent witness" Christian. Which man will come to Christ by your example? The rampant sinner looks at the moral man and you. Which will attract him? The moral man looks at the sinner and you. He may remark that he is not like the sinner and that he is as good as you. Unless you speak forth the message of the Gospel it is doubtful that either will find Christ through your life.

There are areas such as the slums where the silent witness is noticed and affects people's thinking. How far would Christianity be spread today if all the disciples of Christ had been only silent witnesses? You and I might be pagans today.

We must conclude that in order to be an effective witness today we must be Christians of high moral character, worthy of respect by sinners, thoroughly committed to the teachings of Jesus Christ and the leading of the Holy Spirit. Realizing the blessedness of the salvation we have and the need which the hell-bound sinner has will result in the boldness of the apostles to speak of the saving power of Christ.

Goshen, Ind.

Peace, Peace, When There Is No Peace

By CLARENCE RUTT

[A contest oration delivered at E.M.C.]

No sooner does the rumbling of cannon and screaming of shells die down, than magic peace-producing formulas once again become popular. God bless every effort for peace that is sincere, but are the methods being considered today basic enough to cure this blighting cause?

Some say ignorance is the cause of war. If only we could get the people to see the facts, peace would settle over the troubled world like a calm. But our education and knowledge is rapidly increasing, and the brief lull between each war is rapidly decreasing. Our technical knowledge has spearheaded far beyond our moral capacity to control it and the gap between the two is ever widening. No, when a man asks, "Am I my brother's keeper?" it is not because he does not know, but because the voice of his brother's blood curses him from the ground. Man's depraved nature can never be changed by training.

Others say we need economic equality. When a country no longer has enough natural resources to support itself, there is no alternative but militaristic imperialism. But how would this economic equality be brought about? Our own Secretary of Agriculture, Brannan, tells us that a billion people, half the world's population, are undernourished, and at the same time we Americans stuff our stomachs and overfurnish our homes to relieve our bulging pocketbooks. Unregenerated people are just too selfish to even think of voluntary economic equality. And in a democracy it cannot be brought about by legislation. So that is futile.

The Afterglow

By CORA M. NICODEMUS

*I paused at the close of a midsummer day,
As the long, evening shadows drew nigh,
To watch the soft light of the sun's ling'ring
way
Spread its radiance over the sky.*

*Light is not gone when the sun sinks to rest,
For its rays are reflected, and show,
In the mellowing light of the far, golden west,
A beautiful, soft afterglow.*

*And I thought as I looked at its beauty divine,
When a good life is ended, I know,
There must likewise a radiant influence shine,
The gleam of a soul's afterglow.*

*When the sun sinks to rest in your life and mine,
And we've ended our journey below,
Then the deeds we have done, the light we've
let shine,
Will reflect in our life's afterglow.*

Newton, Kans.

The most frequent and celebrated proposal is preparedness for war. If we are ready for war and not caught off guard, then other nations will not be tempted to attack us. And so we build armaments. Our neighboring countries now need to arm themselves a little more. Now we need additional defense and the race is on—to where? It's awful, but surely to the bottomless pit. No, if preparedness would prevent war, there could not have been a war in Europe since Napoleon. Only an ignoramus would expect peace by preparing for its opposite.

In 1919, world government surely seemed to be the answer. Enthusiastic statesmen set up the League of Nations as a final solution. History books spoke about the dawn of peace. But this dawn was darkened by the gathering black clouds which suddenly broke into the storm of the second total World War with its annihilation of millions of lives, destruction of billions of dollars of property, and unmeasurable grief. Already the clouds have lowered for World War III. "Why do the heathen rage, and the people imagine a vain thing?"

And then the Christian Church, dozing as a whole, is at last awakened by the cries of the dying, the maimed, the refugees, the prisoners. She stirs herself to provide a remedy which she feels responsible to give. She tries to speak, but her voice is weak with inconsistencies, hoarse with compromises, doped with the defilement of the world. Her faltering assertions are mocked and considered bunk by realistic politicians, because she has been warning herself by the enemy's fire, first approving, now using the very techniques she professes to condemn.

Consequently, our problem is to prove the way of love to Christendom itself, which is founded upon love, rather than to a non-professing world. How about us as a denomination? Indeed, we have hitched our wagon to a star, but the road to be traveled is a little more difficult to survey. With 30 per cent of our young men drafted in World War II joining the armed forces and an additional 10 per cent joining under the flimsy camouflage of noncombatant service, it's high time to strengthen our position.

We look accusingly at other denominations and frown at the way they preach peace during peacetime and lay aside the doctrine during wartime as being impractical then or superseded by patriotism. In contrast to this we let our nonresistant position weaken during peacetime by neglecting to teach and practice it fully and then when war is declared, we frantically get our nonresistance out of cold storage and find it miserably stiff and unprepared to stand up in the rigors of wartime.

Another reason why we should hang our heads in shame and prostrate ourselves before God is for not carrying this witness, this Gospel, into all the world. Too many times when we should

Pacific Coast Conference Report

Condensed Report of the Twenty-ninth Annual Mennonite Conference of the Pacific Coast District, held with the Fairview congregation, Albany, Oregon, June 6, 7, 1951.

Officers: Moderator, E. S. Garber; Assistant Moderator, Fred J. Gingerich; Secretary, Paul W. Miller; Treasurer, Willard L. Stutzman.

Committees: Resolutions—Marcus Lind, M. S. Snyder, Paul M. Roth; Nominating—N. A. Lind, J. E. Slatter, Jonathan C. Zook, M. E. Brenneman, Daniel F. Shenk.

Recognitions: Ordinations—Minister—Oscar Wideman, from Sheridan, for the Rock of Ages Rescue Mission, Portland. Deacon—Glen Birky, for Sweet Home, Oreg. Visitors—Paul M. Roth, Mason-town, Pa., representing Board of Education, General Mission Board, Publication Board, and the Commission; Willis R. Yoder, Mirror Landing P. O., Smith, Atl., Canada, delegate, Albert-Saskatchewan Conference; John David Zehr, Los Angeles, Calif., delegate from South Pacific Mennonite Conference. The ministry from the Harrisburg (Conservative Amish Mennonite) Church were granted privilege of conference.

Conference Sermon: Paul M. Roth. Text Eph. 3:21.

Subjects Discussed:

1. Maintaining Christian Relationships Among Workers, Marcus Lind.
2. Christian Home Ideals, John David Zehr.
3. Baptism, Fred J. Gingerich.
4. Preach the Word, Jacob D. Kauffman.
5. Love in Action, Willis R. Yoder.
6. The Draft, E. S. Garber.

Appeals Granted:

1. Sweet Home to ordain or locate a minister (Cascadia included).
2. Filer for a minister to be ordained from their congregation to serve in any area where needed for which the congregation is responsible and directs.
3. Tangent to ordain or locate minister and deacon.
4. Albany the location of a bishop.
5. Bethel to ordain a bishop.
6. Blaine to organize a congregation.
7. Tangent, permission for Henry A. Wolfer and wife to transfer their church membership from Sheridan to Tangent congregation.

Actions of Conference:

Recommendations adopted:

1. Western Mennonite School Board: that the fifth year be made optional to the student.
2. Mission Board Member: arrangements be made to present a report of this annual meeting (General Mission Board) to each congregation of the district in the near future, by the chairman of our board or someone direct and/or through each district mission board member.
3. Ministerial Committee of General Conference:

Ordinations:—That our conferences ordain only brethren to official capacity in the church who have: a testimony of salvation from sin; evident power of the Holy Spirit in death to self and resurrection to spiritual life, a personal conviction and willingness to serve in the ministerial capacity, and faithfulness to God, loyal to church with God-given ability.

Training:—That each conference district give consideration to giving definite encouragement to their ministers to secure added Christian training by providing for regional ministers' institutes and promoting specified reading or study courses annually and that congregations be encouraged to grant periods of leave to their ministers to secure added religious instruction.

Ministerial Support:—That each conference district give consideration to definite provision for promotion of ministerial support either through congregational or conference administration and that they also encourage their ministry to partial self-support but discourage ministers becoming involved in such business as will hinder their service to the Lord in their spiritual leadership.

4. Molalla Congregation: That this conference body retain the present bishop council with the three trustees of the Molalla congregation as a committee to make disposition of the funds on hand either by launching a new work or by placing the money at the disposal of this conference.

5. Fifth World Conference: That the Pacific Coast Conference send a delegate to the Fifth World Conference which is to be held in

Basel, Switzerland, August of 1952, and that the Nominating Committee present nominees on their conference ballot.

Other Business Passed by Motion:

6. The Tangent congregation was recognized as a congregation by a standing vote.

7. That the Board of Education Member be a member of our District School Board.

8. That the proposed revision of the Constitution and Discipline be studied by each conference member, notations be made of reactions and suggestions, and the proposed revision with all notations be submitted to a committee which shall give them consideration in making final preparation for its adoption at our next annual conference.

9. That we retain the present committee for this work.

Resolutions Adopted:

1. On Baptism—

Inasmuch as preaching and baptizing were enjoined by Jesus on His followers in the great commission, and again in Acts 2:38-41 those who were added unto the believers; be it

Resolved, that upon evidence of repentance and confession of faith (Acts 8:37; Mark 16:16), baptism shall be administered by pouring (Acts 1:5; cf. 2:17; Acts 11:15, 16), and that this ordinance thereby incorporates the applicant into the visible church.

2. Ministers' faithfulness in teaching—

Inasmuch as we feel the need of an inner experience of love that is prompted by God and His Word, and which flows out of every expression of the believer's life and experience; be it

Resolved, that our ministers be more faithful in teaching the all things of the Gospel, especially those things that pertain to the doctrines of nonconformity and nonresistance, and that we as a membership show our loyalty by more faithful compliance with these Gospel standards.

3. Of appreciation—

A. Having enjoyed during this conference session the fellowship and help of visiting brethren in the ministry who came to us representing sister conferences and general boards;

Resolved, that we hereby express our appreciation to Brethren John David Zehr, Willis Yoder, and Paul M. Roth for their services, giving exhortation and instruction in the Word and will of God, and that we send Christian greetings to the groups they represent, wishing them God's choice blessings as they labor in their respective fields of service.

B. We, the members of the Mennonite Conference of the Pacific Coast District, hereby express our gratitude to the Fairview congregation at Albany, Oregon, for the generous provisions made and courtesies shown during this session of conference. We are especially grateful for the new spacious church building in which we assembled these four days. The ordained brethren wish to extend their thanks for the free meals given them. In all of this we are grateful to our heavenly Father for His kind providence and guidance by His Spirit during this conference session.

Organization for the Coming Year

Moderator, E. S. Garber; Assistant Moderator, Henry A. Wolfer; Secretary, Paul W. Miller (1 yr.); Treasurer, Willard L. Stutzman; Member of Board of Missions and Charities, S. E. Eicher; Delegate to the North Central Conference, Louis C. Landis; Delegate to the South Pacific Conference, M. E. Brenneman; Member of the Board of Education, M. S. Snyder (4 yrs); Director of Relief Work, John E. Gingerich; Transportation Secretary, Ernest J. Bontrager; Publication Board, Samuel Honderich (1 yr). Member of the General Council of the General Conference, E. S. Garber (3 yrs.); Delegate to Fifth World Conference, E. S. Garber; Delegates to General Conference, Oscar Wideman, Marcus Lind, Claud M. Hostetler, Paul W. Miller.

Committees:

1. Labor Union Committee: Chester D. Hartzler (3 yrs.), G. D. Shenk (2 yrs.), Omar G. Miller (1 yr.)

2. District School Board:

Finance Committee—Fred J. Gingerich (3 yrs.), Dan Nofziger (2 yrs.), Edward Kenagy (1 yr.).

Property Committee—Lloyd Lind (3 yrs.), Max G. Yoder (2 yrs.), Milo Schultz (1 yr.)

Administration Committee—Aaron Nofziger (3 yrs.), Chester D. Kauffman (2 yrs.) Melvin Mishler.

3. Custodian Committee for Loud-speaker—Dan Stutzman, Reuben Reist, Aaron Nofziger. (Committee approved by motion)

Paul W. Miller, Secretary.

have protested against the world's evils we have withdrawn under our bushel. Oh, no, we can't testify, we're persecuted for our beliefs. But when our religious liberty was jeopardized by conscription a few years ago, we Mennonites went to Washington and pleaded with the legislators for our rights. But did we ever

speak in behalf of our starving brothers in Europe?

The worst place we fall short is in the positive expression of this twofold doctrine. When we obey Christ's commands in the area of nonresistance, we must obey Him in all areas. Refusing to be a soldier for Uncle Sam because of Christ,

demands that we be a soldier for Christ, that we dedicate our whole lives to His service. We cannot claim for a minute that we have lived up to this standard. We don't kill the Chinese because we love them. Well, if we love them, let's do something to help them.

To prove our peace testimony to both

A Prayer for This Week

Our loving Father, we praise Thee for Christian fellowship. We thank Thee for friends who live close to Thee and inspire us to lose ourselves and be drawn to higher planes of Christian life. Forgive us when we fail to nourish proper attitudes toward our fellow men and teach us the secrets of how to die to self and "in honor prefer one another." Instruct us in ways of being witnesses for Thee in all our contacts, directing sinners to Christ and encouraging fellow believers.

We thank Thee for the power of Thy love that can prevail among the brotherhood. May this power from Thee bind us together, broaden our vision, and concentrate our efforts for the building of Thy kingdom. Grant us the spiritual guidance needed for serving together in Christian love so close to Thee that we may be accustomed to Thy glory when we enter heaven to dwell with Thee. In Jesus' name. Amen.

—Dorsa J. Mishler.

the world and Christendom we must be utterly convinced of the superiority of the way of love. Of prime importance is a working knowledge of the key Scriptures. This doctrine is not merely a peripheral appendage of ethics, but it is integral to the Gospel which must be preserved as a whole.

The cause of strife and bloodshed is the devil operating through men's depraved nature. The first man born on this earth murdered his own brother, and unless men are regenerated by the indwelling presence of Christ, the last man, as well as all in between, will pattern after Cain, that villainous butcher.

The unamplified words of the lowly Jesus sitting on a mountainside saying, "Love your enemies," demand more consideration than all the great speeches in the famous U.N. conferences today. Education, psychology, economics, laws, plans, pacts, experts are needed, surely, but they are not the crux of the matter. They working alone have already been disproved. Peace will not be won by police action or the Marshall Plan, Universal Military Training or H-bomb. The prophet tells us, "Not by might, nor by power, but by my spirit, saith the Lord." By the Spirit whose fruit is love, joy, peace.

But wait a minute. It's the Christian civilized countries who have fought the world's wars. Many of the worst wars were called Holy Wars. Ever since the illegal marriage between the church and the state by Constantine, war has been

justified by its cause. Even World War II was excused by declaring one of its objectives the defense of religious liberty and then blaspheming God by praying for His help in blowing to bits some of His creatures. Lately, a bishop in a leading denomination in America commended the U.N. on its splendid police action in Korea. But that's not Christianity. Too often it's church or clergy, but never Christ. Can we catch a glimpse of the fathomless love of Christ in this passage which plumbs the very depths of forgiveness as taught by our Lord? Moody quotes Christ's farewell charge: "Go ye into all the world, and preach the gospel to every creature." Then we hear Peter saying, "Lord, do you really mean that we shall preach the Gospel to every creature?" "Yes, Peter." "Shall we go back to those Jerusalem sinners who murdered you?" "Yes, Peter, go back there and tarry until you have been endowed with power from on high. Offer them the Gospel first. Go search the man who spat on my face; tell him I forgive him; there is nothing in my heart but love for him. Go search out the man who put that cruel crown of thorns on my brow. Tell him that I will have a crown ready for him in my kingdom, if he will accept salvation; there shall not be a thorn in it, and he shall wear it forever and ever in the kingdom of the Redeemer.

"Go seek that man who struck me with the palm of his hand; find him and preach the Gospel to him; tell him that the blood of Jesus Christ cleanseth from all sin and my blood was shed for him freely.

"Go seek that soldier that drove the spear into my side; tell him there is a nearer way to my heart than that. Tell him that I forgive him freely; and tell him I will make him a soldier of the cross and my banner over him shall be love."

Dare we fall short of this love?
Harrisonburg, Va.

That "man is made in the image of God" is verified in reverse in the human-interest delights of Holy Writ. God, like His lesser images, seems to have a strong preference for beautiful women. Sarai "was a fair woman to look upon"; Rebecca "was a damsel very fair to look upon"; Rachel "was beautiful and well-favoured"; Abigail, one of King David's schemed-for wives, "was a woman of a beautiful countenance"; Bathsheba, the mother of Solomon, "was very beautiful to look upon"; Queen Esther "was fair and beautiful"; and the Beloved One in the Song of Solomon was "as the lily among thorns." Of renowned Old Testament women, only Eve and Ruth are not placed in the galaxy of fair ones.—Mary Miller.

Beware of the fury of a patient man.

Prayer Requests —

Pray for the leading of the Lord in the working out of the presidential regulations to be given draft boards concerning alternative service for IV-E's.

Pray for safe journeying for missionaries returning for furloughs.

Pray for definite guidance in the beginning of our mission work on the island of Hokkaido, Japan.

Pray for the district-wide revival campaign Sept. 4-16 sponsored by the Golden Rule Gospel Messengers, a lay organization in Ontario.

Pray for the follow-up work in these days of revival, that the lambs and sheep may be fed and the church strengthened to God's glory.

Pray for a man not in perfect health who has been doing some thinking but has failed as yet to give his heart to the Lord.

Pray for Le Roy Maben, Reedsville, Pa., who has been ill since Feb. 12, 1951.

Pray for a Spirit-filled revival for Argentina.

Pray for a father who has backslidden, a daughter who has lost interest in the church, and a mother who needs to know patience, that they may be restored to a loving family relationship.

Pray for a young father, that he may take a deeper interest in spiritual things and realize the importance of establishing a family altar.

Pray for a young girl who is being severely tempted, that she may trust in God for deliverance. z

Pray for a father, mother, and young son, that their home may not be broken by sin.

Pray for a two-week summer Bible school being conducted at Nazareth, Ethiopia, Aug. 20-31.

(We solicit requests for this column.)

Glenn Smiley reports, in discussing with an Army chaplain the case of a C.O. who wanted to resign from the reserves, that he was told "the noncombatant position . . . is purely an academic one (i.e. theoretical and not intended to have any practical results.)" Furthermore, he said that there is very small comfort in a noncombatant position since the "medics are armed and are fighting side by side with the other soldiers in Korea."

—Pleasant Hill (Ohio) Bulletin

OUR SCHOOLS

Excerpts from a Student Journal

October 2, 1950: I was taught by a new professor on my way to class this morning—the leaves. They taught me beauty by their rich maze of autumn browns, grace by their gentle cruise in the early zephyrs, and quietude by their apparent obliviousness to human rushing.

I was delighted with my lesson until I saw my foot inadvertently going down on a delicately tinted little leaf fresh as the morning dew itself. I wanted to send it back to its mothering branch to let maturity do its finished work, but alas, I had crushed it! It seemed like a tragic moment and I wanted to apologize and even cry. But the other little leaves seeing my sadness said, "We are just leaves; we'll come back to you next spring; but there are lives which if crushed can never be renewed again." From the leaves of the tree cometh wisdom.

October 4, 1950: We were doing an unpredictable job in archery class today. Some arrows flew like soaring eagles, some like broken pinions. Some flew with direction, some like vagabonds. Some cut the air like knives, some like floating leaves.

Finally Miss Herr said, "Aim long and steady at the target." Her advice worked; we hit the target.

I thought of life. Some days we soar the clouds; some days we hover over. Some days we work with purpose; some days we lack design. Some days we live with power; some days we are inert. We need to "aim long and steady" if we would also reach our goals in life.

October 25, 1950: I got up early this morning to help with the weekly laundry before going to class. And when I stepped out into the frosty garden path, hard by the clothes line, the voice of the morning rang out. "Live this day abundantly, my child. My master in his golden chariot tosseth out morsels for thee today. Haste thee, gather quickly thy nuggets of knowledge and beauty lest they fall to the wind and thy day be spent in poverty and barrenness."

I gathered first my morsel of beauty, and I toyed long hours with its jewels rare. But when, at last, I thought of the gems of truth, they had fallen to earth; they were gone forever.

The voice of the evening whispered sadly, "My child, toy not with life's opportunities; they come thy way but once."

November 3, 1950: This week of revival meetings has been a spiritual stimulant. Our souls have had a chance to catch up with our bodies. Even on a Christian campus we are apt to become

slaves to life's machinery, and starved for the "food" more nourishing than bread.

It is true we go to chapel where we sing and bow our heads in prayer each day; we pause for the professor to seek God's blessing on our class; we meet in weekly prayer meetings, talk about theology, the Anabaptist vision, discipleship and service, and speak fluently the terms relevant to Christian living. But in all this do we really identify ourselves with our deeds and words? Do we really get down to business in our living?

Many similar questions confronted us this week, and we have resolved to make our lives more spiritually significant on our campus.

November 4, 1950: I should like to advocate a walk at night as great soul therapy. Often we walk by day but rarely by night when the balm of nature is distilled in a thousand ways.

I walked tonight, out under a starry sky, alone, and yet in the familiar company of nature. Retrospection soon got hold of me and the events of the day filed by like an army. But somehow the rasping jazz I had heard in the five-and-ten-cent store today lost its grind in the intense quietness of the night, and the gripes heard at the dinner table seemed like petty words toward the significant forces at work in the sky above. My embarrassments and fears were lost in the companionship of the night. Time became timeless and space limitless. The stars outshone my significance and the deep dark interspaces engulfed my tears. My soul once more felt in tune with the Infinite.

Night is the great emollient for the "cares that infest the day."

November 6, 1950: Today was the first time for many weeks I received no morning mail. I was disappointed, to be sure, at seeing an empty box, in spite of all the mail I had already got this year. I took a second and third look through the little glass window making sure I had not overlooked even one of the tiny campus notes, size 2 x 4, we often get. But no, there wasn't even a note to be found.

Then I thought of the times when I rush to morning class without sending God my note of praise in the "early mail." Does God listen twice and perhaps three times to make sure He hasn't missed my word?

I must not disappoint Him even if it be just a note, size 2 x 4, I send Him.

November 12, 1950: I was impressed by a statement given at our missionary conference today that "It is better to live a life than to earn a living."

We feel the impact of the statement particularly in our faculty at Goshen College. Many of our professors have

been "bid for" by endowed colleges and universities where double salaries would be granted them, but because "living a life" is more important to them than "earning a living" they continue their service to us for a more meager salary. Because their choice is made from conviction they are enthusiastic about the college, ardent in their teaching, and personally interested in all of us.

How can we let our professors know we honor their evaluation of life? Could it be done by a similar decision for a life of service and not for gain?

November 15, 1950: Today I had the satisfying but unusual feeling of being prepared—prepared for a science test. This feeling came, however, at the terrific expense of another lesson. (We had a pop quiz in General Literature for which I was not prepared.) But having made the necessary preparation, I could walk into the laboratory with an inner confidence that made the examination a delightful experience. I wished then that I could approach all of my exams with the same sense of preparedness.

This experience made me wonder if I shall have a sense of readiness when I stand face to face with Christ. If I am really prepared at that time it shall have been at the terrific expense of another, the Lord Jesus Christ, and it, too, will be a delightful, even glorious experience.

November 20, 1950: It was miserable weather for a Monday morning! It had rained all night and this morning the rain had turned into a wet snow which melted as soon as it reached the ground, adding more and more water to the already overflowing puddles on the sidewalk.

First of all, I didn't want to get out of my warm bed into the cold room, and then having gotten out, I didn't want to walk through two whole blocks of puddles for an early class. I finally went, however, for exams are imminent. When I got to chapel this morning there was Professor Yoder to lead us in a song service. As we sang the grand old hymns of praise, our hearts were lifted and thrilled at the thought of our blessings. The climax came in Professor Yoder's prayer. He thanked God for the very joy of being alive.

I had missed something this morning—the zest for living. I have it now; I got it in chapel.

January 4, 1951: Today in Mennonite Principles class Professor Wenger said, "Mennonites today are losing their distinctiveness and are tending to become straight Americans." And perhaps we are becoming straight Americans in our thinking and in our practices. Materialism has gradually seeped into our lives until we have bartered our principle of simplicity for the luxuries of the world. Looking at our elaborate homes, expensive cars, and costly clothes we must infer a change in our philosophy

(Continued on page 845)

TO BE NEAR TO GOD

Sunday, September 2

"He hath put a new song in my mouth" (Ps. 40:3).

If our life is a book "known and read by all men," just so surely it is a song heard by God and man. A new song of gratitude, for He has redeemed us; of contentment, for He keeps us; of love, for He befriends us. We sing a joyful song in great harmonious major chords. And occasionally it turns to a minor dirge, for His hand has allowed affliction or heavy sorrow. But even so it is more beautiful, for it sings of faith, of trust, and of hope.

Monday, September 3

"Surely goodness and lovingkindness shall follow me all the days of my life" (Ps. 23:6, R.V.).

Has it not sometimes seemed only too true that "goodness and lovingkindness" were not with us but always following us? And yet it should not be so hard to bear, even if that were so. For if in our suffering or withstanding evil, goodness falls to those following us, is it not just as good? Or if our life is used as a foil for injustice and mercilessness, that loving-kindness may bless the lives of the oncoming generations, is it not God blessed? But more often we lift thankful hearts to God for the surety of His daily goodness and loving-kindness.

Tuesday, September 4

"Thou didst encourage me with strength in my soul" (Ps. 138:3, R.V.).

Strength to endure the petty disappointments of things that did not materialize; the nagging irritations of daily contacts with selfish people; the grinding press of numerous duties; strength to overcome the subtle temptation of a long-harbored thought; the sharp retort to an unjust accusation; the puny pride of a difficult accomplishment realized. This and much more He freely gives us if we have asked for it.

Wednesday, September 5

"Create in me a clean heart, O God; and renew a right spirit within me" (Ps. 51:10).

Entirely too often we realize that our spirits need rejuvenation. The edges of our zeal for God are frayed. We have lost our "first love." There have been some wrong things to regret. We were right once but now we need a renewal. So in contrition we express our earnest desire that God might set our spirit right and make us new again, so that our service might again be acceptable. A contrite heart He does not despise. He restores unto us the joy of His salvation.

Thursday, September 6

"God [is] merciful and gracious" (Ps. 86:15, R.V.).

How else could He accept our meager attempts to serve Him? He mercifully blesses our feeble voices uttering His praises, and graciously hears our selfish prayers. He pardons our slips into sin, and "heals our backsliding." We do not cower under His anger; we need not cringe at His judgments, for "He knoweth our frame and remembers we

are dust." Longsuffering Saviour, we bless Thee for Thy tender mercies to usward.

Friday, September 7

"He satisfieth the longing soul, and the hungry soul he filleth with good" (Ps. 107:9, R.V.).

If this is not also our own feeling, it must be our own fault. We needed love; didn't He send a dear friend? We were discouraged and He gave us the right sermon. We were lonely and He gave us time for prayer and meditation. We longed for a simple life and He sent a child to show us. We wanted to serve Him and He sent a beggar. Or had we thought these to be everyday occurrences and not His direct and satisfactory answer to a hungry soul? A sincere seeker finds God does fill his soul with good things.

—Almeta Hilty Good.

Saturday, September 8

Most gracious Father, keep us humble
In this eleventh hour of time,
For we are the salt of the earth.
Help us not to triumph at another's loss,
For "love is never glad when others go wrong.
Love is gladdened by goodness."

Most holy Father, help us
To manifest true holiness in our lives,
To lift up clean hands and pure hearts,
For without holiness no man shall see the Lord.

Keep us from the smutty things in life,
For it is the little foxes that spoil the vines.

All-wise and loving heavenly Father,
Give us of Thy wisdom to combat the enemy, Satan.

Give us of Thy love to keep our lights trimmed

And burning brightly until Christ comes

To take us to our heavenly home.

Even so, come, Lord Jesus. Amen.

—Edna Christophel.

A Parable for Parents

Dr. W. B. Riley was once spending a vacation with a Scottish sheep herder. Noticing one day that the herder was uncommonly quiet, Dr. Riley asked the reason. The herder replied: "I lost 65 of my best lambs last night. Wolves got in." Dr. Riley then asked how many of the older sheep were killed. The herder looked at him in surprise and said: "Don't you know that a wolf will never take an old sheep as long as he can get a lamb?" This finely illustrates the devil's clever effort to get our young people into his clutches.—Baptist World Digest.

Our Anabaptist forefathers believed that believers are united together by a common faith into a true fellowship in Christ.—Paul Mining.

FELLOWSHIP IN THE CHURCH

Sunday School Lesson for September 9

(Matthew 18:15-20; Acts 4:31-37; Philipians 1:27—2:11; I John 3:14-24)

Does fellowship in the church mean anything different from membership? Let the class discuss this well. Which are you in, fellowship or membership?

Fellowship is a very good word. It was used in the first description of the newly baptized converts after Pentecost. It refers to a unity of the members, a living-together unity. Recall the figures of the church used in the Word—body of Christ, one body in Christ, brethren, a building fitly framed together (don't forget the foundation). It is His church. "My church," says our great High Priest. The unity is in the fact that we are all in Christ. Could one be a member and yet not in the body?

Read together the two Scriptures from Philipians to find what this oneness or unity is. Let the pupils discover "one spirit" (Holy Spirit), "one soul," "one mind," "one accord," "same love," "mind of Christ Jesus," and one faith. These all total to the mind of Christ. Yes, the fellowship in the church is possible as the members are in Christ and get His mind.

How is this fellowship shown? How is it sustained in the believer? See the Scripture again. The early church had all in common. Phil. 2:4 shows that self is given to others in this fellowship. This oneness demands sharing because we love one another. Love is the most manifest characteristic of the fellowship. I John 3:14-18; 4:7-11.

The mind of Christ in us makes us servants one of another, not lords. Phil. 2:5-11. This truth is closely related to the love that shares, yet the way Christians serve one another in the fellowship is distinctive. How Christ served! How Paul gave himself, counting nothing too dear! Some church members are almost indispensable because they are such good servants to the whole fellowship.

Also the mind of Christ causes us to fit into the fellowship. Being human we will be tempted to claim rights, but this spirit can be overcome in Christ. If we want to fit into the brotherhood, God will give grace to live above quarrels and differences. Remember what Christ gave up for us. Read Phil. 1:27.

The fellowship is strengthened by all building together. If all are striving for the faith of the Gospel with one soul, the membership will be a fellowship. Those workers who are working for Christ will be a unit. Consider the trouble a worker could make if he or she were not a worker together with Him in His building.

It is a grand privilege to be a part of this fellowship. We should cultivate this sense of brotherhood with all our heart, mind, and strength.

This lesson concerns sustaining fellowship in the local church; next Sunday's, fellowship with all believers.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FAMILY CIRCLE

He Teaches You

BY IDA BOYER BONTRAGER

*He's greater far, that little child, than you;
The very child you teach, he teaches you.
You teach him to be Christlike, but have you
Forgotten he already is, far more than you?
You teach him right from wrong, and yet it's
he,
Not you, whose conscience is more clear and
free.
You teach him trust in God, but can't you see
That it is you who lack trust more than he?
For you find doubt and reason in your way
While he in simple faith believes straightway.
You teach him to forgive, but don't you know
That he forgives in half the time you do?
And he, when he forgives, at once forgets;
But you? You struggle long with grudge and
debts.
You try to teach him love. You can't. You
cry,
"My child, you are the teacher, and not I!"
So learn from him, be like him, you who teach.
You must, Christ says, if heaven you would
reach.*

—Herald Junior Teacher.

Prayer for a Child Attending First Year of School

Jesus, tender Shepherd, we commend our child to Thee as he begins his first year of school. Thou knowest, O Lord, with what misgivings we have prepared him for this day. We have tried so earnestly to nurture him in the way of truth and virtue—we have wondered if others will be as careful. Yet we know it is Thy will that we send him. We pray, O Thou who lovest children, do not let him forget the things we have so painstakingly demonstrated to him. Though the whole, big world seems to believe differently from Father and Mother, help him to cherish the desires of those who love him best. Keep him, holy Father, from the sins of other children. May he learn early the satisfaction that comes from standing for what is right and beautiful. His teachers, Lord—we dare not, in a land such as ours, ask that they all be of our faith; but may they at least be honest, and have a strong sense of fairness and purity. If perchance it shall fall to the lot of my child to be taught by one who is without these qualities, may the innocent eyes, the unashamed faith and simplicity of my child make that teacher a better teacher as they have made me a better parent.

These petitions, and many others, are on our hearts as we watch him turn the corner at the end of the street. We wish we could go with him, stay with him all

the time; but we cannot. He is more Thine than ours, dear Lord; keep him by Thy grace. Amen.—Homer M. Smith, in *The Wesleyan Methodist*.

A Happy Home

A happy home is a Christian home, the making of which is the nation's most important task. We need to set about working at this and not theorizing about it. There is no definite pattern that can be handed down because the Christian home is not a hand-me-down affair. It is the expression of the Christian members who determine the pattern of that home. The one ruling principle of making God's will the will of each individual is basic, and with that expressed in family and social relations, the pattern of that home is formed. Not every home has the same program, which is made when harmonious activities engaged in express the will of God. Action is found in the making of home ideals real, and the reactions are such as will make for a truly happy home. Fundamentally, there needs to be a family study of the will of God in general, and in particular, as seen in the application of Christian principles. There is a sense of joy in being searchers after the truth. This activity is better than the wild excitement of seekers after gold. There is a healthy vigor in a happy Christian home.—Carl and Clara.

"Jesus," "Home," and "Mother"

BY A. STAUFFER CURRY

On Monday, May 14, 1951, several of us had occasion to drop into the Senate gallery where, by chance, we heard a most inspiring and poetic speech by Senator Neely in commemoration of Mother's Day. An unusual hush came over the Senate as he began: "Mr. President (chairman of the Senate), for more than nineteen centuries mankind has had three unfailing sources of inspiration to heroic efforts, great accomplishments, and sublime achievements. For more than 1,500 years the words that represent these ever-flowing fountains of inspirations have charmed the ears, brightened the hopes, and thrilled the hearts of all the children of men. They have incited the genius that has produced the most exquisite pictures ever painted, the most melodious songs ever sung—songs, poems, and pictures that have given us sunshine for our shadows, joy for our sorrows, and smiles for our tears and intimated to us the bliss of immortality in that heavenly home of the

soul in which righteousness abides forever and peace and happiness never end.

"These three mighty, magic, and inspiring words are 'Jesus,' 'home,' and 'mother.'"

The Senator then pointed out that the first of these words impelled Wesley to write "Jesus, Lover of My Soul," which he quoted passionately and then extolled its beauty.

He continued:

"The second of our mighty, magic words prompted John Howard Payne to compose a deathless song that has been sung and played around the world. Millions of weary wanderers on foreign strands have been transported upon the wings of imagination back to the romantic scenes of their childhood, to the picturesque paths which their infancy knew, to the happy days of the long ago by that soothing symphony of sublime sentiment." Whereupon he held the Senate spellbound with a recitation of "Home, Sweet Home."

The Senator continued:

"And the last of this tranquilizing trinity of wondrous words, with the stirring force of the celestial muse of Isaiah, impelled Elizabeth Akers Allen to write the following lofty, rare, and rapturous poem that is destined to live until the everlasting hills, 'the vales stretching in pensive quietness between,' and 'old ocean's gray and melancholy waste,' shall be no more!

Backward, turn backward, O Time, in
your flight,
Make me a child again just for tonight!"

Senators entering the Senate chamber late in their usual manner of talking to colleagues on the way to their own seats soon sensed the atmosphere of unusual quietness in the chamber and ceased conversations as Neely concluded this poem and continued his oration.

"Today we venerate the sacred name and memory of mother. We laud the virtue, extol the spirit of self-sacrifice, and eulogize the loving-kindness of every mother living; and with bowed heads, grateful hearts, and generous hands we in imagination lay new wreaths of the freshest, the fairest, and the most fragrant flowers upon the graves of all the mothers who have gone from the fitful land of the living into the silent land of the dead. In this hour of sober reflection we realize that everyone who treads the globe owes his birth to the unspeakable agony of a mother. From mother's breast the baby first was fed. In mother's arms the baby first was lulled to sleep.

"Then, as the days grew into the months and the months lengthened into the years, mother's life became a continuous round of solicitude, service, and sacrifice for her child.

"Mother's tired hands made the first dress that the baby ever wore. Mother's deft fingers made playthings for the little one that filled his eyes with wonder and his heart with joy.

CHURCH HISTORY

The Gar Creek Congregation

BY B. B. KING

Bro. Eli Stofer of Ashley, Ind., held baptismal services at Gar Creek, Ind., sixty-five years ago. After the sermon he called for the class to come forward. No one moved. With tears in his eyes he pleaded with the class to seal their vow with baptism. After some delay a Catholic young man arose and came forward and asked Bro. Stofer if he would baptize him. The class then came forward and they were all baptized. The young man was John B. Federspiel, who later was the founder of the Fort Wayne Mission.

I. W. Royer preached for the Gar Creek congregation forty-seven years ago. After the services the people went home; the janitor closed the door and departed. Bro. Royer sat down on the church steps, not knowing where to go. Later a sister came walking by and asked him to her home, saying she always had all the entertaining to do.

Fifty years ago the congregation at Gar Creek had twenty members and some twenty young people that should have been in the church. The young people were lost. Some married away. The cemetery tells the rest of the story.

Sheldon, Wis.

A PASTOR'S PRAYER FOR HIS PEOPLE

Great Father, hear a pastor's prayer for his people. Thou knowest that at the sight of this multitude, our soul is bowed within us. O God, Thy servant feels his own inability every day, more and more, till sometimes his heart is ready to break with a sense of the overwhelming responsibilities which Thou hast laid upon one of the weakest creatures whom Thou didst ever honor in Thy service. But wilt Thou not be the Pastor of this people? Wilt Thou, Jesus, not be the great Shepherd and Bishop of these souls?

Help the brethren who help us. Stand by the church officers in all that they seek to do for Christ, and grant them that they being good shepherds of the flock, may have a good reward. Keep our members. Some of them are very poor. Oh, let them not be too much cast down. Let them not lack any good thing. Supply their wants out of Thy fullness. Some of them are very young. Keep them; let not early temptations be too strong for them. Many of them are very weak in faith; comfort and strengthen them. Some, Thou knowest, are very much tempted; every day they are

tempted; and perhaps they are tempted by their besetting sin. Oh, keep them! Some of them are going back: they are backsliding. Gracious Father, rouse them. Besides these there are some that are sick, and some that are despondent in spirit, and there are some who have lately had to mourn over sad bereavement. Do Thou visit every aching heart, and give consolation to every troubled spirit this day. Feed the whole company of Thy children with bread to the full.

We feel even more anxiety for the unconverted part of our congregation. O God, save them, we pray Thee. Those who listened to the Gospel till it has become an old thing with them; those who listened to it, and yet never feel its power—by the blood of Christ, we beseech Thee, save them. Save them this day!

We have nothing, Lord; give us Thyself. We have no power, Lord; clothe us with Thy power. And as of old Thou didst make Thy prophet speak words that moved the heart, and made men feel the terror of Jehovah's presence, so do Thou speak today through us. Take us into a divine rapture, a holy enthusiasm. Let the glowing coal touch our lips, uncircumcised though they be. Today, even today, let Thine ancient Gospel be as a two-edged sword in Thy mighty hand, to cut, and pierce and divide; to slay, to kill and to make alive. And unto Thee shall be the glory, world without end.—Charles Haddon Spurgeon. Reprinted from *Missionary Worker*.

What is the essential difference between spurious and true Christian leadership? When a man, in virtue of an official position in the church, demands the obedience of another, irrespective of the latter's reason and conscience—this is the spirit of tyranny. When, on the other hand, by the exercise of tact and sympathy, by prayer, spiritual power, and sound wisdom one Christian worker is able to influence and enlighten another so that the latter, through the medium of his own reason and conscience, is led to alter one course and adopt another—this is true spiritual leadership.—D. E. Hoste, in *A Prince With God*.

Tom went to the blacksmith shop to get his rake and hoe. There they were, ready, fixed like new. Tom handed the blacksmith a silver dollar which the old man refused. When pressed by Tom, he replied, "No, there's no charge for that little job." Still Tom insisted. "Tom, can't you let a man do something, now and then, just to stretch his soul?"

—D. Carl Yoder.

"A splinter in baby's finger, a brier in baby's foot, or a bruise on baby's toe became an affliction of such momentous consequence that only mother could heal it; only mother could banish its ache; only mother could exile its pain; only mother could smile away the tears it caused to flow down baby's cheeks.

"And a little later mother, like an inexhaustible encyclopedia of universal knowledge, informed her baby about the birds and the beasts and the flowers and the trees. She discussed with him the cause of day and night; of winter's storm and summer's calm; the mysteries of the earth and sea and sky. She explained as best she could the marvels of the sun and moon and stars and the grandeur of the far-off Milky Way—that silvery sea of glory which forever beckons the children of earth to lift their thoughts to heavenly heights and devoutly thank the everlasting Father for His goodness that never slumbers and His mercy that never sleeps.

"And the little one at night upon his knees, at mother's side, with mother's hand upon his head, learned to say in the lisping accents of childhood:

Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep,
If I should die before I wake,
I pray Thee, Lord, my soul to take.
And this I ask for Jesus' sake,
Amen.

"In token of our heartfelt appreciation of the great boon of maternal devotion which we all enjoy, or have enjoyed in the days gone by, let us habitually exalt the name, commemorate the memory, and sing the praise of our mothers, and let us earnestly beseech our heavenly Father to love them and keep them, and shower His richest blessings upon them forever, and forever."

Washington, D.C.

I once met a thoughtful scholar. He said that for years he read every book that had assailed the religion of Jesus Christ, and he would have become an infidel but for three reasons:

"First," said he, "I am a man. I am going somewhere. Tonight I am a day nearer the grave than I was last night. I have read all that such books can tell me; they shed not one ray of hope upon the darkness. They shall not take away the guide and leave me stone blind.

"Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen Arm as calmly as a child goes to sleep on the breast of its mother. I know that she was not dreaming.

"Third, I have three motherless daughters. They have no protection but myself. I would they should die rather than I should leave them in this sinful world, if you blot out from it the teachings of the Gospel."—Bishop Whipple.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. and Sister Jesse B. Martin had open house for all members of their congregation at Waterloo, Ont., on Aug. 15, the silver anniversary of their marriage by Bro. J. R. Shank at Carver, Mo.

The last group at Camp Tel Hai, Honey Brook, Pa., for this season included thirty-one girls, mostly from New York City, a number from Catholic homes. The Mennonite Mission at Wilmington, Del., sent ten girls. Counselors were Pearl Hartz, Anna Mae Nolt, Elsie Petersheim, Mabel Stoltzfus, Sadie Stoltzfus, and Rosanna Yoder.

Bro. Walter Lehman, Chambersburg, Pa., will speak at the young people's meeting at the Hess Church, Lititz, Pa., on Sunday evening, Sept. 2, at 7:30. His topic is "Jewels," Mal. 3:17.

The Mennonite Youth Fellowship of the Rohrerstown and Millersville churches in Lancaster County will meet Saturday evening, Sept. 1, at the Millersville Church. Bro. Harold Thomas will speak on "Witnessing for Christ in New York."

Bro. Andrew Jantzi, Flint, Mich., is conducting tent meetings for the Burton congregation near Hudson, Ohio, Aug. 26 to Sept. 9. Prayer is requested.

Twelve confessions were made in the tent meetings which closed Aug. 12 at Sandy Hill, near Lancaster, Pa. Good attendance is reported. Bro. Silas Brydger, Lyndhurst, Va., served as evangelist. About seventy-five

children attended the closing session, when Bro. Ira Huber, Manheim, Pa., conducted a meeting for them.

Bro. W. R. Nafziger, Harper, Kans., spoke at Alpha, Minn., on Aug. 12 in farewell services for Bro. and Sister John Driver, who were scheduled to leave for their missionary appointment in Puerto Rico on Aug. 16.

The Brunk evangelistic campaign at Franconia, Pa., started with great momentum and has continued to grow. Attendance each evening, rain or shine, averages at least 3,000. Many members of other denominations and non-Christians attend.

Sister Lois Gunden, after a summer of Christian service in Puerto Rico, returned to her home in Goshen, Ind., on Aug. 19.

Bro. Orley Swartzentruber and wife, soon to leave for missionary service in Belgium, gave their farewell messages to the Goshen College congregation on Sunday evening, Aug. 19.

Bro. Edward Diener, Clarence, N.Y., brought a timely message to the Britton Run congregation near Spartansburg, Pa., on Aug. 19.

Bro. James Martin, Harrisonburg, Va., was scheduled to speak morning and evening at the Sharon Church, Plain City, Ohio, on Church School Day, Aug. 26.

Bro. Joseph M. Nissley, Grantsville, Md., served the Coatesville, Pa., Mission in the morning and the Colored Mission at the same place in the afternoon on Aug. 12, and in the evening conducted children's meeting at the Millwood Church near Gap. On Saturday, Aug. 18, he preached the harvest sermon at Erbs Church near Manheim, Pa., and the following day ministered to the Hernleys, Miners Village, and Royers churches.

Bro. Isaac Baer is scheduled to conduct meetings at the Eshleman Church, two miles south of Greencastle, Pa., beginning Aug. 26.

The second annual songfest, featuring male voice singing and congregational singing, will be held at the East Chestnut Street Church, Lancaster, Pa., 2:00 p.m. Sept. 16. Everyone is invited.

Guest speakers listed for the Ontario Christian Workers' Conference Sept. 1-3 are J. R. Mumaw, Harrisonburg, Va., president of Eastern Mennonite College, Martin Z. Miller, Jewish worker from Steelton, Pa., and Edith Showalter, missionary on furlough from Africa.

Bro. Melvin Gingerich presented an appropriate and challenging address at the third annual meeting of Goshen College alumni of the Western Pennsylvania district on Aug. 11. At this meeting, held near Johnstown, Pa., it was decided to change the regular time of meeting to the Saturday following Easter.

An afternoon singing held at the Wooster, Ohio, fairgrounds on Aug. 26 climaxed the Eastern Ohio Mennonite Singing School

sponsored during the summer months by the Eastern Ohio Mennonite ministers. Bro. Dwight Weldy, Goshen, Ind., was in charge.

Bro. C. F. Yake underwent surgery at the Connellsville, Pa., Hospital on Monday, Aug. 20. As the HERALD goes to press he is reported to be resting well and making as good progress as can be expected.

Bro. Ben Springer, Hopedale, Ill., preached for the Scottdale congregation Sunday morning, Aug. 19. Bro. Mervin Hostetler, Johnstown, Pa., reviewed the Sunday-school lesson. In the evening service Bro. and Sister John Leatherman, on furlough from Africa, gave an account of the work of the Lord there.

A large enrollment marked the Second Family Week at Laurelville Mennonite Camp Aug. 18-24. David Derstine, Jr., camp manager, served as director. Other staff members included Charles A. Neff, M.D., Street, Md., Milton Brackbill, Paoli, Pa., and J. N. Hostetter, Clarence Center, N.Y.

Bro. Lawrence Burkholder, Goshen, Ind., brought messages morning and evening at Roanoke, Ill., on Aug. 12 in an early observance of Church School Day.

Bro. Banks Weaver, Mifflintown, Pa., preached at the Bartonsville Mission in Vermont on Sunday morning, Aug. 19, and at the Simonsville Church, Vermont, in the evening.

Six voluntary service workers from Souderston, Pa., arrived at Bartonsville, Vt., on Aug. 17 to remodel a store building for living quarters for the Ivan Rohrer family who are in charge of the mission work at Bartonsville.

Bro. Joseph Gross, Doylestown, Pa., officiated in the baptism of Kenneth and Lillian Creighton, the first members of the Mennonite Church in the New England states. The service was held Aug. 12 at the Peasville, Vt., Church.

Bro. George Hostetler, Westover, Md., served the Pennsylvania congregation near Hesston, Kans., on Sunday morning, Aug. 19.

Spiritual renewal was the theme of a short series of evening services at the Oak Grove Church, Smithville, Ohio, Aug. 16-19. Bro. J. Lawrence Burkholder, Goshen, Ind., was in charge.

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Calendar

Young People's Institute, Blooming Glen, Pa., Aug. 31 to Sept. 3
Youth Conference, Johnstown, Pa., District, Stahl Church, Sept. 1, 2
Ontario Christian Workers' Conference, United Missionary Pavilion, Kitchener, Sept. 1-3
Sunday School Workers' Conference, Sponsored by Franconia Bible Study Committee, Blooming Glen, Pa., Oct. 5-7
Mennonite Board of Education, Annual Meeting, Conestoga Church, Morgantown, Pa., Oct. 18-20.
Mennonite Bible Institute, Kitchener, Ont., Oct. 29 to March 21
Fall Missionary Day, Nov. 18
Bible Sunday, Dec. 9
Winter Bible School of North Central Conference and Northern Light Gospel Mission, Loman, Minn., Jan. 7-25
Mennonite Publication Board, Annual Meeting, Place undecided, Feb. 20, 21, 1952
Conference on Industrial Relations and Mennonite Community Life, Tiskilwa, Ill., March 28, 29

Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. and Sister Edwin Alderfer, Sterling, Ill., have been appointed to the mission field at Culp, Ark. Bro. Alderfer will be the principal of the Bethel Springs School. They arrived at Culp on Aug. 20.

Bro. and Sister Lee Kanagy stopped at the Board headquarters on Aug. 20 for a short, impressive farewell service in charge of Bro. John H. Mosemann. The Kanagys were en route to Los Angeles, Calif., where they will sail for Japan on Aug. 30.

Bro. and Sister John Litwiller have been appointed as pastor and matron of the Chicago Mexican Mission. Bro. Litwiller will take some graduate work at the Northern Baptist Seminary. Bro. J. W. Shank, who served at the Mexican Mission this past year, will teach Spanish at E.M.C. this coming year.

The new address for the Kansas City Mennonite Mission is: Frank B. Raber, 1238 Washington Street, Kansas City, Mo. Bro. and Sister Raber were installed as pastor and matron of the Twin City Missions on Aug. 5. Bro. and Sister Edward Yoder are no longer connected with the mission and their former address, Route 5, Argentine, Kans., is no longer the address of the Twin City Mennonite Missions in Kansas City.

July 22 an all-day meeting marked the re-opening of the Zion Mennonite Church near Elverson, Pa. Bro. Harry Y. Shetler from Johnstown, Pa., was the guest speaker and evangelist for meetings held July 22-29.

Attention is called to the series of articles now running in the Missions Section of the GOSPEL HERALD on our work in Japan. With both missionary residences being built this summer, the Board has an urgent need for funds for this purpose. Contributions for this project and/or offerings will be appreciated by the Mission Board Treasurer, 1711 Prairie Street, Elkhart, Ind. It is always desirable to send contributions through your local congregation and district board treasurers.

A very impressive baptismal service was conducted in the Marion County jail at Palmyra, Mo., Aug. 12, when Bro. John Allison was received into church fellowship by water baptism in the presence of his mother, brother, son, and a number of members of the Palmyra and Hannibal congregations. Bro. Nelson E. Kauffman was in charge of the service, assisted by Bro. Harold Kreider and A. LeRoy Zook. Bro. Allison is charged with having committed murder when under the influence of drink. He gave a ringing testimony of salvation from sin and of the new birth before he was baptized. The prayers of our brotherhood are solicited for Bro. Allison as he faces his trial in October.

The Itinerant Evangelism Committee of Lancaster Conference has sponsored about thirty-four outpost summer Bible schools this summer. Fourteen of these schools were in rural areas of northern Pennsylvania with one across the border in southern New York. The remaining schools were mainly in Alabama with several in Florida and Georgia. About 150 persons served in this work. They report good interest.

Lloyd Denlinger, Ruth Shue, and Anna Lois Longenecker constituted a voluntary service team which served for a short period among the Negro migrant workers of Potter County, Pa. This one northern county has fifteen separate camps where Negro migrant workers live and only one full-time man to minister to their spiritual needs.

Bro. Elam Glick and family, of Belleville, Pa., visited the Hannibal, Mo., Mission on Sunday, July 29.

Bro. and Sister Luke Shank, together with a quartet composed of Daniel Krady, Harold Shearer, Everett Metzler, and Kenneth Weaver, are spending about one month conducting open-air meetings and investigating further possibilities for service in the central part of northern Pennsylvania and southern New York.

A consecration service was held at La Plata, Puerto Rico, Sunday evening, Aug. 12, for Bro. Fidel Santiago, who has been given responsibility as assistant to the pastor of the Good Shepherd Church at Rabanal. Bro. Santiago is the first national worker of the Mennonite Mission in Puerto Rico to be given such responsibility. Details of this service will appear later.

Sister Lois Gunden, Goshen, Ind., returned from Puerto Rico on Aug. 16, after serving several months in summer Bible schools and girls' camp and speaking at the various churches.

Twelve youngsters from the Jefferson Street Mennonite Church in Lima, Ohio, spent Aug. 18-25 at Mennonite Youth Village at White Pigeon, Mich. A total of twenty-seven boys and girls from Lima were enrolled at M.Y.V. this summer.

Sister Eileen Rutt, daughter of Bro. and Sister J. L. Rutt, missionaries in Argentina, visited the churches in Puerto Rico Aug. 8-14, while en route to the United States. Sister Rutt plans to attend Goshen College this coming year.

A group of young people from the Willow Springs church at Tiskilwa, Ill., gave the Sunday evening program at the Chicago Home Mission on Aug. 12.

Bro. Don Augsburg, Elida, Ohio, preached for the Lima Mennonite Mission on Sunday evening, Aug. 19.

Forty-one boys from the various churches in Puerto Rico attended the boys' camp July

MENNONITE RELIEF COMMITTEE (M.R.C.)

Twin daughters were born to Bro. and Sister Jasper Roth, director and hostess of the Kansas City Hospital Service Unit, on Aug. 17. Several more women volunteers can be used in this unit.

The following items of equipment are needed in La Plata Mennonite Project, Puerto Rico: three hospital beds, an obstetrical bed for the hospital delivery room, five unit beds, a small adding machine, and an electric welder for the shop. Your offerings for voluntary service make possible the purchase of needed equipment as well as supporting workers on the field.

Pray for our service workers among the Nava'io Indians as they lay the groundwork for a lasting witness.

16-21 at the Y.M.C.A. camp at El Yunque. Four classes were held daily and also an evening service. Thirty-one girls attended girls' camp July 23-28 at the same place. Three girls accepted Christ and several re-consecrated their lives.

Bro. and Sister Paul Conrad and family stopped at the Mission Board headquarters Aug. 17, en route to Canby, Oreg., where they will visit relatives and friends and complete preparations to sail Oct. 12 for India.

Bro. and Sister R. R. Smucker, Elkhart, Ind., showed pictures on the needs of India at the Lima, Ohio, Mission on Aug. 16.

A two-day conference was held with the Talbert, Ky., mission congregation July 18, 19. Bro. David Showalter, Gays Creek, Ky., was ordained at this time. Approximately one hundred brethren and sisters, other than those from Talbert, attended. The Spirit-filled messages were a blessing to many. This was the first conference experience for the Kentucky brethren and sisters.

Bro. Elvin Snyder writes from Yorktown, Texas: "We are very glad for the arrival of the [Weldon] Martins. . . . So far they have been unable to get a Spanish tutor, but they are busy helping themselves with an outfit called the Linguaphone Method which they found in the house there. But we are hoping they will still find someone either in Beeville or in Alice. . . . There is also a possibility at the Corpus Christi University. If not, they will have to go out to some cotton patch and listen to the jargon there!"

On Wednesday, Aug. 1, Mrs. Oscar Wago, a local representative of the American Board of Missions to the Jews, Inc., spoke on "The Jewish Passover in the Light of the Lord's Supper" at the Denver, Colo., Mennonite Mission.

(Continued on page 844)

Building for God in Japan

II

[Excerpts from June 27, 1951, letter by Ralph Buckwalter, Kushiro, Hokkaido, Japan]

Our greetings this time come from Kushiro. We already feel quite at home in our two-room apartment. Genevieve's touch has worked wonders in what could have been a very dismal place. All of our belongings arrived in good time but not all in good shape, with the rough handling of calloused freight men. The crates served well for making a clothes closet and much-needed shelves.

Araya San came with us, has a room next to ours, eats with us, and has proven himself a very capable helper. He relishes Genevieve's cooking. He can have his room for three months and then he will need to find another place to live. We can have our two rooms until our house is built. When we pressed Dr. Kogo on the matter he finally agreed that if we found it necessary we could stay until next spring. We have given serious consideration to making this our home for a year and postponing our building until next summer. Pastor Ito advised us against this, and Dr. Kogo didn't seem too eager and wanted to make sure we wouldn't use our rooms for any meetings. These and other considerations make it seem unwise to insist on staying here later than this fall. This possibility is the only alternative we have been able to discover to building this summer.

Immediately after our arrival on June 22 we began working on building plans, getting city permit which required even more detailed blueprints than we had prepared (the permit has been received but we must also get the Hokkaido Prefecture approval, we discovered), contacting Mr. Murakami, the owner of the land, and getting a line-up on contractors to bid on the construction of our house. Tomorrow we will receive two bids and next Tuesday a third will be ready. We are hoping that Carl can come over about next Wednesday to help make a decision and give his counsel on location of the house and some legal matters in regard to transferring the title of the land.

We have been hoping for a communication from you regarding the blueprints which we sent. We are doing the best we

know to make use of every day in following through with our plans for the summer. Most businessmen we have talked to feel that the price of materials is leveling off. They feel that there will be no letup in another year. From the point of view of cost it seems to us that this should not be a large determining factor in our decision to build or not to build. The financial status of the Board, of course, is another question. If there will not be sufficient funds to build both our permanent residences this summer, then we would need to adjust accordingly.

Carls have made remarkable progress on their building operations. Last Thursday when we visited them they already had the basement dug, footings poured, a well dug, and over 400 cinder blocks made (turning them out now at the rate of eighty-five a day from a "one-horse" Montgomery Ward machine). In Obihiro they didn't need to cut the red tape of getting city approval of blueprints, etc. Of course, Carl has his headaches in supervising the work himself. Carl has no accurate estimate (if such a thing is possible) of the cost of their cinder-block house. It is reasonable to believe, however, that it will be cheaper than ours if we contract it. Carl agrees with us that our best plan in Kushiro will be to contract the building if we can get a bid that is at all in line with what we feel is right and feasible.

We feel that the course we are now taking is the best one we could take in view of the circumstances and what we have to work with here. We want to be good stewards of the confidence and the funds of the Church. We want to do the things that will bear fruit to the glory of God. We feel the Lord has placed our feet here in a very large room. We are thrilled with the field that we face. We like the people and we pray that God's redemptive love can be operative through us in their behalf.

Not More Power--But Deeper Death

Recently in London, I met two remarkable men. One was a doctor from the China Inland Mission, lately arrived in England after two years' compulsory residence in China. The other was a graduate of a university, a Methodist, and the head of an important school in North China, whose life is forfeit should he return there. My meeting with the graduate was one of those coincidences one sometimes encounters, for we found that we had met before—thirty years ago—when he was a student at the Peking Academy where I was teaching. I hesitate to give the names of either of these two men, because such a disclosure might bring danger to those living in China, whom they love. And because the story which they told is dynamite! Theirs is an eyewitness account of certain Chinese Christian communities called JESU JATING, or JESUS HOMES which are springing up just now all over China, especially in



The girls of a fishing village

The girls of a Japanese fishing village. "We live right down by the fishing boats this summer and we are glad for the opportunity of being this close to life on the wharves for a time at least."

This is the big fishing season and to watch the boats going out to sea from the protection of the harbor reminds one of pictures of the Normandie Invasion on a smaller scale. We live right down by the fishing boats this summer and we are glad for the opportunity of being this close to life on the wharves for a time at least. Kushiro may be foggy in the summer but we have had simply grand weather the past four days. Sunsets are often beautiful here, too. There is something about the place that gets in your blood and makes you want to say to every man you see on the street, "Follow Christ and He will make you a fisher of men."

Kushiro, Japan.



The "match box" that runs between Obihiro and the Agricultural College.

propagating, self-supporting, indigenous Chinese Christian Church, which met all the standards of the first Christian century, where the members acted 'everyone according to his ability, ministering to everyone according to his need.'

"They had all things in common," Dr. X went on. "Take productive labor, for example. At the HOME where I lived, the land (forty-three acres) was planted in fruit trees, of which 1,000 were apples alone. Then there were vineyards, and fields of grain like wheat, maize, barley. Other crops were soya beans and peanuts. A part of the land was devoted to nursery stock, and a part to vegetable gardens. All this took farm machinery and tools, which were manufactured in the workshops where tools were turned out by the hundred. A motor from a broken-down car was used to drive an electric generator and pump. Where parts were unobtainable, substitutes were invented to run flour mills, washing machines, printing presses. Odds and ends of broken machinery abandoned by the Communists, were put to use, for nothing was wasted. The only electricity in much of North China was to be found only in the JESUS HOMES!

"Of course, the Communists watched us like hawks, for they had a communal system, too, which was not working very well, especially for the farms. They would see our vine fields ready for harvest. And it vexed them, because they were lucky to harvest even one bunch of grapes or a single measure of barley. Their crops were stolen, in spite of their law making it punishable by death to rob the common store. They could not understand why ours was not stolen, too. So they sent a delegation to find out the reason. 'What do you do to keep your people from stealing?' they asked. The answer was, 'Our people do not steal because we teach them to love the Lord Jesus.' To the Communist this was no answer at all."

Farming was not the only industry. There were weaving, masonry, animal husbandry, carpentry. A veterinarian service took care of the cows and horses and poultry.

Kitchens, laundries, sanitation, all had their own service. And the children were taught from books printed at the JESUS HOMES. These were the only schools in all China where children were permitted to be taught from books not of Communist origin! Old and young were rosy, happy, well-fed, and smiling. All lived frugal, ascetic, diligent lives and slept on plain boards of Chinese "kangs" (made of brick). All wore clean, neat, well-patched garments. (Under Communist rule, no one dares to wear garments that are not patched, except the children. These are allowed to wear silk—and do!)

Try as they have, the Communists have never been able to associate the JESU JA-TING with foreign influence. But because the JESU JA-TING were avowedly non-Communist, they were kept under close observation. Consequently, there were frequent investigations of subversive activities within the HOMES. On one occasion a serious charge was brought against a member of the HOME where Dr. X was guest. The outlook was grave, but life went on as usual,

serene and undisturbed. At the morning watch (this began at 4:00 a.m. in the summer and 5:00 a.m. in the winter and lasted from three to four hours daily), the members met as was their custom, for singing, testimony, and prayer. Dr. X found it difficult to describe the meeting, because they were unlike any he had ever encountered before. "No one 'led' in prayer," he said, "but all prayed 'as the spirit moved them,' sometimes simultaneously. But there was no disorder. It all seemed like the natural thing to do. If a song was started, all would join in and continue singing song after song from memory. Often they would sing the whole book through without stopping. I could never keep up with them, as I did not know the hymns as they did." As for the Communist threat hanging over the HOME, it was lost sight of in the chorus of praise and thanksgiving unto Him who is able to do exceeding abundantly above all we can ask or think.

On the day set for the trial, a chicken wandered into the compound and laid an egg in the church. It was caught and ten cents in silver was tied to its leg with a note of explanation. Presently the chicken went home again, which happened to be the inn where the Communist judge was staying.



These children have never heard of Jesus. Immediately behind the children is the roof of a house built in a hole in the wall made during the war so people could get out faster in air raids.

He heard the landlady laughing. Still laughing, she brought the chicken to show him. "What fools these Jesus-eaters are!" she exclaimed. "My chicken lays an egg in their compound and they pay for the egg!" The Communist judge looked at the money, read the note, and then wrote finis to his report. "I can find no crime in these people," he said.

Dr. X told of another incident. One year an epidemic of measles broke out in North China. Children outside the JESUS HOMES died like flies. But the mortality within the HOMES was low. Of course a Communist delegation was sent to inquire why the rate was so low, and after deliberation, they came to the conclusion that the children in the JESUS HOMES did not die because the nurses loved them! So they asked, "What do you do to make the nurses love the children so they do not die?" The answer was: "We teach our nurses to love the Lord Jesus." But the Communists were not satisfied. "Your children are obedient," they said. "We can do nothing with our children because they refuse to obey us. How do you

make your children obedient?" The answer was: "Our children are obedient because we teach them to love the Lord Jesus, who was obedient unto death. They wish to be like Him, so our children are obedient, too."

Twenty years have elapsed since the founding of the first JESUS HOME. "How many are there now?" I asked. Nobody knows. Dr. X showed us a hand-drawn map on which were indicated 185 known JESUS HOMES. But the movement, as such, has no central organization and no charter, unless one can call the Book of Acts a charter. Each new unit springs up "as the wind listeth." But the pattern is always the same. "While I was there," said Dr. X, "my hosts were struggling with an unusual problem (unusual to the Western point of view). It arose from their determination to live on one tenth of their income! Ten years before, when the HOME was started, all members tithed. That is, they devoted one tenth of their income to the work of the Church. The next year they decided that one tenth was not enough acknowledgment for the benefits which they felt they had received. So they tithed two tenths. The third year they tithed three tenths. But they could never keep up with the 'blessings.'" At the meeting which Dr. X attended the members were deliberating on the practical aspects of how to live on one tenth of their income (nine tenths were devoted to the Lord).

"And they can do it, too!" said Dr. X. "They know to a minigram how much nourishment there is in every blade of grass, and in the leaf of every tree, and in every weed. They can live on husks—and thrive—while the tender, more palatable portions are sold for the benefit of the poor, or for the evangelization of new areas. I saw one young M. Sc. and his wife set out to preach in Hankow, carrying nothing but the clothes on their backs. Older evangelists usually went better provided for." When Dr. X complained at first because his hosts were living on husks, while they gave him only the best of everything, they said to him, "Do you not pray the Lord's Prayer? Do you not ask your heavenly Father to give you your daily bread?" He said no more, after that.

"The Chinese are an extraordinary people," said Dr. X. "Everyone knows they are hard to beat in their grasp of material things. But few realize they are equally hard to beat in their discernment of spiritual things." He went on to explain what he meant. "Take the JESU JA-TING. Its leaders are those men who have sold all they possessed. But the money realized in this way is given to the poor, and not to the HOME. The leaders are afraid . . ." "Afraid of what?" I asked. "They are afraid of the power which concentration of wealth always brings. That is why," he concluded, "the JESU JA-TING remains poor."

The founder of the HOMES is Mr. Ching Tienling. Dr. X called him a "man of uncanny spiritual discernment," and went on to tell an incident which happened during

the measles epidemic. Two small children were brought to the HOME where Dr. X was staying. Both were very ill and it was evident there was little hope for their survival. As Dr. X stood beside the bed of one small mite, holding its pulse with his hand, Mr. Ching, on the other side of the bed, began to pray. Under Dr. X's eyes, the baby's breathing changed and its pulse stopped. The child was dead. He indicated this to Mr. Ching who turned toward him with a strange expression.

"A few years ago this would not have happened," said the founder of the JESUS HOMES. "A few years ago if I had prayed, the child would have lived. But my power today is less than it used to be, and I would not have it otherwise. We of the JESU JA-TING always begin with POWERS, just as they did at Pentecost. We speak with tongues; we heal the sick. We pray, and our prayers are answered. Then, as time goes on, I have noticed that our POWERS grow less, because our need is less. Today, our need is not for power. We have found a deeper need. Today, if we would meet the requirement of the Jesus-life, we must experience a deeper death."

"Not more power . . . but deeper death!" This is the phrase which has remained in my memory, giving rise to a hundred significant questions. Has China found the keynote to a new Christian motivation? Has the spearhead of the Church of Christ, "terrible as an army with banners," shifted already from the West to the East? Are we seeing it today in China? Shall we see it tomorrow in India?

In the last hundred years, the Church of Christ in the West has not been idle. We have realized that a living Church must be a missionary Church. And we have related all our actions to this central motivation. We have been constrained to present a true account of our Christian stewardship by sharing the evangel of Jesus—as we understood it—with the Christless nations of the world. Our swift-moving generation had grown impatient with historical Christian dogmas which could not be verified by supposedly scientific methods. Often non-Christians found these dogmas uncongenial. And so we looked to find a message which needed no traditional theological buttress. At this crisis of the modern mind, there emerged the Christ-centric theology, and with it there arrived the social Gospel. To feed the hungry and to minister to those in want needed no interpretation to non-Christians. It was to do the work of Christ, Himself. So we preached Christ and the character of Christ to answer for the waning reality of the Christian doctrine of God. We preached Christ. But we forgot that our audience might interpret the language of the Christian religion in terms which were not always Christian.

The effect has been phenomenal. The Jesus-way of life has become our theme. It has been broadcast as a rational ideal. As an ideal it has been accepted. Christian mis-

sions have multiplied throughout the world. The name of Jesus attracts thousands who yesterday both feared and hated it. The social Gospel, enthusiastically acclaimed, has not only filled our coffers to overflowing, but has poured streams of gold into the outstretched hands of destitute peoples. It has built schools and colleges, hospitals and dispensaries in every quarter of the globe. Education has become a passion among peoples formerly described as backward. Because our accent has been on practical, tangible aspects of the Gospel, freedom, prosperity, and power have come to be associated with material things. Social reformers in every land have been glad to build their programs on this interpretation of the Jesus-teachings. So far as names and symbols are concerned, it is Jesus' day in the world.

Truly, we of the West have not been unmindful of the heavenly calling—as we understood it. Why is it that we gaze upon our handiwork with dismay? Our missionary



These Chinese Buddhists have hopes of going to complete nothingness. Unreached yet by Christianity, they will go to their graves not knowing of eternal life instead of eternal nothingness.

zeal to broadcast the Jesus-way of life has succeeded beyond our wildest dreams. But we are uneasy because the hunger for a more abundant life which our preaching has created is threatening to eat us up! Instead of a moderately free, moderately prosperous, moderately powerful Orient, we see coming toward us a young Frankenstein which is not easy to turn aside or control, and we are alarmed, even terrified. We hold out olive branches and say, "Look what we of the West have done for you! Look at our schools, our hospitals! Look at our financial support!" And when our Eastern brother answers, "So what?" we are grieved.

To many Christians this is the zero hour for the Christian cause, at least for our Western interpretation of it. Almost, it seems that the work of the "foreign mission-

ary" has come to an end. It is finished in China. Is it finished in India, too? Churches established by foreign capital have come to an end in China. Shall they come to an end in India, too? High-priced "executives" and "administrators" have given place in China to salary-less preachers and evangelists who journey from place to place as Paul and Barnabas did of old. Perhaps in India (who knows) there may be masters of arts and doctors of philosophy educated abroad—there may even be physicians and teachers—who are ready to set out, **without money and without price**, to carry the evangel of Jesus to their people who still sit in darkness and in the power of death. They are doing just that in China. Shall they do it in India, too?

The rise of an independent, indigenous Chinese Christian Church should be to us a sign that our preaching of the Gospel has not been in vain. For the Church in China has been tried, as by fire. And out of the ashes has emerged a new and vital faith: JESU JA-TING. The significance of the door which the Jesus-way of life set open for China, has been at last discerned. Freedom, prosperity, and power have been transmuted, as by fire, until they are regarded not as an earthly heritage, but as a heavenly trust.

What has happened in China can happen in India, too. How soon, no one knows. The day may not be too distant when the Church of Christ in India will learn, as China has learned, that the open door which is set before it, leads indeed to freedom, prosperity, and power—but only by way of death. Even so, and hail the day!—Helen D. Calkins, in *The Indian Witness*. Selected by Weyburn Groff, Yeotmal, Berar, India.

My People

BY LORIE CONLEY GOODING

These are my people, too, O World, tho' you despise

And persecute and mock and jeer to your base heart's desire.

These are my people with the mist of grief before their eyes,

And every wrong that they have borne has set my heart afire.

Confine them in your prisons. Is it theirs, the fault of birth?

Charge them with conspiracy. And are your charges true?

To you, the kings, the emperors, the rulers of the earth,

I fling defiant challenges. World, I was born a Jew.

Know you not that great Jehovah hears His suffering people's cry,

That He sees them in their anguish, and gives ear unto their prayer,

And whoever touches Judah harms the apple of His eye,

And Messiah sits in judgment? Persecutors, then, beware!

All you loving Gentile Christians, if Christ Jesus is your Lord,

If to do His will you're willing, with a consecration true,

Then give heed to His commandment. You will find it in His Word;

By the power of His Spirit, take the Gospel to the Jew.

Holmesville, Ohio.

Northern Echoes

BY LINFORD HACKMAN

IT is now nearly five years since Willis and Florence Yoder of Carstairs loaded their Model A Ford with camping equipment and summer Bible school materials. Leaving their children at home in others' care, they headed into the northland not knowing where the Lord would lead.

After going three hundred miles He stopped them at Smith, and there the first Mennonite summer Bible school in northern Alberta was held at the Ranch school.

Other doors soon opened at Otter Creek and Moose Portage because Willis and Florence were not just "passing through" but were willing to stay if that was the Lord's will. After hearing that a number of persons had been praying for a minister to locate there, and having seen the need, they did not doubt that this was the place where the Lord wanted them to serve. Soon a farm at a good location was available, and by the end of the year they with their three children had moved into the log house. Since Brother Willis had also been ordained to the ministry for that field, they realized that this was "home."

In the summer of 1947, John and Grace Harder of Westward Ho made living quarters on their Ford four-wheel drive former army truck. They covered it with a heavy tarpaulin, set up a bed and stove, loaded on bedding, cooking utensils, groceries, and summer Bible school supplies.

They also went north, past the Yoders, until the Lord had them at Four Mile Creek in the heart of the Peace River country, five hundred miles from home. Here a summer Bible school was held, after which another followed at Culp, twenty miles east across the Smoky River. While there they knew that they were to stay in order to help those interested at both places. The Lord made this possible by enabling Sister Grace to be supervisor at the Culp school and Brother John to drive the school bus. A teacherage was available to move into.

I think of the Yoders and the Harders as having been the pioneer missionaries to the north. They left home not knowing how or where the Lord would lead.

Others have followed, as the Lord thrust them out from every congregation in the conference district (as well as some from other places) to help in summer Bible schools, service units, singing groups, and individually for very ordinary work without a special name. An outstanding contribution was made last winter when a number of volunteers substituted at three of the stations so that the workers could attend the winter Bible school at Carstairs. (We expect this type of service to be repeated this coming winter.) The grace of God has been evident in the past, and is just as real in the present.

There are a score of brethren and sisters that have come north to make their contribution to the mission cause. They are one of the means the Lord has of touching the hearts of the people among whom they live.

Some who have been saved are now effective workers also. Others have been awakened and are very keen observers of the Christians. They are counting the cost. Pray that they may yield themselves to Christ and resist the devil.

Some are being hardened by rejecting Him. Everywhere the Lord is using His own to make known the Way, the Truth, and the Life.

"Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: . . . if I would declare and speak of them, they are more than can be numbered. . . Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified" (Ps. 40:5, 16).

Carstairs, Alta.

Women's Activities

The new list for junior and relief projects will soon be published in the "Words of Cheer." There are ideas here also for intermediates as well as for still older people.

In brief, the list calls for blankets, quilts, baby clothes, not as layettes, washcloths which can be made from good parts of old towels, children's slippers made from felt hats or blanket material, wool or leather mittens and gloves, made from odd ends of blanket material, wearing apparel for boys and girls. Dresses can be made from feed sacks—also underwear and aprons. Aprons in all sizes are much appreciated. Soap is still a very scarce item in Europe and Asia. Why not have "soap showers" for the children in these countries?

Other supplies which young people will enjoy collecting are: German Bibles, German songbooks entitled "Gesangbuch der Mennoniten," "Gesangbuch mit Noten"; school supplies of all kinds, religious materials—color books, text calendars, puzzles, used Christmas greetings which depict the story of Jesus, recreational material, craft supplies, sewing supplies, sewing accessories, bandages, band aids, gauze; food (Baby foods and milk must be in sealed tins.); money for dried milk purchases.

In every Mennonite community there are junior and intermediate girls who are aching to do something definite for their church. Do the girls of your church have sufficient efficient leadership for these projects? The returns for helping groups like this are rich in spiritual joy. Try it.

Sister Orpha Troyer, president of the Ohio District Sewing Circle, reported impressions of their annual meeting (held May 5) to the "Ohio Mission Evangel." In discussing the three phases of the meeting, she first told of the information gathered at the annual meeting. The sisters were informed that there are forty-nine circles in their district

and that their membership stands at 1189. \$1605.81 was contributed to these projects: the furnishing of the Mexican apartment, India garments, nurses' fund, and to two special ones of the district—the support of Lydia Driver, a teacher in the Ozark Mountains, and the partial support of Marta Quiroga. The Ohio district has twenty-three girls' circles and these increased their membership and offerings commendably during the past year.

The newly elected vice-president is Mrs. Dwight Daniels; the secretary, Mrs. Dallas Hamsher; the nominee for the General Committee, Mrs. Paul Lantz. Members were reminded that they should reorganize so that their new officers will take their positions April 1, since the year officially ends on March 31. Sister Troyer stated that it is important that the *Daily Prayer Guide* and the *Missionary Sewing Circle Monthly* be placed in every home of our church, and suggested that this be one of their special projects for the coming year.

In the way of suggestion for further possibilities in their circles, Sister Troyer stated that they should be a sewing circle, not just a sewing. Many people should be given tasks. There should be a visiting committee and a lookout committee to find special things to do. Alert leaders tie together the abilities of all the girls and women of the church who "have a mind to work," from the juniors who gather soap to the older sisters who help with prayers and financial support.

The Ohio president calls to mind that they are a missionary circle, that it is vital to give to missions and to relief projects; that the winning of souls must be our main objective.

For inspiration, Sister Troyer reminds her readers of the timeliness of their theme, "The Simple Life," for their annual meeting. "Seeking to do the will of the Father, to let our heart experience regulate all our outward acts, to cease from worry and to trust fully, is the secret of the simple life. . . . Jesus says, 'Ye are witnesses unto me' . . . when others see how I behave, do they wish to know how and why? It is not important that we know all the words of the dictionary, but that we know the Christ of whom we speak."

Speakers on the theme for the Ohio meeting were: Mrs. Ernest Lehman, Mary Margaret Gerber, Marta Quiroga, Mrs. Don Liechty, Carrie Weaver, and Mrs. Harold Bauman. Meetings like this are an inspiration to other districts. May each one of us be encouraged to witness faithfully by our lives and our deeds.—Mrs C. L. Shank.

The god of progress differs from the true God in this: that out of his head springs a race of giants, whose mightiness, unless controlled, can destroy his devotees without remorse. They are doing that today.—Kenneth Grubb.

Missions Editorial

Proclaiming Doctrine Vs. Doing Deeds

Elsewhere in this issue appears an article selected from "The India Witness" under the title "Not More Power—But Deeper Death." This is an account of an extraordinary movement of the Spirit in China. We must continue to have faith that while the Western structure of the church in China is being systematically annihilated, the Church of Christ will emerge triumphant on some other pattern. This JESU JA-TING movement may well be one of those forms.

One is impressed with the description of vitality of the movement. They practice tithing in a remarkable way. They live on the tithe and give the Lord nine tenths of their income. The leaders of the movement are men who have sold all they possessed and the money has been given to the poor and not to the **Home**. And for what reason? They are afraid of the **power** which concentration of wealth always brings. This is new economic theory indeed, but who of us dare criticize and say it is not thoroughly Christian?

This consideration leads to the heart of the message of the article when the author says, "Today our need is not for power. . . . Today, if we would meet the requirement of the Jesus-life, we must experience a deeper death . . . not more **power**—but deeper death." The author raises a significant question when he asks further whether China has found the key to a new Christian motivation. "Has the spearhead of the Church . . . shifted already from the West to the East?"

This leads to a very critical evaluation of our entire Western approach to the evangelism of the Orient. Our Christian interpretation, our outlook, and our methods have become colored by our Western materialism to a much greater extent than we have been aware. Many recent events on the mission fields of the world have shaken us rudely awake. In many instances service, education, relief, and a host of other activities have been substituted for the true Gospel message of life eternal in Christ Jesus, Son of God, Saviour. Far more than we should we have fallen into the error of doing merely practical deeds of Christian charity rather than setting forth a living proclamation of the spiritual realities of our Gospel.

The author of the article under review says significantly, "Why is it that we gaze

upon our handiwork with dismay? 'Look what we of the West have done for you,' we say. . . . 'Look at our schools, our hospitals! Look at our financial support!' And when our Eastern brother says, 'So what?' we are grieved."

This analysis comes to us in these times with a stinging pertinence. When will we learn that simply helping people and doing them good is not a substitute for proclaiming the Gospel? That people do not accept Christ as Saviour and Lord simply because they are grateful for the material help we have given them? It is much easier to "witness" on this physical level than to lead people into an experience of death and resurrection with Christ Jesus. It was the mission institutions in China: colleges, schools, hospitals, rural aid, etc., that were misinterpreted and liquidated first. It is deeply sincere and self-sacrificing Christian living that is understood and incapable of the terrible misinterpretation that has been heaped on the material and physical aspects of the mission programs in China.

But let no one use this line of argument to close his purse. As long as we have so much and others have so little the Lord holds us responsible for giving liberally and sacrificially. What we must not forget, however, is that our relief and service activity is itself not the Gospel! It is but a Christian expression of the Gospel and serves merely to open the hearts and minds of people and may serve also as an interpretation of the message of the love of God in Christ Jesus as accomplished on Calvary. We must put spiritual content into our serving and we dare not stop short of a full proclamation of the Christian Evangel if we would make our service and relief, our deeds of love and kindness, have a truly Christian significance. This truth is forcibly presented by the article, "Not More Power—But Deeper Death." —J. D. Graber.

M.C.C. Weekly Notes

C.O. Provision in U.M.T.

The new draft law has established a National Security Training Commission which has been charged with the duty of preparing a plan for universal military training, under which all young men would be subject to a call for a training period of six months after they reach the age of eighteen years. This commission must submit a detailed U.M.T. plan to Congress before Oct. 29. Arrangement is being made for contact with this commission through their chief of staff, with a view of ascertaining what thought they have given to provision for C.O.'s and to laying before them a statement of our concern in this matter.

Voluntary Service Notes

Han van den Berg, of Holland, has recently assumed leadership of the M.C.C. unit at Topeka State Hospital in Kansas. The

change in leadership has afforded a time for re-evaluating the work of the service unit during the past several years. The hospital continues to express appreciation for the work of the unit in helping to provide better care for the mentally ill. The unit members, including fifteen one-year workers, six summer volunteers, a leader and a cook, all live in one house, where fellowship and group life is possible.

Four men are needed in a builders' unit at Bloomfield, N. Mex., to assist in building a clinic in connection with a mission among the Navajo Indians. Several young women can also be used in this work and in the mission itself.

Six men are needed now for work at the Bethesda Home for Mentally Ill, at Vine-land, Ont.

Summer Service Units Close

The witness of Mennonite youth has been felt in many new places through summer units, in nineteen locations in the United States and Canada, and six in Europe. A total of 277 Americans and Europeans took part in this work. Nearly all of these units are closing during the latter part of August. This work touched many types of human need, including the mentally ill, migrant laborers, children's camps, and homes for delinquents. Not only has this work left an influence with the institutions and people concerned, but the students and other young people who served will return enriched by their work and experiences.

Espelkamp Book Now Available

An unusually interesting book telling the story of the Espelkamp project is now available. Espelkamp was formerly a munitions factory and storage site in Germany. Since the war this has been changed into a Christian community, in which refugees can settle. Perhaps the most moving part of the book is that telling of the plight of the refugees, and the experiences of hardship which made them homeless and destitute. The book, written by M.C.C. worker Emily Brunk, shows how voluntary service workers had a significant part in bringing this refugee resettlement project into reality. Many photographs add to the interest. Copies are available for \$1.00 each, from the Publicity Office, Mennonite Central Committee, Akron, Pa.

Opportunity to Visit South America

Many persons will be interested in a tour to South America which Menno Travel Service is planning. Places of interest to be visited are primarily the Mennonite settlements in Paraguay, Uruguay, Brazil, and Argentina, although other points are also included. The group will leave New York by air on Oct. 30 and return to New York or Chicago on Dec. 19.

The cost to each participant in the tour will be \$1,000, including all transportation, meals, lodging, and arrangements except the time in the Paraguayan colonies where each person is free to travel among the villages individually as he desires. Reservations must be made by mid-September. Write Menno Travel Service, Akron, Pa.

Released Aug. 17, 1951, via M.C.C.

CHURCH CORRESPONDENCE

WINTON, CALIFORNIA

Dear HERALD Readers: On the evening of June 22 our closing Bible school program was given. Because of other Bible schools convening at the same time, our group was not quite as large as usual. The children had a wonderful time together, however, and God blessed the two weeks of Bible instruction.

Wednesday, July 4, the annual Sunday-school picnic was held. This was combined with the Bible school picnic. A short program and a few active games helped make the outdoor gathering enjoyable.

In June Bro. and Sister Leonard Garber were called to Kansas to the sickbed of Sister Garber's father. We are glad to have them back with us. Pray for her father.

Others who were gone from our congregation and are now with us again are Sister Mary Weaver, who was visiting relatives in Oregon, and Bro. and Sister Joe Unruh and DeWayne Unruh, who have returned from Kansas.

We enjoyed the fellowship of Bro. and Sister Ernest Garber, of Nampa, Idaho, parents of Bro. Leonard Garber, and their granddaughter, Barbara, who were with us July 5-17. We appreciated the sermons Bro. Garber brought to us the two Sundays they were here.

Early in July a housewarming social was given in honor of our pastor and his wife, Bro. and Sister Leonard Garber, and family.

Two of our brethren, John Horst, of Porterville, Calif., and Robert Weaver, of Winton, Calif., have recently returned from Alaska. Interesting pictures of their trip were shown at our young people's literary meeting on Aug. 2.

On the evening of July 30 a group from our congregation gave a program at the mental hospital at Reedley, Calif., to the patients and to the M.C.C. workers. The fellowship was a spiritual blessing to all.

Aug. 2, 1951.

Luella Dirks.

WAYNESBORO, VIRGINIA

(Springdale Congregation)

Dear Friends in Christ: Greetings from Springdale. We had real meat, as one person expressed it, May 1-13 when Bro. Nelson Kauffman delivered to us the Word. The Christians seemed to receive the greatest benefit. May they in turn seek out the lost for Christ.

Since we last visited with you, we have enjoyed visits from Josef Herschkowitzes, J. W. Shanks, Moses Slabaughs, Clinton Ferseters, and Truman Brunk.

Sister Edith Showalter's presentation of Africa through various items which she brought from the field, through pictures and recordings, was much appreciated. The meeting was held at the Augusta Mennonite Parochial School. It was very impressive to

hear the African children sing and the one-time heathen speak in the name of Christ.

We praise God for the witness in Waynesboro recently through tent meetings held there by Bro. Silas Brydger. A few found salvation.

The five summer Bible schools in this district have closed—at Mountain View, Valley View, Springdale, Hildebrand, and among the colored. Springdale, with Bro. John Martin as superintendent, reports an average attendance of 194, eleven less than last year. For a number of years a Bible school for the colored has been conducted in the Sanctified Church or in the Beulah Baptist Church, both in the same vicinity a few miles beyond Lynchburg. This year the school was held in the Sanctified Church. Bro. Truman Showalter was superintendent. Average attendance of sixty-four was sixteen lower than last year, when it was held at Beulah. Bro. Landis Martin's help in driving the bus and teaching a class was much appreciated.

We are glad that a number of our sisters could help with Bible schools in other places. Laura Showalter and Wilma Lee Showalter were at Crockett, Ky., in the early part of July. Anna Mary Burkholder assisted at Hebron, Trissels, Mountain Top, and is scheduled next for Woodland Tabernacle, all in the Northern District of Virginia.

Because of the busy summer season the Senior Sewing Circle is meeting only once a month. The juniors, however, continue their regular meetings, twice a month.

We are thankful that Mrs. Charley Grove, who had been in the Waynesboro Hospital, is able to be at home again.

At present Bro. Justus Driver is leader of our weekly prayer meetings. He is conducting a series of studies on Missions, in order that we might pray more intelligently for them.

Pray for us.

Rachel Heatwole.

ORRVILLE, OHIO

(Martins Congregation)

Dear HERALD Readers: Greetings of Christian love. Daily vacation Bible school was held at our church June 4-15. There was good attendance and interest throughout. Instead of a program on the closing day of Bible school, it was decided to have a visitors' day. Parents and friends were invited to visit the various classrooms to observe the many activities carried on by each class.

It has been our happy privilege to welcome a number of guest speakers since we wrote last: Isaac Zuercher, Kidron, Ohio; Newton Weber, West Liberty, Ohio; Mark Fakkema, Chicago, Ill.; and Don Augsburg, Elida, Ohio. We greatly appreciated the timely messages and the inspiration they gave us.

Sunday evening, April 22, a group of young people, including a male quartet from the Pike congregation, Elida, presented a

challenging program of word and song in our young people's meeting.

Sunday, July 29, was an eventful day for the members of our church: Bro. Don Augsburg was ordained to the ministry on that day. Bro. E. B. Frey preached the ordination sermon and Bro. O. N. Johns had charge of the ordination service. Pray for our young brother as he takes on this added responsibility.

Cor.

GREENWOOD, DELAWARE

(Tressler Congregation)

Dear HERALD Readers: Bro. A. J. Metzler, of Scottdale, Pa., was with us the week end of March 3, 4. He preached Saturday evening and Sunday morning and evening.

Our spring revival meetings were held April 27 to May 6, with Bro. Harry Y. Shetler, Davidsville, Pa., as evangelist.

Communion service was held on Sunday morning, May 6. Bro. Shetler participated in this service.

Summer Bible school was held the first two weeks in July, with an enrollment of ninety-four. Our pastor, Bro. Walter Campbell, served as principal.

Reorganization of the Sunday school July 8 resulted as follows: Supt., Orval Ash; Asst., Ralph Miller; Chor., Drexel Orendorf; Secy., Sara Hostetler; Cor., Amanda Ash.

We were glad to have Bro. Crist Sharp and family, Mifflinburg, Pa., and Bro. Clayton Hartzler, Belleville, Pa., worship with us this past Sunday. Also Malinda Kemp and daughter, of Virginia, and Sally Thompson, Nampa, Idaho. We invite others to come and worship with us.

A few from our congregation are attending the Southwestern Pennsylvania Conference at this time.

We need the prayers of God's people.

Aug. 7, 1951.

Amanda Ash.

VERSAILLES, MISSOURI

(Providence Congregation)

Dear HERALD Readers: Greetings to all in the name of the Master, who has died to redeem us from sin.

July 1 we had in our midst Bro. Leland Welpman and family, of the Mt. Zion congregation, and two young Christian friends from Chouteau, Okla. These last two, the Ted Veers, are taking up mission work at this place. May the Lord direct them, that they may live lives among these people that will through the grace of God win souls for Christ.

We are very happy to have brethren and sisters come from other congregations to worship with us. July 29 Mrs. Charles Butts and daughter, of Beverly Beach, Mo., and a friend from Kansas City were worshipers with us. A group of young girls from the Bethel Mennonite Church on the prairie were also with us. We are always glad to welcome all who wish to worship here.

The Lord blessed us this morning with a nice shower of rain. May He bless His people wherever they worship Him the world over. And bless our missionaries.

Pray for us. Though our congregation is small, we feel the Lord is with us.

Aug. 7, 1951. Mrs. Lessie L. Inman.

FIELD NOTES (Continued)

Bro. Howard Zehr, Peoria, Ill., preached for the West Sterling congregation in Illinois on July 29. Nov. 12-18 he is scheduled to conduct evangelistic meetings there.

Sister Marta Quiroga, from Argentina, will speak at the Yoder, Kans., Church on Sept. 13, if plans carry.

Church School Day was observed Aug. 26 at Pigeon, Mich., with Bro. Melvin Gingrich of Goshen College as guest speaker.

Bro. D. J. Fisher, Kalona, Iowa, preached for the congregation at Pigeon, Mich., on Aug. 19. The preceding Sunday Bro. Earl Maust served the Pigeon group in the absence of the pastor, Bro. Donald King, who was called to Kansas for a funeral.

Bro. E. J. Leinbach, Moorepark, Mich., worshiped with the Gulliver congregation in Michigan and with the North Lima Church in eastern Ohio in July. Visitors who served the Moorepark group in the recent past included Carl Kreider, Goshen, Ind., E. C. Bontrager, Middlebury, Ind., Lester Mann and a group from the Pleasant View Church near Goshen, and a quartet from the Salem Church in northern Indiana.

Two young people's classes from the Benton, Ind., Church gave a program at Toto, outpost of the Salem Church, Foraker, Ind., on Aug. 12. On Aug. 19 Bro. Daniel Johns, Conneaut Lake, Pa., was scheduled to preach for the congregation at Benton.

Bro. Abram D. Yoder, of the Swamp congregation, Shelly, Pa., delivered the morning message at Perkasio on Aug. 5. The following Sunday Menno B. Souder, from the Franconia Church, preached for the group there, in the absence of Bro. Richard C. Detweiler, pastor, who was serving at the M.Y.F. Workshop at Chesley Lake.

Bro. Ira Eigsti, Tiskilwa, Ill., preached for the Freeport congregation on Aug. 19.

Bro. G. F. Hershberger, Goshen, Ind., spoke at Orrville, Ohio, on Aug. 12 concerning his experiences in Europe. On Aug. 17 Bro. Ralph Smucker showed pictures from India for the Orrville group.

Bro. Alfred Branner, Spartansburg, Pa., delivered the morning message at Fairpoint, Ohio, on Aug. 12.

Out-of-the-state speakers at the Ohio Christian Workers' Conference held at Martins Creek Aug. 14-16 were H. Clair Amstutz and E. E. Miller, both of Goshen, Ind.

Workers from the Home for the Aged at Eureka, Ill., gave the evening program at Metamora, Ill., on Aug. 12. Bro. Harold Zehr preached for the Metamora congregation in the morning service.

A special service for young married and engaged couples was held in connection with the Brunk Brothers' evangelistic campaign at Franconia, Pa., on Sunday afternoon, Aug. 19.

Bro. J. Paul Sauder, Mt. Joy, Pa., preached in the morning worship service at Landisville, Pa., on Aug. 12.

Bro. Daniel Kauffman, Hesston, Kans., spoke at Protection, Kans., on Sunday evening, Aug. 5.

Young people from the Denver, Colo., Church gave a program for the Pueblo group on Sunday evening, Aug. 5.

Four persons were received into church fellowship at East Goshen, Ind., recently, with Bro. Paul Mininger officiating. Aug. 21-24 evangelistic services were held at East Goshen, with Bro. B. Charles Hostetter, Harrisonburg, Va., in charge.

Young people of the East Goshen, Ind., M.Y.F. conducted a paper drive early this month.

Bro. D. D. Miller, Berlin, Ohio, served the Fairpoint, Ohio, congregation morning and evening Aug. 5.

Bro. John H. Mosemann, pastor of the Goshen College congregation, delivered the evening message at the East Goshen Church on Aug. 5.

Bro. Clarence Y. Fretz, who expected to leave Aug. 22 for mission work in Luxembourg, spoke to the Frazer, Pa., congregation on Aug. 14, if plans carried.

Bro. Norman Teague and family are moving from Hesston, Kans., to Edwards, Mo., where Bro. Teague is to serve as pastor.

Fall revival meetings at the Bayshore Church, Sarasota, Fla., are scheduled for Oct. 7-14, with Bro. Elam Hollinger, Brewton, Ala., as evangelist. The Bayshore group held a farewell and consecration service Aug. 5 for Carol Glick, now in Puerto Rico, who is the first foreign missionary to go out from Bayshore.

Bro. John S. Hiestand, Maytown, Pa., preached at the Pleasant Hill Church near Sterling, Ohio, morning and evening Aug. 5.

A Mennonite Youth Rally was held at the Yellow Creek Church, Goshen, Ind., Aug. 25 and 26, with Roy Koch and William Miller as speakers.

Bro. Robert P. Dayton, Ridgeley, W. Va., preached for the Masontown, Pa., congregation morning and evening Aug. 19. On Aug. 12 Bro. Edward Miller, Inwood, W. Va., delivered the morning message there.

Bro. H. S. Bauman, Elmira, Ont., ministered to the A.M. Church at St. Agatha, Ont., on Aug. 19.

Joining the E.M.C. faculty this fall is Bro. Wilmer Landis, who with his family is moving to Harrisonburg from Blooming Glen, Pa.

The Ambassadors for Christ, laymen's organization of northern Indiana, gave programs in Illinois recently, at Hopedale Sunday evening, Aug. 19, and at Dillon, outpost of the Hopedale congregation, in the morning.

Bro. Simon Litwiller, Hopedale, Ill., preached at Metamora Sunday morning, Aug. 12.

Bro. D. Stoner Krady, accompanied by J. Paul Graybill and Henry F. Garber, flew to Honduras on Aug. 14, if plans carried, to baptize a class of applicants and to attend to other mission interests there. The group expected to spend about two weeks.

Bro. John H. Shenk, Denbigh, Va., held evangelistic meetings at the Zion Church, Broadway, Va., closing on Aug. 12.

In the absence of Bro. Paul E. Yoder, pastor of the Albany, Oreg., congregation, Bro. Archie Kauffman and Bro. Verle Nofziger delivered messages there on Aug. 19.

Twenty-one juniors accepted Christ during Junior Camp in Oregon. A number of oth-

ers among the seventy-one registrants asked for spiritual counsel and advice.

Instructors in the Youth Camp in Oregon were Linford Hackman, Carstairs, Alta., and Fred S. Brenneman, Moundridge, Kans. Bro. Hackman was accompanied by five young people from Alberta. There were thirty-one full-time registrants in addition to a number of week-end guests.

A farewell service was held at Scottsdale, Pa., Sunday evening, Aug. 12, for Paul and Nancy Conrad, under appointment to India. The Conrads spoke at the Bethel Church, Wadsworth, Ohio, on Aug. 15 and at the Metamora, Ill., Church on Aug. 19, en route to Oregon.

Brunk tent meetings are scheduled to begin Sept. 9 in Ohio. The tent will be erected in the field east of the Martins Church, near Orrville. May the Lord bless the ministry of His Word there.

Bro. Sanford Shetler, Hollsopple, Pa., spoke at the Crown Hill Church, Marshallville, Ohio, the afternoon of Aug. 19.

Bro. James Shank, on furlough from Africa, was the message-bearer on Sunday morning, Aug. 19, at the Bethel Church, Wadsworth, Ohio. In the evening he and his wife, Sister Ruth Shank, were to give an illustrated program at the South Union Church, West Liberty, Ohio.

The Youth Fellowship Meeting of the East Chestnut Street congregation, Lancaster, Pa., had with them as speakers on Aug. 5, Bro. and Sister James Shank, Africa missionaries on furlough.

MISSION NEWS (Continued)

Bro. and Sister Nelson King from the Fairpoint, Ohio, Mission recently spent several days at Garden City, Mo., with Bro. King's sister. They also visited their daughter, Margaret, at La Junta, Colo.

Bro. Linford Hackman, Carstairs, Alta., writes: "The grace of God was evident in the past and is just as real as we think of the present. There are a score of brethren and sisters that have come north to make their contributions to the mission cause and they are one of the means the Lord has of touching the hearts of the people among whom they live."

According to a telegram, Bro. and Sister John Driver and daughter, Cynthia Ruth, arrived in Puerto Rico on Aug. 17. They took a Northwestern Airlines plane from Minneapolis to New York and an Eastern Airlines plane from New York to San Juan. According to plans, the Drivers will replace Bro. and Sister Paul Lauver at La Plata. The Lauvers are leaving for furlough on Sept. 1.

From Levi and Mary Hurst Aug. 14: "We arrived at Musoma at 1:00 a.m. Aug. 10. It is blessed to again meet our missionary and African brethren and sisters. We came to Nairobi via Ethiopia by plane, having spent four days in Cairo waiting for plane accommodations. From Nairobi to Kisumu we traveled by train and then on to Musoma on a small lake freighter. We are busy making preparations for the opening of our Missionary Children's School Aug. 27."

OUR SCHOOLS (Continued)

of living. Of course none of us would want to go back to log cabins and model T's, but we can still show a spirit of simplicity in the use of our modern conveniences.

Our living here is only temporary. Why should we lay our foundations so deep and firm that we cannot be uprooted at the call of our Master? Simplicity should always be our rule—if not by necessity, then by choice.

January 9, 1951: I am thinking very seriously of how to gather up all the loose ends of the semester before the final days of reckoning come in less than two weeks hence. It seems strange that I could have been nonchalant for three whole months about something which has become, at the moment, the most important business of my life. Perhaps my anxiety of today is due to the complacency of yesterday. Perhaps I lack the necessary long-range vision of life.

I am reminded that there are other loose ends which need to be gathered up before the day of reckoning. What about the many kind words I meant to say, or the apology I should have made a week ago? Will I know when God's semester for my life shall close? I must work for Him today so that I shall not be anxious at His coming tomorrow.

"So live that when thy summons comes to join the innumerable caravan, . . .

Thou go not, like the quarry slave at night Scourged to his dungeon, but, sustained and soothed

By an unfaltering trust, approach thy grave."

—Anna Mae Charles, Goshen College.

What Is Prayer?

BY STANLEY C. SHENK

Lots of people don't know. During the war a frustrated soldier held out a silver crucifix to his chaplain and said disgustedly, "Padre, how do you *work* this thing?" We say that the soldier had a queer idea of prayer. However, maybe some of us are lugging around some equally queer ideas. For example, it is quite commonly thought that prayer is primarily a device for getting things out of God. Then, there is the idea that a regular prayer habit gives us "credit" with God. Then, too, there are those who think of prayer as an emergency cord (to be pulled only in the event of an impending disaster).

What is prayer? It is six things: first, it is *praise* to God for what He is; second, it is *thanksgiving* to God for what He has done on our behalf; third, it is *confession* of our faults; fourth, it is *consecration*; fifth, it is *intercession*; and sixth, it is *petition*.—Herald Youth Bible Studies.

He who has no vision of eternity will never get a true hold of time.—Carlyle.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Beachy—Farmwald.—Eli E. Beachy, Jr. and Katie E. Farmwald, both of the Conservative congregation, Plain City, Ohio, by Nelson Kanagy at the church Aug. 8, 1951.

Erb—Landis.—J. Delbert Erb, Scottdale, Pa., and Ruth Landis, Alpha, Minn., by Noah Landis, father of the bride, assisted by Paul Erb, father of the groom, and W. R. Nafziger, at the Alpha Church Aug. 11, 1951.

French—Kauffman.—Charles B. French, Lewistown, Pa., and Mary Elizabeth Kauffman, Belleville, Pa., at the home of the officiating minister, Ross D. Metzler, Aug. 17, 1951.

Garman—Wenger.—Donald E. Garman, Meltinger congregation, Lancaster, Pa., and Mildred E. Wenger, Old Road congregation, Gap, Pa., by G. Parke Book at the home of the bride July 21, 1951.

Gingerich—Gingerich.—Keith Gingerich and Helen Marie Gingerich, both of Zurich, Ont., congregation, by Stephen M. Peachey at the church April 24, 1951.

Gingrich—Keener.—Paul M. Gingrich, Lancaster, Pa., Landisville congregation, and Ann G. Keener, Refton, Pa., Mechanic Grove congregation, by Jacob T. Harnish at the Mechanic Grove Church Aug. 11, 1951.

Gotwals—Yoder.—Robert S. Gotwals, Souder-ton, Pa., Franconia congregation, and Lucille Yoder, Maple Grove congregation, Belleville, Pa., by Paul M. Lederach at the Maple Grove Church July 7, 1951.

Kennel—Jantzi.—Edger Kennel and Eileen Jantzi, both of the Wilmot congregation, Baden, Ont., by Moses O. Jantzi at the Wilmot Church May 12, 1951.

Kreider—Groff.—Ellis D. Kreider, Quarryville, Pa., Mechanic Grove congregation, and Amy L. Groff, Ronks, Pa., Strashurg congregation, by Jacob T. Harnish at the home of the bride Aug. 2, 1951.

Landis—Witmer.—John Charles Landis, Chambersburg, Pa., and Mildred Mae Witmer, Greencastle, Pa., by O. N. Johns at the home of the bride's parents July 21, 1951.

Lauber—Dintaman.—Donald W. Lauber, Sheridan, Oreg., congregation, and Inez Dintaman, Zion congregation, Vestaburg, Mich., by Erie E. Bontrager at the Zion Church June 9, 1951.

Martin—Weber.—Earl Martin, Elmira, Ont., congregation, and Vera Lavina Weber, Latschar congregation, Mannheim, Ont., by Osiaa Horst at the Mannheim Church June 23, 1951.

Mast—Miller.—Richard Mast, Millersburg, Ohio, and Joyce Miller, Corry, Pa., by S. C. Yoder at the Beaver Dam Church, Corry, Pa., Aug. 12, 1951.

Mishler—Alwine.—Duane Mishler, Blough congregation, Hollsopple, Pa., and Esther Alwine, Kaufman congregation, Davidsville, Pa., by Harry Y. Shelter at the bride's home, Hollsopple, July 21, 1951.

Nafziger—Landis.—Mervin Nafziger, Nampa, Idaho, and Bernice Landis, Alpha, Minn., by Noah Landis, father of the bride, assisted by Paul Erb and W. R. Nafziger, brother of the groom, at the Alpha Church Aug. 11, 1951.

Schwartzendruber—Bender.—Kenneth Schwartzendruber and Grace Bender, both of the Wilmot congregation, Baden, Ont., by Moses O. Jantzi at the Ailsa Craig Church June 2, 1951.

Soper—Gingerich.—Harold Lewis Soper and Margaret Gingerich, both of the Blake, Ont., A.M. congregation, by Ephraim Gingerich at the church June 23, 1951.

Townsend—Nace.—Paul E. Townsend, Ma-sontown, Pa., congregation, and Mildred P. Nace, Indian Creek Church of the Brethren, Vernfield, Pa., by Joseph G. Moyer at the Indian Creek Church June 30, 1951.

Troyer—Sauder.—Leonard Troyer, Elida, Ohio, and Betty Jane Sauder, Archhold, Ohio, by M. L. Troyer, assisted by Phil Frey and Darwin O'Connell, at the home of the bride's parents Aug. 4, 1951.

Weber—Gingrich.—Gordon L. Weber and Jeanne Gingrich, First Mennonite Church, Kitchener, Ont., by John H. Hess at the church Aug. 3, 1951.

Zook—Yoder.—Durbin Zook, Hesston, Kans., and Mildred Yoder, Surrey, N. Dak., by Floyd Kauffman at the Fairview Church, Minot, N. Dak., Aug. 12, 1951.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Basinger.—To Clair and Joy (Champ) Basinger, Mouth of Seneca, W. Va., a daughter, Eileen Sue, Aug. 12, 1951.

Beiler.—To Melvin and Ruth Beiler, Grantsville, Md., a daughter, Daisy Louise, June 5, 1951.

Burkholder.—To Leonard and Evelyn (Byer) Burkholder, Markham, Ont., a daughter, Eleanor Ruth, Aug. 6, 1951.

Charles.—To Howard H. and Miriam (Stalter) Charles, 10 Abinger Gardens, Edinburgh, Scotland, a son, J. Robert, Aug. 7, 1951.

Gascho.—To Allen and Anna Mae (Erb) Gascho, Milverton, Ont., a daughter, Rosemary Anne, June 27, 1951.

Hartzler.—To John D. and Edith (Shertz) Hartzler, Eureka, Ill., a son, Jay Edward, July 21, 1951.

Hensler.—To Charles and Donna (Sommers) Hensler, Kokomo, Ind., a son, Stan Lee, July 31, 1951.

Hess.—To Sanford H. and Cora (Ober) Hess, Bernville, Pa., a daughter, Lois Ann, Aug. 12, 1951.

Kauffman.—To Orie and Emma (Keim) Kauffman, Vassar, Mich., a son, Paul Leland, Aug. 10, 1951.

Kropf.—To Lester S. and Viola (Burck) Kropf, Albany, Oreg., a daughter, Joan Christine, Aug. 8, 1951.

McCammon.—To Don and Dorothy (Snapp) McCammon, China missionaries, a daughter, Julia E., July 9, 1951.

McDorman.—To Olin and Kathryn McDorman, Job, W. Va., a daughter, Mary Alice, Aug. 6, 1951.

Malagar.—To Pyarelal J. and Satyavati Malagar, Dhamtari, India, a son, Deenesh Satyaendrakumar, Aug. 2, 1951.

Miller.—To Allen and Lorene (Slagell) Miller, Thomas, Okla., a son, Roger Allen, July 7, 1951.

Miller.—To Floyd and Freda (Brunk) Miller, Windom, Kans., twin daughters, Connie Sue and Bonnie Lou, July 26, 1951.

Miller.—To Nelson and Marjorie (Boshart) Miller, Wellman, Iowa, a daughter, Mary Kathryn, Aug. 7, 1951.

Miller.—To Samuel E. and Rachel (Rheinheimer) Miller, Middlebury, Ind., a son, Lynn Edward, July 21, 1951.

Mishler.—To Glenn and Louida (Leinbach) Mishler, Middlebury, Ind., a son, Dale Leon, Aug. 6, 1951.

Roth.—To Lloyd G. and Wilma (Helmuth) Roth, Lebanon, Oreg., a daughter, Twila Charlene, Aug. 2, 1951.

Sauder.—To Aaron and Edna (Risser) Sauder, Lititz, Pa., a son, Leon, Aug. 8, 1951.

Selzer.—To Lester and Phebe (Hershberger) Selzer, Protection, Kans., a son, Kenneth Lester, Aug. 11, 1951.

Shirk.—To Leon B. and Margaret (Weber) Shirk, East Earl, Pa., a son, Carl Martin, Aug. 5, 1951.

Sommers.—To Darlton and Martha (Bontrager) Sommers, Kokomo, Ind., a son, Dale Leon, Aug. 14, 1951.

Stoltzfus.—To Robert and Rachel (Horst) Stoltzfus, Norristown, Pa., a son, David Carey, Aug. 8, 1951.

Stoner.—To Roy and Ruth (Bauman) Stoner, Paradise, Pa., a son, Larry Lee, July 15, 1951.

Weaver.—To Chester M. and Naomi R. (Dick) Weaver, Carlisle, Pa., a daughter, Esther Louise, June 7, 1951.

Wiley.—To David and Laura (Shetler) Wiley, Schellsburg, Pa., a son, Larry Jay, July 31, 1951.

Zehr.—To Milo and Gladys (Egsti) Zehr, Foolsland, Ill., a daughter, Jeanette Fae, July 18, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Blough.—Jane Althea, daughter of Alvin J. and Gertrude (DeBaer) Blough, was born Aug. 9, 1951; died the same day at the Mercy Hospital, Iowa City, Iowa, because of unusual circumstances at birth. She is survived by her parents, 4 brothers and one sister, all of Kalona, Iowa, and a maternal grandmother of Iowa City, Iowa. Graveside services were held at the Lower Deer Creek Cemetery, Paul T. Guengerich officiating.

Garber.—Ella, daughter of Joseph H. and Lena (Zoss) Roth, was born near Eureka, Ill., Dec. 20, 1902; passed away at the Mennonite Hospital, Bloomington, Ill., July 30, 1951; aged 48 y. 7 m. 10 d. On Feb. 27, 1923, she was united in marriage to Ora Garber, who survives. Also surviving are 2 daughters (Mrs. Robert Weaver, Peoria, Ill., and Mrs. Nelson Roth, Pekin, Ill.), 5 grandchildren, 4 sisters (Mrs. Edward Riley, Crete, Nebr.; Mrs. Amos Roth, Milford, Nebr.; Mrs. Emil Keller, Eureka, Ill.; and Mrs. Orrie Zehr, Morton, Ill.), and 3 brothers (John Roth, Deer Creek, Ill.; Henry Roth, La Porte, Ind.; Joseph Roth, Eureka, Ill.). Her parents, one brother, and one half brother preceded her in death. At the age of twelve she accepted Christ as her personal Saviour and united with the Roanoke Mennonite Church, remaining faithful until death. Funeral services were held at the Morton Mennonite Church on Aug. 2, in charge of N. N. Roeschley and Roy D. Roth.

Gingerich.—John, son of Peter and Anna (Erb) Gingerich, was born in Wilmot Twp., Waterloo Co., Ont., Sept. 7, 1860; died at his home in Baden, Ont., June 25, 1951, after a short illness; aged 90 y. 9 m. 18 d. He was united in marriage to Rachel Oesch, who passed away in 1944. Surviving are 3 sons (Peter and Edmund, of Baden, Ont., and Enos, Shakespeare, Ont.), 2 daughters (Annie—Mrs. Ephraim Brubacher, Baden, Ont., and Mattie—Mrs. Aaron Bender, Crosshill, Ont.). He was a faithful member of the Amish Mennonite Church. Funeral services were conducted by Elmer Schwartzentruber at the home and by Oscar Burkholder at the Steinman Church. Text: James 1:12. Interment was made in the adjoining cemetery.

Heiser.—Lloyd A., son of Samuel and Tillie (Ingold) Heiser, was born near Fisher, Ill., Jan. 22, 1919; died July 3, 1951; aged 32 y. 5 m. 11 d. Death was caused by a bolt of lightning which struck him while he was plowing corn in a field near his home. At the age of twelve he accepted Christ as his personal Saviour and united with the East Bend Mennonite Church. Sept. 28, 1940, he was united in marriage to Eileen Bruehl, of Peoria, Ill. He leaves his wife, one daughter (Janet Mae), his parents, 3 sisters (Mrs. Ervin Springer, Fisher, Ill.; Lorene, at home; and Mrs. John Bruehl, Gibson City, Ill.), and one brother (Melvin, also at home). Funeral services were held at the East Bend Church by J. A. Heiser.

Herr.—Abraham L., son of the late Isaac and Mary (Leaman) Herr, was born in West Lampeter Twp., Lancaster Co., Pa., Aug. 29, 1867; departed from this life June 25, 1951; aged 83 y. 9 m. 26 d. Nov. 19, 1949, he suffered a cerebral thrombosis and from that time was in failing health. A local contractor and builder for many years, one of his masterpieces was the building of the present Mellinger church house in 1914. He was a faithful member of the Mellinger congregation for many years. In 1896 he was united in marriage to Amanda L. Herr, who preceded him in death in October, 1943. Surviving are 4 children (Esther, Mary, Barbara, and Isaac M., all of Lampeter, Pa.), 2 grandchildren, 2 sisters and a brother (Mary Ann and Benjamin L., Lampeter, Pa.; and Emma—Mrs. A. D. Metzler, Quarryville, Pa.). Funeral services were held June 27 at the Mellinger Church, in charge of David L. Landis, who was assisted by Harry S. Lefever and C. H. Lefever. Text: I John 3:2. Interment was made in the adjoining cemetery.

Hershberger.—Nora Elizabeth, daughter of the late Samuel D. and Caroline (Schrock) Hershberger, was born Feb. 24, 1885; passed away July 16, 1951, at her home in Goshen, Ind.; aged 66 y. 4 m. 22 d. She had been in poor health for several years but was bedfast only one month. In early life she accepted Christ as her personal Saviour and united with the Mennonite Church, of which she remained a faithful and active member until death. Surviving are 2 brothers (Edgar S., Decatur, Ill.; and Erwin D., Mishawaka, Ind.) and one sister (Nellie Hershberger, Goshen, Ind.). Funeral services were held July 18 at the Eighth Street Mennonite Church, in charge of Robert Hartzler. Burial was made in the Forest Grove Cemetery.

Hershberger.—Susanna, daughter of Yost and Anna (Yoder) Miller, was born near Berlin, Ohio, June 29, 1868; passed away at the home of a daughter (Mrs. F. C. Giggy) near Howe, Ind., June 13, 1951; aged 82 y. 11 m. 15 d. A severe attack of virus pneumonia left her completely helpless. Death was caused by complications following this three-year period of invalidism. She grew to young womanhood in Holmes Co., Ohio, and after her marriage to Seth P. Hershberger on Jan. 29, 1895, they moved to Arthur, Ill., where they resided until March, 1908, when the family moved to a farm near Shipshewana, Ind. Her husband was instantly killed in an automobile accident in 1941. Surviving are 3 children (Anna—Mrs. Clarence H. Miller, Goshen, Ind.; Thomas, Shipshewana, Ind.; and Dora—Mrs. F. C. Giggy, Howe, Ind.), 8 grandchildren, 14 great-grandchildren, one sister (Mrs. Lydia Miller, Millersburg, Ohio), and one brother (John Miller, also of Millersburg). She accepted Christ as her Saviour and remained a devoted Christian throughout her life. Final services were in charge of Homer J. Miller and Paul W. Haarer. Interment was made in the cemetery adjoining the church.

Lampl.—Louis Joseph, son of George and Nettie (Good) Lampl, was born July 5, 1951, in the Porter Memorial Hospital, Valparaiso, Ind.; died July 6, 1951; aged 1 d. The paternal grandparents are Mr. and Mrs. Louis Lampl and the maternal grandparents Mr. and Mrs. Joseph Good. Graveside committal services were conducted July 7 by Chester C. Osborne. Burial was made in the Hopewell Mennonite Cemetery near Kouts, Ind.

Miller.—Dennis Lee, son of Albert E. and Kathryn (Nissley) Miller, Manheim, Pa., was born July 22, 1951, at home; died July 24, 1951; aged 2 d. Surviving are his parents, 2 brothers and one sister (Lester E., J. Mervin, and Janet Mae), and the grandparents (Mr. and Mrs. John R. Nissley, Manheim, Pa.; and Mr. and Mrs. Arthur Miller, Mt. Joy, Pa.). Graveside services were conducted by Clyde Metzler July 24 at the Hernley Cemetery.

Neff.—Lavina E., daughter of the late Elias and Anna M. (Ranck) Shaub, was born Dec. 25, 1870; died at her home in Paradise, Pa., July 25, 1951; aged 80 y. 7 m. Death followed an illness of several years. She was bedfast twenty-one months. In 1889 she accepted Christ as her Saviour, remaining faithful until death. She was a member of the Paradise Mennonite Church. On Oct. 30, 1890, she was united in marriage to Christian Neff, who passed away Aug. 12, 1945. To this union were born 4 sons and 3 daughters (Anna Mary—Mrs. Earl Hostetter, Strsburg, Pa.; Elias, Emanuel, and Chester, Ronks, Pa.; Ella, Katie, and Paul, Paradise, Pa.). There are also 12 grandchildren and 16 great-grandchildren. Funeral services were held July 28 at the home by Clair Eby and at the Paradise Mennonite Church by Martin Hershey and Parke Book. Amos Weaver officiated in the service at the adjoining cemetery.

Renno.—Fern Ann, daughter of Paul and Anna Mary (Hartzler) Renno, was born at Belleville, Pa., Feb. 19, 1950; died May 24, 1951, in a hospital at Harrisburg, Pa.; aged 1 y. 3 m. 5 d. Death was caused by a brain injury which she suffered several days previously, having fallen out of bed at her home. Surviving are her parents and one brother (Harry Lee). Funeral services were held at the Locust Grove Church May 26, in charge of Emanuel Peachey, assisted by Elam Glick. Interment was made in the Locust Grove Cemetery.

Schrock.—John Schrock was born near Delavan, Ill., May 28, 1862; died near Fisher,

Ill., July 28, 1951; aged 89 y. 2 m. He accepted Christ in his youth and was a member of the Mennonite Church from then until his death. He was a charter member of the East Bend congregation at Fisher. In 1885 he was united in marriage to Mary Birkey, of Morton, Ill. To this union two children were born. Albert preceded him in death thirty-four years ago and his daughter (Fannie—Mrs. J. A. Heiser) Dec. 17, 1950. Surviving are his wife, 8 grandchildren, and 24 great-grandchildren. His 3 brothers and 4 sisters preceded him in death. N. N. Roeschley conducted the funeral services at the East Bend Church.

Schrock.—Mahlon, son of Joseph and Sarah (Lantz) Schrock, was born June 3, 1874; died Aug. 1, 1951; aged 77 y. 1 m. 28 d. March 17, 1910, he was married to Amanda Yoder at Goshen, Ind. Survivors include his wife, a son (Lloyd), 2 grandsons, one brother (Elmer), and 4 sisters (Mrs. Susie Reith, Mrs. Angie Dotterer, Mrs. Laura Miller, and Mrs. Nettie Mast). Early in 1910 he united with the Mennonite Church, Howard-Miami congregation. Funeral services were held at the Howard-Miami Church, Kokomo, Ind., in charge of A. G. Horner and Willard Sommers. Text: Job 14:1, 2. Burial was made in the Mast Cemetery.

Thomas.—Levi S., fourth son of Samuel J. and Susannah (Hershberger) Thomas, was born Dec. 4, 1896, near Thomas Mills, Somerset Co., Pa.; died of a heart attack May 3, 1951; aged 54 y. 4 m. 29 d. On July 3, 1926, he was married to Maggie Sala. He is survived by his wife, 5 children (Norma—Mrs. Paul Thomas, Hollsopple, Pa.; Robert Paul, Rhoda Fern, Bernadine Faye, and Alice Arlene, all at home), 6 brothers and one sister (J. Earl and Stella—Mrs. Harry Y. Shetler, Davidsville, Pa.; Harry S., Owen W., Newton H., and John N., all of Hollsopple, Pa.; and S. Robert, Alum Bank, Pa.), and one aunt (Mollie Hershberger). Preceding him in death were his parents and one sister (Nora E.—Mrs. Ammon Kaufman, Davidsville, Pa.). In his youth he was baptized as a member of the Mennonite Church, remaining faithful until death. He served in numerous official capacities in the Sunday school and church. On Jan. 14, 1951, he was ordained to the office of deacon at the Stahl Church. For over thirty years he was a public schoolteacher. Funeral services were conducted at the Stahl Church May 6 by Sanford Shetler, assisted by David Alwine, Harold E. Thomas, and D. Irvin Stonerook. Burial was made in the cemetery near by.

Whitmer.—Frank, son of the late Adam and Hannah (Whetzel) Whitmer, was born near Mathias, W. Va., March 26, 1862; died July 29, 1951; aged 89 y. 4 m. 3 d. He was married to Sarah Wehster, who passed away in 1933. Of the six children born to this union two survive: Mrs. Martha Wilt, Timberville, Va., with whom he made his home, and Vernon, Falls Church, Va. Also surviving are 2 sisters (Mrs. William Lowry, Harrisonburg, Va., and Mrs. Angeline Frye, Inwood, W. Va.). He was a member of the Zion congregation at Broadway for more than fifty years and for many years served as caretaker of the church. Funeral services were held at the Linville Creek Church of the Brethren, Broadway, Va., in charge of Perry E. Shank and Timothy Showalter.

Wisner.—Willis S., son of Israel and Mary Ellen (Smith) Wisner, was born near Plumsteadville, Bucks Co., Pa., April 8, 1873; died June 24, 1951, at his home, Cherry Lane, Souderton, Pa.; aged 78 y. 2 m. 16 d. He had been in ill health for the past year, having suffered from heart attacks. He was a faithful member of the Line Lexington Church. Surviving are his widow (Lizzie C. Hackman Wisner), 3 children (H. Harold, St. Petersburg, Fla.; Mrs. Ephraim Delp, Cherry Lane, Souderton, Pa.; Mrs. Claude B. Meyers, also of Cherry Lane), 11 grandchildren, and 11 great-grandchildren. Funeral services were held at the Line Lexington Mennonite Church June 29, in charge of Arthur Ruth and J. C. Clemens. Text: Heb. 4:1, 2. Burial was made in the adjoining cemetery.

Our Anabaptist forefathers believed that one enters into the Christian life by establishing a personal relationship with the living Christ.—Paul Mininger.

THE BOOK SHELF

Here I Stand: A Life of Martin Luther, by Roland H. Bainton; Abingdon-Cokesbury Press; 1950; 422 pp.; \$4.75.

On October 31, 1517, Martin Luther, a young Augustinian monk, tacked to the door of the Court Church in Wittenberg (Germany) 95 theses, outlining his opposition to certain practices in the Catholic Church, especially to the sale of indulgences (forgiveness of sins by the Pope). Four years later, after he had been excommunicated by the Pope and had publicly burned the Papal Bull of excommunication, he was summoned to the Grand Diet (Council) of Worms. There in the presence of the Holy Roman Emperor Charles V he made the monumental statement which became the rallying cry for the Lutheran Reformation in Germany and Scandinavia, and from which the title to this book is taken: "I do not accept the authority of popes and councils My conscience is captive to the Word of God. I cannot and I will not recant anything, for to go against conscience is neither right nor safe. Here I stand. I cannot do otherwise. God help me. Amen."

The author of this biography of Luther is Roland H. Bainton, Professor of Church History at Yale Divinity School. He is recognized as being one of America's leading authorities on Reformation history. The book shows great scholarship and erudition, and yet the author has written in an attractive style that can be understood and appreciated by the general reader. The author was awarded the \$7,500 Abingdon-Cokesbury prize because this book was thought "to accomplish the greatest good for the Christian faith and Christian living among all people." The typography of the book is beautifully done and the pages are enriched by an amazing collection of woodcuts and engravings from Luther's time. Bainton also provides an extensive and capable interpretation of the symbolism of these illustrations. The book is extensively documented, and the author has included a good bibliography.

The book opens with three chapters on the background of Luther as a monk. In contrast with some of the early Anabaptist leaders, Luther's family background was that of a peasant, although his father was actually a miner. Contrary to the wishes of his father he made the vow of the Augustinian order and he continued to wear the habit of the monk even three years after he was excommunicated. As a monk he continued his University studies and was awarded the doctor's degree. As a student of Latin, Greek, and Hebrew he was able to compare the Bible in the original with the versions currently used by the Catholic Church, and he was impressed by the many deviations between the teachings of the Scriptures and the practices of the church. Later in his life he used his marvelous command of language to translate the Bible into German. Many Mennonites of German extraction have used and appreciated

his German translation of the Bible and for centuries it has been the standard translation among German-speaking peoples.

Nine chapters of the book tell the story of Luther's struggle with the Papacy. At first Luther was convinced that his real mission was to reform the Catholic Church. Even to the time of his death he continued to practice more of Catholicism than many of the other reformers did. He assumed that there would need to be some connection between the state and the church. Many of the secular rulers of Germany objected on economic grounds to the sale of indulgences because of the resulting flow of money to Italy. The common man of Luther's day also had the natural aversion of the peasant to the extravagance and immorality of the Papal Court and by the same token had a strong affinity to the simple faith and life of a scholar who rose from their own ranks.

The Diet of Worms was the high point of Luther's struggle with the Pope, and although Luther was ultimately successful in this struggle, the immediate result was his incarceration in the Wartburg Castle. There he had plenty of leisure and used his time to great advantage by translating the Bible and by writing. Nine chapters of the book are devoted to a presentation and evaluation of these writings. The final chapter of the work contains a summary evaluation of the contribution of Luther.

Comments on so monumental a work as this within the brief limits of a single review are very difficult to make. As a biography it is certainly above reproach. The author's deep appreciation for Luther should make the book acceptable to Lutherans even though Bainton's own personal religious persuasion is that of the Quaker. On the other hand, the author is no blind apostle of Luther and occasionally he is quite critical of Luther's attitudes. This is especially true in his analysis of some of Luther's mistakes in the declining years of his life, such as his ambiguous attitude toward the bigamy of the landgrave, Philip of Hesse, his persistent failure to see the profound differences between the peaceful Anabaptists and the militant ones who took over the city of Münster in Westphalia, and his attitude toward the Jews and their problems.

The major criticism of the book is that although Bainton is thoroughly candid in presenting Luther's failures, he does not always make his own position unequivocal. Does the author feel that Luther was right or wrong when he consigned the literal observance of the Sermon on the Mount to individual relations? What does the author think of Luther's encouragement of moderate drinking and dancing? Could not the author have condemned these failings as readily as he condemned his use of coarse talk?

In spite of these weaknesses one cannot fail to be inspired by reading this book. If we see certain signs of weakness in Luther we cannot fail to see the tremendous strength of his character. We must also be everlastingly grateful for Luther's contributions to the field of church music and Biblical criticism. We will continue to be thrilled by the power of his great hymns, such as "A Mighty

Fortress Is Our God." We also agree completely with such statements as "When a man believes himself to be utterly lost, light breaks" (from the 95 theses). We likewise appreciate the simplicity of his Small Catechism: "I believe in Jesus Christ . . . who when I was lost and damned saved me from all sin and death and the power of the Devil, not with gold and silver but with his own precious, holy blood and his sinless suffering and death, that I might belong to him and live in his kingdom and serve him forever in goodness, sinlessness, and happiness, just as he is risen from the dead and lives and reigns forever. That is really so."—Carl Kreider.

ITEMS and COMMENTS

Armin Oldsen, of Valparaiso University, Valparaiso, Ind., has been installed as permanent speaker of the Lutheran Hour succeeding Doctor Walter A. Maier, who died in January, 1950. The interim speaker has been Lawrence Aker of Omaha, Nebr. The Lutheran Hour is a weekly radio broadcast with a network of over a thousand stations, including many foreign countries. It has been translated into 36 different languages.

* * *

The Christian Reformed Church took action recently at Grand Rapids, Mich., to withdraw from the National Association of Evangelicals. A denominational spokesman said its isolationist Calvinism was in danger of being submerged in a current of sectarian Fundamentalism. Some speakers on the question objected also to the resolutions of a political nature adopted at the annual meeting of the National Association.

* * *

During July and August the city-owned busses in Richmond, Va., are giving rides to churchgoers free. The plan is an attempt to encourage church attendance. One attorney, however, has objected, saying that the plan is a violation of church-state separation. He claimed that the whole thing was part of a tenderfoot religious crusade and that "people ought to walk to church anyhow—it keeps them awake during the service."

* * *

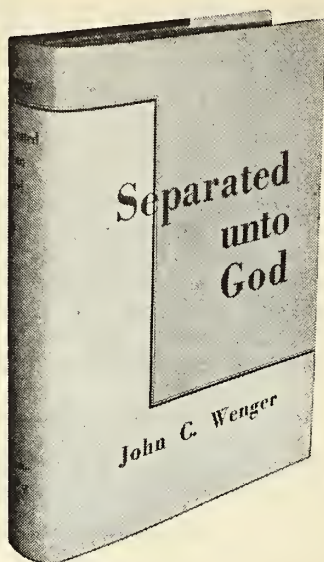
A recent study of army records by a Johns Hopkins research staff reveals that about four out of five soldiers do not actually shoot in battle.

* * *

Says a well-known British analyst: "We have reached a situation in which, if the Russians were to swarm over Western Europe, the strongest plea of the oppressed peoples, at any rate for quite some time, would be 'save us from our British and American friends with their atom and napalm bombs.'"

* * *

A survey in eleven West Virginia coal mining communities reveals that the church membership there is below the national average. While the average U.S. church



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membership is 53.3% of the population, the West Virginia communities showed church membership totaling only 17% of their population. In none of the communities did church membership, including both Protestant and Catholic, rise above 40%. Church attendance, however, is better than the national average.

* * *

People join cults, says Dr. Charles S. Braden of Northwestern University, because they have some needs which are not taken care of by the more regular churches. Sick people, for instance, he says, are attracted to cults that promise healing because most churches pay no attention to the teaching of the Bible concerning God's power to heal. He said that people are attracted to the cultist because he tells you exactly what he believes and he has courage to go counter to

public opinion. No one knows how many people in the United States are members of cults or influenced by them, but, according to Dr. Braden, estimates run as high as fifteen to sixteen million.

* * *

Dr. Ralph Sockman, well-known New York clergyman, has called on American educators to place more emphasis on religion in the classroom. In an address to the annual Princeton Institute of Theology he said that "Education cannot continue to be completely divorced from religion. I do not mean the actual teaching of religious doctrine, but rather pointing out to students that religion

is immeasurably vital in everyday life by showing the influence that it has had on people throughout history."

* * *

Some Argentine Protestants are holding special prayer meetings asking God that "full religious liberty" may be established. The meetings have been held at the request of the River Plate Federation of Evangelical Churches. The Federation says that religious liberty in Argentine is now limited in two ways: (1) "The impossibility to use the radio as a means of evangelization, (2) restrictions existing in Buenos Aires with respect to open-air preaching."

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLIV ————— TUESDAY, SEPTEMBER 4, 1951 ————— NUMBER 36

General Conference at Goshen

BY THE EDITOR

It is General Conference time. The place of meeting this year for this chief of our church gatherings is the Goshen College Union at Goshen, Indiana. This building serves the purpose admirably. The Executive Committee and the General Council have headquarters in the Music Department rooms under the platform. Excellent meals are served in the regular college cafeteria and in a supplementary cafeteria in the Union building. Lodging in the dormitories and in the homes of the congregation is convenient and ample. The weather is cool and pleasant. All the facilities of the college campus are at our disposal. A printed diagram helps strangers to find their way around. It is an ideal physical setup for the holding of General Conference.

Already on Sunday, August 19, the faces of visiting ministers are seen in the worship services of surrounding churches. Monday is devoted to committee meetings, both of General Conference committees and of others which use this gathering together of church personnel as a convenient time for meeting. Among those we hear of are the General Conference Executive Committee, the Ministerial Relations Committee, the Executive Committee of the Publication Board, the General Conference Nominating Committee, the Religious Welfare Survey Committee of the Board of Education, and the Credentials and Planning Committee for the Mennonite World Conference.

Tuesday

On Tuesday morning the General Council goes into session. This body now does the work which the Committee on Arrangements used to do, besides its semiannual meetings. Moderator Oscar Burkholder is presiding, with Bro. Paul Mininger sitting by as assistant. Secretary Amos O. Hostetler is taking minutes. Bro. C. J. Ramer in an opening devotional period leads us back to an elemental faith in Christ. A number lead in spontaneous prayers as the Council kneels. The roll call reveals most members present. Bro. Amos Horst, secretary of the Lancaster Conference, is recognized as a visitor. The secretary reads the minutes of the Council and the Executive Committee.

The Nominating Committee is named: J. L. Horst, C. J. Ramer, E. J. Yoder, Harold Zehr, H. A. Diener; also the Resolutions Committee: H. F. Reist, B. Charles Hostetter, Harold Bauman, Ray F. Yoder, M. D. Stutzman.

The official reports to be submitted to General Conference have been conveniently bound into a cover, and are handed to the Council members. The rest of the forenoon is devoted to the reviewing of reports, as follows: General Conference Secretary, Amos O. Hostetler; the Historical Committee, by J. C. Wenger, secretary; General Problems Committee, by C. J. Ramer, secretary; General Council, by Amos O. Hostetler, secretary; Mennonite Mutual Aid, by C. L. Graber, secretary-treasurer. The Council votes to present to General Conference certain recommendations. It is apparent that the General Council is not a "little General Conference." It merely passes on what should be brought before General Conference.

In the afternoon session Bro. Aaron Mast, one of our veterans in General Conference administration, leads the Council in a period of worship. Paul Mininger takes the chair as the moderator reads his report. The slate drawn up by the Nominating Committee is approved with a slight change. The conference treasurer reports the state of the treasury. Only two conferences—Virginia and Pacific Coast—have met their quota of 30¢ per member. The special committee appointed to study a new plan for financing General Conference work reports through Bro. A. J. Metzler. There is a good deal of discussion before the

report is passed on to the consideration of General Conference. Other reports heard are those of the Industrial Relations Committee, by G. F. Hershberger; the Life Insurance Study Committee, by J. L. Horst; the Music Committee, by Chester K. Lehman. The reports of the Mennonite Board of Missions and Charities, the Mennonite Board of Education, and the Mennonite Publication Board are approved without being read, since these boards do not present recommendations to General Conference.

Psalm 116

I love the Lord because He listens to me
when I ask Him for something.
I will call upon Him as long as I live
because He has heard my prayer.
I was bound by the cords of death
and began to feel the pains of the underworld.
I was in trouble and felt sad.
Then I called on the name of the Lord, saying,
"Save my soul, O Lord."

The Lord is gracious and righteous.
Our God is merciful.
The Lord preserves the simple-minded.
I was humbled, and He saved me.

Return, O my soul, and be at rest,
for the Lord has been good to you.
*For you, O Lord, have kept my soul from death
and my eyes from tears
and my feet from falling.*
I will walk by faith in the Lord
as long as I live on the earth.

I believed when I said this.
I was very much troubled, however.
In my restless condition I said:
"All men are liars."

How am I going to pay back the Lord
for all His benefits toward me?
I will drink from the cup of salvation
and call on the name of the Lord.
I will do as I promised the Lord,
openly, in the assembly of His people.

Precious in the sight of the Lord
is the death of one of His saints.
*I am truly your servant, O Lord.
I am your slave, the son of your slave woman.
It is you who freed me from the cords that bound me.
I will offer to you the sacrifice of praise.*
I will call on the name of the Lord.
I will pay my vows to the Lord
in the assembly of all His people,
in the courts of the house of the Lord,
in the midst of you, O Jerusalem.
Praise the Lord!

—Paraphrased by Barney Ovensen.

Bro. J. R. Mumaw reads the report of the Commission for Christian Education and Young People's Work; Bro. M. M. Troyer that of the Ministerial Study Committee; Bro. O. O. Miller, the Peace Problems Committee. All these reports will come to General Conference.

Tuesday Evening

And now General Conference itself gets under way. The huge auditorium is quite well filled for this opening service. The conference is a delegate meeting, for ministers, and their wives, but the evening sessions are open to the public, and the crowd this evening shows they appreciate the privilege.

Bro. E. M. Yost, who has charge of the singing throughout the conference, leads the opening song. His voice is big enough to enable him to lead this big crowd, and they respond with enthusiasm. Bro. Floyd Kauffman, Minot, North Dakota, leads the opening prayer. The opening address of the conference was to be given by Bro. George R. Brunk. But he couldn't leave the great tent meeting which the Lord is so greatly blessing at Franconia, Pennsylvania. He has a good substitute, Bro. C. F. Derstine. His subject is "The Faith by Which the Church Lives." He talks fast and says a great deal about the fundamental faith on which we stand.

Each session of the conference has one or more reports listed on its program. This evening Bro. John R. Mumaw, chairman of the Commission for Christian Education and Young People's Work, reports for that body. He speaks of many services of the Commission with which we are all familiar: the new Sunday-school helps, the Herald Summer Bible School Course, John C. Wenger's **Glimpses of Mennonite History and Doctrine**. A new secretaryship, that of Church Music, held by J. P. Duerksen, has been established during the biennium. Bro. Mumaw reviews the first four years of Mennonite Youth Fellowship.

The second speaker is another Canadian, as the moderator, a third Canadian, delights to tell us. Bro. Roy S. Koch speaks on "Building Christian Homes." As secretary of the Commission he develops the chief emphasis of that Commission for 1951 and 1952.

Something different in the conference sessions this year is the devotional service at the close of each session. This evening Bro. I. W. Royer conducts this service with reminiscences of the first General Conference, with Scripture reading, with exhortation, with prayer.

Bro. Carl Kreider, acting president of Goshen College, welcomes the visitors to the college campus, and announces lodging and boarding arrangements. Bro. Paul Mininger pronounces the benediction.

Wednesday Morning

Nine o'clock. The moderator calls people in from the lobby, where an old-fashioned greeting of friends is in progress. General Conference and other church-wide meetings serve as a reunion of the great Mennonite family. Ontario greets California, and Virginia greets Alberta. It is good to keep Christian friendship in good repair.

Myron J. Livengood, Pinto, Maryland, leads the opening songs. He sings polyphonic hymns, and so the predominance of bass in this chiefly masculine congregation sounds good. Bro. Menno, Esch, Mio, Michigan, leads in prayer. He thanks God for the young men who are gradually replacing the older leaders of the church.

The roll call is by conferences. All except India are represented. There are 123 delegates from member conferences, and 20 visitors from eligible conferences. The secretary reads the minutes of the last conference. The mimeographed reports, all conveniently collected into a folder, are distributed to the delegates. The secretary reads his report. The moderator requests all who speak to come to one of the microphones on the floor. It seems pretty formal to walk so far to second a motion. But we appreciate his insistence on a method which makes it possible for all to hear what is going on.

The treasurer reads his report. Total receipts for the biennium have been \$10,112.52. Disbursements have been \$9,567.96, against a budget of \$9,350.00. The treasury has a balance of only \$544.56. The treasurer explains that the two conferences which met their quota of 30¢ per member took the amount from their conference treasury, instead of asking the congregations for a special offering. There's a hint in that. The secretary reads the report of the auditors, C. L. Graber and John M. Snyder. Next is the moderator's report. He warns against the weakening of the church through the infiltration of evil. The conference acts in approval of the report of the Commission given last night. The secretary reports for the General Council, the first such report to come to the General Conference. The personnel of the Nominating and Resolutions Committees is announced. Action is a bit slow because people hate to come up to the microphone, and the moderator graciously yields the point on motions to approve reports. The Resolutions Committee takes its place at a table on the platform as Bro. Yost leads a hymn.

The conference sermon comes to the congregation through former-Moderator J. L. Stauffer. His subject is "Our Heritage of Faith." He relates our historic Mennonite faith to the main streams of modern Christendom; particularly to Protestantism, and calls for a continued and more marked separation from the world, particularly in nonresistance and nonconformity. He makes us look with a critical eye upon our ways and manners. C. C. Cressman, H. F. Reist, and Melvin Ruth bring testimonies to the sermon. The closing worship period is led by Bro. Edward R. Birkey, Jolley, Iowa, who cites reasons for our praise to God, and reminds us of our need to draw near to God.

Wednesday Afternoon

Bro. Stanley Schantz, Guernsey, Saskatchewan, leads in the opening prayer for the afternoon session. Testimonies to the conference sermon continue, by Elmer B. Moyer and A. C. Good. The congregation stands in a united testimony. Chester K. Lehman is leading the singing for the afternoon. Only men are present, as the women are holding a separate meeting in the other building. It is a great massed men's chorus. You should have heard it!

Walter E. Yoder reads the report of the Music Committee. He reports two new books on the way: **Songs of the Church** and a **Children's Hymnal**. Paul Mininger is now moderating the meeting. John C. Wenger reads a comprehensive report from the Historical Committee. A publishing event of the biennium is a new edition of **Martyrs' Mirror**, which has had an excellent sale among our people. A new and better translation of the works of Menno Simons from the original Dutch has been prepared and is ready for publication.

Bro. Nelson E. Kauffman reads the report of the Mennonite Board of Education. It gives an over-all picture of the rapidly expanding educational program of the church. Bro. Burkholder returns to the chair and Paul Mininger introduces a recommendation from the General Council to the conference which authorizes the appointment of a field representative who shall promote the whole program of the church among our congregations. This proposes something new in our church administration, and arouses some questions for clarification. There are arguments given for and against the proposal, and a motion to adopt for a two-year period fails to pass the conference. Some feel the discussion is inadequate. But it has already been demonstrated that the General Council is not General Conference.

Another recommendation is for the approval of a plan for representation at the Fifth Mennonite World Conference to be held at Basel, Switzerland, in August, 1952. Harold Bender introduces this recommendation, and it is approved by the conference. About thirty delegates have been assured, and it is possible that a considerable portion of the fifty delegates in our quota will represent us at Basel.

(Continued on page 869)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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EDITORIAL

Nearsighted

The eyes of some people can focus well enough on objects near at hand, but are almost blind to objects at some distance. Such people are nearsighted.

There is a similar malady in spiritual vision. People afflicted by it can perceive only immediate concerns. Perhaps they cannot see beyond their own homes—themselves or their families. Nothing matters much until their own circle is involved—then they are suddenly concerned and think that everybody else should be. Perhaps they can see as far as their local congregation, but no further. That congregation is for them practically a denomination. They know no wider fellowship, and care for none beyond their borders. They believe in keeping their money and personnel at home. Missionary work for some unknown human beings, perhaps of another color and a strange language, seems to them a waste of resources. They are all for strengthening the home base, but opposed to using it as a base.

Some of us extend our horizons to include our own conference. But that is as far as we can see. We are sure that those of other conferences can't be quite as good Mennonites as we are, and fear that we might lose our own loyalties if we have contacts with people of other conferences. And so we maintain an isolationism as a matter of self-defense. We are blind to the good that others might bring us.

Spiritual nearsightedness, too, may keep us ignorant of other Christians beyond our denominational borders. What blindness it is to suppose that heaven will be a Mennonite general conference! We believe that the Mennonite Church has a distinctive witness for the world. But we also believe that there are people who know the Lord in many different denominational circles. There is a church universal, from many peoples and nations and tongues, which will sing eternal praises to the Lord together.

Nearsightedness may also be an ability to see for one's own time only. We are sure that all the ages of the past existed only to make possible our own timespan. And we can't think that any time

to come can possibly be of like importance. We use up carefully husbanded resources with scarcely a thought of the needs of future generations. We plan for the well-being of our own age, perfectly willing to let the deluge fall upon any age which may come thereafter. We build for the todays instead of the tomorrows.

Church leaders especially should not be nearsighted. Neither should they be impractical dreamers. They must be cognizant of their local situation, both in time and place. But they must be capable also of distant vistas. Our Lord told us to lift up our eyes. Perhaps we need some bifocals, to give us both the near and the far vision.

Alumni of the Church

"I used to attend the Mennonite Sunday school," said a man to the editor, who had spoken in one of the churches of the town. Then there followed the usual story of how he had drifted away from the church, although he still held a high respect for it. It was an old, old story. Every community has many people who no longer are associated with the church in which they grew up. Perhaps they have got into some other denomination. Just as likely they are entirely separated from any church life. Perhaps, like the man who spoke to us, they hold the church in high regard. They respect her doctrinal positions and her moral judgments. They possibly would not want to live away from the influence of the church. They may be proud of a Mennonite ancestry. A picture of a grandmother in traditional Mennonite costume may be a treasured heirloom.

But still the church is merely something that they have come from. They have graduated from her fellowship, her testimony, her program of work. They are merely alumni.

As a church we must ask ourselves why we lost them. Was it a lack of concern on our part? Did somebody fail to follow up absentees? Did some unchristian attitudes drive them away? Did we fail to feed them such spiritual nutriment as would have kept them coming? Did we lack a church program which

would challenge their interest and their talent?

One must recognize that some people go away from Jesus, because they are unwilling to accept the implications and requirements of the Christian faith. When people are living in sin they probably should not feel at home in a Christian fellowship. In such a case the forsaking of the church is a direct result of a forsaking of the Christian way. But still we must ask ourselves why we were unable to bring a conviction against the sin and a willingness to accept the Christian way. The people we have lost bring us a constant searching of soul.

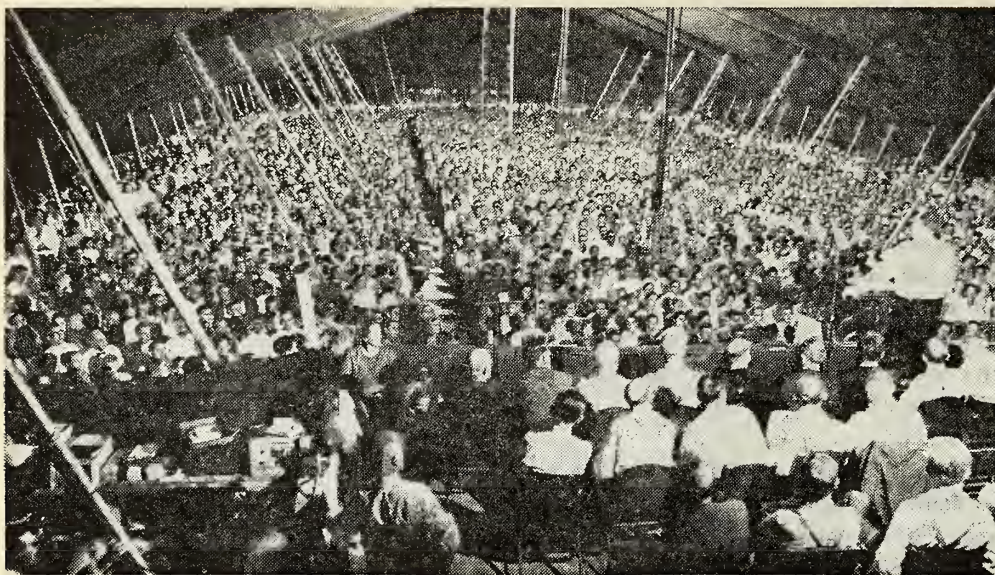
The Blind Alley of Success

Life is meant to go on and on. Every achievement should be only a stepping stone to something still more worth doing. Every avenue of success should open vistas for further going. Unhappy is the man who attains his goal only to discover that there is nowhere to go from there. He has come to a terminal where there is arrival but no departure. He finds he has been traveling a blind alley.

Failure is often thought of as a blind alley, a road without an outlet. But have we thought of it that success may be a place from which there is no progress? The man who has gained wealth often does not know what else to do but to gather more of earth's tawdry stores. One who has gained a place of power over others holds on to that power with desperate hands, for he knows nowhere to go from his place of eminence. Mere success, considered as an end in itself, may be most embarrassing. The top of a mountain is a very unsatisfactory place to make permanent residence.

It is God's purpose for us that one step should lead to another. His ways always lead us to higher and better things. Prosperity can be satisfying only when it leads to service, as God intended it should. A situation of power and influence is purposed to be a means to blessing. May not that man be considered a failure who has succeeded, but does not know what to do with his success? To stifle one's soul in one's own accomplishments—what a dismal end is this!

Judging without love is cruel; loving without judgment is folly.



A Lancaster audience

The Lancaster Revival

BY MAURICE E. LEHMAN

As we look into church history, we see bright shining mountain peaks. These peaks are represented by periods of persecution and periods of revival. The revival fires of Moody, Finney, Billy Sunday, and others were an indication of great spiritual awakening. The revival fires of our present decade in non-Mennonite circles are high spots that make church history. The thrilling thing to talk about is the revival fire that is burning through the Mennonite Church.

While the ministers of Lancaster city Mennonite churches were planning for the fourth annual World-Wide Missionary Conference, the conviction was laid upon the group to follow the conference with a revival and evangelistic program. After much prayer and thought, the decision was made to follow such a program. The question was, Where shall we secure a tent of ample size? It was made known that Lawrence B. Brunk, Denbigh, Virginia, had a tent of ample size and offered it for the work.

It was glorious to see how the Lord led us to have Bro. George R. Brunk for the evangelist and his brother Lawrence to offer the tent. These two brothers are working together very nicely in evangelistic work. George R. Brunk preaches the Gospel and Lawrence leads the congregational singing.

One great factor in the success of this program was that the saints of God prayed. On Good Friday of this year we had a special day of fasting and prayer at the Vine Street Mennonite Church. There it was announced that we would have special prayer meetings once a month besides our regular prayer meetings. The next special prayer meeting was held on a Sunday afternoon at the East Chestnut Street Church. The meeting was well attended and many

prayers were offered and tears flowed freely. We prayed for a revival and for lost souls. This type of meeting was followed by many more. Someone in the prayer meeting suggested that there should be an early morning prayer meeting. So a meeting was called from 6:00 to 7:00 a.m. The early morning meetings began in a large Sunday-school room. The Lord poured His Spirit upon us. As the numbers increased we moved to the main room of the church. In one of the morning meetings Bro. Brunk said, "So far in our prayer meetings we have been observing the second part of James 5:16 that the effectual fervent prayer of a righteous man availeth much. I think tomorrow morning we ought to consider the part of James 5:16 where it says 'confess your faults one to another.'" Bro. Stoner Krady said, "Why wait till tomorrow? Let's start right now." At that point liberty was given to the group for confession. People confessed many sins and praised God.

Many prayer meetings that followed had a period for confession. Many sins



George and Lawrence Brunk, with part of their evangelistic equipment

of the spirit were confessed and tears were shed as the Holy Spirit searched our hearts. The special early morning prayer meetings were in session each morning from May 21 to July 22. This was a period of nine weeks. We believe that it was prayer that brought the revival and it will take prayer to continue it. Bro. Brunk said the early morning prayer meeting on July 22 was the largest prayer meeting he ever saw. One cannot attribute the revival alone to the prayer meetings held in the church. We are sure that many aged people and others who could not attend throughout the conference were also praying for such an event. During the meetings Bro. Brunk received many letters from different parts of the world and people said they were praying for the meetings. Since we see what prayer will do for a church in such a short time, we are made more responsible to keep praying. Before the revival campaign started, it was announced that the meetings would begin June 3. No closing date was set because no one knew how long the meetings would last. During the month of June the crowds were increasing from night to night, and over week ends, "due to the press," many hundreds were turned away. Some felt that the tent should be moved out of the city where there would be more room for people and automobiles.

It was decided that the tent be moved to the Lancaster airport along the Mannheim Pike. Here parking space was unlimited. Monday evening, July 2, the last service was held in the tent across from the East Chestnut Street church. On Tuesday morning about 150 men responded to help move the tent to the larger space. No service was held Tuesday evening; however, Wednesday evening, July 4, the services continued. That evening Bro. Brunk preached on the subject, "God's Declaration of Independence." From that evening the crowds increased nightly. The city ministers of the Mennonite churches and the evangelist together decided that the meetings would close July 15. On the evening of the said date neither the evangelist nor the moderator felt they would like to announce the meeting to be closed. The audience was asked whether or not they would support the meetings another week. Well over 10,000 hands raised to vote their support for another week. The meetings came to a close the next Sunday evening, July 22. The estimated attendance of the last night of the meetings was over 15,000. During the meetings we have seen some of the largest crowds of Mennonites that ever assembled in Lancaster County. The revival is probably the longest and the most far-reaching in the history of the Mennonite Church. To God be all the glory.

One might ask the question, How well were the people prepared for such a program? The fact is, we were not too

highly mechanized with revival machinery, such as picked personal workers and special auxiliaries for special functions. It was just the wonderful working of God's Spirit among us. We felt it was better to let the Spirit have His way than to have a rigid pattern. It was the request, however, of Bro. Brunk that all who help from one end of the program to the other would be free from all sin so the Holy Spirit could operate.

Mennonite revival work of the past quarter century seemed to have a set pattern of operation. During these meetings the Spirit led to use a more effective method for invitations. When the invitation was given the congregation was invited to stand. While several songs were being sung people were invited to come to the prayer room. At the prayer room personal workers would help those who came to the room. The first night the revival really broke there were at least sixty people in the prayer room and many were weeping and confessing their sins. It was a wonderful scene to behold.

One may ask the question, Do you mean sixty people accepted Christ in one night? The answer is no. Many of these people were church members who came for help. Each evening after all that came out were helped through to victory, they were invited to give a testimony to the audience. Many gave a testimony of the saving grace of God and the victory and peace they had found. A very large per cent of the people who came to the prayer room gave testimony. Records were kept of each person who came for spiritual help and a record was sent to the home minister of each person helped. Over 1200 souls came for spiritual help and over 300 accepted Christ for the first time.

These records reveal that the revival has spread far and wide. People have come from other counties and states and



Air view of the second revival site at Lancaster

confessed their sins and found peace. Many also came for help from other denominations.

The evangelist preached against sin for many nights at the beginning of the revival. This preaching brought conviction of hidden sin of the flesh and the spirit. Many church members confessed sin and got right with God. Bro. Brunk made the statement that this is a clean-up program as well as an evangelistic campaign. It is possible that we would do well in more of our regular worship services to have a period for open confession of sin. "Confess your faults one to another . . . that ye may be healed." We who have witnessed this great revival can say we will long remember it as one of the greatest events in our day.

We certainly appreciated the untiring efforts of the Brunk brothers, Lawrence and George, in their enthusiastic work for our Lord.

Bro. George preaches "The Whole Gospel for the Whole World." A partial Gospel for the whole world will not satisfy and the whole Gospel for part of the world will not work. It must be

"The Whole Gospel for the Whole World."

Much more could be said about this whole program. Many books could not contain all that was done. We are sure that we will see in glory all the good that was done through this great work. Let no man put one finger on any of the glory—all glory be to God.

Lancaster, Pa.

The Church at Prayer

By A. C. Good

I am convinced that we as a people do not avail ourselves of the blessing and the power of prayer. Just why this is may be a question for each of us to answer for ourselves. It may be that we are too busy with many things. It is said of a great man of prayer, that the more he had to do the more time he needed for prayer. In Acts 4:31 we read these words, "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." In the third and fourth chapters of the Acts of the Apostles we have the account of the healing of the lame man. It was a great day for the lame man and it was also a great day for the apostles, for here was a manifestation of healing power. I want you to note a few things that took place on that day. For the lame man there was great rejoicing that he was healed. For the apostles there was a great opportunity for testifying that by the name of Jesus Christ of Nazareth "whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." In the hearts of the multitude there was hatred, persecution, threatenings, and imprisonments. But that isn't all. There was a multitude that believed, and after the prayer meeting of verse 31 the apostles had great power in their witness, and great grace was upon them all. How would a program like this fit into our many programs today?

There are three things that impress us as we read these two chapters. First, *The Power of the Word*. The faithful preaching of the Word will do one of two things: it will produce faith, or it will stir up opposition. Faith, we are told, cometh by hearing, and hearing by the Word of God. Some time ago a popular preacher was asked to explain to his radio audience what faith is and how we get it. After some bungling he gave what he thought was the answer, but with not one word of Scripture to prove his point, if he had one. Isn't it strange how the "learned" can be so unlearned in the Word of God? "Now faith is the substance of things hoped for, the evidence of things not seen." "Believe on the Lord Jesus Christ, and thou shalt be saved." The unbelieving oppose and reject the preaching of the apostles just



The overflow crowd. The crate at the left was used as a receptacle into which the people threw pulp literature and other sinful articles.

It Happened —

FIFTY YEARS AGO

(From HERALD OF TRUTH, Sept. 1, 1901)

Bro. S. F. Coffman who in response to a request of the Canada Conference went early in the present year to Alberta, N.W.T., Canada, to labor among the settlers in that new country, will probably return to his former field at Jordan, Ont., this fall as the congregation there desires his return.

During this summer vacation about thirty children were sent [from Chicago] to homes in Ohio, Indiana, Illinois, Missouri and Kansas.

I have just come in from teaching my Normal class. I have six in the class, all teachers and workers in the mission. We are taking Hurlbut's Revised Normal Lessons and I translate it as we go Our church now numbers 130 [J. A. Ressler, from India].

. . . Bish. Jacob Brubacher of Lancaster Co., Pa., reached here [Rockingham Co., Va.] in time to take part in the important ordination services in the late Bish. Shank's district . . . the first lot was drawn for bishop—fell upon Pre. Lewis Shank, and the lots that were afterward drawn for ministers, fell upon the brethren Perry Shank and George Showalter. . . . The ordination sermon with the drawing of the lots and the delivering of the charge, which were conducted by Bro. Brubacher were solemn and impressive

as they did in Paul's day. Chapter 22:22, 23: "And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live. And . . . they cried out, and cast off their clothes, and threw dust into the air." Those fellows aren't all dead yet. The writer of the letter to the Hebrews said, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." It is quick, a living force. Note: "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" It is powerful in the hands of the Spirit. Note: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." It is sharper than any two-edged sword, sharper than the sword

of the law, or the sword of man. It will enter where human philosophies, arguments, reasonings, and debates of man can never enter, dividing asunder soul and spirit. The soul is the man; the spirit is the physical life of the man. This Word will sever everything that will unfit the soul for its divine abode.

Now may we note our second point, *The Power of Prayer*. We are impressed with the "they" in verse 31. It refers to the apostles and the multitude that believed in verse 4. Where there is unity in prayer there is also power in prayer. The essential to power we find in verse 23: "And being let go, they went to their own company." There is power in the fellowship of those of like precious faith. Where there is discord in faith there is also a limitation of power. In verse 24 we have the thought again of unity: "And when they heard that, they lifted up their voice to God with one accord," followed by the prayer meeting in verse 31. The "they" is prominent again. Now think of that great number of believers praising God for the healing of the lame man, and the victory over the persecutors, to the extent that the place was shaken where they were together in prayer. Could we hope for such a demonstration of power in our day? "Prayer is not overcoming God's reluctance: it is laying hold of His highest willingness" (Trench). I am sure that God is waiting to give us the larger blessing, if only we felt the need, and would come and ask Him for it. Why don't we pray more, with lost sinners all around us, and some in our own families? Don't we care if souls are slipping into hell every day?

Lastly, *The Power of the Spirit*. "And they were all filled with the Holy Ghost, and they spake the word of God with boldness." The prayer in verse 29 for the apostles found the answer in verse 31. There is one baptism of the Spirit, but there are many infillings for the many new tasks that challenge us in the larger ministry to our fellow men. "And the multitude of them that believed were of one heart and of one soul. . . . And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." This is the road that would lead to a great spiritual awakening among us. This we need so badly today. But we will never have a spiritual awakening with a worldly church, and a dry-eyed ministry. Some of us need that baptism of the Spirit, and many of us need a new infilling. To this end let us pray. I would like to suggest that we as a church meet in our regular place of worship on our regular midweek prayer meeting evening, and unitedly pray the prayer of confession, and for a demonstration of the outpouring of the Holy Spirit upon us, such as we have never witnessed in our day. We are in a crisis: God alone can help us. Are we concerned enough to pray?

Sterling, Ill.

What I Live For

*I live for those who love me,
Whose hearts are kind and true;
For the heaven that smiles above me,
And awaits my spirit too;
For all human ties that bind me,
For the task that God assigned me,
For the bright hopes left behind me,
And the good that I can do.*

*I live to learn their story,
Who suffered for my sake;
To emulate their glory,
And follow in their wake:
Bards, patriots, martyrs, sages,
The noble of all ages,
Whose deeds crown history's pages,
And Time's great volume make.*

*I live to hold communion
With all that is divine,
To feel there is a union
'Twixt nature's heart and mine;
To profit by affliction,
Reap truth from fields of fiction,
Grow wiser from conviction
And fulfill each grand design.*

*I live to hail that season,
By gifted minds foretold,
When man shall live by reason,
And not alone by gold;
When man to man united,
And every wrong be righted,
The whole world shall be lighted
As Eden was of old.*

*I live for those who love me,
For those who know me true;
For heaven that smiles above me,
And awaits my spirits too;
For the cause that lacks assistance,
For the wrongs that need resistance,
For the future in the distance,
And the good that I can do.*

Dublin University Magazine. Selected by Mrs. William H. Lewis.

The Pastor's Unique Secret of Influence

BY ORRIE D. YODER

*"They fell to him out of Israel in abundance, when they saw that the Lord his God was with him" (II Chron. 15:9).
For God was with him" (Acts 10:38b).*

While sacred history bears record that many saints have been hated and dishonored because of their godly influence and testimony, and also that great influential men of God have not always been honored for their piety, yet the fact remains that in the field of faith and righteousness, human beings have be-

A Prayer for This Week

God, our hearts overflow in gratitude for Thy wisdom and love. We thank Thee for the privilege of choosing salvation. We rejoice that Thou hast ordained that we can bring Thee pleasure—that we have been created to glorify Thee! Open our hearts that Thy Spirit might interpret more clearly to each how we can fulfill that purpose. Teach us that discipleship demands all—in spirit and in truth; in every aspect of life, even when no man sees or knows. Take away pride, self-seeking, false values, selfishness, and all superficiality. May our lives in their entirety be a vibrant response to Thy love: the waves sent forth encompassing all whom we meet, witnessing to them of Thy redemptive love through Jesus Christ our Lord.

Amen.

—Beulah Stauffer.

come great leaders of mankind because *God was with them*. Thank God that today, as always, there are many open and hungry hearts in the great sea of humanity who want to see the leader or pastor whose faith, love, and devotion give evidence of the divine presence of God!

How was it long ago that a hated young brother, who was despised and sold into Egypt as a slave, later became both the leader and savior of thousands, perhaps millions of people?

Surely it was only because they saw in this man the wisdom and fortitude of God that the monarch Pharaoh and his hosts exalted him! Surely it was his divine love and good will that brought his brothers, who once hated him, to later honor him!

Did the young man Moses become great by virtue of his Egyptian culture and position as a son of Pharaoh's daughter? Hardly, because his brethren rejected him and cast him out. However, after this man Moses had spent forty years in the desert with God and had spent many days and nights in His holy presence on the mountain, he became, without any electioneering or political "wire-pulling," the leader of millions of people and one of the greatest statesmen the world has ever known.

How marvelous that the brethren who once rejected this prince Moses, later beg him to be the mediator between themselves and God, because they see in his face the presence of God!

What a challenge to our leadership today! God has yet His thousands of souls, in the churches and out, who want to find God, but know not how, except

some earthly mediator or leader who knows God help them as did Moses! Cf. Deut. 5:5.

Shall we today, who profess to be leaders by virtue of our Christian culture or official calling, fail to help these needy souls find God? Must they not come to us and ask to be shown the Word of God? Then we, too, must have the divine "earmarks" of the presence of God.

What made "Jesus of Nazareth" the greatest leader the world has ever known?

The divine record tells us that He was not one who was trained in the recognized culture of the teachers of His day. We have no record that He was officially ordained by any religious prelate of His day by "the laying on of hands."

Yet, great rabbis, rulers of synagogues, and centurions of armies, all great leaders of the times in which He lived, and officially ordained or charged by highest authorities, came to Him, humbly bowed before Him, and owned Him as their Master and Lord. Why this unprecedented honor to the lowly Jesus of Nazareth?

Surely it was because He was of God anointed with the Holy Spirit, and because they saw that "God was with him." Verily, none of us can ever be a "Jesus of Nazareth," but surely since He has loved us and saved us, and has called us to the "holy calling" to be His representatives and ambassadors here on earth, we can, if we will, bear the "earmarks" of our "Elder Brother" and of the God that was so mightily with Him!

Let us remember that as hungry and needy souls sought the Christ because they saw that "God was with him," so today the seeking souls must be able to see. They must be able to see heavenly love, power, and humility in the minister today.

What about the modern ministerial standards of today? Can hungry and seeking souls see God in the minister who likes to ride in the highest priced automobile while some of his membership may have to "walk"? Or, what about the minister who wants his "mansion" in this life, while his members may have to live in shacks, or he who likes to preach from an intellectual rostrum so high that he preaches over the heads of his hearers? How unlikely will God and the spirit of the humble, loving Christ be seen on the faces of such leaders!

Lastly, may God help us today to rediscover the "earmarks" of effective leadership that in the past made humble, lowly men a channel of heaven's blessings to multitudes of needy souls!

Surely the dreams of Joseph were not to be despised, but it took more than that to make him the great leader he later became. The culture of Moses dare not be condemned, but that was not what made him later the great man of God. Doubtless thousands looked at

Prayer Requests —

Pray for a Spirit-filled revival for Argentina.

Pray for the follow-up work in these days of revival, that the lambs and sheep may be fed and the church strengthened to God's glory.

Pray for the leading of the Lord in the working out of the presidential regulations to be given draft boards concerning alternative service for IV-E's.

Pray for a mighty working of the Spirit in the tent meetings at Tellico Plains, Tenn., Aug. 30 to Sept. 13. Bro. John Shenk, Denbigh, Va., is the evangelist.

Pray for definite guidance in the beginning of our mission work on the island of Hokkaido, Japan.

Pray for God's will in the heart of a young girl who would like to stay with her foster parents. Her foster mother is ill with a heart condition.

Pray for safe journeying for missionaries returning for furloughs.

A sister requests prayer that her illness may be healed, and that she might return to her work.

Pray for the district-wide revival campaign Sept. 4-16 sponsored by the Golden Rule Gospel Messengers, a lay organization in Ontario.

(Requests for this column must be signed.)

King Asa as he sat on the throne of Israel, but it was when they saw that God was with him that they rallied to him in abundance.

May God as He sees fit yet today give us dreams and culture, and men called and ordained to official positions, but may we as individuals choose to wait upon God, to walk close to Him, so that the heavenly fruit of divine LOVE, JOY, PEACE, FAITH, SELF-CONTROL, and other GRACES which acclaimed men (and women too) as filled with the presence of Christ and of God, be yet seen in us today.

Canby, Oreg.

One in a hundred Mormons is a missionary, according to the latest figures released by that group. Since 1830 more than 62,000 Mormons have served voluntarily and at their own expense in mission fields. The Mormon missionary system is said to be unique, with missionaries using their own personal savings plus donations from family, friends, and fellow workers.—D. Carl Yoder.

Using My Time for God

BY ALTA KEISER

Our stewardship of life includes giving ourselves to the Lord. What we do with our lives and our talents is an indication of how completely we have turned over everything to Him—including our time.

But many of us suppose that our time is our own to do with as we choose. Few of us realize the sacredness of time. Time used and time unused both have results. Used minutes will someday be added up and will show their positive results, just as unused minutes will show their negative results. This rule of time applies not only to material results but to spiritual outcomes as well.

It is a characteristic of many to suppose that life is long enough for the satisfying of all ambitions, for the realization of all things hoped for. And so to many the passing of time is something to be pleasantly ignored. There are, for example, parents who are going to get better acquainted with their children at some time in the future when the pressure is less great. They had better do it while they can. There are those who are going to reform themselves, who are going to give up some of their objectionable habits—sometime when it is more convenient. They had better do it while they can. There are those who are going to start saving, start being neighborly, start watching their health, start living with more discrimination and wisdom—sometime when they get around to it. They had better do it while they can. There are those old and young who are going to improve their minds or prepare themselves for opportunities ahead—sometime. They had better do it while they can.

"It is later than you think." This is a current phrase that calls for solemn thought. Perhaps it is later than any of us think, even in our own personal lives. Today is the future for which we were waiting ten years ago. And some of the things we were postponing then, we are still postponing for some other future. "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." So said the Lord Jesus Christ. When a man finds himself in need of spiritual sustenance and has denied himself an acquaintance with his Father in heaven—it may be too late. When life has been far spent in unworthy pursuits—it may be too late. Let us heed the admonition which says, "Behold, now is the accepted time; behold, now is the day of salvation."

Perhaps we need to rearrange our scale of values. Perhaps the things we think are exceedingly important won't matter too much at the end of the year. Perhaps we spend too much time on some things and not enough on some things of greater importance.

"Why not call on that old friend you have not seen for weeks? He will not speak to you out at the cemetery. . . . Life is too short to miss making friends because we are too busy making money. . . . The program of life takes account of a just proportion of things; giving place for work, play, love, religion, worship, meditation, friendship, God. The program of life has a place in it for good books, for old home music, for the beautiful things that are not for sale, for the old things that cannot be bought." These are quotations from "Life's Treasure Book," by Charles M. Sheldon. The following is a clipping from a 1941 GOSPEL HERALD, entitled "Tomorrow." I do not know who claims the authorship but it has a message for all who are prone to put off for tomorrow those things which should be done today.

He was going to be all that he wanted to be—
tomorrow

No one should be kinder or braver than he—
tomorrow;

A friend who was troubled and weary he knew,
Who would be glad for a lift and who needed it,
too—

On him he would call and see what he could
do—tomorrow.

Each morning he stacked up the letters he'd
write—tomorrow.

And he thought of the folk he would fill with
delight—tomorrow.

It was too bad indeed—he was busy today
And had not one minute to stop on his way.

"More time I will have to give to others," he'd say, "tomorrow."
The greatest of workers this man would have been—tomorrow.
The world would have known him had he ever seen "tomorrow."
But, in fact, he passed on and faded from view,
And all that he left here when living was through,
Was a mountain of things he intended to do—
tomorrow.

Kalona, Iowa.

Some years ago, on a bright sunny morning, after a storm in the night, I saw a rose garden which had been battered by the wind and hail. The remains were a pitiful sight and I could only imagine how beautiful the roses had been. But I am very sure the gardener pruned the broken stems and that together with the warm spring sunshine of days to come, the original beauty was restored. We Christians are sometimes like that rose garden. The storms of criticism or other disasters may assail us until we are battered and torn. In mercy the Master Gardener can prune us and shine His love into our very souls and bring us into beauty and sweetness again.

—Rose Buckwalter.

A comfortable old age is the reward of a well-spent youth.

OUR SCHOOLS

Theologian Blasts Public Education Defects

A conservative Protestant theologian charged recently that this nation's scheme of public education "makes it difficult for American youth to believe in God and in an objective moral order."

"We educate our youth in such a manner as to make them candidates for the very world outlook we are fighting against," said Dr. Carl F. H. Henry, professor of Christian philosophy at Fuller Theological Seminary in Pasadena, Calif.

He gave five lectures at Northwestern Schools here in the memorial series honoring the late Dr. W. B. Riley, Baptist fundamentalist leader who founded the schools and served as their president.

"Naturalistic philosophies have fastened their tentacles upon the free nations of the West to such an extent that they are threatened with moral paralysis in the midst of the present cultural crisis," Dr. Henry declared.

He said the theses "that the belief in God is a stumbling block to progress, that man is only a complicated animal and that morality is relative were not

manufactured in Soviet Russia, but were urged with evangelistic passion by Continental and Anglo-Saxon thinkers."

Dr. Henry said the notion that modern science requires a naturalistic view of the world is "grossly unscientific." Some thinkers, he said, would make it appear that belief in the supernatural is a consequence of ignorance.

"But the shoe is on the other foot," he maintained. "They are ignorant of the supernatural and, since they deny themselves an experience of the spiritual and moral order, ought not to be considered experts in that area at all."

Dr. Henry blamed the naturalistic drift as a major contribution to the present world predicament.

"At last the binge of optimism has been cut short by the turn of world affairs," he said. "Naturalism pointed to our progress in the applied sciences as an evidence of the fact that man can work out his own salvation, apart from any supernatural reference whatever."

"But all the while it overlooked the fact that we had made no progress at all in the control of human nature. In fact, in turning away from Biblical Christianity, we started back on the road to paganism."—Religious News Service (May 29, 1951).

TO BE NEAR TO GOD

THEME: GLIMPSSES OF CHRIST IN THE PSALMS

Sunday, September 9

"The Lord hath said unto me, Thou art my Son; this day have I begotten thee.

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

"Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

"Be wise now therefore, O ye kings . . . Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little" (Ps. 2:7-12).

How thankful we are that He gave to Christ us "heathen" as well as the tame olive branch, the Jews.

Monday, September 10

"For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy one to see corruption.

"Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand are pleasures for evermore" (Ps. 16:10, 11).

What is at the Father's right hand, the pleasures there? Is it not Jesus the Lord who is there, who is all in all to those who have found in Him their joy and daily more pleasures than the world dreams of?

Tuesday, September 11

"He shall judge thy people with righteousness, and thy poor with judgment.

"The mountains shall bring peace to the people, and the little hills, by righteousness.

"He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

"They shall fear thee as long as the sun and moon endure, throughout all generations.

"He shall come down like rain upon the mown grass: as showers that water the earth.

"In his days shall the righteous flourish; and abundance of peace so long as the moon endureth . . .

"They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

"The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Sebe shall offer gifts. . . . To him shall be given of the gold of Sheba" (Ps. 72: 2-15).

David here foretold the birth of Jesus and the visit of the Magi. We have let the Scripture speak of His resurrection and His birth; let us listen also to the Passion.

Wednesday, September 12

"Many are the afflictions of the righteous: but the Lord delivereth him out of them all.

"He keepeth all his bones: not one of them is broken" (Ps. 34:19, 20).

This is quoted in John 19:36 as a fulfilled Scripture, as also many other passages

are manifestly fulfilled in the life of Jesus. It is interesting to study these out, not only in Psalms, but also Isaiah, Jeremiah, and the other prophets.

Thursday, September 13

"Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth" (Ps. 31:5).

One wonders how David, the sweet singer of Israel, knew to write this, one of the last sayings of Jesus on the cross. Had he identified himself in his mind with Christ? How else could he cry out in spirit: "My God, my God, why hast thou forsaken me" (Ps. 22: 1)?

Friday, September 14

"Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men: yea, for the rebellious also, that the Lord God might dwell among them.

". . . and unto God the Lord belong the issues from death.

"But God shall wound the head of his enemies . . ." (Ps. 68:18-21).

This verse sounds strangely like one in Genesis, doesn't it? Why not look it up, and compare? (If we haven't time for that, we haven't time to live!)

Saturday, September 15

"For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me. . . .

"Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.

"They gave me also gall for my meat; and in my thirst they gave me vinegar to drink" (Ps. 69:9, 20, 21).

For glimpses of Christ, any book of the Bible will yield some interesting things, for it all centers around Him. But Psalms, being of a devotional nature, is especially rich. There are many other references to Him, which will reward your quiet search.

—Almeta Hilty Good.

A GOSSIPER SILENCED

Ruth Abe was a good woman, eager to be at peace with all her neighbors, but when Susan Ryan came in to gossip, Ruth was so unhappy that she asked her pastor what to do about the matter. He prescribed this remedy: Keep the family Bible on the table, and when Susan becomes too disagreeable and bothersome, say to her, "Susan, you are a good scholar; read a Psalm and pray with me. It might do us both good." She did and received this answer: "Another time, Ruth, when I'm not so busy. Please excuse me today." There was no more gossiping in Ruth's house.—D. Carl Yoder.

THE LARGER FELLOWSHIP

Sunday School Lesson for September 16

(Luke 9:49, 50; Acts 11:22-30; 15:1-35; I Corinthians 1:10-13; II Corinthians 9:1-5; Philippians 1:15-18)

One congregation is a fellowship. What about all the congregations of one denomination—can they fellowship with profit? Should they be one too? After considering the unity in your denomination, the fellowship of all churches in your community should be considered. Next Sunday's lesson concerns our fellowship with all the Christians of the world.

Perhaps first the impracticability of doing away with all denominations should be presented, since this is talked so much today. It would be practically impossible to obtain loyalty to the church, to effectively organize the church, to do mission work, to meet the varying needs of people without the closer acquaintance which is possible in the denominational system. Certainly some denominations have been called of the Lord to preserve in the world truth neglected by others.

From the early church we see the necessity of all churches of one denomination working together. Acts 11 tells the story of helping one another in times of need. Each church dare not live unto itself. Always some city churches and small rural points need the help of the larger churches. Mutual aid is certainly Christian.

The interchurch messengers make for unity. We need to visit to learn to know and to encourage each other.

When one church admitted Gentiles, which was not approved by another, the question did not make for dissension and withdrawal. Rather they took a Christian way to find an answer. They sought and took counsel. What will happen if we Mennonites do not work together to stem the tide of worldliness?

Consider what values come to your church from being a part of and working with the whole. What could you as a church do to further and strengthen this unity of the whole? Consider acquaintance with the whole, reading the church literature, appreciation of the differences in churches, attending the general meetings, and giving support to church-wide causes.

As a church we believe that there are Christians in the other churches in our communities too. To what extent can we fellowship with them? Unless they are anti-Christ we can be interested in their progress, respect them as Christians, learn from them, visit their services when it does not take us from our own services. Perhaps we can unite with all the churches once annually, such as in an Easter service. Inasmuch as we have some beliefs in common, we can have some fellowship. Certainly Jesus teaches we should not fight others who are striving to follow Christ.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FOR OUR SHUT-INS

"Although the fig tree shall not blossom . . . yet I will rejoice in the Lord"
(Hab. 3:17, 18).

Every "Although" Has Its "Yet"

*Although my trees are fruitless,
No grapes are on the vine;
Yet Christ is all my fullness
And all His sweetness mine.*

*Although my barns are empty,
My olives give no oil;
Yet oil and meat in plenty
Yield my Redeemer's toil.*

*Though sore my deprivations,
My stalls without an ox;
Yet are God's compensations
Far better than my flocks.*

*Although life seems a failure
As did the prophet's farm;
Yet I've a glorious Saviour
And no cause for alarm.*

—Anonymous, in *Now*.

Say "Ah"

JUNE B. WEBER

The doctor closes his little black bag and says with finality, "Well, it's three or four weeks in bed for you." By the time you are well again you will know whether your mind resources are adequate to meet illness and profit by it. There are sicknesses and they can be good for us. They soften our hard core of selfishness and self-sufficiency. When we endure pain our hearts become aware of the suffering of others. Maybe we would not suffer patience any other way.

To wallow in self-pity retards a return to good health. It helps to turn attention away from yourself if you consider the world of nature in its beauty and order. Do you know what God talked to Job about at the time of his calamity and illness? Read Job 38, 39, 40, and 41 from your Bible and marvel and thrill to God's recital of the varied things He created. Not that these things were of value alone, but they point man to God. God said, in effect, "I am a great God, creator of all things." What happens to your physical body is not the important thing. You have been too occupied with *Job*! You have talked foolishly and not been humble. Forget your body and answer to me, for I am Almighty God!" Interesting to note, God did not tell Job "why" all his misery came upon him. How do you and I and neighbor Jones

react to being sick-abled? Some individuals go at it in great dignity and a Spartan manner. They don't want your sympathy or pity. Personally, I enjoy just a *little* sympathy. When I balk is when a visitor who supposedly comes to cheer me begins telling about three of his relatives who died with my particular malady! (The etiquette of "visiting the sick" is quite another subject!) Probably you've met the person who luxuriates in illness and tenderly nourishes each symptom, who can hardly wait for you to get done telling the happy little tidbit you specially saved to tell her, so that she can go back again to the exquisite subject of "poor sick me." People are queer, aren't they—excepting thee and me, of course! Now, say, "ah-h-h."—*Warwick River Tide*.

The Eternal Goodness

*I know not what the future hath
Of marvel or surprise;
Assured alone that life and death
His mercy underlies.*

*And if my heart and flesh are weak
To bear an untried pain,
The bruised reed will He not break,
But strengthen and sustain.*

*No offerings of my own I have,
No works my faith to prove;
I can but give the gifts He gave,
And plead His love for love.*

*And so, beside the silent sea,
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.*

*I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.*

—John Greenleaf Whittier.

The fragrance of the rose comes from the oils at the base of the petals which evaporate more easily in the early morning; therefore roses are more fragrant at this time. As the scent of the rose comes from within so the sweetness of the Christian comes from within. Give your sweetness in life's early morning.
—Rose Buckwalter.

We cannot always choose our path in life, but we can choose whether we walk on the shady or sunny side of it.—Selected.

Good Morning

Good morning, Brother Sunshine;
Good morning, Sister Song.
I beg your humble pardon
If you've waited very long.
I thought I heard you rapping;
To shut you out were sin;
My heart is standing open:
Won't you
walk
right
in?

Good morning, Brother Gladness;
Good morning, Sister Smile;
They told me you were coming,
So I waited for a while;
I'm lonesome here without you—
A weary while it's been;
My heart is standing open:
Won't you
walk
right
in?

Good morning, Brother Kindness;
Good morning, Sister Cheer;
I heard you were out calling,
And hoped you'd find me here.
Some way, I keep forgetting
The loneliness and pain
When you are my companions:
Won't you
walk
right
in?

—J. W. Foley, in *More Heart Throbs*.

Easily Offended

It is a great disadvantage to a person to possess a disposition that is easily offended. It is a serious matter, because he loses his peace of mind and obtains nothing in return. Often his seeming offense has no foundation in fact, and is only a supposition. No person likes to be around those who have the reputation of interpreting every little vague word or happening as a slur. It is peevish and ungenerous. Such dispositions are often inherited, and are hard to overcome, but by prayer and watchfulness the Christian can get the mastery over this serious defect. A person of this kind should take a broader view of life and not deal in such petty thoughts. The Bible teaches that a Christian is not easily offended. If you are easily offended, climb to higher ground. Imaginary wounds and slights have robbed some of many golden hours which might have been spent profitably to themselves and others.—Author Unknown.

CHURCH MUSIC

The Laurelville Music Week

About sixty people, in addition to others who dropped in for a day or so, enjoyed six happy and profitable days at Laurelville Mennonite Camp, Mt. Pleasant, Pa., July 28 to August 3. They came from twelve states and provinces and from the following conference districts: Franconia, Lancaster, Washington-Franklin, Virginia, Ohio and Eastern A.M., Ontario, Indiana-Michigan, Illinois, Iowa-Nebraska, South Central, and Alberta-Saskatchewan. Several of them were ministers, one of them, Bro. Paul Voegtlin, Tofield, Alta., making a trip of six thousand miles to serve as the official representative of his conference. Some were experienced leaders and teachers of music; some were less experienced singers who came simply because they like music. There were middle-aged people and young people; there were a few family groups with children.

The staff for the conference consisted of J. Mark Stauffer, John P. Duerksen, Dwight Weldy, Walter E. Yoder, J. D. Hartzler, and Paul Erb, Director.

The group spent Saturday evening getting acquainted, and in singing and worship. Sunday was spent in worship services, with inspiring sermons by Donald King and Paul Voegtlin, and in learning new hymns.

The daily program, Monday to Friday, began with a period of worship, in which Bro. Duerksen took us through the life of the Apostle Peter. Then Bro. Stauffer discussed children's music—its importance, its materials, and its methods. Then in two directing classes—one elementary and one more advanced—Walter Yoder, J. D. Hartzler, and Dwight Weldy gave helpful counsel as the various persons led in song. The last period of the forenoon, in charge of Bro. Duerksen, was a panel discussion of various church music problems. There was very free participation, and much resolving of opinion. For instance, the group voted that since the word *chorister* for many people means a member of a chorus, we should use our influence to use the term *song leader* in our brotherhood.

The afternoon was spent in various forms of recreation, in resting, and in committee meetings and informal discussions. The fine atmosphere of the Laurelville Camp makes it possible to combine a restful vacation and an inspiring conference. Excellent weather was a help to this end.

The evening's schedule was, first, a lecture on some phase of our music program, and then a chorus period, directed by Bro. Stauffer. Some of the Scottdale folks came out to participate in this, and we worked up a fine program in record

time. An appreciative audience was on hand Friday evening to hear it.

All who attended this Week were enthusiastic about its benefits, and expressed a determination to return next year, if possible, bringing others with them; for the Music Committee, in session one afternoon, decided to sponsor another conference at Laurelville next year, with J. Mark Stauffer as director.

Several of those attending came as official representatives from their conference district. Some came at the suggestion and urging of their ministers. Some were attracted by the enthusiastic testimony of those who attended in previous years. The program which was mailed to song leaders (names and addresses furnished by pastors) persuaded others that here was something they did not want to miss.

We believe that music conferences such as this one will greatly help the campaign for better church music.—Paul Erb, Director.

Church Music Week at Little Eden Camp

Sixty persons from Iowa, Illinois, Indiana, and Ohio, the majority of whom were directly interested in Mennonite church music, convened from August 11 to 18 at Little Eden Camp located among the colorful beech and cedars on the shore of Portage Lake to study and discuss problems related to church music. Compared to previous years a larger percentage of campers were directly concerned with the music problems of the church.

Paul Erb, Scottdale, Pennsylvania, delivered four lectures on topics related to congregational singing.

Karl Massanari, Goshen, Indiana, director of the camp, conducted a daily period of hymn study and appreciation. Hymns studied included a number based on the Psalms, the thirty-three hymns of Charles Wesley included in the *Church Hymnal*, and certain selected hymns related to the topic of the Omnipotence of God.

Vernon Miller, Berlin, Ohio, had charge of the practical problems clinic. He discussed problems of the chorister and of the chorus director in our local congregations. Several periods were used as practice sessions for the choristers present.

Ralph Wade, Fisher, Illinois, had charge of the mixed chorus rehearsal each evening. Appropriate Thanksgiving, Christmas, and Easter selections were studied and sung. Friday evening the chorus gave a short program of sacred

music. Included in the program were several numbers by a men's chorus under the direction of Vernon Miller.

The daily devotional period was conducted each evening by Paul Erb after the chorus rehearsal. The devotion included meditations on various songs and hymns from the Scriptures and provided spiritual refreshment for the campers.

A new feature of the music week program was a regularly scheduled Story and Music Hour for children, in charge of Alta Erb and Ralph Wade. The children were divided into two sections, ages four to seven and eight to twelve, and met alternately for thirty minutes each between nine and ten in the morning for profitable instruction. Under Mrs. Erb's direction the children studied trees, shrubs, and leaves characteristic of the campgrounds. As one Illinois boy said, "I learned a lot about different trees." The two groups of children sang several songs each for the music program Friday evening.

Laura Conrad, Sterling, Illinois, although not a regular member of the music camp staff, made a fine contribution to the activities of the week. She spoke briefly to the children and told of her experiences and showed beautiful colored pictures related to these experiences in Hong Kong and Ethiopia.

One of the memorable occasions of the week's program was the informal fireside discussion of questions related to the lectures given earlier in the week by Paul Erb and Vernon Miller. Campers participated freely and everyone profited from the interchange of ideas.

Some thought stimulants gleaned from the discussions at Church Music Week:

1. In order to keep alive the tradition of congregational singing in the Mennonite Church, concentrated attention must be given to the music education of our children. Because of the nature of music education—the necessity of beginning early in the child's life—there is presented to parents, a responsibility which must be discharged at the opportune time.

2. This responsibility comes alike to both musical and unmusical parents. The difference will be the manner in which the obligation is discharged.

3. Consideration should be given to the idea of organizing junior boys' choirs as a means of providing music experiences for our Mennonite children.

4. More ministers should attend and participate in Church Music Camp so that congregational singing may ultimately reach its rightful place in all churches as an integral part of the worship service.

5. Congregational singing at its best demands the mental energy of the participants. The thoughts of the truly great hymn writers are deep truths which cannot be grasped by inattentive minds. These hymns are rich in calories for our spiritual diets.—Karl Massanari, Director.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Mahlon Hess, returned missionary from Africa, spoke at the Martins Church, Orrville, Ohio, on Monday, Aug. 27, if plans carried.

Bro. Peter Wiebe, who was serving as assistant pastor at the St. Jacobs, Ont., Church this summer, filled appointments at the Hawkesville and Hagey churches on Aug. 19 and at Breslau and the Stirling Avenue Church on Aug. 12. Sunday evening, Aug. 19, a farewell service was held for the Wiebes, with Bro. Wiebe delivering the closing message in German.

Four Japanese foreign students en route to Mennonite colleges were scheduled to speak at the Calvary Church, Los Angeles, Calif., on Aug. 8 and at Upland, Calif., the following Sunday, Aug. 12. Yuko Shinohara will attend Hesston College; Katie Nakajima, Grace Bible Institute; Taizo Tanimoto, Messiah Bible College; and Nobuyuki Nakajima, Goshen College.

Guest speakers for Church School Day at Kidron, Ohio, were Bro. Aldus Wingard, Hollsopple, Pa., in the morning and Bro. Roy Umble, Goshen, Ind., in the evening. Bro. Ellis Gerber was scheduled to bring the morning message there on Sept. 2.

Dr. Carl Hostetler, Goshen, Ind., was scheduled to give a series of social hygiene talks at West Liberty, Ohio, the week end of Sept. 2.

Speakers in the quarterly mission meeting at the Oak Grove Church, West Liberty, Ohio, on Sept. 9 will be Bro. and Sister Eugene Blosser, recently of China, and Bro. Howard Hammer, evangelist from Wooster, Ohio.

Work is progressing on the foundation of the new church of the South Union congregation, West Liberty, Ohio.

The Mennonite Youth Fellowship of Johnstown, Pa., conducted a Youth Conference at the Stahl Church Sept. 1, 2. Visitors participating were Warren N. Leatherman, Akron, Pa., C. Norman Kraus, Goshen, Ind., and Paul Erb, Scottdale, Pa.

Summer singing schools of northeastern Ohio made up a mass chorus under the direction of Dwight Weldy and gave a program at the Wooster, Ohio, fairgrounds the afternoon of Aug. 26. The grandstand was cleaned up the previous day by the M.Y.F. youth of Wayne County.

Bro. Lester Hostetler spoke concerning M.C.C. work in Berlin at Orrville, Ohio, on Aug. 29.

Bro. Milton Brackbill, Paoli, Pa., will speak at the Bowmansville, Pa., Young People's Meeting on Sept. 8 on the topic, "Making the Devotional Life Vital."

Bro. A. J. Steiner baptized a class of fourteen at Orrville, Ohio, on Aug. 12. He and his son, David, spoke at all-day services at the Mt. Pleasant Church, Cloverdale, Ohio, on Aug. 26.

The Eastern Ohio Women's and Girls' Missionary Meeting will be held at the Pleasant View Church, North Lawrence, Ohio, on Sept. 15.

The Pleasant View congregation, North Lawrence, Ohio, gave the evening program at Wooster, Ohio, on Sept. 2.

Tent meetings are now in progress at Canan Station, Altoona, Pa. The first meeting was very well attended. Chester Kanagy has charge of the devotional meditations; Leonard Haarer is the evangelist; and Harold Horst is the song leader.

Bro. Raymond Kramer, Meadville, Pa., will conduct evangelistic meetings at the First Mennonite Church, Altoona, Pa., Sept. 23 to Oct. 3.

Bro. C. M. Helmick, Pinto, Md., preached at the Meadow Mountain Church near Grantsville on Aug. 26.

A district-wide revival campaign sponsored by the Golden Rule Gospel Messengers, young people's organization, is being held at the United Missionary Campgrounds, Kitchener, Ont., Sept. 4-16. Bro. James Bucher, of Oregon, is the evangelist.

An inspirational song service will be held in Williams Park, across the road from the Sunnyside Church, Lancaster, Pa., on Sept. 9 at 2:00. Bring Life Songs 2. Bro. Raymond Charles will give an address. Bro. Charles will also bring the evening message at Sunnyside.

Bro. John Leatherman and wife, on furlough from East Africa, spoke at Mason-town, Pa., the morning of Aug. 19.

Bro. Carl Kreider, Goshen, Ind., brought the Church School Day message at Metamora, Ill., on Aug. 26.

Sister Evelyn King, of the Frazer, Pa., congregation, will serve as dean of college women at E.M.C. this year.

Tent meetings are being held at Tellico Plains, Tenn., Aug. 30 to Sept. 13, with Bro. John Shenk, Denbigh, Va., as evangelist. This is a new rural work in the foothills of the Smoky Mountains, under the Virginia Mission Board, with Bro. J. Mark Shank in charge.

Change of Address.—Harvey S. Ruth, from Mennonite Home, Souderton, Pa., to 323 East Joepp Street, Bethlehem, Pa.

Bro. Harold S. Bender brought the evening sermon at Scottdale on Aug. 26. On Saturday he attended the Bender family reunion, the one-hundredth anniversary of the coming of his grandfather to America. On Sunday morning he brought the Church School Day message at the Springs Church.

A new church building known as the Rainy River Mission was dedicated at International Falls, Minn., on Aug. 12. Bro. Lester Mann and Bro. Cleo Mann, of the Pleasant View congregation, Goshen, Ind., had charge of the service.

Bro. C. J. Ramer, Duchess, Alta., recently held evangelistic meetings at Acadia Valley, Alta., where there are a few members of our church.

All of our conferences except India, of those belonging to or eligible to membership in General Conference, were represented in the recent sessions.

Visiting speakers at the Indiana-Michigan Christian Workers' Conference last week were Milo Kauffman, Hesston, Kans., Paul Lederach, Lederach, Pa., and Freeman Gingerich, St. Jacobs, Ont.

Bro. A. J. Metzler will speak in a Youth Stewardship Conference at the Olive Church, Elkhart, Ind., Sept. 8, 9.

Bro. Otis Yoder, Cochranville, Pa., closed a series of meetings at Lambert, W. Va., on Aug. 12. There were eleven decisions. He is holding meetings at Conneaut Lake, Pa., Aug. 26 to Sept. 5.

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Calendar

Sunday School Workers' Conference, Sponsored by Franconia Bible Study Committee, Blooming Glen, Pa., Oct. 5-7

Mennonite Board of Education, Annual Meeting, Conestoga Church, Morgantown, Pa., Oct. 18-20

Mennonite Commission for Christian Education and Young People's Work, Northern Indiana, Oct. 26, 27

Mennonite Bible Institute, Kitchener, Ont., Oct. 29 to March 21

Fall Missionary Day, November 18

General Council of General Conference, Chicago, Ill., Dec. 7, 8

Bible Sunday, December 9

Winter Bible School of North Central Conference and Northern Light Gospel Mission, Loman, Minn., Jan. 7-25

Mennonite Publication Board, Annual Meeting, Place Undecided, Feb. 20, 21

Conference on Industrial Relations and Mennonite Community Life, Tiskilwa, Ill., March 28, 29

Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

The Good Shepherd Church at Rabanal, Puerto Rico, had an attendance of eighty-two on Sunday, Aug. 19, which was the last Sunday for Sister Linda Reimer. Sister Reimer, who has been a worker there for several years, left the following day for her furlough. Bro. Fidel Santiago, who was appointed as assistant pastor of this church, preached his first sermon on that day.

Sister Marjorie Shantz will continue her work at Rabanal and La Plata. Since Sister Reimer has gone on furlough Sister Gladys Widmer has been appointed to be with her at these places of service.

Sister Mary M. Good, missionary at Balodgahan, India, writes: "Elizabeth Erb was here last week and part of the week before doing the physical examinations in the middle and primary schools. After the examinations she gave a talk to the mothers on health in the home and checked the preschool children to see which were most undernourished. The follow-up work takes a good bit of time for the teachers and myself. Dr. Yoder will be coming some day when he has time to check the most difficult cases. After that Elizabeth and I both had to sit in Managing Committee for two days and the meeting continues again this afternoon. So routine is a bit neglected for the time."

The Frank Rabers, who are now working at the Mennonite missions in Kansas City, write: "We are happy to be in the direct work of teaching the Word again and seeking souls to find Jesus as their Saviour . . . but dear friends, we are doubly in need of your support this year as we undertake this work in this city."

Sister Ella May Miller writes from the Argentine Chaco: "Baby Jeanne is growing fast; now responds to us and coos so sweetly. She fills a big place in the hearts of her brothers and parents."

Bro. and Sister Paul Lauver left La Plata, Puerto Rico, on Monday, Aug. 27. They flew from San Juan to New York and then traveled by train to Elkhart, Ind.

Sisters Marie Yoder and Linda Reimer arrived in Chicago on Tuesday, Aug. 21, on furlough from Puerto Rico. Marie attended General Conference and Linda went on to her home in Steinbach, Man.

Bro. Wilbur Yoder, Middlebury, Ind., preached for the congregation at Detroit, Mich., on Aug. 19.

During the first six months of its operation, the Goodwill Rescue Mission of London, Ont., has served over 4000 meals and has given almost 3000 night lodgings.

Picture sheets of our Japan, Puerto Rico, and South America missionaries are available and may be ordered from the Men-

nonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind. The Puerto Rico and South America sheets are five cents each. The Japan sheet is free.

Bro. David Shank, Brussels, Belgium, writes: "Last week finished the summer course at the university. There are yet two weeks of summer camp, then a month of free study before the fall term at the university begins . . . I have been pushing a rather tiring and busy schedule, with summer school and trips to Genk for the work camp in addition to business to attend here in the city on their behalf."

Bro. and Sister Lee Kanagy arrived in Los Angeles, Calif., on Saturday, Aug. 25, well and happy. They were scheduled to sail for Japan on Aug. 30. Their address will be: No. 539, 4-Chome, Takada Aza, Suginamiku, Tokyo, Japan.

Sister Eunice Miller (Mrs. Daniel Miller) writes: "The Argentine women do love to knit, and during these cold and damp winter months knitting is their favorite pastime. They are very quick at it; and it is interesting to observe how they can talk, and look around, and at the same time knit at an amazing speed."

The young people have been active in the work of the Argentine Mennonite Church. Sister Ada Litwiller says: "Through the initiative of the young people several hundred pesos worth of secondhand clothing was gathered and fixed up for our children's homes and for the Indians in Nam Cum in the Chaco."

Bro. Ralph Stahly, Wakarusa, Ind., brought the morning message at Wooster, Ohio, on Aug. 19. In the evening Bro. J. L. Stauffer, Harrisonburg, Va., preached.

Bro. Paul Hummel, newly ordained minister at Berlin, Ohio, preached at Canton, Ohio, on Aug. 19.

Albert and Lois Buckwalter and daughter left Buenos Aires on Aug. 21 for the Argentine Chaco to take up their assignment in the Nam Cum Mission. Their address will be: Casilla 53, R. Saenz Pena, Chaco, Argentina.

Bro. and Sister Amos Swartzentruber spent a few weeks in the Argentine Chaco to help and encourage the Millers in their work. Agustin Darino, one of our Argentine pastors with experience as a builder, is also spending some time in the Nam Cum Mission helping with repairs on the buildings and in the spiritual work.

Rogelio Perugorria, pastor of our church at Ameghino, Argentina, held a series of meetings in Trenque Lauquen July 22-29. Bro. W. E. Hallman reports a real revival among the members, the reconsecration of some of the brethren and the conversion of some new ones.

MENNONITE RELIEF COMMITTEE (M.R.C.)

Sister Edna Byler, Akron, Pa., who has been serving as sales representative for the sewing project which is part of the service program at La Plata, Puerto Rico, is going to the Far East with her husband on an M.C.C. assignment. Sister Mary Lauver, also of Akron, has consented to take over Sister Byler's responsibilities as sales agent. We are happy that Sister Lauver will be able to serve in this capacity since she was responsible for inaugurating the project in the first instance during her term of service in Puerto Rico. The sewing project makes possible added income for Puerto Rican mothers who have so little with which to support their families.

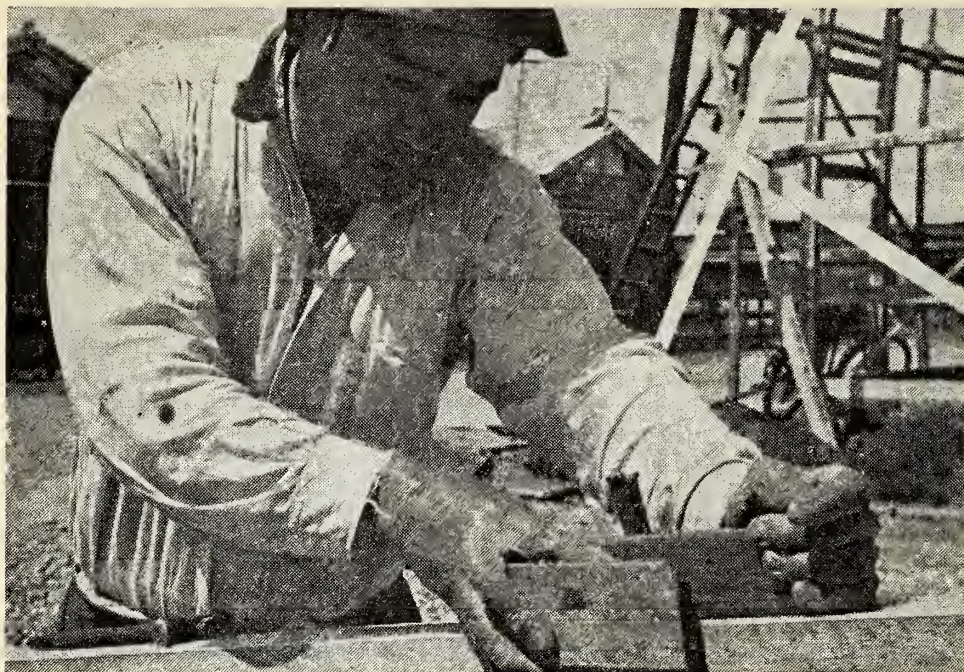
Sister Lena Smeltzer and Bro. Robert Weaver, Wakarusa, Ind., and Bro. Kenneth Oswald, West Point, Nebr., are completing their terms of service in the Kansas City Hospital service unit on Aug. 30.

Sister Fern Brubaker, Petoskey, Mich., Sister Fern Kauffman, Goshen, Ind., and Bro. Olen Miller, Shipshewana, Ind., will be joining the Kansas City Hospital service unit on Sept. 1. Sister Mary King, Wellman, Iowa, will also be joining the unit home. Openings continue for one man and one woman.

The fifth camp at Mennonite Youth Village, White Pigeon, Mich., was concluded on Saturday morning, Aug. 25. This completes the summer program for the service unit. A group of children from the Locust Grove congregation near Elkhart will be using the camp facilities Aug. 27-30 under the direction of the pastor, Bro. Ralph Stahly. Bro. and Sister Mervin Yoder, manager and matron of Mennonite Youth Village, will continue to live at the Village during the winter. Bro. Yoder plans to teach in a nearby school.

Sister Edith Showalter, on furlough from Africa, spoke at the Calvary Church, Los Angeles, on Sunday morning, Aug. 12. In the evening she spoke at the Seventh Street Church, Upland, Calif., following young people's meeting. Sister Showalter was accompanied by her brother and his family and her mother. Later speaking appointments included the Sycamore Grove Church, Garden City, Mo., Aug. 22, South Union, West Liberty, Ohio, Aug. 26, and Fairpoint, Ohio, the following evening.

Bro. Leo Miller succeeds Bro. Merle Bender as pastor at Eureka Gardens, Wichita, Kans. Bro. Bender is taking up his work as publicity director for Hesston College.



This carpenter is using a homemade grooving plane that works with fascinating efficiency.

Building for God in Japan

III

[Bro. Carl Beck wrote on June 10 as his train ferry was crossing the Tsugaru Straits between Honshu and Hokkaido Islands.]

OUR Hokkaido prospects are clouded only by the fact that we must build immediately. We are still hoping that God might provide for us houses or even shacks to rent for a year or two. Building materials are unreasonably high just now and we hardly feel that we are prepared properly for it. Your suggestion that we do only a garage now with perhaps small quarters above is in line with what we had talked when you were here. Since then we have decided to incorporate the garages in both plans into the house rectangle in order to economize. So now perhaps it would be wiser to get the roof on and then finish only a few rooms, perhaps basement rooms, for this year and finish the rest over a longer period of time. Does this sound like a good idea? We are surely open to counsel.

[Ralph Buckwalter wrote from Kushiro on June 30.]

Thank you for your response on our blueprints. We will pass your word on to Carls concerning the acceptableness of their plans. As indicated in my letter of the twenty-seventh we are making some progress on plans for building in Kushiro. We now have the necessary permits for building. Four contractors and an experienced carpenter recommended by Pastor Ito are bidding on the house. All the bids will be in by Tuesday. We will discuss the whole situation with Carl on Wednesday and try to come to a wise decision. Two bids have been received already. The first was "out of sight," over

\$11,000. The second one was better (\$10,000) but still too high. We checked the second one over rather carefully with our Christian architect friend who has been giving us invaluable help, and figured we could cut this figure down quite easily to \$9,000. With the plans we are working on and prices as they now are that isn't too far out of line, but we are quite sure we can do it for less, at least we think we ought to. We have discovered that some of the contractors who have had either direct or indirect contact with the

Occupation have their sights set too high for what we feel is sufficient to meet our needs.

You will note from our blueprints that it is planned to utilize the maximum sunshine from the southern exposure, yet maintaining partially at least the appearance of a one-story house. The first-floor dining and living room combination is planned to accommodate fair-sized groups for meetings. The fireplace, besides being soul-satisfying, will be used much during the spring and fall season when furnace heat is not really necessary. When necessary the study can be used as a guest room. Outside walls and ceiling will be insulated with local materials. The interior walls will probably be Japanese type construction which will be very satisfactory but less expensive than western type walls. The front entrance is Japanese genkan style.

The basement floor may need to be revised a bit to better utilize some of the little extra spaces here and there. Until we have a car the garage can be used for a recreation room for students. The spare bedroom could also be used as a reading room for students if it is found necessary and desirable. In the case of single lady missionaries, one or two could easily be accommodated on a temporary or semi-permanent basis.

The house will be placed on the lot to allow for a church on the high ground along with the pastor's residence. There would also be room for a student center if needed later.

Kushiro, Japan.

Here at Heerewegen

By J. VIRGIL MILLER

Heerewegen is the M.C.C.—Dutch Mennonite conference center. Here peace groups, youth groups, seminars, and family weeks are all avenues of fellowshiping with Dutch Mennonites. J. Virgil Miller is active in this program.

IT'S rather difficult to tell you of my work when I can't look back on a regular schedule of events. I might say that I worked in the garden at Heerewegen, or helped to move beds before a conference, or did some repair work in the house. But actually, is this the most important?

No. Certainly not! Here at Heerewegen, and in the Holland program in general, it is more important whom we meet, with whom we work and converse, and the places where we try to make our connection a bit closer between our Dutch and American brethren.

Some have read of the Dutch Mennonites and then shrugged their shoulders and asked like Nathaniel, "What good can come out of Nazareth?" But you cannot take a superficial view of the Dutch Mennonites and judge. You first have to know them per-

sonally, speak with them as guests in our center, visit them in their homes, churches, and church communities. Then you begin to find out that perhaps they aren't so different from us as we thought.

I spent one week end during March with a Mennonite minister and his wife in Brachten in Friesland. Here I had my first chance to live for a few days in a small community with a Mennonite Church. The church here, they said, was not so old, only dating from 1790. That was the building. The congregation was much older. Here was the homeland of Menno Simons. It was in just such a small town that he lived and worked. In southern Holland the congregations are mostly in town; in Friesland many of the members are rural. You get a feeling that here are simple people just like our rural congregations at home.

On his bicycle the minister visits his members. They are quite scattered through the country. On a brisk but sunny morning we started out on bikes and visited some of his



"There is a library of good books. Books are scarce. Books are expensive to rent when people have no work, no income."

members as well as a few of the neighboring congregations. I went to church on Sunday morning, and the next evening I met with their "Jongeren Kring" (young people's group) and told them something about our M.C.C. work and also about our American churches.

Speaking of young people's groups, I was also invited to attend and take part in the yearly meeting of the Doopegezind Jongeren Bond in Amersfoort. This is the national organization of the Dutch Mennonite Youth. Each congregation, or nearly every one, has a Kring (circle) and they are united in the "Bond." The Dutch are very open in welcoming outsiders, even "foreigners" such as I, and I am considered a full-fledged member of the Zeist "Kring." At the yearly meeting, representatives from over a hundred Krings attended. The young people, ranging in age from about eighteen to thirty, conduct the meetings entirely themselves. They publish their own paper where they have various articles of contemporary interest as well as announcements. In the Sunday afternoon meeting I was asked to tell about our American churches.

One of our objectives for the Heerewegen Center is to contact the youth. This summer we will be having a number of youth camps which will be using our facilities, but which have their own leaders and will be more or less by themselves. But at the same time we have opportunity to come into more direct contact with others. The Dutch Mennonites are just waking up to the idea of voluntary service, and since the beginning of the year we have had a rather large number working here. Students from the "Gymnasium," the equivalent of our high school, have come here in the Christmas and Easter vacations to work. Besides that, under the sponsorship of the Dutch Mennonite Peace Group, there was a work camp of around fifteen fellows and girls to clean up and beautify our grounds.

As I said, the work may be important, but the spiritual potential is much greater. Of course the idea of voluntary work for the church without pay is in itself a witness. In the daily work contact and in the evenings when we may gather together and sing, play, or talk together, there are opportunities.

It is said that in the years immediately following the material aid work in Holland

the interest of our American and Dutch churches in each other became considerably less. Some thought it had even become a bit cold. I had often heard about the comparative formality and coolness of the Dutch Mennonites before I came here. But I must truthfully say that I have had to change my mind. We are not without differences of opinion, not by any means. But in visiting the congregational evenings, the local youth gatherings, and conversing with the groups and individuals who come here, that supposed "stiffness" falls away and you feel half "Dutch" yourself. We must not be only an observer in their activities. We must also be participants. Some people may look on the Holland program with a question mark. Certainly you cannot measure what is done in dollars or cents or even in amounts of food and clothing. After all, we are not supposed to be materialistic!

We should be doing much more here. Sometimes I get the idea that I don't accomplish too much, day after day. But the important thing to me is to use the opportunity as it arises. We are not trying to force our ideas down anybody's throat. But we try to put our principles of Christian charity into practice.

Heerewegen Center, Zeist, Holland.

Our Community Centers

A neighborhood home helps to fill a need in a community of peoples—be it an area of rubble bordering a Russian sector, an area of tension, or a refugee community; be it a large house, a small humble barracks, or only a few rooms in a camp. It is a center of light, warmth, and Christian friendliness.

Jesus taught us to be good neighbors, to be good friends. And the time has come in our relief work when we no longer only hand things across the table, but we "walk home

with the people," or invite them to our homes. A neighborhood home is an attempt in the heart of a needy area to set forth the principles of Christ-centered friendliness, to provide a Christian interest in needy people and their problems.

Here the doors are always open to women where they may mend, patch, learn to remake old garments.

There is a library with good books. Books are scarce. Books are expensive to rent when people have no work, no income.

There is a playground for children who live in tiny apartments of perhaps one room, and who must play on the street.

The Community Center is a place where girls and women who find themselves having to manage on \$10 or \$15 a month can learn to prepare nourishing meals for 25 cents a day.

Little children meet for Bible classes and Vacation Bible School.

A Bible class has been established to teach a Christian approach to life and its problems for people who use the home. A neighborhood home usually provides a place to meet for the local Mennonite groups who have no church. Here young people may put their spare time to good use in discussions, crafts, learning English, singing hymns under the guidance of a Christian worker.

It is a home with Christian workers sincerely interested in the people and community. It is such a home that the Mennonite Central Committee has tried to establish in Berlin, Kaiserslautern, Heilbronn, and Espelkamp, Germany, and Vienna, Austria.

Mennonite Central Committee, Basel, Switzerland.



"Here the doors are always open to women where they may mend, patch, learn to remake old garments."



This is Norma Mabel and Susana Beatriz Herrera, the daughters of a fellow pastor to the Darino family. The Herrera family is located at Trenque Lauquen.

The Dedication of the Twins

An Introduction to the Darino Family

BY NELSON LITWILLER

IN Argentina, Christian parents in the Menonite Church have the custom of dedicating their children to the Lord. They do this because they believe it is Scriptural. They love to read the story of Hannah and the dedication of Samuel. This custom is especially appropriate in Latin America where tradition has demanded that all children should be baptized by a priest, who very often charges a fee for such a service.

The twins, Ruben Jose and Daniel Agustin, are the fifth and sixth children respectively in the family of Brother and Sister Agustin Darino, our national pastors in Arrecifes. The oldest child is a girl, Mary Carmen, seven years old. She is followed by Martha six and then comes Elsa who is five years old. Next in line is Carlitos, a lively little fellow of four, followed by the twins who at the time of dedication were nearly two months old. One can well imagine the activity and work and routine of a pastor's home where there are six small, active, wide-awake children, four of whom go to school or kindergarten.

And yet, there are many commendable features in the Darino home, not always seen in the average Argentine household. There is fellowship, system, and discipline. The meals are on time. The whole family is there for mealtime. Before thanks is given for the meal, each one at the table repeats a Scripture verse. There is family worship regularly and the Bible is read at one meal, usually at noon. The girls are taught to help, to tidy the room and to go on errands, and with it all there is

fun and fellowship and yet one observes different and distinct personalities developing.

Brother Darino was converted in the town of French several years ago. He was then a bricklayer, who with his two brothers started to do a bit of contract work. With unusual efforts and sacrifice these brothers decided that two should work and finance the older brother's preparation in a special course for architects and builders. After the older brother Pablo had his diploma, the group was in a better position to accept contracts. Being evangelical believers, they were honest in their dealings and soon established the confidence of their clients and the business grew and is growing. In the meantime, however, the Lord intervened and at a Young People's Institute, Agustin felt the call to give all his time to the work of the Lord. He left the partnership of his brothers, came to Bible school, and took the complete course.

During his studies he was married to the girl to whom he had been engaged for several years. Mrs. Darino was a country girl and did not have all the opportunities for study in her earlier years. This is somewhat of a handicap to her now although she accompanies her husband in his visitation work and does very well in general. Her handicap is along the line of public speaking, some of which almost every worker must do in Argentina.

The Darinos have been in Arrecifes for less than two years and have adjusted themselves very well. They came to this town with a definite disadvantage, for the former pastor, whom we have had to relieve of his charge, left a very bad testimony in town.

The congregation had been abandoned, members were neglected, and the morale was very low. By the grace of God, with much prayer added to hard work the Darinos have not only been able to capture the general good will of the town people but also the confidence and co-operation of the few baptized believers and also are contacting new homes which we hope will bring a spiritual harvest in due time.

Of unusual interest, therefore, to the members of the church and interested people from the community was the announced service of the dedication of the twins. In this service the meeting begins as an ordinary worship service with a prayer, hymns, Scripture reading, and a sermon. In the message the minister gives the Biblical basis for the ceremony, points out the importance of godliness in the home, reminds the parents of their responsibility toward their children, explains why we accept only believers' baptism. The message is followed by a promise made by the parents to rear their children in the fear of the Lord after which a special prayer is offered for the children, the parents, and the home. Homes like this are our hope for the future church in Argentina.

Buenos Aires, Argentina.

A Shrine in the Wall

In Wallonia (French-speaking Belgium) a number of country people were converted some time ago. One couple had a little shrine built in the outer wall of their house, in which was placed a statue or idol. This little shrine obtained some local notoriety, so that often pilgrimages and processions were made for the purpose of worshipping the idol. Immediately after their conversion this couple took the little statue out of its niche and replaced it by an open Bible, opened at the Ten Commandments, that all might see what the second commandment had say about worshipping images. This they covered with glass, that the book should not be injured by rain. This action of theirs was considered frightfully blasphemous by the priest, who raged at them from his pulpit, saying that they had turned the "good God" out of his place. A week afterwards the priest caused a new shrine to be made just across the street, in which to place the rejected idol, and a religious procession was organized to visit the shrine for the purpose of dedicating it. Our courageous friends set about doing their part toward rendering the occasion memorable. They erected a large sign before their house with the second commandment printed large upon it. When the procession arrived across the way, the consternation of the priest was indeed great, and he quickly crossed and placed something in front to conceal the words from the gaze of his flock. We wonder what he thinks of his church having suppressed wantonly this commandment.—"Flanders' Fields."

When men have a driving urge to do the will of God, nothing can stop them.—J. N. Kaufman.

HANNIBAL, MISSOURI

Dear Readers: The seventeenth summer Bible school closed June 29 with an average attendance of 167. Nelson Kauffman acted as superintendent and also taught the adult class which had an average attendance of twenty-three. Seven denominations were represented in this class. They studied the books of Job and I Corinthians. Marlin Zook was secretary of the school. The teachers were Esther Showalter and Marilyn Stutzman, from Goshen, Ind.; Mary Slagel, Hydro, Okla.; Eileen Conrad, Sterling, Ohio; Willard Roth, Wayland, Iowa; Carolyn Slabaugh, Parnell, Iowa; Marcus Smucker, Mildred Bontrager, Esther Stoltzfus; and Katharine Rickert, MaDonna Kauffman, and Stanlee Kauffman, from Hannibal. The church was filled to capacity the night of the program.

The first four named teachers are the service unit and ladies' quartet who will serve during the "Christ for Today" tent meetings which will be held July 22 to August 5. Kenneth Good will be the evangelist. We crave your prayers for these meetings. A young mother accepted Christ in her home, last week.

The M.Y.F. team spent July 12-15 with us. The congregations at Palmyra, Pea Ridge, and Cherry Box took advantage of these programs at Hannibal.

Recent visitors at the mission were Orrie D. Yoder and family en route to Oregon; A. R. Miller, and Mr. and Mrs. Philip Nolt from Elkhart; Mrs. Anna Smucker, Mr. and Mrs. Paul Smucker, and Mr. Jonathan Stoltzfus from Bird-in-Hand, Pa.; Irene Bontrager and Fern Kauffman, Goshen, Ind.; Clayton Gingerich, Wellman, Iowa; Bro. Rueben Brunk, Margaret, Gertrude, and Kenneth Brunk, Elida, Ohio; Mr. and Mrs. Moses Amstutz, Mr. and Mrs. John Meyers, Souder-ton, Pa.

The Kauffman family spent nine enjoyable days in the Mountain Home, Ark., vicinity recently.

There is an opening at the city hospital for a full-time chaplain. Any young brother interested should write to Nelson Kauffman at once, giving references. The harvest truly is ripe, and the doors of opportunity are open.

C. Carol Kauffman.

Foreign Missionary Addresses

Missionaries in Madhya Pradesh, India

Bauer, Royal H. and Evelyn, Drug, M.P., India
Beare, G. H. and Ida, Balodgahan, via Dhamtari, M.P., India
Dietzel, Arnold and Wilmetta, Shantipur, via Dhamtari, M.P., India
Erb, Elizabeth, Sihawa, via Dhamtari, M.P., India
Friesen, John A. and Genevieve, Dondi, via Rajnandgaon, M.P., India
Good, Mary M., Balodgahan, via Dhamtari, M.P., India
Graber, Lena, Christian Hospital, Dhamtari, M.P., India
Groff, Weyburn and Thelma, Sihawa, via Dhamtari, M.P., India (Ghatula)
Hostetter, Wilbur and Velma, Dhamtari, M.P., India
Hummel, Goldie, Sihawa, via Dhamtari, M.P., India
King, S. M. and Nellie, Christian Academy, Dhamtari, M.P., India
Miller, S. Paul and Vesta, Jamgaon, via Drug, M.P., India (Sankra)
Moyer, Marie, Sihawa, via Dhamtari, M.P., India
Naiziger, Florence, Christian Hospital, Dhamtari, M.P., India
Penner, Elizabeth, Jamgaon, via Drug, M.P., India (Sankra)
Sell, Blanche, Sihawa, via Dhamtari, M.P., India
Weaver, Edwin I. and Irene, Dhamtari, M.P., India

Yoder, J. G. and Fyrne, Christian Hospital, Dhamtari, M.P., India
Yoder, Rhea, Woodstock School, Landour-Mussoorie, U.P., India

Missionaries on Furlough from Madhya Pradesh, India

Rohrer, Anna Lois, Wadsworth, Ohio (Sailing for India on October 12, 1951)
Smucker, R. R., R. 4, Elkhart, Indiana

Missionaries Under Appointment to Madhya Pradesh, India

Conrad, Paul and Nancy, c-o L. E. Conrad, Canby, Oregon (Sailing for India on October 12, 1951)

Missionaries on Retirement from Madhya Pradesh, India

Brunk, A. C., 1223 N. Weber St., Colorado Springs, Colorado
Esch, Mina B., Mennonite Hospital, La Junta, Colorado
Friesen, P. A. and Florence, Greensburg, Kansas
Kaulman, J. N., 110 Florence Avenue, East Peoria 8, Illinois
Lapp, Fannie, 1803 South Main, Goshen, Indiana

Missionaries in Bihar, India

Beachy, John E. and Miriam, Tori, E.I. Ry., Chandwa P.O., Bihar, India
Becker, Henry D. and Gladys, Latehar, E.I. Ry., Palamu, Bihar, India
Kniss, Paul G. and Esther, Latehar, E.I. Ry., Palamu, Bihar, India
Shirk, S. Allen and Elsie, Tori, E.I. Ry., Chandwa P.O., Bihar, India
Vogt, Milton C. and Esther, Tori, E.I. Ry., Chandwa P.O., Bihar, India

Missionaries in Central Argentina

Brunk, Lawrence and Dorothy, Rivarola 280, Pehuajo, FCNDFS, Argentina
Byler, B. Frank and Anna, R. de Escalada 1195, Bragado, FCNDFS, Argentina
Good, Edna, Mercedes 149, Buenos Aires, Argentina
Hallman, William E. and Beatrice, Trenque Lauquen, FCNDFS, Alsina 80, Argentina
Koppenhaver, J. H. and Ruth, Pte. Peron 138, Carlos Casares, FCNDFS, Argentina
Litwiller, Nelson and Ada, Mercedes 149, Buenos Aires, Argentina
Miller, Daniel W. and Eunice, Sarmiento Esq Alem America, FCNDFS, Argentina
Rutt, J. L. and Mary, Casilla 20, Cosquin, FCCNA, Argentina
Sieber, Floyd and Alyce, Bragado, FCNDFS, Argentina
Swartzentruber, Amos and Edna, Rivarola 280, Pehuajo, FCNDFS, Argentina

Missionaries on Furlough from Central Argentina
Snyder, Mrs. Doris, 1303 South Main St., Goshen, Ind.

Missionaries on Retirement from Central Argentina
Hershey, T. K. and Mae, R. 1, Elverson, Pennsylvania
Lantz, D. Parke and Lillie, 2201 W. Bijow St., Colorado Springs, Colorado

Missionaries Under Appointment to Central Argentina

Erb, Delbert and Ruth, Alpha, Minnesota
Duerksen, Martha, 528 West 12th St., Newton, Kansas

Missionaries in the Chaco, Argentina

Buckwalter, Albert and Lois, Casilla 53, Pcia R. Saenz Peña, Chaco, Argentina
Cressman, Mabel, Casilla 53, Pcia R. Saenz Peña, Chaco, Argentina
Cressman, Una, Casilla 53, Pcia R. Saenz Peña, Chaco, Argentina
Miller, Samuel E. and Ella May, Casilla 53, Pcia R. Saenz Peña, Chaco, Argentina

Missionaries on Retirement from the Chaco, Argentina

Shank, J. W. and Selena, Eastern Mennonite College, Harrisonburg, Virginia

Missionaries in Belgium

Shank, David and Wilma, 64 Rue des Artistes, Brussels 2, Belgium

Missionaries Under Appointment to Belgium

Swartzentruber, Orley and Jane, 521½ South Main St., Goshen, Indiana (Sailing for Belgium on September 25, 1951)

Missionaries in Puerto Rico

Driver, John and Bonita, La Plata, Puerto Rico
Glick, Carol, Box 1018, Aibonito, Puerto Rico
Hershey, Lester T. and Alta, Box 1018, Aibonito, Puerto Rico
Massanari, Anna Kay, Box 1018, Aibonito, Puerto Rico
Nachtigall, Wilbur and Grace, Palo Hincado, Barranquitas, Puerto Rico
Shantz, Marjorie, La Plata, Puerto Rico
Troyer, G. D. and Kathryn, Box 1018, Aibonito, Puerto Rico
Troyer, Nortell and Elda, Box 1018, Aibonito, Puerto Rico
Widmer, Gladys, Box 1018, Aibonito, Puerto Rico

Missionaries on Furlough from Puerto Rico

Gonzalez, Mrs. Ismael (Beulah Litwiller), Goshen College, Goshen, Indiana
Lauver, Paul and Lois, Howe, Indiana
Reimer, Linda, Steinbach, Manitoba, Canada
Springer, Elmer and Clara, Fisher, Illinois
Yoder, Marie A., Wakarusa, Indiana

Missionaries En Route Home from China

Bean, Ruth M. (Home address: New Dundee, Ontario)
McCammon, Dorothy (Home address: Bristol, Indiana)
Weaver, Christine (Home address: 1803 Prairie St., Elkhart, Indiana)

Missionaries on Furlough from China

Blosser, Eugene and Luella, c-o P. J. Blosser, South English, Iowa
McCammon, Don, Bristol, Indiana

Missionaries in Japan

Beck, Carl and Esther, No. 1 Minami, 17 Chome, Nishi 7 Jo, Obihiro, Japan
Buckwalter, Ralph and Genevieve, No. 13 Tsurugadai, Kushiro, Japan

Missionaries Under Appointment to Japan

Kanagy, Lee and Adella, 1124 S. 8th St., Goshen, Indiana (Sailing for Japan on August 30, 1951)

Missionaries in Ethiopia

Byer, Mary, Box 5, Dire Dawa, Ethiopia, East Africa
Byler, Allen J., Box 5, Dire Dawa, Ethiopia, East Africa
Eshleman, D. Rohrer and Ellen, Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia, East Africa
Garber, Lois N., Box 5, Dire Dawa, Ethiopia, East Africa
Hege, Nathan B. and Arlene, Bedeno Mennonite Mission, Box 39, Dire Dawa, Ethiopia, East Africa
Heistand, Mildred, Box 5, Dire Dawa, Ethiopia, East Africa
Keener, Clayton L. and Martha G., Box 794, Addis Ababa, Ethiopia, East Africa
Schlabach, Walter E. and Mae, Box 5, Dire Dawa, Ethiopia, East Africa
Sensenig, Daniel S. and Blanche, Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia, East Africa
Wenger, Chester and Sara Jane, Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia, East Africa
Wikerd, Martha, Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia, East Africa

Missionaries Under Appointment to Ethiopia

Graybill, Anne Mae, Hayden, Kentucky

Missionaries in Tanganyika

Eby, Vivian N., Musoma, Tanganyika, East Africa
Eshleman, Merle W. and Sara, Tarime, Tanganyika, East Africa
Harnish, Mary W., Tarime, Tanganyika, East Africa
Hurst, Levi M. and Mary, Musoma, Tanganyika, East Africa
Hurst, Simeon and Edna, Tarime, Tanganyika, East Africa
Landis, Elva, Tarime, Tanganyika, East Africa
Mack, Noah K. and Muriel, Tarime, Tanganyika, East Africa
Shenk, J. Clyde and Alta B., Musoma, Tanganyika, East Africa
Smoker, George R. and Dorothy, Musoma, Tanganyika, East Africa
Stautler, Elam W. and Grace, Musoma, Tanganyika, East Africa
Wenger, Miriam, Musoma, Tanganyika, East Africa
Wenger, Rhoda E., Musoma, Tanganyika, East Africa

Special Workers in Tanganyika

Horst, Reuben S. and Ida, Musoma, Tanganyika, East Africa
Smoker, Naomi, Musoma, Tanganyika, East Africa
Troyer, Samuel J. and Esther, Musoma, Tanganyika, East Africa

Missionaries on Furlough from Tanganyika

Hershberger, Elma, Denbigh, Virginia
Hess, Mahlon M. and Mabel E., Washington Boro, Pennsylvania
Leatherman, John E. and Catharine G., c-o Mrs. Eva Martin, R. 4, Lancaster, Pennsylvania
Shank, James M. and Ruth H., c-o Mrs. Eva Martin, R. 5, Lancaster, Pennsylvania
Showalter, Edith, c-o Mrs. Lizzie O. Showalter, R. 2, Harrisonburg, Virginia
Yoder, Phebe, c-o B. D. Miller, Protection, Kansas

Missionaries Under Appointment to Tanganyika

Eshleman, J. Lester and Lois, Harrisburg Hospital, Harrisburg, Pennsylvania

Missionaries in Honduras, Central America

Miller, George T. and Grace, Trujillo, Honduras, Central America
Taylor, Dora, Trujillo, Honduras, Central America

Special Workers in Honduras, Central America

Ferster, Clinton and Maybell, Trujillo, Honduras, Central America

Missionaries Under Appointment to Honduras, Central America

Hess, James R. and Beatrice, Eastern Mennonite College, Harrisonburg, Virginia

Missionaries Under Appointment to Luxembourg

Fretz, Clarence Y. and Lela, 2151 North Howard Street, Philadelphia 22, Pennsylvania
Miller, Harvey and Mildred, R. 1, Reedsville, Pennsylvania

Missions Editorial

The Illusion of Non-Denominationalism

One of the commonest half-truths heard frequently from Christian platform and press these days is that denominationalism is bad and nondenominationalism is good. It is made even stronger than that. Denominationalism is pictured as shackles on the free course of the Gospel while the opposite represents the royal road to fruitful evangelism. This doctrine makes its greatest impact on our mission workers and affects most seriously our mission congregations. It is necessary that we examine carefully the claims of this teaching and point out its errors.

In the first place, nondenominationalism is an impractical ideal. There are several smaller and larger denominations in our country today that began as a movement to end all denominationalism. But no sooner do we have a group of believers fellowshiping together in their new-found life in the Spirit than they need to come to some understanding on procedures and standards. Differences of opinion arise and then these need to be resolved either by disciplining out of the group those who hold different views or drawing up a statement on what is the accepted truth and thus a creed is born, and then a new denomination comes into being.

After all, a denomination is simply a family in the Holy Community of God. Just as a community is made up of a group of families and as a nation is made up of the sum total of its many and sometimes varied communities, so the kingdom of God on earth is made up of families and communities—of congregations, conferences, and denominations.

There have been certain totalitarian governments that have sought to abolish the family and the community. There can only be one loyalty, they say, and that must be to the all-powerful state and no secondary loyalties to home and community can be tolerated. But they are beginning to discover the error of their logic. They are finding out that family loyalty builds community spirit and that community spirit builds national loyalty, and that when the simple elements of loyalty are disturbed the very foundations of a national loyalty are broken up.

It can also be argued with logic that the family and community system is very wasteful economically. Why should every home group have its own heating plant, its own kitchen, its own set of machinery and gadgets—why should they even have a house of their own? It would be much more efficient to have central dormitories, with central kitchens and one set of machinery and gadgets for

the entire group. This is good logic in economics but bad logic in sociology, and certainly it is near blasphemy from the Christian viewpoint.

Are not denominations like our family units? Each group has its own way of keeping house; its peculiar way of preparing food, a particular way of solving family problems, its own pattern of mutual relationship. In short, every family has its own atmosphere and character. So the various denominations "keep house" in their own way. Each one has its particular emphasis of truth; its peculiar traditions; a character and outlook of its own.

This is, of course, not the whole truth. There are differences of emphasis and observance that are important and significant. There are groups that deny fundamental doctrines. The Lord, however, has not made us a judge. His words to Peter are in most cases relevant: "What is that to thee? Follow thou me." I heard it said about an old missionary lady deep in West China that she did not concern herself with politics and ideologies but, "she stuck to her knitting." There were many inconsistencies in her situation but she did not lose her prime objective by trying to resolve these. She was there to witness, to serve, to evangelize, and to lead men to Christ, and it was this task to which she was faithful.

Logic may torment us into thinking that whatever in any other denomination is not like our own must be error and therefore it must be resisted, and therefore we can have no fellowship or sense of mutuality with them. The opposite extreme may likewise lead us to feeling that all barriers to the widest kind of fellowship are man-made obstacles to the movement of the Spirit. Both these views are wrong and it is only when we have a sincere denominational loyalty coupled with a deep humility in our judgment of others that we come nearer the ideal of Christ.—J. D. Graber.

M.C.C. Weekly Notes

Many Bundles Are Received

The large number of Christmas bundles flooding into the M.C.C. warehouses confirms that children, young people, and others are deeply concerned for the needy ones abroad. At this time it is not possible to give total numbers of bundles, but thousands of them have been received, in excellent condition. Bundles are received at three M.C.C. clothing centers: Ephrata, Pa.; Newton, Kans.; and Kitchener, Ont.

At the M.C.C. center at Ephrata, shipments have already been packed for some of the more distant countries, including Java, Japan, and Hong Kong. These will be sent as soon as export permits and shipping space can be obtained. Voluntary service workers and volunteer groups from near-by congregations are helping to pack bundles so that they can be sent to arrive on the fields before Christmas. New Testaments are placed into each bundle; in some cases the Testament is supplied on the field where a special dialect is required or where this is more advanta-

geous for other reasons. Many children will be helped by these bundles—there is real need for all that have been contributed.

General Hershey Visits M.C.C. Units

Paul Peachey reports from Germany that he and H. A. Fast, M.C.C. director in Europe, spent two days with General Lewis B. Hershey in visiting some M.C.C. units, including voluntary service projects and the work of the Pax Service Unit in building houses for refugees in Germany. One purpose of General Hershey's visit in Europe is to evaluate the programs of the historic peace churches with respect to possibility of having C.O.'s assigned to this work.

Letter from Philippines

Six months have passed since the Bangued Christian Hospital was transferred from M.C.C. direction as a relief unit, to sponsorship by the Northwest Luzon Conference. Pastor Pablo Bringas writes: "We are happy to report that during these six months the hospital has been going on, ministering to the sick people who have come to seek help. Your turning over to us the Bangued Christian Hospital is one of the finest expressions of Christian love and witness of the Menonite churches to their Filipino brethren. We cannot, we could not ever, repay you for such Christian kindness."

Workers Leave for Paraguay

The sailing of the John R. Schmidt family for Paraguay on Aug. 23 is a new step in the M.C.C. Leprosy Hospital project. Dr. Schmidt, formerly of Mountain Lake, Minn., has been appointed to direct the construction and development of the hospital, and to serve as physician when the hospital opens. A considerable amount of medical supplies, electrical and plumbing equipment, as well as a small tractor with excavating attachments, are being sent. Bricks and other building materials are being accumulated in Paraguay for use in the hospital.

The hospital is to serve Paraguayan people afflicted with leprosy. It is intended to be a thank-you project through which the Menonite colonies, with the help of the M.C.C., can express to the Paraguayan people, and likewise to God, their thankfulness for Paraguay as a land to which they could flee for refuge.

Also leaving for Paraguay on Aug. 23 were Robert and Myrtle Unruh of Bloomfield, Mont. Robert is assuming direction of the experimental farm operated by the M.C.C. and Fernheim Colony. His work will include study and experimentation on better farming techniques, pest-control methods, and crop varieties.

Priority for Bulldozer

A priority rating has been secured from the National Production Authority for purchase of a new Caterpillar bulldozer to be sent to Paraguay in the near future. The Layman's Organization of the Northern District of the General Conference has been instrumental in making possible this bulldozer project. The machine is needed for building roads, clearing land, and similar uses in the Menonite colonies in Paraguay.

Released Aug. 24, 1951, via M.C.C.

CHURCH CORRESPONDENCE

CARSTAIRS, ALBERTA

Dear Brethren: We are thankful to God for the many blessings He has bestowed on us during the last several months.

July 8 we were privileged to have Sister Ella Cressman and Bro. Howard Bauman with us for the morning service. Sister Cressman, representative of the Rockway Mennonite School, gave us a short talk about the school. Bro. Bauman then brought us the morning message, which was much appreciated. It helped to prepare us for the revival meetings which began that evening. Bro. S. J. Miller, Grabill, Ind., the evangelist, gave us a very interesting pre-sermon talk each evening on the Book of Genesis. The meetings lasted till July 15.

Sister Edith Showalter, accompanied by her mother and Bro. Paul Showalters, was here for an evening service on July 12. Sister Edith gave a talk on the work in Africa and showed pictures. We enjoyed the visit of these folks very much.

We also appreciated having visitors from Oregon and Ontario with us.

Our two-week Bible school was held July 23 to Aug. 3, with an average attendance of forty-six. An interesting program was given the evening of Aug. 3.

Our Mission Board member, Bro. Clifford Hartzler, is helping in summer Bible school at Four Mile Creek in the Peace River country.

In spite of severe hail damage to crops, we rejoice in the goodness of God to us all. Aug. 8, 1951. Twila Hackman.

SMITHVILLE, OHIO

(Oak Grove Church)

In the past few months we have had many visitors in our services. We welcome them at all times.

On April 15 Bro. I. E. Burkhart, of Goshen, Ind., worshiped with us. April 22 Alvin G. Becker was the speaker. On April 27 Bro. Lester Hostetler gave an interesting program in the fellowship center, showing pictures that were taken while he served under M.C.C. in Berlin, Germany.

On May 10 was the wedding of Robert Richard and Ilene Graber, members of our church.

May 13 we were privileged to have J. N. Smucker, our former pastor, give the message in the morning service. In the evening he showed pictures of the India mission stations, taken on his recent trip to India.

Bible school was held June 4-18, with an attendance of about 150 children. The school was under the leadership of Sister Emma Rohrer.

The second week in June thirteen children from the West Liberty Home were guests for nine days in the homes of members of the Fellowship Sunday School Class.

Several of our young people are in service

units this summer. Paul Conrad is unit leader at Boys' Village. James and Joan Steiner are in the unit at Hawthornden State Hospital, Cleveland, Ohio. Ellen Smucker is at Mennonite Youth Village in Michigan, and Eileen Conrad at the Hannibal, Mo., Mission. Margaret Meyer is working at Little Eden Camp. Clair Hostetler is at Goshen, Ind.

Sunday evening, July 8, an interesting program was given us by the young people of the service unit working in the Cleveland State Hospital.

While our pastor, Virgil Gerig, was on his vacation, we were privileged to have Bro. S. C. Yoder, Goshen, Ind., preach for us on July 1 and Bro. I. W. Royer, Orrville, Ohio, on July 8.

In our evening service on July 15 Sister Anna Lois Rohrer gave us an interesting talk. She will be leaving for India in October.

On Sunday morning, Aug. 5, J. Robert Kreider, from a neighboring congregation, gave us an interesting and timely message.

We are looking forward to a series of evening services Aug. 16-19, with J. Lawrence Burkholder, Goshen, Ind., as speaker.

Albert Meyer has been discussing the Book of Philippians in our Sunday evening meetings for several weeks.

June 21 our congregation had "Family Night" at the fellowship center, in recognition of our pastor's being named one of the rural pastors of the state by "The Ohio Farmer."

On Aug. 2 H. C. Yoder showed his European pictures to members of two Sunday-school classes and their families at their meeting in the fellowship center.

Our Sunday-school classes are busy getting Christmas bundles ready to be taken to Akron, Pa. Mrs. John W. Lerch.

KOUTS, INDIANA

(Hopewell Mennonite Church)

Dear HERALD Readers: Bro. Sanford Yoder was with us May 18 and held our communion service.

On May 30 we held our Sunday-school meeting with the Kokomo group. Bro. Jesse Short, Archbold, Ohio, brought us two very inspiring messages on "Having Faith in God."

Our summer Bible school was held June 4-15, with an enrollment of 175.

The Hesston College Chorus gave us a message in song June 8.

On June 17 Bro. Ray Mishler, of Sheridan, Oreg., gave us a message on "Redeeming the Time."

We were glad to have Bro. and Sister Paul Mininger with us July 8; Bro. Mininger brought us the message.

July 15 the North Goshen congregation gave our young people's program.

On July 20 the ground-breaking ceremony

was held for our new church. At this writing work has begun on the basement. The new church will be located on the north edge of Kouts on Route 49.

Iris Birky of Sheridan, Oreg., and Jean Birky of Manson, Iowa, were here for several weeks with their parents and friends during their summer vacation. L. Birky.

STRYKER, OHIO

(Lockport Congregation)

The day which many were looking forward to was realized on March 25, when the first services were held in the new Pine Grove Church. Dedication services were held on May 27. Bro. Norman Kraus and Bro. Russell Krabill, both of Goshen, Ind., were guest speakers.

Bro. Paul Sieber, from the West Liberty Children's Home, was with us on April 1. He gave a picture of the work and the need at the Home.

We were also privileged to have Ruth Martin, of Columbiana, Ohio, speak to us of her work in China and the Philippines, on June 17.

A representative from the Northern Bible Society was with us on June 24. He gave us many illustrations of the work that is being carried on by the Society. Pauline Short.

FORT WAYNE, INDIANA

(Anderson Congregation)

Dear HERALD Readers: Greetings in the name of our blessed Lord and Master. We have enjoyed many rich spiritual blessings during this summer.

The afternoon of April 1 the North Goshen Chorus gave us a program in song.

The evening of April 4 we had our counsel meeting, and on April 5 our communion service. At that time also two persons were baptized and another received into church fellowship. The evening of April 3 five young souls were baptized at the New Bethel Church. Pray for these young Christians, that they may remain faithful in these trying times when sin abounds on every hand.

The evening of April 18 Bro. B. B. King brought us a very interesting message.

Our pastor, J. S. Neuhouser, conducted four Bible schools during the summer: at the New Bethel Church at Ossian, Ind., at Pea Ridge, Mo., at Mt. Ayr, Ind., and at our home congregation. He was assisted by Lorraine Neuhouser and Ruby Nofzinger at all four schools and by Bonnie Neuhouser and Evelyn Rouner, from Hesston, Kans., at two of the schools.

June 10 Bro. S. J. Miller, Grabill, Ind., brought the evening message from Luke 7:46-49, in the absence of Bro. Neuhouser. The Leo congregation gave us a program the following Sunday evening.

July 4 we had an all-day meeting, with Bro. Walter Stuckey from Archbold, Ohio, as guest speaker.

The evening of July 22 the Troyer quartet and Bro. Henry Yoder, from the Ft. Wayne Mission, gave us a program.

Pray for the work at this place, that as stewards of Christ we may do our best for Him. He spared nothing for us.

Aug. 21, 1951. Mrs. Pearl Nofzinger.

FIELD NOTES (Continued)

An evangelism workshop, sponsored jointly by Hesston College and the General Mission Board, will be held in Kansas City Oct. 4-6.

Harold Sherk and Noah Good presented Mennonite concerns in a hearing on Aug. 23 before the commission which will propose recommendations to Congress concerning universal military training.

Bro. Paul Mininger was the visiting speaker at the South Central Conference, substituting for Bro. George R. Brunk.

The new Budget and Finance Committee of General Conference consists of A. J. Metzler, O. O. Miller, C. L. Graber, and J. Robert Kreider.

Bro. L. S. Weber will speak to a youth group at Mattawana, Pa., on Sept. 8 and bring the morning message to the congregation there on Sept. 9.

Bro. B. B. King, Sheldon, Wis., is recovering satisfactorily from an accident in which his leg was crushed by a tractor.

Bro. Ira Johns and wife, Goshen, Ind., observed their fiftieth wedding anniversary on Aug. 17.

Bro. G. Irvin Lehman may be addressed at Anatolia College, Thessaloniki, Greece, where he will teach during the coming academic year.

Bro. Steve Olesh was ordained to the office of deacon at the Meckville, Pa., Church on Aug. 17. May the Lord abundantly bless him and his companion in their new duties.

A double ordination service will be held, the Lord willing, at Gingrichs Church, Lebanon Co., Pa., 9:30 a.m. Sept. 25, when a minister for Kralls and a deacon for Gingrichs will be chosen. The prayers of the church are solicited.

Bro. Ralph Shank, Harrisonburg, Va., began revival meetings at Morning View, Linville, Va., on Aug. 16.

Bro. Andrew Hartzler, Newport News, Va., began tent meetings on the Robert See farm near Mathias, W. Va., on Aug. 14.

Bro. Lloyd Hartzler, Ft. Seybert, W. Va., will be the evangelist in revival meetings at the Bethel Church in Virginia beginning Sept. 16.

Bro. Silas Brydger, Lyndhurst, Va., is the evangelist in meetings which began at Pleasant Grove, Ft. Seybert, W. Va., on Aug. 27.

Evangelistic meetings are in progress at the Salem Church, Needmore, W. Va., with Bro. William Jennings in charge.

A singing school was held for two weeks in August at Trissels Church, Broadway, Va.

A Christian day school will be dedicated at Mummasburg, Pa., on Sept. 23 in afternoon and evening sessions. Bro. Richard Danner will have the dedication service.

The committee for the annual C.P.S. reunion of Indiana, Michigan, Ohio, and Illinois is inviting all previous voluntary service workers from these four states into their fellowship this year. A potluck dinner will be served at 11:30 a.m.; everyone attending is to bring a dish and his own table service. A peace and voluntary service program is to follow the morning and noon dinner and fellowship hour with the last session of the conference to be held at the Goshen College

Union at 7:30 p.m. The general public is invited to attend this last session of conference. Preceding sessions will be held at Camp Alexander Mack near Milford, Ind. Date, Sept. 9.

Bro. Edward Diener and family, Clarence, N.Y., worshiped with the Britton Run and Beaver Dam congregations in northwestern Pennsylvania on Aug. 19.

Bro. Sturgis Miller, Millersburg, Ohio, told the Mennonite Christian Fellowship at Wooster, Ohio, about relief and missionary needs in India on Aug. 24.

Bro. Mahlon Hess, on furlough from Tanganyika, was scheduled to speak at East Goshen, Ind., the evening of Aug. 26.

A full house greeted Bro. B. Charles Hostetter each evening of a week's evangelistic meetings at East Goshen, Ind., closing Aug. 19.

Bro. Silas Smucker, Rensselaer, Ind., served as director for a capacity attendance at Farmers' Week, Little Eden Camp.

The Canton Bible School reunion was scheduled to be held on Labor Day, Sept. 3, at Camp Ebenezer, near Justus, Ohio.

An open-air community hymn-sing will be held at the Slate Hill Church near Shiremanstown, Pa., at 2:00 p.m. Sept. 9. Song leader, Henry Longenecker.

Farewell services for the Clarence Fretz family, appointed missionaries to Luxembourg, were scheduled to be held at the Weaverland Church, East Earl, Pa., Sunday afternoon, Sept. 2. On the same evening similar service was to be held at the Norris Square Mission, Philadelphia, Pa.

The opening date for Lancaster Mennonite School is Tuesday, Sept. 11. The school is open to anyone desiring high school privileges.

The Christian Nurture Committee of the Lancaster Conference has prepared two new courses accentuating the emphasis this year of the Commission for Christian Education and Young People's Work: "Youth Faces Life" for young people sixteen to twenty and "Making Our Homes Christian" for young married folks but also good for all adults. There are thirteen lessons in each for use any quarter of the Sunday-school year or for Bible study courses. They are available by Sept. 15 from Earl B. Groff, Roseville Road, Route 8, Lancaster, Pa.

Bro. Ralph Holderman will teach school this year among the Eskimo people at Deerling, Alaska, close to Bering Straits. The Holdermans were planning to fly to Alaska. The Lord bless them in their frontier testimony.

Eleven persons were received into church membership by baptism at Blooming Glen, Pa., on Aug. 19. Steps are being taken at this place for the ordination of a minister.

Bro. Lee Kanagy, en route to Japan, was scheduled to preach at the Calvary Church in Los Angeles on Aug. 26.

Bro. Milo Kauffman, Hesston, Kans., has been chosen to prepare the second series of lectures under the Conrad Grebel Lectureship. His general subject will be "Stewardship." Bro. Paul Mininger is preparing the first lectures on "A Mennonite Philosophy of Education." These lectures will be deliv-

ered at several places next spring and probably also published in book form.

Shunzo Kodera, an exchange student from Japan who will study at Goshen College this year, worshiped with the Calvary congregation in Los Angeles on Aug. 19.

New workers at the Publishing House are Nellie and Elsie King, from Harrisonville, Mo.

Bro. A. Orley Swartzentruber was ordained to the ministry at Kitchener, Ont., Sunday afternoon, Aug. 26. Bro. C. F. Derstine was in charge of the service and preached the sermon. He was assisted in the ordination by the brethren J. B. Martin and Moses Yantzi. In the evening service Bro. Swartzentruber delivered a Gospel sermon and Sister Swartzentruber told of their call to Belgium. The week following they filled engagements in surrounding churches.

The Brunk revival at Franconia, Pa., was extended into its fifth week, in view of the great interest and evident working of the Holy Spirit. Over the week end of Sept. 2 the young people's institute at Blooming Glen held day sessions there and evening sessions at the tent.

Bro. George R. Brunk will broadcast daily during his meetings in Ohio from Wooster station WWST beginning Sept. 11. See local papers for exact time.

Bro. D. D. Miller brought the morning message at the Pleasant Hill Church, Sterling, Ohio, on Aug. 26.

Bro. Harvey Miller and wife, who are scheduled to sail for Luxembourg on Sept. 4, spent Aug. 15-21 in the Casselman River district, Grantsville, Md., the former home of Bro. Miller. He brought a number of messages while there. Farewell services were held at the Locust Grove Church, Belleville, Pa., Aug. 21.

Bro. Shem Peachey and wife and Bro. Mark Peachey and wife worshiped with the Cuba congregation near Grabill, Ind., on Aug. 26, the brethren serving and preaching the Word.

Bro. Andrew Miller, Hartville, Ohio, preached at the Fairview Church, Kalona, Iowa, Sunday morning, Aug. 26. Bro. Llewellyn Groff, Ogema, Minn., brought the evening message.

Bro. Jesse L. Yoder, Flint, Mich., preached at the Richmond, Iowa, Mission on Aug. 26.

Correction.—The editorial on page 803 of the August 21 issue has a transposition of lines which makes havoc of the meaning. The next to the last line in the first full paragraph of the second column (tist concepts . . .) should be the second line of the next paragraph. Bro. C. Norman Kraus, in calling attention to this, kindly says, "I think this should be called to the attention of your readers, not because it is such a great mistake but because such mistakes are so unusual in the HERALD."

Recently elected officers of the Illinois Conference are: Moderator, H. J. King; Assistant Moderator, J. D. Hartzler; Secretary, Richard J. Yordy; additional members of executive committee, A. C. Good, Edwin Stalter. Simon Birkey succeeds Roy D. Roth as Secretary of Church Music in the Christian Education Cabinet.

GENERAL CONFERENCE (Continued)

The address of the afternoon is given by Bro. Ernest Bennett, treasurer of the Mission Board. He presents a "Systematic Plan for Financing the Program of the Church." Building on a basis of Scriptural principles, he reveals the weaknesses of our present system and indicates some ways in which our financing may be made to serve our program. He shows the need for a correlated program, but also the need for motivating the giving on the congregational level.

The worship period this afternoon is in charge of Bro. M. D. Stutzman, Kingman, Alberta, a leader for many years among the churches of the far Northwest. "First yield yourselves" is his emphasis; he brings us to personal consecration in prayer as we knelt together.

This afternoon the women meet separately in a program planned primarily for ministers' wives. Many other women, however, are there. Mrs. Paul Erb is chairman, and Mrs. Frederick Erb leads the singing. A period of real worship is directed by Mrs. George Lapp. After a quartet number Mrs. J. C. Wenger reads a paper on Prov. 31:12, and Mrs. J. L. Horst speaks on I Sam. 12:23. A helpful period of open discussion follows.

Wednesday Evening

Oscar Wideman, Sheridan, Oregon, leads in the opening prayer. The hall is filled. Bro. Carl Kreider is telling us of the ideologies in the world which are in conflict with Christianity. After carefully defining his terms he lists the strengths and weaknesses of capitalism, and tells what the church has to say to the capitalistic system. Fascism is next, which the speaker thinks is a real danger in America. Every single principle of this system is unchristian, he says. Next he examines the anti-Christian character of communism, and also of socialism. Against these ideologies the church must preach redemption, and not identify itself with any world system.

O. O. Miller reports for the Peace Problems Committee, its seventeenth report. He tells of plans to issue Spanish and German translations of **War, Peace, and Nonresistance**. As a natural sequence to this report, Bro. J. D. Graber speaks on "Making Nonresistance Live." As we die to sin, and live in Christ, he says, we do live the kind of life Jesus lived. The radical disciple is sound in faith, and committed to Christian living. It is a message which searches our hearts, as the speaker says its preparation searched his.

Bro. A. J. Metzler reports the serious illness of C. F. Yake and his request for the prayers of the conference. Bro. Kenneth G. Good leads in the devotional period, with a message of assurance and consolation. We all stand in silent intercession for Bro. Yake. Bro. Graber dismisses us.

Thursday Morning

The conference goes into its second full day. The opening prayer is led by John F. Garber. O. O. Miller gives further information on the present status concerning draft service for conscientious objectors. He faces us with the probability that our country will have permanent military conscription and training. Harold S. Bender reads a new statement on our nonresistant faith, entitled **A DECLARATION OF CHRISTIAN FAITH AND COMMITMENT WITH RESPECT TO PEACE, WAR, AND NONRESISTANCE**. This is one of the important actions of these sessions. For not since 1937 at Turner, Oregon, has General Conference expressed itself officially with regard to military participation. We will henceforth cite this declaration as the official position of the Mennonite Church. As the entire audience stands in the adoption of this Declaration, Bro. Bender leads us in a solemn prayer of commitment.

A recommendation comes from the General Council that the General Conference treasury pay the travel expenses of members of the General Council, to make a fairer distribution. It carries. A. J. Metzler introduces a General Council recommendation that the financial appeals of General Conference and organizations directly responsible to it be unified and administered by a Budget and Finance Committee. The spirit of free discussion has returned to the delegates, and after sufficient airing the recommendation is adopted. The new plan will be put into operation only as fast as feasible.

I. Mark Ross, who is song leader this morning, sets us to singing "Faith of Our Fathers." Then Bro. John E. Lapp speaks on "The Church in a Welfare State." He graphically describes the new day into which we have come. He recognizes the legitimate ways in which we may benefit from the state, but makes it clear that the church can never pass her obligations over to the state.

He draws a lovely picture of the conditions which would obtain if the church properly practiced brotherhood.

Bro. Elmer Stoltzfus leads the worship period with two veteran bishops, S. H. Rhodes and N. A. Lind, leading in prayer.

Thursday Afternoon

Bro. Henry J. King leads the singing. The opening prayer is by S. J. Miller, Grabill, Indiana. The secretary introduces a Council recommendation that General Conference shall establish a travel office by which information and travel economies may be available to church bodies. This is adopted.

The Nominating Committee presents its report and conducts the election. Now there are reports again. We are behind the program and have a number left over from the morning. G. F. Hersherger reports for the Industrial Relations Committee. In view of the expansion of the committee's work during recent years, its name is changed to Committee on Economic and Social Relations. C. L. Graber reports for Mennonite Mutual Aid and its subsidiary, Mennonite Aid, Inc. These new services to the church show good growth. Nelson E. Kauffman presents a review of the church program which some delegates say makes them ashamed. There certainly is plenty of room for improvement. A. J. Metzler gives an encouraging report of progress in the work of the Mennonite Publication Board, and the moderator adds his personal word of appreciation for the contribution of our publishing work to the life and witness of the church.

This afternoon also the women have their separate meeting in the college chapel. Mrs. Allen Ebersole is chairman, Mrs. John Leatherman from Tanganyika song leader. The worship period is by Mrs. Ralph Stahley. Mary Royer treats inspiringly Prov. 31:28, and Milton Brackbill speaks concerning Christ and His bride.

At the close of their meeting the women came over to the larger hall in time to hear the challenging address of John R. Mumaw on "An Effective Leadership for the Living Church." If showing the size of a job magnifies a task, then he did indeed magnify the work of the congregational leader. We wonder what we'll do about it.

Now we return to committee reports. The report of the Ministerial Study Committee fits well after Bro. Mumaw's talk. The report is given by M. M. Troyer, Conway, Kansas. A recommendation for the creation of a standing Ministerial Committee was adopted. This should be a forward step. The Life Insurance Study Committee reports through J. L. Horst. It is a long document, but the common interest in it keeps the crowd even though the afternoon shadows are long. The paper shows a careful and honest study, and a recognition that new situations call for new methods.

The closing worship period is led by Bro. E. S. Garber, who reads Isaiah 6, comments refreshingly on it, and unites us in heart as we pray the Lord's Prayer.

Thursday Evening

Again E. M. Yost leads the singing. The hall is pretty well filled at starting time. "Majestic Sweetness" fills the big auditorium. James Lark, our dear colored brother from Chicago, leads in prayer. The Resolutions Committee presents resolutions: one of appreciation to the local hosts, one of greetings to fellow workers in foreign lands, and one in recognition of Wenger's **Separated Unto God**. The whole audience participates in the vote on the first two.

The Nominating Committee reports on the election. Paul Mininger is the new moderator, E. S. Garber the assistant, J. Robert Kreider the treasurer, and C. C. Cressman fifth member of the Executive Committee. Some new faces on committees will be J. L. Stauffer on Peace Problems, E. C. Bender on Mutual Aid, Milo Kauffman on General Problems, Marcus Clemens, Millard Lind, and Milton R. Good on Industrial Relations (now Committee on Economic and Social Relations), Grant Stoltzfus and M. M. Troyer on Historical, and Paul Lederach on the Commission.

The first topic of the evening is "Basic Issues in Nonconformity to the World," by J. C. Wenger. The Gospel, not legalism, is the realm in which nonconformity is practiced, he says, and urges the church to teach the inner principles of Christian conduct. He pleads for New Testament methods in securing a New Testament church. He reads his speech, but with a vigor and conviction that holds every listener.

Bro. C. J. Ramer reads the General Problems Committee report. A second offering for the conference treasury is lifted, the two totaling over \$1000.

"Ye Are the Light of the World," affirms Milton G. Brackbill in the second talk of the evening. It is a dynamic call to witnessing. The nurses' chorus of the college sings, introducing well the worship service led by Clayton Beyler, who helps us to praise God for a great salvation. John C. Wenger leads the closing prayer.

Friday Morning

Eight-thirty is the hour for opening—pretty early for tired men who sat in the sessions for ten and a half hours yesterday. But a large share of the delegates are present. Bro. Yost leads two of the beautiful hymns of the church. Bro. John E. Gingrich asks us to kneel as he leads in the opening prayer—a prayer for guidance and blessing. There is a lengthy discussion of the Life Insurance Study. Many urge us to faith in God; others feel that systematic care for the future, such as is being provided in the modern welfare state, does not imply lack of such faith. A resolution of appreciation is adopted for the careful study of the committee, and the committee is retained under the name Committee on Insurance and Investments to present a statement of position to the next General Conference.

Two more reports are given, by Bro. and Sister J. D. Graber respectively, from the Board of Missions and Charities and the Women's Sewing Circle Auxiliary. The secretary announces that about 250 ordained men have registered. The moderator takes a

straw vote on the kind of General Conference we want the next time. Some want a delegate session, more want a fully open meeting, and still more want something of a combination of the two. There are more resolutions from that committee.

Nelson E. Kauffman, in speaking on "Laymen Serving in the Work of the Church," traces the growth of lay activity in the Mennonite Church, and argues for the Scriptural extension of such a stewardship of our talent, and a resolution on the point is adopted. Bro. Allen H. Erb presents "The Call to Discipleship." He reminds us of the discipleship of Menno Simons, as seen in his writings. He insists on the co-ordination of faith and living, but points out the dangers of our emphasis on the way of living.

The moderator, who has presided over the sessions with a contagious good spirit, gives his words of appreciation to the conference, the Council, and the Executive Committee, on which he served for twenty years. He presents the new moderator, who describes the Living Church as being always in a state of crisis. It must clarify its faith and extend it. It must sense its problems and find a way for solving them. It must keep proper relationships among its members. But the most important problems have to do with the spiritual life. Bro. Mininger leads us in a final period of worship—hearing God's words of assurance and bringing to Him our concern in prayer. The retiring moderator pronounces the benediction, and the 1951 General Conference is history.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Bare.—To John and Arletta June (Roth) Bare, Wayland, Iowa, a son, Ronald John, Aug. 1, 1951.

Beachy.—To Claude R. and Edna (Yoder) Beachy, Grantsville, Md., a son, James Conrad, Aug. 6, 1951.

Brydge.—To Emory R. and Nina (Parnell) Brydge, Lyndhurst, Va., a daughter, Bonnie Sue, Aug. 9, 1951.

Burchin.—To Harry and Nettie (Good) Burchin, Lima, Ohio, a son, Garry Allen, Aug. 18, 1951.

Combs.—To Mr. and Mrs. Elvin Combs, Ellicott City, Md., a son, Keith Arnold, July 29, 1951.

Ebersole.—To John H. and Kathryn (Wenger) Ebersole, Hagerstown, Md., a son, John David, Aug. 14, 1951.

Good.—To Wilmer and Ruth (Shelly) Good, Denbigh, Va., a daughter, Shirley Carol, July 2, 1951.

Hershberger.—To Ezra and Alice (Miller) Hershberger, Orrville, Ohio, a daughter, Marilyn Maxine, July 8, 1951.

Hess.—To James R. and Beatrice (Hershberger) Hess, Harrisonburg, Va., a son, Daniel Eugene, Aug. 22, 1951.

Horst.—To Irvin and Ava (Rohrer) Horst, M.C.C., Koningslaan 58, Amsterdam, Holland, a daughter, Mary Elizabeth, July 29, 1951.

Kauffman.—To Herman and Kathryn (Lederman) Kauffman, Archbold, Ohio, a daughter, Jane Kaylene, Aug. 14, 1951.

Kauffman.—To Protus E. and Edna M. (Hochstetler) Kauffman, Sarasota, Fla., a son, Delbert Eugene, Aug. 12, 1951.

Kraus.—To Lewis J. and Louise (Garnand) Kraus, Denbigh, Va., a son, Lewis Jacob, Jr., Aug. 21, 1951.

Lind.—To Wilbert and Rhoda (Hess) Lind, Goshen, Ind., a son, Daniel Dean, Aug. 19, 1951.

Moyer.—To Gideon and Ruth (Gross) Moyer, Pipersville, Pa., a son, Timothy, June 28, 1951.

Nauman.—To Benjamin P. and Wilma (Lentz) Nauman, Elizabethtown, Pa., a son, Dale Eugene, Aug. 6, 1951.

Nebel.—To Clayton and Edith (Riech) Nebel, Mt. Pleasant, Iowa, a daughter, Joanne Marie, Aug. 18, 1951.

Noel.—To Sterling and Wilda (Eichelberger) Noel, Geneva, Nebr., a son, Marilyn Jon, June 28, 1951.

Peachey.—To Alvin J. and Effie C. (Kauffman) Peachey, Belleville, Pa., a daughter, Vera Mae, July 26, 1951.

Peachey.—To Eli D. and Linda M. (Byler) Peachey, Belleville, Pa., a daughter, Leah Susan, Aug. 8, 1951.

Rohrer.—To Maynard and Awilda (Miller) Rohrer, Middlebranch, Ohio, a daughter, Sharon Ann, Aug. 5, 1951.

Rosenberry.—To Homer W. and Martha M. (Bricker) Rosenberry, Chambersburg, Pa., a son, Mark Edwin, June 16, 1951.

Swartzendruber.—To Harold and Lucille (Graber) Swartzendruber, Manson, Iowa, a son, David Harold, Aug. 21, 1951.

Wagler.—To Ezra and Lillie (Swartzendruber) Wagler, Loogootee, Ind., a son, Allen Ray, July 19, 1951.

Yoder.—To Elwood D. and Carolyn (Rodgers) Yoder, Wellman, Iowa, a son, Roger Dean, July 2, 1951.

Yoder.—To Henry E. and Mary E. (Beachy) Yoder, Grantsville, Md., a son, Eli Moses, Aug. 12, 1951.

Yoder.—To Simon and Vina (Helmuth) Yoder, Kalona, Iowa, a daughter, Erma Louise, Aug. 12, 1951.

walter, assisted by Owen O. Hersbberger, at the Pennsylvania Church Aug. 8, 1951.

Springer—Weber.—Nelson P. Springer, Goshen, Ind., and Betty Weber, Scottsdale, Pa., by Ben Springer, assisted by J. L. Horst and Millard Lind, at the Scottsdale Church Aug. 18, 1951.

Strickler—Shue.—Hiram H. Strickler, Mt. Joy, Pa., and Betty Shue, Lebanon, Pa., by Simon G. Bucher at their home Aug. 11, 1951.

Stutzman—Smith.—David Eugene Stutzman, Sheridan, Oreg., congregation, and Grace Ellen Smith, White Hall congregation, Oronogo, Mo., by G. D. Sbenk at the Sheridan Church Aug. 19, 1951.

Templeton—Hines.—Gene Templeton and Martha Ann Hines, both of the Berea congregation, Birch Tree, Mo., by Oney Hathaway at the church July 27, 1951.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Horst—Mann.—J. Alton Horst, Ephrata, Pa., and Dorothy Jean Mann, Pleasant View congregation, Goshen, Ind., by H. S. Bender at the Prairie Street Church, Elkhart, Ind., June 9, 1951.

Hunsberger—Landes.—Joseph M. Hunsberger, Providence congregation, Yerkess, Pa., and Verna H. Landes, Franconia, Pa., congregation, by Menno B. Souder at the bride's home Aug. 11, 1951.

Miller—Delagrange.—Henry J. Miller and Mildred Delagrange, both of the Cuba C.A. Mennonite Church, Grabill, Ind., by Edwin Albrecht at the church Aug. 11, 1951.

Miller—Delagrange.—Lewis Miller and Iona Delagrange, both of the Cuba C.A. Mennonite Church, by Edwin Albrecht at the home of the groom Aug. 18, 1951.

Plank—Albrecht.—Irwin Plank, Lovington, Ill., and Bertha Albrecht, Grabill, Ind., by Edwin Albrecht, father of the bride, at the Cuba C.A. Mennonite Church, Grabill, Aug. 3, 1951.

Schrock—Amstutz.—Harvey Schrock and Edith Amstutz, both of the Kidron congregation, Dalton, Ohio, by Reuben Hofstetter at the Kidron Church Aug. 3, 1951.

Sharp—Schrock.—Simeon Sharp, Locust Grove congregation, Belleville, Pa., and Betty Schrock, Greenwood, Del., congregation, by Nevin Bender at the Greenwood Church June 19, 1951.

Snyder—Buckwalter.—John Wilfred Snyder, assistant pastor of the Bloomingdale, Ont., congregation, and Lois Buckwalter, Pennsylvania congregation, Hesston, Kans., by Earl Buck-

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Cole.—Samuel, son of Harrison and Stella Cole, was born in Starke Co., at Knox, Ind., on Dec. 31, 1950; departed from this life Aug. 14, 1951; aged 7 m. 15 d. Surviving are his parents, 3 sisters, and 4 brothers, all at home. Other relatives and friends also survive. Funeral services were held Aug. 16 at the Toto Mennonite Church, Knox, Ind., in charge of Harold Myers and R. F. Yoder.

Hershberger.—Lizzie, daughter of the late Michael E. and Magdalene (Musselman) Wenger, was born in West Earl Twp., Lancaster Co., Pa., Oct. 19, 1870; passed away Aug. 6, 1951; aged 80 y. 9 m. 17 d. Death occurred at the home of her only surviving brother (Elam, Bareville, Pa.). An attack of scarlet fever in her childhood impaired her hearing. But in spite of this handicap she traveled extensively and lent a helping hand wherever she felt there was a need. Having the interest of the church at heart, she served at the Welsh Mountain Mission, the Chicago Home Mission, West Liberty Children's Home, La Junta Mennonite Hospital, and the mission congregations in Louisiana and Tennessee. For a time she maintained a day nursery in Lancaster, Pa. Feb. 21, 1935, she was united in marriage to Joseph Hershberger by Harry Diener at Hutchinson, Kans. She resided near Hesston until the death of her husband Jan. 6, 1938, after which she returned to her native county. She is survived by a foster daughter (Thelma—Mrs. Herbert Bells, Cresco, Iowa), 3 sisters (Susan Burkholder, Stevens, Pa.; Mary Leaman, Ronks, Pa.; and Anna Wenger, Ephrata, Pa.). Funeral services were held at the Groffdale meetinghouse, Bareville,

Pa., on Aug. 8, in charge of Mahlon Witmer and Eli Sauder. The body was laid to rest in the family plot in the adjoining cemetery.

Horst.—Lydia Ann, daughter of the late Mr. and Mrs. Moses Shantz, was born Oct. 18, 1874, in Waterloo Twp., Ont.; passed away at her residence, Breslau, Ont., Aug. 12, 1951, after a lengthy illness; aged 76 y. 9 m. 24 d. Her husband (Benjamin G. Horst) predeceased her in 1949. In early life she accepted Christ as her Saviour. She united with the Mennonite Church and was for a number of years a member of the Cressman congregation. She leaves 2 sons (Clifford, Fort St. John, B.C.; and Leonard, Newbury, Ont.), 3 daughters (Mrs. Emma Morrison, Breslau, Ont.; Ina Horst, Kitchener, Ont.; and Mrs. Ion Weber, Kitchener), one brother (Allan, Oshawa, Ont.), one sister (Mrs. Catherine Shuh, Waterloo, Ont.), and 11 grandchildren. The funeral was held Aug. 15 at the Cressman Mennonite Church near Breslau. Burial was made in the Snyder Mennonite Cemetery, Bloomingdale, Ont. Text: Rev. 2:10. Officiating ministers were E. Lucas and Oscar Burkholder.

Kanagy.—Jacob S., son of Jacob and Barbara (Zook) Kanagy, was born in Juniata Co., Pa., Jan. 29, 1856; passed away July 16, 1951; aged 95 y. 5 m. 16 d. At the age of nineteen he moved to Logan Co., Ohio. About two years later his parents also moved to Logan Co. He joined them on their farm near Bellefontaine and was employed in the carpenter trade. At the age of twenty he accepted Christ as his personal Saviour and was baptized by John P. King as a member of the South Union Mennonite Church, West Liberty, Ohio. He was active in the congregation. At the time of his marriage he transferred membership to the Oak Grove Church, where he continued to worship until death. There he participated in the various activities of the church and Sunday school, teaching a Sunday-school class until he was past ninety years old. Dec. 25, 1870, he was married to Annie M. Stutzman. They made their home on a farm near Kennard, Ohio, where he resided until death. Two daughters and one son (Sadie A.—Mrs. P. A. Troyer, West Liberty, Ohio; Darius C., deceased; and Maude —Mrs. Fred Humphrey, West Liberty) were born to this union. Together they taught their children the fundamentals of Christian living, leaving memories of home where the family gathered daily around the family altar for prayer and Bible reading. His companion passed away April 17, 1912, and his only son (Darius) June 17, 1929. On Nov. 2, 1913, he was married to Wilhelmina Augsperger, who faithfully and tenderly cared for him in his declining years. His 5 brothers and 3 sisters predeceased him. Surviving are his wife, 2 daughters, 12 grandchildren, 20 great-grandchildren, and 2 great-great-grandchildren. Burial was made in the Oak Grove Cemetery. Services were in charge of Jacob Neuenschwander and Nelson Kanagy.

Martin.—Aaron, son of David and Elizabeth (Eyman) Martin, was born near Goshen, Ind., July 23, 1869; passed away at his residence Aug. 15, 1951, after a three-month illness; aged 82 y. 23 d. Sept. 16, 1898, he was united in marriage to Amanda Bashor from Plymouth, Ind. She preceded him in death Aug. 28, 1943. One daughter (Elsie) has also passed on. Surviving are 2 sons (Joseph Laven, Gordon, Nehr; and Henry Ard, Goshen, Ind.), one daughter (Fern—Mrs. Devon Getz, Goshen, Ind.), one brother and one sister (Elmer D. and Ella, both of Bristol, Ind.), 10 grandchildren, and 4 great-grandchildren. As a young man he united with the Yellow Creek Mennonite Church. He was a member of this group until death severed the fellowship. Funeral services were held at the Yellow Creek Church Aug. 18, with R. R. Smucker in charge.

Miller.—John J., son of John J. and Magdalena Miller, was born near Kalona, Iowa, Dec. 20, 1869; died at his home near Kalona Aug. 8, 1951; aged 81 y. 7 m. 19 d. A number of paralytic strokes had left him bedfast the last year and a half. Although he was unable to talk during the last months of his illness, he enjoyed the company of friends. He was a member of the Amish Church from his youth and always took an active part, especially as a singer, and as Sunday-school superintendent for many years. He was always a friend of young people. Nov. 5, 1893, he was married to Barbara E. Yoder. To this union 6 children were born. Three preceded him in death: Emma—Mrs. Sherman S. Miller and a twin son and daughter who died in infancy. Surviving are his wife, 3 children (Leroy V., Thomas H., and Susan M.—Mrs.

F. J. Bontrager), 2 brothers (Joel and Benedict, both of Kalona, Iowa), 15 grandchildren, 15 great-grandchildren, and many other relatives and friends. He lived in the Kalona community all his life except five years (1898 to 1902), when he lived in Fayette Co., Ill. In his youth he worked at the carpenter trade. Two winters he taught public school, having attended the academy in Iowa City. In later years he also taught German school. For twenty years he and his wife served as editors of the Junior Department of the "Herold der Wahrheit," being known by readers as Uncle John and Aunt Barbara. Funeral services were held at the home of his son-in-law and daughter (Mr. and Mrs. F. J. Bontrager). Interment was made in the East Union Cemetery.

Nolt.—Christian B., son of the late Jonah H. and Maria (Burkholder) Nolt, passed away at his home in Leacock, Pa., April 16, 1951; aged 89 y. 5 m. 17 d. He had been in bed six weeks, during which time he bore his afflictions patiently. He was a member of the Stumptown Mennonite Church, Bird-in-Hand, Pa., for many years. Nov. 16, 1886, he was united in marriage to Mary L. Herr. Of the nine children born to this union five died in infancy. He is survived by his second wife (Lydia Metzler Nolt), 4 children (Ella Nora, Lancaster, Pa.; Martin, Leacock, Pa.; Enos H., Mascot, Pa.; and Norman H., York, Pa.), 8 grandchildren, and 3 great-grandchildren. Funeral services were held April 19 at the Overly Funeral Home at Monterey and at the Stumptown Church, in charge of Lloyd Eby and Elmer Martin. Burial was made in the cemetery adjoining the church.

Ressler.—Aaron O., son of the late Simon and Elizabeth (Herr) Ressler, was born in East Drumore Twp., Lancaster Co., Pa., Sept. 7, 1875; passed away June 7, 1951; aged 75 y. 9 m. Death came suddenly, although he had been in failing health for a number of years. Dec. 22, 1898, he was united in marriage to Annie Walter, who passed away Aug. 12, 1943. To this union were born 7 children (Ruth—Mrs. Emanuel Siegrist, Ronks, Pa.; Mark, Nottingham, Pa.; Ira, Lancaster, Pa.; Amelia—Mrs. Elam Mull and Josiah, both of Quarryville, Pa.; Luke, Bareville, Pa.; Mary—Mrs. Earl Mull, New Providence, Pa., with whom he resided). Also surviving are 13 grandchildren, 3 brothers (Miller, Quarryville, Pa.; Phares, Hessdale, Pa.; Simon, California) and one sister (Mrs. Mattie Book, Hessdale). In his youth he united with the Mennonite Church, of which he was a faithful member. Funeral services were held at the home and at the New Providence Mennonite Church June 10, with the local ministry officiating. Burial was made in the cemetery adjoining the church.

ITEMS and COMMENTS

The Church of God, in general assembly at Scottsville, Kentucky, urged its members to "suffer loss and be defrauded" rather than go to court. By steering clear of lawsuits the resolution said churches might set a pattern for nations to settle their differences by not going to war.

Physicians who have religious scruples against service in the armed forces under the doctor's draft will be liable to the same provisions of the new draft law as other conscientious objectors, the National Service Board for Religious Objectors has reported. This means that physicians and allied specialists will be liable to assignments by their draft board to two years of work contributing to the national health, safety, or interest under civilian direction.

Senator Charles W. Tobey, one of the leading members of the Senate Crime Investigation Committee, has issued a call for a re-

turn to family worship in American homes as a chief means of combating juvenile delinquency. Says Senator Tobey: "A return to the old custom of family worship in American homes would do much to combat juvenile delinquency. It is an acknowledged fact that most of these unfortunate youngsters come from broken homes and poor environment. But good American parents in addition to providing the right kind of home for the children must make it their business to know intimately the conditions that prevail around the schools which they attend and know the people their children associate with." Senator Tobey continues: "The great weakness, as I see it, is the fact that the American home and the American church have lost a large degree of their influence. What we need is a revival of the application of the life and teachings of the Master of men." Senator Tobey made his statements following the publication of a recent survey which showed that today less than 6% of all families have family devotions of any kind. Forty years ago about 55% of all American families had a home worship period of some kind.

Dr. P. E. Shellenberg has resigned as president of Tabor College, a Mennonite Brethren institution, at Hillsboro, Kansas. Dr. Shellenberg will continue at the college as professor of psychology and philosophy.

Sixty-one young people are serving in summer voluntary service units sponsored by the General Conference Mennonite Church. These units are in rural mission fields, in migrant work, on retreat grounds, at mental hospitals, in Indian missions, in city missions, and in youth teams.

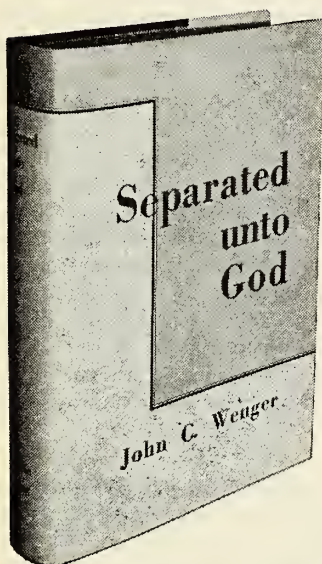
One new angle of the current struggle concerning the relation of religion to the public schools is the blocking of baccalaureate services. In many states these services, which had become traditional in high school, have had to be abandoned in some communities. In New York the State Commissioner of Education ruled that no such services could be held in public school buildings. A later ruling said that services with an invocation and benediction would be permitted but that the address would have to be strictly "of a moral and ethical nature" and should not teach any religious tenets. A number of high schools, as a result of this order, called off their customary baccalaureate services. In some, however, the services were held as usual. Chief objectors to the baccalaureate services are the Roman Catholics and the Jewish people. An honest appraisal must admit that baccalaureate services usually take the form of a Protestant worship service. There does not seem to be an easy solution to this problem.

A Hebrew translation of the New Testament is being prepared by a graduate of the Hebrew University in Jerusalem. It will be published in Israel, the first such translation to be printed there.

A new book on nonconformity

Separated unto God

By John C. Wenger



Many young people today question the validity of the pattern nonconformity takes in their congregation. There are leaders who require nonconformity in some areas while other phases of life go unemphasized.

What are the implications of a life of separation unto God? How does our discipleship manifest itself? Is there any evidence that our outward forms of nonconformity are the result of our consecration?

John C. Wenger gives a thorough, Scriptural discussion of dozens of areas in which separation unto God will be apparent. Note the scope of the book in the lists to the right. Every Mennonite home should have a copy. No minister can afford to be without it.

"This is one of the most important books our Publishing House has had for publication for a long time."—John L. Horst.
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Here is the book for older people:

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Investments	Holy Kiss
Lodge Membership	Feet Washing
Oaths	Pacifism
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Church construction is increasing despite the scarcity of materials, according to a survey made by the United States Department of Labor and Commerce. In the first six months of 1951 new starts in church construction amounted to \$221,000,000, an increase of 23% over the corresponding period in 1950. Church construction in June, 1951, valued at \$41,000,000, was 24% higher than new starts in June, 1950.

* * *

The draft bill recently passed provided for the appointment of a National Security Training Commission to make a recommendation concerning universal military training. This committee consists of James W. Wadsworth, former representative from New York, whose name is associated with the World War II draft bill; Admiral Kincaid

of the U.S. Navy; Lieutenant General McLain of the United States Army; William L. Clayton of Texas, former Assistant Secretary of the State; and Karl T. Compton, distinguished educator who was chairman of the president's advisory commission on universal military training in 1947. There cannot be much question as to what this committee will recommend concerning U.M.T.

* * *

Dr. E. Stanley Jones, who has returned from a preaching tour of German cities, said that in Germany Communists have met a

resistance not encountered elsewhere. He described the German people as spiritually hungry. "In East Germany," he said, "they go more than in West Germany, for in the East the church is the only outlet of freedom the people have." Dr. Jones said that only about 5% of the people in East Germany have actually been won to Communism.

* * *

The office of Price Stabilization in Washington has exempted from price controls all rates, fees, and charges made by clergymen in the course of their duties.

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLIV

TUESDAY, SEPTEMBER 11, 1951

NUMBER 37

The Present Opportunity of the Christian Church

BY SHEM PEACHEY

In an effort to make a contribution toward the healing of the world's ills, and the prevention of a global war, Frank C. Laubach, the missionary who is the pioneer head of the movement to teach the world's illiterates to read, has written a book entitled, *Wake Up or Blow Up*, with the subtitle, "America, lift the world, or lose it."

This book of 160 pages can be ordered from the Mennonite Publishing House. It is a passionate appeal to America, especially to the Christian churches and their leaders, to lift the hungry and suffering millions of the world out of their misery, if we would save the world from Communism and atomic explosion.

Approximately one billion people, half of the world's population, can't read. This man has taught illiterates to read in sixty-eight countries, has worked with the educators of fifty countries for their governments in his literacy program, and through his phonetic construction of languages sixty million people of two hundred languages have learned to read. Ten million are learning to read annually. Not only missionaries, but governments in many countries have seized upon this remarkable and simple reading method to help lift their people out of their illiteracy and poverty. He tells us that all over the world there has developed in the last several decades a desperate determination of the downtrodden peoples of the earth to rise above their poverty and misery. In missionary lands thousands of native schools have been established beyond that which the missionaries have been able to establish.

But adults began to clamor for education when they learned that this was possible, for they perceived that their poverty and misery are directly associated with their ignorance. The soldiers from countries with high living standards scattered throughout the world the last decade have stimulated the desire for better conditions among the world's poor. The oppressive and destructive wars which continually make hungry people hungrier have added to the desperation of the masses.

It is not hard to see that America's first concern is her own interests, and the initial purpose of the help extended to nations of western Europe is after all the strengthening of her own defenses. Added to this, rotting wheat in America in surplus storage, with millions starving in India and China, whose leaders at least know this, does not stimulate confidence in America. Desperately hungry people will accept help from the first ones to offer it. The Communists pretend to offer this. They are out to capture the world by every means. They are also awake to the opportunity of supplying literature for those who learn to read, for by this means they will convert them to Communism. These millions learning to read are God's open door for the Christian people. Mr. Laubach says that it is almost as easy to convert those people to Christianity as it is to teach them to read. But what was essentially a missionary enterprise has altogether grown beyond missionary control. Many times more people learn to read with this missionary's method than are reached by the missionaries, or their literature, or with Bibles. To educate men to read Communistic, anti-God literature leaves them in worse shape than they were before.

The Russians report that they taught 100,000,000 of their people to read in the last 25 or 30 years, lifting the literacy of Russia from 20 to 90 per cent. Since the first World War a Chinese named James Yen with a short method let loose an impetus to read in China, by which he estimates that 50,000,000 Chinese learned to read. But they are being flooded with Communistic literature.

The so-called Christian churches of America give many thousands of their sons in America's wars to destroy body and soul of the very people they should send missionaries to. The author of this book calls upon the Christian churches of America to send many thousands of technically trained missionaries of unassailable character all over the world to do three things for the world's poor:

1. Alleviate human need. Teach them how to help themselves. Show them how

to increase the production of their land, how to manufacture, how to live comfortably and sanitarily. Make available to them hygienic and medical knowledge and service to heal their sick. Seek a more equitable system between rich and poor.

2. Teach the illiterate people to read with his easy method.

3. Supply them with Christian literature and Bibles, and convert them to Christ with the Gospel. Also provide other literature necessary in the arts of living.

We shall here insert some quotations to let the author speak for himself:

It is not *things* that we shall offer to the world. We shall offer our sons, our best beloved sons, send them out to heal the world's wounds, to turn hate into love, sin into virtue, and despair into joy; giving *our* sons as He gave His beloved Son because He so loved the world.

The majority of Christians have forgotten that our faith started as a flaming crusade to prepare the whole world for the coming of the kingdom of God. Forgetting the flaming crusade, most Christians devote their talents and their time to making money and spending it for comforts for themselves and their families. The so-called Christian nations have had a really tremendous crusade, but it was to go forth and exploit the world for profit, *not* to save it. Lured by gold and not by zeal for the kingdom of God, "Christians" have spread all over the world to take all they could get. We did not lift the Asiatics or the Africans to our level. We exploited their poverty for our profit. This was the great denial and the great betrayal of the cause of Christ. This is the sin which has found us out. . . . We have another chance to repent, probably our very last. . . . While the church grew cold to her own Gospel, the Communists sent their missionaries to convert the natives of every country to their violent gospel.

The memory load when one must remember how to pronounce each word is too heavy for

Out of the Dark

BY LORIE C. GOODING

*Out of the deep and the dark
In the void where the terrors are,
Out of the distance, a spark;
Out of the midnight, a star.
Out of the spark, a gleam;
Out of the star, a ray;
Out of the distance, a dream;
Out of the darkness, day.
Out of the distance and dark,
Out of the valley of death,
Out of the star and the spark,
Life, and vision, and faith.
Holmesville, Ohio.*

adults. . . . Ninety per cent of the languages of the world are almost perfectly phonetic, one sound for a letter. English, on the other hand, is the worst-spelled language in the world. We have eight sounds on an average for each of the vowels, and in any new word are not sure which of these eight sounds to give it. . . . But in Spanish you can pronounce any unknown word after from a few days' to a few weeks' study, because there is but one sound for each vowel and consonant. All the languages of India, Africa, and Latin America, all the languages of the Pacific, are perfectly phonetic.

This is why the missionaries who tried teaching syllables had remarkable results. They did not teach the alphabet . . . but when they taught *a, ba, da, fa, ga, ha, ja*, and all the other syllables, in a few days their students could pronounce any word without the teacher's help.

These bold experimenters found that the easier their methods became, the more illiterate adults clamored to learn to read. I was one among hundreds of experimenters. We corresponded with each other, sharing our new, better ideas, growing more and more excited at the results we were getting, the triumphant smiles and the gratitude of our students, the rapidly mounting number of new literates, the thousands of new friends we were making and the number who became Christians. Something tremendous was happening.

I happen to be a missionary whose business it is to visit these miracle workers in sixty-eight countries. I have seen the triumph in their eyes, the look of discoverers of a new world, and I have seen a new way to conquer the world for Christ. There are only a few hundred of these educational missionaries who have entered this open door of teaching and winning the illiterate non-Christian world, but they are like me, fanatically sure that down this road of Christian service and witness lies the conquest of the world for Christ.

I have sat down beside thousands of illiterates and helped them begin to read. I have seen their response over nearly all the illiterate areas of the world.

The basic conviction expressed in this book was not therefore the result of imagination, but of experiences piling up higher and higher to verify one another in every country. Anybody who had gone through the same experiences would come out with the same certainty that I have, that those who cannot read have a strange, pathetic, even terrible longing to learn to read, when they find it is possible, because they believe that through this door they can get out of their misery.

For many years I have traveled among these people in every continent, and I have seen this new desperate hope rising steadily every year. . . . I find it true in every country.

I remember the look of heavenly joy on the faces of the 396 who received their diplomas at Donde after studying the "each one teach one" way. I remember how, after I had examined one woman and passed her, she suddenly threw her arms around the man who had taught her, and cried in a flood of tears, "You taught me to read, you taught me, you taught me!"

I remember the ten men and women whom we taught their first lesson in Guatemala City, bursting out in tears of joy at the church service because at last they would be able to read the Bible, and all the congregation, including myself, weeping with them.

I remember, after teaching illiterates in Beira, Mozambique, how they tried to show their affection. One man said, "I feel like a dog

that cannot find words to tell its gratitude, and can only wag its tail!" There is no end to these incidents. The wildest and most desperate men turn out to be good, loyal friends when you help them. They are full of gratitude, pathetically eager to follow you and be with you. Every night you have trouble getting away from them in order to sleep. These helpless multitudes will follow anybody who tried to help them. You don't have to be educated; you only have to love.

Forty of us landed in little planes at the airfield which had been built by the army. There were forty thousand people in that tribe. . . . Each of us centered upon one student, as our custom is, while all the rest tried to look on and imitate what we said. At the end of a week we had taught the first forty who had ever read that language, for it had never before been written. Then we had our graduation for those forty and told them they were to teach the entire tribe. That Sunday at least fifteen thousand people swarmed on the airfield, marching, dancing, jumping, shouting, to celebrate the greatest event in their history.

Around these people in the center of the island were cannibal tribes. But these said they had not eaten people for fifteen years. We taught the children of the cannibals that ate James Chalmers, a well-known missionary in 1901. One chief in attendance, who had walked a week to get there, refused to go home that night. He pleaded for some one to come to his area to help his people. He said "Nobody in our region knows what good is, and we need somebody to come and tell us how to be good." The chiefs there wanted them to baptize all of the fifteen thousand that day except the chiefs, who first wanted to dispose of their many wives, then they also wanted to be baptized.

Not a single government in any country we have visited has done anything to prevent Christians from teaching people to read and witnessing for Christ while teaching.

. . . a correspondence course is now planned which we hope to send to every missionary in the world.

. . . many Christians teach and win one illiterate a month, and some a hundred or more a year! When they get a taste of the joy of teaching and winning, they develop an almost fanatical passion for more and more of that joy! I know how that feels—I have it!

. . . we cannot leave the lifting of the world only to capital, for capital invests only where it gets a profit. The only profit the church seeks is saved souls.

. . . Christians need this service for their own soul's salvation. The church languishes for want of a burning cause. The youth of the church need a crusade to which they can dedicate their lives with devoted abandon. This is the crusade. The older people need a cause to which to give their money and their ardent prayers. When we begin to lift the miserable two thirds of the world out of its misery and despair, we shall ourselves have a pentecost.

We are not weak when we raise our voices in prayer for all government officials and reach down through our missionaries and laymen to the pathetic hungry people at the bottom as they hold up their hands, asking, "Who will help us?" We are not weak when we thus combine prayer and loving service. If we should follow this practice we would become the most powerful people in the world, for we would be channels for the limitless power of God's Spirit, and demonstrate that right is might.

You and I have been looking everywhere for the answer. *We* are the answer, if we help the

Our Readers Say—

As one known from coast to coast; I am standing on James 5:16, "Confess your faults one to another, and pray one for another, that ye may be healed." I have been faulty in thought, words, deeds, actions, and attitudes. "The effectual fervent prayer of a righteous man availeth much." I want to go sweeping through the gates, bringing many precious sheaves with me.—*Melinda M. King, Sheldon, Wis.*

. . . May the Lord richly bless you in His work as the result of the custom of giving the subscription to newlyweds. Truly this is an aid in the beginning of new homes.—*Mr. and Mrs. Jacob W. Frederick, 2151 N. Howard St., Philadelphia, Pa.*

The reading of the article, "Our Trend Toward Immodesty in Dress," by D. D. Miller, placed a burden upon my heart, that the Spirit gave me no rest till I sat down to write a few lines and express my convictions along the same line. Bro. Miller's article is the first for quite some time which has appeared in our church paper fully devoted to this subject. So it remains to those of us who are like-minded to prayerfully teach, preach, and exemplify non-conformity to the world, lest it die out as it has in many other churches.

. . . The people who try to sidetrack the issue of dress are usually cold on some other doctrines as well. . . .—*Stanley Freed, Morwood, Pa.*

masses and pray for the leaders. We have been God's problem because we in America have failed to see and do these two things adequately. Let us all stop being God's problem and become His answer. Wringing our hands in helpless desperation is not only weak, it is also wicked. Stop it, O ye of little faith, and pray and write and help need. Be strong. "We have hard work to do and loads to lift."

The word "repent" originally meant "turn around and go the other way." From cover to cover, this book says "turn around, Christians of America, and go the other way." It has but one purpose. That is to point out what a marvelous opportunity we have to win the friendship of the world through unselfishly serving it, and to inspire the Christian Church with new courage and fresh vision.

So, my friends, I'm not a fellow traveler! I'm a *desperate optimist*. I am saying only this: The other ways have failed. Try Christ's way of unselfish, humble, loving service. We who have tried it are thrilled at its magic.

We are in a race against time. Perhaps not enough people will be willing to join you and me in applying the Christian program of helping people up soon enough. It may prove to be too little and too late. We may lose the world and be blown up. But if we believe Christ we do lose ourselves. If we believe our religion it is far better to face our Maker having done what we could than to go before Him whimpering that we did not try because we thought it was useless or because we hoped that fifty billion dollars a year invested in hell's weapons would be enough.

(Continued on page 893)

GOSPEL HERALD

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EDITORIAL

The Greatest Sin

Which is the greatest sin? Is it murder? The law of man, with its usual most severe penalty of execution or life imprisonment, seems to say it is. It is indeed an awful thing to take the life of a fellow man. Or is it adultery? People who retain the Biblical standards of morality do indeed look upon this sin with a maximum of horror. And it is a terrible thing to stamp out a hearth-flame and to break a loved one's heart by unfaithfulness. Is it the betrayal of one's country? A nationalistic society seems to put this sin at the head of the list. And certainly there can be no justification for the one who puts his selfish profit above the welfare of his country.

But none of these, bad as they are, is the greatest of sins. The Bible, although it holds up an exceedingly high standard of morality, with the greatest moral codes ever drawn up, does not list these or similar violations of morality as the supreme evil. The great damning sin is the rejection of Jesus Christ. Failure to believe in Him is the failure supreme. He that believeth shall be saved; he that believeth not shall be damned. So categorical is the the divine judgment.

Why is this so? Is it not because a rejection of Christ is a rejection, not only of God's moral demands, but of God Himself? It is trampling underfoot the great gift of salvation to man. It is setting the will of man above the will of God. It is despising the precious blood which was shed for our redemption. It is waving aside as a slight thing the merciful provision of God in our behalf. It is often a presumptuous substitution of some human plan put forward as a better way of salvation than God has devised. It is thus an insult to God; it is spurning Him and turning the back upon Him.

Important as moral living is, the greatest sin, then, is unbelief. Jesus spoke in mercy to the moral lepers of His time, but scathingly denounced the professedly moral people who rejected Him. The line of division between the saved and the lost was drawn on the issue of faith. It is still drawn there. This does not make the keeping of the divine commands unimportant. It simply reveals

the true explanation of disobedience. Those who refuse to obey are rejecting not primarily the moral law, but, more important, the Giver of that law. They are saying no not only in the realm of conduct, but also in the realm of personal relations. And the one who rejects Him is rejecting all that pertains to Him, and is thereby putting himself beyond the pale of all mercy. Unbelief is the greatest sin because it is the key sin. When once men turn to Christ in faith, then the log-jam of moral confusion melts away. "Believe on the Lord Jesus Christ, and thou shalt be saved."

No Peace

"The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Have you ever seen them, those churning and tossing waves, always rising and falling, coming in and going out, hurling themselves against a cliff which they can never knock down, spitting in anger at enemies they can never reach? They never rest, are never quiet. Always they toss about uselessly the sticks and debris which the tides have brought to shore. What a fitting picture it is of the restlessness of the human heart, especially of the heart that is an enemy of God! There is no peace to the wicked, says the Word of God. Of course not! How could there be? God made us to have fellowship with Him, and apart from Him we are restless, without peace, tossing like the waves in anger, in weariness. God wants us to come to Him. But we run away from Him. Our sins build up a barrier against Him. We are afraid of Him. Our hearts condemn us and our consciences give us no peace. We are tormented with the thought of our failures. We try to forget our sins, but they will not be forgotten. We try to sleep, but sleep will not come to give us rest. We try to run away—to the city, to the country, to some other state, or even to some distant corner of the earth. "How can I get away from this condemnation?" we cry. But there is no answer. We cannot get away. "No peace," roar the waves. "No rest," cry the waters.

Stop, restless crowd, and listen! You

cannot find peace by running after it. You cannot bring quiet to your own heart. Apart from God there is no peace. Christ says, "My peace I give unto you; not as the world giveth give I unto you." How does the world give? Oh, it doesn't give! It *tries* to give by changing something on the outside: a different job, a different place to live, a new outlook, adding something new! But it doesn't work. Still there is no peace; still, the old restlessness, the old hunger for something else. No rest, like the tossing sea.

But how does Christ give peace? By changing the man on the inside. The peace of Christ is an inner peace. It can keep the heart calm while the wildest storms are raging without. Outside, no peace, no rest; inside, all is peace, perfect peace. Christ forgives our sins and sets our conscience free, so that there is no more the old gnawing fear. He creates an inner harmony, oh, so different from the outward chaos! He creates a quietness of spirit, which drives out the clashing voices of sin and selfishness. He teaches us how to trust Him, not only for the atonement of our sins, but also for present and future keeping. Every reason for worry is gone. Life has meaning. We are no longer trying to get something from everyone else, for we have what satisfies. We have no fear of death, for we are ready for the Messenger when he comes. The thought of Christ's coming again in judgment has no terrors for us, for we are looking for Him.

Once on the Sea of Galilee Christ said, "Peace, be still." And the stormy waters were immediately *strangely* stilled. He can speak the same peace-bringing words to the restlessness of your wicked heart. Stop! Don't run away from Him. Come to Him, and He will give you rest. Come to Him and confess your need of Him. Pour out to Him the story of your sin, your failure; lay bare to Him the restlessness of your heart. He will gladly listen to your telling, for He is merciful and of great compassion. And even as you tell Him, as you beg His forgiveness and His help, you will feel His healing flow into your troubled soul. You will look up into His kind eyes, and hear a voice of wonderful tenderness and strength say, "Peace be unto thee." Then you will know that the day of rest has come to you. You will be filled with a peace that passeth all understanding. Your stormy sea will have been stilled at last. The waves will have found their Master.

Defeat or Victory

By JOHN OVERHOLT

[A contest oration delivered at E.M.C.]

Nineteen centuries ago, in an hour of spiritual and moral crisis, a dynamic concept of religious truth, paradoxical in content, was projected into a decadent, pagan, militaristic, world civilization. The projector of this message was the Galilean, Jesus Christ, who, as a combine of lowly Nazarene, Incarnate God, and member of the Triune Godhead, was Himself a great Paradox. His paradoxical message, as one writer has depicted it, was the concept of freedom in bondage, strength in weakness, gain in loss, riches in poverty, finding by losing, living by dying, and victory in defeat. It found response in the hearts of a band of young Jewish zealots and changed their outlook on life completely. It prompted them to the task of "turning the world upside down," or right side up, and culminated in a remarkable spiritual conquest, within three centuries, of the world's mightiest empire. This dynamic message attained its acme, its zenith, in the principle of a Christ living within who overcame all through divine love and who would have His disciples follow in His steps.

The immediate effect upon those who heard and could grasp the import of this revolutionary message—those who for centuries had been the down-trodden, the outcasts, the forgotten, of a vicious society—was astounding! The prospect of strength in weakness, of living by dying, of victory in defeat, became a dynamic drive in the life of the early Christian Church. It enabled her in the face of the most ruthless and diabolical persecution to demonstrate to perfection the actuality of a Christ living within, the actuality of a resultant divine love in action, against which nothing would be able to stand—not even the "gates of hell"—and lastly, the eternal applicability of the divine injunction to "love your enemies" and "resist not evil."

Of course, a tremendous cost was involved. It meant the blood, the suffering of many. It meant the application of the "acid test" in Christianity—whether one could love his enemies and mankind in general with the love which God manifested toward us when we were "dead," "enemies," "aliens from the commonwealth of Israel"—but it was a fair test. For how was man to love God and eventually share His love throughout eternity, if in this life he experienced difficulty loving those whom he daily saw and contacted?

The application of these great paradoxical truths by the early Christian Church provided the key to constant victory. No sublimer story has ever been recorded than the account of the heroic, valiant, victorious advance of a persecuted, martyr, Christian Church. From

the day of her inception at Pentecost, in the morning time of the Christian era, throughout her entire existence in the Dark Ages, Reformation, and other periods, on to the evening time of the modern era, she has never ceased to experience, to enjoy constant, glorious, present victory! With her lofty watchword, "love never faileth," and her militant cry, "love thy neighbor as thyself," she has gone on "conquering and to conquer" at torturous rack and cruel wheel, at fiery stake and icy stream, down through the centuries of time.

Today, as members of the true Christian Church of the present crucial hour, we are standing at the crossroads of time. In a modern world experiencing "wars and rumours of wars," which may in the near future crystallize into a colossal orgy of rapine, violence, and blood-letting unprecedented in the history of the world, the Mennonite Church, as a part of the true Christian Church of the present day, is facing a grave crisis. She must in the near future find the solution to a problem which will not only affect herself and her posterity as to whether she shall in this life survive or perish—but which will also determine her eternal destiny in the life to come. The Mennonite Church must decide whether she will continue to honor the will of a sovereign God—will be true to the heritage of a martyr church—or whether she will go the way of all flesh, the way of militarism, present and eternal destruction. She must decide whether she will continue to trust in a living God, who made the universe with a spoken word, a God who with a mighty hand brought the children out of Egypt into Canaan—or, whether she will draw to herself a god of forces, a god of flesh—pagan gods of iron, wood, copper, and steel—and thus with machine-gun and flame-thrower, tank and hand grenade, go forth ruthlessly to slay and be slain!

What is her decision? Which way shall she go? Shall the Mennonite Church, with her very unimpressive record of 50% nonresistance in the recent war fail completely in the present emergency? In the present crucial hour, when Satan is turning on the heat and many apostate churches are "rethinking their theology," including attitudes toward carnal warfare, shall the Mennonite Church also go down to ignominious defeat?

Shall the Mennonite Church of America suffer the consequences of sin in a manner comparable to the experiences of the European Mennonites? Must we also tempt the Lord, and prove the awful veracity and inerrancy of the Holy Scriptures? "Whoso sheddeth man's blood, by man shall his blood be shed"; "All they that take the sword shall perish with the sword"; "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and

It Happened —

TWENTY-FIVE YEARS AGO

(From Mission Supplement, Sept. 1926)

... the dedicatory services at the new church at 2500 Fourth Ave., Altoona, Pa., will be held . . . Oct. 2 and . . . 3. (From GOSPEL HERALD, Sept. 9, 1926)

... a farewell service [is] to be held on . . . Sept. 26 at the Stahl Church, Johnstown, Pa., for the three missionary families (Kaufman, Kniss, and Baere) who are to sail for India . . . Sept. 30 . . .

Bro. and Sister S. Jay Hostetler of Pleasant Hill, near Peoria, Ill., have moved to Cullom . . .

Last evening Bro. Irvin Burkhart gave us a message [Parnell, Iowa]. He is here in the interests of the Board of Education.

Bro. [C. B.] Brenneman, now in his eighty-fifth year, and unable to walk without crutches, stood and preached for an hour and twenty minutes [Elida, Ohio].

The latest addition to our Publishing House force is Amelia Lois Yake, who came to brighten the home of Bro. and Sister Yake on Aug. 28.

the faith of the saints"; "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men"! Shall we, too, forget God and His Word and suffer the consequences of sin? Shall we, too, follow after the "strange voices" of nominal Christendom which today are advocating a righteous war—a religious war—a holy war?

Of a nominal Christian Church which today is advocating a righteous war—a religious war—a holy war; of a church which professes to be a follower of Christ, "the Prince of Peace," and which today is baring its arms, solidifying its forces, and plunging into the fray to physically "stop Communism," and in the transaction hurl hundreds of thousands of souls into eternity without Christ—of such a church we would inquire: Do you understand, have you tried to comprehend the awful implications, the involvements, the commitments and consequences of total physical war? Have you seen emaciated populations, depraved and despoiled, victimized humanity? Have you seen cities of death such as Warsaw, Breslau, Berlin? Have you seen the miles of desolate ruins, the gutted buildings, the vast areas of debris? Have you smelled the stench of decaying flesh of unknown thousands,

whose bodies lie rotting in these gigantic burial vaults of brick and rubble? Have you spoken with the fatherless, the widows, the illegitimate, the maimed, the sick, the helpless? Have you seen the mental cases, the moral degenerates, the physical wrecks? Have you seen Warsaw, Breslau, Berlin?

Once renowned as among the most artistic and cultured of the world, these cities exist today as grim symbols of the devastation, the exploitation, the tribulation, and death forced upon nations by ruthless and diabolical enemies. Warsaw, Poland, with 95% of her buildings destroyed or damaged, fifteen thousand of them deliberately and systematically demolished in reprisal for an insurrection against the occupation forces, stands representative of them all and is, today, a stupendous monument to the degeneracy and depravity of man.

May we ask what is righteous, what is rational, what is sane about these stupendous monuments to sin? What is rational, what is holy about a church-sanctioned militarism which enabled the blood-thirsty Nazis to sacrifice six millions of Jews on the altar of violence and blood, of lust and infamy, in human guinea pig experiments, in forced prostitution, or as mere carcasses from which lard, hair, or chemicals were extracted? What is righteous about a church-sanctioned militarism which carried an estimated six millions into the slave-labor camps of Siberia? What is holy about a church-sanctioned militarism which in the recent war murdered hundreds of thousands of innocent and defenseless women and children in cold blood, in Germany and elsewhere by strategic bombing? What is Christlike about the annihilation of three hundred thousand people, many of them refugees from the Russian front, in a fourteen-hour bombing raid on Dresden, Germany—or the massacre of thirty thousand others in a thirty-minute raid on Heilbronn, Germany? What about twenty-six millions who lost their lives and the sixty-four million others whose lives were severely affected by the war in Europe alone? Righteousness of war—holiness of war—glory of war—as well speak of the glory of hell!

Through the mists of present-day ecclesiastical apostasy and confusion, a clarion voice—from the dead, yet living—thunders from antiquity; it is the voice of the prophet of God, the Prophet Jeremiah: "Thus saith the Lord: Cursed be the man that trusteth in man and maketh flesh his arm and whose heart departeth from the Lord!" Here, then, from God through the mouth of the prophet, are words of concrete instruction with which to align our thinking and decisions of the future. Here—paraphrasing the Prophet Moses—are set before us life and death, blessing and cursing; therefore let us choose life, that both we and our seed may live. What

Confidence

BY ROBERT J. BAKER

*Lord, in this busy, rushing life,
Amidst the dread of worldly strife,
When nations strut and statesmen roar,
When fear knocks at my very door,
I would be calm.*

*As creeds and nations fall apart,
I would be still within my heart:
I would not panic at the cry,
For surely none shall ever pry
Me from Your palm.*

*Within Your hand You'll hold me fast;
Your strength sustains me to the last:
The torment of a worried land,
The terrors of the shifting sand,
Shall not be mine.*

*I shall not fear the black of night,
Thou, God, my path shalt always light.
Thy hand shall hold me in its grip,
Secured by Thee I shall not slip,
For I am Thine.*

Elkhart, Ind.

is our decision? Which way shall we go? Shall we be true to God and the heritage of a martyr church and experience glorious eternal victory? Or shall we go the way of compromise and sin into everlasting ignominious defeat? Defeat or victory, which shall it be?

Harrisonburg, Va.

Thy Cloak Also

BY ROBERT DETWEILER

[A contest oration given at E.M.C.]

It was some months ago, at home, that I chanced to see a Selective Service questionnaire on my brother's desk. Interested, I picked it up. It was Form 150, the special form for conscientious objectors. I read it quite carefully, for I knew that in the near future such a questionnaire might come to me to answer. Question number five on the sheet was typical. "Under what circumstances, if any, do you believe in the use of force?" That was easy. I answered it to myself. "As a Christian, I follow the Biblical principle of nonresistance, and do not believe in the use of force under any circumstances."

It was question number six that stopped me. "Describe the actions and behavior in your life which in your opinion most conspicuously demonstrate the consistency and depth of your religious convictions." I thought for a long while. The feeble answer I finally had to give to myself was far from satisfactory. And why? Because when I really got down to

it, I guess there wasn't very much to my nonresistant life.

Well, that was what started it. Questions flooded my mind. Wasn't I living the nonresistant life? I had little evidence for it. But wasn't I living as were other Mennonite young people? Weren't they living nonresistant lives? What is nonresistance, anyhow? I guess it hadn't concerned me much, before. But I found the answer where I knew I would find it. In Matthew 5. Christ's Sermon on the Mount. "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also If any man . . . take away thy coat, let him have thy cloke also Give to him that asketh thee . . . love your enemies . . . pray for them which . . . persecute you."

What is nonresistance? It's not only refusing to fight. It is not even lack of use of force! Lack of human, physical force, yes; but listen, nonresistance is a force in itself. And that force is love, the Christian love which God has given to His children. Love is the force which supplants human force. Nonresistance is an expression of the love of God present in the Christian in a far greater degree than hate and violence could be in any carnally-minded, vengeance-bound individual!

Tell me, are you and I living, actually living that kind of life? Living it daily? The evidence shows otherwise. It is obvious that troubles in our church, hard feelings between fellow Christians, attacks on church leaders are not the fruits of a nonresistant heart. Neither do our daily arguments, complaints, and criticisms grow from a love for our neighbors—whom we are to love as ourselves. Excerpts from a twentieth-century Sermon on the Mount might read something like this: "If one in your congregation do wrong, gossip not about it to your neighbors," or, "If the minister's son turneth out badly, criticize not his parent; rather pray for him."

Does this phase of nonresistance seem small and insignificant? Is it a far cry from the issues of war and peace? I think not. There is as much to day-by-day, routine nonresistance as there is to a suffering, wartime martyrdom. How can one survive the big issues if he cannot even face up to small ones? It's impossible. And that's where we are losing out. I can't help thinking about a cartoon I saw in a newspaper during the last war. There was a rather disturbed "gentleman" on his knees, quite energetically beating the tar out of another fellow pinned flat on his back between the aggressor's legs. The battered victim had apparently accused his tormentor of being a cowardly draft-dodger, for that "disturbed gentleman" was interspersing his blows with shouts of "Don't call me a slacker; I'm a C.O. and don't fight."

A Prayer for This Week

Dear Father, help us to watch with Thee. In times of stress and strain or when our minds are filled with inconsequential bits of nothingness, teach us to watch and pray. 'Midst the fatigue and hurry of harvest lead us to quiet watchfulness. And in peaceful, serene moments awake us to meaningful prayer—prayer that is fervent and forceful; prayer that is prompted by love and compassion; prayer that is soul-searching and soul-seeking; prayer as our Saviour prayed.

Teach us to work in Thy kingdom with a will that is lost in Thine. Lift us by Thy grace above the lusts and lures of a sensual world. Purge our hearts of all that is selfish and sinful. And teach us, O Father, to be wholly, completely Thine.

Bless Thy ambassadors in crowded, dirty, dark, and dangerous places. Shine through them that hungry souls may find light. Bless the servants who guide Thy church with Holy Ghost wisdom, and keep us all faithful.

This we ask, with thankfulness, in the name of our Saviour who lives for us. Amen.
—Paul Voegtlin.

Amusing as that may sound, the thought-pattern it illustrates may be all too true. And if there is anything needed as a testimony in our present age, that thing is real, genuine nonresistance. First, look at it generally. The trend and the ultimate end of a war-minded world are easily seen. Can you imagine an earth without any nonresistance? An earth where no one would give in and where each inflicted wrong would demand revenge? It would be hell in itself! And yet there are thousands of Christians as well as others who look upon nonresistance as a foolish impractical doctrine. It is also at this point that the world contradicts itself. Peace is

sought after continually, yet the doctrines of those who wish to promote peace go unheeded. "Fight for peace" is rather the world's slogan. "Fight for peace." I wonder whose doctrine is foolish, after all.

Does this apply to us on a more specific scale? Are we seeking better Christian relations through arguing and complaining—or aren't we even seeking? Listen! Our constant bickering, our vengeance, our human instinct to preserve human integrity is sin! The wages of sin is death. The reward of him who does not practice love is death. "Be ye therefore perfect, even as your Father which is in heaven is perfect."

To the true, Bible-searching Christian, there can be only one answer to the issue of nonresistance. And—Christian or not—the issue will arise. If one avoids it in a situation of war, he will still need to face it every day in his relations with his fellow men. And I repeat, there can be only one answer. Nonresistance is a vital part of the only kind of living which our Creator has planned for us. "A new commandment I give unto you, That ye love one another." We cannot witness to a sinful world without nonresistance, for "by this shall all men know that ye are my disciples, if ye have love one to another." We cannot hope to live in a constant communion with God if we deny His plan for that kind of life.

Finally, how can one live this non-resistant life? Is it after all such a perplexing problem? The problem seems to be rather whether or not we want to live nonresistantly. Once that is solved we are ready to do business with the Lord. Then we are ready to ask our God for a heart filled with His love, for a portion of His forgiving Spirit.

Let us pray for the kind of daily nonresistance that will be a part of victorious Christian living—not the kind of nonresistance that falters at number six on the questionnaire, but the nonresistance based on the Christian love in our hearts.

"Blessed are the peacemakers: for they shall be called the children of God," and "great is your reward in heaven."

Harrisonburg, Va.

Prayer Requests —

Pray for a Spirit-filled revival for Argentina.

Pray for the follow-up work in these days of revival, that the lambs and sheep may be fed and the church strengthened to God's glory.

Pray for the leading of the Lord in the working out of the presidential regulations to be given draft boards concerning alternative service for IV-E's.

Pray for definite guidance in the beginning of our mission work on the island of Hokkaido, Japan.

Pray for safe journeying for missionaries returning for furloughs.

Pray for the district-wide revival campaign Sept. 4-16 sponsored by the Golden Rule Gospel Messengers, a lay organization in Ontario.

A sister who has been in broken health for a number of years, and who sometimes feels bitter, requests prayer, not only for bodily healing, but also for freedom from the sin of lack of surrender to the will of God.

Pray for the revival being held in Wayne County, Ohio, by the Brunk brothers, beginning Sept. 9. Thank God for the work of His Spirit, and pray that it may sweep through the church.

A mother requests prayer for a son who is yet unsaved.

Pray for a Spirit-filled revival at the Shady Pine Mission, Willow Hill, Pa., starting Sept. 16, and for Bro. Amos Martin, the evangelist.

(Requests for this column must be signed.)

In a college where one hundred and twenty young men were preparing for the ministry, it was found that more than one hundred had been led to Christ by their mothers.—J. S. C. Abbott.

Virginia Conference Report

Minutes of the Forty-first Annual Mennonite Church Conference, of the Virginia District, held at Weaver's Church, Harrisonburg, Va., June 5-7, 1951.

The conference was called into session by the moderator.

Worship in song for this session was in charge of Earl Hartzler.

Devotional meditation and prayer were led by Enos F. Hartzler, with reading of portions from Psalm 119.

Addresses of welcome were given by the bishops of the Middle District.

The Conference Sermon was brought by Lewis P. Showalter.

Testimony to the Conference Sermon was given by the following visiting brethren: Martin Weaver, Enos Hartzler, Louis Amstutz, and Amos Weaver.

Testimonies were also given by the following men who were

ordained for responsibility within the Virginia Conference during the past year: Earl Champ, Olin McDorman, John F. Shank, Mahlon Horst, Paul Landis, Byard Shank, Daniel Suter, Lloyd Weaver, Ralph Shank, ministers; Ralph Fisher, deacon.

Motion was made that we receive the newly ordained men into our conference and welcome them into all the activity and fellowship of the conference. Carried.

The rules and discipline of conference were read before the assembled body.

Bishop reports from the various conference districts were given, showing a substantial gain in membership. They were approved by motion.

Minutes of the preliminary session of conference were read and approved.

A report from the Board for the Home for the Aged was given orally by M. C. Showalter, which was accepted by motion.

Chester K. Lehman led the body in benedictory prayer upon dismissal.

June 6, 1951—9:00 A.M.

Songs were led by Robert Ross.

Devotional meditations, with reading of II Peter 3:1-14, and prayer were in charge of B. Charles Hostetter.

The president of the Virginia Mission Board, Lewis S. Martin, brought a report of its work.

The secretary of the Mission Board, Harold Eshleman, gave a report of the annual meeting of this Board, including a report of the work of the Jewish Evangelism Committee.

The treasurer of the Mission Board gave his report.

The three reports above, relating to the work of the Mission Board, were accepted by motion.

A report was given by the treasurer of the Automobile Aid Plan Board, covering activities of the Board during the year and presenting results of a study regarding the advisability of providing liability assistance in addition to other forms of aid.

The report of the secretary of the Automobile Aid Plan Board was given by John D. Burkholder.

The Automobile Aid Plan reports were accepted by motion.

661. Motion was made that we adopt the recommendation of the Automobile Aid Plan Board authorizing it to negotiate an arrangement with the Goodville Mutual Casualty Company to list members of our conference who desire their service and that we ask the Automobile Aid Plan Board to ascertain more accurately the extent of request among our brotherhood for our own organization to offer liability and to consider the possibility for such provision.—Carried.

Josef Herschkowitz led the body in prayer at the closing of the forenoon session.

June 6—Afternoon Session

Songs were led by Daniel Suter.

Devotional exercises were in charge of Stoner Krady.

662. Motion was made to accept a recommendation of the Automobile Aid Plan Board to provisionally admit, for purposes of registration, members of the Amish and Providence congregations in Southeastern Virginia, as well as workers under Virginia Conference who may not have moved their actual church membership to Virginia Conference.

The secretary of the Property Aid Plan, Merle E. Martin, brought a report of the activities of this Board.

Roy E. Heatwole gave the treasurer's report for the Property Aid Plan Board.

By motion the above reports of the Property Aid Plan Board were accepted.

The question of provision of a general secretary for the sewing circles of the conference was discussed by Daniel W. Lehman.

663. It was moved and passed that we provide for a general secretary for sewing circles, that shall be appointed for the present year by the Arranging Committee, and thereafter shall be provided through the regular election procedure.

The report of the Nominating Committee was brought by Lewis P. Showalter, chairman of the committee.

664. Inasmuch as an increase in membership entitles the Middle District to an additional member on the Board, it was moved that six instead of five members be elected from this district.

The slate of nominees was accepted as presented.

Balloting resulted in election of the following to the various offices:

Moderator—Truman H. Brunk—1 yr.

Assistant Moderator—Lewis Showalter—2 yrs.

Fourth Member on Executive Committee—J. L. Stauffer—1 yr.

Fifth Member on Executive Committee—J. R. Driver—2 yrs.

Secretary-Treasurer—J. Ward Shank—2 yrs.

Religious Welfare Committee, E.M.C.—M. J. Brunk, T. H. Brunk, S. H. Rhodes, Timothy Showalter.

Christian Workers' Conference Committee—Franklin Weaver—3 yrs., Lloyd Weaver, Sr.—3 yrs.

Peace and Industrial Relations Committee—John Alger—3 yrs.

Board of Trustees, E.M.C.—E. R. Brunk—4 yrs., Ray Emswiler—4 yrs., Oliver Keener—4 yrs., Jason Weaver—4 yrs.

Property Aid Plan—(Northern District), John P. Alger—1 yr., John Lantz—1 yr., Robert Messner—2 yrs., Willis J. Miller—3 yrs., Clayton Shank—4 yrs.

(Middle District), John Barnhart—1 yr., Frank Harman—2 yrs., DeWitt Heatwole—2 yrs., Ralph Heatwole—3 yrs., Roy Heatwole—4 yrs., Merle Martin—4 yrs.

(Southern District), Alvin Heatwole—1 yr., John Martin—3 yrs.

(Warwick District), Henry Nice—2 yrs., Levi Weber—4 yrs.

(Norfolk District), Abram Wenger—2 yrs.

(Tennessee), Mark Shank—3 yrs.

Home Relations Committee—John H. Shenk, Chr.—3 yrs.

Automobile Aid Plan—(Northern District), James Gross—1 yr., Clayton Showalter—1 yr., M. C. Showalter—3 yrs., H. D. Showalter, H. D. Weaver—4 yrs.

(Middle District), Levi Batterman—1 yr., J. D. Burkholder—2 yrs., James Eshelman—2 yrs., Lewis Hartman—3 yrs., M. J. Heatwole, Jr.—4 yrs., Emery Layman—4 yrs.

(Southern District), Justus Driver—1 yr., Abner Weaver—3 yrs.

(Warwick District), M. L. Hertzler—2 yrs., Sam Hostetter—4 yrs.

(Norfolk District), Homer Wenger—2 yrs.

Mission Board—(Northern District), J. H. Alger—1 yr., Jacob Martin, Sr.—1 yr., Lewis Martin—2 yrs., John F. Shank—3 yrs., Linden Wenger—4 yrs.

(Middle District), Mahlon Blosser—1 yr., Harold Eshleman—2 yrs., Paul Good—2 yrs., Oliver Keener—3 yrs., Harold Lahman—4 yrs., Daniel Suter—4 yrs.

(Southern District), Silas Brydger—1 yr., Otis Snead—3 yrs.

(Warwick District), J. H. Shenk—2 yrs., Lloyd Weaver, Jr.—4 yrs.

(Norfolk District), Levi Kramer—2 yrs.

(Tennessee), William Jennings—3 yrs.

Since requests had come before conference for consideration of broadcasting the Gospel by radio, the question was brought before conference and discussion was opened by John H. Shenk.

Closing prayer of the afternoon session was led by Otis Snead.

June 6—Evening Session

Devotional exercises were held, with songs being led by Henry M. Shenk, and with Scripture reading and prayer by Martin E. Weaver. Scripture reading—I John 5:1-4.

Motion was made to table the question regarding radio broadcasting indefinitely.

The motion was lost.

The following motion regarding radio broadcasting was adopted.

665. **Whereas**, Strong conviction for Gospel radio broadcasting exists among a number of the members of conference and laity, be it

Resolved, First, that we do not deny these brethren the right of using this method of evangelism; second, we ask the bishops to appoint from their body a committee to formulate policies for broadcasting and to exercise general oversight of those sponsoring broadcasts, said committee to report annually to conference.

A topic, "Moral and Spiritual Implications of Television," was discussed by Mahlon L. Blosser.

Closing prayer was led by J. L. Stauffer.

June 7—Morning Session

Songs were led by Lloyd Horst.

Scripture reading and prayer were in charge of Lloyd Hartzler, with reading of Rev. 3:11, 13-22.

Daniel W. Lehman brought a request to ordain two deacons for the Middle District as the way opens.

By motion the request was granted.

John L. Stauffer made request from the Northern District for ordination of a minister and a deacon.

This request was granted by motion passed.

Joseph R. Driver made a request to ordain bishop help in the Southern District as the Lord leads and the way opens.

Moved and passed to grant the request.

Eli D. Kramer brought a request to ordain a minister for the Norfolk District.

The request was granted by motion.

Truman H. Brunk brought request for permission to ordain two ministers and a deacon within the areas under his charge.

It was moved and passed to grant this request.

666. Motion was made to reaffirm the action of the 1949 conference (page 309 #628 in conference minutes) warning against the ownership and use of television which reads as follows:

Whereas, We are faced with the prevalent and widespread use of television—with all of its present attendant dangers, be it

Resolved, That we acknowledge the great threat which television constitutes to the whole structure of the home and of the church and that we seek to build up the conscience of our brotherhood against the purchase or the use of these sets in the present stage of television development, and that we request conference to review the problem from time to time.

Daniel W. Lehman reported for the Committee on Advice and Counsel to Christian Day Schools.

Moved and passed to approve the report.

A report from the Board of Trustees of E.M.C. was given by John H. Alger.

Motion was made to accept the report of the Board of Trustees.

667. A recommendation contained in the report of the Board of Trustees of E.M.C. was adopted by motion which provides that regular offerings be taken in our congregations to be applied to the E.M.C. Tuition Discount Fund.

The president of E.M.C., John R. Mumaw, gave his annual report.

This report was accepted by motion.

The Religious Welfare Committee of E.M.C. reported through its secretary, Menno J. Brunk.

The report was accepted by motion.

A committee appointed to study implications of membership in the Southern Association of Colleges gave its report.

It was moved and passed to accept the report.

A motion was made to have a reading of the requirements involved as conditions of membership in the Southern Association of Colleges.

Motion lost.

A committee appointed to incorporate changes in the College Constitution provided by actions of the Special Session of Conference was called upon for its report.

The forenoon session was closed with prayer offered by Perry Burkholder.

June 7—Afternoon Session

The afternoon session was opened with songs led by Boyd Shank and with Scripture reading and prayer by Ira E. Miller. Scripture reading—Psalm 132 and 133.

668. Moved that we tentatively approve the work of the revision com-

mittee upon the college constitution in accordance with actions of the Special Session, and that the college operate during the coming year under this revision, as a provisional constitution, and further that the committee be retained for any further work necessary. They shall seek to bring the revised work in completed form before the conference of next year.

M. C. Showalter brought a report of the Ministerial Aid Committee.

A motion was passed to accept the report.

669. It was moved that the Ministerial Aid Committee take under advisement the need for compensation by conference officials and that they bring recommendations to conference regarding this matter.—Passed.

A report of the committee having oversight of the Florida work was given by Truman H. Brunk.

The report was accepted by motion.

The Executive Committee presented a study of the factors involved in the proposal to organize a congregation at E.M.C.

The report was accepted by motion.

It was moved and passed to table the question.

670. It was moved to ask the Arranging Committee to provide for discussion of the question of a congregation at E.M.C. before it is taken from the table.—Carried.

The committee appointed to study organization and possible revision of the Workers' Conference Committee setup had no report.

The Insurance Study Committee had no report for this conference.

Aldine B. Brennehan reported for the Peace and Industrial Relations Committee.

Report was accepted by motion.

A report of our representative on the Mennonite Board of Education, George R. Brunk, was read by the secretary.

Our representative upon the General Mission Board, J. E. Kurtz, gave his report, which was accepted by motion.

A report was given by our representative on the Publication Board, Ernest G. Gehman.

Our representative upon the General Council of General Conference, J. L. Stauffer, reported at this time.

The above reports of representatives upon General Church Boards were accepted by motion in order as given.

The conference treasurer's report was given, together with the auditor's report, both of which were accepted by motion.

The report of the conference evangelistic secretary, Warren A. Kratz, was given, and accepted by motion.

Ernest G. Gehman opened the matter of an invitation to send a representative to the proposed Fifth Mennonite World Conference at Basel, Switzerland, in August, 1952.

671. It was moved that we favor sending a delegate to the proposed World Mennonite Conference in 1952 and that this delegate be appointed by the Executive Committee of conference.

Motion carried.

The Christian Workers' Conference Committee had no report.

John H. Alger gave a report for the C.P.S. Support Committee, which contained a recommendation that the committee be dismissed since the work of the committee is terminated and its funds expended.

672. It was moved that we accept the report and that we dismiss the committee with thanks.

The moderator opened the question regarding who shall perform marriage ceremonies.

673. Motion was made that we extend to the ministry the privilege of solemnizing marriage ceremonies.—Carried.

674. Moved that we ask the bishop brethren to draw up a code of standards for weddings to be brought for acceptance at the next conference.—Carried.

Since God has in His wisdom called from our conference body our brother, Jacob P. Wenger, be it

Resolved, That we submit to God's wisdom and express our sympathy to the members of his family and the Mt. Clinton congregation which he served.—Passed.

Resolved, That this conference express its hearty appreciation and sincere gratitude to the brethren and sisters of the home congregations of the Middle District for the kind hospitality shown and the abundant provision supplied us during the 1951 sessions.

Moved that we send the following:

Greetings

To our dear brethren and sisters of the congregation at Palermo, Sicily, we the Virginia Mennonite Conference assembled in annual session at Harrisonburg, Virginia, send greetings of most sincere Christian love. We have heard of your evident faith and zeal in the Gospel of our dear Lord and Saviour Jesus Christ. We commend you to God, and the word of His grace, which is able to build you up and to give you an inheritance among all them that are sanctified. Acts 20:32.

Motion was carried for adjournment.

The closing prayer of the conference was led by Charles Grove.

Visiting officials from other conferences—

Bishops—Harvey E. Shank, Louis Amstutz, E. F. Hartzler, D. Stoner Krady.

Ministers—Martin Weaver, Ira E. Miller, J. Irvin Lehman, Amos E. Martin, Walter H. Lehman, L. S. Yoder.

Deacons—Amos Weaver.

—J. Ward Shank, Secretary.

OUR SCHOOLS

HESSTON COLLEGE NEWS

The 1951-52 term at Hesston College will begin with registration and orientation September 12. After the opening chapel service in Chapel Hall at 8:00 a.m. registration will proceed in Hess Memorial Hall.

Leonard Lichti, dean of student personnel, announced a new series of tests to be administered prior and during regular registration, September 12 and 13. All students will be given the A.C.E. Psychological Examination and the Co-operative Achievement Test. The Co-operative English Test will be given to all high school senior and first-year college students and the Co-operative Contemporary Affairs Test given to first-year college students. All students will again be tested at the end of the second year. Scores will be compared with the national norm and with the student's previous score in order to determine quality and quantity of educational growth. This program of testing is patterned after the National College Freshman and Sophomore testing program.

The office of registrar reports an anticipated enrollment of approximately 275. Two hundred twenty-five are expected in the Junior College and B.R.E. divisions. Sister Orpha Zimmerly, dean of women, states that all rooms in the dormitories are assigned.

The two-day registration will be climaxed by the annual "Get Acquainted," which is planned by the social committee of Student Council.

Following the first day of classes, September 14, fellows will leave campus for the Men's Mixer and the girls will stay for the Ladies' Merger, both planned by the department of personnel.

Other events through September and October are the Youth Crusade for Christ September 15, Christian Life Conference September 16, Educational Tours October 4-5, Fall Revivals October 7-14, and the first number of the term's lecture series, **Seven Wonders of the West**, a Francis R. Line lecture and color film, October 19.

Roy Roth, president elect, and family have recently established residence in Hesston. Bro. Roth's administrative responsibilities begin September 3.

The faculty will meet in conference September 6 through 10 in the Student Lounge. The theme for this year's conference is "A Christ-Centered Program for Hesston College and Bible School." Topics to be discussed are Promoting Christ in Class Activities, M. A. Yoder; In Out-of-Class Activities, J. P. Duerksen; Promoting Honesty in All School Activities, Esther Weber.

New instructors added to the teaching staff

this year are Roy D. Roth, Th.M., Bible and Mennonite history; Mrs. J. P. Duerksen, Th.B., Bible; Lowell Byler, B.A., music; Ivan R. Lind, M.A., B.D., Bible; Vernon Allison, M.S., industrial arts; Lena Waltner, B.A., part-time art instructor. G. G. Yoder and Freedly Schrock are each on a leave of absence during the year to continue further study in their respective fields, Bible and Industrial Arts. Willard Conrad, who was on leave last semester, has been granted the M.A. degree from the University of Iowa and has returned to resume teaching in the field of social science. Evan Oswald, who has been doing graduate study in the field of physical education at the University of Illinois, will be director of physical education. Merle Bender, B.A., has been added to the staff as director of public relations.

Mrs. Merle Bender will be secretary to the dean of personnel and to the president elect and Esther Rediger to the registrar.

The new J. D. Charles Hall of Science and Arts is moving toward completion. All painting and cabinet work is finished. Moving of equipment from the basement of the Administration Building to the new building has begun. The Elms, dormitory for boys, was completely redecorated during the summer. Green Gables and College Girls' Bungalow were partially redecorated. A sewing laboratory and dining room have been added to the home economics department. The library has been enlarged to include an additional stack room and librarian's office.

—Melva Kauffman

TO BE NEAR TO GOD

THEME FOR THE WEEK: I Know

Sunday, September 16

Job 19:25: "For **I know** that my redeemer liveth, and that he shall stand at the latter day upon the earth."

Job was in the midst of severe trial and testing. Many a man, had he been in Job's place, would have cursed God. Not so with Job. "Though he slay me, yet will I trust in him." Why? Because he **knew** that he had a living Saviour.

Ram is dead; Buddha is dead; so is Mohammed. Christianity alone can claim a living Lord.

If we can say with Job, "I know that my redeemer liveth," then in the greatest pain, the severest trial, the darkest night we can look up.

"I serve a risen Saviour;
He is in the world today.
I know that He is living,
Whatever man may say.
I see His hand of mercy,
I hear His voice of cheer,
And just the time I need Him
He is always near."

Monday, September 17

John 10:14: "I am the good shepherd, and **know** my sheep." John 10:27: "My sheep hear my voice, and **I know** them, and they follow me."

Down the mountainside comes the shepherd and his sheep. Not always does he lead them on the sunny mountainside. There are times when he leads through the valley where deep shadows lie. But how tenderly he leads! "I know my sheep," he says. Yes, **He knows**. He knows when the valley is dark; He knows when the stones are sharp and the thorns prick. Yes, He knows and calls to those who would go astray. He knows the fierce temptations, for He has gone the way before. The familiar voice of the shepherd is heard and the sheep follow, for He leads them in the way that they should go.

Tuesday, September 18

Acts 19:15: "And the evil spirit answered and said, Jesus **I know**, and Paul **I know**, but who are ye?"

There was power in the name of the Lord Jesus. If Paul by the use of this name could perform miracles, why could not they? So the vagabond Jews, exorcists, said to the evil spirits which were in a man, "We adjure you by Jesus whom Paul preacheth." And the reply of the evil spirits was this, "Jesus **I know**, and Paul **I know**; but who are ye?"

The spirits had recognized Paul and Jesus. They had known their power was of God. Had not many evil spirits been cast out before this? But who were these men? They had not been found upon their knees in prevailing prayer. They had no power from heaven. Why should the evil spirits fear them? Friend, do we have power with God? Do spirits know us and tremble when we are found upon our knees?

Wednesday, September 19

Exodus 33:12b: "Yet thou hast said, **I know** thee by name, and thou hast also found grace in my sight."

Yes, I know thy name, my child,
For I have called thee by thy name and thou art mine.

Fear not, my own, when winds are high,
When tempests sweep, when waves are wild.
I am thy pilot true;
Trust me, for thou art mine and I am thine.

Yes, I know thy name, my son.
I know thy heart with all its strivings sore.
Look up to me when clouds are black,
When sorrows come, when sense is dumb.
I am thy victory;
Follow me: For thee the cross I bore.

Thursday, September 20

John 8:55a: "Yet ye have not known him; but **I know** him."

"Yet ye have not known him; but I know him," Jesus said when speaking concerning the Father to the unbelieving Jews. Is He saying the same of us today? Can I truly say **I know** Him? Not just about Him, but really know Him? I know Him as Saviour of my soul. Do I know Him as Victor over my temptations, as Lord of my life? Do I know Him as King of all? Is there anything I have placed before Him? If so, then I do not know Him as Jesus knew the Father, for to know Him is to allow Him first place. Christ had perfect understanding and perfect fellowship with the Father. Do I have fellowship with the Father today?

Friday, September 21

Job 42:2a: "**I know** that thou canst do every thing."

Everything! "No good thing will he withhold from them that walk uprightly." Are storm clouds lowering? HE can do everything. Is someone trying your patience? He CAN do everything. Is your problem unsolvable? He can DO everything. Is the task before you frightening? Remember—EVERYTHING!

Got any rivers you think are uncrossable?

Got any mountains you cannot tunnel through?

God specializes in things thought impossible;
He does the things that no other friend can do. (Author unknown)

Saturday, September 22

II Timothy 1:12b: "For **I know** whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

To fully believe on a person is to know him. There are few people in this world who would put their faith on a stranger. Paul did not fear his affliction, peril, and imprisonments, because he could put implicit faith on the One who had given him his apostleship. Paul was persuaded that Christ was able to keep that which he had committed to Him, just as Jude in that wonderful benediction trusted the sanctified unto

Him who was able to keep them from falling. Have you lost faith in one to whom you had committed a trust? Despair not! Christ will keep that which is committed unto Him.

—Goldie Hummel.

LIVING TOGETHER IN THE WORLD

Sunday School Lesson for September 23

(Isaiah 65:17-25; Acts 17:16, 17, 22-28; Romans 10:12; Revelation 21:1-8)

How we live together in the home, in the community, in the local church, and in the whole church is important. What about in the whole world? Do we have some obligations to the world? In what sense do we live in a small world today? How does this make it easier for us to help one another?

In what sense are we a big family? God created men. Gen. 2:7; Ps. 24:1; 94:9; 95:6; Eccl. 12:1; Mal. 2:10; Acts 17:25-29 (text). God sustains man's life. Acts 17:28; Matt. 5:45. God is no respecter of persons. Acts 10:34. God loves us all. John 3:16; II Peter 3:9.

Two dangerous doctrines relating to the world family are brotherhood of man and fatherhood of God. In what sense are we not all brethren? And do not have one Father? Rom. 8:14; John 3:16; Gal. 3:22. Believers in Christ, no matter from what nation or race, have fellowship that is precious, but believers and unbelievers have no such fellowship.

How can we serve the whole world? Discuss especially today our peace testimony and how we can and should give it to all nations. (Next Sunday is the missionary lesson—telling the story of Christ to the world.) What official statements have we made? What literature have we produced that has gone even to foreign lands? What opportunities have we had to give a peace testimony to our own government? What did our C.P.S. program accomplish for world peace? Consider the good will we are spreading by our relief program. In how many countries have we "in Christ's name" given help to suffering and needy people? Use a map to show this. What has your class done in these projects? Encourage them to do more and more. Encourage them to voluntary service in our own big country.

Help pupils to appreciate the big things done, such as moving thousands to South America, helping them get started in living again.

Bringing foreign students to our church schools can help us live together. So also bringing young people of other countries into our homes, and helping the homeless to get established here. How?

This recounting of our world service is not a boast, but should be considered to see what the possibilities are.

O God, help us to be better world citizens—to love and appreciate and live less selfishly.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FAMILY CIRCLE

The Songs of My Mother

BY MIRIAM SIEBER LIND

*These are the songs my mother sang—
My mother, whose lips are dust;
And in singing them over to you, my Sweet,
I tender a sacred trust.*

*For these are the songs of a planted faith
And songs of a courage high;
Songs of a quiet joy of life
That I sing for your lullaby.*

*They are songs for the lonely one to hear,
To fold to his heart as a brother—
Bright armor in pain, and strong shielding from
fear—
The tender, old songs of my mother.*

*They are songs you too may sing to your babe;
Then say, as you pass this trust—
"These are the songs she sang to me—
My mother, whose lips are dust."*

Scottdale, Pa.

To Fathers

Our fathers deserve more expressed praise and appreciation for the splendid way they acquit themselves at their vital job of fatherhood. They have been named by God, head of the home, and have been commanded by Him to teach their children by precept and example. They are also given the increasingly difficult task of providing for all the material needs of the family. This Herculean job gives fathers many sleepless nights, troubled days, and early gray hairs.

From the earliest times I can recall I had great confidence in my father. At night when bad dreams frightened me I had only to say in a small voice, "Papa, I want a drink," and he would patiently wait while I sipped water until my fears melted away. Many times he must have been weary and half drugged with sleep after a long, hard day, but he always seemed to know it was more than a drink that I needed.

Father was always keenly interested in our schoolwork and social activities. He taught us to respect authority, and to make our own decisions. He gave us a positive pattern in church attendance. One always went to church unless sick in bed. And if you were given a part on a program you accepted and did it your very best.

My father had a boundless enthusiasm for living, and insatiable curiosity, about the wonders of the universe. When pursuing a new interest he thought nothing of staying up all night to read eagerly about it. He liked to work. Difficulties challenged him. "Where there's a will

there's a way," he would often tell us. I know he will keep his zest for meeting new people, and places, and ideas as long as he lives.

A godly father is a veritable Rock of Gibraltar to his family. God bless and guide our fathers. And let us give them more bouquets.—*The Warwick River Tide.*

What Is a Husband?

I wonder how many men know the significance of the term "husband." The term means, "the band of the house."

How many married men measure up to the responsibilities set forth in the word "husband"? Are we really the band of the house?

Many husbands measure up to their full responsibilities, but there are others who do not. How can a man be "the band of his house" if he does not lead his family in reading the Bible and prayer to God? Some men are the objects of prayer by their wives and children. We have known men who used money to buy strong drink that should have been used for the support and security of their families. Such men are not "bands of the house," but are liabilities.

The man who lives up to his responsibility as the "band of his house" not only provides for his family's material needs, but he provides for their spiritual needs.—*Lubbock Gospel News.*

Her Pride Perished

"No, you needn't get the groceries," Mrs. Ard was telling her precocious son, Ernie; "go right to your studies. You know I want to see your name head the honor list again this month." A less studious boy would have rebelled against being denied the right to play and associate with other boys. But Ernie liked books and was the obedient type; hence, his mother had her way, glorying in the fact that her son was superior to the others in his class.

In later years, what Mrs. Ard saw was far from gratifying. Denied the right of outdoor exercise, Ernie had grown up a physical weakling; and, having assumed no responsibilities in the home, he was selfish, irritable, disagreeable in his own home. He obtained good positions but couldn't hold them; he could not work with men.

Disheartening realities caused Mrs. Ard to search her own heart. She was to blame for her son's failures and consequent unhappiness. Self-examination led her to the realization that man was created by God, not to glorify himself, but to reveal His love and power. Her-

self transformed, she could wield even a stronger influence over her son. He, too, has a happy home now.—D. Carl Yoder.

Eats

Behold! The lodge lodgeth together—and they eat. The club clubbeth together—and they eat. The church hath a social—and they eat. The young people elect officers—and they eat. And even when the missionary society meeteth together—they eat. But this latter is in a good cause, because they eat in remembrance of the poor heathen who have not much to eat.

Behold, hath man's brains gone to his stomach, and doth he no longer regard intellectual dainties that thou canst no longer call an assembly or get together a quorum or even a "baker's dozen" except that thou hold up the baker's dainties as a bait? Be it true, that the day cometh that to get a crowd at prayer meeting the preacher must hold up a biscuit?

Yea, verily thou hast heard of the child races of the world. But behold, it is nigh thee, even at the door. For as one calleth unto the child and saith, "Come hither, sweet little one, and I will give thee a stick of candy," even so must thou say to his grown-up papa and mamma, "Assemble ye together, and we will serve refreshments!" And, lo, they come like sheep in a pen.—Selected.

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks and appreciation to all the kind relatives, friends, neighbors, Sunday-school classes, and the sewing circle for remembering me with prayer, cards, letters, gifts, and the fruit basket during my eight weeks at the hospital and my convalescent days. May God richly bless you all for your kindness.—Earl Miller, Franconia, Pa.

I wish to thank my relatives, friends, and especially the brothers and sisters of the Carpenter Church for the cards, visits, gifts, and prayers for me during the time I have been suffering from heart attacks. May God richly bless you all. —Mrs. Charles Andes, Leacock, Pa.

I wish to express my heartfelt gratitude to the many kind friends who remembered me with visits, prayers, get-well cards, flowers, and other gifts during my six-week stay in the hospital and my convalescing days at home. May the Lord bless each one of you for your kindness.—Mary B. Geigley, 307 East Main Street, Ephrata, Pa.

I herewith give my appreciation and thanks to all for the visits, prayers, letters, cards, flowers, and kindnesses in every other way during my illness. The Lord bless and reward you is my sincere wish.—Caroline Birky, Shedd, Oreg.

We wish to thank all our Christian friends who remembered us with cards and financial aid during our recent hospitalization and present convalescent time at home. May God bless each one of you.—Paul and Beatrice Roth, Masontown, Pa.

We wish to express our sincere thanks and appreciation to our kind friends, relatives, and neighbors for their acts of love during long illness, and for their words of sympathy during our recent bereavement in the loss of our mother. —Lavina E. Neff family, Paradise, Pa.

I wish to thank all those kind friends who remembered me with cards, letters, and flowers during my recent stay in the hospital; also for the prayers that were offered in my behalf. May the Lord bless you all.—Eli Witmer, Soudersburg, Pa.

TEACHING THE WORD

Religious Census Cards for Sunday-School Work

By J. J. HOSTETLER

The primary purpose of the Sunday school is to assist the church in winning the lost and teaching the Bible to all people. There are many men and women, boys and girls, outside our churches who are not being reached. Thousands of communities are without religious instructions and many thousands of people in our church communities have never been led to a knowledge of God.

Perhaps when we drive about our home communities, or tour from place to place, we often wonder, Where are these unchurched people? There seems to be an abundance of churches. Certainly they can attend somewhere if they wish. Recently a certain mother was very discouraged in life because of the death of her husband. She was left with several small children. A tract distributor invited her to services. During the conversation she stated she had lived in that town a number of years, and throughout the illness of her husband and his death, no one had ever invited her to any church. There are hundreds more in similar situations. What can our Sunday schools do for these people?

In answer to this great need and the commands of Jesus to go out into the highways and compel them to come in, we would suggest that every Sunday school take a community census of their own local community, and also of some of the near-by or surrounding communities. This is a very simple task that any

group may do who desire to extend the invitation of the Gospel.

To perform this duty the group should meet together to plan the streets, roads, or sections any team of two workers shall cover. A number of teams working more or less simultaneously until the community survey is completed is the most effective method.

Special cards have been prepared by the Mennonite Publishing House for your use in such a project. These cards are designed so that the vital information needed in follow-up visitation work may be gathered efficiently and effectively. Many people who are adverse to personal questions and probing for information will more or less readily respond to the information requested on these Religious Census Cards. These cards have been used during the recent years and found to be effective in both rural and urban areas.

The census team in approaching their prospects simply state that they are assisting in taking a community religious census, and desire to have some information relative to their church membership. Then they ask for their names and list them in the proper spaces. Following this they ask their address and record it. Then they ask what church or denomination they may each be a member of, and casually inquire concerning their attendance.

By being friendly the census taker may usually engage in a pleasant conversation, during which he may ask for the information for the reverse side of the card. In these blanks the needs of the family can be indicated and valuable help for follow-up is provided.

There is no set way of census taking; however, a few rules should be followed:

1. Always be courteous, friendly, and considerate.
2. State the purpose of your call and ask for their co-operation.
3. Allow your hosts to speak or ask questions, and give them a witness if possible.
4. Be thorough and obtain all the information, writing it carefully on the card.
5. Also be thorough in contacting every home and family in your assignment, making return calls where any may be absent, so as to obtain a 100% census.
6. Do not stay too long at any one place, but kindly excuse yourself to continue your assignment, and offer to return for another visit if desired.
7. Compile all the information and place cards of prospective pupils in a separate place for further follow up.
8. Reassign prospect cards for visitation until they become enrolled and established.

These cards are available at Mennonite Publishing House at a cost of \$1.00 per hundred. Every Sunday school should carry out a canvass in its own community and some adjacent section every few years. Canton, Ohio.

USIN' AND THUMMIN'

One day a young English theologian went to the shop of an uneducated cobbler, famed for his understanding of the Word of God. Swelling with pride that he could ask a question that couldn't be answered, he said, "Can you tell me what the Urim and the Thummin were?" "Not exactly; the words were on the breastplate of the high priest and mean 'Lights and Perfection.' Through them the priest discerned the mind of God. But by changing two letters, I can get the mind of the Lord. I take the Bible and by usin' and thummin' I get the desired result."—D. Carl Yoder.

WHAT AN EARLY FATHER THOUGHT OF LIQUOR

Doctor Benjamin Rush was a member of the Continental Congress and a signer of the Declaration of Independence. He was the author of An Enquiry Into the Effects of Spirituous Liquors Upon the Human Body and their Influence Upon the Happiness of Society.

Describing the effects of distilled spirits upon their victims, he says: "In folly it causes him to resemble a calf; in stupidity, an ass; in roaring, a mad bull; in quarreling and fighting, a dog; in cruelty, a tiger; in feter, a skunk; in filthiness, a hog; and in obscenity, a he-goat."

RELIGIOUS CENSUS CARD

Date _____

Family Name		Husband	Wife
Address _____			
No.	St. or Rt.	Apartment or Road	City
Are you a church member?		Husband _____	Wife _____
If so, what church?		Husband _____	Wife _____
Do you attend		Regularly _____	Occasionally _____ Never _____
Children's Names (at home)	Age	Church Member	Attend SS
1. _____	_____	_____	_____
2. _____	_____	_____	_____
3. _____	_____	_____	_____
4. _____	_____	_____	_____
5. _____	_____	_____	_____
6. _____	_____	_____	_____

Use reverse side for remarks. Make a separate card for each family name.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. William G. Detweiler preached at Doylestown, Pa., the morning of Aug. 26. In the evening he conducted a radio rally at Morgantown, Pa.

Bro. L. J. Miller, veteran minister, brought a message at Hopedale, Ill., on Aug. 30.

Sister Phebe Yoder, who recently returned ill from Tanganyika, is at the home of her sister, Mrs. B. D. Miller, Protection, Kans., taking a complete and secluded rest which the doctor has prescribed.

Bro. Norman Hobbs, Iowa City, Iowa, is conducting revival meetings at the Swank Church near Lone Tree, Iowa, Sept. 9-16.

Bro. Richard Kling, Atmore, Ala., will speak at the young people's meeting at the Lititz, Pa., Church at 7:30 on Sept. 16. His subject will be "Daring to Stand for Christ."

A songfest will be held at the East Chestnut Street Church, Lancaster, Pa., at 2:00 p.m. on Sept. 16, featuring men's singing and congregational singing. Everyone is invited.

Bro. John E. Leatherman, on furlough from Tanganyika, brought the evening message at the Union auditorium, Goshen, Ind., on Aug. 26.

Gospel Echoes, the youth organization of the Frazer congregation in Pennsylvania, gave a program recently at a colored church in Malvern.

The newly elected moderator of the South Central Conference is Bro. Earl Buckwalter, Hesston, Kans. Assistant moderator is Bro. Richard Birky, Cheraw, Colo.

Bro. George R. Brunk brought the morning message at the Blooming Glen, Pa., Church on Sept. 2. The Brunk evangelistic campaign at Franconia closed Monday evening, Sept. 3.

Bro. David Derstine gave an interesting account of the work in Belgium at Scottdale Sunday evening, Sept. 2.

Bro. Allan Eitzen, artist, is working again at the Publishing House after a summer's absence in voluntary service at Youth Village in Michigan.

Bro. C. F. Yake is reported to be making satisfactory progress in the hospital.

A new mission was opened at Cumberland, Md., on Sept. 2. A building which was formerly a Baptist Church has been purchased and services will be conducted regularly, in charge of Bro. Sanford Miller. Bro. A. J. Metzler was present to help in the first service.

A youth conference sponsored by the district M.Y.F. was held at the Stahl Church, Johnstown, Pa., Sept. 1, 2. Visiting participants on the program were Warren Leatherman, Akron, Pa., C. Norman Kraus, Goshen, Ind., and Paul Erb, Scottsdale.

Harvest Home services at Boyertown, Pa., will be held at 7:30 p.m. Saturday evening, Sept. 15, with Bro. Paul Lederach as speaker.

A Harvest and Bible Meeting was held at the Metzler Church near Akron, Pa., Sept. 8, 9. Speakers were Dr. Lester Eshleman, Warren Good, David Thomas, and Abram Risser.

Bro. Andrew Bontrager, Haven, Kans., brought the morning message at the Clarence Center Church in New York, Aug. 26.

Change of Address.—Bro. C. Z. Martin, from Mountville, Pa., to Columbia, Pa., Route 2. His new phone number is Mountville 5-9437.

Menno Travel Service is conducting a tour to South America, including Mennonite settlements in Brazil, Paraguay, Uruguay, and Argentina. The date is Oct. 30 to Dec. 19. The number in the party is limited. For a descriptive folder, write Menno Travel Service, Akron, Pa.

Bro. Lee Kanagy and wife, on their way to missionary service in Japan, spoke in Upland, Calif., the evening of Aug. 26.

Bro. J. N. Byler, en route to Hong Kong, where he will serve as Far East director of M.C.C., was scheduled to speak at Upland, Calif., on Aug. 29.

Services looking toward the ordination of a minister were held at Protection, Kans., on Aug. 26 by Bishops Harry A. Diener and Earl Buckwalter.

Radio station WRVA (1140), Richmond, Va., Virginia's most powerful radio station, began carrying the Calvary Hour Sunday, Sept. 9, 7:30 to 8:00 a.m. This climaxes a long period of waiting by the Calvary Hour staff to get on this station, and although the opportunity came at a time when the Calvary Hour is laboring under a large deficit,

it was felt best to add this station now, not knowing when this door would open again. Pray for the Calvary Hour and its need of finances.

Bro. C. F. Derstine is holding meetings at the Stahl Church, Johnstown, Pa., Sept. 8-16, except on Friday, Sept. 14. On that evening he is speaking at a Bible Conference at the Y.M.C.A., Lancaster, Pa., under the auspices of the Christian Businessmen's Association. He will hold evangelistic meetings at Floradale, Ont., Sept. 24-30. Your prayers and presence are invited.

Bro. Oscar Burkholder, Breslau, Ont., will bring a message on Sept. 19, 7:30 p.m. at the Columbia, Pa., Mission, the Lord willing.

The Lockport and Pine Grove churches near Stryker, Ohio, had as guest speakers for Church School Day Bro. Ben Springer, Hopedale, Ill., and Bro. Leland Bachman, Goshen, Ind. Both brethren were accompanied by their wives. Their messages were much appreciated.

Evangelistic meetings will be held at the Wanner Church, Hespeler, Ont., Sept. 23 to Oct. 3. This is a change from the earlier announced date, Oct. 1-10.

Sister Anna Bechtel, a member of the Wanner Church in Ontario, and music instructor at Prairie Bible Institute, Three Hills, Alta., has served the church in speaking engagements during her vacation.

The evening message at Hesston, Kans., on Aug. 26 was brought by Bro. J. N. Byler, concerning relief work.

Bro. M. E. Bontreger, Calico Rock, Ark., preached the morning sermon at the Clinton Frame Church, Goshen, Ind., on Aug. 26. In the evening the guest speaker was Bro. David Yontz, Syracuse, Ind.

Bro. G. G. Yoder, Crystal Springs, Kans., is taking work this year at Goshen College Biblical Seminary. Substituting for him in his pastorate in Kansas is Bro. Lowell Nissley, Paoli, Pa.

Bro. Merle Bender, Hesston, Kans., brought the morning message at the near-by Pennsylvania Church on Aug. 26.

The Lancaster Conference will hold sessions at Mellingers Church Sept. 20, the Lord willing.

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Calendar

- Sunday School Workers' Conference, Sponsored by Franconia Bible Study Committee, Blooming Glen, Pa., Oct. 5-7
- Mennonite Board of Education, Annual Meeting, Conestoga Church, Morgantown, Pa., Oct. 18-20
- Ministerial Bible Conference of the Mennonite Conference of Ontario, Wanner Church, Hespeler, Ont., Oct. 23-25
- Mennonite Commission for Christian Education and Young People's Work, Northern Indiana, Oct. 26, 27
- Mennonite Bible Institute, Kitchener, Ont., Oct. 29 to March 21
- Fall Missionary Day, November 18
- General Council of General Conference, Chicago, Ill., Dec. 7, 8
- Bible Sunday, December 9
- Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 2 to Feb. 15
- Winter Bible School of North Central Conference and Northern Light Gospel Mission, Loman, Minn., Jan. 7-25
- Mennonite Publication Board, Annual Meeting, Place Undecided, Feb. 20, 21
- Conference on Industrial Relations and Mennonite Community Life, Tiskilwa, Ill., March 28, 29

Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. R. R. Smucker, Elkhart, Ind., recently returned missionary from India, will show his pictures on the people and needs of India at the mission in Detroit, Mich., on Sept. 23.

Twenty-seven boys and girls from the Lima, Ohio, Mission Sunday School were enrolled for two weeks at Mennonite Youth Village near White Pigeon, Mich., this summer.

A group from the Pleasant View Church in Ohio gave the Sunday evening program at the Wooster, Ohio, Mennonite Mission on Sept. 2.

From Loman, Minn., comes this word: "Twenty-three Bible schools were conducted at the various places with forty-seven teachers from seven states having a part. May God richly bless each one of them for their willingness to be used and each one of you who have helped with your means and prayers."

Sister Alyce Sieber, matron of the Boys' Orphanage, Bragado, Argentina, wrote recently: "A couple weeks ago we had a butchering party. The Brunks, Swartzentrubers, and Koppenhavers together had bought one of our hogs, so we butchered that one and one for the Home; then they were here two days to help work up the meat, make lard, sausage, etc. We all had an enjoyable time together and the Home boys enjoyed having visitors, too. The Koppenhaver boys are always happy to come to the farm to play with the boys and ride the horses."

Brethren James Hostetler, Elmer Stoltzfus, Eugene Yoder, Noah Schrock, and Ray Allen Stutzman have been appointed as the local board for the work among the colored of Cleveland, Ohio. The Cleveland work is now under the sponsorship of the Mennonite Board of Missions and Charities.

The North Goshen M.Y.F. gave a program at the Detroit, Mich., Mission the week end of Sept. 9, if plans carried.

The executive committee of the Mennonite Board of Missions and Charities at a recent meeting favored the ordination of Bro. Clyde Mosemann as chaplain of the La Junta Mennonite Hospital, as suggested by the local bishop.

The walls for the new church of the Wooster, Ohio, Mission are nearly completed. Free labor for the work is still solicited.

Bro. and Sister Paul Lauver, missionaries on furlough from Puerto Rico, arrived in Elkhart, Ind., on Aug. 28. The Lauvers were at Howe, Ind., with Sister Lauver's parents until Sept. 2. After that date Paul expected to be in school at Goshen College.

Church bulletins, news items, or any announcements related to missions from all of

our city and rural missions should be mailed early enough to reach the Elkhart office on Monday morning since this is the day all mission news is made up and mailed from Elkhart for the GOSPEL HERALD. Any news items arriving after Monday must be held over until the following week, which means they have lost much of their current news interest. All mission news should be directed to the Missions editor, 1711 Prairie Street, Elkhart, Ind.

The executive committee of the General Mission Board, in a recent meeting, recommended the ordination of Bro. Leroy Bechler to the ministry for the work among the colored in Saginaw, Mich. Bro. Bechler has been superintendent of this work during the past year.

Mrs. Amos Swartzentruber, missionary in Pehuajo, Argentina, writes: "During Amos' recent sickness he requested to have the flannelette sheets replaced with woolen blankets. With what satisfaction I hastened to comply with his request. For a moment we forgot our own aches and commenced to count our blessings, many of which have come to us through the sewing circles at home. I have wondered whether the needs of missionaries, other than those of our own denomination, are as amply supplied as ours."

Plans for a church-wide conference on lay evangelism are under way. The Goshen College Biblical Seminary has been invited to assist in planning for the conference and to provide facilities.

At a recent meeting the executive committee of the Mennonite Board of Missions and Charities appointed an Urban Evangelism Committee. Members of the committee are: Paul M. Miller, chairman; Glenn Martin, secretary; Howard Zehr, Emerson McDowell, James H. Lark, Harold Eshleman, Milton Brackbill, and E. C. Bender.

Sister Dora Taylor writes from Honduras, Aug. 12: "You will be interested in knowing that a second person accepted Christ as her personal Saviour. She is Enid Bush, whom Mrs. Julia Griffith raised from babyhood. Enid and Mrs. Griffith are visiting on the island of Roatan for several weeks, so we have not been able to instruct Enid preparatory for baptism. Matilda Imbott, who accepted Christ the week before Enid, and Kerah Edwards, Matilda's aunt, are receiving instruction in preparation for baptism. Likely they will be baptized and be received as members when the delegation is with us. Pray for these and for others who are counting the cost of full surrender."

Sister Naomi Smoker, Musoma, Tanganyika, writes: "Perhaps you would be interested in hearing a little about the Bible classes in the government schools. There is a

MENNONITE RELIEF COMMITTEE (M.R.C.)

Bro. Tillman Hershberger, service worker in La Plata Mennonite Project, Puerto Rico, was called home to Hesston, Kans., the last week in August by the death of his father. We extend sincere sympathy to the bereaved family.

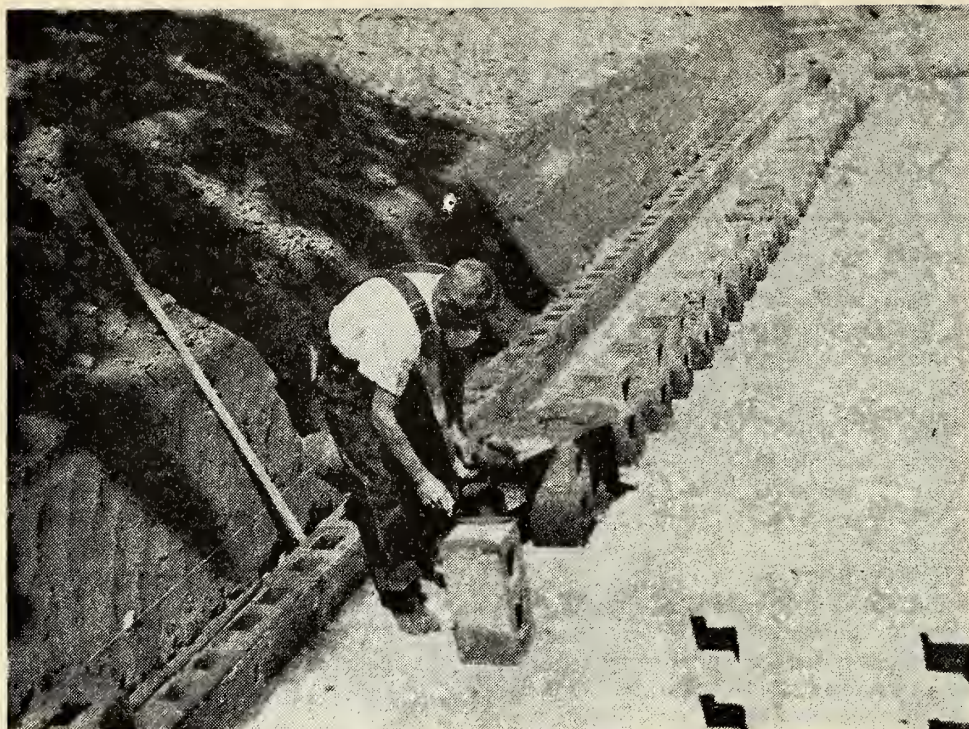
Service Unit Echoes, the annual summer service workers' paper, is now being prepared for mailing to all workers who served in the M.R.C. summer program. Other interested persons may secure copies by writing to the Secretary for Service and Relief. The paper will include informal reports from each unit, along with complete personnel lists.

Bro. Maro Myers, New Paris, Ind., will be joining the service unit at the Mennonite Hospital and Sanitarium, La Junta, Colo., about Sept. 15 for one year of service.

Further service opportunities are available for men and women in our city missions in Chicago, Ill., and Saginaw, Mich., and at the Mennonite Home for the Aged, Eureka, Ill. Several secretaries are needed to begin a unit at the Mennonite Publishing House, Scottdale, Pa. If interested, write to the Secretary for Service and Relief at the above address.

wide open door here, as provision is made to allow for these classes up to four days a week, and it is left to missions to do the teaching. However, some of the schools are quite a distance from the various stations, and so classes can be held only once a week. Clyde Shenk has been teaching in three government schools. One day a week he crosses the bay in our mission motorboat and teaches in a school at Kinesi just on the shore of the bay. He also takes his small motorcycle along and from Kinesi goes by motorcycle to another school some distance away. Dorothy spends one day a week out also, and I enjoy going along with her when time permits. She takes an African along who gets off at a school twenty miles from here. Then she goes on twenty miles farther to a place called Maji Moto (which means "hot water.") . . . The children are very eager to hear the Bible stories and are doing quite a bit of Scripture memory work. When asked how many had Testaments in their homes not one hand was raised among about 130 children. What a challenge to teach them of the Lord Jesus! The flannelboard covered with the blue blanket is a real help. There is no religious work at this place, and once a week is not very often to bring the Gospel message to a group like that."

(Continued on page 892)



The beginning of the north basement wall of the Beck house in Obihiro, Japan. These pictures were taken by the news photographer. One evening the local news broadcaster used about five minutes of his time to feature the Obihiro Mennonite Church.

Building for God in Japan

IV

[Bro. Ralph Buckwalter writes from Kushiro, Hokkaido, under date of July 6.]

WE have now come to a decision on the Kushiro building. In a ten-minute telephone conversation with Carl last evening (it cost exactly 30 cents) he agreed to the consensus of Ito Sensei, Nakao San, Araya San, and us concerning what next steps we should take. Although we had given serious consideration to hiring an experienced carpenter to supervise the work in much the same manner that Carl is doing in Obihiro, it seemed unwise after all the facts were in. Instead we have decided to contract with the Ito Company, a reliable Hokkaido concern. After considerable discussion with them we have finally come down to a figure of \$7,350. Their first bid had been close to \$10,000, mainly because they had not had a clear picture of exactly what we wanted. During the next week as the detailed blueprints are drawn up and we discuss in further detail, there is still opportunity to regulate the above figure. This figure includes everything except our furnace and the shingles which we are importing. These two items will add another approximate \$600 to the cost of the building.

Mr. Kuribayashi, Kushiro businessman who recommended several building companies to us, offered to use his influence with the manager of the Ito Company, who is a personal friend, that they should not make a profit on this job since we are engaged in Christian work. Of course, we do not ex-

pect the Ito Company to build our house at cost. We are confident now, however, that they won't try to make a profit on the materials. If this is the case, then one of the big objections to having a contractor is removed. In our discussions they have said they will do their best to keep the cost down,

saving on materials wherever possible. They have promised to finish the house in three months. If they can, that is fine, but we will be happy if they can complete it by the end of October. If Lees can bring our furnace with them there is a good chance that we can get it installed and working by the time we will really need it. In the meantime the fireplace will do its work well. Carl is having special fireplace heating jackets made in Obihiro to give us the maximum heat from the amount of fuel used.

We feel the Lord has led in many ways and that it is only because of His grace that we have been able to come to Kushiro, that we have a place to live this summer, and that a great door and effectual is opened unto us. I want to pass on a few sentences from a note which Carl sent the other day which expresses our feeling too: "To actually be busy in the construction of a building dedicated to His service brings with it a tremendous inspiration. May our devotion to Him grow even as we hope the buildings may grow. And may His spiritual building in Kushiro, Obihiro, 'and all the regions round about' grow to a fullness in Him, 'fitly joined together.'"

[Bro. Carl Beck on July 1 wrote from Obihiro, Hokkaido]

Since I have not yet been able to secure a head carpenter who is willing to supervise a cinder block construction, I am busy laying block myself eleven hours a day plus an additional two or three hours on plans and specifications in the evening—work that should have been done in Osaka, but which our desire to cram a bit more language into the final weeks pushed back too far. Block making is going on nicely. To date we have about 5150 made at a cost of ten cents per block. As the workers get more practiced



This is the "block factory" which brought two sets of company delegates from as far away as Sapporo (nine hours by express train). The local blacksmith has ingeniously devised a press for the block maker. One of these presses is already in operation, a second nearly completed, and a third order for one has come from Sapporo. We hope God will be able to use these contacts for the filling of the kingdom.

the cost comes down. Now it is about nine cents per block. They are standard size U.S. blocks of rather good quality, made from cinders that can be had for the taking from a local sugar-beet plant.

There is much interest in this construction. Every day folks from the city engineer's office, architectural firms, etc., are on hand to observe. We have made many fine contacts

which we pray may someday be impressed with the claims of the Gospel.

It is wonderful to be finally on the field. These are thrilling days. We rejoice in them. Pray for us that we may make best use of the opportunities and contacts given us even as we pray for you at Elkhart and our worldwide program of missions.

Obihiro, Japan.

can really face God in this matter of using their material possessions for the salvation of devil-controlled souls?

And this great matter of witnessing to friends, neighbors, and even loved ones bound for hell fire, telling them of Christ, through whom alone they can escape the torments of eternal damnation. What percentage of our members are really witnessing or taking an active part in some phase of an evangelistic program? Why should one list Scriptures on this point? Every church member that really knows Christ as his personal Saviour, that is identified with Christ, that has made Christ Lord of all his life, knows that the Bible is full of such Scriptures. No one can escape the fact that Christ expects every child of God to be actively concerned about lost souls in his own community and other parts of the world. Now, friend, be strictly honest with God, how many are trusting to luck, hazarding this whole matter on chance? Although not putting their thoughts into spoken words they are certainly saying, "Yes, God's Word teaches it; the Bible teaches it; the Bible is very clear on this matter; I recognize that I am not doing anything to help bring lost souls to Christ, but somehow I will be saved in spite of my known disobedience. Somehow God will recognize my good Mennonite background, the fact that I always attend church, the fact that I give somewhat liberally at times. Certainly God somehow will juggle the numbers and not condemn my glaring disobedience." Do you find any Scriptures to justify this attitude, friend? And if not?

Those who know something about gambling as it is practiced in the world say that by far the majority of the people definitely lose. I do not know the percentage; maybe one out of a thousand wins sometimes. But here is one thing I know, friend of mine, because it is based on the Word of God which never changes. You cannot gamble with God and win. No, not even one out of a thousand.

Carlos Casares, Argentina.

You Are a Gambler Too

By JOHN KOPPENHAVER

THAT is, you may be although your neighbors do not know it and even though you have never admitted it. In the eyes of God you may be a gambler and a big one.

You say, "How dare you make such an accusation. Why, I never even played a game of cards, let alone playing for money. And I certainly do not bet on horse races or professional ball games." Relax a minute, friend; put yourself in a mood for quiet, unprejudiced meditation and see if you do not agree that all the gamblers are not in Argentina.

It is the constant gambling in this papacy-dominated country that started my thinking along this line. Here gambling is just a regular part of the ordinary daily life. There are always various lotteries in which one can buy "billetes" (tickets). There are six men in this town of 15,000 people who earn their living selling these tickets from door to door. Then there are a number of little stores where one can also buy the so-called lucky number. That the government approves of all this is evident by the fact that the Christmas lottery, the biggest of the year, is government sponsored. Last year it totaled 30,000,000 pesos or \$2,225,000 in luck money. Thousands of people lose many a peso hoping to hit the jackpot, one reason why some people are always poor.

What is gambling? The dictionary says, "To hazard something on a chance." It is depending on luck, although 999 times out of a thousand it is a long shot as all will agree. Most of you reading these lines feel as I do about what is commonly called gambling. Do we agree that there are gamblers in our Mennonite churches?

Considering the definition that gambling is "to hazard something on a chance" how many really do not know if they are truly saved? They are members of the church, yes, but trusting to luck, to chance, for the supreme issue of life. Christ says we may know whether we have eternal life or not. Salvation in Christ does not depend on some lottery methods in heaven, either now or hereafter.

In this matter of obeying Christ how many are trusting to luck, how many hazarding the chance that maybe God didn't mean what His Word plainly says. Or if He did mean it and means it for this day and age also, that somehow when they come to the judgment, God will in some way juggle the numbers and declare them righteous although they are very unrighteous because of their constant and protracted disobedience to some Scriptures.

We may ignore parts of God's Word now but that will in no way lessen our responsibility before God. You ask, "What Scriptures are disobeyed?" This varies greatly depending on the power of the carnal man in each of us, to what extent he has really died, to what extent we are satisfying his desires. For example, friends, how many church members are seemingly perfectly content to live a sub-Christian life, the carnal life, when Romans 6, 7, and 8 tells us clearly what the will of God is and the provision He has made through Christ that we live victoriously in the Spirit? Time will not permit elaboration of any of these points.

In Col. 3:1-3 do we not have a direct commandment of our Lord? Indeed the whole chapter is this. But is it not painful to see that many have their supreme affection here in material things?

Philippians 4:8 is God's ideal of the Christian's thought life and conversation. How much disobedience to this passage is evident with its consequent friction among the brotherhood?

We are taught how to pray and when and for what to pray. Are we obeying?

Luke 6:38; II Cor. 9:6-8; James 2:14-16; I John 3:17 lay down in clear language the laws of giving. How many church members

Dear Brethren:

Increasingly we are becoming aware of the fact that the contacts between our relief field work and the home churches are becoming fewer. In the days when people stood in lines for bread and soup in Neustadt and Hamburg, when thousands of Mennonite refugees from Russia boarded the Volendam in Bremerhaven, almost everyone at home was interested in the M.C.C. program in Europe. They were interested because they knew. Because they knew, they gave accordingly.

Now soup lines are gone. The major portion of the refugees have been moved and the more difficult cases remain. Now we discover that the M.C.C. program has become something vague in the minds of our friends at home. They are still much interested, but we have not been keeping them informed adequately. It is much harder to interpret to the people spiritual needs and to help

them feel the call to our continuing work. The great dramatic, adventurous days are over. And with them has gone the high-pitched interest of those early days. People pretty well feel the need is gone and are not always entirely sure why we are remaining and what we are doing.

Our program in Europe has changed drastically, although there is a continuing material need. Refugees remain in want. There are still many Mennonites who for various reasons cannot migrate and must be helped to find new homes in Germany. But new doors have opened in addition to this. Because of our silent witness "In the Name of Christ" labeled on cans of meat and pasted on soles of shoes, people have come to ask, "Why . . . why did you come?"

We have fed the physical man. But spirit-

European Headquarters

BASEL, SWITZERLAND

ually the man is still starved. This we don't see sticking out through his thin clothing. But it is there, deeply imprinted in a spirit of indifference, bitterness, pessimism. We have helped the man when he was hungry and because of that he is now willing to take a Bible or attend a Bible class in one of our centers. Our work is not finished if we want to feed the "whole" man. The church in Germany has not given him the answer for which he is seeking. The man is a product of an age of Nazism. It became his god. In 1945 his god crumbled with the capitulation. Since then he has developed this attitude which we have described. The church still is not giving them the answer for which they search—a real, practical, everyday Christianity which is not compartmentalized into one or two hours of the week. Hence, sometimes people see in one of our workers, or find in a Bible class, or feel through spirit and the testimony of a gift "Im Namen Christi" something of that for which they have been seeking. This makes us humble. It makes us fall on our knees and pray to God for help. But this also makes us see in Europe a challenge in the spiritual man, a challenge which is real and thrilling.

This is not bringing the Gospel to a heathen people. It is not mission work in the old sense of the word. It falls beyond the line of social service. Perhaps it is a new kind of mission work. It gives a verbal plus, both a Christian and Mennonite voice witness. Whereas the cry was formerly for tons of beef, it is now for hundreds of Bibles.

Because the way for the spiritual work has been paved by the beef and shoes, there now stand in bombed areas of four cities what we call "Nachbarschaftsheimen" or neighborhood centers. This is a center of warmth, light, hope, a Christ-centered home in a night of darkness and fear. It is also an attempt toward helping people to help themselves.

We continue to provide three homes for little children, because we feel there is always a very open field for forming into their little lives something good and wholesome by teaching them about Jesus.

Young men and women who are interested in expressing their Christianity in a positive way have found in voluntary service a fine outlet for their Christian energy. A new builders' unit, made up of European and American youth, is to be formed soon to help resettle the Danzig Mennonites. In Espelkamp a new Mennonite settlement and eventually a church will be founded because of the work of our voluntary service people in this new refugee community.

In addition, there are still thousands of Mennonite refugees whom we must help to find new homes in Germany or to migrate elsewhere. These are known as the "hard core."

There are many other examples of work which we could enumerate—Bible classes, children's Bible groups, discussion groups.

It is some of these newer phases of work we wish to share with you. We cannot do it as fully as we might wish. But we will do the best under the circumstances. We ask and enlist your co-operation. We hope that the sharing together might be of mutual benefit.

We covet your prayers. We ask your help. We are deeply humbled by the challenge of the opportunities which are ours and yours, too. We are dependent upon God's guidance and wisdom and your understanding as we move ahead.

Sincerely,
Norma Jost, Publicity
European Relief Area

Editor's Note: Send your contributions clearly marked for relief to your district conference treasurer or direct to Treasurer, Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind.

Missionary Children at School

By J. CLYDE AND ALTA SHENK

IF YOU would step inside the missionary children's school you would think that it is a typical one-room country school. There are twenty-one pupils in eight grades, which keeps Sister Esther Freed busy planning how best to utilize each moment of time. She is concerned that when the children finish eight grades they will be able to enter Rift Valley Academy in Kenya, or high school in America, without any difficulty. The textbooks have been sent from America and are of the best. Bible lessons and memory work also share an important part in the schedule.

But when school is out the children don't grab their books and lunch boxes and hurry home because they are already at home. Their time is spent in various ways until the supper bell rings between five-thirty and six o'clock. The older boys are sometimes sent to the lake garden for vegetables, and sometimes the older girls bake a triple batch of cake for a birthday celebration. At mealtime we gather at two long tables with girls at one and boys at the other. Our African cook usually prepares tasty food which we all enjoy. Of course, there are some foods that some boy or girl needs to learn to like. However, we try not to be too hard on them. Our little Polish boy didn't like the ice cream which is made in Smoker's refrigerator and served about once a week. But seeing how much the other children like it and how eager they are to help him eat his share, he is beginning to like it too. Do your children like to talk at the table? Ours are no exception; so with our large family we need to devise ways and means to keep talking at a minimum instead of wondering what to say next.

After the supper dishes are cleared off we keep our places at the tables while we sing a song, have Scripture reading and prayer. The children often have requests for prayer. Then the lanterns are brought to be lit. Each room has its number and the lanterns are numbered accordingly. If it is bath night, the children scatter to the various washrooms, and wait their turns for baths. Those who have lessons sit around the long dining tables with their books. A few of the older girls have a study room in Sister Smoker's house.

Two of them also sleep there. The children sleep in five different buildings, wherever a place could be found for them. Bedtime varies with age, and by 8:45 everyone is presumably sound asleep.

When the station work bell rings at 6:00 A.M., it is the signal for the children to get up. At 6:45 they assemble for inspection. (Teeth brushed, hair combed, clothes, arms and legs clean.) Then we have breakfast. Later on when they have gone to school there is room inspection. At the end of the month there is a small prize for the rooms that have attained to a certain degree of orderliness.

On Friday evening there is no study period; so we usually play games and have light refreshments before going to bed. On Saturday morning we all help with some inside or outside tasks. Two of the children who live at a gold mine go home over the week end. On Sunday morning the children are in English Sunday-school classes and then attend the African service. Our African servants have Sunday off after the breakfast dishes are put away. The children have opportunity to help with dinner and supper. In the evening we sometimes have singing or a message for the children.

They are a very normal group of boys and girls who need the same love and the same discipline that your children do. A number of them have accepted Christ as Saviour and our desire is that He may be given complete control of each life. We are trusting the Lord that the other children will accept Him as His Spirit calls them to yield to His claims.

We are most grateful to the Lord for sending Brother and Sister Reuben Horst to put up the children's school at Nyabasi. We are looking forward to the time when the children can all be in one building. We will also be able to take in more children of other mission groups as well as settlers' children. This is a definite opportunity to present Jesus to children who know little about Him.

"But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matt. 19:14).

Tanganyika, East Africa.

HOW MANY BLIND ARE THERE?

Only one person in 700 in your church constituency is blind. It is easy to forget their special needs but our Lord never overlooked them, nor should we. Divide 700 into the number the census shows as claiming allegiance to your denomination and you will know approximately the number of blind in your own constituency. There are 12,000,000 to 15,000,000 blind throughout the world. 230,000 of these are in the United States and 18,500 in Canada.—Nelson Chappell, General Secretary of the John Milton Society.

The rural pastor must be the best-trained and -equipped man of any church worker in America today, with a sense of mission, in order to literally transform the old concept of the rural pastor.—Elliott L. Fisher.

The Spiritual Testimony

BY RUTH CARPER



"All over Europe, wherever I have been, the children have flocked to M.C.C. Bible classes, which are more personal than they are used to. Christian teachings are made real to them in their own understanding and experience."

IN addition to having helped in two children's homes in France and the community center in Germany, I have also worked for three months in Holland with Dutch Mennonites who are publishing Sunday-school materials and leading in Sunday-school work.

I lived with a Dutch Mennonite pastor's family and almost every Sunday visited the Dutch Sunday school of 900 children and young people which has grown from a small beginning twenty-seven years ago. This Sunday school and comparatively few others like it in Holland are the nearest to our American Sunday schools of any I have seen in Europe. There is a department for each age group. About thirty children are in one department. They have their songs and worship together and divide into small intimate groups of about eight for the story and expressional work. No teacher or assistant may help on Sunday who has not come to weekly teachers' training class to help plan and prepare the lesson. Many of the young people have a group of younger children one hour and go into their own class for the next hour.

With the good training program, the young teachers learn from the older, and everyone takes seriously what they consider a great privilege, to teach in the Sunday school. While we in America have many materials to help us with our preparation and teaching, they have to publish theirs by mimeograph with much personal work. They need illustrations and pupils' activity work just as we do, but have no one to make them. That is why I was helping them for a time. This work in Holland meant an exchange of ideas which was very valuable to me. In Holland the Sunday-school movement among Mennonites is growing and coming to wider attention. There is a young woman appointed

to go to churches wherever she is called to help start training classes or Sunday schools.

Not long ago M.C.C. workers who have carried on children's religious education work along with their M.C.C. work gathered for a conference concerning possibilities and needs in this field. From the reports of every group attending, one could know that the work was enthusiastically accepted by the

Witness Here

BY LORIE CONLEY GOODING

*My Saviour did not call me
In foreign fields to roam.
Instead, He said, "Just live and give
The Gospel truth at home."*

*I need not cross an ocean
To teach His blessed Word.
There are people all about me
Who need to know the Lord.*

*And so, since He has sent me
To these who live near by,
I'll consecrate my life to Him,
And answer, "Here am I."*

Holmesville, Ohio

children and young people. All over Europe, wherever I have been, the children have flocked to M.C.C. Bible classes, which are more personal than they are used to. Christian teachings are made real to them in their own understanding and experience. This was true also of this type of Sunday schools in Holland. Although the children in Germany often do not like their compulsory school Bible classes, they flock to this other kind.

Children say in effect the same sort of

thing about their compulsory classes which an old lady in Germany said about her childhood catechism classes. The preacher said, "You helped to crucify Jesus," in big words with not enough explanation. She thought to herself, "That can't be true; I wasn't there. I guess it is like my father says, the preachers don't believe what they say themselves. I'll stay home and take walks with Father Sunday mornings."

In a State Church where anyone who has been baptized as a baby can call himself a Christian no matter what, a teaching by action and words or really personal belief and Christian living can make a striking testimony. And where little idea is had of teaching children Christianity according to their own understanding and needs, we could make a great contribution by continuing our summer Bible schools and children's classes.

Please pray for the many M.C.C. workers and the phases of M.C.C. work. The clothing and food we give is getting less and less here in Europe. But that work has given us a welcome to carry on a spiritual testimony which is much needed and which is especially significant when carried on with practical work as we are doing. One of the faults of European Christianity seems to be that of separating it from life. I hope that you not only remember us in prayer but continue to give as generously as you did when we had the opportunity to touch people only briefly and more or less impersonally through their physical needs alone.

We have now, more than ever before, the opportunity to bring to people the real heart of the Gospel message. We are also very blessed in having European brothers with whom and through whom we can work. We hope this working together can build up and strengthen the Christian testimony of us all, and that we can repay their untold help and hospitality with encouragement of their testimony. Valdoie, France.

SOME THINGS TO LEARN

LEARN to like what doesn't cost much.
LEARN to like reading, conversation, music.
LEARN to like plain food, plain service, plain cooking.
LEARN to like fields, trees, woods, brooks, hiking, rowing, climbing, hills.
LEARN to like people, even though some of them may be as different from you as the Chinese.
LEARN to like to work and to enjoy the satisfaction of doing your job as well as it can be done.
LEARN to like the songs of birds, the companionship of dogs.
LEARN to like gardening, putting around the house, and fixing things.
LEARN to like the sunrise and sunset, the beating of rain on the roof and the windows, and the gentle fall of snow on a winter day.
LEARN to keep your wants simple, and refuse to be controlled by the likes and dislikes of others.—R. E. Mohler in Men's Work Bulletin.

Missions Editorial

Men Working

It is gratifying to see lay members of the church put their hearts and hands to the work. Yet it is a bit unusual, and also not quite as simple and obvious as it might at first appear. The church is the body of believers. The figure of the human body with its various and diverse members all working together harmoniously for the good of the whole is a picture of the living church in which each member is fully occupied in making his and her particular contribution. Unfortunately, however, the custom of having all the work of the church done by the ordained men and perhaps by a few selected members has been all too common.

Why have we as a church been so slow to use our lay potential? Either there has been no sufficient program of the church that required the work of laymen, or else it was considered unwise or even dangerous to permit them to put their hand to the task. Historically I believe we can say that both these reasons have worked together to keep lay activity at a minimum.

In recent years, however, lay activity in the church has greatly increased. The mission outpost, now a part of the program of nearly every congregation, is usually manned by lay men and women. This program alone has furnished a challenge and an outlet for hundreds of people who would otherwise be more or less inactive. Or, by taking the workers out of a congregation and assigning them to a new outpost, has brought other members into the working ranks of the home congregation. All this is most healthy.

A number of churches have appointed faithful men to the office of "visiting brother." Such an appointment could with profit be made in many congregations, for the visiting brother can be a bulwark and a strong support to the busy pastor.

During evangelistic meetings why should all the calling and personal work be done by the evangelist or by the local ministry? There is much more to be done than they ever have time to do, and in some cases an unordained neighbor or business acquaintance can lead a man to Christ when he would have resented the visit of a preacher. Sometimes laymen as well as singing and personal work groups have gone to mission stations and other congregations and have given fruitful help during an evangelistic campaign.

There is a definite awakening among our lay members. One hears from various quarters of workers' groups being formed—businessmen's associations, ambassadors, Good

Samaritans, Gospel teams, disaster relief units, and many others. This is a healthy trend. How happy a pastor must be when he sees these interested groups being organized in his church. But they also add a new responsibility to the pastor and may even give him a measure of concern. These groups must now have something to do. They need guidance and advice. Here comes into play the old saying that it is easier to do the work of ten men than to put ten men to work. The fact remains, however, that the ten will eventually get a lot more done in a church. It will be a much more healthy situation if the pastor is working co-operatively with his members than if he breaks down in health working so hard for them.

The Mennonite Board of Missions and Charities, sensing this developing movement in our church, and having received some direct invitations to do so, has had under advisement for several months the calling of a church-wide conference on Lay Evangelism. The South Central Conference recently took action recognizing the movement and requesting the General Conference to make some provision for guidance and promotion. The General Conference at its recent biennial meeting passed a resolution looking with favor on the development and referring the matter to the General Council for necessary action.

The Mission Board sponsored conference on Lay Evangelism will likely be held next spring and it is hoped a wide representation of lay people, men and women, from all parts of the church can be present. Further announcements will be made in the Mission Section of the GOSPEL HERALD from time to time.—J. D. Graber.

M.C.C. Weekly Notes

U.M.T. Commission Interviewed

In a meeting with a representative of the National Security Training Commission on Aug. 23, Noah G. Good and J. Harold Sherk, with representatives of the Brethren Service Commission, inquired about the Commission's planning as it affects conscientious objectors.

According to information received, the Commission is considering a C.O. provision which would deal with conscientious objectors to a U.M.T. program substantially in the manner provided by the present Selective Service law, as amended this year. It is understood that the Commission is concerned for a satisfactory and workable provision and will appreciate any statement of concern on these matters by the churches affected. The substance of this interview has been shared with peace committees and leaders of the several Mennonite groups, in order that concerns may be made known.

The U.M.T. program, if adopted, would not run concurrently with the draft law, but would automatically follow the termination of Selective Service at such time as the draft-

ing of men for regular military service is no longer necessary. (U.M.T., the abbreviation for Universal Military Training, is not a program for drafting soldiers, but for giving basic military training to all young men during peacetime.)

The Commission is required to report to Congress a proposed plan for U.M.T. on or before Oct. 29.

Mennonite Units Visited by General Hershey

A letter from H. A. Fast, the M.C.C. director in Europe, gives more information on the visit of General Hershey, director of Selective Service, to M.C.C. projects in Germany. On Aug. 14 and 15, Bro. Fast and Paul Peachey accompanied him on visits to the summer work camp at Mainz, the M.C.C. Pax Services Unit at Neuwied, and the refugee resettlement project at Espelkamp. The visits were very informal and cordial, enabling personal conversation with quite a few of the young men in these units. The group had lunch with the unit at Espelkamp, and afterward in the course of the visit with the men, General Hershey spoke appreciatively of the work being done.

After visiting these Mennonite projects, General Hershey accompanied several Brethren leaders in contacting relief and service units under the Brethren Service Commission. We understand that he is also contacting Friends service units.

The regulations pertaining to the drafting of C.O.'s are not yet completed, and will probably not be released until some time after General Hershey's return this autumn.

Is V.S. Recognized as Draft Alternate?

A number of recent letters inquire whether entrance into voluntary service exempts young men from the draft. At the present time there is no official recognition of the V.S. program as an alternate under the draft. We are hopeful that V.S. projects may be so recognized, but this is not yet established.

In the meantime voluntary service continues to be a voluntary witness of work for peace and Christian concern for needy people. Its positive character may in some cases help to confirm the conscientious objector position of the volunteer; but entrance into voluntary service does not in itself solve draft classification problems. In fact, in some cases where appeals or other procedures are pending, it may be advisable for men to remain in their regular places of work and residence until this can be cleared. If specific information is needed, write to Peace Section, M.C.C., Akron, Pa., giving details of the particular case.

Voluntary Service Assignments

Eleven young people completed their period of training at the M.C.C. center at Akron, Pa., on Aug. 31, and departed or made plans to leave for their places of service: Anna Mae Bowman of New Hamburg, Ont., to the M.C.C. headquarters house-keeping staff; Eldon Brandt of Hillsboro, Kans., to S.T.I.C.A. work in Paraguay; Ernest Hostetler of Topeka, Ind., and Dorene Shantz of Preston, Ont., to migrant project in California; Irvan and Viola Buller of

Goessel, Kans., to Stockton Hospital, Calif.; Alvin and Lloyd Neuenschwander of Berne, Ind., to New Mexico and Gulfport, Miss., respectively; James Posar, Jr., of Hesston, Kans., to Gulfport, Miss.; Willis Snyder of La Junta, Colo., to the M.C.C. relief canning program; Wendell Wiens of Hillsboro, Kans.,

to National Training School, Washington, D.C.

It is expected that the next orientation class for volunteers will begin Sept. 14.

Released August 31, 1951

Via Mennonite Central Committee
Akron, Pa.

CHURCH CORRESPONDENCE

HYDRO, OKLAHOMA

(Pleasant View Congregation)

Dear GOSPEL HERALD Readers: On April 22 Bro. Richard Birky, Cheraw, Colo., was with us and spoke to us from Matt. 5:16.

On May 6 students from the Jabbok Bible School, a Brethren in Christ school at Thomas, Okla., gave us a musical program.

June 11 we enjoyed a program given by Bro. and Sister Glen Yoder and a group of children from the Kansas City Mennonite Children's Home.

On June 13 Bro. J. B. Shenk, representing the M.C.C. at Akron, Pa., was with us and gave an interesting and enlightening talk on our relief work. Bro. L. J. Miller, Twin Falls, Idaho, brought us a message from Luke 21:29. Bro. Valentine Swartzendruber, Limon, Colo., was song leader for the evening.

Bro. and Sister Glen Whitaker had planned to help with our Bible school. But Bro. Whitaker became ill so we asked Bro. Richard Showalter, Perryton, Texas, to be superintendent for the first week, July 23-27. Sister Goldie Slagell from our home congregation took charge the second week. The average attendance was seventy-four.

Our bishop, Alva Swartzendruber, talked to the children several mornings and gave an opportunity for those who wished to do so to accept Christ as their Saviour. Eighteen responded. This was an encouragement to all of us.

July 26 Bro. Richard Showalter brought us a message from II Cor. 10:12.

Mrs. L. R. Miller.

SPRINGS, PENNSYLVANIA

Dear GOSPEL HERALD Readers: Greetings of Christian love. On April 29 our communion service was held, with a large number of members present.

The annual sewing circle meeting of the Southwestern Pennsylvania Conference was held at our church May 5. Many sisters from various places attended the meeting.

June 10 the Pebley family, from Johnstown, Pa., rendered a program of song at our regular Sunday morning church service. The father, three sons, and a daughter participated. Since that time one of the boys was accidentally drowned in a stream near his home.

Our summer Bible school began July 2 and continued for two weeks. The enrollment was ninety-three. Bro. Verle Hoffman, of Goshen, Ind., was the principal. Bible school was held at various mission stations

throughout the summer. We supplied a number of teachers.

Marta Quiroga, of Argentina, gave a message at our church Sunday evening, July 8. She served as delegate to the World Council of Christian Education in Canada. She has helped to translate the Herald Press Summer Bible School materials into the Spanish language. The past year she spent at Goshen College, Goshen, Ind. She plans to return home to South America this fall.

Sister Alta Schrock, who is a member of the Goshen College faculty, sailed for Europe from Montreal, Canada, on the Dutch ship, "Volendam," July 23. Serving as leader of an M.C.C.-I.R.O. team, she will be located in Munich, Germany, working with non-German refugees. A special farewell service was held for her at the Springs Church on the morning of July 15. A telegram from the M.C.C. informs her family of her safe arrival in Rotterdam on Aug. 2.

Bro. Clarence Helmuth, Elverson, Lancaster Co., Pa., brought the morning message on Sunday, July 29.

Aug. 22, 1951. Marian Shoemaker.

GARDEN CITY, MISSOURI

(Sycamore Grove Congregation)

Dear GOSPEL HERALD Readers: Time passes rapidly and with its passing come many changes. But the Lord continues to do "great things for us; whereof we are glad."

Up to July 15 we had an abundance of rain, resulting in the worst floods in history along many of the rivers in Kansas and Missouri. Twenty-five of our members have taken typhoid shots and are now ready to help out in rehabilitation work in the flooded areas in Kansas City. Nine persons spent Aug. 13 in this work and another group of eleven spent Aug. 20 in the same cause. This work is in charge of a relief committee which was elected to serve for a year.

Several from our congregation are planning to attend Hesston College and Bible School during the coming year. Five of our young people attended Goshen College during the summer term.

A number of children from the Mennonite Children's Home in Kansas City spent the summer months in homes of this community.

Trusie Zook plans to leave soon to resume her position as teacher in the parochial school at Nampa, Idaho.

Various members of our church have been assisting in the Sunday forenoon service at

the Evening Shade schoolhouse near Edwards, Mo., for the past four or five weeks.

Blanche Hartzler has completed her course in nurses' training at the La Junta School of Nursing.

A number of our older members have been on the sick list for some time: Emery E. Yoder, Mrs. Dan Helmuth, Mrs. Amanda Schrock, and Mrs. Sarah Kauffman. Mrs. Ann Yoder submitted to major surgery on Aug. 14.

Elsie and Nellie King have gone to Scottsdale, Pa., to work at the Publishing House. Their uncle, Ollie Blank, who has lived with them for several years, plans to spend some time with relatives in Idaho.

Bro. and Sister Gerald Studer, Smithville, Ohio, Doris Moyer, Blooming Glen, Pa., and Delvin Nussbaum, Apple Creek, Ohio, compose the Youth Team which was in our community July 19-22. They met with the M.Y.F. and also rendered a number of public programs, which were a help and inspiration to all.

Our pastor and bishop, W. R. Hershberger, accompanied by others, spent Aug. 5 at Evening Shade School, where Bro. Hershberger had charge of a baptismal service. Four applicants, who had accepted Christ as their Saviour, were received into fellowship with the church. Pray for the work at that place.

Bro. Milo Kauffman, Hesston, Kans., and two daughters stopped in this community for a few hours on July 30 en route to Illinois.

Bro. and Sister Glen R. Miller, of Goshen, Ind., visited in the home of Mrs. Miller's father, John Klopfenstein, and while here attended the Schrock reunion on Aug. 19. The Hartzler reunion was held in Harrisonville June 30.

Bro. Levi J. Miller, Twin Falls, Idaho, delivered the morning message July 1. Bro. and Sister Clayton Bergey, Fentress, Va., were visitors in our service the same day. Bro. Bergey brought a Gospel message in the evening service.

Bro. and Sister Nelson King and daughter, of Fairpoint, Ohio, visited over the week end of Aug. 5 in the home of Bro. King's sister, Mrs. Lydia Kauffman. Bro. King brought the Sunday morning message. He and his wife and daughter had charge of the evening service.

Bro. Jonathan Zook, Canby, Oreg., who had attended the South Central Conference, stopped here to visit his aged mother, Mrs. Nettie A. Zook, en route to General Conference at Goshen, Ind. He brought the morning message on Aug. 19. In the evening he told about the work of the rescue mission in Portland and about the Jewish mission work in the same city, following this with a message from God's Word.

Quite a few of our members attended the South Central Conference at Hesston, Kans. They report many spiritual blessings.

Sister Mary Hartzler, who formerly made her home here, passed away at the home of a daughter, Mrs. Jim Bute, at Alpha, Minn., on June 13. Her body was brought to this community for services and burial.

Our aged brother, John B. Yoder, passed away at his home on Aug. 13. An aged

friend and former co-worker in the Bethel Church, Bro. J. C. Driver, of La Junta, Colo., gave a few remarks at the funeral service. Mr. and Mrs. Forest Yoder and daughters, Eureka, Ill., Dr. and Mrs. Emery Miller and family and Lela Yoder, of Twin Falls, Idaho, were here for the funeral of their father and grandfather.

Edith Showalter, missionary on furlough from Africa, gave a program at our church the evening of Aug. 22.

Baptismal services are planned for Aug. 26, when a class of three will be received into membership with this congregation.

Aug. 24, 1951. Mrs. Ira T. Zook.

MOHNTON, PENNSYLVANIA

(Allegheny Church)

Dear Readers of the *HERALD*: Greetings in the precious name of Jesus. We have been enjoying the blessing of the Lord in our regular biweekly services at this place. I would like to tell you of several periods of special blessing recently.

On Sunday afternoon, July 15, we had a historical service at the church and an open-air service about one mile east of the church, at the spot where in 1816 Preacher Joseph Bowman and a group of members of the Allegheny brotherhood met for a farewell service before leaving for Canada, to settle there. We were happy to have Bro. Jesse Martin from Waterloo, Ont., with us as speaker in this service. He is a descendant of one of the brethren in the group who left here in 1816.

Aug. 6-17 we had our second summer Bible school at this church. There was an increase in attendance over last year, especially among the non-Mennonites of the surrounding community. Our average attendance was seventy-four. We had ten classes, including the adult class. Some of the parents came with their children and enjoyed fellowship in studying the Word.

We welcome you to our services at any time. You will find this building and the furnishings almost the same as they appeared when new, ninety-six years ago.

Mary Gehman.

ALBUQUERQUE, NEW MEXICO

(Bethel Congregation)

Dear GOSPEL HERALD Readers: Greetings of love. We were very thankful for Bro. Melvin Ruth's presence June 5-13, during which time he gave us inspirational messages each evening. On June 13 communion was held.

July 8 Bro. Harley Bowers was received into the fellowship of our congregation. We thank the Lord for his testimony.

On Aug. 15 Sister Edith Showalter was with us and showed us the pictures she had taken on the mission field in Africa. These were very enlightening and made us realize that our lines have fallen in pleasant places.

We have also had several visits from the service unit which is working among the Navajo Indians at Grants, N. Mex.

The Lord has marvelously blessed our feeble efforts in His service here. Our average attendance is forty to fifty each Sunday for Sunday school, although four families

have moved out of the state recently. There are many children around us who never go to Sunday school. They respond very readily to an invitation to come. But the capacity of our present building keeps us from inviting more. We have plans under way for a larger and more suitable building, as the Lord may lead.

Remember this work in your prayers, that the Lord may send more workers to this field.

Aug. 29, 1951.

C. F. Poper.

FIELD NOTES (Continued)

Recent investigations by the Ohio Mission Board have located twenty-seven communities in southern Ohio with closed churches.

Bro. Milton Brackbill, Paoli, Pa., will hold evangelistic Bible-instruction meetings at Hopedale, Ill., in October, D.V.

Sister Ida Stoltzfus, of the Akron M.C.C. relief office, will speak in an all-Mennonite women's meeting at the Hoffnungsau Church, Inman, Kans., on Sept. 13.

Bro. C. L. Graber, Goshen, Ind., spoke on Mennonite Mutual Aid at the recent sessions of the South Central Conference, Hesston, Kans.

Mennonite Youth Service is a new four-page monthly publication put out by the Youth Christian Service Activities Committee of the Lancaster Conference with Bro. J. Paul Graybill as editor.

Bro. Nelson E. Kauffman and wife were callers at the Publishing House on Sept. 4.

Bro. D. D. Otto, father of ministers Roy and Walter, passed away on Sept. 3, after a prolonged illness. The funeral was held on Sept. 6.

Edna, the wife of Bro. Israel Rohrer, died suddenly on Sept. 3 after an illness of only a few hours. The funeral was held on Sept. 5 at Mellingers Church, Lancaster, Pa.

A youth fellowship meeting will be held at the Rohrerstown, Pa., Church Saturday evening, Sept. 15, 7:30. Bro. Christian K. Lehman will speak on "Developing a Friendly Disposition."

Bro. Edward Hershberger, a deacon at Hesston, Kans., passed away Aug. 28 after an illness of eleven weeks.

Consecration services were held for Bro. and Sister Harvey Miller and Bro. Clarence Fretz (Sister Fretz was not present) at the Conservative A.M. Conference, Kalona, Iowa, on Aug. 30, with Bro. Nevin Bender in charge. These missionaries have been selected to labor in Luxembourg.

A congregation was organized at Pinecraft, Sarasota, Fla., on Aug. 28, if plans carried. Brethren Leroy Stoltzfus and Henry Lutz were to be present for this service.

Four brethren from the Lancaster Conference, Leroy Stoltzfus, Henry Lutz, D. Stoner Krady, and Henry F. Garber planned to be at Cobbtown in Alabama for the ordination of a minister on Sunday, Sept. 2.

Joining the faculty at Lancaster Mennonite School this year are Sadie Mae Yost, Ellen Petre, Doris Good, and Roy Harnish.

Philhaven, the hospital being built in Lancaster County for mentally ill, is progressing well. The building will soon be under roof.

Bro. Mahlon Hess, on furlough from Tanganyika, was scheduled to speak at East Goshen, Ind., on Aug. 26 and at the Martins Church near Orrville, Ohio, the following evening.

Bro. Isaac Baer conducted meetings at the Eshleman Church near Greencastle, Pa., beginning Aug. 26.

Decision Determines Destiny will be the subject of Bro. John S. Martin, New Holland, Pa., at the Sept. 15 meeting of Youth Gospel Evangelism, Vine Street Church, Lancaster, Pa.

Bro. Walter Campbell, Greenwood, Del., brought the morning and evening messages at Masontown, Pa., on Sept. 2. Bro. H. A. Brunk, Harrisonburg, Va., served the Mason-town congregation in a similar way, Aug. 26.

A Sunday morning broadcast was begun Sept. 2 over WWST, Wooster. The program is to continue regularly 8:15 to 8:30 E.S.T. Prayer is requested for this ministry.

Bro. William G. Detweiler will be the evangelist Oct. 7-14 in services at the Fairpoint, Ohio, Church.

Bro. Leo Miller was ordained to the ministry at Eureka Gardens, Wichita, Kans., on Sept. 2, if plans carried. Bro. Earl Buckwalter, Hesston, Kans., planned to be present for the occasion.

Volunteers from the Hesston, Kans., area are assisting in flood rehabilitation in Kansas City. This work is sponsored by the Mennonite Service Organization.

Bro. H. N. Troyer, Fentress, Va., will serve as speaker at the quarterly meeting at the Rock Church, Elverson, Pa., Sept. 15, 16. The theme of the meeting is "Following Christ." The Saturday evening session is at 7:30 D.S.T., Sunday morning 9:30. The Sunday evening meeting will be held at the Conestoga Church near Morgantown.

MISSION NEWS (Continued)

Bro. Paul Martin, Hawkesville, Ont., preached for the Detroit, Mich., Mission congregation on Sunday morning, Aug. 26.

A new mission Sunday school has been opened in Cedar Bluff, Iowa, seventeen miles northeast of Iowa City. Prayer is requested for this work, which is the outgrowth of a Bible school conducted by Norman Hobbs and Henry Yoder.

From Obihiro, Japan, Carl Beck writes: "... With our real work the Lord is adding His help too. Ralph has started a Bible class in one of the high schools. In Obihiro from ten to fifteen persons—mostly high school students and young business people—squeeze into our one room for Saturday evening hymn-sing and Sunday morning Bible class and worship. These are entirely solicited. We hope to take care of only those who do not wish to wait until we have more room in the new building. They are all very anxious for the roof to go on. This Sunday morning we transfer our service to a local high school by request of a student group. It will be only for this one Sunday I think. I have been requested to teach a course in English Bible in the same school for summer vacation; the school principal has been coming to make this request."

PRESENT OPPORTUNITY (Continued)

Every dollar we invest in helping need becomes a treasure in heaven.

So what we keep we lose at last, and that may not be far off! What we give to help need becomes an everlasting treasure in heaven. This is driven in with rather terrible insistence in Matthew 25:31-46 . . . It is terrible only for those who refused to help need. . . . "Depart from me, you cursed, into eternal fire prepared for the devil and his angels."

The Christian promise is infinitely comforting if we have obeyed it, but hell if we have said no. Yet who can complain? For nothing, nothing, could be more just than His promise: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." "With what judgment ye judge, ye shall be judged." "Whatsoever you give is given, full measure, shaken down, running over. . . ." Well, then this book is a lesson in applied Christianity—or that part of Christianity we neglect—practicing what we preach, not stingily, or gingerly, but all out, total, magnificent, amazing love in action. It is the kind of religion that makes sense, the kind of religion that gets results; its head in the clouds, but its feet on the ground.

So far, Laubach. (Quotations by permission of Fleming H. Revell Company, publishers of *Wake Up or Blow Up*, by Frank Laubach.)

Aside from any imminent emergency, the present opportunity to teach the world's illiterates to read and to give them the Gospel is a challenge for an all-out missionary program. The Spirit-indwelt soul finds its impetus to act, not from outside pressure, but from an inner conviction and impulse. The present world need and opportunity is sufficient call for God's people everywhere to respond to the needs of the hour. Intellectual development, spiritual enlightenment, Christian living and witnessing, and the squalor of peasant shacks and filth of mud huts do not have synonymous meanings. The first things that missionaries meet are poverty, dirt, and disease. These cannot be by-passed without being helped. The first thing that heathen converts do is to clean up and dress up. The writer sincerely believes that if we as a nonresistant people, with our possessions, were one hundred per cent consecrated to God, and our lives and resources invested in His cause, with several thousands of Mennonite young people scattered over the world's mission fields, ministering to the suffering of the world's poor and sick, and demonstrating the Gospel of Christ in its physical, economical, intellectual, and spiritual meanings, our government would never disturb us with an alternative service. The more abroad, the less potential fighters; the less threat to the world's peace. Does it have any significance that MacArthur called for one thousand American missionaries and millions of Bibles for Japan? Was he solely interested in men's souls, or did he envision a large-scale contribution to international peace? Brethren, ministers, Peace men, let us envision a total program of service for the Lord, by a total people, totally committed to the Lord. Our people will never get such a

vision, unless, and until their leaders do. Brethren, will you listen? Will you pause, and think? Let our testimony and influence for peace and righteousness, our holy lives, and the glorious message of the Gospel which we shall herald around the world, and the salvation of the Lord which we shall demonstrate and offer to the world's lost, make it worth while for our government to extend such privileges to us. *But how?*

By every minister "taking heed" to himself until we have a revival in the ministry; then to "all the flock" that we may have a revival in our homes, then in the churches. Thus we would not need to be ashamed before the public, with many of our own people, but rather rejoice in the Lord "with joy unspeakable," in our total testimony in the world.

Could we not also petition Congress to make available for us the one and one-half million dollars in the U.S. Treasury, earned by the C.O.'s in the last war, for overseas relief work?

Let us not be content to remain a people of little faith. Let us have Bible faith, not only in a great God, but in our Father who "hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Our "predestination," according to His "foreknowledge" and His kind providence, recorded for us in Rom. 8:26-39, designs that "all things work together for good to them that love God, to them who are the called according to his purpose," "to the praise of the glory of his grace, wherein he made us objects of grace in the beloved" (Gr.). It is a glorious experience to behold our Father in heaven faithfully keeping His promises to His children, and becoming recipients of His favors. It is wonderful. It is glorious. It occasions great joy, a sense of eternal obligation and a spontaneous, ever-increasing devotion to our Lord and His cause, which would disdain to desecrate holy obligations and powers to any lesser loyalty. Let us expect great things of God and receive them. True it is, if we expect little, we shall receive even less.

We do not know how thorough Mr. Laubach is in the instruction of his converts in New Testament doctrine. But he is offering us an easy and quick method of giving the Gospel to the world's peoples, which lays at our feet challenge, opportunity, responsibility, and accountability with eternal implications.

An estimate of one million dollars' worth of cars at a Mennonite meeting, with about 1400 people present, represents more money than is contributed to the General Mission Board by all the Mennonites in America in one year. At the recent tent meetings at Lancaster with an attendance of ten to fifteen thousand, with over two thousand cars present, worth from three to four millions of dollars, certainly a total conse-

cration of Mennonite resources to God would yield several millions of dollars per year for the Lord's work.

Thousands of our people live for what they can get out of life, rather than for what they can put into it for the Lord. God will surely lay a great accountability for such selfishness in stewardship of the Lord's goods at the doors of the ministry, where it primarily belongs, for acquiescing in so great a sin of covetousness in the people. Brethren, the time is here to not only maintain a tenet of our faith, but to get many of our own people saved, that they may in turn help save others.

America's substitute for national righteousness and virtue, by which to retain her safety and freedom under God's protection, is war. The Mennonite Church's substitute for holiness and a total committal of her people and resources to God in retaining her religious liberty, is alternative service. How long will nation and church survive?

Kirkwood, Pa.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Becker.—To John P. and Anna (Good) Becker, Manheim, Pa., a son, Robert Lee, Aug. 17, 1951.

Bergey.—To Horace S. and Ruth (Clemens) Bergey, Hatfield, Pa., a son, Donald, Aug. 9, 1951.

Blough.—To Merle and Eileen (Liston) Blough, Hollsopple, Pa., a son, Mark Ernest, Aug. 15, 1951.

Fisher.—To Joe and Faye (Newton) Fisher, Mt. Gilead, Ohio, a son, Dennis Lee, Aug. 15, 1951.

Garber.—To Eugene and Melva (Yoder) Garber, Manson, Iowa, a son, James Sherwood, Aug. 24, 1951.

Garber.—To Irvin and Betty Jane (Miller) Garber, Manson, Iowa, a daughter, Janeen Marie, Aug. 23, 1951.

Gelman.—To J. Robert and Dorothy (Lendis) Gelman, Fairview, Mich., a son, James Edward, June 15, 1951.

Grove.—To Elmer and Ella (Wideman) Grove, Harrisonburg, Va., a son, Kenneth Russel, Aug. 26, 1951.

Hartman.—To Marion A. and Norma (Breneman) Hartman, Elida, Ohio, a daughter, Rita Mae, July 31, 1951.

Heatwole.—To Oren and Margaret (Wenger) Heatwole, Dayton, Va., a daughter, Coleen Sue, Aug. 21, 1951.

Kauffman.—To Abe and Anna (Kauffman) Kauffman, Mio, Mich., a daughter, Mary Ellen, June 20, 1951.

Kremer.—To Robert R. and DeMaris (Stutzman) Kremer, Milford, Nebr., a son, Derald Wayne, April 10, 1951.

Kuhns.—To Kenneth and Opal (Schrock) Kuhns, Albany, Oreg., a daughter, Nellene Ruth, Aug. 13, 1951.

Martin.—To Ralph and Viola (Boppe) Martin, Stuarts Draft, Va., a daughter, Mary Sue, Aug. 15, 1951.

Nyce.—To J. David and Betty (Clemens) Nyce, Lansdale, Pa., a son, Charles Clemens, July 21, 1951.

Oswald.—To Delmar and Pearl (Miller) Oswald, Meadville, Pa., a son, Ronald Leroy, Aug. 16, 1951.

Ranck.—To Robert and Pauline (Peifer) Ranck, Lancaster, Pa., a son, Joseph, Aug. 4, 1951.

Risser.—To Clarence H. and Marian (High) Risser, Manheim, Pa., a daughter, Marian Jane, Aug. 16, 1951.

Risser.—To Isaac M. and Mildred (Hershberger) Risser, Greencastle, Pa., a son, Clinton Eugene, Aug. 5, 1951.

Roth.—To Jasper and Dolores (Good) Roth, Kansas City, Mo., twin daughters, Luella Lavonne and Leona Lavonne, Aug. 17, 1951.

Rushley.—To Ralph and Vera (Hartzler) Rushley, Garden City, Mo., a son, Don Lee, July 26, 1951.

Schrag.—To Edwin J. and Vera (Yoder) Schrag, Moundridge, Kans., a daughter, Margaret Frances, July 12, 1951.

Schroeder.—To Leander and Bernice (Detwiler) Schroeder, Goshen, Ind., a daughter, Susan Lorraine, July 21, 1951.

Schultz.—To Vernon and Fay (Emmert) Schultz, Sweet Home, Oreg., a daughter, Karen Beth, July 5, 1951.

Shank.—To Glendon and Mildred (Swartz) Shank, Dayton, Va., a son, Jerrel Dewitt, July 13, 1951.

Stutzman.—To Dennis L. and Veryl (Stutzman) Stutzman, Milford, Nebr., a daughter, Shirleen Kay, March 2, 1951.

Stutzman.—To Ervin O. and Jean (Stutzman) Stutzman, Milford, Nebr., a daughter, Dorothy Jean, April 4, 1951.

White.—To Creed and Catherine (Smith) White, Harman, W. Va., a daughter, Miriam Kay, July 22, 1951.

Yoder.—To Vernon L. and Florence (Wolf) Yoder, Thomasville, Pa., a son, Glen Dale, July 15, 1951.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Beidler—Ledyard.—Gordon R. Beidler, Bally, Pa., and Velda Ledyard, Wauseon, Ohio, by Elias Kulp and Jesse J. Short at the Central Church, Archbold, Ohio, July 15, 1951.

Bowman—Heishman.—Howard Arthur Bowman and Iris Maxine Heishman, both of Harrisonburg, Va., by Mahlon L. Blosser at the Chicago Avenue Church Aug. 21, 1951.

Diener—Horst.—Paul Diener, Hutchinson, Kans., and Dorothy Horst, Peabody, Kans., by Harry Diener, father of the groom, and Laurence Horst, brother of the bride, at the Catlin Church, Peabody, Aug. 19, 1951.

Furtak—Kozag.—Louis L. Furtak and Pauline Kozag, both of Kitchener, Ont., by C. F. Derstine at the First Mennonite Church Aug. 4, 1951.

Gerber—Boshert.—Orland Gerber, Zurich, Ont., and Marcella Darlean Boshert, Kitchener, Ont., by John H. Hess at the First Mennonite Church Aug. 25, 1951.

Gochbauer—Yoder.—Norman Gochbauer, Tampa, Fla., and Helen Yoder, North Main Street congregation, Nappanee, Ind., by Homer F. North, assisted by D. A. Yoder, at the North Main Street Church Aug. 26, 1951.

Good—Grieser.—Marvin E. Good, Elida, Ohio, and Geneva M. Grieser, Wauseon, Ohio, by Richard Martin and Jesse J. Short at the Central Church, Archbold, Ohio, Aug. 19, 1951.

Good—Maurer.—Byron Neil Good, Carstairs, Alta., and Edna Lucille Maurer, Tofield, Alta., by John B. Stauffer at the Salem Church, Tofield, July 6, 1951.

Grieser—Garnand.—Marvin Daniel Grieser, Wauseon, Ohio, and Estelle Nora Garnand, Denbigh, Va., by Truman H. Brunk at the Warwick River Church, Denbigh, April 20, 1951.

Hershey—Groff.—Lester D. Hershey, Paradise, Pa., congregation, and Mary R. Groff, Rawlinsville congregation, Holtwood, Pa., by Henry W. Nauman at the New Danville Church Aug. 25, 1951.

Hochstetler—Hochstetler.—Lynn Hochstetler, Sugar Creek, Ohio, and Freda Hochstetler, Millersburg, Ohio, by Paul R. Miller at the bride's home Aug. 25, 1951.

Holderman—Plank.—Kenneth Holderman, La Junta, Colo., and Evelyn Plank, West Liberty, Ohio, by Newton S. Weber at the bride's home Aug. 19, 1951.

Hurst—Troyer.—Lawrence Hurst, Goshen, Ind., and Thelma Troyer, Watford, Pa., by S. C. Yoder at the Beaver Dam Church, Corry, Pa., June 8, 1951.

Martin—Yoder.—Nelson Martin, Yellow Creek congregation, Goshen, Ind., and Mary Yoder, North Main Street congregation, Nappanee, Ind., by Homer F. North at the North Main Street Church July 5, 1951.

Miller—Carper.—Robert Miller, Akron, Pa., and Jean Carper, Denbigh, Va., by Truman H. Brunk at the Warwick River Church, Denbigh, Aug. 25, 1951.

Tickle—Gross.—James Everette Tickle and Grace Jane Gross, both of the Warwick River congregation, Denbigh, Va., at the home of the officiating bishop, Truman H. Brunk, April 9, 1951.

Walter—Peifer.—Theodore R. Walter, Line Lexington, Pa., congregation, and Arlene W. Peifer, East Petersburg, Pa., congregation, by H. E. Lutz at the East Petersburg meeting-house Aug. 25, 1951.

Weaver—Martin.—John William Weaver, New Holland, Pa., and Margaret Rose Martin, Harrisonburg, Va., by Richard S. Weaver at the home of the bride Aug. 16, 1951.

Weaver—Martin.—William M. Weaver and Viola W. Martin by Moses G. Gehman, assisted by Paul Z. Martin and B. F. Weaver, at the home of the bride's parents, Adamstown, Pa., Aug. 25, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Martin.—Katie, daughter of Daniel and Mary (Boshart) Brennenman, was born Sept. 8, 1878, at Wellesley, Ont.; passed away at Albany, Oreg., July 12, 1951; aged 72 y. 10 m. 4 d. Death was caused by a paralytic stroke. In 1900 she moved with her parents to Seward Co., Nebr., where she resided until 1916, when she moved to Albany, Oreg. There she and her husband lived until her departure, Jan. 26, 1911, she was united in marriage to Ephraim Martin, who survives. Also surviving are 3 children (Mrs. Vera Marie Ugar, Mrs. Verna Ruth Blalock, both of Portland, Oreg.; and Roy H. Fullerton, Calif.), 2 brothers (Dan H. and M. E.), one sister (Mary Kenagy, Albany, Oreg.), and 4 grandchildren. She accepted Christ in her youth and united with the Mennonite Church. Her faith in her Lord was exemplified in her devotion and faithfulness as a deacon's wife. Funeral services were held at the Albany Mennonite Church, with Paul E. Yoder in charge. Allen H. Erb preached the sermon. Interment was made in the Riverside Cemetery.

Metzger.—Annie Martin was born Sept. 11, 1869; passed away at her home at Yatton, near Elmira, Ont., Aug. 9, 1951; aged 81 y. 10 m. 28 d. On May 4, 1897, she was united in marriage to Henry F. Metzger. Surviving are her husband, 4 sons (Wesley, Elmira, Ont.; Gordon, Palmerston, Ont.; Jacob, Wallenstein, Ont.; and Martin, St. Jacobs, Ont.), one daughter (Violet, at home), one sister (Mrs. Israel Weber, Waterloo, Ont.), 3 brothers (Isaiah, Elmira, Ont.; Enoch, Wallenstein, Ont.; Jacob, Saskatoon, Sask.), 18 grandchildren, and 3 great-grandchildren. One daughter (Magdalene) preceded her in death. She was a faithful member of the Mennonite Church at Elmira for twenty-two years. She had a radiant Christian testimony and was much loved by her family and all who knew her. Funeral services were conducted at her late home on Aug. 12 by Oliver D. Snider and at the Mennonite Church, Elmira, by Howard S. Bauman, assisted by Oliver D. Snider. Burial was made in the adjoining cemetery.

Weyandt.—Ella Nora, daughter of James and Laura (Long) Himes was born at Altoona, Pa., July 1, 1883; died at the Mercy Hospital, Altoona, Aug. 2, 1951, after a brief illness; aged 68 y. 1 m. 1 d. Nov. 11, 1902, she was united in marriage to Charles H. Weyandt. Three children preceded her in death. Surviving are her husband, 9 children (John R., Altoona, Pa.; Walter I., in the armed forces; Laura—Mrs. Chester C. Hamilton, Charles C., Joseph B., Ella—Mrs. Claude McMonigal, Mrs. Ruth Quirin, Calvin G., and Melvin A., all of Altoona), 23 grandchildren, and 6 great-grandchildren. She was a faithful member of the First Mennonite Church in Altoona for many years and was active in church affairs until her death, her husband having served as deacon since 1930. The funeral service was held Aug. 5 at the First Mennonite Church, in charge of Leonard Haarer. Burial was made in the Fairview Cemetery, Altoona.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

The Trial and Death of Jesus Christ, by James M. Stalker; Zondervan; 1950 reprint; 185 pp.; \$2.00.

Your reviewer had read with interest and profit James M. Stalker's "Life of St. Paul" and now has had the privilege of reading his "The Trial and Death of Jesus Christ" with equal interest and profit. While reading through the book the reader often forgot the purpose of the reading—for review—and would lose himself in the fine presentation of the content.

The writer of this splendid book consistently presented a devotional study of the history of the passion of Christ. His description of each detail, from the arrest of Jesus to His burial, is extensive but holds the interest of the reader with his clearness and his strong appeal both to the heart and the head. The author sought not to display too much emotion but faithfully to portray the facts and significance of the passion of our Lord. The fact that the author was keenly conscious of the inadequacy of his descriptions influences the reader to continue the study of our Lord's suffering and death in order to make them more meaningful for one's self. Jesus died for me. How can I understand it better for my own spiritual good and to help me meet the spiritual need of my fellow men?

One feels, however, that the author in one place (page 13) has compromised Jesus' statements that "They that take the sword shall perish with the sword." The author follows the statement with, "Those who wield the sword without just reason and without receiving orders from competent authority are themselves liable to give life for life." He leaves a loophole for wielding the sword by order of secular authority. One wishes that at this juncture the author had taken what we understand to be Jesus' meaning and given an unequivocal witness for peace and good will. In this we as Christian believers must be followers of the Prince of Peace. At no other place in the book have we detected any departure from a Scriptural evangelical witness.

The author begins his treatise at the point where Jesus fell into the hands of His enemies and closes where He passed out of human help culminating in His burial. Others have written of His resurrection, the weeks of appearances following, and of the ascension, and one wishes that James Stalker might have left us a sequel volume on these meaningful last events. But the devotional history of the passion of our Lord helps us to appreciate all the more the resurrection and what follows, leaving the cross as the center of our lives: the cross on which He died, but a cross now glorified.

The book should have a place in every home and should be read again and again for its enlightenment, deep spiritual insight, and inspiration.

—George J. Lapp

Voiceless Lips, by Nell Warren Outlaw; Broadman; 1949; 141 pp.; \$2.00.

To anyone who admires flowers, this is indeed a fascinating book. It is surprising and stimulating to see how much the author receives from listening to the "heart-messages" the flowers speak to her. There is practically no attempt at a botanical approach; for in her own words: "It is more satisfying to look at each blossom as an autograph from the hand of God upon the world about everyone."

On "The Rose" she writes: "What a fitting symbol this God-given thing of beauty is for our love for one another (I John 4:7). It graciously pictures the outreach of the human heart to Him in adoration. . . . However, the climax of the heart-message of this miracle of creation—the radiant rose—is its message of God's love to man. How true the saying: 'Every rose has its thorns.' Just so the path of Christian love is not always smooth; not always easy. It has its thorns."

"The poppy stands for a peace which the world knows little of . . . but there will never be any lasting peace until the Lord Jesus Christ, the Prince of Peace holds the gavel."

There are twenty-five chapters, each one on a different flower. The messages the author reads in these "Autographs by God" are beautiful; but the practical way in which these are applied to Christian living is really wonderful. In this area the book is freely interspersed with well-chosen Scripture quotations.

This is a splendid book: well written, loyal to the Bible and its Author, the subject matter is known to all, the flower dealt with in each chapter is illustrated, and the teaching it contains will be beyond the shadow of a doubt stimulate more consistent and effective Christian living. It will be read with interest and profit by all who can read, even those who read very little.

It is a real privilege to recommend the widest possible circulation for "Voiceless Lips," especially among young people who are being taught the botanical and scientific intricacies of the wonderful flower and the beautiful rose in our educational institutions. The author ably helps us to read aright God's "World Book," as well as His "Word Book."

—S. C. Brubacher.

A Guide to Bible Study, by Elizabeth C. Torrey; Eerdmans; 1950; 48 pp. plus maps; \$1.00.

For the reader who has long intended to make some systematic study of the Bible but "just never got started," here is a book which I sincerely feel will be of help, as it is complete in itself except for the student and the Bible. All the main topics and many sub-topics are given from Genesis to the close of Acts. Contemporary history of the Jewish nation is also incorporated. Divided into Old, Intra, and New Testament sections it gives a clear picture of the contents of the entire Bible. References are given in good Mennonite fashion, and the book is made complete with maps and charts.

—Mrs. Milo Hochstedler.

ITEMS and COMMENTS

Shipment of grain to famine-stricken India is getting under way with great rapidity in accordance with the provisions of recent legislation in Congress. Between June 16 and 30 a total of forty-three ships were loaded with almost a half million tons of wheat. This was described as the largest and fastest grain movement in history. Altogether India is expected to receive two million tons of grain.

A Methodist bishop in India says that this wheat for India bill is turning many Indian Communists to Christianity and Democracy. Said the bishop, "Millions of Indians are now saying 'Thank God for America!'" He further declared that through the India bill "a powerful blow has been struck at the Communist conspirators." Of course we know that it will take more than wheat to turn men to Christ. We do not need more bread-Christians, but nevertheless we can deeply rejoice that a country with so many professed Christians is giving this testimony of the power of Christian interest. For we remember it was largely through the pressure from Christian groups in America that this food is on the way to India.

* * *

In Chicago recently a riot grew out of an attempt by a Negro family to move into an apartment building in Cicero. A mob of 3,000 persons invaded the building, smashed and burned the family's furniture, and broke windows. The Church Federation of Chicago commended the Negroes for restraint in a provocative situation.

* * *

Membership in religious bodies of the United States increased 3.5% in 1950 to a new high of 87,705,208, according to statistics compiled by the *Christian Herald*. The rate of gain was more than double the 1.67% growth of the general American population in 1950 and brought church membership to a record 55.9% of the people. Of the total church population of the country 58.5% was said to be Protestant, 33.2% Roman Catholic, and 8.3% belonging to other religious groups. Among Protestant denominations the Methodist Church still holds first place. The second-place Southern Baptist Convention was characterized as "the fastest growing denomination in the United States."

* * *

Total expenditures for alcoholic beverages including public revenues amounted to \$8,760,000,000 in 1950, an increase of about \$200,000,000 over 1949. This is almost double the expenditures in 1941, but is something under the peak of more than nine billion reached in 1947.

* * *

The Federal Trade Commission has reported that its investigators can find no significant difference in the amounts of nicotine, acids, and throat irritants contained in four leading brands of cigarettes; and yet

tobacco companies will continue spending millions saying things that are not true.

* * *

The United States population has passed the 154,000,000 mark, according to the United States Bureau of the Census.

* * *

One hundred theological seminaries across the country, which last year had a record enrollment of 21,455, expect a further increase in enrollment this fall of four or five hundred. There has been a steady increase in theological seminary enrollments during the past several years. This is good news, considering the fact that there are reported to be 15,000 vacant pulpits in the country. It would be so much more encouraging if one could be assured that all these seminaries are training their students in the evangelical faith of the Bible.

* * *

Six years ago, on August 6, 1945, the atom bomb was first used to destroy human beings. Upon a peace memorial in the heart of Hiroshima in the center of what used to be Exhibition Hall are inscribed these words:

"We must never forget the experience of Hiroshima—

In order that a recurrence of this bitter tragedy may be prevented:

In order that there may never again be wars That bring such tragedy.

For the sake of world peace, and

For the sake of human welfare,

This first experience must be the last."

* * *

Arrangements for an unprecedented first printing of almost 1,000,000 volumes with a total retail value of more than \$5,000,000 have been announced by Thomas Nelson and Sons, publishers of the Revised Standard Version of the Holy Bible. This initial printing order is the greatest ever placed for a full-sized book by a commercial publishing house. Publication is scheduled for September, 1952. This printing will require more than 1,000 tons of paper and sixteen thousand pounds of ink. It will require 140 tons of binders board, ten tons of type metal, 71½ miles of cloth, and almost 19,000,000 yards of thread. The 20,000,000 square inches of gold leaf which will be used for stamping the name of the Bible would pave a street 24 feet wide and nearly a mile long. The Bibles, each only 1½ inches thick, stacked in one pile would tower 24 miles into the stratosphere. The publishers anticipate that the entire printing will be sold within three months. The Revised Standard Version Bible is the result of fourteen years of work by 31 scholars. The New Testament was published several years ago, but now the entire Bible is ready in this new version.

* * *

Thomas B. Welch went into a grape juice business because his church gave him the assignment of supplying communion wine, and he would have nothing to do with fermented wine. He originated pasteurized, non-fermented grape juice. Now the company he founded has gone into the making of alcoholic wine.

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VOLUME XLIV

TUESDAY, SEPTEMBER 18, 1951

NUMBER 38

Ye Know Not What Manner of Spirit Ye Are Of

Luke 9:55b

BY AMOS W. WEAVER

Our Saviour and His disciples were passing through Samaria on their way to Jerusalem, and He had sent messengers before Him to prepare the people for His coming. But the people in this certain Samaritan village closed their doors to Him; they would not receive Him. It is not very complimentary, to say the least, to have a door slammed in your face, and the disciples were highly indignant, and they suggested that the Lord destroy the people by calling fire down from heaven. They very "piously" called His attention to a Scriptural precedent in the life of that great prophet of God, Elijah. The fact that they had just so recently been face to face with this great Old Testament prophet on the Mount of Transfiguration, when with Moses he had appeared to them and conversed with Jesus about His coming work, may have helped to call it to their minds. This occasion may serve to show us that while the Holy Spirit will use mountaintop experiences and a knowledge of the Scriptures to lead us into "all truth," the adversary is also very quick to use the very same "means of grace," and couple it up with our carnal nature to mislead us into error.

The occasion that James and John (whom Jesus had truly named "sons of thunder") referred to is found in the first chapter of II Kings. Ahaziah, king of Israel, was sick as the result of a fall, and had sent messengers to inquire of Baalzebub, the god of Ekron, if he would recover. But God had sent Elijah to intercept them with this message, "Is it not because there is not a God in Israel, that ye go to enquire of Baalzebub the god of Ekron? Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die." So the messengers turned back and reported their encounter with the man of God to King Ahaziah. Instead of accepting the rebuke and humbling himself he sent a band of fifty men and a captain to arrest Elijah and bring him to the king. The captain and his fifty men found Elijah sitting on a hill and insolently

commanded him in the name of the king, to come down. But Elijah answered by calling fire down from heaven which destroyed them all. The king sent a second band of fifty men who suffered the same fate. Again he sent a third band of fifty men and their captain who, however, approached the man of God humbly, and entreated him. Elijah then by the command of the Lord spared them and went down with them to the king.

In this incident God showed His mighty power in defending the honor of His great name and of His servant Elijah whom they had called "thou man of God." It is the kind of demonstration that is quite appealing and satisfying to man's carnal nature. The disciples, smarting under the disrespect shown their Lord and them, were possibly more concerned about personal revenge for their offended dignity than for the honor and glory of God. Certain it is they had not yet caught the full significance of the spiritual ministry to which they were called by the Lord under the new covenant of grace. These whom they were suggesting the Lord should destroy were the very kind of persons that God through Christ and the preaching of the Gospel would have to be saved!

It is not hard to see how that this new approach to the sin problem under the new covenant of grace, in which the sinner, even the worst sinner, becomes the object of God's love and mercy, and not of His wrath, was entirely foreign to the thinking of their Jewish mind. It was completely revolutionary. It introduced, if not a new, at least a completely revised standard of ethics. Our blessed Lord spent much time and labor by precept and example during His entire ministry in teaching and inculcating in them this new concept of the Gospel of the grace of God, and an appreciation of the spiritual ministry to which He was calling them. The Sermon on the Mount, Matthew 5-7, is replete with this kind of emphases.

The Beatitudes, Matt. 5:1-12, portray the spirit and character of those whom

He calls and uses in this spiritual ministry. In Matt. 5:38-48, the most commonly used Scripture in teaching nonresistance, He gives a pattern of practical conduct for His followers which forms the basic groundwork upon which the spiritual warfare and ministry must be carried forward. This same basic Gospel concept is clearly and emphatically taught throughout the New Testament, namely, that of a spiritual ministry carried on by those who have made a complete sacrifice of self and self-interest. Conscientious objection to war is only a relative issue in the full import of Christ's teaching on nonresistance. The incident about Elisha and his servant in the city of Dothan when the Syrian army came down to take them (II Kings 6) is sometimes referred to as an example of Old Testament nonresistance. God, at

A Goodly Heritage

BY N. M. BEARINGER

*When lingers my last setting sun
And dawn and twilight cease to be;
When day and night their course have run*

*From time into eternity;
Through gracious guidance of Thy hand
May my house, Lord, in order stand.*

*Though earthly boon my scanty hoard
In lands and houses fails to yield;
Though my blessed portion, humbly stored,*

*From poverty and want may shield;
For those, who at our parting grieve,
These greater treasures I would leave:*

*Fond memories of some worthy deed,
A friendly smile and word of cheer;
Of helping hand for those in need,
For pain a sympathetic tear;
Of kindly heart and conscience pure,
Friend of the humble and the poor:*

*And memories of a faith upheld
Throughout the storm, by grace from Thee;*

*Of hope, that clinging doubts dispelled,
Of love, good will, and charity.
As Guardian of each day and age
Grant loved ones, Lord, this heritage.*

Elmira, Ont.

Elisha's request, "smote the Syrians with blindness," whereupon Elisha, having them in his power, deceived them and led them into an Israelite trap. But then he restored their sight, fed them, and sent them home. That was *not* non-resistance; it was simply nonviolent resistance, and any army today would be glad to use the same means of "smiting" the enemy if they but had the power.

When Christ at His arrest in the garden stated that He could call on twelve legions of angels to defend Him, He may have had in mind nonviolent resistance. He certainly had the power to use myriad forms of nonviolent resistance. But He was *nonresistant*. Was that an attitude of Christ which He necessarily assumed just for that occasion so that the Scripture might be fulfilled and Calvary be effected? The Apostle Peter, who at the time took an extremely belligerent attitude, did not so interpret it. For he writes in his epistle under Holy Spirit inspiration referring to this very occasion, saying: "For even hereunto were ye called: because Christ also suffered for us, *leaving us an example, that ye should follow his steps*" (I Peter 2:21).

Nonresistance as such is not an end in itself, but the means to an end. And the end is the spiritual ministry to which we are called, which of necessity precludes personal revenge or resistance, and by the same token includes a quiet submission and subjection, accepting indignities, unquestioning obedience even to unreasonable demands; in short, being "an easy mark." And that requires "the grace of God."

The emphases of this message are clearly and forcibly presented by the apostle in his great epistle to the Romans in chapters twelve and thirteen. Chapter 12 is the great "reasonable service" chapter of the New Testament. Verses one and two make the great appeal to sacrificial service. Verses three to five emphasize that the call to service includes *all* the members of the body of Christ in some form of service. Verses six to twenty-one give some important details of this spiritual ministry to which we all are called. Verses fourteen to twenty-one include definite teaching on a personal attitude of peace and non-resistance as a vital requisite in this spiritual ministry. In verse nineteen Paul makes this impassioned appeal: "Dearly beloved, avenge not yourselves, but rather give place unto [God's] wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." And may I paraphrase verse twenty? "Therefore if thine enemy hunger, feed him; if he thirst,

give him drink; for in so doing thou shalt perform for him a spiritual ministry." The relief work which has been done "In the Name of Christ" and used as the means to accomplish a spiritual ministry is a direct fulfillment of this command.

Paul, having so specifically pointed out the believer's field of service in this evil world, to accomplish which all manner of resistance, retaliation, or personal revenge has been proscribed and committed into the hands of God (who judgeth righteously, I Peter 2:23), follows with chapter thirteen. Here he informs us of just how God has arranged through human government (instituted in Gen. 9:1-6) to avenge evil in the world and to punish the evildoer, things which His people, called to a spiritual ministry under the dispensation of grace, cannot do. The Christian needs to understand how God is working in this realm of His sovereign rule so that he may be careful that he in no wise hinders the work of God in this area. We are to be faithfully subject to the higher powers, which means to obey them in all things, even their most unreasonable demands, except in cases where their demands are directly counter to the commands and will of God in our spiritual ministry. In such cases we must still be subject, by meekly submitting to any penalties or indignities they may impose upon us.

(Continued on page 900)

Our Readers Say—

Several weeks ago I received a copy of the HERALD in which there was an editorial concerning the lack of subscriptions for the HERALD, from members of the church. I for one enjoy reading the paper; being the only Mennonite in the Philippines it gives me contact with the churches at home. I have been away from a Mennonite community for some years and appreciate more than ever the time I did spend in such a community.

Your editorial, as well as others, has set me to thinking just why do we not subscribe to the church papers? Why are we not interested in our own church organ? Is it the appearance? Is it the nature of the articles published? Is it the lack of concern for things pertaining to the church? Is it that they, or we, as church members and subscribers have no voice in the opinions expressed? Is it that problems of the church are not discussed pro and con and sometimes not even published? Is it a prejudice of the layman for the ministers who write most of the articles? Is it because it lacks color and pictures?

I doubt if any of the above questions are the whole reason. But they may be a factor on the problem. We as Mennonites have the habit of hanging on to the past as long as possible (of-

ficially at least) and in a way turn our backs on the present. We glory in the "Faith of Our Fathers" but lose the "Faith of Our Youth." We tend to condemn all new ideas as "works of the devil," but after a few years when the new has become old we accept it. Seems we should use the past as a guide, live in the present, and look to the future with faith and meet the problems as they come and not allow time to make the decisions for us.

Perhaps by a discussion of church problems as a whole, we could stimulate our minds into thinking for ourselves, and by getting both sides we will be more able to see which way we as Christians should go. I do not recall reading an article which did not agree with the decision of the ministry or conference. Are these two bodies above criticism? I am living in a country where the bishops and church are above any criticism from their members. If the Catholic bishop says black is white, it is white, and no questions asked or comments allowed. I hope and pray we as Protestants will never allow this to happen.

I receive another church paper of another denomination. One of the differences I notice is the articles and the attractiveness of the magazine. There are many illustrations. The problems of the day are discussed. The problems that affect our daily lives have an effect on our Christianity, if we like it or not. The church being an organization made up of Christians that live out in the world, it seems to me necessary to discuss and read articles about everyday life. We cannot draw ourselves into our shell and "let the rest of the world go by." This world would be a dismal place if there were no color in the trees and flowers.

I am writing this letter because I am concerned about the church, although I am far away. I feel our people should be made to realize the truth from a Christian view, rather than from the daily newspapers and other magazines. The power of propaganda is being used for the destruction of Christian influence and we must try our best to combat it with "propaganda for Christian truth." The threat of Communism is real in this country and not remote. Friends of mine receive letters from China telling of the wholesale killing of Christians in China and how Communism is doing its best to wipe out the influence of the church.

Let's keep our faith in God as the "giver of all good and perfect gifts" but not hide our heads in the sand.—Roy W. Smucker, Silliman University, Dumaguete City, P.I.

... Teaching Bible school, with three children at home, and canning and company all at once, caused me to neglect the reading of the GOSPEL HERALD; however, I saved each issue, and as things eased up, was able to read them. I don't like to miss one word, and have read each issue from cover to cover for a number of years. Some folks rather smile at my method or attitude of wanting to catch up on old issues, for they only read the up-to-date ones, and if they miss one, just pass it by and never go back and read it; however, I feel I miss a great blessing, and am glad that even though not always read on time, they still prove to be a great blessing to me, when I do read them. I am glad that I am now read "up to date."

May the Lord continue to bless you in this field of service. I have been greatly blessed, my spiritual life deepened, and I know that I am better able to serve in our place of responsibility, because of the GOSPEL HERALD.—Mrs. Esther Diener, Clarence, N.Y.

GOSPEL HERALD

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EDITORIAL

Another Sunday

*"I was glad when they said unto me,
Let us go into the house of the Lord"*
(Ps. 122:1).

Another Sunday! What a mercy of the Lord it is that He should have set aside one day of the week to be so different from the other days. Today we need not pick up the hammer, or the textbook, or the shovel. Today the office and the store and the shop remain locked. Today the tractor and the lathe and the typewriter stand idle. Today even the physician, the nurse, and the cook do only the most essential things. This is the day when the church doors swing open and the seats, empty during the week, are filled with worshipers. Today the walls will echo the hymn and the sermon. Today there will be rest for tired bodies, at least a change of activity, and refreshment for jaded spirits. On this holy day we will make the sustenance of our souls, and the souls of other needy ones, our chief concern. It is our joy this day to worship our God.

We are aware that for many it is merely a holiday. They do not work, but neither do they worship. They go, but not to the house of the Lord. The highways are full of Sunday traffic—to the beaches, the ball games, the parks, or to no place in particular. Thousands flock to places of amusement, in an effort to pass the time away. Some businesses thrive best on the day when they should not be open at all. For some people Sunday is simply a day when they hide away. They sleep until noon, and loll in the shady back yard the rest of the day. Perhaps they paint the garage or mow the yard. In the evening a picture show or a card game or television occupies them. It has been a day of rest, no doubt, but not the kind the Lord of the Sabbath intended.

The Sabbath-breaker is a Lord-defier. He has no respect for the law which asks one day in seven for worship and spiritual fellowship. He has no longing to fellowship with his God. The hours of the Lord's day drag by slowly because he is material-minded, with no appetite for spiritual things. When a man loves the Lord, he enjoys the Lord's day. When his spiritual ardor wanes, he has to fall

into worldly ways of filling in the Sabbath hours. A pretty good test of one's spirituality is this: Is the weekly return of Sunday a joy because of the opportunities it brings for worship, service, and Christian fellowship?

Unconscious Choice

We are constantly making choices—when we shop, when we eat, when we build and furnish our homes, when we read, when we look about for an hour's recreation, when we go to church, when we take a job, when we form our friendships, when we court, and when we marry. Many of these choices, of course, are conscious. We weigh and consider. Shall it be this or shall it be that? Advantages and disadvantages, contrasting values are carefully put in the balance. We are keenly conscious that upon our choice depends the happiness and the well-being of ourselves and others.

But perhaps most of our choices are unconscious. We choose when we do not know that we are choosing. One steps into a well-stocked store and chooses, not from the thousands of items which are there, but from the three or four which come near to satisfying his demands. His character, his whole body of tastes, immediately eliminates from any possible consideration the great majority of the items. One comes into a new community and looks about for friends. There are thousands of people there. But immediately the great majority of them are eliminated from possible consideration for boon companions simply by what he is and what they are. A Christian man sees a sportily dressed cigarette-smoking fellow at the gambling machine. He knows immediately, even without any process of thought, that this is not the man with whom he wants to spend hour upon hour of leisure time. A Christian young man sees a giggling, shallow girl adorned with lipstick, jewelry, and immodest fashionable dress. She has absolutely no attraction for him simply because of what he is and what she is. She does not even come into his consideration as a possible life companion. That is, most of our choices are by affinity. We are attracted to something that fits us. There is no more im-

portant argument for good character than this, that it automatically helps us to right choices.

A young man complains that he is drawn away into bad conduct by his friends. But why, young fellow, do you have that kind of friends? A housewife, nominally Christian, justifies luxurious home furnishings by saying that she saw them in the store and thought they were pretty. She had money to pay for them; why not buy them? But why, dear sister, were you attracted to something that does not fit a simple, nonconformed Christian life? All of one's professions count as nothing if by his unconscious choices he shows that he is something else than what he professes to be.

Sometimes as parents, teachers, and pastors survey the evil world to which their children and young people are exposed, they tremble. What chance have these inexperienced young people against the rushing attack of an avalanche of evil? We might build up certain artificial protections. We do, for instance, try to keep evils of the modern world outside the walls of our homes. But actually it is impossible for us to build up artificial barriers against every evil. Somewhere those whom we are protecting will be exposed. And if what we have built up is the only thing protecting them, they will go down before temptation. Much more important is it that by the grace of God we build into those for whom we are responsible the inner protection of a positive character. We don't try to keep the rain from the roof of the house. We just make the kind of roof that sheds the rain. We must work toward producing the kind of persons who will repel the frivolous, the light, the evil. Virtue is its own protection. The best safeguard for a young lady who is traveling alone is a virtuous character which looks out of her eyes and manifests itself in her conduct. We are horrified at the numerous sex attacks constantly reported in the newspapers. But it is probable that many of these attacks are provoked by the victims themselves. Virtuous Christian women seldom, if ever, need to repel the advances of wicked men. If you look and act like a Christian, you will probably not be invited to drink or to go to the dance or to engage in the card game. Most people have learned to be true readers of character and know, almost instinctively, the kind of people they are meeting.



This is the group that attended the Writers' Conference sponsored by the Mennonite Publishing House at the Laurelville Camp during the past summer. Most of these people have names which you know well through their writings in our various publications. How many do you recognize?

Prayer Requests —

Pray for a Spirit-filled revival for Argentina.

Pray for the follow-up work in these days of revival, that the lambs and sheep may be fed and the church strengthened to God's glory.

Pray for the leading of the Lord in the working out of the presidential regulations to be given draft boards concerning alternative service for IV-E's.

Pray for definite guidance in the beginning of our mission work on the island of Hokkaido, Japan.

Pray for safe journeying for missionaries returning for furloughs.

Pray for the revival being held in Wayne County, Ohio, by the Brunk brothers, beginning Sept. 9. Thank God for the work of His Spirit, and pray that it may sweep through the church.

Pray for a Spirit-filled revival at the Shady Pine Mission, Willow Hill, Pa., starting Sept. 16, and for Bro. Amos Martin, the evangelist.

Pray for a group of six boys, 16-18 years of age, who have forsaken baptismal vows and are disobedient to their parents. Pray also that the parents may be wise in seeking to win them.

Our missionaries to the Jews request prayer that the testimony to Israel may bring salvation to many.

YE KNOW NOT (Continued)

In no case can we have part in rebellion or insurrection, be it either violent or passive.

It is generally true today, and has been, I believe, throughout the Christian era, that the class of men known as priests, or ministers, i.e., such as are known to be engaged in a definite spiritual ministry, are exempted from military duty. In the Book of Numbers, when the children of Israel were numbered to ascertain their war potential, the tribe of Levi of which were the priests, and those who ministered as helpers about the tabernacle and divine service, were not numbered in the army roll. They had a spiritual ministry and did not go to war. Today under the Gospel all believers are called to a spiritual ministry, all are priests (I Peter 2:5, 9; Rev. 1:6; 5:10), either directly called and ordained (John 15:16) or as helpers in this spiritual ministry.

This true spirit of love and non-resistance to which our Lord refers in our text is not only shown to our enemies, or the world, or kings and governors (I Peter 2:13-15; Rom. 13:1; Titus 3:1) but to one another in the brotherhood, "Obey your leaders and give way to them, for they are keeping watch in defense of your souls, as men accountable for the trust. Make their work a joy and not a grief, for that would be the worse for you" (Heb. 13:17, Good-speed Translation, 1923).

If you do not meekly obey your leaders, and if you do not pursue a spiritual ministry, then you "know not what manner of spirit ye are of." And you cannot claim the status of a true conscientious objector.

Ronks, Pa.

It Happened —

FIFTY YEARS AGO

(From HERALD OF TRUTH, Sept. 15, 1901)

The shooting of President McKinley, at Buffalo, on Friday, September 6th, is only another evidence of the fulfillment of the prophetic declaration that in the last days "iniquity shall abound." . . . This is now the third time that our paper, since it was established, had to chronicle the shooting of the chief magistrate of the country.

People are crowding in upon us wanting to be Christians. We do not baptize them because we cannot arrange to have them taught [J. A. Ressler, from India].

TWENTY-FIVE YEARS AGO

(From HERALD OF TRUTH, Sept. 16, 1926)

Having spent some time distributing tracts, and in visitation work, we consider the prospects for mission work here very bright [C. B. Byer, Tampa].

On Sept. 8 at the Mellinger's Church, Lancaster Co., Pa., Bro. Elmer Martin was ordained to the ministry, to fill the vacancy caused by the death of Bro. Sanford Landis.

A One Hundredth Anniversary Meeting was held at the Diller Mennonite Church near Newville, Pa., Sept. 11, 12. Bro. S. F. Coffman of Vineland, Ont., was the principal speaker.

The brotherhood of the Weaverland district, Lancaster Co., Pa., is rebuilding the Weaverland Church.

Resolved, that it is the sense of this Conference that the Vacation Bible School, when properly conducted, is a legitimate method of teaching the Word of God to the children, and we encourage all Sunday schools to investigate, and, when practical, employ this method of teaching the Word of God [S.W. Pa. Conf.].

"Why were you not at church Sunday?" was asked, and the answer was, "I had company." A school teacher was asked, "Why were you not at school Monday?" and she answered, "I had company." A merchant was asked, "Why did you not open your store for business Monday?" and he answered, "I had company." Does the reader say he knows better than that, for no teacher and no merchant ever gave such an answer? Right you are, for nobody ever gives that answer except those who miss church services. The reason is, whether they will acknowledge it or not, that they think the church service is of less importance than school or store . . . See the point?—Selected.

(Requests for this column must be signed.)

South Central Conference Report

Held on Hesston College grounds, August 14-17, 1951, Pennsylvania congregation as host.

By arrangement of the Executive Committee there were two meetings of the ministry previous to conference for prayerful consideration of some of the current problems and issues of the Mennonite Church.

Organization of the conference: Moderator—W. R. Hershberger; Assistant Moderator—Richard Birky; Secretary—M. M. Troyer; Chorister—John P. Duerksen.

Attendance: members of conference—bishops, 16; ministers, 43; deacons, 14. Visitors—bishops, Paul Mininger, Goshen, Ind.; George Hostetler, Westover, Md.; Jonathan Zook, Canby, Oreg. Ministers, J. W. Shank, Argentina, South America; Amos Gingerich, Parnell, Iowa; Gerald C. Studer, Smithville, Ohio; Nelson King, Fairpoint, Ohio; Martin E. Weaver, Annville, Pa.

Ordinations during the past year and accepted as members of conference: bishop, Nelson Hestand, Pryor, Okla. Ministers, Harold Kreider, Palmyra, Mo.; Wesley Jantz, La Junta, Colo.; Edward Yutzi, Yoder, Kans.; John Driver, Hesston, Kans., missionary to Puerto Rico. Deacon, Oliver Hathaway, Palmyra, Mo.

Received as members of conference by letter: minister, A. C. Brunk, Colorado Springs, Colo., from India Mennonite Conference. Deacon, Solomon K. Zook, Hutchinson, Kans., from North Central Conference.

Request for conference letter granted to Bishop E. S. Hallman, Tuleta, Texas.

Request for withdrawal from conference membership granted to Minister Edward Yoder, Kansas City, Kans.

Requests for ordination granted to the following: (1) To Earl Buckwalter, a minister for the Protection congregation. (2) To Earl Buckwalter, Bro. Leo Miller as minister to serve the Eureka Gardens Mission congregation, Wichita, Kans. (3) To Nelson Kauffman, a bishop to assist him in the Northeast Missouri congregations. (4) To Paul Hershey, a minister for the Gulphaven congregation.

Church Conference Program—Theme: THE CHURCH

Tuesday Afternoon

Devotions and prayer period, led by conference moderator.
Reports to conference and other business.
Functions of Our Conference Paper, Jess Kauffman.

Tuesday Evening

Devotions and inspirational service, led by Nelson Hestand.
Origin and Foundation of the Church, E. M. Yost.

Wednesday Forenoon

Devotions, John Steiner.
"Who Then Is Willing to Consecrate His Service This Day unto the Lord," M. M. Troyer.
Recognition and Consecration of New Members of Conference, H. F. Reist.
Conference Sermon, Paul Mininger, Goshen, Ind.
Offering for conference expense, \$240.57.

Wednesday Afternoon

Devotions, Jonathan Zook, Canby, Oreg.
Reports to conference.
Maintaining Wholesome Relationships Between Workers in the Church, Paul Mininger.
Reports to conference.

Wednesday Evening

Devotions and inspirational service, in charge of Merle Bender.
Implications Involved in Our Use of Television, Sanford E. King.
A Practical Program for Lay Evangelism in the Mennonite Church, Milo Kauffman.

Thursday Forenoon

Business session of conference members and lay delegates.
Devotions, George Hostetler, Westover, Md.
The Function of Organization in the Program of the Church, Wesley Jantz.
The Function of the Office of Deacon in the Organization of the Church, J. G. Hartzler.
The Function of the Office of Bishop in the Organization of the Church, Gideon G. Yoder.
Reports to conference.

Thursday Afternoon

Devotions, Martin E. Weaver, Annville, Pa.
Practical Service in the Church Today:
1. Mennonite Mutual Aid, C. L. Graber, Goshen, Ind.
2. Material Aid, Peter Dyck, Moundridge, Kans.

REPORTS TO CONFERENCE

Conference Secretary—M. M. Troyer.
Ministerial Relations Study Committee—Clayton Beyler.
Ministers' Loan Library Committee—M. A. Yoder.
Church Problems Committee—Nelson Hestand.
Associated Sewing Circles Nominating Committee—Ida Sommerfield.
Conference Nominating Committee—H. F. Reist.
Mennonite Board of Missions and Charities—W. R. Nafziger.

Secretary of District Mission Board—W. R. Nafziger.
Mennonite Board of Education—H. A. Diener.
Mennonite Publication Board—Jess Kauffman.
Christian Education Cabinet—Glen Yoder.
Delegate to North Central Conference—Earl Buckwalter.
District Mission Board Treasurer—Roy S. Troyer.
Audit of Treasurer Records—Wesley Jantz.
Conference Historian—M. M. Troyer.
Resolutions Committee—Nelson E. Kauffman.

Special Committees Appointed for This Meeting of Conference

Nominating Committee: H. F. Reist, Chairman; Charles Diener, Clarence Burkholder, Protus Brubaker, Valentine Swartzendruber.

Resolutions Committee: Nelson E. Kauffman, Chairman; Ivan Lind, Ivan Headings.

Early Morning Devotions and 6:00 P.M. Inspirational Service: Edward Miller, Chairman; Samuel Swartz.

Children's Meetings: Esther Rediger, Chairman; Allen White.

Election of Officers and Committees

Moderator of Conference—Earl Buckwalter (1953).

Assistant Moderator—Richard Birky.

Secretary—M. M. Troyer.

Associate Members of Executive Committee—Sanford E. King (1953), Jess Kauffman.

Moderator of Workers' Conference—Richard Showalter.

Assistant Moderator of Workers' Conference—Norman Teague.

Delegate to North Central Conference—Harry A. Diener.

Member of Mennonite Publication Board—Jess Kauffman.

Member of Mennonite Board of Education—Milo Kauffman.

Member of Kansas City Children's Home Board—Alvin Weaver.

Members of Kansas City Mission Local Board—Levi Hershberger, John A. Kauffman.

Members of Mennonite Hospital and Sanitarium Local Board—Paul Hershey (1953), Richard Birky (1953), Clarence Ebersole, John Evers.

Members of Hutchinson Mission Local Board—Harold Ely (1953), Waldo Miller.

Members of Hannibal Mission Local Board—Harold Kreider, Oliver Hathaway.

Member of Denver Mission Local Board—Eldo Miller.

Trustee of Mennonite Aid, Inc.—Albert Weaver.

Christian Education Cabinet General Secretary—Glen Yoder (1953).

President of District Mission Board—Rufus P. Horst (1954).

Vice-President of District Mission Board—Nelson Hestand (1953).

Associate Member of District Mission Board—Henry Coopridge.

(The following by appointment of Executive Committee of conference)

Executive Secretary of Mission Board—Wilbert Nafziger (1954).

Treasurer of Mission Board—Roy S. Troyer (1953).

Member of the Greensburg, Kansas, Hospital Board—Sanford Miller.

Member of the Culp, Arkansas, School Board—Allen White.

Member of General Council of General Conference—Earl Buckwalter.

Conference Historian—M. M. Troyer (1954).

Conference Meeting Equipment Custodian—Alpha Kauffman (1953).

Conference Canner Custodian—Ralph Vogt.

Ministers' Conference Committee—Nelson Hestand, Chairman; I. Mark Ross, Samuel Janzen.

Member of Mennonite Board of Missions and Charities—Wilbert Nafziger.

Miscellaneous Business Actions of Conference

1. The following recommendations of the Ministerial Relations Study Committee were adopted:

Recommendation One:

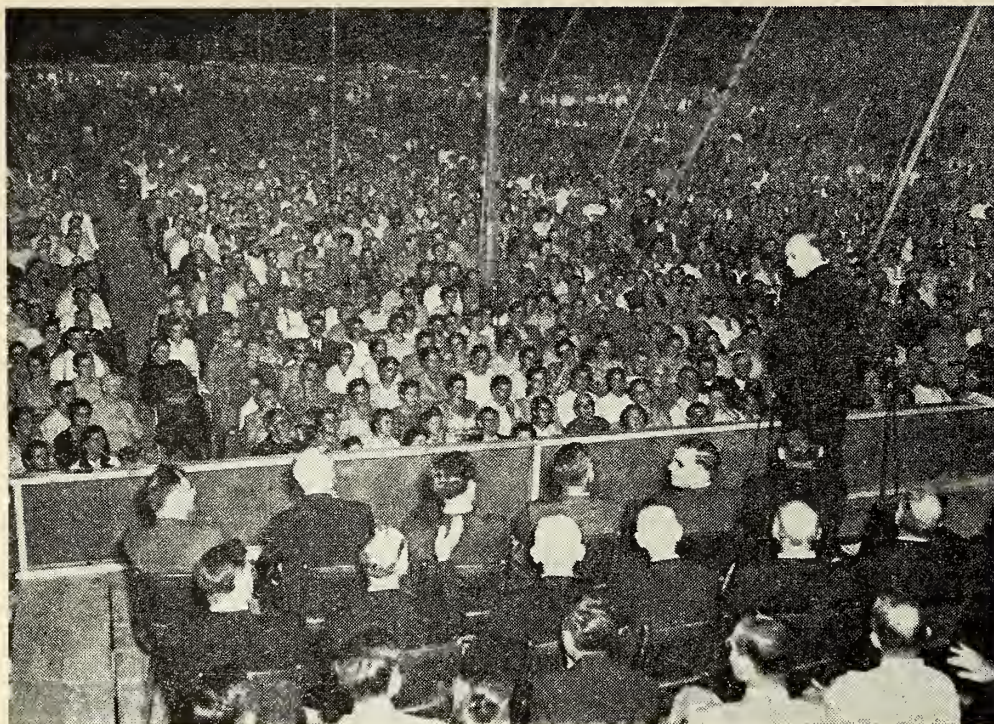
We recommend that the South Central Conference have a Ministerial Committee of six to be composed of one bishop, two ministers, one deacon, and two laymen. This committee is to be appointed by the Executive Committee of conference for the first year, after which members are to be elected to serve for a period of three years according to the following schedule of rotation: first year, one minister and one layman; second year, one bishop and one layman; third year, one minister and one deacon. If there is a member of our conference district serving on the Ministerial Committee of General Conference, this member, if not already on the committee, is to serve as a liaison to our district Ministerial Committee.

The Ministerial Committee shall effect its own organization.

The following shall be the duties of the Ministerial Committee:

- To give guidance and counsel in administrative matters, such as ordination, placements, retirements, etc., of ministerial brethren.
- To promote the recruitment of young men for the ministry and to encourage ministers and prospective ministers to acquire further training in our schools as they may need for most fruitful service in the church.
- To promote the practice of a balanced application of the Biblical teaching for the material support of the Gospel ministry.
- To promote and make guidance available for congregational organization.
- To present to conference for action, as needs may indicate, policies and standards for the ministry.

(Continued on page 904)



A typical Sunday evening gathering. Ordained men sat on the front platform to make more room available for the crowds.

Revival in Franconia

BY PAUL M. LEDERACH

It's hard to tell the story of a revival, for the unburdening of souls, the awakening of churches, and the renewing of commitment to Christ goes beyond description.

The revival in Franconia Conference did not begin July 29, the first night of the campaign, nor did it end September 3, 1951. Rather, it was during those days that the revival fires were poured out in this community. The revival began long ago as brethren individually prayed for a revival in the church. The five weeks of meetings were but the beginning of the working of the power of God in answer to these prayers. And now that the three huge tents have gone from the 17-acre field, one mile west of Souderton on route 113, the revival is not over. It continues, and the Lord alone knows what the outcome will be. At least Franconia Conference will never be the same again.

While the Brunks were in Lancaster, a number of the brethren felt that they ought to come next to the Franconia district. The matter was presented to the Bishop Board, and it unanimously agreed to invite George and Laurence for revival meetings. The Young People's Activities Committee of the Conference was given the responsibility of making all arrangements for the campaign. From the very beginning the campaign enjoyed the full support of all the bishops and almost all the ministers and deacons. This in itself contributed greatly to the full working of the Spirit.

In many revival meetings it is necessary first of all to build attendance, in-

terest, and conviction. Not so in this campaign! From the very first thousands attended, souls were saved, sins were confessed, and people gained Christian victory and assurance.

The crowds attending the services were large. They ranged from 2,500 on Monday and Friday evenings to 10,000 to 12,000 on Sunday evenings and the closing nights of the campaign. Large crowds, however, are not the heart of the revival. The large crowds were only symptoms that something was happening. . . . The Gospel was being preached in entirety and power . . . the Holy Spirit was convicting men of sin . . . many were accepting Christ as Saviour . . . many were repenting and confessing sin . . . many were surrendering life in a new way to Christ. People were beginning to understand and experience the glory of the Lord in their hearts and lives! Things were happening in Franconia Conference. . . . God was visiting His people.

What were the services like? There were daily prayer meetings at 6:00 a.m. and 6:45 p.m. The services began each evening at 7:30. They opened with Brother Laurence Brunk's leading the congregation in singing many hymns and Gospel songs. Significantly, there was no special music; everyone took part in simple, a cappella, congregational singing, and the singing lifted our spirits to God! (In fact I have not heard in any area of the church, nor in any meeting in Franconia Conference, singing that could be compared with that of the closing evening of the campaign in spirit, earnestness, and worship.)

After a short devotion and further singing, Brother George R. Brunk began the preaching service with preliminary remarks, and about 8:25 he began his sermon. Brother Brunk's sermons were not "sermonettes"; each of them averaged more than an hour. He spoke on such subjects as "God's Barriers to Hell," "The Sins of the Flesh and the Spirit," "The Easy-Road Religion vs. the Religion of the Lord Jesus Christ," "From the Glory of Jericho to the Disgrace of Ai," "The Highway to a Skyblue Christian Experience." Then the invitation was given. Invitations were neither prolonged nor tedious. Everything was done decently and in order. The "Gospel net" was cast about the audience. Men and women, boys and girls were invited to accept Christ, to confess sin, to find peace. And they did. Each evening large numbers walked the aisles to the prayer room; there ordained men along with a corps of personal workers helped the seekers find a right relationship with God.

At the conclusion of the invitation the benediction was pronounced, and then followed the "Testimony service." Everyone who found the Saviour, or who found peace, or who dedicated life anew, or who was especially blessed and had something to say, was invited to come to the front platform, and there before the people to give his testimony. It was emphasized time and again that if you have no testimony, you need a confession! It was particularly impressive and effective to see and hear individuals make their confessions, give their testimonies, and speak a word for their Saviour.

No report would be complete without a word about what is happening in local churches. In the large Franconia Church, for example, in a regular Sunday morning service, over 130 responded in an invitation to confession of sin, to renewed dedication and devotion to Christ. This invitation was, by the way, the first one ever given in that church. In the Blooming Glen Church on Sunday morning, August 26, there was an outpouring of the Holy Spirit in the



Aerial view of the Franconia revival site from the west. The large tent seats approximately 3,000. A third tent was erected adjacent and parallel to the large tent. The new tent is approximately 100 feet longer than the one pictured and seats close to 6,000 people. It was erected the Thursday before the final meeting of the revival Sept. 3, 1951.

A Prayer for This Week

Our Father, we come to Thee with thankfulness for the things which Thou hast provided to meet our every need: for food, clothing, shelter, friends, and especially for spiritual help to meet the forces of evil and to overcome temptation. Help us to realize that we are preparing and building for eternity.

We pray especially for the young people of our homes and churches. We thank Thee for what they are and ask for them special grace to be a testimony for Thy cause at home, in school, and at work. We ask for them strength to live by their convictions and to be an example to all. Remember, too, the teachers and leaders in our church schools, that Thy name may be glorified in all things.

May our lives be so filled with the spirit and love of Christ that we may be more burdened for the needs of others. Help us to be more faithful in doing our part to the salvation of many souls.

This we ask in Jesus' name. Amen.

Wayne Wenger.

melting of hearts and confession of sin. Approximately 85 confessions and testimonies were made; at a call to consecration almost the whole congregation responded by standing to its feet; and in addition there were two conversions in the service. What more could happen in one service?

These experiences are not limited to the large congregations, for both large



Picture of the overflow crowd to the west of the main tent on one of the Sunday evenings early in the campaign.

and small are being shaken and cleansed. In local churches the revival is still going on and will continue.

If numbers mean anything, over 850 individuals responded to the invitations at the tent. Of these, approximately 250 accepted Christ for the first time and will be added to the church. These numbers do not begin to include the many hundreds who have gained victory in their local congregations, nor do they include the many restitutions and reconciliations that were made, nor the many confessions made to local pastors.

One of the interesting results of the revival was the conversion of a gang who

had called themselves the "Franconia Cowboys." As one of their number said in a public testimony, "We are no longer the 'Franconia Cowboys'; we're the 'Franconia Christian Workers.'"

Of course these meetings had some opposition. There were those who made fun, those who were cynical, those who refused to attend. The devil and his gang put up a stiff fight when things like this occur, and the tragedy is that he finds some of his helpers among those who call themselves "Mennonites" or defenders of the "old ways." Some people drove many miles to attend these meetings, while others living within a stone's throw shut doors and windows to keep from hearing the messages.

It seems as though the Lord has raised up Brother George and Brother Laurence Brunk for such a time as this. The Lord is using them to bring to fruition the revivals for which many have long been praying. With the background of the mottoes, "Lose your sins and find your Saviour!" and "The Whole Gospel for the Whole World," Brother Brunk proclaims the Gospel message for the twentieth century with prophetic zeal and power. The Lord has blessed the Brunk Brothers with unusual abilities; He has entrusted them with exceptional tents and equipment; and He has blessed their efforts with many souls. It is up to us to pray for them, that they may humbly continue to permit themselves to be used of God to carry His program of spiritual revitalization from one end of the church to the other. And with a revived church, it is conceivable that the Mennonite Church will go forth in a program of world evangelism undreamed of heretofore.

Lederach, Pa.



The big tent and little tent were filled, with many finding seats in between.

SOUTH CENTRAL CONFERENCE (Continued)

- f. To co-operate with the Ministerial Committee of General Conference.

Recommendation Two:

That the Ministerial Committee absorb the work of the Ministerial Support Study Committee.

Recommendation Three:

That the Ministers' Loan Library Committee continue to function and that it be under the guidance and control of the Ministerial Committee.

Recommendation Four:

That the provision for the Church Problems Committee be deleted from the constitution and that the work assigned to this committee be taken care of by the appointment of special committees as needs arise.

2. Motion carried that the Executive Committee appoint a Constitution Revision Committee to make a study of our Constitution and Discipline and bring to our next annual meeting of conference recommendations for such changes of the constitution and improvement of our Discipline as their study may indicate. This committee also to give consideration to possibility of compiling into one volume the Conference Constitution and Discipline, the District Mission Board Constitution, the Constitution of the Christian Education Cabinet, and the Associated Sewing Circles of our district.

3. Since Bro. Gideon G. Yoder plans to be out of the conference district for most of the coming conference year, he presented his resignation from the office of associate member on the Executive Committee. His resignation was accepted.

4. Favorable interest was expressed in accepting, if available, a singing instructor to conduct classes in congregations in the district who desire his service. Bro. J. P. Duerksen, Music Secretary of the Christian Education Cabinet, was given encouragement to arrange a schedule of time with the congregations who are interested.

RESOLUTIONS**I. Resolution Concerning the General Problems Committee Letter**

Since the Executive Committee of conference has recognized the importance and seriousness of the burden of the letter from the General Problems Committee of General Conference, and are providing copies to be mailed to the ministers of our district, and since the problems therein mentioned are perennial and a constant thrust of Satan into the brotherhood of the church, be it

Resolved, That we as a conference body urge our brethren to give prayerful consideration to the problems contained therein, that they give careful study to the teachings of the Bible relevant to these problems, and that they faithfully fulfill the responsibility of their ministry in guiding their respective congregations in the application of these truths to their personal life.

II. Resolution Concerning Fellowship of Lay Evangelism

In recognition of the growing interest and concern of our lay brethren for carrying out the great commission of Christ through a united expression of personal evangelism, be it **resolved,**

- (1) That we encourage the lay brotherhood in this interest and concern which is a proper responsibility of every child of God, and wholly in accord with the command and spirit of Jesus. Matt. 28:18-20; Acts 1:8; 2:17-21; 8:4.
- (2) That we recognize the responsibility of the ministry of the church in providing adequate leadership in order that this expression may be utilized through the church for the sav-

ing of souls for the kingdom, for the upbuilding of the church, and for the strengthening of the fellowship of our brethren. Eph. 4:11-16.

- (3) That we as a district conference look to, and encourage General Conference to give encouragement and direction to make possible a church-wide fellowship for our brethren for this expression of personal soul-winning, and
- (4) That we pledge our support to whatever direction General Conference may give to expedite this movement among our lay brethren.

III. Resolution Concerning the Plain Coat in Attire of Our Brethren in the Ministry

(The following resolution was adopted as result of a special meeting of the ministry of the conference on August 14, 1951, in which there was prayerful consideration of the subject, "Distinctive Garb for the Ministry.")

Inasmuch as there is evidence of a need for further study on the matter of our position on the attire of our brethren (the plain coat), be it **resolved:**

- (1) That we express appreciation for the present position of the Mennonite Church as expressed in resolutions in our district and General Conference records (II Thess. 2:15; Heb. 13:7); and
- (2) That we recognize that each generation is responsible to apply the unchanging principles of the Gospel to its own problems and conditions (Acts 16:1-3; I Cor. 6:12); and
- (3) That we commit ourselves to maintain our present position while the issues involved are carefully studied and clarified (II Tim. 2:15, 16; Eph. 4:14, 16; Heb. 6:12); and
- (4) That we authorize the Executive Committee of conference to make provision for this study in co-operation with the General Problems Committee and the Ministerial Committee of General Conference, that we may co-operate in maintaining the unity and fellowship of the entire church (Acts 15).

IV. Resolution of Condolence

Inasmuch as it has pleased the Lord to take to Himself through death, our beloved deacon, Brother John B. Yoder of Garden City, Mo., and minister, Brother John Thut, Clearwater, Kans., be it

Resolved, That we realize and share with the respective families and congregations the loss of their fellowship and counsel in these present days, and that we rejoice with them that God graciously receives to Himself His servants whose bodies become worn through years of faithful service, and be it further

Resolved, That we share with their loved ones the anticipation of meeting them "in the more excellent glory."

V. Resolutions of Appreciation to the Following (Abbreviated form)

1. To Bro. E. S. Hallman for his many years of faithful service in our district.
2. To Bro. Milo Kauffman for his most helpful influence in our conference district through the past nineteen years of leadership at Hesston College.
3. To Bro. Paul Mininger for most helpful service and fellowship in this annual meeting of our conference.
4. To the Pennsylvania congregation, our host, and others who had a part in the Christian hospitality throughout this annual meeting of our conference.

M. M. Troyer, Secretary.

OUR SCHOOLS

CLINTON CHRISTIAN DAY SCHOOL ANTICIPATES LARGE INCREASE IN ENROLLMENT THIS YEAR

An increase of more than 100% in enrollment for the second year of operation of the Christian day school opened last year in Clinton Township is in prospect for 1951-52, according to figures presented to the board of directors at a recent meeting. The staff will be enlarged from three to seven to handle the increased enrollment. An additional building to provide for recreation and one classroom is in process of construction. Delays in obtaining necessary materials have hindered progress on this building project, but it is anticipated to open school on September 17, using temporary quarters if necessary to house one room.

The principal of the school, Norman D. Kauffman, of Route 4, Goshen, reports that three of the five rooms will be filled to capacity and the other two will be comfortably filled. With five regular teachers, one assistant teacher, and one secretarial assistant it is felt that the large increase can be handled. Nine grades, from first through ninth, are being offered this year, with a total enrollment of 190 expected. All the regular teachers are either experienced teachers or college graduates. While the school is not fully accredited by the State of Indiana, the emphasis is on a high quality of work academically, and the school was authorized last year to issue diplomas of graduation from the State of Indiana course of instruction for elementary schools. Standard achievement tests to

measure the product of the school in comparison with the standards for the public schools will be used.

Teachers in the school will be Norman D. Kauffman, Goshen, Indiana; Galen I. Johns, Benton, Indiana; Arletha Zehr, Croghan, New York; (Mrs.) Eunice Shellenberger, author of "Wings of Decision," Goshen, Indiana, and Grace Burkey, Petoskey, Michigan. The two assistants will be Eleanor Niemela, Menasha, Minnesota, and Ruth Slabaugh, Goshen, Indiana.

The operating expenses, as well as the buildings and equipment of the school, are being provided by free-will contributions. Operating costs average between \$70.00 and \$75.00 per pupil per year, and the plan is that patrons will contribute to the operating expenses in accordance with their financial ability. Thus no one is barred from the school because of financial limitations. The building and equipment financing program

(Continued on page 916)

TO BE NEAR TO GOD

SOME "IN'S" IN EPHESIANS

Sunday, September 23

Ephesians 1:1: "in Christ Jesus."

In the first verse Paul uses the first of the many phrases beginning with "in" which he uses in his first chapter of Ephesians.

"In Christ" gives assurance of victory and strength. It is the very opposite of the words "in sin." They lie as far apart as the east is from the west. In Christ we find our lives bearing the fruits of the Spirit. In sin we find all the fruits of evil with its misery and woe.

In Christ—what fellowship—union with the Son of God. We who are weak, sinful creatures can dwell not only with the perfect, the sinless One, but we dwell in Him.

Monday, September 24

Ephesians 1:3: "in heavenly places in Christ."

Blessed be God who has given us all spiritual blessings. I'm glad for the word "all," for it does not exclude anything, and it is for the spiritual blessings that Paul is praising God. It is the things of the Spirit that should count most with us. And where are these blessings found? In heavenly places in Christ. It is when we dwell in Christ that we dwell in heavenly places, for heaven is His dwelling place. What kind of places are these dwelling places? First let us ask, What kind of place is heaven? Heaven is a place wherein dwells righteousness, peace, and love. It is a place apart from sin. Have you reached this abiding place in Christ? If so, it matters not how insufficient you may feel, for your sufficiency is of Him.

Tuesday, September 25

Ephesians 1:4: "according as he hath chosen us in him . . . in love."

"Chosen in him." Isn't that precious to the believer! "Ye have not chosen me, but I have chosen you," Christ says. Many times we feel when looking inward that we are not worthy to be chosen, but He who would have us look to Him chose us even with our unworthiness. Even before the worlds were brought forth we were chosen. In this choosing there was a purpose—that we should be holy and without blame before Him in love.

Chosen—to be holy.

Chosen—to be blameless.

Chosen—in love.

In Hindi one does not say, The leaf is on the tree, but the leaf is in the tree. If, however, a leaf should be blown from one tree onto another, then it would be on the tree. What a picture of the believer in Christ! You may claim to be a Christian but if you are not in Christ, then you are only a leaf on the tree and not in it.

Wednesday, September 26

Ephesians 1:6: "accepted in the beloved."

Accepted in the Beloved,

Child of the mighty King,

Joint heir with Jesus my Saviour:
Loud may my praises ring!

Accepted in the Beloved,
Unworthy though I be;
Christ my guilt has pardoned,
Cast to the depths of the sea.

Accepted in the Beloved,
Victory daily for me,
Self and the world forsaken,
Christ's forever I'll be.

Thursday, September 27

Ephesians 1:7: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

Only through One could redemption come. "There is none other name under heaven given among men, whereby we must be saved." Through the blood of the Lord Jesus we have redemption and forgiveness of sins. This comes not according to our merit, but according to the riches of His grace. How vast are these riches? The riches of His grace reach to the depth to which sinful man has fallen. No one has gone too low to be reached by that One in whom we have redemption. His blood is sufficient for all. His grace has no limit.

Friday, September 28

Ephesians 1:16: "in my prayers."

How much it means to us to know that someone is constantly remembering us in prayer. If in that trying hour we know that someone is holding us up before the Father, we have a sense of peace, knowing that all will be well. Samuel said to the people of Israel, "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you." In this passage Paul says that after hearing of the faith and love of the Ephesians he ceased not to give thanks for them, making mention of them in his prayers. May we too cease not to give thanks and pray for those who have faith in the Lord Jesus, remembering that Christ also liveth to make intercession for us.

Saturday, September 29

Ephesians 1:17: "in the knowledge of him."

For what purpose did Paul make mention of the Ephesians in his prayers? Verse seventeen gives part of the answer: that God might give the spirit of wisdom and revelation in the knowledge of him.

Many people today are filled with wisdom and even with revelation, but not in the knowledge of him. Am I willing to count all things but loss for the sake of the knowledge of Christ Jesus my Lord? To learn of Him we need to turn to the source from whence this knowledge comes. Turn to the Word of God, my friend, for there we learn of Him who said, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

—Goldie Hummel.

ENLARGING THE CHRISTIAN FELLOWSHIP

Sunday School Lesson for September 30

(Isaiah 60:1-3; Acts 1:4-8; 8:4, 5, 26-29, 35-38; Romans 15:14-29)

Why should this lesson come last in this great series of great lessons? Is not this the dominant purpose of a Christian, namely, to enlarge the fellowship, to win men to Christ? That is the purpose in bringing up our children carefully, in living godly in our communities, in using our earnings aright, in behaving honorably in public, in loving all men, in fellowshiping with saints—it is all to extend Christ's kingdom.

See enlarging as the great commission to the believers. "Go ye into all the world." "Ye shall be witnesses unto me." "How can they hear without a preacher?" God sent persecution to scatter the first church. The Holy Spirit called Philip from Samaria to meet an Ethiopian. He called Paul to preach Christ to the Gentiles. "Separate me. . . ." The Holy Spirit was one with Jesus in the enlarging program.

The great apostle was very obedient. He preached in Jerusalem, at Antioch, in Asia Minor, in Macedonia, and in Grecian cities. He made friends of the Roman Christians, perhaps through Priscilla and Aquila. Paul tells us in our lesson text of his special desire to go farther. The Romans were able to help one another. Yet he wrote a great epistle to them encouraging them. But Paul's greatest desire was to preach where no one else had told the story. On his way to Spain he would stop and see the Romans too. Just now he was taking off to Jerusalem, with a gift for the poor saints.

What is my heart's desire for the billions of unbelievers in this little world? For years our church was not too interested in enlarging the fellowship. Today we believe we've a message to tell to the nations. Many of our people are obedient unto Christ's command to go into all the world. They are enlarging the fellowship of the home church, preaching in the near-by rural and urban communities and in the regions beyond. Relief in the name of Christ has been carried into a score of countries of the world. Foreign missions have been established in every continent.

What has your church done in this program? What have you as an individual done? Can we empty-handed go? Don't we care that only 200 million people of the two billion are listed as Protestants? Won't the love of Christ constrain us as it did Paul?

See in the current GOSPEL HERALD our evangelizing program. Let pupils bring their HERALDS. See reports from the field, calls for prayer, opening doors, and progress of the Lord's work. Encourage each pupil to go into all the world in his heart.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FAMILY CIRCLE

A Little Child Shall Lead Them

My little son, my child,

*Take now my hand and lead me,
Show me the path and feed me,
Out in this wilderness wild.*

Deep are your eyes—love shining

*Knowing no sin or remorse,
Trusting in each day's resources;
Yesterday's gone—nor repining.*

Chastisement means tears and sorrow,

*But joy soon returns—loving me more,
Knowing the merit than ever before;
Trusting again till tomorrow.*

Teach me your ways, oh, I need them!

*Show me the path you take,
Help me "the old man forsake,"
"For a little child shall lead them."*

—Selected by Mrs. Joe Byler.

Consecrated to My Task As a Mother

BY CLARA HERSHBERGER

Of all the stories in the Old Testament, none is more thrilling than the story of the Shunammite woman and her husband who befriended Elisha in his journeying about the country. You remember how this woman prepared a room in her home where the prophet could go to rest whenever he visited their village and consequently a tender feeling of fellowship developed between them. Although the Shunammite family was a happy one, there was one thing lacking—the Shunammite woman had never had a child and Elisha knew of the deep longing in the woman's heart for the joy of motherhood. Because of the yearning of this noble woman, Elisha promised her a son. It was a moment of great rejoicing when the promise became a reality.

Then when the child was grown the following incident took place:

"And when the child was grown, he went out [one day] to his father to the reapers. And he said unto his father, My head, my head."

And his father said to a servant, "Carry him to his mother."

This scene in an Oriental wheat field 3000 years ago is a far cry from our modern mothers with their very modern homes, but the basic principle which prompted this Shunammite father to bid his servant take the ailing child to his mother has never changed. Of all human relationships, none is so tender and so

universally the same as is a mother's love for her child. Someone has said, "The mother look in an honest woman's eyes is as old as eternity." It was the natural thing to do—to take the child to his mother.

I like to think that the Shunammite father knew when he sent the servant away, that the child's mother would be at home attending to her duties and wholly capable of handling the emergency. He knew that she would not be at a bridge party or on one of her extended shopping trips to a neighboring city. Much as some thoughtless and selfish husbands and other unthinking people, who know nothing of the burdens that a mother carries on her shoulders, have abused the old truth that a woman's place is in the home, I am still old-fashioned enough to believe it. I have yet to meet the woman who spent a lot of time away from the home when her children were small who has not at some later time regretted it. Or if she did not regret it, her children did. No matter how worthy the tasks, God is not calling mothers out of the home to perform them. The very nature of a mother's tasks is designed to keep her in the home. The mother who provides adequately and well for her family's needs cannot be gadding about. Washing, ironing, cooking three healthful meals a day, reading to the children, taking care of the babies, and keeping the home attractive, simply cannot be done anywhere else. Although these home tasks are confining, most of them are tasks that can be done with the hands, leaving her mind and her thoughts free to answer her children's eager questioning, to help direct their thinking into wholesome and noble channels. I believe that God planned that it should be so.

I feel sorry for the mother who thinks that her task as a mother is not big enough—that it is only a job that must be tolerated and gotten over with as quickly as possible. Too many mothers are satisfied when they have taken care of the physical, and at best, the mental, needs of their families. The most important part of the child, the spiritual, is most often neglected.

The Christian mother who dutifully attends to the needs of her household is doing more than filling her children's stomachs. From her rich experience and Christian faith there is being poured into their souls a worth-while philosophy of life. Through her sympathy and counsel she is helping them to lay a strong foundation for life.

It is interesting to note that when God wants some important thing done, especially when it concerns His church,

He works in a singular way and bides His time. He doesn't loose His thunderbolts or volcanic eruptions, but He lets a helpless baby be born to a noble woman. The Baby Jesus was clasped in a mother's arms, was crooned to sleep by a mother's voice, was taught to pray at a mother's knee. No career or calling has surpassed this.

To the mothers of small children who sometimes grow weary of the menial tasks so common to homemaking, I would say, step back, take a long view of your child's life. Take a little less seriously the trifling things—the dirty faces, the disheveled house—for these will pass, and think in terms of the characters you want your children to have twenty years from now. What you do today will make the man of tomorrow.

This, then, is my task: to make our home truly a home where our children are loved and they in turn learn to love; to lead my children to God and then when I have done that to quietly step out of the picture and let Him take their hand to lead them into His greater service.

To Him who honored me along with all womankind when He sent His beloved Son to be born of an earthly mother, I owe my heart's fullest devotion, and to my children I owe the kind of mother they deserve to have.

Scottdale, Pa.

What you are at home you are everywhere.—Talmage.

My mother's Bible—companion of her best and holiest hours, source of her unspeakable Christian life and character. It was constantly by her side. And as her eyes grew dim with age, more and more precious to her became the well-worn pages.

One morning, just as the stars were fading into the dawn of the coming Sabbath, she passed on beyond the stars and beyond the morning. She entered into the rest of eternal Sabbath—to look upon the face of Him whom, not having seen, she had loved.

And now, no legacy is to me more precious than the old Bible. Years have passed; it stands there on the shelf, eloquent as ever, witness of a beautiful life, a silent monitor to the living.

When sometimes I come back to the study weary of the world and tired of men—of men that are so hard and selfish and a world that is so unfeeling—I seem to hear that Book saying, as with the well-remembered tones of a voice long silent: "Let not your heart be troubled." "For what is your life? It is even a vapour." "Be not cast down, my son."

Then my spirit becomes calm, and the little world sinks into its true place again.—Bishop Gilbert Haven.

PEACE AND WAR

Piper's Call

BY MARY ALICE HOLDEN

*They do not fight to free a nation's slaves,
To gain a beachhead or a strip of land;
They march because a mother's life was spared
To see the full-grown labor of her hand.*

*They quarrel to change the smile upon his face,
That always filled the vacuum of her heart;
Because they cannot bear to see the pride she
wears,
They fight to tear the flesh she bore apart.*

*To doom the baby in its mother's arms;
To break the hearts of sweethearts yet un-
born;
To see the fertile land, the peaceful sea
Reduced to atoms, seared, or twice forlorn.*

*They pipe a piper's call through hill and plain
To bring enchanted children to their blast.
They started a war because some mother's son
Has grown from happy childhood since their
last.*

Cimarron, Kans.

Forgiving

BY ALLAN W. SMITH

*Forgiveness of thine own dear friend,
Though cherished it may be,
Is not, by far, so shining bright,
As to forgive thine enemy.*

Markham, Ont.

The End

BY ROBERT J. BAKER

*Atom bomb, hydrogen bomb,
O God, what shall come next?
What evils now can men devise
This troubled world to vex?*

*What better plans can he now lay
To maim his fellow men?
What better weapons can he build
A foolish war to win?*

*Quickly we scramble in the race,
Seeking a better way to kill:
No work too long, no price too great
If we first gain the bloody skill.*

*Set up the stage, let the curtain rise,
Madmen of war once more shall call,
And shades of night shall swiftly fall—
O God, have mercy on us all!*

Elkhart, Ind.

Man

BY MIGUEL LIMARDO

[Miguel graduated from Goshen College in 1949 and is now teaching at the Barranquitas Baptist Academy. He is the husband of the former Paguita Santos.]

Some time ago *Time* magazine published a picture that left in me an unforgettable impression. In that picture appeared an avenue in New York, and at both sides a multitude watching soldiers as they marched toward the Korean front. Some questions came into my mind as I thought of the children, parents, and grandparents saying good-by to those soldiers who marched toward dark days ahead. What is the value of man on this earth? Is he just an object to be expended in that way? Isn't he more precious to governments in time of international crisis? There is no doubt that we have been missing the point in the value we give to man.

It is not very difficult to understand what the Bible says about man and his significance in this world. God created man in His image, giving him personal attributes such as: the power to think, the power to create, and the power to choose. God is a personal being, possessing these qualities or attributes. If He has created man this way, it means that man is more precious to Him than we really think. Consequently, the life of a person carrying these attributes should be considered in more esteem. No Christian will ever disregard the value of God. Why then undervalue man? There is reason to consider him as an important being in this world.

We as Christians are in great debt to our Creator for making us the way we are. God who has endowed us with such fine attributes expects us to respond by using the best He has put in us. In other words, He expects obedience from us. In fact we should consider ourselves privileged for being the way we are. It is a human axiom that along with privileges there are responsibilities. As far as I can understand, our first responsibility is to God. In second place, there is the responsibility to other men. It implies that we are to respect those who also honor Him.

What then shall be my attitude to my fellow man? The best attitude was given by Christ in His exemplary living. He taught us to be humble, to serve others, and to have the spirit of forgiveness. Wouldn't it be better to consider these things before we ever raise a hand against our neighbor? Christ's way of life may be very difficult to follow but—that is what God expects from us. It is the only way.

Today many young Christians face this question. Should I go to war or should I not? Perhaps you have already made your decision. It does not make any difference as long as you take the side which is right. Now that you have taken the side which you think is right you should consider this question. Are you sure you are right? Perhaps you think it is right because most of your Christian friends have done the same. Remember that the majority is not always right. Of course, it is very natural to think what everybody does is right. Many times we are aware of what is the right thing to do, but there is a fatalistic idea that to do it is almost impossible. There are many who do not believe in war, but who doubt that wars can be prevented. Also there are others who are afraid to take a stand for what they believe because the majority is against them. They would rather follow the crowd no matter where it leads them. There is always the fear of what the others will say if they stand apart from the majority. Are you one of these?

Sin is well rooted in humanity. There will be strife among men as long as they are astray from God. However, Christ can turn man toward God and change the most corrupted heart if he is willing. We as conscientious Christians should give ourselves entirely to the task of turning humanity toward God. Christ in the human heart is the only solution to all our strife. Certainly we are not going to win the world if we take guns against men.

Taking a stand against war demands courage from a Christian. To withstand criticism from others is not an easy thing. They may call one a coward, but before God no one is a coward. If our first duty is toward God and we obey Him, that shows we are not cowards. God's way is more difficult and demands more from a person. Even if the way is hard, we have Him who can sustain us all the way.

As Christians we have many opportunities to hold high the significance of man in this world. There are many opportunities where our actions will decide how deep our convictions are. It is more important to realize now, more than ever, our responsibility to man. The parable of the Good Samaritan shows who held his neighbor in high esteem. If race, color, nationalities, creeds, or political ideologies are a barrier in our respect for others, it means that the love of Christ is not a reality in our lives.—*Rio La Plata.*

HAS CRIME INCREASED SINCE REPEAL

"Without fear of contradiction, I say that corruption of law-enforcement officers is rampant in many American communities today on a scale that makes the corruption of prohibition days look like kindergarten play."—Senator Estes Kefauver.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. Josef Herschkowitz addressed the Franconia youth group at Souderton, Sept. 8.

Bro. Elias Kulp, Bally, Pa., conducted evangelistic meetings at Bristol, Pa., Sept. 8-16.

Bro. Omar Showalter was ordained to the ministry on Aug. 18 at the Deep Run Church in eastern Pennsylvania. He will serve the Plumstead congregation.

Bro. Jonas Freed was ordained to the office of deacon on Aug. 28 at the Towamencin Church, Kulpville, Pa.

Bro. John Leatherman, on furlough from Africa, was scheduled to speak at Blooming Glen, Pa., on Sept. 16 and at Deep Run the morning of Sept. 23.

A group of fifteen locally employed Puerto Ricans constituted a Sunday-school class this summer at Perkaspie, Pa.

Bro. C. F. Derstine is scheduled to conduct meetings at Belleville, Pa., Oct. 3-10. He will give a series of Wednesday evening addresses on "Egypt to Canaan" at Breslau, Ont., beginning Oct. 17.

Bro. Lloyd Weaver, Newport News, Va., preached at the East Chestnut Street Church, Lancaster, Pa., on Sept. 2. This was his first sermon in his former home church.

Bro. Roy Otto, Springs, Pa., brought the morning message at Pinto, Md., on Sept. 2.

Bro. R. P. Dayton, Ridgeley, W. Va., spoke in an all-day singing at the Sulphur Methodist Church.

Bro. G. Parke Book announces the following communion dates: Paradise, Sept. 23; Hershey, Sept. 30; Old Road, Oct. 7; Welsh

Mountain Colored, Oct. 21; Kinzer, Oct. 28; Meadville, Nov. 4; Mt. Pleasant, Nov. 11; Samaritan Home, Nov. 18; Nickel Mines, Dec. 2.

A Parent-Youth Conference will be held at Orrville, Ohio, Oct. 12-14, with J. R. Mumaw and E. E. Miller as speakers.

A Consecration Conference will be held at Columbia, Pa., Sept. 29, 30. Instructors are Silas W. Brydger and Harvey E. Shank.

Bro. Milton Brackbill, Paoli, Pa., is conducting evangelistic meetings at Metamora, Ill., Sept. 16-23. Block-laying in the new church at Metamora has begun.

Four young people decided for Christ during evangelistic meetings in August at Cobbtown, Fla. Bro. Elam B. Hollinger, Brewton, Ala., was the evangelist.

Bro. Harry A. Diener conducted baptismal services at Colorado Springs on Sept. 9.

Sister Marta Quiroga was scheduled to speak at Yoder, Kans., on Sept. 13.

Bro. Edwin J. Stalter and a men's quartet from Flanagan, Ill., gave a program at the Chicago Home Mission evening of Sept. 9.

Change of Address.—Bro. James M. Shank, from R. 5, Lancaster, Pa., to E.M.C., Harrisonburg, Va.

The Men's Fellowship at Flanagan, Ill., has authorized the erection of a large billboard for religious posters on Route 66 south of Chenoa.

Sister Marie Yoder, on furlough from Puerto Rico, spoke at East Goshen, Ind., Sunday evening, Sept. 2. The women's fellowship of this congregation was addressed on Sept. 7 by Mrs. George J. Lapp and Mrs. S. J. Hostetler, former missionaries to India. Rice and curry was served in Indian style.

A tent meeting has been held at Canan Station, Altoona, Pa., conducted by Bro. Leonard Haarer. Bro. Harold Horst had charge of the singing.

Bro. Andrew Schrock, Metamora, Ill., accompanied by a quartet, conducted a sing-spiration at Tiskilwa, Ill., the evening of Sept. 16.

Bro. and Sister John Garber held separate meetings for men and women at Elmira, Ont., the afternoon of Sept. 9.

William Ritchie, of the Scripture Gift Mission, accompanied by Harry Brackbill and the Gospel Echoes Octet of the Frazer congregation, gave a program at the Locust Grove School near Lancaster, Pa., the evening of Sept. 9.

Dedication services for the new basement church near Burton Station in Ohio, an outpost of the Maple View Conservative congregation, were held on Aug. 26. Bro. E. B. Peachey, Belleville, Pa., had charge of the service, assisted by Bro. Erie Renno, Belleville, Pa.

Bro. Harold Brenneman, tract editor, was scheduled to worship with the Kansas City congregation on Sept. 9.

Bro. L. S. Weber served the Mattawana, Pa., congregation Saturday evening, Sept. 8, and Sunday morning, Sept. 9.

Good interest marked a family conference held at Cottage City, Md., Sept. 8, 9.

The author of the "Mennonite Community Cookbook" learns that some omissions have been made in the lists of ingredients for certain recipes. Anyone who has discovered such mistakes, please report them within the next ten days to Mary Emma Showalter, Eastern Mennonite College, Harrisonburg, Va. The author plans to print a list of errors in the near future so that corrections can be made in your cookbook.

Bro. Edward Kenagy, Hubbard, Oreg., brought the morning sermon at Albany, Oreg., on Sept. 2. The evening evangelistic message was by Bro. Archie Kauffman, Lebanon, Oreg.

A daily radio broadcast was a part of the Golden Rule Gospel Messengers' revival campaign at Kitchener, Ont., Sept. 4-16.

A Christian Life Conference will be held at the Providence Church, Yerkes, Pa., Saturday evening and all day Sunday, Sept. 22, 23. Speakers are J. S. Hess, Paul M. Lederach, Richard Detweiler, Claude Shisler, and Amos Bechtel.

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Announcements

FIFTH MENNONITE WORLD CONFERENCE

The Mennonite General Conference in its recent sessions approved participation in the Fifth Mennonite World Conference, to be held at Basel, Switzerland, Aug. 10-15, 1952. The General Conference appointed five delegates. Most of the district conferences and the eligible boards and committees have appointed delegates, which makes a total of approximately thirty-five. This leaves room for about fifteen additional delegates who may wish to go at their own expense. Such persons may apply for credentials by securing the endorsement of two bishops. Applications should reach one of the undersigned committee at the earliest possible date; at the latest, Dec. 1. It is very difficult to get steamer reservations for the summer and anyone desiring to go with the delegate body either as a delegate or as a visitor should immediately apply to H. S. Bender for a reservation.

Committee on Planning and Credentials
Paul Erb, Chairman, Scottsdale, Pa.
Amos O. Hostetler, Topeka, Ind.
Harold S. Bender, Goshen, Ind.

Sunday School Workers' Conference, Sponsored by Franconia Bible Study Committee, Blooming Glen, Pa., Oct. 5-7

Mennonite Board of Education, Annual Meeting, Conestoga Church, Morgantown, Pa., Oct. 18-20

Ministerial Bible Conference of the Mennonite Conference of Ontario, Wanner Church, Hespeler, Oct. 23-25

Mennonite Commission for Christian Education and Young People's Work, Northern Indiana, Oct. 26, 27

Mennonite Bible Institute, Kitchener, Ont., Oct. 29 to March 21

Fall Missionary Day, November 18

General Council of General Conference, Chicago, Ill., Dec. 7, 8

Bible Sunday, December 9

Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 2 to Feb. 15

Winter Bible School of North Central Conference and Northern Light Gospel Mission, Loman, Minn., Jan. 7-25

Michigan Mennonite Bible School, Fairview, Mich., Jan. 7 to Feb. 15

Mennonite Publication Board, Annual Meeting, Place Undecided, Feb. 20, 21

Conference on Industrial Relations and Mennonite Community Life, Tiskilwa, Ill., March 28, 29

Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17

Calendar

Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

The Weldon Martins, who are in Spanish work at Mathis, Texas, write under date of Sept. 8: "For five Fridays now we have had an evening Bible class with the children who speak English. We started with four or five and had a high of seventeen. We are using the third-grade summer Bible school workbook and adding some other features, as motto-making, Bible games, etc. They seem to enjoy the work very much."

Bro. Eliazar Pershadi has been appointed as head teacher of the Mission Normal School which was reopened at Dhamtari, India, in July. Eight girls and eighteen boys have enrolled this first year. The school is being conducted in the old carpentry school buildings.

The Lee Kanagys, on board the S.S. "President Wilson" on their way to Japan, where they will serve as missionaries, write: "There are over seventeen other missionaries and ministers on this boat, including two Catholic priests. I served on a committee to arrange for church services both in first and third class. We also had junior church for the children. The rest of the trip we are planning evening vespers each evening from 5:00 to 5:30 p.m., having different speakers each evening. So far the missionaries, ministers, and their families have been getting together. We are hoping that more will come in after leaving Honolulu. I also visited one patient, Japanese, who is hospitalized from Los Angeles to Tokyo. Bro. J. N. Byler spoke in Sunday evening vespers."

The good news has come from China that Sister Dorothy McCammon arrived in Hong Kong Sept. 7. She will take a plane home after a stay of a week or two in Hong Kong.

Bro. Weldon Martin, missionary at Mathis, Texas, says: "Aug. 5 Bro. and Sister Reist were here. In the afternoon we had a meeting of the Field Council: Bro. Reist, Bro. Elvin Snyder, and myself. We arranged for the preaching appointments at Tuleta, discussed the proposed service unit, and went over needed repairs for the mission home."

Bro. T. H. Brenneman, pastor of the Bayshore Mennonite Church, Sarasota, Fla., conducted the chapel services at the Mennonite Board of Missions and Charities headquarters on Sept. 7. Bro. Elmer Springer, missionary on furlough from Puerto Rico, conducted a similar service on Sept. 4.

Bro. T. K. Hershey, who has been in Puerto Rican migrant work in Pennsylvania during the summer, writes: "In the three sections last Sunday we had: Parkesburg, 84; Oley, Sunday p.m., 84; and at Rock, near Morgantown, in the evening, 102. We also go to a place called West Grove, about eighteen miles west of Parkesburg, on Saturday evening. It is a central place for the Puerto

Rico boys to gather. Many live here and work elsewhere. It is a most ungodly place. They drink, gamble, and do most every other thing except practice religion. I had with me Jose Delgado and Arcadio Natal, both Puerto Rican evangelicals. . . . Both are very capable. That helps me a lot."

Bro. Ralph Buckwalter, missionary in Kushiro, Japan, writes: "As a result of the recent Youth for Christ meetings we are sharing the responsibility for nurturing the large group of young people who made decisions for Christ. We are beginning an instruction class for six of these young people this Thursday evening and we expect the group will grow. We are also responsible for another group of thirteen young people in the Tottori area (paper mill) who accepted Christ. We are trying to find a suitable building now to begin Bible study and instruction class with them as soon as possible. We are finding ourselves becoming more and more involved in the actual work of preaching the Gospel and in that we are supremely happy."

The annual meeting of the Mennonite Board of Missions and Charities for 1952 will be held at the Lower Deer Creek Mennonite Church near Kalona, Iowa. The Board will be in session June 14-17.

Bro. Samuel Miller, missionary in the Argentine Chaco, writes: "The Swartzentrubers (Amos and Edna) arrived last Friday to help get the new roof on the house the Buckwalters are to move into. . . . At League 15, outstation, three young men are taking special Bible studies. We think it wiser to go there than to have them come here. . . . Ella May has been getting better slowly. . . . She still limps when she walks. It is surely a lift to have Wanda here."

Bro. J. D. Graber spent part of Sept. 5 and 6 in Chicago. He conducted installation services at the Mexican Mission, at which time Bro. John Litwiller was installed as the pastor.

Sister Gladys Widmer, missionary to Puerto Rico, writes in a recent letter: "One is certainly impressed with what Christ can do in the lives of a people who have for generations lived without Him. . . . Last night in the midweek meeting two young men accepted Christ. There is already quite a large class under instruction." Gladys is helping at La Plata and Rabanal at the present time and will stay until November, when she is to be transferred to Pulguillas.

Dorothy Metzler Brunk, missionary in Argentina, writes: "Lawrence and several of the other missionary men along the 'line' (railroad) are spending several days in Buenos Aires this week attending a series of conferences given by J. Edwin Orr and in the same trip taking care of some committee meetings."

MENNONITE RELIEF COMMITTEE (M.R.C.)

The Crusaders for Peace Committee of the Ohio, Indiana, Illinois, Michigan Annual C.P.S. Reunion sponsored a Peace and Voluntary Service Conference as part of the annual reunion at Camp Mack, Milford, Ind., on Sept. 8, 9. On Saturday evening, Sept. 8, a study group met to discuss problems in the three areas: voluntary service, alternative service, and combating militaristic propaganda. The study group divided into three discussion groups early in the evening and then came together later to consider the reports of the discussions and pass on any recommendations which the various sections wished to present. The group adopted the following recommendations regarding voluntary service:

1. That local community service units, like the Mennonite Service Organization, Hesston, Kans., be organized in our Mennonite communities to meet needs resulting from local disasters and other causes. Organization of such units could begin with a local Sunday-school class or young people's group. C.P.S. men should take the leadership in promoting this idea.

2. That our service agencies (M.R.C. and M.C.C.) provide more publicity indicating needs and opportunities for service, particularly in local areas, where community service units can operate.

The Service and Relief office at Elkhart stands ready to give assistance and information to local groups desirous of help in organizing a community service unit. Write the Secretary for Service and Relief.

Sister Emma Showalter has returned to her home at Broadway, Va., after two terms of service in La Plata Mennonite Project, Puerto Rico.

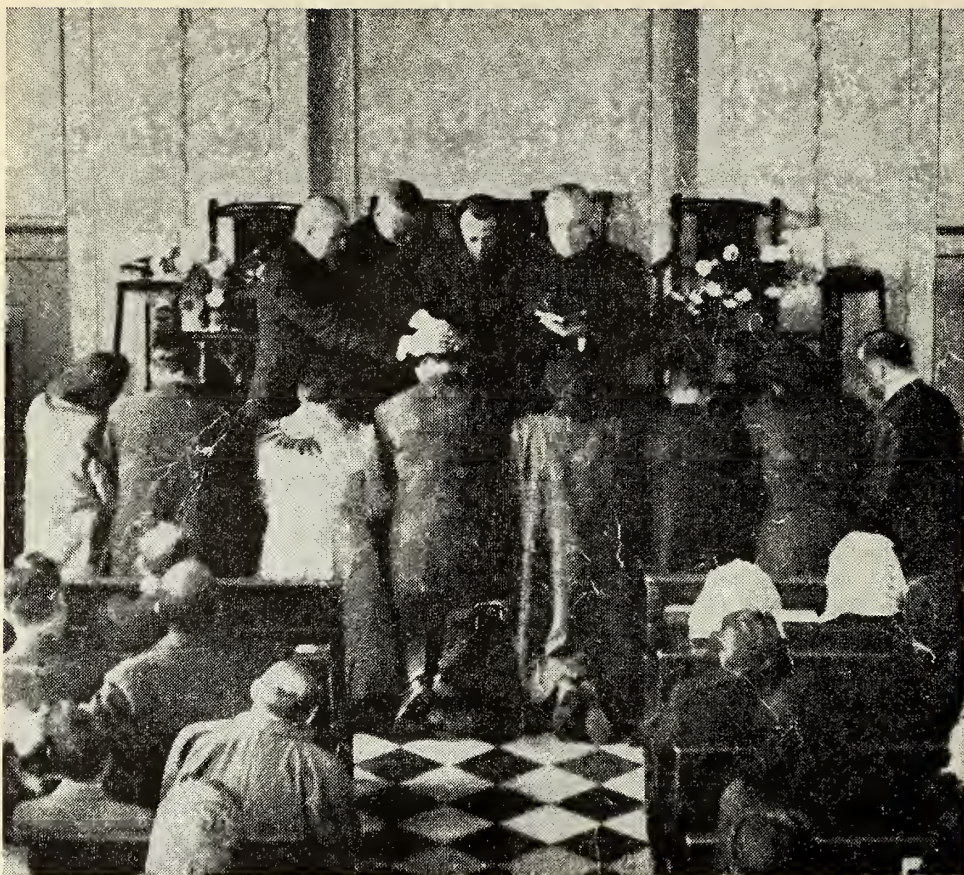
Sister Mary Jane Miller, Kalona, Iowa, has joined the voluntary service unit at the Mennonite Hospital and Sanitarium, La Junta, Colo.

Bro. Floyd Weaver, Peoria, Ill., who has served for two months in the builders' unit at the Mennonite Mexican Mission, Chicago, Ill., has left voluntary service to secure further training for service, at Goshen College.

Bro. Carl Beck writes from Obihiro, Japan: "Our living quarters in the Japanese home are quite sufficient but we are eager to be able to move into our house since these folks need this room. They are most kind to rent it for our use while we build. Work on the buildings is progressing."

Julio Rivera, a member of the Palo Hincado congregation in Puerto Rico, left on Aug. 29 for Hesston, Kans., where he will enroll as an academy senior at the college.

(Continued on page 913)



The ordination of four Argentine brethren to the ministry. Standing, from left to right: Albano Luayza, Nelson Litwiller, W. E. Hallman, and Amos Swartzentruber. Kneeling, from left to right, with their respective wives: Martin Obregon, Pedro Lanik, Ernesto Suarez, and Agustin Darino. The ordination took place at the Bragado Church on May 27, 1951.

The Argentine Church Ordains Four Ministers

BY AMOS SWARTZENTRUBER

MAY 27 was a day long to remember in the Argentine Church. Four young married men who had finished their training in our Bible School and had given several years of active service in our mission were ordained to the ministry. Perhaps a bit of history about each one of these would be of interest to you.

Agustin Darino

Brother Darino was born in a small country town about 140 miles west of Buenos Aires. He belongs to a family of three boys and one girl. The father has been dead for many years.

When the Gospel was first preached in this town the three Darino brothers were among the first converts. Several years went by and the Darino brothers formed a contractor company. The oldest of the three had taken a course in architecture and construction and received congratulations from the government for his good work when he graduated. A few years after the company started the second of the boys got convictions to be a constructor in the kingdom of God. He tried to free him-

self of this notion but the Lord kept speaking to him. He told his brothers about it and they, like good Christians, did not discourage him. He had now been married and decided to separate from the company and start his training in the Bible School. After the four years' course and several years of acting pastor of a congregation he has been ordained to the ministry. He now has a family of three girls and three boys.

For several years Brother Darino has been serving as treasurer of our Argentine Board and we hope the Lord will continue to use him as a pillar in the church here. He and his family are at present located in a very difficult town and need your prayers.

Pedro Lanik

Brother Lanik was a Sunday-school boy in Carlos Casares many years ago when Brother and Sister Lauver were stationed there. He showed interest in the work; and since he was employed in a printery, he was ready to lend a helping hand in preparing propaganda for the church through that avenue. Later he married a young Christian girl from the same congregation and began working for the Darino contractors. But he was not satisfied with the laying of bricks when he saw so

much work that remained undone for lack of workers in the church. He quit his work and with money he had earned he came to Bible School.

Since graduating he has had charge of a congregation and an outstation for several years. They have one girl and one boy in high school and two smaller boys. Pedro likes to read all the good books his allowance permits him to buy. In many ways he is like the Pedro (Peter) of old. But he is always ready to learn more and better ways of doing the Lord's work. For several years he has been editor of our monthly tract, "El Camino Verdadero" (The Way).

Martin Obregon

Brother Obregon has known the Gospel for many years, because when he was young another society had a mission in the town where he lived. But for several years he had no connection with any mission. In 1940 when Brother and Sister T. H. Brenneman went to Villegas to reopen work they found Martin. He soon proved to be a capable, willing co-operator. A carpenter by trade when he decided to come to Bible School he brought his carpenter bench and tools along. Thus he partly supported his wife and four children working part time while he was studying.

Because of lack of workers the Obregons were taken out of school before graduation and sent to a needy town for a year. They then came back and finished school and helped in the work in the Bragado district. They have been working for the past year in the same town where they were before finishing school. We are praying for them that they may be useful instruments in God's hands.

Ernesto Suarez

Brother Suarez was in Spain during the last revolutionary war. Because of ruined health he was finally granted leave from the army and somehow got out of Spain and came to Argentina where he had an aunt. This aunt had a boarding house in Buenos Aires and here Ernesto got acquainted with some Mennonite boys. They invited him to attend a young people's institute and retreat in the country. He came for the outing and the fresh air; the institute did not attract his attention because during the war he had lost all the religion he ever had.

He could not believe in God even though he wanted to. But after being at the institute for a day or two he looked for someone who could help him out of great spiritual difficulty. A few of us took Ernesto alone to a quiet place in the woods and explained to him his need of a Saviour. But he wondered how God could accept him since he had been a complete unbeliever. That was a memorable day in his life. His testimony in the evening was worth listening to. He began studying the Bible and before two years were over he was in Bible School. He graduated and married one of our orphanage girls and has been in charge of a congregation since then. For several years he has been editor of our monthly church paper, "La Voz Menonita" (The Mennonite Voice). Ernesto and Nirma now have two small children. We trust that

they will continue to be useful in the Argentine Church.

* * *

When four young men can be ordained to the ministry in our mission here we have reasons to rejoice. The ordination took place

in the Bragado Church in the midst of a Workers' Institute at which nearly all of our workers were present. The service was in charge of the brethren William E. Hallman, Albano Luayza, Nelson Litwiller, and Amos Swartzentruber. Pehuajo, Argentina.

Saginaw Speaks

It's the Truth

BY SYLVIA ANDRES

A glare of lights, the screeching of brakes, a mass of wreckage and mangled bodies—and two more souls have passed into eternity.

Down the street a glaring light flashes "BEER." Inside can be heard the clang of bottles and loud voices. Money rattles on the counter, voices grow louder and louder, knives clash, and then a lone man staggers into the street, blood pouring from his head. Darkness soon swallows him and he is gone!

A shot pierces the silence of the midnight air! A door bangs, feet scuffle, and then a woman's blood-curdling shriek rends the darkness. Sirens moan; people rush madly down the street to see what has happened. Only the result of another quarrel.

Is this REAL? Can it be? I wouldn't believe it! I thought it couldn't be. But how can I deny it when it happens right down our own street? Yes, this is Saginaw—this is the city! This is where multitudes of people are born, live, and pass away to Christless graves every day of every year!

Why are the cities such a writhing mass of people? Why are such countless multitudes crowded together there? In recent years machines have replaced so much farm labor that men found it necessary to move to the cities for employment. More men and more machines in the cities meant more factories and bigger industries. And mothers and children moved to the city, too, to live near Father's work.

Two families living in a four-room house or even sharing one small apartment, children crowded into the street, young people with nothing to do, nothing except attending theaters and dance halls, and beer parlors—learning to smoke and drink and the clever tricks of stealing, learning to organize mobs to pickpocket people. This is the city!

There is no family life—no home, just four walls which enclose a few beds, a table from which to grab a bite whenever one pleases. There is no God to turn to in times of disappointment and sorrow and poverty—so divorce and murders and shootings are resorted to as a means of getting even with life—of revenge.

Life is worth so little! What if a man is killed on the street or in the bar? That just means one less man in the world to clothe and feed, just one less man at work next day. There is no purity of life. Prostitution centers are always occupied, and street corners are full of immoral people. Young boys and girls who were once healthy and strong now

wander aimlessly and hopelessly back and forth—drug addicts!

Am I telling you the whole truth? If you would only multiply these facts by hundreds, you would have more of the whole truth. It's true that not all city people are poor—there are also the rich and those of moderate income. In Saginaw many of the people are working in the huge Chevrolet foundries. Much of the work is extremely hard, but the compensation is not always unrewarding, for some men receive from \$1.00 to \$1.85 an hour. Yes, that's good wages, but do you know where it goes?

Friday is payday and on that night beer parlors are full of men and women who gamble their money and lives away. They can find no peace, no hope for the future, no satisfaction; so they drown themselves in drink so that they can forget—FORGET how terrible life is!

Not all of Saginaw's 15,000 colored live this way, but what is true of them is true of thousands of other people in Saginaws around the world.

There are only twelve churches for the 15,000 colored, which makes an average of more than 1,000 that should be reached by each church. The greatest tragedy is that very, very few even attend church and many who attend aren't born-again Christians.

Is the situation hopeless? Is there nothing we can do? YES, there is something we can do. There is one answer and only one—and that is the Lord Jesus Christ and Him crucified. We have surely witnessed the

power of God here in Saginaw! We have seen men and women and boys and girls rescued from the horrors of sin and born anew in the Lord Jesus. They are NEW people in Saginaw now, not "made-over" ones, but NEW CREATURES in Christ Jesus. I wish you could hear the ringing testimony of those who know the Lord! They know that only Christ can satisfy!

But I wish you could only in a small way understand, too, how hard it is to live a victorious life in the midst of all this sin. Sneering, jeering, ridicule of every kind, having names like "little Mennonite," "saint," "sanctified," thrown in your face by even your own parents, having friends almost forcing you to theaters and dance halls so that they can say you can't stand true in your Christian life. Some have failed to stand the test—it cost too much to be a Christian. But those who are standing the test are coming forth as gold—and their strength of testimony would put many of ours to shame.

We have the real and only answer, and there are so many ways in which we can give it to these people. We must be truly burdened for souls, and use every opportunity to tell them of the Lord. Our Bible schools, our home visitation, our Bible classes, and child evangelism classes plus many other avenues are being blessed of the Lord to present this ANSWER to the need. Aside from reaching lost souls, we need also to strengthen those who know Him as their Saviour. How precious it is to see growth in their lives!

Did it ever occur to you that out of the 15,000,000 Negroes in the United States, only about 150 are members of Mennonite churches? That's a serious thought. Don't we care what happens to the colored race?

Did you know that in the southern part of the United States stand millions of ramshackle shanties that house colored who are poor, forgotten, neglected, trampled? Did you know that the field there has long been ready to harvest and yet no one goes to gather it in?

"God so loved the WORLD"—and we must love, too. We've loved "the world" in



"Yes, this is Saginaw—this is the city! This is where multitudes of people are born, live, and pass away to Christless graves every day of every year!"

China, India, Africa, Japan, and the islands of the sea—but we have forgotten to love “the world” of colored people who live just next door or on the other side of town.

Does it matter to you? Have you ever asked the Lord whether He wants you, not your pocketbook, but you, to tell the colored about the Lord, or do you just pat yourself on the back and say you are giving money and you’re praying for them once in awhile, and that’s enough. Have you ever wondered what you will say to the Lord when you meet Him in heaven? Will there be others there because of you, or will you have to hang your head in shame and admit that you have not won one single soul to the Lord?

God Builds in Japan

V

BY CARL BECK

Strong foundations whether in house building or building for the kingdom of God, are imperative to a durable, serviceable structure.

THE above wording is only a slight change in emphasis as compared to the general subject of this series. It in no way contradicts, for truly no person has ever undertaken a work for God without being conscious of his small part in the task. The writer of the Mark Gospel was sensitive to this when he wrote of the early church: “And they went forth, and preached everywhere, the Lord working with them, and confirming the words by the signs that followed.”¹ Paul, in the Corinthian letter, gives both emphases and then summarizes, “For we are God’s fellow workers. Ye [those whom Paul had helped to the Truth] are God’s husbandry, God’s building.”² In the letter to the Ephesian churches, Paul again refers to this co-operative building process and speaks of Christ Jesus as “himself being the chief corner-stone, in whom each several building, fitly framed together, groweth into a holy temple in the Lord.”³ In speaking of those of us who have felt the trowel of God’s love in our hearts, he says earlier in the same letter, “We are his workmanship.”⁴ And so we conclude that both titles with their several emphases are entirely Scriptural and therefore legitimate. It is only because we have become more consciously aware in this corner of His mortar box, in these days of foundation-laying, that “Except Jehovah build the house, they labor in vain that build it,”⁵ that we choose the above emphasis.

“What Hath God Wrought?”⁶

1. He has called, chosen, and sent three families from among you to go as missionaries to Japan. Especially the two couples who have spent a short time in this country become more convinced with the passing of each month that this has been of His doing. The thousands, who have made this work possible by interest, by a keen sense of stewardship, which did not withhold from the

So real that I can almost see it, is a vision of a globe—of the whole world! Above it stands the cross and hanging there our precious Saviour, bleeding and broken. He looks down at this world and as He does, blood drops fall down and spill on every continent, every country, every island of the sea! Millions of outstretched hands reach up to find from where the blood drops come. But alas! A cloud has come to blur their vision and they cannot see the Saviour. Who will tell them that it is the Saviour who shed those drops of blood for them? Who will tell them so that their eyes may be opened to see the Saviour?

HAVE YOU?

Saginaw, Mich.

divine hand the needed tools, and by frequent intercession before the throne, are also convinced that this is God’s work.

2. He has built for us a foundation of language study upon which we can now build comprehension, vocabulary, and sentence structure. This foundation has as yet many cracks and flaws, but only because of the human element of the clay with which He had to work. God has forged for us the handle of a useful, necessary tool.

3. He chose the site. When Brother Graber came to subtropical Japan at the end of '49, he little supposed that the Japan Mennonite Mission would be begun in a sub-Siberian province of that country. Yet when he left us a week later it was to make investigations in the northern island. When

he returned another week later his enthusiasm indicated that the finger of God had pointed northward. Subsequent trips verified this conviction and narrowed the site down to Kushiro and Obihiro. In the former place He gave to us free of charge a plot of ground we had chosen on our first trip as the ideal spot for His work and for which we would have been prepared to pay a sizable sum but which we were told could not be bought under any circumstances. In Obihiro we were permitted to buy at a comparatively reasonable figure the very finest parcel of land in the whole of a land-scarce city. All of this was certainly not because of our cleverness or experience in matters of real estate.

4. He brought national co-workers, entirely unsolicited—except before the throne—without whom the present limited program would be impossible. The first time we met Nishino San was when he came to our room to tell us of the futility of his life and of his craving for more meaningful living. He enjoyed his work as a schoolteacher; he loved his pupils (and was deeply loved by them as we discovered later), but somehow he had nothing real to offer them. His contacts with Ruth and Rhoda Ressler had convinced him that life could be lived more richly. Now when Nishino San or Araya San, the Kushiro co-workers, interpret to a group of their fellow nationals or teach on their own initiative from the “Sacred Writing,” their faces and voices are aglow with enthusiasm and purpose. God has found cornerstone material for His spiritual house.

5. He laid the foundations. Just to the right of my view, as I sit before this large Japanese floor-to-ceiling sliding window, on this quiet Sunday afternoon, are mounds of black and yellow earth. Protruding just above them are layers of neatly tiered cinder



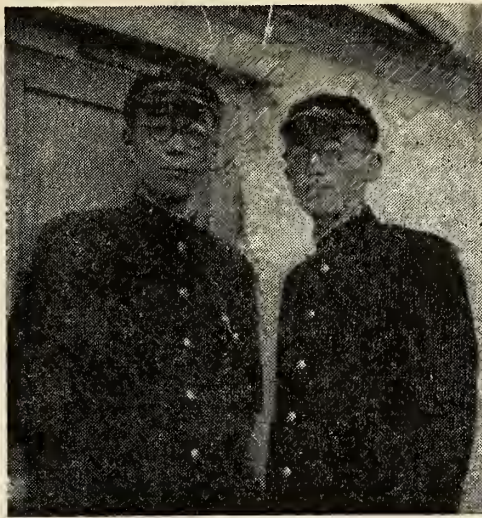
Bro. Carl Beck set up his own cement block factory, produced his own blocks, and constructed the house in which he and his family will live in Obihiro, Japan. This shows the early stages of the south basement wall looking from the west. The Hokkaido countryside has a much different appearance in June than in January. It reminds one much of northern Michigan.

block. Capping them are parallel rows of golden shellacked beams, gleaming in the afternoon sun, which will become the ceiling beams of the basement "church" and the floor joists of the first floor dwelling. To the left stands a rudely constructed shack of little more than a roof which has been our "block factory." In Kushiro and Obihiro the foundations are in for the two combination meeting-dwelling houses which will be converted fully into dwelling houses when the Japan Mennonite churches are ready for meetinghouses of their own. On both lots are spots optimistically designated as "church building sites." Building is not easy in a strange country where materials are different or nonexistent, where standards, grades, and measurements are new, where Oriental slowness prevails, where language is still a tremendous barrier. But again we have had our convictions, that this is God's building, substantiated. The work continues as weary brain and muscle tissues verify.

Last Sunday morning Ralph spoke as guest Bible class teacher to twenty-seven persons huddled into our 15 x 15 ft. combination living-dining-kitchen-bedroom-closet-storage-meeting room. He made vivid to them a passage in Matthew 4 which was our lesson for the day, challenging them to a life of love and discipleship. That their minds had eagerly grasped the Truth was evidenced by the lively discussion period that could hardly be brought to a close for the noonday meal. This group consists mainly of students, a high-school teacher, a banker from Ikeda and several bank clerks, two sewing school teachers, and the wife of an American G.I. with their tiny daughter. They are present quite regularly in spite of the fact that our five chairs and one small bench mean that most of them must crouch on a hard wood floor for an hour hymn-sing on Saturday evening and an hour and a half Bible class on Sunday morning. Their reluctance to leave after these gatherings indicates that they are not too long. In both Kushiro and Obihiro Bible classes in the local high schools are scheduled for the beginning of the fall term (in Obihiro by student request). From Kushiro Ralph and Genevieve have gone out on several speaking tours with the local Presbyterian minister who is a fine example of what happens when the Holy Spirit of God lays claim to a person's whole life and dedication. And so God has made many openings onto solid rock where the footings of His foundations are being laid.

"If Thou Wilt Thou Canst Make . . ."

Just as the leper came to Jesus in the conviction that whatever was divine will was divine possibility, so we rest in the assurance that God's will for the Japan Mennonite church can be accomplished if all of us but offer ourselves as freely to the divine experiment as did this leper. We are the only restraining factors. To the extent that we loosen the latchstrings of our hearts, our purses, our very selves, to that extent God can prosper the work. To the extent that we keep by faulty stewardship from God's hand the needed tools, the brick, the mortar, to that extent God's hand will be stayed.



Ogura San, a member of the former Osaka Bible class who became a Christian, wrote to the Becks, "I want to go to Hokkaido . . . I will service to Jesus."

We believe fully that just as God had a "great work" in Nehemiah's day, so He has a great work to perform in Japan in this day. There are many here whom God will call into the divine fold. In many ways He has made manifest the openness of this Bamboo-Macedonian door at the very moment that the curtain is falling over the Bithynia to the west of us.

It is also our confidence that "He which hath begun a good work . . . will perform it until the day of Jesus Christ."⁸

1. Mark 16:20
2. I Cor. 3:9
3. Eph. 2:20, 21
4. Eph. 2:10
5. Ps. 127:1
6. Num. 23:23
7. Matt. 8:2
8. Phil. 1:6

Obihiro, Japan.

A LETTER TO OUR FRIENDS

Dear Friends: Greetings in Jesus' name. Indeed, it is most grand to live and to serve "in the name of Christ." No other name is of worth; "only what is done for Christ will last."

We wish to express praise and thanks to the heavenly Father for you and for your constant remembrance of us. We have been encouraged and strengthened many times by our assurance of your prayers. So indeed we say, "Thank you."

Our year away from city mission work to spend it working in a state mental hospital has been one of many and varied experiences which have enlarged our lives. Working with M.C.C. in one of her service units has also been very helpful. Most of you know this year was spent in Topeka, Kans., working on the wards in the Topeka State Hospital. This unit, composed of an average of about twenty or twenty-two members, lives at 721 Polk Ct., Topeka, Kans., and works at the hospital.

To the M.C.C. and to the members of the above-mentioned service unit who served any part of the period from Aug. 13, 1950, to Aug. 3, 1951, we express our appreciation for the benefit you have given our lives. You have aided us in real growth and we thank you. May the Lord be honored.

During the year as we "sat where they sat" we have been moved with compassion many times. Indeed we pray God that somehow He might use our feeble and blundering efforts to be a real blessing to some of the poor hearts with whom we mingled and for whom we served. We shall never be exactly the same for having had this close-up vision.

The time of our stay in Topeka was cut a bit short by the request of the Mennonite Board of Missions and Charities that the M.C.C. release us to come to Kansas City to work again in a city mission. We are happy to be in the direct work of teaching the Word and seeking souls to find Jesus as their personal friend.

Surely we do appreciate your interest and prayers thus far. But, dear friends, we are doubly in need of your support this year as we undertake this work in this city. Not only do we invite you to remember us but we almost request you to double your support even with your letters. We are sure God is going to share His rich blessings accordingly. May God grant vision and grace for every step.—Bro. and Sister Frank B. Raber, 1238 Washington, Kansas City, Mo.

MISSION NEWS (Continued)

Bro. T. K. Hershey, Elverson, Pa., writes about a missionary service held at the Slate Hill Mennonite Church, Shiremanstown, Pa: "I can't help telling you about a wonderful outpouring of the Holy Spirit . . . on Sunday, Aug. 5. After speaking in the afternoon on 'Reaching the Unchurched in the Community,' and in the evening on 'Christ-like Passion for Souls,' and by request of the home ministers we gave an invitation and there were twenty-six volunteers for mission work . . . and two confessions for the first time."

The side walls of the new church for the Wooster, Ohio, Mennonite Mission are finished and ready for the steel roof trusses to be placed. Plans are to erect the steel so the masons can finish their work on the gables. The carpenters hope to get the building under roof as soon as possible.

The first in a series of articles on our work among the colored in Saginaw, Mich., appears in this issue of the GOSPEL HERALD. Contributions are solicited for this work and may be forwarded through your district mission board treasurer or sent directly to Treasurer, Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind.

Sister Christine Weaver, one of our China missionaries, arrived in San Francisco on Sept. 11 and in Chicago on Sept. 13.

Manuel, a brother of Rosemary and Barbara Helen, has come to live at the Wilbur Nachtigall home at Palo Hincado, Puerto Rico. He is nine years old. This fall it will be two years that the two little sisters came to live with the Nachtigalls. Adoption of all three children is in process but the legal procedure has not been completed as yet.

Missions Editorial

Why Not a Mission Restaurant?

I talked to a missionary recently and he asked me the question in the title above. He was partly in earnest but he used the question mainly to drive home a point. Certainly in such a restaurant the highest principles of Christian business would be followed. The customers would get good food, courteous service, at a correct price: would not this wield a strong Christian influence? Would it not be a good witness? If so, would it not be a legitimate mission project?

But much more than this could be done. The restaurant could be called "Happy Valley Mission Restaurant," or by some other suitable name. People would then know this is a mission institution. Mottoes could be put up on the walls. In fact, Scripture verses could be inscribed on every plate and drinking glass, and Gospel music, and even Gospel messages could be given out over the public address system. Pointed messages could be printed on the backs of menu cards and cash slips, and tracts could be handed out with the change at the cash register. Still more, many opportunities for personal work could be found among the patrons. There could be no complaint about taking undue advantage of a "captive audience," as is the case in inflicting radio commercials on bus riders, people in railroad waiting rooms, etc., for anyone who preferred his food without the Gospel could eat elsewhere. We still believe the good food at a fair price would keep many people coming back in spite of the Gospel "dessert" served with the meals.

Carried on in this way would make it indeed a mission institution, and it might even be a very effective piece of witness. The same could be done with a parking lot, food market, or with some other type of business. Here is an unoccupied field.

But what about mission hospitals, mission schools, mission farms, and other mission institutions actually carried on by missionary organizations? Exactly the same principles apply. They can be effective pieces of witness if we make them so. But, we must make them so or else they will not really be mission institutions.

In a hospital, as in a restaurant, the public will patronize the place if the service is good, the product high class, and the bargains attractive. The same holds for a school or other social service institution carried on by good, Christian people. What we must always remember, however, is that these institutions do not justify their existence as mission projects unless the opportunities for wit-

ness and propaganda are honestly exploited. The patrons, students, patients—the public that comes to the institution must meet the challenge of Christ. The objective of the staff is clearly to win these people to Christ; and a carefully planned, Spirit-directed effort is made to bring this challenge constantly before them. Let government grants go by the board. Let public acclaim die down, but make the mission institution a real soul-winning instrument.—J. D. Graber.

M.C.C. Weekly Notes

European M.C.C. Leaders Return

C. F. Klassen returned to Canada on Aug. 21 for a brief period of rest, after which he plans to return to Europe to continue his work in directing the Mennonite refugee migration and resettlement work.

Harold and Anne Buller returned from Europe on Sept. 1 after three years of relief work in Germany. During the latter part of this term, Bro. Buller served as director of the M.C.C. relief program in Europe.

How Has the Draft Classification Procedure Changed?

Before January, 1951, men who had conscientious objection to military service needed to seek first the C.O. classification IV-E, for according to the regulations acceptance of another class could be interpreted as giving up claim to Class IV-E.

In January, 1951, a change was made in the order in which classifications are made, so that now men who are eligible for an occupational or dependency deferment should be so classified. Acceptance of, or even appeal for such occupational or dependency class, does not endanger the C.O. claim. The order in which classifications are considered is as follows, beginning at the bottom of the list.

I-A	military service
I-A-O	noncombatant military service
IV-E	conscientious objector
II-A	occupational deferment
II-C	farm deferment
III-A	dependency deferment
IV-D	ministerial exemption
IV-F	physically unfit
V-A	over age

When Appeal for Occupational Deferment

A registrant should seek Class II-C (farm deferment) or II-A (deferred for other occupation) when he or his employer feels that his work is essential. A guide to help determine if he is essential is whether it is impossible to replace him, and whether the farm or place of business would suffer in his absence.

When a man is newly classified other than in the occupational class for which he feels he is eligible, he should appeal. To appeal for such an occupational class does not jeopardize his C.O. claim.

When Not to Appeal for Occupational Deferment

There are cases in which a young man may feel eligible for an occupational classi-

fication, but because of the given circumstance, he should not file an appeal, or perhaps should take other steps.

If a man has had another class such as Class IV-E for a time and there has been no change in his occupational status, he may not be able to initiate an appeal in the usual manner, for appeals are to be made within ten days after receiving a new classification. However, if such a man comes to the conviction that he is eligible for an occupational classification he should write to the local board saying that in view of his work he feels he is eligible for Class II-A (or II-C) and therefore desires to have his classification reconsidered. He appeals only if the local board reopens the case but denies the requested classification.

If a man takes up a new occupation justifying a change in classification, he should report full information to the local board, with a request that he be reclassified. He appeals only if the local board reopens the case but denies the desired classification.

If a man has appealed for Class IV-E and he is retained in Class I-A or I-A-O by the Appeal Board, it is important that he seek help in having this classification reviewed by higher officials. (Write to the Peace Section, M.C.C., Akron, Pa., for help.) It is also in order for him to again contact the local board to point out any new evidence in his case or information which may not have been given due consideration. However, he should not at this point file a new appeal for an occupational deferment. To do so complicates the claim so that the motive for both the C.O. claim and the occupational claim is questioned. A sincere C.O. claim is much stronger in its own merit, than when effort is made to reinforce it by claim of occupational necessity.

When Appeal for Class III-A?

Under the present regulations, any man who is married and has a child or is expecting a child, is eligible for deferment, and should be in Class III-A. If newly classified in a higher class he should appeal. If appeal period has passed, request reopening of case. Anyone placed in Class III-A should accept this—he should not insist on Class IV-E. Men should be prompt in reporting to the local board any change in dependency status.

European Students and Trainees Arrive

Two groups of young people from Europe arrived recently at the M.C.C. headquarters for a short introduction to America before proceeding to the places where they will spend the coming months.

Fourteen agricultural trainees, ten young men and four young women, arrived on Sept. 1. The men have been assigned to Mennonite farm homes in various states across the country, while the women will serve in Mennonite institutions which serve rural Mennonite communities. The purpose of the trainee program is to strengthen the ties of brotherhood between European and American Mennonites, and to provide opportunity for the trainees to observe American Mennonite church life and learn American methods of agriculture. Last year the

program for twenty-one trainees was so mutually helpful that this year the group has been enlarged to twenty-seven, thirteen of whom are coming later. The cost of the trainee program is covered by the earnings of the trainees.

The names of the trainees, with their home countries and location of assignment are: **From France:** Lucie Bee to La Junta Hospital, Colo.; Willy Hege to Smithville, Ohio; Robert Hirschler to Napoleon, Ohio; **From Holland:** Hendrik Bierma to Elida, Ohio; Izaak Klaas de Haan to Broadway, Va.; Fokje Hendriks to Beatrice, Nebr.; Johannes Hofenk to Shafter, Calif.; Willem Klaas Noort to Barto, Pa.; **From Switzerland:** Ernst Kasper to Inman, Kans.; Margarit Nussbaumer to Frederick Home, Md.; **From Germany:** Gerhard Brauer to Beatrice, Nebr.; Hildegard Risser to Brook Lane

Farm, Hagerstown, Md.; Wolfgang Schmutz to Albany, Oreg.; Horst Wiebe to Marion, S. Dak.

On Sept. 5 ten Mennonite students came from Germany, under the exchange program sponsored by the Council of Mennonite and Affiliated Colleges. In the group were: Gerhard Bachmann for Eastern Mennonite College; Christian Braun and Margot Stauffer for Goshen College; Horst Heidebrecht and Brigitte Schultz for Tabor College, Siegfried Neufeld for Hesston College; Helmut Lemke for Bluffton College; Hanna Kohnert for Messiah Bible College; Erika Habekker for Freeman College; and Fritz Potreck for Bethel College.

Released September 7, 1951
Via Mennonite Central Committee
Akron, Pennsylvania

CHURCH CORRESPONDENCE

MIDLAND, MICHIGAN

Christian greetings. A group of workers from the mission at Saginaw, Mich., gave a Sunday evening program at our church. On Thursday evening, Aug. 16, some of our young people went to Saginaw and helped do some work on the new church building there.

Revival meetings are scheduled to be held Sept. 25 to Oct. 5. Bro. William Miller, North Liberty, Ind., has consented to serve as evangelist. We solicit the prayers of God's children in behalf of these meetings.

We appreciated Gospel messages brought to our congregation by visiting ministers, in our regular Sunday services: Henry Wyse, Archbold, Ohio, on July 22; Olen Nofziger, Wauseon, Ohio, Aug. 5; Stephen A. Yoder, Columbiana, Ohio, Aug. 26; Maurice A. Yoder, Hesston, Kans., on Church School Day. Wayne Wenger, Dryden, Mich., gave a message on the subject, "What God Expects of Youth," on Sunday evening, Sept. 2.

Bro. Albert Wyse was able to be present again in our Sunday morning services yesterday.

Sept. 3, 1951.

F. F. Bontrager.

SHELDON, WISCONSIN

Dear HERALD Readers: Greetings in the Master's name. We observed our communion service May 13. Bro. Elmer Hershberger, Detroit Lakes, Minn., gave an impressive sermon on the morning of May 13. While he was with us two souls were received into church fellowship. These two men are inmates of the convalescent home at Eau Claire, Wis., where Bro. Dan Martin holds services.

We appreciated having Clarence and Henry Ramer, Duchess, Alta., with us on June 17. Bro. Henry conducted the opening and Bro. Clarence delivered the message. We also enjoyed a message given by Bro. John Stoll, Pleasant Lake, N. Dak., the evening of June 17.

We appreciated having the North Central Conference meet in our locality, making it possible for us to attend. Many inspiring messages and talks were given. The conference convened from the evening of June 11 through Friday noon.

Aug. 19 Bro. Mervin Baer, Carlisle, Pa., gave an impressive message on "Parental Teaching in the Home." We welcome all visitors who worship with us from time to time.

On Aug. 26 Bro. Norman Whitmer, of this place, was ordained to the ministry. Bishops Eli Hochstetler, Floyd Kauffman, and Elmer Hershberger were present for the ordination. Bro. Hershberger was in charge.

Pray for the work in this part of the Lord's vineyard.

Mrs. Ralph Diller.

CHERRY BOX, MISSOURI

(Mt. Pisgah Congregation)

Dear HERALD Readers: Christian greetings. The past year has been one of definite blessing to our small congregation. Our hearts were made to rejoice when eleven of our children gave their hearts to the Lord and were received into church fellowship by water baptism.

Bro. and Sister Clyde Meyers and two children from Pennsylvania moved into our community in March and Bro. and Sister Joe Yoder and daughter, from Oklahoma, moved here in July. This makes a total of three families that have moved into our community in response to our article in the GOSPEL HERALD under the column, "Our Smaller Churches."

Bro. and Sister John M. Yoder moved to Parnell, Iowa, in March. Bro. Yoder has been in the ministry here for nearly thirty-one years. May the blessings of God continue with them in their new home.

This summer was our fifth summer Bible school for this place. Every year our enrollment has been on the increase. This year it was 100. Twenty-one were from Men-

nonite homes. Bro. Eldo J. Miller was our director.

We have been remodeling our church building this past year. We have a basement under the building now. This was very much needed and appreciated for our summer Bible school. The work now, however, is at a standstill until we have sufficient funds to finish it. We are still very much in need of a new floor. Since we are few in number, it will take considerable time for our building fund to grow sufficiently to meet the need. Anyone who feels led to contribute to this fund may send contribution to Noah Detwiler, Leonard, Mo. It would be greatly appreciated.

The Lord is again blessing us with good crops. The corn and beans which are yet to be harvested look very promising for good yields.

We welcome visitors to stop with us.

Sept. 3, 1951. Mrs. Daniel Kauffman.

FARMER CENTER, OHIO

(Lost Creek Congregation)

Dear HERALD Readers: Greetings of Christian love. Feb. 18 Bro. Ed Frey was with us. At this time two young souls were received into church fellowship by water baptism.

On Sunday, Feb. 25, Bro. Olen Nofziger brought us the morning message. In the evening the intermediate and junior children gave us an Easter program.

Sunday, April 8, our bishop, Walter Stuckey, was with us for communion. We pray God to bless and guide him in his new responsibilities as bishop.

During Passion Week a number of us were privileged to attend meetings at Leo, Ind., where Bro. Andrew Jantzi was serving as evangelist.

Summer Bible school was held June 4-15, with fair attendance. Our pastor, Ralph Yoder, served as principal. A program was given the last Friday evening. Bro. Roy Sauder, from the Tedrow congregation, brought us a very fitting message for the occasion. May God bless the seed sown, especially in the hearts of those who come from non-Christian homes.

Sunday evening, July 8, Bro. and Sister Dale Nofziger and children, from Bedford, Ohio, were with us. Bro. Nofziger brought the evening message.

A number of us had the privilege of attending Christian Workers' Conference at Berlin, Ohio, where we received much food for our souls. The subject, "Making Our Homes Christian," was a vital one for our day.

Aug. 26 Bro. and Sister James Bucher, from Hubbard, Oreg., were with us. Bro. Bucher brought a message from Luke 4:8. The same day Bro. and Sister Frank Sturpe were with us. Bro. Sturpe gave a short talk. The evening program was given by members of the Berea congregation. We wish to invite them all back again. We also wish to thank the Lockport ministers for their faithful service at this place. We also invite others to worship with us.

We are few in number but we covet your prayers, that we might be able to further the kingdom of Christ. Mrs. Elmer Mullett.

OUR SCHOOLS (Continued)

envisions the completion of fund raising for present facilities by the end of 1953.

The objectives of the school call for giving religious instruction a large place in the educational experience of the developing mind and character. Even in the nonreligious subjects it is expected that there shall be definitely Christian approach. Bible memory work, chapter and book study, and other forms of religious instruction have a place in the daily curriculum. A healthy emphasis is placed on hard work and diligent application to studies. All recreational activities are on a strictly intramural basis, and an attempt is being made to develop a recreational program which will not foster a craze for sports, will give the maximum benefit to the entire student group, and will provide recreational expression which can be carried over for use in later life.

LA JUNTA MENNONITE SCHOOL OF NURSING

La Junta, Colorado

The faculty for the year beginning Sept. 1 is as follows: Maude Swartzendruber, R.N., director, School of Nursing; Edna M. Amstutz, R.N., director of education; Arlene Sitler, business manager and field representative; Marie Kauffman, librarian and director of extracurricular activities; Zelma Brunk, R.N., surgical clinical instructor; Florence Grieser, R.N., medical clinical instructor; Myrtle Schweitzer, R.N., tuberculosis teaching supervisor; Beulah Nice, obstetric teaching supervisor; Mary Sieber, R.N., operating room teaching supervisor, and Bertha Nitzsche, dietetic teaching supervisor.

Florence Grieser, R.N., spent most of the summer in postgraduate work at the Frances Payne Bolton School of Nursing, Western Reserve University, Cleveland, Ohio. Florence Goodman, R.N., and Arlene Grieser, R.N., have returned to Goshen College after spending the summer in nursing service in the Mennonite Hospital.

A number of the seniors have left for a vacation period and will then be affiliating as indicated.

Denver pediatric: Phylis Snyder, Canby, Ore.; Agnes Eby, Drake, Sask.; Leta Oyer, Foosland, Ill. Denver psychiatric: Thelma Goetz, Goshen, Ind.; Florence Burkhart, Guernsey, Sask. Pueblo State: Dorothy Miller, Sarasota, Fla.

Freshmen orientation will begin on Sept. 13 and the class will include the following: Pearl Good, New Hamburg, Ont.; Mrs. Truva Hood, Lamar, Colo.; Regina Kauffman, Mio, Mich.; Joanne Keller, Eureka, Ill.; Jeanette Kennel, Iowa City, Iowa; Rosalina Ortiz, La Plata, P.R.; Doris E. Rupp, Pioneer, Ohio; Lydia Schlabach, Arthur, Ill.; Mary Schlegel, Albany, Ore.; Viola Steiner, Apple Creek, Ohio; Eleanor Stoltzfus, Premon, Texas; Leabell Troyer, Conway, Kans.; Norma Jean Weldy, Wakarusa, Ind.; Marjorie Wittrig, Beemer, Nebr.; Marjorie Yoder, Hesston, Kans.; and Viola Diener, Wellman, Iowa.

In addition to an introduction to the various aspects of the school's program, achieve-

ment test, and physical examinations, the orientation program will include a talk on "The Objectives of the La Junta Mennonite Hospital and the Relation of the Student Nurse to Its Program" by W. J. Dye, acting administrator of the Mennonite Hospital, and a general meeting of the student body in which Delores Lehman, junior student, and Wesley Jantz, pastor of the La Junta Mennonite Church, will discuss the topic, "The Nursing Student, Her Church and Devotional Life." Social functions include: a school and hospital get-acquainted social in the city park, student council entertainment and program, and a faculty reception for the freshmen and ladies of the community. The local Mennonite homes will entertain the girls for dinner on Sunday, Sept. 16.

Local communion was held at the Mennonite Church on Sept. 9 with Bishop Allen Erb in charge. The staff and students of the school and hospital are a part of this fellowship of Christ's suffering and death.

Lucie Bee, of Sainte Marie aux Mines (Bas Rhin), France, a member of the Mennonite Central Committee's agricultural trainee group, of which ten are women who have been assigned to Mennonite institutions, arrived here Sept. 6 and will serve as a maid in the nurses' residence, Miller Hall, and in the kitchen of the hospital. We welcome her as a part of our staff and trust that it may be a period of spiritual enrichment and fellowship with us.

Sept. 7, 1951.

Arlene Sitler.

FIELD NOTES (Continued)

Missionaries for Luxembourg, Bro. and Sister Harvey Miller and Bro. and Sister Clarence Fretz, sailed on Sept. 4 from Hoboken, N.J.

Bro. Ira E. Miller, Harrisonburg, Va., spoke in the evening service at the Zion Church, Broadway, Va., on Sept. 9.

Bro. Ammon Stoltzfus, Wellman, Iowa, preached for the Britton Run congregation, Spartansburg, Pa., on Sept. 2.

Bro. Kenneth Good, Elida, Ohio, will hold meetings in a tent adjoining the Allentown, Pa., Mission Sept. 20-27. All are welcome.

Bro. Wayne Kratz will discuss the topic, "Witnessing for Christ," at the Hammercreek Church near Lititz, Pa., at 7:15 p.m. Sept. 23.

Bro. Alvin G. Martin, New Holland, Pa., will conduct revival meetings at Landisville, Pa., Oct. 14-28.

A Mennonite Teachers' Institute will be held at the Lancaster Mennonite School Oct. 5, 6.

Bro. Milo Kauffman, Hesston, Kans., is scheduled to hold meetings at Kouts, Ind., Sept. 23-30.

The M.Y.F. group and its advisers from Protection, Kans., assisted in services at the Hutchinson Mission on Sept. 9.

Bro. N. A. Lind, Sweet Home, Ore., brought the morning message at Hesston, Kans., on Sept. 2.

Mrs. E. E. Miller was a guest speaker at the Eastern Ohio Women's and Girls' Missionary Meeting held at the Pleasant View Church, North Lawrence, on Sept. 8.

Sister Edith Showalter, on furlough from Africa, gave an illustrated talk in a missionary rally at the Elmira, Ont., High School on Sept. 5. Congregations participating were St. Jacobs, Elmira, and Floradale.

Bro. Norman Witmer was ordained to the ministry at Sheldon, Wis., on Aug. 26. He will serve the Sheldon congregation. The ordination was in charge of Bro. E. D. Hershberger, assisted by Bro. E. G. Hochstetler and Floyd E. Kauffman.

A Harvest Home Service was held by the Vincent congregation near Spring City, Pa., on Sept. 15.

Separated unto God, the new book by Bro. J. C. Wenger, is serving as a text in midweek meetings at Pigeon, Mich.

Bro. Donald King, Pigeon, Mich., will conduct morning devotions over station WLEW, Bad Axe, Mich., Sept. 24-29.

Bro. Wilbur Yoder, Middlebury, Ind., will conduct revival meetings at Pigeon, Mich., Oct. 25 to Nov. 4.

About 5,000 people attended the opening meeting of the Brunk revival at Orrville, Ohio, Sunday evening, Sept. 9.

Church benches are needed at Gays Creek, Ky. Anyone having used church benches or anyone who knows of used benches that may be available, please write to David Showalter, Gays Creek, Ky.

Communion dates for the Thomas and Kaufman congregations of the Johnstown, Pa., district, due to unforeseen circumstances, have been interchanged, as follows: Kaufman, Sept. 30, and Thomas, Oct. 21.

Sixteen persons were baptized, one was received by confession, and one by letter at the St. Jacobs, Ont., Church on Sept. 2.

Bro. James Bucher, who conducted the district-wide revival campaign at Kitchener, Ont., brought the morning sermon at St. Jacobs on Sept. 9. The help of the Crusaders' Male Quartet, Harrisonburg, Va., was greatly appreciated in this revival campaign.

The St. Jacobs, Ont., congregation has purchased a property adjoining the church which will be used for a parsonage.

Bro. Roy S. Koch preached the morning sermon at Clarence Center, N.Y., on Sept. 9.

Bro. Rudy Stauffer, Orrville, Ohio, preached two sermons at Fairpoint, Ohio, Sept. 9.

Bro. Simon Litwiller, Hopedale, Ill., conducted a series of meetings at the Bethel Mission in Chicago Sept. 9-16.

Bro. and Sister Eugene Blosser, returned missionaries from China, have moved from Parnell, Iowa, to 1121 South Ninth Street, Goshen, Ind. The Blossers will be in school at Goshen College this coming year.

Bro. and Sister J. W. Shank, missionaries on furlough from the Argentine Chaco, have now moved to Harrisonburg, Va., where Bro. Shank will teach this coming school year. He writes: "We have, after eighteen months of changes here and there, finally set up housekeeping on our own. We are in the process of orientation here at E.M.C. This week students will begin to arrive. We anticipate with pleasure teaching Spanish, Missions, and Bible."

Bro. John Ruth, of the Conshohocken, Pa., Mission, will preach at Sunnyside, Lancaster, Pa., Sept. 23 at 7:30 p.m.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Bowman.—To Henry S. and Ruth (Stoltzfus) Bowman, Lancaster, Pa., a son, Henry S., Aug. 6, 1951.

Buckwalter.—To Lester and Anna (Book) Buckwalter, Washington Boro, Pa., a daughter, Margaret Kay, Sept. 3, 1951.

Crossgrove.—To Orvil J. and Mary L. (Neuhouser) Crossgrove, Ft. Wayne, Ind., a son, Gary Lee, Aug. 7, 1951.

Driver.—To Justus S. and Virginia (Weaver) Driver, Waynesboro, Va., a son, Conrad Henry, Aug. 26, 1951.

Erb.—To Ezra and Vernice (Stutzman) Erb, Frazee, Minn., a daughter, Miriam Jean, July 15, 1951.

Eshenshade.—To Aaron and Ella (Weaver) Eshenshade, Narvon, Pa., a daughter, Joyce Elaine, July 11, 1951.

Falb.—To Albert and Edna (Steiner) Falb, Dalton, Ohio, a son, Delmar Carl, July 5, 1951.

Gingerich.—To Elmer and Fannie (Miller) Gingerich, Uniontown, Ohio, a son, David Ray, Aug. 14, 1951.

Harnish.—To Lloyd and Florence (Stehman) Harnish, Lancaster, Pa., a daughter, Doris Jean, Aug. 26, 1951.

Hege.—To Aldus E. and Mary Elizabeth (Eby) Hege, Hagerstown, Md., a son, Aldus David, Aug. 15, 1951.

Hoover.—To Elmer M. and Martha (Boll) Hoover, Bird-in-Hand, Pa., a son, Jay LaVern, Aug. 28, 1951.

Martin.—To Albert and Luanna (Ropp) Martin, Zurich, Ont., a son, Paul Andrew, July 28, 1951.

Martin.—To Elvin L. and Marian (Neff) Martin, Lancaster, Pa., a daughter, Patricia Ann, Aug. 9, 1951.

Martin.—To Lester and Grace (Gehman) Martin, Manheim, Pa., a daughter, Janet Louise, Aug. 20, 1951.

Martin.—To Nelson and Naomi (Kuhns) Martin, Greencastle, Pa., a daughter, Twila Mae, Aug. 20, 1951.

Miller.—To Eli L. and Ruth (Hess) Miller, Harrisonburg, Va., a son, Phillip Earl, Sept. 1, 1951.

Miller.—To William Paul and Verda (Eichelberger) Miller, Minier, Ill., a son, Lester Ray, Sept. 1, 1951.

Moyer.—To Richard and Ruth (Gingrich) Moyer, Danboro, Pa., a daughter, Darlis Ann, Aug. 25, 1951.

Myers.—To Herbert E. and Marian (Swartley) Myers, West Chester, Pa., a daughter, Elizabeth Ann, Feb. 5, 1951.

Nolt.—To Paul M. and Mildred W. Nolt, New Holland, Pa., a son, Philip Eugene, Sept. 3, 1951.

Schlabaugh.—To Omar and Clara Belle (Bontrager) Schlabaugh, Kalona, Iowa, a daughter, Diane Kay, Aug. 13, 1951.

Schrock.—To Oscar and Glennys (Showalter) Schrock, Clarksville, Mich., a son, Arlin Oscar, Aug. 30, 1951.

Stauffer.—To H. Wilmer and Corena (Yoder) Stauffer, Mattawana, Pa., a daughter, Miriam Ellen, Aug. 26, 1951.

Steffy.—To Allen J. and Mildred A. (Hershey) Steffy, Manheim, Pa., a daughter, Margaret Rose, Sept. 4, 1951.

Swartley.—To Emerson and Esther (Moyer) Swartley, Perkasio, Pa., a son, Donald Neal, July 24, 1951.

Swartley.—To John L. and Ada (Metz) Swartley, Telford, Pa., a daughter, Christine, July 31, 1951.

Weaver.—To Alvin and Elta (Frey) Weaver, Lebanon, Pa., a son, Jesse Lynn, Aug. 19, 1951.

Weaver.—To Levi and Mary (Kandel) Weaver, Frederickburg, Ohio, a daughter, Susan Lucinda, July 14, 1951.

Yeager.—To Glenn A. and Elizabeth (Lehman) Yeager, Chambersburg, Pa., a son, Glenn A., Jr., Aug. 24, 1951.

Yoder.—To Melvin and Edna (Hershberger) Yoder, Honey Brook, Pa., a son, Richard Lynn, Aug. 29, 1951.

Zeager.—To Carl B. and Nora (Whisler) Zeager, Middletown, Pa., a son, Stanley Ray, Aug. 23, 1951.

Zook.—To Alphie and Mary (Brubaker) Zook, Belleville, Pa., a son, Leander Allen, June 22, 1951.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bair—Landis.—David L. Bair, York, Pa., and Naomi W. Landis, Lancaster, Pa., by Jacob E. Brubaker at the Calvary Independent Church, Lancaster, June 16, 1951.

Cosco—Reeser.—Francesco Cosco, Waldensian Church, Campobasso, Italy, and Ethel Arlene Reeser, Albany congregation, Tangent, Oreg., by Paul E. Yoder at the Tangent Community Church Aug. 5, 1951.

Gagey—Burger.—Leroy Gagey, Pigeon River congregation, Pigeon, Mich., and Marjorie Burger, Midland, Mich., congregation, by Ora C. Wyse, assisted by Jesse Yoder, at the Pigeon River Church Aug. 22, 1951.

Hawes—Burkhart.—Ralph Hawes and Greta Bernice Burkhart, both of the Sharon congregation, Guernsey, Sask., by Stanley D. Shantz at the Sharon Church July 14, 1951.

Hershberger—Gingerich.—Simon J. Hershberger, Lynnhaven, Va., and Mary Louise Gingerich, Uniontown, Ohio, both of the Beechy A.M. Church, Kempsville, Va., by Jonas H. Hershberger, assisted by Emery Yutzky, Aug. 21, 1951.

Kreider—Knepp.—John Kreider, Palmyra, Mo., and Verline Knepp, East Union congregation, Kalona, Iowa, by D. J. Fisher at the East Union Church Aug. 26, 1951.

Landis—Godshall.—Merrill B. Landis, Rockhill congregation, Telford, Pa., and Betty M. Godshall, Franconia, Pa., congregation, at the home of the officiating minister, Arthur D. Ruth, Souderton, Pa., June 30, 1951.

Metzler—Keener.—Paul H. Metzler and Lois Jeanette Keener, both of the Hess congregation, Lititz, Pa., by Amos S. Horst at the home of the bride Sept. 1, 1951.

Miller—Rhodes.—Roger Miller and Wanda Rhodes, both of the East Union congregation, Kalona, Iowa, by D. J. Fisher at the East Union Church Aug. 5, 1951.

Schott—Gingrich.—Clifford S. Schott, First Mennonite Church, Kitchener, Ont., and Carol E. Gingrich, Erb Street congregation, Waterloo, Ont., by John H. Hess at the bride's church Sept. 1, 1951.

Showalter—Olesh.—Leonard Showalter, Lyndhurst, Va., and Ann Marie Olesh, Bethel, Pa., by Simon G. Bucher at the Meckville, Pa., Church Aug. 25, 1951.

Sommer—Brubaker.—Donald L. Sommer, Kidron, Ohio, and Barbara E. Brubaker, Lancaster, Pa., by Jacob E. Brubaker, father of the bride, assisted by Allen Bixler, at the Monterey Church, Bird-in-Hand, Pa., Aug. 11, 1951.

Yoder—Griffith.—Howard Yoder, Bayshore congregation, Sarasota, Fla., and Elsie Lillian Griffith, United Zion congregation, Akron, Pa., by Wesley Martin at the United Zion Church, Akron, Aug. 19, 1951.

Zehr—Kuhns.—Edmund P. Zehr and Miriam Kuhns, both of Beatrice, Nebr., by Allen H. Erb, assisted by Wesley Jantz, Sept. 2, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Grieser.—Sarah, daughter of Henry and Jemima Sauder, was born Jan. 10, 1881, near Archbold, Ohio; died at her home in Archbold July 7, 1951; aged 70 y., 5 m. 27 d. Death came after eleven days of unconsciousness, following a paralytic stroke. Nov. 19, 1912, she was united in marriage to Amos Grieser. She leaves her companion, one foster daughter (Jennie—Mrs. Orval Sauder), 4 foster grandchildren, one sister (Mary—Mrs. Henry Nafziger, Archbold), one brother (Samuel, Elmira, Ohio), and a large number of other relatives and friends. There preceded her in death her parents and one brother (Albert). In youth she accepted Christ as her Saviour and united with the Central Mennonite Church, remaining faithful

until death. Funeral services were held at the Central Church, in charge of Jesse J. Short, assisted by P. L. Frey.

Henry.—Clara Elizabeth, daughter of the late Christian and Lydia (Skiff) Garlitz, was born Dec. 4, 1876, at Coal Run, Somerset Co., Pa.; died at her home in Meyersdale, Pa., July 27, 1951; aged 74 y. 7 m. 23 d. Her first husband (Benjamin Livengood, Salisbury, Pa.) died Oct. 7, 1927. To this union was born one son who also preceded her in death, in 1942. May 11, 1931, she was married to Orrick Henry, who survives. Also surviving are 2 sisters (Mrs. Malinda Darrah and Edith Garlitz, Meyersdale, Pa.). Born and raised in a Catholic home, she became a member of the Lutheran Church at the time of her second marriage. Through the medium of "The Way" and cottage meetings held in their home she again became interested in spiritual things and by choice was received into the Casselman River Conservative congregation Oct. 2, 1949. In this communion she died. She was much concerned about the unsaved and had a testimony for her Lord. Brief services were held at the Konhaus Funeral Home by Ivan Miller and at the Maple Glen Church, Grantsville, Md., by Ivan Miller, Mark Peachey, and C. W. Bender. Interment was made in the adjoining cemetery.

Horst.—Elam N., oldest son of the late John and Anna (Nolt) Horst, was born near Farmersville, Pa., June 10, 1871; passed away at the Lancaster County Hospital April 9, 1951; aged 79 y. 9 m. 29 d. Death followed an illness of one week. He was united in marriage to Sue Stauffer, who preceded him in death several years ago. Also predeceasing him were one son (Christian), one brother (David), and one sister (Lizzie—Mrs. Dan Good). Surviving are one son (Noah, Neffsville, Pa.), 4 grandchildren, 2 great-grandchildren, 2 brothers (Jonas N., Maugansville, Md.; John N., Bareville, Pa.). Funeral services were held at the Oberly Funeral Home and at the Paradise Church. Burial was made beside the body of his wife in the cemetery adjoining the church.

Hunsberger.—Hannah, last surviving daughter of the Joseph Hunsberger family, was born at Philipsburg, Ont., May 26, 1871; died at the Braeside Home, Preston, Ont., Aug. 19, 1951; aged 80 y. 2 m. 24 d. She was a member of the Shantz Mennonite Church. Two nieces and one nephew survive. The funeral was held Aug. 21 at the Shantz Mennonite Church, in charge of L. H. Witmer. Interment was made in the adjoining cemetery.

Landis.—Raymond M., son of Wilmer N. and Katie Landis, was born near Telford, Pa., June 16, 1914; passed away July 15, 1951, at the Grand View Hospital, Sellersville, Pa.; aged 37 y. 29 d. Death resulted from injuries sustained in a fall from a tree two days previously. On March 15, 1935, he was united in marriage to Katie Kulp, who survives. Also surviving are 4 sons (Ray, Glenn, Earl, and Paul), 2 daughters (Doris and Shirley), 2 brothers and one sister (Ellis M., Souderton, Pa.; Leroy M., Doylestown, Pa.; and Erma—Mrs. Warren Yothers, Telford, Pa.). The youngest child (Shirley) was born five days after the death of her father. Early in life he accepted Christ as his Saviour and became a member of the Franconia, Pa., Mennonite Church, remaining a faithful member. He served faithfully as a Sunday-school teacher. Funeral services July 18 were held at the Franconia Church. Text: II Tim. 4:6-8. Menno Souder and Elwood Derstine officiated. Burial was made in the adjoining cemetery.

Marner.—Lowell Dean, son of John and Lydia (Yoder) Marner, was born Aug. 24, 1935, at Parnell, Iowa; departed from this life Aug. 17, 1951; aged 15 y. 11 m. 23 d. Approximately three weeks preceding his death he became ill with leukemia. Jan. 9, 1949, he accepted Christ as his Saviour and was received into the fellowship of the West Union Mennonite Church. In addition to his parents he is survived by 2 brothers and 2 sisters (Barbara Elizabeth, Clair Joseph, Lois Gayle, and Marvin Paul, all at home) and his grandmother (Mrs. Elizabeth Marner). Two sisters (Lucille Grace and Verda Irene) preceded him in death. Services, in charge of Paul T. Guengerich and Amos Gingrich, were held at the West Union Church, with burial in the West Union Cemetery.

Palomeque.—Agustin Baldomero, son of the late Baldomero and Serapia (Arias) Palomeque, was born May 5, 1883, in Lincoln, Province of Buenos Aires, Argentina; died Aug. 5, 1951, in the Pineyro Hospital of Buenos Aires one day

after an apparently successful operation; aged 68 y. 3 m. On July 13, 1910, he was married to Braulia Rodriguez. The Lord blessed this union with 14 children (Aurelia, Carmen, Lucia, Agustin, Juan, Haydee, Elsa, Ema, David, Daniel, Alicia, Braulio, Heriberto, and Ada). He and his wife accepted the Lord soon after the Mennonite Mission was opened by the Shanks in Trenque Lauquen thirty-one years ago. They were in the second class of converts to be baptized by T. K. Hershey on Dec. 6, 1922. He lived to see all his children except one accept the Lord as Saviour and unite with the Mennonite Church of Trenque Lauquen, where the family made their home at an early date. They knew extreme poverty before becoming Christians, but by following Christian principles, faithfully taught by their pastors, today they hold a favored position in the economic and cultural circles of the city. This was amply shown by the large number of educational and business leaders of the city who were present at the "wake" and at the funeral services. He is missed by his wife, 14 children, and 7 grandchildren, who hope to be reunited with him in Glory. The oldest son, in breaking the news to his mother, said, "Father was the first of our family to be born into this world, and it is quite fitting that he should be the first to reach the Eternal Home." The family's blessed hope has been a wonderful testimony to the community. Interment was made Aug. 7 at the Trenque Lauquen Municipal Cemetery, following services at the home, at the church, and at the graveside, in charge of William E. Hallman, assisted by Colonel Edward Palaci of the Salvation Army of Buenos Aires, father-in-law of Elsa. Text: I Cor. 15:54-57.

Schiefele.—David Earl, son of David and Mary (Musselman) Schiefele, was born Dec. 28, 1905, near Conestogo, Ont.; died July 19, 1951, at the Kitchener-Waterloo Hospital, Kitchener, Ont., of a skull fracture and brain concussion; aged 45 y. 6 m. 21 d. The injury occurred July 18 when he fell from a load of hay to the concrete barn floor. Sept. 12, 1939, he was married to Minerva Hoffman Bauman, who remains. Also remaining are 4 children (Gordon, Willard, Nelson, and Pearl, all at home), his father, and one brother (Arnold). His mother, one brother, and one sister predeceased him. He lived on his parental farm from birth and farmed it for the last ten years. In his youth he became a Christian and united with the Mennonite Brethren in Christ Church. Five years ago he united with the St. Jacobs Mennonite Church, of which he was a faithful member until death. Funeral services were held at the St. Jacobs Church July 22. More than a thousand people attended the service, which was in charge of Roy S. Koch, assisted by C. N. Good and Peter Wiebe. Burial was made in the cemetery at Three Bridges.

Stutzman.—Michael Aaron, infant son of Virgil and Julia Ann Stutzman, was born Aug. 20, 1951, at the Memorial Hospital, Seward, Nebr.; passed away the same day. He leaves his parents, 2 brothers, and 2 sisters. Graveside services were conducted Aug. 21 by L. O. Schlegel. The body was laid to rest in the Milford A.M. Cemetery.

Yoder.—John B., youngest child of Solomon and Sarah (King) Yoder, was born in Logan Co., Ohio, Sept. 5, 1864; passed away at his home near Garden City, Mo., Aug. 13, 1951; aged 86 y. 11 m. 8 d. He had been in failing health for several months and bedfast for nearly six weeks. He was the last of a family of five children. At the age of a year he moved to Cass Co., Mo., with his parents, where he spent the remainder of his life. Dec. 31, 1899, he was united in marriage to Mary E. Kenagy, Topeka, Ind. To this union were born 4 children (Forest G., Eureka, Ill.; Frances—Mrs. E. J. Miller, and Lela F., both of Twin Falls, Idaho; and Walter L., Garden City, Mo.). He accepted Christ as his Saviour and united with the Mennonite Church as a young man, remaining faithful until death. In June, 1910, he was ordained deacon of the Bethel congregation. He served faithfully in other phases of church work as long as his health permitted. Surviving are his faithful companion, 4 children, 8 grandchildren, 7 nephews and nieces, and many other relatives and friends. One infant grandson preceded him in death. A faithful and loving companion and father, he always had a deep concern for the spiritual welfare of his family. The funeral service was in charge of W. R. Hershberger, assisted by J. C. Driver, S. S. Hershberger, and Walter Davenport, the latter from the Baptist Church in Garden City, Mo. His body was laid to rest in the Clearfork Cemetery.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Separated unto God: A Plea for Christian Simplicity of Life and for a Scriptural Nonconformity to the World, by John C. Wenger; Mennonite Publishing House, Scottdale, Pa.; 1951; 350 pp.; \$3.50.

Here is a discussion of Christian ethics that will evoke thought from the minds of profound thinkers as well as laymen seeking honest solutions to perplexing questions of personal conduct. The volume is written in fulfillment of a resolution by Mennonite General Conference in 1944 "for a comprehensive treatment and exposition of the doctrine of nonconformity to the world." In his introduction, Paul Erb says, "Here there is evident an honest searching in a great maze of literature for a clear-cut description of genuine Christian living."

By "world" the author has in mind "those who belong to Satan, together with all their ways of thinking and living, their evil attitudes, and their rebellion against God and His Christ." The author writes with keen discernment when he says, "Members of the Mennonite Church and of similar groups need to clarify their thinking in reference to the concept of worldliness. Being nonconformed to the world is not a matter of rejecting science and inventions, nor is it the maintenance of a cultural status quo, nor is it difference for its own sake."

There are thirteen chapters. First, the author has chosen to trace the roots of "separation" through the Old and New Covenants, showing how the principle was lived in the lives of Biblical characters. Here he points out the conditions of God's covenant with Noah and Abraham, and with Israel. In discussing "Separation in Christianity" the author takes issue with Dispensationalism, the doctrine which divides human history into seven periods and contends that the Sermon on the Mount is not intended for the church.

Being a church historian as well as a theologian, the author sees evidences of nonconformity in early church history and cites examples from Clement and the church fathers, as well as from Luther and the fearless Anabaptists. On page 51 occurs the famous description of Christians in an old anonymous epistle: "Christians are not different from the rest of men in nationality, speech, or customs; they do not live in states of their own, nor do they use a special language, nor adopt a peculiar way of life. . . . They marry like the rest of men and beget children, but they do not abandon the babies that are born. . . . They obey the laws that men make, but their lives are better than the laws. . . . They are put to death, yet are more alive than ever. They are paupers, but they make many rich," etc.

Only one chapter deals with the historic aspect. The author does not take for granted

that his readers are all Mennonite. The ordinary reader is gracefully oriented to the facts. In the latter half of this chapter is a discussion of nonconformity as practiced by nineteenth-century American Mennonites. "Long years of persecution in Europe, and of having been different from other Christians especially because of their nonresistance, had imbedded in the Mennonite soul a deep suspicion of the 'world.' . . . While the Anabaptists did not have any distinctive garb, yet it was not long until they became more or less recognizable at sight from the fact that they carried no weapons and because they shunned everything which they felt was worn to display wealth or vanity."

With this as a background the author discusses church regulation of attire, noting that the cut of coat for the men and the style of dress of the women was prescribed by Mennonites in the Netherlands already in the eighteenth century. He then discloses the origins of the plain-collared frock coat, the plain bonnet, shawls, aprons, and capes, and concludes that "never before has the church been in danger of losing all external evidences of nonconformity to the world as it is today."

An extensive sociological treatment of the origins and spread of costume and the material traits related to the styles of dress would be in order. But the author has modestly limited his discussion to the theological frame of reference, with some historical orientation. Obviously he is therefore more concerned about the urgency of Biblical values than in orienting his argument around social norms of behavior, or deriving values from "folklore" origins.

The core of the book deals with aspects of Christian social behavior. The section on "Speech" is particularly enlightening where nine Biblical principles are outlined. In discussing "Restraint and Humility" the author says: "It is usually taken for granted in countries abroad that Americans talk too loudly and too much," and "another of our besetting sins is that of boasting. . . . If all Christians would live by these (Biblical) precepts, regardless of whatever misunderstandings and differences of judgment might occur within the brotherhood, there would be no church fights or feuds, nor would there be congregational troubles that drag on by the decade." This reviewer is impressed with the author's exegetic ability in cornering the precise meaning of several puzzling Scripture passages. Readers will have their consciences sharpened by taking note of the discussion on "minced oaths" and the use of titles among church members.

The discussion on "Recreation and Culture in the Life of the Christian" is penetrating and forthright. Unworthy forms of pastime, the use of tobacco, theater attendance, television, and certain aspects of the radio are condemned for reasons given. In his discussion of tobacco there are other aspects the author might have discussed but he chose not to do so—for example, its use and rationalization of by church members in church history. Many of us would agree that ". . . smoking is frequently a testimony to the emptiness of an individual's life . . ."

On theater attendance the author says:

"The lives of those producing the films are obviously sensual and anti-Christian. . . . Moving pictures have an overemphasis on the physical, and a view of sex which is sub-Christian. The so-called stars of Hollywood lead lives of sin, completely secular, without regard for the teaching of the Word of God on the permanence of monogamy. Sex life within Christian marriage, sanctified by holy affection, is wholesome, normal, and within the will of God, but the exhibition of love-making seen on the American screen on the part of the sensual stars of Hollywood is neither conducive to pure-mindedness nor to high standards. . . . The only reasonable standard therefore for spiritual Christians, whether young or old, whether married or single, is to shun completely commercial moving pictures. This attitude is not a narrow sectarianism, nor is it in any sense a denial of true Christian freedom, but it is the spiritual reaction of intelligent Christians to an institution which is definitely a tool of the world, the flesh, and the evil one."

The reader is given a positive side to the problem of recreation in a discussion of beauty, art, home life, and Christian service. ". . . large place should be given to vocal music. Everyone ought to learn to sing. There ought to be much music in the Christian home." Luther is quoted as saying, "After theology I give music the next place and highest honor."

Many of the roots of the social evils of our society are dealt with under "Some Personal and Social Aspects of the Christian Life." Here gluttony and wine are treated as exhibited in the Old and New Testament. Illustrations of Bible characters who did "rash, sensual, and foolish things while under the influence of wine" are cited. In discussing "The Christian's Apparel" the Biblical passages are aptly summarized and made plain by the author's comments. The treatment of the "Wedding Ring," "Cosmetics," and "Judson's Earnest Appeal to Christian Women," gives much food for thought. Prospective missionaries will be particularly interested in Judson's plea in 1831 for modest dress in foreign service (pp. 146-151). One cannot help being impressed by the utter simplicity of the content of this book; the centrality of trust in God's Word is brought to a focus throughout.

The same clarity continues throughout the discussion of "Separation in Courtship and Marriage." Young people can avert a great deal of frustration and wrong attitudes by reading this chapter. The following note of warning occurs in print possibly for the first time in a Mennonite book: "Further, no person shall violate the Golden Rule by cutting in on the courtship of someone else; those who so sin shall be judged and punished by God Himself." Those persons who have happy Christian homes will most assuredly agree with Wenger in his presentation of "Love in the Home." Chapter seven ends with "An Illustration" from the home life of John S. Coffman.

In this age of organized activities and special interest groups it is very appropriate that the author has chosen to include a chapter

on "Maintaining Christian Simplicity in a World of Organizations." He says, "Americans today are afflicted with a neurotic drive to run around aimlessly and hurriedly and to join a multitude of organizations: clubs, societies, fraternities, and associations of all kinds. An evening at home has become too dull for many people in the fast pace in which their life is moving." The author then proceeds to discuss the Christian view toward professional societies, service clubs, Boy Scouts and Camp Fire Girls, farm organizations, Four-H Clubs, and secret societies. Parents who are earnestly in search of a way to call a halt to the disintegration of their family life will be rewarded by reading this chapter.

Many readers will welcome the suggestions given for "Christian Simplicity in Worship." The principles of simplicity, stewardship, and the proper evangelistic approach are specially emphasized. The author speaks with experience as a pastor and with conviction. "The singing ought to be the spontaneous activity of regenerated sons and daughters of God, rejoicing in their salvation, and worshiping God with reverential awe in the beauty of holiness. The church service should not be a place for the exhibition of vocal or instrumental talent on the part of a few gifted artists. For this reason the basic emphasis of the Christian Church ought to fall on congregational singing. . . . The light-minded joking and bantering of some ministers in the pulpit, the blaring of musical instruments, the pounding of pianos, and the undignified behavior of those who are supposed to lead the congregation in the worship of Almighty God is absolutely out of place in the Christian assembly and needs to be especially avoided in the type of church life frequently promoted by those who profess to be the staunchest adherents of sound doctrine in America today."

Another note of warning on stewardship and the place of worship: "There is grave danger in our day of the church's becoming a middle and upper-class institution. This involves making the poor . . . feel unwelcome, or at least out of place, in a church building which speaks only of wealth and affluence." The discussions on the prayer veil, the holy kiss, anointing with oil, and washing of the saint's feet will be helpful for babes in Christ.

The concluding chapters deal with three major problems of our time, namely, how the Christian shall relate his behavior to economic security, to the state, and to earning a livelihood in industry. The answers were at one time simple, but today much more thought and discernment is required of the Christian. This is needful if his witness is to remain effective. In reporting on the financial policies of the life insurance businesses, Wenger properly points out that they constitute one of the largest business enterprises in existence, they pay large salaries to their officers, and realize vast profits from lapsed policyholders. Christian forms of mutual aid are set forth as the ideal in developing happy homes in strong Christian communities. The concluding discussions on "The Christian and the State" and "The Life of Love in the Industrial World" are

worthy additions to our knowledge of the subject.

This reviewer has enjoyed the entire volume, but is left with the feeling that the author should continue the subject with several more volumes on different phases of wholesome Christian living. The 38 pages of appendixes contain official church statements, a thought-provoking article on investments by Carl Kreider, and excerpts from the writings of John Wesley on dress. The message of the book is enhanced by the prayers at the end of each chapter and by appropriate reading lists.

Because of its search for the Biblical truth rather than denominational practices and tastes this book should have wide acclaim by Christians everywhere. It speaks with authority and faith. Its orientation is Biblical rather than sectarian. One does not sense in it the pessimism of those writers who so often clamor for a final return to the non-essentials of a changing culture.—John A. Hostetler.

ITEMS and COMMENTS

The New York state Court of Appeals in a recent six-to-one decision upheld the constitutionality of the released time system of religious instruction in New York City. This decision has been widely hailed as the end of the threat to weekday religious education which came about through the decision of the United States Supreme Court in the McCollum decision. The recent New York decision clearly establishes the right of the parent to have his child excused for religious training from the regular school day.

* * *

There are now about 14,000 television sets in the United States. The *New York Times* calls television "the major phenomenon of our time." *Theology Today* says "we are in the midst of a revolution in communication which is even more radical and far-reaching than the invention of printing or the emergence of the moving picture."

* * *

The people of the United States are on the move. From 1940 to 1947, one half of our families moved once, and 40% moved across state boundaries.

* * *

A Mennonite Brethren voluntary service unit has begun work at the State Hospital at Larned, Kansas. The initial term of service is ten weeks, but it is planned to make it a year-round service unit.

* * *

Evangelist Hyman Appelman, in his first American campaign since returning from the British Isles, conducted a stirring revival in the city of Dayton, Ohio. There were more than 1,800 professed conversions. During the meeting over 2,500 of many races and creeds were dealt with in the inquiry rooms. Appelman's next evangelistic engagement is in Detroit.

Separated unto God

BY JOHN C. WENGER

Should Christians vote? Can art be Christian? Does the principle of simplicity include speech, business, hospitality, as well as dress and possessions? Can I conscientiously join a labor union? This book probes Mennonite faith and practice in the light of Scripture and the perspective of history. A "must."

350 pages, \$3.50

Wings of Decision

BY EUNICE SHELLENBERGER

What happens when a popular Christian high school youth takes the C.O. position? David Sheppard felt an overwhelming urge to do something to help promote a lasting peace, something to show the world that his God was a God of love. Read how his decisions affected his own life and those of his friends.

\$2.75; 4 copies, \$10.00

Church Hymnal

Have you tried reading a hymn in your private devotional period? Often our deepest feelings of reverence, spiritual longing, and consecration find expression there. Explore the *Church Hymnal's* possibilities for personal, family, and public worship. Own a copy. Makes an excellent gift, also. Specify round or shaped notes. \$1.75 prepaid; doz. prepaid, \$18.90; hundred, not prepaid, \$140.00.

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Robert A. Cook, president for Youth for Christ International, announced at the recent convention of that movement in Winona Lake that 76 countries now have Youth for Christ movements of their own. The latest countries to organize groups are Lebanon and the Republic of San Marino.

* * *

Seventh-Day Adventists have set up three camps, two in the United States and one in Canada, for training 800 draft-aged men for medical corps service.

* * *

Twenty-five million people are added to the world's population each year. This increase is due partly to the reduction of death rates by medical science. In Japan, for example, in 1940 there were 70,000,000 Jap-

anese. Modern disease control and immunization has brought the Japanese population to 83,000,000. Considering the fact that 80% of the world's people are already undernourished, it is obvious that the food problem is one of the major causes of human conflicts.

* * *

The American Protestant mission boards have been served notice by the Chinese Communist government that they may no longer finance religious, educational, or charitable work in China, according to a Religious

News Service release from Hong Kong. The decree which was obviously aimed at wiping out American mission influence, and making the Chinese church entirely independent, made no mention of any but missions conducted by Americans. The decree also provided for the early departure of the dwindling number of American missionaries who remain in China. In what seemed to be a desire to compensate for the loss of United States support, the decree provided tax exemptions on buildings owned by Chinese churches and church organizations.

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MENNONITE BIBLICAL SEMINARY

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLIV TUESDAY, SEPTEMBER 25, 1951 NUMBER 39

Our Greatest Need

BY C. J. RAMER

There is a recognition by leaders everywhere that we must give more time to prayer. Many articles have appeared in leading magazines that are written to encourage prayer. The first week of 1951 was set aside as a week of prayer. February 9 was to be a world-wide day of prayer. Many popular ways have been promoted to make us feel the need of prayer. Edgar Hoover produced the great slogan, "The families that pray together stay together." The slogan was capitalized by a Catholic priest, and was given much publicity. Even billboards have been used to call to prayer, but with all that is said and written about prayer there still is a dearth in prayer.

All this promotion of prayer seems to me an indictment against the professing church. Must we be reminded by these methods of our duty to pray? Shall we admit that we have been unfaithful in prayer? Are not the words of the writer of the hymn, "What a Friend We Have in Jesus," ever true?

O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Ev'rything to God in prayer.

There is a Dutch proverb, "What is heaviest must weigh heaviest." The heaviest duty upon the child of God today is prayer and intercession. It should weigh the heaviest upon our hearts. It must be recognized as a great need. E. M. Bounds says, "What the church needs today is not more machinery or better, not new organizations and novel methods, but men whom the Holy Ghost can use—men of prayer, men mighty in prayer." Men are the channel for the Holy Spirit, not methods, plans, or mechanism. It is a sin against the Holy Spirit when we refuse to let Him use us. We need to cry even as Samuel in the days of Israel's crisis, "God forbid that I should sin against the Lord in ceasing to pray for you." We want to think first of the great need of intercession in our prayers.

Intercession

Paul exhorts that first of all supplications, prayers, and intercessions be made for all men. This is certainly one of the great doctrines of the New Testament which calls for obedience. It demands faithfulness as much as any other doc-

trine. We still have opportunity for great intercessions in behalf of our rulers. How thankful we should be that we have rulers that appreciate our prayers, yea, even request them! In a recent interview of the delegates from the Historic Peace Churches with Prime Minister St. Laurent, he expressed appreciation for the assurance of our prayers. Surely such intercession should be a heavy duty upon us.

Not only should we intercede for rulers, but for all men. The salvation of those about us should be a heavy weight upon our hearts. God would have all men to be saved and come to the knowledge of the truth. Revivals are the product of intercessory prayer. When hearts become burdened and supplicate, God always manifests His grace. When God enacts laws He is on the throne of legislation; when He administers those laws He is on the throne of government; when He tries His subjects by these laws He is on the throne of judgment; but when He receives petitions and dispenses favors He is on the throne of grace. We are told to come boldly unto the throne of grace. Soon this opportunity of intercession will be past. God will then try His subjects. The throne of judgment is not far hence. Can we stand guiltless that we have used the throne of grace effectively? Are we guilty of the sin of ceasing to intercede? Has our materialism robbed us of our sense of need? Can we say we are free of lukewarmness as was found in the church of Laodicea? Are we rich and have need of nothing? Brethren, revivals are possible, for God is on the throne of grace. What we need is a consciousness of the power of intercessory prayer, the responsibility of intercessory prayer, the burden of intercessory prayer. Elijah was a man of like passions as we are and he prayed. Abraham's burden for Lot caused him to petition God and saved Lot from destruction. Moses' intercession for Israel withheld their annihilation.

Who can predict the far-reaching effects of a church united in intercessory prayer? Should we not be that church today? Should we not expect God to entrust us with the great burden of the hour? Spiritual problems cannot be solved without prayer. Spiritual awakenings do not come without prayer. God's

grace cannot be experienced without prayer. Is not then our greatest need that of a deeper prayer life, the need of more intercessory prayer?

Continuance in Prayer

We also need more continuance in prayer. "Men ought always to pray, and not to faint" (Luke 18:1). Our Master after foretelling conditions at the coming of the Son of Man gave a parable that men ought always to pray. The word *ought* imposes upon moral beings the heaviest of obligations. Some one has said that if the world were on one side and the word *ought* on the other side of a balance, the word *ought* would outweigh the world. When we ought to do a thing, it is then the highest ethical duty.

Another version translates the verse, "He also told them in a parable about the *need* of always praying and never losing heart." Truly a great need in our prayer life is continuance or never losing heart. How often our requests are mere whims! Today we desire, but by tomorrow we have a new desire. Often we are too fickle for God to answer, and, if He would we would be disappointed. We need, we must pray long enough to prove it is a genuine desire. Then we have this promise, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." We need to keep right on praying with desire. Not only with desire but with the faith that we have received. Continuance is the evidence of faith. Jesus says, "When the Son of man cometh, shall he find faith on the earth?" A faith that will cry day and night in prayer? A faith that will continue and persevere in prayer? Have we forgotten this need? Will we need to pass through the bitter waters of distress to awaken us to dependence upon God? Will we become faint-hearted because we see backslid-

Just Talk to God

BY MRS. GEORGE RENO

God, do you care if I pray in my simple way?
For when I try to make a pretty prayer
I oft forget to say
The very things my heart would whisper to
Thee.

God, if you don't care,
I'll simply talk a little to you,
Instead of "say a prayer."

Akers, La.

ings, indifference, worldliness, with the multitude of problems which follow, or will we continue in prayer? The only way to meet the need of the hour is by continuing instant in prayer. Organization can be a function of the body, but prayer is the breath. To live we must continue to breathe.

But someone says, How long shall we pray? As long as we have life. It is said of one church that she had a name that she lived but was dead. George Muller was asked how long he had ever prayed continuously for any petition. Taking a little book from his pocket he said, "When I was converted I was a wild boy in college. My conversion broke friendship between my roommate and myself, for he would have nothing to do with such a fanatic. I wrote his name in this book and promised God I would pray for him each day until he was converted or until I died. I prayed five years, ten years, fifteen years, twenty years, and still he was an unbeliever. I did not give him up but continued for twenty-five years. Then came a letter saying, 'I have found the Saviour!'" The writer did not have to wait that long for a similar answer, but I can testify to the joy that must have been Muller's for continued praying and not fainting. When we are confronted with great problems let us make it a matter of continued effort in united prayer—not a week or a day, but a year, two years, or as long as is necessary to change the condition or to rebuild what has been broken down. Much of our prayer avails nothing because it is not definite; it aims at nothing. They say in battle it takes a hundred pounds of lead to kill one man because ninety-nine pounds and fifteen ounces is wasted in wild firing which aims at nothing and hits nothing. But the sharpshooter wastes no ammunition; he picks his man and makes every bullet count. Prayer is indeed a battle. Here we fight the forces of evil. The only way we can win is to pick our object and press till we win. The evidence of the days of Noah and the days of Lot ought to drive us to more continued and importunate prayer. Our need is the need of always praying and never losing heart.

Thanksgiving in Prayer

"Never be anxious, but always make your requests known unto God, in prayer and supplication, with thanksgiving: so shall God's peace that surpasses all our dreams, keep guard over your hearts and minds in Christ Jesus" (Moffatt). How little we really under-

stand about the relation of prayer and Christian service! It is so easy for us to accept work as our main business, with prayer to help the work along. But prayer is the chief business of the Christian. "If ye shall ask . . . I will do"—"Ask, and it shall be given you"—"Ye have not, because ye ask not." Much might be written on prayer and many Scriptures quoted to show the need of asking, but the apostle's letter to the Philippians (4:6) calls for us to place our requests with thanksgiving, forbidding anxiety and worry. We need to learn the importance of prayer with thanksgiving, for such prayer brings the reward of an undreamed peace.

Our Readers Say—

I should like to reply briefly to the scathing criticism of my book in the June 22 issue of the GOSPEL HERALD by Paul Erb, the editor.

In that book, due to the many divisions of the Amish church, I urge a spirituality that unites Christians, and discourage forms that divide the church. I show that the use of modern conveniences is not forbidden in Scripture, and that education, Sunday schools, and Bible classes lead to a better understanding of the Bible, and that the fundamentals of Christianity are grace, faith that worketh by love, and charity that thinketh no evil. I believe your editor agrees with all of these, enjoys and practices all of these, and yet he condemns my whole book without reservation, even though I quote the Scripture that backs every statement and teaching I make. I wonder why.

Bro. Erb has admitted to me that he never lived in an Old Order Amish community, has never attended an Amish preaching service, and does not talk their language, Pennsylvania Dutch. I was raised Old Order Amish, attended Amish preaching services regularly until I was sixteen years old, and I can talk Dutch. Judge for yourselves as to who knows the needs of the Amish people the better, he or I, and who is most interested in their spiritual welfare. Besides, this book was written for the Amish, not for the Mennonites: what right has he to try to destroy its teaching value?

Please notice the condemning words he uses. For *Rosanna of the Amish* I was a "defending attorney," for *Traditions* "a prosecuting attorney." I use "severe and amazing lecture," "family quarrel," "scolding them," "telling them continually how ignorant they are" (the word "ignorant" is not in the book), "criticism prevails in the book," "church in which he says he holds his membership." All these words and insinuations against me are the very worst he could find. Why? It's an old rhetorical trick to turn the minds of the Amish and the Mennonites against me, so that when he comes to the great issue, the veil, he can finish me with one stroke. Lawyers use it.

In the paragraph about the veil he tries further to inflame your minds by saying, "Particularly to be regretted is his sally into Biblical exposition," insinuating again that I do not have

All religion has some form of prayer, but only the Christian faith has the element of peace. The Chinese write their prayers on bits of paper and throw them into the air, hoping they will reach heaven. Some Indians have praying machines and express their devotions by turning a crank. The followers of Mohammed fall upon their knees five times a day at the hour of prayer and call upon God. The modern American reads a prayer from a prayer book. But all these are devoid of the tranquil element of peace. Peace of mind and peace of heart is the recompense that prayers filled with praise and thanksgiving bring. "I create

(Continued on page 924)

the intelligence to read and understand Scripture. I do not boast about my education, but I do have a college degree, and I have worked with many devout Christians of many different churches, not only Mennonites. He boasts as to how all "exegetes of recognized ability" agree with him on the veil: let me ask one question, Do those exegetes urge women to wear veils in this day of education and Christian enlightenment? One exegete, Erdman, says, "It seems to be a tendency of human nature to retain and exalt insignificant forms and petty rules and abandon important principles which should abide." When my explanation of the veil becomes too convincing for your editor, he calls it "word twisting," an ugly name, but remember, friends, calling a sound argument by an ugly name does not disprove the truth of the argument.

In closing he says, "The Amish will not buy the book and we do not recommend it to the Mennonites." Does he mean to insinuate that the Mennonites are not able to read a book and decide for themselves what is truth and what is falsehood? Does he try to take you back to the Dark Ages when only the priests were allowed to interpret Scripture? In the beginning of his tirade he tells you the price of the book and where it can be bought: for that I thank him. Why not buy a book, study it honestly and judge for yourself whether it is truth or falsehood? Why let an editor do your thinking? Editors rarely dare think for themselves. They are under orders.

I wish you would compare the criticism of *Amish Traditions* with Gal. 5:13, 14 and see for yourself how they compare; also I Cor. 13:1. Would it not be too bad if in the endless corridors of eternity this unjust criticism would be but "a sounding brass and a tinkling cymbal"?

I want it distinctly understood, regardless of Paul Erb's unfair criticism, I am for the Amish people, and I will do all I can to help them to a more perfect union, a finer fellowship with all Christians, and a saving religion based on grace, faith, and charity. Read the book; study the Bible references as I did, and I believe that you will agree with me.—J. W. Yoder, Huntingdon, Pa.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

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J. D. GRABER, MISSIONS EDITOR

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EDITORIAL

Not Enough Sundays

The editor remembers that when he was a boy his home congregation took one missionary offering each quarter. There was of course the weekly Sunday-school offering, which was pretty much a penny matter, and was not designed to do more than purchase supplies. There may have been occasional extra "collections," but for the most part four offerings a year was a sufficient outlet for the congregation's giving. We had at that time but one foreign mission, and a few city missions and charitable homes. Just a few offerings a year were enough to enable us to remember them all.

Later, as missions increased, and also, probably, the giving spirit, the mission offerings became monthly. But as the outreach of the church grew, the weekly offering came in, in order that we might support more of the causes appealing to us. And now in recent years the activities and program of the church have multiplied. General church boards and General Conference committees make their various appeals for donations. District and local activities have increased, and need a larger share of our giving. Enlarging congregations have called for an unprecedented wave of church building construction. To respond to all these calls even the weekly offering isn't enough. "There aren't enough Sundays," is the explanation given for failure to meet quotas set by the General Conference treasurer, and by other treasurers. Apparently we have reached our limit in giving. Fifty-two causes are all we can support in a year. It isn't our fault that the calendar won't stretch.

But a review of our church program presented to the recent General Conference showed that the total financial needs of all our committees and boards, district and general, above the congregational level will be, for the next biennium, a little less than three million dollars, or a million and a half per year. This is only \$22 per member. Granted that we are spending a good deal locally on church buildings, missionary outreach, ministerial support, and educational supplies, our per member giving is probably still far below the Adventist figure of \$136, the Nazarene of \$101, the

Mennonite Brethren of \$65. In 1947 our total giving was less than one twentieth of our income. The peak of giving, in the days of C.P.S. and relief needs, was not the peak of our income. What we need is not more ability to give nor more Sundays, but more of a giving spirit and a better financial plan. The incentive will come with larger vision and more spirituality. Let us look at the matter of a plan.

It is obvious that, in order to give as much as we should and to support as many causes as the needs of our world have created, we must combine some smaller givings in a fund which can be supplied by a single offering. In these days when almost any wage-earner should be ashamed to drop less than a dollar in the offering basket there would seem to be no excuse for going to a congregation in any one offering to raise ten cents per member for the Commission for Christian Education, or fifteen cents per member for the General Conference treasury. We ought to have a General Fund in each congregation from which such per capita requests can be paid. It is significant that the two conferences which met their quota for the General Conference last biennium paid their assessment from a general fund, without going to the congregations with this single item of expense. How can we expect to raise 1950 budgets with 1910 methods?

A step in the right direction was taken by the 1951 General Conference when it was decided to consolidate the financing of the General Conference and all its committees and subsidiaries. It will be a year or more before the new plan will get into operation. But when it does, there will no longer be separate appeals for funds for the Commission and the Peace Problems Committee. The budgets of these organizations will be included in the General Conference budget. That will set two Sundays free for something else! Similar streamlining should be possible in other areas.

General Conference now has a Budget and Finance Committee. It is to be hoped that in addition to implementing a financial plan for General Conference this committee can give districts and congregations some counsel on how to

administer financial methods which will be adequate for the needs of our day. We have enough wealth to do all the church has undertaken, and more. There are enough Sundays in which to worship the Lord with our substance. We are probably short in our concepts of stewardship of wealth, and certainly our financial planning has been inadequate. If our leaders will faithfully teach and exemplify Biblical principles of giving; if our people will respond by giving as the Lord has prospered; if we give some good, clear thought on the general, district, and congregational levels to our financial administration—then the work of the church can go forward without any hampering from depleted treasuries.

Memorial Gifts

Some months ago one of our pastors sent us several cards which he had received from the Lutheran pastor of his town. These cards were used as notices to bereaved families of gifts to some church cause in memory of one departed. It is a widespread practice among the Lutherans and some other denominations, he was told, to give such gifts instead of floral offerings. The pastor brother wondered whether we had prepared cards for such a use.

The idea is an excellent one. A great deal of money goes into memorial wreaths which have a very temporary value. This money could be given to charitable and missionary causes where it would count for more in the kingdom of our Lord. A recent example is the scholarship fund established for the education of Christian nurses from gifts in memory of Mrs. John A. Hostetler. As in this case, the family could suggest that instead of flowers gifts should be given to a cause near to the heart of the deceased.

It would be possible to prepare a card that would serve for any cause, according to the wishes of the donor. In addition to fitting art work and appropriate Scripture passages, it would have a form something as follows: "To the glory of God and in loving memory of _____ a memorial contribution has been made to _____ by _____." These cards would be kept in supply by our pastors and furnished to interested persons whenever desired.

If this idea seems a good one to our people, lay or ordained, they should drop a card expressing their interest and

giving their suggestions, to the Publishing Agent, Bro. A. J. Metzler, Scottdale, Pa. Your Publishing House wants to serve to supply any felt need in printed materials.

OUR GREATEST NEED (Continued)

the fruit of the lips; Peace, peace to him that is far off, and to him that is near" (Isa. 57:19). How few realize the power of praise! How few are conscious that praise glorifies God! "Whoso offereth praise glorifieth me" (Ps. 50:23). The mark of apostasy is, "neither were thankful." Vain imaginations are bound to follow a thankless spirit. Affections can soon be shifted to things made by human hands. Our materialism is producing a thankless generation. We need a greater appreciation for the gifts of God and a deep feeling of gratitude for His work of redemption.

Why is there manifest such half-heartedness in stewardship? Lack of appreciation and thankfulness for material blessings.

Why is there such an invasion of worldly pleasure and sports into the minds of many professing Christians? Lack of a thankful spirit toward God.

Why is there an increased tendency to immodesty and worldliness? Because of the lack of appreciation for redemption. All problems of loyalty, obedience, and indifference can be traced to a lack of appreciation to God, expressed in praise and thanksgiving which recognizes divine favor. Results: a harvest of anxiety, care, perplexity, divisions, and apostasy.

Is not our greatest need today a deepened conviction for intercessory prayer, for continued praying without ceasing, for hearts filled with praise and thanksgiving which will bring peace and satisfaction and build a bulwark against every invading sin? Let us beware of the sin of prayerlessness and ask ourselves the following questions:

Have I made prayer, supplication, and intercession methodical in my experience?

Can I accept by faith, through perseverance, the promises of answered prayer?

Am I promoting, encouraging, and loyally supporting the home church prayer meeting?

Will I promise God to join in united prayer for a spiritual awakening among the Jew and Gentile and especially within my own church?

May "the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever."

Duchess, Alta.

Our Peace Witness

BY LEROY KENNEL

[Substance of a talk given at West Union Church, Wellman, Iowa, on July 29, 1951.]

Eager and anxious minds have been turned toward Kaesong, Korea. Will the present meeting of the UN delegation with Communist leaders result in peace? We begin to ask, supposing an effective agreement is reached, will we then settle down to normal peacetime living? In case no agreement is reached, what will our country decide to do?

Our questions and inquiries about American policy for defense have already been answered by military leaders and governmental authorities. The same story is reiterated: we must build for defense and for greater defense. Defense Secretary George Marshall of the State Department has recently warned of an all-out war. In his address at Detroit, Michigan, July 28, 1951, President Truman stated, "We can not let our guard down, no matter what happens in Korea. The free world must have armed strength and have it now. Whatever happens in Korea . . . we must have more men, ships, planes, and bombs on hand ready for any emergency."

Our Reaction

Those of us who believe all of our secular society should be scrutinized under the holy spotlight of God's Truth begin to make evaluation. We question this mad race for armament and manslaughter as it relates to the mutilation of Christian principles. Quickly we discover some drastic violations. We see violated the principle of love. War feeds on hate and leaves in its wake bitter resentments that wait for the first opportunity to retaliate. The second casualty is truth. Lies and deception are stock in trade for war propaganda and war strategy. War violates the sacredness of human personality. God says, "Thou shalt not kill." War kills not only the fighting soldiers, but also the helpless and the innocent. War violates the sacredness of property. National resources are depleted, money is lavishly spent, property is ruthlessly destroyed. Finally, war is contrary to the task of the church. It is the church's obligation to save men, not to destroy men, and to lead people to Christ by the path of redemptive love and sacrifice.

War not only violates Christian principles, but we who claim to be practical question the war record of effectiveness in achieving peace. I wish we could ask Bob Witt for the answer. I liked Bob; he used to haul tractor fuel and gasoline out to our farm. But Bob won't answer our problem, for he along with many friends is buried under European soil. Personally I don't think Bob would give war a very high rating in attaining peace. Bob would point to the historic trail of wrecked economies, destroyed morals, and wasted money of past wars. He

It Happened —

TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Sept. 23, 1926)

Sister Mary Good, missionary on furlough from India, expects to spend the winter in Peabody Normal Institute located at Nashville, Tenn.

Bro. S. E. Allgyer of West Liberty, Ohio, spent Sunday, Sept. 12, at the Mennonite Home Mission in Chicago, assisting in some special work at that place.

Thanksgiving week has been set apart by the West Liberty congregation near Windom, Kans., for a series of meetings. Bro. D. G. Lapp of Roseland, Nebr., has been asked to conduct these meetings.

On Sept. 5 votes were taken for the ordination of a minister at this place [Midland, Mich.]. There were three brethren in the lot, which fell upon Bro. Floyd Bontrager who was ordained to the ministry.

Sunday, Sept. 26, is the time set for the dedication services at this place [Hopedale, Ill.].

would remind us of the almost 80,000 American casualties in Korea since June 24, 1950. He would tell gruesome tales of broken homes, ruthless and inhuman killings, and displaced persons. If Bob made a spiritual analysis, he would undoubtedly admit that as long as men have carnal hearts, they will continue to resort to force and war.

Need for a Response

Our study is inadequate and incomplete if we merely establish the Biblical basis of nonresistance, the futility of war in solving problems of human friction, or the manner in which war violates Christian principles. The question I would like to further discuss is, just what is our peace witness? What does our commitment to the Biblical teaching on war mean in actual life? What is implied in the command to "Love your enemies," overcome evil with good, as it relates to our present day?

During our chorus tour this spring, Lee Schneller, our bus driver, and I were discussing these same problems. Lee reacted, "I don't like war, but it is the only thing we can do." "But Lee," I said, "it won't solve the problem; it never has." Nodding his head agreeably, he replied, "You're right, but what is your plan?" What is our plan? What do we propose to do in best utilizing our abilities and energies in checking communism, getting peace, serving our country, obeying Christ, and saving ourselves?

The necessity for an immediate response has become more evident with the passing of a new draft bill in late June. Conscientious objectors have been made available for conscription by giving local draft boards the discretion to find areas of "significant service." And yet we err if we regard this necessity for response limited only to males between 18 and 36. What is our peace witness as a church, as youth, young men and women, parents, grandparents? How can we best render the things due unto Caesar and the things due unto Christ?

A Peace Witness

I believe it is possible to respond with a constructive peace witness that will bring healing to our sick world. I would like to suggest a plan of strategy desirable for us both individually and as a church. It involves just six words. The first phase of this plan is *to know*.

It is the knowledge of truth that leads to freedom. Even as the chemist searches for truth, so the Christian has the right to know truth. His is the privilege to ask, Is war ever right? What has Christ taught? Can the Christian turn his conscience over to the custody of the state officials and leave with them the responsibility of his acts? These answers we can and should know. Also required in making a peace witness is the knowledge of current issues and needs. Youth for study classes and parents for teaching should know of the Christian literature written on this topic. Most important is that we know Christ—that we know personally the Prince of Peace.

A second part of the plan is *to be*. If Christ is to penetrate and affect the twentieth-century mess of our day, His life must be recreated and relived in ours. What we know must be a part of us. This commitment to divine knowledge results in a chain reaction of spiritual renovation beginning with myself and then reaching out to others.

To be a consistent peacemaker while in the store, in school, in business, on the farm, during play, in church, demands the greatest bravery and loyalty. This in itself is demonstration of the greatest patriotism, for it elevates the basic moral principles of the universe. Such consistency inevitably affects people who would not think of going to war, yet who are continually fighting in their homes, with their neighbors, and in the church.

Such consistency affects situations described in a letter to the editor of one newspaper. A mother had written in about the paradoxical element in her community. She complained bitterly how her son was killed in the army while others stayed home because of their religious objection to war, but nevertheless spent their time and energy attending Sunday baseball games and attending theaters. Because of their sons at home, parents were able to acquire more and more wealth. It is needless to say that such expression is poor testimony

Looking Beyond

BY MARY ALICE HOLDEN

*I wouldn't have looked for September,
If the melody August had made
Had not hung over the keyboard
As if waiting for fingers that played.*

*I might not have longed to see heaven
If life, like an unfinished song,
Had not wafted away into silence
With a promise that could not be wrong.*

Cimarron, Kans.

and does little in giving a peace witness. The whole of life must witness together or there will be no witness. If we are to serve as a lubricant in a chaos of friction, we need to be intelligent, consistent, alert, and loving Christians.

Another part of the plan essential to our peace witness is *to give*. In the Sermon on the Mount, Christ's teaching to give the other cheek, the coat and cloak, the second mile, are necessary if we are to overcome evil with good and by so doing heap coals of fire on the enemy's head. My eight-year-old concept of heaping coals of fire as dumping on the head a bucket of hot ashes from the kitchen stove was Biblically correct. The world's prevailing illnesses can only be checked with such penicillin as is produced through Christian love.

"If thine enemy hunger, give him meat; if he thirst, give him drink." In our relief program, we have already demonstrated our ability to give "In the Name of Christ." Nevertheless funds are still needed by the Mennonite Central Committee to provide for the needed healing of sick minds, relief to broken hearts, and homes for homeless.

For a complete witness, material aid must be coupled with a verbal witness. The great commission challenge to "teach all things" continues to urge the giving of our testimony of love and peace. Today it is easy for us to say the world is trying to make peace the wrong way. If it is wrong for us, it must be wrong for everyone. Because we know the right source of peace, ours is the responsibility to give it to others.

Now is the time to give our life to Christ and to the building of His kingdom. Now is our time to shine! Within us is the prevention of our civilization's sliding off the grade into destruction. Young people may quickly dispense with the theory that to uphold a Christian peace witness is cowardice or sissiness. It is a stand of absolute importance and bravery. We need not wait until the new draft change affects us before we begin to give our services. But when it does affect us, it may be our privilege to present to our local draft board suggestive activity for our significant service —

whether it be relief work in the wretched Trans-Jordan camps of the Arab refugees, a building unit in Europe, hospital or teaching service, work offered through the Voluntary Service program, or the giving of earnings earned on the home farm to benevolent causes such as the Red Cross.

A Peace Challenge

Constructive and significant is the disaster unit organized at Hesston, Kansas. Equipment was arranged for floods, train wrecks, and other emergencies; first-aid courses taught; blood donated. When the services were offered to the Harvey County Civilian Defense Director, he replied, "This is what we want; we have need for folks like you." This unit which was organized before the recent Kansas flood has had ample opportunity to serve. This type of constructive service is only symbolic of what can be done by M.Y.F. units, Sunday-school classes, consecrated Christians, dedicated churches.

If we are to render unto the government that which is theirs and unto Christ that which is His, such a plan demands our adoption. With a knowledge of the truth, we will not fall victim to the hysteria of fear. As living advertisements of Christ, we will possess the only thing that could outmatch the sin of the world—not a might that could destroy but a love that could not be destroyed. In the giving of the reserves of our energy in a natural flow of divine love shed abroad in our hearts by the Holy Spirit, we will find ourselves the most useful to God's service and to mankind.

The necessity of this kind of response has been expressed by Eugene Durham of Northwestern University in a radio discussion on "How Should Christians Look at War?" "The mission of the Christian Church on earth is to spread the spirit of Christ, a chief element of which is self-giving love, so that all men will love God with all their heart, soul, mind, and spirit, and will love their fellow men. The Christian Church has the responsibility to bear witness to the way men ought to live, and the Christian is committed to the fact that of all the methods of dealing with sin, the way of meeting evil with good works is better than any other."

This is our peace challenge and in essence the nature of our peace witness. If we vow to Him *to know, to be, and to give* unhesitatingly and unreservedly, it will be fulfilled.

Shickley, Nebr.

"Scandals in our government are not a new phenomenon in our history. What seems to be new about these scandals is the moral blindness or callousness which allows those in responsible positions to accept the practices which the facts reveal. It is bad enough for us to have corruption in our midst, but it is worse if it is to be condoned and accepted as inevitable."—Senator Fulbright.

Southwestern Pennsylvania Conference

Condensed report of the annual session held at the Blough Church, Hollsopple, Pa., Aug. 7, 8, 1951.

I. The following reports were received:

1. Executive Committee minutes
2. Conference Treasurer
3. Johnstown Bible School Committee
4. Sewing Circle Adviser
5. Ministers' Library Committee
6. Young People's Institute Committee
7. Christian Education Conference
8. Moderator's visits to congregations
9. Budget Committee
10. Board of Education
11. District Mission Board
12. Conference Historian
13. Home Bible Study Director
14. Publication Board
15. General Mission Board
16. Editor of **Conference News**
17. Peace Problems Committee
18. Communication from General Problems Committee of General Conference.

II. Conference business was as follows:

1. Warren Metzler and Clarence Alwine, both ordained as ministers, were received as members of conference.
2. Appointment of committees: Nominating—J. L. Horst, Harry Y. Shetler, Myron Livengood; Resolutions—John A. Lehman, Eli Miller, Aaron Mast.
3. Revised Sewing Circle Constitution was approved.
4. Committee authorized to revise the constitution and discipline.
5. Conference letters granted to I. S. Mast and Ross Metzler.
6. Requests for ordinations granted: deacon for Martinsburg, deacon for Weaver, deacon for Stahl, one or more ministers for Casselman Valley.
7. Authorization to organize Walsall and Meadow Mountain as congregations.
8. An appeal for 25 cents per member for conference fund.
9. Appointment of A. J. Metzler as delegate to Fifth Mennonite World Conference in 1952.
10. Encouraged interested brethren to organize a S.W. Pa. Historical Society.

11. Peace Problems Committee changed to Peace and Industrial Relations Committee.
12. Requested contributions for Schellsburg remodeling.
13. Approved holding conference earlier next year.
14. Invited John E. Lapp to give addresses in the district on non-conformity.
15. Resolutions adopted: appreciation for heritage from our forefathers; the problem of television; memorial for William Hersberger, Albert R. Kauffman, and Mrs. Charles Weyandt; appreciation to Blough congregation.

III. The program centered around the seventy-fifth anniversary of the organization of the conference. A special historical program bulletin was prepared for the occasion. Subjects as follows:

Maintaining Christian Relationships Among Christian Workers Aaron Mast
Conference Sermon Roy Koch
(Testimonies by Roy Otto, Raymond Peachey, and Walter Campbell.)

An Evaluation of Our Work in

- a. Christian Education and Nurture U. Grant Weaver
- b. General Education Ellrose Zook
- c. Mission Work Myron Livengood
- d. Preaching Chester Helmick
- e. Giving Harold E. Thomas

An Evaluation of Our Conference Work D. I. Stonerook
Panel of Older Brethren Relating to Past Events

% Sanford G. Shetler

Gleanings from Our Minutes Paul Erb
Goals for the Future in the Light of Past Experiences

Harry Y. Shetler

IV. Following are the results of conference elections:

Johnstown Bible School Board, _____
Sewing Circle Adviser, C. A. Graybill
Associated Sewing Circle Committee, Anna Brilhart
Young People's Institute Committee, E. C. Bender, C. F. Yake
Ministerial Committee, Millard Lind
Ministers' Library Committee, Sanford G. Shetler
Peace and Industrial Relations Committee, Aaron Mast
Member Mennonite Board of Missions and Charities, J. L. Horst
Member Mennonite Publication Board, Myron Livengood

Paul Erb, Secretary.

New Magazines

Under date of August 29, 1950, five brethren were addressed with the following commission in a letter from Bro. Harold Zehr, Secretary of the Mennonite Publication Board:

"You have been appointed as a Periodical Study Committee to survey our periodicals, together with some proposals for new ones, in an attempt to discover how well we are meeting the periodical needs of the church and her witnessing effort, and bring recommendations to our committee in time for action before the next annual meeting to be held next February, if possible.

"Some questions that arise are: What areas may be neglected? What areas of interest are duplicated in several periodicals? How many publications can we expect our people to subscribe for? What improvements in material and format can be made in our present setup? There are other questions which you will also think of as you proceed. We think of the work of this committee to be of primary importance at this place in our publication history. May the Lord bless and direct you in your work."

The committee of five, Paul Erb, Scottdale, Pa.; Roy S. Koch, St. Jacobs, Ont.; J. L. Stauffer, Harrisonburg, Va.; Ellrose Zook, Scottdale, Pa.; and Nelson E. Kauffman, Hannibal, Mo., met at Scottdale on December 11, 12, 1950, and again met February 16, 1951, and after

study and consultation with the editors of the various periodicals, the Publishing Agent, and others, prepared the following tentative recommendations.

1. That a new monthly magazine replace the *Christian Monitor* and *The Mennonite Community* to take care of the whole field of general community and home interests, perhaps increased to 48 pages, or some other magazine increased in number of pages. The magazine is to be distributed on a subscription basis.

2. That a quarterly family worship magazine be published, perhaps 6 x 9 inches, 64 pages, to be distributed to the homes by the Sunday schools, and to be paid for by the Sunday schools. Sixteen pages would be devoted to Christian nurture in the home.

After a number of months, the committee has received no clear leading away from the above recommendations and herewith presents the proposal to the church through the columns of the *GOSPEL HERALD*, for reaction from the membership of the church. We should like as many readers of the *GOSPEL HERALD*, the *Christian Monitor*, and *The Mennonite Community* as so desire, to write their reactions to this proposal. Send this to Ellrose Zook, Secretary, Scottdale, Pa. We invite reactions from all sections of the church, and from all age groups. We trust these reactions may be sent promptly, that the committee may have sufficient time to study and

evaluate them, taking them into consideration in preparing the final report of the committee to the Publication Board in February, 1952.

Nelson E. Kauffman, Chairman.

A Need in Albuquerque

BY JOE H. YODER

The Lord truly has done great things for us here in Albuquerque; for this we praise Him indeed.

He has permitted us to contact quite a number of homes and hearts have been brought to a realization of their spiritual need; there are more older people coming to our meetings as we become better known throughout the community in which we are laboring, and there certainly is a wonderful dearth evident in these lives for the refreshing Word of God.

The attendance at our regular morning services runs from the thirties into the fifties. This of course is appreciated, for we are handicapped for want of room to properly care for the work.

We have finally located an acre of ground which can be used for a church site, and have purchased it on contract; after prayerfully considering the need of a building, we as a brotherhood feel led to secure a building which is available and have it moved onto the property we purchased.

A Prayer for This Week

Our heavenly Father, we thank Thee that Thou hast given us all things that pertain to life and godliness.

We pray for true wisdom that cometh from Thee for our enabling as parents to train our children in the way in which they ought to go; for our enabling as teachers that we may impart truth that giveth understanding; for our enabling as undershepherds that we might lead the flock into green pastures beside the still waters.

Give all of us a hunger and thirst for Thy Word, and as we feed our souls on Thy heavenly manna, may we grow thereby.—*Mrs. Anna Lois Charles.*

Since the cost of building materials is so high, and our group so small, we feel that by making such a move we can have a church building sooner than we could by building, and for less money. The plans are to have a basement under this building to be used as classrooms for Sunday school and summer Bible school work; then as the work grows and more room is needed in the future, and as more people locate with us to share in the Lord's work here, we could then think in the terms of a regular church building, and use the smaller building for a Christian elementary school.

Since our group is as small as it is, we find ourselves unable to carry the full burden of this undertaking. We can save seven hundred and fifty dollars on the building under consideration by paying cash for it. We would also like to finish paying for the plot of ground, thereby having our church free from indebtedness when completed.

Doing the work ourselves will help to keep the expenses down. It will take about five thousand dollars in all to carry these plans to completion.

The Lord has blessed us already with a nice start in this work, for we already have about nine hundred dollars on hand; we do thank Him for this.

We further believe that there are enough of God's people among our dear brethren who will be glad to share in the Lord's work in this needy field when once they have a knowledge of the need; therefore, we are confident that as we present this need to you, the Lord will direct as to what your response shall be to this call.

You can rest assured that your gifts will be sincerely appreciated by the brotherhood of the Bethel Mennonite Church, Inc., here in Albuquerque, and we thank you in advance for your kind consideration, gifts, and prayers, as well as wishing you all a heavenly Father's richest blessings.

You may send your gifts to either Manfred D. Miller, Treasurer, 1403 El Prado, Route 2, Albuquerque, New Mexico, or to Joe H. Yoder, pastor, 341 Valrica Road, Route 2, Albuquerque, New Mexico.

An Alphabet of Wisdom from Solomon's Writings

A wise man will hear, and will increase learning (Prov. 1:5).

Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge (Prov. 22:17).

Counsel is mine, and sound wisdom (Prov. 8:14).

Doth not wisdom cry? and understanding put forth her voice? (Prov. 8:1).

Enter not into the path of the wicked, and go not in the way of evil men (Prov. 4:14).

For wisdom is better than rubies; and all the things that may be desired are not to be compared to it (Prov. 8:11).

Get wisdom, get understanding: forget it not; neither decline from the words of my mouth (Prov. 4:5).

Happy is the man that findeth wisdom, and the man that getteth understanding (Prov. 3:13).

In all thy ways acknowledge him, and he shall direct thy paths (Prov. 3:6).

Judgments are prepared for scorners, and stripes for the back of fools (Prov. 19:29).

Keep thy heart with all diligence; for out of it are the issues of life (Prov. 4:23).

Lying lips are abomination to the Lord: but they that deal truly are his delight (Prov. 12:22).

My son, attend unto my wisdom, and bow thine ear to my understanding (Prov. 5:1).

Now therefore hearken unto me, O ye children: for blessed are they that keep my ways (Prov. 8:32).

Only by pride cometh contention: but with the well advised is wisdom (Prov. 13:10).

Put away from thee a froward mouth, and perverse lips put far from thee (Prov. 4:24).

Righteousness exalteth a nation: but sin is a reproach to any people (Prov. 14:34).

She is more precious than rubies: and all the things thou canst desire are not to be compared unto her (Prov. 3:15).

The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding (Prov. 9:10).

Understanding is a wellspring of life unto him that hath it (Prov. 16:22).

Wisdom is the principal thing; therefore get wisdom (Prov. 4:7).

Exalt her, and she shall promote thee: she shall bring thee to honour when thou dost embrace her (Prov. 4:8).

Yea, my reins shall rejoice, when thy lips speak right things (Prov. 23:16).

Prayer Requests —

Pray for a Spirit-filled revival for Argentina.

Pray for the follow-up work in these days of revival, that the lambs and sheep may be fed and the church strengthened to God's glory.

Pray for the leading of the Lord in the working out of the presidential regulations to be given draft boards concerning alternative service for IV-E's.

Pray for definite guidance in the beginning of our mission work on the island of Hokkaido, Japan.

Pray for safe journeying for missionaries returning for furloughs.

Pray for the revival being held in Wayne County, Ohio, by the Brunk brothers, beginning Sept. 9. Thank God for the work of His Spirit, and pray that it may sweep through the church.

Our missionaries to the Jews request prayer that the testimony to Israel may bring salvation to many.

Foster parents request prayers for their wayward children and God's guidance in dealing with children.

(Requests for this column must be signed.)

WORTH CONSIDERING

I hate to hear the terrors of the Lord proclaimed by men whose hard visages, harsh tones, and unfeeling spirit betray a sort of doctrinal desiccation: all the milk of human kindness is dried out of them. Having no feeling himself, such a preacher creates none, and the people sit and listen while he keeps to dry, lifeless statements, until they come to value him for being "sound," and they themselves come to be sound, too; and I need not add, sound asleep also, or what life they have is spent in sniffing out heresy, and making earnest men offenders for a word. Into this spirit may we never be baptized! Whatever I believe, or do not believe, the command to love my neighbor still retains its claim upon me, and God forbid that any views or opinions should so contract my soul and harden my heart as to make me forget this law of love! The love of God is first; but this by no means lessens the obligation of love to man: in fact, the first command includes the second. We are to seek our neighbors' conversion because we love him, and we are to speak to him in loving terms God's loving Gospel, because our heart desires his eternal good.—Selected.

No one is so blind as he who wilfully excludes Christ as ruler of his life. No one is so unwise as he who turns a deaf ear to the voice of God.—A. D. Preston.

CHURCH HISTORY

The Decline of the Holland Mennonites

BY DANIEL L. HERTZLER

The Christianity of the church in the era preceding the Reformation was too much diluted to be convincing. The church had sunk to the level of a supposed fire escape and much emphasis was placed on performance of ritual and the payment of appropriate moneys. Many people accepted their religion with little enthusiasm, paid their dues, and lived according to the flesh.

The Reformation brought a healthy reaction to this legalistic concept of religion. Salvation by faith was widely publicized as well as an individual approach to God. Numerous awakened souls reached out for the truth as it was interpreted from the Bible. But the inauguration of a radically different interpretation of Christianity involved many political and social problems. The Medieval Catholic Church was closely connected with the government. There was the problem of what to do if the government should object to the change. Another problem was the choice of a method for bringing people into the new church. Should they enter individually or in mass movements? As adults or as infants? Still another involved the toleration of more than one church in a country. Such toleration seemed like anarchy to some people.

The instructions for bringing people into the church were in the New Testament. Those who believed in Christ and confessed Him as Lord were to be baptized and accepted as members. Furthermore, there were elaborate instructions concerning the lives of those who professed to be followers of Christ's program. There were standards of self-denial designed to make it possible for Christians to ascend to moral heights undreamed of otherwise. The acceptance of these standards required faith and trust in the power of Christ for strength to overcome the flesh. There were no orders to hesitate in case the state objected nor any mention of baptizing infants. There was nothing concerning more than one church in a territory but it was assumed that Christians and heathen could exist side by side. It was also assumed that Christians would follow the will of God regardless of any objections which unbelievers might raise. Here it seems as if the leading reformers hesitated and failed to appreciate all that the New Testament teaches concerning the lives of earth-bound saints. Here it was that the Anabaptists entered the religious limelight.

These reformers were practical-minded

men. They realized keenly these great social problems. Perhaps they also took a rather dim view of the possibilities of literally applying all of the New Testament principles. The Anabaptists caught a vision of the possibilities of such a literal application and set out to prove that it could be done. Both the civil and religious authorities looked with suspicion on such radical departure from the established order of society. People were expected to accept the religion of their own political territory. The Anabaptists with their doctrine of a church composed only of believers raised endless problems for the other churches, both Catholic and Protestant. An intense persecution followed, with the Mennonites refusing to resist the evil forces set upon them. Many died as martyrs, but others were won to fill the vacancies. Eventually religious toleration was granted. It came earlier in Holland than in other nations where Anabaptists were prevalent. The last martyr in the Netherlands was executed in 1597. Then when the relief had come, almost as suddenly as they had arisen the Dutch Mennonites began to decay and die away. They did continue to increase for approximately a century after the cessation of persecution, but then came a great decline. Their numbers fell from a peak of 160,000 near the beginning of the eighteenth century to 27,000 early in the nineteenth.

We wonder why such a promising movement should have collapsed so easily. Why did not these followers of Menno Simons continue to publicize and practice the teachings of Christ, both the popular ones and those not so popular, such as self-denial and love for enemies? Perhaps they could have averted the two great wars which have recently turned Europe into a chaos. Why did they allow their doctrine to become so watered down that they scarcely justified their existence apart from the state church of Holland?

We could naively conclude that the Holland Mennonites were defeated by the devil. We might condemn them for being so easily overcome and observe with satisfaction that American Mennonites have not made any such great mistake. However, let us not be satisfied with so shallow an interpretation of the problem. Let us look more closely and notice the forces which operated to cause the downfall of so courageous a group of people. These evils seem to fall into two groups: those which worked from without the church and others which worked from within. The latter group might more appropriately be called weaknesses which made it more

easy for the outside forces to defeat them.

It is said that the Anabaptists were persecuted as no other group had been persecuted before. Persecution is generally thought to be a great stimulant to church growth, but it seems probable that an extended period of such treatment would eventually break down moral resistance. The Mennonites of Holland were not persecuted as long and not as heavily as those in other parts of Europe, but their trials were significant. We can see how persecution extending over a number of generations might produce a reaction among those being persecuted. Young people growing up under the strain of social ostracism would be tempted to seek for ways to alleviate the strain. Silence seemed to be one answer. So the evangelistic program sickened and died as the Mennonites turned to other pursuits.

Persecution drove many Mennonites to the cities. In the cities they were exposed to the intensified program of social and cultural life. As their evangelistic fervor weakened, they began more and more to absorb the contemporary social, political, and cultural ideologies. Probably the largest single factor favoring their downfall was what is generally termed "worldliness." This showed itself in the forms of materialism, desire for social prestige, and participation in public affairs. Back of all these there apparently was a greatly diminished love for Christ and a loss of vision concerning the mission of the church in the world.

Many of the Mennonites became prosperous merchants. In those days merchants often owned their own ships and armed them for protection. Early Mennonites would not sustain joint ownership in a vessel that carried cannon. Eventually, however, their desire for gain overcame their faith in God and ownership of armed vessels became a common practice. Ideals of nonresistance and love for enemies were abrogated in favor of financial prosperity. Others entered professions and became so deeply involved in the activities of their business and social circles that their vision and testimony were dimmed.

With a materialistic philosophy and the wealth gained by industry the Mennonites were in a position to seek ease of living and to attempt climbing the ladder of society and culture. As they climbed and became more influenced by the people with whom they were associated, they showed an ever-increasing tendency to abandon the separatist ideals of the fathers and to adopt the current social practices. Since popularity was hindered by membership in a despised church, many transferred their membership to the state church. Decay of their basic Christian life and defection from their ranks together wrought great havoc to the cause.

The materialistic ideal affected the leadership of the church. The work of a minister came to be an unpopular

calling and many refused ordination. Even though a seminary was instituted in 1735 and graduates were paid well as ministers, interest in the seminary was poor and graduates fell far short of filling the need for pastors. It is little wonder that many of the congregations lapsed into oblivion. The acceptance in 1809 of a regular ministerial subsidy from the government broke down the principle of a separate church and state, which was one of the reasons for founding the Mennonite Church.

The Holland Mennonites were not lacking in ambition. Then as now political offices were much sought after, and they held an attraction for Mennonites. This was another cause of defection from the church, for in the earlier years it was necessary to belong to the state church to hold an office in the government. Later, religious toleration was granted in Holland and the Mennonite discipline became so lax that it was possible to retain membership and hold any office in the government. This is how a Mennonite deacon came to be Secretary of War in the government.

The high social and cultural position which the Mennonites attained caused them to be exposed to the strong anti-Christian forces which greatly affected European life during the eighteenth and nineteenth centuries. One of the foremost of these was the spirit of nationalism which became prevalent in the centuries following the Reformation. As the political power passed from the church and the feudal lords to the state, soldiering changed from a profession to a requirement for citizens. Anyone who was not loyal to his country was discountenanced in the eyes of his fellow men. Nonresistance suffered greatly, especially since the warm spirituality of the early Mennonites had cooled.

The pressure of liberalism was also exceedingly strong. Brilliant German scholars attempted to prove the Bible false. There was a devaluation of God, an exaltation of man, and prophecy of a golden era for civilization. Sin, salvation, and the need for repentance came to be very unpopular doctrines. This teaching was generally accepted by the Mennonites, invading the seminary in 1850. The general theological position of the church has remained liberal until recently. With the general European trend back toward orthodoxy they are also moving in the direction of "sound doctrine." Besides this, there has been an evangelical movement, known as the *Gemeentedag* program, which began during the first World War. This group is exerting influence toward a more Christ-like interpretation of Christianity. It is gratifying to know that once more some Dutch Mennonites are standing for non-resistance as well as other doctrines of the fathers.

We still wonder why the Dutch Mennonites gave up the struggle so quickly. Apparently they were deceived. But why

were they so easily deceived? In establishing the church, the fathers sought to avoid going to the extreme of regimentation in religion and to achieve the right for Christians to live according to their interpretation of the New Testament. It may be, however, that in their pursuit of freedom and of an intensely practical application of Christianity they veered too far toward the opposite extreme of spiritual anarchy. The Dutch Mennonite fathers were men of robust individualism. They did not live on pre-digested spiritual food, but each one

studied his Bible for himself. They were also interested in a pure church and purity meant the exclusion of all unbelievers and transgressors from their ranks. Unfortunately the time came when purity seemed to mean the exclusion of everyone not agreeing with the local church leaders. There were divisions and divisions within divisions. It is conceivable that some of them were necessary, but certainly it would have been possible to prevent others if the Mennonites could have more readily

(Continued on page 941)

OUR SCHOOLS

GOSHEN COLLEGE

Bro. Ernest E. Miller speaking on the subject "The Disciple's Influence," gave the opening address in the first chapel service of the new school year in Assembly Hall on Thursday morning, Sept. 13. After referring briefly to his fourteen months' absence in the Far East and his appreciation for the opportunity of serving the Church in that area, he expressed his delight and satisfaction at his safe return to the campus.

He then asserted that "on this campus we hold that Christian living is discipleship and that Christian discipleship is the transformation of the whole of life after Christ." He read certain verses from Matthew 5 referring to the disciple as "the salt of the earth" and "the light of the world."

These qualities, Bro. Miller went on to say, are "in the nature of things." All of us have influence. "It is not artificially produced" but is inherent in the life of the Christian. "Our concern lies in the nature and quality of this influence." The verses read are not intended to pay a compliment to the disciple but instead to give "a clearer and more powerful call to duty." The disciple is to purify his environment; he is to make his "presence felt in the world for righteous causes."

In addition to being "purifiers of our environment and lights in our neighborhood, we are also to be preservers of peace." On another occasion, according to Mark, Jesus taught His disciples "have salt in yourselves and have peace one with another."

"Disciples are to preserve peace as children of God. . . backbiters, slanderers, and non-co-operators can destroy fine spiritual values on a college campus. . . The phrase most characteristic of our Lord is that 'He went about doing good.' . . He remained continually active in His Father's witness . . . sensitive always to the physical and spiritual needs of men, women, and children, ready always to bring to bear on their needs His and His Father's resources. . . Let us keep busy going about doing good, remaining sensitive to the needs of others, and bringing to bear on their needs such talents as God has entrusted to our care."

He closed with the quotations, "Let your

light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Be ye doers of the Word and not hearers only."

Bro. Miller announced several new members of the faculty and administrative staffs and some who had returned to the campus after earning advanced degrees: Sister Mabel Brunk of Goshen, instructor in nursing; Bro. B. F. Hartzler, instructor in music and director of the A Cappella Chorus; Bro. Norman Kraus, instructor in Bible, replacing Bro. Howard Charles now studying New Testament at the University of Edinburgh under a Fulbright Scholarship; Sister Anna Nafziger, hostess of Kulp Hall; Sister Mary K. Nafziger, instructor in education; Bro. Nelson Springer, assistant to the librarian and in charge of the Archives of the Mennonite Church; and Bro. Paul Stoll, director of public relations.

Sister Verna Smith, instructor in Spanish, completed the requirements for the Master of Arts degree in Spanish at the University of Wisconsin in August.

Bro. John C. Wenger delivered a series of addresses during the week-end Spiritual Life Meetings Sept. 14-16, under the general topic "The Christian and the Holy Spirit": Friday morning chapel address, "Called of the Spirit"; Friday evening, "Born of the Spirit"; Saturday evening, "Led of the Spirit"; Sunday morning, "Filled with the Spirit"; and Sunday evening, "Kept of the Spirit."

Bro. Ernest E. Miller will speak in the Vesper service on Sunday, Sept. 23.

The registrar's office reported on Friday, Sept. 14, a total enrollment of five hundred thirty-four—two hundred seventy-one men and two hundred sixty-three women. Enrollment by classes: freshmen, one hundred seventy; sophomores, one hundred twenty-seven; juniors, eighty-six; seniors, one hundred fourteen; advanced theology, twenty-six; postgraduates, eleven.

The increase in freshman enrollment has prevented the total enrollment from slipping below last year's total. The enrollment of freshmen at the beginning of the first semester in 1950-51 was one hundred fifty-six. The full-time enrollment on Oct. 12, 1950, was five hundred thirty-three. John Umble,

FAMILY CIRCLE

Old Maid Aunts

BY EDNA M. MERTZ

*They walk the road of life alone
From others oft apart,
As one by one their friends slip out,
Joining heart to heart.*

*They sit in church pews patiently,
As pastors speak of home,
Where only joy's supreme, it seems,
And love is on the throne.*

*They hear the happy little groups
Discuss parental care,
Sprightly souls the wedded clan
Hardly know are there.*

*Hearts on which no earthly claim
Or one specific home
Can limit spheres of usefulness
Under God's vast dome!*

*They teach the careless mother's child
To love the Christ who died;
And often those with burdens pressed,
Will find them at their side.*

*Misunderstood and smiled upon
By some, who would condemn,
But little children of the streets
Confide their needs to them.*

*They toil long hours bravely on
Their living to finance,
To serve the Lord and church, in truth.
God bless the old maid aunts!*

Ft. Wayne, Ind.

Report on Births

BY AMMON KAUFMAN

Births reported in the GOSPEL HERALD during the second quarter of 1951 totaled 414, of which 202 were male and 212 females. Two sets of twin daughters and two sets of son and daughter were reported. During the first half of 1951 one set of twins was reported for every eighty-four single births. (One population expert has discovered that for every set of twins in the nation there are eighty-six single births.) Days with the highest number of births reported were March 14, ten; March 27, May 14, nine each; April 13, eight; March 20, 22, 24, April 22, May 17, seven each; nine other days, six each; and eleven days, five each.

Births by Months: September, one; August, one; November, 2, December, 4; January, 27; February, 33; March, 126; April, 112; May, 96; June, 12.

Births by States, Provinces, and Foreign Countries: Pennsylvania, 170; Ohio, 59, Indiana, 23; Iowa, 17; Illinois and Virginia, 16 each; Nebraska, 14; Kansas, Michigan, and Oregon, 12 each; Maryland, 9; Oklahoma, 5; Missouri, 4; New York, Colorado, and Idaho, 3 each; West Virginia, Delaware, Montana, Minnesota, Wisconsin, and Tennessee, 2 each; North Carolina, Florida, Mississippi, and Louisiana, one each; Ontario, 12; Alberta, 5; Argentina and Ethiopia, one each; place not given, one.

Names: The mother's maiden name was not given in ten of the announcements. Thirty-one sons were given their father's name and eight daughters the mother's name. The names of one son and one daughter were not given. Given names included 156 male and 153 female names. Among them were (male): David, 19; Lee, 16; James, 15; Lynn, 12; Ray, 11; (female): Ann, 29; Kay and Marie, 12 each; Elaine and Louise, 11 each; Mary and Jean, 10 each. Ninety-three male and eighty-six female names were used only once. A total of 231 family names were reported. Leading in number were Miller, with 18; Martin, 17; Yoder, 14; Good, Kauffman, and Stutzman, 8 each; Weaver, 7; Hershberger and Horst, 6 each; Schrock, Thomas, and Wenger, 5 each. One hundred and sixty-two of the family names were reported only once.

Davidsville, Pa.

Report on Marriages

BY AMMON KAUFMAN

During the first half of 1951 the GOSPEL HERALD reported 282 bishops and ministers officiating in 337 marriages, of which 188 were held in churches or college chapels. This represents an increase of five per cent over the same period last year. Leading in the number of marriages performed are J. Paul Graybill, 12; Henry Yantzi, 10; Mahlon Witmer, 9; Ira A. Kurtz, 7; Henry E. Lutz and Elmer G. Martin, 6 each; Edd P. Schrock, 5. Days for which high numbers were reported were March 25, eleven; Feb. 3, ten; Dec. 30, nine; Feb. 17, March 24, eight each; Dec. 24, seven; Dec. 23, March 3, 10, six each; Dec. 16, 25, Feb. 10, 11, April 21, and May 5, five each. Some Amish weddings were reported.

By Months: July, one; August, 3; September, 10; October, 9; November, 18; December, 68; January, 32; February, 53; March, 64; April, 30; May, 32; June, 16; date not given, one.

By States and Provinces: Pennsylvania, 126; Indiana, 39; Ohio, 35; Illinois, 24;

Iowa, 21; Oregon, 12; Virginia, 11; Michigan, 9; New York, 8; Maryland, 7; Nebraska, 4; Kansas, Oklahoma, and California, 3 each; Missouri, North Dakota, and Idaho, 2 each; Minnesota, Delaware, and Tennessee, one each; Ontario, 21; Alberta, 2.

Davidsville, Pa.

Our Departed Loved Ones

BY AMMON KAUFMAN

During the second quarter of 1951 a total of 148 deaths were reported in the GOSPEL HERALD. Of this number, 82 were males and 66 females. In the group were one bishop (Amish), two ministers, two deacons, one minister's wife, one minister's widow, and a deacon's widow. One person died on her birthday. Thirteen of the deaths (nine per cent) were caused by accidents. Two daughters and a set of twin sons were stillborn. Two persons' ages were not given. The other 146 people lived a total of 9,108 y. 7 m. 29 d., or an average of 62 y. 3 m. 25 d. Fifty-four per cent of the number lived beyond the allotted time of 70 years.

(Continued on page 938)

EXPRESSIONS OF APPRECIATION

Thanks to all who remembered Jerry during his shut-in days with cards, letters, gifts, and especially prayers. May God bless you all.—Jerry and J. Ed Mast family, R. 2, Elverson, Pa.

* * *

We want to extend our grateful thanks and appreciation to all who so kindly remembered our dear husband and father during his illness and us at his death—with flowers and cards. We also thank you for the prayers in our behalf. Your thoughtfulness will not be forgotten.—Mrs. Edward Hershberger and family, Hesston, Kans.

* * *

I wish to express my sincere thanks and appreciation to all my relatives and friends, to Sunday-school classes and sewing circles, for the prayers, gifts, cards, flowers, and fruit baskets during my eight weeks at the hospital and while I was convalescing at home. May the Lord bless each one of you.—Earl J. Miller, Franconia, Pa.

* * *

We wish to express our sincere thanks for the many messages of sympathy and comfort, and for the many gifts, visits, and prayers, at this time of sadness in the passing of our dear son and brother; also for the cards and flowers sent to John at the hospital. He appreciated them very much. May the Lord richly bless each one of you.—Martha L. Buckwalter and family, R. 4, Lancaster, Pa.

* * *

I wish to express my sincere thanks and appreciation to all who remembered me with gifts, cards, and prayers during the few days I was confined to my home because of a broken bone; also to those who remembered me on my birthday with gifts and cards. May the Lord bless all of you.—Chester L. Harbold, 137 N. Main St., Spring Grove, Pa.

* * *

We wish to express our sincere thanks to our many friends, relatives, and neighbors for the cards and letters of sympathy during our daughter Ruth's illness. May the Lord bless you all.—Christian B. and Fannie H. Hess, 17 W. Marble St., Mechanicsburg, Pa.

* * *

Thanks to the kind friends for helping me with prayers, cards, and in various other ways in the sudden passing away of my sister, Ida, on March 3. Her life was a wonderful help to me and I hope to meet her again in the land beyond. We also praise the Lord for the victory He gives us when the tempter is near.—Mary B. Newcomer, 65 Blue Rock St., Millersville, Pa.

TO BE NEAR TO GOD

LESSONS FROM I & II KINGS

Sunday, September 30

I Kings 3:9: "Give . . . thy servant an understanding heart."

"Ask what I shall give thee." The words of the Lord came to Solomon by night. Solomon was a young man who loved the Lord and the Lord in return was offering to this son of David the desire of his heart. Listen to the answer: "I am but a little child: I know not how to go out or come in . . . Thy servant is in the midst of . . . a great people . . . Give therefore thy servant an understanding heart."

Over and over in these days we hear from the lips of mankind tales of woe, of sorrow, of sin. How can we meet their problems, their needs? How shall we point them to Him who loves and cares for them? Our hearts cry out with Solomon, "Give . . . thy servant an understanding heart."

Monday, October 1

I Kings 19:9: "What doest thou here, Elijah?"

The wicked Jezebel was seeking Elijah's life. He fled. Sitting under the juniper tree he begged the Lord to let him die. After having been fed by an angel Elijah went to a cave and stayed there. Then came the word of the Lord, "What doest thou here, Elijah? . . . Go forth, and stand upon the mount before the Lord." And again, "What doest thou here, Elijah? . . . Go, return." And not long after, he found Elisha, who became his successor. Are you hidden in some cave of despondency today? Go forth and stand upon the mount before the Lord. Go, return, for the Lord God of Elijah is ready to give thee sunshine for shadow, joy for mourning, and beauty for ashes.

Tuesday, October 2

II Kings 3:17, 18: "For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. And this is but a light thing in the sight of the Lord."

The thing for which you are asking of the Lord is but a light thing for Him. You may not see the ordinary signs of the thing coming to pass. You may see no great manifestation, yet that valley SHALL be filled with water. It is a "thus saith the Lord." Believe it. Accept it. It will come to pass. To disbelieve is sin. You have asked. It is the Father's will. Then know that He is working already.

Wednesday, October 3

II Kings 4:3: "Then he said, Go, borrow three vessels . . . even empty vessels; borrow not a few."

Make me a vessel, Lord,

Emptied and filled with Thee,
Shaped by the hand of the Potter,
Used of Thee would I be.

Not a vessel of gold, Lord,

But just a vessel of clay,
Wrought by the Master Workman,
Used in His own good way.

A vessel tried in the fire, Lord,
Baked with sevenfold heat,
Nothing to mar its use, Lord,
For the Master's use to be meet.

Thursday, October 4

II Kings 5:13: "If the prophet had bid thee do some great thing, wouldest thou not have done it?"

Often it is the little things in life which count most—the little foxes that spoil the vines—the little gifts given with a heart of love—the cup of cold water given in the name of a disciple. Elisha had said to Naaman, "Go and wash in Jordan seven times." What a little thing for a man to do who wanted to be healed. Is God asking you to do some little thing? Obey today. To obey in a little thing may mean a great deal. Remember that a little sin will keep souls out of heaven and that to the faithful steward these words were said, "Thou hast been faithful over a few things, I will make thee ruler over many things."

Friday, October 5

II Kings 7:2: "Behold, if the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof."

Windows in heaven? Yes. And from them are poured out the unsearchable riches of Christ and the limitless grace of God. And this thing shall be. "Behold, thou shalt see it with thine eyes, but shalt not eat thereof." Beloved, are you missing out on what God is giving because of your unbelief? Do you see the working but are not sharing in the blessings of it? Ask God to pour out upon you all those blessings that come from the open windows of heaven today.

Saturday, October 6

II Kings 19:14: "And Hezekiah went up into the house of the Lord, and spread it before the Lord."

A letter came to Hezekiah one day and in it he read, "Let not thy God in whom thou trustest deceive thee." The God in whom Hezekiah trusted—a deceiving God? Was the God of Abraham, Isaac, and Jacob a deceiving God? Never! Hezekiah took the letter and spread it before the Lord. That night the angel of the Lord smote a hundred fourscore and five thousand Assyrians.

Spread your matter before the Lord today. Read verse twenty-five of this chapter. "Hast thou not heard long ago how I have done it, and of ancient times that I have formed it?" Don't delay. Spread it before the Lord NOW.

—Goldie Hummel.

"You say the soul is nothing but the resultant of the bodily powers. Why then is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. . . . The nearer I approach the end the plainer I hear the immortal symphonies of the world which invites me."—Victor Hugo.

ABRAHAM, GOD'S PIONEER

Sunday School Lesson for October 7

(Genesis 11:27 to 13:18)

What is a pioneer? Consider those who possibly pioneered into your community to start the church there. Why did they come? From where did they come?

Pioneering suggests venture, something of the hazardous. Souls who pioneer are courageous. They must have faith in another place and time.

Let's see in what sense Abraham was a pioneer. Begin with Ur, the homeland Abraham left. (Use the map in pupil's Bible and a wall map.) Babylonia was a luxurious oasis. Prosperity, wealth, and learning were found in this superior civilization.

Why should a man want to leave all this? God was needing some man through whom He could work out a plan of great blessing to the world. Abraham knew God and loved Him and heard Him call, "Get thee out." Abraham joyfully and unquestioningly went out to do and to be all God promised. To Haran they came. But the venture was only begun. Isaiah tells us that God wanted Abraham alone. "I called him alone." So across the Euphrates and on into the land they journeyed. It was a venture to go into an undefined land. Yet it was a "land that I will shew thee," and since Abraham knew God, this was just daring to step out on the promise of God.

Any venture of faith does not require all the steps to be seen, for faith is not in lands but in God. Abraham moved out at the command of God. In this command he delighted and believed the promise because God spoke it. He and God were good friends. He went out to serve God. The good Christian question is only, "Lord, what wilt thou have me to do?"

Abraham's pioneering meant a break with the world of Babylon. The divine will of God always separates us from the world. The man or woman who dares great things for God is not tied to any place or thing or manner. All he needs is "kindly light" and this he may have if he is a friend of God. God leads today from good farms or business to new lands where He would have the Gospel preached. Also He leads from dangerous sinful communities to frontiers where children may be reared more purely. Notice Abraham kept himself apart when in the land too.

Obedience is always blessed, and so Abraham received progressively more knowledge and a fuller manifestation of God's will. A few of these are found in 13:15; 15:1-6; 17:1-6; 18:10. In Abraham God had a patient pilgrim, persistent in his purpose to trust God's Word. Many times God tried him and the last was very severe at Jehovah-Jireh. 22:14, 15.

The "father of the faithful" pioneered in faith and thus it was that God could use him to bless all mankind, which includes you and me.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. S. E. Allgyer says: "The Lord has been very good to me in my miraculous hospital and speedy recovery experiences, which gave me a new lease on life."

Bro. Josef Herschkowitz, Harrisonburg, Va., will serve at Manheim, Pa., Saturday evening, Sept. 22, and Sunday morning and evening, Sept. 23.

The Brunk brothers will start an evangelistic campaign at Manheim, Pa., on Oct. 14. The large tent will be used.

A Family and Youth Conference will be held at the East Chestnut Street Church, Lancaster, Pa., Sept. 29, 30. Speakers will be John Leatherman, John R. Mumaw, Dr. and Mrs. Lester Eshleman, R. M. Minnich, and Titus Lehman.

The following Publishing House writers will serve on the Christian Workers' Conference program at Blooming Glen, Pa., Oct. 5-7: Elizabeth Showalter, Geraldine Gross, Alta Mae Erb, Millard Lind. Bro. Paul Lederach is director of the conference, and Bro. John R. Mumaw and Sister Elsie Lehman are other visiting speakers.

Bro. Josef Herschowitz will speak in the interests of Jewish evangelism at the Fairview Church, Reading, Pa., Sept. 29, 30. A number of testimonies will be given by other Jewish workers.

Bro. James Shank, on furlough from Africa, brought a message at the Chestnut Hill Church, Columbia, Pa., the evening of Sept. 16.

Bro. Floyd Miller has succeeded the late Bro. Edward Hershberger as manager of the college farm at Hesston, Kans.

Two persons were received into church membership, one by baptism and one by letter, at the Zion Church, Broadway, Va., on Sept. 9.

Bro. H. S. Bauman, Elmira, Ont., spoke at the Cassel Amish Church in East Zorra, Ont., Sunday evening, Sept. 16.

The one-hundredth anniversary of the founding of the Holdeman congregation near Wakarusa, Ind., will be observed on Oct. 14 in an all-day meeting. There will be a fellowship dinner at noon and inspirational and historical addresses, as well as reminiscences by old-timers. All former members and friends of the Holdeman Church are invited to be present and enjoy this day of fellowship.

Bro. S. C. Yoder, Goshen, Ind., was scheduled to preach both morning and evening at Metamora, Ill., on Sept. 23.

Bro. Ralph Malin, West Chester, Pa., brought the message at the Diamond Street Mission in Philadelphia the morning of Sept. 16. In the afternoon he and Sister Malin assisted in a service at a convalescent home.

Bro. John E. Leatherman, on furlough from Tanganyika, will bring a series of messages on "The Christian Life" at Frazer, Pa., Sept. 30 to Oct. 3. Sister Marie Yoder, on furlough from Puerto Rico, will also be present to speak on Sept. 30.

Bro. Glen Whitaker and wife have moved to Thurman, Colo., for the winter, where Sister Whitaker has secured a position in the elementary school. Bro. Whitaker found it necessary to resign his work at the Woodland Church, Wichita, Kans., because of ill health.

Bro. Edward L. Kauffman, Hesston, Kans., has been filling appointments at the Woodland Church, Wichita, during the summer months, and will continue to have charge of the work during the winter months, owing to the resignation of Bro. Whitaker.

The two oldest classes of the Oak Grove Sunday School, Smithville, Ohio, under the leadership of Bro. Alvin Byler, conducted a worship service at the Wayne County Infirmary the afternoon of Sept. 16. One sister eighty-seven years of age recited two poems by memory.

Sister Marie Yoder was scheduled to show pictures of Puerto Rico at Scottsdale the evening of Sept. 22, and to give a testimony in the two Scottsdale mission Sunday schools the following morning. In the evening she was scheduled to be at Masontown.

One sister was received into church fellowship at the North Scottdale Sunday School on Sept. 16.

Needs in Jewish Work will be described to the Scottsdale congregation on Sept. 25 by Jacob Peltz, secretary of the International Hebrew Christian Alliance.

Bro. D. D. Miller sends us the communion dates in his district as follows: Pleasant View, Sept. 16; Martins Creek, Sept. 23; Pleasant Hill, Sept. 30; Britton Run, Oct. 7; Berlin, Oct. 14; Sunnyside, Oct. 21.

Four Publishing House workers—Raymond Wenger, Ellrose Zook, Elizabeth Showalter, and Alice Buckwalter—gave a program concerning the Publishing House work at the South Union Church, West Liberty, Ohio, the evening of Sept. 16. All the Mennonite churches of the community joined in this service. This program, in condensed form, was also presented at the Walnut Creek Church in Ohio preceding a sermon by Bro. A. J. Metzler. The Publishing House will be glad to arrange for similar services in other communities where they may be desired.

Bro. H. Ralph Hernley is the newly elected chairman of the General Conference Committee on Economic and Social Relations. Bro. G. F. Hershberger continues as executive secretary. The committee met at Scottsdale on Sept. 7.

Junior and intermediate teachers are reminded that it is now time to send reports to the "Words of Cheer" for the Herald Honor Roll. The perfect score for both junior and intermediate classes this quarter is 1500 points, and 1350 points are required for a place on the honor roll. See the Sept. 30 issue of the "Words of Cheer" for detailed directions.

Middle-East Sojourn, a book of travel and relief experiences, by Bro. S. A. Yoder, Goshen, Ind., is scheduled for publication on Nov. 1.

Correction.—In the GOSPEL HERALD issue of Sept. 11 in the article by Bro. Shem Peachey, entitled "The Present Opportunity of the Christian Church," a word was omitted from a sentence in the middle of the last paragraph on page 874. This sentence should read: "But if we believe Christ we do not lose ourselves." We are sorry for the error.

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Calendar

- Sunday School Workers' Conference, Sponsored by Franconia Bible Study Committee, Blooming Glen, Pa., Oct. 5-7
- Mennonite Board of Education, Annual Meeting, Conestoga Church, Morgantown, Pa., Oct. 18-20
- Ministerial Bible Conference of the Mennonite Conference of Ontario, Wanner Church, Hespeler, Ont. 23-25
- Mennonite Commission for Christian Education and Young People's Work, Northern Indiana, Oct. 26, 27
- Mennonite Bible Institute, Kitchener, Ont., Oct. 29 to March 21
- Fall Missionary Day, November 18
- South Pacific Conference, Annual Meeting, Winton, Calif., Nov. 22-24
- General Council of General Conference, Chicago, Ill., Dec. 7, 8
- Bible Sunday, December 9
- Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 2 to Feb. 15
- Winter Bible School of North Central Conference and Northern Light Gospel Mission, Loman, Minn., Jan. 7-25
- Michigan Mennonite Bible School, Fairview, Mich., Jan. 7 to Feb. 15
- Mennonite Publication Board, Annual Meeting, Place Undecided, Feb. 20, 21
- Conference on Industrial Relations and Mennonite Community Life, Tiskilwa, Ill., March 28, 29
- Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17

Go, Preach

• MISSIONS •

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

In a meeting of the Church and Mission Unification Commission on Aug. 18, at Dhamtari, India, it was decided to set July 1, 1952, as the date on which the plans for the unification of the work should be inaugurated.

This summer, Bible schools in Northern Alberta were held at seven different places: Smith, Culp, Four-Mile Creek, Bluesky, Eureka River, Judah, and Edson.

Bro. Amos Swartzentruber, who had been ill recently, writes from the Chaco, where they are helping the Samuel Miller and Albert Buckwalter families for a few weeks: "We have just gotten the men to take off the roof of the house and raise it on one side (to give it more fall) and put it on again. . . . In the days we are here I have had an extra amount of grace and strength; am working all day long and preaching four or five times a week."

Recent investigations by the Ohio Mission Board have located twenty-seven communities in southern Ohio with closed churches. Steps are being taken to open mission Sunday schools in some of them.

Mrs. E. E. Miller, Goshen, Ind., addressed the Eastern Ohio District Women's Missionary Sewing Circle meeting at the Plain View Church, near Aurora, Ohio, on Saturday, Sept. 15. She spoke of her recent visit to India, India's problems and needs, and how the churches here in America can help meet those needs.

A number of new Sunday schools are being planned in closed churches of southern Ohio under the direction of the Ohio and Eastern A.M. Mission Board. Workers are now being appointed for these places.

The Executive Committee of the General Mission Board met at Elkhart on Sept. 15.

E. C. Bender, J. H. Mosemann, and J. D. Graber, representing the Mennonite Board of Missions and Charities, attended a meeting of Mennonite mission board representatives called by the Mennonite Central Committee Executive Committee in Chicago on Sept. 14.

Bro. and Sister Delbert Erb have moved into an apartment at the Mennonite Home Mission in Chicago. Bro. Erb is supervising the renovating of the building purchased for the Mexican Mission. Bro. and Sister Erb are also studying Spanish and assisting in the work at the Mexican Mission. Their application for visas is in process and this is a temporary appointment awaiting permit to enter Argentina.

Sister Ella May Miller of the Argentine Chaco has recently gone to Buenos Aires for medical treatment. She had improved a great deal but the doctors felt she should have the

additional help a specialist in the capital city could give her.

Bro. and Sister Amos Swartzentruber, who had spent several weeks in the Chaco assisting in the work, left on Sept. 5 on their return to Pehuajo, their station in central Argentina.

A cablegram from the Lee Kanagys, missionaries in Japan, announces their safe arrival in Japan on Sept. 13. The Buckwalters were present to meet them. The Kanagys are happy to be in Japan and rejoice in the blessing of God on their trip.

Bro. John E. Kurtz, Harrisonburg, Va., recently held evangelistic meetings at Graceton and Cass Lake, Minn. Bro. Orvin Hooley also held meetings at the Rainy River Mission near International Falls, Minn.

A son, Stephen Allyn, was born to Royal and Evelyn (Showalter) Bauer, missionaries in India, on Sept. 12 at Dhamtari, India.

Bro. John Beachy writes from Bihar, India, under date of Sept. 8: "The oral Hindi exams are over with, both first- and second-year and all those of our group that took the first- and second-year came out very well."

Direct your contributions to one of these needs:

1. Japan Mission building (see series running currently on "Building with God in Japan")
2. Mexican Mission Church and residence buildings, Chicago
3. Church building at Saginaw, Michigan
4. Hospital building in India
5. National worker support in India and Argentina

Bro. Edwin Alderfer, principal of the Bethel Springs School at Culp, Ark., writes: "The second week of school is nearly over. We have fifty-two students enrolled. The primary has twenty-seven, the intermediate eleven, and the high school fourteen."

The local board of the Culp, Ark., Mission meets at Culp on Sept. 21, 22. M. E. Bonreger is chairman and Frank Horst serves as secretary of the committee.

Orley and Jane Swartzentruber, missionaries under appointment for Belgium, have procured their visas and will be sailing for Belgium on Sept. 25.

Mrs. Miles Troyer passed away at the Elkhart General Hospital on Tuesday evening, Sept. 11. Mrs. Troyer was the mother of Mrs. J. Frederick Erb, superintendent of the Detroit, Mich., Mission.

Sister Elizabeth Erb writes: "Ghatula has been a place of much activity this year. In

MENNONITE RELIEF COMMITTEE (M.R.C.)

Bro. Walter Miller, Bird-in-Hand, Pa., who joined the Kansas City Hospital Unit on July 1, has left voluntary service to take up nurses' training in the same hospital where the unit works. Three other Mennonite young men are also enrolled in the nursing course in the same hospital.

Bro. and Sister Frank Raber, superintendent and matron of the Mennonite Gospel Center, Kansas City, Mo., met with the Kansas City Hospital Service Unit in the unit home on Wednesday evening, Sept. 12, to make plans for further co-operation of the unit in the city mission program. This co-operation supplies valuable assistance to the mission program as well as providing added experience in Christian witnessing for the unit workers.

Bro. Levi C. Hartzler spent Sept. 11 and 12 with the Kansas City Hospital Unit and was present at the meeting referred to above. He is also visiting several other units in the western area of the States to help evaluate the present programs and plan for the future.

A service unit center is being established at 902 Belleview, La Junta, Colo., for the voluntary service workers serving in the Mennonite Hospital there. This center will assist in maintaining a continual spirit of unity among the twenty-three voluntary service workers who are serving the hospital in various departments on different shifts.

the summer the Young People's Retreat was held here; also thirteen Mission orphan girls spent their vacation here. Now we have two student nurses with us. I am giving them a short course in village health work, and they are being kept busy. Each week we have a baby clinic. In connection with this I am showing slides on child care and prevention of disease. We are also examining school children and are giving health teaching to their parents. I am enjoying this work very much. . . . The girls are continuing their regular nursing classes while here, so I have two class periods a day with them.

" . . . I am very eagerly and prayerfully looking forward to a full touring season this year. I have always wanted to do more touring, but never could because of my dispensary work. Now it is planned that Miss Rohrer shall come here upon her return from America; this will release me for touring in distant villages with the Bible women, and I hope an evangelist, also. Will you remember this work in your prayers? We would so much like to see souls saved through this year's touring efforts. We will be touring January, February, and March."



This is the foundation and basement wall of the Ralph Buckwalter home that is now being built in Kushiro, Japan. This is looking west toward the main part of the city.

Building for God in Japan

VI

On to the Frontier

BY RALPH BUCKWALTER

The building of the missionary homes in Obihiro and Kushiro, Japan, is the final step in the establishment of our work in Japan. Our gifts and our prayers must continue to follow the ongoing program of evangelism in Japan.

We were pleasantly surprised. We hadn't expected such a send-off, but here was Miss Togawa and the nurses of Genevieve's Bible class. Tanaka San, Nagayama, Osawa, Tate-shita, Terakado, and Ueda were there too. What a blessing it had been to study the Word with them and to realize that the Holy Spirit was guiding them into the Truth! Takehashi San, just recovering from a light case of tuberculosis, shouldn't have come. Koderia and Iwamoto, students soon to be studying at Goshen and at E.M.C., also came to bid us farewell and Godspeed. These young people will always be in our prayers that Christ may be formed in them to the praise of His glory.

Araya San watched meditatively as the train sped northward from Tokyo past rural villages and fields of greening rice. He too had answered God's call, "Follow me and I will make you fishers of men." When he had been asked whether he would go along to be our kyoryokusha (co-worker) in evangelism, he replied without hesitation, "Sure, I will go." It meant giving up a good paying job at the fire station (better than the average) and leaving his parents and sisters for the first extended time in his life. But Araya San met the Master last year and He has changed his life completely, giving him one passion, to introduce the Master to everyone he meets. This is the thing that really matters now.

Our faces are turned toward Hokkaido and the open door of the Kushiro area where, we have most assuredly gathered,

the Lord has called us. In Obihiro, merchandising center of the Tokachi plain, we had fellowship with Becks and their co-workers, Nishino and Yamade San. Their faces were full of joy and enthusiasm because they were busy, building for the Lord, and in the process of making a house the Lord was giving them contacts which the Holy Spirit could use for the building of the church.

Pastor Ito and some of his people greeted us at the Kushiro station. We felt the warm welcome of their Christian hospitality. As Sister Ito served us a light lunch, our first meal together in Kushiro, Bro. Ito shared with us the Scripture that he took for his beginning ministry fifteen years ago when he came to Kushiro. The verse is I Cor. 10:13, "No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it." Our first impression—but why that verse? I don't know why Pastor Ito chose it for himself at that time, but for us it has been a reminder from the Lord. In the thrill of adventure with Christ, when the door for proclaiming the Gospel seems opened the widest, the tempter of men's souls is the most desperate to secure defeat and retrenchment. "Watch and pray lest you enter into temptation."

Through the kind help of Pastor Ito the Lord provided us with a home for the summer with the family of Dr. and Mrs. Kogo. Their home which includes a small hospital is located on a busy street down by the fishing wharves. From our bedroom window we can hear the fishing boats, literally hun-

dreds of them, going out to sea in the early dawn. Frequently the fog horns can be heard at regular intervals all night as boats are warned of their location. Often we have been awakened as early as 2:00 a.m. by the loud laughter and song of drunken sailors in the street below. Even the dogs come in with their share of "music." We have never before seen so many dogs at one place. Frequent fights help to create the atmosphere of the water front. From this vantage point we have been introduced to the life of an important segment of Kushiro society—the fishermen. The Lord has given us a burden for these men of the sea. They form one of the frontiers that calls us to a life of pioneering for God. How can we present Christ to them so that they will listen and want to follow? This frontier is shared by the coal miners, the workers in industry, the day laborers, as well as the students and businessmen. They are not hearing God's voice, and who is to blame?

The call of God to us in Kushiro is the call to a life of discipleship on the frontier. Frontier, not only in the sense that it is really frontier with wide room for development and expansion, but frontier in terms of God's purpose as John Mackay writes in his challenging book, *Christianity on the Frontier*, "The church's place is the frontier. Its destiny is bound up with a frontier life, for that is the life to which God has called it . . . By the frontier, we understand that place where life is lived most closely to man's need and God's purpose."

"Where life is lived most closely to man's need and God's purpose," must also be the context in which a mission home is built. No, a house can't save people, but it can be a tool for the building of the kingdom if God is there. If it ever keeps men from seeing Christ because of its silent witness to a "this-worldly" life, then it is defeating the cause. This was our concern as we moved to Kushiro. How would the Lord have us do? What will be the result of this decision and that action for the kingdom? These



Yamade San, another of the Osaka converts who is now in Obihiro helping with the building of the Carl Beck home. He wants to get a job there and then stay on so that he can help with the Sunday-school and church work.

questions we must always ask ourselves if we follow Christ seriously. We had learned by earlier investigation that there were hundreds of names on the Municipal office waiting list for housing. We could neither rent nor buy any suitable house and it therefore became evident that we would have to provide our own housing by this winter. Almost immediately after our arrival in Kushiro we began the long process of securing city approval for building. Mr. Murakami, wealthy businessman and landowner, unexpectedly contributed to the Japan Mennonite Church, "for the purpose of evangelistic work," a large plot of land in an ideal location. This was only one of the many evidences to us of God's guidance and blessing.

This land is located in the area of the city where Brethren J. D. Graber and E. E. Miller, during their visit in March, had recommended we try to locate if possible. Within easy walking distance are two middle schools, three high schools, and a university specializing in training primary and middle school teachers for Eastern Hokkaido. The university dormitory is within a block of this location. Two miles to the south sprawls the Pacific Coal Mine which reaches out under the ocean floor to secure coal for export and local consumption. Its laborers with their families present a challenge for Christian evangelism. To the northwest, thirty minutes across the city by bus, lies the huge paper mill with its village of workmen practically untouched by a Gospel witness. To our west is the main part of the city where the Presbyterian and Episcopalian churches are located. To the east is one of the fast growing sections of the city. We have counted at least eighteen new family units being built in this vicinity, most of them financed either by the bank or the city government. The location is ideal, not only from an evangelistic outreach but also from a physical standpoint. It is high ground with a southern slope. This makes possible the construction of a type of house that will afford the maximum amount of sunlight which is of major importance in Japan, especially in cool, foggy Eastern Hokkaido.

Before moving from Tokyo, our good friend, Kenneth Dowie (we always called him "Pop" because he and Mom Dowie were in charge of the missionary house where we lived), missionary and architect of thirty years' experience in Formosa and Japan, helped us with house plans and blueprints. This was not an easy task. We wanted to plan a building that would be simple and functional, not only for our own use, but for sharing to the maximum with our neighbors to the glory of God. How far we have succeeded in realizing this ideal only the future will reveal. The plan calls for a building firmly set in the slope of the land, thus giving the appearance of a one-story building with main entrance to the north and affording protection from the frigid north winds of the winter months. The south exposure of the house is thus two stories, providing for plenty of sunlight when the sun shines. There will be room for a family to expand, to provide also for guests or even another missionary couple on a tem-



Left to right: heating contractor, building contractor (Mr. Aradate), and Araya San, discussing the building plans.

porary living basis. There is room for Sunday-school classes and a combination dining-living room that will serve as a center for discussion groups, Bible classes, various meetings, and temporarily, at least, as a chapel. Provision will be made for a reading room stocked with good English and Japanese books and other Christian literature. We hope that our home will become a center of interest to many young people where together we can learn at the Master's feet.

The contract schedule calls for completion of the house by mid-October, but we will be happy if we can move in by the first of November. At present the basement walls and floor are completed. Carpenters have been measuring, planing, and mortising joints in preparation for placing the main framework of the house. From now on the house will take shape very rapidly.

For us these weeks have been a time of testing of faith and patience. With the efficient help of Araya San we were able to wade through the mass of details covering the entire building program. At times we found ourselves trying to discuss with the builder some item that Araya San didn't know in Japanese nor we in English. We made some mistakes, of course, and will probably make more. We pray that these will make us wiser and at the same time not hinder the work of the kingdom.

There are unique features of building in Japan. We have learned that it is the accepted custom for the owner to treat the workmen to at least three parties during the building process. Each party is in celebration of a particular part of the job completed. Japanese sake (wine) usually flows freely at such parties but we will try watermelon or something else instead when the work calls for the treat and a dedication service when the job is completed.

Thus the work goes on, supported by your prayers and your tithes. As we attempt to relate the message of the Gospel to our

daily life here we have considered the expression of that man of God who saw with the perspective of eternity, "Except the Lord build the house, they labor in vain who build." We pray that the Lord will use the mission homes in Kushiro and Obihiro for the advancement of His kingdom. We have confidence, too, that the Lord is building His house here, His holy temple in the lives of twice-born men, "... a building from God, a house not made with hands, eternal in the heavens."

Kushiro, Japan.

WORSHIP ON THE THRESHING FLOOR

Some years ago, when I was working on the edge of the small town of Thongwa, our boarding school boys and girls were assisting in the cultivation of a plot of about eight acres of rice land as a part of their education.

At the time of harvest, when the rice sheaves had been spread on the threshing floor ready for trampling out, it happened to be the time of the full moon. So the call was issued to our Christian community to have the weekly prayer meeting on the threshing floor. We sat on the rice straw in the full moonlight for our meeting and afterwards played games on the rice that was to be trampled out. Some older people, who did not feel like participating, sat at the sides and watched while the young people and children played one game after another in hilarious, innocent fun on the straw.

The next day those responsible for the threshing reported that more work had been done by the group in their play than would have been accomplished in five or six full days' work with only a team of oxen. That night of combined worship, beauty, and play has stood out in my memory.—Miss S. Ebersole, in "The Rural Church at Worship."



Brethren from the Turner and Pigeon River congregations in Michigan willingly donated their time to put in the footing and the floor of the new church. Additional brethren provided all the roof lumber. They cut and milled nearly all the material out of their own woods.

Saginaw Speaks

II

BY MELVIN LEIDIG

[Inspired hearts and willing workers constructed the new place of worship in Saginaw, Michigan, in an unusually short time.]

THERE is a striking account in the Scripture of what can be accomplished when people have a mind to work. It is as familiar to most of us as any Bible account. It is the picture of courageous Nehemiah rebuilding the walls of Jerusalem. The account reads, "for the people had a mind to work."

It seems when there are failures in the Lord's work, it is perhaps because of self-will or unwillingness to put oneself into the work. On the other hand, when there have been accomplishments, it was because of co-operation under the blessing of God. Without the co-operation of many of God's earnest children, the work at Saginaw would have been a failure. Here at Saginaw in our building program we have experienced many inspiring experiences in having willing workers put their shoulder to the wheel.

The mission home had been the place of our services during the beginning of the

work. It has since been outgrown for room and facilities. The need was apparent for some time, and the past winter plans were in the making for a church building. A local board was elected and it was decided to erect a 33 x 64 foot cinder block structure with a basement. At this writing we are happy to say that on July 16 our large Bible school began in the new building. Also, on the following Sunday the first Sunday service was held in it with eighty-eight present.

We certainly witnessed a speedy construction of the building. Early in the summer work was begun. Several men from Pigeon donated their time to put in the footing and floor. In the meantime the brethren at Fairview, Michigan, were making plans to provide the roof lumber. They cut and milled nearly all the material out of their own woods which was very commendable. Everything was arranged to have the materials on hand so that when the blocklayer came erection could proceed speedily. The blocklayer was a brother from Fairview and did a very splendid and quick piece of work.

The next week we were ready to assemble and erect the roof trusses. For this work it took many workers and the need was presented to our surrounding Mennonite churches. The men began coming in to work and at the end of three days we had the roof up and the shingles on. The men still came in all week and by the end of the week we had the building roughed in for the Bible school which began the following Monday. We have seen definite answers to prayer and a manifestation of the Spirit's leading which resulted in a willingness to help in the Lord's work here. We realize that because different ones of you throughout the church prayed, we have our present structure.

The building is not the significant factor in mission work, but you all realize that without a building to serve for teaching and services the work cannot advance and go



"Everything was arranged to have the materials on hand so that when the blocklayer came, erection could proceed speedily. The blocklayer was a brother from the Fairview congregation. Brethren from Pigeon helped him."

forward. We certainly do praise the Lord work at Saginaw, you will allow the Lord for His blessing thus far.

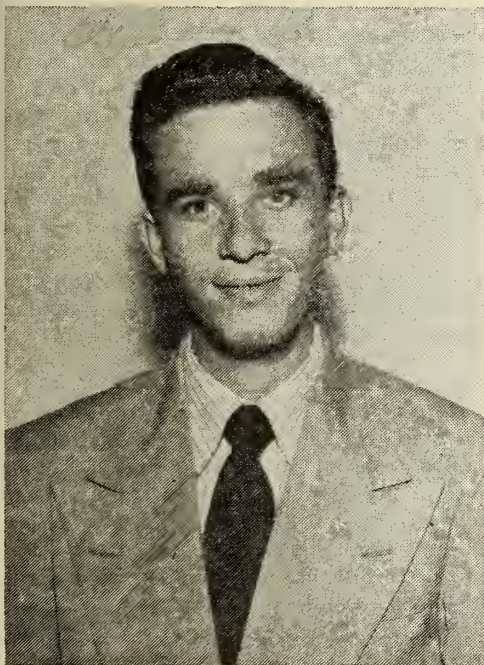
The building is not completed. In fact, work. The spiritual building is the most far from it. All interior and exterior work significant; so will you pray that it may be needs to be completed. We are praying that built a strong one? as you become more acquainted with the Saginaw, Mich.

Things Which Thou Knowest Not

PERSONAL TESTIMONY OF FIDEL SANTIAGO

WHAT is a life worth without Christ? How can we live without Him? These two questions are so important that we should think seriously about them.

Four years ago my soul was lost because I did not have Christ as my Saviour. I was living in the lust of the flesh. I did the will of Satan. I did not have peace in my heart.



Bro. Fidel Santiago has been appointed as assistant to the pastor of the Good Shepherd Church at Rabanal, Puerto Rico. A consecration service was held Sunday evening, August 12, at La Plata. Bro. Santiago is the first national worker of the Mennonite Mission in Puerto Rico to be given such a responsibility.

So great was the mercy of the Lord that by His great love He saved me from eternal death. Now I am happy to be able to say that I am a child of God. I can say these words as did the Apostle Paul when he said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). Since I am a child of the Lord, I am completely surrendered to Him. I will love Him and serve Him forever.

The Lord has called me to carry out a work of great responsibility. I am sure that alone I will not be able to do it, but with His help it will all be possible. I will call upon Him in the difficult moments and He will help me. In His Word He says, "Call upon me and I will answer thee, and shew thee great and mighty things, which thou

knowest not." I thank Him for this call.

A little over a year ago the Lord used me to help in the summer Bible school in Rabanal of Cidra. While I was there I grew spiritually. Those were the happiest days of my life because there is where I received the call of the Lord to work in His vineyard.

I decided to attend a Mennonite college to prepare myself for teaching. I prayed for a long time that I might be guided by the Lord in my plans. He has blessed me so abundantly that He has led me again to Rabanal to work together with the Christians of that community. I pray to the Lord that He continue to bless me as I labor and lead the people in this work.

I hope that all the brethren in Christ not only of Puerto Rico but of all parts of the world will pray for this work here in Puerto Rico.

La Plata, Puerto Rico.

A Step Forward in Puerto Rico

BY GLADYS WIDMER

It is always a time of joy when someone from a younger church is ready and willing to take responsibility in the work of the kingdom. Such was the occasion on Sunday evening, August 12, at the Calvary Mennonite Church, La Plata, Puerto Rico. An impressive consecration service was held for Bro. Fidel Santiago, who has been given the responsibility as assistant to the pastor of the Good Shepherd Church at Rabanal. Those who have been sowing the seed here have been waiting for this hour when the first national worker could be given a responsibility such as this. The service was in charge of Bro. Paul Lauver, pastor of the Calvary Church.

Bro. Santiago gave a testimony of his call to this task as the direct leading of the Lord. A year ago when he was serving in summer Bible school at Rabanal he had decided that he wanted to serve the Lord in full-time service; so he had been making plans to go to the States for further training. But after seeking the Lord's will in this plan he has been led to remain here to train in service. He said that this was one of the happiest moments of his life. Using Gal. 2:20, he said it was only through God's help that he could do this task.

The message was given by Bro. Lester Hershey, pastor of the Bethania Church at Pulguillas. The text used was II Cor. 4:7: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Our earthen vessels,

impotent in themselves, are powerful in the hands of God, and need to be given to Him to be filled with the treasure from Him. Bro. Wilbur Nachtigall, pastor of the church at Palo Hincado, gave the prayer of consecration.

Bro. Santiago will earn part of his living and be partially supported by the churches at La Plata and Rabanal. Beginning in December he with others will be taking a course in practical Christian work until the end of the school year. This "training in service" is an experiment in the preparation of our national workers on the field. Pray for Bro. Santiago as he begins this task to which the Lord has called him.

La Plata, Puerto Rico.

GOODWILL RESCUE MISSION

Christian greetings to all readers. On Jan. 29, 1951, the Goodwill Rescue Mission opened to serve men. The work actually began, however, when the Lord moved upon Bro. Wilfred Schlegal, pastor of the congregation at Nairn, Ont., to work with his group on a missionary project of one hundred acres of wheat for the purchasing of a building. After the crop was harvested a three-story duplex house was bought and part payment made. From there on the Ontario Amish Mennonite Mission Board has gladly taken responsibilities. Bro. Joel Swartzentruber is president.

The men who visit the mission are alcoholics, dope addicts, thieves, gamblers, perverts, cripples of various kinds. Alcoholics are by far the majority. Some of these are known as rubby-dubs because they drink rubbing alcohol, shaving lotion, hair tonic, and shoe polish just because of the alcohol in them. They come in from drunken fights sometimes with black eyes and broken noses. Prov. 23:35 is a reality with these men—"when shall I awake? I will seek it yet again." But we thank God that He so loved and that He still so loves and that some of these men respond to that love.

In the morning there is a service, then those who attended get free breakfast. At noon there is another service and dinner for those who attended. A night's lodging is given to those who attend the evening service.

During six months there have been not quite 3000 night lodgings and over 4000 meals served. Some express appreciation and some do not. They all need Christ and Christ wants them; so we want to be avenues through which He can call and bless.

There are those who have been saved and have fallen back. For such we request prayer. The devil wants them, but the Saviour wants them too. May we all work with God for the salvation of souls. We extend a hearty invitation to you to visit us. If you happen to pass close by or through London, Ont., call in at Goodwill Rescue Mission, 538 Talbot St., London, Ont. May the Lord continue to bless you and us.—Alvin N. Roth, London, Ont.

Missions Editorial

What We Learn from China

A systematic research is being conducted by the Division of Foreign Missions of the National Council of Churches to determine what our mission experience in China should teach us. A questionnaire has been sent to missionaries and Board secretaries far and wide in an attempt to make the study as comprehensive as possible. We have in China today the development of an extreme nationalism and its radical impact on the church and the missionary movement points the direction in which similar developments will be likely to take place in many other oriental countries. The results of this study should prove very significant.

One lesson our own church has learned from her brief China experience is that the Lord answers prayer. Repeatedly, during the past year or two the appeal for prayer has gone out to the brotherhood. It was not, as someone said, that we had nothing left but prayer, as if prayer were but the last resort in an emergency. The call to prayer was constantly made because the crisis was great and the need for divine undertaking was pressing. Just because the human channels for help were unavailable we were thrown all the more trustingly on "the everlasting arms."

The last of our missionaries are now safely out of China. For this manifest answer to prayer we are indeed thankful. The Lord has been good, for the possibilities of personal tragedy were great. He did lead our missionaries through some very dark valleys but His comforting and upholding presence was always near. Through our China experience we have learned anew the worth of prayer.

But the cause in China is much larger than our own personal or denominational interest. Our prayer concern should not end now. There are still missionaries in China languishing in prison and others are still awaiting exit permits. Chinese church leaders are in terribly difficult situations, and some have already paid the price of martyrdom. Although the church has not been officially outlawed, yet the pressures and persecutions have been in many instances exceedingly severe. Most distressing of all have been the denunciations of their fellow ministers and workers by others in what appears to be an attempt to save themselves by denouncing others as spies and enemies of the State. We must carefully reserve judgment, however, for the pressures under which these men have made these denounce-

ments are more severe than we can easily imagine. Not only their own lives but the lives of loved ones are often at stake.

The mission program as we have known it has come to an end in China. This can be said without reservation. But this does not mean that the church has come to an end. Let this be a call to prayer that the church in China may come through her fiery trial a purged and a strengthened church. This requires a great faith but we have a great God.—J. D. Graber.

M.C.C. Weekly Notes

Make Preparation for Korea Relief

To date none of the voluntary relief agencies have been able to open relief projects in Korea. All relief distribution is in the hands of the United Nations armed forces and may continue thus until some form of agreement is reached between the North Korean and United Nations forces. Nevertheless, because of reports of acute needs in Korea, the M.C.C. is continuing attempts to secure entrance of a Mennonite relief team. J. N. Byler, scheduled to have arrived in Japan on Sept. 12 for a year of work in the Far East, is co-ordinating the effort from that place to find some means of entering Korea with relief.

The Mennonite Central Committee is a member agency of American Relief for Korea, called A.R.K., which is the officially recognized agency for co-ordinating American voluntary relief interests in Korea. (A.R.K. serves a function similar to that of C.R.A.-L.O.G. in relief to Germany.) The M.C.C. likewise is in contact with the United Nations Korean Relief Agency (U.N.K.R.A.). Having these contacts, Mennonite workers should be able to enter as soon as any other voluntary agency workers.

In view of the possibility of opening work in Korea, the M.C.C. is accumulating a potential of workers and supplies for this work. Already two workers designated for Korea are occupied temporarily in Formosa, and another is in Japan.

A reserve of clothing and other materials is also being built up with the Korean need in mind, although these materials are not being set aside in the warehouses as designated for Korea. Congregations are urged to make extra contributions to the present relief program in view of this very great need in Korea. These extra contributions will help to build up reserves for meeting current and anticipated needs in the presently operating program. Then when Korea opens, first priority may be given to divert all possible resources from general supplies to that field, with minimum shortages felt in vital programs in other countries.

During September A.R.K. is sponsoring a special nation-wide clothing appeal for the needy in Korea, with the goal to collect ten thousand tons of clothing. The M.C.C. is not helping in this special drive, but we strongly urge that gifts of clothing, funds, and other materials be sent through the regular Mennonite relief channels, so that when

the way opens for Mennonite relief in Korea, which we hope may be soon, there will be adequate resources at hand.

Relief Through Work Camps

A unique form of relief work in Europe which has proved its value is that of work camps, where young people from America with others from European countries join in a work project. The concept began in 1948 when the summer student group helped to convert a castle into a Christian youth meeting place. Projects since that time have also generally consisted of physical work, such as erecting small buildings, repairing or remodeling buildings, or removing rubble. In twenty-three projects of different types during the past four years, over 500 young people have participated.

Values of these camps is the actual work accomplished; the experience of the American youths in helping those in need; the Christian witness through work which many of the Europeans feel for the first time; and the fellowship possible in such a camp. Some camps run for only two weeks, others continue for a month or longer. During this past summer four camps were held in Germany, one in Switzerland, and one in Belgium. A number of European Mennonite churches co-operated, one congregation appointing a minister for visitation work among the camps. The spirit in the program is illustrated by the offering taken in one camp for victims of the flood in Kansas.

V.S. Schools Announced

Twenty-two young people are enrolled to report on Sept. 14 for a one-month training period at the M.C.C. headquarters at Akron, Pa., in preparation for a year of voluntary service. A similar school, primarily for applicants from the western part of the country, is scheduled to open on Oct. 19 at Reedley, Calif. On Nov. 23 and Jan. 4 schools will again be held at Akron. Assignments are given to enrollees after they have entered the training period.

Released September 14, 1951
Via Mennonite Central Committee
Akron, Pennsylvania

FAMILY CIRCLE (Continued)

Tabulation of Ages:

Under one year	8
1-9	5
10-19	2
20-29	7
30-39	5
40-49	6
50-59	12
60-69	21
70-79	38
80-89	36
90-99	6
No age given	2

Deaths by Months: July, one; November, one; December, 2; January, 4; February, 13; March, 46; April, 47; May, 28; June, 6.

Deaths by States and Provinces: Pennsylvania, 47; Indiana, 24; Ohio, 17; Iowa,

3; Illinois, Virginia, and Michigan, 5 each; Kansas and Oregon, 4 each; Maryland, 3; New York, Missouri, and Oklahoma, 2 each; Nebraska, West Virginia,

North Dakota, Florida, Texas, and South Dakota, one each; Ontario, 13; Alberta, one.

Davidsville, Pa.

We are looking forward to receiving a class of young people by water baptism on Sept. 23. The following Sunday, Sept. 30, will be our counsel meeting, the Lord willing, followed by communion on Oct. 14.

May we be found faithful as we await His coming.

Sept. 12, 1951.

Ida Kanagy.

UPLAND, CALIFORNIA

Dear HERALD Readers: The summer has been a busy one for nearly everyone at Upland. The Willard Barge family, the Ed Snider family, and Mrs. Richard Bachman and children spent six weeks or more visiting relatives and friends in the East. Bro. and Sister Irvin Brunk and daughter, Leota, are visiting at Scottdale, Pa., at present. Others of our number spent short vacations closer home. Others found it enjoyable and profitable to entertain visitors who passed this way.

Our Bible school was held July 9-20, with an average attendance of eighty. Quite a few of the pupils were attending their second Bible school for the summer, as other churches around us conducted their schools before ours. However, we felt the effort very worth while as there were a few who scarcely knew the name of Jesus. Bro. John David Zehr, from Los Angeles, was superintendent.

One of our men's quartets has been furnishing the music at the monthly rescue mission service conducted by the Los Angeles congregation. Another of our quartets sings once a month at a local rest home.

We are deeply interested in the new work among the Navajos near Grants, N. Mex. Shortly after the workers arrived we held a grocery shower for them, at which time much nonperishable food was donated. Some fresh fruit has also been sent to them. We rejoice to hear of their acceptance and progress with the Indians.

On Aug. 8 Bro. C. J. Dyck told us of his

(Continued on page 941)

FIELD NOTES (Continued)

The First Mennonite Church, Altoona, Pa., has a debt of five hundred dollars on their bus purchased earlier, and is praying much to remove this debt. Will you make this concern a definite matter of prayer?

Bro. Walter Otto, Springs, Pa., will be guest speaker at the First Mennonite Church, Altoona, Pa., in the annual Christian Workers' Meeting on Oct. 7.

Bro. Lester Eshleman, under appointment for Africa, will speak at the young people's meeting at the Hess Church, Lititz, Pa., at 7:30 Sept. 30 on "The Ministry of Healing." Sister Eshleman will give a testimony.

Bro. I. W. Royer spoke at the Louis Road Chapel, Bedford, Ohio, Sunday morning, Sept. 16.

Bro. J. S. Gerig, veteran bishop of the Oak Grove Church, Smithville, Ohio, who has become almost blind, underwent eye surgery at Massillon, Ohio, on Sept. 18.

Bro. Dan Birky, deacon of the Beemer, Nebr., congregation, brought the morning message at Hopedale, Ill., on Sept. 16.

KANSAS CITY, KANSAS

(Argentine Congregation)

Dear HERALD Readers: Greetings to all, in Jesus' name. We wish to take this privilege to express our thanks as a congregation to the many who have remembered us with liberal gifts of money, clothing, and bedding. Furniture also has been donated from various places. Since the flood, which struck Kansas City July 13, many needs have been supplied with the gifts you have sent us. One family, whose belongings were all destroyed in the flood, has in this way been given a bed—part of them were making their bed on the floor. The thanks of this family would have been worth while your witness. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

A new flood alarm arose Wednesday, Sept. 5. Because of excessive rains the rivers were again rising. All families who had gone back to their homes were again ordered to evacuate. But God intervened and the people have again been able to go back to their homes. Many homes are completely wrecked and many people are still homeless.

Saturday evening, May 12, and Sunday, May 13, Sanford King was with us. He stressed the necessity of strong Christian homes.

Sister Louise Swartzendruber, who gave faithful service at the Children's Home for quite some time, has gone back to her home in California. Mary King, also, had gone to her home in Kalona, Iowa, to help care for her aged father, but at this writing has returned to help at the service unit home in Missouri.

June 3 we were favored with a message from Bro. Edward Diener, from Iowa. He was on his way to Hesston. The same day Bro. Yutzy, father of Catherine Yutzy, cook at the Children's Home, was with us. We were privileged to have twenty-two shut-ins worshiping with us this day, which was "National Shut-In Day." Bro. Horst brought a message from Ezek. 3:15.

The summer service unit gave us much-needed service at the Children's Home and in our church services. We appreciated their short stay with us very much.

Bro. S. S. Hershberger, from Harrisonville, Mo., filled the vacancy left on June 10 when our ministers, Bro. Horst and Bro. Yoder, attended the annual Mission Board meeting.

Bro. Levi Miller, Twin Falls, Idaho, gave us a very stirring message on the evening of June 27.

July 8 Bro. and Sister Earl Buckwalter, Hesston, Kans., worshiped with us. Bro.

Buckwalter gave us some very good thoughts on being victorious in our Christian living.

The morning of Aug. 3 Bro. H. A. Diener filled the pulpit. The same evening Bro. J. D. Graber, Elkhart, Ind., brought us a very inspiring message on the Book of Philemon.

We have been blessed with many good things during the summer.

We appreciate all the visitors who stop with us.

Wednesday evening, Sept. 5, was our annual church and Sunday-school organization. New officers will be installed the first Sunday in October.

Pray for the work of the Lord in the Argentine congregation.

Sept. 10, 1951.

Katie Saltzman.

ALLENSVILLE, PENNSYLVANIA

Christian greetings. The Lord has continued to shower His blessings upon us. Aug. 6-17 we met for summer Bible school. Bro. J. Elrose Hartzler was director and Paul Yoder conducted the song period. Raymond Peachey and John B. Kanagy taught the adult class. A large group met in the young people's class, an additional class formed for those between the high school and adult classes. Alpha Smucker was the teacher. Other teachers were Lester Zook, Jesse Peachey, Thomas Byler, David Kanagy, Bertha Stutzman, Edith King, Amanda Kanagy, Ruth Byler, Malinda Kauffman, Iva Lou Yoder, Grace Hartzler, Lois Yoder, Carrie and Joyce Peachey. Dorothy Peachey was secretary. Average attendance was about 225.

On Sunday, July 15, Bro. and Sister Lester Eshleman were with us. Sister Eshleman gave a short talk, after which Bro. Eshleman brought the morning message.

July 29 Bro. E. F. Hartzler, of Marshallville, Ohio, brought the message. The same morning he preached at Rockville, where he was helping in a Bible Conference. Bro. Chester Kanagy preached in the evening. One of our former members, Bro. Kanagy is now a worker at Mill Run, Altoona.

Bro. Simeon Stoltzfus, of Elverson, Pa., was our guest minister on Sunday morning, Aug. 19, and Bro. Jonathan Zook, of Canby, Oreg., the following Sunday. Bro. Harvey Miller, of the Locust Grove congregation, Belleville, preached on the evening of Aug. 26. We appreciate all these visits and messages and invite these folks back again, along with others.

Plans are made for a group to conduct an open-air meeting at the Roy Payne home Sunday, Sept. 16, for the benefit of one of our oldest members, Bro. Crist Roth, who is unable to attend services.

Bro. Christian K. Lehman announces the following communion dates, the Lord willing, in the Manor district, Lancaster County, Pa.: Sept. 23, Masonville; Sept. 30, Habeckers; Oct. 7, Mountville; Oct. 14, Columbia; Oct. 21, Old People's Home; Oct. 28, Rohrstown; Nov. 4, Millersville.

The Lewis County, N.Y., congregation was privileged to hear Wha Sook Suh speak on Korea and Bro. Emanuel Swartzendruber preach a sermon on the evening of Aug. 22.

Bro. Louis Ainstutz, Apple Creek, Ohio, attended the funeral of Bro. Alvin Jantzi, who had taught at the Sonnenberg Mennonite School in Ohio, at the home church of Bro. Jantzi in Lowville, N.Y. He preached for this congregation the evening of Aug. 26.

A singing school was held recently at the Howard-Miami Church near Kokomo, Ind., with Bro. Galen Johns, Benton, Ind., as instructor. The interest was very good.

Bro. Henry Stoll, Rensselaer, Ind., was ordained to the ministry, if plans carried, at the Burr Oak Church at that place. Bro. Anson G. Horner conducted the ordination. The brethren S. J. Miller, Grabill, Ind., and Percy Miller, Lagrange, Ind., assisted in an all-day meeting. This congregation has been enlarging and remodeling its building this summer.

Bro. Howard J. Zehr, Peoria, Ill., will conduct a series of meetings at the Erb Street Church, Waterloo, Ont., Oct. 2-11.

Bro. Frank Horst, Calico Rock, Ark., delivered the morning message for the Catlin congregation, Peabody, Kans., on Aug. 19.

Bro. Laurence Horst, Hesston, Kans., brought the Church School Day message at Yoder, Kans., on the evening of Aug. 26. Bro. I. Mark Ross conducted the children's meeting and the congregational singing.

Bro. Vernon Allison, industrial arts instructor at Hesston College, brought a Church School Day message at Hutchinson, Kans., on the evening of Aug. 26.

Bro. C. F. Derstine will hold meetings at Belleville, Pa., Oct. 3-10. Bro. Jacob Weirich was scheduled to speak there on Sept. 23.

Bro. Aaron Mast, Belleville, Pa., is conducting evangelistic meetings at Croghan, N.Y., Sept. 23-30.

Members from the Hesston, Kans., congregation had charge of the service at the Gospel Service Center in Wichita on Sept. 17.

Bro. Ivan Lind is teaching a course in the Doctrine of the Holy Spirit each Monday evening at Hesston College. This course is particularly for adults of the community.

Bro. Samuel Janzen, Greensburg, Kans., spoke in the Youth Crusade for Christ meeting at Hesston College on Sept. 15, 16.

Bro. Milton G. Brackbill, Paoli, Pa., will conduct meetings at Hesston College Oct. 7-14.

Bro. Norman Teague and family, though living in Kansas City, where Bro. Teague is employed, drive to Evening Shade, Mo., each week end to assist in services there.

Sister Arlene Sitler, representing the La Junta School of Nursing, will speak at the Calvary Church in Los Angeles the evening of Oct. 5.

Between 400 and 500 persons attended the annual C.P.S. reunion at Camp Mack in Indiana on Sept. 9. The morning message was brought by Bro. Jesse Hoover, of Nappanee. In the afternoon session Bro. Howard Kauffman was chairman of a Peace and Voluntary Service Conference. Reports were given of an informal study conference held the preceding evening, attended by approximately fifty former C.P.S. and voluntary service men. Group discussion leaders in this study conference were Levi C. Hartzler, H. S. Bender, and Melvin Gingerich. The Sunday evening session was held at the Goshen College auditorium, with Tobe E. Schmucker, chairman of the Crusaders for Peace Committee presiding. Bro. A. J. Metzler brought the main address on the subject of "Peace in an Atomic Age."

Bro. Luke G. Stoltzfus, Oley, Pa., has been appointed superintendent of the Diamond Street Mission in Philadelphia. He and his family are now living in the mission home.

Bro. Stanley C. Shenk is holding a series of meetings at Manson, Iowa, Sept. 21-30. On Oct. 1 the Shenks expect to fellowship with the small Mennonite congregation at St. Lawrence, S. Dak.

Bro. Paul Lantz, Biglerville, Pa., brought the morning message at Scottdale, Sept. 16.

Bro. T. E. Schrock, Clarksville, Mich., preached to his former home congregation at Yoder, Kans., Sunday morning, Sept. 16, and also at the midweek service on Sept. 19.

Bro. Merle Bender, Hesston, Kans., preached at Yoder, Kans., the evening of Sept. 16.

The semiannual inspirational song service will be held at Erismans Church, Manheim, Pa., 7:30 p.m. on Sept. 30. Bro. Earl Maust, Harrisonburg, Va., will be the song-leader and Bro. Daniel Leaman, Lancaster, will be the speaker.

Bro. R. P. Dayton, Ridgeley, W. Va., preached twice at the Gortner Church, Oakland, Md., on Sept. 16.

The Calvary Hour programs will be broadcast again this winter by radio station KWJJ (1080), Portland, Oreg., beginning Sunday, Sept. 30. The time of the broadcast is Sunday 1:00 p.m. Pacific Standard Time.

Bro. James Bucher, Hubbard, Oreg., was scheduled to begin evangelistic meetings at the Clinton Frame Church, Goshen, Ind., sometime last week.

Bro. J. M. Nissley, Grantsville, Md., preached at the new mission in Cumberland, Md., in morning and evening services on Sept. 9. On Sept. 16 he preached at Allensville in the morning and at Rockville in the evening.

A Youth Fellowship Meeting will be held at the Millersville, Pa., Church Saturday evening, Sept. 29, at 7:30. Bro. David Thomas will speak on "Reverence for Sacred Things."

Bro. Amos Martin, deacon at Moorefield, Ont., was ordained to the ministry, if plans carried, the afternoon of Sept. 16. God bless our brother in his added responsibility.

Bro. Roy S. Koch conducted communion services at Hawkesville, Ont., on Sunday, Sept. 16.

The Walnut Creek congregation in Ohio held dedication services for its remodeled church building on Sept. 16. Bro. A. J. Metzler preached the dedication sermon and Bro. D. D. Miller led in the dedicatory prayer. Bro. Ervin Stutzman reported for the Building Committee. The church is eighty-nine years old. The remodeling cost was \$35,750. All of this is paid except about \$5,000.

Bro. Edwin I. Weaver has ordered some church bulletins to be used in the churches in India on special occasions.

Meetings are scheduled to be held this fall at Menahga, in northern Minnesota, by Bro. Jacob Rittenhouse of Lansdale, Pa., and a Glen Flora and Sheldon, Wis., by Bro. Martin Weaver of Annville, Pa. These brethren have also been engaged to be the Bible Conference instructors for the North Central Conference district this fall.

TEACHING FINGERTIPS TO SEE

Charles Ranson, secretary of the International Missionary Council, and W. A. Visser 't Hooft, secretary of the World Council of Churches, visited Batavia on their way to the East Asian Christian Conference at Bangkok. Let Mr. Ranson tell of a trip to an institution of the Batak Church near Balige:

"It was a blind school with poor building and meager equipment. The inmates were called together in a bleak little room. A huge Braille copy of Luke's Gospel in Batak lay on a table. The pathetic little group of thirty people, men and women, who could not see and to whom we could not speak in their own language, began to sing; and that drab, cheerless little room became as a gate of heaven. They sang a beautifully haunting melody with all the rich harmony in which the Batak excel. With unseeing eyes but radiant faces they sang a song about blindness, expressing the longing for release from a darkened world into the light of heaven. When it ended, we were beyond speech."—Report from the International Missionary Council.

POST OFFICE PRAYING

On the last United Nations Day, October 24, 1950, Postmaster Moore suggested that all who would do so should pause for a few minutes of prayer for world peace. It was clear that from that prayer service there was exerted such an influence that from that date every problem of importance seemed to vanish. Requests from supervisors came to call all the workers to prayer each morning, saying, "Things never ran so smoothly as during the day when we all prayed." Since Mr. Moore maintained he had no authority to call such meetings, he said, "If some of you wish to request your department workers to assemble for a short period of devotion, you may do so." It is reported that the idea spread to all departments and to all the substations in the city. Now the Nashville postal workers consider their morning prayer as much a part of the day as their breakfast.—D. Carl Yoder

Wise men still seek him.—R. M. Stauffer.

CORRESPONDENCE (Continued)

work among the Mennonite immigrants in South America. We resolved to "work with our own hands" so we may have to give to those who are in need.

Bro. and Sister Lee Kanagy worshiped with us on the evening of Aug. 26 and spoke to us concerning their work in Japan. Several of our families were privileged to attend a farewell service at the boat for them before they sailed from Los Angeles on Aug. 29. Bro. and Sister J. N. Byler sailed at the same time.

Olive Shetler.

BLOOMFIELD, MONTANA

(Red Top Congregation)

Dear HERALD Readers: Greetings in Jesus' precious name. May 6 we began holding services every two weeks in the schoolhouse at Three Mile Table. May 20 our bishop, Bro. Floyd Kauffman, Minot, N. Dak., was with us for communion.

Quite a few of our number attended the dedication service at Casselton, N. Dak., June 10, and the North Central Conference June 11-15 at Glen Flora, Wis.

June 17-27 we had revival meetings, with Bro. John F. Garber, from Canada, as our evangelist. Our Bible school began the following week.

Aug. 12 our minister, Elmer Borntrager, and family attended the wedding of Durbin Zook and Mildred Yoder, at Minot.

Our annual outdoor sing was held at Evans Grove Aug. 19 with a large group of visitors present. We greatly appreciate the songs which the Slagell Male Quartet from Oklahoma have been giving us.

Our studies in Bro. John C. Wenger's book, "The Doctrines of the Mennonites," are very helpful in our prayer meetings.

We have had a very dry summer. But our harvest has been better than expected, and now we are receiving showers of rain.

Laura Mae Chupp.

READING, PENNSYLVANIA

(Fairview Street)

Dear HERALD Readers: Greetings in Jesus' name. God has been good to us this past year and we want to praise His name.

Aug. 3 brought our Bible school to a close. During this time a young boy accepted Christ as his Saviour. He is now under instruction, along with another young man. These two need our prayers, for there is much sin on every hand, especially in a city such as this. The one had no Biblical teaching before. May the Lord work mightily through those who teach them is our prayer.

Each Sunday morning we have Sunday school, followed by preaching. In the evening we alternate with Twelfth Street and all meet together. Our midweek meeting is held at Fairview Street every two weeks. At present we are studying various heresies, with "Heresies Exposed" as our text. We feel we need to know more about these false beliefs so we can better meet them on a Scriptural basis.

Bro. Martin Kraybill spent two weeks with us as evangelist in our tent meetings, held in the Twelfth Street section. Four precious souls found Christ as their Saviour. Three

of these are young girls. The other is an elderly man alone in this world as his wife has left him. We pray that he may find in Christ his every need.

Sept. 28, 29 will be the time for our quarterly meeting at Fairview Street. Bro. Josef Herschkowitz will be the main speaker, assisted by other Jewish workers. All are welcome.

Pray for us, that Christ might be seen in our lives and that we may be more active in His service.

Sept. 3, 1951.

Anna Horst.

TOFIELD, ALBERTA

Dear HERALD Readers: Greetings in Jesus' name. In April Bro. and Sister Josef I. Herschkowitz were with us for three services. The account of his experiences in a German concentration camp was presented to capacity audiences. We appreciated also his demonstration of the Jewish Passover.

Just preceding our communion service was the baptism of a number of converts, among whom was Mrs. Cornelius, from our mission Sunday school at Round Hill. We praise the Lord for these who were willing to step out for the Lord, both old and young.

Bro. S. J. Miller, Grabill, Ind., conducted our evangelistic meetings July 19-29. Preceding each evening's message he gave a talk. There were a number of confessions and reconsecrations. We always enjoy such times of refreshing.

On the evening of July 27 Sister Edith Showalter, on furlough from Africa, gave an interesting talk and showed pictures of the work there.

Bro. Paul Voegtlin attended the Music Conference at Laurelville Mennonite Camp July 28 to Aug. 3.

Following our revival meetings Bro. J. B. Stauffer and Bro. S. J. Miller accompanied Merle Kropf and Vernon Knox to Alaska.

Our summer Bible school started July 30, with Bro. John Wideman in charge. In spite of a number of showers, the attendance was very good. The enrollment for the term was 145. Average attendance was 125.

Those serving our northern mission stations and Edson in summer Bible school and evangelistic meetings were Violet Reil, Annie and Ada Burkholder, Ezra Stauffer, Milo Stutzman, Harold and Erma Lauber, and Ferne Roth.

Bro. Milo Stutzman accompanied Bro. Stanley Shantz, of Guernsey, Sask., to General Conference at Goshen.

Over the week end of June 10 a group of singers under the direction of Bro. Paul Voegtlin rendered programs at our North Alberta mission stations.

This summer we again had the privilege of having a number of visitors with us. Ministers who stopped and delivered messages for us were Fred Brenneman, Gordon Buschert, Harold Boettger, and Paul Burkholder.

Mary Emma Showalter was here visiting Lavanda Yoder Wideman and family, the climax of a friendship that began as children in a correspondence begun through the "Words of Cheer." While she was here Mary Emma gave a report of her work under the M.C.C. some time ago.

Cor.

CHURCH HISTORY (Continued)

grasped the New Testament teaching concerning Christian tolerance.

Their extreme individualism cost them the support of each other. If they could have remained in one group they would have presented a stronger front against the forces of evil. As it was the "fine," or orthodox, groups only proceeded more slowly down the liberalistic road than the "coarse," or liberals. The ultra-strict use of the ban appears as a doubtful practice. Such extremes as the segregation of husband and wife tended to make their church practices burdensome and provided favorable ground for reaction. Their later history shows that they did abandon nearly all restrictions.

Another element of Dutch Mennonitism which may have been a weakness was their unphilosophical theology. H. E. Dosker has suggested that their early leaders were deficient in scholarship and were unable to develop a systematic theology. This charge may not be altogether valid. It is true, however, that early Mennonites were Biblicists rather than theologians and that they were not interested in dogma as much as in the practice of a life conformed to the New Testament. They did eventually draw up some confessions of faith, but it was difficult to get all groups to subscribe to them and they probably did not carry the authority which an early formal statement of belief would have held. Since every man's conscience was the court of appeal and not all the consciences agreed, the resulting confusion may have kept succeeding generations from obtaining a proper concept of Christianity. This made them easily influenced by various heretical doctrines and they became scattered far among conflicting ideologies.

Today there are an increasing number of Mennonites in Holland who are taking their Christianity seriously. There has been a gradual increase in membership since the terrible low point of 1809, so that there are approximately 45,000 baptized members in the Mennonite Church of Holland. This is encouraging, but we wonder just how it might have been had they continued to expand according to their growth in the days of Menno Simons.

There may be a tendency for American Mennonites to condemn the Dutch strongly for their departure from the faith. Certainly they wandered far, especially in the acceptance of Modernism with its denial of so much that a Christian holds dear. Yet we Americans can scarcely realize the strength of the forces that caused their downfall. If we had faced equal opposition our story might have been largely identical. Their example should make us more conscious of the seriousness of church disagreements and of the necessity of absolute dependence on Christ for guidance in the struggle against the powers of darkness.

Harrisonburg, Va.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bower—Rush.—Merton S. Bower, Plain congregation, Lansdale, Pa., and Mildred L. Rush, Deep Run, Pa., congregation, by John E. Lapp at the home of the bride Sept. 1, 1951.

Coblentz—Owen.—Tommy Coblentz and Josephine Owen, both of Mazie, Okla., by Nelson Hestand at the Zion Church, Pryor, Okla.; Aug. 30, 1951.

Gascho—Shantz.—Norman John Gascho, New Hamburg, Ont., and Alice Grace Shantz, Breslau, Ont., by Oscar Burkholder at the Cressman Church, Breslau, Ont., Sept. 8, 1951.

Gingrich—Snider.—Mervin Gingrich and Delphine Snider, Waterloo, Ont., by J. B. Martin at the Erh Street Church July 21, 1951.

Grove—Bechtel.—Merlin R. Grove, Wideman congregation, Markham, Ont., and Dorothy H. Bechtel, Wanner congregation, Hespeler, Ont., by John H. Hess, brother-in-law of the bride, assisted by Merle Shantz, at the Wanner Church Sept. 11, 1951.

Hostetler—Gerber.—George M. Hostetler, Jr., Westover, Md., and Leona Pearl Gerber, Hesston, Kans., by George M. Hostetler, father of the groom, assisted by Milo Kauffman, at the Hesston College Chapel Aug. 18, 1951.

Kauffman—Burkholder.—Noah Kauffman, Central Church, and Sylvia Burkholder, Clinton Church, both near Archhold, Ohio, at the home of the officiating minister, D. L. Sommers, April 1, 1951.

Pellman—Huber.—William R. Pellman, Lauer congregation, Cocolamus, Pa., and Ruth A. Huber, Stumptown congregation, Bird-in-Hand, Pa., by Elmer G. Martin at the Stumptown Church Sept. 1, 1951.

Swartzendruber—Martin.—Marvin E. Swartzendruber and Alma J. Martin, both of the Mellinger congregation, Lancaster, Pa., by Elmer G. Martin at the Rossmere Church, Lancaster, Sept. 1, 1951.

Witmer—Blosser.—Ralph Allen Witmer and Doris Adelaide Blosser by Isaac W. Helfrick, brother-in-law of the bride, at the Midway Church near Columbiana, Ohio, Aug. 16, 1951.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Bauer.—To Royal and Evelyn (Showalter) Bauer, Drug, M.P., India, a son, Stephen Allyn, Sept. 12, 1951.

Beechy.—To Mark and Reetha (Mast) Beechy, Wooster, Ohio, a daughter, Brenda Kay, Aug. 31, 1951.

Boettger.—To Marvin and Edith (Yoder) Boettger, Tofteld, Alta., a son, Elwood Glen, Aug. 30, 1951.

Brubaker.—To Paul W. and Marianna (Kehr) Brubaker, Elkhart, Ind., a son, Dale Laverne, June 5, 1951.

Burkholder.—To Levi M. and Ethel Irene (Boyer) Burkholder, Phoenix, Ariz., a daughter, Elizabeth Ann, Aug. 28, 1951.

Clemmer.—To Marvin M. and Eva (Hagcy) Clemmer, Harleysville, Pa., a daughter, Karen Faye, Aug. 17, 1951.

Coffey.—To Joel and Hazel (McCurdy) Coffey, Jay, Fla., a daughter, Janice Lorene, Aug. 21, 1951.

Ebersole.—To J. Delmar and Anna Ruth (Moyer) Ebersole, Thomasville, Pa., a son, Jay Dennis, Aug. 29, 1951.

Falb.—To George and Priscilla (Miller) Falb, Orrville, Ohio, a daughter, Miriam Eileen, Aug. 29, 1951.

Garber.—To Deane and Stella (Ullrich) Garber, Jackson, Minn., a daughter, Sandra Rae, July 14, 1951.

Gerber.—To Earl and Helen (Oswald) Gerber, Chappell, Nebr., a daughter, Patricia Lynn, Aug. 30, 1951.

Hege.—To Adin E. and Rhoda (Risser) Hege, Hagerstown, Md., a daughter, Margaret Rose, Aug. 16, 1951.

Hoover.—To Daniel and Mary Ellen (Reinford) Hoover, Schwenksville, Pa., a daughter, Faith, Aug. 23, 1951.

Huber.—To Ira J. and Hannah M. (Heatwole) Huber, Alma, Ont., a daughter, Dorothy Marie, July 10, 1951.

King.—To Chester and Martha (Lucas) King, Kansas City, Kans., a daughter, La Donna May, Aug. 18, 1951.

King.—To Eldon and Dorothy (Miller) King, West Liberty, Ohio, a son, Stanley Lee, Aug. 22, 1951.

Lehman.—To John E. and Margaret (Swope) Lehman, Columbiana, Ohio, a daughter, Rebecca Margaret, Sept. 9, 1951.

Reinard.—To Amon and Alice (Scholly) Reinard, Port Trevorton, Pa., a daughter, Mary Ellen, Aug. 15, 1951.

Scholl.—To Emery and Sarah (Brubaker) Scholl, Port Trevorton, Pa., a son, Leon Guy, July 13, 1951.

Schrock.—To Harry and Dorothea (Schantz) Schrock, Loman, Minn., a son, Daniel Martin, Aug. 29, 1951.

Schwartz.—To Simon and Patricia (Dwyer) Schwartz, Burr Oak, Mich., a son, Timothy Mark, Aug. 30, 1951.

Shelly.—To Donald and Betty (Johnson) Shelly, Freeport, Ill., a daughter, Gena Mae, Aug. 29, 1951.

Stoltzfus.—To Mast and Mabel (Petersheim) Stoltzfus, Oley, Pa., a daughter, Rose Marie, Sept. 4, 1951.

Stoner.—To Titus B. and Erma (Kauffman) Stoner, Manheim, Pa., a son, Donald Eugene, Sept. 8, 1951.

Suter.—To Daniel B. and Grace (Fisher) Suter, Harrisonburg, Va., a son, Daniel Bernard, Aug. 27, 1951.

Troyer.—To Arthur and Lydia Ann (Frey) Troyer, Ligonier, Ind., a daughter, Donna Kay, Aug. 31, 1951.

Yoder.—To Henry J. and Mary (Mast) Yoder, Thomas, Okla., a daughter, Mary Lorene, July 17, 1951.

Yoder.—To Wilbur W. and Virginia (Zook) Yoder, Kalona, Iowa, a son, Leland James, Sept. 9, 1951.

Zook.—To Jacob B. and Anna (Lapp) Zook, Oley, Pa., a daughter, Mary Kathryn, Aug. 31, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Blocher.—Margaret, daughter of Henry and Margaret (Warner) Wenger, was born on a farm northwest of Wakarusa, Ind., May 16, 1875; died at the Shaum Nursing Home, Elkhart, Ind., Aug. 27, 1951; aged 76 y 3 m. 11 d. She had been in failing health for a few years. Her entire life was spent in the vicinity of Wakarusa. About fourteen years ago she and her husband (Martin Blocher) sold their farm and moved to Elkhart, where they resided with their children. The last of a family of twelve children, she was recently preceded in death by her brother (Daniel). She leaves her husband, 5 sons (Charles, Arthur, Merle, Ralph, and Herman, all of Elkhart), 3 daughters (Bessie—Mrs. Orville Canen, Elkhart; Goldie—Mrs. Arthur Smeltzer and Grace—Mrs. Alph Canen, both of Wakarusa), 27 grandchildren, 31 great-grandchildren, and many other relatives and friends. Three children died in infancy. Funeral services were conducted at the Olive Mennonite Church Aug. 29 by D. A. Yoder and C. A. Shank. Text: John 11:3. Interment was made in the adjoining cemetery.

Erb.—Albert D., son of the late Joseph Erb, was born near Sugarcreek, Ohio, April 18, 1876; died of cerebral hemorrhage, at the San Antonio Hospital, Upland, Calif., July 24, 1951; aged 75 y 3 m. 6 d. On Jan. 11, 1914, he was united in marriage to Aldora Lantz, who preceded him in death in 1939. On Sept. 24, 1949, he was united in marriage to Alice Horst, Upland, Calif., whom he leaves. He leaves also 5 stepdaughters, 2 stepsons, and one sister (Susie Erb, of Oregon). In youth he united with the Mennonite Church, remaining faithful until death. He spent most of his life in Oregon, moving to Upland, Calif., in 1950. Funeral services were in charge of Will Guengerich and Sherman Maust. Burial was made in the local cemetery.

Hershberger.—Edward, son of Abner P. and Sarah (Stutzman) Hershberger, was born May 22, 1897, at Milford, Nebr.; passed away Aug. 28, 1951, at the Bethel Hospital, Newton, Kans.; aged 54 y. 3 m. 6 d. He was stricken with encephalitis, from which he was recovering when complications set in. He patiently endured eleven weeks of illness. On Dec. 6, 1917, he was united in marriage to Alma Stauffer, of Milford, Nebr. To this union were born 10 children. He leaves his devoted companion, 5 daughters and 5 sons (Mrs. Berdella Bender and Mrs. Lydia Hochstetler, Nampa, Idaho; Mrs. Veva Garber, Winton, Calif.; Mrs. Erma Janzen and Lila, Hesston, Kans.; Weldon and Vilas, Casselton, N. Dak.; Tillman, La Plata, P.R.; Erlis and Ahner, Hesston, Kans.). 12 grandchildren, 6 brothers (Ammon, Union City, Pa.; David, Milford, Nebr.; Allen, Albany, Oreg.; John and Paul, Wellman, Iowa; and Ezra, McPherson, Kans.), and 3 sisters (Mrs. Lavina Rediger and Mrs. Iva Hauder, Milford, Nebr.; Mrs. Lacinia Earnest, Kalona, Iowa). His parents, 2 infant brothers, and one sister (Mrs. Alice Yeackley) preceded him in death. In his youth he accepted the Lord as his personal Saviour and was baptized as a member of the Mennonite Church. In 1937 he and his family moved to Amenia, N. Dak., where he was called to help serve in mission work. On Dec. 12, 1937, he was ordained deacon of the Red River Valley congregation by I. S. Mast and Eli G. Hochstetler. He was a faithful and consecrated servant of the Lord. In the fall of 1948 he moved to Hesston, Kans., for school. There he and the younger children attended. He was a kind father and admonished his children in the ways of the Lord. His cheerful disposition won him many friends. Funeral services were in charge of Milo Kauffman, M. A. Yoder, and Laurence Horst. Burial was made in the Zimmerdale Mennonite Cemetery.

Hess.—Anna Mary, daughter of the late Henry E. and Barbara H. (Brubaker) Herr, was born in Lancaster Co., Pa., Nov. 30, 1895; died unexpectedly at her home June 25, 1951; aged 55 y. 6 m. 25 d. Death resulted from a coronary occlusion. She was a member of the Landis Valley Mennonite Church. Surviving are her husband (John G. Hess), 4 sons and one daughter (John Henry, Christian H., Lloyd H., all of Lancaster; Allen, at home; and Barbara Ann—Mrs. Richard Hershey, Manheim, Pa.), one brother (Christian B. Herr, Lancaster, Pa.), 9 grandchildren, and many other relatives and friends. Funeral services were held at the home, in charge of Levi Weaver, and at the Millersville Mennonite Church, in charge of Ira D. Landis and Amos Horst. Text: Psalm 23. Interment was made in the Millersville Mennonite Cemetery.

Horst.—Susan W., daughter of the late John and Fanny (Weber) Musser, was born in Berks Co., Pa., May 16, 1874; died of a heart attack in a convalescent home near Columbia, Pa., Aug. 28, 1951; aged 77 y. 3 m. 12 d. She was united in marriage to Phares Horst, who preceded her in death Aug. 30, 1945. In her youth she joined the Reformed denomination at Allegheny, Berks Co., Pa. Later she transferred her membership to the Center Reformed Church in Lancaster Co., where she remained a member until death. She is survived by 2 sisters (Mrs. Sarah Shirk and Mary Musser), two brothers (Henry and Franklin), 4 sisters (Annie, Fanny, Leah, Barbara—Mrs. William Burkhardt), and one stepister (Lizzie Good) preceded her in death. The latter had been received into their home and cared for during a lingering illness. Funeral services were conducted Aug. 31 at the Center Church. Interment was made in the adjoining cemetery.

King.—John Allen, son of Allen and Fannie (Yutzy) King, was born March 27, 1950, at Hutchinson, Kans.; passed away Aug. 9, 1951, at the home of his parents; aged 1 y. 4 m. 13 d. He was a sweet child and always enjoyed good health. His death resulted when he fell into the water tank near the barn at his home. He leaves his father and mother, a brother (Vernon Lee), a sister (Vivian Kay), 2 grandmothers (Mrs. Emma Yutzy and Mrs. Anna King, both of Hutchinson), and a large number of uncles, aunts, cousins, and other friends. The funeral was conducted at the Yoder Mennonite Church Aug. 12 by Edward Yutzy and Harry A. Diener. Text: Mark 10:14. Burial was made in the Yoder Cemetery.

Metzler.—Annie K., daughter of the late Aaron and Sarah (Kercher) Becker, was born July 27, 1872, in Rapho Twp., Lancaster Co., Pa.; died July 17, 1951, at her home, Mt. Joy, Pa., following a long illness; aged 78 y. 11 m.

20 d. Her husband (Clayton H. Metzler) preceded her in death Feb. 13, 1950. Surviving are 2 daughters (Minnie B. and Martha B., at home), one sister (Katie—Mrs. Harvey Ebersole, Mt. Joy, Pa.), one brother (Aaron K., East Petersburg, Pa.), and nieces and nephews. She was a member of the Mennonite Church at Mt. Joy for many years. Funeral services were held July 21 at her late home by Henry F. Garber and at the Mennonite Church, Mt. Joy, by Henry F. Garber, Henry Lutz, and Henry Frank. Texts: Rom. 8:18; II Cor. 4:17. Interment was made in the Henry Eberly Cemetery, Mt. Joy.

Partin.—William Mayo, son of the late William Timothy and Mary Ellen (Massengale) Partin, was born July 22, 1883; passed away Aug. 7, 1951; aged 68 y. 15 d. Surviving are his wife (Lecie), 3 sons (Bill, James, and Olen, Brewton, Ala.), and 5 daughters (Mrs. Lillie Mae Roland, Atmore, Ala.; Mrs. Willene McGhee, Brewton; Mrs. Corine Jackson, Pensacola, Fla.; Mrs. Juanita Williamson, Jay, Fla.). He accepted Christ this summer during evangelistic work at Dixonville. By request he was baptized by Harvey E. Shank and Wilbur Martin at his home. Death followed ten hours later. Funeral services were held at the home and at the New Home Church, in charge of Wilbur Martin and Harvey E. Shank. Text: John 15:4. Interment was made in the New Home Cemetery, Atmore, Ala.

Rohrer.—Mary A., daughter of the late Peter J. and Martha (Barr) Landis, was born Dec. 20, 1859; departed from this life July 25, 1951, at the home of her son (Peter L. Rohrer), Smoketown, Pa.; aged 91 y. 7 m. 5 d. She was a faithful member of the Stumptown Mennonite Church for over sixty years. In December, 1880, she was married to Benjamin S. Rohrer, who preceded her in death in July, 1932. Surviving are 3 children (Harry L., Lancaster, Pa.; John L., and Peter L., Smoketown, Pa.), one brother (Harry B. Landis, Lancaster, Pa.), 15 grandchildren, and 22 great-grandchildren. Funeral services were held at the home on July 28 by Lloyd Eby and at the Stumptown Church by Lloyd Eby and Elmer G. Martin. Text: Ps. 116:15. Interment was made in the adjoining cemetery.

Schmucker.—Simon, son of the late Eli and Anna (Yoder) Schmucker, was born near Alliance, Ohio, Feb. 16, 1898; died in the Aultman Hospital, Canton, Ohio, Aug. 25, 1951; aged 53 y. 6 m. 9 d. At the age of eleven he accepted Christ as his Saviour and united with the Beech Mennonite Church, where he continued his fellowship faithfully until death. On Feb. 16, 1922, he was united in marriage to Marie Martin, formerly of East Peoria, Ill. To this union were born 3 children (Clyde, Clarence, and Ada). He was a successful farmer and a good neighbor, having lived in the same community from the time of his marriage. He was interested in the church, especially in his last days. He enjoyed good health until the last year; he was taken to the hospital four weeks prior to his death. His parents, 2 brothers (Jonathan and Adam), and one sister (Katie) preceded him in death. Surviving are his companion, 2 sons (Clyde, at home; Clarence, Jacksonville, Fla.), one daughter (Ada, at home), his stepmother (Mrs. Anna Hughes Schmucker, Uniontown, Ohio), 3 sisters (Bena and Eva, Alliance, Ohio; and Della—Mrs. Oscar Hostetler, Louisville, Ohio), 3 brothers (David, Louisville; Eli, Alliance; and Edwin, Urbana, Ohio), and many other relatives and friends. Funeral services were conducted at the home and at the Beech Church, in charge of O. N. Johns and Ray Bair. Text: Heb. 9:27. Interment was made in the church cemetery.

Whitaker.—Barbara, daughter of Christian and Mary (Gascho) Steckley, was born May 17, 1864, in Ontario; passed away Aug. 26, 1951, at the Colbort Nursing Home at Gresham, Oreg.; aged 87 y. 3 m. 9 d. On Feb. 24, 1888, she was married to Joseph E. Whitaker at Hartford, Kans. In 1913 she and her husband and family moved from Beaver Crossing, Nebr., to Albany, Oreg., where her husband passed away Aug. 16, 1929. After his death she established her home with her daughter at Portland, part time with her children at Albany. Surviving are 3 sons and 3 daughters (John H. and William, both of Albany; Amelia Roth and Elmer G., both of Redmond, Oreg.; Mary Yoder, San Pablo, Calif.; and Elsie Fowle, Portland), 24 grandchildren, 40 great-grandchildren, and 2 sisters (Anna Schwartzendruber, Wichita, Kans.; and Lydia Whitaker, Los Angeles, Calif.). A son (Albert) preceded her in death in 1899. In her youth she accepted Christ as

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Dagger and the Cross, by Culbert G. Rutenber; Fellowship Publications; 1950; 134 pp.; \$1.00.

Culbert G. Rutenber teaches the philosophy of religion at Eastern Baptist Theological Seminary, Philadelphia; he is a widely known college campus and church speaker, as well as author of "The Doctrine of the Imitation of God in Plato."

This book is undeniably important. A masterly examination of Christian pacifism, it maintains a freshness of treatment and style throughout. So profound and exhaustive is its scope that "Some Deeper Aspects of Christianity" might well be used as a subtitle, or, for the uninitiated, "An Introduction to Christianity." No small measure of its power and convincingness is a result of a commendable restraint in writing. It contains the seeds of an "all-out" Christianity—of a total commitment.

Here is shown that today, as never before, war cannot be ignored: being total in its potentialities, it has dissolved all frontiers, so that, at some time or other, any human creature may find himself, because of war, staring at the absolute in life, even as he must on the threshold of death, when he faces the Absolute. War, now more than ever, proves that the only certainty in human affairs is uncertainty.

When modern total warfare, with its new engines of annihilation, lifted the "asbestos curtain" protecting a behind-the-lines society, truth and the eternal verities perforce became less fogbound, demanded attention of more of the populace than before.

In its diverse treatment of a many-faceted subject, in the manifest fairness and honesty of presentation, in the judicious marshaling of a host of Biblical, historical, and philosophical writings, we have here a really spiritual treatise in which truth is examined on many levels and from many angles.

The author's main perspective is Biblical (both Testaments). Many quotations from Tertullian, erudite and zealous, and other early-century Christian writers, informative and revealing, show that for the members of the primitive church participation in carnal warfare was unthinkable: their pilgrim-and-stranger position in the world automatically rejected the idea. In following through these concepts with the thoroughly evangelical Rutenber, Mr. Average Christian may well find that his grasp of the fuller implications of the Christ-way was little more than a toe-hold: he has been trying to straddle two worlds: reach for the most out of each. If

her personal Saviour and joined the Mennonite Church, of which she remained a member until her death. Funeral services were conducted at the Twelfth Avenue Mennonite Church, Albany, on Aug. 29. M. E. Brenneeman officiated. Texts: II Cor. 5:1; Heb. 11:16. Burial was made in the Riverside Cemetery.

he will, he shall find herein a lamp unto his feet showing new avenues "into the glorious liberty of the children of God" (Rom. 8:21).

The writer examines the question of what may or may not constitute a government—Obey a Hitler? A Stalin? Taken care of, too, is the classical—and unprofound—query: "What would you do if some brute attacked your wife?" Nonresistance and nonparticipation in war, for certain sincere individuals, may call for differentiations.

Outstanding in that it explains God's allowing the wars of its period is Chapter IV, "But the Old Testament Says." Here we find (p. 68) "... the enemies against whom the Hebrews fight are God's enemies, not their own"; (p. 69) "... wars of the Old Testament were condoned under historic circumstances that are obsolete, and that can never recur"; and on p. 72, "... Jesus ... forever made an appeal to the Old Testament on the problem of war irrelevant and obsolete."

Quoting another author (p. 131) we find, "The final test of our behavior is not whether we save, but whether we serve"; and "... to wear out our lives in the pursuit of worthy but imperfectly attainable ideals is the essence of human dignity."

After feasting on this literary compound of things spiritual and intellectual, of things heavenly and earthly; of substances within God and Mammon—your other-worldly loyalties should be so strengthened and enlightened that, among other things—this is basic—you will go along with Paul (I Thess. 5:15)—if your heart consent—and realize that war for the Christian is "out"; that godly conduct is grounded merely on the nature of the Christian life; not its results.

In following the devout professor as he firmly treads the halls of love and logic, the reader should be encouraged in charity, uplifted in Christian agape (love): to relax any unwarranted narrow-mindedness should be made as easy as to say of the author, "Like Nathaniel, here is a man without guile."

If you are of those who take the no-war, nonresistant position because you were "born into" a church or family traditionally non-resistant, whether it be a matter of deep conviction or not; or, if you, at the other extreme, have never heard of pacifism or Quakers or Mennonites—you will find this book a provocative surprise.

If at some challenging fork of the road 'way back when you were younger, you decided almost without process to by-pass religion and ethics in your life and that Getting Ahead, Rotary International, and an impressive car would be your triune God; or, again, if back in yesterday, you, being a "fringe" intellectual and an inborn Dissenter, espoused the cause of Pacifism (an intriguing cult, you know), thereby both feeding your ego and taking a crack at the State—if this identifies you, this deep-seeing treatise will turn the searchlight of Truth on you, as well as on the whole mass of a great question.

Although *The Dagger and the Cross* is a scholarly work, the approach is simple and understandable throughout. The serious student and the more mature general reader should find it a treasure.—B. L. Winger.

ITEMS and COMMENTS

Despite Communist restrictions on the production of religious literature, the Evangelical Publishing House in Berlin has managed to turn out publications at a steadily increasing rate. This firm, the only licensed Protestant publishing concern in the Soviet sector of Berlin, and virtually the only source of religious literature for East German Protestants, published a total of 2,000,000 pieces of literature in 1950.

* * *

The Indianapolis News reveals that nine members of that paper's editorial staff teach Sunday-school classes.

* * *

To help safeguard the health of children, the churches of Iceland have sent 125 tons of fish liver oil to South Korea.—D. Carl Yoder.

* * *

The United States government has lifted a ban on the export of Bibles, Testaments, and religious literature, periodicals, and films to Communist China, and surrounding satellite territories in Asia. Several months ago the government lifted all restrictions on Bibles and religious literature consigned to the Soviet Union and satellite nations in Europe.

* * *

One out of every eight students of elementary school age in the United States attends a parochial or other private school, the United States Census Bureau has reported. About one out of every twelve high-school students attends the non-public school. Two out of every five college students attend church-supported or other private schools.

* * *

A total of 21,000,000 Bibles and New Testaments have been placed in hotels and other public places by Gideon's International. It was recently reported to the annual convention of that organization that placements had been made in jails, hospitals, doctors' offices, banks, fire houses, railroad club cars, airliners, ships, the United States Congress,

\$1.00 VALUE

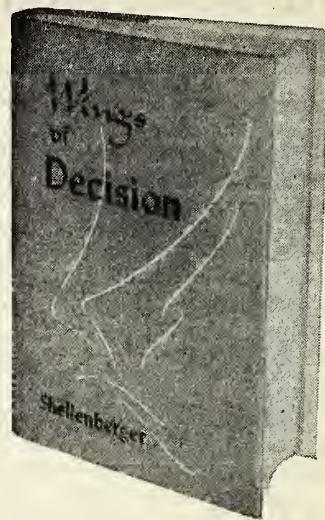
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An extraordinary story
on the problems of
high school students

By Eunice Shellenberger

Wings of Decision

The main character in this book is David, a growing Christian boy who found himself a popular student in high school. When war came he suddenly learned that the call of Christ may end popularity and call for discipleship. This is the book that parents should give to their teen-age sons and daughters. The point of the story is clear—nonresistance for those who believe in Christ may be difficult but is evidence of the triumphant life.

240 pages

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A new book on the
merits of nonconformity

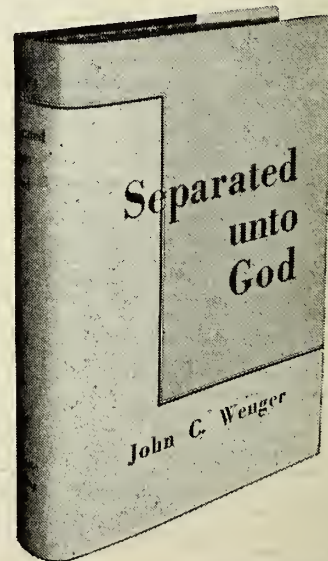
Separated unto God

By John C. Wenger

Here are facts about nonconformity and the things that make nonconformity. This book is packed with detailed explanations on how nonconformity affects every Christian life. There is material on such recent problems as Boy Scouts, and musical instruments in churches. Movies, wedding rings, amusements, costume, and conduct, and dozens of other subjects are discussed clearly for you. This is a book that all mature Christians should have.

331 pages

\$3.50



Mennonite Publishing House, Scottsdale, Pa.

and the White House. Nearly all of the organization's Bible distribution work is done on a volunteer basis by its 16,000 members in this country and abroad.

* * *

Legislation giving local officials the last word on permits for Amish children to remain out of school after they reach fourteen has been passed by both the House and the Senate in the Pennsylvania legislature. The

measure would take away from the State Department of Public Construction the final authority in granting work permits to children under seventeen, the minimum age at which they may leave school under state laws. Harry W. Price, Mifflin County sponsor of the bill, said local officials give a more sympathetic treatment to Amish objections to higher education than do state school authorities.

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"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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Basic Issues in Nonconformity

BY J. C. WENGER

[An Address Delivered Before Mennonite General Conference, August 23, 1951]

Introduction

It is generally agreed that the two most distinguishing tenets of the Mennonite Church are Biblical nonresistance and nonconformity to the world. All of us are also more or less conscious that both of these doctrines now need vigorous exposition and defense if they are not ultimately to become dead letters. Powerful forces are bearing down on such small religious minorities as the Mennonite Church to cause them to abandon their high standards and sink down to the level of a lukewarm twentieth-century Christendom. Neither pessimism nor complacency will win our struggle. If we are to remain humble exponents of nonresistance and nonconformity we must teach faithfully the whole counsel of God, and cry earnestly to the Lord for His sustaining grace.

Limitation of Paper

Inasmuch as my book on the application of nonconformity has just been published, and because this is a delegates' session of General Conference, I have decided to discuss chiefly how best to undertake our task of seeking to mold a nonconformed people, rather than to attempt to explore the manifold applications of the doctrine in our contemporary culture.

New Testament Basis

Romans 12:1, 2 reads thus in the English Revised Version of 1881: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God."

This great appeal of the Apostle Paul is needed as much nineteen hundred years after its first writing as in the infant days of the Roman Church. It should be carefully observed that these words were directed to those who were already saints of God, those born of the Spirit and cleansed in the blood of the Lamb; their names were enrolled in the Lamb's Book of Life. The apostle is not giving them guidance on how to enter into eternal life; that they had done already. Rather he is calling upon them to realize in daily life the fullness of Holy Spirit blessing. This fullness of blessing is essential to the peace which passeth all understanding, to the joy which is unspeakable and full of glory, and to that winsomeness which is radiated by Christians as the fragrance of Christ. Only in this absolute self-dedication to the Father can one witness effectively of His grace and power, and only thus can one render to God a spiritual service which is well pleasing in His sight.

In the command not to fashion themselves according to this world the apostle chooses a Greek construction which contains a hint that his readers had been somewhat *inclined* to imitate superficially their unsaved neighbors. The word for *fashion* or *conform* relates basically to external similarity or resemblance, not to inner nature; it is the same word used by Peter in his first epistle, 1:14: "not fashioning yourselves

according to your former lusts." On the other hand, the word translated *transformed* here refers to that supernatural spiritual change which is variously referred to in the New Testament as a new birth, or a resurrection, or a new creation. Paul uses the same Greek verb for *transformed* as he employs in II Corinthians 3:18: "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are *transformed* into the same image from glory to glory, even as from the Lord the Spirit."

In this Corinthian quotation Paul uses the present passive tense: "we are being transformed." Indeed the New Testament makes little distinction in either terminology or teaching between the initial divine act of the new birth and the daily spiritual growth which follows it. Hence, in Romans 12, the apostle is able to use a tense for "be ye transformed" which implies: "keep on realizing that miracle of progressive inward conformation to the character of the Lord." Professor A. E. Garvie writes: "as man's destiny lies elsewhere he cannot realize his true nature in doing as the world does, he can only follow a fashion, assume a vain show. The Greek words rendered 'fashioned' or 'transformed' present a marked contrast. More literally the first word might be rendered configured. The figure (*schema*) is external semblance; the form (*morphe*) is essential nature. Cf. Philippians 2:6, Christ was in 'the form (*morphe*) of God,' and was 'found in fashion (*schema*) as a man.'"

In other words, since Christians, by virtue of conversion and sanctification, already have the heart and mind of Jesus Christ, they must give diligence no longer to pattern themselves in any way after those who are still unregenerated and strangers to the divine nature. Rather, they must earnestly surrender themselves daily to the sanctifying work of God's Spirit, allowing Him progressively to free them from the mind of the flesh.

Not the Plan of Salvation

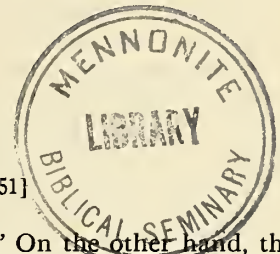
It should therefore be evident that the apostolic teaching of nonconformity is not elementary instruction on how to find the Saviour and receive the gift of eternal life. Paul

Hear the Master

BY LORIE C. GOODING

*Of earthly joys I have no power to sing,
Nor yet the power to chant a psalm divine;
I cannot make despair a little thing,
And you will not, for any words of mine,
Rekindle on your altars sacred fire;
Nor for the broken songs that I can sing
Will you forsake a carnal heart's desire
To follow One who Saviour is, and King.
My voice is feeble, and my words are weak.
But silence your soul, and hear the Master speak.*

Holmesville, Ohio.



is not telling the Roman Christians how to be justified. The doctrine of nonconformity is also not designed to enslave prospective disciples under any kind of legalism, for the Christian life is not one of law or of merit. Christian justification is not a matter of a human work at all; it is a free gift of righteousness imputed to every convert who turns in simple surrender and faith to the Lord Jesus as his personal Saviour. "Christ is the end of law unto righteousness to every one who believes" (Rom. 10:4). "He who is righteous by faith shall live" (Rom. 1:17). "Abraham believed God, and it was reckoned unto him for righteousness. Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness" (Rom. 4:3-5). "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

This truth of Christian freedom from law as a means of justification is also set forth vigorously in the Galatian letter. There also the apostle reminds us that, "A man is not justified by works of law but through faith in Jesus Christ . . . that we might be justified by faith in Christ and not by works of law: because by works of law shall no flesh be justified" (Gal. 2:16). "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me. I do not make void the grace of God: for if righteousness is through law, then Christ died for nought" (Gal. 2:20, 21). "Now that no man is justified by law before God, is evident: for, He who is righteous by faith shall live" (Gal. 3:11). "For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage" (Gal. 5:1). "Ye are severed from Christ, ye who would be justified by law; ye are fallen away from Christ" (Gal. 5:4).

To the Colossian Christians Paul wrote: "If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances . . . after the precepts and doctrines of men? Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; but are not of any value against the indulgence of the flesh" (2:20-23).

We may therefore assert with full confidence that the Christian life is not one of bondage to human laws, although love for the weaker brother does limit Christian freedom. Romans 14; I Corinthians 8. Justification does not spring from obedience to any kind of law: we are justified only by the blood of Jesus. Rom. 5:9. The separation of the child of God from the unconverted is rooted in his translation out of "the power of darkness" into "the kingdom of the Son of His love" (Col. 1:13). Our nonconformity is first of all spiritual and soteriological. We are holy because He who called us is holy. I Peter 1:15, 16.

If we have grasped the Biblical truths presented thus far we will have realized that the apostolic method of securing a nonconformed life is not the method of law. Legislation is the worldly way to control men, but it cannot generate Christian sanctification. According to the New Testament, holiness does not come by any sort of the law. Christian spirituality is not produced by obedience to human regulations nor to any other form of coercion. If we want the spiritual separation of the apostolic church we must follow apostolic methods to attain it. The crucial question therefore is: *How did the inspired writers of the New Testament proceed in their concern to have a chaste Bride to present to the Saviour on that great Day?* How

did the apostles of Christ labor to produce nonconformed Christians?

First of all, neither Jesus nor His apostles resorted to a system of detailed and codified legal implications to insure the keeping of God's commandments for nonconformed living. Our Lord had nothing but condemnation for the minute codifications of the Pharisees. By their numberless traditions the Jews had made void the very intention of God. Mark 7:13. Hence Jesus declared flatly: "Every plant which my heavenly Father planted not, shall be rooted up" (Matt. 15:13).

The New Testament approach to Christian character and witness is first to show believers their perfect standing and abounding resources in the Lord Jesus, and then to appeal to them to realize in actual life that which already has been given them in Christ. An illustration or two may help to clarify this truth.

Two New Testament Examples

When Paul learned of the carnality of some of the Corinthians as exhibited by their championing of human leaders, he did not attempt to heal the situation by threatening at the outset to deny them communion, nor did he excommunicate them. Neither did he venture to arrange Peter, Apollos, and himself in hierarchical levels so as to settle the question of their respective places. Rather he gently drew their minds to contemplate the fact that when he himself labored at Corinth he had not sought to attach men to himself but to Christ. He showed them that Christ calls and uses common and ordinary men in His service. If any one wants to glory, let him glory in the Lord; for the effectiveness of a leader depends on the Holy Spirit, not on the human agent's abilities. Indeed, party spirit is absolute evidence that the Corinthians were not yet truly spiritual men. And since Christ's spiritual body, the Church, is nothing other than God's temple, let each Corinthian Christian look out lest he defile that temple and thereby lose his soul. Only after three chapters of showing whose they were, and what being God's children involved, did the apostle finally tell them what the proper attitude is toward Christian leaders: they are "ministers of Christ, and stewards of the mysteries of God" (I Cor. 4:1).

It is obvious that Paul believed that if he showed fully to erring Christians what being God's children entailed, they would by virtue of the work of the Holy Spirit in their hearts, respond to the appeals of a true minister of Christ. The question which we of today must decide is whether or not we too have this New Testament approach and this confidence. Could it be possible that any of us would think of ceasing to rely upon the Holy Spirit to effect holiness in the hearts of believers? Could we ministers exercise authority over our brethren in violation of Christ's warning? Matt. 20:25-28. In this connection we remember also I Peter 5:1-4, where the inspired apostle pleads for bishops to avoid dictatorial methods. Overseers, Paul tells us, are not to be self-willed. Titus 1:7. The state does and must employ force to compel certain types of obedience; but not the church.

Let us note another illustration. Paul did not begin his Ephesian letter by making a list of the things Christians should not practice: Do not tell lies; do not fly into a rage; do not steal; do not use impure speech; do not manifest a harsh spirit toward others; do not commit fornication; do not covet; etc.; etc. Rather, Paul first of all showed them that they are now, since their conversion, seated with the risen Saviour in the heavenlies; God Himself chose us in Christ before the foundation of the world; we have our redemption in Christ's blood;

(Continued on page 949)

GOSPEL HERALD

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EDITORIAL

A Hymn of Christology

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I Tim. 3:16).

In this verse is a great concentration of doctrinal teaching concerning the person of our Lord Jesus Christ. It is a primitive creedal statement, and its balanced and rhythmic structure argues that it may have been one of the early hymns of the church. If that is true, we see how the New Testament church sang the Gospel as well as preached it, and ought to make us ashamed of the frothy sentimentalities that we sometimes honor by the name of hymn.

The "mystery of godliness" refers to the revelation of divine character in Christ. This revelation is so clear as to be beyond argument. In Christ we indeed see God. "Manifested" implies His existence before the Incarnation. The Word became flesh and dwelt among us. The Eternal God became manifest as the God-man.

The next phrase refers to His spiritual perfection. He dwelt in human flesh, but demonstrated that the real person is spirit. The divine spirit dominated and ruled the human flesh, and thus was demonstrated to be sinless and perfectly holy. Thus He was unique among men: a perfect spirit in a human body. So the first generation of Christians knew Him.

Angels are continually associated with the earthly life of our Lord. They sang at His birth, strengthened Him after His great temptation in the wilderness, ministered unto Him in the sweating agony of Gethsemane, guarded His tomb, proclaimed His resurrection, witnessed His ascension, and predicted His return. Jesus seems always to have been conscious of their presence, for at His trial He declared that He could call twelve legions of angels to His defense if He chose to do so.

But He was also seen of men, and preached to the nations who did not see Him in the flesh. Men are not angels and never will become angels, but those who hear the Gospel and receive it

are made to do service like angels. One is reminded of the pun of Pope Gregory when he first saw fair-skinned captives from the British Isles in Rome, and was told they were Angles. "Angles they shall become," said Gregory, as he ordered missionary work in that distant land.

Jesus' coming into the world was a challenge to reception and belief. Though in the main His own received Him not, yet there were some, both of the Jews and of the Gentiles, who did receive Him and became His church. "As many as received him, to them gave he power to become the sons of God." Thus began the succession of the multitude through the centuries, the mystery of the redeemed Body of Christ.

And then the last article of the creed, "received up into glory." There is a sphere better than this world. After finishing the earthly career to which He had been sent, our Lord returned to the glory from which He came, where He has promised to receive all who have believed in Him, and to make them the heirs of that glory.

Such realities of faith, says Paul, are of supreme importance, for the church which maintains them is the "pillar and ground of the truth."

The Praise of His Glory

One of the high points in the writings of Paul—indeed, in all the Scriptures—is the magnificent hymn of praise in Ephesians 1:3-14. Here we have a marvelous concentration of doctrinal teaching wrought into an impassioned Psalm. Some will see in it only the doctrine concerning the Trinity in its manifold ministry to the saint. Others may see in it only the artistry by which phrases are woven into a language fabric of dignity and beauty. It is best to view the passage as precious truth garbed in the flowing robes of ecstatic song.

The theme of the song is the dignity and glorious destiny of the church. It is addressed to "saints at Ephesus, faithful in Christ Jesus." Since Ephesus was a center and focus of idolatry, superstition, wealth, luxury, and vice, it is immediately evident that spiritual states are not dependent upon physical en-

vironment. One can be the servant of Christ in the shadow of the temple of Diana. "In Christ," in vital union and fellowship with Him, is the Christian's essential atmosphere.

The "Hymn of Grace" consists of three strophes, or stanzas. As to time, the first is concerned with the past, the second with the present, and the third with the future. As to the persons of the Trinity, the first concerns primarily God the Father, the second God the Son, and the third God the Spirit. The three stanzas are set off by the refrain, "praise of his glory." The whole hymn is bound together by the recurring references to Christ.

The blessings for which Paul here gives praise are spiritual in their nature: our adoption as sons of the heavenly Father; the gracious forgiveness of our many sins; the gift of the Holy Spirit, to live in us and to abide with us; the assurance of heavenly glory. The sphere in which we enjoy these blessings is "the heavenly places"—not the heaven to which we shall someday be translated, but the heaven which even now is in us and all about us.

And it is only in Christ that we have these blessings. He is the Elder Brother of our adoption, the ground of our forgiveness, the one whose ascent to the Father brought the Holy Spirit down to do His work in our hearts, the Glorious One who is Himself the assurance of our eternal glory.

The first stanza (vv. 3-6a) shows that these spiritual blessings are based on an eternal purpose. God has purposed from the dateless beginnings the holy character and filial standing of those who believe in His Son. It is His plan, not ours, which is realized when we find access to Him, when we bask in communion with Him, when we enter into the rich inheritance of grace. All this He purposed to demonstrate and glorify the marvels of His loving grace.

Stanza 2 (vv. 6b-12a) shows how this eternally purposed grace of God has been manifested in Christ and His redeeming work. In the Beloved we are sharers of that grace. Through His blood we have redemption, the forgiveness of our sins. This grace working in us brings spiritual insights and understanding. Through the church, made up, as in the case of the Ephesians, by people some of whom came from the lowest ranks of society, the grace of God

is set forth for the adoring wonder of all creatures, earthly and heavenly.

The third stanza pictures the future blessedness of the church when God's purposes are fulfilled and her redemption is complete. Not the least of this blessedness is the brand-new idea the wonder of which never left Paul's mind: that the Gentiles also have a place in this church. The Jewish Christians had "before hoped in Christ." Now they are joined in that hope by the Gentiles, both standing on equal ground, the ground of faith. And the sealing of the Holy Spirit was a valid sign that they indeed belonged to Christ. It was the seal of divine sonship, an earnest, or downpayment, of the future inheritance which both Jew and Gentile should have in Him. The emphasis on the Holy Spirit marks the character of that future life—not an extension of earthly sense pleasures, but the highest of all joys, the spiritual ones. The Christian may rejoice that, great as are present joys, the effects of redemption are now only partially enjoyed.

This too will be to the praise of His glory, when those who both by purpose and present redemption are fully and eternally the recipients of His grace.

Are We Afraid to Trust God?

I suppose there are not many of us who would be willing to admit that we are not wholly confident in the power of God to take care of us. Yet when we go to the bother of carefully trying to analyze our deductions and actions and our talking, we probably find that we are not always quite consistent.

We are supposed to be believers in returning good for evil and we are likewise supposed to be utterly opposed to war. Yet, we have been surprised to hear expressions of thought from some of our people, which indicated that they were more concerned that the war area, and the immediate results of war, would remain in location far from us, than that it cease altogether. The attitude indicated that there was not much concern for those who were actively engaged in fighting.

There has been some evidence of the wish among some of our people that the armies keep the enemy on the other side of the oceans and not allow them to come over here. While we are heartily in favor of not having communism and kindred isms in our land, and while we are just as heartily in favor of the absence of war here, yet we believe war is just as wrong in other lands as it would be here. We believe, too, that the results of war, and the suffering from

war, is as keen in other lands as it would be here. If you believe you and your family would suffer much if war were to be in our midst, do you suppose other people do not have the same senses and the same capacities? It may be true that being accustomed to some things lessens the poignancy of suffering, but in a general way, others have the same sensibilities and the same capacities we have. They have also the same right to peaceful living and enjoyment of life if they have not been the cause of strife.

It is thoroughly inconsistent for us to hope or wish that the armies of the so-called enemies be killed and our safety thus assured. God can take care of us if we allow Him to; He has not decreased in power. It is thoroughly inconsistent for us who claim to be children of peace, to build our hope on the strength of arms in other countries and wish them success in the killing of human beings to, as we may think, assure our safety.

Are we, then, afraid to trust God? Or do we think ourselves better than others? —Editorial by Evan J. Miller, in *Herold der Wahrheit*.

A Letter from a Minister to a Young Boy

BY A SISTER

This little incident happened between a minister and a young Christian boy in his teens. This boy was wondering how he could best serve his Lord and the church, when he heard one of the ministers was not well and needed some financial help. Although the boy never had much money, he felt the Lord could use him in this way. So he quietly wrote a check, put it in an envelope, and sent it to his minister. Here is the answer he received from his minister.

Dear Brother in the church:

I am deeply moved as I write to you thanking you for your gift. I would like to tell you something for your good and for the good of the church. Perhaps this is the first time you have given directly to a minister. It is a good time to start as you are yet young, so that you may receive deep, deep, spiritual blessings in the church. You know the church supposedly has a supported ministry. Instead, it is a neglected ministry. I am not speaking for my own gain. God will take care of that. I am speaking in behalf of the church. It seems to me here lies tremendous power.

If a lay member supports the minister as you did, it just seems to open the windows of heaven and pour out blessings so that a minister can do nothing else but preach with power, and you will be blessed by it in more ways than one.

Some people don't know. I didn't know what it means to be a minister before I was called to that great task. You know a minister must give an account to God for the souls to whom he is preaching. Sometimes he goes to bed at night, and can't sleep because he doesn't know whether it is well with their souls, and he wrestles almost all night in their behalf. He gets up in the morning knowing he has the cares of this life to meet. But he can't work and before he knows what happened, night is here again and he has not provided for his family. The pull is hard

It Happened —

FIFTY YEARS AGO

(From HERALD OF TRUTH, Oct. 1, 1901)

On Sunday the 22nd, the regular service was held in the school house [Oktoks, Alta.] where we have been holding our meetings, and in the presence of the assembly, the lot was used and the choice of the Lord thus manifested rested upon Brother Norman B. Stauffer for minister, and upon Abraham H. Wambold to serve the congregation as deacon.

Mennonite Sunday School Conference of Ohio, at Walnut Creek on Aug. 22: J. S. Gerig, moderator; M. S. Steiner, ass't. moderator; C. Z. Yoder and Ira J. Bookwalter, secretaries; C. J. King, Jno. Hostetler, and J. W. Yoder, choristers.

Mennonite Sunday School Conference of Indiana and Michigan Dist., Sept. 19 and 20 at Forks Church: D. J. Johns, moderator; D. J. Stahley, treasurer; J. F. Slabaugh and S. M. Kanagy, secretaries.

at times, but a gift like this makes it easy, very easy. It spurs a minister on. It gives him new hope and new zeal to do the will of God, new visions, new power, because he knows he has helpers in Christ Jesus.

I believe what you have done is one of the greatest secret joys a lay member can have. I could write much more, but don't misinterpret this letter. I have not written for myself, but I am deeply concerned about the future of our own beloved Mennonite Church. From time to time this work will be placed on other shoulders and they will have to bear the heat of the day. I wish it were possible to band together and connect all the powers that are ours and go forth as helpers in Christ Jesus until He comes. Thank you and the Lord bless you in His service.

Your servant and minister.

How nice it would be if we as a church would stand back of our ministers and help them more in the way of this world's goods. If we could learn to practice what the Apostle Paul teaches us in I Corinthians 9—the rewards of the ministers, we would certainly help to carry a very small part of the load. The Gospel could be spread, souls saved, and the minister would have more time to study and prepare to feed the flock.

When I recall the joys of my forty-four years of public ministry, I often shudder at the thought of how near I came to losing them. For many months my mind was balancing between the pulpit and the attractions of a legal and political career. A single hour in a village prayer meeting turned the scale. But perhaps behind it all a mother's prayers were moving the poised balance, making souls outweigh silver, and eternity outweigh time.—Theodore L. Cuyler.

BASIC ISSUES (Continued)

in Him we enjoy the forgiveness of sins; we have been sealed unto the day of redemption with the promised Holy Spirit. Therefore Paul reports that he has been praying for the Christians at Ephesus, ever since he learned of their spiritual vitality, that God might by His Spirit enable them to realize their limitless resources in God, namely that same divine power which had raised Christ from the dead and seated Him in the heavenlies. The apostle then refers to the spiritual resurrection of the Ephesian Christians and their exaltation to sit with the risen Lord in the heavenlies, also. He reminds them that they are saved only by God's grace, not by works, lest any man should boast. 2:8. "For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them" (2:10). Paul shows at length their vast spiritual resources in God, and prays for their inward strengthening through the Spirit, that Christ might dwell in their hearts by faith, and that they might apprehend the limitless measures of His love.

After three chapters devoted to showing their standing and privileges in Christ, Paul finally appeals to them to walk worthy of their divine calling. It is then, and not before, that he feels free to tell them not to tell lies, not to fly into a rage, not to steal, not to use impure speech, not to manifest a harsh spirit, not to commit fornication, and not to covet. Rather, says Paul, "Walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odor of a sweet smell" (5:2).

True Christians do not need an elaborate code of laws because they have within them a regenerated heart, and the Holy Spirit moves them to obey the preaching of spiritual leaders who have the mind of Christ. Non-Christians, on the other hand, cannot be helped by legalism either; what they need is the Gospel, so that they too may become new creatures in Christ. After their conversion they will, out of love for the Lord and His church, take a co-operative attitude toward the standards of the Word as interpreted by the church.

Two Causes of Failure

Is it not possible, dear brethren, that we have erred as Mennonite ministers in two ways? On the one hand, have we not failed somewhat to preach the Gospel of free grace in all its New Testament glory? Have we not been too much inclined to teach as a part of the "Gospel" various human regulations and laws under the guise of "fruits of faith," when actually those regulations often come dangerously close to being plants not planted by the heavenly Father? On the other hand, have we not also neglected to point out fully to our people just why it is that we oppose such things as litigation, lodge membership, conformity to worldly fashions, the wearing of jewelry, participation in the military, membership in coercive manufacturers' and labor unions, attendance at moving picture theaters, women worshiping without a veil, short hair for Christian women, and the like? How can we expect to produce nonconformed congregations if we do not teach the doctrine of nonconformity and its applications?

Using New Testament Methods

Is it not true that born-again people respond to humble appeals from Christian leaders for a separated life? Those, on the other hand, who are not born again, if exposed regularly both to a faithful proclamation of the Gospel of grace, and to sane and sensible applications of New Testament nonconformity, will either become converted and then obey God's Word, or they will withdraw from the spiritual heat of such Christian preaching. Our weapons to overcome worldliness and sin are spiritual weapons only. The arm of flesh is not suitable for this warfare, and furthermore, legalism produces only proud Pharisees, not separated saints. The only way to drive worldliness from the church is the way of the apostles: that of showing God's grace in our spiritual standing, and then appealing to those in grace to walk worthy of their divine calling. The means which we use, public preaching and pastoral visitation, weak in the eyes of the world, are, nevertheless, mighty through God to the pulling down of the strongholds of sin.

II Cor. 10:3-5. "For the word of God is living, and active, and sharper than any two-edged sword; . . . [it is] quick to discern the thoughts and intents of the heart" (Heb. 4:12).

Let it be emphasized again: spiritual evil can only be conquered by the Word of God and prayer. Even close communion is no substitute, much as we believe that those living in defiance of the congregation are in no condition to fellowship in the eating of the bread and the drinking of the cup. After all, the basic purpose of the communion service is not to serve as a whip to coerce people into an outward conformity to church standards, and such obedience is of no real value in God's sight anyhow. The fundamental purpose of the Lord's Supper is to commemorate our common redemption in the blood of the Lamb. And it is love, not close communion, necessary as close communion may be, which regains the lost brother.

A Perennial Problem

Furthermore, all of our congregations will always be composed of members in various stages of spiritual maturity: some will be babes in Christ, struggling with avarice, or pride, or sensuality, or a love of fashionable attire. May God give us discernment to take note of more than that which strikes the eye at first glance. We must not concern ourselves only with the visible. Disciplining on one point while winking at other evidences of worldliness and sin does not produce the kind of spiritual congregations we desire. We must have a concern for the total life and witness of our people. Is not neglect of mid-week Bible study and prayer meeting just as significant as the wearing of clothing which is not becoming for the saints of light? Ought not both points be occasions for pastoral concern and prayer? If Abraham Overholt had worn a mustache one hundred years ago he would likely have forfeited his membership in the Mennonite Church. But the fact that he was a distiller from 1810 until his death sixty years later did not occasion his excommunication. Is not this a case of straining out the gnat and gulping down the camel? The proper course, however, is not to excuse one evil by another, but to labor faithfully for a consistently separated church, one which gives a clear witness for Jesus Christ and New Testament Christianity in every area of life.

Scripture, Not Tradition

We must also bear in mind always that it is the New Testament, not tradition or custom, which is to be our final guide. In past generations our brotherhood has, in a general way, and in spite of some difficulties, been able to distinguish between current applications and eternal principles. Christianity and its application to one's appearance is a case in point. Because we are to be nonconformed to the world the New Testament warns us against the wearing of worldly coiffures and jewelry. Our adornment is not to consist of items which are visible to the human eye; it is to be that of the spirit. The church therefore is doing right when it protests to born-again Christians that they ought not dim their light by conforming to the various fashions of our day. The church has the same right and obligation to be direct and specific now, as had the apostles Paul and Peter nineteen centuries ago.

Jewelry as an Illustration

As a whole we are not doing enough teaching along this line. And Christendom in general says nothing at all about fashionable attire and jewelry. God forbid that we also should surrender our vision on this point. We must resist every effort to introduce jewelry into our ranks. If we yield enough to allow wedding rings, e.g., the camel will then have got his nose into the tent and it will likely only be a matter of time until every form of jewelry will be worn: finger rings, bracelets, lockets, necklaces, earrings, etc. God give us the courage to speak out against jewelry and fashionable attire in obedience to the Word of God.

Courage and Faithfulness

If we are to be successful in our Christian battle with worldliness, we must not take a defeatist attitude. Let us not underestimate the power of God's Word and of the Holy Spirit to regenerate and sanctify human hearts. Furthermore, we must

never forget that actually a thorough and dynamic Christianity has a more vigorous appeal to men than does the lukewarm variety. Genuine seekers for the true faith are not looking for ease and tranquillity; they are prepared for whatever reproach and suffering may be theirs by virtue of being true disciples of Christ. We must be certain only that we have: (1) a clear proclamation of the Gospel of Christ; (2) a thorough presentation of the New Testament implications of Christianity for daily life; and (3) a sensible and thorough application of New Testament principles to current issues. Let us with real courage take up our spiritual weapons in the struggle with worldliness and sin which lies before us.

A Changing Battle Line

We must not expect the battle line of the church with worldliness to remain static and unchanging. Today's fashions, for example, modify tomorrow's accepted conventions. This is not to suggest that we should accept today's fashions; but it does call for a willingness to resist worldliness on a fluctuating battle line. Nowhere in the Word of God is it suggested that the church should freeze for all time the conventions of any given era and make them the garb of the church for the remainder of human history. There is therefore no particular merit in clinging permanently to hooks and eyes, or knee breeches, or colonial buckle shoes, or to any other convention, after such convention ceases to be a respected symbol of simplicity and nonconformity, or after it becomes either an oddity or a witness for something we do not wish to represent.

It would seem that these general principles are self-evident; but the difficulty comes when we try to apply them to current issues. On this matter we must all trust that a holy God will sanctify His people, provided we parents, teachers, and ministers pray and teach faithfully, following the example of New Testament leaders. God can and will lead His church as they seek to apply Biblical principles to each contemporary culture until Jesus comes.

The Brotherhood Determines Discipline

It should not be thought that change is something to seek for. On the contrary, there is a real witness value in a brotherhood resisting the whims and changes in fashions as they come and go. But in every generation it is found that certain applications of nonconformity no longer can be maintained without the loss of large numbers of sincere believers. As a whole, and in spite of minor secessions, our brotherhood has always decided to allow the outmoded symbol to go, rather than cling to it after the rank and file of the members feel that its maintenance is no longer necessary and when it cannot be maintained. This point deserves close attention. It means that it is the brotherhood as a whole which ultimately determines what applications of nonconformity are to be maintained from each generation to the next. The recognition of this fact calls for humility on the part of us all.

But it should not be thought that this relieves ministers and teachers of their responsibility. It does not relieve us of our God-given duty to teach the doctrine of separation, and to point out what we understand it to mean concretely in our world, and to seek by discipline to uphold Biblical standards. It does mean that the laity and ministry determine together as a genuine brotherhood of believers what the discipline of the church shall be.

Thus, changes in the expression and application of nonconformity are inevitable. All of us dread to face this fact, of course. It is much easier and more pleasant to stand for all the older forms. They are clear and definite, and have served effectively as good symbols for many years. But on one point after another conventions and symbols do change, and there is no way to stop them. Neither should we grieve at the fact of moderate change as such. Our brotherhood has survived a multitude of changes from 1525 until 1951, and if we keep on preaching faithfully the Word of God, and if we continue to apply Biblical principles to the issues that face us, we can by God's grace maintain our witness to Biblical nonconformity until the end of time. But this witness must be grounded in genuine spirituality.

Value of Church Standards

One other point deserves our careful attention. A group of Christians is apt to be a better interpreter of the spiritual issues in a given culture than is the individual Christian. That fact should cause each of us to give earnest attention to the convictions of our brethren and sisters in the church. If I have the assurance of faith that I am a saved man by God's grace, and if I love the Christian brotherhood, and if I have an earnest concern for its witness. I will eagerly seek to order my life, not alone by my own private judgments, but in the light of the standards and convictions of the group. There is great value in shared standards and common symbols, not as meritorious works or self-invented sacrifices, and not as producing self-satisfied legalists, but as voluntarily adopted means of witnessing to the simple and separated life of a Christian pilgrim in a secular and sinful culture. Allow me here to call attention to the selection from Adoniram Judson and Sister Lena Mae in the book, *Separated unto God*.

Summary

Permit me now to attempt to summarize a few of the propositions I have sought to offer you for your consideration:

1. Nonconformity to the world is a truth to teach saved Christians, not a means of self-salvation to offer to the unsaved.

2. Every converted person is already basically separated unto God, and as such is naturally nonconformed to the sinful world around him.

3. Regenerated Christians must also be alerted to the issues which confront them, and they must seek to resist every behavior pattern which would becloud their witness as sons of God.

4. The Christian life is not one of legalism, of a cold obedience to law. It is a free life in the Spirit, motivated by love for God and man.

5. The Christian man is not a slave to other human beings; he is a free child of God. Yet his freedom is limited by his love for his brethren in Christ: he may not do anything which would cause other Christians to stumble.

6. The New Testament approach to the matter of nonconformity is to show Christians their standing and blessings in grace, and then on that basis to appeal to them to walk worthily and circumspectly. It is entirely in the spirit of Christ's apostles to name specific evils such as fashionable attire and jewelry and to plead against worldly conformity thereto.

7. The church ought to have as its major concern the ministry of God's Word in Gospel evangelism and spiritual edification, not a legalistic codification of rules and regulations. Yet there is a witness value in having certain common standards and shared symbols when freely adopted by converted disciples.

Concretely, the *Resolutions on Christian Nonconformity* adopted at the special session of Mennonite General Conference in 1944, provide a good platform for us all to unite upon in our teaching program. (These resolutions are printed on pages 312 and 313 of *Separated unto God*.) This is the kind of program which can be reasonably explained and justified even to those who have not been reared in a Mennonite home or community.

8. The Christian minister need not fear to preach the New Testament Gospel of grace. Preaching grace does not lead to anything but holiness, providing the minister follows apostolic precedent by pointing out the implications of salvation for daily life.

9. The teacher of God's Word must rely on the work of the Holy Spirit in the hearts of God's children to move them to holy living and to nonconformity to the world; he cannot resort to coercion to induce people to obey God's Word.

10. The most powerful weapons we possess to combat worldliness and sin are the Word of God and prayer. In the name of a crucified Saviour we must make our appeal to professing believers to live nonconformed lives.

11. The problem of worldliness will ever be with the church because of differing levels of spirituality. We should not grow weary with the continual battle with worldliness and spiritual immaturity.

12. The Christian minister must strive with spiritual weapons against every form of sin, not merely against that which is most easily observed with the natural eye.

13. Those living in open defiance of the church are in no fit condition to partake of the Lord's Supper; hence close communion is legitimate. Nevertheless spiritual evils are not overcome merely by refusing transgressors communion; backsliders are won only by love and prayer.

14. The principles of God's Word are eternal and unchanging, but current applications of those principles will not be entirely static from age to age. We need to maintain a fluid battle line, but not succumb to the worldliness of any age.

15. Christendom as a whole has long since surrendered entirely to fashionable attire and jewelry. This makes our struggle with these evils all the more difficult, but we dare not give up.

Finally, let us pray unitedly for courage to face the evils of our day with faith that God's Spirit will be able to break down the strongholds of Satan, and preserve a band of faithful spiritual pilgrims until Jesus comes.

In closing, permit me to make a personal confession. I feel that I have tried to be faithful in teaching the whole counsel of God, and I have tried to show the saints what being non-conformed means today, but as I look back over the years I feel that I have not prayed enough for those who gave evidence of spiritual immaturity. God give us all more love and more concern for the spiritual health and effective witness of our people.

(There have been numerous requests for the above address in pamphlet form. It is available in an attractive reprint booklet of twenty pages and cover. Single copies are 25¢ each; per dozen, \$2.50; in lots of fifty or more, 15¢ each. Order from Mennonite Publishing House, Scottdale, Pa.)

A Prayer for This Week

Our dear heavenly Father, in the midst of a confused and perplexed world we humbly pray for grace, courage, and wisdom to carry on in a truly Christian way. May we, and Thy children in every clime, find the will to do Thy will, our innermost desire. Do keep our spirits free from guile, our motives pure, and our hearts filled with Thy Spirit. May our days be filled with kindly deeds, tactful Christian contacts, and constant meditation and prayer. Do not let us be dismayed about the outlook, but help us to be hopeful and constant in our uplook. We pray in Jesus' name. Amen.

—J. C. Gingerich.

Finding Yourself

BY STANLEY C. SHENK

How is a young man to "find himself"? How is he to scale the height of uncertainty that we have unkindly come to call "fool's hill"? (The equivalent for the girls, I believe, is "giggle hollow.") The answer is that a person must find some cause or some interest or some belief around which to integrate, around which to center his life. Only when such a cause or interest or purpose is found is the aimlessness and frustration of adolescence done away with. Men and women choose all manner of things around which to organize their lives. Some choose a job, some a home, some a hobby, and some an artistic urge.

Now jobs, homes, hobbies, and artistic urges are fine and good, but if any one of these things is made the great primary center of life, then that life is in for trouble. Why? Because man is not primarily a financial or social or sexual or intellectual or artistic being. He has hungers that have been implanted within him by his Creator. He has come

If I fail in Christian duty

Miss a chance to testify

To the grace of God the Father,

And His presence ever nigh,

THEN—Jesus and I are sad.

If I miss a Sunday service,

All week long then things go wrong;

If I don't wake up with prayer,

Then the day seems twice as long,

AND—Jesus and I are sad.

If I do not visit shut-ins,

Comfort grieved, and help the weak,

Then when I myself need helping,

Twice as hard I have to seek,

AND—Jesus and I are sad.

But when I stay close to Jesus,

Walking with Him every day,

Telling others of His goodness,

Helping them along the way,

THEN—Jesus and I are glad.

Park Rapids, Minn.

from God and will go to God. He does not live by bread alone. Jobs, homes, hobbies, and artistic urges do not minister to this primary nature of man. They can give a temporary integration of spirit, a temporary meaning to life, but they cannot prepare a man for the "evil days" of old age that Solomon speaks of in Ecclesiastes 12. Moreover, to build the life just on these things is to build upon the sand. Then when the storms of life come (financial reverses, illnesses, or the loss of loved ones), great will be the fall of that house, and it shall be swept down the river of despair. Since man is primarily a spiritual being, his highest self-discovery comes only through centering life around Christ. This does not do away with the great realities of life: labor, marriage, avocations, and ar-

Prayer Requests —

Pray for a husband, father of two small sons, that he may look to God, be more considerate of his family, and be honest in his affairs.

Pray for the follow-up work in these days of revival, that the lambs and sheep may be fed and the church strengthened to God's glory.

Pray for John Allison, prisoner in the Palmyra, Mo., jail on charges of murder, who has accepted Christ as Saviour and wants to be a true witness for Him. His trial is scheduled for Oct. 1-4.

Pray for the leading of the Lord in the working out of the presidential regulations to be given draft boards concerning alternative service for IV-E's.

Pray for definite guidance in the beginning of our mission work on the island of Hokkaido, Japan.

Pray for safe journeying for missionaries returning for furloughs.

Pray for the revival being held in Wayne County, Ohio, by the Brunk brothers. Thank God for the work of His Spirit, and pray that it may sweep through the church.

Our missionaries to the Jews request prayer that the testimony to Israel may bring salvation to many.

Pray for a Spirit-filled revival for Argentina.

(Requests for this column must be signed.)

tistic pursuits. It simply allows them to take their natural and logical secondary place. When in their proper place they serve as ennobling secondary centers of integration.—Herald Youth Bible Studies.

OUR SCHOOLS

My Philosophy of Education

By ROY D. ROTH

[Bro. Roth has just assumed the presidency of Hesston College.]

It would seem that today many educational and philosophical matters are discussed more as interesting news and entertainment items than as matters embodying deep and serious principles. Perhaps the uselessness of many of our philosophical discussions is due precisely to this lack of principles. One's educational philosophy needs to be viewed as more than just another problem or another matter of discussion for discussion's sake—it must find its expression ultimately in certain earnest principles and positive convictions with which it begins, and in certain creative ideas with which it ends. No matter how wonderful the chain of philosophical arguments, that chain still needs a hook on which to fasten itself. In the words of one of my seminary professors, lecturing on the futility of many present-day philosophical discussions: "We need to begin this way: what is the uncompromising starting point about which I don't discuss any more?"¹ To show this hook or "Ausgangspunkt" of my educational philosophy will be one of the purposes of this paper.

The need for a permanent hook on which to hang one's philosophical arguments is all the more urgent because of the growing skepticism of our day, and particularly a skepticism of education.

No one . . . needs instruction in the issues of our time. We all know how the years that have followed World War II have carried off a good many corners of our hope, though to the strong and persevering they suggest merely the magnitude of what we yet have to do. We know, moreover, the way things have been squarely put to education. We know it is now too dangerous to let the learned run amuck if all they have is technical information. We recognize the essential truth of Justice Robert Jackson's striking summary: "It is one of the paradoxes of our time that modern society needs to fear . . . only the educated man. The primitive peoples of the earth constitute no menace. The most serious crimes against civilization can be committed only by educated and technically competent people."²

If, as some believe, we are right now going through the third era of great skepticism (the first being the age of Greek skepticism before Socrates; and the second, the era of David Hume, 1711-1776) can education do anything to prevent such skepticism from increasing to an absolute state which may very well result in abdication and suicide? Joseph L. Hromadka's little volume, *Doom and Resurrection*, Chapter II, which is fittingly entitled, "A Parable of Modern Civilization," contains the account of the

suicide of Stefan Zweig, an Austrian man of letters, on February 23, 1942. Zweig, who had sought inspiration and help in the writings of Erasmus and Castelleo, was dreaming of a world of liberty and charm, tolerance and peace, to be produced and controlled by the wisdom of man. Zweig left this explanation of his suicide: ". . . after one's sixtieth year unusual powers are needed in order to make another wholly new beginning. Those that I possess have been exhausted by long years of homeless wandering." Zweig's words raise the question each of us must answer: Do we have "the unusual powers we need in order to make a new beginning"? Can education direct humanity to lay hold on the unusual powers needed in this age of disillusionment and skepticism? Can education show us how to discriminate between that which is really able to help us and that which only makes false claims? Can we delineate the first principles of a philosophy of education? Can we dethrone the god of relativity and discover again the true harmony, not in the human mind nor in many minds, but in God's mind? Perhaps we need to pray like Peter Marshall in one of his memorable U.S. Senate prayers. "Give us the courage to stand for something lest we fall for everything."

Then, too, any real philosophy involves a continuous purification or rethinking of whatever principles we posit at a given time. Thus, there can be no really permanent statement of one's philosophy. The only finality is our starting point, our hook, which is God and His Word. What we build upon this foundation must continue to bear our careful scrutiny and appraisal as time advances. At the conclusion of scientific problems we can often write Q.E.D. But such a neat symbol of proof or finality can never form the conclusion to a statement of philosophy, or of theology either, for that matter. This all means that our philosophy can only be spelled out in terms, and within the framework, of our own time. It means too that ours will probably not be the last philosophy to be written, nor should we feel too bad if the tasks ahead seem hopelessly large for our meager capacity to perform.

. . . it is always comforting to know that no one generation, even our own, probably has to do all the unfinished business of mankind. There may be others after us. And, in their backward look at history, they may see our own hot and hectic time merely as one of the innumerable moments when a given decade or even a given century thought itself the climax of the human story.³

But that recognition does not obviate the need for our having very real principles and convictions within the frame-

work of the present. In fact, the establishing of really sincere and potent convictions based on worthy principles is the crying need of our philosophically disintegrated world.

For myself, as a Christian, the starting point or first principle of education (as well as of faith and of all life) is the existence of God. This introduces us immediately to the problem of how to reconcile Christian faith with rational knowledge. Here I take my stand with St. Paul, St. Augustine, St. Anselm, Archbishop of Canterbury, Pascal, Calvin, and a host of others whose philosophical solution to the problem was expressed in this simple slogan: "Credo ut intelligam"—I believe in order to understand. Their conviction and mine is that only a transcending faith can safeguard the security of our knowledge. Furthermore, any real transcending faith contains a strong inner urge to know. Concerning this first principle of belief in the objective and real existence of God, I do not agree with Kant, that God is only a subjective concept within the individual: "Gott ist nicht ein Wesen, ausser mir, sondern ein Gedanke in mir." I admit with Pascal that our human categories do not reach God, that His real existence is beyond the scope of our rational powers. But I also believe that if and when He breaks into our life, then we must use rational categories to think about Him. So Pascal, himself a great mathematician, said that God is not a God of mathematical formulas, but the God of Abraham, Isaac, and Jacob, meaning, the God of faith. And the premises of faith are much deeper than those of purely rational categories. The tremendous dynamism of the Christian faith is demonstrated not only in the individual experiences of a throng of adherents through the centuries, but also in the corporate witness of the church. Perhaps too few of us are aware of this divine work of God on earth, unfolded in the history of the Christian Church. Dr. Howard Lowry of Wooster College is convinced that the study of church history is of the greatest use to students in a half-dozen other departments.⁴

The danger of "Credo ut intelligam" is that we may be tempted to make the *credo* simply the tool of the *intelligam*, emphasizing the *intelligam* at the expense of the *credo*. To recapitulate on the starting point or first principle of education: an awareness by faith of the reality of God, a reality qualitatively different from any realities on this earth, a reality beyond the created world. To our rational categories alone, God is very much out of reach, and quite like the Athenians stated it, He is "the Unknown God."⁵ But when sought by the eyes of faith and with the attitude of "empty hands" (humility) He is the God who breaks into our life and becomes a present reality to us. God is real and yet He is beyond reality; thus

(Continued on page 965)

TO BE NEAR TO GOD

OUR GOD IS ABLE

Sunday, October 7

Romans 4:21: "And being fully persuaded that, what he had promised, **he was able** also to perform."

Abraham had reached the place in his spiritual experience where when God had spoken there was no question in his mind of the fulfillment. When God said that he should go out from his country and kindred, he obeyed, not knowing whither he went. A person going out today as Abraham did would be considered very impractical. Perhaps they thought so in Abraham's time also, but he went. Even the promise of a son when he and Sarah were old caused him no difficulty. God had promised. That was enough.

In Joshua's time this testimony was given: "There failed not ought of any good thing which the Lord had spoken . . . ; all came to pass."

Let us too step out upon God's promises. Not one has ever failed.

Monday, October 8

Matthew 3:9: "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that **God is able** of these stones to raise up children unto Abraham."

Truly our God is the God of the impossible. When Jesus spoke these words to the Pharisees and Sadducees He did not mean that God was about to do this thing. That was not necessary. God was, however, about to raise up spiritual children unto Abraham. But God certainly was able to do this thing. The laws of nature are obedient to the desires of the Creator. Jesus needed only to speak, "Peace, be still" and the waves on the sea were stilled.

What does it matter if a thing is impossible with man? Jesus said when speaking to the disciples concerning the camel going through the eye of the needle to illustrate the difficulty of the rich being saved, "With men this is impossible; but with God all things are possible."

Tuesday, October 9

Matthew 9:28: "And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that **I am able** to do this? They said unto him, Yea, Lord."

The two blind men came believing. When Jesus said, "Believe ye that I am able to do this?" they answered, "Yea, Lord." They knew that He was able to heal. Can not the Creator of the body just as easily speak the word to make it whole? Our Lord is able to control the physical bodies of His creation just the same as He has power over nature. Sometimes He only spoke the word. At other times He touched the person and one time He used clay to anoint the eyes of the blind. A timid woman came through the pressing crowd. She stooped and touched the hem of His garment. She was healed. The way it happened did not matter. These people believed and Christ was able.

Wednesday, October 10

Jude 24: "Now unto **him that is able** to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

He is able to keep you from falling,

When icy paths lie so steep.

He will hold your hand in His strong one;

He is ready and able to keep.

He is able to keep you from falling,

As you fear the deep sinking sand.

His arms will safely enfold you;

You are safe in the Master's hand.

He is able to keep you from falling,

As you cross the deep chilly wave.

Those waters will not overflow you;

He is willing and able to save.

Thursday, October 11

Hebrews 2:18: "For in that he himself hath suffered being tempted, he is **able** to succour them that are tempted."

One definition of the word "succour" according to Webster is "to run under, to run to give help." How eager our Lord is to run to us when help is needed! Think of the forty days He spent in the wilderness tempted of Satan. He knows and understands when the same enemy comes to us. He took upon Him the form of man—became like unto His brethren—that He might be able to give aid to us in our need. I remember how my father sometimes said, "No one can truly sympathize with another unless he has experienced the same thing; otherwise he has only pity." Truly Christ can sympathize in our temptations. He "will not suffer you to be tempted above that ye are able" (I Cor. 10:13).

Friday, October 12

Hebrews 7:25: "Wherefore he is **able** also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

God never gives things in half measure. Let us look at a few verses which illustrate this.

"Wherein God, willing more abundantly . . ." (Heb. 6:17).

"God, who giveth us richly all things to enjoy . . ." (I Tim. 6:17).

"Unto him that is able to do exceeding abundantly . . ." (Eph. 3:20).

These are only a few of the many verses that show the generosity of God. No wonder He says that we should give not sparingly or grudgingly, for God loveth a cheerful giver.

Yes, God in His mercy gives richly. He stoops to save to the uttermost all who come unto Him. The vilest sinner is not too bad nor the proudest Pharisee too righteous to be reached and to be saved utterly by our gracious God.

Saturday, October 13

II Corinthians 9:8: "And **God is able** to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

Notice the three "all's" in this verse: all grace, all sufficiency, all things. First, let us

think concerning the first: all grace. Grace is the unmerited favor of God; so let us read it this way, God is able to make all the unmerited favor of God abound toward you. Now place your own name in exchange for the word "you." This makes it all the more personal. Next comes the all-sufficiency. How insufficient we are of ourselves, but through this grace all-sufficiency is ours in Christ. With all grace and all sufficiency we now in all things abound in every good work. Praise His name!
—Goldie Hummel.

JACOB RECEIVES THE PROMISE

Sunday School Lesson for October 14

(Genesis 27:1 to 33:17)

What was the promise made to Abraham? Gen. 17:7, 8. Who made the promise? To whom? Who was Abraham's seed? Did he get the promise too? 26:2-5. Who was Isaac's seed? Who got the covenant this time?

Jacob deceived his father to get the blessing. Couldn't God have given it without this subtlety?

Where was Jacob when he got the promise? Why was he there? He was a fugitive from his enraged brother, from his own conscience, and from God. But this fugitive was followed by a gracious God.

What was the particular situation or manner in which the promise was given? (Abraham had such spectacular meetings with God too.) The sorrows of death were compassing Jacob about. He was alone and perhaps didn't know that God could be everywhere. God was present. God was seeking Jacob because He saw in him a man that He could purify and use. God revealed Himself in grace. He revealed a way to Himself which is always available. God made the scene glorious. God spoke to Jacob.

Consider the promise and the covenant, both God's part and Jacob's part. God identified Himself to Jacob. He promised His presence, His protection, His guidance, His persistent presence. He promised this land to his seed. He promised great blessing, Jacob to bless the whole world.

Jacob, too, vowed a vow, which we must read to be a vow of consecration. This was a turning point in Jacob's life. A man is reclaimed for the work of God. Jacob receives the wonderful grace of God. Who of us can't appreciate the kindness of our Lord to save sinful man? We do wonder what good God saw in us to search us out.

Out of his "stony griefs" Jacob raised Bethel. Read together the hymn, "Nearer, My God, to Thee."

Praise God for another man, even though a weak one, that God could use for His very great plan for mankind. —Alta Mae Erb.

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

One reason we have so little money for mission work is that our friends, who don't profess simplicity, buy so many things we can't afford.—Ruth Duerksen.

FOR OUR SHUT-INS

Secure in Him

BY ROSE MAGINES

*The storms of life may 'round me roll
With all their strength and fury;
While on the Rock of Ages I
Rest calmly and securely.*

*Above the noises of the storm
I hear a Voice say sweetly,
"Fear not; no storm can harm my child
Who trusts in me completely."*

*And so I'll trust my faithful Guide,
Through fair or stormy weather.
Though dark without, sunshine's within,
And we go forth together.
La Junta, Colo.*

The Glory of Sickness

BY DR. GEORGE WELLS ARMS

Jesus said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby."

Louis E. Bisch, M.D., wrote an article entitled, "Turn Your Sickness into an Asset."

"Any serious illness," says Dr. Bisch, "should be regarded as an opportunity to gather dividends and generate energies that mere health cannot possibly bestow." He goes on to tell of Dr. Edward Livingston Trudeau, Eugene O'Neill, Florence Nightingale, and others whose sickness became a distinct turning point and blessing in their lives.

Our Lord, who takes us much more into the mystery of suffering, goes far deeper and declares that sickness may be for the glory of God. When they sent and told Him that His friend Lazarus was sick, what strange sympathy He gave! How unlike the kind of "Get-well card" we would send. I wonder if Lazarus did not receive so much out of that experience, which thus enriched him, that he would not have given it up for anything in the world. At all events, this is the word for you who are smitten with serious illness and temporarily laid aside, or enfolded in the sheepcote of shut-ins. These things may abound to His glory. Further, they may be both for your enrichment of life and your joy.

In saying this, may I assure you that I am not speaking merely from theory, but out of a very personal experience that confirms to me the words of the Book. I have spent some thirty weeks, on different occasions, in hospitals as a patient with great suffering, having my life despaired of more than once. The longest period during which I was unable to car-

ry on was ten months. It was a very bitter disappointment to be struck down in the prime of life and usefulness, with a family of little children; but it has become one of the richest experiences of my life. I would not now exchange it for a year of travel, nor anything else of which I can think. Like Jacob, I have suffered ever since from a physical handicap as a result, yet the most fruitful years of my ministry have been those since I was "touched in the hollow of the thigh."

May I mention, then, seven "Glories" that come to us through sickness, and that also abound to the glory of God.

The Glory of Chastening

First of all, there is a distinctive glory just in being chastened. "Whom the Lord loveth he chasteneth." And if we are not chastened, then are we "bastards, and not sons." Neither is any chastening for the present joyous—whether from the hand of our earthly father or from the hand of our heavenly Father.

We do well therefore to remember that chastening need not be punishment. Chastening is to refine and make better; punishment is to condemn and restrain. Moreover, sickness is not necessarily a result of our wrongdoing. Concerning the blind man, it was our Lord Himself who said, "Neither did this man sin nor his parents: but that the works of God should be made manifest in him." The psalmist learned this and said, "It is good for me that I have been afflicted; that I might learn thy statutes."

The Glory of Abandonment

Then there is the glory of abandonment—we have to "let go" in order to "let God." With every underpinning taken away there is nought else that we can do. Yes, and that is what perfect trust is—just relaxing as a helpless babe upon Another and leaving it all to Him. No one likes to be sick; no one chooses it. And here is born in one's heart that flower of humility—hidden, sweet, and fragrant like the arbutus, trailing along the ground until it bursts forth from out of the snows of winter into the warmth of His love—humility which can never be imitated, but is born of God. And whoever truly walks this path never poses as a martyr nor covers himself with self-pity.

The Glory of Meditation

Then in sickness we enter into the chamber of the glory of meditation. At last there is time to think whether we will or not! Here is where so many find God. It is a good thing to be brought to the very gates of death. We all have to pass through them someday. Now if by being brought to these gates we can

be made ready to pass through and find the victory that is in Him, then all the rest of our days we are going to live more than conquerors!

The Glory of Strength

Here, too, strange to say, one finds the glory of strength; for, as Paul says, "When I am weak, then am I strong." Strange paradox! The secret is, of course, that we can do more in God's strength than we can do in our own. Abandoned to Him, let Him do. Paul could say, I "glory in my infirmities, that the power of Christ may rest upon me . . . for when I am weak, then am I strong." It may be that we need what he needed.

The Glory of Discipline

This lost self-power, in order that we might put on God-power, brings strength because it brings us into the glory of discipline. Someone has said, "You never live to grow old until you have been turned down by an insurance company," because then you go into training and discipline yourself, and you do only those things that make and keep you fit. We need discipline and more of it. Self-indulgence never made true manhood or womanhood. To go on a diet for the rest of one's days brings much more ultimate satisfaction out of life than to live as an epicurean. Editors and athletes have to keep on a diet to play their game, and they enjoy it. Why should not we "keep the body under" who seek the full abundance of life?

The Glory of Fellowship

But we must not omit the fragrance of the glory of fellowship that comes with all sickness and suffering. To have to be cared for with the intimate tenderness demanded by a weakened body knits a cord between those who do the waiting and those who are waited upon that cannot be broken. Nursing cannot be done by a machine. Here comes a glory from sickness that likewise blesses the well—also disciplining and chastening them. "I was sick, and ye visited me," says our Master. And there in the sickroom the Friend of friends is found again and again, making new friends. Of course, all sickness is not just sickness in a comfortable home with loving hands to wait on you. Sickness often means a large financial outlay, when there are no means from which to make this outlay. Often it is the breadwinner who is stricken, which means that in all these things there is only a deeper pruning being done, and the deeper pruning means "more fruit." In this we have to trust Him with our financial end as well as our bodily end.

The Glory of Answered Prayer and the Healing Christ

Finally, we come to the glory of answered prayer and of the healing Christ. Here we often take our first lessons in the School of Prayer, to come out of our illness with the glorious testi-

(Continued on next page)

CHURCH MUSIC

The Ohio Music School

BY DWIGHT WELDY

The ministers of the Eastern Ohio Mennonite churches decided that the singing in their churches should be improved. To plan for some definite program these ministers appointed a committee whose job it was to secure an instructor and decide upon the type of instruction. The committee planned to have music instruction during the summer months of 1951. They also decided to include as a major part of the classes, work on the principles of sight-singing. It was also planned that a part of each period should include some chorus work. The singing school was to continue for eight weeks.

Next were chosen five centers located at the following churches: Crown Hill, North Lima, Berlin, Beech, and Orrville. We were to meet a week at each place.

We organized some of the principles of reading music into eight lessons. Those included were to learn:

1. to sing the major scale with proper note spacing and pick out on the staff the individual notes. One should (mentally) hear how each note is to sound before singing it.
2. to find key notes from different key signatures on any staff.
3. the letter names of lines and spaces and the meaning of "f" and "g" clefs.
4. the meaning of simple and compound time signatures, and how to beat time.
5. the relationship of different kinds of notes in time value.
6. how to divide beats or pulses, understand syncopation.
7. to sing chromatic intervals.
8. the various kinds of scales.
9. the expression markings and their interpretation.
10. the interpretation of music.

Songs were chosen to illustrate all of these principles mentioned.

The M.Y.F. songbook, *Singing Together*, was selected to furnish the new material which we feel is essential to the success of such a school. A book with larger print would have been better but this was good in spite of the small characters. In addition we used the *Church Hymnal* and *Life Songs* No. 2.

Besides work on fundamentals of sight-singing, it was decided to spend the last part of the hour-and-a-half on some songs to be used as chorus numbers at the close of the music school. We combined all five groups into a massed chorus and announced the program to the churches in general. On Sunday after-

noon of August 26 about half of the enrolled members assembled in the stadium of the Wooster Fair Grounds to form a chorus of 400 or more singers. Nearly 2000 came to listen to the program and to participate in singing a few of the songs. With a few combined rehearsals we could have given a better program, but even without any combined practice, the afternoon of singing went well and sounded beautiful.

This type of instruction though designed for everyone was successful to a certain extent. Only a small percentage of the people was represented by the 825 enrolled members. A program which would actually reach all the people involved would be ideal. Eight lessons will not work miracles but every and any effort toward the improvement of our church music is certain to help. Some churches already report an improvement in their congregational singing as a result of the work this summer.

Such work as described above and other forms of instruction in the field of music needs to be done in our churches if we are to improve or even maintain our four-part congregational singing. It should be continuous rather than ended with an eight-lesson school. Ministers and church leaders should continue to encourage and urge the members of the congregation to participate in musical activities. Choruses, octets, quartets, trios, duets, and solos all have a part to plan in furnishing a means to improve individual musical talent and will directly contribute to a better congregational singing. It is possible for a stranger to notice the better singing in those areas and congregations which have recently had choruses and also song leaders who served untiringly.

We need to remind ourselves of three things:

1. We should sing our music as nearly perfect as possible. I do not believe that God will excuse us for doing less than our best. It is just as true of our singing as it is of other phases of Christian living. Shoddy singing is no way to praise our God.

2. We should sing intensely the music and the words of songs. No one can be convinced of our sincerity if they hear us sing listlessly. Our thoughts, facial expressions, and sounds should mirror the same truths we sing—if not, our actions border upon blasphemy. Let us convince those who hear us that we mean exactly what we sing with no uncertain tones.

3. Our relationship to God must be kept in order so that we can honestly sing convincingly as the songs should be sung. This is a very important point for individuals to consider.

Our singing can serve to draw ourselves and others closer to God. It is a serious business. History teaches us that in certain periods of spiritual awakening, more people were led to Christ by the singing of Christians than by the preaching. Let us have the kind of singing which compels people to become Christians.

Goshen, Ind.

SHUT-IN (Continued)

mony, "I cried unto the Lord, and he heard me!" We learn here that there is a healing Hand above all the science and means that men can employ. This does not mean we are to disregard the means of healing. Thank God for Christian physicians and nurses! We are expected to use all the offices man and medicine can offer, but to use them only as a means, and as a means in His hands who as the Great Physician is greater than all His means. His very presence brings healing. How many can testify, "The Lord hath healed me!"

Whether, then, this be the first sickness or the last (so little do we know), let us resolve we are going to get all the glory and blessing out of it there is. Then can we say with much assurance and joy:

"This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby."—American Tract Society.

The Difference

Here is how Dick and Mary did some thinking. While looking for shells on the beach one morning, they found a dead bird. Some one had shot it. They looked at the feathered body curiously and pitifully. "Mary," said Dick, "when we die, we'll look like that. How does anyone know there's any more to us than of a bird?" "What a curious boy you are!" said Mary; "how should I know?" Dick picked up the dead bird, then caught sight of his teacher coming toward them. He ran to her with his question. "Well, Dick," she said, "suppose you had been shot, and were lying on the sands, and this bird had passed over you, would it have stopped to pity you, or wonder who shot you and if you had gone to heaven?" "I suppose not," said Dick. "Then there is something in you that can love and be sorry, and wonder and ask questions, that the bird does not have. That is the part of you that is not like the bird, and will live forever." Dick and Mary buried the bird in the sand but they never forgot why they were different from the bird and more precious to Jesus because they had a spirit that would go to God.—James M. Farrar.

Nevertheless, though I am sometimes afraid, yet I put my trust in Thee,

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

C. J. Stahly, Curryville, Mo., writes that he thinks that community would be a good location for a Mennonite or Conservative Amish congregation. It is a good farming section, he says, and land prices are reasonable. A number of Old Order Amish people have made their homes there.

Hesston College reports a 13 per cent increase in attendance; Eastern Mennonite College a 10 per cent decrease.

The remodeling of the Willow Springs Church, Tiskilwa, Ill., is practically complete. New seats are to be installed soon. Dedication services are being planned for Thanksgiving week end.

The Mennonite Community Association directors were scheduled to hold their annual meeting at Goshen, Ind., on Oct. 1.

The Mennonite Relief Committee are meeting at Goshen, Ind., on Oct. 2, if plans carried.

The Laurelville Campground Association held its annual get-together on Sept. 30, with the business meeting held on Oct. 1.

Bro. J. B. Smith, Elida, Ohio, passed away Sept. 23 at 12:30 a.m., just a few hours after suffering a heart attack. Funeral services Tuesday afternoon were in charge of his associate ministers, Kenneth Good and Richard Martin, assisted by ministers representing various areas of the church. He had just completed work on "The Eschatology of Menno Simons," a manuscript on which he had been working for a considerable length of time.

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Bro. James Bucher, Hubbard, Oreg., held revival meetings Sept. 3-16 at the United Missionary Campground pavilion near Kitchener, Ont., sponsored by the Golden Rule Gospel Messengers. Good attendance and interest are reported. Sept. 30 he closed meetings at Clinton Frame, near Goshen, Ind. Oct. 14-28 Bro. Bucher is scheduled to preach at the Meckville, Pa., meetinghouse.

Bro. John E. Lapp, Lansdale, Pa., conducted evangelistic meetings at the Geiger Church near Baden, Ont., recently.

Mission meetings are planned for York County, Wilmot Township, and Haldimand County in Ontario over Canadian Thanksgiving, Oct. 8.

Sister Marie A. Yoder, who has been serving in Puerto Rico for more than three years, will speak at the district Y.P.B.M. program at the Mt. Joy Church in Lancaster County on Sunday evening, Oct. 7, 7:30.

Bro. Lawrence Brunk, Denbigh, Va., song-leader in the Brunk revival campaign, brought the morning message at the Kidron Church, Dalton, Ohio, on Sunday morning, Sept. 16. Bro. and Sister Roy Otto, Springs, Pa., worshiped there the same day.

Eight persons confessed Christ as Saviour in revival services conducted by Bro. J. Irvin Lehman, Chambersburg, Pa., at the Riverside Church near Harman, W. Va., Sept. 9-19. Others received spiritual blessing and three publicly expressed their desire to walk closer to the Lord.

Bro. Ernest Martin, Columbiana, Ohio, was ordained to the ministry at the Midway Church near his home on Sunday, Sept. 16. He will serve as assistant to the pastor. Bishops assisting in the ordination were Elmer Stoltzfus, Reuben Hofstetter, Paul Yoder, and A. J. Steiner. May the Lord bless our brother's ministry.

Bro. E. S. Garber, Nampa, Idaho, is conducting revival meetings at the Lower Deer Creek and West Union congregations in the Kalona-Wellman community in Iowa Sept. 16 to Oct. 7.

A small suitcase containing a Bible with the name "Bettie Shirk" may be claimed by contacting the finder, Mrs. Percy Line, 1019 Spruce Street, Hagerstown, Md.

The Book of Daniel will be studied at 6:45 each Wednesday evening for twelve consecutive weeks, beginning Oct. 10, at the Lititz, Pa., Church. Bro. M. S. Stoltzfus, Cochranville, Pa., is teacher.

The Christian Day School Institute sponsored by Eastern Mennonite College is planned for Friday and Saturday, Nov. 16, 17, rather than over Thanksgiving vacation as in previous years. The program will appear later.

Meetings held at Goshen, Ind., on Sept. 20 were those of the General Conference Budget and Finance Committee, the Board of Education Finance Committee, the Mennonite Research Foundation directors, and the Conrad Grebel Lectureship Committee.

Bro. Harry Y. Shetler, Davidsville, Pa., will be the evangelist in meetings at Westover, Md., Oct. 9-18.

The Executive Committee of the Mennonite Board of Education met in Chicago Friday and Saturday, Sept. 21, 22.

Bro. I. E. Burkhardt, field secretary for Goshen College, who is spending several weeks in eastern Pennsylvania, will fill appointments at Blooming Glen, Doylestown, Franconia, Souderton, Rockhill, and Salford.

Bro. E. E. Miller spoke on "A Year's Service in the Far East" at the vesper service at Goshen College on Sept. 23. The following evening he addressed the College Peace Society on the subject, "The Peace Situation in the Far East."

Sister Fannie Lapp has deposited part of the papers of her late husband, George J. Lapp, in the Archives of the Mennonite Church, in accordance with the wishes of Bro. Lapp who had arranged most of his files for transfer during the last months of his life. Materials deposited include sermon outlines, manuscripts of addresses and lectures which he had given, manuscripts of magazine articles and books he had written, and some correspondence.

Enrollment at Goshen College has reached 540, of which 278 are men and 262 women. Additional part-time enrollees include 43 men and 86 women. Of the total enrolled for full-time work 422 are members of the Mennonite Church and 44 of related Mennonite groups.

Evangelistic services are being held at the Landisville, Pa., Church Sept. 30 to Oct. 7, with Bro. Alvin G. Martin, of New Holland, Pa., as evangelist. Pray for these meetings.

Ordination of a deacon for the Stahl congregation, Johnstown, Pa., is scheduled for Nov. 4.

(Continued on page 964)

Calendar

- Sunday School Workers' Conference, Sponsored by Franconia Bible Study Committee, Blooming Glen, Pa., Oct. 5-7
- Mennonite Board of Education, Annual Meeting, Conestoga Church, Morgantown, Pa., Oct. 18-20
- Ministerial Bible Conference of the Mennonite Conference of Ontario, Wanner Church, Hespeler, Ont. 23-25
- Mennonite Commission for Christian Education and Young People's Work, Northern Indiana, Oct. 26, 27
- Mennonite Bible Institute, Kitchener, Ont., Oct. 29 to March 21
- Rural Evangelism Conference, Eastern Mennonite College, Harrisonburg, Va., Nov. 10, 11
- Christian Day School Institute, Eastern Mennonite College, Harrisonburg, Va., Nov. 16, 17
- South Pacific Conference, Annual Meeting, Winton, Calif., Nov. 22-24
- Fall Missionary Day, November 18
- General Council of General Conference, Chicago, Ill., Dec. 7, 8
- Bible Sunday, December 9
- Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 2 to Feb. 15
- Winter Bible School of North Central Conference and Northern Light Gospel Mission, Loman, Minn., Jan. 7-25
- Canton Bible School, Canton, Ohio, Jan. 7 to Feb. 15
- Michigan Mennonite Bible School, Fairview, Mich., Jan. 7 to Feb. 15
- Special Bible Term, Eastern Mennonite College, Harrisonburg, Va., Jan. 29 to March 10
- Mennonite Publication Board, Annual Meeting, Place Undecided, Feb. 20, 21
- Conference on Industrial Relations and Mennonite Community Life, Tiskilwa, Ill., March 28, 29
- Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17

Go, Preach

• MISSIONS •

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Sunday, Sept. 24, was Sunday School Rally Day at the Lima, Ohio, Mennonite Mission. A large family Bible was to be given to the largest family present.

Bro. C. Warren Long has been appointed bishop of the Chicago Home Mission congregation for the coming year.

Gladys Becker writes from Bihar, India: "The Lord has answered our prayers for new workers. Sept. 4 two new evangelists came. One is stationed at Jagaldaga and the other at Latehar. Saturday, Sept. 7, we obtained the deed for the new land at Bathet where we plan to erect the next new bungalow. Pray for our annual workers' conference to be held at Latehar Oct. 11-19."

Bro. and Sister Cyril Gingerich, Zurich, Ont., have been appointed for the new mission church work at Morningside, Toronto, Ont.

Bro. William E. Hallman writes from Buenos Aires: "We had a week's revival meetings, mainly for members, which brought us a goodly number of blessed consecrations, and also a few conversions, for which we are very grateful to the Lord. Bro. Perugorria allowed the Spirit to use him in a wonderful way, for which we praise Him." Continue to pray for revival in the Argentine Church.

Bro. Peter Wiebe has been assisting in the preaching services at the Chicago Home Mission for a number of weeks.

Six returned missionaries are enrolled at Goshen College. Eugene and Luella (Gingerich) Blosser and Don McCammon, returned missionaries from China, are registered in the Biblical Seminary as advanced theology students. Paul Lauver, on furlough from Puerto Rico, is also enrolled in the seminary. Doris (Swartzentruber) Snyder, returned missionary from South America, is a senior in the college. Wayne Brenneman of the United Missionary Church, on furlough from Nigeria, is registered as a post-graduate student.

The sailing date for the Paul Conrads, missionaries under appointment to India, has been changed from Oct. 12 to Oct. 8.

Bro. R. R. Smucker, returned missionary from India, showed pictures on India at the Detroit Mennonite Mission on Sept. 23.

Dr. G. D. Troyer, Pulguillas, Puerto Rico, has opened two new biweekly clinics—one at Palo Hincado, in July, and the other at Coamo Arriba, in August. The latter is reached by horseback—a one-and-a-half-hour trip each way. He reports an average of fifteen to twenty patients in these clinics.

All Youth Missionary Projects should send a complete report—your investment, what

your project was, your income, the co-operation of your young people, and how you allocated your proceeds—to the Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind. Whether your project was sponsored privately, by your M.Y.F., missionary society, Sunday school, or otherwise, we should like to have your report.

The young men's class of the La Plata, Puerto Rico, Church, with Bro. Melquiades Santiago as teacher, brought the Sunday morning service to the Rabanal congregation Sept. 10. When opportunity was given for testimonies, a young man from Rabanal, a convert of two weeks, gave a sincere expression of his experience. He needs your prayers, as do the other young converts.

Bro. Howard J. Zehr, pastor of the Peoria Mennonite Mission in Illinois, will conduct revival meetings at Waterloo, Ont., Oct. 2-11.

On Sept. 17 the workers from the Central Zone in our Argentine Mission area held a meeting at Pehuajo. During the morning various phases and problems of the work were discussed; the afternoon was spent in prayer and talking about revival.

Bro. Ernest E. Miller spoke during the Sunday vesper services at Goshen College on Sept. 23. His address was a review of his work as Far Eastern relief commissioner for the M.C.C. and his visit to the India Mennonite Mission during the past year.

On Sept. 8 the Amos Swartzentrubers returned from their month's stay in the Chaco. Mrs. Samuel Miller and daughter, Jeanne, also came to Buenos Aires. Ella May is in the British Hospital for several weeks of treatment. Meanwhile four-month Jeanne is living with the Swartzentrubers.

The kindergarten at Rabanal, Puerto Rico, was reopened Sept. 10. There have been fifteen children in attendance thus far.

Bro. William G. Detweiler will conduct revival meetings Oct. 7-14 at the Mennonite Mission at Fairpoint, Ohio.

On Sept. 17 several Argentine missionaries and workers visited Carlos Tejedor, a town which the Daniel Millers have been visiting. They have been unable to rent a room to hold meetings at this place. Bro. Perugorria, one of the visiting group, had worked there twenty years ago and through his acquaintances a number of valuable contacts were made. The mayor even promised to try to find a room for holding services. The town offers many possibilities for an evangelical witness. Pray that the way may be opened for more regular work there.

The new church for the Wooster, Ohio, Mennonite Mission is progressing. A number of brethren from other congregations donated much labor the week of Sept. 10-16. The roof sheeting is on and the roofing is started.

MENNONITE RELIEF COMMITTEE (M.R.C.)

Dr. Paul G. Brenneman, Hesston, Kans., has been appointed for a two-year term in Puerto Rico to serve in the medical program there. A doctor is needed to replace Dr. Fred Swartzendruber, who returned to the States in June, and we are happy that the Lord opened the way for Dr. Brenneman to accept this service.

Sister Esther Detweiler, Telford, Pa., is planning to leave for Puerto Rico on Oct. 15. She will be serving as laboratory technician at the La Plata Mennonite Project.

Word has been received from Tillman Hershberger, who needed to return to his home in Hesston, Kans., recently because of the death of his father, that he has been able to make satisfactory arrangements at home and desires to return to Puerto Rico to continue in the service there. It is planned that he will return by Oct. 1 or before.

Sister Salena Gascho has joined the staff of workers at the Home for the Aged, Eureka, Ill., on a voluntary service basis. Sister Gascho is the first one-year volunteer to serve at the Home.

Paul Bowers, Iowa City, Iowa, and Stanley Lambright, Shipshewana, Ind., who compose the builders' unit at the Mexican Mission in Chicago, have transferred temporarily to the Mission Board headquarters at 1711 Prairie Street, Elkhart. They are painting the exterior of the headquarters building. After the completion of this work they will resume the construction work at the Mexican Mission.

Sister Lois Gisel, Wauseon, Ohio, will join the staff at the mission in Saginaw, Mich., about Oct. 8, as a voluntary service worker.

A group of young people from Lagrange, Ind., were expected to be with the congregation at the Chicago Home Mission on Sunday, Sept. 23. They were to participate in the morning worship service and give a program in the evening.

The Clarence Fretz and Harvey Miller families sailed to Europe on Tuesday, Sept. 4, on board the S.S. "New Amsterdam." According to schedule, they arrived at Rotterdam, Holland, on Sept. 12 or 13. They traveled by train to Luxembourg, where they will conduct services in English and distribute German and French literature while they study the languages.

A deputation consisting of Henry F. Garber, D. Stoner Krady, and J. Paul Graybill visited Honduras to investigate possible building sites for a church in Trujillo. The first two converts were baptized during the deputation visit.

(Continued on page 964)



"What does Bible school mean in the lives of children that come from ungodly homes? What does Bible school do for children that have accepted Christ as their Saviour? How does a Bible school affect the surrounding community?"

Saginaw Speaks

III

By IRENE BECHLER

[Children, Bibles, teachers, and consecration made the Saginaw, Michigan, Bible schools a success. Three schools reached several hundred pupils.]

MOST people realize that Bible schools are important, but I wonder if they truly realize how important they are. What does Bible school mean in the lives of children that come from ungodly homes? What does Bible school do for children that have accepted Christ as their Saviour? How does a Bible school affect the surrounding community? Have you ever asked these questions? I would like to give you a brief glimpse of what Bible schools have done in Saginaw.

Our first Bible school this summer was held on Seventeenth Street for two weeks. This was our second year for Bible school in this area. Every morning we went into session. Afternoons were spent in visitation and supervised recreation. The last week we had a service every night in the tent. Our average attendance was seventy-five. The majority of these children came from an area about one-half mile square with no church as a part of this little community. Let us see what two years of Bible school has done for this community. Children sing choruses instead of popular music. Parents are awakened to their own need of Christ. Eight young people are now members of our church and a number of others have confessed Christ. Bible school on Seventeenth has paid rich dividends.

This year the Lord so wonderfully opened a new door for us. It is another needy area of four or five streets, each about one mile long. There is no church here on Twenty-

first either. We had Bible school for one week here. When we enrolled one mother, who is a Christian, she said with tears in her eyes, "I've been asking the Lord for just such a thing." In the mornings we had Bible school and each afternoon we had singing, memory verses, prayer, and Bible story. Many times



"Does Bible school pay? Is it worth the time, work, and money? I say, Yes, and a thousand times, yes! Let us thank God for such an avenue that saves souls, plants the Word of God in the hearts of boys and girls, and awakens homes and communities that otherwise are unreached!"

the tent was more crowded in the afternoon than in the morning. Occasionally several mothers and grandmothers attended. Rain hindered the Bible school a couple days that week, but we had an average of sixty-three. Ten decisions for Christ were made, and the week ended all too soon for parents, children, and teachers.

Our third Bible school was held in our new church on Ninth Street and in a tent on the adjoining lot. This was the third and biggest year for Bible school in this area. Twelve classes were in the church and the two nursery classes were held in the tent. The largest class averaged thirty. At the beginning of each morning the church would ring with "Come to Bible School," "Heavenly Sunshine," and other favorites of the children. Each afternoon the teachers would go out to visit the homes of the children. It was our desire to visit every home. Approximately one hundred and twenty-two homes were visited during the two weeks of Bible school.

The night of the program was a wonderful event for the teachers and other workers at the mission. There were approximately two hundred children present and our hearts were especially thrilled to see such a large group of adults, both men and women, present to hear and see what their children had learned the past two weeks. At the close of the program, one of the mothers came to the teacher of her four-year-old daughter. With tears in her eyes, she thanked her for what she had done. That mother had walked six blocks every day to bring her little girl to Bible school, and yet for her it was over too soon. Another mother said, "My son just gets after me all the time to read my Bible and pray." Many expressed their appreciation for what the children learned in Bible school.

The children themselves expressed to us how much they wished Bible school would

last longer. A teen-age girl learned forty-two Bible verses during the two weeks she came to Bible school. Several accepted Christ as their Saviour.

You ask me, "Does Bible school pay? Is it worth the time, work, and money?" I

say, "Yes," and a thousand times "yes!" Let us thank God for such an avenue that saves souls, plants the Word of God in the hearts of boys and girls, and awakens homes and communities that otherwise are unreached! Saginaw, Mich.

A Day in Taichung

By RUTH FISHER

WELCOME to Taichung, the most beautiful city in Taiwan (Formosa). I am so happy you have come to spend the day with us. Now that breakfast is over, I will talk to the cook for a few minutes and then we'll be off to the orphanage. As we walk the four blocks to the orphanage, we see and hear many strange things. On the main street I think I hear a band playing "Shall We Gather at the River?" The nearer we get to a primary school, the louder the music becomes. Now as we look in we can see the children doing some interpretive dancing while the band plays the hymn. Somewhere someone heard this hymn and liked it. For that reason this one and many others are used in many ways other than the way they were meant to be used. A little farther on, as we turn the corner, a small group of children are waiting to call to us. Each day they try to add to their English vocabulary by calling to me as I pass. As we meet some students, one calls, "Good evening, Miss Fisher." She is one of my Bible students and since that class meets in the evening, that is the proper greeting. If it is proper at that time, it must be so at all times.

In due time we reach our destination, the orphanage. As soon as the children see us we are greeted with shouts. Some are already at play, on the ball diamond and the swings.

This morning Shu-kin and A-mi are washing the dishes. All the older children have

a menagerie. Our monkey loves to eat rice balls and bananas. He also enjoys pulling the ears of our two white rabbits. However, the feeling doesn't seem to be mutual and they are very happy for the protection of their little bamboo house. Of course, the dog and cat are great favorites of all the children. One of the hens has gotten in the flowers but as soon as Sheng-it calls she comes running. Once there were ten chicks but it seems they could not withstand the hardship of life and now there are none. I think most of them suffered from being treated too affectionately by our younger set. Our two black ducks love to waddle around in puddles of water. We mustn't count our ducks before they are hatched, but there are fourteen eggs under a hen and it seems the days pass very slowly, but of course, this is the East and all things are slow here. Our latest addition has been silkworms. This addition has great possibilities.

Twenty-six of our thirty-one children are in school. Here they go to school only half days and then have homework. Our native staff of five are all very willing and efficient workers. They love the children and are

A Prayer

Our heavenly Father, so often we forget to thank our fellow men and still more often we forget to thank Thee. Forgive, O Lord, our ingratitude. Remind us often to count our blessings. Make us more conscious of the very ordinary things of life which we have in such abundance and which are so scarce in many other places. Forgive, O Lord, our wastefulness, our thoughtlessness to share.

Open our eyes to mankind's need everywhere and keep our hearts warm with a passion to share, not only our food and our conveniences but also ourselves. In the midst of our present international confusion, help us to remain strong in Thy love and power. How shameful that we should be weak when we might be strong. Forgive us and grant that we may be strong in Thee.

Fill us with Thy resurrection power and send us forth like the early disciples to bring a message of hope and peace to dispel again the darkness of our time. May Thy presence be with us so that we go with confidence. Through Jesus Christ, our Lord. Amen.

—Ernest E. Miller.

willing to help out wherever needed. Much of my time is spent paying bills, writing reports and letters. I am looking forward to teaching in the vocational school we are planning for this summer.

Although only two of the children come from Christian homes, they have all learned Bible stories, verses and songs. Now the older children take turns conducting the eve-



This map of Formosa was drawn by a child in the Taichung orphanage.

ning worship. On Sunday morning they are all up bright and early, for they would not want to miss Sunday school which begins at 8:30 a.m.

Two evenings a week I am busy teaching English Bible classes in the churches. The classes are large and the questions are many and varied. When one of the students returned my Bible, which he had borrowed for a week, I learned that during that time he had copied the whole Book of John. I gave him a New Testament, and he is a very interested student. Another student came to me one day asking many questions. He then told me he had decided he needed some kind of religion and he was trying to decide whether to be a Christian or a Buddhist. When he left, he took with him a Bible and a devotional book. He promised to read both. Also he said he would come to church on Sunday. The other evening, someone asked me, "Who is Jesus?" The questioner was a seventeen-year-old middle school student. That day he had received a letter from his mother on the mainland, and she asked him to go to church. Evidently he is a very obedient son, for he began looking for a church at once, and that is the way he happened to find the Bible class. He left carrying a Bible and promised to attend church on Sunday and to come to class next week. Each week I give a few Bibles to people who are either too poor to buy them or are not quite interested enough to spend their money in that way.

Each new day brings many problems, but there always seems to be a solution somewhere. Along with the problems are many interesting and pleasant things, so that by the time the day ends, the less pleasant things have been pushed into the background.—"Far Eastern Relief Notes."



Only seven out of every ten babies born in Formosa live. The doctor is teaching the women better child care. But even when the baby has the measles the mother carries it on her back to the fields where she must work. There it is exposed to rain, cold or heat. Many babies die of pneumonia, and others die from poor care and lack of proper nourishment.

their turn at this task. Bedmaking, cleaning, and gardening are shared by all. Often we can hear the children singing as they work. They are a very happy group of boys and girls.

Gradually, we seem to have acquired quite

New Leprosy Project in Paraguay

BY CORNELIUS J. DYCK

The little Republic of Paraguay opened its doors to thousands of European and Russian Mennonite refugees when all other doors were closed. As an expression of gratitude the Mennonite Central Committee has decided to sponsor a new leprosy project at Sapucay, Paraguay.

Paraguay is poor economically. Politically and culturally it is struggling with many obstacles. Yet the liberties granted to the 12,000 Mennonite immigrants could not be granted more completely by the richest nation on earth. When all other doors were closed, this little South American republic opened its arms wide to receive the Mennonite refugees out of Europe and Russia—destitute, persecuted, ill, crippled—just as they were.

Out of the realization of what Paraguay and its people have done for the Mennonites in years past arose a desire to do something in turn for their poor. The Mennonite colony churches gave what they had—themselves—in bringing the Gospel to the Paraguayans and Indians. The M.C.C., casting about for further fields of service, was immediately faced with one of the greatest needs in Paraguay, help to the many, many stricken with the dread disease of leprosy. It is estimated there are some ten thousand and in the entire country there is just one poor hospital which can care for only 250. After much study and prayer and great encouragement morally and financially from the American Leprosy Missions, Inc., the M.C.C. adopted and pursued this project.

Leprosy, among the oldest diseases known to man, is still thought of by most people today as a "living death," as a curse of the gods in heathen lands. "Unclean, unclean" comes to our minds as we recall its description in Wallace's "Ben Hur" and others. In China fifty-nine people with leprosy were lured to the edge of a village on Easter morning, 1937, and shot, as reported by Dr. Kellersberger of the American Leprosy Missions. In California two sisters were refused entry into their church because their sister in India had leprosy. The daughter of a secretary in the employ of the American Leprosy Missions in the U.S.A. came home from school one day smelling suspiciously of carbolic acid soap, Dr. Kellersberger reports. The mother discovered that one of the public school teachers had bathed the child with antiseptics, fearing other youngsters might become infected because her mother was a stenographer in the office of Leprosy Missions!

These prejudices and attitudes of a misinformed public have greatly hindered research and effective control of the disease. Actually, leprosy is not half as contagious as tuberculosis and hundreds of former sufferers are now annually returning to their families and normal life after a period of successful treatment. Great progress is con-

tinually being made in treatment and research at the National Leprosarium, Carville, Louisiana, and in Brazil, which has revolutionized the treatment of patients.

Help to lepers is nothing new for Mennonite churches. In 1902 a home for them was begun in Champa, India, by missionary P. A. Penner, which has grown greatly in size and service, caring for some 600, of which eight per cent are discharged annually as symptom free. A second station is maintained at Shantipur, India, and a third at Cachipay, Colombia, South America.

In Paraguay 2,835 acres of land have been purchased fifty-one miles southeast of Asuncion. With its fertile soil, two streams, and general location it promises to be ideally suited for this work. The government and public health authorities are very co-operative. The project workers are now fencing the site, purchasing the necessary building materials and equipment, and laying further plans, all of which takes much time and patience in Paraguay.

For many months the M.C.C. had been looking and praying for a doctor who would assume responsibility for the work. That problem, too, like so many others in connection with this project in the past, has been solved. Dr. and Mrs. John R. Schmidt and family of Mt. Lake, Minnesota, have felt the call of the Lord to enter this service and are leaving for Paraguay in late August. They are especially qualified for this work because they have already spent four years in Paraguay under the M.C.C. Other workers will be needed for this work from time to time. From our Mennonite colonies we already have a number of volunteers, among them Rev. Gerhard Schartner, who has been praying for the realization of this project for many years.

The American Leprosy Missions is willing to carry sixty per cent of the financial burden and give valuable counsel out of their

wealth of experience. The Disciples Church for our Paraguayan Mennonite colonies and others in Paraguay have offered valuable help and will continue to do so. The door to service is open wide and we are grateful for the vision that has led us to enter.

We do not know today what the scope and outreach of our leper colony will be in future years. We envision, however, that it will (1) provide a sanctuary for those suffering severely from the disease and ambulatory treatment for many outpatients; (2) be the means of bringing many to a saving knowledge of Jesus Christ and give occasion for witnessing to "the hope that is within us" to all in Paraguay and beyond; and (3) provide a field of service for many, especially be a means of drawing them and us closer together.

In small measure the M.C.C. is attempting an imitation of the Christ who walked the dusty roads of the Holy Land, cleansing lepers, healing the palsied, giving comfort to the weary. Let us heed the call of the poorest among the poor. We who are well and have abundance, let us have gifts and prayers that will follow the workers to the field and make their vision possible. Ten thousand lepers are waiting to be cleansed in body and soul. Could there be a greater challenge? —Via M.C.C.

"It Is Not I Who Turns Her Away"

BY CATHERINE D. ULSTROM

It was her turn next. She drew her colorless, ragged sari closer and approached the doctor with a hopeful look.

"How far have you come?" asked Dr. Masih.

"A four-day journey, Sahib."

Having come some eighty miles by bus through extremely rugged hill country, we knew something of what that meant!

Ravages of the disease were so evident that the doctor did not examine her but shook his head and was about to speak when the woman threw herself on her face at his feet sobbing pathetically.

"I bow before you, Honorable Doctor. Do not turn me away."

Dr. Masih's limited budget is stretched to the breaking point and at times like this his heart must be near to breaking as well. Pausing for a brief moment's survey of the suffering piece of humanity at his feet, the doctor presently said, "Possibly, I could take you in if you can make some arrangement to provide food and clothing for yourself."

"Sahib, this is the only sari I own. I haven't eaten for five days except what I've been able to beg in my bowl. How can I say I'll provide food and clothing for myself?"

"Then I'm terribly sorry," said Doctor Masih, "but you'll have to wait."

With sobs (inwardly shared by myself) she went down in the dirt on her face again. "I bow before you, Honorable Doctor, do not drive me away!"

How Shall We Give?

*Give as the morning that flows out of heaven;
Give as the waves when their channel is riven;
Give as the free air and sunshine are given;
Lavishly, joyfully, utterly given.*

*Not the waste drops from thy cup overflowing;
Not a faint spark from thy heart ever glowing;
Not a pale bud from thy June roses blowing;*

*Give as the heart gives whose fetters are breaking,
Life, Love and Hope, all thy dreams and thy waking,*

*Soon at life's river thy soul fever slaking,
Thou shalt know God and the gifts that He gave.*

—Rose Terry Cook, in *Christ for the World Messenger*.

Turning to me Dr. Masih said, "It is not really I who turns her away," and the nurse, "Next patient, please!"

The young woman raised herself from the ground and went dejectedly to cry it out under a small tree in front of the dispensary.

Lovely flower beds skirted the graveled walk at the edge of which the tree grew. Longing to do something to let her know that my heart ached for what I had seen and heard, I picked one of the brightest flowers and brought it to her. It was a lovely blossom and when she realized it was for her she quickly brushed the tears and dirt from her face and tried to smile. Then she salaamed low before me and the smile became a reality.

"Salaam, Memsahib, Salaam," she said in a quavering voice. "My joy is great that you should consider me worthy to receive this gift from your hands."

Walking away to hide my tears, I gratefully remembered the many faithful in the homeland whose generous gifts and unceasing prayers have served to prevent just such a scene as had taken place at the dispensary. But such scenes are being enacted too often in colonies of all mission boards and bodies.

Glancing backward after some time, I saw the woman "who might have been I" pressing the flower again and again to her disfigured face. A little later the small tree gave shelter to no one. She had gone: perhaps never to return, perhaps never to receive medical treatment, and perhaps never to hear the Gospel.

Nowhere in the Scriptures do I find that the gift of a flower is enough—not anywhere nearly enough! It may have served a purpose at the time but it will never alleviate hunger, thirst, nakedness—nor leprosy.—In "Leprosy Missions Digest," published quarterly by American Leprosy Missions, Inc. (formerly American Mission to Lepers, Inc.). This organization maintains the Shantipur Leper Home of the American Mennonite Mission in Shantipur, India.

Greeting and Testimony

BY NASHON K. NYAMBOK

I WISH to testify to the goodness of God who is above all; yet He is faithful in small things and remembers that which is of little value, even me.

When I was a small lad God called me to leave sin and the snares of the world. This was about 1934 under the ministry of Pastor Mosemann and Bro. Stauffer. The Word of God has been very sweet to me since those days. Sin conquered me sometimes but the faithfulness of God was manifest to me when He brought me back to Himself, just as a shepherd brings back his sheep.

In the year 1942 God raised me to a higher plane and at this time He told me in a small quiet voice about this work which He has made plain in the recent past to me and the brethren of the church. Sometimes I was inclined to forget, but God who is faithful never forgets. He waited until the proper time, and

now I am willing to carry this work in the fear of the Lord. In my weakness I was much afraid of this important work of the ministry. But my wife and I are comforted when we remember that the God who called knows that we will be able even though we are still young people. It is not our work but His work. Truly Satan told us many lies, but the Lord be praised He has given my wife and me faith to undertake this work. I wish to praise God for the way He united the brethren of the whole church to give attention to this work and to break down any barriers between us, and the way they have received me with joy. These things have encouraged me much. I pray that the Lord will go on to do new things in His salvation among us.

These days I see things here at Shirati which bring much joy. When we arranged for the youth to come for teachings suitable for them, many came and their hearts were ready to hear the teachings. The Lord will get much fruit among these who are the church of tomorrow. I praise God for the way the missionaries and our African brethren worked together to help our young people.

Also I praise God for His blessings on our new school. He gave us teachers who know the Lord, and their great desire is to see the children saved and leaving their sins. For this reason the Shirati school continued to develop well this year and we believe our Lord Jesus is pleased.

Truly to work together with our Lord is a great blessing. Col. 3:23-25. The Lord bless you all.

Tanganyika, East Africa.

(1950 Annual Africa Report)

Rainy River Mission

BY D. A. YODER

Some time ago an article appeared in the GOSPEL HERALD about the work started near International Falls, Minnesota, now known as the Rainy River Mission. The writer, with his grandson, had the privilege of visiting this field from June 30 to July 6. We were reminded of the words of the Master when He said: "Lift up your eyes, and look on the fields; for they are white already to harvest." How true this Scripture seems when we see the response of the people of the community. One encouraging feature of the work is that there are nearly as many adults in church attendance as children.

It was not long after the Sunday school was opened in the Grabill home until the brethren realized that a larger place of worship was needed. They purchased a plot of ground located on U.S. Highway No. 71 several miles south of the city and proceeded building a chapel 30 x 40 ft. This building is constructed with cedar posts on sides, same type as many use in building homes. It is substantially built, attractive, and when completed will furnish a very comfortable and inviting place of worship. May the "Glory of the Lord" ever fill this place. Although the building is unfinished, the first services were held there June 24. The

Sunday-school period was followed with a Gospel message by Bro. William Kurtz from Loman. On July 1 we had the privilege of bringing messages morning and evening. All the services were well attended.

On the morning of July 2 summer Bible school was opened. It was a pleasure to be present and see the children gather for the first session in the new building. Attendance the first morning was seventy-one. The interest and attendance increased as the days went by. The Pleasant View congregation, where the Grabills and Yoders are members, furnished the teachers and finances for Bible school this year. This was an added inspiration to them in that they know the home congregation has not forgotten them. May this spirit of carrying the Word into needy places continue.

We believe this is a needy field and the brethren have gone with the love of God in their hearts and a burden for the salvation of those whom they contact. One of the encouraging features is that the people respond by coming in their own cars and bring others with them. The brethren also go out and bring those in who have no means of transportation. Plans are being made for a series of meetings in the near future with Orvan Hooley of Burr Oak, Mich., in charge. May God use him to His glory and to the salvation of souls.

Elkhart, Ind.

Always before Me

Now you know a little of the background of my work, and that work is my life. Through this spring we had drought. Water from the deep well which we, as a member of an irrigation co-operative, sponsor was unavailable because of faulty installation of the pump. We had a stretch of winter wheat which we had planted on land irrigated last fall. This yielded well even in drought, and proved a good demonstration of the value of fall irrigation. Following the June wheat harvest a season of excessive rainfall began which has not yet completely ended. The fall crops were drowned. In ten days our tomato and egg plant crops were completely destroyed, and the sodden ground cleared for setting out fall cabbage plants. Seeds planted then rotted. I shall not picture the season which we face.

This week's theme for the daily morning staff-student devotional period as planned by our new church department worker is "How do we know that Jesus is living?" Today the animal husbandry worker read from Acts 2. I quote the twenty-fifth and thirty-sixth verses: "I saw the Lord always before me, for he is at my right hand that I may not be shaken." "Let all the house of Israel know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified." So this is the Christ who is at our side that we may not be shaken—this Christ who has made even death itself powerless and unimtimidating. He is living!—From a Missionary in Asia, in "Rural Missions."

Missions Editorial

What About Spain?

From 1937 to 1940 our church undertook relief work in Spain under the administration of the Mennonite Relief Committee. Brethren Levi C. Hartzler, D. Parke Lantz, Lester Hershey, H. Ernest Bennett, Wilbert Nafziger, and Clarence Fretz served as workers, while Brother Amos Swartzentruber, missionary to Argentina, served for a shorter period as commissioner and adviser. This all was during and immediately following the period of the so-called Spanish Republic, and the need for relief was acute.

Because of this investment of personnel, finance, and prayer in Spain our church continues to feel drawn toward that country in her state of spiritual delusion and oppression by a dead Catholicism. We long to take to the people of Spain also the life-giving and liberating Gospel. Our own Spanish publication, *El Heraldo Evangelico*, finds its way by post to a number of addresses there and contact is maintained with a few interested and brave souls by personal correspondence.

If it were possible, the Mennonite Board of Missions and Charities would be quick to open a mission work in Spain. From most reliable reports, however, this is not possible. The present regime in that country is completely under the domination of the Catholic Church and is unreservedly opposed to granting any concessions at all to the evangelicals. As a commentary on the state of affairs as regards religious freedom in Spain we need only state that as recently as February of this year the Protestants were petitioning the government for permission to meet behind closed doors. Under the bill of rights for the Protestant Church, July, 1945, the right of "private religious worship" is given to all Spaniards. The concept of public meetings or, still less, the privilege of open preaching, was not even being considered. The fact is that in most places in Spain Protestants are denied even the privilege of meeting behind closed doors.

There is some history behind this situation that is illuminating. Sidney Correll writes in the *United Evangelical Action* for Aug. 15, 1951, as follows: "During the civil war the Roman Church and the Protestant Church were on different sides. Many priests, good and bad, were indiscriminately shot. The Protestant churches were centers of resistance and the government now says, centers of Masonry. So the activity of the Protestant Church during the civil war is one reason for the government's feeling toward the church now. At the close of that war all of the Protestant churches were closed."

During the brief period of the Republic there was truly a religious liberty in Spain and, naturally, the Protestants, or Evangelicals, fought with the "rebels," for they knew that when the Republic falls religious freedom falls with it. It is unfortunate that the church becomes at any time identified with any political party, with any one side in a civil war, with any particular civilization or cultural pattern—in short with anything of this world at all. The Church of Jesus Christ is always above any of these movements and she may never trail her glory in the dust by being subservient to anyone or anything at all except to her Lord and Master. The union of church and state is always an unholy alliance.—J. D. Graber.

M.C.C. Weekly Notes

Tentative C.O. Regulations Written

Confidential copies of the new C.O. draft regulations written by Selective Service have been circulated among a number of governmental departments, for criticism and possible revision. The M.C.C. has been in constant touch with Selective Service and other agencies concerned and has been invited to express the views of the churches regarding provisions in the tentative regulations. Close contact is maintained with leaders of the M.C.C. constituent churches to receive counsel on the concerns which should be made known to the government. The new regulations will become effective only after they have been reviewed by these governmental departments and then approved by the President.

Progress Seen in Uruguay

Walter Claassen writes from Uruguay that month after month the immigrants are making steady progress in their resettlement. There are now fifty permanent houses completed and eleven more are under construction. The wheat crop, due to ripen in three or four months, promises to be good; but the orange and tangerine harvest was light. The immigrants have been able to meet the payments on their land.

In the near future another tract of land may be secured in Uruguay to accommodate the additional group of immigrants leaving from Europe on Sept. 27.

Loan Funds for Uruguay Settlers

In a meeting held at Newton, Kans., on Sept. 13, it was agreed that a group of interested people would form an organization known as Uruguay Settlement Associates to gather funds on a loan basis to help the new Mennonite immigrants in Uruguay. The funds are needed to purchase additional land, and the basic machinery and equipment for co-operative use.

Relief and Mission Leaders Confer

Leaders of nine Mennonite and Brethren in Christ mission boards met with the M.C.C. Executive Committee on Sept. 14 to share information and counsel on the M.C.C. work in four areas of the world where relief and mission interests are directly involved.

The M.C.C. in its relief and service work does have a spiritual motivation and emphasis, and in many places spiritual fruit is evident. It is the policy, however, that when physical suffering becomes generally alleviated in a given field, the question of more direct spiritual or missionary work is considered in view of interests of mission boards.

The four areas reviewed were Europe, the Far East, lower South America, and Mexico. In each area the various board representatives gave an account of the work or interests, followed by discussion and counsel to guide the further M.C.C. work.

The meeting was the first of its kind relating to the total mission and relief ministry of the brotherhood. There seemed to be unanimous appreciation for the opportunity to exchange information and viewpoints.

Central Area Hospital Plans

The M.C.C. Executive Committee has approved further steps toward purchase of a tract of land near Newton, Kans., to be used as a site for the envisioned central area Mennonite mental hospital. An administrator for this hospital program is also to be appointed as soon as a qualified person is available.

V.S. Transfer Brings Tears

An impressive incident took place recently at the Wiltwyck School for Boys, in New York State, when two voluntary service workers, Wilbur Wiens and Clarence Thiesen, transferred to the Bethesda Mennonite Hospital in Ontario where their service was urgently needed.

These two workers with three others had served at this school for delinquent boys for a number of months, and sometimes they questioned the extent of the influence they were having on the boys. However, the farewell service revealed that even these boys with delinquent background and tendency had become deeply attached to the young men because of the life of love they had shown. The boys of the school expressed their appreciation by presenting a gift to each of the departing workers.

Released September 21, 1951

Via Mennonite Central Committee
Akron, Pennsylvania

Women's Activities

Your Secretary of Literature wishes to thank the various officers of our fourteen sewing circle districts for sending the names of officers and for giving an account of the work done. By having an over-all picture of the work, it is easier to plan the work. Your Secretary can now send order blanks, report sheets, and promotional materials promptly in correct amounts to each district secretary. Thank you very much.

* * *

A word of appreciation is also due the many sisters who so promptly write the articles they are asked to write for the *Missionary Sewing Circle Monthly*. It is this wholehearted, prompt response that makes our *Monthly* a live magazine of interest to the many who read it. Mennonites are criti-

cized sometimes for not saying thank you as often as they might, but surely no group has been more gracious than our contributors. Thank you for this fine spirit and may God bless each one as you continue to serve Him.

We are commanded in God's Word to write the vision and make it clear. It is by informing others of our work, of the needs, and of the opportunities for service that we help to promote God's kingdom on earth.

* * *

Does your circle have a plan for remembering the missionaries and relief workers sent out from your district and all those supported by your congregation? Last spring the Ontario sisters used this plan. They gave

printed lists of their workers to each person present. During each session prayers were offered for a certain number until all had been upheld before the throne of grace. It was suggested that when praying for our missionaries we remember to pray for their spiritual life, that they have wisdom, that their material needs be supplied, that they may be successful in their language study, that their contacts with others may be Christ-like, that they might have good helpers, good health, and faithful correspondence from the home helpers. The plan is impressive, provides information, and deepens the concern of each participant. Try it.

—Mrs. C. L. Shank.

CHURCH CORRESPONDENCE

LEADER, MINNESOTA

Dear Christian Friends: We have been having services in this community for three and a half years. Although we are few in number we claim all God's promises about sowing and reaping. Many have accepted Christ as Lord of their lives and a few have united with us in faith and practice.

We are looking forward to another baptismal and communion service in October. Bro. Eli G. Hochstetler, our bishop, has been such a help to us.

Many friends and acquaintances stopped here this summer to fellowship with us and assist in services.

We had a fine staff of teachers for our summer Bible school again this year.

Bro. Raymond Kramer and family and Sister Melba Augsburg were with us for a series of revival services July 15-22. There was good response in attendance and support. Several young people found the Lord. We praise Him that the Spirit works in purifying believers and calling sinners.

We are in the process of purchasing and remodeling an abandoned church building and are still in need of funds. Should anyone feel led to contribute to this need, we would be very thankful. Contributions may be sent to Jonas Beachy, Staples, Minn., or to the treasurer of the North Central Mission Board, L. A. King, R. 4, Minot, N. Dak.

Continue to pray for us and stop in any time.

Jonas Beachy.

LOUISVILLE, OHIO

(Beech Congregation)

Dear HERALD Readers: We have been enjoying many spiritual blessings. In April Glen Yoder and wife were with us. Glen brought us a message and showed pictures of their work. April 29 Levi Hurst and wife worshiped with us. Bro. Hurst brought the morning message. Helmut Weins, Mark Fakkema, and J. Ross Goodall have also been in our midst. June 19 the Hesston College Chorus gave a program of sacred song.

We had an enrollment of 317 in our summer Bible school. This is the largest school we have had.

July 15 the outdoor hymn-sing was held at the Hartville city park, under the direction of Dwight Weldy, Goshen, Ind. A large number were present.

July 29 David Steiner preached for us.

The revival meetings at Stoner Heights, with Richard Martin as evangelist, were heart-searching and edifying to the believer.

Forty-four Christmas bundles have been sent, in addition to \$270 sent for the same purpose.

Election results: Supt., Marion Krabill; Asst., Sam Helmuth; Chor., Eugene Hershberger; Asst., Mary Kathryn Hostetler; Secy., Helen Miller; Asst., Verda Sommers; Treas., Paul Helmuth; Pri. Supt., Mrs. M. O. Krabill; Asst., Mrs. Ralph Krabill; Y.P.B.M. Supt., M. O. Krabill; Asst., Vernon Hostetler; Church Chor., Ray Schloneger; Asst., Ford Sommers.

Aug. 26 a program of song was given at the fairgrounds at Wooster, Ohio. This was the closing program of the Eastern Ohio Singing School, which included five different classes, all under the direction of Dwight Weldy.

Quite a number of our group attended the Christian Workers' Conference held at the Martins Creek Church; also the Eastern District Sewing Circle Meeting held at the Pleasant View Church.

We are glad for the opportunity we have of attending the Brunk tent meetings in Wayne County.

May we grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

Sept. 17, 1951. Mrs. Harvey D. Miller.

HOLLSOPPLE, PENNSYLVANIA

(Thomas Congregation)

Dear HERALD Readers: Greetings. On June 2 a number of former Johnstown Bible School students and teachers enjoyed a well-planned day of Christian fellowship near Davidsville, Pa. A very interesting program was presented in the afternoon as well as in the evening at the Stahl Church. Speakers included former students and teachers. We urge many more to come to J.B.S. this winter and share in the rich blessings.

Sunday school was reorganized on June 17

with results as follows: Supt., Richard Kissell; Asst., David Yoder; Secy., Gerald Thomas; Asst., Franklin Blough; Treas., Owen Hershberger.

The same day we added to our church nine new members. Let us remember them in our prayers. They are all young in years.

Many of our number attended the seventy-fifth anniversary conference of the Southwestern Pennsylvania district at the Blough Church. Among those who attended were our two aged brethren, James and Joseph Saylor. We praise God for their continual help and guidance in church problems.

Many visitors have been with us recently and we welcome many more. Among those who brought messages in the morning services were Irvin Holsopple, Clarence Alwine, C. B. Shoemaker, and L. S. Weber.

Aug. 24-26 Bro. B. Charles Hostetler, Harrisonburg, Va., conducted evangelistic meetings at our mission station, Headrick. We feel sure the community was blessed, even though no visible results were seen. God's Word will not return unto Him void.

Truly the Lord has been good to us. He has blessed us with an abundance of good crops. Praise His name. Now as the harvest draws to a close we remember those less fortunate. A number of young sisters got together two evenings and canned peaches for missions, Bible school, and individual families. The blessings received are many in this way of sharing with one another.

Then too the young people have attended to the youth missionary project very faithfully this summer. An acre of land was secured in the spring and planted with sweet corn, peas, beets, onions, and so on. The harvest was good. Recently members of the project spent an afternoon and evening together in Christian fellowship. We feel sure that all who participated in the project, planting, hoeing, and weeding, received great blessings from it.

Remember us as a congregation in your prayers, that we may continue faithful.

Sept. 17, 1951.

Fannie E. Thomas.

MASONTOWN, PENNSYLVANIA

Dear GOSPEL HERALD Readers: Greetings of love. We welcomed into our midst the following visitors: Ed Miller, Inwood, W. Va., Aug. 12; John Leatherman, Musoma, T.T., East Africa, Aug. 19; Harry Brunk, Harrisonburg, Va., Aug. 26; Walter Campbell, Greenwood, Del. Each of these relieved our pastor, Bro. Paul Roth, by their assistance in the services. Several of them were accompanied by their wives.

We are glad to say that our pastor is recovering from the back injury which he suffered when he fell from a tree. He is able to be around with the help of a brace on his back but has canceled all engagements away from home for the fall.

Sister Roth is able to worship with us again after an operation. One of their sons, Nelson, is attending Kishacoquillas Valley Christian Day School at Belleville, Pa.

Our congregation has purchased a bus to carry folks to our services.

A class of ten converts was baptized and received into church fellowship recently. Bro.

A. J. Metzler, our bishop, was present for the service.

The young women's sewing circle financed Christmas bundles for relief. A shipment of clothing is being gathered by the adult circle.

Marie Yoder, relief worker in Puerto Rico, will speak at our church Sunday evening, Sept. 22.

A very impressive service was held in our county jail in Uniontown, Pa., last night, when a sixteen-year-old boy, Charles Cline, who is being held for murder, was baptized. This young boy was from a home near our church, although he never attended Sunday school or summer Bible school. His father and mother both died within the past two years. Their funerals were held in our church. Following the death of his father in March, Charles was staying with his aunt. During his stay there he quarreled with his cousin and as a result the cousin was killed by shotgun fire. Bro. Roth contacted Charles in the county jail and as a result he gave his heart to the Lord and desired baptism. Bro. Metzler was present for the occasion. A quartet sang several selections. His hearing and sentence will be within a week or two. Sept. 19, 1951. Mabel Berkshire.

FIELD NOTES (Continued)

Bro. Henry F. Garber, Mt. Joy, Pa., will speak on "The Needs of Honduras" at the Sunnyside Mission near Lancaster, Pa., on Sunday, Oct. 7, at 7:30 p.m.

Bro. Noah Hershey, Parkesburg, Pa., is serving in evangelistic meetings at the Krall Church near Buffalo Springs, Lebanon County, Pa., Sept. 30 to Oct. 10.

Bro. Martin Kraybill, Elizabethtown, Pa., is conducting revival meetings at the Williamson, Pa., Church, beginning Sept. 30.

Bro. B. Charles Hostetter, Harrisonburg, Va., is conducting revival meetings at the Kaufman Church, Davidsville, Pa., Sept. 28 to Oct. 7, with Bro. Ed Stoltzfus assisting as song-leader.

Evangelistic-revival meetings will begin at the Erisman Church near Manheim, Pa., Sunday evening, Oct. 7, the Lord willing, with Bro. David Thomas as evangelist.

A Victorious Life Conference will be held at the Haycock Church, Quakertown, Pa., Saturday evening and all day Sunday, Oct. 6, 7, with Isaac Baer, Steelton, Pa., and David High, Lancaster, Pa., as speakers. All are welcome.

Iowa Mennonite School reports an enrollment of 120 students: 24 freshmen, 42 sophomores, 36 juniors, and 18 seniors. New members of the teaching staff are Alvin Grasse, Chalfont, Pa., agriculture, and Grace Showalter, Broadway, Va., part-time librarian. Other faculty members include Paul T. Guengerich, Samuel B. Nafziger, Alvin J. Blough, Katie M. Yoder, Alice Miller, and Ada Schrock.

Bro. Lowell Nissley, Paoli, Pa., was licensed to preach the Gospel and to serve as pastor of the Crystal Springs Church in Kansas from Sept. 15, 1951, to June 15, 1952, in a very impressive service at Crystal Springs on Sunday evening, Sept. 9. Bro.

Gideon G. Yoder was in charge of the service. Bro. Wilbert Nafziger preached the sermon. Bro. Nissley will serve in the absence of Bro. Yoder who is completing his studies for a B.D. degree at Goshen Biblical Seminary.

Speakers in a Christian Life Conference to be held at Bally, Pa., Nov. 3, 4 are Noah Hershey and Stanley Shenk.

Evangelistic meetings will be held at the Oakwood Mission in Maryland Oct. 7-14, with Bro. D. Stoner Krady in charge.

Prayer is requested for evangelistic meetings to be held at the North End Church, Lancaster, Pa., Oct. 7-14. Bro. John S. Hess is the evangelist.

Bro. Charles Haarer, Morgantown, Ind., is to be the evangelist in a series of meetings Oct. 14-21 at the Roselawn Church, outpost of the Prairie Street congregation, Elkhart, Ind.

Bro. S. C. Yoder, Goshen, Ind., was scheduled to serve the Metamora, Ill., congregation Sunday morning and evening, Sept. 30.

The Illinois C.P.S. reunion at the Waldo Church, Flanagan, will have as guest speaker Elmer Ediger, of Chicago. The afternoon service and basket dinner will be followed by a public meeting at 7:30 in the evening.

Bro. Ralph Stahly and family, Wakarusa, Ind., worshiped with the Liberty mission congregation at Liberty Mills, Mich., on Sept. 9.

Bro. Osiah W. Horst, Petersburg, Ont., is conducting revival meetings at Moorefield Sept. 30 to Oct. 9. Oct. 12-21 he will be with the Bethel congregation at Elora.

Bro. Phil Frey, Archbold, Ohio, is scheduled to conduct revival meetings at Elmira, Ont., Oct. 28 to Nov. 4.

Guest speakers at the Ministerial Bible Conference to be held Oct. 23-25 at Wanners Church, Hespeler, Ont., are Harold S. Bender, Goshen, Ind., and John E. Lapp, Lansdale, Pa.

Bro. Norman Kraus, Topeka, Ind., preached for the South Union congregation, West Liberty, Ohio, on Sunday, Sept. 30. Sister Leona Yoder, recently returned from Ethiopia, spoke there on the evening of Sept. 23.

A Christian Fellowship Conference will be held at the Huber Church, Medway, Ohio, on Oct. 7. Speakers include Eli Nissley, Eli Miller, and Nelson Kanagy.

M.Y.F. groups from Roanoke, Metamora, Morton, Newcastle, Peoria, Pleasant Hill, Flanagan, and Dillon were invited to the Central Illinois M.Y.F. hymn-sing at the Hopedale Church Sunday afternoon, Sept. 23.

Bro. Paul M. Lederach, Lederach, Pa., will serve Oct. 13, 14 in a week-end meeting at the Beech Church, Louisville, Ohio. Saturday evening he will meet with teachers. Three public sessions are planned for Sunday, with emphasis on Sunday school and young people's Bible meeting work.

The Tri-County Sunday School Meeting of eastern Ohio churches will be held at the Beech Church, Louisville, Ohio, Oct. 28.

Bro. Samuel Z. Strong, Tampa, Fla., delivered a message to the East Chestnut Street congregation, Lancaster, Pa., on Sunday evening, Sept. 23. On Sept. 26 Bro. Henry F. Garber showed slides taken on his trip to

Honduras, in the interest of the mission work there, to the Youth Fellowship group of the East Chestnut Street Church.

Sister Marie Yoder spoke at the Frazer, Pa., Church on Sept. 30 concerning her work in Puerto Rico. Sept. 30 to Oct. 3 Bro. John Leatherman, on furlough from Africa, is speaking at Frazer in a special series of meetings on the Christian life.

Bro. Nelson Kauffman will hold a series of meetings at the Beech Church, Louisville, Ohio, beginning Oct. 28.

A course on personal work is preceding the youth conference and revival meetings to be held at the Blooming Glen Church in the Franconia district. The course is being taught on four Wednesday evenings, beginning Sept. 26, with Harry Brackbill as instructor.

Bro. Howard Good, Preston, Ont., preached at St. Jacobs on Sunday evening, Sept. 23, in the absence of Bro. Roy S. Koch, pastor, who was beginning a ten-day series of meetings at the Wideman Church, Markham, Ont.

Sister Ida Stoltzfus, from the M.C.C. clothing center at Akron, Pa., spoke at the Yoder Church, Yoder, Kans., on Sept. 25, if plans carried.

Guest speakers recently serving the Perkasie, Pa., congregation include James Shank, on furlough from Africa, Daniel Leatherman, from the Lansdale congregation, and John Leatherman, who spoke in the Harvest Home service on Sept. 15.

About two hundred persons from Pennsylvania attended a recent session of the Brunk tent meetings in Wayne County, Ohio, according to a local newspaper report. Attendance averages 3,000 each night. Interest is good and the Spirit of God continues to work. Praise His name.

MISSION NEWS (Continued)

Sister Dorothy McCammon and baby daughter arrived in San Francisco Sept. 25, where Bro. McCammon had gone to meet them. Praise God for their safe arrival.

Mrs. W. B. Page, former missionary to India, passed away on Sept. 22.

About eighty to ninety persons attend the mission Sunday school at Hudson Lake, west of South Bend, Ind., which has been conducted by the Olive congregation near Wakarusa since June 4, 1950. The Olive congregation, having decided on Sept. 16 to erect a church building at Hudson Lake, took the first offering for this purpose the following Sunday. It amounted to \$1,390.17.

Bro. and Sister J. I. Byler are taking a vacation from their work at the Chicago Home Mission, visiting in various eastern states. During their absence Bro. Peter Wiebe, who is taking school work in Chicago, is looking after the services there. The evening program on Sept. 23 was given by a Sunday-school class of young people from Lagrange, Ind., under the leadership of Bro. John R. Miller.

Bro. and Sister Eldo Miller had charge of the midweek service at Denver, Colo., on Sept. 5. They told about their work among the Spanish people at Mathis, Texas.

OUR SCHOOLS (Continued)

goes the paradox of knowing God by faith.

In terms of a more modern concept, Kierkegaard's "existentialism," we cannot understand God unless we understand Him in the moment of decision, in the moment when our whole human "existence" is at stake. According to this view, the problem of faith is not just a problem of knowledge, but a problem of man's entire "existence." And the problem of faith must be solved first, in order to admit the subject entrance into the other areas of knowledge. This is what St. Augustine meant when he said that we must first know what is beyond rationality (God), and only then do we gain perspective from which to exercise our rationality on other objects. The substance of his words: "When you ask about the world, first ask about God; then against the background of your knowledge of God, you will understand the world." God then is the starting point in education. "Not man, but the personal God as He reveals Himself in absolute truth, is the center of the educative process, as He is of life itself."⁶

Many philosophical problems in education, insoluble secularly, are soluble according to the Christian view. One of these is the struggle, involving both an ontological and an epistemological problem, between objectivism and subjectivism, or solipsism. How does the Christian solve this? Once he is aware of the reality of God, by way of the soteriological approach, two other ontological axioms follow: God created the world (the objective reality of the created world); and God created man (the reality of the human subject). To the Christian the object is real and the subject is real—both are creations of God. In most secular philosophies the undergirding logic of unity and continuity results in either one of two extremes: extreme objectivism (absolute determinism); or extreme subjectivism (solipsism or absolute indeterminism). With each extreme are carried tremendous implications for knowledge, morals, and the will. It is the old struggle between what the Germans called the "ich" and the "nicht ich," between the ego and the non-ego. From a purely logical, non-Biblical point of view, the two are irreconcilable. From the standpoint of Christian faith we can recognize both objective and subjective realities, the created world and created man. For this reason, logic is truly "perverted" by the Christian faith, it always has been, and will assuredly continue to be. The Christian acknowledges the Biblical account of creation as the truth, and

... though the principle of creation places one before dilemmas, the findings of science are too fragmentary and too self-contradictory to permit one to base on them and them alone final conclusions as to the origin of things.⁷

Man is created in the "image of God." Philosophically, this means that our ego

is created, and we are not a by-product of nature. Creation underscores both the reality and the importance of the ego. This ego is sometimes called "the unrepeatable I," which concept stresses the extreme value and significance of human personality. Man

... is a rational-moral being having nowhere his equivalent or analogy in other species. He himself is analogous to the Creator. Man is the image of God, not the bearer of that image; the image is organically one with man's nature. Every man is a thought of God. Human personality is a reflection, projection of Infinite Personality.⁸

Education might well recognize the dangers it will encounter if either objectivism or subjectivism is given the rein. Logically they cannot exist side by side, for the one will devour the other. And sometimes one will develop into the other. The absolute subjectivism, of Hegel. And we are all aware of something of the modern issue and outcome of Hegel's objectivism, more commonly referred to as dialectic materialism.

If the existence of God is the starting point of education, its goal is the perfection of human personality. "It is the function of education to pattern finite personality in the image of the Infinite, the finite individual must grow in the perfection of his analogous character."⁹ This is what St. Paul once gave as the goal of righteous instruction: "that the man of God may be complete, furnished completely unto every good work."¹⁰ Viewed philosophically, our ego, our personality, is not an abstraction. It is the creation of God, hence, unrepeatable. For this reason I am definitely opposed both to the idea of the pre-existence of one's personality, and to the thought of a mere physical future metamorphosis. Since we are created by God, we have our own consciousness, and our own responsibility, too. To the Christian, any act of knowledge is an act of decision, and to him, epistemology assumes moral character and significance. We are personally responsible to God in an ontological or metaphysical way; we do not have the right to excuse our failures on the basis of ignorance either, for we are responsible even for our ignorance. In the final analysis, this means that we are responsible for a right understanding of the whole created world. We dare not fail to see that this view implies a quite definite relationship between the ego, or the subject, and the objective world.

To some it may seem mysterious, even vague, to begin with such an ideal, other-worldly premise (the existence of God), and then to conclude with an almost equally lofty view of man. But this is the only direction in which this philosophy can lead. It is merely a matter of putting the emphasis where God puts it. True, according to his broken nature, man does not deserve this compliment. True, original sin complicates the picture. But the essence of the Gospel story is that God, through Jesus Christ, is able once

again to place His blessing and stamp of approval upon man. And it is the job of education to acquaint the individual with the power of this divine, unmerited favor (synonymous with God's grace) whereby the true nature of man (God's image) can be restored. A purely secular education, which is minus this energy, cannot restore this image, and consequently commits a great evil against man himself. Need it seem so strange then, that the philosophy of education which is actually most theocentric takes man, his worth and his responsibilities, more seriously than a more secular, anthropocentric philosophy?

The Christian defines God's relationship with man as personalistic. This means that God deals with each of us individually, and personally; according to His own estimate, we are worth more than the whole world.¹¹ Should we value our personality any less? Some philosophies of education do, at least in practice, if not in profession. Methodologies and philosophies which place the premium on sheer intellectualism turn the back to this personalistic goal. We believe, however, that education in early American institutions had something of this personalistic view. "Not only did the faculties nurture the intellectual development of their individual charges, they concerned themselves with moral and physical conduct as well."¹² But something came along to change all that. The rise of intellectualism in German and English universities in the nineteenth century moved the focus of attention and effort away from the worth of the individual, away from the inviolable sacredness of the human personality, only to place it on a lesser objective—mental discipline. In this country that philosophy linked itself with our American characteristic of mass production, and we are not ignorant of the result—the increasingly efficient and anthropocentrically dominated education in which our generation is being nurtured. Yet even now, here and there, a head is raised to decry this trend:

If secularism, with its lack of ultimate values, has hurt society, it has hurt individuals also. It has left many scientists to be the victims of their "scientism" and discouraged them from true philosophy and a total view of life. . . . It has allowed specialists to be specialists without first trying to be men. Worse yet, it has permitted them to generalize from insufficient perspective, to everyone's confusion. And, quite apart from these things, it has produced that twentieth-century creation par excellence, "the hollow man."

This "hollow man," the spiritual product of our secular wasteland, is the dry spectator, for whom life seems to be little more than what Clarence Darrow once said it was, "an unpleasant interruption of nothingness." He chooses no sides, knows nothing of the joy of contending for good causes.¹³

If our generation is going to elevate the worth and respectability of man, we will need to take another look at God, the God who is highest wisdom, *logos*; the God who is highest good, *ethos*; the

God who is highest love, *agape*. He who transgresses the first great commandment (respect for God), will certainly not fail to break the second one (respect for man), also. The crisis of our age seems to be a lack of reverence. Since reverence is not just a devotional attitude, education must be called upon to play the relevant role here too. We are pretty sure that reverence or respect is basically a problem of knowledge. This question then presses for an answer, "Will education be able to direct the coming generations to know any better, the meaning of respect and reverence, and to whom it should be shown?"

We live in a great land. Ours is a rich Christian tradition, a spiritual heritage, still unspent. Many have lived and died that it might be perpetuated and developed. On the other hand, some have chosen to disregard this heritage, and to labor in other directions, and for other goals. I would not be so ungrateful as to omit this reference to the good things which some of them have done too. Theirs has often been a contribution, to be sure. Experimental education has improved and will continue to improve the methods of attaining the best goals pointed out by the philosophers. But I would be anxious indeed if I felt that the philosophers weren't going to keep on working for better goals. Maybe some of them will make the discovery which Jacques Maritain made. The testimony of his experience goes something like this: "I thirsted to know the answer to my problem. I drank from science, and the water of science quenched my thirst. It was useful but bitter. I thirsted to know reality—the ontological mystery. I drank from the water of created wisdom (philosophy). It quenched my thirst, but yet my thirst was never quenched. I thirsted to see God. I drank from the water of uncreated wisdom; I saw Him, and I thirst no longer."

¹ From lecture notes in the course, "Philosophy of Religion," Dr. Joseph L. Hromadka, Professor; taken at Princeton Theological Seminary, summer, 1946.

² Lowry, Howard, *The Mind's Adventure*, p. 16.

³ *Ibid.*, p. 124.

⁴ *Ibid.*, p. 94.

⁵ Acts 17:23.

⁶ Jaarsma, Cornelius, *The Educational Philosophy of Herman Bavinck*, p. 135.

⁷ *Ibid.*, p. 137.

⁸ *Ibid.*, p. 140.

⁹ *Ibid.*, p. 133.

¹⁰ II Tim. 3:17, American Standard Version.

¹¹ Matthew 16:26.

¹² Williamson, *How to Counsel Students*, p. 2.

¹³ Lowry, *op. cit.*, p. 30.

Hesston, Kans.

I remember my mother's prayers—and they have always followed me. They have clung to me all my life.—Abraham Lincoln.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Bechtel.—To Edgar Weaver and Ruth (Wenger) Bechtel, Goshen, Ind., a daughter, Arlene Alice, Aug. 25, 1951.

Bishop.—To Earl and Esther (Godshall) Bishop, Chester, Vt., a son, Earl Duane, July 25, 1951.

Bomberger.—To Clair N. and Anna E. (Bauman) Bomberger, Lititz, Pa., a daughter, Vivian Irene, Sept. 2, 1951.

Bontrager.—To Enos and Lulu (Weaver) Bontrager, Hutchinson, Kans., a daughter, Erna Marlise, Sept. 13, 1951.

Bontrager.—To Warren and Edna (Miller) Bontrager, Goshen, Ind., a son, Wyman Edgar, Aug. 22, 1951.

Boss.—To Vernon and Ella May (Stoll) Boss, Davenport, N. Dak., a daughter, Vernadine May, Sept. 5, 1951.

Bowman.—To Silas and Iola (Wittrig) Bowman, East Earl, Pa., a daughter, Jean Louise, Sept. 6, 1951.

Burkhart.—To Mahlon and Peggy (Shaw) Burkhardt, Waterloo, Ont., a son, James Ronald, July 5, 1951.

Clymer.—To James and Mary (Horst) Clymer, Lancaster, Pa., a daughter, Dolores Marie, July 24, 1951.

Eichorn.—To Alvin B. and Virginia (Leith) Eichorn, Springs, Pa., a son, Dwight Alvin, Aug. 25, 1951.

Enck.—To Richard and Anna (Newcomer) Enck, Marietta, Pa., a son, Glenn David, July 23, 1951.

Geiser.—To Harvey and Esther (Stelner) Geiser, Orrville, Ohio, a daughter, Ida Marie, Aug. 17, 1951.

Gingrich.—To Victor and Audrey (Boshart) Gingrich, Waterloo, Ont., a son, Douglas David, June 20, 1951.

Hartman.—To Alpheus and Lila (Litwiller) Hartman, Lagrange, Ind., a daughter, Mary Margaret, Aug. 21, 1951.

Heiser.—To Harold and Mary Ann (Springer) Heiser, Fisher, Ill., a daughter, Myra Jo, Aug. 17, 1951.

Hostetler.—To David and Anna Pearl (Longacre) Hostetler, Souderton, Pa., a daughter, Linda Marie, Sept. 10, 1951.

Kauffman.—To Howard and Verda (Lambright) Kauffman, Goshen, Ind., a daughter, Alice Joy, Aug. 20, 1951.

Keener.—To Walter L. and Martha (Hernley) Keener, Mt. Joy, Pa., a son, Gerald H., Aug. 25, 1951.

Knarr.—To Milford and Erma (Everett) Knarr, Waterloo, Ont., a son, Gary Michael, July 6, 1951.

Longenecker.—To Phares B., Jr., and Anna Ruth (Bair) Longenecker, Elizabethtown, Pa., a daughter, Audrey Jeanne, Aug. 29, 1951.

Mullet.—To Herman A. and Charlotte (Burgh) Mullet, Sarasota, Fla., a son, Dale Allen, Aug. 15, 1951.

Nafziger.—To Everett and Mary (Crossgrove) Nafziger, Archbold, Ohio, a son, Randall Keith, Sept. 4, 1951.

Oyer.—To Franklin and Joyce (Cender) Oyer, Gibson City, Ill., a son, Stephen Lynn, Aug. 26, 1951.

Oyer.—To Verle and Margaret (Birkey) Oyer, Foosland, Ill., a son, Verle Curtis, Sept. 7, 1951.

Ruhl.—To Paul G. and Thelma (Kover) Ruhl, Mt. Joy, Pa., a daughter, Barbara Ann, Sept. 6, 1951.

Snyder.—To Cleason and Myrtle (Weber) Snyder, Waterloo, Ont., a daughter, Susan Wanita, Aug. 26, 1951.

Stauffer.—To J. Mark and Eva (Hostetter) Stauffer, Harrisonburg, Va., a son, John Mark, Jr., Sept. 16, 1951.

Stehman.—To Glenn and Jo Anne (Grieser) Stehman, Detroit Lakes, Minn., a son, Randolph Steven, July 27, 1951.

Swartz.—To David and Grace (Byler) Swartz, Au Gres, Mich., a son, Alan Duane, Sept. 9, 1951.

Wagler.—To John Henry and Vera Faye (Miller) Wagler, Loogootee, Ind., a son, Steven Eldon, Sept. 1, 1951.

Weber.—To Willis and Vera (Martln) Weber, Guernsey, Sask., a son, Richard Dean, Sept. 9, 1951.

Widders.—To Irwin S. and Ruth (Hess) Widders, Lititz, Pa., a daughter, Rose Marie, Aug. 19, 1951.

MARRIAGES

May the blessings of God be upon the home established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bauman—Martin.—Gordon Bauman and Erma Martin, both of the St. Jacobs, Ont., congregation, by Roy S. Koch at the home of the bride June 8, 1951.

Bechtel—Snyder.—Elton Hugh Bechtel, Wanner congregation, Hespeler, Ont., and Ruth Snyder, St. Jacobs, Ont., congregation, by Roy S. Koch at the St. Jacobs Church June 16, 1951.

Bellar—Roggie.—Thomas Bellar, Lowville, N.Y., and Beulah A. Roggie, West Carthage, N.Y., by Lloyd Boshart, assisted by Emanuel Swartzendruber, at the Lowville A.M. Church Aug. 23, 1951.

Bontrager—Blosser.—Robert Wayne Bontrager, Forks congregation, Middlebury, Ind., and Harriet Marie Blosser, Holdeman congregation, Wakarusa, Ind., by Simon Gingerich at the Holdeman Church Aug. 18, 1951.

Bresco—Brenneman.—Andrew Bresco, Pinecraft congregation, Sarasota, Fla., and Betty Brenneman, Pike congregation, Elida, Ohio, by Elmer E. Yoder July 14, 1951.

Brubacher—Martin.—Cleason Brubacher, Elmira, Ont., and Mabel S. Martin, St. Jacobs, Ont., by Paul Hunsberger at the St. Jacobs Church June 23, 1951.

Brubaker—Herr.—Raymond M. Brubaker, Paradise, Pa., and Mary Ellen Herr, Lancaster, Pa., by Glenn Esh at the Monterey Church, Bird-in-Hand, Pa., Sept. 2, 1951.

Eash—Swartzendruber.—Donald Eash and Fern Swartzendruber, both of the West Union congregation, Wellman, Iowa, by J. Y. Swartzendruber, assisted by Paul T. Guengerich, at the West Union Church Sept. 9, 1951.

Gascho—Swartzendruber.—Stanley Gascho, Pigeon, Mich., and Iva Swartzendruber, Bay Port, Mich., by Emanuel Swartzendruber at the Pigeon River Church June 29, 1951.

Gingerich—Hostetler.—Clinton Gingerich, Woodland congregation, Wichita, Kans., and Leora Hostetler, Nampa, Idaho, congregation, by Royden Schweitzer at the Nampa Church Sept. 7, 1951.

Hernley—Hartzler.—Charles R. Hernley, Scottdale, Pa., and Betty Louise Hartzler, Goshen, Ind., by S. C. Yoder at the Goshen College Chapel Sept. 22, 1951.

Leatherman—Moyer.—Roscoe R. Leatherman, Lexington congregation, Line Lexington, Pa., and Cieta A. Moyer, Salford congregation, Harleysville, Pa., by Arthur D. Ruth at the home of the bride, Harleysville, Sept. 15, 1951.

Martin—Cressman.—Lloyd Nelson Martin and Violet Arletta Cressman, both of St. Jacobs, Ont., by Roy Koch at the St. Jacobs Church June 23, 1951.

Mullet—Christner.—Henry Mullet, East Union congregation, Kalona, Iowa, and Eudora Christner, Lower Deer Creek congregation, Kalona, by J. Y. Swartzendruber at the Lower Deer Creek Church Aug. 24, 1951.

Redcay—Mast.—Amos N. Redcay, Martindale, Pa., congregation, and Ruth K. Mast, Conestoga congregation, Morgantown, Pa., by Ira A. Kurtz at the bride's home, Elverson, Pa., Sept. 15, 1951.

Rhodes—Shank.—William Rhodes and Julia Shank, both of the Bank congregation, Dayton, Va., at the home of the officiating minister, Harold G. Eshleman, June 24, 1951.

Troyer—Freed.—Samuel Troyer, Fairview, Mich., and Esther Freed, Souderton, Pa., by Elam Stauffer at the Bukiroba Church, Musoma, Tanganyika, East Africa, June 3, 1951.

Wagler—Sauder.—Alvin Wagler, Stelman A.M. congregation, New Hamburg, Ont., and Miriam Sauder, St. Jacobs, Ont., by Roy S. Koch at the St. Jacobs Church June 29, 1951.

Wright—Bergey.—Donald Wright, Wardsville, Ont., and Joyce Bergey, Bothwell, Ont., by Arnold Gingrich at the home of the bride May 26, 1951.

Yoder—Peachey.—Robert D. Yoder and Lols C. Peachey, both of the Allensville, Pa., congregation, by Raymond R. Peachey at the Allensville Church June 30, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Rodgers.—Ruth Elaine, daughter of Lloyd and Pearl Rodgers, was born Oct. 27, 1948, at the Bethel Deaconess Hospital, Newton, Kans.; passed away at her parental home near Hesston, Kans., Aug. 30, 1951; aged 2 y. 10 m. 3 d. Although she failed to develop in a normal way, she was endeared to her loved ones. The first symptoms of an irritation of the central nervous system appeared when she was four months old. Surgery did not relieve the condition. Although she will be greatly missed, her loved ones are grateful that she could be relieved and that they are assured of her peaceful rest in Christ. Surviving are her parents, her sister (Florence Eileen), her twin brother (Robert Duane), her paternal grandmother (Mrs. Lena Rodgers), her maternal grandparents (Owen and Clara Hersberger), her great-grandmother (Mrs. Barbara Brenneman), uncles, aunts, and other relatives. Funeral services were held Sept. 2 at the Pennsylvania Church, with burial in the adjoining cemetery. Earl Buckwalter, assisted by Fred Brenneman, was in charge.

Schrock.—Orrin M., only child of Joseph and Barbara (Yoder) Schrock, was born near Smithville, Ohio, Sept. 12, 1887; died accidentally Aug. 26, 1951; aged 63 y. 11 m. 14 d. On Nov. 22, 1911, he was married to Margaret Rohrer, of Wadsworth, Ohio, who survives. Also remaining are 4 children (Carroll and Leroy, Smithville, Ohio; Mrs. Alma Porter, also of Smithville; and Arthur, at home), 7 grandchildren, and a large number of other relatives and friends. In his youth he confessed Jesus Christ as Saviour and Lord and was baptized and received into the Oak Grove Mennonite Church near Smithville, where he remained faithful until death. Through the years he was greatly interested in church and community affairs and actively participated in various positions of responsibility, including those of church treasurer, Sunday-school teacher, township trustee, and rural mail carrier. He was much interested in people and in God's handiwork in the world of nature. Funeral services were held at the Oak Grove Church Aug. 30, in charge of V. M. Gerig and P. R. Olinger. Burial was made in the adjacent cemetery.

Shadlinger.—Henry G., son of the late Samuel and Mary Ann (Gehman) Shadlinger, was born in Plumstead Twp., Bucks Co., Pa., Dec. 3, 1868; died July 9, 1951; aged 82 y. 7 m. 6 d. Jan. 12, 1895, he married Barbara Landis. To this union were born 2 sons. After the death of his wife he lived for some years as a widower. Sept. 29, 1906, he married Susanna Overholt. One son was born to them. Surviving are his 3 sons (Levi, David, and Edwin), 3 grandchildren, 3 brothers, and 3 sisters. He was greatly loved in the neighborhood and was noted for singing at his work. He was a faithful member of the Deep Run Church. He is missed by his family and a large number of friends. The funeral service was held at the Deep Run Mennonite Church July 13, in charge of Abram Yothers, Erwin Nace, and Joseph Gross. Interment was made in the adjoining cemetery.

White.—Mahala, daughter of John and Elizabeth (Schrock) Slabach, was born at Inman, Kans., Nov. 12, 1877; passed away at the home of her daughter, St. Louis, Mo., Aug. 28, 1951; aged 73 y. 9 m. 14 d. She lived in the West Liberty community all her life, excepting the last few years, when she left the farm to make her home with her daughter. She was united in marriage to Walter W. White at McPherson, Kans., in March, 1901. To this union were born 2 children. Her husband's passing occurred on June 1, 1930. She was a member of the West Liberty Mennonite Church of the Inman community. She was devoted to her family, and appreciated her many friends. Survivors include one daughter (Bernice Lewis, St. Louis, Mo.), one son (Marvin White, McPherson, Kans.), one granddaughter, 2 sisters (Mrs. Salome Hostetler, Harper, Kans.; Mrs. Jemima Zimmerman, Conway, Kans.), 3 brothers (Uriah Slabach, Menno Slabach, and John Slabach, all of Conway, Kans.), and many other relatives and friends. Funeral services were held Aug. 29 at the West Liberty Church, in charge of J. G. Hartzler and M. M. Troyer. Text: Heb. 9:27. Burial was made in the West Liberty Cemetery.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Espelkamp, by Emily Brunk; Mennonite Central Committee, Frankfurt, Germany; 1951; 42 pp.; \$1.00.

Here is a story that needed to be told. In our American land of abundance, we need to understand why there are homeless refugees in western Germany; what heroic efforts are being made to make a new city for them in a former German munitions camp; what part the Mennonite Church has had in this labor of love; and how Espelkamp is playing a part in the settlement of Mennonite refugees.

When this reviewer was at Espelkamp in November, 1949, he saw the long shell storage buildings being transformed into homes. He heard of the little boy who asked his father, "When this house is finished, won't we be refugees any more?" He saw how much was still to be done to turn this humanitarian dream into reality. This book, in word and picture, will give to every reader the understanding and sympathy that came to him then.

Emily Brunk, by training and by long experience at Espelkamp, was well equipped to write this book. Every Mennonite should read it in order to appreciate one of the on-going projects of the Mennonite Central Committee, thanks now to the support of our Conservative Amish brethren.

The book was printed in Germany. It has an attractive paper binding and the good quality paper reproduces the pictures well. —Paul Erb.

Voiceless Lips, by Nell Outlaw; Broadman Press; 1949; 141 pp.; \$2.00.

Nell W. Outlaw has certainly used her creative powers in this book, "Voiceless Lips," in a way which will delight flower lovers in particular, for twenty-five flowers speak messages calling Christians to more selfless living.

Mrs. Outlaw's testimony is that her first love is Bible teaching whenever and wherever she may serve. A native of Atlanta, Georgia, she continues to teach throughout Georgia. As a sincere Bible teacher and effective public speaker, she appears frequently before religious gatherings of all kinds.

Her knowledge of Greek helps her to present the fundamental Bible truths clearly, yet simply, so that they may be enjoyed by any adult, whether young, a specialist in his field, or an ordinary layman. The presentation of Christian characteristics is refreshingly done in a straight-from-the-shoulder manner. While the reader may sometimes wonder how the author conjured up a particular characteristic from a given flower, the effectiveness of the message is not reduced.

She points up characteristics upon which we might like to place less emphasis—and have less effective lives. Her treatment of

"patience" is thought-provoking in helping us to remember that "patient waiting is often the highest way of doing God's will. . . . One is reminded that with time and patience, the mulberry leaf becomes silk." Other characteristics were equally effective in their presentation.

However, this reviewer felt that too much emphasis was placed upon physical suffering (illness) as that referred to in Phil. 3:10; I Peter 4:13; and II Tim. 2:12. Her views of war are not definite, but bespeak some militarism even though she recognizes the futility of war. Her idea of the simple life in dress would not correspond one hundred per cent with ours, although she does readily recognize the necessity of "inner fragrance."

To me these three criticisms do not invalidate the book for truly helpful reading, but do serve to keep us discriminating readers. The good outweighs these "flaws."

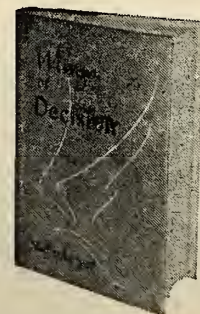
The format of the book is attractive, with black print and moderately wide margins. The several-page "chapters" afford material for devotions and meditation. The illustrations by Novie M. Ahrenhold fit appropriately into the general format and add to its effectiveness.—Ruby Hostetler.

I will place no value on anything I may have or may possess except in relation to the kingdom of Christ.

Wings of Decision

by Eunice Shellenberger

David's parents taught him high Christian ideals. At Benton High School a normal desire for social approval created a battle in his heart. Then his best friend Jerry decided to go noncombatant. But that was compromise—something he could not do. Deciding to be a conscientious objector, however, only increased his problems. Would he regret that decision? This story shows vividly the conflicts young people face on the question of war.



1 - \$2.75

4 - \$10.00

MENNONITE
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ITEMS and COMMENTS

The American Bible Society moved quickly when the flood disaster struck recently in the Midwest, and had soon supplied more than a thousand Bibles to people who had lost theirs.

* * *

The World Council of Churches recently issued the following striking indictment, as quoted by *Time*: "Our churches are sick. The sickness is shown in their being at home in the world and conformed to the world's standards. At the same time, the churches are sick in that they are isolated from the world and failing to speak to it. . . . In many subtle ways the churches capitulate to the temptation of worldliness, as for example in relying on the protection of the state, on the support of the wealthy, on a particular form of civilization. . . ."

* * *

William Randolph Hearst, head of a great publishing empire, recently died in his luxurious California home. So much did he dread death, according to *Time*, that no one dared to mention it in his presence. But Death itself even the autocratic Chief himself could not order away.

* * *

Sunday, September 9, was designated as flood relief day throughout the Methodist Church, in which attempts were made to raise about \$300,000 for the help of churches which were damaged in the Kansas-Nebraska floods recently.

* * *

An imprisoned Negro conscientious objector, James Lawson, was re-elected vice-president of the National Conference of Methodist Youth at its annual meeting recently at LaFayette, Indiana.

* * *

Senator James H. Duff of Pennsylvania has asked President Truman to make conscientious objectors available to serve in understaffed mental institutions and tuberculosis hospitals in that state. The senator called the attention of Mr. Truman to an acute shortage of personnel in Pennsylvania institutions, and said that the same situation exists in other states. During World War II he said the services of religious objectors averted what otherwise might have been a critical shortage of attendants in Pennsylvania state hospitals.

* * *

Catholic sources in Hong Kong report that Chinese Communist authorities are planning to expel or imprison all remaining Roman Catholic missionaries in China within the next three months. The Papal representative in Shanghai has been under house arrest since June 26, in spite of his supposed diplomatic privileges under international law.

* * *

A new total membership of 87,548,021 in all the religious bodies of the United States is reported in the 1951 Yearbook of Ameri-

Choose

Carefully

and you'll choose

Separated unto God

By John C. Wenger

What is the Christian's place in society? What about mutual aid? Labor unions? Lodge membership? Use of leisure? Nonconformity affects every area of the Christian life. Musical instruments in church, movies, wedding rings, amusements, costume, 4-H clubs, and dozens of other subjects are discussed clearly. 350 pages, \$3.50.

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Compiled by Daniel Kauffman

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By Thieleman J. van Braght

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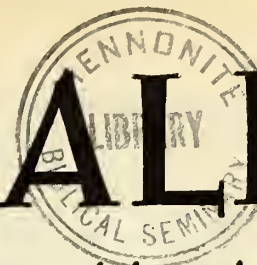
Scottdale, Pennsylvania

can Churches, published September 21 under the auspices of the National Council of Churches. Figures compiled by official statisticians of Protestant, Roman Catholic, Jewish, and other religious groups, according to the Yearbook, show that 285,834 congregations, parishes, and similar local units now embrace 58.09 per cent of the nation's population. The Yearbook's membership total is

about 1,800,000 higher than that reported on July 25 by the Christian Herald. The National Council spokesman explained that the Yearbook's statistics "are later and include more religious bodies." The total enrollment, including officers and teachers, of 246,240 American Sunday and Sabbath schools is given at 29,775,357, an increase of more than 800,000 over the previous year's figures.

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MENNONITE BIBLICAL SEMINARY

GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLIV TUESDAY, OCTOBER 9, 1951 NUMBER 41

Ideals of the Mennonite Church

BY J. WARD SHANK

The Ideal of Obedience

Out of the respect for the Word of God and from its sanctifying power comes obedience to God. To the true Christian, this is the norm of all conduct. There are lesser authorities, to be sure, but here we have the fundamental guide. The saying of Peter, "We ought to obey God rather than men" (Acts 5:29), has long been established as a noble ideal for any situation.

Mennonites have been known as Biblicists. Traditionally, we have turned to the Bible for guidance in all affairs. We take our texts. These, in turn, are supported by parallel references. Applications are then enforced by proof texts. This is good when not carried to extreme limits, as when men sometimes demand that the Bible declare itself specifically upon some modern evil before we abstain. As an example, growers or users of tobacco will sometimes tell us that it is not forbidden in the Book. While, as an ideal, we have a will to obey the clear commands of God, we should be no less sensitive to ideals expressed in terms of principles.

Thus, we have considered the teachings of the Bible practical in all situations because we regard it as the Word of God—as God's revelation of His will to men. We do not shun the implications

Unsung Hero

BY ROBERT J. BAKER

*No marble shaft shall mark your grave,
No book record the life you gave:
No half-mast flags, no honor guard,
No tomb of bronze was your reward.*

*You sought not the taste of fame,
No degrees followed your plain name:
You were to all a simple man,
Who lived as but a Christian can.*

*How rich your life, how deep you drank,
How oft you served without a thank.
Your life on all was outward poured—
Not a mite was inward stored.*

*Now you're gone, some say you're dead,
But ne'er shall it by my lips be said:
You broke your life, you shared the
parts,
You live today in a thousand hearts.*

Elkhart, Ind.

I frankly confess that in most Anabaptists there is in evidence piety and consecration and indeed a zeal which is beyond a suspicion of incincerity. For what earthly advantage could they hope to win by enduring exile, torture, and unspeakable punishment of the flesh? I testify before God that I cannot say that on account of a lack of wisdom they are somewhat indifferent toward earthly things, but rather from divine motives.¹

Mennonites, through their history, have elicited a divided testimony regarding the spiritual quality of their lives. On the one hand, this may be because they have been misunderstood. Note the emphasis upon the word "semblance" in the following quotation from a sixteenth-century writer:

Those who united with them were by their ministers received into their church by rebaptism unto repentance and newness of life. They henceforth led their lives under a semblance of a quiet spiritual conduct. They denounced (in Christian professors) covetousness, pride, profanity, the lewd conversation and immorality of the world, drinking and gluttony.²

On the other hand, Mennonites will be the first to acknowledge that they have not always lived up to the ideals of holiness, and even that there may be some just cause for the accusations that they have an undue love for mammon, that standards of social conduct have here and there been lax, and that they have sometimes been remiss in social duties. Against this we may plead that our yea and nay are still good without oath in legal matters. The old saying is still current that our word is as good as our bond and a general reputation for common honesty is yet enjoyed.

The early fathers rediscovered in the New Testament the great teaching of the priesthood of all believers. "Ye are a holy priesthood" had been almost lost for centuries. Catholicism had substituted a corrupt ministry which professed to stand between men and God. The system of indulgences and mass protected and fostered a license to sin. Even the great reformers, like Martin Luther, encouraged forms of license by a too liberal interpretation of the liberty of the Gospel. In contrast, our fathers discovered the cleansing power of the Word, its truth bringing them directly to the throne of grace and sanctifying their earthly walk.

A body of the Christian Church, to maintain its identity in the twentieth century, must have a will to live. When the church as a whole is threatened by materialism, the minds of men seem dominated by the secular spirit, and when violence fills the earth, the embers of life must be diligently fanned. Principles, animated in terms of ideals, have a large place in the maintaining of life.

The will to live, in turn, must have validity. The question is being seriously asked today, "What right has a particular, and especially a small denomination, to exist?" It can be answered only by living evidence that its people are singularly devoted to the truth of God, that they walk in conformity to His Word, that they translate the faith into living characters and perpetuate it with the force and verve usually associated with the pursuit of ideals. Aside from this, the small church may as well join the ecumenical crowds that are streaming upon the broad way.

The ideals of the Mennonite Church, it could be said, are legion. They include all virtues, the motive behind good deeds and all the noble aspirations of Christian men. We offer here but a new grouping of the more distinctive and inclusive of these ideals.

The Ideal of Holiness

God has chosen to project the divine character into the world in the life of His people. Holiness must then be one of their distinguishing characteristics and they must not hesitate to be called saints in the midst of a perverse generation. "Be ye holy; for I am holy" (1 Pet. 1:16) has all the force of any other divine commands. "Put ye on the Lord Jesus Christ" (Rom. 13:14) is certainly the most sanctifying of all personal relationships. This is the salt of preservation in the world.

The Mennonite Church had its birth in a clear-cut reaction to corrupt and worldly forms of religious life. This resulted in a particularly violent form of opposition to our forefathers, for men cannot abide the rebuking of their pet sins by piety. Opponents in those early days found it difficult to explain the holy demeanor and to reconcile it with a departure from the state religion of the times. It was said of them:

of this position. When our neighbors during the stress of wartime or other conflict tell us that the Sermon on the Mount is not practical, we insist that the child of God must still turn the other cheek. We dare to face the ultimate factor in obedience to God, which may be to die for the principle.

In our obedience we have not said that the Scripture is of private interpretation. This would be the anarchistic approach of every man doing that which is right in his own eyes. Neither have we fallen into the error of the Roman Catholic Church, which places the church above the Word. Rather, we have conceived of the church as the interpreter. In this we give room for the unity of the Spirit speaking through the church, knowing that He is the sure expositor of His own word.

For an effective obedience there must be a Gospel discipline. God respects order. In the church it is necessary in order to prevent a babel of confusion. In approaching the ideal of obedience, this was recognized by Menno Simons in the following:

It is evident that a congregation or church cannot continue in the salutary doctrine and in blameless and pious life without the proper use of discipline. Even as a city without walls or doors, so is also a church without the true apostolic exclusion. For it would be open to all deceiving spirits, all godless scorners and haughty despisers, all idolaters and insolent transgressors, yes to all lewd debauchers and adulterers, as is the case with all the great sects of the world. In my opinion it is a vital characteristic, an honor and a means of prosperity for a true church to practice with Christian discretion the true apostolic exclusion and to observe it carefully with vigilant love according to the teachings of the holy divine scriptures.³

One of the effects of the Gospel is to produce singularity in the lives of its adherents. Christian love and Christian joy are the same in all languages and they cross the barriers of language. Similarly, the effect of full obedience is to produce a single pattern of conduct. Through the centuries, Mennonites, believing alike, have tended to a distinct pattern of obedience. Certainly, there have been deviations, but we are not now concerned with these. In Romans 6, the great holiness chapter of that book, we are told (v. 17) that the child of God is expected to obey from the heart that form of doctrine which was delivered. The force of the original language here, we are told, is that of a conduct which has been formed by a special mold, formed into a single pattern. It was delivered, showing it to have come from a single source. Thus, there is a

particular and recognizable form of obedience (doctrine) that is acceptable with God.

Doctrine in relation to life is mentioned again in Titus 2:10, where we are admonished to adorn the doctrine of God our Saviour in all things. This is the grand purpose of obedience. The doctrine of God. His teaching, is a precious thing in His sight. He would have every one of His children bring to it a full measure of grace and dignity. This is our ideal of obedience.

The Ideal of Simplicity

We believe that the central purpose of the Mennonite Church through the centuries of its history has been to maintain a life that is "sincere and without offense." Only sincerity would cause a people to endure such persecution as their profession of faith has brought upon them. Only a desire to be entirely clear before God and men would cause them to espouse such a unique cause in the world. A neighbor to Mennonites, a student of history, recently observed that the present vitality of this church stems from its having maintained this life through many forms of recurrent opposition from without.

The ideal of simplicity is closely related to the grace of humility. This grace can best be exercised by a genuine simplicity of mind and heart that goes with the expressed humility of the Gospel; for we are aware that humility cannot often be pursued as an objective, else it flies out the window when we enter by the door to find it.

But simplicity is not without its configuration. It is blessed in its deeds.

Naturally, we think first of simplicity in person. Perhaps this is because about our bodies we must center so much energy of thought; or it may be because within the world there is so great abuse through fashion in dress and ornamentation. In this situation, our church has worthily striven to establish a standard of moderation. Hence its simple and tasteful forms of attire have helped to give effect to the Scriptural injunctions against conformity to the world. Mennonites of the earliest times were recognizable by their appearance. Menno Simons had this testimony against the fashion clothes of his day:

The kingdom of the Lord is not a kingdom in which a swaggering show of gold, silver, pearls, silk, velvet, and display has any place, as is the usage of the proud, haughty world and as also our leaders teach and permit under the pretense that it is harmless if the heart is not

(Continued on page 973)

Our Readers Say—

I want to praise God for all the work you do. I think life means so much more worth living since I have the GOSPEL HERALD to read . . . —*Anna Beiler, Lagrange, Ind.*

I have not received the GOSPEL HERALD for a couple months . . . Will you please correct this error for me. I have read the HERALD for fifty years, and miss it.—*Mrs. Inez Shupe Kuhns, La Junta, Colo.*

My HERALD of September 4 failed to come. Will you please mail a back number? The HERALD is too good to miss out on any number. —*Katie Saltzman, Kansas City, Mo.*

More on the subject of short words . . . Sometime in the last two years there appeared in the HERALD one of the best articles I had seen on that subject by Bro. Kauffman of western Kansas. Immediately after there appeared another article by a certain brother . . . who seems to take a delight in displaying his knowledge by using as many big words as possible. . . . This last article coming when it did made me rethink and wonder why some people try so hard to parade their knowledge. Then I tried to recall some speeches I had heard by really highly educated people and the kind of language they used . . . Byron W. King . . . Gunsaulus . . . William Jennings Bryan . . . All of the above-mentioned men were men of few and short words, and . . . I might mention the Apostle Paul, even though he was educated far in advance of the average person of his day, and could well have used words that would have made his hearers wonder what he meant, he did not resort to anything of the kind. Here is what he said on one occasion: "I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." . . . —*B. J. King, Helena, Okla.*

Praise the Lord for the timely article by Stanley C. Shenk on "A Full-Gospel Church" in the Aug. 14 GOSPEL HERALD. Prov. 27:5, 6 says, "Open rebuke is better than secret love. Faithful are the wounds of a friend." This article of Bro. Shenk's is, as it were, an open rebuke, and as a wound of a friend, and I praise God he had the courage to tell the truth, and I pray it will not fall on deaf ears.

When one thinks of the potentialities in the Mennonite Church for getting the Gospel to every creature from the economic viewpoint, because of our moderate cost church buildings and unsalaried, unsupported ministry; and from the personal angle because of the large percentage of young members, what we are actually doing seems like a peanut compared to a watermelon. Comparing the heavy financial load of most so-called popular churches with ours which is light, it appears that at least some of them are way ahead of us in contributions to giving out the Gospel.

What are we doing with that which belongs to God? If we keep too much for ourselves it may be a curse instead of a blessing. May the love of Christ really constrain us.—*John E. Landis, Lancaster, Pa.*

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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EDITORIAL

Stupid Controversies

"But avoid stupid controversies, genealogies, dissensions, and quarrels over law, for they are unprofitable and futile" (Titus 3:9, R.S.V.).

Not all debate and controversy is stupid. In the essential clash of truth with error the protagonist of truth must contend with spirit and intelligence. Simply to yield the point when someone differs with us may be to allow wrong to triumph over right, and thus to deny the faith.

But much, perhaps most, controversy is not in the interest of righteousness. It is the kind that the apostle calls stupid, profitless, and futile. When is our contention of this character?

Controversy is stupid when it is mere self-defense. We sometimes argue, not in defense of the truth, but merely to defend our views or our actions. The bitterest controversies often have this personal character. Issues become submerged in personalities. In fact, some people argue most hotly when they begin to suspect that they may be wrong. We have all seen people lose their tempers because they have run out of arguments. Even when we are sure we are right, it is stupid and futile to contend only to get on top or to have the last word. One who is in the right can afford to seem to be worsted, and to let time prove his position.

Controversy is stupid, also, when the issues are not clear. Many arguments are about words. In a formal debate the definition of terms is very important, lest the debaters find that they are talking about different things. Many controversies are not debates at all, but only misunderstandings. We convey our ideas in words, but words do not have the same meaning for different people. Let us refuse to engage in any controversy, at least until we know for sure that there is a real and vital difference of opinion.

And controversy is stupid when what is being argued about is unimportant. We have all heard about the mountain which was in labor and brought forth a mouse. There have been mighty arguments on infinitesimal matters. Why debate the route when the two possible

roads are nearly the same? When we have the same end in view, little questions about the means may not be worth a controversy. Let us refuse to wear out our nerves, work up our blood pressure, and spoil our friendships with childish arguments about nothing. Splitting logical hairs becomes a sin when there are really important matters waiting for our attention.

Stupid controversy does not become an intelligent person, much less a Christian, who is responsible to God for every moment of his time, and who must give account for every idle word.

New Magazines

If you have not already written a response, please reread the article "New Magazines" in the GOSPEL HERALD, issue of September 25. One evidence that all things human are in a continual state of change is the fact that from time to time we need to rethink what we are doing. The Publication Board felt that it was time to study our periodicals to see how well they were meeting our current needs. The immediate occasion for the appointment of the committee was a request from the Commission for Christian Education and Young People's Work for the publication of a family worship magazine, perhaps something like the experimental issue circulated among our people about two years ago. But it was felt, no doubt wisely, that before the launching of such a publication we ought to see just how it would fit in the family of magazines we already have. Therefore the study.

The committee has reached the tentative conclusions which Brother Kauffman has given you. We are now submitting the recommendations to our people at large. A strong response in their favor would make it quite certain that the Publication Board in its annual meeting in February would adopt the recommendations and implement their being carried out. Perhaps a very small response would be interpreted in the same way. A strong response in opposition would no doubt set the committee to studying again. The reactions of the church will be very influential in any final decision. So please write immedi-

ately to Ellrose Zook, secretary of the committee, at the Mennonite Publishing House, giving any views you may have concerning a new quarterly family worship magazine, and a new magazine to cover home and community interests, replacing the *Christian Monitor* and the *Mennonite Community*. The committee must have your reaction soon.

Compulsory Goodness

"But I preferred to do nothing without your consent in order that your goodness might not be by compulsion but of your own free will" (Philem. 14, R.S.V.)

God wants us to be good. But He does not force us to be. A compulsory goodness would not be true goodness at all. For it would lack the voluntary character which is an essential part of the goodness in which a free being can take satisfaction. If our lives ran in a fixed orbit, like those of the planets, we would be mere machines, traveling a course that was willed for us. But God gave us free wills, and gets a greater glory when we will to do His will than He would in operating mere automatons.

Are we good, at least as good as we are, because we have to be? Perhaps it is the hand of law over us that makes us conform to a norm of conduct. Would we violate the Ten Commandments if we thought we could get away with it? Is it the policeman's big stick that makes us behave? Such good behavior is no credit to us, nor satisfaction to the God who wants heart holiness.

Perhaps it is social pressure that keeps us in line. There are certain things that just aren't done in the society in which we move. We don't want accusing eyes looking our way, and so we are careful not to do the forbidden thing, or at least not to be found out. Considering how prone people are to accept conduct which is generally practiced, no matter what God's Word says, we must believe that there is much of this kind of compulsory goodness, with the law of society as the chief regulator.

Perhaps it is mere inability that keeps us from the forbidden thing. We can't afford luxury and so we live a seemingly righteous simple life. The other man is bigger and so we control our wrath. Another's obvious purity keeps us from illicit advances. If we could do what we want to do, what would we do? That is a very searching question. The goodness which is merely the absence of wick-

edness is a very negative goodness, to say the least.

Paul did not want Philemon to receive his former slave merely as a favor to a friend whom he could not turn down. He wanted the refreshment of heart which comes to a good person when he sees another do the right thing because it is the right thing. That is true goodness which is hearted, which is the natural outflow of a good character, which is the expression of a will tuned to the will of God. Such goodness does not need a lash or a rod.

Personal Income at Highest Level

BY RICHARD M. HOPKINS

The income of individuals in 1950 was higher than in 1949 in every state in the nation, the United States Department of Commerce reports. In all but five states the total income in 1950 was at record levels, and in those five it was only slightly below all time highs attained in 1947 or 1948.

Nationally the total personal income increased from \$196 billion in 1949 to \$217 billion in 1950, a rise of 11 per cent. On a regional basis the largest relative gains were made in the agricultural northwest and southeast where income rose 14 per cent and 12 per cent respectively. In the central and far west regions the increases matched that of the country as a whole, while the 10 per cent increase in New England and in the middle east was only a little less. The smallest advance, 8 per cent, was that reported in the southwest which had made larger gain than any other region in 1949.

The average per capita income for the entire country in 1950 was \$1,436, an increase of 8.8 per cent. It was \$1,320 in 1949. In 1929, the prosperous year before the depression, the average per capita income was \$680. This dropped in 1933 to \$368. Since that time, with but few exceptions, it has steadily increased until this highest figure reported for 1950. The figures for 1951 are of course not yet available, but the monthly totals, as reported for the first six months, indicate a further increase of about 15 per cent.

The United Stewardship Council, which compiles annually the records for forty-eight Protestant denominations, announces that in 1950 the average per capita gift for all members of these Protestant churches for all purposes was \$30.58. This average will not hold for the entire population since many persons are not identified with any religious body. The best estimate of benevolent giving per capita by living donors for our entire population in 1950 is \$23.33. If we had given for benevolence in 1950 the percentage of our incomes which we

gave in 1933, the year of the deepest depression, these per capita gifts would have been for the entire population, \$79.78. If we had given in 1950 the Biblical tithe, it would have been \$143.60. If we had taken full advantage of the government's offer to exempt from federal income tax 15 per cent of our income, our gifts would have averaged \$215.40. It will be seen that we fall far short of our previous standards of benevolent giving and of the generous provisions made by the government, and instead of a tithe, we are giving less than 2 per cent.

Where does our money go? Food takes 27 per cent, housing and utilities 14 per cent, clothing 11 per cent, the cost and operation of a home and of an automobile require on the average about 10 per cent each of the total income. For recreation we spend 6 per cent and on alcohol about 4 per cent. In excise taxes alone on alcoholic beverages the federal government collects \$2.5 billion annually, to which must be added the cost of the beverages making a total of over \$8 billion spent for liquor. We give from \$3.5 billion to \$4 billion for all religious and philanthropic purposes.—The Golden Rule Foundation.

Our Giving and Our Expanded Church Program

BY DAVID E. PLANK

The Mennonite Church with its ever-increasing activities is probably accomplishing more than ever in its history in winning souls for Christ. This is nothing of which to boast—it is something for which we well may be thankful. However, these efforts mean also ever-increasing financial obligations, and it would seem, increased difficulties in meeting them.

Sometimes the question is asked, "Have we expanded enough—or too much? Have we reached the limit in our giving?" The church's program requires a large number of full-time workers, both ministers and helpers, and all these need support in the way of life's necessities. All these workers are supposed to have consecrated their lives to the Lord (and we trust that all of them have). Also, all of these workers are expected to have no ambition to lay up treasure here on earth, as the rest of us do. We lay members who are not in the work (?) are expected to contribute to the support of the workers, and usually of our abundance.

Now it is evident that if our soul-saving program is to be carried on, even without expansion, we must revamp our thinking in giving, sacrifice, support, and just who is a worker and who is not. We must definitely abandon this erroneous thinking that the workers are to do all the sacrificing while the rest of us may increase our wealth, or indulge in luxuries as we wish. We must recog-

It Happened —

TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Sept. 30, 1926)

Reports from Goshen College and Eastern Mennonite School give the initial enrollment approximately as follows: Goshen College, about 160 besides evening classes; Eastern Mennonite School, about 160.

Bro. John A. Kennel was ordained to the office of bishop in the Millwood Church near Gap, Pa., on . . . Sept. 19.

(From GOSPEL HERALD, Oct. 7, 1926)

Latest reports place the total enrollment at Hesston College and Bible School at 186, an increase of 15 per cent over last year's attendance.

Seven missionaries—Bro. and Sister J. N. Kaufman, Bro. and Sister Lloy A. Kniss, Bro. and Sister Geo. W. Beare, and Sister Sarah Lapp—together with five children, set sail from New York in the early hours of Friday, Oct. 1.

On Aug. 22 Br. J. F. Funk of Elkhart was with us [Holdeman, Wakarusa, Ind.] and preached a fatherly sermon. It is remarkable how God has preserved him in mind and body.

nize the fact that not a single one of us possesses one single material thing that we can call our own. Everything belongs to God, and we are only His stewards. Where, then, is this difference between the supported and supporters, that the former shall be denied indulgence in the luxuries of life, whereas the latter are free to enjoy them?

Recently a missionary minister in speaking of his meager allowance, expressed a hope that he might be able to "save a little." And why not? Doesn't a minister or any Christian worker have the same right to "save a little" as those of us that directly earn a wage or have some other source of income? Is there any difference between the workers and laity when it comes to earning, spending, and saving? I think not. We should all be willing to live the simple life, denying ourselves the indulgence in harmful luxuries, ready even to be deprived of some of the necessities of life in order that the Gospel may be sent forth.

It may be true that some workers have failed in their obligations. Perhaps a few have been lazy, or extravagant, or covetous. But have we lay members been altogether free from these evils? If we fail to bear with them the cross, may we expect to share with them the crown? Those workers who refuse or grossly neglect to serve the Lord and the church acceptably should be dismissed, and us-

ually are. But what to do with those lay members who are equally unfaithful, I do not know.

I believe it would be well if every Mennonite in the United States and Canada would do no less than tithe, except perhaps in the case of extreme poverty. But some of our more wealthy folks could do much more than that, in view that we may prosper the more and praise the Lord, some of them do. Certainly tithing is a God-approved method of giving. It need not be made obligatory, but let it be practiced in the spirit of II Cor. 9:7. If we will absorb more of the Christian spirit of giving, our lives will be greatly enriched thereby. But we should not tithe, nor give by any other method, with the aim in view that we may prosper the more materially because of our giving. We should give because we want to honor the Lord and His work.

No, I do not think we have reached the "saturation point" in our giving as a church group. We may be obliged to live a simpler life, but we will be the better even for that. There is a wrong teaching advanced by some that if we tithe, we can do as we please with the other nine tenths. This is some of the devil's mischief-making. It is always wrong to "spend money for that which is not bread," even if there were no need of funds, but of which there always is. God will surely hold us accountable for our stewardship. The more interest and participation in truly spiritual activities, the less inclination to indulge in worldly things. Thus in giving we receive a double blessing. The opportunity is ours.

Detroit, Mich.

IDEALS (Continued)

proud. . . . But in the kingdom of Christ—the kingdom of all humility—the outward adorning of the body has no place, but the inward ornaments of the Spirit are sought and coveted with great zeal and diligence and with a broken, contrite heart.⁴

Next to our appearance, in person, our speech is perhaps most in evidence. So important is that it issues of judgment shall hinge upon it. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37). Hence, it has been established among us that speech is of great moral significance; and it shall be plain, truthful, and pure. Both legal and profane oaths are barred. Language shall be in a spiritual vein, "always with grace, seasoned with salt" (Col. 4:6). While it may sometimes partake of the atmosphere of the market place, it should never be flavored by the gutter or the underworld.

A problem with every Christian is the kind and true value of his appointments, or the things he has gathered about him. It has to do with the things to which he applies his wealth, and thus affects his stewardship. Mennonites, through in-

dustry and frugality, have often acquired wealth to their evident hurt. It has robbed many of their faith and others have remained only nominal members of the church. Life becomes concentrated on things. For this condition, interpreters of history have very often blamed a worldly prosperity. The ideal remains, by contrast, that simplicity of homes, conveyances, houses of worship, and other useful things should become a people of the humble walk. The following testimony came from Holland:

Marked progress in social attainments resulted in a change of attitude toward the world. Originally the ideal was "in the world but not of the world"; later it was "free in and of the world." . . . For such freedom of activity, as was desired, material prosperity was necessary. Now, riches are not always a blessing. Many, after they have become rich, have both in a literal and figurative sense bade farewell to the church which had kept them separated from the world.⁵

Mennonites have mostly been conscious of a lowly estate in this world. Socially, they have found their place among the common people. They have not aspired to the ruling class or to that of the socially elite. As they understand the Scriptures, they have been satisfied to be subject to the powers that be. They have been aware that not many wise, mighty, or noble are called. I Cor. 1:26. They have remained content with the injunction of Scripture to "mind not high things, but condescend to men of low estate" (Rom. 12:16). The lowly mind has been elevated into the place of an ideal.

The Ideal of Service

If history does not, tradition does record that tramps moving across the country were formerly well aware of the existence of Mennonite communities. There they were assured of a place to sleep and something to eat, not infrequently at the table of the family. They often received a kindly admonition as they went on their way. These were men in need. This simple fact of the recognition of need has been basic in both our organized and private efforts to serve.

This ideal is beautifully expressed in the Scriptures, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). Nothing is said in this text of the motivation for this service, but it is implied in the context, where we are told not to be "weary in well doing: for in due season we shall reap, if we faint not." It shall be a continuing service to others that shall also be rewarding to ourselves. The opportunity for helpfulness is paramount, whereas the reward is incidental.

Another motivation for service is directed toward the evangelization of the world. Any ministrations of earthly good that may contribute to this end are joyfully given that men might be brought to God. Within limits, this is a means of entrance into the hearts of men. Confi-

dence is gained, love is proved, and barriers of constraint are broken down. With this intent the hungry are fed and the naked clothed, without regard to country or station. Doubtless most Mennonites feel instinctively that the greatest service that can be rendered their fellow men is in the preaching of the pure Gospel. It is of supreme value, having been tested against all lesser values. We share it even against opposition. Menno Simons wrote:

Although we do not teach in meetings which are publicly announced and for which a general invitation is given, nevertheless the truth is not kept by us as a secret but is preached here and there, both day and night, in cities and country places, by mouth and through the printed page, by living example and by martyrdom. Judges, officers, dungeons, water, the sword, and the stake must add their testimony to it. Yea, people must confess that the Word was preached to them in great power, for innocent blood was shed like water for the sake of truth.⁶

Something of this spirit still remains, for we see in this church today a willingness to preach the truth under difficulties. The full Gospel is now scarcely more popular than in the sixteenth century. It has only the advantage of being preached under the broad tolerance of the twentieth century. Failing to arouse open opposition, it must be proclaimed in the face of disheartening indifference and waxing apostasy. The ideal of service calls us still, for "woe is unto me, if I preach not the gospel."

The Ideal of Peace

The basic form of peace is that within the heart. Its source is with God. Jesus expressed it when He was about to leave the world, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John 14:27). With this peace we have the undergirding of all its other forms or aspects.

Succinctly, we are told in Heb. 12:14 to follow peace with all men. Without its companion truth of the same passage, holiness, there is no possibility that we shall see God. Apart from God there is no peace. "There is no peace, saith my God, to the wicked" (Isa. 57:21).

The ideal of peace is upheld in the world by the true followers of God. True enough, everybody professes to be a lover of peace. Perhaps no ideal receives so much lip service from men high and low. Nations profess to love it, even while they prepare for war. Statesmen profess to a yearning for peace, even while they refuse to yield in personal power. The real situation is that men by nature love to fight and are trained to fight. The world is kept in a state of perpetual war. What real peace is to be had must be found among the saints of God or as an outgrowth from their influence.

Through four centuries the Mennonite Church has espoused this ideal. She has dared to face squarely the full implications of this teaching of the Word of God. She has not shunned to face the principles of Jesus when He said,

"Resist not evil." She has taught her young men and women to live this truth. Witness this incident:

During World War II a young C.P.S. man was transferring from one camp to another by train. On this cross-country trip he was the only one of his kind in the Pullman. It became known to some soldiers that here was a C.O. They proceeded to abuse him, threatening violence. Our young man told them that there he stood, and they could do with him as they wished, only first he would like to speak in defense of his position. He gave a noble account of his faith. A woman wept. The soldiers were cowed into silence.¹

The ideal of peace is served within the brotherhood by observance of the ordinances of the household of God. Preparation for them is made by an inquiry into the heart experience of members. Where difficulties are found, an earnest effort is made to apply the grace of forgiveness. We are kept conscious that if we forgive not men their trespasses, neither will we be forgiven by the heavenly Father.

The Ideal of Brotherhood

Brotherhood presupposes a common parentage and a shared experience. These are the things that bind together. God is the Father, in redemption. The shared experience is the new birth. The brotherhood stands together against the world without. When the dreams of the bowing sheaves and stars were told by Joseph to his brethren, something jarring entered into the family life. They did not forget it and sold him into Egypt. But when they faced the hostile world in Egypt they said, "We be twelve brethren." With only ten of them in sight before the unrecognized Joseph, they said, "One of us is at home with our father and the other is not." This is an impressive picture of the cohesion of brotherhood, even in the face of dissension within.

Under the ideal of the church brotherhood there should be no classes. The New Testament church is pictured to us as being of one heart and one mind. The rich shall not lord over the poor and they shall have no special privileges. The rich man coming into the assembly shall not be given preference. There shall be no parties or exclusive groups. Peter sets it forth in this language, "Yea, all of you be subject one to another" (I Pet. 5:5).

Brotherhood likewise speaks to us of a single standard of holiness. All are saints, with equal access to God. Age or wisdom or office should make no difference in standards of piety. There are no priestly vestments. There are indeed differences in office, and gifts are variously disposed, but in the New Testament concept these neither add nor detract from the fact of brotherhood. Jesus Himself set this example when He said, "Whosoever will be great among you, let him be your minister [meaning servant]" (Matt. 20:26).

Some of the New Testament ordi-

nances seem peculiarly adapted to fostering this ideal. The communion is a "common union" of the believers around the table of God. Their hearts shall have been searched for hidden animosity before they come together. What greater means could be found to sense the fact of brotherhood than to stoop and wash the saints' feet? The greeting of the kiss of charity is a binding act. Thus the ideals of the church are perpetuated through the very symbolism of her ordinances.

We believe in the Mennonite Church. We have confidence in her confession of faith and application of the Word of God as handed down through the centuries. We believe her to be an institution particularly honored and blessed of God, and feel that she has exerted an influence upon men and nations far out of proportion to her numbers. She has dared to live her ideals, not merely to cache them in creed and ritual. In her loyal elements, she is the true church of Jesus Christ to us. Therefore, we dedicate our lives to the service of God within her ranks.

¹ Wolfgang Capito, Zwinglian Reformer. Quoted from *Mennonites in Europe*, by John Horsch, p. 294.

² Heinrich Bullinger. Quoted from *Mennonites in Europe*, by Horsch, p. 294.

³ Quoted from *Mennonites in Europe*, by Horsch, p. 349.

⁴ Quoted from *Mennonites in Europe*, by Horsch, p. 368.

⁵ A Holland writer. Quoted from *Mennonites in Europe*, by Horsch, p. 254.

⁶ Quoted from *Mennonites in Europe*, by Horsch, p. 207.

⁷ An experience related to the writer.

—*The Sword and Trumpet.*

Autumn Preparations

By OPAL BRAMMANN

*As we prepare for winter,
We lay up quite a store,
Of vegetables and fruits downstairs,
And wood outside our door.*

*We know the cold is coming,
So summer clothes are aired;
And doors and windows fastened tight,
And everything prepared.*

*My friend, are you preparing,
While here on earth you may?
Are treasures put in storage
For heaven's eternal day?*

*Are Bible verses laid in store?
Has every grudge been aired?
Forgiven sins all packed away?
Dear friend, are you prepared?*

Park Rapids, Minn.

The love principle is stronger than the force principle.—Hodge.

Baptism and the Believer

By ANNA MARY BEILER

Those last words that came from her dying lips; how we cherish them! And her last requests; yes, we remember them quite well. Before Christ's ascension He left these last words for us: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

We first read of baptism practiced by John the Baptist. His was a message of repentance and upon evidence of such fruit they were baptized. However, in the old dispensation there were various ceremonial washings which carry the idea of baptism.

What is baptism? To begin, there are four types of baptism: the baptisms of fire and suffering, which are mentioned only several times, the baptism of the Spirit, which precedes water baptism, the last of the four. The first three are God-given, while the last is performed by man.

Spirit baptism was prophesied in the Old Testament, in Joel 2:28: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh." John the Baptist's words concerning Spirit baptism in Matt. 3:11 were: "I indeed baptize you with water unto repentance; but he [meaning Christ] shall baptize you with the Holy Ghost, and with fire." Before Christ's ascension He promised His disciples that they should be baptized with the Holy Ghost. The first demonstration of this baptism came to pass on the day of Pentecost, where it came as a rushing mighty wind and there appeared unto them cloven tongues like as of fire. The Word says, "And they were all filled with the Holy Ghost." It is the Spirit baptism that initiates members into the invisible church of Christ. It is the Spirit baptism that saves. John 3:5: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Water baptism has been defined as the application of water to a person as a ceremony by which that individual is initiated into the visible church of Christ. I Peter 3:21: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." Water baptism is an act of obedience to God. In the New Testament there are about twelve instances where this rite was administered to believers.

As conversion is a requirement to Spirit baptism, so there are certain requirements that go with water baptism. The Gospel test for this baptism is not the willingness but the fitness. The first requirement is repentance. John the Baptist told the hypocritical Pharisees and Sadducees that unless they bring forth fruit that befits repentance they

A Prayer for This Week

MORNING PETITION

Morning Petition

Be Thou on the throne of my heart today,

Through good and evil, in work and play.

Teach me to rest in Thy wondrous grace.
By faith beholding Thy lovely face.

Keep me empty and trusting Thy love,
Fill me with power and life from above.
Let me walk in the light of Thy Word,
Graciously clear may Thy voice be heard.

Make new demands on my life today;
Teach me the call of Thy holy way.
With Thy precious blood, cleanse me
from sin;

In Spirit fullness abide within.

Believing Thou wilt order each step of
the way,

I go forward with Thee to face this day,
Filled with a conscious joy and peace,
Knowing Thy grace shall never cease.

—Miriam Nolt.

could not be baptized. Already at the beginning of the practice of this ceremony the devil wanted to interfere with God's work. He knew if he could add numbers of those who were insincere at heart he would thus weaken the strength of the church. Even today far too many people live as if water baptism is sufficient to get them a free ticket to heaven; but water baptism will never save a soul. Peter's message on the day of Pentecost after he had preached Christ to them was repentance; baptism followed. Water baptism is only a symbol of a cleansed heart.

Another requirement is faith. When the Ethiopian asked to be baptized, Philip told him if he believes with all his heart he may.

Again the indwelling Spirit is a necessary requirement. Peter baptized Cornelius only after he witnessed that the Holy Ghost fell upon them. He could tell this by the words these Gentiles spoke. The Bible says, "They magnified God." And so today words and actions go a long way in telling us if the Holy Spirit has taken possession of lives. We take notice they were not baptized until they showed evidence of a changed heart. Sad to say, in the church today this is not always true. Nor is the Mennonite Church excluded. It has been said that among the youth of our church a large per cent upon questioning testified that their water baptism preceded the conversion experience. This should be vice versa. However, this will always be a problem of the

church age. Love and patient forbearance will go a long way toward leading their lives in the right direction.

Another problem that is confronting the church in the past ten or fifteen years is the baptizing of small children. We must steer safe from the great evil that was handed down by the Catholic Church, that of infant baptism. We need to remember that this sacred ceremony is only for those who understand and are fit for it. There are children who at a remarkably young age in their own small way do have a concept of God and a conversion experience which qualifies them for this ceremony. With growth will come greater knowledge.

Why don't we as a church practice infant baptism? In the first place, nowhere in the Bible do we read of babies being baptized, though some claim that there may have been children in the households of Cornelius and the jailer; yet this statement cannot be affirmed. Moreover, it is a relic of state-churchism. When Martin Luther broke away from the Catholic Church, he did not leave off all its wrong practices, but carried them over to the Lutheran Church, where they are still practiced.

Does it make a difference what form of application is used in water baptism? The two most commonly used methods are affusion and immersion. The Bible nowhere states any specific method in which believers were baptized. And in so far as the Word is silent we need to decide for ourselves. If there are those who have been baptized with a different method than our church uses, but are sincere and devoted Christians, we dare not say that God will bar that man from heaven, should there have been a mistake in the manner of administering the water in baptism.

The Mennonite Church has upheld the affusion method of pouring as being nearest to Biblical ideas. When reference is made to Spirit baptism, such words as *poured out*, *fell upon*, *shed forth*, and *came upon* are used. God doesn't just sprinkle the blessing of the Holy Spirit. Again the words "baptize" and "pour" are used in the Scripture to mean the same thing upon a number of instances. Baptism by pouring may be administered in a sickroom, in the frozen regions of the north, in the sands of the desert, or whenever a handful of water is available, as Menno Simons says.

Let us notice a few of the questions asked and promises made in our baptismal vows. Possibly it would be well to check ourselves sometimes and see if we live up to what we promise. One promise made is willingness to renounce Satan, the world, and all works of darkness and our own carnal will and sinful desires. Another is submission to Christ and His Word. These are solemn promises, and temptations to be contrariwise often confront us, in spite of best intentions to be true.

Prayer Requests —

Pray for meetings to begin at Manheim, Pa., Oct. 16, conducted by George and Lawrence Brunk.

Pray for the follow-up work in these days of revival, that the lambs and sheep may be fed and the church strengthened to God's glory.

Pray for the leading of the Lord in the working out of the presidential regulations to be given draft boards concerning alternative service for IV-E's.

Pray for definite guidance in the beginning of our mission work on the island of Hokkaido, Japan.

Pray for safe journeying for missionaries returning for furloughs.

Our missionaries to the Jews request prayer that the testimony to Israel may bring salvation to many.

Pray for a Spirit-filled revival for Argentina.

(Requests for this column must be signed.)

In conclusion: Baptism, like everything else commanded by Christ, has been abused. Some have taken it as a cloak for their sins, others have tried to put salvation into it, others have made an idol out of mode; but none of these things should keep us from properly observing it. It was instituted in divine wisdom and divinely commanded to be obeyed. Let us accept it in grateful reverence, remembering that "he that believeth and is baptized shall be saved."

Bowmansville, Pa.

DO YOU READ IT?

The surface of our reading has immensely enlarged, but not the limits of human life. Our morning newspaper must be scanned; we must sweep the whole horizon and be posted in the world's news.

And then the race is working out great problems; thinkers are flinging their thoughts to the winds for the revolving arms of the printing press. We must keep pace with the march of advanced thought. Many of the books are professedly religious and so commend themselves to our consciences. They are so piquant and palatable as to commend themselves to our taste.

Thus, all unwittingly, while we believe in the Bible and praise it, we read it only by snatches. We fail to feed upon it with the keenness of relish and thoroughness of digestion essential to our highest profit. Hence arises a generation eloquent about the Scriptures, but not mighty in them.

—From "Butler's Bible Work."

OUR SCHOOLS

Forward with Christ in Our Education

Program of the Forty-Eighth Annual Meeting of the
MENNONITE BOARD OF EDUCATION

October 18-20, 1951

Conestoga Church, Morgantown, Pa.

THURSDAY

8:00 to 10:00 A.M. Executive Committee Meeting

10:00 to 12:00 Business Sessions of Area Councils

1:00 P.M. Business Session of the Board

Devotion
My Responsibility as a Church Member to the Educational Work of
the Church Grant Stoltzfus
Business

7:15 P.M. Business Session of the Board (continued)

Devotion
The Blessings of Christian Education to Our Homes Shem Peachey
Business

FRIDAY

8:30 A.M. Business Session of the Board (continued)

Devotion
Discharging My Responsibility as a Board Member Roy S. Koch
1:00 P.M. General Educational Council Session

Devotion
The Responsibility of the Church to Interpret Its Doctrine and
Practice to Our Schools John E. Lapp
Sectional Meetings:

Collegiate Section—John R. Mumaw, Chairman
General Education in Mennonite Colleges (in three areas)
English Communications Elaine H. Sommers
Bible Clayton Beyler
Social Science Guy F. Hershberger

Elementary Section—George R. Brunk, Chairman
Characteristics of a Good Christian School
Qualified Personnel Clayton Hartzler
Adequate Facilities Harvey Bauman
Desirable Community Relationships J. Paul Sauder
Introduction of Standards and Self-evaluation Materials Ira E. Miller
Plans for The Christian School Elsie Lehman
Winter Bible School Section—C. J. Ramer, Chairman
Teaching Methods Best Adapted to the Winter Bible School
Harry Y. Shetler

Evaluation of the Results of Winter Bible School J. J. Hostetler
The Future of Our Winter Bible Schools J. Irvin Lehman

7:15 P.M. General Educational Council Session (continued)

Devotion
Panel: The Need of the Hour Roy D. Roth, Chairman
Training Young People to Meet Current Cultural Trends
Sanford G. Shetler

Training Young People to Give a Christian Witness in the Face
of World Ideologies Ernest E. Miller
Training Young People to Serve Christ at Home and Abroad
Orie O. Miller

8:30 Address: Preparing Young People to Contribute Effectively in
Congregational and Community Life Gideon G. Yoder

SATURDAY

8:30 A. M. General Educational Council Session (continued)

Devotion
The Challenge of Militarism to Our Schools Harold S. Bender
Sectional Meetings:

Seminary Section—C. K. Lehman, Chairman

What Can Our Seminaries and Bible Training Schools Do for Our
Ordained Men Aaron Mast and George R. Brunk
Seminary Training for What J. C. Wenger
Open discussion following each subject

Secondary Section—D. Ralph Hostetter, Chairman
Developing Community Appreciation for the School... Paul T. Guengerich
How Can We Help the Student Who Must Go to Public High School
(To be supplied)
Meeting the Cost of Giving Assistance to Certain Students
(To be supplied)

Nursing Education Section—H. Clair Amstutz, Chairman
The Changing Role of the Nurse in Current Society
The Effect of Modern Science and Social Change upon Sickness
and Health Mary Deputy, R.N.
The Modern Nurse's Role in Meeting the Needs Brought About by
These Changes Verna Zimmerman, R.N.

The Implications of These Changes in Relation to Our Own Church
Program
The Effect of These Implications in Our Service Programs
Daniel Kauffman
The Effect of These Implications in Our Programs of Nursing
Education Edna Amstutz, R.N.

Open Discussion
1:00 P.M. Business Session of the Board (concluded)

Devotion
1:15 Report of Sectional Meetings
Report of the General Educational Council
Worship and Testimony

4:15 Closing and Adjournment
Note: Sometime during this Board Meeting the constitution for the
Mennonite Teachers' Association will be ratified, after the report from
the Constitution Committee has been received and discussed. All teach-
ers present are invited to attend this meeting.

EASTERN MENNONITE COLLEGE

Life has returned again to the E.M.C. campus; halls and classrooms are filled with eager and enthusiastic youth.

The opening activity of the school year was the annual Faculty Conference held Aug. 27-30. Each day's program included devotional meditations, a session devoted to a study of department and course objectives, a topic on some phase of professional improvement, followed by a discussion period, and a period of orientation by administrative officers. Afternoons and evenings were devoted largely to committee meetings, with the annual Faculty Fellowship being held on Wednesday evening.

The college freshman days began on Sept. 5, with a faculty reception for freshmen in the evening. The various tests of the next two days prepared them for the recreational activities of the week end—an overnight mountain hike on Friday, a program at Vesper Heights Observatory on Saturday evening, and a fellowship luncheon and sunset meeting on Sunday evening.

High school students registered on Sept. 6, college freshmen on Sept. 10, and upper-class college students on Sept. 11. The enrollment to date is 397, with 211 in the college department and 186 in the high school department.

The opening address was delivered on the morning of Sept. 13 by the president, John

R. Mumaw, who spoke on the theme of the school motto: "Thy Word Is Truth."

Several members of the faculty spent some time attending summer school for additional training: C. Nevin Miller at the Eastern Baptist Theological Seminary in Philadelphia; Earl M. Maust at Shenandoah College, Dayton, Va.; Daniel B. Suter at the Mountain Lake Biological Station of the University of Virginia; Arlene Bumbaugh at State Teachers' College, Shippensburg, Pa.; and Norman H. Derstine at Madison College, Harrisonburg, Va.

The faculty has welcomed into their group eight new members for the current year. Their names, together with their field of teaching or administrative responsibility, follow: Henry Weaver, Jr., chemistry and mathematics; Esther K. Lehman, education and Christian education; J. W. Shank, Spanish and Bible; Evelyn E. King, dean of college women; Sidney Schaefer, dean of high school boys; Helen M. King and Margaret M. Shenk, assistant librarians; and Dan J. Blosser, acting business manager. Wilmer Landis, now in graduate school, will join the staff as agriculture teacher at the beginning of the second semester, at which time Homer A. Mumaw will be given a sabbatical leave of absence. J. Otis Yoder is on leave of absence while continuing his studies at Faith Theological Seminary, Wilmington, Del.

The student group enjoyed two visiting

speakers in the regular chapel services during the first week of school in the persons of Paul M. Landis of Crockett, Ky., and Kenneth Good of Elida, Ohio.

On the evening of Sept. 21 Mary Emma Showalter and Miriam H. Barge of the college faculty, who had made a tour to the west coast during the summer months, presented a slide lecture in the assembly room to students and community friends.

With the use of two floors of the Women's dormitory we are a bit relieved of the classroom congestion which we had experienced for a number of years. The former kitchen and dining room in the administration building have been converted into an English room, a chemistry lecture room, a Bible room, a large lecture room, and a museum room. The former food storage room makes an ideal high school physics laboratory, while the former dish room is serving as a bacteriology laboratory. The Park dormitory, formerly occupied by college women, is being occupied this year by upper-class college men, which provides space on the third floor of the administration building for college freshman men.

The faculty is grateful for the fine group of young men and young women whom the Lord has led to our campus. We solicit your prayers in behalf of the student group and the faculty, that the name of the Lord might be magnified through all the activities on

the campus, and that each one may grow in grace and in the knowledge of our Lord Jesus Christ during this school year.

Sept. 22, 1951. Lester C. Shank.

HESSTON COLLEGE NEWS

The Lord of the universe is just as much interested in you as He is in all of the people of the world, and just as concerned in perfecting a single snowflake as He is in a whole galaxy of stars. That is the message contained in the latest film produced by the Moody Institute of Science. The film entitled "Hidden Treasures," was shown in the Hess Memorial Hall, Sept. 21.

Dean Oswald, Daniel Kauffman, and Roy Roth attended week-end meetings in Chicago: Roth and Kauffman, a meeting of the finance committee of the Board of Education and Oswald an executive committee meeting. These meetings were held in the Morrison Hotel Thursday and Friday.

Merle Bender, director of public relations, spent most of the week in the Yoder and Hutchinson communities in the interests of the college.

The industrial arts division of the college is planning to offer a night course in industrial arts. Not all the details have been worked out, but it is hoped that the class can begin early in October. Further announcement will be made later concerning the dates.

According to Mr. Allison, instructor in industrial arts, there are some sixty students enrolled in the various shop courses.

As a part of the educational service to the church and community, Hesston College is again offering an evening course in the field of Bible. Last year a number of parents both laymen and ministers, enjoyed the book study under the leadership of Clayton Beyler. This year a course is being offered which will give an opportunity for both men and women of the community and surrounding churches to study in the field of Bible doctrine. The course being offered is "The Doctrine of the Holy Spirit" and is taught by Ivan R. Lind. There will be no textbook other than the Bible. A fee of \$1.25 will be charged in lieu of a regular text. This money will go to purchase supplementary books in the library to augment the study. This procedure is used because no one textbook is adequate in this field of study, and the purchasing of several books may be burdensome to a number interested in the course.

Chapel Hall was nearly filled when students met for the opening chapel service on Sept. 12. Unique features of this first service were the address by Dean Oswald on "Being a Student Is Serious Business" and a dedication of both faculty and the student body. Roy Roth, president-elect and chairman of chapel for the coming year, asked the faculty, who were seated on the platform, to arise. He dedicated them first as servants and then as friends of the students. Afterwards he asked the students to arise and dedicated the entire group, faculty and students, as workers together with God.

Lowell Byler, instructor in music, began interviewing students for all the choral organizations—Men's and Ladies' Chorus, A Cappella Chorus, School, and Prep School

Chorus. The purpose of the interview was to classify students' range and voice quality and to get an estimation of general sight-reading ability. Byler reports that over a hundred reported in his office for tryouts. Tryouts continued throughout the week. Voices were tried in mixed quartet and various other four-part arrangements. Byler also reports a large number enrolled in private voice and piano.

According to Leonard Lichti, dean of student personnel, the testing program ran according to schedule. Because of the many tests which were given for diagnostic purposes, not many were able to complete registration the first day. The total enrollment now stands at 275. This is an increase of 13 per cent over last year's beginning.

A new bell system was installed during the summer. The circuit includes a total of

ten clocks which are all secondary to the main clock located in the lobby of the administration building. The I.B.M. system is electronically controlled, all secondary clocks being checked hourly with the master clock for accuracy. Should the electricity ever be cut off, the clocks will run for eight hours without it. All the buildings on the campus except the Elms have a clock bell installed.

Orpha Zimmerly, dean of women, reported that some thirty parents were among the campus visitors during the two-day registration period.

Sept. 12 between 7:00 and 8:00 a get-acquainted social was planned for faculty and parents of this year's students in the Student Lounge. The refreshment table was in charge of the Home Economics department.

Melva G. Kauffman.

TEACHING THE WORD

The Absentee

*"Someone is absent," the Shepherd said,
As over my classbook He bent His head;
"For several Sundays absent, too,
So tell me, teacher, what did you do?"*

*"I didn't call as perhaps I should,
I wrote some cards but they did no good,
I've never heard and she never came,
So I decided to drop her name."*

*He answered gravely, "A flock was mine,
A hundred—no, there were ninety and nine.
For one was lost in the dark and cold,
So I sought that sheep which had left the fold."*

*"The path was stony and edged with thorns.
My feet were wounded, and bruised, and torn,
But I kept on seeking, nor counted the cost,
And oh, the joy when I found the lost."*

*Thus spoke the Shepherd in tender tone;
I looked and lo, I was all alone,
But God a vision had sent to me,
To show His will toward the absentee.*

—The Western Forum.

The Prayer Guide

BY LYDIA SHANK

Sunday-school superintendents and teachers, are you using the *Daily Prayer Guide*? Are you helping your pupils to keep in touch with their church, her activities, concerns, and needs?

Can you be counted among the many superintendents and teachers who have supplied their entire membership with *Daily Prayer Guides*? Are you strengthening the spiritual life of your people by encouraging them to join with thousands of others of their faith in intercessory prayer, for the requests sent in for the *Prayer Guide*? Are you encouraging your group to have daily devotions, your

families to have family worship with each person, children as well as adults taking part? Have you told them that many dear Mennonite young people in Europe who are taking the stand for nonresistance are looking to us to pray for them and that one of them sent twelve most earnest requests for prayer? Have you informed them that our missionaries and relief workers from all parts of the world have sent their urgent requests for our prayers? Have you told them that our rural and city mission workers, superintendents of our *Homes for the Aged* and of our *Children's Homes* have made their requests to us for our prayers? Have you told them about the requests for prayers sent in by members of our hospital staffs, by doctors and nurses? Have you told them that all should be praying jointly for our schools throughout the church and also for our children and young people who do not have the privilege of having Christian teachers?

If you have informed your Sunday School on all these points, you have given your members a good introduction to the *Daily Prayer Guide*. If you have not introduced this small book of 104 pages which sells for only 15¢, why not tell your people about it at your next Sunday service? Your prayers will help in God's great work and your group will be blessed spiritually for joining in this prayer effort. Our missionaries and workers are counting on your faithfulness. Just recently a missionary reported that on a certain day when they were delivered miraculously from a difficult situation, she realized that it was on that day that many were praying for them. May each one be among the faithful in prayer.

Send your orders now to Mrs. John L. Horst, Scottdale, Pennsylvania, Goshen, Ind.

FAMILY CIRCLE

Prayer of the Childless

*Small recompense, this thing that men call
beauty,
Beauty of form, a face unlined by living.
Small recompense, I say, for heart and arms
Empty, for unfulfilled desire.
Childless!
And some look on with envy.*

*What would I not have given for a son—
A son—the living likeness of his father!
Playing with trains and trucks and wooden
wagons,
Making my kitchen floor a traffic highway.
To have watched him grow from babyhood to
manhood;
To have taught him courage, strength, and faith
in God;
For this have women ever prayed—a man child.*

*Or to have had a daughter, dainty dream-child—
Dimples, and golden hair, a mouth for kissing,
Playing with dolls and china plates and teacups,
Blossoming into graceful womanhood;
Or perhaps a freckled tomboy, brown and long-
limbed,*

*(I understand this type of child. I was one.)
Climbing to dizzying heights in the haymow,
Losing her hats and shoes, tearing her dresses,
Wading the creek, a carefree gypsy maiden.*

*To have had but one of them. No matter which
one.*

*To have had one child to call my own—and his—
Even a few brief years. It had been better
Than this. This emptiness. This aching longing
Unsatisfied.*

*O God, Thou art not only just, but gracious,
Compassionate to us who are but dust.
Hear, in Thy mercy, Lord, a woman's prayer,
Her heart too full for uttering. Amen.*

—Contributed.

A Plea to Mothers

BY MRS. E. W. KULP

Recently a girl of fourteen years fell into deep sin, the sin of fornication. She was asked whether she didn't know this was sin. She said she did not. Again when asked whether her mother never told her about those things she said, no, she did not.

Mothers, do you love your daughters? If you do, take time to talk things over with them about the story of life, about sex. Explain to them the sin of fornication and adultery. I know every mother wants her daughter to come to the marriage altar with a pure body, a virgin. Then God's blessing can really rest on the home.

The best time to start is when the children are small and come to you with their questions. Do not put them off, but take time to answer. Do not tell an untruth, and say the stork or the doctor

brought the baby. They will find out later it isn't true. You can tell them children are gifts of God. He gave them to us. Later they want to know more: How, when, and where. Then tell them about it as much as you think is good for them at their age. (There are many good books these days to guide in using the right words to tell them.) They will come to you later if you answer them; if you don't, they will get their information from some other source, from evil companions who may lead them into sin. It is very important that we keep the confidence of our children; then they will tell us about their social life, where they have been, what they are doing. Let's not be too busy to chum with them. Let them bring their friends to your home.

We also want to tell our daughters why we are to wear modest apparel. I trust none of you mothers that read this are guilty of putting sun suits and shorts on your little girls to be worn in public. Years ago such clothing was only worn for bathing. If they wear them in public now they will lose all sense of modesty, and grow up that way. We know this fashion has been devised by Satan.

Bally, Pa.

Meeting a Crisis

A moral crisis in a family may or may not prove disastrous to its unity. In the home of a prominent and respectable businessman active in church and community, the teen-age son wanted money for a car, which was denied him. The relationship between father and son had never been close, and since no attempt was made to discover the boy's motives, he ran off with companions in disrepute, who stole a car and were caught. His parents condemned him unmercifully, told him he had ruined the family's reputation and they would never be able to rise above his disgrace. The boy ran away and was never heard from.

In another family, a child had been tempted to take money, but instead of placing all the blame on the child, the parents set about searching for the cause of his misdemeanor. They were really at fault in that they had denied him more than the other children because of his physical condition. His confinement, having been unbearable, led to the alarming crisis. This condition was rectified, misunderstanding eliminated, and the unity of the home preserved.

—D. Carl Yoder.

The mother's heart is the child's schoolroom.—Henry Ward Beecher.

The Sunset of Life

BY MRS. JACOB SHETLER

(Found among her papers after her death)

Sitting here, our chairs closely drawn together, we love to look at the sunset of the evening as it sends its rays down to us. The day is done. Soon the light will be gone. The sunset is even more beautiful than the morning. Sometimes we think wonderful thoughts that we cannot say when we look on a beautiful sunset. Let us fold our tired hands and lay them down and smile as one who has conquered care. The sunsets are like our life. God has been good to us. In life's morning the sunshine of His love rose in our hearts, and all through our lives He has been with us, giving us strength for the toils of the day. There have been hard places, and we have seen sorrows like clouds obscure the sun at noon. But at sunset all is clear. The sunset is like the gate of heaven to us; we seem to see across to where the pearly gates open wide.

Our sun is setting and soon the light of our lives will fade. If I go first I know that you will be coming soon; or if I am left alone, it will be only for a little while; it cannot be long, for the last rays are almost gone. We have always understood our thoughts together; maybe God will let us see the sunset together. The love of God is more tender than our love for each other. The pearly gates will open wide for our weary feet.—Contributed by her daughter, Mrs. Floyd Steckley, Bay Port, Mich.

EXPRESSIONS OF APPRECIATION

We wish to express our sincere thanks to all the kind folks—relatives, neighbors, and friends—for all they did for us during the past months. We appreciate the prayers offered in our behalf and the kindness of those who cultivated the ground and planted it. Thank you also for the birthday gifts, the donations of fruit, groceries, money, pullets, and so forth. Our prayer is that God will richly bless all who were so kind.—Seal and Susan S. Hemlin, R. 6, Hagerstown, Md.

* * *

We wish to thank all those who sent sympathy letters. We appreciate them very much.—The Naaman Stoltzfus family, Morgantown, Pa.

* * *

I wish to express my sincere thanks to all you kind friends who remembered me with prayers, flowers, visits, letters, cards, dime showers, and other kindnesses during my illness. May God richly bless you all.—Mrs. Rebecca Blough, Davidsville, Pa.

* * *

I wish to express my heartfelt gratitude to the many kind friends who remembered me with visits, prayers, get-well cards, and flowers during my stay at the hospital and since my return home. May God richly bless you all for your kindness.—Mrs. George G. Sauder, Goodville, Pa.

* * *

The family of Mary Troyer wish to express sincere thanks and appreciation to all kind friends for their prayers and words of sympathy during their recent bereavement.—Miles Troyer and family, Elkhart, Ind.

* * *

I wish to thank everyone who has remembered me in prayer, by cards, and so on, during my illness. May God bless you all for your kindness.—John Fisher, 739 Janet Ave., Lancaster, Pa.

TO BE NEAR TO GOD

THEME: FREELY GIVE

"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give" (Matt. 10:8).

Sunday, October 14

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38).

"Give, give, give—the church is always asking us to give! It is all right to give to missions and children's homes, but we must look out for ourselves, too." Is this your attitude, dogmatically expressed or tucked away in the private recess of your thoughts? Luke would lead us to believe that even a materialist could not afford such an attitude, "for with the same measure that ye mete withal it shall be measured to you again." Most important, of course, is the JOY that results from giving. To give, in the spirit of love, is to release joy eternally.

Monday, October 15

"Give to him that asketh thee" (Matt. 5:42).

Our opportunity to give frequently comes as a direct request, but thoughtlessly it is brushed aside as we hurry on our way to do what seems momentarily important. Perhaps it is my time, my counsel, or my friendship that is in demand, and the power to give is mine alone. Have I grasped each opportunity to honor a request today or have they slipped silently away, never to return? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Tuesday, October 16

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good that they be rich in good works, ready to distribute, willing to communicate" (I Tim. 6:17, 18).

The human tendency to anchor our hope in the purchasing power of money is the enemy of God. Paul was well aware of the dangers of wealth which so subtly overtake us. How readily the Israelites forgot God when their material needs were supplied!

A teacher who was bereft of her husband said, "I always believed in God, but I never needed Him before." How tragic that our concern for God is regulated by necessity!

Paul's exhortation is a challenge to a very positive Christian witness that we may experience supreme joy in sharing liberally and use material gain for furthering the cause of Christ, remembering always that God has given us richly.

Wednesday, October 17

"Give thyself wholly" (I Tim. 4:15).

A halfhearted commitment, a partially assembled implement, an incomplete story, or a poorly constructed building is never acceptable. An article to be sold is examined for its imperfections, and the "irregulars" are placed on a special counter at a lower cost.

Paul emphasizes the importance of giving ourselves, in part, but wholly—without reserve and without limitations. The gifts

which we possess and our abilities which we take for granted must converge in a conscious effort to know Christ and to make Him known to others.

"Love so amazing, so divine,
Demands my soul, my life, my all."

Thursday, October 18

"Such as I have give I thee" (Acts 3:6).

The very gift which you possess may fulfill another's need. Perhaps a stranger on the street is seeking a smile, and his pace quickens as he attempts to return the friendly gesture. The older folk in our church need the energetic enthusiasm of youth; youth needs the counsel of a mature and mellowed life. The family across the street may need a way to church; or perhaps John hasn't been attending services regularly and needs your encouragement.

A few minutes of your time to point out the beauties of a sunset, the wonders of a snowflake, or a billowy white cloud in an azure blue sky may give a child a lasting appreciation for the things about which no man can say, "This is mine and mine alone." Then don't forget that today someone needs you. Are you willing to give such as you have?

Friday, October 19

"I give myself unto prayer" (Psalm 109:4).

Indeed is it not your privilege and mine to give ourselves to prayer? A missionary in China was victorious because someone at home prayed! A wayward boy finds his way home through the prayers of a faithful mother. The labors of Bible school teachers and home missionaries come to fruition when their efforts are backed by prayers. God's message becomes personal when I have prayed for the Sunday morning sermon. Babies in Christ become stalwart Christians because faithful prayer warriors continue to pray for them even after their baptism. Does your daily schedule allow you to give yourself in prayer? "More things are wrought by prayer than this world dreams of."

Saturday, October 20

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him . . ." (I Cor. 16:2).

Is my material gift to God a true barometer of my prosperity? Am I willing to admit that God has blessed me spiritually and materially, and do I spontaneously return to Him tithes and offerings in direct proportion to my gain? How surprised some dear brethren have been when their benevolence figures were totaled to be subtracted from their gross income; it had seemed like much more! And dare I state that a secretary discovered that those who were least able to give, gave the most? How shall my standard of giving compare to God's standard?

—Elsie Zook.

JOSEPH'S PART IN GOD'S PLAN

Sunday School Lesson for October 21

(Genesis 37, 39, 41-47, 50)

What was God's plan into which Joseph fitted? God was planning a great nation through whom He could bless all the families of the earth. Gen. 12:2, 3; 17:7, 8. These are great verses to re-read. Not once but many times did God renew this covenant to Abraham. And then He gave it to Isaac and then to Jacob. These patriarchs lived by faith in the God of this promise. They were not yet a great nation. Surely there are greater possibilities in twelve sons.

Now what was Joseph's part in this grand plan of God? He was not in the line of Christ. Let the pupils of your class discover how God used Joseph in His plan to bless all people. (It will not matter much what part of Joseph's story is mentioned first. Discovery by the pupils' thinking is far better than the teacher's telling in some special order. Most teachers talk too much.)

We see God's hand in history. God gave Joseph dreams. These made his brothers jealous of him. They plotted his death, but God intervened and sent Joseph into slavery. In the house of his master he prospered because he was also a servant of his Lord. Joseph was recognized as a godly man and he was promoted. "The Lord was with Joseph." "The Lord blessed the Egyptian's house for Joseph's sake." When sorely tempted to "sin against God" he refused and for a penalty was sent to the dungeon. But a woman's vengeance and wicked accusations could not move him nor discourage him. By God's grace Joseph became a helpful prisoner and soon was the head of the prison.

God took Joseph out by giving him power to interpret dreams. We must wonder what Joseph was thinking concerning his boyhood dreams. Surely he saw God's plan for him as he was set over all the land of Egypt to save life and among that life the life of the Hebrews. Being faithful over a few things God made him ruler over many. Joseph told his brethren it was God who was overruling to the good "to bring to pass to save much people alive." "Joseph was a link in the long chain of redemption, and therefore we may say that Christ in His work depended upon Joseph. Joseph is able now to bless every circumstance in his life—his cruel brothers, the Ishmaelites, Potiphar's wife, the jailer in the prison, the chief butler who forgot him—for each one played a necessary part in the drama of his life, which was to result in the saving alive of his father's house" (Macartney).—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

WORKED THE FIRST TIME

Human inventions have to be scrutinized "to have the bugs ironed out," but God's work is perfect. A young man, gazing intently at a chart showing the organs, bones, muscles, nerves, veins, and arteries in the human body, exclaimed, "And to think that the first time that body was put together it worked!"—D. Carl Yoder

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Speakers at the Christian Life Meeting at Blainsport, Pa., Oct. 14 include Harvey E. Shank, John Martin, Aaron Shank, and Frank Garman.

Bro. Henry Garber will speak to the Youth Fellowship Meeting 7:30 Saturday evening, Oct. 13, at the Rohrerstown Church, Lancaster County, Pa., on "The Progress of the Church in Latin America."

Youth Gospel Evangelism will meet Oct. 13 at the Vine Street Church, Lancaster, Pa., to hear Bro. Andrew Hartzler, Newport News, Va., speak on "How to Know God's Will."

Bro. Arthur Ruth, Souderton, Pa., will discuss "Why We Believe As We Do" at the young people's meeting at the Lititz, Pa., Church Sunday evening, Oct. 14, at 7:30.

Change of Address.—Andrew Jantzi, from Flint, Mich., to Cary Road, Marilla, N.Y. Telephone: Alden 2826.

Chester Raber and Levi C. Hartzler served on the Sunday evening program, Sept. 30, at the Maple Grove Church, Topeka, Ind., the former speaking on M.Y.F., Its Challenge and Growth, and the latter on Puerto Rico—A Unique Witness.

Joint sewing circle meeting of the Red Top and Little White Chapel congregations in Montana was held at the Red Top Church Thursday, Sept. 20. Good attendance and inspirational meetings are reported.

Prayer is requested for evangelistic meetings at the Slackwater Church near Millersville, Pa., Oct. 21-28 with Bro. Frank Garman as evangelist.

Ordination services were held at the Gingrich Church, Annville, Pa., on Sept. 25. Bro. Sidney Gingrich was ordained minister to serve the Krall congregation and Bro. Harold Frey deacon for the Gingrich Church. May the Lord abundantly bless them in their new responsibilities.

The Desert Winds, published by the young people of the Sunnyslope congregation, Phoenix, Ariz., is in its third year and has a mailing list of one hundred persons. Melvin Mast, 1445 E. Mountain View, Phoenix, is the circulation manager.

Change of Address.—P. Melville Nafziger, from 202 Glenrich Avenue, Richardson Park, Wilmington, Del., to Route 2, Wilmington.

The seventh annual Bible School sponsored by the Bethel and Cedar Grove congregations in Franklin County, Pa., will be held at the Cedar Grove Church Nov. 21-25. Instructors include A. J. Metzler, Harry Y. Shetler, C. Nevin Miller, and Ethel Yake Metzler.

The Bethel Church, Mummasburg, Pa., has concluded a series of studies on Nonresistance and is beginning a mission study class on Japan in their midweek meetings.

Bro. Josef Herschkowitz, Harrisonburg, Va., will deliver the morning and evening messages at the Zion Church near Broadway on Oct. 14.

Bro. Newton Gingrich, Elora, Ont., preached for the Elmira, Ont., congregation Sept. 30.

Sister Ida Stoltzfus, Akron, Pa., spoke concerning relief needs, at the Protection, Kans., Church Sept. 23.

Bro. Claud Hostetler, Portland, Oreg., worshiped with the Seventh Street congregation, Upland, Calif., in their midweek meeting and with the Winton congregation in a Sunday morning service recently. He was accompanied by his wife and family.

Bro. Stanley C. Shenk, West Liberty, Ohio, conducted a series of meetings at Manson, Iowa, recently.

Bro. Howard S. Bauman, Elmira, Ont., closed a series of meetings at the Pleasant View Church near Goshen, Ind., on Oct. 7.

Announcements

The Executive Committee of the Mennonite Board of Education took the following action May 11, 1951. "That we recommend the following amendment to the constitution, article V, section 3: "The Executive Committee shall have power to sell, transfer, and convey title of any real estate owned or acquired for investment purposes by the Board. The Executive Committee shall likewise have power to release mortgages in which the Mennonite Board of Education is named as mortgagee."

J. F. Kanagy, Secretary
MENNONITE BOARD OF EDUCATION

Paul and Helen Holdeman spoke to the Denver, Colo., congregation in a recent midweek meeting concerning their work in the voluntary service unit at Gulfport, Miss.

Bro. P. L. Frey, Archbold, Ohio, is scheduled to conduct meetings at the Catlin Church, Peabody, Kans., Nov. 11-18.

Bro. Robert Harnish, Morton, Ill., spoke to the Waldo M.Y.F., Flanagan, Ill., on Oct. 1.

Bro. H. F. Reist and his wife, Premont, Texas, were called home recently from a trip to northern states because of their son Robert's serious condition resulting from a tractor accident.

Bro. John C. Wenger, Goshen, Ind., delivered an appreciated message to the Scottsdale congregation on Sunday, Sept. 30. Bro. Christian Charles, Salunga, Pa., also participated in the morning services at Scottsdale.

Relief work in Mexico was the subject of an illustrated talk given to a Hopedale, Ill., group on Oct. 4 by Melvin Funk and his wife, M.C.C. workers.

Bro. and Sister Paul L. Conrad spoke concerning their work in Ethiopia on Sept. 23 at the Albany, Oreg., Church.

The Laurelville Campground Association held its annual fellowship and business meeting at Laurelville over the week end of Sept. 30.

New workers at the Publishing House are Ruby King, of West Liberty, Ohio, and Mary Sala, Johnstown, Pa., both beginning Oct. 1.

Young people of the Chambersburg, Pa., congregation will give the evening program at the Hammercreek Church near Lititz, Pa., on Oct. 21.

Bro. Harold Lahman, Elkton, Va., is scheduled to conduct revival meetings at the Tressler Church, Greenwood, Del., Oct. 17-26. Prayer is requested.

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Calendar

- Mennonite Board of Education, Annual Meeting, Conestoga Church, Morgantown, Pa., Oct. 18-20
- Ministerial Bible Conference of the Mennonite Conference of Ontario, Wanner Church, Hespeler, Oct. 23-25
- Mennonite Commission for Christian Education and Young People's Work, Northern Indiana, Oct. 26, 27
- Mennonite Bible Institute, Kitchener, Ont., Oct. 29 to March 21
- Rural Evangelism Conference, Eastern Mennonite College, Harrisonburg, Va., Nov. 10, 11
- Christian Day School Institute, Eastern Mennonite College, Harrisonburg, Va., Nov. 16, 17
- South Pacific Conference, Annual Meeting, Winton, Calif., Nov. 22-24
- Fall Missionary Day, November 18
- General Council of General Conference, Chicago, Ill., Dec. 7, 8
- Bible Sunday, December 9
- Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 2 to Feb. 15
- Winter Bible School of North Central Conference and Northern Light Gospel Mission, Loman, Minn., Jan. 7-25
- Canton Bible School, Canton, Ohio, Jan. 7 to Feb. 15
- Michigan Mennonite Bible School, Fairview, Mich., Jan. 7 to Feb. 15
- Special Bible Term, Eastern Mennonite College, Harrisonburg, Va., Jan. 29 to March 10
- Mennonite Publication Board, Annual Meeting, Place Undecided, Feb. 20, 21
- Conference on Industrial Relations and Mennonite Community Life, Tiskilwa, Ill., March 28, 29
- Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17

Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Dennis, son of Bro. and Sister Weldon Martin, who are in charge of the Mexican border work at Mathis, Texas, has been hospitalized with polio. Bro. Martin writes: "Pray that if it is the Lord's will he may be soon and completely restored and that we may be quick to learn whatever lessons the Lord would teach us through this experience."

Bro. and Sister Paul Conrad, missionaries under appointment to India, wish to thank all the sewing circles who had a part in preparing clothing and bedding for them. The Conrads expect to sail from Vancouver, B.C. on Oct. 12, aboard the S.S. "Salamat."

From Sister Ella May Miller, now in the British Hospital in Buenos Aires, comes this word under date of Sept. 24: "These two weeks in the British Hospital have brought a definite improvement in my leg. I still have three more spinal injections coming. They are most painful and leave me half sick, but as the doctor says, my future depends on being treated now. God's grace is sufficient even in pain."

The ground has been leveled for the pastor's home in the Palo Hincado-Cuchilla area in Puerto Rico. The actual building will be started as soon as possible.

Bro. and Sister Lee Kanagy are already settled in language school work. Bro. Ralph Buckwalter writes concerning their arrival: "We have had a share in helping Lee, Adella, and Daniel Kanagy become a bit oriented to life in Japan. It was a real pleasure to meet them and to help them through all the red tape of the first few days. They began studying Japanese only five days after their arrival. Spending their first week at the Y.M.C.A., they will move to their apartment in Sugiami-ku after some necessary repair work has been completed. Already we are looking forward to the time when they can move to Hokkaido and share in the work here."

Missionaries from Argentina write: "For the encouragement of those who are faithfully praying for a revival in Argentina, we want to assure you that the Lord is honoring prayers and the Holy Spirit is convicting. Revival fires are burning; continue to pray."

The Boys' Orphanage at Bragado, Argentina, has recently had an interior repainting, which always brightens things up. Several missionaries spent a few days at the Home helping with odd jobs inside and out. One of the orphanage boys has recently been hospitalized with a broken leg.

Good news is current news. Your news items for the Missions Section should reach the Elkhart office on Monday morning if they are not to be held over until the follow-

ing week. Church bulletins will also be happily received on Monday.

Bro. and Sister Orley Swartzentruber sailed for Brussels, Belgium, on Sept. 25. They were scheduled to arrive on Oct. 3.

In a recent letter Bro. Ralph Buckwalter writes concerning the building of their homes: "The many details connected with building a house have taken much of our time this summer but now we are glad that we can begin to devote more of our time to direct evangelism. Without the loyal help of Shigeo Araya this would not be possible. He interprets for us when necessary. He also interprets our being in Kushiro to people who are curious enough to ask. He has contacts with many young people to whom he can speak freely without any language barrier. He knows the Lord and is eager to speak to anyone about faith in Christ. He is eager to learn more and more about the Bible and the Christian way of life."

The Bible school in Bragado has begun its last term of school. In addition to the brethren B. Frank Byler and J. H. Koppenhaver, Bro. Daniel Miller has been teaching a course this term. Next term Bro. Amos Swartzentruber will again be teaching a course.

Penon, the outpost of the La Plata Church in Puerto Rico, which was started over a year ago, continues to show interest in the Gospel. The attendance in the Sunday afternoon and Monday evening services averages thirty-five.

Sister Marta Quiroga, a student at Goshen College during the past school year, will sail on the S.S. "Argentina" on Nov. 1 instead of on Oct. 18 as previously planned. Sister Quiroga was the first representative of the Argentine Mennonite Church to visit the churches in North America.

A week-end unit of six boys and four girls, along with Harold Hartzler as leader, painted the Detroit Mission church building Saturday, Sept. 22. This unit was sponsored by the Service Committee of the Y.P.C.A. of Goshen College. Bro. Hartzler gave a lecture on Astronomy at the church fellowship on Saturday evening.

The Carl Becks, missionaries in Obihiro, Japan, recently visited the Ralph Buckwalters in Kushiro. Bro. Buckwalter says: "Becks are on their way to visit us now and will arrive in about two hours. They reported forty people at their Sunday morning meeting last week. This morning after their service they planned to get the noon train for Kushiro, spending about three and a half hours with us and returning on the last train to Obihiro tonight at 8:25. This will give us a little time to share the experiences in welcoming Lee's to Japan. We are hoping now that as we have frequent visits with Carls we can

MENNONITE RELIEF COMMITTEE (M.R.C.)

Several service workers are needed at the Bethel Mission in Chicago. Persons should be qualified to teach Bible and direct recreation and crafts with children. The Catholic Church is bidding for the children of the community and the attractions of the world in a city are tremendous. The task requires the best that the church has. Who will answer this call?

A man is needed on a voluntary service basis at the Mennonite Home for the Aged, Eureka, Ill. Write the Secretary for Service and Relief.

Reports of the M.R.C. summer service program indicate twenty-five units were in operation, with 127 young people serving. The following statistics indicate something about the unit activities: number of Bible schools, 33; Bible school enrollment, 3,541; children's camp enrollment, 312; homes visited, 2,088; Bibles distributed, 1,073; tracts distributed, 11,950; decisions for Christ, 86. Races and nationalities served included American Negroes, American Indians, Italians, Lithuanians, Finns, Mexicans, and Swedes. The following tasks were carried on in addition to assigned tasks: Sunday evening programs, street meetings, Bible story hours, educational tours, playground supervision, jail services, chorus training, poster painting, religious surveys, building repair and painting, visitation and cottage meetings, handcraft classes, and library cataloging.

spend less time talking about building houses and more time discussing our mutual concern in direct Kingdom building with living material."

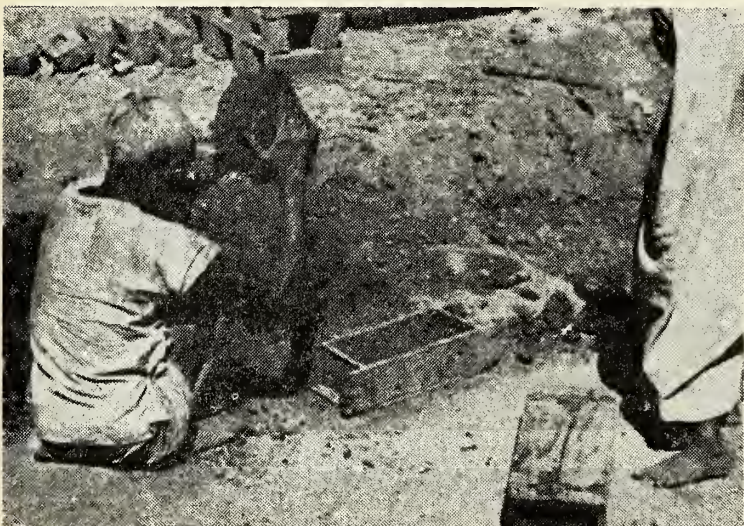
Carl Beck writes from Japan on Sept. 16: "Today we had the fourth service in our new building basement. There were forty-one present. We are enjoying these Saturday hymn-sings and Sunday morning Bible classes immensely and hoping for the day to come soon when we can devote more than just week ends to this type of activity. We moved our meetings to the basement a bit sooner than we had anticipated . . . At our last meeting in our room here there was not even room on the floor to sit down and a number stood through the service."

Bro. Carl Beck recently wrote: "Our carpenter quit without notice to take care of Maruko San's business (cinder block making) while he is ill . . . From here on it will be largely up to me and the boys unless we can find another good carpenter."

(Continued on page 988)



What fun! The next step will be filling the molds with mud.



Building the Chandwa bungalow required a lot of mud for a lot of bricks. This coolie is slamming mud into a brick mold.



Now the mold is turned upside down to put the brick on the ground.

Dedication of the New Chandwa Bungalow

BY MILTON AND ESTHER VOGT

A rice and curry dinner with Christian friends and a time of thanksgiving was a part of the dedication service for the new bungalow in Bihar, India.

We thank God for the gift of a new bungalow in Bihar. We thank you who have helped with your prayers and means to make it possible to build it. We thank those here who have given time, energy, prayers, and interest. We thank the Indian landowner who sold us the land because it was with great difficulty, delay, and opposition that this place was finally acquired.

We thank Mr. Kelly who located water for a well; we were almost in despair, for water seemed nowhere available. God gets the praise for the water for He put it here and gave Mr. Kelly the knowledge that there is only one underground stream flowing through the entire place with no other underground water.

We thank Bro. Bechy who has carried the whole burden of building the bungalow. There was the problem of getting cement and steel, as both were controlled. Officials had to be approached again and again and much red tape unraveled, with many delays. The bricks had to be made and burned. First suitable brickmakers had to be found. Then the bricks were made, stacked to dry, and finally stacked into a kiln and burned. Making bricks took months and months of work. After calculating the size and amount of wood needed, it had to be ordered at Latehar. The orders were never ready on time. Then in the construction every corner had to be checked to see if it was square, every edge scrutinized to make sure it was straight. Precision, thoroughness, guiding unskilled workers, watching expenses, keeping everybody busy and at work, and doing it with a Christian testimony in a heathen land was a part of Bro. John's work.

We thank Bro. Beachly who has carried the whole burden of the building plans. We thank Bro. S. J. Hostetler who through opposition and endless trouble purchased the land and pioneered living on the spot under great inconveniences.

This hot season Milton moved into the new bungalow. On June 29 Myra Jean and Esther (Mrs. Vogt) returned from their hot season vacation at Kodaikanal and the next day, June 30, we had the dedication for this building.

It was raining, so not as many came as we expected. We promised them all a meal of rice and curry at noon. This, with the desire to see the new place and to be a part of the day's service, brought forty-two of our Christian friends. We started our service on the big open verandah on the south but as the rain increased and blew over the people, we decided to move over to the screened-



Now we make a bhata. This one is about 40x40 feet and contains about 60,000 twelve-inch bricks stacked twenty feet high. It will burn about thirty tons of coal.

Into a Well—and Out

BY ESTHER VOGT

The Lord will "have compassion according to the multitude of his mercies" (Lam. 3:32).

From the time she would hang on to her mother's sari and follow along, until now, Rajina enjoyed going to the well. It held an attraction for her. Rajina was the nine-year-old daughter of our evangelist, Lakhra; she was about twenty-five miles away from home in a boarding school. About eight o'clock Monday morning she went along with the other girls to the well, where she was to polish the dishes. Somehow this morning—no one knew just how—she got too close and slipped into the deep well. They claimed it was twelve prusha (the depth of twelve men—about eighty-four feet). Rajina went under the water once and came up; she struggled around and found the bucket hanging down in the water; she clung to it and then climbed into it. The girls soon called for some men to come help them and soon they had pulled her out. She had just a slight cut on her face. But it had been a great shock to her body and that evening she had an upset stomach and fever.

The next day her mother, not knowing anything of what had happened, went to see her daughter and was surprised to find her alone, not in school, and looking unwell. She thought, "Rajina has had fever." She was much surprised to hear of her experience and everyone came around later and asked, "How did you so soon get word of what happened? Who told you about it?" She had to answer, "I was just planning to come. I had plans to come another day, but God changed my plans so I came today." Rajina found much help and comfort in her mother's visit.

On Sunday, August 5, we had special prayer of thanksgiving in our morning service, after the reading of Lam. 3:25-40, to thank God for preserving Rajina in her trouble. We all realized that it was only God who saved her and we give Him the glory.

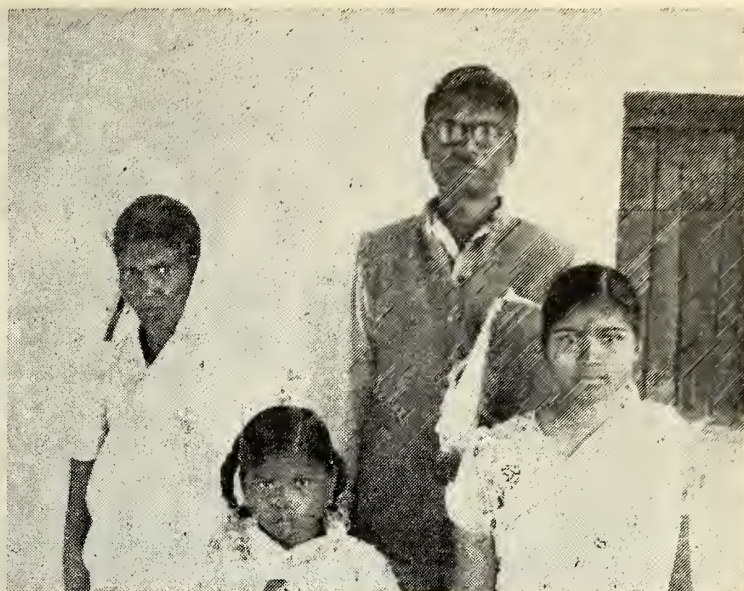
Pray with us that God will, after saving her life in such a wonderful way, help her to live to the praise of His glory and that many, because of the witness of her life, might become heirs of salvation.

in verandah on the east side and this proved a suitable place for the meeting and also for the rice and curry meal, despite the pouring rain and wind.

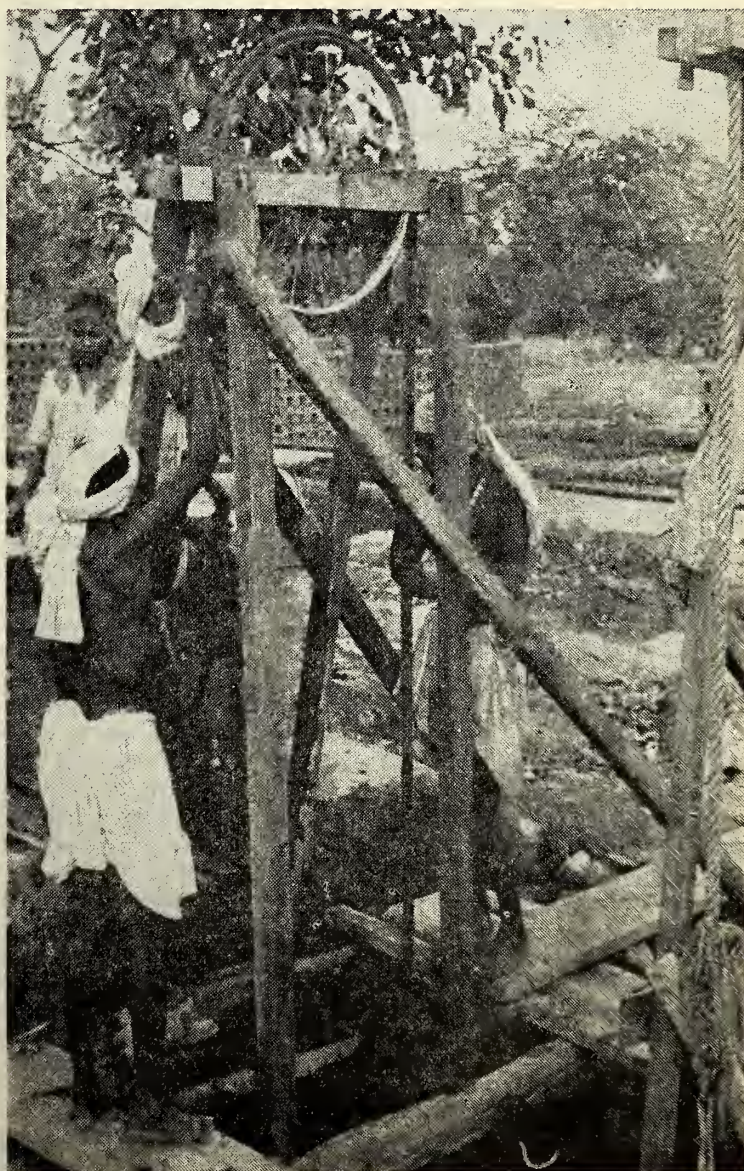
The prayer of that day and our continuing prayer is that:

"Through those who live in this home, God's love may be given to those in darkness and a testimony for Christ ever given by us all. That nothing should ever be done in this bungalow that would disgrace our Lord or bring dishonor to His name."

Chandwa, Palamau District, Bihar, India.



This is the D. M. Lakhra family, the village evangelist, whose little daughter, Rajina, fell into the well and was pulled out in a bucket. Can you find Rajina? She must be the little girl in braids.



Now the well is completed and coolies are drawing water out of Chandwa well.



As the water level dropped, the well had to be dug deeper and deeper. Water flows in quite rapidly. It should be a sufficient supply for another year.



Bro. J. D. Graber and the class of seventeen converts he baptized at the Saginaw Gospel Mission on July 29. Bro. LeRoy Bechler is the pastor at this place. The picture was taken in front of their new church.

Saginaw Speaks

IV

BY LEROY BECHLER

Seventeen converts, baptismal and communion services were an occasion for rejoicing at the Saginaw, Michigan, Gospel Mission.

"Now unto him that is able to do exceedingly abundantly above all that we ask or think . . . be glory . . ." These striking words of Paul show forth his own testimony of the power of God. Paul had experienced it in his conversion, and now his blessings from God were far beyond expectation.

In the summer of 1949 nine young people entered the open door in Saginaw, Michigan's colored area to witness for Christ. Their slogan was: "Going Forth to Conquer." Again and again they were reminded of God's words to Joshua as he was about to go into the land of Canaan. "I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage . . . the Lord thy God is with thee whithersoever thou goest." The field was great; opportunities were vast; sin was abounding on every hand; the future was unknown. But God's power was not limited. This was their assurance.

On March 11, 1951, just one year and ten months later, a mother and her four children were baptized into church fellowship. Another boy was received upon his confession of faith. The labors brought forth the beginning of a Mennonite Church here in Saginaw.

The work continued to advance with Bible school, summer camp, and visitation work during the summer of 1951. A number of young people and three adults were under instruction for baptism and church membership. The Lord's blessing was evi-

dent in this growth of the body of believers here.

July 29, 1951, arrived. This was the scheduled day of the first baptismal service in our new church. Even though the interior was still unfinished, we joyfully looked forward to this service. After Sunday school seventeen converts received instruction from Bro. J. D. Graber. As they filed to the front of the church, a thrill arose in the hearts of the workers. Could it be true that this number was to become one with us? A prayer of deep gratitude and thankfulness ascended to the throne of God for the manifestation of His power.

Friends and parents of the applicants, who seldom go to church, were present to hear Bro. Graber's message. He encouraged the newborn in Christ and stressed how important it is for us to believe in Christ and to live for Him. After the message each was baptized into the body of Christ and received into church fellowship. One hundred and four were present to witness this sacred service.

In the evening we had a communion service. During this service two adults were received into the church on their confession of faith. Bro. Graber then gave the message on, "Why Jesus Died for Us." After this we prayerfully and reverently observed the sacred ordinances of communion and foot-washing.

At the close of the day we again praised God for His marvelous leading. He had done exceedingly abundantly above all that we had asked or thought. Along with this feeling of adoration to our God came the

sense of great responsibility. The problems are many and Satan is ever present to fight the work of Jesus Christ. The work has only begun. But we rest upon His promises. God's power is not limited!

Saginaw, Mich.

Parable of the Ten Preachers

(With due apologies to the Ten Virgins)

Then shall the kingdom of heaven be reminded of ten young preachers, who took their theological degrees and went forth to serve their Lord and His church.

And five of them were wise and five were foolish.

They that were foolish spent their times in the rounds of pastoral visitation, of attending and serving on committees, conferences, gatherings of all kinds, but they neglected the study of God's Word and the practice of prayer and meditation—and their oil began to run low.

They that were wise engaged in pastoral visitation, attended to necessary committees and conferences, within limitations of time and strength, and learned to say "No" to others. They took special care to keep their prayer tryst, to read and meditate on God's Word, and gave sufficient time to these to profit by them.

Thus, several years passed. Then the church awakened to the need of a mighty revival and a great cry arose, "Let us have a CRUSADE FOR CHRIST. Let us ADVANCE FOR CHRIST AND HIS CHURCH."

And the call went forth for all preachers to participate in this program of advance, each one contributing such service as he might render. Then arose all of these preachers and girded themselves to give of their best.

And the foolish began to feel foolish, for their strength was gone from them and they knew not whence it had gone, and they lacked power. Then, they arose to consult the five wise preachers and said to them, "Share with us your power. You get results. Our lights have gone out."

But the wise answered, "That cannot be. We ourselves do not have sufficient power to meet our own need. Nor can power be shared. It must be acquired. This is the source of power and the supply is inexhaustible: take time to be holy; spend much time with God; abide in Him always; and trust in His Word. When the Holy Spirit is come upon you, you will receive power and will become witnesses."

And the five foolish heeded the counsel of the wise and began to read and meditate and pray, and they began to receive power. But the crusade had gone and the advance program was completed, and they had contributed nothing to it. They are now storing up reservoirs of power and with God's grace, will be ready for the next call to service.—From "The Indian Witness."

Far more important than the work we do is what we are in Christ.—H. S. Bender.



Four babies born at the Dhamtari Christian Hospital in April, 1951. From left to right: Miss Bharat holding a Christian baby, Mrs. Yesudin, Nurse Suniti, and Miss Florence Nafziger, holding Hindu babies. Miss Bharat and Mrs. Yesudin are registered nurses. Miss Suniti is a student nurse.

A Doctor, a Nurse, and the Hospital

BY LENA GRABER

I was on duty today from seven to three, but actually my day started at 5:30 when I got up to go over to gavage two small babies with Chloromycetin. That is a procedure only graduates can do, not compounders, and we were terrifically busy. We have an over-full house and some very sick patients. The thing that is hardest on me is to have people walking after me and then having to tell them there is no more room. But why isn't there room? It is too bad (sometimes) that we are such a popular hospital. Anyway I was worn out by 3:30.

It is such an inspiration to teach a new class again. We have five boys and four girls. One of the last-year girls didn't pass; so she has to take everything over again. It is a bit difficult to have boys and girls and takes some additional planning. This week we will get them on the wards to take temperatures and next week I hope to start them on baths. We have six fractures in now that need baths and back rubs; so this will be a good time for them to start. They seem just as eager to learn as any other normal young people.

The new beds that we ordered 'way back in March still haven't arrived. Fortunately, we had the wood ready for some new hos-

pital rope beds; so I just had Jaggu put them together and Blind Ghasia strung them up for us, one for each boy. I brought three old iron beds on which I put new tape from the hospital. To clean them, we painted them yellow, this being the color we had on hand.

For the first three months we have a schedule in which both Florence and I teach fifteen hours a week. We want to concentrate on classes this first while before Florence leaves.

With Dr. Yoder gone, we have to help Dr. Lysander more. If he operates, one of us has to assist him. He surely has gotten a lot of practice since Dr. Yoder is on vacation. He even removed a cataract on a beggar woman the other day and the eye looks real good. He is quite proud of it. He keeps all his specimens in bottles so that when he goes for his further training for the M.B. B.S. degree in Vellore he can work on them.

A Week Later

We are still getting in fractures. On Friday we got two in at one time with broken hips. This morning they carried one in on a bed, a young girl that fell out of a tree. She has a compound fracture of the lower leg. Did I tell you about the Christian young

man, a motor driver, who was in an accident and broke his pelvis? We had never had one here before and neither Dr. Lysander nor we knew just exactly what to do for him. And do you know what? That very day the Mennonite Nursing News came with a picture in it of Orva Wenger in a sling-like affair and I remembered someone writing that he had a broken pelvis. So I showed it to Dr. Lysander and he said, "That is what we ought to have." So I got Jaggu, the carpenter, to look at it and together we made such an apparatus. It works! The man is comfortable as can be now. Isn't it wonderful how things work together so that we had this information just at the right time?

Dr. Lysander surely has gotten a lot of good experience since he is alone. We did an appendectomy on a Girls' Hostel girl this week. He had never done one alone before either. But I scrubbed up and assisted him and he did real well. The girl is getting along all right.

This week end I am taking the classes on duty in small groups to take the temperatures and chart them. They surely sweat until they get it all done. This week I also want to show them how to do back rubs so that they can do those on all the fracture cases we have in just now. There are six hip fractures, two upper arm fractures, one broken pelvis, one fractured spine, and now this compound fracture of the leg.

Bro. Weaver was up each morning this week to give us chapel talks on how to do ward teaching. We especially wanted the new students to have these talks. So now from tomorrow on we will do ward teaching again. He showed how we could present the whole way of salvation in six lessons because we teach one patient for a week usually, if he stays that long. I just found out recently that Rajaram from Arjunda was converted because of ward preaching when he was a patient here several years ago. So perhaps our work isn't in vain.—"Excerpts from a personal letter."

Dhamtari, India.

The hope of the world rests with the sensitive people—people willing to devote themselves and their possessions to great causes. The solution of the world's great problems depends on you and on me, as we meet our fellow men—in our homes, over the line fence, in our neighborhoods, or across international boundaries. There is no short cut. The process is as deliberate as life itself. Let us not be diverted by the false tempo of an "emergency" existence.—Ernest E. Mills.

Missions Editorial

A Voice in the World

This is the title of the Fall Missionary Day bulletin, the manuscript for which has just been completed. Fall Missionary Day, M-Day for short, comes this year on November 18. Spring M-Day is observed on the third Sunday in March, while Fall M-Day comes on the third Sunday of November. The regularity of these dates makes them easy to remember and plan for year after year.

The bulletin for this fall will be in two colors, contains sixteen pages, 6 x 9 inches, has an attractively designed cover in two colors, and will contain a wealth of information and challenge about the mission and charitable work of the entire church. Since the bulletin is sponsored conjointly by the General Mission Board and the Commission for Christian Education and Young People's Work, and since M-Day should be observed by all our churches in every district, it has always been deemed wise to include and promote the total church program, home and foreign. According to the present timetable a letter, with sample bulletins enclosed, will be mailed to each pastor and Sunday-school superintendent the latter part of October. The mailings in bulk are to be made as usual to the Sunday-school superintendents the first week of November. A sufficient number are sent to make it possible to get one copy into each home represented in the Sunday school. The figure is arrived at by dividing the total enrollment by four. This is not entirely accurate but does furnish a reliable approximation. Where additional copies are required they can be supplied upon request.

There is value in observing these special missionary days. The task of the Church in the world is in a sense dramatized and made to appear important by these special observances. The importance of this task cannot be overemphasized. For, why are we here? Why should the Church be pure and strong if not so that she can be the body of Christ on earth doing His work? A church that does not fulfill this function is not truly the Church of Jesus Christ as described in the New Testament.

A word to pastors, superintendents, and leaders: In the promotion of this central task of missions, use Missionary Day. Plan for a special emphasis on missions for that day. Make the observance include teaching on missions, giving, reporting, and the planning for new and greater outreach.—J. D. Graber.

M.C.C. Weekly Notes

Refugee Group Leaves for Uruguay

A group of about 450 Mennonite refugees was scheduled to sail today, Sept. 28, from Genoa, Italy, for their new homeland in South America. These people are largely Danzig Mennonites, but a small number of Russian Mennonite refugees are also included. The destination of most of them is Uruguay, with a few going to Paraguay. The group traveled by train from Germany to the port in Italy. The vessel, the S.S. "Soriento," is due to arrive at Montevideo, Uruguay, on Oct. 17. Elma Esau, of the M.C.C. staff at Camp Gronau, is accompanying the transport.

Land will need to be purchased in Uruguay to provide for these new immigrants. They will be housed temporarily at the El Ombu settlement until the new land site can be selected, and arrangement made for purchase and settlement on the land.

Canadian Processing Continues

Word from Camp Gronau in Germany states that in September 240 more Mennonite refugees were accepted for immigration to Canada. Thirty-three of these are individually sponsored, while the others will go as farm and domestic workers. At present, however, these who have been accepted are unable to go because there is no available space on the September sailing of the "Beaverbrae," the vessel upon which many of the Canada-bound immigrants sail.

Voluntary Service Opportunities

The M.C.C. is tentatively planning a reconstruction unit to work in north Topeka, Kans., in the area damaged by the recent flood. The unit is to open between Oct. 15 and Nov. 1, and will continue for three to six months. Work is to include general labor in cleaning and repair, also carpentry and mason work. Any young men available should write to Voluntary Service Section, Mennonite Central Committee, Akron, Pa.

Plans for holding the Oct. 19 to Nov. 16 voluntary service orientation school at Reedley, Calif., are now confirmed. There are openings for a few more applicants, particularly from the western and midwest areas. The M.C.C. office at Reedley, Calif., will be the center for directing the training course, including classes in Mennonite History, Living the Peace Testimony, Life in the Kingdom, social problems, handicrafts, and other subjects which will help the young people to give the most effective witness and service in the needy area where they will be assigned to work for a year.

One of the openings where volunteers are needed now is the Bethesda Mennonite Hospital for Mentally Ill at Vineland, Ont. Temporary help has been made available from another service unit.

Personnel Notes

New relief workers are continually being processed and sent abroad to replace those whose terms expire, and in a few instances to open new service projects.

Recently returning workers include: Peter and Edith Kauffman Reimer, from Germany on Sept. 20; Mary Byler and Evelyn Sensenig

from France on Sept. 21; Henry Schrock and Henry Jantzen from Germany and Mary Elizabeth Hertzler from France on Sept. 26.

Departing workers were Curtis Janzen of Henderson, Nebr., Robert Lee of Portland, Oreg., Sol Yoder, Jr., of Lancaster, Pa., and Edith Kern of Jonestown, Pa., all sailing on Sept. 28, for Germany.

Thanks for Sewing Material

Recent shipments of clothing to the Kaiserslautern M.C.C. Center in Germany included several bolts of blue woolen material and white muslin, as well as feed bags and remnant material. These materials have been very helpful to the ladies who come to the sewing room regularly to sew either for their own families or for other needy people. Edith Kauffman Reimer wrote: "The German women who receive help through the community sewing room or who help voluntarily in mending for others have asked that we express their thankfulness and gratitude to the Mennonite women in America and Canada for furnishing the material to work with, and most of all that this material has been given in love and 'in the name of Christ.'"

Released September 28, 1951

Via Mennonite Central Committee
Akron, Pennsylvania

Women's Activities

Nursing Education, A Sewing Circle Interest

The following was a statement drawn up at Board Meeting time, Belleville, Pa., June, 1951:

"The Executive Committee of the Women's Missionary and Sewing Circle organization favors a continuation of Nursing Education support. The action taken at Hesston, Kansas, in 1949, when \$3600.00 was set as the goal, still remains as our goal. The tentative minimum amount of 50¢ per circle member per year will make this amount available. We wish to increase our publicity for fully meeting this quota. We favor raising it in the usual manner—presentation of the suggested amount through the general, district, and local officers of our organization."

Nursing Education costs the Mennonite Church a great deal more than \$3600.00. It is one interest of the Sewing Circle to give here also, along with the many other opportunities for service. We help to supply linens, bedding, and such for nurses' homes and hospitals. However, this particular item of Nursing Education gives support to the Nursing School program. It is an educational project. Our girls who attend Nursing School pay something toward the library, teaching staff, and equipment necessary for their training but what they give does not nearly cover what it takes. You can know as you give in your circle to this quota of \$3600.00 that it will be used for the training of your daughter or someone else's daughter, helping her to be that Christian nurse we so much appreciate.—Mrs. J. D. Graber.

CHURCH CORRESPONDENCE

RENSELAER, INDIANA

(Burr Oak Congregation)

Dear HERALD Readers: Christian greetings. During the past year many blessings have come to us. For these we thank our heavenly Father. Quite a few visitors have worshiped with us. We cordially welcome visitors at all times.

On Feb. 18 a peace team from Goshen College helped to crystallize our thinking and opinions on peace and nonresistance.

On March 25 our young people worshiped with the folks at Crumstown and rendered the program. On April 8 the young people from this place rendered another program away from home. This time for the Hope-well congregation at Kouts.

April 15 an octet from the Metamora congregation in Illinois gave us a much-appreciated service in song and worship under the leadership of Kenneth Weaver. On April 22 our bishop, Anson Horner, from Kokomo, conducted communion services for us at the church, and also in the home for Emma Meck.

On June 3 the Troyer quartet from the Ft. Wayne Mission gave us a very inspiring message in song and testimony, followed by a soul-stirring message on witnessing. There were several reconsecrations in this service.

The last week in June and the first week in July our summer Bible school was held at the Mt. Ayr community school, with Joe Neuhauser as superintendent.

On July 15 a Gospel team from the North Goshen congregation gave us a much-appreciated program in song and testimony.

The young people from the Crumstown Mission rendered the evening program at the Ft. Wayne Mission on Aug. 12.

Aug. 25-29 Bro. Jacob Weirich, from Union City, Pa., pastor of the Beaver Dam congregation, came into our midst and conducted evangelistic meetings. His sincerity and spiritual messages were greatly appreciated. Visible results of his labors at Burr Oak were four conversions and eight reconsecrations.

If present plans carry, Sunday, Sept. 23, will be a red-letter day for us. An all-day service is planned for Burr Oak, when our newly remodeled church building is to be dedicated and Henry Stoll is to be ordained pastor. The following brethren are expected to take part in these services: Anson Horner, Percy Miller, S. J. Miller, and Floyd Weaver.

We pray that our daily living may be consistent with what we profess as Christians on Sunday.

Esther Smucker.

SARASOTA, FLORIDA

(Tuttle Avenue Church)

Dear HERALD Readers: Greetings in Jesus' name. The Lord has been very good to us. We are sometimes almost overcome with gratitude. We feel His presence here even though our number is small in the summer months.

May 10, in answer to our many prayers for a minister for this place, Bro. Myron Augsburg and wife were sent by the Virginia Conference to take charge here. Bro. Augsburg was licensed to preach for an indefinite period. The Lord has blessed his labors here, for which we are very glad.

On June 15 Bro. Charles Hostetter and the "Park View Melodians" were here and brought the Gospel message by sermon and song. The service was well attended. We believe all received a blessing from it.

While our pastor was absent from this place attending conference and conducting a revival meeting, the Word of God was faithfully preached by the brethren George F. Brunk, Timothy Brennenman, Frank Stoltzfus, and Menno Coblenz.

On Sept. 2, prior to his return here, Bro. Augsburg was ordained to the ministry, at Denbigh, Va. Our prayer is that he may be an instrument in God's hand to bring the glorious Gospel to a dying world.

The winter tourists will soon be returning. We welcome them back to worship with us.

We are looking forward to the tent meetings to be conducted by the Brunk brothers Jan. 20 to Feb. 17. Pray with us for a spiritual awakening here in Sarasota.

Sept. 17, 1951.

Mary C. Barbe.

PEORIA, ILLINOIS

(Pleasant Hill Congregation)

Our new pastor, Bro. Roy Bucher, and family arrived Sept. 6. They seem pretty well established in their new home. May God richly bless their ministry here. There is a large field for service here in our community, and many souls to be won for the Lord.

Our Sunday-school and church reorganization was held Saturday evening, Sept. 15, with a few changes for the coming year: Supt., David Hufford; Asst., Robert Weinstein; Chor., Maynard Conrad; Secy., Norma Jean Lugenbeal; Trustee, Edwin Baecher; Treas., Albert Litwiller; Pri. Supt., Richard Zimmerman.

Newly elected officers of the Mary and Martha organization are: Pres., Betty Bucher; Asst., Doris Zimmerman; Treas., Catherine Conrad. Plans are to send relief packages as in the past. This class has been doing a very worth-while work in this field.

Beginning Sept. 19 prayer meeting discussion for several weeks will be on the life and activity of Paul. This should be an interesting study. We hope there will be a good attendance. May the Lord bless Bro. Bucher as he leads us in this study.

Boys interested in starting a boys' club again this winter are urged to attend a meeting at the parsonage on Sept. 22.

The building of the Highway Village Church is proceeding nicely. Much remains to be done. The labor donated on this project has been greatly appreciated. Anyone who can help is invited to do so. Bro. and Sister

Harnish and the people at Highway Village are anxious to get the building finished as their present building is to be sold.

Amelia Conrad.

PROTECTION, KANSAS

Greetings to HERALD Readers. May 27 we held our communion service. At this time Bro. Earl Buckwalter worshiped with us, in the morning.

June 17 Bro. and Sister Glen Yoder, of the Kansas City Mennonite Children's Home, and twelve of the children from the Home gave a program, and told of the work at that place.

July 22 Bro. Wilbert Nafziger, his family, and two children from the Kansas City Home worshiped with us. Bro. Nafziger brought an inspiring message.

Aug. 5 Bro. Daniel Kauffman, Hesston, Kans., spoke at the church in the evening. The following day he solicited funds for Hesston College.

Harry Diener, Hutchinson, Kans., and Earl Buckwalter, Hesston, spent Sunday, Aug. 26 at our church. Bro. Diener spoke in the morning and evening services and Bro. Buckwalter in the afternoon.

Sept. 9 our M.Y.F. group gave a program at Hutchinson, Kans. This same group sponsored a project. They raised watermelons and potatoes. The proceeds are to be used in the interest of missions.

Sunday-school officers and teachers have been chosen for the year beginning Oct. 1.

Sept. 17, 1951.

Ursula Miller.

PUEBLO, COLORADO

(City Park Congregation)

Christian greetings. One Sunday recently a Catholic lady and I were riding the same bus. In the course of the conversation she said, "They are doing a good work at City Park Church. The appearance of the building and grounds has improved a great deal in a few years." This remark made me wonder if she had any idea of the activity within the church. Though City Park Church has the appearance of a country schoolhouse with a neat lawn, it is significantly a "lighthouse" illuminating some of the darkened areas of the city.

The activity of this little church is promoting its growth. The Sunday morning attendance is consistently higher than the year-ago figures show. The nucleus of a few loyal Christian workers sense deeply the need for a larger building to meet the demands of increasing numbers attending Sunday services. Accordingly they have initiated a church building fund. The fund is not keeping pace with the growing attendance but it is increasing slowly.

Various activities throughout this past summer have created interest among children and young people. Bible school attendance was much larger than the classroom space could comfortably accommodate. Both youth camps, at Stringer Ranch and Beulah, were well attended by Pueblo children and young people.

During the summer the M.Y.F. group from Denver and the voluntary service group from La Junta Hospital presented inspiring

programs of encouragement and challenge in Christian service.

The most recent gathering of special importance and blessing was the communion service last Sunday, conducted by Bro. Allen Erb.

The doors of the City Park Mennonite Church are always open to visitors.

Sept. 20, 1951. Pearl I. Kauffmann.

STERLING, ILLINOIS

A series of revival meetings was held with the Science Ridge congregation Sept. 9-16, with Bro. P. L. Frey, of Archbold, Ohio, as the evangelist. The meetings were well attended and the messages were deeply spiritual. Bro. Frey spoke out of a compassionate heart and the congregation was appreciative of the way in which the Gospel of love was presented.

Sunday, Sept. 16, was our annual Neighbors' Day, a day that we have been observing since 1926. The purpose is to maintain a wholesome relationship with the non-Mennonite folks in the community. Bro. Frey spoke to three large audiences during the day. Many of our neighbors came to worship with us in the afternoon and evening services, as well as a goodly number from neighboring Mennonite congregations. The subject of the message in the afternoon was "The Voice of the Church in a World Crisis."

During the week we had the pleasure of seeing an aged couple accept Christ as their personal Saviour. The husband is eighty-two and the wife seventy-nine. This may have been in part the result of our radio ministry during the week.

Our light must not grow dim in these last days. Cor.

VERSAILLES, MISSOURI

(Providence Congregation)

Dear HERALD Readers: Greetings in Jesus' dear name. We had in our midst on Aug. 12 Virgil Inman and family, of South Bend, Ind. He came to visit his parents, Bro. Walter Inman and wife. About the same time Bro. Charles Shank and wife, of Goshen, Ind., worshiped with us. He is a brother of John R. Shank, of this place. We were happy to have them in our midst.

On Sept. 16 Herbert Carver and wife, of Kansas City, Kans., were worshipers with us. Sept. 23 Bro. Leroy Gingerich and family worshiped with us in the absence of Bro. J. R. Shank, our pastor, who was holding meetings at Mt. Zion on the prairie. Bro. Gingerich is the pastor at Mt. Zion.

We thank the Lord for the many blessings He has bestowed upon us. May we all be faithful workers in His vineyard, gathering the lost into His fold. Pray for us.

Sept. 23, 1951. Mrs. Lessie L. Inman.

HANCOCK, MARYLAND

(Black Oak Ridge and Big Creek)

Dear GOSPEL HERALD Readers: We had a real feast of spiritual truth during our spring revival meetings conducted by Bro. Harry Shetler. There were several reconsecrations and two confessions.

The tent meetings held at Big Creek, with

Bro. Shetler in charge, were well attended. We appreciated the attendance of other brethren, from Scottdale, Martinsburg, Cumberland, Mummasburg, West Virginia, Harrisonburg, and other communities. We were challenged to live for the Lord and to be faithful in His service. Sinners were warned and several decisions were made for Christ.

Last Sunday we reorganized for the coming year. Bro. Johns, our bishop, will be holding counsel meeting and baptismal services this coming Sunday afternoon. Continue to pray for the work here, and for the workers.

Sept. 25, 1951. Michael M. Horst.

FIELD NOTES (Continued)

Sister Martha Schload, mother of Mary Schload, bookkeeper at the Publishing House, passed away on Sunday morning, Sept. 30. Funeral services were held at Scottdale on Monday evening and at Ephrata, Pa., her former home, on Wednesday afternoon.

Preaching services at St. Jacobs, Ont., were in charge of Bro. Jesse B. Martin in the morning and Bro. Paul Martin in the evening Sept. 30. The pastor, Bro. Roy S. Koch, was engaged in revival meetings at Markham, Ont., closing Oct. 3.

Bro. H. J. King, Arthur, Ill., moderator of the Illinois Conference, was the guest speaker in the annual young people's conference at St. Jacobs, Ont., the Oct. 7 week end.

The Ontario Conference of Historic Peace Churches will hold its annual meeting at St. Jacobs, Ont., on Oct. 12. Speakers from the States are Paul Erb, Scottdale, Pa., and Erland Waltner, North Newton, Kans.

Bro. Raymond Byler, of the Pigeon River congregation, preached at Pigeon, Mich., the morning of Sept. 30.

A new printing of two books has been completed. These books are "Youth and Christian Citizenship," by Melvin Gingerich, and "Instructions to Beginners in the Christian Life," by J. L. Horst.

Bro. William G. Detweiler and wife, Orrville, Ohio, plan to speak at the Seventh Street Church, Upland, Calif., Oct. 20, en route to Albany, Oreg., where Bro. Detweiler will conduct evangelistic meetings.

A Nonresistance and Peace Meeting sponsored by the Peace Problems Committee of the Lancaster Conference will be held Saturday evening, Oct. 13, and Sunday afternoon and evening, Oct. 14, at the Paradise Church. Speakers are Clyde B. Stoner, J. Irvin Lehman, John L. Stauffer, and Jacob Mellinger.

On Saturday afternoon, Oct. 20, there will be an unscheduled session for all nurses attending the annual meeting of the Board of Education at Morgantown, Pa. The two subjects for consideration will be "The Practical Nurse" and "Meeting the Needs for Nursing Personnel in our Church Institutions." All nurses, both professional and practical, are urged to be present.—Maude Swartzendruber, R.N.

Whoever lost or misplaced his plain vest at the Florida reunion held at the M. M. Mohler home Sept. 16 is asked to contact Orrie G. Peachey, Belleville, Pa., for its return.

A Thanksgiving week-end conference was scheduled for Breslau, Ont., congregation Oct. 7, 8, with Bro. John C. Wenger, Goshen, Ind., as guest speaker.

Evangelistic services at the Hesston College Church are being conducted by Bro. Milton Brackbill, Paoli, Pa., Oct. 7-14.

Bro. Sanford E. King, Hutchinson, Kans. will conduct meetings at the Pennsylvania Church, Hesston, Kans., Oct. 28 to Nov. 4.

Bro. R. P. Dayton, Ridgeley, W. Va. preached for the First Mennonite Church, Cumberland, Md., on Sunday morning, Sept. 30. In the afternoon he spoke at a homecoming at the Mt. Hope, Pa., Methodist Church. The Men's Chorus from the Pinto congregation also assisted in the afternoon service.

Revival meetings at Yoder, Kans., beginning Sunday evening, Oct. 28, will be conducted by Bro. Elam B. Hollinger, Brewton, Ala.

A regional sewing circle meeting was held at the Morton, Ill., Church Friday, Oct. 5.

Bro. Roy Bucher was ordained to the ministry on Sunday afternoon, Oct. 7, if plans carried. He is serving as pastor of the Pleasant Hill congregation, Peoria, Ill. Bro. J. D. Hartzler was to preach the ordination sermon.

MISSION NEWS (Continued)

Lee Kanagy's change of address: No. 538, 4-chome, Koenji Suginami-ku, Tokyo, Japan.

Bro. Silas Weldy, Wakarusa, Ind., preached for the Kokomo Mission Church on Sept. 23.

Bro. J. M. Nissley, Grantsville, Md., preached at Meadow Mountain near Swanton, Md., on Sept. 23 and at the Fairview Mission, Grantsville, the following Sunday.

Bro. Niles Slabaugh, Kokomo, Ind., served the Anderson Mission on Sept. 30.

Bro. Elmer Borntrager and a quartet from the Red Top Church, Bloomfield, Mont., are conducting services twice a month in an unchurched area ten miles from the Red Top community.

A family of five were received into church fellowship at Wilmington, Del., on Sept. 16. The work there continues to grow. A total of 130 children attended the two Bible schools held during the summer months.

A farewell service for Sister Anna Lois Rohrer, on furlough from India, was held at the Bethel Church, Wadsworth, Ohio, on Sept. 23. Brethren J. D. Graber and O. N. Johns were present for the occasion.

Tragedy of errors.—Most of the copies of this issue have a mistake on page 982, for which we apologize. The proofreaders indicated a correction in the spelling of "Beachy" in the first line of the third paragraph. The make-up men took the corrected line and inserted it in the first line of the fourth paragraph. But the corrected line again misspelled Beachy. This line, with Beachy correctly spelled, should be at the beginning of the third paragraph. The first line of the fourth paragraph should read: "We thank Bro. Beare and Bro. King who advised in the making . . ." Experienced printers, please apply for a job at Scottdale.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Bachman.—To Ivan and Gloria (Whitmore) Bachman, Roanoke, Ill., a son, Robert Douglas, Aug. 24, 1951.

Bair.—To Ray and Lillian (Oswald) Bair, Louisville, Ohio, a daughter, Rebekah Jo, Sept. 22, 1951.

Beachy.—To Dan and Delema (Miller) Beachy, North Canton, Ohio, a daughter, Judith Kaye, Sept. 9, 1951.

Beachy.—To Jonas and Magdalena (Hershberger) Beachy, Kalona, Iowa, a son, Nelson Earl, Aug. 26, 1951.

Birkey.—To Floyd and Jean (Allen) Birkey, Fisher, Ill., a son, Ronald Allen, Sept. 21, 1951.

Charles.—To Amos and Emma (Hernley) Charles, Lancaster, Pa., a son, Paul Marlin, Sept. 25, 1951.

Charles.—To Jay Harold and Mary (Longenecker) Charles, Lancaster, Pa., a son, Jay Wilbur, Aug. 14, 1951.

Croyle.—To Denton and Mary (Schnell) Croyle, Johnstown, Pa., a son, Philip Jay, Sept. 21, 1951.

Eby.—To Andrew and Grace (Eshleman) Eby, Hagerstown, Md., a son, Aldus Ray, Sept. 18, 1951.

Esh.—To John and Dolores (Troyer) Esh, Spartansburg, Pa., a son, Kenneth Lee, July 27, 1951.

Frederick.—To Elmer S. and Marie (Landis) Frederick, Harleysville, Pa., a son, Samuel, Sept. 13, 1951.

Gingerich.—To Delbert and Joreen (Behnke) Gingerich, Buda, Ill., a daughter, Patricia Ellen, July 2, 1951.

Good.—To Leroy and Alice (Snyder) Good, Baden, Ont., a son, Carl David, Sept. 22, 1951.

Graber.—To George and Zetta (Stoll) Graber, Loogootee, Ind., a son, Delmer Lee, Aug. 30, 1951.

Hershberger.—To Herman and Velma (Hershberger) Hershberger, Parnell, Iowa, a daughter, Mary Lou, Aug. 23, 1951.

Hershberger.—To Simon and Sarah (Miller) Hershberger, Middlebranch, Ohio, a son, Monroe Jay, Aug. 20, 1951.

Hostettler.—To Leon and Edna (Hostettler) Hostettler, Hartville, Ohio, a son, Lynn Lamar, Sept. 7, 1951.

Jantz.—To Melvin and Erna (White) Jantz, Newton, Kans., a son, Frederick Melvin, Aug. 27, 1951.

Jantz.—To Daniel K. and Lillian (Block) Jantz, Petersburg, Ont., a son, Glen David, Sept. 12, 1951.

Kauffman.—To Daniel and Katie (Yutzky) Kauffman, Leonard, Mo., a daughter, Mary Kathryn, Sept. 10, 1951.

Litwiller.—To Allen E. and Dorothy (Bachman) Litwiller, Secor, Ill., a son, Arnold Allen, Sept. 5, 1951.

Martin.—To Chester and Pauline (Martin) Martin, Jonestown, Pa., a daughter, Ferne, Aug. 11, 1951.

Martin.—To Morris and Evelyn (Fretz) Martin, Waterloo, Ont., a son, Steven Paul, Sept. 9, 1951.

Miller.—To Ira and Ellen (Swartzendruber) Miller, Greenwood, Del., a son, Jonathan Leon, Sept. 18, 1951.

Miller.—To Stanley and Frances Miller, Sugarcreek, Ohio, a son, Timothy Clair, Aug. 20, 1951.

Nafziger.—To Maurice and Eileen (Good) Nafziger, Hopedale, Ill., a son, Robert Daniel, Sept. 19, 1951.

Nolt.—To Elam W. and Esther (Musser) Nolt, Stevens, Pa., a daughter, Lois Elaine, Sept. 17, 1951.

Pool.—To Russell and Nettie (Young) Pool, Culp, Ark., a son, Joseph Williams, Sept. 12, 1951.

Rutt.—To Warren S. and Esther (Sauder) Rutt, Lancaster, Pa., a daughter, Marlene Faye, Sept. 13, 1951.

Snyder.—To Clyde and Esther (Mohn) Snyder, Bainbridge, Pa., a son, Donald Eugene, Aug. 31, 1951.

Stamm.—To Franklin and Doris (Short) Stamm, Archbold, Ohio, a son, Terry Jay, Aug. 27, 1951.

Steckley.—To Floyd and Anna Marie (Shetler) Steckley, Bay Port, Mich., a daughter, Joanna Mae, Sept. 9, 1951.

Stoltzfus.—To Mark P. and Minnie (Yoder) Stoltzfus, Lancaster, Pa., a son, Dale Keith, Sept. 6, 1951.

Ulrich.—To Wilfred and Betty (Stutzman) Ulrich, Kitchener, Ont., a son, Ronald Eugene, Sept. 11, 1951.

Wadel.—To Laban A. and Grace (Lehman) Wadel, Shippensburg, Pa., a son, Marvin John, Sept. 18, 1951.

Walter.—To Henry and Naomi (Bergey) Walter, Franconia, Pa., a son, Daniel, Aug. 30, 1951.

Wenger.—To Mervin D. and Mary Catherine (Herr) Wenger, Witmer, Pa., a daughter, Ann Lorraine, Sept. 18, 1951.

Witmer.—To Austin W. and Elisabeth (Landis) Witmer, Myerstown, Pa., a daughter, Lois L., Sept. 23, 1951.

Yoder.—To Harold and Sylvia (Wittmer) Yoder, Uniontown, Ohio, a son, Robert Dee, Aug. 23, 1951.

Yoder.—To Robert E. and Esther (Yoder) Yoder, Fishersville, Va., a son, Joseph, Aug. 27, 1951.

Zook.—To Daniel P. and Naomi (Byler) Zook, Mattawana, Pa., a daughter, Helen Joy, June 19, 1951.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bare—Roth.—Ivan Bare, Sweet Home, Oreg., congregation, and Ardis Roth, Broken Bow, Nebr., congregation, by N. A. Lind, assisted by Royden Schweitzer and Archie Kauffman, at the Sweet Home Church Sept. 9, 1951.

Bowman—Bearinger.—Harold Leon Bowman, Detweiler congregation, Roseville, Ont., and Doris Ruth Bearinger, Weber congregation, Strasburg, Ont., by Moses S. Bowman and Simon B. Martin at the Weber Church Sept. 8, 1951.

Eshleman—Miller.—Clayton M. Eshleman and Kathryn Miller, both of the Byerland congregation, Willow Street, Pa., by Henry W. Nauman at his residence Sept. 26, 1951.

Fox—Brubaker.—Harold G. Fox and Lena Brubaker, both of the Bowmanville, Pa., congregation, by J. Paul Graybill at the home of the bride Sept. 15, 1951.

Fulmer—Derstine.—Clyde D. Fulmer, Perkassie, Pa., and Beulah H. Derstine, Fountainville, Pa., by William G. Detweiler at the Doylestown, Pa., Church, Aug. 26, 1951.

Gingerich—Widrick.—Simon Gingerich, Jr., Lowville, N.Y., and Lena Widrick, Croghan, N.Y., by Lloyd Boshart at the Lowville A.M. Church Sept. 20, 1951.

Hess—Bergey.—Herbert Hess, Landis Valley congregation, Lancaster, Pa., and Eunice Bergey, Doylestown, Pa., congregation, by Joseph Gross at the home of the bride June 30, 1951.

Horst—Weber.—Robert Ray Horst, Reading, Pa., congregation, and Irene G. Weber, Gehman congregation, Mohnton, Pa., by J. Paul Grayhill at the Gehman Church Aug. 4, 1951.

Knox—McGinty.—Earl Knox and Marty McGinty, both of the East Bend congregation, Fisher, Ill., by Harold Zehr, assisted by Ivan Birkey, at the church Sept. 7, 1951.

Kropf—Henderson.—Milo Kropf, Tampico, Ill., and Betty Henderson, Sterling, Ill., by A. C. Good at the Science Ridge Church, Sterling, Sept. 6, 1951.

Miller—Anderson.—S. Wayne Miller, Moroco, Ind., and Millie Anderson, Fair Oaks, Ind., by A. G. Horner at the Burr Oak Church, Rensselaer, Ind., Sept. 26, 1951.

Nice—Wenger.—Henry R. Nice and Pauline Marie Wenger by Harold G. Eshleman at the bride's home, Harrisonburg, Va., Sept. 22, 1951.

Turner—Yoder.—Paul Turner and Vada Yoder by B. Charles Hostetter at the Trissels Church, Broadway, Va., Sept. 15, 1951.

Wyse—Riegsecker.—Wayne Wyse and Arlene Riegsecker, both of Archbold, Ohio, by Roy Sauder at the Central Church, Archbold, Sept. 2, 1951.

Yoder—Brenneman.—Leo David Yoder and Leona Brenneman, both of the East Union congregation, Kalona, Iowa, by D. J. Fisher at the East Union Church Sept. 6, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Booth.—Fanny, daughter of the late William and Nancy (Stover) Clodd, was born in the Cedar Grove, Ont., community Dec. 28, 1862; died in the same district May 4, 1951, at the home of her son (Albert) with whom she had lived for the last nineteen years; aged 88 y. 4 m. 6 d. For about twenty years she had been in poor health and was bedfast most of the time. She bore her sufferings patiently. Her husband (Charles Booth) died Feb. 28, 1932. On Nov. 12, 1936, she was baptized by L. J. Burkholder and received into the Cedar Grove Church. Funeral services were conducted at her home May 7 by A. Lorne Burkholder. Text: John 11:35. Interment was made in the United Church Cemetery, Hillside, Ont.

Brubacher.—Emma, daughter of the late Mr. and Mrs. Moses Shantz, was born Feb. 2, 1869, in Waterloo Twp., Ont.; died July 20, 1951; aged 82 y. 5 m. 18 d. On March 3, 1920, she was united in marriage to Christian Bruhacher, who predeceased her on Dec. 19, 1935. Surviving are one stepson (Jacob Brubacher, Kitchener, Ont.), one brother (Allan, Oshawa, Ont.), and 2 sisters (Mrs. Catharine Shuh, Waterloo, Ont.; Mrs. Lydia Ann Horst, Breslau, Ont.). She confessed her Saviour during revival meetings held by Noah Stauffer and Solomon Gehman in 1885 and remained a faithful witness for Him until death. Funeral services were conducted by J. B. Martin and Clair Shantz at the Erb Street Mennonite Church in Waterloo.

Buckwalter.—John D., son of Martba L. and the late John D. Buckwalter, was born near Lancaster, Pa., Nov. 5, 1932; departed from this life Sept. 2, 1951, at the Lancaster General Hospital; aged 18 y. 9 m. 27 d. Death was caused by rheumatic fever, after an illness of three weeks. He accepted Christ as his Saviour at the age of eleven and united with the Mennonite Church, Mellinger congregation, remaining faithful until death. He graduated from the Lancaster Mennonite School in May, 1951. His father passed away sixteen years ago. Surviving are his mother, 2 brothers and 3 sisters (Robert D., Strasburg, Pa.; Dorothy—Mrs. B. Harold Thomas, New York City; B. Richard, Gap, Pa.; Ruth—Mrs. Clyde V. Stauffer, Lancaster, Pa.; and Rhoda M., at home), and his maternal grandparents (Mr. and Mrs. Benjamin W. Denlinger, Lancaster, Pa.). Funeral services were conducted at the home by David L. Landis and at the Mellinger Church by Amos W. Weaver and Harry S. Lefever. Text: James 4:14. Joseph Lehman conducted the services at the grave in the adjoining cemetery, where his body was laid to rest.

Eby.—Amos F., son of Isaac W. and Mary (Martin) Eby, was born near Hagerstown, Md., April 22, 1871; passed away Aug. 21, 1951, at the home of his daughter (Esther Glass); aged 80 y. 3 m. 29 d. He was a faithful member of the Mennonite Church from his youth. On Nov. 19, 1896, he was united in marriage to Elizabeth Metz, who survives. Also surviving are one son and 4 daughters (Lois—Mrs. Lewis Good, Bladensburg, Md.; Luke M., Brewton, Ala.; Ruth—Mrs. Reist R. Mumman, Mt. Joy, Pa.; Esther—Mrs. Forrest J. Glass, Lancaster, Pa.; and Beulah—Mrs. John L. Sauder, Charlottesville, Va.), 17 grandchildren, and 3 great-grandchildren. Two daughters (Bertie and Pearl) preceded him in death. He spent his early life at Hagerstown, Md. He lived nineteen years near Denbigh, Va., and the last twenty-three years in Lancaster Co., Pa. He had been in ill health nearly three years but was able to be up most of the time. He won many friends during his lifetime through his cheerfulness. Funeral services were held Aug. 25, at the Groff Funeral Home, in charge of Harry Lefever, and at the Mellinger Church by Noah Risser and David Landis. His body was laid to rest in the adjoining cemetery.

Garber.—Fannie, daughter of the late Henry N. and Mary (Frank) Eby, was born May 30, 1866, near Mt. Joy, Pa.; departed from this life July 23, 1951; aged 85 y. 1 m. 23 d. On Nov. 10, 1887, she was united in marriage to Simon E. Garber, who survives. She and her husband did their own housekeeping until the last year, having lived with a daughter (Helen) near Strasburg, Pa., the last five months. She

was a faithful member of the Bossler Church for many years. In 1907 her husband was called to the ministry in the Bossler congregation. She was a true helpmeet to her husband during the forty-four years that followed. Surviving are 7 children (Henry F., Mt. Joy, Pa.; Norman E., Upper Darby, Pa.; Suie—Mrs. Martin Kraybill, Elizabethtown, Pa.; John S., York, Pa.; J. Clarence, New Danville, Pa.; Monroe E., Elizabethtown, Pa.; and Helen—Mrs. Earl Groff, Strasburg, Pa.), one sister (Mrs. Elias Lindemuth), 3 brothers (Levi, Henry, and David), 33 grandchildren, and 19 great-grandchildren. Funeral services were held July 25 at the Bossler Church, in charge of Noah Risser and Clarence Lutz, assisted by Ira Z. Miller. Her body was laid to rest in the family plot in the adjoining cemetery.

Hess.—Ruth, daughter of Christian B. and Fannie H. Hess, was born in Cumberland Co., Pa., Dec. 16, 1916; passed away Aug. 18, 1951, at the Harrisburg, Pa., Hospital, after a short illness; aged 34 y. 8 m. 2 d. Surviving are her parents, one sister, one brother, 8 nephews, and 2 nieces. Funeral services were held at the Slate Hill Church, of which she was a member. W. M. Strong, Christian Zimmerman, and Marlin Lauver officiated. Burial was made in the cemetery adjoining the church.

Leis.—Laura, daughter of the late Christian Brunk and Magdalena Reesor, was born Oct. 24, 1894; passed away at her home in Wellesley, Ont., after a long illness, July 11, 1951; aged 56 y. 8 m. 17 d. From early life she was a faithful member of the Maple View A.M. Church near Wellesley. On Nov. 11, 1919, she was married to Joseph R. Leis; they resided in the village of Wellesley. Two brothers (David and Peter) and 2 sisters (Sarah—Mrs. Peter Bast and Catherine—Mrs. Rudy Jantzi) predeceased her. Surviving are her husband and 4 brothers (Menno, Christian, and Amos, all of Ellice Twp., and John, of Wellesley). Funeral services were held July 14, with Curtis C. Cressman officiating at the home and Samuel Schultz and Moses H. Roth at the Maple View A.M. Church. Burial was made in the adjoining cemetery.

Miller.—Anna, daughter of the late Eli and Barbara (Bender) Lohr, was born May 19, 1896, near Bittering, Md.; died at her home Aug. 25, 1951; aged 55 y. 3 m. 6 d. She was married to Dwight L. Miller Oct. 4, 1916. He preceded her in death Oct. 7, 1946. Surviving are 2 children (Lowell and Lorraine) and one grandson. Six of the ten children in her parents' family remain: Mary, Springs, Pa.; Fred, Lancaster, Pa.; Walter, California; Charles, Pittsburgh, Pa.; Mrs. William Campbell, Detroit, Mich.; Mrs. Ernest Miller, Springs, Pa. She was a faithful member of the Springs Mennonite Church from early youth. The funeral was held at the Springs Church. Roy Otto preached the sermon; Walter Otto assisted in the service.

Roth.—Edward, son of Nick and Polly (Miller) Roth, was born April 25, 1869, in southern Michigan; departed from this life at Julesburg, Colo., on Aug. 9, 1951; aged 82 y. 3 m. 14 d. In 1885 he moved with his parents from Elkhart Co., Ind., to Deuel Co., Nebr. He accepted the Lord in his youth and became a faithful member of the Mennonite Church. In 1890 he was married to Emma Stutzman. To this union were born 5 sons and 5 daughters. His wife, one daughter, and 4 grandchildren preceded him in death. He leaves 9 children (John, Chappell, Nebr.; Cal, Beemer, Nebr.; Nick, of Chappell; Abe, Julesburg, Colo.; Arthur, Crete, Nebr.; Mrs. Arthur Roth, Milford, Nebr.; Mrs. Homer Schweitzer, also of Milford; Mrs. Delmer Beckler, of Chappell; and Mrs. Lester Mast, of Julesburg), 2 brothers (Jim and Mont, Filer, Idaho), 2 sisters (Mrs. Emma Lehman, of Orlando, Calif., and Mrs. Sam Schlagel, of Milford), 53 grandchildren, and 62 great-grandchildren. Funeral services were held at the Chappell Mennonite Church on Aug. 11, in charge of Fred Gingrich. Burial was made in the adjoining cemetery.

Ruth.—Emma, daughter of Abraham and Annie (Good) Gehman, was born June 29, 1881, near Bally, Montgomery Co., Pa.; passed away Aug. 12, 1951, after an illness of eight weeks; aged 70 y. 1 m. 13 d. In 1896 she became a member of the Mennonite Church at Bally and remained a member there all her life. In her earlier years she traveled rather extensively, having spent time in Canada, California, and Florida. She established a private hospital in Quakertown, Pa., and operated it for about

seven years. At the end of that time when the "Miss Gehman Hospital" was replaced by a larger community hospital, she was given the honor of breaking the ground for the new institution. Having sold her hospital but wishing to continue her profession she purchased a farm near Bally for the purpose of conducting a convalescent home. June 29, 1929, she was united in marriage to Harvey S. Ruth, of Quakertown, Pa. Together they modernized the large house on the farm and erected additional buildings for the housing of the helpers required in conducting "Ruth's Convalescent Home." In 1942 they decided to retire. From 1944 to 1947 they resided at the home of her stepdaughter (Mrs. Warren Strawsnyder) at Bethlehem, Pa., and in 1947 entered the Eastern Mennonite Home at Souderton, Pa. Funeral services were held in the chapel at the Home at Souderton on Aug. 15, followed by services the next day at the church in Bally. Elias Kulp officiated, using John 12:7 as his text. The church was filled with relatives and friends who had known and loved her during her many years of administering to the sick and aged. Surviving are her husband, 2 brothers (William, of Bally, and John, of Quakertown), a number of nieces and nephews, and 5 stepchildren.

Sauder.—Jacob, son of Daniel and Barbara (King) Sauder, was born near Archbold, Ohio, July 3, 1879; died of a heart attack while at his work in Archbold Aug. 30, 1951; aged 72 y. 1 m. 27 d. On Jan. 14, 1900, he was united in marriage to Leah Nofziger, who passed away in 1928. This union was blessed with a son (Harry) and a daughter who died in infancy. On Nov. 14, 1936, he was united in marriage to Martha Nofziger, of Albany, Oreg. In his early years he united with the Central Mennonite Church at Archbold. He was a faithful and loyal member until death. Remaining are his wife, one son, 3 granddaughters, and one great-grandson. He was one of a family of 11 children (Amelia—Mrs. Jonathan Nofziger; Jacob, deceased; Elizabeth—Mrs. Menno Griser; Daniel J.; Fanny—Mrs. Enos Roth, deceased; William, deceased; Ida—Mrs. David Richer; Emmanuel; Lydia—Mrs. Frank Goldsmith; Minnie, deceased; Caroline—Mrs. Harry Goldsmith). He will be greatly missed in the church and in the community, by a large number of friends. Burial was made in the Pettisville Cemetery. Funeral services were in charge of P. L. Frey and Henry Wyse.

Smith.—Sarah, youngest daughter of the late Abram Smith and Elizabeth Grove, was born Sept. 10, 1875; passed away at the home of her nephew (Levi Smith), Almira, Ont.; aged 75 y. 11 m. 26 d. She leaves one aged sister (Mrs. Ben Dillar) and nieces and nephews. She was a faithful member of the Mennonite Church. Funeral services were held at the home by Aaron D. Grove and at the Wideman Church by George Brubacher, assisted by Aaron D. Grove. Burial was made in the adjoining cemetery.

Staker.—Howard Richard, son of Andrew and Maggie (Ripper) Staker, was born Aug. 25, 1907, near Tremont, Ill.; departed from this life May 11, 1951, at the Pekin, Ill., Public Hospital; aged 43 y. 8 m. 16 d. On Dec. 25, 1931, he was married to Mabel Conrad and to this union were born 4 children. Surviving are Wallace Andrew, Creve Couer, Ill., Margaret Amelia, and Billy, at home. Merle Howard preceded him in death four years ago. His wife died eleven years ago. On March 23, 1943, he was married to Rebecca Carver, who survives, together with one child (Patricia Ann) born to this union. Also surviving are his mother, of Tremont, Ill., and the following brothers and sisters: Mrs. Florence Studer, Roanoke, Ill.; Mrs. William Gingrich, Metamora, Ill.; Peter Staker, Mackinaw, Ill.; and Floyd Staker, Tremont. His father preceded him in death. In his youth he accepted Christ as his Saviour and united with the Morton Mennonite Church, remaining a member until death. He was a loving husband and father and will be greatly missed. Funeral services were held at the Morton Church, in charge of N. N. Roeschley. Interment was made in the Pleasant Grove Cemetery.

Stoltzfus.—Naaman, son of Mast and Mary (Beiler) Stoltzfus, was born Nov. 1, 1908; died of a heart attack Aug. 17, 1951; aged 42 y. 9 m. 16 d. A farmer and dairyman, he resided on the home place all his life. On Nov. 24, 1932, he was married to Mary B. Weaver, who survives. Also surviving are 11 children (Lillian Miriam, James Mast, Harvey Weaver,

Elvin Jacob, Mary Ellen, Andrew Daniel, Ethel Bell, Charity Fannie, Rosanna Ruth, Naaman, Jr., and David Ray), his mother, and 10 brothers and sisters (Emma—Mrs. David Yoder, David, Annie—Mrs. John Yoder, Elmer, Job, Ada—Mrs. Jacob Mast, Moses, Jesse, Mast, and Miriam—Mrs. Levi Mast), and many other relatives and friends. He accepted Christ in his youth and was baptized as a member of the Conestoga Mennonite Church, Morgantown, Pa., where he attended services faithfully. He was a loving and kind father. Death followed several weeks' illness and a spinal operation. Funeral services were held at the Conestoga Church Aug. 20, in charge of Ira Kurtz and Alvin Martin. Text: Job 21:21. Burial was made in the cemetery adjoining the church.

Thomas.—Elmer B., son of Jacob H. and Annie (Brenneman) Thomas, was born in Conestoga Twp., Lancaster Co., Pa., June 8, 1880; passed away Aug. 2, 1951, at his late home in New Danville, Pa.; aged 71 y. 1 m. 24 d. Death followed a year's illness. Nov. 12, 1903, he was united in marriage to Mary Herr, who survives. Also surviving are 5 children (Anna, at home; Elizabeth—Mrs. Frank M. Enck, Willow Street, Pa.; Chester, New Danville; Edna—Mrs. Park R. Hershey, Conestoga, Pa.; Mary—Mrs. Paul K. Bowman, Lancaster, Pa.), 17 grandchildren, 3 brothers (Abram B., Jacob B., Martin B., all of Lancaster, Pa.), and 2 sisters (Annie—Mrs. John B. Harnish, Marticville, Pa.; Mary—Mrs. Martin K. Haverstick, Lancaster, Pa.). One granddaughter preceded him in death. He united with the Mennonite Church in his youth and was faithful until death. Funeral services were held Aug. 5 at the home and at the New Danville Mennonite Church, in charge of James Hess, Henry Nauman, and Maris Hess. Burial was made in the cemetery adjoining the church.

Troyer.—Mary, daughter of Christian and Annie (Erb) Reiff, was born Aug. 27, 1893, in Harvey Co., near Hesston, Kans.; passed away at the Elkhart Hospital, Elkhart, Ind., Sept. 11, 1951; aged 58 y. 15 d. Death was caused by a heart attack. She was stricken with angina on Sunday evening, Sept. 9. In her teens she united with the Pennsylvania Mennonite Church near Hesston, Kans. Her faith in her Lord was exemplified in her devotion and faithfulness in the home and in church work. She was a wonderful homemaker and companion. April 24, 1920, she was married to Miles Troyer at Newton, Kans. Aug. 7, 1924, she moved with her family to Elkhart, Ind., and united with the Prairie Street Mennonite Church. Surviving are her husband, 6 daughters (Fern—Mrs. Frederick Erb, Detroit, Mich.; Vera—Mrs. James Weaver, Rebecca, and Grace, of Elkhart; Margaret—Mrs. Vernon Miller, Mantua, Ohio; and Dorothy—Mrs. Ronald Miller, Middlebury, Ind.), one son (Darda, of Elkhart), 5 grandchildren, 6 brothers (Vernon and Nathan, of Elkhart; Tillman, Dallas, Texas; Jacob, Berkeley, Calif.; David, Opportunity, Wash.; and Irvin, Chicago, Ill.), and a sister (Susie—Mrs. Rufus Horst, Kansas City, Kans.). She was the first of her father's family to depart. The funeral was held at the Prairie Street Church in Elkhart on Sept. 13. J. E. Gingrich preached the sermon, using Ps. 125:1 for his text.

Zimmerman.—Anna, daughter of Aaron O. and Mary (Zimmerman) Weaver, was born May 9, 1914; passed away Aug. 11, 1951, at her late home in Springville, Pa.; aged 37 y. 3 m. 2 d. She had been ill for two years. On Feb. 24, 1940, she was united in marriage to Eli Burkholder Zimmerman, who survives. Seven children born to this union all survive: Lena Mae, Luke Rae, Paul, Mary, Rachel, Eli, Jr., and Ruth Ann, all at home. Also surviving are her parents, 3 sisters and 3 brothers (Lena, Lititz, Pa.; Mary—Mrs. Weaver Martin, Lititz; Martin, East Earl, Pa.; Edna—Mrs. George Newswanger, Blue Ball, Pa.; David, Atmore, Ala.; Aaron, Lititz). She was a member of the Old Order Mennonite Church from her youth. Funeral services were held at the home, in charge of her uncle, Joseph O. Weaver, and at the Springville Mennonite Church, in charge of Henry W. Martin, Abram Good, and Joseph Hostetter. Texts: Phil. 1:21-24; Rom. 8:18. Interment was made in the adjoining cemetery.

Jesus teaches that a man's attitude to the kingdom of God is revealed by his attitude to his property.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

Skid Row Stopgap, by Mel Larson; Van Kampen Press; 1950; 112 pp.; \$1.50.

"Skid Row Stopgap," the Memphis Story, by Mel Larson, is a record of the opening and the work of the Memphis Union Mission which conducts about twenty-five distinctly different services for hapless Skid Row people in Memphis, Tennessee. Started as recently as 1945 and today having assets of \$90,000 with fourteen full-time employees, the Memphis Union Mission presents an intriguing panorama of work with the down-and-outers and which should and can be duplicated in other cities.

Mel Larson, the author of "Skid Row Stopgap," has written similar books such as *Gil Dodds*, *The Flying Parson*, and *Youth for Christ—20th Century Wonder*. His writing style is simple, logically so because the book has been prepared for the average individual. He writes with experience and sympathetic understanding. He manages to keep the salvation of souls as the important aspect of the book, even though the subject matter is largely biographical, covering the life of Jimmy Stroud, superintendent of the Memphis Union Mission. Since the Mission is only five years old, much of the material is on the organization of the continuing program in Memphis.

This book might be some sort of text for the opening of rescue missions, teaching us the dangers to avoid and the advantages to gain. We would hardly want to open a rescue mission with a gala parade down Main Avenue with mounted policemen as escorts, but we could learn how to start a mission in a big way. One has the conviction that if Jimmy Stroud had started in a small way he would still be doing a small work and the vast radio, jail, shelter home, placement service, and other work would probably be non-existent. Stroud uses the best speakers for special occasions and the best facilities possible. Financial backing seems never to have been a serious problem for any length of time.

One of the couple dozen services conducted by the Mission is the telephone ministry. Small cards are handed to people on the streets and in the slums suggesting that in case of difficulty a certain telephone number should be called. The Mission has three telephone lines which respond to these calls and as soon as the receivers are picked up Scripture verses are quoted. People ready to commit suicide or to do a rash thing, or who are in a predicament, are welcomed by a word from God's Book.

The last two chapters, "Out of the Miry Clav," and "The People Speak," are evidence of the worth-whileness of the rescue mission efforts. Obviously only a few of the many testimonies received are here recorded. This makes a fine ending to this book, clinching the importance of our consideration in an outreach program. One is sure, as he reads

this book, that modern churches are falling down in their Christian program. There is much more to Christian service than preaching only.

Aside from the pomposity which is sometimes evident, and which we would certainly want to refrain from, this book is a clear presentation of real evangelization effort. May more Memphis Union Missions be opened.—Ford Berg.

The Great World Crisis, by Douglas Ober; Van Kampen Press (Wheaton, Ill.); 1950; 141 pp.; \$2.00.

The author, long a Baltimore businessman, is a graduate of Princeton University, a director of the Baltimore School of the Bible and other Christian organizations. He has been interested in Biblical prophecy since childhood.

The title is used as a common denominator for such familiar designations as "End Days" and "the Great Tribulation."

There is a Preface; a three-page Foreword by Ober's friend, Dr. Wilbur M. Smith (Moody); a four-page Introduction; then 10 chapters and four appendices covering 21 pages, which include ample treatment of Zionism and the Restoration and Future Blessings of Israel. The binding is only fair, type heavy, somewhat lacking in clearness.

Manifestly this treatise is a labor of love. Illuminating, comprehensive, and well-documented, it forecasts sudden world catastrophe, deals with the Second Coming of Christ: His personal physical return to earth just before the Great Tribulation, the future of Palestine, the Last (End) Days, the Beast. The Olivet Discourse receives prominent attention.

Five comparative and statistical charts are used, surveying particularly the Jew, Russia, Palestine, and world dictatorship. Holy Scriptures, particularly Revelation, Daniel, and other prophets, are freely drawn upon; Christ's own words as to His return are appropriately quoted. Opinions from secular writers with Arnold J. Toynbee as a leader, treating of world economic and social conditions, are ably woven into the text. Sources are indicated in footnotes and elsewhere.

Within the scope of this reviewer's knowledge, this book is outstanding. Its clarity and compactness make it easily understood by mature minds of any age group. Ministers should find it stimulating, even though not in total agreement. It carries a sobering, as well as comforting message.

In harmony with the author's—and most students of prophecy—deep belief that the end of the church age is upon us, and almost epitomizing his theme, is Luke 21:28—"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—B. L. Winger.

"Drunkenness . . . spoils health, dismounts the mind, unmans men. It is quarrelsome, lascivious, impudent, dangerous, and mad. He that is drunk is not a man, because he is void of reason, that distinguishes a man from a beast."—The Journal of John Woolman.

ITEMS and COMMENTS

Herbert Hoover in a recent address in Iowa said, "In its frustration the Congress is groping for some sort of code of ethics. . . . Might I suggest that we already have some old and tested codes of ethics; there are the Ten Commandments, the Sermon on the Mount, and the rules of the game which we learned at our mother's knee. Can a nation live if these are not the guide to public life? . . . The issue today is decency in public life against indecency. . . . Our greatest danger is not from invasion by foreign armies; our dangers are that we may commit suicide from within by complacency with evil or by public tolerance of scandalous behavior. These evils have defeated many nations many times in history."

* * *

A new \$330,000.00 building for Grace Theological Seminary has been dedicated at Winona Lake, Indiana, by the National Fellowship of Brethren Churches. The Seminary is ten years old and has been housed in recent years in the Free Methodist Publishing House building. The new building is designed to accommodate 200 students.

* * *

The states of North Dakota, South Dakota, Kansas, New Mexico, Arkansas, Mississippi, Alabama, South Carolina, Maine, and Vermont have no breweries, according to *The Voice*, temperance organ of the Methodist Church.

* * *

Beer sales for May, 1951, in the United States were 239,337 barrels greater than for May, 1950.

* * *

The Moravian Church in America has reaffirmed that denomination's restrictions on remarriage of divorced persons. A recent synod adopted a committee report which recommended no relaxation of the present church rule that Moravian ministers should not remarry such persons except when their divorce was for adultery and they were the innocent party. Moravians regard adultery as the only Scriptural ground for divorce.

* * *

Over one-half million Puerto Ricans live in New York City, a number which exceeds the population of San Juan, the capital city of Puerto Rico. Every summer increasing numbers of migratory workers leave Puerto Rico for the states. By the end of the summer of 1951 this number will probably exceed 60,000 workers.—*Voice of Youth*.

* * *

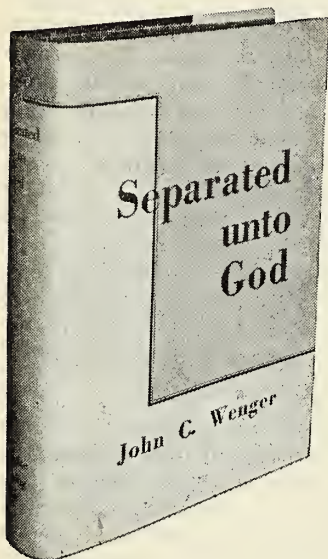
Handel's oratorio, *The Messiah*, will be sung simultaneously on the afternoon of December 2 in about fifty areas in southern California, with hundreds of churches participating.

* * *

The newly elected president of Tabor College, Mennonite Brethren institution at Hills-

When Revival Strikes --

You will want to read literature which helps you become "Separated unto God."



Many young people today question the validity of the pattern nonconformity takes in their congregation. There are leaders who require nonconformity in some areas while other phases of life go unemphasized.

What are the implications of a life of separation unto God? How does our discipleship manifest itself? Is there any evidence that our outward forms of nonconformity are the result of our consecration?

John C. Wenger gives a thorough, Scriptural discussion of dozens of areas in which separation unto God will be apparent. Note the scope of the book in the lists to the right. Every Mennonite home should have a copy. No minister can afford to be without it.

"This is one of the most important books our Publishing House has had for publication for a long time."—John L. Horst.

SEPARATED UNTO GOD, 331 pages; \$3.50

Here is the book for young people:

Subjects discussed:

Adornment	Faith
Use of Alcohol	Amusements
Boy Scouts	Nonresistance
Cosmetics	Sabbath Observance
Fashions	Tobacco
4-H-Clubs	Culture
Musical Instruments in Churches	Humor
Movies	Honesty
Wedding Rings	Race Relations
	Trust in God

Here is the book for older people:

Subjects discussed:

Investments	Holy Kiss
Lodge Membership	Feet Washing
Oaths	Pacifism
Speech	Social Problems
Bible Study	Stewardship
Costume and Conduct	Securities
Close Communion	Discipline
Evangelism	Anointing
Excommunication	Prayer
Discipleship	

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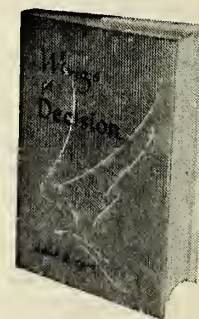
A Note to Parents--

If your son or daughter is in a nonchurch high school, you should be interested in **WINGS OF DECISION**. It's a story of a youth who found himself, despite his Christian belief, a popular fellow in a public high school. When the call of the country came, he needed to make a decision. The decision which this youth made will help many young people understand that the call of God is supreme.

Since most youths of 16, 17, and 18, and thereabouts, do not buy many books, you—the parents—may want to buy a copy for your son or daughter and present it as a gift. Give a book and help save a life for the Christian way.

Each, \$2.75; 4 copies, \$10.00

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A definite story
on the nonresistant
way of life

boro, Kans., is John N. C. Hiebert, who has served three terms as a missionary in Hyderabad, India. Mr. Hiebert will assume his duties at Tabor the second semester of the present year.

* * *

The revival wave continues to sweep over America. Huge crowds faced Hyman Appelman every night in meetings at Elizabethton, Tennessee. Final results of the campaign were stated to be 1,800 conversions to Christ with many other rededications of lives. On August 6, Dr. Appelman opened a revival in the west suburban Chicago area.

* * *

Lutheran churches—which make up the largest Protestant denomination in the world—have a total membership of 51,000,000, according to statistics compiled by the Lutheran World Federation.—D. Carl Yoder.

A recent survey made among young people of Indiana showed that they were most interested in the physical appearance in their prospective mates. They wanted them to be handsome or pretty. Referring to this fact, a Roman Catholic priest recently warned Catholic young people that physical appearance was being overemphasized. He said that girls put the man's ability to support a family forty-seventh on the list of most desirable qualities. The boys put a girl's ability to cook seventeenth on the list. He wondered whether when they were married they were just going to sit and look at each other.

Recent polls show that in Australia 95% of the people say they believe in God. Ninety per cent claim church membership, and 25 to 30% attend church services with some regularity. In New Zealand 90% of the people claim church affiliation, but the estimate is that only 12½% of the people are really interested or active in churches.

* * *

In the first full year since the repeal of prohibition in Kansas, arrests for drunken driving in thirty-seven counties increased 84 per cent. Arrests for drunkenness increased 21 per cent.

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLIV

TUESDAY, OCTOBER 16, 1951

NUMBER 42

A Declaration

OF CHRISTIAN FAITH AND COMMITMENT WITH
RESPECT TO PEACE, WAR, AND NONRESISTANCE

[This declaration, written by the Peace Problems Committee, was adopted by Mennonite General Conference at Goshen, Ind., on Aug. 23, 1951. It is therefore the recent official statement of the Mennonite Church on the subject of Peace, War, and Nonresistance. Reprints of this declaration will be available. Watch for announcement.]

Introduction

In August, 1937, the Mennonite Church through its General Conference assembled at Turner, Oregon, in the face of approaching war, adopted *A Statement of Position—Peace, War, and Military Service*, in which it set forth its faith and committed itself clearly on the issues of the time. Since then we have passed through a grievous world conflict, and after a few years of uneasy peace find ourselves again in a limited war and in dread of a third world war, with constantly growing world armaments and tensions. The United States government has repeatedly extended the military service law of 1940 and now plans to establish a permanent military training system. Other nations are committed to enlarged military programs. In the face of these conditions, a renewed statement of position is desirable, setting forth more completely the full meaning of our nonresistant faith, both for the strengthening of the faith and life of our membership and for a more adequate testimony to others. Therefore, we, the representatives of the Mennonite Church, assembled in General Conference at Goshen, Indiana, August 21-24, 1951, do adopt the following *Declaration of Christian Faith and Commitment with Respect to Peace, War, and Nonresistance*.

Basic Central Truths

The peace principles of the Mennonite Church, including its historic four-century-old witness against all war, are an integral part of the Gospel of Jesus Christ and of the discipleship which we believe the lordship of Christ requires of all of His followers. They derive directly from a Christian faith which holds as central truths:

(1) That one is our Master, even Christ, who is our only Saviour and Lord, and to whom alone supreme loyalty and obedience is due. He is the basis for our faith and commitment to the nonresistant way of life, and in His strength alone do we hope to live in peace and love toward all men. "For other foundation can no man lay than that is laid, which is Jesus Christ."

(2) That by the atoning and renewing grace of God which makes us new creatures in Christ, and through the power of the indwelling Spirit, we can live the life of holy obedience and discipleship to which all the children of God are called.

(3) That redeeming love is at the heart of the Gospel, and that the life of love and peace is God's plan for the individual and the race.

(4) That Christ has established in the church, which is His body, a universal community and brotherhood of the redeemed, within which the fullness of His lordship must be practiced and from which must go out into all human society the saving and healing ministry of the Gospel.

(5) That war is altogether contrary to the teaching and spirit of Christ and the Gospel, and to God's will as revealed in His Word; that therefore war is sin, as is all manner of

carnal strife; that it is wrong in spirit and method as well as in purpose, and destructive in its results; and that if we profess the principles of peace and nevertheless engage in warfare and strife we become guilty of sin and fall under the just condemnation of God.

Scriptural Basis: The Old Testament

While we believe that the Old Testament Scriptures are divine in origin and authoritative in character, we nevertheless hold that these Scriptures are but a part of the progressive revelation of the nature and will of God leading to the full and final revelation found in the New Testament under the new covenant. Therefore Old Testament Scriptures which are sometimes cited in support of Christian participation in war may not be used to contradict clear New Testament teaching, but must be interpreted in the light of the teaching of Christ and the apostles, for in Christ we find the norm for the whole of Scripture. The national history of Israel as recorded in the Old Testament cannot be an example for us, for under the new covenant the people of God, the church, are of every nation, and are separate from the world and its institutions; church and state are separate. But even in the Old Testament it is clear that it was God's original will that there should be no killing and warfare; and that man, made in God's image, should be governed by love.

Scriptural Basis: The New Testament

Among the many New Testament passages which clearly show the sinfulness of all war and strife, and the requirement of creative Christian love, we point to the following: "Blessed are the peacemakers"; "Love your enemies . . . do good to them that hate you . . . that ye may be the children of your Father which is in heaven"; "Resist not him that is evil"; "Whatever ye would that men should do to you, do ye even so to them"; "If any man will come after me, let him deny himself, and take up his cross daily, and follow me"; "My kingdom is not of this world: if my kingdom were of this world, then

Words Are Inadequate

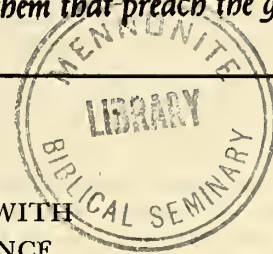
BY EDNA BEILER

Words are inadequate for low and high.

*They cannot stoop to interpret the base and mean,
Nor stretch to fathomless hidden worlds of being
(Hidden, at least, to our flesh-bound mortal seeing).
They only encompass the futile in-between..*

*Words are too small to ever grasp the great
And terrible passions with which the soul is spent.
Before the blackened depths of man's behaving,
And the hallowed flame of God's continued loving,
Words are so pale, so insignificant.*

Phoenix, Ariz.



would my servants fight"; "Put up thy sword into its place; for all they that take the sword shall perish with the sword"; "Dearly beloved, avenge not yourselves"; "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head"; "Be not overcome of evil, but overcome evil with good"; "The servant of the Lord must not strive; but be gentle to all men"; "The weapons of our warfare are not carnal"; "Christ also suffered for us, leaving us an example, that ye should follow his steps, who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not"; "Not rendering evil for evil, or railing for railing: but contrariwise blessing"; "From whence come wars and fightings among you, come they not hence even of your lusts"; "Hereby perceive we the love of God because he laid down his life for us: and we ought to lay down our lives for the brethren"; "If a man say, I love God, and hateth his brother, he is a liar. . . . And this commandment have we from him, That he who loveth God love his brother also"; "But the greatest of these is love" (Matt. 5:9; Matt. 5:44, 45; Matt. 5:39; Matt. 7:12; Luke 9:23; John 18:36; Matt. 26:52; Rom. 12:20, 21; II Tim. 2:24; II Cor. 10:4; I Peter 2:21-23; I Peter 3:9; James 4:1; I John 3:16; I John 4:20, 21; I Cor. 13:13).

Christ, the Example of Suffering Love

All these words Christ brought to living expression in Himself. In the life and work of Him, who in His incarnation became one with man, is given the full revelation of God's will, reaching its supreme meaning at Calvary. Integral to this divine-human life of our Lord was His innocent and non-resistant endurance of the evil inflicted upon Him, His identification of Himself in His suffering with all sinners, thus bearing man's sin in His own body on the cross, and His triumphant victory over sin by the very means of His death. What He taught in the Sermon on the Mount He fulfilled in His life and practice, including the cross. As those who believe in this Christ are united with Him in death and resurrection experience, they also will become identified with Him in His way of nonresistant suffering and triumphant overcoming. In this "way" of Christ, war and its related evils can have no place.

The Way of the Cross

But beyond the specific New Testament words and even the example of Christ, we hold that the whole tenor of the Gospel, being redemptive, forbids the destructiveness of war and calls for love. The very cross of Christ itself, the means by which God's love operates redemptively in a world of sinful men, speaks against war; for it stands for the acceptance of unlimited suffering, the utter denial of self, and the complete dedication of life to the ministry of redemption for others. This way of self-sacrifice is the cross which Christ lays upon us when He calls us to take up our cross daily and follow Him in the discipleship of self-denial, nonresistance, and suffering love.

The Way of Discipleship

We believe further that the Christian, having been laid hold of by God through Christ, must follow his Lord in all things regardless of consequences. He must pay the price of complete discipleship, for to him the commands of Christ and the principles of the Gospel are not mere counsels to be accepted or rejected as may seem good at the moment, but rather imperatives which must be followed to the end. Once the premise is accepted that Christ speaks with authority from heaven, only one thing remains, that is to obey His com-

mand. And this the new man in Christ will desire from his heart to do.

But this way of discipleship is not only a command to be obeyed; it is the way of victory and peace for the individual and society, to be practiced in the here and now and not to be postponed to some future kingdom. With a joyful belief in the reality of God's reign, we therefore forthrightly establish our lives on the power of Christ. We are convinced that the teachings of Jesus and the power of the Gospel are the solution to the problems of sin in man and society; and that the reason society is still in its broken state is either because men reject Christ and His Gospel or because those who have taken the name of Christ will not live that Gospel and take up the cross of utter discipleship laid upon them by their Lord. The true Christian must move out into the world of sin and need and there apply the Gospel to its fullest extent, uncompromisingly, and in and through his own life. This calls for an action program requiring the full unfolding of divine grace and power through man, but it is the only hope of the world.

The Problem of the Use of Force in an Evil World

We recognize that in a world where the evil and the good exist side by side, there is a necessary place, authorized by God Himself, for the use of force by the state in the restraint of evil and the protection of the good, though always under restrictions deriving from the higher laws of God. But we hold that the Christian cannot be the executor of this force, his call being to operate on the basis of love. If he abandons this way, he effectually destroys the only hope for the world, since force can never create righteousness or a Christian society; it can at best only restrain the evil in varying degrees.

Our Commitment to Total Discipleship

These declarations of faith and conviction give no blueprint for permanent peace nor do they assume that human endeavor alone can bring about a warless and sinless world within history, for only when men come under the lordship of Christ can they make peace and fulfill the prayer of our Lord, "Thy kingdom come, thy will be done in earth as it is in heaven." They do, however, require certain positive attitudes, duties, and ministries by Christian disciples toward all men which have far larger scope than only a testimony against war, and which call for consistent demonstration of sacrificial Christian love in all relationships. We believe, however, that the tremendous demands of this way of total love and total discipleship can by God's help be met, and we do here by God's grace declare our renewed acceptance of these demands and our determination to undertake their fulfillment in His name. Specifically, we understand this commitment to mean:

A. IN OUR OWN SPIRIT

- (1) that we have peace with God.
- (2) that the peace of God shall keep our hearts and minds through Christ Jesus.
- (3) that the love of Christ shall reign in our natures and be the controlling motive in all our relations with our fellow men, in the family, in the church, in the community, in society, in all of our daily life.

B. IN OUR SERVICE AND WITNESS

- (4) that we are bound in loving outreach to all to bear witness to Christ and to serve in His name, bringing the Gospel and all its benefits to everyone, and summoning men everywhere to the life of full discipleship and to the pursuit of peace

(Continued on page 997)

GOSPEL HERALD

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EDITORIAL

A People of His Own

"Who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds" (Titus 2:14, R.S.V.).

The change in meaning of words sometimes gives us a wrong interpretation. The Authorized Version in the above passage speaks of a "peculiar people." Some have thought that means a people who are odd in appearance and manners. Now because the world is sinful and often expresses itself in evil ways, it is true that Christian people in a worldly context in many ways appear to be odd. But back of that, and therefore much more significant, is the fact that we belong to God. We are His very own, close to His heart, His beloved. He has done all that could be done for our happiness. He has wooed us away from all iniquity to make us, not only in name, but in deed and truth, such as He may own. Who would want to follow his own way, or that of Satan, when he can be, if he wills it, God's precious possession!

God's Rest

"So then, there remains a sabbath rest for the people of God; for whoever enters God's rest also ceases from his labors as God did from his. Let us therefore strive to enter that rest" (Heb. 4:9, 10a, R.S.V.).

God's rest for the people of God! What a concept! That men, God's creatures, should actually experience the repose of spirit of the Eternal Quiet! It would be too much to hope for, if God's Word did not present it to us as a possibility for those who believe.

Striving for our own ways of salvation we can never find rest. For we seek for self-improvement, and either cannot make any, or are forever dissatisfied with our small achievement. We throw ourselves into programs of social amelioration, and are sick at heart to see the tiny progress we make, or are thrown back by the tides of time with heavy losses.

But when finally we are willing to cease from our own futile labors, and

to fall back upon the finished work of our God, then first do we know the luxury of rest. No longer are we tormented by the realization that our goodness is not good enough, that our strivings have no atonement in them, that between the highest human attainment and God's required standard there is an unbridged chasm. No longer are we badgered by foes without and fears within. For we come to see that in Christ an atonement has been made which really covers our sin, that a remedy has been furnished that deeply heals, that a righteousness has been provided that satisfies the demands of a holy God and our own heart-hunger for holiness. In place of condemnation comes peace; in place of fear comes confidence; in place of turmoil of spirit comes a quiet rest. It is rest with God because we are in Him. It is repose of heart because we have accepted the will of God for us. The chaos of spirit which confuses and torments those who are in rebellion against God disappears before the creative work of Elohim.

The rest of God is not the Nirvana of the Eastern mystic. We have not lost our identity in God; but rather in Him our separate identity finds significance and meaning. Two are walking together because they agree. Harmony is found, not by the annihilation of all except the One, but by the peaceful interaction of the many. We have peace with God through our Lord Jesus Christ. This is the rest for which our souls had longed. Even Heaven cannot give us a rest different in kind, but only in degree.

Neither is the rest of God stagnation. When God rested from His labors He did not withdraw from them. Chaos had given way to Order, but there was still the guiding Hand. The planets still moved in their courses. The sun still gave forth its life-giving energy. The biological processes continued to produce their generations. All nature spoke of the Hand which was still creating. God would not be God if He were doing nothing. He is the Ultimate of the universe, which hangs together by His power. Whatever is going on, He is behind it. And so when we enter His rest, it is not to be non-operative. We cease from our own works, but enter into

His, working according to His purposes, and by the strength that He supplies. The rest into which we have entered is not negative and uninteresting. It is positive and constructive, yielding constant outcomes for ourselves and others.

But only those who believe can enter into God's rest. It requires self-renunciation. We must come to the end of self-effort. We must want what God has to give more than we want anything else. We cannot rest until we are tired—so tired that we fall back on God.

A New Statement on Nonresistance

The leading article in this issue is the Declaration on War, Peace, and Non-resistance which was adopted in the August session of Mennonite General Conference. This was one of the more significant actions of that conference, for this Declaration is now the latest official statement of the peace position of the Mennonite Church. As for the past fourteen years we have been referring to the Turner Statement, we will now be referring to the Goshen Declaration. It does not necessarily displace the former Statement, but is more comprehensive and applicable to current situations. The Declaration has now written into an official statement some of the concerns unofficially formulated by the Study Conference at Laurelville in July. It reveals an increasing realization by the church that there are far-reaching implications of the peace teaching of the Scriptures. We have a good way to go in bringing our daily practice up to the standard of this Declaration.

Reprints of this Declaration will be available in pamphlet form. We should have a supply of them at hand to give to local draft boards and government officials, to distribute to any persons interested in understanding the doctrine of nonresistance as held by the Mennonites, and for frequent reading and study by our people. It seems to us it would be a fine thing for each congregation to hear a sermon which would discuss this statement, with a copy in the hand of every adult listener. With new draft regulations for conscientious objectors and a military training law in the offing, it is a strategic moment for rallying our people strongly behind this excellent new official statement.

Swords or Plowshares

BY PAUL GINGRICH

[A contest oration delivered at E.M.C.]

It was the early hours of the morning. The sky was lighted with a tremendous glow of light; the earth quivered and the sound of falling walls could be heard in the distance. A thunderstorm? An earthquake? No. That was war. That was in 1945 in the seaport city of Hiroshima, Japan.

Today we are again threatened by a monster which is silhouetted against our freedom in the form of World War III. At this very moment machine guns are rattling their death rattle at the enemy in the region of Seoul, Korea. A man is gasping for breath after having a tracer bullet scar the flesh of his right lung. You say this is all fictitious and fantastic. In a sense it is, but in the true sense it is much worse. The world today is standing at the brink of a chasm which at present has not been bridged. The United Nations has been trying desperately to cover this expanse of a yawning chasm but has been unsuccessful. Let us look at some of the recent headlines of our current magazines and newspapers. "Boeing aircraft corporation plans to reach the all-time high of 1941 in the production of Aircraft Armament soon; General Motors and Chrysler Corporations turning to the production of war machinery. Thomas E. Dewey urges full mobilization. President Truman tells Russia that we will fight for our freedom."

To what do these signs point? You're right; they point to war in its most hideous, ghastly form. War which transforms, or should I say deforms, men into beasts! It causes those who loved each other to hate each other. Industry has pivoted on its steel legs from the production of steel for bridges, homes, automobiles, and other peacetime enterprises to the production of steel for tanks, bombs, armor plates for planes, and scraps to be used as shrapnel.

Murder during wartime takes a tragically different turn. During times of peace a man may kill one person and he is a criminal; his name is written in the F.B.I. records at Washington and he is placed in the electric chair and killed for his deed. During wartime this same man would be compelled by official force to go into the armed forces to kill; this being watchword and command. He is not a criminal. No indeed—he's the country's "best fellow," for he has courage and a patriotic spirit. His name is written on the bronze plaque of the home town Honor Roll. What makes this difference? It is the change of the public mind from the way of peace to the way of brutal war. The masses call for blood and the fainting minority swing into the stride of mass murder.

War does not only transform but it demoralizes. Scientists work feverishly

to devise a weapon to use in the mass killing of our fellow man, the enemy. The gap between the killer and the killed is constantly and surely being broadened. The consciences of men are hushed as they press the button releasing the bombs which drop on innocent communities, changing their homes from organized units into a tragically disorganized mess. The man by the rocket launch fully discharges the missile without feeling the slightest twitch of his conscience, because he is on the other side of the gap as the killer and the killed are not seen. He cannot see the men, women, and children as they writhe in the heat of an exploding shell. During war the law of Christ is *solely* and *soul-ly* forgotten. Love must be suppressed. The command is fire; the result—death, perhaps spiritual, physical, or eternal death!

While speaking to a young fellow from the field of action, I asked him this question, "How could you kill that fellow in the opposite trench?" He told me this: "At first, I couldn't bear the sight of dead soldiers; it made me sick; I couldn't eat or sleep. Four days after we had pushed our way up the beach we were strafed and bombed by enemy planes. My buddies fell by my side, never to rise again. Then it happened. I became angry; I hated the enemy and wanted to kill him. His blood alone could quench my thirst. In this mood I went into the trenches." He stopped here, not saying if he had killed any man or not. He didn't need to say, because the faraway look in his eye told me that he knew he had been a murderer.

Today the disobedience to these commandments of Christ is again reflected as consciences are becoming calloused by the propaganda of the enemy. The church stands at a crucial era. The world about is screaming for blood. Atrocities are plainly published and the blood of men boils. Then come the words of Christ to our hearts, "He that killeth with the sword must be killed with the sword." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." And we as members of a prominent peace-loving church sit back and say, "Yes, Lord, we hear you; sure we're nonresistant; we'd never kill our fellow men." Soon the community begins to sense the fact that here are young men who are opposed to war. In the eyes of the world this opposition to war is not for conscience' sake, but because the Mennonite is afraid to fight. One of our leading generals has said that those who are opposed to fighting are our country's most dangerous, obnoxious criminals. May I ask the question: Is he right? Is the community which looks on C.O.'s as yellow cowards right? I think that to a great degree they are right, and it is to our shame.

During peacetime we are prone to let

It Happened —

TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Oct. 14, 1926)

... the work of soliciting funds for the proposed new hospital at La Junta [has] proceeded far enough to justify the [Mission] Board in taking steps looking toward the erection of the hospital next year.

It has been . . . decided to hold the next meeting of our General Conference at Belleville, Pa.

Bro. and Sister [A. J.] Metzler expected to move into this community [Mason town, Pa.] in the near future.

Iowa-Nebraska conference election. Moderator, J. E. Zimmerman; Ass't Moderator, S. C. Yoder; President District Mission Board, J. C. Brennehan; Secretary District Mission Board, Ammor Egli.

(From GOSPEL HERALD, Oct. 21, 1926)

The new building is nearing completion, but the increased enrollment points to the necessity of putting up another new building in the near future [E.M.S.].

go of all restraint and to act like the world. Within our churches we have quarrels, disunity, and hatred. "Brethren" not loving brethren. In our homes we have quarrels and strivings. Is the world blind? No, the world will see all of our quarrels and disturbances because we are advertising our stand for peace by opposing open war.

I feel that there has been some drastic misinterpretation of God's Word in many of our minds. When He said, "Whosoever hateth his brother is a murderer," did He actually mean to say that to hate is to go into the trenches and kill? I feel He did, and for this very reason I feel that we should place our experience on test to see if it will prove flawless. The time is inevitably growing very close when war will be the condition of the world. We as Christians will be tried for our beliefs. My question now is, Will our living in the past merit our stand in the present? Have we grounded our experience of love in Christ Jesus or is it an inherited article? The world will give us the acid test. Will we prove to be the genuine or the counterfeit? God grant us faith to stand against the wiles of the devil. May our lives be pulsating with genuine love of Christ. With Christ, the church will choose the plow even if the world chooses the sword.

Harrisonburg, Va.

A DECLARATION (Continued)

and love without limit. For this ministry we mean to use every feasible way and facility: the spoken and written word; the demonstration of holiness and love in family, church, and community; relief work and Christian social service; and all other ways. In this service our youth can play a great part; they should give themselves to it in large numbers both in shorter or longer terms of special service, and in lifetime dedication.

(5) that we have the responsibility to bring to the total social order in which we live, and from which we receive so much, the utmost of which we are capable in Christian love and service. Seeking for all men first the kingdom of God and His righteousness, we should hold together in one united ministry the evangelism which brings men to Christ and the creative application of the Gospel to cultural, social, and material needs. This ministry will go to all alike regardless of race, class, or condition.

C. IN OUR SOCIAL, ECONOMIC, AND POLITICAL RELATIONS

(6) that we practice a sharper Christian control of our economic, social, and cultural practices, to make certain that love truly operates to work no ill to our neighbor, either short-range or long-range. Knowing how much the selfishness, pride, and greed of individuals, groups, and nations, which economic systems often encourage, help to cause carnal strife and warfare, we propose not to contribute thereto or to anything which destroys property or causes hurt or loss of human life.

(7) that Christian love must hold primacy in all our economic and labor relations, that we cannot participate in activities, organizations, investments, or systems which use the methods of force and violence, compromise Christian ethics, or do not permit the full exercise of Christian love and brotherhood, and that we seek in our own practices to work out this love and brotherhood in concrete applications.

(8) that though we recognize fully that God has set the state in its place of power and ministry, we cannot take part in those of its functions or respond to any of its demands which involve us in the use of force or frustrate Christian love; but we acknowledge our obligation to witness to the powers—that be of the righteousness which God requires of all men, even in government, and beyond this to continue in earnest intercession to God on their behalf.

(9) that while rejecting any social system or ideology which opposes the Gospel and would destroy the true Christian faith and way of life, we cannot take attitudes or commit acts contrary to Christian love against those who promote such views or practices, but must seek to overcome their evil and win them through the Gospel.

D. IN WAR AND MILITARY SERVICE

(10) that we can have no part in carnal warfare or conflict between nations, nor in strife between classes, groups, or individuals, and that we can therefore not accept military service, either combatant or noncombatant, or preparation or training therefor in any form.

(11) that we cannot apply our labor, money, business, factories, nor resources in any form to war or military ends, either in war finance or war industry, even under compulsion.

(12) that we cannot take part in scientific, educational, or cultural programs designed to contribute to war, nor in any propaganda or activity that tends to promote ill will or hatred among men or nations.

(13) that while we witness against conscription in any form and cannot lend ourselves to be a channel for its compulsions, we shall seek to find ways to serve in wartime as well as peacetime, through which the demands of the state may be both satisfied and transcended. We both expect and desire that this service be sacrificial on the part of our young men and that the church go with them all the way in their service and witness, sharing in the sacrifice.

(14) that if war does come, with its possible serious devastation from bombings or other forms of destruction, such as atomic blasts, germ warfare, poison gas, etc., we will willingly render such civilian help as conscience permits, sacrificially and without thought of personal safety, so long as we thereby help to preserve and restore life and not to destroy it.

(15) that in wartime, as well as in peacetime, we shall endeavor to continue to live a quiet and peaceable life in all godliness and honesty; avoid joining in the wartime hysteria of hatred, revenge, and retaliation; and manifest a meek and submissive spirit, being obedient to the laws and regulations of the government in all things, including the usual taxes, except when obedience would cause us to violate the teachings of the Scriptures and our conscience before God.

Conclusion

While we are deeply grateful to God for the precious heritage of faith, including the principle of love and nonresistance, which our Swiss, Dutch, and German Anabaptist-Mennonite forefathers purchased for us by their faith, obedience, and sacrifice, and which we believe is again expressed in the above declarations and commitments, we are convinced that this faith must be repossessed personally by each one out of his own reading and obeying of God's Word, and must ever be wrought out in practice anew. Hence we summon our brotherhood to a deeper mastery of the Scriptures as the infallible revelation of God's will for us, and to find afresh under Holy Spirit guidance its total message regarding Christ's way and its application in our present world.

We humbly confess our inadequacies and failures both in understanding and in following this way of love, peace, and nonresistance, knowing well that we have come short in demonstration and proclamation of Christian love. As we renew our commitment of discipleship and ambassadorship for Christ, we entreat God for the grace we so much need, and pledge each other our mutual help in learning and obedience.

We also appeal to all Christians to re-examine the full meaning of the Gospel of the cross and Christian discipleship to proclaim this Gospel in its fullness for the saving of men and the healing of the nations, and to exercise the entire ministry of reconciliation of man to God and man to man which is entrusted to all the followers of Jesus Christ.

Conformity to Christ in Thought and Speech

BY BERTHA CAROLYN WENGER

I had always thought Mennonites were among the finest of people, but the statement of a Baptist minister cracked a bit of veneer off my impression.

"One thing wrong with the Mennonites," he said, "is that they ask you to do something they can't do themselves!" This is what he meant. We Mennonites stress holiness of life, but we don't live

as Christlike as our creed emphasizes. Nevertheless, conformity to Christ should be the goal of every Christian. Our Christian experience should be that of Christ living in us, and of His personality becoming our personality. Not only will we ourselves find joy, but our lives will radiate the love of Christ to our associates.

"It is much less what we do," Philip Bailey said, "than what we think, that fits us for the future." Proverbs 23:7 suggests that as a man thinks in his heart, so is he. Since we are what we think, our thoughts are of utmost importance. A

car without a driver is a useless thing. So our thoughts are the guiding forces which form our lives and our influence upon our associates.

A saying goes, "Sow a thought, reap a deed; sow a deed, reap a character; sow a character, and reap a destiny." Even our destiny depends upon our thinking.

Without Christ, life is a frustrating maze, but the Christian can, by partaking of the nature of Christ, become like Him. Christ is our ideal, and to be conformed to that ideal we must know what He is like.

What were the guiding principles of

His thinking? Paul, who once said, "Follow me, as I follow Christ," was conformed to Christ and he wrote in Phil. 4:8: "Finally, brethren, . . . whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." How about letting this be the measuring stick in testing our conformity to Christ in thought?

"Finally, brethren, whatsoever things are true. . . ." Jesus always understood people. He understood their true worth, and He could determine their true motives. He did not allow His mind to harbor error or false evaluations of people. He accepted each for what he was worth, not for what the crowd had evaluated a man, or how could He have thought of the soul-need of the Samaritan woman whom the Jews hated? Jesus allowed no prejudices or great desire for social approval to creep into His mind and influence His attitudes toward people. Can we then, as Christians, be conformed to Christ and allow our minds to dwell on untrue attitudes? Just because someone is a Negro, must he always be a janitor? Or because Joe lacks a little social polish, is he no good? Or because Susan's "come-back" isn't quite as clever as ours, she's just plain dumb?

"Finally, brethren, . . . whatsoever things are honest, whatsoever things are just . . ." Honesty doesn't only mean material things. Certainly Jesus never allowed a thought of stealing to linger in His mind, but more than that, Jesus was honest with Himself, and He never tried to deceive others with false motives. Can I, as a Christian, allow selfishness to creep into my heart and make me envious and jealous—as when we mentally criticize Jack for monopolizing the conversation at the party, because secretly we wanted to be the center of attraction? Or can a Christian student be conformed to Christ when he crams until midnight for an exam, when, if he were honest with himself, his purpose may have been to make a better grade than his friends?

Jesus' thoughts were only on things that were pure, on things that were lovely and of good report. The inky darkness and density of sin and impurity enveloped Jesus as He walked in Galilee as it does us today. Yet, He triumphed over sin and made it possible through His grace that we too can escape impure thoughts. Only through Him is this possible, since today in too many Christian homes, in schools, at work, and in many entertainments, we are surrounded with things which induce us to impure thinking. If a Christian is to be conformed to Christ in purity of thought, how can he read cheap magazines, much popular literature, and attend worldly amusements?

"Finally, brethren . . . if there be any virtue, and if there be any praise, think on these things." Jesus certainly didn't

Signatures

*A man's true signature is not in ink,
But rather in the veritable link
He forges with his fellows. His real name,
A line of beauty or a scar of shame,
Is written in imperishable clay.
He guides the pen, inscribes from day to day
His living sign; the deed which he has sown
Lives on, his name engraved in deathless stone.*

*A Raphael cherub is a Raphael still,
Without the master's signature; no quill
Is needed when a Mozart writes a song;
His name is written by a reverent throng;
Ink is immortal, etched on shining wings
When in the hearts of men a Milton sings.
Man does not sign his name with ink and pen—
He writes it in the lives of other men!*

—Fleta Buer Gonso.

close up in a shell or suffer from an inferiority complex. His life was one in which God was first, others second, and Himself last. His thoughts were first of God: "I came . . . not to do mine own will, but the will of him that sent me." The underlying principle of all His thinking was *love* for others. It was His thoughts of love that prompted Him to give Himself for us. Have we such love?

It's no fun to talk to a fence post! Silence isolates, but God gave us speech for a purpose, and that was to glorify Him. Speech can be used rightly and wrongly. Peter used his to deny his Lord. Stephen testified of Christ in his dying moments.

"Out of the abundance of the heart the mouth speaketh" (Matt. 12:34). James says the tongue is a little member, but is full of deadly poison. He also infers that the tongue is only the physical instrument in speaking and that what is spoken comes from our thoughts. Since Jesus' thoughts were pure, His speech also could not be condemned. Jesus spoke to help the soul-needs of people, not simply to be sociable or because He had something to say, but He saw the deep spiritual needs of people and aimed His speech to meet that need. That, also, is our task—to bring our friends to Christ. Are we then conformed to Christ if we never witness orally to our associates of Christ? A farmer talks much of his crops, a teacher talks about educational philosophies, a minister is expected to discuss religious problems. Should not the Christian's chief interest lie in the things of God? If our speech does not evidence our spirituality, perhaps we had better take inventory.

Jesus used no unnecessary words. He said to let a yes and no—or necessary words—be sufficient. Many bywords and needless expressions may seem popular, but are more than "yea, yea," and "nay, nay," and are evil. The kindness of Jesus' speech as He blessed the children or comforted and healed the sick should have a permeating influence on our lives.

"Let your speech be always with grace seasoned with salt" (Col. 4:6).

Neither did Jesus sin in becoming angry. How true it is that "A soft answer turneth away wrath: but grievous words stir up anger." Jesus was never a slave of His temper. That same quality should characterize the Christian. Can we stand these tests? What do we say to the driver who neglects to dim his lights; or who is slow in moving ahead after the traffic light has turned green, or what do we say to the school friend who has kept a book we have been needing, or to the employer who makes a mistake in our wages, or about the government when a sizable part of our salary is kept for taxes? Maybe it is not so hard to speak kindly at church, or at school, or at work, but what about the place where we rub elbows the closest—at home? Are we careless and think our family will quickly forgive and forget?

Jesus was sincere in His speech. I don't believe He ever told John that Peter was impulsive and unstable, and then acted to Peter as if he were just all right. Could a Christian conformed to Christ say to Helen, "That dress is lovely. It's so becoming to you," and then say to Mary, "Isn't that dress of Helen's the most unbecoming thing you ever saw?"

"But what I said was the truth," one hears so often after someone has spoken disparagingly of a friend. Perhaps it was true, but doubtless, it came not from a heart of true love and could be so much better left unsaid. Not only does one who gossips harm others, but he fools himself, as Shakespeare suggests in *Othello*, "Who steals my purse steals trash; 'tis something; nothing. 'Twas mine, 'tis his; and has been slave to thousands, but he that filches from me my good name robs me of that which not enriches him, and makes me poor indeed."

I believe Jesus was courteous. I don't believe His mouth was so firm-set that an equivalent of a "please" or "thank you" never escaped His lips, and Christians who are ambassadors of His ought to show courtesy at all times and be gracious and attract others to our Saviour.

Conformity to Christ in thought and in speech—is it the traditional bag of gold at the end of the rainbow or some golden utopian condition we can never hope to attain? How each of us longs for complete conformity to Christ! Can this be ours? By abiding in Christ we can each day become more and more like Him and, thank God, through Him we shall conquer!

Versailles, Mo.

Mother—that was the bank where we deposited all our hurts and worries.—T. DeWitt Talmage.

The higher a man is in grace, the lower he will be in his own esteem.—Spurgeon.

A Prayer for This Week

Our Father in heaven, we thank Thee for Thy manifold blessings of the past and for Thy unfailing presence and guidance in the present. For the future we trust in Thee, the source and sustainer of life. Accept the gratitude of our hearts for the gift of Thy only Son Jesus, the Christ, our Redeemer, slain before the foundation of the world and coming again in power and glory.

Forgive our sins, we pray, and grant us a spirit of forgiveness toward those who have wronged us. Remove from us the natural spirit of hatred toward our enemies, replacing it with love. Make wars to cease and the light of the glorious Gospel of Christ to shine through curtains of iron.

That Thy name may be hallowed throughout the earth, increase the messengers of the Cross, sustain and strengthen those on the field, and enlarge the vision and zeal of those at home. Awaken us to daily opportunities of witnessing to the saving power of Christ. Deliver us from inertia and selfishness, that we may glorify Thee and the Gospel we profess. In Jesus' name. Amen.

—Mildred Shantz.

Christians, Let Us Beware

BY S. H. BRUNK

Having recently made a study of "the beginnings of sin," we are made to wonder whether or not we who call ourselves Christians do not make too little study of "the endings of sin." We understand that "The Lamb of God" took away the sin of the world, in removing from them the Adamic condemnation; so that Paul could say in Rom. 7:9, "I was alive without the law once: but when the commandment came, sin revived, and I died." So we learn that sin had a beginning in each of our lives. And since it is here and there is nothing to be done about its coming, I am made to feel that a much greater study should be made of the ending of sin in our lives.

We understand that the atonement of Christ covers the Adamic condemnation, but does not remove our human weakness, as it seems to be more natural for man in our mortal bodies to do wrong than right.

Now this is the burden of this message. If our foreparents were deceived in the beautiful Garden, with no sin on any hand, is there not very great danger that we who reckon ourselves to be dead indeed unto sin, but alive unto God, with all manner of sin and defilement on every hand, should take too little heed

lest we be deceived by the same subtle enemy of God and man? Truly their eyes were opened, and they learned the knowledge of condemnation through their disobedience, but they came farther than ever from being as gods. So we may learn today by the smoking of our first cigarette or taking our first drink or attending the vile movies; but let me say that we have just come that much nearer being devils than gods.

Our blessed Lord said to the hypocritical professors of religion that "ye are of your father the devil, and the lusts of your father ye will do." Now hypocrisy is never a sin of ignorance or lack of information, but is done intentionally. We who repeat the Lord's prayer begin with "Our Father who art in heaven," while we know that expression of the mouth is not all that is needed to tell our relationship with God. However, this being the age of desiring to know, and realizing that this desire figured in the sin of our first parents, we tremble for fear. The injunctions are numerous in warning us who desire to be Christians to beware lest we be also led away with the error of the wicked. And take heed to the things which we have heard, lest at any time we should let them slip.

The spirit of Satan need not enter into an animal to seduce us to yield to temptation, but is all about us in the human family; and with all our modern inventions an enormous value seems to be placed on the KNOW HOW. What a broad road to destruction is opened unto us! A ride is offered to us in a courteous manner, perhaps by one who just desires to test our profession. We accept it politely and have a jolly time hearing those degrading comics over the radio if not from the driver's mouth, until he stops at a poolroom, then what is our move? Are we prepared to take the opportunity to protest against such defilement? Or do we yield to temptation for fear of hurting our friend's feelings?

We have no way of judging the trashy messages which come over our radios until after we have heard them. The same is true regarding so much ungodly reading matter; we only know what it is after its reading. Shall we drink the contents of the poison bottles in our medicine cabinet to learn just what or how they will affect our body?

Excuse my boasting a bit. We stopped our daily paper after counting twenty-three whisky ads, each one claiming to be the best, and about as many theater ads, with all their mockery, together with the funny page. Would you rather have your family not to know all the latest, than to learn it at such a cost?

In conclusion I am made to feel we would be spared many testings if we would "show our colors" and let the world know that our professed religion is a heart religion, and try to be quick to speak to casual acquaintances. If our Mother Eve would have gone about tell-

Prayer Requests —

Pray for a fine man, father of two children, with a knowledge of the Scriptures, whom the devil has discouraged and is now dragging down.

Pray for meetings being conducted at Manheim, Pa., by George and Lawrence Brunk.

Pray that a son, whom materialism has mastered, may be brought back to fellowship with Christ.

Pray for definite guidance in the beginning of our mission work on the island of Hokkaido, Japan.

Pray for a Spirit-filled revival for Argentina.

Pray for a friend who has not fulfilled a promise to become a Christian.

Pray for a lady who left her husband to seek worldly pleasure.

Pray for a revival at South English, Iowa, producing missionary vision, Christian love, and a richer fellowship.

Our missionaries to the Jews request prayer that the testimony to Israel may bring salvation to many.

Pray for parents who want to win their five children and their unsaved neighbors.

(Requests for this column must be signed.)

ing what a wonderful variety of food they had, rather than waiting until the enemy spoke, what a different story we may have. Now I leave open to the reader an almost limitless field to be studied and prayerfully meditated upon. Let us put on the whole armor of God that we may be able to stand against the wiles of the devil.

Denbigh, Va.

HOW TO LEARN TO PREACH

The Pilgrim reports Dr. Harry A. Ironside as a young preacher visiting the aged Alexander Fraser and listening enthralled as one truth after another was opened up from God's Word by Mr. Fraser until he could restrain himself no more and cried out, "Where did you learn these things?"

"On my knees on the mud floor of a little sod cottage in the North of Ireland," replied Mr. Fraser. "There, with my Bible open before me, I used to kneel for hours at a time, and ask the Spirit of God to reveal Christ to my soul and to open the Word to my heart. He taught me more on my knees on that mud floor than I could ever have learned in all the colleges and seminaries in the world."—*Christian Digest*.

OUR SCHOOLS

Where Is God in Education?

BY GERALD C. STUDER

When God can't be found in our churches, we call it modernism. When a man in government claims to be God, we call it totalitarianism. When man denies God in creation, we call it naturalism. When God's existence is doubted, we call it agnosticism. When it is considered unnecessary, we call it skepticism. When God is not in education, we call it secularism. An education with God left out is a perverted education. And since perverted education is the cause of the above-mentioned "isms," we may safely say that secularism is the *root of the trouble* and that these perversions are her children.

We don't need a Philadelphia lawyer to prove to us that secularism and her followers are discipling our nation. Christendom's cry for "Revival!" is a cry of alarm, for it has discovered that no one is immune from the deadly influence of any of these six disciples.

Deceived by Secularism

But the thing that alarms me more than any of these disciples is that Christians are more alarmed by the disciples than they are by the old witch, Secularism, herself. We are frightened by the hideous mien of these "isms," for they are pictured to us as raving beasts or by some other extreme form. What we have failed to see is that these disciples can come so near us simply because we too are being cuddled and nourished by Mother Secularism and not even realizing it.

She is beautiful compared to her disciples; she is subtle; she never says she hates God, neither does she brag blatantly that she has more followers than God does, though both of these things are true. She just goes about her own sweet way deceiving and enticing Christians down her rat-hole of sin and half-truth.

Her hangout, strange to say, is in our public schools where so many parents with so much confidence send their children every morning. After all, don't they return by bus right to their very driveway safe and sound every evening? Furthermore, aren't the teachers professing Christians of some sort, and don't they hear the Bible read each morning over the public address system, and can't they say "No!" to the more obvious temptations of dancing, movies, etc.? Sure they can, but they don't and so we have a constant moral and discipline problem in our churches.

But then you say, "Christianity will never be free of problems." That's true, Christianity always will have her prob-

lems, but Paul said that some problems that he once had he no longer had because "when he became a man, he put away childish things." So many parents can't see the unworthiness of these problems simply because they are the products of the same secularism and the same schools that their children are attending. No, there's no doubt about it, unless we are spiritual paralytics, anyone can see that many of the so-called problems of our religion today are foisted upon us by Mother Secularism and they no more deserve the time and attention of growing Christians than paper dolls deserve the time and attention of adults.

Secularism in Schools

Let parents and church leaders cry for revival till they are blue in the face—as long as we house the enemy within our gates, we will need it but never get it. And as long as parents defend and support the schools of the nation, we might as well pour God's doctrines down the drain as try to build a church on Sunday while the foundations are being knocked down five days of the week.

Are we blind to the subtle methods of Secularism which have the best hours of every day five days a week and the best equipment money can buy in order to teach our boys and girls how to cook, and read, and write, and farm, and draw, and figure, and speak, and everything? Yes, everything but how to serve and glorify God. God is expelled by law from that basic stronghold of life which we call education. The satanic miracle is that both the teachers and pupils can be professing Christians and yet be the stooges for an essentially secular system. Oh, I know what you, reader, are thinking! "This may be true some place, but it's not true of our school." That's exactly what Satan said to Eve in the garden: "Yea, hath God said . . . ? Ye shall not surely die."

Effect of Secular Education

Most of us can't take a hint without a kick. We have to see our children coming home from school with dope cigarettes in their mouths, or a bottle in their hip, or obscene literature in their pockets before we really get alarmed. To have their minds taught each day as though God did not matter, to have them seduced into thinking that the only worth-while thing in life is to make a good living for themselves, to have spiritual values tolerated but hardly considered intellectually respectable, to have sports receive more attention and loyalty than either their studies or their church, *this is secularism*. For secularism merely means bound within earth

and time. It is simply a world view that limits itself to life here and now, a view that is agnostic about all that may transcend birth and death.

Can Education Be Neutral?

Of course, this world view is not what the schools say they are teaching. They say they are teaching religious values and truths because that would be combining church and state, and we would not want that, or because our teachers might indoctrinate your children with doctrines which you Mennonites would not appreciate and we respect your faith too much for that, or because we don't want to interfere with the fine work the church is doing, or some other equally flattering and equally irrelevant answer.

The simple fact is that education is one place where democracy has us "over a barrel" and we don't even know it. Our democratic ideal is that every one has a right to believe what he wants to, whether it be Christianity or atheism. Therefore in order to assure everyone this right we must be neutral on controversial issues and teach nothing. But we forget that nothing, when it comes to spiritual matters, is actually atheism and not neutrality at all, for God has said in His Word: "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." We sometimes think this Scripture eliminates duality; I submit that it just as clearly eliminates neutrality.

When a Godly Education?

When will America wake up? When will Mennonite parents wake up? If you think our own church day schools are unnecessary, why don't you stop dawdling around and say your children aren't worth the extra sacrifice and effort it would take to have them? Why must we wait until compulsory military training or something equally undesirable comes into the high schools and the government slaps our faith in the face before we are stirred to action? With all the fuss the Catholics are making over the use of tax money to support their schools, maybe the day will come when we will no longer be free to have our own church day schools at all. Why don't we show the world how much our faith means to us and manifest some true sacrifice by continuing to pay our taxes and still have our own schools? I challenge the Mennonite Church to rally to this call or lose her excuse for existing.—*Ohio Mission Evangel*.

You can preach a better sermon with your life than with your lips.—*Goldsmith*.

To know what pleases God should be a dominant desire of every Christian.—*Milton Brackbill*.

TO BE NEAR TO GOD

THEME: "YE ARE MY WITNESSES," SAITH THE LORD, "AND MY SERVANT WHOM I HAVE CHOSEN" (ISAIAH 43:10).

Sunday, October 21

"... choose you this day whom ye will serve; ... but as for me and my house, we will serve the Lord" (Joshua 24:15).

The power of choice is reserved for each individual. Daily we are confronted with choices to make, some insignificant and some more significant; but all shaping our character. Doubtless we have all made decisions which were liabilities rather than assets; yet, how simple it becomes when we have made life's most important decision—to serve the Lord. All other choices now hinge on service to our God. What would Jesus do with a choice bit of gossip, unfair criticism, or one overtaken in a fault?

Monday, October 22

"Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:24).

"For if ye forgive men their trespasses, your heavenly Father will also forgive you" (Matt. 6:14).

The Christian way of life would be impossible without forgiveness. The law of love would cease to operate, unity could not exist, and man would soon destroy his earthly existence.

Our total humanity is unable to rival the forgiveness of God. It is a promise with a condition in which we make the first move. I become accountable and assume the initiative to correct the fault. The responsibility first becomes mine and then God uses the same measure in dealing with me. Forgiveness can be a silent witness to the Gospel which we profess.

Tuesday, October 23

"... in your hearts consecrate Christ as Lord, being always ready to make your defence to anyone who asks from you a reason for the hope which you cherish" (1 Peter 3:15 Weymouth).

Is it enough to know that Christ is coming again? Our church teaches nonresistance, the devotional covering, and total abstinence from alcoholic beverages! There are some professions which Christians cannot enter! Politics is contrary to Christianity! No, it is not enough! As stewards of the manifold grace of God we dare not escape the responsibility for searching the Scriptures and witnessing verbally to that which we practice.

Wednesday, October 24

"Pray for us: for we trust we have a good conscience, in all things willing to live honestly" (Heb. 13:18).

Conscience is a creature of education. It becomes good only as we practice high moral standards and maintain the Christian ideals which Christ taught in His Sermon on the Mount.

With Christ as our motivation for life we find in it a purpose and meaning for life itself. To live honorably in every respect becomes the natural outcome of a Christ-directed life. Bills are paid on time! Truth is held in high esteem! A mistake in our favor is recognized as readily as the short change received from the clerk. The church will re-

ceive sufficient tithes and offerings to operate its program of maintenance, missions, relief, and education.

Thursday, October 25

"If it be possible, as much as lieth in you, live peaceably with all men" (Romans 12:18). "... do good; seek peace, and pursue it" (Ps. 34:14).

Peace is a costly thing! Money cannot buy it. Guns and ammunition cannot create it. Nations who desire it most do not seek to maintain it. Yet who would say, "I do not want peace"? I believe that Paul would strongly suggest that the resources for peace lie within you and me. A peaceful relationship is not limited to a chosen few who are easy to get along with, but Paul extends the responsibility to all men. We must take the initiative to do good, to discover peace, and to persevere in the quest for peace.

Perhaps the peace of foreign nations is not my direct responsibility; yet, a happy family relationship, a congenial atmosphere in the shop, and an active witnessing church depends on me.

Friday, October 26

"I, then, the prisoner for the Lord's sake, entreat you to live and act as becomes those who have received the call that you have received—with all lowliness of mind and unselfishness, and with patience, bearing with one another lovingly, and earnestly striving to maintain, in the uniting bond of peace, the unity given by the Spirit" (Eph. 4:1-4, Weymouth).

The command is clear. The rules for obeying the command precede it. The simplicity of language cannot be improved; yet, to translate it into deed and action becomes extremely difficult for the Christian. Disunity is the potential for church splits, broken homes, a powerless mission activity, and wrecked spiritual lives. Its infinite reach beyond Christianity licenses the sinner to say, "If that's Christianity, I don't want it."

Now let us think of the positive side. The strength of unity in our family relationships, the spiritual reinforcement of effective Christian living, the live and active home congregation where the youth program is an asset to the church and a vital mission program is maintained are realized only as we individually seek to maintain the unity given by the Spirit.

Saturday, October 27

"And when the Lord saw her, he had compassion on her ..." (Luke 7:13).

The brief history of Christ's earthly ministry is a record of meeting human need when the opportunity arose. It is evident that He showed sympathy and understanding in time of trouble, but He was not limited in this phase of human life. He took time to share the joy that came to others.

It is easy to share financial reverses and disappointments with our friends, but is it equally as easy to share their advances in business and scholastic attainments?

—Elsie Zook.

HEBREWS IN SLAVERY

Sunday School Lesson for October 28

(Exodus 1; 2)

With Joseph the patriarchal dispensation closes. What has God done in His plan with these patriarchs? God called father Abraham and gave him the great promise. God gave him a son and gave this son the promise. To Jacob he renewed the covenant and gave twelve sons to start the great nation.

Also God had by His great wisdom and leading moved this family into Egypt. See on the map the land of Goshen, the unique location God chose for the Israelites. They were in the land, yet not of the land. Being shepherds, which class of people were despised by the Egyptians, they were placed apart from the Egyptians. God also put them near to Canaan and in a good land.

In Goshen Israel grew and developed from a family into a nation. They "increased abundantly," "multiplied," "waxed exceeding mighty," and "the land was filled with them." But it is not in Egypt that God is going to work out His plan. This stay in Egypt was foretold to Abraham, Gen. 15:13, 14, and more specifically to Jacob at Beersheba. Gen. 46:2-4. It was just a place of preparation. It took time for God to make His great nation, perhaps 400 years.

When a new dynasty of Egyptian kings came to the throne, probably Ramses II, Israel did not continue to fare so well. This king, who "knew not Joseph," thought of these foreigners on his border as a possible threat to his kingdom. Two methods were used to cut down the growing population. One was slave labor in the king's building program. God subjected His people to a severe divine discipline of bondage. The nation was strengthened by this adversity.

The other method used to reduce Israel's numbers was that of killing the male babies. But the Egyptians didn't reckon with Israel's God, who could rescue a baby from their hands and prepare him for God's plan of deliverance. While God was preparing this deliverer, Israel was crying unto God for deliverance. God had not forgotten His promise and His plan but Israel, herself, must be brought to the place of crying and groaning so that she will follow a deliverer. Israel suffered in Egypt for a purpose. When Israel asked God for help, He heard. All these years God had been watching over His own. "God moves in a mysterious way His wonders to perform."

See how He did it. First there was the parental love, then that of the princess, then the godly nurture of the mother-nurse. Despite the attractions of the court Moses grew up loving the true God of the Hebrews and was very zealous for his people, whom the king was trying to crush out. Israel was about to realize their first experience of redemption. "The divine redemption which is the theme of Old and New Testament alike begins with this historical experience of deliverance from slavery" (McFadyen).—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

PEACE AND WAR

Christian Nonresistance: Its Foundation and Its Outreach

BY GUY F. HERSHBERGER

THE Christian doctrine of nonresistance is a comprehensive doctrine in two respects. First, the divine love on which it is based is an integral part of the Gospel itself, not a mere appendage to be attached or detached as convenience may require. Second, this basic divine love has many facets, reaching out into every corner of the Christian's life so that whether one is dealing with economic problems, with industrial relations, with the race question, or with neighborhood, community, and family relations, one is continually confronted with the necessity of applying the principle of love and nonresistance. In other words, it is an ethical principle which is much more far-reaching than the mere question of participation or nonparticipation in military service.

As to the integration of nonresistance with the Gospel, one can do no better than to cite the words of the Apostle Peter who says that Christ "bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." Indeed, "hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."¹ Many other passages of this type could be cited. Hence there is no question that in the New Testament the doctrine of the atoning work of Christ and the doctrine of love and nonresistance are inextricably intertwined.

This in turn puts a meaning into Christ's Great Commission which all too often is overlooked. "Go ye therefore, and teach [make disciples of] all nations," it says, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: *teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.*"² The preaching of the Gospel, the evangelization of the world, cannot be accomplished without teaching men to observe all things which Christ commanded His disciples. This surely includes the doctrine of love and nonresistance.

Here it is essential that we take a look at sixteenth-century Anabaptism in order that we may see how thoroughly it integrated the doctrine of nonresistance with the Gospel of Christ. Conrad Grebel says: "The Gospel and those who ac-

cept it are not protected with the sword, neither should they thus protect themselves. . . . True believing Christians . . . use neither the worldly sword nor engage in war, since among them taking human life has ceased entirely. . . ."³ The Schleithheim Confession (1527) says, "Jesus Christ has made us free from the servitude of the flesh and meet for the service of God through the Spirit which He has given us. Therefore we shall surely lay down the unchristian, yea, satanic weapons of force, such as the sword. . . . And this is the strength of the words of Christ, 'I say unto you, That ye resist not evil.'"⁴ And Menno Simons says it is *the regenerated* who do not go to war nor engage in strife.

It is also essential to note how far-reaching was the nonresistance of the sixteenth-century Anabaptists. Refusal to perform military service was not the primary cause for the persecution which they suffered. It was rather their entire concept of Christianity, leading to the demand for a free church, which brought the wrath of the state church upon their heads. The essentials of this concept were emphasis on regeneration, newness of life, brotherhood, and aggressive evangelism, in which the principles of love and nonresistance were applied to every detail of life. It never occurred to the early fathers that love and nonresistance might be applied to the point of military service and neglected elsewhere. Their entire life was permeated with this principle. Franz Agricola declared their public life irreproachable: "No lying, deception, swearing, strife, harsh language, no intemperate eating and drinking, no outward personal display is found or discernible among them, but humility, patience, uprightness, meekness, honesty, temperance, straightforwardness. . . ."⁵

This seems to have been a genuine expression of Christian love which, in the Apostle Paul's classic characterization, suffers long, is kind, is not envious, doth not vaunt itself, and seeketh not its own.⁶ In "seeking not their own" the Anabaptists did not merely refuse participation in war. They did that which is much more fundamental. They laid the ax at the root cause of war itself. They did not seek personal gain or advantage. They sought the way of brotherhood. They had no class distinctions among them. Exploitation was condemned. Attitudes of superiority, seeking of power and prestige were rebuked. They aimed at a reasonable amount of property for the group, rather than for a few within the group. It was not their desire to achieve power or prestige in this world, but rather to suffer for Christ and His church. Menno Simons condemned the materialism of his day which

caused professing Christians to live in superfluity while their fellow men went begging and in want. The Brethren were forbidden to engage in any occupation whereby they would profit from war as in the making of swords and instruments of warfare. In other words, materialism, which is a major cause of war, was condemned.

When we examine our own contemporary Mennonitism by this standard, we are convinced that its horizon must be broadened and its social consciousness made sharper and more sensitive. When this occurs, the nonresistance of the Mennonites will be deeper in its meaning, more consistent in its application, and more far-reaching in its influence than is now the case. Walter Rauschenbusch tells the story of a Mennonite farmer who lost his temper and swore when the dairy rejected the milk from his farm because it was not clean. The high regard of the church for reverence to God and purity of speech is seen in that this brother was disciplined for taking the Lord's name in vain; but the dullness of its social conscience is also seen in the fact that there was no disciplinary action for unsanitary methods which would endanger the health of people using dairy products.⁷ Whether this story is true in all of its details I am unable to say. Be that as it may, however, it serves to emphasize a most important point. The point is this, that he who believes it wrong to kill should remember that a person who dies of a tuberculosis germ obtained from a glass of milk is as dead as a man who dies from a bullet wound.

The sharpening of the social conscience, and the outreach of Christian nonresistance into every area of life is necessary, not merely that Mennonite practice may be harmonized with Mennonite theory, but also because by so doing we become peacemakers; and the converse is also true, that in not doing so we become makers of war. There is a genuine relationship between this Christian social conscience and the Christian doctrine of nonresistance. If the Christian spirit of love and nonresistance is not operative in all these areas we are guilty of warmaking, at least in these areas; and perhaps even on the international scale. Allow me to quote the following words from Arthur E. Morgan:

"We think of wars as being imposed upon essentially peaceful people by governments or by big business. Such thinking is unrealistic. While small wars may be bankers' wars or tyrants' wars, great wars are people's wars. They form out of the deeply rooted attitudes of the rank and file of men. An example is the race issue, which may be the cause of the next world war. Race discrimination imbedded in the feelings and attitudes of Americans deeply wounds the dignity and self-respect of those discriminated against. The attitude of superiority arouses hate, and leads to a determina-

tion to prove equality by force at the first opportunity. In short, such discrimination is a cause of war. More than a thousand million men of color may unite on that issue as soon as they have mastered technology and large-scale administration. At present very many Americans who call themselves peace-loving probably would choose another world war, with all its cost of lives and treasure, and with all its cost to democratic institutions, before they would give up the attitude of racial superiority."⁸

Something similar to this could be said of common economic attitudes among us. Of course we are all acquainted with the evils of big business. We know that unfair competition leads to the formation of monopolies; that these monopolies within the various nations insist upon high tariffs to keep out each other's goods; that this leads to an imperialism which then leads to international war.

This is probably no worse in principle, however, than what Mennonites do when the only measure of the quality of their religion which they can think of is the economic prosperity of their communities. Ten years ago a Mennonite from the eastern part of the United States asked the writer in all seriousness whether it was true that the great drought of the 1930's had carefully and deliberately detoured around the Mennonite settlements of Kansas, Nebraska, and the Dakotas. He had probably forgotten that in God's plan the rain and the drought fall on all people without discrimination. Scripture memorization, however, sometimes plays strange tricks, even on Mennonites. Recently I had occasion to ask a class of middle-aged Mennonites what the Bible has to say about economics and business. They promptly quoted, "not slothful in business,"⁹ and "go to the ant, thou sluggard; consider her ways, and be wise."¹⁰ They might also have added, "the hand of the diligent maketh rich."¹¹ Not until I reminded them of it, however, did any remember the man who was too diligent in business, and whose soul was required one night;¹² or the words of Isaiah pronouncing "woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth."¹³ It is strange that these good people should remember those Scriptures which, if taken alone, would encourage one to follow the course which leads to war, while forgetting those which give the necessary warning antidote to this erroneous course.

If this is what happens sometimes when Mennonites think in Scriptural terms, the result would probably be no better if the thinking were directed into political channels. Had I pressed these same people I would probably have discovered that they favor the Republican party because it removed the trouble-

some rationing system, and because it is more inclined to crack down on the terrible John L. Lewis than is the Democratic party. That the methods of the labor unions are often very unchristian cannot be denied, and for that reason some of the Mennonite groups have a positive testimony against affiliation with them. But only the naive mind of an unenlightened social conscience could assume that the cause and the strategy of organized labor during the past seventy-five years have been less worthy and less honorable than those of organized capital from whose galling yoke labor has sought to obtain relief. These stories illustrate in a dramatic way the need for a sharpening of the social conscience.

It is not necessary to follow Charles Clayton Morrison's argument that by virtue of our presence in this world we are necessarily party to all its evil and, therefore, can make no honest claim to the doctrines of nonresistance and nonconformity to the world; yet, we dare not close our eyes to the fact that the complications of the industrial revolution and modern total warfare do make it more difficult than formerly to follow a consistent line of action. Certainly the fact that a crop of wheat placed on the market may eventually be used for military purposes, or perhaps for the making of whisky, need not deter a believer in nonresistance, or an advocate of abstinence from the use of intoxicating beverages, from engaging in an occupation whose primary purpose is the production of food for humanity. Every nonresistant Christian with a sharpened social conscience will be aware of this problem, however, and will strive to follow the most consistent course possible. He will be aware that during World War II popcorn was used as insulation in battle-ships, and soybeans for the manufacture of essential war materials; and he will earnestly seek the most enlightened possible course out of this difficult situation. Certainly when it becomes evident that his labors in a given situation are directed primarily to an effort opposed to his profession, the Christian with a sharpened conscience will take steps to direct his labors elsewhere. In our complex world some of these decisions are not easy to make; but others are so obvious that they ought to be no problem to earnest Christians of ordinary intelligence. For example, the earnest nonresistant Christian will certainly not work in a factory manufacturing vital parts for bombing planes, any more than a consistent Christian who testifies verbally against the use of tobacco and alcoholic beverages will make his livelihood in the wine industry, or by growing or selling tobacco; nor will plain Mennonites who place great emphasis on nonconformity in dress make their living by manufacturing or selling clothing of a type which violates every principle which they profess. These are not imaginary illustrations. They are actual illustra-

tions of inconsistencies among the Mennonites of America today.

This enlightened social conscience will also direct Mennonite investment funds away from enterprises whose business ethics are in conflict with Christian ethics. There is the rather well-known story of Trinity Church in New York whose parishioners fifty or more years ago undertook to remedy certain housing conditions in the slums of the city, only to discover that some of the worst tenements were owned by Trinity Church, through investments made by fiduciary organizations to whom the trustees of the church had entrusted its endowment funds. It would be just as interesting to discover how much Mennonite investment capital is helping to finance corporations engaged in unchristian enterprises, or corporations whose labor policies are unenlightened and unchristian, or whose policies in general contribute to social conflict and eventually to war. Another area where the nonresistant conscience of the American Mennonites needs to be sharpened and intensified is the area of race relations. In Christ "there is neither Greek nor Jew . . . Barbarian, Scythian, bond nor free; but Christ is all, and in all."¹⁴ The black man of Ethiopia was as worthy to be baptized and received into the church as was Saul of Tarsus, a Hebrew of the Hebrews. In theory, no doubt, Mennonites have always adhered to the principle of love toward all men, regardless of race. In actual practice, however, this principle has been violated too frequently among them. There have been cases where they have hesitated to receive into the brotherhood converts who did not happen to have a Mennonite ancestry; or, having received them, failed to maintain the same brotherly attitude toward them as they did toward the children of Mennonite families.¹⁵ In certain Mennonite communities there have been cases of anti-Jewish sentiment; in other cases some Mennonites seem to share the common prejudices against the Negro; in some cases Mennonites have also been known to object to the presence of migrant Mexican laborers in their worship services. These are manifestations of the spirit of war, the opposite of love and nonresistance.

If the nonresistant thinking of the average Mennonite lacks the depth and breadth which it ought to have, it is probably due in part to the fact that the church has not fully recovered from the prolonged lethargy caused by the loss of its early leadership and by several centuries of persecution. It is no doubt also due in part to the subtle influences of our secular civilization which substitutes material values for spiritual ones even in the thinking of people who have a desire to be spiritual.

During the past seventy-five years, however, Mennonites have experienced an awakening which brings great hope

(Continued on page 1013)

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Phil Frey, Archbold, Ohio, will conduct revival meetings at Elmira, Ont., Oct. 28 to Nov. 4.

Bro. B. B. King, Sheldon, Wis., will hold evangelistic meetings at Rockton, Pa., Oct. 20 to the end of the month. Intercessory prayer is requested.

Biennial evangelistic meetings at the Vincent Church, Spring City, Pa., will be held Nov. 4-11 with Bro. John W. Hess, Akron, Pa., in charge.

Warnings come from the brethren William Jennings and Russell Baer, Knoxville, Tenn., concerning the revival of what seems to them a racket. Our people in many states are receiving petitions for clothing and charity from people at the following post offices in Tennessee: Coker Creek, Epperson, Ironsburg, Servilla, Tellico Plains. A general warning would be: Do not send money or goods to people whom you do not know or with whom you have not made contact through accredited agencies.

Bro. James Martin, a student at Goshen College, who is a new staff member at the Locust Grove Church near Elkhart, Ind., brought the morning sermon there on Oct. 7.

Bro. Ralph Stahly, Wakarusa, Ind., conducted evangelistic meetings at the Fernland Church in the Upper Peninsula of Michigan Sept. 30 to Oct. 7.

The Conference on Community Relations listed in the calendar is the annual meeting formerly called The Conference on Industrial Relations and Mennonite Community Life.

Bro. Milo Kauffman wrote from Kouts, Ind., where he was conducting evangelistic meetings, "Souls are being saved."

Bro. Samuel Strong, Tampa, Fla., preached at Mellingers Church, Lancaster, Pa., on Sept. 30. He was in the north soliciting money for a school building at Ybor City, Fla.

Fifteen young people were received into church fellowship by baptism at Mellingers Church, Lancaster, Pa., in September. Two others were received by transfer and a number were reinstated.

Visitors at the Lancaster Semiannual Conference on Sept. 20 were T. K. Hershey, John Leatherman, James Shank, Mahlon Hess, Wilbur Martin, Richard Kling, H. F. Reist, E. S. Hallman, and Oscar Burkholder. Bro. Burkholder brought the closing message.

Bro. Ray Horst, M.C.C. voluntary service director, spoke to the Youth Fellowship at Mellingers Church on Sept. 25.

Bro. J. R. Mumaw spoke at the East Chestnut Street Church, Lancaster, Pa., the evening of Sept. 30.

Bro. Nelson Kanagy, West Liberty, Ohio, spoke in morning and afternoon services at Leetonia, Ohio, on Sept. 30.

Sister Leona Yoder spoke concerning relief experiences in Ethiopia at the Oak Grove Church, West Liberty, Ohio, the evening of Sept. 23.

Bro. Howard Hammer, Apple Creek, Ohio, a member of the Wooster Mennonite Church, is engaged in a tent revival at Marshalltown, Iowa, Sept. 29 to Oct. 16. Bro. Hammer is giving his full time to evangelism and will appreciate the prayers of the brotherhood.

Bro. Elam Hollinger conducted revival meetings at the Bay Shore Church, Sarasota, Fla., Oct. 7-14.

Bro. Sanford G. Shetler has moved from Route 2, Hollsopple, Pa., to Western Mennonite School, Salem, Ore., where he is serving as principal of the school. His successor at Johnstown Mennonite School is Bro. Paul E. Bender, formerly of Springs, Pa.

The Mountain View congregation, Buffalo, Ark., with Bro. Clarence Horst, pastor, rendered a much-appreciated program Sunday evening, Sept. 30, at the Bethel Springs Church, Culp, Ark.

Bro. E. S. Garber, Nampa, Idaho, held meetings at the Lower Deer Creek Church near Wellman, Iowa, Sept. 16-25. On Sept. 26 he began meetings at the near-by West Union Church, closing Oct. 7. He is at Detroit Lakes, Minn., Oct. 11-21 and will be at the Holdeman Church, Wakarusa, Ind., Oct. 25 to Nov. 4.

Bro. Paul M. Miller, Goshen, Ind., began meetings at the Forks Church, Middlebury, Ind., on Sept. 30. He served in a Bible Conference at Naubinway, Mich., the week end of Sept. 16.

Mrs. C. L. Shank, 904 College Avenue, Goshen, Ind., editor of "The Prayer Guide," invites all who have suggestions or prayer requests for the 1952-53 volume to send them to her by Dec. 1. The Sewing Circle Organization, which sponsors this booklet,

wants it to be representative of all phases of our church life, and they need response from church leaders, teachers, students, Sunday-school workers, doctors, nurses, office helpers, fathers, mothers, missionaries, relief workers, and voluntary service workers. Only a few copies of the current issue are still in stock. They can be ordered from Mrs. John Horst, 404 Homestead Avenue, Scottdale, Pa.

Bro. G. G. Yoder, Crystal Springs, Kans., brought the evening message at East Goshen, Ind., on Sept. 23.

Bro. C. Warren Long, Tiskilwa, Ill., writes a weekly column which is published in several newspapers of the vicinity.

Sister Martha E. Hernley, one of the efficient linotypists at the Publishing House, is taking an extended leave to serve as bookkeeper at the Lebanon, Ore., Hospital.

About 1100 subscriptions have recently been lost to the GOSPEL HERALD through a failure to renew. A number of these are young married people who have not got enough value out of their year's free subscription to renew. Some are gift subscriptions which probably have not been renewed for the same reason. We trust there are many who will miss the paper when once it does not come, and who will then send in their subscriptions. The paper is sent to subscribers from six months to a year beyond expiration date. During this time a number of renewal blanks are sent. Please help us to get new subscribers for the ones we have lost.

Bro. Paul Peachey and wife, European relief workers, have completed their term of service with M.C.C. and are now located at Zurich, Switzerland, where Bro. Peachey plans to spend several semesters studying at the university. Their address, which had been Frankfurt, Germany, is now Bergstrasse 116, Zurich 7, Switzerland.

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Calendar

Mennonite Board of Education, Annual Meeting, Conestoga Church, Morgantown, Pa., Oct. 18-20
Ministerial Bible Conference of the Mennonite Conference of Ontario, Wanner Church, Hespeler, Oct. 23-25
Mennonite Commission for Christian Education and Young People's Work, Northern Indiana, Oct. 26, 27
Mennonite Bible Institute, Kitchener, Ont., Oct. 29 to March 21
Rural Evangelism Conference, Eastern Mennonite College, Harrisonburg, Va., Nov. 10, 11
Christian Day School Institute, Eastern Mennonite College, Harrisonburg, Va., Nov. 16, 17
South Pacific Conference, Annual Meeting, Winton, Calif., Nov. 22-24
Fall Missionary Day, November 18
General Council of General Conference, Chicago, Ill., Dec. 7, 8
Bible Sunday, December 9
Ohio and Eastern A.M. Joint Conference, Special Session, Central Church, Elida, Ohio, Dec. 11, 12
Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 2 to Feb. 15
Winter Bible School of North Central Conference and Northern Light Gospel Mission, Loman, Minn., Jan. 7-25
Canton Bible School, Canton, Ohio, Jan. 7 to Feb. 15
Michigan Mennonite Bible School, Fairview, Mich., Jan. 7 to Feb. 15
Special Bible Term, Eastern Mennonite College, Harrisonburg, Va., Jan. 29 to March 10
Mennonite Publication Board, Annual Meeting, Place Undecided, Feb. 20, 21
Conference on Christian Community Relations, Tiskilwa, Ill., March 28, 29
Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17

Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. H. Harold Hartzler and a week-end service unit from Goshen College recently repainted the Detroit Mission. Bro. Frederick Erb, superintendent and pastor, says: "Seven gallons of paint and sixty man hours of work is no mean gift."

Bro. Ralph Palmer, tract evangelist, has just completed a tract tour in sixty-one cities in five southern states. He traveled 4,300 miles and distributed 90,000 tracts. In the near future he plans to go through the larger cities in five northern states and in January he expects to go through five of our extreme southern states. He will distribute approximately 150,000 tracts on these future trips. He requests prayer for himself and for the people who will receive them.

Sister Mary Byler, directress of the Weiler Children's Home in France, visited the Mission Board headquarters and spoke at the Prairie Street Church on Wednesday, Oct. 3.

The chairman of the Franconia Mennonite Board of Missions and Charities has brought to the attention of all its members the possibility of sending the Brunk brothers to New York City to conduct an evangelistic campaign in the summer of 1952.

A cablegram from the Orley Swartzen-trubers on Oct. 3 announces their arrival in Rotterdam, Holland. Orley says: "The uneventful trip is over. High spiritual adventure still ahead. Emmanuel."

From Bro. Paul Sieber, superintendent of the West Liberty, Ohio, children's home, comes this interesting little note: "On Sept. 30 a sweet little girl came to live at the Home. She is not for adoption or for placement in a foster home as she has been well accepted by the children and staff and especially very fond of her are the superintendent and Mrs. Sieber. She is Nancy Elaine Sieber."

A Workers' Normal has just been completed at Balodgahan, India. Oct. 7, the final day, was designated as Rally Day. On the last day there were speakers from the educational, medical, and evangelistic departments. An increasing emphasis is being put on witnessing through all departments of work. A newsletter says: "We do not have nearly as many paid workers anymore as there used to be. In time we hope that much of the evangelistic work will be done voluntarily."

Sister Anna Lois Rohrer, under appointment to India, sailed from Seattle, Wash., on Oct. 7.

Sister Edna Good, missionary to Argentina, is now located in Carmen de Arco where she will be working in the future. She is living in a small house and hopes to carry on a good part of her work from her home. She plans to teach some English in

order to make some contacts with the more cultured type of people. She says the elderly priest of the town seems to be rather approachable and the people appear to appreciate him. The town has an approximate population of 12,000.

From Bro. William Hallman in Argentina comes the report that the congregation at Trenque Lauquen had another series of meetings Sept. 11-16, with Bro. Rogelio Perugorria as speaker. The first evenings were especially directed to the members and the latter to the unsaved. There were a number of reconsecrations and several conversions.

Bro. S. Paul Miller, Drug, India, writes of the concern about the rice harvest in Central Provinces: "Again there is beginning to be concern around here for the rice crop. We had had good rains and the crop looked very good. Now it is beginning to head and there has been no rain for over two weeks. Unless the latter rains come soon the crops will again be poor. After last year's failure this should be a matter of concern for us all."

Sister Christine Weaver, returned missionary from China, spoke to the Women's Missionary Society of the Prairie Street congregation in Elkhart, Ind., on Friday evening, Oct. 5. She also showed slides of the work and people in China.

On Sept. 30 Bro. Rudy Borntrager was ordained as assistant pastor of the Fort Wayne, Ind., Mennonite Church. Bro. D. A. Yoder, assisted by Bro. Ira S. Johns, was in charge of this service and conducted the communion services which followed. A middle-aged lady was received by confession and a young father by baptism on the same day.

Construction of the new mission building in the Wardin Park area of Toronto, Ont., is progressing favorably. The structure will provide residence for the workers, auditorium and classroom space for church services and Sunday school. A carload of men from various congregations come every two weeks to assist in the work.

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MENNONITE RELIEF COMMITTEE (M.R.C.)

Two voluntary service workers are needed immediately to assist the Mennonite Publishing House officials with secretarial work for fifty-six different church agencies and committees which they serve outside of duties for the Publishing House. A large share of the work done by this unit will be for the executive secretary of M.Y.F., who is also on the Publishing House staff. Young people accepting this service will make a real contribution to the total program of the church.

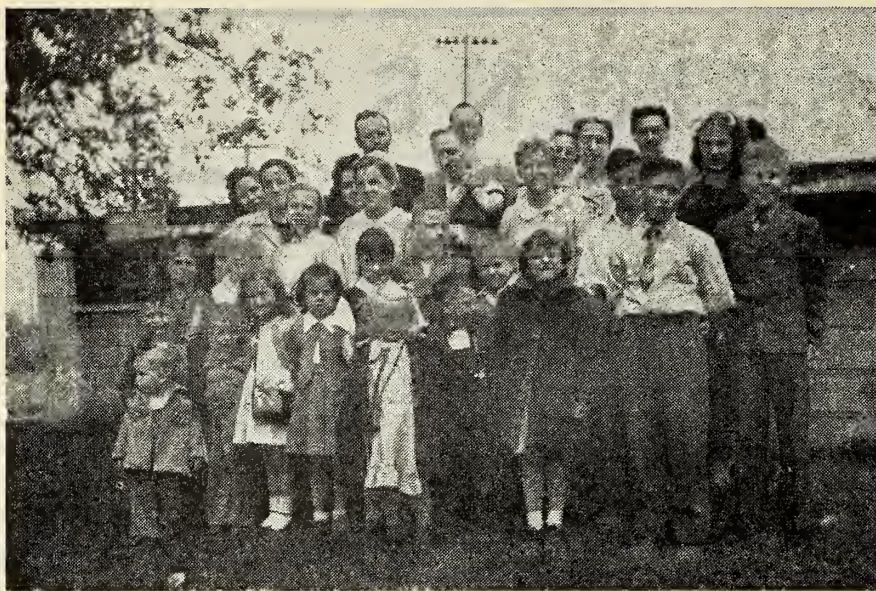
Bro. Don Snapp, staff assistant in the Office for Service and Relief, left for Indianapolis, Ind., on Monday, Oct. 8, for the purpose of finding further service opportunities. He will spend two months at Scottsdale, Pa., beginning Oct. 22, to assist the Mennonite Publishing House with the annual Christmas business.

The Mennonite Relief Committee met at Goshen, Ind., on Oct. 2. Elected members of the committee are Paul Erb, Scottsdale, Pa., Chairman; Orie O. Miller, Akron, Pa.; H. S. Bender, Goshen, Ind.; Lewis S. Martin, Harrisonburg, Va.; and Elmer G. Swartzen-druber, Wellman, Iowa. In addition, the following officers of the Mennonite Board of Missions and Charities are members of the Relief Committee by virtue of their office: John H. Mosemann, J. D. Graber, and Levi C. Hartzler. As Secretary for Service and Relief, Bro. Hartzler serves as executive secretary of M.R.C.

Twenty-two young people were approved for voluntary service assignments by M.R.C. at its recent meeting, including appointments to the La Plata Mennonite Project in Puerto Rico, Kansas City Hospital Unit, the La Junta Hospital Unit, the Mennonite Gospel Mission Unit, Saginaw, Mich.; the Mennonite Home for the Aged Unit, Eureka, Ill.; the Mercy Home Unit, Birmingham, Ala.; and a builders' unit. Pray that these young people may be used in enlarging the kingdom of God through the service program.

A new service unit to provide health service, a kindergarten, and directed recreation and handwork for children in connection with our mission program among the Latin Americans at Mathis, Texas, was approved by M.R.C. at its recent meeting.

M.R.C. also approved a budget for voluntary service, relief, and refugee resettlement expenditures for the next six months, including a special appropriation of \$3,000 to assist in the present movement of the last group of Mennonite refugees from Germany to Uruguay. This budget is based on and dependent on regular monthly offerings from our churches for relief and service. Voluntary service funds are kept separate and used for the voluntary service program when so designated. Voluntary service funds are required for La Plata Mennonite Project in Puerto Rico, the Navajo Indian Migrant Unit, city mission units, the Mathis, Texas, unit, and service unit workers from our constituency in the M.C.C. program at a per capita monthly cost. Relief funds continue to be needed this winter for Europe, Palestine, and the Far East. Send your offerings through your district conference treasurer or direct to the treasurer of the Mennonite Board of Missions and Charities, clearly marked for service and relief.



The Sunday-school group that formerly met in the basement church.

Ten Years for the Lord in the Valley of a Thousand Lakes

I

BY EZRA BEACHY

THE village of Pinckney lies in the scenic Huron River Valley nestled among the rolling hills and quiet lakes of southern Michigan. Professor William Kirkland, from Utica, New York, started the village in 1837. Lack of adequate transportation facilities, the many lakes, swamps, and much waste land caused many of the early pioneers of the region to pass on to more level plains, less broken by lakes and swamps.

In recent years the growth of the Motor City, Detroit, fifty miles to the east, has greatly affected the southeastern part of Livingston County where Pinckney is located. The impact of intense industrialization of this area vitally affects the life of everyone in the valley. The university city, Ann Arbor, eighteen miles to the southeast, attracts students from all parts of the globe. Twenty-three thousand students come to this community. Twelve miles in the same direction brings one to Ypsilanti, beyond which lies the sprawling factory site, Willow Run, the source of the B24's of World War II, now the home of the Kaiser-Frazer automobiles. In the opposite direction, forty-two miles to the northwest lies the capital city, Lansing, and East Lansing, the home of Michigan State College with a student population of over seventeen thousand. Jackson, thirty-eight miles to the southwest, claims over fifty thousand residents. To the northeast in Pontiac, forty-two miles away, and in Flint, fifty-eight miles away, another two hundred and thirty thousand people have their homes. Within a radius of less than sixty miles from

Pinckney, are found metropolitan centers of over fifteen thousand population which total well over two and a half million. In many of these areas, the increase in population has been amazing.

Some fifty-five lakes within five miles of the village bring thousands of vacationers from these population centers during the summer time, and an increasing number who find it more desirable to make their homes in this area permanently and drive daily to their places of employment. The State Conservation Department has purchased thousands of acres which are developed rapidly into parks with facilities to accommodate the crowds who are seeking places of relaxation and escape from the congested centers.

Very few of these vacationers who frequent this fifty-five lake area come with an interest in spiritual things. They do, however, come with a deep spiritual need. With a deep concern for that need, the Indiana-Michigan Mission Board took steps in 1941 to open work in a basement church in the village. Pinckney then had a population of about five hundred. Today it has over seven hundred.

Three churches in the village seek to nurture the spiritual life of those who can be reached by this ministry. St. Mary's Catholic is the largest. The Community Congregational Church and the Calvary Mennonite Church are the two additional places of worship.

In the summer of 1941 the first summer Bible school was conducted in Pinckney by T. E. Schrock and wife, assisted by Verda and Gladys Hershberger from Nappanee,

Ind. During that time the basement church property in which the school was conducted was deeded to the Mission Board. It has been constructed some twelve years earlier by a local group which now found it impossible to continue the services. During the following months the Mission Board sent someone in regularly for worship service until my family and I located on the field in November, 1941. The original summer Bible school, with an enrollment of twenty-nine, enjoyed a steady increase until it reached the high mark of 155 in 1949.

Until 1948 the services were conducted in the basement church. During the summer of that year, through the help of the Mission Board, the contributions and labor assistance of friends in Indiana and Michigan and from Fulton County, Ohio, and with the help of a service unit, a thirty-two by fifty building was erected over the basement. These additional facilities now provide much-appreciated and adequate quarters for the needs and activities of the young congregation. The new building was dedicated May 28, 1949.

At present the membership is thirty-three. Eight of these have come from other Mennonite communities. On May 27, 1951, three converts were received by baptism. Regular midweek services have been conducted since the beginning. Last year quite a number in the community opened their homes for the midweek fellowship service. We trust these services will develop a growing interest in spiritual things in these homes.

Our oldest member, Bro. Docking, in his late seventies, is at a convalescent home in Howell, the county seat. For some time services have been conducted there every two weeks. The Michigan State Sanatorium at Howell, the home of three hundred tubercular patients, provides another opportunity for witness and testimony. For over a year a monthly song service was conducted there but had to be discontinued for lack of workers. One could profitably spend one day a week in personal witness and testimony with the patients at the Sanatorium.

Because much of my time is taken for teaching in the public schools of the county, the time available for visitation work is limited. On the other hand, many opportunities for witness and testimony have developed in the schools of the county: commencement exercises, teacher's meetings, parent-teachers' meetings, and county administrative duties, which would not have materialized without this contact with the public



The original meeting place of the Pinckney Gospel Mission in Michigan.

schools. One factor which makes public school teaching more desirable than most other forms of employment is the fact that one is free during the summer months for summer Bible schools, conferences, and other summer activities.

One of the needful things in the work is transportation to services. Children are an important means of contacting a home. Through the children, both in summer Bible school and Sunday school, homes are contacted which often result in interesting the parents. We are hoping the Lord will open the way to procure a station wagon or bus to be used in Sunday school and Bible school transportation.

Recently the sisters of the congregation organized a sewing circle which meets monthly or more often when special projects and needs are at hand. This project is providing a much-needed and appreciated opportunity for ministry and fellowship. Many needy families in the community can be contacted and reached through material ministration.

The Way is distributed to five hundred homes. A part of this task consists of sending The Way with an appropriate letter and tracts to over 150 homes in the local com-

munity with which we have made and wish to maintain a regular contact.

For the last five years we have had possession of the North Hamburg Church, six miles east from Pinckney. Summer Bible schools have been conducted regularly in this building. It had been closed for church services for about thirty years. For a year and a half we had Sunday afternoon services in the Hamburg Church in addition to the morning and evening services at Pinckney. Soon after the new building in Pinckney was in use, the afternoon services at North Hamburg were discontinued. The corps of workers was insufficient to carry on the work at both places. North Hamburg is a needy field with a growing population, and should be claimed for the Lord.

Even though it is almost ten years since we came to Pinckney, we cannot help feeling somewhat frustrated as we view the field and see the spiritual needs. Many remain untouched by the Gospel. We do rejoice that the Lord has richly blessed the work and given grace to give the Word. His promise that the Word will accomplish His purpose is precious.

Pinckney, Mich.

Recent Advances in Our Medical Work

BY NOAH K. MACK

WE praise the Lord for our new and nearly completed dispensary at Nyabasi. This will give us two examining rooms, a laboratory, storeroom, room for giving injections, and a large dispensing room. We hope that this will be adequate to care for the large crowds that come when a physician is in charge of the work.

It will also make our former dispensary building available as a maternity ward and delivery room. For some time we have had no room available for maternity or other cases calling for certain types of surgical interference and we will be glad to be able to do some of the more advanced type of work here rather than to send patients to Shirati.

There should also be marked improvement in our laboratory program. I have gone over our statistics recently and they indicate that we have been missing a few cases of "tick fever" and calling them malaria. Such mistakes arise in diseases so closely resembling each other when the microscope is not constantly in use. Sister Mack hopes to take charge of the laboratory shortly so that there will be an African using the mission microscope and she will be using my personal one.

I recently had the privilege of teaching a three-week course in tropical medicine at the Church of God Mission near Kisumu. This was given to nurses who are in dispensary work and was the result of a deep conviction that since physicians are so few in this land they will prove more useful by putting others to work. Those who took the course were four from the Church of God, two from the

Africa Inland Mission, two from the Pentecostal Mission, one from the Church Missionary Society, and Sister Mack. This is the second time that Sister Mack has taken the course. Now that our children are all in school it will be a great advantage to have her with me in the work.

It is fascinating to teach when students are so eager to learn as these were. Most had been working for several years with little training of this type. Several had microscopes, but did not know how to use them to advantage. They frequently worked late into the night to master difficult microscopic techniques.

Our worship period every morning held a high note of spiritual concern and inter-mission fellowship. The Kisumu area is thickly populated and large missions are located as close as three miles to each other. A few years ago different missions would have no dealings with each other and such a group of missionaries working together would have been thought impossible. Today one finds missionaries working happily side by side and the hostility of the Africans toward the missionaries has given way to a joyous fellowship with them. The Lord has done great things for us and we were conscious of the presence of His Spirit as we had fellowship with each other.

We have recently drawn plans for the completion of wards for our Shirati hospital. We have been fortunate in having a civil engineer who is a friend of the mission. He has built government hospitals and he drew

My Talent

*In a napkin smooth and white,
Hidden from all mortal sight,
My one talent lies tonight.*

*Mine to hoard, or mine to use;
Mine to keep, or mine to lose;
May I not do what I choose?*

*Ah! the gift was only lent
With the Giver's known intent
That it should be wisely spent.*

*And I know He will demand
Every farthing at my hand,
When I in His presence stand.*

*What will be my grief and shame
When I hear my humble name
And cannot repay His claim!*

*One poor talent—nothing more!
All the years that have gone o'er
Have not added to the store.*

*Some will double what they hold,
Others add to it tenfold
And pay back the shining gold.*

*Would that I had toiled like them!
All my sloth I now condemn;
Guilty fears my soul o'erwhelm.*

*Lord, oh, teach me what to do.
Make me faithful, make me true,
And the sacred trust renew.*

*Help me, ere too late it be,
Something yet to do for Thee,
Thou who hast done all for me.*

—Unknown.

our final plans. These have met with government approval and would give us forty-two additional beds for men and women. Building materials are in short supply at the present and the possibility of obtaining this building may be related to the international situation. We have fine X-ray, laboratory, and dispensary facilities at Shirati; but we are badly in need of more beds.

We have fifteen lepers under treatment. With our moderate climate, good food, and a dispersed population, it seems that leprosy is much milder than in some other areas. Many cases remain almost stationary for years without treatment. It may be that for this reason the response to drugs seems to be unusually good. The African has observed the improvement in the cases treated. This has increased rather than decreased our leper problem. Large numbers are asking for treatment and they are not easily turned away. One has sympathy for their insistent tactics. We would probably be far more insistent and less co-operative if we were suffering from this disease. As soon as masons can be released from other building projects we hope that we may be able to make more buildings available for these suffering ones.

Tarime, T.T., E. Africa.



"Once a week we have a special night. We go on a hayride to a roadside park for a wiener roast . . . It's an interesting job to keep these children, who came from the crowded sections of the city, occupied in the wide open spaces."

Symposium on Camp Ebenezer

Our Responsibility

If you are looking for work and fun, discouragement and encouragement, routine and excitement all in one—then Camp Ebenezer is the place for you. Just suppose you had a seven-year-old girl come tugging at your dress and say, "Teacher, please read me a story about Jesus." Or, if after working for a week with a group of children who know nothing but fighting, you hear them saying, "Come on, Bob, be a good sport,"—then you'd know what I mean.

Sure it's fun working with these children. It's been fun working with this staff. It's been fun writing this article! But right along with it all, there have also been happenings that weren't so pleasant. It makes one feel more than a little disheartened to have a child whom you have been trying to win over with love refuse to accept a kindness.

Those discouragements completely fade as we consider the children who have learned to know Christ. When a child comes and sincerely wants to know how to accept Christ it gives you a feeling that you would gladly give a summer's work to have.

Our responsibility toward these children is great, but have you considered your own responsibility toward these underprivileged children? They have the same right to know of Christ that you have. It will be only as you people begin work like this and faithfully support it, that these children will know. What will you do about it?—Lois Brenneman, unit leader.

Excerpts from Children's Letters

"I want to thank you for teaching me the things you did. It helps you know when something goes wrong you can turn to God. The Bible tells you good things and it is the best book in the world."

"Pray for me and I will pray for you. I am still trying to be a Christian."

* * *

"I enjoyed camp very much and did not want to leave."

* * *

"I miss the Bible stories you read to us."

* * *

"Thanks for the things you did for me to help me to love the Lord better. I am glad you took time out to help me learn more about God."

* * *

"I am busy right now working. I will pray for the camp. I am sad I could not stay with you. I like you all for some reason. I am making a place in my heart for Jesus. I wish I was with you right now. Pray for me."

* * *

"This is a few lines to let you hear from me. I enjoyed myself out there and I hope that this will happen again."

"Camp Ebenezer"

As you travel northeast through Ohio, over hill and valley, you may happen to pass a sign "Camp Ebenezer." This is only one-half mile before coming to Justus. Since you are interested in seeing what this camp is like you will turn in at the west driveway which semicircles the playground shaded by tall stately maples. The first, or small, building is quite important for here we find a cheery kitchen and dining room. Also we find the laundry and shower in the basement and sleeping rooms upstairs for six children and two workers.

We will now move on to the mansion on the hill. John Millers, who own this farm, were so kind as to offer it for camp use. They live in the downstairs except for the front room, which is the office. The whole upstairs is occupied by the rest of the chil-

dren and workers. Our chapel is in the barn which is well supplied with benches and a pulpit. June 20 was our opening day. In the late afternoon most of the workers were here, including Don Snapp, the assistant of the voluntary service unit director. We did almost everything to get camp in order to begin on Monday, June 25. Of course, we didn't mind sitting on the floor to eat our meals before our chairs were brought from the former camp grounds. Monday we welcomed the first group of children from Cleveland, who were full of life and ready to enjoy the farm. The following Monday we bade them good-by until the next Tuesday when our next group came. Our schedule followed in the same way throughout the summer, each group arriving a day later. By Friday morning, August 10, we saw our sixth and last group leave. Then, until Saturday evening, we were busy cleaning and packing and then returned to our various homes. We had 131 children at camp this summer and we hope that all of them have learned to know the Lord better.—Mabel Miller, dietitian.

Religious Life at Camp

Every morning following breakfast, while everyone is still at the table, one of the staff conducts devotions, reading a part from the Bible and offering prayer.

From 1:15 to 1:30 p.m. the staff, with the exception of the one who supervises the playground, has a devotional period. In the evening from 7:00 to 7:30 we have chapel with singing, prayer and a flannelgraph story. On August 2 Rev. Biglow from Justus conducted chapel.

On July 1 the Farmerstown Church sent us a minister and Sunday-school teacher. On July 8 the Berlin congregation came and on July 15 it was the Martins Creek Church. On July 22 and Walnut Creek on July 29. August 5 we all went to the Orrville Church. This was greatly enjoyed by all.

Every evening at bedtime the teachers also have a short devotional period with the children.



"Our responsibility toward these children is great, but have you considered your own responsibility toward these underprivileged children?"

children in their rooms.—Mrs. Lena Guth, laundry supervisor.

Recreational Life at Camp

"I am hind catcher," "I am batter," "Play me a game of horseshoe, teacher," "Push me, teacher." These are some of the expressions you might hear after classes or after meals. Ball games were our main interest. We had a game with the Kidron boys, with our boys coming out victors.

In the morning we have a little time between breakfast and classes for playing. Most of our recreation is in the afternoon. In this time we go swimming, if the weather permits. We play ball, teeter, swing, play horseshoe, or some group games, until supper time.

Once a week we have a special night. We go on a hayride to a roadside park for a wiener roast. Mr. Allen also takes them on a hike to a near-by coal mine once while they are here.

The first evening the children are here we try to wear them out playing, so they can sleep well at night. But they are usually so full of pep that the teachers wear out long before the children do.

It's an interesting job to keep these children, who come from the crowded sections of the city, occupied in the wide open spaces.—Wayne Hostetler.

What Camp Ebenezer Has Contributed to My Life

In thinking about what I have gained, I have again defined my purpose in entering a service unit. I selected Camp Ebenezer because the opportunities for helping Negroes are limited because of discrimination. These children seldom see the love of Jesus lived.

By coming to Camp Ebenezer I have gained a great deal more than I had anticipated. Perhaps the greatest contribution has been the growth of my spiritual life. As the staff met day after day for a fifteen-minute period spent in reading the Bible and praying, strength was again renewed for the tasks of the day. Chapel for both the children and staff was growth-building. The fervor with which the children sang and the eagerness with which each child listened to the story has been heart-warming. The simple trust with which our children talked to Jesus is challenging.

This experience has given me a much greater understanding of the problems and characteristics of a minority group. They come to camp searching for the prejudice so often unjustly thrown at them, and when they do not find it they respond to love like a baby bird receives the food brought to him by his parents. Responding to love given by a unit member has sometimes led to response to the love of Jesus. Upon asking one girl what she wanted to do when she grew older she said, "I want to be a missionary like you." She had apparently caught the spirit of love shown her by her teacher.

Another gain has been the many valuable friends made—the children, the workers, and the many people who visited from the surrounding communities. From these friends

I have gained a new appreciation and understanding of humanity. I have gained an insight into different modes of living and I have gained some new attitudes toward life itself.

Experiences at Camp Ebenezer have again reminded me of the way God works through man to bring about His purpose.—Rebecca Troyer, Bible instructor.

What Camp Ebenezer Has Contributed to the Lives of the Children

Five years ago when Camp Ebenezer was founded by Tillie Yoder it had as its purpose not only giving underprivileged city children a taste of farm life, but also fulfilling their spiritual needs. These children know little of the way of love and how to live together, as a result of living in a crowded, godless city. It would not be surprising to find more than one family and as high as four living in a single room. They have no place to play. This accounts for the milling around in the streets. It is not unusual to find the children



Sister Clara Eshleman supervises the making of bird houses in crafts class at Camp Ebenezer.

who come to camp not living with their parents, perhaps not having seen them for some time.

Here at camp the lives formed under such conditions are shown a new way of life. Situations of wrong can be corrected but the source of trouble is changed when one is born again. This was seen one week when a boy who was a source of trouble and an annoyance in class was changed to an attentive and co-operative fellow. Those who are already Christians find help in learning to get along together. Often the table conversation is changed from petty arguments to good constructive thinking.

Evidence of spiritual growth was shown in class periods and devotional periods when the children asked such questions as "What is heaven like?" "How can God be two persons and still be one?" "How did God write the Bible when He was in heaven?" or "Is the Holy Spirit a person?" The craving for Bible knowledge was expressed one week

when four boys asked permission to go to their rooms to study their Bibles under the leadership of a teacher during a play period.

The personal contact and Christian example is very important. They have not seen Christianity lived but know what to expect and watch for it. A questionable tune brought the expression, "I thought you weren't supposed to sing such songs," from another child. Some actions prompted even more serious questioning. One evening a boy waited extra long after showers so he could ask some questions. He asked, "Just how great a sin is it to read comic books? I know it isn't right." Two days later he was again loitering until all had left so as to afford another opportunity to ask some questions.

The morning of departure reveals real friendships have developed. Pieces of paper containing addresses are in almost every hand and pencils are busy.

Camp Ebenezer has served another summer but a responsibility still remains. That responsibility is set forth in James 5:16. The city is a hard place to live a Christian life and these who have been brought closer to God need our prayers and yours.—Allen Kanagy, nature study instructor.

The Evening of the Thirtieth

It was New Year's Eve, according to the Chinese farmers' calendar. In their language, it was "the evening of the thirtieth." I walked along the narrow cobblestone path in the center of the village. On the door of each house had been pasted a wide red paper inscribed with large black characters hailing the New Year and invoking prosperity and long life upon the family within. The incense-stands in front of every door smoked with the burning bundles of incense.

It is the "evening of the thirtieth" all over the East. For good or ill the old is passing away and the New Year is dawning. Sometimes it seems we have waited too long to light the lamp—the lamp of God's love in Christ; the lamp of knowledge that leads to freedom and dignity; the lamp of a holy and consuming passion for the well-being of all men of whatever race. Particularly across the Chinese countryside where eight out of ten of her people live and where the new revolution has its deepest roots, the Christian Church has been slow to light her lamps. There are only a few flickers here and there at too widely separated intervals.

But hope rises from two facts: There are some lights and it remains to be seen how far their gleam will reach. And, the greatest light of all comes from a tomb where once the hope of the world lay in darkness.—Joseph Smith, in "World Call."

Our basic strength is our ability to promote moral ideals which must prevail if there is to be peace and justice in the world.—John Foster Dulles.

Missions Editorial

Foreign Missions Are Expensive

Foreign missions have always been expensive. This is due in part to heavy transportation costs to distant lands, but the chief element in cost has been the attempt to maintain the American, the highest living standard in the world, in foreign countries. At a mission conference a few years ago I heard a speaker say that the solution of the problem of a simple and inexpensive way of living on a foreign mission field was urgent, but that no one had seemed to make much progress at its solution.

Simple living on a foreign mission field is a beautiful theory, but I am inclined to think that as long as we maintain our expensive ways of living at home we are in an extremely weak position to insist on primitive standards for our missionaries. In a tropical country is a refrigerator not a necessity? Should our missionaries walk when every farm boy and day laborer here has a car? Have we appreciated the absolute necessity of the quiet privacy of a home to which the missionary, doing his work under the tensions of a strange environment, can retreat for spiritual, mental, and physical healing? Is the right kind of food important to health and vigor, and is it necessary to safeguard health? The provision of all these luxuries (or are they necessities?) requires large financial support. Can we honestly expect our foreign missionaries to live without these while we insist by our practice that we cannot live in our own homeland without them? So we take large foreign mission budgets as inevitable, and large budgets can only be met by large giving.

Foreign missions dramatize the central task of the church. It is assumed that if we are willing to take the Gospel to the Celebes we are willing to take it to Cleveland. In fact, foreign missions have served to stimulate home missions. But this seemingly does not work so well in reverse. If a church says, "We have plenty to do at home," the chances are that she is not willing to do even that. But if a church says, "We want to take the Gospel to every uttermost part," then her concern for the needs of the immediate parish increases in like proportion. It is, however, also true that where there is genuine concern for the lost at home there will be a healthy concern for the lost across the seas.

This has its direct implications in giving as well. A man who does not believe in foreign missions is usually the man who gives very little for home missions. We are all familiar with the technique so often tried by a debt-ridden church. It has been found by

actual experience that the way to pay off the mortgage on the church building is to institute a campaign to raise funds for foreign missions. To a banker it does not make sense but preachers know it works.

In a large Presbyterian church the pastor made an interesting analysis. He classified the members into two categories: those who pledged merely home support, i.e. local budget, and those who pledged toward both local budget and benevolences (foreign missions, etc.). He said the latter class, although pledged more heavily, paid their commitments to the local budget more faithfully in addition to their "regions beyond" commitments than did those who felt "there is plenty to do at home without sending our money elsewhere." For this reason I believe the foreign and world-wide outreach of the church must continue to have a large emphasis in any church that is spiritually alive and conscious of her central task of making the Gospel known to all the world.—J. D. Graber.

M.C.C. Weekly Notes

New Draft Regulations

Regulations to interpret and put into effect the provisions of the new Universal Military Service and Training Act of 1951 were signed by President Truman on Sept. 25. These are the "general regulations" dealing with all details of registration, classification, appeals, etc. The additional set of regulations dealing more specifically with C.O. services are not yet released, but will be issued separately later.

These new regulations introduce a number of changes in the classification procedure. The following list gives the designations and meaning of each classification. Registrants are to be placed in the lowest classification for which they are eligible, according to this list.

I-A Available for military service. Not considered eligible for any lower class.

I-A-O Conscientious objector available for noncombatant military service only.

I-O Conscientious objector available for civilian work contributing to the maintenance of the national health, safety, or interest.

I-S Student deferred by statute. In high school and below 20. In college, eligible for I-A, but deferred till end of term.

II-A Deferred because of civilian occupation, except agriculture and activity as student.

II-C Deferred because of agricultural occupation.

II-S Deferred because of activity in study.

I-D Member of reserve component or student taking military training.

III-A Registrant with a child or children, even if conceived but not born; extreme hardship and deprivation to dependents. Man with wife as only dependent not deferred.

IV-A Registrant who completed service; sole surviving son.

IV-B Officials deferred by law.

IV-C Aliens in country less than year, or otherwise relieved of military duty.

IV-D Minister of religion or divinity student.

IV-F Physically, mentally, or morally unfit.

V-A Registrant over the age of liability for military service.

I-W Conscientious objector performing civilian work contributing to the maintenance of the national health, safety, or interest.

I-C Members of Armed Forces and certain registrant separated from them.

Attention should be called to several points in the new regulations:

(1) The Classification IV-E is to be discontinued. All men now in Class IV-E will be reclassified. Those eligible for one of the deferred classes such as II-A, II-C, or III-A will be so classified. Those not eligible for any deferment will be placed into the new Class I-O, which means available for civilian work in the national health, safety, or interest. It should be noted that while the Class IV-E designation is being dropped, there continues to be the same recognition of conscientious objectors to combatant and non-combatant military service. The Class I-O signifies the same recognition of the C.O. position, but it does not entitle the registrant to deferment as was the case for the past few years.

(2) When a conscientious objector is placed into Class I-O, he should accept this unless he feels that he is eligible for a deferred class, in which case it is proper for him to appeal for that class. Such appeal does not endanger the C.O. claim.

(3) A conscientious objector may accept any class below Class I-O, except those of military character, without endangering his claim to Class I-O.

(4) When a registrant is placed into Class I-O, he may expect to be ordered to civilian work, and once he has been thus assigned, he is placed into Class I-W.

(5) Young men should be careful to distinguish between the Class I-A-O, which as in the past means noncombatant military service, and on the other hand the new Class I-O meaning conscientious objector to all military service.

(6) Two new student deferment classes are indicated. Requirements for these classes are similar to those previously, but separate class designations have been given.

(7) A registrant is eligible for Class III-A if he has a child, even if conceived but not born.

(8) Registrants aged 18 to 25 are liable for service under this law, the term of service being 24 months. However, a registrant who is deferred under the law continues liable for service, in the event that his deferment ceases, until he reaches the age of 35.

(9) It is very important that registrants file data with the local board regarding any factor which entitles them to deferment. Complete data on the C.O. claim is also very important even though a registrant may have clear eligibility for a deferred class.

Until the more detailed regulations on C.O. service are released, it is not known what may be included in the possible types of work or the specific conditions of the assignments. Local boards are not able to

order C.O.'s to any work until these regulations are issued. As soon as this information is available it will be sent to ministers and other church leaders. The Mennonite Central Committee is also planning to develop a system of regional counselors to assist young men in connection with their draft situation.

U.S. Admits Mennonite "Volksdeutsche" Family

The coming of a West Prussian Mennonite family to the United States on Oct. 4 marks a new step in Mennonite refugee resettlement. The family is Erhard Bliewernitz, his wife Anita, and son Holger, aged two. Before the war, they were members of the Mennonite congregation at Goettingen, where Dr. Ernst Crous served as pastor. During the war they were displaced from their home and fled to Western Germany.

The Mennonite community at Berne, Ind., is receiving this refugee immigrant family, as well as a brother, Horst Bliewernitz, and his wife, who will come within several weeks. The M.C.C. and Menno P. Eicher of the Berne community, have been making effort for a number of months to help these people come to their new home.

Since the war it has been difficult to resettle Danzig and West Prussian Mennonite refugees because they are in the category known as "Volksdeutsche" or people with German ethnic background. These are not eligible for I.R.O. assistance in resettlement. In the past some of these people were able to go to South America, and some have gone to Canada; but this is the first Mennonite family from among this group who has been able to come to the United States.

Recent Relief Shipments

August and September saw increased activity in shipments of relief materials. Ten tons of clothing, bedding, etc., were sent to Jordan, and 8 tons to Germany, amounting to a total evaluation of \$41,687.55. Shipments of over two tons of Christmas bundles, valued at \$10,330.50 also left port for Formosa, England, Jordan, France, Java, and Holland.

New Record in Christmas Bundles

A total of about 27,900 Christmas bundles have been received this year, exceeding considerably the number for any previous year. The bundles this year are smaller; thus children and young people could give a larger number and in this way reach more needy children.

Packing of all the bundles has been completed, and shipments have already left port for six countries. As soon as export permits are received the remaining shipments will also proceed. It is planned that these bundles will be on the fields for distribution at Christmas.

Bundles contributed in Canada are being sent to Paraguay in order to simplify shipping procedure, and also because of the close family and acquaintance ties with the people in Paraguay.

In past years many relief units did not receive enough bundles to give one to each child. Often bundles had to be divided, and even then many worthy children received

none. This year more children will be made happy at Christmas, although even this larger number may not meet the total need in all areas.

Released October 5, 1951
Via Mennonite Central Committee
Akron, Pennsylvania

Women's Activities

Many words of appreciation have come for the September issue of the Missionary Sewing Circle Monthly. "It was good to see the South American Marta's face. . . . I still remember her splendid contribution to the Belleville meeting." Seeing Marta's face, reminds us of our opportunities for service in South America. As we turn the pages, we read about the sewing circle work, the knitting parties in the Chaco. We long to help. We pray . . . we give.

Your hearts will likewise be stirred when reading the October "Monthly" on work among our Colored friends in America. All stations except one are represented with an account of work being done. The names of superintendents and addresses of all are listed. The reports of sewing circle work done in these places should be a real challenge to every reader. Are we diligent in training our girls to sew? In teaching them, we inspire them to serve Christ and to help His "little ones." And there are still so many who need our help. Sister Ida Stoltzfus in the Women's Activities Letter for September reports: Germany, Austria, France, Palestine, Java, and Korea as needy areas. Items especially needed are:

1. Women's large size dresses.
2. Men's warm trousers and work pants (overalls are appreciated).
3. Boy's clothing—especially for ages 8 to 14 years.

4. Underwear for all groups (two-piece suits preferred).

5. Shoes for all ages—low heels.

6. Bedding—warm blankets and comforters.

7. Sheetting or sheets, single bed size.

8. Yard goods—denim, flannel and feed sacks.

9. Heavy socks and stockings.

10. Sewing thread—#40 and 50 white, some black.

11. Raincoats, boots, and rubbers (flat heels only).

May each sister be alert to her privileges in serving and keenly aware of her influence as she serves or shirks.

Some of our districts are having fall meetings. We would appreciate reports from all of these; also we would be glad to publish the programs in advance. The theme for the Illinois district meeting is "Cries from Far and Near." The dates for these sectional meetings are: October 4, 5, and 6. Speakers scheduled are: Mrs. James Lark, Dorothy Bean, Elizabeth Schrock, Mrs. C. L. Shank, Margaret Ulrich, Mrs. Elmer Springer, Laura Conrad. Will you pray for these meetings that God and His work may be held high in the hearts of all present.

Have YOU helped to give Prayer Guides to others? Are YOU praying faithfully for the causes for which YOUR prayers are so earnestly requested? God's work is depending on your help!

Mrs. John L. Horst, Scottdale, Pa., is still filling orders for Prayer Guides, price postpaid 15¢ each.

Are you among those who are enjoying fresh reports from our workers on the field? If not, now is the time to subscribe to the Missionary Sewing Circle Monthly. Send 35¢ to Mrs. Horst, or better yet, have ten of your friends join you and get your subscriptions for 25¢ each—Mrs. C. L. Shank.

CHURCH CORRESPONDENCE

HARPER, KANSAS

(Pleasant Valley Congregation)

Greetings in the Master's name. For several weeks this summer we enjoyed having in our community the group of children from the Kansas City Children's Home. After being with these children we were made to realize how their lives are being influenced by the teaching they receive at the Home.

We praise the Lord for the way in which the Holy Spirit worked with the children in the two Bible schools which were sponsored by the church this summer. About seventy-five children gave their hearts to the Lord during these few weeks.

We are looking forward to communion and baptismal services on Oct. 7, with Bro. Friesen, of Greensburg, Kans., in charge.

After hearing several of our young people talk of their experiences in service units this summer, we were made to realize anew that

the fields are white to harvest. We rejoice that there are those who are willing to give of their time in service of this kind.

On Sept. 9 Bro. Mark Ross, of Hesston, Kans., brought an inspiring message, presenting the need for more Spirit-filled living. Sept. 23, 1951. Hannah Hamilton.

BRUTUS, MICHIGAN

(Maple River Congregation)

Dear HERALD Readers: On the evening of July 6 our closing Bible school program was given. There was good attendance and interest throughout the entire two weeks of the school. Bro. Ivan Weaver served as superintendent. Many of our Bible school children came from non-Mennonite homes. Some came who do not go to any Sunday school. Pray with us that the seed sown will bear much fruit.

Bro. D. A. Yoder was a Bible school guest

(Continued on next page)

MISSION NEWS (Continued)

Baptismal and communion services were held at the Detroit Mennonite Mission on Sept. 16. On Sunday evening, Sept. 9, the North Goshen, Ind., M.Y.F. gave a fine program at the mission.

Bro. J. D. Graber participated in a city mission workshop on Oct. 5 and 6 at the Kansas City Mission. The workshop was sponsored by the South Central Conference.

Bro. and Sister Allen Ebersole, superintendent and matron of the Fort Wayne, Ind., Mennonite Church, write concerning their son George: "George is only slightly weaker after more than a year in bed. He is now completely helpless, but has a smile for those he recognizes. Will you join us in prayer that the Lord's will may be done as we care for him?"

Bro. Frederick Erb, Detroit, Mich., Mennonite Mission, reports: "One of our members, Mrs. Wallace, an invalid for the last three years, passed away. She had a wonderful testimony for her Lord. Her funeral was small but impressive."

Bro. Wilbur Hostetler, Dhamtari, India, who participated in the Workers' Normal at Balodgahan, writes on Oct. 1: "Just now I am serving in a two-week Bible Workers' Normal. After that there will be a meeting of the whole mission, then a Unification Commission session, and a Sunday-school institute, and after that I hope to take my hill leave for this year."

Dennis, young son of Bro. and Sister J. Weldon Martin, who are superintendents of the Mexican border work at Mathis, Texas, is recovering favorably from a recent polio attack. Bro. Martin writes under date of Oct. 3: "We are happy to report that Dennis is responding satisfactorily to treatment. His neck and back have loosened. He has use of both legs, but the doctor says they are weak and that it may be necessary for him to spend some time in the Crippled Children's hospital after discharge from Memorial. We very much appreciate your prayer support during these days."

Bro. Manassah Bontreger, Calico Rock, Ark., wrote recently: "Continue to pray for a more definite witness to our folks as sin is a terrible monster and many are bound desperately by it . . . There is a great dearth of the knowledge of Christ and of what real practical Christian living is."

Bro. Frederick Erb, pastor of the Detroit Mission, will conduct evangelistic meetings at the Blooming Glen Mennonite Church, Blooming Glen, Pa., Oct. 20-28. He requests prayer for this work.

Bro. and Sister Eugene Blosser are worshipping with the East Goshen, Ind., congregation during the current school year. Both Bro. and Sister Blosser spoke at East Goshen on Sunday evening, Sept. 16.

Delbert and Ruth Erb spent several days visiting in Scottdale recently. They are temporarily working at the Mexican Mission in Chicago, awaiting visas to enter Argentina. Bro. and Sister Erb stopped at Board headquarters on Oct. 2, en route to Pennsylvania.

Bro. J. J. Hostetler, Canton, Ohio, is serving as evangelist in meetings at the Schellsburg, Pa., Church Oct. 10-17.

FIELD NOTES (Continued)

The Colorado Christian Workers' Conference met in annual session with the Chappell, Nebr., congregation Oct. 6, 7. Saturday afternoon and evening meetings were devoted to the future of the summer camp program. The theme on Sunday was "Making Our Homes Christian." Among the speakers were Jess Kauffman, E. M. Yost, John Steiner, and Wesley Jantz.

A new mission Sunday school was recently opened by the Wood River congregation in Nebraska. This school at Abbott is the only Mennonite mission Sunday school in Nebraska at present.

A week of evening meetings at each of the Nebraska churches is planned again this fall. Instructors in these Bible conferences, which have been held annually for many years, are Irwin Schantz and Jesse Short. Bro. Short will serve at Miller, S. Dak., and at Beemer, Chappell, East Fairview, and Milford A.M. in Nebraska. Bro. Schantz is serving at Broken Bow, Wood River, West Fairview, Roseland, and Shickley.

Mounting interest and response seemed to indicate that the revival campaign in Wayne County, Ohio, should continue. As the result of an appeal by the Ohio constituency the Brunk brothers consented to enter the fifth week, changing the closing date from Oct. 7, as had been announced, to Oct. 14.

A special session of the Ohio and Eastern A.M. Joint Conference is planned for Tuesday and Wednesday, Dec. 11, 12, at the Central Church, Elida, Ohio.

Change of Address.—Earnest Kauffman, from Beemer, Nebr., to Route 4, West Point, Nebraska.

The Warwick River Chorus, directed by Levi Weber, sang over WVEC, Hampton, Va., on Sunday morning, Sept. 16. Bro. John H. Shenk also delivered a message as a part of the broadcast.

Bro. Josef Herschkowitz, Harrisonburg, Va., plans to serve the Blooming Glen, Pa., congregation morning and evening Nov. 11. In the afternoon he will speak at the Souder-ton Church, explaining the Jewish Passover.

Guest speakers at the third annual Ministerial Bible Conference of the Ontario Conference at the Wanner Church, Hespeler, Ont., on Oct. 23-25 are Bro. H. S. Bender, Goshen, Ind., and Bro. John E. Lapp, Lansdale, Pa.

Bro. A. J. Metzler was the visiting speaker in the Youth Conference at St. Jacobs, Ont., Oct. 7, 8. He substituted for Bro. H. J. King, who was unable to come. Bro. Metzler is holding meetings at the Hagey Church, near Preston, Ont., Oct. 14-21.

Bro. John H. Hess, Kitchener, Ont., will be the evangelist in a revival effort at Mannheim, Ont., Nov. 2-12.

A Bible Conference at the Bethel Church, Bothwell, Ont., Nov. 28 to Dec. 2 will hear the instructions of C. F. Derstine, Urie Bender, and others.

Bro. Paul Longacre, Bally, Pa., preached the inquiry sermon at the Blough Church, Hollsopple, Pa., on Oct. 7. Communion services are scheduled for Oct. 21 and revival meetings, with Harry Y. Shetler as evangelist, begin Oct. 31. The youth of the

church expect to canvass the district prior to the revival meetings.

Jacob Peltz, of the International Hebrew Christian Alliance, spoke at the Blough Church, Hollsopple, Pa., recently.

Five persons were received into fellowship at the Pleasant Hill Church near Sterling, Ohio, on Sept. 30.

Revival meetings at North Lima, Ohio were scheduled for Oct. 7-14, with Bro. A. C. Good, Sterling, Ill., as evangelist.

An illustrated talk on Puerto Rico was given at the Freeport Church in Illinois on Sept. 23 by Howard Landis, Sterling, Ill., who spent two years working in Puerto Rico.

Bro. John L. Harnish, Eureka, Ill., preached for the Metamora congregation Sunday Oct. 7.

The Mennonite Service Organization of the Hesston, Kans., community gave a program at the Crystal Springs Church on Sept. 30.

Bro. Ivan Kauffmann, Hopedale, Ill., served the Arthur, Ill., congregation on Sunday, Oct. 7.

Bro. J. E. Hartzler, Goshen, Ind., was the morning speaker at the Waldo Church, Flanagan, Ill., on Oct. 7.

Bro. Lester Eshleman, under appointment to Tanganyika, spoke at the Frazer, Pa., Church in Sunday evening services on Oct. 7.

Bro. John S. Hess, Lititz, Pa., requests prayer for meetings to be held at Atmore Ala., Oct. 21 to Nov. 4 and at Gehmans Church, Rheinholds, Pa., Nov. 11-18.

Evangelistic meetings are scheduled for the Pinto, Md., Church Nov. 15-25, with Bro. J. Irvin Lehman, Chambersburg, Pa., in charge.

Bro. John Leatherman, missionary on furlough from Africa, delivered the morning message at the Blooming Glen Church in the Franconia Conference on Sept. 16.

CORRESPONDENCE (Continued)

one day. He told us some very interesting things about Puerto Rico.

We have had plenty of rain. The Lord has blessed us with a bountiful harvest.

We have been encouraged by the many visitors who have worshiped with us the past months.

Bro. and Sister Edwin Snider and family, of Upland, Calif., were with us several weeks in July. They both grew up in this community and have many relatives here.

Sister Alma Reist, of Alberta, spent a month with her aged mother and other relatives and friends.

Last May Bro. Levi Hurst was at our church one evening. We appreciated very much hearing of their experiences in Africa. Bro. Levi lived in this community as a boy.

We miss the eight sisters who have left our community the past few weeks. Grace and Loretta Burkey went to Goshen, where Grace is teaching in the Clinton Christian Day School and Loretta is attending high school. Fern Brubacher is serving for one year in the service unit at the Kansas City Hospital. Audrey Gregory is working for the Beachys at Pinckney, Mich., and Susie Eby is teaching school near Sturgis. Grace

October 16, 1951

Brubacher and Bernice Gregory have entered training in the Collegiate School of Nursing at Goshen College. Frances McPearson, of Petoskey, has gone to spend a year as nurse at the Kansas City Children's Home. We pray that each of these sisters will be a blessing where they are.

Mrs. Amos Gregory.

GOSHEN, INDIANA

(Pleasant View Church)

When members of the Pleasant View congregation near Goshen, Ind., gathered for a fellowship meal on Sunday, Sept. 2, a year had passed since Bro. and Sister Lawrence Yoder and Bro. and Sister Irvin Grabill and their families had first left their home congregation to answer the Lord's call to service in the papermaker's colony near International Falls, Minn. Now, a year later, Bro. and Sister Homer Cender, their children, Geneva, Janet, Fern, and Richard, and Sister Cender's mother, Lena Swartzendruber, were preparing to leave for service in the same community. Once again the congregation was experiencing a deep spiritual joy which brought tears to the eyes of parting friends and handclaps which were indicative of the strength of Christian fellowship. Prayers were offered which requested God's guiding and strengthening hand, while parting words spoke promises of continued prayer support for the Cender family as they go to work for their Lord at the Rainy River Mission.

J. Alton Horst.

PEACE AND WAR (Continued)

for the future. Their advance in the writing and publication of literature, in education, in the quality of their ministry, in their home and foreign mission program, and now in their relief and service program, is genuinely remarkable. Within the past generation this advance has brought the Mennonites through a certain intellectual and spiritual crisis which has made it necessary for them to rethink their entire position and program. The achievements of the war period and the vision demonstrated in the present World Conference of Mennonites are evidence that this crisis has lifted the church to new heights, given it a new vision, and prepared it for a new era of dynamic faith and aggressive work.

Many who had suffered from formalism, lifeless traditionalism, and complacency have had a new experience which has given them a new social consciousness, causing them to look forward with a sense of mission and a vision for service such as they had never had before. Others who had been misled by a utopian kind of social consciousness not based on the Gospel of Christ have also had a new experience which has taught them to distinguish Christian nonresistance from other forms of so-called pacifism, with their erroneous attitudes toward the Bible, toward man and toward sin, and with an expectancy for the future based on an idea of prog-

ress not found in the Scriptures. These new experiences should first of all give us the poise necessary for a forward-looking program.

When Mennonites have this poise they will not be too much disturbed by writers like John C. Bennett who criticize their way of life as "a strategy of withdrawal," which fails to "assume full responsibility for the political order."¹⁸ They will be fully aware, on the one hand, that a disciple of Christ cannot assume full responsibility for the kind of political order found in a sub-Christian society. On the other hand, they will also understand the responsibility which they must assume in maintaining a fully enlightened social conscience; in testifying to all the world, including kings and governors, concerning the truth of the Gospel and Christian discipleship; and in carrying forward an aggressive program of love in action through evangelism, relief, and social service from Jerusalem and Judea to the uttermost parts of the world. They will also be certain that when they are engaged in this program their strategy is not one of withdrawal. It is one of positive, constructive service capable of consuming all the energies at their disposal. When Mennonites have this poise they will not be too much concerned about the publicity which their work receives. Their concern will be rather that they may testify to the truth to all men everywhere, and that their deeds may harmonize with their words. In so doing they will be a true light of the world, the salt of the earth.

In this year of our Lord 1948 Mennonites of the world are called upon as they never were before to recover the Anabaptist vision of the sixteenth century, which has no other foundation than that which is laid in Jesus Christ. When they have recovered this vision in all its fullness the Mennonites may well again be, as they were four hundred years ago, the foremost missionary church of their time. As Franklin H. Littell says, "the Anabaptists were sending their missionaries wherever they could get a hearing, for (said they), 'The earth is the Lord's and the fulness thereof' "¹⁷ We find no better illustration of this than in the words of Menno Simons who says:

"We desire with ardent hearts, even at the cost of life and blood, that the holy Gospel of Jesus Christ and His apostles . . . may be taught and preached through all the world."¹⁸

"We preach, therefore, as much as is in our power, both day and night, in houses and in the open air, in forests and in wildernesses, hither and thither, in this and in foreign lands, in prisons and in dungeons, in water and fire, on the scaffold and on the wheel, before lords and princes, orally and by writings, at the risk of possessions and blood, life and death. . . ."¹⁹

"This is my only joy and desire of my heart, that I may extend the borders of the kingdom of God, publish the truth,

reprove sin, teach righteousness, feed the hungry with the word of the Lord, lead the stray sheep into the right path, and win many souls to the Lord through His Spirit, power and grace."²⁰

This is the Menno Simons who said:

"These regenerated . . . are the children of peace, who have beaten their swords into plowshares and their spears into pruning hooks, and know of no war. . . ."²¹ They show mercy and love as much as they can; suffer no beggars amongst them; take to heart the need of the saints; receive the miserable; take the stranger into their houses; console the afflicted; assist the needy; clothe the naked; feed the hungry; do not turn their face from the poor, and do not despise their own flesh."²²

Here is the integration of nonresistance with the Gospel which puts it on a sound and sure foundation. Here is a social conscience with sharpness and clarity, and breadth and depth. Here is a burning zeal set aflame by the Spirit of God Himself. Here is the combination of factors which will enable the Mennonite Church of our day to go onward showing forth the way of true Christian discipleship in the home and family, in the neighborhood and community, in economic and business relationships, in relations between races and classes, between employers and employees, between nations and states. Here is true Christian nonresistance with a sure and sound foundation and with an outreach which has no end.

(This address was given at the Fourth Mennonite World Conference in 1948 and is published as one of the speeches in "Proceedings of the Fourth Mennonite World Conference which can be obtained for \$2.00 from the Mennonite Publishing House, Scottdale, Pa.)

¹ I Peter 2:21-24.

² Matt. 28:19, 20.

³ John Horsch, *Mennonites in Europe* (Scottdale, 1942), 359.

⁴ W. Köhler, *Brüderlich Vereinigung Etzlicher Kinder Gottes* . . . (Leipzig, 1908), 33, 34. Horsch, *op. cit.*, 360.

⁵ Horsch, 295-6.

⁶ I Cor. 13.

⁷ W. Rauschenbusch, *A Theology for the Social Gospel* (New York, 1917), 135.

⁸ Arthur E. Morgan, "The Small Community as the Birthplace of Enduring Peace" (type-written Ms.), 1.

⁹ Rom. 12:11.

¹⁰ Prov. 6:6.

¹¹ Prov. 10:4.

¹² Luke 12:16-20.

¹³ Isa. 5:8.

¹⁴ Col. 3:11.

¹⁵ Cf. John Umble, "Race Prejudice an Obstacle to Evangelism in the Mennonite Church," *Goshen College Record Review Supplement* (Goshen, Ind., September, 1926), 29-32.

¹⁶ John C. Bennett, *Christian Ethics and Social Policy* (New York, 1946), especially pages 41-46.

¹⁷ Franklin H. Littell, "The Anabaptist Theology of Missions," *Mennonite Quarterly Review* (January, 1947), 21:10.

¹⁸ Menno Simons, *Complete Works* (Elkhart, Ind., 1871), 2:243; *Die Vollständigen Werke* (Baltic, Ohio, 1926), 2:345.

¹⁹ *Works*, 2:10; *Werke*, 2:11, 12.

²⁰ *Works*, 1:75; *Werke*, 1:109.

²¹ *Works*, 1:170; *Werke*, 1:242.

²² *Works*, 2:309; *Werke*, 2:437.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Brubacher.—To Raymond and Emma (Horst) Brubacher, St. Jacobs, Ont., a son, Donald Paul, Aug. 22, 1951.

Charles.—To J. Norman and Betty (Wenger) Charles, Reinholds, Pa., a son, John Narvin, Sept. 24, 1951.

Gehman.—To Lester W. and Esther (Martin) Gehman, Mohnton, Pa., a son, Lowell Dean, Sept. 27, 1951.

Glick.—To Herman and Mary (Umbel) Glick, Parkesburg, Pa., a daughter, Janis Virginia, Sept. 6, 1951.

Hege.—To Henry and Pauline (Garrett) Hege, Hagerstown, Md., a daughter, Ellen Virginia, Sept. 22, 1951.

Knechel.—To Ernest A. and Mildred (Moyer) Knechel, Alburdis, Pa., a daughter, Judy Mae, Sept. 6, 1951.

Kurtz.—To Elam S. and Orpah Mae (Horst) Kurtz, Bedford, Ohio, a daughter, Karen Joyce, Oct. 2, 1951.

Lauber.—To Henry W. and Fern (Troyer) Lauber, Shickley, Nebr., a daughter, Lois Elaine, Sept. 12, 1951.

Meek.—To Earl L. and Dorothy (Harnish) Meek, Lancaster, Pa., a daughter, Nancy Louise, Aug. 28, 1951.

Overholt.—To Leonard and Amanda (Somers) Overholt, Uniontown, Ohio, a daughter, Ruth Elaine, Sept. 17, 1951.

Rath.—To Albert and Emma (Reeb) Rath, Shickley, Nebr., a daughter, Donna Jean, Aug. 19, 1951.

Rohrer.—To Peter L. and Mary Jane (Becker) Rohrer, Witmer, Pa., a son, Deane Lamar, Aug. 26, 1951.

Ropp.—To Herman E. and Gladys (Leidig) Ropp, Goshen, Ind., a son, Philip Edward, Sept. 17, 1951.

Roth.—To Glen and Inez (Nebel) Roth, Wayland, Iowa, a son, Randy Kay, Sept. 22, 1951.

Saltzman.—To Delmar and Lois (Kuhns) Saltzman, Shickley, Nebr., twin sons, Neal Scott and Niles Kent, Aug. 28, 1951.

Schlabach.—To Crist and Amanda (Miller) Schlabach, Hartville, Ohio, a daughter, Gaylene, Sept. 13, 1951.

Schlabach.—To Delmar and Geraldine (Swartzendruber) Schlabach, Kalona, Iowa, a daughter, Judy Kay, May 11, 1951.

Shenk.—To David William and Harriett (Shank) Shenk, Nampa, Idaho, a son, Myron David, Aug. 5, 1951.

Short.—To Dale E. and Patty (Nofziger) Short, Wauseon, Ohio, a son, William Dale, Sept. 23, 1951.

Snyder.—To Lorne W. and Mabel (Swartzendruber) Snyder, Millbank, Ont., a son, Robert Duane, Sept. 3, 1951.

Strite.—To C. Merle and Anna (Hostetter) Strite, Greencastle, Pa., a son, Amos Lamar, Sept. 8, 1951.

Wenger.—To John S. and Marian (Eby) Wenger, Witmer, Pa., a daughter, Janet Elaine, Sept. 23, 1951.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Detweiler — Gusler.—John Mark Detweiler and Luetta Gusler, both of the Fairview, Mich., congregation, by Harvey Handrich at the home of the bride's brother Sept. 29, 1951.

Grove — Parmer.—Luther Elwood Grove, Jr., and Leona Catharine Parmer, both of the Cedar Grove congregation, Greencastle, Pa., by John F. Grove at the church Sept. 1, 1951.

Histand — Shank.—Clyde Paul Histand, Langhorne, Pa., and Elizabeth Berry Shank, Harrisonburg, Va., by Paul W. Histand, father of the groom, at the Lindale Church near Harrisonburg Sept. 8, 1951.

Mast — Miller.—Tobias M. Mast, Shipshewana, Ind., and Martha F. Miller, Lagrange, Ind., by Willis C. Troyer at the bride's home Sept. 29, 1951.

Smucker — Scheffel.—Lester Smucker and Anne Scheffel, both of the Harrisburg, Oreg., congregation, by John P. Yoder at the church Sept. 16, 1951.

Weber — Gramley.—Dale L. Weber and Doris Mae Gramley by Richard Yordy at the Freeport, Ill., Church Sept. 15, 1951.

Zook — Gerber.—John Mark Zook, Argentine Church, Kansas City, Kans., and Irene Gerber, Fairview, Mich., congregation, by Menno Esch at the Fairview Church July 7, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Birkey.—Levi F., son of John G. and Katharine (Schrock) Birkey, was born March 7, 1884, near Metamora, Ill.; died of cancer at Butterworth Hospital in Grand Rapids, Mich., Sept. 7, 1951; aged 67 y. 6 m. At the age of sixteen he united with the East Bend Mennonite Church near Fisher, Ill. March 1, 1910, he was united in marriage to Katharine Oyer, Fisher, Ill. To this union were born 7 children. Three of these (Elwood Louis, Ellis Lee, and Irene May) died in infancy. He and his family lived near Fisher, Ill., until 1918, when they moved to Manson, Iowa, and in 1929 to Clarksville, Mich. Later they moved to Lowell, Mich., where he was residing at the time of his death. He leaves his beloved companion, 4 children (Raymond E., Paxton, Ill.; June E.—Mrs. A. H. Stormzand, Lowell, Mich.; Ralph O., Brimley, Mich.; and Velma K.—Mrs. Lowell Birkey, Amboy, Ind.), 12 grandchildren, 4 brothers (Andrew, John, and Will, of Manson, Iowa; Joe, Clarksville, Mich.), 3 sisters (Mrs. Dave Springer, Foosland, Ill.; Mrs. A. P. Nafziger, Rockwell City, Iowa; and Mrs. Ben Zehr, Manson, Iowa), and a large number of other relatives and friends. One brother (Ben) died at the age of four; another brother died in infancy. He transferred his membership to the Bowne Mennonite Church when he moved to Michigan. There he served the Lord in his quiet and unassuming way until death. He will be missed in the church and community. Funeral services were conducted at the home and at the Bowne Church Sept. 9 by Harold Christopher and Daniel Zook. Burial was made in the adjoining cemetery.

Ehst.—Elizabeth Mack was born Nov. 4, 1894; died at the Allentown, Pa., Hospital Sept. 21, 1951; aged 56 y. 10 m. 17 d. Surviving are her husband (John L. Ehst), 2 daughters (Mary, Vermont; and Lois—Mrs. Roy Stoltzfus, Yellow House, Pa.), 3 sons (Abram, at home; Jesse, Vermont; Paul, Telford, Pa.), 16 grandchildren, and 4 brothers. Her passing leaves a gap not only in the home but in the church. She supported the various activities of the church, especially the work of the sewing circle. She was devoted to her family, loyal to her church, and a helpful friend in the community. Funeral services were conducted at the Bally Mennonite Church by Stanley Beidler, Paul Longacre, and E. W. Kulp. Text: Luke 12:40.

Esler.—Robert Jean, son of Lyman and Ida (Lucas) Esler, was born March 12, 1932, near Motley, Minn.; died Aug. 6, 1951; aged 19 y. 4 m. 24 d. As a small child he moved with the family to Ava, Mo., where they lived until 1947, returning again to the community of Leader, Minn. He accepted Christ as his personal Saviour at the age of fourteen and lived a consistent Christian life. He will be fondly remembered in the home, church, and community. Surviving are his parents, one sister (Evelyn, at home), 2 brothers (Dwight and Richard, also at home), his paternal grandparents (Mr. and Mrs. Marion Esler, Motley, Minn.), his maternal grandmother (Mrs. Charles Lucas, Ava, Mo.), several uncles, aunts, cousins, and numerous friends. His death resulted from drowning, while the family was on a fishing expedition. Services were conducted by Jonas Beachy and Abram Kaufman at the Leader Mennonite Mission, where he had faithfully attended the last three years.

Glick.—Ella Harriet, daughter of David and Anna (Martin) Brubaker, was born at Smitville, Ohio, Sept. 19, 1870; died at the Mennonite Old People's Home near Rittman, Ohio, Sept. 20, 1951; aged 81 y. 1 d. In childhood she united with the Mennonite Church, remaining a faithful member through life. Fe. 20, 1908, she was united in marriage to L. S. Glick, who preceded her in death a year ago. After their marriage they moved to Minot, N. Dak., where her husband was ordained to the ministry. He served the church there and at other places in that capacity the rest of his life. She was a faithful companion to her husband in this calling and a tender and affectionate mother to her stepsons. She leaves 2 stepsons (Elmer, Hubbard, Oreg.; Andrew, Minot, N. Dak.), one foster son (Samuel Erb, of California), one brother (Amandus Brubaker, Elida, Ohio), 2 sisters (Clara—Mrs. Ray Hackman, Sterling, Ohio; Minnie—Mrs. I. L. Yoder, Clarence Center, N.Y.), and many other relatives and friends. Funeral services were conducted at the Crown Hill Church, Marshallville, Ohio, in charge of Noah Hilty, assisted by I. W. Royer. Interment was made in the adjoining cemetery.

Hoover.—Emma J., daughter of Christian and Susanna (Weldy) Shaum, was born Sept. 24, 1864, near Jamestown, Ind.; died at her home Sept. 10, 1951; aged 86 y. 11 m. 16 d. At the age of twenty she joined the Mennonite Church, remaining faithful until her passing. She was always concerned for the spiritual welfare of her children and grandchildren. Aug. 27, 1889, she was married to William A. Hoover, who passed away Nov. 13, 1945. Surviving are 6 children (Warren, Goshen, Ind.; Martha Good, Orrville, Ohio; Lewis, Goshen; Maynard, New Paris, Ind.; Paul and George, Goshen), 28 grandchildren, and 20 great-grandchildren. She was also grandmother to the seven children of her son-in-law (Benjamin Good) who passed away in 1946, and to the six children who were given a home by her son George. For several years she was a partial invalid. During the last year she suffered much but retained a keen mind and waited patiently for her deliverance from this life. Funeral services were conducted at the Yellow Creek Church Sept. 14 by William Ramer and Joseph Martin. Abram Good, of Wadsworth, Ohio, preached from the text in Phil. 1:21. Burial was made in the adjoining cemetery.

Jantzi.—Alvin Earl, son of the late Solomon and Anna (Lehman) Jantzi, was born near Lowville, N.Y., April 23, 1923; passed away suddenly at the Home of the Good Samaritan, Watertown, N.Y., following an operation, Aug. 23, 1951; aged 28 y. 4 m. He had been attending summer school at Kent State University, Kent, Ohio; returned home Aug. 8 because of ill health. Surviving are his fiancée (Florine Lehman, Apple Creek, Ohio), 5 brothers (Aaron, Rudolph, and Simon, all of Lowville, N.Y.; Mahlon, Mannsville, N.Y.; and Elmer, Boonville, N.Y.), 5 sisters (Rosila, Esther, Sarah—Mrs. Lloyd Zehr, Marion—Mrs. Beryl Gingerich, all of Lowville, N.Y.; and Kathryn—Mrs. Charles Forrester, Woodville, N.Y.), 33 nieces and nephews, many other relatives, and a large number of friends. His parents and one niece preceded him in death. In 1939 he was received by baptism into the Conservative Amish Mennonite Church. Although his life was short, the words he has spoken still live in the minds of many, pointing them to the Christian life. In 1949 he graduated from Eastern Mennonite College. The past two years he served as principal and teacher in the Sonnenberg Mennonite School near Dalton, Ohio, and was planning to teach there this fall. Funeral services were held Aug. 26 at the home by Elias Zehr and at the Dadville A.M. Church by Louis Amstutz, Lloyd Boshart, and Andrew Gingerich. Interment was made in the Croghan Cemetery.

Kauffman.—Albert R., son of Andrew and Frances (Rhodes) Kauffman, was born near Martinsburg, Pa., Nov. 28, 1875; departed from this life at the Nason Hospital, Roaring Springs, Pa., July 29, 1951; aged 75 y. 8 m. 1 d. Nov. 27, 1902, he was united in marriage to Mary Zimmerman. Their foster son (Franklin C. Kauffman) predeceased him a few years ago. Surviving are his companion, one brother (Fred), 2 nieces (Mrs. D. I. Stonerook and Mrs. E. C. Bender, of Martinsburg, Pa.), 4 grandchildren, and 3 great-grandchildren. Early in married life he was converted and united with the Mennonite Church, which he served faithfully until death. Over thirty years he

served in the office of deacon. He was always ready to render sympathetic services wherever needed. For several years he was in failing health, being confined to his home much of the time; the last few weeks were spent in the hospital. He is greatly missed in the home, in the community, and in the church. Funeral services were held Aug. 1 at the Martinsburg Church. A. J. Metzler, a former neighbor, preached the sermon. C. A. Graybill assisted in the service. Burial was made in the Kauffman Cemetery.

Kauffman.—Nancy Adeline, daughter of Manasses and Margaret Miller, was born Sept. 25, 1879, in Lagrange Co., Ind.; passed away Sept. 1, 1951; aged 71 y. 11 m. 6 d. She was united in marriage to Abraham J. Kauffman on Oct. 13, 1900. Their married life was spent in Indiana and Michigan, the last thirty-one years at Middlebury, Ind. In her youth she united with the Mennonite Church, remaining a faithful member until her death. For many years she suffered, patiently, from arthritis. A serious heart condition developed the last three weeks and she was bedfast six days. Her parents, 3 brothers, and 5 sisters preceded her in death. Surviving are her husband (Abraham), one daughter (Mabel—Mrs. Claude Mishler, Middlebury, Ind.), one son (Marion Kauffman, Champaign, Ill.), 3 grandchildren, one sister (Mrs. Mary Thomas, Shipshewana, Ind.), one brother (Ora D. Miller, Elkhart, Ind.), and many other relatives and friends. She was a kind and loving mother and a good neighbor, who was a friend to many. Funeral services were held Sept. 4 at the Middlebury Mennonite Church in charge of Harold Yoder and Wilbur Yoder. Text: Job 14:14. Burial was made in the Grace Lawn Cemetery.

Knopp.—Lizzie, daughter of the late Jonas and Sarah (Hisey) Knopp, was born in Green Twp., Mahoning Co., Ohio, Oct. 1, 1885; died at the home of her brother, after six months' illness, Sept. 9, 1951; aged 65 y. 11 m. 8 d. Surviving are her brother (Ezra), 2 sisters (Martha—Mrs. Clayton Rohrer, Wadsworth, Ohio; and Mary—Mrs. Israel Snyder, Salem, Ohio), and 18 nieces and nephews. Her parents and her oldest sister (Anna, the late Mrs. Daniel Conrad of Louisville, Ohio) preceded her in death. She united with the Pleasant View Mennonite Church in the spring of 1910 and was a faithful member until death. Much of her life was spent in service for others. She took care of her father for a number of years, visited the sick and aged, and did many other charitable works. Funeral services were conducted Sept. 12 at the home of Ezra Knopp by Abram Good and at the Pleasant View Church, North Lawrence, Ohio, by Elmer Good and David Weaver. Interment was made in the adjoining cemetery.

Miller.—Ruby Kay, daughter of Roman and Mildred Miller, was born Aug. 14, 1951, at Canton, Ohio; died Aug. 19, 1951; aged 5 d. The cause of her death was undetermined. She is survived by her parents and the following brothers and sisters: Jane—Mrs. Francis Miller, Jr., Norfolk, Va.; Elton, San Diego, Calif.; Junior, Atlee, Edna Mae, Niva Jean, Elsie, and Gary, at home. Preceding her in death was a sister (Betty Ann). Two grandfathers also preceded her in death this summer. She leaves 2 grandmothers and many uncles, aunts, and cousins. Funeral services were held at the Hartsville Mennonite Church, in charge of Lester Wyse. Burial was made in the adjoining cemetery.

Shirk.—Kathryn S., daughter of Isaac and the late Emma (Steffy) Wenger, was born Feb. 11, 1903, at Martindale, Pa.; died Sept. 1, 1951, at the Ephrata, Pa., Community Hospital; aged 48 y. 6 m. 20 d. She had been in failing health for a number of years and was bedfast for about a week. She accepted Christ in her girlhood and was a faithful member of the Martindale Mennonite Church until death. She was interested in church and Sunday-school work, having taught a Sunday-school class for a number of years. In April, 1941, she was united in marriage to Harry J. Shirk, taking on the work of a family which was left by a departed sister. To this union were born 2 girls (Miriam and Beulah), who survive. Also surviving are the following stepchildren: Alberta—Mrs. Clayton Gehman, Helen—Mrs. Melvin Good, Luke, Charles, Dorothy—Mrs. Andrew Martin, all of Terre Hill, Pa.; Pearl—Mrs. John Martin, Glenmoore, Pa.; Willis, New Holland, Pa.; LaReta—Mrs. Frank Sandoe, and Carroll, at home. Other relatives remaining include 4 sisters and one brother (Jennie—Mrs. Michael N. Wenger, Lititz, Pa.;

Cora—Mrs. Irvin Reist, Martindale, Pa.; Charles, Ephrata, Pa.; Irene—Mrs. Ray Andes, Lincoln, Pa.; and Ruth—Mrs. Paul Weber, Narvon, Pa.), 24 nieces and nephews. Funeral services were held at the Weaverland Mennonite Church, East Earl, Pa., in charge of Alvin Martin. Text: Matt. 12:48. Interment was made in the adjoining cemetery.

Smucker.—John W., son of Jonas and Sarah (Yoder) Smucker, was born in Green Twp., Wayne Co., Ohio; Sept. 28, 1866; died at the City Hospital, Massillon, Ohio, Aug. 12, 1951; aged 84 y. 10 m. 14 d. He lived his entire life in the community east of Smithville, Ohio. His death followed shortly after emergency surgery was performed. As a youth he confessed the Lord Jesus Christ as his personal Saviour and was received by water baptism, upon confession of faith, into the fellowship of the Oak Grove Mennonite Church, by John K. Yoder. Feb. 9, 1892, he was married to Anna Hostetler, who survives. One son (Elam) died in 1932. The following children survive: Jephthah, Dalton, Ohio; Mervin, Smithville, Ohio; Marion, Orrville, Ohio; and Saloma—Mrs. Mylon Falb, of Orrville. He is also survived by 18 grandchildren, 2 great-grandchildren, and the following brothers and sisters: Adeline, Oyster Point, Va.; Simon, Orrville, Ohio; Peter, Smithville, Ohio; Mary—Mrs. J. F. Mast, Portsmouth, Va.; Daniel, Harrisonburg, Va.; Ella, Oyster Point; Mrs. Effie Miller and Mrs. Emma Rohrer, both of Smithville; and Katie—Mrs. David Steiner, North Lima, Ohio. One of 16 children, he is the seventh to pass on. The following preceded him: Sarah, Emanuel, Noah, Malinda—Mrs. D. S. Yoder, and 2 half sisters (Lydia and Fannie). He was a member of the Pleasant Hill Church, Sterling, Ohio, at the time of his death. He loved the fellowship of the church and was interested in its work and spiritual progress. Services were held Aug. 15 at the home and at the Oak Grove Church, conducted by David Steiner and William G. Detweiler. Interment was made in the Oak Grove Cemetery.

Stuckey.—Kenneth J., son of Maurice and Ilva Stuckey, was born Sept. 3, 1951, at the Memorial Hospital, Wauseon, Ohio; passed away the following day. He leaves his parents, 2 sisters (Karen Rae and Sandra Kaye), his grandparents, great-grandparents, and many other relatives. Graveside services were conducted by E. B. Frey and Roy Sauder.

Warye.—Solomon E., son of John and Rebecca (Lantz) Warye, was born June 21, 1865, in Champaign Co., Ohio; died at his late home in West Liberty, Ohio, Aug. 29, 1951; aged 86 y. 2 m. 8 d. Death resulted from a heart condition. He lived his entire life in the vicinity of his birth, having been engaged in farming until six years ago, when he retired and moved into West Liberty. One of a family of six sons and one daughter, he leaves only his sister (Mrs. Mattie Kauffman, of West Liberty). Jan. 1, 1891, he was married to Lydia Stutzman, who survives. Their wedding ceremony, at the Oak Grove Church, was performed by his father. Two sons and three daughters preceded him in death. The following survive: Fred, Arcadia, Calif.; Herman, Richmond, Ohio; and Mary Vaughn, at home. He leaves also three grandchildren, who will miss his tender affection. In early life he became a follower of Christ and was baptized. He was a member of the Oak Grove Mennonite Church at West Liberty the rest of his life. A man of integrity, he lived what he believed, and expressed himself as being ready to meet his Lord, whom he loved. Services were held at the Oak Grove Church Sept. 1, with Nelson Kanagy officiating, assisted by Newton Weber.

Zook.—Menno S., son of John and Fannie (Lantz) Zook, was born in Champaign Co., Ohio, March 21, 1862; died Sept. 18, 1951, at his home near La Junta, Colo.; aged 89 y. 5 m. 27 d. He had been in failing health the last five months. At the age of twenty-one he went to Garden City, Mo. There he was married to Seloma Zook on Dec. 27, 1887. In 1906 they moved to La Junta, where he lived most of the time until his death. His wife passed away May 21, 1928. Since then he lived with their only daughter (Iva—Mrs. John Kiser) at La Junta. He was the last of a family of eight. Surviving are his daughter, 2 grandchildren, 4 great-grandchildren, and many other relatives and friends. He accepted Christ as his Saviour and united with the Mennonite Church in his youth, remaining a faithful member until death. Funeral services were held at the East Holbrook Church, Cheraw, Colo. Burial was made in the adjoining cemetery.

ITEMS and COMMENTS

Of the eight million people in Greece, 7,500,000 are Orthodox Catholics. The Zoe Movement in the Orthodox church is a layman's movement which emphasizes clean living, service to humanity, Bible study, and organization of Sunday schools. It is an independent body outside the official church structure but has a profound influence on the life of the church.

* * *

The Lutheran Church of South Africa has adopted the following resolution on the race question:

"The synod desires to place on record its emphatic rejection of the views expressed in a memorandum adopted by the Council of the Dutch Reformed Church on the franchise rights of the native people in the Union. The memorandum is just one more of those flagrant violations of human rights in the name of Christendom by people who claim to be the guardians of the Christian religion. The association of the Dutch Reformed Church with the policy of apartheid (segregation), which is based on racial categories of superior and inferiors, a policy which has no respect for genius unless it is covered in a white skin, is a total repudiation of the meek and lowly sacrifice made by Jesus for humanity."

* * *

The Saturday Evening Post in the September 1, 1951, issue contains a remarkable story told by the chaplain who ministered to the Nazi leaders who were tried at Nuremberg, eleven of whom were executed. This chaplain, a Missouri Lutheran, said that more than half of these Nazis asked God for forgiveness of their sins against Him and humanity and returned to the Christian faiths of their forebears.

* * *

The sixth annual convention of the American Scientific Affiliation, of which Bro. H. H. Hartzler, Goshen College, is secretary-treasurer, was held at Shelton College, New York, Aug. 28-31, 1951. Twenty-three papers bearing on the subject of science and the Bible were read. Extensive discussion followed the reading of many of the papers. Each session was opened with prayer. A fine spirit of Christian fellowship was evident throughout the convention. The motto of the convention is stated in Isaiah 41:20: "That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it." The next convention is to be held next August at the Wheaton College Science Station located in the Black Hills of South Dakota.

* * *

The Fellowship of Phillip, Inc., 738 Howard Road, Burbank, Calif., is an organization of men who do highway evangelism by inviting to Christ the people who pick them up as hitchhikers on the road. Many decisions for Christ are reported.

The Man Who Doesn't Know



This man doesn't know that having faith in Christ calls for complete discipleship, complete severance from the evils of warfare. He doesn't know that warfare is contrary to the teachings of Christ, that he is in danger of cutting himself off from the vital vein of faith.

There is hope for this man. There is a faith in Christ which does teach the basic fundamentals of the atonement, resurrection, deity, and return of Christ—and the nonresistant way of life. There is a real faith which believes as the Bible has recorded for us: "Vengeance is mine; I will repay, saith the Lord" (Romans 12:19b).

Must Christians Fight?

By Edward Yoder.—May a Christian lend his energy, money, mind, and life to that which certainly seems to violate basic principles of Christian living which the Bible teaches? How can he hate, kill, and destroy? How can he help buy the bombs that will rain down upon the millions sudden death and destruction from the skies? This booklet will answer these questions for you. 70 pages, 20¢.

The Christian and Conscription

By Edward Yoder.—The discussions are pointed and practical, and provide material for those who want to think through the subject of military conscription in its relation to the Biblical principle of peace. 124 pages, 25¢.

Nonresistance in Colonial Pennsylvania

By Wilbur J. Bender.—A record of the witness of our Mennonite forefathers in their nonresistant faith in the time of the colonial wars, both the French and Indian wars and the Revolutionary War. Inspiring, challenging. A reprint. 31 pages, 25¢.

If War Comes

By John A. Hostetler.—A condensation of "Must Christians Fight" by Edward Yoder. Excellent Scriptural inquiry on the right of Christians to engage in warfare. Short and to the point. Answers sixteen questions such as "Did Jesus approve of self-defense?" 20¢ each.

Service for Peace

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Martyrs' Mirror

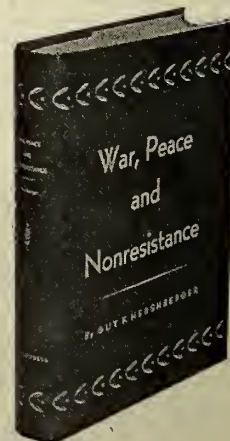
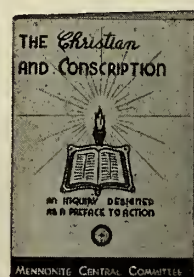
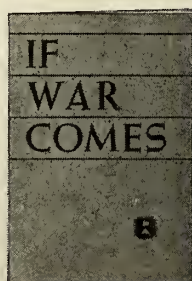
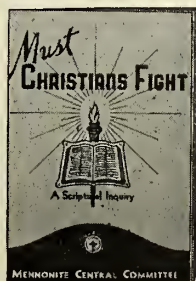
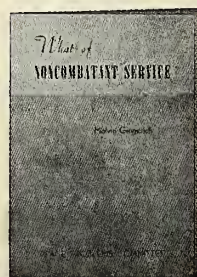
The teaching of love, peace, and kindness toward others has been practiced for centuries. This book takes you back to the first century and brings you up to the time of the Reformation, all the while pointing out the testimony of those who have died for their faith and who still clung tenaciously to the peace teachings of Christ. 1141 pages, \$9.75.

War, Peace, and Nonresistance

By Guy F. Hersherberger.—Here is the book for you if you want a detailed analysis and study of the role which Christians should perform when warfare strikes. Treating the Old and the New Testaments, this book calls attention to the pertinent Scriptures on warfare which Christ and His apostles gave to us. If you have wondered about the position of the State in relation to the Christian, this book will give you the needed information. 416 pages, \$2.50.

What of Noncombatant Service

By Melvin Gingerich.—This clarifies the issues of noncombatancy, not only for young men subject to the draft, but also for their parents and friends and all Christians who seek to have a clear conscience before God on the question of participation in military service. 48 pages, 20¢.



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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLIV

TUESDAY, OCTOBER 23, 1951

NUMBER 43

Evangelization the Chief Work of the Church

BY A. C. BRUNK

The church was born as a result of an evangelistic sermon preached by the Apostle Peter, and used by the Holy Spirit for the conversion of three thousand people of various nationalities, on the day of Pentecost. We have a universal Gospel of a universal Saviour. When Christ was born the angel announced to the shepherds, "I bring you good tidings of great joy which shall be to all people." Simeon said that Christ was to be a light to the Gentiles. If Christ is to be the Saviour to all people, then the message of that salvation must be for all people. It is the chief duty of the church to bring the Gospel to all men regardless of race or creed. We are also told that "the Son of man is come to seek and to save that which was lost" (Luke 19:10). This applies to the people of every race and nationality, "for all have sinned, and come short of the glory of God" (Rom. 3:23). Christ Himself gave this great task to the church in one of His last messages, when He said, "Go ye therefore, and teach all nations." He not only gave the marching orders, but He also said, "Lo, I am with you alway." Again, He promised to empower the church for the great task. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). It was these great missionary messages that made the church the great evangelistic agency that she has been.

The missionary spirit of Jesus was one of the things that caused the Jews to oppose Him. The fact that He received followers from and associated with publicans and sinners, offended them. God used the persecution of the early church as a means to spread the Gospel: "Therefore they that were scattered abroad went every where preaching the word" (Acts 8:4).

This missionary zeal was indeed very difficult for the Jews to understand. They expected the Messiah to carry out God's judgment against their enemies. In Ex. 23:22 He said, "If thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto

thine enemies, and an adversary unto thine adversaries." It was God's judgment on sin that brought the Flood in the time of Noah. There are also many accounts in the Old Testament of how God destroyed the enemies of Israel. It was no doubt this, plus the hardness of heart of the Jewish people, that caused them to be so unsympathetic to non-Jewish people.

However, there is still a deeper cause for the Jews to be so non-missionary-minded. They had not been commanded to convert the Canaanites. They had been commanded by God to destroy them lest they should lead Israel into idol worship. Israel up to that time had very little if any experience of God's life-changing power. Jonah seems to have been about the only man in the Old Testament who was sent by God to deliver in person a message of warning against sin to a Gentile nation. He was very much provoked when God withheld judgment when Nineveh repented. Jonah seems to have had no thought of persuading them to forsake their idol worship and join him in the worship of the true God. It was indeed very difficult for the Jews to conceive that God's love and grace and forgiveness should be effective on Gentile people. But let us not be too harsh in our judgment of the Jewish people, lest we forget our own selfishness in spite of all the advantages we have had in this Christian era.

It is at least evident that the missionary spirit as we know it at this time was not inherited by Christianity from Judaism. It may have been prophesied by the prophets, and the principles written into some of the sacred writings, but the people knew very little of it experientially. It was a new spirit which Jesus brought and made a living reality by His own life and teaching. He gave His followers specific commands that they should teach, preach, and testify of Him in all the world. Jesus also recognized that such activity, in order to be effective, must be motivated by a high quality of love. Thus He gave a new commandment, "that ye love one another, as I have loved you." That love has been shed abroad in our hearts by

God. It enables us to love even our enemies. Another factor that has been a great help in promoting the missionary spirit is the Holy Spirit. We have been convinced by the great changes that He has wrought in our own lives. He has brought about a completely new life in our hearts, a new attitude toward God and toward our fellow men. This has convinced us that if He could thus change our sinful natures, He was able to change the hearts of heathen people.

Not only has God prepared the church spiritually for the great task of world-wide evangelism, but He has prepared us in other ways. Through higher education He has brought to the people of the church a deeper understanding of the principles set forth in God's Word. It has also enlarged our vision of the needs of people outside of our local communities. More literature has been made available for us; this has been used of God to awaken the church to her duty of bringing the Gospel to the millions who do not have it. That includes the unevangelized multitudes of our cities, and the neglected rural communities in our own country, as well as the non-Christians in foreign lands.

God has also given us the material things which are essential for such a large task. He has brought about improved methods of travel, superior to anything former generations had known. The automobile has enabled local churches to serve neglected communities within a much greater radius than was possible in horse-and-buggy days. Railway travel has also made it possible for the church to bring the Gospel to more

Autumn's End

BY EDNA BEILER

*The gold that lavish goldenrod
Strewed on the hills is tarnished now,
And sumac fires, lit by God,
Have lost their luminescent glow.*

*Where lately royal asters stood
But battered skeletons remain,
While blighted, stiffening ironweed
Proclaims a mighty army slain.*

*Even the maples' wine is thinned,
(So swiftly vagrant wealth departs!)
Then, beckoned by October's wind,
Leaf after leaf, the death dance starts.*

Phoenix, Ariz.

distant places. The steamship has greatly improved and shortened travel to foreign mission lands. Even the airplane is taking its place in facilitating quick travel in the work of the Kingdom. Then too, material prosperity has greatly added to the ability of the people in the church to perform this God-given task. Even some people who are unable to leave their homes can by their gifts have a very vital part in the work. This material prosperity has been entrusted to us to be used for the glory of His name, and for the extension of His kingdom. In fact, all these which I have mentioned—education, travel facilities, and material blessings—have not come to us by chance, nor by man's effort alone. God has caused these to be made available just when His people were prepared to use them in the extension of His kingdom. Of course, He has permitted man to use all these things for his own selfish ends if man so desired. But that does not change God's divine purpose. Man will be responsible before God for the abuse of His gifts.

The vital question each one of us must answer to himself, and to God, is as to whether he is co-operating whole-heartedly with God in the task of spreading the Gospel, in the local church, in the cities, or in distant countries. This is equally a question that the local congregation and the denomination must answer. The spiritual growth of our church will largely depend on our faithfulness in our witnessing for our Lord. In India a group of Christians approached a committee that was drawing up the new constitution for India, to enquire about the freedom of worship in the new India. They were assured that everyone would be free to worship according to his conscience. But regarding the right to preach to, and convert people of other faiths, there seemed to be considerable doubt. The delegation boldly assured the committee that it was essential to the life of the church that it be permitted to pass on the Christian message to people of other faiths, and if possible persuade them to accept our message. Are we as conscious as our Indian brethren of the fact that the life of the church depends on her faithfulness in propagation of the Gospel? The church has never bled to death by too much giving of men and money for the work of the Kingdom. When the church has failed, it was because she forgot the lost and became too self-centered, refusing to be constrained by divine love to seek the lost for whom Christ died.

Not only does the spiritual life of

the church depend on her fulfillment of the task which her Saviour gave her, but if she is lax, and careless about her missionary endeavor, she may delay the coming of the Lord. After Jesus had spoken of His return, the disciples asked Him when that would be. He replied, "The gospel must first be published among all nations." When we meditate on that statement, we get a clearer sense of the importance which Jesus put on world evangelization. It is indeed a serious matter that His coming for His bride is contingent on the church having completed the giving of the Gospel to all nations. With this thought in mind, I am sure that every one of us who have felt the constraining love of Christ, and experienced the grace of God in our hearts, will be ready to consecrate his life anew to fulfilling his part in hastening the coming of the kingdom of God. Colorado Springs, Colo.

Etiquette in My Church

(Upon Arrival)

Be on time. The church is a meeting house. We go there to meet with God and His children. You will need at least five minutes after coming in to get warm or cool, and compose your mind.

It is a great social sin to go to a formal dinner late. We will not be less polite with God and His worshipers than we would be to an earthly host.

To come late disturbs the on-time worshipers. It robs the late comer of the first blessing in the service. It creates added responsibilities for the ushers. If it is necessary for you to be late, enter the sanctuary between songs or just after a prayer. If the sermon has begun take a seat near the door.

Always follow the usher to a front pew. It makes it easier for the usher to handle the people. It makes it easier for you to listen. It always makes it easier for your pastor to preach. It leaves the rear pews for parents with babies. Sit in away from the aisle. Others can sit beside you without tripping over your feet.

Bow your head and pray. First to prepare your self for worship. Second, ask God to bless your pastor and his message. Third, petition God that the sinners in the service will yield themselves to His leading. Fourth, pray that the fellow believers will be strengthened in the service and in their mutual fellowship.

Use the remaining moments before the service in quiet meditation or read your Bible or a hymn.—Tiskilwa, Ill., Church Bulletin.

Our Readers Say—

We want to thank you for the gift of the GOSPEL HERALD for one year. We appreciate the articles, items, etc., contained in the HERALD and believe it is a good way to keep up on our church-wide news.—Mr. and Mrs. Harvey Schrock, Dalton, Ohio.

In *Our Readers Say* column of September 25th GOSPEL HERALD which contains the letter of J. W. Yoder, he gives June 22 as the date of the issue which contains the criticism of his book by Paul Erb. I found this date was wrong as there is no June 22 issue, but the June 12th issue contains the criticism he refers to.—John E. Landis, Lancaster, Pa.

I like the new column, *Our Readers Say*. I noticed in this column of Aug. 14 a reader from Nebraska asked about a use for used greeting cards. I have watched in vain for an answer to her question, and wonder if others didn't too. [The original inquirer was answered with a clipping from *Words of Cheer*. This said to tear off backs of cards and send pictures—of Christmas scenes only—to M.C.C., Akron, Pa.] So I would like to make a suggestion, for there are schools, missions, and community centers where they can use this material in large quantities.

Dorchester Co-operative Center, McIntosh, Ga., said that they can use the cards to great advantage in classes of practical art among their young people.

Piney Woods School, Piney Woods, Miss., is glad for cancelled stamps as well as the cards. This is a school for the colored, and they are very appreciative of gifts of this kind.

Caney Creek Community Center, Pippapass, Ky. (if sent by parcel post; to Lackey, Ky., if sent otherwise). They use the pretty cards to decorate the bare walls of their log cabin schools, for handwork, and to send to the mountain children, the names being sent to the center by the teachers from the eight hundred schools. These are poor, hard-working people who will be glad for even your surplus quilt pieces.

I have communicated with the above places and feel sure that they can use more; however, the following places it would be well to write first, as I have given these names to others and do not know how well they are supplied: Lincoln School, Marion, Ala.; Trinity School, Athens, Ala.; Lincoln Academy, King's Mountain, N. Car.; Bricks Rural Life School, Bricks, N. Car.; Avery Institute, Charlestown 16, S. Car.; Ft. Berthold Mission, Elbowoods, N. Dak.

If cards have a written message on, this should be cut off; otherwise do not cut; the name if put on with washable ink can be wiped off with a cloth dampened with clorox, or it can be erased if you wish it removed.

I wrote to the M.C.C., Akron, Pa., about two years ago to see if they could use them; at that time they were well supplied, but suggested that groups of interested people get together and make scrapbooks for children's homes, children's hospital wards, and mission stations. The writer has made around twenty books in the last two years; the backs from the cards I used I give to our parochial school for the beginners to use; they too are glad for them.—Mrs. J. W. Breneman, Denbigh, Va.

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J. D. GRABER, MISSIONS EDITOR

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EDITORIAL

The Scholar and the Worshiper

The Mennonite Church has suffered loss in the death of Brother J. B. Smith. The obituary read at his funeral and published in the GOSPEL HERALD was far too modest in its description of the work he has done. As one of his students, the editor would be remiss indeed if he did not testify to the influence Brother Smith had upon him during his formative years. He helped him to an understanding of the essential differences between the evangelical faith and modernism, taught him how to study the Bible, and gave him a special love for the doctrine of the Second Coming of Christ.

Brother Smith taught for a number of years at Hesston College, and as its first president helped Eastern Mennonite School to get started in its service to our eastern constituency. As a preacher and teacher Brother Smith influenced many. But his outstanding contribution was as a scholar. He was a bookman of the most pronounced sort. When he got deep into a new book, he was lost to the world. By constant reading and much note-taking he accumulated a great fund of information. When he found a person of kindred interests, he would talk by the hour about some learned details. He had a genius for counting and tabulating, and so could ferret out facts that were beyond the patience of most men.

His latest years were spent in scholarly studies which were subsidized by the Mennonite Publishing House. The chief product of this study is the Greek-English Concordance which is now nearly enough completed that his assistants can prepare it for publication. The most thorough concordance in existence, it is a fitting crown to his lifework. It is great pity that he could not have the satisfaction of seeing it in print.

Brother Smith wrote in many areas. He was a staunch defender of conservatism, not only in theology, but also in the Mennonite way of life. Nonconformity, particularly in dress, was one of his deep convictions. Beginning his work in a day when the Mennonite Church had few educated leaders, he had a pronounced influence on the formulation of

our theological positions. He was interested in music, and served for a number of years on the General Conference Music Committee.

A convinced premillennialist, Brother Smith did much speaking and writing on prophetic subjects. He prepared charts of eschatology, and wrote a commentary on Revelation.

Now he is in the glory world. One can imagine him hunting out some of the Old Testament saints to straighten out some confused point of chronology, or asking Paul whether he wrote Hebrews, or inquiring of John about some difficult passage in Revelation. But more likely he is seeking out the face of the Lord he loved, to worship and adore Him, and to rest in His eternal provision for His saints. This world, in its semidarkness, needs the help of scholars such as Brother Smith was. But in heaven, where we know even as we are known, the scholar will become the adoring worshiper.

Costly Revival

The text for this editorial is a quotation from a letter which David Shank, missionary to Belgium, wrote in July of this year:

"During the month of May [I] had the privilege of taking a trip through Germany, Austria, and a part of Italy, to the Free Territory of Trieste, in the interests of the Slavic work to which Pastor Grikman of the Russian Evangelical Church gives his time. The trip was made with Pastor Grikman, visiting refugee camps and homes and centers scattered all over this part of western Europe, seeking out particularly the Russian refugees—many of them having fled from Russia after the revolution, but many others having fled Communism after this war. . . . The most significant thing of the trip was the picture of a little fellowship of evangelical believers in a large D.P. camp in Trieste. Most of them were Carpathian Russians who had been living in Yugoslavia, spiritual descendants of a man who had been converted in Belgium back in the early thirties. Persecuted by both the formal church and the Communist state in Yugoslavia, they prospered and grew

anyhow. In many respects they were in conditions like those of the late first-century church, as well as the Anabaptist church of the sixteenth century. From Trieste, I wrote home to my parents: 'When we first came to Europe, I was impressed with the fact now we were standing on soil that was in a sense sacred because it was here that the origins of true religious revivals took place, in the face of severe religious persecution and martyrdom. But the thing we need to get into our hearts and minds somehow is that it is that very thing that is going on now in some places, and that the church in the face of severe trials is witnessing and growing. And this church is a church of faith, all superficiality is sloughed off, all worldliness, and all luxury of life and faith is gone—all that is left is Christ and His Church dependent upon Him for life and salvation and the future. Oh, that our churches in America might be churches like this—perhaps the day may yet come when external conditions and situations will also burn out the dross of our fellowships in America. Certainly it will be hard to see the repentance come without such external conditions. How my own soul has been cleansed through some of these experiences! In the midst of these believers, one is convicted of his selfishness, his pride, his lack of simplicity of faith—all that which I thought the Lord was constantly delivering me from. The great work for me has been to repent—and I think also that is the work that is needed among our churches in America.'"

Such genuine Christian groups here and there throughout the world are an inspiration, and also a great challenge. They are the essence of a great religious movement—people who are thrown upon God when everything else is taken away from them. They have found that faith in God survives when faith in anything else has gone. It is their loss which has brought their gain.

We all rejoice at the evidences of revival among us. It is good to hear of the thousands flocking to the Brunk meetings and of the hundreds, many of them members of the church, who are confessing their sins and getting right with God. We thank God as we hear of lives transformed through the divine cleansing. We pray that these fires of revival may sweep throughout our communities and on to the fronts to which our evangelism is reaching out.

But let us not think that revival will come without a price. It will cost some of us humbling confessions. It will cost us restitution. It will cost us a subordination of material concerns to the spiritual. It will cost us some revolutionary changes of concept in social and economic standards. It may lower our standard of living as it calls us to sacrificial giving. It will make us give up some prejudices and preconceptions. It will shake to the foundations any aspects of our thinking which are merely traditional. It will bring in some new ways of doing things, and jolt us out of some ruts. The prophetic voice of revival will challenge us at a thousand points.

It may well be that in praying for revival we know not what we ask. It may drive us from comfortable homes as the Lord calls us out to witness for Him. It may send our sons and daughters to the ends of the earth. Perhaps before the Lord can answer our prayer He will need to send upon us persecution, as He did to the Carpathian Christians in Trieste. We might have to become refugees in a far land before we are able to give up our complacency and our worldliness, our occupation with things of sense and our neglect of things of the Spirit.

But still we pray, Revive us again. Whatever it costs us to be thrown in complete dependence on God, we want it. Or do we?

A Letter

To the Friends I found in America:

While I am traveling across the ocean to my home country of Germany again, my thoughts often go back to America, the country that opened its doors to me one year ago. An image comes before my mind and it seems to symbolize the essential part of all my experiences in America. When the S.S. *Washington* slowly moved from the dock and the eyes of many German students looked back, we saw a big crowd of people standing at the pier waving and waving, until our boat was out of sight. Oftentimes one recognizes the kind of reception one had had by the way in which people part from him. I felt that now there are ties between my country and America which had not been one year ago. How did it happen?

Many of you, dear readers, know how it happened, because you had a part in this process of creating understanding and fellowship. You made it your task to help the foreign students to understand your way of living, to understand how and why it differs from ours and

—greatest of all—you helped us to feel that in spite of all differences we are one with you as members of our Lord's community. You will remember the discussions we had. Not always could we agree. When we were invited to a meal in your home you may have seen that we liked to use knife and fork, while you preferred fork alone; or we disagreed about the use of corn, which you serve to your guests as a special treat, while we feed it to the chickens at home. But these "disagreements" are happy memories now, as for instance the occasion when our Russian Mennonite friends in California made us eat watermelons for the first time. There were others, more serious, problems on which we could not agree, because we looked at them from different points of view. But did we not learn by being criticized? This is one thing for which I admire the Americans; they know how to take criticism in the right way and know how to learn by it. Too often we Europeans get excited and unjust, if we hear our country being criticized. Not that I would like to adopt the indifference toward all criticism which we sometimes met in America, but I would like to learn the art of real tolerance, the tolerance which is born of love toward our fellow men.

There is a special reason why I am writing to you, to my friends of the Mennonite Church in particular. As a member of the German Lutheran Church I sometimes wondered if I would not be out of place when you invited me to your church services, to prayer meetings, to social activities of the church, to sewing circles, or to young people's meetings. After all, I knew that the Mennonite Church is more or less isolated from the rest of the Christian denominations. Nevertheless, I could not have been received with more hospitality and cordiality than I experienced in your churches and homes. When we Germans sometimes felt that our country is the object of the world's hatred and contempt, of the nations' jealousy and greed, that often even the material help given to us is a means of winning political and economic domination over our people—here in your churches we felt that the relief work you do in our country is motivated only by Christian love. I myself experienced the great value of your missionary work, since I could participate in the foreign student exchange program, which I consider a noble and blessed part of this work of yours. Whenever I talked to you in meetings or at your homes my desire was that by what we hear or say we learn to love one another still more.

Before I started to write this letter, I intended to have as a headline "What Is Hospitality?" By just telling you some of the experiences I had this past year the question would be answered. Goshen College offered us a home, a place to study, and more yet, a Christian fellowship. I am sure none of the foreign students of Goshen College will ever forget

It Happened —

FIFTY YEARS AGO

(From HERALD OF TRUTH, Oct. 15, 1901)

Our Family Almanac for 1902 is just completed. . . . It contains the usual astronomical calculations made by Bro. L. J. Heatwole. . . . An Almanac has been issued every year since 1870. . . .

Supt. Noah Mack of the Welsh Mountain Mission, filled an appointment at the Rohrerstown M. H., . . . Sept. 29.

Bro. Geo. R. Brunk and myself [R. J. Heatwole] expect to start for Iowa, tomorrow. We expect to hold meetings there as the Lord may direct.

Resolved, That we [S.W. Pa. Conf.] elect a district evangelist for the coming conference year, who at the end of the conference year shall give a report. . . . S. G. Shetler was elected.

"Fliederhof," the ideal home of Dr. Alta Schrock, the home where the door was never locked. Fine days of vacation I could spend in the homes of Miss Carol Glick and Mr. Ira Eigsti in Sarasota, Florida, Mrs. Jacob Litwiller in Hope-dale, Illinois, and Mr. Urie Kenagy in Albany, Oregon. An outstanding experience during our stay in America was when Mr. Will Reeser in Tangent, Oregon, whose guests my German friend, Doris Neff, and I have been this summer, let us drive a car for the first time. Mr. Henry Martins, in Reedley, California, received us like old friends, (though we had not known him except by his address) and he showed us the famous Redwood trees in Sequoia National Park. Mr. Willis Kanagy's home in Manitou Springs, Colorado, where I experienced a wonderful hospitality twice during the past year, could be called an international house; Puerto Ricans, Japanese, French, and Germans were welcomed there. But there we did not feel to be foreigners, because—as Mr. Kanagy said—for Christians the distinction between nations means little. The home of Mr. Michel Jantzi in Adams, N.Y., was one of those where it did not take long "to make oneself at home." One evening I arrived late at Harrisonburg, Virginia, completely strange in the town as well as in the college. By mere coincidence I dropped into an evening class—it was "Advanced German"—and the two students present at the class, Lois and Doris Good, took me to their apartment to stay there for several days. For the last weeks of my stay in America Mr. Abram Landis at Souderton, Pennsylvania, offered me a home, and Geraldine Landis tried to complete my education in America not only by showing me the historical places

in Philadelphia, but also by making me taste strange things, such as Bar-B-Q, Ginger Ale, and Hoagies.

By no means could I mention all the people at whose place I was invited sometime during the year. But from all of you I take home precious memories. I feel the German proverb is true which says "Wer mir gibt, lehrt mich geben." So you all have taught me what real hospitality means.

At last I want to say good-by to all of you and a hearty THANK YOU!

Lore Rittmayer
Tauberbischofsheim
Germany

Mistaken Ideals and/or False Hopes

BY WILLIAM M. WEAVER

How can so many people succumb to so many illusions and delusions in this enlightened age?

What reasons do the leaders of the people give for persisting in propagating in these stressful times?

Why do the people not turn to, study, and accept the Word of God as the Final and Absolute Authority on all matters affecting their belief, practice, and destiny?

Where, in all these centuries since man has turned his attention toward literacy, can a document so trustworthy and dependable as the Holy Bible be found?

When will the people awaken to the fact that the Word of God has been provided for individual instruction?

It almost appears as though the people willfully choose to disregard in their vain quest for something (or anything) to mitigate their fears and salve their consciences while they pursue the line of least resistance in their trek through this life.

If so, why blame Satan for all this turmoil in the hearts and lives of the egotistical masses who would set up their own idols of culture, religious expression, and man-made ideologies rather than search out and follow the plain "Thus saith the Lord" of Scripture?

The fact remains that Satan is the archenemy of God and man, but it does not remain that man must yield to the wiles of this super-deceiver. Neither the Father nor the Son has ever lost a battle with this creature called Satan. Neither has it ever been established that any born-again Christian need ever succumb to the erroneous enticements of this evil spirit who strives to hinder souls from entering the blissful abode from which he was ejected because of his wickedness.

The promised Holy Ghost (Comforter) of this dispensation will guide all men into the ways of all truth if those men (and women) will stay close to the Word of Truth as it is revealed to them

Let There Be No Weeping

BY LORIE CONLEY GOODING

*Let there be for me no cry of grief,
No lamentation and no noise of weeping;
Only the sound of silence, as befits
A house where one is sleeping.*

*And let there be no cypress wreath or crepe;
No broken flowers to let their petals fall;
Only let the blinds be drawn to keep
The sun from my blind eyes, and that is all.*

*For long before they have fashioned my grave,
And long before they have smoothed the sod,
I shall stand in the Presence of Majesty,
I shall stand in the Presence of the Glory of God.*

*Then the brooks will leap on the mountain sides
As always before the morn of the year;
And the flowers will bloom, but I shall not see;
And the lambs will cry, but I shall not hear.*

*I never have slept a sleep so vast
As this that threatens to overtake,
So motionless a sleep, so deep
That the lambs shall call, and I shall not wake.*

*Poor lambs, who will watch for the wolves of night
When I have entered the long last sleep?
Who can I trust with your precious souls?
Who shall I charge my flock to keep?*

*Shall not, then, the spirit once look back,
The shepherd soul, from the streets of gold,
To see if the littlest lambs are fed,
To see if the flock is safe in fold?*

*O great Master-Shepherd and Saviour and King,
Lord of the shepherd and Lord of the sheep,
My lambs are hungry, and helpless and small.
I pray you, I pray you my flock to keep.*

Holmesville, Ohio.

by Him, through prayer and meditation on the Scriptures.

It is a sin to fear the devil. We are to "fear only the Lord." Those who walk with the Lord are in no immediate danger, either from man or devil. Man's worst enemy is himself and his own vain desires. It is also sinful to continually compound the might and the adroitness of the devil. We should instead extol the victorious power of our Lord Jesus Christ and rely upon His strength when temptation would ensnare us, and depend upon the impregnability of the written Word of God for our defense and liberation. The cunning craftiness of this would-be archdeceiver always dissolves in such an atmosphere and Satan himself beats a hasty retreat in the face of such fortitude. We ought to really "lean upon the arm of Jesus," not merely sing about it.

Listening to many poor benighted souls excuse themselves, one would think they were more interested in testifying to the "enslaving" power of Satan than to the power of Jesus Christ our Lord.

"Let him that thinketh he standeth

take heed lest he fall," however. No Christian will ever grow cocky about his or her overcoming experiences, for by so doing he destroys the import of his testimony, backslides into selfish channels, makes void the express teaching of the Word, and gradually slips away from close companionship with Jesus.

Another common mistake is the teaching of "the universal Fatherhood of God and the universal brotherhood of man." Many disillusioned folk would regain their former faith if they could recognize the truth of God's Word on this question. This erroneous teaching which has caused these disillusioned ones to falter is conceived in the minds of wicked men and is heralded either by ear-ticklers who seek popular acclaim or by those who are blinded to the purpose of the whole plan of creation, organization, and destination of mankind.

The only men and women to whom God is Father are those who have been adopted into God's household through processes which confirm their alienation from the world and support their relationship to and with the children of God, in His spiritual kingdom, by their changed desires and attitudes. They have openly and publicly renounced their relationship with mammon; secular aspirations are discarded; ego and self-interests are trampled underfoot, and instead full subservience is voluntarily yielded unto God through Jesus, their Lord and Master. Hence they become sons and daughters of God and joint heirs with Jesus. Their walk, thenceforth, is by the guidance of the Holy Spirit. None others are ever in God's family. There is no provision made for membership therein any other way.

In so far as the "universal brotherhood" of man is concerned, one need but look to history to disprove such false imaginations. Brothers in a family do not always agree on every issue, but the most illiterate savages do not wrangle and strive and deceive and kill one another as these so-called enlightened "brothers" of this twentieth-century world are wont to do these days. In spite of the United Nations, present world conditions are no better than ever, except for more deceptive diplomacy and the exercise of a sort of advanced design of intrigue, all of which might brand modern "brotherhood" as worse than ever before. The widespread distrust now manifest among nations scarcely upholds a "brotherhood" idea, implied or avowed.

Peace among nations will never come under human supervision. The Word of God holds forth no such bait to anyone. The angelic hymn, "Peace on earth, good will toward men," has been twisted, distorted, and unscripturally abused by those who hold it forth as a prophecy of eventual peace among men, or a general understanding as a basis for the settling of disputes by arbitration and council instead of warfare.

Only those individuals adopted into the family of God have that peace which the angels sang about. That very same Jesus whom the angels sang about says, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Troubled with what? Afraid of what? If world peace were implied, there would be nothing to trouble us nor anything to cause fear. But the angels did not say, "Good will AMONG MEN"; instead they sang, "Good will TOWARD men." Tranquil confidence has always existed in the hearts of those who trust in God. His unction, sanction, grace, and blessing have always been proffered and extended toward men who will put their trust in Him and become born-again members of His household.

Ours should be a vigilant service of overtaking the chariots (Philip-like) and aiding those riding therein who would seek light and understanding from the Scriptures about these things. Very graciously Philip asked, "Understandest thou what thou readest?" Under the directive of the Holy Ghost such graciousness on our part might, also, yield rich fruition to the honor and glory of God. Every one of us should be a missionary. Every one of us can be a missionary. There are many who seek understanding and enlightenment on many Biblical truths. It is a fallacy that only certain ones are called or qualified to do missionary work. Every one who has been adopted into the family of the Lord can and should be an active worker for the Lord. It is not His will, you know, that any should perish for want of the truth. From the very day a Christian experiences the work of grace wrought within his heart he will actively engage himself in bringing the Gospel of good news (peace and good will) to whosoever will hear it. To await a so-called call may be procrastination, and "Procrastination is the thief of time."

May we all search the Scriptures daily, to see whether these things be so which are taught and expounded unto us, as a noble gesture in our worship. Acts 17: 11. Then may we double-time our efforts to gather in the golden grain from the fields already white unto harvest, being careful, ourselves, to always teach only the truth—the whole truth and nothing but the truth. The call is contained in Matt. 28:19, 20.

There will be many other fallacious and erroneous teachings to confront the teacher of truth. Many of these will have the sanction and support of modern theology and will present themselves under a cloak or guise of righteousness. No matter what we are told, we are individually responsible for what we believe and practice. We must conduct an individual house cleaning, in so far as our own minds and hearts are concerned. Our destiny will be determined by what we have "lived out" in our own experi-

ences. There will be no excuses accepted, like "That is what the preacher said," or "That is what they taught me in school." We must not fall prey to the popular idea that education is the antidote for evil, for the Last Days signs of apostasy and false teaching are fore, aft, and on both sides. We must be alert to forestall their influence wherever possible.

Mifflintown, Pa.

Church Pride

It matters little how worthy a church may be, or how unworthy, there are those who pride themselves on being members. Their names on the rolls seem to be a sort of charm for them which is to guarantee them the pleasure of their God or that which they suppose to be their God.

Since religion is one of the strongest factors on earth, it is quite natural that those who have only a religion and not Christianity, or true faith in the Lord Jesus Christ with corresponding works, will be proud of their church connection. Consequently, those who are lacking in perception of true spirituality and a corresponding degree of love for the true God and the Word, may feel quite secure in their self-made place of contentment.

But it is not only those who have a religion without Christ, who may have churchly pride. Some of us who have named the name of the Lord, may likewise be proud of our church connection. Some of us may be proud that we are Mennonites or Amish Mennonites. We may be proud of that which we think we are.

Paul wrote of some who were proud and carnal, because of which they espoused one or another church leader, but were not noticeable in their espousal of the Christ. This attitude and concept is conspicuous among those who are inclined to churchly pride.

The question may arise in the minds of some, whether it is not right to be proud of the church of Jesus Christ. There is a vast difference between appreciation of something and pride in it. We are all ready to admit that the true church of the Saviour is a body which should be and is, something to be appreciated and sought for. But to be proud of the church, carries with that esteem, an element of self-satisfaction which is not conducive to proper giving of glory to the Head, as the perfect example of humility. We admit a certain flexibility of definition and difference of opinion, but we are speaking from the viewpoint of the Bible use of the term. On the other hand, even from another point of view, which admits a greater degree of satisfaction than we care to grant, we feel that there is no church which so nearly measures up to the standards it should, that any one could afford to feel any measure of pride in it.

So then, if you are tempted to be proud of your church and think it is just about right, look a little closer and study the Word a little more; and you will find that you have after all, no ground for glory except the merits of Him who gave Himself for the church. What the church has done that was good was done only by the talent God had given and by the Spirit who was likewise given only through the goodness and providence of God.

No bishop has a right to be proud of his church. He may have much reason to be thankful to God for the faithfulness of the members and their zeal and work for their Master through love, but that is not pride. Pride goes before destruction and is due for a fall—or perhaps a church "split" — which often amounts to the same thing. Pride may be at the heart of your quite conservative structure, and your fancied "progress." Pride may be the root of many things; and it is only as we keep our eyes on our Saviour and allow the Holy Spirit to lead us in everything, that we can keep our places as humble brethren and sisters of the Lord and workers with Him.—Editorial, in *Herold der Wahrheit*.

Recommendations

Adopted by a Study Group sponsored by the Crusaders for Peace Committee of the Ohio-Indiana-Illinois-Michigan Annual C.P.S. Reunion held at Camp Mack, Milford, Ind., September 8, 1951.

As an outgrowth of group discussions on the topics of Voluntary Service, Alternative Service, and Combating Militaristic Propaganda, the following recommendations for strengthening our peace witness were adopted:

I. Voluntary Service

1. We recommend that local community service units, like the Mennonite Service Organization at Hesston, Kansas, be organized in our Mennonite communities to meet needs resulting from local disasters or other causes. Organization of such units could begin with a local Sunday-school class or young people's group. C.P.S. men should take the leadership in promoting this idea.

2. We recommend that our service agencies (M.C.C. and M.R.C.) provide more publicity indicating needs and opportunities for service, particularly in local areas where community service units can operate.

II. Alternative Service

1. We recommend that those men who are ordered to do "work that contributes to the national health, welfare, safety, and "interest," and who find themselves in profitable occupations while performing such work, should donate a large part of their income to the church in order to make it possible for the church to finance an enlarged relief and service program which will provide acceptable

Being an Active Citizen

By STANLEY C. SHENK

Sometimes we think, "Well, since I'm a Mennonite and don't go to war, there isn't much I can do in terms of taking an active part in the work of the community." Actually, however, there may be more opportunities than we realize. For example, there may be a hospital fund drive under way. If so, can we not pitch in and help? If we feel free to avail ourselves of the facilities of a hospital, then there shouldn't be anything wrong with helping to *provide* those facilities. In fact, what kind of testimony do we give if we just sit back and twiddle our thumbs and say, "Oh, well, let the worldly people do it"? If a thing is *right*, should not the New Testament Christian be the first to throw his weight behind it?

In a number of our communities there is a blood bank in operation. People are invited to donate blood for use in near-by hospitals. Can we not do this? Complications *can* arise, of course. For example, a Mennonite minister who was co-operating with the blood donor program became concerned when the local blood unit began advertising, "Donate blood. Help win the war in Korea." He went to the chairman of the unit, and expressed his concern. The result was that an arrangement was worked out whereby Mennonites could request that their blood donations be earmarked for local use.

The Christian who co-operates loyally in the work of his community (as far as his convictions allow him to do so) leaves a far brighter testimony for Jesus than the man who grumps that "Since I don't fight, I shouldn't have anything to do with the community." The New Testament Christian will find that there are activities with which he *cannot* go along, and he will need to say, "No," but this very *refusal* on these occasions will leave a testimony with his non-Christian neighbors because they will know that where a thing is right, he is a devoted and loyal worker.

West Liberty, Ohio.

My Church

By C. WARREN LONG

I believe in the Christian Church. I would not want to live in a community without a church. I attend the services of my church because it is important. Without a church home, spiritual progress is most difficult and the discharge of my duty to God and man is greatly weakened. Thus I can not afford to neglect God and the church.

"Teddy" Roosevelt had this to say about going to church:

"In this world, a churchless community, where men have abandoned and scoffed at or ignored their religious

Prayer Requests —

Pray for definite guidance in the beginning of our mission work on the island of Hokkaido, Japan.

Pray for a Spirit-filled revival for Argentina.

Our missionaries to the Jews request prayer that the testimony to Israel may bring salvation to many.

Pray for parents who want to win their five children and their unsaved neighbors.

Pray for a young married couple, that they may allow God to have His way in their lives, to the end that they may have an ideal, happy Christian home.

Pray that a young couple may be saved, and that the man may be healed of injuries received in an automobile accident.

Pray for safety to those en route to the mission field.

(Requests for this column must be signed.)

needs, is a community on the rapid down grade.

"Church work and church attendance means cultivation of the habit of feeling some responsibility for others.

"There are enough holidays for the most of us. Sundays differ from other holidays in the fact that there are fifty-two of them each year—therefore, on Sundays, go to church.

"Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees or in a man's own house just as well as in a church. But I also know, as a matter of cold fact, the average man does not thus worship.

"He may not hear a good sermon at church. He will hear a good man, who with his good wife, is engaged in making hard lives a little easier.

"He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.

"He will take part in singing some good hymns. He will meet and nod or speak to good quiet neighbors. He will come away feeling a little more charitable toward all the world, even toward those excessively foolish young men who regard churchgoing as a soft performance.

"I advocate a man's joining in church work for the sake of showing his faith in his works."

The church is just as vital to man, his home, and the nation today as she was in President "Teddy" Roosevelt's day. Thus I will be a part of the church and her great ministry. She shall be MY CHURCH.

Tiskilwa, Ill.

A Prayer for This Week

Our heavenly Father, to Thee we lift our voices in praise and adoration for Thy grace which has been freely given us through the life, death, and resurrection of our Lord Jesus Christ. Refresh our minds concerning the desire of our Lord as He ascended to Thy right hand that we should yield ourselves as instruments of grace to those who are hungry of soul. Grant us the privilege of lifting Christ Jesus up before this needy world through His living His life in us.

We especially desire in our hearts that Thy children may increasingly see and feel the greatness of the harvest of souls that needs to be gathered into Thy kingdom ere Jesus returns. Holy Spirit, we beseech Thee to teach us, to give us vision, to endue us with power that we may effectively witness to the saving grace of our heavenly Father.

We now, without merit of our own, yield ourselves to Thy plan for our lives. Lead and guide us into the fullness of Thy will for the salvation of the world. All honor and glory be to Thee, our Father. We ask this in Jesus' name. Amen.

Paul E. Yoder.

service opportunities for other men who are likewise ordered.

2. We recommend that the entire membership of our churches should be urged by sacrificial giving to support an enlarged relief and service program in order to provide acceptable service opportunities for the young men of the church who are ordered by their local draft boards to do "work that contributes to the national health, welfare, safety, and interest," and also to assist such young men, whose service is of a sacrificial nature, to become re-established in the community upon their return home.

III. Combating Militaristic Propaganda

1. We recommend that the various Mennonite publishing houses be encouraged in further informing our church members as to Christian attitudes on vital world problems, through the medium of our various church publications.

2. We recommend that peace education literature be printed or reprinted and distributed under the sponsorship of the Crusaders for Peace Committee.

3. We recommend that Mennonites be urged to subscribe to publications which enable one to become more carefully informed on controversial world issues.

CHURCH HISTORY

History of the Allegheny Mennonite Meetinghouse

By JANET GEHMAN

On a little knoll in Brecknock Township, Berks County, Pa., stands a small white meetinghouse which was built in 1855. It is the Allegheny Mennonite Church. As we stand and look at the humble little building and then look across the unpaved road at the graveyard with the tombstone inscriptions written in German, several questions come to our minds. Let us look back two hundred years and try to answer some of them.

On the eighth day of October, 1745, Jacob Bowman was granted a tract of land which lies east of Alleghenyville. Born in the Pequ  a Valley, he was a son of Wendell Bowman, a Swiss Mennonite, who after coming to America in 1707 had lived for some time among the Dutch Mennonites at Germantown. In 1710 he came to the Pequ  a Valley and was one of the original settlers of the Pequ  a settlement.

Jacob Bowman was one of the first men to settle in the Allegheny district and also one of the leading men. He built the first mill and also the first sawmill. He had six sons: Jacob, who settled in Cumberland Co.; Peter, who settled in Virginia; Henry, who made his home in Ohio; and Christian, Martin, and John, who lived in this community around Alleghenyville.

Jacob Bowman's brother Christian also settled in this district shortly after Jacob had. The date on his land grant is May 8, 1751. His land joined Jacob's to the east.

Christian Bowman, the first minister in what is now known as the Bowmansville district, built the second mill on the southeast corner of his land in 1777. This mill, which was in his family to the fifth generation, stood for 150 years. The late deacon Noah M. Bowman was the last Bowman to operate it. Christian Bowman died in 1790 at the age of sixty-six. He had four sons. Joseph, the youngest, lived a mile east of where the meetinghouse now stands. Joseph was ordained a minister in 1802, and in 1816 he moved to Ontario, Canada, with his family of twelve children. Before he went his friends and neighbors met under a large tree on the edge of his land and he preached a farewell sermon. He then went on to Canada and was one of the pioneer ministers there.

The next settlers were the Eshlemans, who came to America in the ship "Hope" in 1733. They lived in Lancaster County for a while before they moved to this section. Jacob Eshleman's land joined

Christian Bowman's on the east. The line runs through the old cemetery at the meetinghouse. Jacob Eshleman is buried in the cemetery in an unmarked grave.

Benedict Horning, whose land grant is dated August 15, 1765, lived on the land which lay south of Jacob Bowman's farm.

Joseph Wenger, the first deacon in what is now the Bowmansville district, came to America on the ship "Phoenix" from the Canton of Basel in Switzerland. He landed in Philadelphia on October 1, 1750, with a group of twenty-five Mennonites.

Services in this community were first held in the homes of Wendel Bowman and his son Christian, and a short time in the home of Benjamin Bowman, an old stone house which is still standing, although it is not in use. The people now realized the need for a church building, and so the meetinghouse which is still in use was built in 1855. Deacon Henry Weber, Jr., and Benjamin Bowman were on the building committee.

The following paragraph is taken from the "Subscriber's List for a Meetinghouse."

"April 15, 1854

"We the undersigned promise and bind ourselves hereby to the sums standing opposite our names for the erection of a meetinghouse to be used for religious worship of God by the Old Mennonite Church on the land of Solomon Weber in Brecknock Township, Berks County, Penna. to be paid to the assigned foremen, Henry Weber and Benjamin Bowman."

The amount that was promised was \$376. Solomon Weber, who was mentioned above, gave as his share one-fourth acre of land on which to build the church.

Much of the work was done by Mennonites, but other people were also hired. One man, by the name of Aaron Weber, from Indiana, spent that winter in Pennsylvania and worked on the meetinghouse. Most of the work on the meetinghouse was done free of charge. Several men quarried stone and hauled it. Jacob Good made the window frames and the table which the singers sat around. My father attended this church when he was a boy and he remembers the preacher standing at the head of this table to preach.

The total cost of the meetinghouse came to \$377.93 (this included benches and songbooks), while the amount collected for the building was \$378.36. The meetinghouse was whitewashed by Aaron Kohlman, who supplied the lime and whitewashed the building for only \$1. And there was still fifteen cents' worth of lime left over to sell. On April 1,

1856, the deed for the meetinghouse and the graveyard was recorded.

Jacob Moseman preached the first sermon in the new meetinghouse.

Let us notice a few men who lived in this district at this time. Henry Weber, Jr., who was on the building committee, was ordained deacon in May, 1829, by Bishop Jacob Moseman. Noah M. Bowman was ordained a deacon on May 20, 1880. He was of the fifth generation of Christian Bowman, the first minister in this district. Noah B. Bowman of the sixth generation of Christian Bowman was ordained a minister Nov. 27, 1901. Jacob Eshleman, who was born in this district, left to go to Fayette Co., where he was ordained a minister for what is now the Scottdale congregation. Daniel Burkhard was born in the Allegheny district and later moved to Nebraska. He was the father of the late Jacob Burkhard, a missionary to India.

Christian Bowman, son of Peter Bowman, and Samuel and Jacob Eshleman, sons of David Eshleman, left for Canada in 1807. They were the first Mennonites to go from here to Waterloo Co., Ont.

No settlers went to Canada during the war of 1812, but the settlers to arrive in Canada after the war were from this place. That group was composed of the following men: Jonathan and Benjamin Bowman, Gabriel Baer, Henry Martin, and Frantz Eshleman. Frantz Eshleman for some reason later returned home. In all about twenty-five or more members went to Canada in the years 1807 to 1825. So many left this congregation, which was never very large, that the congregation was almost wiped out. But while the congregation was never large, its influence went out far and wide through the people who have moved from this place to many other congregations and communities.

Sunday School and church services are still held in this little meetinghouse every two weeks, with an average attendance of about seventy. Last summer Bible school was held here for the first time and as the house has no electric lights and the school was held in the evening, a wire had to be brought from the neighboring farm of Henry Gehman.

The house looks somewhat different now, both inside and outside, than it did when it was first built. But it is still a plain little meetinghouse, just as it was when my great-great-grandfather helped to build it, and it is still a place where Christians gather to worship the God whom they love and serve.

I obtained my information for this paper from an address delivered by Aaron M. Weber at a Historical and Inspirational Meeting in Allegheny Meetinghouse on July 23, 1944, and also from a record of the "Subscriber's List for a Meetinghouse" kept by my great-great-grandfather, Deacon Henry Weber. This record is now the property of my grandmother, Mrs. Henry L. Gehman.

Gordonville, Pa.

TO BE NEAR TO GOD

THEME: "YE ARE MY WITNESSES," SAITH THE LORD, "AND MY SERVANT WHOM I HAVE CHOSEN" (ISAIAH 43:10).

Sunday, October 28

"I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me" (Ps. 119:75).

A valiant witness is one who can thank God for physical pain and suffering! God selects a method whereby we can bring the most honor and glory to His name; the choice is not ours, but what a contribution has been made to mankind by the physically handicapped, who have accepted their affliction from a faithful God and praised Him for it!

Monday, October 29

"... let the heart of them rejoice that seek the Lord" (1 Chron. 16:10).

Joy that comes from a heart at peace with God is exhilarating and refreshing. It knows no bounds, but exhibits itself in a radiant countenance and cheerful greeting.

A new gadget for the home or an improved piece of farm machinery sells readily when it brings satisfaction to its owner. Have we inhibited the demand for Christianity because we have failed to express the joy it produces?

Tuesday, October 30

"... drink deeply of God's Spirit. Speak to one another with psalms and hymns and spiritual songs. Sing and offer praise in your hearts to the Lord" (Eph. 5:18, 19, Weymouth).

Music has the capacity to provide an emotional release that is restful to the soul. The songs that cross our lips and emerge from our radios are indicative of the tenor of our own spiritual lives. The invitation to drink deeply of God's Spirit and then to share that spiritual enrichment with a neighbor or friend is a challenge! Christian friend, claim the opportunity to witness for Christ today as you whistle a tune on your way to work.

Wednesday, October 31

"God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God" (James 4:6, 7).

Humility—the fruit of the Christian! Consciousness of it does not produce humility; if it is used as motivation for a deed it becomes pride!

It is a willingness to submit to God; to let Him choose my vocation, to allow Him to work out the plan for my life, to suffer physical hardships, if necessary for the cause of Christ; to say, "I'll go where you want me to go, dear Lord," and then go; to say, "I'll forgive," and then to forget; to say, "I love Christ," and then to love sincerely regardless of race or creed.

Humility is a deflation of my ego and a magnification of the will of God!

Thursday, November 1

"With right good will be faithful to your duty, as service rendered to the Lord and not to man" (Eph. 6:7, Weymouth).

The boss or supervisor knows my philosophy of life by the job I do, by the work I put out, and the quality of production during his absence.

"As service rendered to the Lord"—if this is my motivation for a job to be done, I can witness for Christ in the most menial task.

Friday, November 2

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1).

Have you taken a recent inventory of your attitude toward your weaker brother? Have you deplored his condition and told your neighbor how sorry you felt? Paul has only one suggestion. You who are spiritual restore him. You, as a Christian, are qualified to change the situation. May we not hide behind the curtain of timidity and fear and lose this opportunity for witnessing!

Saturday, November 3

"... given to hospitality" (Romans 12:13).

What a privilege to entertain guests in our home! What a joy overwhelms us when we feel comfortable and at ease in the home of a friend or relative! What gives us this feeling of security? Surely it is not the food we eat, the bed we sleep in, or the size of the house in which we are staying. True, each of these plays a part, but is it not the warm welcome, the spiritual atmosphere, and a happy family relationship that warms our hearts and creates a desire to repeat this experience!

May we be aware of the opportunities for witnessing as we open our homes to others.

—Elsie Zook.

WHAT I OWE MY MINISTER

I owe him respect as the ambassador of God, sent to teach me a better way of living than the selfish, sordid existence I might be guilty of, but for his guidance.

I owe him trust, that he may be free to serve the church unhampered by faultfinding and criticism.

I owe my minister prayer, that God may make his services a blessing to everyone with whom he comes in contact.

I owe my minister the protection of kindly silence by refraining from repeating in his presence the slander or unkind gossip that would worry him and prevent him from doing his best.

I owe him enough of my time to help him in his work whenever he may need me.

I owe him encouragement when vexations and annoyances make his work difficult.

I owe my minister consideration not to interrupt and hinder his work by financial worry.

I owe my minister my attention when I go to church, that he may not be annoyed by seeing my careless, inattentive actions indicating that I am not interested in what he is saying.—Selected.

GOD REVEALS HIMSELF TO MOSES

Sunday School Lesson for November 4

(Exodus 3; 4)

What is the story of Hebrew history to this lesson's date? Let pupils review this most wonderful development.

Now God needs a man for a very important task, a big step in His plan. His people are groaning under their bondage. God has been hearing and wishes to deliver them. God wants Israel to go in to possess the Promised Land. God needs a man now. Will the man whom God calls hear the call? God has a man whom He saved as a baby from death, whose nurture He planned to be godly, who was also trained in the Egyptian court, who understands the suffering of his fellow men, and who at least was very anxious to throw off the slave masters.

Where is this man? He is far away in Midian because he was overzealous for his people. There he has fled from the king. As a shepherd he has prospered and set up a home of his own.

How did God call this man, Moses? It was at the mountain of God, at Horeb. There God gave Moses a special symbol of divine presence. Out of this burning bush God spoke. Remembering how long this sojourn in Egypt has been, we appreciate the graciousness of the call to Moses. The names of Abraham, Isaac, and Jacob must have sounded sweet to him. All this supernatural manifestation caused Moses to hide his face. But with his spiritual ears he heard God speak his name and give him a great commission.

God then reveals Himself to Moses as "I am that I am." He is not only the "God of your fathers," but Israel's God who can and will deliver them now. To convince the people Moses is given power to do two miracles.

The greatness of the task with the overpowering revelation of God brought from this meek man his cry of inefficiency, "Who am I?" "I am not eloquent." Reassured by God's "I will be with thee" and "I will be with thy mouth and teach thee," Moses returned to the land of Egypt. It was not Moses now who would deliver Israel, but God through Moses. Man can do anything God asks of him.

Moses with his revelation of God met Aaron, then the elders, then the opposition of the mighty king. The needed man has been found. God had prepared him for the job. Moses, himself, has heeded the call and obeyed. He by God's power will do a great work—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christm Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

The Christian life is a matter of give and take: Give your entire life to the Master and Take the entire Bible as your guide.—Ruth Duerksen.

Prejudice exists when a man is DOWN on something he isn't UP on.—Selected.

FAMILY CIRCLE

New Mother Love

BY BERTHA L. KING

*Who can measure, but God above,
The poignant sweetness of new mother-love?*

*Bud of perfection, fresh from His hand;
Bright bit of heaven, come to earth-land.*

*Wee wrinkled fingers, what will you do,
To further the cause of the Master, so true?*

*Tiny curled toes, where will you go
To serve His intended purpose below?*

*Bright seeking eyes, what will you see
Of the wisdom that God gives unstintingly?*

*Dainty carved ears, may you hear
His call to service come ringing clear.*

*Strong, lusty voice, that now only cries,
Will you cry against sin, that in the world lies?*

*Bud of perfection, baby so dear!
Why has God sent you? Why are you here?*

*Who from His treasure but God above
Could give so priceless a gift as new
Mother-love?*

West Liberty, Ohio.

Christian Wives and Unsaved Husbands

In I Peter 3:1-7 we have very careful directions by which a Christian wife may win her unsaved husband to Christ. There are many godly wives who bear great grief and suffer much because of unsaved husbands who oppose them and hinder their efforts for the salvation of their family. Some of these most opposing husbands have been won to Christ and have made fine, Christian husbands. They are often hard to live with because they are under conviction. Let us not give them up till God gives them up. The faithful wife often asks, "How can I win my husband to Christ?" Let us follow the Apostle Peter in trying to answer this great question.

Not Involving Conscience

First, she must win him by showing him all due respect and consideration. "Likewise, ye wives, be in subjection [or submission] to your own husbands." If she does not respect him as her husband and the head of the household in all matters not involving conscience, she cannot win him to Christ. A bossy, manish, nagging wife may drive her husband to hell, but she cannot win him to God. She must set the example before he can follow. She must win him as a wife before she can win him as a Christian.

In respecting her "own husband," she must avoid all appearances of undue familiarity with other men, good and bad, including her pastor. A pure, noble, Christian wife may let her desire for Christian companionship become a snare to her soul. That godless, brutish husband may take warning lest he drive his pure wife out of his own life into the arms of another lover. The pastor of such wives must be very careful lest he offend that unsaved husband and blight his own life. Let the wife see that she respect her husband at all costs, or she will never win him to Christ.

Second, by careful, holy living she may win him. "If some disbelieve the Message, apart from the Message, they may be won over by the daily life of their wives, after watching your life daily—so full of reverence and blameless." To live where all the desires and aims of the wife and husband disagree requires much grace and patience. Sainthood makes it possible. Her husband may ignore the preacher and the church, but the daily life of his godly wife rebukes his sin and invites him to Christ. "That they, without the word, may be won by behaviour of their wives; beholding their chaste conversation coupled with fear."

Under pressure, she may occasionally have to say, "Forgive me, husband;" but when he cools off he knows who was at fault. The trials may be many and hard, but when he falls at the altar, or calls her for prayer at midnight and prays through, she will be glad that she held on, kept up the family altar, and was faithful to our Lord. Living holy will accomplish miracles.

Beautiful Within

She is to win her husband by leaving off all worldly show and vanity. "Whose adorning let it not be that outward adorning of the plaiting the hair, and of wearing of gold, or of putting on of apparel." Weymouth puts it: "putting on jewelry, or the wearing of beautiful dresses." A woman who worships outward vanity more than God or her husband has little influence with either. If she mocks her piety with her vanity, he will do it with his heart and lips. If you will not give up your idols, he will not give up his. Leaving off all vanity and jewelry may offend his pride, but it will convict his conscience in harmony with the Word.

You cannot grieve God to please your husband, and have God save your husband. God is first. When you drive God out, you drive your companion away. Plaiting or curling your hair, wearing jewelry and fine clothes are forbidden as a means to winning your husband to Christ. Many wives have driven their

husbands from them and to hell by their costly vanity and pride. Many a woman has got the ring or dress she wanted, but lost her husband and family. Humility is the way to God and the heart of your husband.

She may win him by heavenly adornment and radiance. "But let it be the hidden man [woman] of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." It is not the show of vanity and

(Continued on next page)

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks to the many kind friends, relatives, and neighbors who remembered me with cards, letters, flowers, visits, and prayers during my stay in the hospital and since my return home. May the Lord bless you all for your kindness.—Jacob W. Snyder, 44 Market Square, Manheim, Pa.

To the readers of the "Youth's Christian Companion" and other friends: We take this means of expressing our deep appreciation to the many who sent greetings of sympathy and assurance of their support in prayer during our long illness. A large number of cards and messages were received and we trust that this way of saying "Thank You" for your prayers and your interest, will be accepted, because it is practically impossible to answer all of them personally. By virtue of the nature of some of these, personal replies are necessary. We have attempted to give attention to these, but say "Thank You" again in case any have been missed.

We are grateful to a kind heavenly Father who has permitted us to return home and has given us sufficient strength at this time to dictate this message for publication. Your continued prayers will be greatly appreciated during the days ahead, as we endeavor to regain our full strength by His continued blessings. That we are a miracle of grace is evident, and we want to give all praise and honor to Him for restoring us through the skill of surgeons and the services of good nurses, and His bountifully overruling grace through the intercession of many, many friends. Thank you for this ministry.

Ephesians 3:20.

C. F. Yake, Editor

"The Youth's Christian Companion"

I wish to express my sincere thanks and appreciation to all the kind relatives, friends, Sunday-school classes, sewing circles, and other church workers for remembering me with prayers, cards, gifts, flowers, and visits while I was in the hospital and at home. May the Lord bless you for your kindness.—John David Weinholt, R. 3, Ephrata, Pa.

I wish to express my sincere thanks and appreciation to all who remembered me with prayers, visits, cards, flowers, and with other gifts during my recent stay in the hospital and convalescent days at home. May God richly bless you for your kindness.—Mrs. Richard B. Nolt, R. 1, Mt. Joy, Pa.

I wish to express my sincere thanks and appreciation to all kind friends who remembered me during my illness with flowers, gifts, and cards. May the Lord bless each one of you is my prayer.—Mrs. Parke Book, Soudersburg, Pa.

I wish to thank my relatives and friends for the cards, visits, and prayers for me during my recent stay in the hospital. May God richly bless you all.—Mrs. Eli B. Good, R. 1, Ephrata, Pa.

We wish to express our sincere thanks and appreciation to all the kind friends, relatives, neighbors, and Sunday-school classes for remembering us with prayer, cards, letters, and gifts during our recent bereavement in the sudden death of our husband and father, Raymond M. Landis. May the Lord bless each one of you for your kindness.—Mrs. Katie Landis and family, R. 1, Lansdale, Pa.

FAMILY CIRCLE (Continued)

pride, but the manifestation of humility and grace that gets the indorsement of God and your husband, as well as your own intelligent conscience. A radiant, quiet spirit in the hour of trial will do more to win your husband and family than all your frills, glitter of gold, and parade of fine clothes.

Yes, the radiant, angel face of the martyr Stephen won the heart of Saul, the "chief of sinners." "The ornament of a meek and quiet spirit" did it. This message is to "wives," married women. God makes no exception for them. A pure, incorruptible heart, and a meek and resigned spirit need no outer symbol of gold. An outer symbol or show of religion or loyalty are both insincere and repulsive to God and man.

If the wife really loves Christ and her husband in her heart, her daily life of loving devotion will convince her husband without any outer show or labels. It is your countenance, words, deeds, attitudes that express your reality and convince your husband and children and others and please God.

You may win him by following the examples of old-fashioned holy women of the past ages. The marks of humility, sainthood, and devotion to God and others have been the same in all times and places. Listen: "For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection [submission] unto their own husbands." Here Peter made a sweeping statement: that holy women of all ages have adorned themselves in modest apparel without fussing with their hair, or wearing jewelry or fine clothes.

Women who "trust in God" and conform to His standards are worthy of the trust of their husbands and all others. When the heart is right, no outer reminders are necessary, but are repulsive. No husband ever praised his wife, or children their mother, for her vanity and pride; but for her humility, modesty, purity, love, and devotion.

Sarah, the model mother of the Scriptures, is held up as an example of true wives and mothers who reverence and respect their husbands and love and serve their families. A wife can never win her husband by putting him before God, but he must come next. She cannot stay away from church or go with him to the sinful places of pleasure, but she must love and respect him if she is ever to win him to Christ.

By prayer and simple, modest, pure, holy living she will make an impression on her husband and children that they will never forget nor get away from in time or eternity, no matter how or where they spend either. If she is faithful, she will stand a good chance to win them to Christ and be rewarded by God as if she had, whatever they may do. May God bless and give you faith and patience to triumph for God and your family.—Arthur L. Vess, in *Herald of His Coming*.

OUR SCHOOLS

JOHNSTOWN MENNONITE SCHOOL

Our school doors were flung wide open on Sept. 4. The bright, cheerful faces that soon filled our halls and classrooms told us that another school term was off to a happy start. Any new faces? Oh, yes, indeed. Even a new teacher! Bro. Paul E. Bender of Springs, Pa., is the new teacher who has come to assume the duties of acting principal. Western Mennonite School has "borrowed" our principal, Sanford G. Shetler, for a year. Bro. Shetler was with us for the first week and got us off to a smooth start. At the beginning of the second week of school, the whole school was on hand to give Bro. Shetler and his family a very reluctant good-bye. Bro. Shetler's present address is: Western Mennonite School, Route 1, Salem, Oreg. Despite the change of principals, school is going along smoothly and happily.

Our enrollment this year is 114. We have 76 pupils in grades one to eight and thirty-eight pupils in high school. Our alumni association has now grown to 42 members.

On Sept. 12, Bro. C. F. Derstine of Kitchener, Ont., gave the high school a lecture on health which proved to be very worth while and interesting. Bro. B. Charles Hostetter of Eastern Mennonite College brought us a heart-stirring message in our morning chapel services on Oct. 3.

We request your prayers in our behalf as we go through this year of school. Our prayer is that we may be a testimony to the sinful world in which we live.

Oct. 10, 1951.

Ruth Thomas

Revival on Third Floor

BY FRANCISCO ROLON

(La Plata, Puerto Rico)

In case you wonder why we call these meetings "Revival on Third Floor," it is because they take place on the third floor of the boys' dormitory at Eastern Mennonite College. Before we started these meetings we used to gather in the hall and have an advertisement program. Our voices were recorded on Donald Mast's tape recorder. We advertised such things as Hadacol. I confess that the programs were very far from praising the Lord.

The idea came to change these devilish things to a program that would amount to something for the glory of God. These meetings have been of great help to many of us. I personally can say that the experience I have had in the Upper Room (that is where we gather to pray and testify) has helped me a great deal. We feel that the Lord is helping us and guiding us to prepare ourselves for the big revival that will start here at the college next week. We ask for all the

readers' prayers, that our experience with the Lord will grow and that we may be witnesses unto Him. Our prayer is: "Lord, don't give them rest tonight until they get right with you." May the Lord help us to do our best always. Amen.

Reminiscence

BY MARY N. ROYER

Today I watched the freshmen arrive on the campus and remembered my own first day in college. That day I traveled by train from my home in Orrville to Goshen, and the fare was the gift of an elderly minister in a neighboring congregation who was a special friend of children and young people. The letter in which he enclosed the money is one of my treasures. I wish to share it with you now that it may encourage you to invest your concern, money, and prayers in young Christians. The letter was a remarkable preparation for going away to school, and it has inspired me many times since to praise the Lord for the blessing of Christian encouragement. This is the letter which a busy servant of the Lord took time to write to a high school graduate:

Wooster, Ohio, Aug. 20, 1926

"Dear Sister in the Lord. Greeting. I understand you expect to go to Goshen College to acquire more preparation for Christian work. Find enclosed \$10.00 check to pay expense to go there. If we want to be loyal to the Church, we ought to support her institution; hence I am giving this mite for your encouragement. My prayer is that the Lord may richly bless you in your efforts and that the Holy Spirit may lead you day by day in fields of usefulness.

Yours for Christ and His Church,
(Signed) C. Z. Yoder.

Is it surprising that as a young student I wished to prepare my life for the work of the church? The meaning of her fellowship was interpreted to me by such warm-hearted Christians as Brother C. Z. Yoder and many others like him who received me with hearty Christian greetings when I returned to my home for vacations, and who sent me back to my studies with a kindly "God bless you." I thank God for this "fellowship in the Gospel" (Phil. 1:5).

Goshen, Ind.

The Christian will not always find social conditions in his favor, and he must always be ready to sacrifice social or economic gain for the sake of maintaining principles. In all ages, ethical principles have been maintained only at the sacrifice of self-interest and self-desire. —J. Howard Kauffman.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

The Mennonite Service Organization, Hesston, Kans., gave a program at the Catlin Church, Peabody, Kans., on Oct. 21.

Bro. Laurence Horst, Hesston, Kans., conducted evangelistic meetings at the White Hall Church, Oronogo, Mo., Oct. 15-21.

Bro. O. O. Hershberger, Hesston, Kans., preached at Peabody, Kans., the morning of Oct. 21.

Bro. Frank Enck, pastor of the Vine Street Church, Lancaster, Pa., is conducting evangelistic meetings at the Rossmere Church near Lancaster Oct. 21-28. Pray for these meetings.

Bro. Milo Kauffman, Hesston, Kans., is holding evangelistic meetings at the Martins Creek Church near Millersburg, Ohio, on Oct. 21-28.

Bro. Raymond Bucher, Lititz, Pa., will speak at the Hess Young People's Meeting at 7:30 p.m. Oct. 28. His subject will be "With Christ Through Polio." Sister Mary Jane Rudy, York, Pa., will read an essay on "With Christ in My Vocation."

Bro. David F. Derstine, Telford, Pa., was ordained to the ministry at the Blooming Glen Church on Oct. 9. He will serve in the ministry at Blooming Glen. Bro. Derstine brought his first message to the congregation on Oct. 14.

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Bro. Ross D. Metzler, Lewistown, Pa., will speak on "Practicing the Consciousness of God's Presence" at the Youth Gospel Evangelism meeting at the Vine Street Church, Lancaster, Pa., on Oct. 27.

Bro. Alvin Mast, Greenwood, Del., held a series of meetings with the Fairview and Upper Deer Creek congregations in Iowa beginning Oct. 7. Good attendance and interest were reported.

A series of meetings was held at the Turners Creek Church, Talbert, Ky., closing Oct. 4, with the brethren Emanuel Swartzen-druber, Pigeon, Mich., and Emanuel B. Peachey, Belleville, Pa., in charge.

Bro. Raymond Swartz and wife have recently taken charge of the Mt. Morris, Mich., Mission, succeeding Bro. and Sister Glen King. Mt. Morris is an outgrowth of the Flint Mission under the Conservative A. M. Conference.

Bro. Nevin Bender, Greenwood, Del., had charge of communion services at the East Union Conservative congregation near Orrville, Ohio, on Oct. 7.

Bro. Emanuel B. Peachey, Belleville, Pa., held a week end of meetings, including communion services, at the Maple Glen Church, Grantsville, Md., Oct. 11-14.

Bro. Newton Weber, West Liberty, Ohio, began a series of meetings at Fairpoint, Ohio, the evening of Oct. 14.

Bro. Roy Otto preached the evening sermon at Pinto, Md., on Oct. 14.

Bro. R. P. Dayton, Ridgeley, W. Va., spoke in the annual harvest meeting at the Thomas Church, Hollsopple, Pa., on Oct. 14. The Men's Chorus from Pinto, Md., sang in the afternoon service.

Speakers in the annual harvest meeting at the Rockville Chapel near Belleville, Pa., were Bro. Charles Hostetter and Bro. and Sister J. M. Nissley.

Bro. Paul Lederach, Lederach, Pa., spoke on phases of Christian education at the Beech Church, Louisville, Ohio, on Oct. 14.

Nine applicants were received into church fellowship by baptism at the Beech Church, Louisville, Ohio, if plans carried, the evening of Oct. 21.

Mennonite college presidents had a meeting at Chicago on Oct. 13. President C. N. Hostetter, of Grantham College, is chairman of this organization. Bro. J. R. Mumaw was elected secretary at this meeting.

Bro. E. E. Miller, Goshen, Ind., visited Scottsdale Oct. 15 and 16. He showed pictures of the Far East and spoke to the Editorial Council. He was accompanied by Bro. Paul Stoll, who conducted the worship period on Oct. 16. They visited at Grantham College Oct. 16 and 17; also at Lancaster Mennonite School on Oct. 17.

Bro. B. Charles Hostetter is holding evangelistic meetings at Eastern Mennonite College Oct. 15 to Nov. 2. He is scheduled for a Victorious Life Conference at Brewton, Ala., Nov. 22-25.

Change of Address.—Bro. Jacob W. Fredrick, from Harrisonburg, Va., to 2151 N. Howard Street, Philadelphia 22, Pa.

Bro. Carl Kreider, dean of Goshen College, has accepted appointment as dean of the College of Liberal Arts in the International Christian University now being organized in Japan. Bro. Kreider will leave Goshen College at the end of the first semester on a three-year leave of absence. May the church remember him in prayer in the great opportunity he will have to make a Christian impact upon the young people of Japan.

Bro. Nelson E. Kauffman closed evangelistic meetings at the Sandtown Mission in Iowa on Oct. 14.

The Bethany Gospel Quartet, Elida, Ohio, rendered the evening program at the Mt. Pleasant Church, Cloverdale, Ohio, on Oct. 21.

Bro. Milton Brackbill, who closed evangelistic meetings at Hesston, Kans., on Oct. 14, preached at Crystal Springs, Kans., on Oct. 15.

An annual youth conference will be held at the Fairview Church, Albany, Oreg., Nov. 10, 11.

The Moyer Church, Vineland, Ont., will celebrate its 150th anniversary Oct. 25-28. Visiting speakers are H. S. Bender and John C. Wenger, of Goshen, Ind.

Bro. E. B. Peachey, Belleville, Pa., began a series of revival meetings at the Marion, Pa., Church on Sunday evening, Oct. 14.

A dedication service will be held at the Oxford Circle Church, Howell and Langdon Streets, Philadelphia, Pa., Saturday evening, Oct. 27, and all day Sunday. Bro. Harold Eshleman, Harrisonburg, Va., will speak and Bro. J. Paul Graybill will conduct the dedication service.

An all-day fellowship meeting was held at the Huber Church, Medway, Ohio, on Oct. 7. Speakers included Chauncey Kauffman and Nelson Kanagy, of West Liberty.

(Continued on page 1036)

Calendar

- Mennonite Commission for Christian Education and Young People's Work, Forks Church, Middlebury, Ind., Oct. 26, 27
- Mennonite Bible Institute, Kitchener, Ont., Oct. 29 to March 21
- Rural Evangelism Conference, Eastern Mennonite College, Harrisonburg, Va., Nov. 10, 11
- Christian Day School Institute, Eastern Mennonite College, Harrisonburg, Va., Nov. 16, 17
- South Pacific Conference, Annual Meeting, Winton, Calif., Nov. 22-24
- Fall Missionary Day, November 18
- General Council of General Conference, Chicago, Ill., Dec. 7, 8
- Bible Sunday, December 9
- Ohio and Eastern A.M. Joint Conference, Special Session, Central Church, Elida, Ohio, Dec. 11, 12
- Christian Workers Normal, Roanoke, Ill., Dec. 28-31
- Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 2 to Feb. 15
- Winter Bible School of North Central Conference and Northern Light Gospel Mission, Loman, Minn., Jan. 7-25
- Canton Bible School, Canton, Ohio, Jan. 7 to Feb. 15
- Michigan Mennonite Bible School, Fairview, Mich., Jan. 7 to Feb. 15
- Special Bible Term, Eastern Mennonite College, Harrisonburg, Va., Jan. 29 to March 10
- Mennonite Publication Board, Annual Meeting, Place Undecided, Feb. 20, 21
- Conference on Christian Community Relations, Tiskilwa, Ill., March 28, 29
- Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17

Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

The East Union congregation in Iowa has had thirteen young people in full-time mission and relief work, about half of whom were serving in foreign fields. A number of additional persons served in service unit work this summer.

A number of new workers recently began a year's service at the Kansas City Mennonite Children's Home: Elda Horst, Dalton, Ohio, is helping in the boys' department; Aaron Kuepfer, St. Agatha, Ont., is the handyman; Mrs. Aaron Kuepfer is helping in the kitchen; Francis McPherson, Petoskey, Mich., is the nurse; Irene Snavelly, Lititz, Pa., is helping in the girls' department; and Wilma Troyer, Harper, Kans., is helping in the toddlers' department.

David and Rhoda (Campbell) Wenger, Culp, Ark., announce the arrival of a baby daughter on Oct. 12.

The Lord willing, special evangelistic meetings are planned for Carlos Casares Oct. 18-22, and perhaps for several days longer if the evangelist can stay. Plans for a Bible Conference to be held in November are also under way. Bro. Amos Swartzentruber and Daniel Miller are expected to be present as guest speakers.

Bro. and Sister Paul Conrad and their two sons sailed from Vancouver at 7:00 p.m. on Oct. 13. Before leaving for India the Conrads filled a number of appointments in Oregon churches and institutions. From Sept. 2-26 they were at the following places: Zion, Fairview, Albany, and Barlow churches; the Emmanuel Hospital and the rescue mission in Portland; the Old People's Home at Albany, and the Silverton Mission.

The Lee Kanagys are looking forward to the time when their language work will be over so they can engage more effectively in direct evangelistic work in Japan. Lee writes under date of Oct. 9: "It is amazing to see and experience God's working in Japan and through your humble servants. For instance, last Sunday as we attended the Tokyo Union Church, our little son, Daniel, was playing with a young Japanese student before we got out of the truck. The student had a balloon which naturally attracted Daniel . . . After some conversation, we invited him to go along to church. Afterward he said this was the first time he had ever attended a church service. He wants to come back next Sunday to attend the services, to visit with us, and to learn more about Christianity. We are praying for him that the Spirit of God will open his heart to receive Christ as Lord and King."

Bro. J. J. Hostetler, pastor of the Mennonite Mission in Canton, Ohio, held revival meetings at Schellsburg, Pa., Oct. 10-17.

Mrs. Emerson Miller, who spent two years in relief work in Poland, was the guest speaker at the Pleasant Hill, Ohio, women's sewing meeting on Oct. 11.

Bro. Glenn B. Martin, pastor of the Lima, Ohio, Mennonite Mission is engaged in revival meetings at La Junta, Colo. He will also participate in a Bible Conference, returning to his home on Oct. 28.

Sister Irene Detweiler, a worker at the Denver, Colo., Mission, recently underwent surgery at a Denver hospital. She was reported as getting along very well and expected to be released soon.

Bro. and Sister Don McCammon, and daughter, Julia, extend this note of appreciation to their friends: "We would like to use this means of thanking the many congregations and individual friends whose faithful prayers have been instrumental in bringing us safely home and together again. Surely our whole experience has been a means of strengthening our faith and yours, and of drawing us closer to the Lord. We praise Him for it all!"

Penon is an outpost of the Calvary Mennonite Church at La Plata, Puerto Rico, opened April, 1950. Bro. John Driver, pastor of the La Plata Church, has general oversight while Bro. Royal Snyder, an M.R.C. worker, has immediate charge of the Sunday school and other services. Bro. Melquiades Santiago, a member of the La Plata Church, brings the message three times each week.

Permanent resident permits have been secured for Delbert and Ruth Erb. Bro. and Sister Erb, who are under appointment to Argentina, are supervising the building work of the Mexican Mission in Chicago at the present time.

Bro. and Sister Daniel Miller, America, Argentina, announce the arrival of a son.

About the first of November the Kansas City Mennonite Children's Home will mail the first issue of a quarterly paper designed to keep those especially interested in the Home informed of its activities. A mailing list is being made and anyone wishing his name on the list may have it placed there by making it known to the superintendent, 1620 S. 37th Street, Kansas City, Kans.

Bro. J. D. Graber concluded a series of evangelistic meetings at his home congregation, Sugar Creek, Wayland, Iowa, on Oct. 14.

The doctor says Baby Julia McCammon is a perfect specimen. In spite of the fact that she traveled 10,000 miles in one month, she gained three pounds! She is now three months old. The McCammons are living in Bristol now, but will be moving to Goshen in November.

Bro. William Lauver preached at the Mexican Mennonite Mission in Chicago on Sun-

MENNONITE RELIEF COMMITTEE (M.R.C.)

Bro. Paul Erb, chairman of the Mennonite Relief Committee, spoke to the annual meeting of the Conference of Historic Peace Churches at St. Jacobs, Ont., on Oct. 12 on the subject, "The Crying Need of the Far East."

Slides on La Plata Mennonite Project, Puerto Rico, and on voluntary service in the United States are available for showing to M.Y.F. and other church groups. Write the Secretary for Service and Relief, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Indiana.

Christmas bundles can be prepared for the Navajo Indian children by Sunday-school classes, junior sewing circles, and other interested groups. Watch for further information in the Women's Activities column of the GOSPEL HERALD or send for information to the Secretary for Service and Relief.

The Navajo Indian Migrant Unit reports that the Indians have built them a second hogan for their work so that they now have one for the clinic and one for educational purposes. The larger building which they were going to put up with materials provided by the local grower who hires the Indians has been held up for lack of an experienced builder to direct the building.

day morning, Sept. 23. Bro. John Litwiller, pastor, was in Lancaster, Pa., on the same Sunday to complete evangelistic meetings he had been conducting throughout the summer months for the Puerto Rican migrant workers in that vicinity.

Sister Ella May Miller left the British hospital in Buenos Aires on Oct. 8, and is reported to be much improved.

Bro. J. Otis Yoder will serve as evangelist during revival meetings at the First Mennonite Church, Canton, Ohio, Nov. 18-25.

The ninth semiannual Mission Workers' Meeting for prayer and fasting was held on Sept. 12 at the South Christian Street Mission, Lancaster, Pa. The theme of the meeting was Revival. Those who led the meditations were D. Stoner Krady, J. Lester Eshleman, and Lloyd Kreider.

Bro. John Leatherman, on furlough from Africa, will address the Mennonite Youth Fellowship meeting at Millersville, Pa., at 7:30 p.m. Oct. 29. His subject is "Echoes from Africa."

Bro. Levi Wenger and the Wayne County Girls' Chorus gave a program at Canton, Ohio, Sunday evening, Oct. 21. Bro. Wenger recites lengthy passages of Scripture from memory.

(Continued on page 1036)



This is a Sunday morning scene at the Calvary Mennonite Church, Pinckney, Michigan, where Ezra Beachy is pastor.

A Week's Activities at Pinckney

II

BY EZRA BEACHY

ON Sunday morning I make trips in two different directions to pick up folks for Sunday services. At the first stop a bright-eyed girl comes eagerly, anxious to make a perfect attendance record for the quarter. The next stop is at a home where an unkempt girl greets us with, "Can't come today. Got to take care of this thing (referring to her young brother) today." At the next stop where four children have been in regular attendance, we are greeted with, "We are going to the Sunday school today where we went to summer Bible school last week." We hurry on, somewhat disappointed, but feeling the twelve-mile trip was not in vain. One of the ten we had expected to bring was there and eager to be in the Sunday school class. We know from experience that had we failed to stop or to make provision for transportation for those children, they might have been ready, waiting, and disappointed that no one came for them.

Hurriedly we return to Pinckney, make the trip out three miles in the other direction, pick up some more children, pass by our home, get the rest of the family, and take them to the church. Considerable double-deck sitting is required for everyone to get inside the Plymouth, but we manage. There are only a few remaining minutes until church time. As quickly as possible, we unload our car then drive around the block to pick up a crippled lad who walks with crutches. When we get there, he is eating

breakfast so we hurry back to church. It is exactly ten o'clock. The crippled boy says he will walk over later, so we appoint someone to watch for him since he needs to be carried up the steps.

The Spirit's presence and blessing is felt in the morning worship service and in the Sunday school. After bringing the message, I teach the adult Sunday school class. After the service and considerable planning for various ones to take our responsibilities the following Sunday, we take the children home. With dinner over and a brief period of relaxation, some time is spent in preparation for the evening service. Then we make a fifteen-mile trip to bring in several faithful mothers who have no transportation, but are very faithful in interest and attendance. We appreciate the fine interest and discussion on the subject, "How to Meet Temptation" in the evening service.

Monday

We find time for a bit of work in the garden, pushing a hand cultivator in the half-acre garden which makes a worthy contribution to the needs of the family budget. The remainder of the day is spent at my desk, mimeographing, and sending letters notifying speakers of their assignments on the Annual Christian Workers Conference program. Reservations have been made for seventeen children from our Sunday school to attend camp at Mennonite Youth Village. Several letters are necessary and parents need to be contacted to secure information about the children for the week at camp.

Tuesday

Today the sewing circle meets in our home. A basket dinner is served. I spend some time at my desk, mow the church lawn, and splint and graft a small tree which has been broken over by the wind. This young tree was run over by a car, and broken off a second time, completely.

Wednesday

An early morning trip to Ann Arbor provides an occasion to pick up a hitchhiker and bring him along back to Pinckney. In the course of conversation he promises to come to our church services, as well as to send his three children. In the afternoon we attend a hearing in the Juvenile Court in Ann Arbor regarding a two-year-old boy who was deserted by his mother. Having provided a home for the boy for a period of ten weeks, we are requested to appear for testimony. After the hearing, a hurried visit is made to the hospital to see a former pupil in one of my schools. He has two sisters who are in the church and we are interested in him and his parents, hoping to be able to help them spiritually. After the visit we leave for home, take supper, and drive another twenty miles to the prayer fellowship service, taking seven adults and four children in the Plymouth to the home of one of the members.

Thursday

Most of the day is spent in making preparations to leave for a visit to grandparents whom we have not seen for five years. In the afternoon the welfare worker calls for the two-year-old boy who is to be placed in a home for adoption.

Friday

Early this morning a telephone call makes necessary a trip to Ann Arbor before leaving on the trip. There we learn of the serious condition of the boy at the hospital and decide to postpone the trip until we know how he is getting along.

You too, can have a part in the work at Pinckney. We would like to enlist your intercession in behalf of the work and workers. Pray for the Lord to raise up a worker with the boys in the Sunday school and other activities that should be planned for them. A chorister is needed to lead in congregational singing, convalescent home and sanatorium services, and in home visitation. Pray that the Lord may raise workers to supply the many needs that at present are inadequately met. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:38). "Look on the fields; for they are white already to harvest" (John 4:35). We will be happy to hear from prayer volunteers who will offer to take time daily for prayer intercession for this work. A prayer bulletin listing specific prayer requests will be sent to anyone who requests such information. As you pray in the Lord's will He will bless.

Pinckney, Mich.

The churches are the greatest influence in this world of ours to overcome the present tendency toward greed.—Franklin Delano Roosevelt.



"The number of Bible classes such as this one that could be held in the various homes at school closing time is limited only by the number of available teachers."

Crisis at Bethel

BY J. D. GRABER

About two years ago Brother E. C. Bender, treasurer of the General Mission Board, wrote an article entitled, "The Chicago Colored Mission—A Crisis." A fire had struck and the Lark home with its furnishings had been severely damaged. The brotherhood responded liberally to this call for physical help.

There is again a "crisis at Bethel." This time it is not funds but personnel. A consecrated couple is urgently needed to assist Brother and Sister Lark and to carry on the work while the Larks are away. This is required for a twofold reason: due to serious impairment of health Brother and Sister Lark must be able to be away from the heavy burdens of the work at Bethel, Dearborn, and Rehoboth for considerable periods of time, and with the new program of building and expansion just being started Brother Lark will need to give a good deal of time out among the churches presenting the challenge.

We are depending on the Holy Spirit to speak to the hearts of workers qualified to do this task in Chicago. The Spirit knows where such workers can be found and we trust that in His own time and manner He will thrust them forth. This appeal is being written to give information and to present the need. We pray that the Holy Spirit may use this information to bring the conviction to serve into the hearts of the right persons.

The program among the colored people of Chicago is almost limitless in its opportunity. There are the believers to be nurtured at both Bethel and Dearborn. Sunday schools are crowded with eager children at all three places—Bethel, Dearborn, and at Rehoboth,

sixty miles to the south. The number of Bible classes such as the one shown in the picture above that can be held in various homes at school closing time is limited only by the number of available teachers.

Released time Bible classes from the various public schools literally throw hundreds of underprivileged children into our laps. In one school, near the Chicago Mexican Mission, as lines form for children to go out to these released time Bible classes there are several lines going to one or another of the Catholic churches of the area, but only one line labeled, "Protestant." This is the line that finds its way to our Mexican Mission church and is the responsibility of the staff at Bethel. This, of course, is in addition to

Where the Mind Is Without Fear

Where the mind is without fear and the head is held high;

Where knowledge is free;

Where the world has not been broken up into fragments by narrow domestic walls;

Where words come out from the depth of truth;

Where tireless striving stretches its arms towards perfection;

Where the clear stream of reason has not lost its ways into the dreary desert sand of dead habit;

Where the mind is led forward by Thee into ever-widening thought and action—

Into that heaven of freedom, my Father, let my country awake.—Tagore.

the groups that come to Bethel and Dearborn directly. Besides these opportunities there are also the various parts of a seven-day-per-week program to build the community in an environment so vicious that merely a service on Sunday and a midweek meeting are not adequate. All this means that more staff is required; consecrated and able persons must give of themselves unstintingly. Who will answer the call from Bethel, to "Come over and help us"? Write either to Brother James Lark, 1509 W. Grenshaw St., Chicago 7, Ill., or to The Secretary, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Cheer and Fellowship at Bethel

BY ROSALIE J. REICHELT

We have enjoyed many rich spiritual blessings these last few months. On the first of August we were privileged to have a group from Fisher, Illinois, come to help in the interior decorating of Brother and Sister Lark's apartment.

Minnie Ruth Sanders and Jimmie Moseley from the Dearborn Street area attended the M.Y.F. workshop at Chesley Lake, Ontario, Canada, August 4. It was my good pleasure to accompany this group there. We enjoyed the fellowship and the spiritual food that Millard Lind and Paul Lederach brought to feed the hungry souls.

We regretted to see Emma Fisher leave us. She was a faithful worker on the field here for the past two years and because of the climate was compelled to terminate her service here on August 31. Jonas Christner came from Goshen, Indiana, on September 6 to join us in our labors for the Master. It was my privilege to come here June 24. This was just about time for Bible school. God blessed us with nine souls during this time.

Brother Simon Litwiller, of the Hopedale congregation, Hopedale, Illinois, held revival meetings at Bethel from September 8 to 16. He brought very inspiring messages from the beginning of man in Genesis to the question in Revelation as to where you will spend eternity.

On September 17 we were greeted with a group from Eureka, Illinois, who came to give their services for the day in helping clean the halls in our apartment house. Brother and Sister Lark were out of town but the work went on nicely. We are indeed grateful to these two groups.

We appreciated having visitors with us from Quakertown, Pennsylvania, Goshen, Indiana, and Hopedale, Illinois. The presence of friends comforts and cheers us as we labor in love for our blessed Lord.

Chicago, Ill.

Our schools are training an excess of unneeded professionals and not enough original and creative workers. We must instill in the students a love of work as well as of learning. —El Hayat, Lebanon.

The First Bethel Church in Balodgahan

BY IDA BEARE

ONE morning Theodore, a member of the Bethel congregation here in Balodgahan, came announcing that he had something beautiful to show. It appeared to be an old piece of paper, yellow and brittle with age.

The paper proved to be a letter in Brother M. C. Lapp's handwriting, dated September 12, 1912, and read as follows: "The Bethel Church was constructed in 1910 and 1911. It cost as it now stands without seats, Rs. 1102. All the money was given by voluntary subscriptions from the Indian Christians, and some from Hindus, and some was also given by missionaries of the Mennonite Mission.

"May this little church for which the Christians in Balodgahan have done so much stand for many years, and may God bring many souls out of darkness into the Light in this place. May all who attend religious services receive many blessings. May no other Gospel be preached or taught from this pulpit than that which was taught by Jesus Christ, the Son of God. Signed, M. C. Lapp, Pastor."

In the margin was written, "Elisha Munshi and Bisrampuri are now looked to as the heads of the Indian Brethren in Bethel Church."

Thirty-nine years after this was written it was found with a Gospel of St. John (in Hindi), in a candy jar, high up in the wall of the Bethel Church. Now it was being displayed by Elisha Munshi's youngest son. The old yellow paper was beautiful!

This small church 28 x 60 feet was built of brick in the center of the village, and was the first church building in the Dhamtari area. It was dedicated in November, 1911, and in January of the next year the first church conference was held here. The first National to be chosen as deacon in this conference was Elisha Munshi who was ordained for the Bethel congregation in 1913.

Of the six masons and carpenters who worked on this building, Dhanwa is the only one living. (Dhanwa is one of a few men left who were boys in the first orphanage established by J. A. Ressler.) Today Dhanwa, Agnu and Elizabeth Munshi are members here in Balodgahan who were present at the dedication of this early church building. There are no Americans in India who attended that service. Brother and Sister Lapp, Bhagin Mohan, Elisha Munshi, and others who served in this little church are now enjoying heaven together. Bisrampuri was unfaithful and died in a back-slidden condition. There was quite a bit of opposition in those early days and people did not want their friends and relatives to accept Christianity. Among the interesting happenings of those days which have been given by older members of the congregation the following are a few:

A young Hindu from Balodgahan wanted

to be baptized because he loved Jesus. He was kneeling and the rite was just about to be performed when the father rushed in and took the boy away. That boy, now a grown man, still lives here and serves his gods of wood and stone.

Bisrampuri's mother greatly opposed his becoming a Christian and she herself refused to accept Jesus. On her deathbed she saw her mistake and believed on Him whom she had refused so many years. One Sunday morning she was carried to the church on a cot where she received baptism during the morning service. She died happy in Jesus a little later.

A young, well-educated Punjabi was baptized in this church. His baptism caused much uproar among his relatives. The young man had to hide and was not discovered by his angry friends. Because he could not remain in seclusion he returned to his home.

He soon disappeared and the people here never found out what happened to him.

Another time a young Mohammedan confessed Christ in Dhamtari but did not dare take baptism there because of his friends. He was brought to Balodgahan and the ceremony was performed here. After the service his friends took him home and later sent him away. He again became a Mohammedan.

It was in this church that Brother Lapp shot a snake out of the roof during a Sunday morning service.

Following the famine of 1919-20 many people remained in Balodgahan after the Relief Camp was closed. A large number of these became Christians and the little church could not accommodate the 334 members; so funds were solicited from America for a new and larger building. After several years a large stone church was erected near the entrance of the village and was dedicated in November of 1926.

For some time the small church was kept in repair and a few services were held there during the week, but during the recent past repairs were neglected and the church was

American Mennonite Mission.

SUPERINTENDENT,
M. C. LAPP.

BALODGAHAN, VIA DHAMTARI, C. P., INDIA

28 September 1912.

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May this little Church for which the Christians in Balodgahan have done so much, stand for many years, and may God bring many souls out of darkness into the Light in this place. May all who attend religious services receive many blessings. May no other Gospel be preached or taught from this pulpit than that which was taught by Jesus Christ, the Son of God.
Signed, M. C. Lapp Pastor.

Elisha Munshi and Bisrampuri are now looked to as the heads of the Indian Brethren in Bethel Church.

in a run-down condition. The church council decided to sell the property and building to a schoolteacher here in Balodgahan. A nice home has been built with the bricks from the unused church. Although the little church no longer serves as a meetinghouse, rebuilt it stands as a witness for the Christian home.

Balodgahan, India.

One of God's Jewels

BY ESTHER BECK

He didn't stay with us long, this little son of Ralph and Genevieve. God saw fit to let him live only a few hours. He was such a nice baby and we would have been so glad if we could have had him join the ranks of the missionary children in Japan.

The little body was removed from the incubator and placed lovingly in the crude box which was a Japanese coffin and flowers from Pastor Ito's garden put into the coffin. In Genevieve's hospital room the short funeral service was held with Ralph, Genevieve, Araya San, Esther, Pastor Ito, (Japanese pastor in Kushiro) and a young woman from Ito's church attending. Together we sang, "When He cometh, when He cometh, To make up His Jewels; All His Jewels, . . ." Then Pastor Ito read the Scripture found in John 11:21-26. After a period of prayer the group, except Genevieve and Esther, took the little body to the crematorium. There was not much need for conversation among the two mothers that afternoon as each thought of the goodness of God in giving to us these "Jewels," and of His tender mercy to us as we pass through such times of sorrow.

So another of God's creation has gone to be with the redeemed, with none of earth's sin and shame to stain his soul. Is it not hard to go through such an experience far from loved ones? Yes, indeed, but God gives special sustaining grace and each of us came from that little service better fitted for what God has for us to do. To listen to Pastor Ito read such a Scripture with a ring in his voice and a light on his face was a real inspiration to us to help others of his countrymen to this knowledge that in Christ there is no death, but in that great day we shall all be resurrected and shall ever be with the Lord. Again and again as we see the transforming power that comes to those who accept Christ as Saviour, it brings fresh challenge to win many to Christ while it is yet day. Ordinarily, the Japanese facial expression is apathetic but when the love of God fills that life the expression changes to a beaming happiness.

Now the funeral day is over; the body will return to dust; the child's room in Buckwalter's house will be empty; and Genevieve's heart will again and again be lonely for the little life she had been planning for. As the sun sinks below the horizon, visible from the hospital window, may each of us catch a new vision of the glorious calling to which God has called us.

Obihiro, Japan.

Stewardship of Joy

BY ANNA LOIS ROHRER

All of us know that our first joy is in knowing Jesus Christ, our Saviour. This is the Gospel, the message of joy, which brings light and life. We rejoice in the knowledge of this Gospel, but as long as there are people in the world who do not know this true joy, who are in ignorance of God's love and redemption, our joy is mixed with sorrow and our hearts reach out in love for those who are in darkness.

In India people do not find freedom and joy in their religion because their religion is one of fear. They fear their landowners, their many gods, disease, and death. They trust in their works, in pilgrimages and sacred shrines to save them but do not find joy and peace. Year after year they seek the approval of God. We who know the true joy of the Lord have many opportunities to witness to these people. In the care and treatment of the sick, in the preparation of patients for surgery and in our daily living we can manifest a trust and dependence upon God and a joy in serving that will help them see that our God is a God of love who is interested in His people. So much depends on how we live. If we want people to know God as a loving, kind, and forgiving God, our lives must reflect these qualities, radiating the joy within.

It is a joy to think of our Christian sisters in India. They also enjoy their yearly sewing circle meetings and make fine contributions to their communities. But then there are also the many Hindu women who are limited by their customs and beliefs, still passing them on to their children. Here is a challenge. We must give them the Gospel of joy.

Our purpose for going to India is to take the story of the great Physician. The Indian people are not longing for this message. It is only as we can relate it to their daily needs, showing them the love of God, that we can make any impact on these millions.

We believe that the forces of love are strong and we go forth trusting that God will continue to bless our work of joy in the church in India.

Stewardship of Love

BY MRS. EUGENE BLOSSER

The desire to love or to be loved is present in some degree in every human being. Our Creator is love and has instilled in every soul this urge; however, all human love is transcended by divine love.

Our Father loved us so much that He gave His only Son to exemplify His love to man and finally to pay the price for our sins by giving His own life on the cross. We are bought for a purpose—to live for and serve Him and love Him.

When an individual accepts Christ in his heart and surrenders his will to Him to be used by His Master, needs which before were unnoticed become burdens. We are ambas-

sadors for Christ and are entrusted with a message of love to give to others. By His grace we may radiate our Master's love to others in our lives, through our actions and words. Our most important tool in propagating our message is Love. Without it we are helpless.

I once heard a missionary say how much she had to pray to be able to love the people she was called to serve. The Chinese are a very lovable people and it wasn't hard to love them, but do we love them enough! So often we were reminded that we did not.

Are we willing to identify ourselves with those we go to serve? Are we willing to become all things to all men? Are we willing to cast aside what we heretofore thought was so necessary for our well-being? Are we quick to recognize existing barriers between us and those we serve, and are we willing to do something about it? Or do we see them and rationalize and justify ourselves in continuing in the same rut? Are we interested in learning their customs and habits, or do we expect to convert them to our ways? Are we taking them the Gospel wrapped in our foreign culture and way of life? Do we love them enough to mourn with them that mourn as well as rejoice with them that rejoice?

We may be well versed in Scripture, but unless we can be love in action, we become as a "sounding brass and a tinkling cymbal" (I Cor. 13:1). And our message truly is empty.

HIGHWAYS

"And an highway shall be there, and a way, and it shall be called The way of holiness" (Isa. 35:8). Not long ago as we were passing along on a newly made highway we met another car, the driver of which failed to keep his eye properly on the road. Swerving out too near the edge he came upon a soft place and by sinking the right wheels too deeply into this spot was unable to get back upon the road, but had to abandon his car and go to the near-by town for help. People hinder their progress by failing to keep their eyes on the road. At another time a traveler had hit a hole in the highway giving his car a great jolt and tossing it across the road. He imagined some car passing had hit him. He would not budge, but claimed someone hit him and he must wait for the highway officer before putting his car straight on the way and allowing the great stream of traffic which was being halted to move on. The officer, upon arriving on the scene, soon moved him on. There are many who hinder the progress of others by their own self-aggrandizement. Highways are as many and different as the people who travel upon them. The highway of holiness has nothing upon it to hinder. Those who travel it safely have their eyes upon the way. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:14).—Rose Buckwalter.

Missions Editorial

Dedicate Your Profession

Many young people in the church today are finding witnessing opportunities in a great variety of professions and vocations. This is an encouraging sign of a growing, self-conscious church—a church with an awareness of unique witnessing privileges in all areas of life. Society can only become regenerate when regenerate individuals make up that society. The more Christians we can inject into the surrounding evil culture the more effective our witness may become. We must permeate the entire structure of our environment and bring it under the influence of Christ and His followers. That glorifies the work of the Christian.

The medical profession, as such, is not necessarily Christian. Being a cobbler or a farmer is not in itself Christian. Vocations and professions become Christian only when a Christian engages in them. Certainly being a liquor clerk would never be Christian even though a professing Christian might hold the job. Any vocation which glorifies sin does not belong in the category of the Christian. It is good that Christian young people should enter the professions and vocations—medicine, nursing, engineering, teaching, agriculture, architecture, business administration, homemaking, etc.—with a motivation to Christianize their environment.

However, the work of the church today is also requiring an increasing number of young people with specialized skills and training who are willing to dedicate their abilities for the promotion of the kingdom of God as carried on by the church. The church is not merely a highly organized institution that is requiring a larger number of persons to operate its machines. It is a tool through which the members of its body build the kingdom of God and extend its borders to the ends of the earth. It is a growing organism that depends on its components to keep it alive and active. The urgency of the work of the church calls for the dedication of the very best talents and skills which the church can produce.

We ask doctors and nurses to dedicate their skills for a hospital in India, Puerto Rico, or Africa. But what about that urgent need for devout Christian teachers to man the children's Bible classes at the Bethel Church in Chicago? Dare we ask a Christian teacher employed in our city systems to dedicate his or her profession to this work? Dare we ask a nurse with a good earning position to give her time to help Mexicans down on the border who can get no medical attention without an exhibit of

cash? Should we ask a skilled mason to build the new church in Saginaw when he could be earning several times double what the church will allow him? But the church has desperate need of such skills. Christian young people who are willing to dedicate their professions and specialized training are the very lifeblood of a growing missionary enterprise in our cities, rural areas, institutions, and foreign fields.—T. Y.

M.C.C. Weekly Notes

Swiss Mennonites Help Refugees

The group of Uruguay-bound Mennonite refugees, numbering 445, embarked from the port at Genoa, Italy. They went by train from Germany through Switzerland to Italy. The Swiss Mennonite congregation had learned that the train would make a brief stop at Basel, so they prepared a truckload of gifts of clothing for babies and children, toys, storybooks, candy, and other things for the children. They offered to serve a hot meal to these people, but learned that the train was prepared with diner service to feed the people adequately on this journey of about eighteen hours. Since they did want to help the refugees in some way, they served tea, cocoa, brotchen, and cheese.

H. A. Fast, director of European M.C.C. work, wrote concerning this: "It was a most heartening experience to see this generous enthusiasm and the manifest joy they found in serving these refugees. The refugees very greatly and deeply appreciated this gesture of love on the part of these Swiss friends."

The refugee group sailed from Genoa on Sept. 27 and is due to arrive in Montevideo on Oct. 17. Elma Esau, who has been serving on the M.C.C. staff at Camp Gronau, is accompanying the transport.

One M.C.C. Worker Is in India

In past years the M.C.C. has had various relief units in India, giving medical help, clothing, food, and other services according to the specific needs in various times and areas. Today only one worker, Fern Hersberger, is working in India, in Landour Community Hospital. This hospital serves missionary personnel as well as the people of the hill country. An outpatient clinic makes service to a larger area possible. The hospital seems highly regarded by the people and many come long distances for help in their physical infirmities.

Hospital Expands Staff Facilities

Important in the growing program of Kings View Homes, the Mennonite mental hospital at Reedley, Calif., has been the opening of a headquarters for group living and fellowship of the staff. Alta Grieser of Archbold, Ohio, has recently assumed housekeeping duties of this staff home.

Lydia Plett, R.N., of Hillsboro, Kans., has joined the staff at Kings View Homes. She is a graduate of the training school at Bethel Deaconess Hospital, Newton, Kans., and has had postgraduate courses in pediatrics and psychiatry at Kansas City and Halstead, Kans. For several years she served at Salem

Hospital, Hillsboro, Kans., and more recently has been head nurse in the infirmary at Rochester State Hospital in Minnesota. She is now working with Acting Supervisor Mary Porzelius, R.N., in the rehabilitation-treatment program established at Kings View Homes.

At the end of September the patient population at Kings View Homes stood at twenty-three, indicating an increase of six during the month. Applications are still welcome here and at Brook Lane Farm, Hagerstown, Md., although only those types are accepted which the hospitals are prepared to serve.

Released October 12, 1951

Via Mennonite Central Committee
Akron, Pennsylvania

Women's Activities

When the Women's Missionary Society, the Beacon Mission Circle, the Junior Girls, and the Sunshine Band, all of the Erb Street Mennonite Church, met recently in a joint service, they heard Mrs. J. Ross Goodall, a converted Jewess, tell the story of her conversion. Mrs. Goodall and her husband have charge of the House of Friendship in Kitchener, Ont. Those who know Sister Goodall say that her life is a testimony of the power of God.

During the evening the senior groups quilted. They took home their sewing for relief which on this occasion was for the M.C.C. Children's Home in Germany. The Sunshine Band collected old Christmas cards for M.C.C. and sold new ones. Last year the group sent the money they made, to two of the former members of their church who were engaged in city mission work.

* * *

Bro. Myron Ebersole reports in the Services Bulletin that in their new plan for their nine-room project in Palestine, they will have a sewing center upstairs.

A thank-you letter from the superintendent of the Invalid's Home in Jerusalem says, "I am writing to thank you for all the kindness you have shown to our Invalid's Home and for the lovely baby clothing and quilts and sheets. Mr. and Mrs. Ebersole and Mr. and Mrs. Kennel brought the lovely clothing themselves." The Invalid's Home consists of sixty patients, forty of whom are helpless. There is also an adjacent maternity ward.

* * *

From the Osaka, Japan, sewing room: "In Osaka the women of the neighborhood come in five mornings a week to work with M.C.C. materials making clothing for their families. We have three American machines with a group of women varying from four to a dozen or more. Each is entitled to two garments before she must apply again to the local charity committee for a renewal of permission to get more material. We work with American needles, thread, and patterns."

* * *

Your literature secretary would like to have prayer requests and suggestions from each district for the 1952-53 Prayer Guide.

All materials should be mailed in by December 1.

There is still a limited supply of **Prayer Guides**. Mail 15¢ to Mrs. J. L. Horst, Scottsdale, Pa., if you do not have a copy.—Mrs. C. L. Shank.

CHRISTMAS BUNDLES FOR NAVAJO INDIAN CHILDREN

Christmas Bundle for a Boy

- 1 pair trousers
- 1 flannel shirt (or sweater)
- 1 set of underwear
- 1 pair socks
- 1 bar soap
- 1 handkerchief
- 1 toy

Christmas Bundle for a Girl

- 1 print dress
- or
- 1 skirt and blouse
- 1 sweater
- 1 slip
- 1 pair panties
- 1 pair socks
- 1 handkerchief
- 1 toy

Please Follow These Instructions

1. Select whether you will send your bundle to a boy or a girl and choose the age of the child—between 2 and 12 years.
2. Put into your bundle **only those articles listed**.
3. Select a toy suitable to the age of the child—such as a ball, soft doll, embroidery, etc.
4. Since this is a Christmas gift from you to a friend, your gifts should be new.
5. Do not include candy or gum.
6. A Christmas card and a stamped, self-addressed envelope may be included.
7. Wrap all the articles in a turkish towel and pin securely with safety pins.
8. Make a packing label, like the sample below; fill in carefully, and pin to the outside of the towel.
9. Wrap the bundle in heavy paper or put into a box and tie securely. If you have a number of bundles to ship together, pack them in a large box.
10. Write the address plainly on the outside of the box or package and send by parcel post, express, or freight.
11. Send the box or package to: Stanley Weaver, Director Mennonite Service Unit, 9832 North Seventh Place, Phoenix, Arizona.

Sample Packing Label

Name of Sender _____
 Address of Sender _____
 Bundle for a boy, age _____
 Bundle for a girl, age _____

The Navajo children, like children everywhere, like to get gifts. They have very little in life to make them happy. You can help make them happy by sending this little gift. A small Bible will be placed in each bundle and thus they will learn of God's gift to them. Won't you help to show the love of Christ to them in this way? This would be an ideal project for junior sewing circles to sponsor.

CHURCH CORRESPONDENCE

TOPEKA, INDIANA

(Maple Grove Church)

Greetings of Christian love. Our church organization has been almost completed for the coming year. Results are as follows: Supt., William Miller; Pri. Supt., Alberta Hartzler; Chors., Galen Yoder, Mel Yoder. New officers and committee members will soon take up their tasks. Pray that each will feel his responsibility, that the church will grow and more love and unity prevail.

As a congregation we very much appreciate the service that Bro. and Sister Norman Kraus have rendered to our church since they united with us a little more than a year ago. Bro. Kraus preaches the Word in a very challenging manner. We would do well to heed his admonitions.

Sept. 14 our deacon, Bro. Noah Schrock, submitted to an operation for the removal of gallstones. We are happy to report that he is recovering nicely. He expects to return home soon and attend the marriage of their daughter, Beulah, to John Buller, from Buhler, Kans., on Sept. 21.

Sister Lizzie Yoder, who was very ill for more than a year, passed her ninety-first birthday in June. Although she cannot walk, she is enjoying comparatively good health. Her eyesight has improved so that she is able to engage in her hobby of piecing quilt blocks for the sewing circle. We greatly appreciate this service.

On Sunday evening, Sept. 9, Bro. Paul Miller, from the North Goshen Church, brought us a very helpful and inspiring message on "Making the Devotional Life Vital."

On Sunday evening, Sept. 16, Bro. Walter Yoder, from Goshen College, had charge of our evening service. Again we were reminded how to worship God in song.

We are happy to report that our congregation has decided to build a church cabin to be used in sewing circle work, M.Y.F., and other church activities.

Bro. and Sister Frank Reist, from Texas, visited in our community recently. This was Sister Reist's former home.

Mrs. O. J. Hooley.

WALNUT CREEK, OHIO

Greetings to HERALD Readers. The thirty-fourth annual mission and peace program was held July 3, 4. S. C. Yoder, Phil Frey, and J. R. Mumaw served as guest speakers. The attendance was good and the meetings were spiritually uplifting to all who attended.

During the week of July 2-9 Bro. J. R. Mumaw held evangelistic meetings. A number of confessions were made. The Bible studies were especially challenging and were greatly appreciated.

A number of families from our congregation worshiped at Camp Ebenezer two Sundays in August. Following the worship hour a dinner was served to the children and staff members of the camp.

Carol Glick left Aug. 8 to teach and serve as principal of the mission school in Puerto Rico. She is under appointment for a five-year term by the Mission Board.

Warren Zook, from St. Paris, Ohio, gave an interesting program of memorized poems on Sunday evening, Aug. 19. The Louisville Men's Chorus, under the direction of Alvin Schloneger, gave a good program Sunday evening, Aug. 26.

Reorganization took place in our Sunday school on Sept. 9, with the following officers elected: Supts., W. J. Hershberger, Stanley Miller; Chors., Loren Hershberger, Betty Hamsher; Secys., Donald Hostetler, June Gerber; Treas., George Stutzman; Pri. Supts., Mrs. Gerald Mast, Edith Troyer; Librs., Ruth Snyder, Oletha Hamsher.

Sunday afternoon, Sept. 16, we had an impressive dedicatory service, dedicating the new part which was added to our church. Bro. A. J. Metzler gave the dedication sermon and D. D. Miller and I. W. Royer also served on the program. Ten new classrooms and children's auditorium were built at one end. The basement was divided into six classrooms, with one to be used as a sewing room. A new entrance with cloakrooms was constructed, the old cloakrooms being added to the main auditorium. We appreciate this added space and we pray that we will be able to worship more effectively.

Sept. 22, 1951.

Grace Glick.

POTTSTOWN, PENNSYLVANIA

Dear Readers of the GOSPEL HERALD: Our need for a larger place of worship is being provided, and at this writing our new church building is ready for a roof. This is a joyous occasion for our little body of believers; however we are mindful that we need not only to build with brick and mortar but each of us needs to grow spiritually and be fully consecrated to God's service.

Bro. Frank Enck from Lancaster was guest speaker in our evening song service July 29. He brought to us a wealth of material on "Marital Adjustments." Our next song service was Sept. 30. Bro. Paul Clemens spoke on "Meaningful Worship in the Home." This was a challenge for each one.

Our group too has been revived from the efforts of the Brunk brothers' revival campaign, and we are very grateful for this spiritual awakening. Prayer meetings and Sunday night services have been stimulated in attendance, and in spiritual warmth. We are mindful though that more is needed in the heart and lives of some, and it is our desire that each one may have a true experience with Christ.

On Sept. 5 we reorganized our Sunday school: Supt., Carl Christman; Asst., Arthur Kolb; Secy., Earl Layman. These officers will serve for our new year. Shirley Kolb was elected as church correspondent and business secretary. Mary Good will serve on the cradle roll committee with Emily Kolb.

and Margaret Benner, who are permanent members. Wilmer Kolb will serve as Sunday-school and church chorister. Forrest Essick was appointed church historian.

Sunday morning, Sept. 30, an impressive installation service for Sunday-school officers and teachers was held. Each one was challenged to discharge his responsibility as unto Christ.

Our church membership stands at forty-eight, with an enrollment of 188 (including the cradle roll, which numbers forty-eight). Our Sunday-school attendance averages 120 during the school months.

Remember this work in your prayers, that souls may be won for Christ.

Oct. 3, 1951. Dorothy C. Swartz.

MISSION NEWS (Continued)

Sister Mary Byler, recently returned from relief work in France, spoke in a union meeting at the Bethel Church, West Liberty, Ohio, Sunday evening, Oct. 14.

Bro. R. R. Smucker showed pictures of mission work in Africa at Tiskilwa, Ill., Sunday evening, Oct. 21.

Bro. Ralph Malin, West Chester, Pa., brought the evening message at the Norris Square Mission in Philadelphia on Oct. 14.

Clinton and Maybell Ferster write: "We have been impressed to see how the English-speaking folks, white and colored and Spanish, come together in the same service with seemingly no prejudice, which is so noticeable in some places. But this is as it should be, for God is no respecter of persons. In His sight we are the same, for we all have sinned and come short of the glory of God . . . Will you help us to pray that souls right here in Trujillo [Honduras] will accept Jesus as their Saviour?"

FIELD NOTES (Continued)

Bro. and Sister Amos R. Burkholder and daughter Ada visited in Scottdale as guests of Bro. and Sister L. S. Weber. Bro. Burkholder is deacon of the Cedar Grove congregation near Markham, Ont. His wife is a sister of Bro. Weber.

Bro. J. J. Shetler, deacon of the congregation at Pigeon, Mich., died suddenly on Sept. 30, of a heart attack.

Bro. Paul M. Miller, Goshen, Ind., will conduct revival meetings at the Oak Grove Church, West Liberty, Ohio, the last week of November.

Yoko Shinohara, a young woman from Japan now attending Hesston College, spoke at the West Liberty Church, Windom, Kans., Sunday evening, Oct. 7.

Bro. Kenneth Good, Elida, Ohio, will hold evangelistic meetings at the West Liberty Church, Windom, Kans., Nov. 15-25.

Bro. C. F. Derstine held evangelistic meetings at Floradale, Ont., Sept. 24-30. Last week he was at Altoona, Pa. He will speak at the Olive Church, Elkhart, Ind., Dec. 1, 2.

The Olive congregation, Elkhart, Ind., has decided to build a church building at Hudson Lake, an outpost of that congregation.

Bro. T. K. Hershey will hold a week's evangelistic campaign at St. Anns Gospel

Chapel, 200 St. Anns Avenue, Bronx, N.Y., Oct. 28 to Nov. 4.

Bro. J. P. Duerksen, Hesston, Kans., was the visiting speaker in a Sunday School Conference held jointly by the Greensburg and Protection congregations at Greensburg, Kans., on Oct. 14.

About one thousand people attended the sixteenth session of the Conference of Historic Peace Churches at St. Jacobs, Ont., on Oct. 12. The conference decided to send a delegate to the Mennonite World Conference at Basel, Switzerland.

Bro. Milton G. Brackbill, Paoli, Pa., is conducting meetings at the Glade Church, Accident, Md., Oct. 21-28.

Bro. Kenneth G. Good, Elida, Ohio, conducted evangelistic meetings at Meadville, Pa., Oct. 7-14, going from there to Otelia, Pa., where meetings will close Oct. 25.

Thanksgiving in Ontario (Oct. 8) was a blessed experience for many churches. The following meetings have not yet been reported in these columns. The Niagara Dis-

We have printed many extra thousands of THE WAY for the months of November and December. As holiday crowds are on the streets, you can distribute many thousands hand-to-hand, in parked cars, enclosed in gifts and greetings. The November issue is appropriate to Thanksgiving and the December issue to Christmas. Even while driving to the city, you can toss one out at each mailbox. Order 500 of each issue and begin a personal literature ministry. Allow ½¢ per copy to cover printing and mailing expense. Due to increased postal rates, we ask that you keep your orders above \$1.00.

strict Sunday School Meeting was held in the Rainham Church near Selkirk. Bro. and Sister Goodall, of the House of Friendship, Kitchener, enlightened the worshipers on the work among the foreign element and Hebrew people. The support offering went to Warden Mission building, Toronto. The York County Mission Meeting was held at the Danforth Mission, Toronto, with excellent interest and attendance and support for the Warden Park building. The Wilmot Township meeting assembled at the Geiger Church near Baden. Special explanation was presented there on the proposed child welfare farm. Bro. John C. Wenger filled appointments at Breslau and Bloomingdale. Bro. Howard J. Zehr, Peoria, Ill., who was conducting meetings at Waterloo, took part in the Thanksgiving services there.

Bro. Cyril K. Gingerich was ordained to the ministry on Oct. 7 at his home church at Zurich, Ont., with Simon B. Martin and Roy S. Koch in charge. Bro. and Sister Gingerich are appointed to the new mission at Morningside, East Toronto.

Bro. J. N. Kaufman, Peoria, Ill., began meetings at the Shantz Church near Baden, Ont., on Oct. 14. Brethren Oscar Burkholder and J. B. Martin assisted in an all-day meeting that day.

Bro. John E. Lapp, Lansdale, Pa., recently conducted a series of meetings at Geiger Church, near Baden, Ont., and will begin a

series at the Strasburg Church in Waterloo County on Oct. 26.

Bro. Lloy Kniss, Dayton, Ohio, is engaged to conduct series of meetings at the Blenheim and Biehn churches in Ontario late in October and through most of November.

Dedication services were held at the East Zorra Amish Mennonite Church in Ontario the afternoon of Oct. 21. Dedication sermon was preached by Bro. Oscar Burkholder. During the preceding week Bro. Burkholder had held a series of meetings. On the evening of Oct. 21 a youth fellowship meeting was held with Bro. Roy Koch bringing the main message.

Instructive messages on home problems were deeply appreciated by First Mennonite Church, Kitchener, Ont., Oct. 7-14. Bro. and Sister Paul Erb were the speakers. The series was sponsored by the Bon Accord Mission Circle.—C.F.D.

Two brethren, Elmer Swartzentruber, of Baden, Ont., and Orlan Gingerich, of New Hamburg, were ordained to the ministry some weeks ago at the Steinman A.M. Church near Baden to serve in Wilmot Township.

A day of fasting, intercession, and prayer for the workers and committee members of the Mennonite Mission Board of Ontario was announced to be observed at the Hawkesville Church on Oct. 22.

The Illinois Mennonite Nurses' Association held its semiannual session at the home of Mrs. Paul Friesen, Sterling, Ill., on Oct. 18. Paul Friesen spoke on India.

Bro. J. Lawrence Burkholder, Goshen, Ind., was at Bethel College Oct. 1-5 as the Religious Emphasis Week speaker. He also spoke in the chapel services at Hesston College on Oct. 3.

Bro. C. F. Yake has recovered sufficiently to be seen at the Publishing House occasionally. He is working about half time. We praise the Lord for his continued recovery.

The nonresident writers of Sunday-school materials were at Scottdale Oct. 12 and 13. They met with the Editorial Council for an evening of fellowship and inspiration at the H. Ralph Hernley home on Oct. 12.

The brothers C. L. Graber and J. D. Graber concluded a series of evangelistic meetings at the Sugar Creek and Bethel congregation, Wayland, Iowa, on Oct. 14. This community was the former home of these brethren.

Bro. Noah Hunsberger preached a German sermon at St. Jacobs, Ont., the afternoon of Oct. 21 for the benefit of new Canadians residing in Woolwich and surrounding townships.

A committee studying audio-visual aids at the request of the General Council of General Conference met at Scottdale on Oct. 17.

Bro. William G. Detweiler and wife are on a tour of the Far West on which they will fill about twenty appointments in California, Oregon, Washington, and Idaho. They will return to their home about Dec. 1.

Revival meetings began at Lancaster Mennonite School on Oct. 22, to continue for two weeks. The evangelist is Bro. Donald Lauver, Oakland Mills, Pa. The enrollment for this year at L.M.S. is 313.

Bro. H. R. Schertz, Metamora, Ill., delivered the morning message at the Hopedale Church on Oct. 7.

Bro. S. J. Miller, Grabill, Ind., conducted a series of meetings at the Wellman, Iowa, Church, closing Oct. 5, if plans carried.

Bro. James Bucher, Hubbard, Oreg., closed a series of meetings at the Clinton Frame Church, Goshen, Ind., on Sept. 30.

Bro. Ernest K. Moyer, of the Rocky Ridge congregation, Sellersville, Pa., was the Sunday morning speaker at the Perkasio, Pa., Church on Sept. 30.

The **Franconia Conference** met in semi-annual session at the Franconia Church on Oct. 4.

Bro. Richard C. Detweiler, Perkasio, Pa., participated in a week-end conference at Cottage City, Md., over Sept. 30.

Sister Grace Bergey spoke on voluntary service work in California migrant camps on Sunday afternoon, Sept. 30, at a song service held at the Salem Church, Shelly, Pa.

Bro. Harold E. Thomas, Hollsopple, Pa., is conducting evangelistic services at the Weaver Church in the Johnstown district Oct. 13-21. Prayer is requested.

An all-day Bible Meeting is planned for the Hershey Church, York County, Pa., Sunday, Oct. 28, with John W. Hess, Amos Myer, and Benjamin F. Weaver as instructors. Revival meetings will begin in the evening and continue the following week, with Bro. Hess as evangelist. Everyone is welcome. Pray for these meetings.

Bro. Joe Pantana, Elida, Ohio, filled the pulpit at Anderson, Ind., Sunday, Sept. 23.

Revival meetings are scheduled for the Salem Church, Elida, Ohio, Oct. 28 to Nov. 4 with Bro. A. C. Good, Sterling, Ill., as evangelist.

Guest speakers at a mission program held at the Central Church, Elida, Ohio, Sept. 30 were John H. Mosemann and John Litwiller.

Bro. Orie Cutrell, a former worker at the Publishing House, with his wife and two sons, from Denver, Colo., visited Scottdale over the week end of Oct. 7. Orie is the son of George W. Cutrell, who formerly served as foreman of the Finishing Department here.

Bro. Don Augsburg, from the Martins Church, Orrville, Ohio, brought the morning message to the Salem congregation, Elida, Ohio, on Oct. 7.

Three confessions and sixteen dedications are reported from the meetings held recently at Manson, Iowa, with Bro. Stanley C. Shenk as evangelist.

Bro. Mervin Miller, representing the M.C.C., met with church leaders of the three congregations at Elida, Ohio, on Oct. 5 in the interest of the relief program. A similar meeting was to be held at Orrville on Oct. 9.

A group of persons from the Scottdale congregation gave programs in the Rockton, Pa., community on Sunday, Oct. 7.

Bro. J. N. Kaufman, bishop of the Pleasant Hill congregation, Peoria, Ill., was in charge of the ordination and installation service held there on Oct. 7 for Bro. Roy Bucher. J. D. Hartzler, of Flanagan, preached the sermon and Ezra Yordy, of Eureka, gave the charge to the congregation.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Allebach.—To Marvin and Esther (Nice) Allebach, Souderton, Pa., a son, David Lee, July 31, 1951.

Barber.—To Mitchell and Verla (Lebman) Barber, Denver, Colo., a daughter, Joyce Elaine, Oct. 3, 1951.

Bear.—To Harold and Clara (Brubaker) Bear, Elida, Ohio, a son, Donald Wayne, Sept. 4, 1951.

Bender.—To Orie and Reta (Brubacher) Bender, Tavistock, Ont., twin sons, Robert Dean and James Eugene, Sept. 10, 1951.

Brundage.—To Cecil and Mary (Gascho) Brundage, St. Michael, Nebr., a daughter, Donna Jean, July 5, 1951.

Detrick.—To Harley and Lucille (Maust) Detrick, Springs, Pa., a son, Kenneth Jon, Aug. 10, 1951.

Diener.—To Menno and Savilla (Taylor) Diener, Akron, Pa., a son, Nevin Ray, Sept. 17, 1951.

Fisher.—To Robert and Rachel (Swartzen-druber) Fisher, Kalona, Iowa, a daughter, Julia Beth, Oct. 5, 1951.

Garnand.—To George E. and Velma (Hertzler) Garnand, Denbigh, Va., a daughter, Sheila Kaye, Sept. 20, 1951.

Gehman.—To Abraham B. and Mary (Kulp) Gehman, Barto, Pa., a son, Dwight, Sept. 27, 1951.

Godshall.—To Norman and Mae (Detweiler) Godshall, Quakertown, Pa., a daughter, Marie, Oct. 2, 1951.

Graybill.—To Paul C. and Verna G. (Kreider) Graybill, East Earl, Pa., a son, Larry Nelson, Aug. 16, 1951.

Hartman.—To Harold F. and Laura (Miller) Hartman, Louisville, Ohio, a daughter, Nancy Lois, Sept. 29, 1951.

Heller.—To Irvin and Susanna (Metzler) Heller, Quarryville, Pa., a son, James Lamar, Sept. 12, 1951.

Hochstetler.—To Dale E. and Lucile (Conrad) Hochstetler, Kalona, Iowa, a daughter, Deanne C., July 12, 1951.

Hochstetler.—To Donald and Marvel (Kinsinger) Hochstetler, Wellman, Iowa, a daughter, Rebecca Ann, July 13, 1951.

Hofer.—To George and Elizabeth (Hofer) Hofer, Stirling, Alta., a daughter, Susan, July 10, 1951.

Horst.—To Noah E. and Martha F. (Martin) Horst, Hagerstown, Md., a son, Delbert Gray, Sept. 3, 1951.

Keener.—To Robert G. and Florence (Weaver) Keener, Refton, Pa., a son, Robert Gerald, Oct. 5, 1951.

Keffer.—To John and Dana (Hostetler) Keffer, Fentress, Va., a daughter, Dorothea Yvonne, Aug. 13, 1951.

King.—To Sanford and Mary (Martin) King, Harrisonburg, Va., a daughter, Evelyn Elizabeth, Oct. 5, 1951.

Leasa.—To W. Kenneth and Betty (Brackbill) Leasa, Paoli, Pa., a daughter, Paula Gaye, Sept. 24, 1951.

Lehman.—To Dennis and Grace (Gerber) Lehman, Kidron, Ohio, a son, Delbert Steven, Oct. 7, 1951.

Mast.—To Stanley and Ruby (Kudrna) Mast, Julesburg, Colo., a daughter, Cheryl Marie, Oct. 2, 1951.

Overholt.—To Lester D. and Mary Emma (Rush) Overholt, Perkasio, Pa., a daughter, Lucille Elaine, Sept. 25, 1951.

Pantana.—To Joseph and Alma (Shenk) Pantana, Elida, Ohio, a daughter, Regina Eleanor, July 6, 1951.

Schlabach.—To Emil and Imogene (Gingerich) Schlabach, Kalona, Iowa, a son, Steven Lee, Sept. 25, 1951.

Schmidt.—To Merle and Luanna (Good) Schmidt, Lima, Ohio, a daughter, Fayann Marie, July 29, 1951.

Schrock.—To Orval and Florence (Yordy) Schrock, Ligonier, Ind., a daughter, Harriet Yvonne, Oct. 6, 1951.

Schweitzer.—To Alarian and Marie (Beckler) Schweitzer, Cairo, Nebr., a son, Marlin Lee, June 19, 1951.

Sensenig.—To Lloyd and Editb (Hess) Sensenig, Lititz, Pa., a daughter, Mildred, Oct. 5, 1951.

Shantz.—To Merle and Mildred (George) Shantz, Hespeler, Ont., a daughter, Edith Ann, Sept. 29, 1951.

Showalter.—To Harold K. and Betty L. (Constien) Showalter, Smoketown, Pa., a son, Darrell Lee, Sept. 9, 1951.

Sieber.—To Paul and Martha (Meck) Sieber, West Liberty, Ohio, a daughter, Nancy Elaine, Sept. 30, 1951.

Stutzman.—To Don and Bonnie (Saltzman) Stutzman, Cairo, Nebr., a son, Kevin Lee, Sept. 19, 1951.

Stutzman.—To Floyd and Bernice (Birkey) Stutzman, Cairo, Nebr., a son, Gary Dean, Aug. 1, 1951.

Swartley.—To James and Arlene (Leatherman) Swartley, Dublin, Pa., a daughter, Beth Ann, Sept. 25, 1951.

Weaver.—To John J. and Rhoda (Hess) Weaver, New Holland, Pa., a son, John Scott, Sept. 18, 1951.

Yoder.—To Henry and Sadie (Beachy) Yoder, Mifflinburg, Pa., a daughter, Anna Marie, Sept. 25, 1951.

Yoder.—To Max and Lucille (Beckler) Yoder, Parnell, Iowa, a daughter, Wanda Faye, Aug. 18, 1951.

Yoder.—To Moses S. and Lomie (Yoder) Yoder, Huntingdon, Pa., a son, Martin Leroy, Sept. 14, 1951.

Yoder.—To Simon M. and Lela (Schrock) Yoder, Garrett, Pa., a daughter, Virginia Ellen, Oct. 5, 1951.

MARRIAGES

Bacher—Hochstetler.—David Bacher and Dora Belle Hochstetler, both of the Lakeview congregation, Wolford, N. Dak., by the bride's father, Eli G. Hochstetler, Sept. 27, 1951.

Boyd—Stoltzfus.—Robert C. Boyd and Ada E. Stoltzfus, both of the Coatesville, Pa., congregation, by LeRoy Stoltzfus at the church Oct. 6, 1951.

Brown—Eickelberger.—Maurice Brown, Oak Grove congregation, Adair, Okla., and Lucille Eickelberger, Zion congregation, Pryor, Okla., by Ivan Headings at the Zion Church Sept. 7, 1951.

Buller—Schrock.—John Buller, Buhler, Kans., and Beulah Mae Schrock, Ligonier, Ind., by C. Norman Kraus at the Maple Grove Church, Topeka, Ind., Sept. 22, 1951.

Cressman—Shantz.—David Cressman, Lutheran Church, Elmira, Ont., and Alice Alta Shantz, Geiger congregation, Wilmot Twp., Ont., by John H. Hess at the home of the bride, New Hamburg, Oct. 6, 1951.

Eash—Eicher.—Floyd L. Eash, Burr Oak, Mich., and E. Jean Eicher, Locust Grove congregation, Sturgis, Mich., by Lee J. Miller at the Locust Grove Church Sept. 1, 1951.

Erb—Forsberg.—David Erb, Jr., and Jean Forsberg, both of the Lake Region congregation, Detroit Lakes, Minn., by E. D. Hersberger at the church Sept. 14, 1951.

Good—Harman.—Ethan Joseph Good, Weavers congregation, Harrisonburg, Va., and Shirley Belle Harman, Zion Hill congregation, Singers Glen, Va., by Daniel W. Lehman at the home of the bride Oct. 5, 1951.

Hershberger—Nitzsche.—Frank Hershberger and Betty Nitzsche, both of the Lake Region congregation, Detroit Lakes, Minn., by E. D. Hershberger, father of the groom, at the church Oct. 7, 1951.

Kurtz—Yoder.—Walter Jacob Kurtz, Upland, Calif., and Jean Arlene Yoder, Ontario, Calif., both of the Seventh Street congregation, Upland, by Claud M. Hostetler, assisted by Sherman Maust, at the church Sept. 27, 1951.

Lee—Moyer.—Lawrence Lee, Pinecraft congregation, Sarasota, Fla., and Naomi Moyer, Warwick River congregation, Denbigh, Va., by Otho Shenk at the Pike Church, Elida, Ohio, Oct. 6, 1951.

Martin—Mohler.—Phares G. Martin, Jr., Weaverland congregation, East Earl, Pa., and Naomi I. Mohler, Ephrata, Pa., congregation, by Amos Horst at Farmersville, Pa., Sept. 16, 1951.

Martin—Risser.—William H. Martin, Jr., Garber congregation, York Co., Pa., and Doris F. Risser, Stauffer congregation, Bachmanville, Pa., by Noah W. Risser at the Stauffer Church Sept. 22, 1951.

Smoker—Leaman.—Alvin G. Smoker, Atglen, Pa., congregation, and Esta Lois Leaman, Stumptown congregation, Bird-in-Hand, Pa., by Elmer G. Martin at the home of the bride Sept. 29, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Beck.—Betty, daughter of Seth and Lydia Nofziger, was born near Howe, Ind., Feb. 8, 1873; departed from this life at her home in Archbold, Ohio, Sept. 21, 1951; aged 78 y. 7 m. 13 d. Nov. 22, 1894, she was united in marriage to Joel Beck, who survives. Also surviving are 4 children (Alma Brenneman, at home; Vernon, Elden, and Dolly—Mrs. Franklin Crossgrove, all of Lansing, Mich.), 13 grandchildren, 6 great-grandchildren, 2 sisters (Ella—Mrs. Alfred Rupp, Archbold, Ohio; and Lydia Nofziger, Adrian, Mich.), 2 brothers (Alf Nofziger, Stryker, Ohio; and Abe Nofziger, Goshen, Ind.), and many other relatives and friends. Her parents, 2 sisters, and one brother preceded her in death. In her younger years she accepted Christ as her personal Saviour, united with the Mennonite Church, and was a faithful member of the Lockport congregation until death. She was always interested in the welfare of her family and many friends, willing to help any and all in need. Funeral services were conducted on Sept. 24 at the home by H. E. Bertsche and at the Central Church by D. L. Sommers, D. W. Graber, and Walter Stuckey. Burial was made in the Pettisville Cemetery.

Champ.—Merrill F., son of Andrew and Ethel (Alt) Champ, was born May 19, 1934; was killed in an automobile accident Sept. 23, 1951; aged 17 y. 4 m. 4 d. He leaves his sorrowing parents, 7 brothers (Earl, Quinten, John, Harlin, Darrell, Bryson, and Dayton), 7 sisters (Verdie—Mrs. Wilber Hedrick, Dora—Mrs. Perry Cooper, Thelma—Mrs. Charles Vance, Virginia—Mrs. Bert Vance, Evelyn—Mrs. Gene Boggs, Joy—Mrs. Clair Basinger, and Ruby), one grandfather (John Alt), and many other relatives and friends. One brother preceded him in death. During 1946 he accepted the Lord as his Saviour and on Oct. 25 was baptized and received into the fellowship of the Mennonite Church at the Carr schoolhouse, Mouth of Seneca, W. Va. Funeral services were conducted by Earl J. Hartzler at the home of the deceased Sept. 26. Burial was made in the family cemetery on the home farm, which is located high on the side of North Fork Mountain.

Dintaman.—Wilbur, son of William and Susan (Siedner) Dintaman, was born Aug. 28, 1924; departed from this life Sept. 9, 1951; aged 27 y. 12 d. He accepted Christ as his Saviour in his youth and united with the Church of the Brethren. In 1942 he transferred his membership to the Mennonite Church at Vestaburg, Mich., where he remained a member until death. He is survived by his father, 5 brothers (Lawrence, Earl, Glen, Lester, and Walter), and 3 sisters (Mary—Mrs. Vernon Kauffman, Ethel—Mrs. Neil Buskirk, and Inez—Mrs. Donald Lauber). His mother and one brother (Carl) preceded him in death. Funeral services were conducted at the Ferris Center Church of Christ, in charge of Claude C. Culp and Ernie E. Bontrager. Interment was made in the Ferris Cemetery.

Hershberger.—William O., son of Abraham and Catherine (Mast) Hershberger, was born March 26, 1889; passed away Sept. 14, 1951, of a heart ailment; aged 62 y. 5 m. 18 d. He was united in marriage to Mary Ann Miller on April 6, 1912. To this union were born 6 sons and one daughter; the latter died in infancy. He leaves his companion, 6 sons (William, Jr., Munich, Germany; Dennis, Sugarcreek, Ohio; Cloyse, also of Sugarcreek; Paul and Clayton, at home; and David, Barrs Mills, Pa.), 2 brothers (Emanuel and John, Walnut Creek, Ohio), a sister (Mrs. William Christner, Kent, Ohio), and 12 grandchildren. Five brothers, 3 sisters, and his parents preceded him in death. He accepted Christ as his Saviour in his youth and joined the Walnut Creek Mennonite Church, of which he remained a faithful member. Funeral services were held at the Walnut Creek Church Sept. 17, in charge of Calvin Mast and Paul R. Miller. Interment was made in the church cemetery.

Holsinger.—Gabriel F., son of Noah and Lydia (Geil) Holsinger, was born Jan. 25, 1878; died at his home at McGaheysville, Va., Sept. 19, 1951; aged 73 y. 7 m. 24 d. Although in

ill health for more than a year, he was able to be about; his passing came very unexpectedly a few hours after he had retired. He will be greatly missed by family and friends; he was the first of his father's family to pass on. He is survived by his wife (Annie Burner Holsinger), one son (Hubert B.), 2 brothers (John G., South Boston, Va.; and Henry S., Edom, Va.), and 2 sisters (Mrs. S. H. Rhodes, Harrisonburg, Va.; and Delphia R., Dayton, Va.). One son (Frederic) preceded him in death March 22, 1951. In early life he united with the Mennonite Church; he held dear the Christian principles of his faith. His warmhearted interest in humanity was very marked in his teaching career and in his business and social life. Funeral services were held at the Brown Memorial Reformed Church at McGaheysville by Timothy Showalter, assisted by L. O. Carbaugh and C. E. Long. Interment was made in the McGaheysville Cemetery.

Morrison.—William A. Morrison was born Jan. 6, 1856; passed away Sept. 1, 1951, at the St. Joseph Co. Hospital in Centerville, Mich.; aged 95 y. 7 m. 25 d. He was a farmer and lived in the Three Rivers community nearly all his life. His wife, who died in 1938, was a schoolteacher in Three Rivers for many years. When the church at Moorepark was opened in 1947 he was much interested. He attended services when he was able; after many visits with him he accepted Christ and was baptized in his home on Aug. 8, 1949, by Paul Mininger. He often testified to the wonderful way in which God had preserved him. His mind was very clear until last winter, when he was taken to the hospital. There for several months he was cared for, until his death, which resulted from cancer and other ailments. He had no children. Four nieces and 2 nephews survive. He will be missed by the group of worshipers at Moorepark. Funeral services were held Sept. 5 at the Austin Funeral Home in Three Rivers, with E. J. Leinbach in charge. The body was laid to rest in the Riverside Cemetery in Three Rivers.

Smith.—Jacob B., son of George and Mary Schmidt, deceased, was born near St. Jacobs, Ont., April 9, 1870; passed away at his home, Elida, Ohio, Sept. 23, 1951; aged 81 y. 5 m. 14 d. On March 17, 1901, he was united in marriage to Lena Burkhardt, who survives. Also surviving are 3 sons (George, Faith, S. Dak.; Harold, Goshen, Ind.; and Paul, Elida, Ohio), 4 daughters (Mrs. Truman Brunk, Denbigh, Va.; Mrs. Merle Fowler, Faith S. Dak.; Mrs. William Brenneman, Lima, Ohio; and Mrs. John Schlosser, Washington, D. C.), and one sister (Mrs. Mary Good, St. Jacobs, Ont.). As a young man he came to the States to enter his educational career, in which field he attained heights reached by few in the Mennonite Church at that time. Yet through the entire scope of his life he maintained the humble demeanor of a genuine follower of the Lowly One. He was an ardent lover and student of the Scriptures and their message of life and future hope, which hope sustained him through many long hours of tedious study and deep devotion. To give a fair estimate of his life and the contribution which he made to the church and community in a few words would be an impossibility. While a young man he was ordained to the ministry, which ministry was quite fruitful throughout the church. Among his many activities within church circles, he pastored the Salem congregation until five years ago, when he resigned from active duty. But his deep interest and loyal support of its program and his successors never waned. His passing has left in its wake a dynamic challenge to live for the "blessed hope." No better tribute could be given than to quote the words which often came from his lips as the desire of his life: "Now also when I am old and grey-headed, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come" (Ps. 71:18). Funeral services were held at the Salem Church in charge of his associate ministers, Kenneth G. Good and Richard E. Martin. The text used by the latter in the funeral sermon was the Scripture quoted by Brother Smith during the short interval of his illness: "For here we have no continuing city, but we look for one to come" (Heb. 13:14). Assisting in the service were the following: Perry Smith, deacon of the Salem congregation; A. J. Metzler, representing the Publishing House; and J. L. Stauffer, representing Eastern Mennonite College, where Brother Smith acted as first president. A delegation was present from Goshen College, as well as a number of ministers

from neighboring communities. Interment was made in the Salem Cemetery.

White.—French Harding White was born April 13, 1870, at Harman, W. Va.; departed suddenly from this life July 27, 1951, at his home near Harman, W. Va.; aged 81 y. 3 m. 14 d. He accepted Christ as his Saviour when a young man, and served as Sunday-school superintendent for forty years. He also served the church as deacon for a number of years. He is survived by his wife (the former Martha Elizabeth White) and the following children: Omar, Job, W. Va.; Jasper, Elkins, W. Va. Mrs. Annie Bennett, Harman, W. Va.; Mrs. Eva Baxter, Cumberland, Md.; Marshall, Harman, W. Va. He is also survived by a number of grandchildren and great-grandchildren. Funeral services were held at the Bethel Mennonite Church July 29, in charge of Richard S. Weaver, assisted by Olin McDorman, Hiram Weaver, and S. H. Rhodes. Burial was made in the Lower Dam Cemetery.

Wolfe.—Lulu, daughter of the late Fred and Mary Altaffer, of Ohio, was born Dec. 25, 1873; passed to her reward Sept. 13, 1951; aged 77 y. 8 m. 18 d. She spent most of her single life on the farm with her parents. In 1907 she became the wife of George Howard Wolfe. To this union was born a deaf daughter, Lois Edith, and another daughter who died in infancy. In order that their daughter might receive the benefit of the Pennsylvania school for the deaf in Philadelphia they located on a farm near Bedminsterville, Pa., later moving to Point Pleasant, Pa., because of the ill health of her husband. In 1941 he died of tuberculosis. She and her daughter were contacted by friends and were received into church fellowship during the past winter. Her death was caused by cancer. Her daughter is now living in the Aldefer Home near Perkaspie, Pa. Funeral services were conducted in the Groveland Mennonite Church by the ministers of the Deep Run congregation. Interment was made in the Kellers Church Cemetery on Sept. 17, where her husband was buried.

Yoder.—Katherine, daughter of Jacob and Mary (Conrad) Meyer, was born near Sterling, Ohio, May 8, 1884; departed from this life after an illness of two months, at her home near Smithville, Ohio, Sept. 19, 1951; aged 67 y. 4 m. 11 d. On Sept. 10, 1912, she was united in marriage to Emmett Yoder, who survives, along with 3 children (Andrew, at home; Russell, Blacklick, Ohio; Mrs. Paul Wade, Sterling, Ill.). She also leaves 4 grandchildren, 4 brothers (D. F. Meyer, Wayland, Iowa; Jacob C. Meyer, Sterling, Ohio; Elmer Meyer, Creston, Ohio; and E. A. Meyer, New York City), and 5 sisters (Mrs. David Schrock, Sterling, Ohio; Mrs. Noah Schrock, Smithville, Ohio; Mrs. John Lerch, and Jennie Meyer, Wooster, Ohio; and Mrs. U. M. Wenger, Rittman, Ohio). One brother and one sister preceded her in death. In her youth she confessed Christ as Lord and Saviour and was baptized into the membership of the Oak Grove Mennonite Church. Until her final illness she was active in many phases of church work, particularly in the Sunday school, where she served faithfully as a teacher for many years. Her faith was constant, her enthusiasm and zeal for the work of Christ and His Kingdom inspiring to all who knew her. Her Christian influence was felt in home, church, and community. Funeral services were held at the Oak Grove Mennonite Church Sept. 22, in charge of V. M. Gerig and D. R. McFadden. Interment was made in the adjoining cemetery.

Yoder.—Joseph E., son of Valentine and Katie (Schrock) Yoder, was born July 20, 1875, in Lagrange Co., Ind.; departed from this life Sept. 12, 1951, near Goshen, Ind.; aged 76 y. 1 m. 23 d. He was united in marriage to Katie Miller on Nov. 19, 1896. To this union were born 4 sons and 2 daughters. Surviving are Oscar, of Middlebury, Ind.; Arie, at home; Orpha—Mrs. Louis D. Kauffman, Middlebury, Ind.; and Henry, at home. He also leaves 12 grandchildren and 4 brothers (Tobias V., Topeka, Ind.; Daniel V., Topeka; Mose V., also of Topeka; and Lee L., Shipshewana, Ind.) and many nieces and nephews. He was preceded in death by his companion, who passed away Jan. 10, 1941. Also by two infant sons, 2 sisters, and 2 brothers. He was a member of the Conservative A.M. Church, remaining faithful until death. He was ill for more than a year, bedfast for twelve days. Funeral services were held at the Griner Church Sept. 15 by Clarence Yoder, Sam T. Eash, and Noah Zehr. Texts: Ps. 23; II Tim. 4:6-9. Burial was made in the Yoder Cemetery.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

The Light in Dark Ages, Eighteen Centuries of Missions from the Giving of the Great Commission to the Beginning of Modern Missions under William Carey, by V. Raymond Edman; Van Kampen Press; 1949; 435 p.; \$4.00.

The ordinary study of the modern Protestant missionary movement begins with the work of William Carey, who went from England to India in 1793. V. Raymond Edman, President of Wheaton College in Illinois, sensed a need for a book which would trace the history of the Christian Church with special emphasis upon the manner in which it has fulfilled the Great Commission. In his own words, he traces the story of the "light in dark ages" through eighteen centuries. The ordinary book of general church history traces the story of the church in its many aspects. In contrast to these general histories, it is refreshing to read the story of missionary endeavors through the many years about which we know so little.

Dr. Edman has succeeded well in emphasizing the urgency of evangelization, indicating clearly and repeatedly that there can be no substitute for the preaching of the Gospel in the extension of the kingdom. Neither force, carefully guarded creeds, nor detailed organization can take the place of individual soul-winning and genuine regeneration. Mass "conversions" may swell the church roll, but only a genuine spiritual experience builds the church. In support of this thesis, he gives many examples of the successes and of the failures of the church to live up to the Great Commission.

By experience and training Dr. Edman seems qualified for the task he has chosen. With five years of experience as a missionary in Ecuador and twelve years of experience as a teacher of history and political science at Wheaton, he has the viewpoint of missionary and historian alike. His bibliography at the close of the book indicates a wide acquaintance with the writings of ecclesiastical and secular historians throughout the Christian era. That he actually used these sources in the preparation of his book is demonstrated by the extensive references to and quotations from them in the footnotes at the end of each chapter. There is an extensive index at the end of the book.

It is not my intention to judge the historical accuracy of Dr. Edman's work, although I have little doubt that he is reliable in this respect. I would merely call attention to a few points which I question. On page 35 he states that many of the early Christians were members of the Roman armed forces, and that few considered military service inconsistent with Christianity, but he does not give documentary evidence in support of these statements. Cadoux, Harnack, Herring, and others have indicated that most

converts among soldiers found it impossible to remain in the army, and that few who were Christians took up military service until Christianity became the official religion of the Empire. In a footnote on page 53 he uses a quotation on baptism from Harnack which would seem to indicate that he considers immersion the mode of baptism practiced in the early church. His discussion of the Paulicians, Bogomils, Waldensians, and other small evangelistic groups of pre-Reformation times seems to indicate that he traces direct connections between these various groups, which is also taught by many other church historians. There are others, however, who consider these groups as completely independent, arising spontaneously at scattered places as a result of personal Bible study in times when the Bible was withheld from the ordinary Christian. As we follow him through the period of the Reformation, we notice the omission of reference to the Anabaptists on the continent as a missionary group, although he does give attention to the Quakers in America and the Moravians in Europe. Without overlooking these points, but realizing that there are bound to be differences of opinion on such a vast subject as this, I do not hesitate to recommend this book to the mature Christian.—N. P. Springer.

Marian's Book of Bible Stories, by Marian Schoolland; W. B. Eerdmans; 1947; 343 pp.; \$3.50.

To retell Bible stories so that even preschool children will understand and enjoy them is no easy task. Judging from the reaction of this reviewer's children, aged three, five, and seven, Marian Schoolland has succeeded remarkably. Her simple, fresh diction and clear, pleasing style held their interest, and so whetted their appetite, that after many a story, they clamored, "More, more!" Only those stories, and only those details are included which are especially adapted for young children. When necessary, simple explanatory statements or imaginative details are inserted into the Biblical narrative so as to make it easier for small children to understand. Fortunately, this is kept at a minimum and is generally quite in harmony with the findings of Bible scholars. However, there are several outstanding exceptions. Jesus' plain teaching that we should wash one another's feet is modified, as is also Peter's teaching on repentance and baptism in Acts 2. Moreover, there are occasional errors, such as heating the furnace ten times hotter instead of seven times hotter as Daniel 3 gives it. Besides, there are a number of typographical errors. Illustrations are few, misplaced, and sometimes somewhat grotesque. In spite of these faults, the book will prove invaluable to discriminating teachers and parents of small children who cry, "Story, story, a story!" Since the type is clear, and lines well spaced, and the vocabulary young, this book will also be appreciated by young readers.

—Clarence Fretz.

Many churches do more to conceal Christ than to reveal Him.—M. R. DeHaan.

ITEMS and COMMENTS

Blind people who cannot read Braille will be glad to know that the John Milton Society is publishing its first talking book on long playing records in December. The Society, representing many denominations in the United States and Canada in the publication of Christian literature for the blind, has published Braille magazines, books, a Sunday-school quarterly, and a religious calendar for many years. The new John Milton "talking book" will contain gems of Christian literature and poetry and prose, and like the Braille magazines will be available to the blind without charge. Local congregations should send in the names of blind persons who would like to receive this talking book and who have a talking book machine or a record player for 33-1/3 R.P.M. recordings. Names should be sent to John Milton Society, 156 Fifth Avenue, New York 10, New York. We have not heard this record, but we trust it will be in accordance with sound Christian doctrine.

* * *

The Church of the Brethren is celebrating the one hundredth anniversary of its official publication, **The Gospel Messenger**. During this 100 years nine editors have carried the responsibility of the paper. The first editor was Henry Kurtz. The present editor is Kenneth I. Morse. During this 100 years the congregations of the denomination increased from 400 to 1,029.

* * *

Christian Life, an interdenominational magazine published in Chicago, in its September issue has an article concerning the Brunk revival meetings at Lancaster, Pa., under the title, "Revival Strikes Mennonites."

* * *

The Missouri Synod Lutherans have dedicated a youth center in Tokyo within walking distance of more than 50,000 students who attend several prominent Tokyo universities. "God is throwing opportunities at us," says a denominational spokesman. "In other fields we have labored for decades before the church was fully established; here after three years we are a going concern."

* * *

By an overwhelming majority the General Assembly of the Universalist Church of America has approved steps expected to lead to a Federal Union with the American Unitarian Association in two years.

* * *

A new curriculum of Sunday-school lessons entitled, "The Life in Christ Series" has been prepared by the Lutheran Church, Missouri Synod. It is being used from October 1 on by five thousand Sunday schools of that denomination as well as by churches of other denominations. The series has been in preparation for almost three years. It is attractively illustrated with new art in many colors. The lessons are uniform in central teaching but graded on the basis of the abilities, experiences, and needs of the learners at

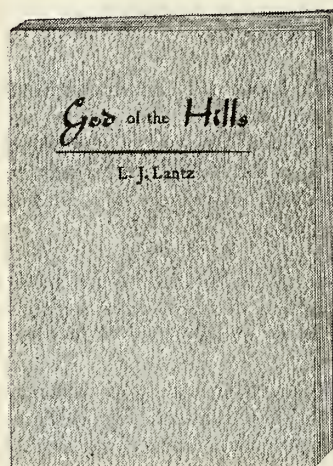
Your Publishing House offers you 2 new books

- **LET HIM** who would be rich in spirit read much poetry Poetry of the right type ennobles and fills the mind with high ideals."
—Paul Erb

Look at life through the clear eyes of a Christian poet. In nature, in his own and other men's work, in the daily round of life, he sees the love of God. The seasons remind him that "giving is living." He traces in verse the foundations of the happy home. He gains strength from the God of his home hills.

Here are poems of inspiration, prayer, consecration, doctrine, and worship.

The book is illustrated with delicate line drawings by Esther Rose Buckwalter. Paper cover, 95 pages, \$1.50.



God of the Hills

BY L. J. LANTZ

Mennonite
Publishing
House
Scottsdale, Pa.

Africa Answers

AN OPEN hilltop where wild animals could roam at will—that was the Shirati station in 1934. Today—how different! Like a little village it stands with many African villages crowding close.

Read **AFRICA ANSWERS**. Gain a complete picture of the growth of mission work under the sponsorship of the Eastern Mennonite Board of Missions and Charities. Merle W. Eshleman, medical missionary, has spent approximately nine years on the field. Briefly he sketches the opening of Africa to mission work. He describes Tanganyika, the people, their customs. Changes in the work are discussed. He shows the missionary in day-by-day routine. One chapter is a history of the mission in Ethiopia.

Excellent as a text for mission study classes. Interesting to read. 179 pages. \$1.50.

Mennonite Publishing House, Scottsdale, Pa.



their level of maturity. The editors point out that every lesson is a Bible lesson directing Bible truths to life's experiences and problems on each grade level. The dominating purpose of all the materials, according to the editors, is a perfecting of Christian personality through life-directed and Christ-centered Sunday-school lessons.

* * *

Two veteran New York Central Railroad employees at Toledo have lost their jobs because they refuse on religious grounds to join the Brotherhood of Locomotive Firemen and Engineers as required by a recent Union Shop Agreement between the railroad and the Union. The men, brothers with a com-

bined total of 45 years of work for the railroad, are conscientious objectors to union affiliation as members of the Plymouth Brethren Church.

* * *

This story comes to us from one of our communities. A little boy had heard the song, "Revive Us Again" many times at evangelistic meetings. One evening around the supper table when the family was considering what hymn they would sing that

evening, the little boy said, "Why don't we sing, 'Divide Us Again'?"

* * *

An article in **Banking**, the journal of the American Bankers' Association, says that embezzlements by bank employees has become so widespread as to constitute an alarming problem. In the Western Pennsylvania area alone within the last few months, more than half a dozen embezzlements have been uncovered.

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLIV TUESDAY, OCTOBER 30, 1951 NUMBER 44

Poise of Soul in Times of Tension

Philippians 2:12

BY PAUL M. MILLER

In times when men's hearts are failing them for fear and life has lost its meaning for the masses of men, it is refreshing and necessary that the child of God restudy God's secrets for poised living.

In Phil. 1:12-30 the Holy Spirit through Paul portrays a really Christian philosophy of life. Here Paul gives his outlook on life—past, present, and future. In verses 12-18 he surveys the past of his life with a shout of triumph; in verse 19 he discusses the present with calm assurance; and in verses 20-30 he faces the future with but one consuming passion.

A triumphant survey of the past (vv. 12-18). Paul wanted his friends to know that his life had not been a helpless pawn in the hands of fate. Things did not "just happen" in his life. The writer of Rom. 8:28 declares that all things have worked together for good. Things which happened had furthered the Gospel. The word "further" means "to drive forward with a blow." But what matters the blow, if only the Gospel of Christ is driven forward? Paul exults that everyone at the heart of the Roman Empire had learned that he was captive for, or in behalf of, Christ. Not Paul, but Christ was on trial before Rome. He glories in the fact that all of Caesar's nine-thousand-men praetorian guard had heard the Gospel. This elite guard was in training in Caesar's court, and were being fitted to go out and fill places of leadership throughout Rome's far-flung empire. What a master strategy the Holy Spirit used to infiltrate the world with the Gospel message! No wonder Paul shouts in triumph!

Paul further rejoices (verse 14) that God had used his life to encourage many timid saints. Many, like the seven thousand of Elijah's time, are still true to God, but are so timid and their lives have so completely crawled into a hole to hide, that few know they exist. It is a precious retrospect to know that one's life has enriched and encouraged others of God's own. (Though Clifford Snyder died on the way to the field, yet his consecration stirred a number of others to step out to give their lives in missionary service.)

Finally, in looking back (vv. 15-18),

Paul rejoices that because of his life many have preached the Gospel. So central is his concern that Christ be preached, that he rejoices even though some preach from an unworthy motive.

Paul's retrospect reveals his secret for poise of soul. He could have looked over his past and heaved great martyr sighs as he recounted the beatings at Philippi and all the agony of his toil and tears. But in his life in the past, only two things had really mattered—the glorifying of his Christ, and the heralding of the Gospel of Christ. His life had achieved much in both these objectives, and Paul was able to review his past without frustration.

A calm poise in the present (v. 19). Paul could sit in jail, facing possible martyrdom, and calmly assert, "I know that this shall turn. . . ." Many people can exult in God's ability to lead and provide as they look back over their past life and notice the times when God mightily undertook for them. But how few can say while right in the midst of apparent calamity, "I know that this shall turn." How few seem to be able to say while going through the valley of the shadow of death, "I am fearing no evil." This is the fortitude of soul which sings while suffering in a dungeon—"Rejoice in the Lord alway: and again I say, Rejoice." This is the quiet faith which looks calmly into the face of earth's vilest tyrant and says, "You could have no power at all against me except it were given thee from above." This is the abiding certainty—"Our God is able to deliver."

Are you in a "this" situation just now? Can you calmly declare that you know that this shall turn to your salvation? Do you believe that Almighty God's hand is upon your life and that even from your present situation, all things will work together for your good? This is God's second secret of poise of soul.

But Paul's confidence was not mere shallow optimism, or whistling in the dark. He based his calm certainty on two great facts: first, he believed that God's people were praying. "Through your prayers," he cries, "I know that this shall turn." Paul believed that the simple, believing prayers of God's people

were one of the factors which helped to move the arm of Almighty God. Second, Paul believed that the supply of the Spirit of Jesus Christ would be enough for all his need. Any life that is circled round with the loving intercession of God's people, and indwelt by the Spirit of Christ, can face any situation in life with calm, joyous poise of soul.

One consuming passion for the future (vv. 20-30). Paul could sweep the past, present, and future of his life and say that *always* it was his intense desire that Christ should be magnified. Whether he died in the cause was not important. Paul was one of God's expendables. He wanted to "make Christ large" in his body. God must decide whether Paul could glorify Christ more by death than by life. All of life's objectives focused to one point—CHRIST. The reasons he would want to live on another day would be to bear fruit for Christ's glory, or (as in verse 25) to help to further the faith of the saints.

If our goals for the future are purged of selfish interest until only this one consuming passion remains, then we can face the future with poise. We have

The Time Will Come

BY LORIE C. GOODING

*The time will come when I must die
(Who knows when that will be?)
And part from dear ones that I love,
But never, Lord, from Thee.*

*Life now is good, true friends I have,
And skies are bright and fair.
But if I find this earth so sweet,
'Tis sweeter over there.*

*And I have lived beneath Thy love,
A sheltering canopy.
Thou'st led me pleasant paths along,
And shall I fear to die?*

*For all the world shall pass away,
And nothing shall endure
Save this, Thy promise and Thy Word.
Thy mercy standeth sure.*

*O Son of Man, Thou too hast died;
Go all the way with me,
That I may on the other side
Live, Son of God, with Thee.*

Holmesville, Ohio.

nothing to gain or lose, personally. All we have is to be poured out and invested for Christ's glory. Life is Christ, and death will be gain because it will but usher into Christ's presence. If our lives are to be offered up as an oblation to God, what matters whether the process be long or short? This lofty watchword, "As always, so now also Christ shall be magnified," has been the secret of the tremendous impact which Paul's life made upon the world.

John the Baptist, another of God's great saints, cried, as his own circle of followers left him to follow Christ, and as he went on to decrease to a martyr's death, "This fills my joy full."

Those whose lives are yielded to the will of God have nothing to fear from the tempests of time. Lives which are nestled in the hand of the Almighty have found the peace and safety for which all others vainly seek. Lives which are yielded to the divine purpose have achieved the only truly cosmic integration.

Lives so consecrated to Christ will know poise of soul in times of tension.

Goshen, Ind.

Our Personal Income in 1950

By ROBERT M. HOPKINS

The United States Department of Commerce announces that the total personal income in 1950 amounted to \$224.7 billion. Direct taxes paid for the year amounted to \$20.5 billion, which left disposable personal income of \$204.2 billion. The personal consumption expenditures for the year were \$193.5 billion, so that personal savings were put aside totaling \$10.7 billion.

Comparing these items in 1950 with those which prevailed in 1949, the total personal income increased in one year from \$205 billion to \$224.7 billion, or 9.6%. The total disposable income increased from \$186.4 billion to \$204.2 billion, or 9%. The direct taxes which included both federal, state, and local taxes, increased from \$18.6 billion to \$20.5 billion, or 9.8%. Personal consumption expenditures, due chiefly to scarcity of commodities and rising prices, increased from \$180.1 billion to \$193.5 billion, or 7.4%. An encouraging feature is that personal savings increased from \$6.25 billion to \$10.69 billion, or 71%.

For religious and welfare activities and private education which are chiefly

the contributions made for these tax exempt purposes, there was an increase from \$3.41 billion to \$3.59 billion, or 5.1%.

Thus while disposable income increased 9%, taxes increased 9.8%, total personal consumption expenditures increased 7.4%, and personal savings 71%, the contributions for religious, educational, and welfare causes increased only 5.1%.—Golden Rule Foundation.

Can You Tell Us Why

By ORRIE D. YODER

Can you tell us why we professed Christians are so careless and indifferent as to the modern school life and environment of our dear God-given children?

Can you tell us why, we are so careful to give our children good Christian homes, Christian Sunday schools, and many other Christian church services, while at the same time we turn them over for a far greater length of time to a paganized system of learning and development?

Can you tell us why poultrymen, dairy-men, and herdsmen would not expose their birds or animals to harm and dangers while we Christians seem to care little for the "diseases" and "wolves" to which our own dear children are exposed in modern school life and environment?

If it is true that our children need to meet the world and mix with the ungodly in order to become strong and to become inoculated against sin, *can you tell us why* we do not likewise expose them to any and every disease and vermin in order to make them physically strong by becoming inoculated against all these?

Is it true that our children will only become "hot-house plants" if we keep them from meeting sinners in their school and cultural life? If so, *can you tell us why* we do not close all our churches and send our converts, old and young, into modernistic, Catholic, and all other heretical forms of worship, lest they may become only "hot-house" Christians?

Dear Christian reader, *can you tell us why* these dear precious souls which God has so graciously given to us His servants (Cf. Gen. 33:5; Ps. 127) should not have the best and highest Christian environment and concern we can give to them? "Do not sin against the child" (Gen. 42:22).

Portland, Oreg.

Our Readers Say—

It seems to us you've had better than usual articles and features the past six months or so. We thank you for it.—Ira Birmingham, Ovid, Mich.

Roy Smucker's plea for a discussion of church-wide problems provoked me to suggest Y.P.B.M. as one. We need not a "new thing" as many demand, but a challenge to revitalize what we have lest more congregations discontinue Y.P.B.M.—Melvin Mast, 1445 E. Mt. View, Phoenix, Ariz.

We are still enjoying every issue of the GOSPEL HERALD. I like especially the clear articles concerning war and peace. This is such a vital issue today, it is well to have our thinking clarified on the matter. Please continue to present these articles in your paper. Again, thank you.—Lorie C. Gooding, Holmesville, Ohio.

I enjoyed the Sept. 4 issue of the HERALD, especially your concise report of the General Conference. And, of course, I read your editorials, usually with unqualified approval. But it does seem to me that you made a serious slip this time in your use of the word "alumni" in your second editorial. I agree with the first, third, and fourth paragraphs, but I find paragraph two most disturbing. I do not like the implication that when people leave the Mennonite Church, they "graduate." People leave Goshen College for one of three reasons—either they are asked not to come back or they drop out either for valid or invalid reasons, or they graduate. But to call "drop-outs" from the Mennonite Church "merely alumni" it seems to me is a sad misnomer. It seems to me that especially the phrase, "graduated from her fellowship," applied to Mennonite drop-outs, might be misunderstood since some drop-outs like to feel that they are graduates . . . —John Umble, Goshen, Ind. [The editor's feet got tangled in a figure.]

You put out a good magazine [*The Christian Ministry*]. Good enough that I wish every one of our Indian ministers who know English well could get it. I know that this is difficult for most of them, even if the Publishing House and Mission Board pay for one half of it. Is there some good brother there in the States that might want to send the magazine to our English-speaking Indian ministers here? . . . One of the great needs here is for doctrinal teaching for the ministry. *The Christian Ministry* can help provide that. It is not enough for the missionaries to teach the doctrines of the Word and the church. Over here we must use every possible means to indoctrinate the church, and it will perhaps be done best through the Indian ministry . . . —E. I. Weaver, Dhamtari, M.P., India.

[There are five English-speaking Indian ministers. The price for this magazine is three years for \$2.50. Individuals or groups interested in supplying this need please write to the editor.]

I am wondering what the yearly price of the GOSPEL HERALD would be. We have received it for the year following our marriage. We could not be without it. These gift subscriptions are surely furthering the cause of Christ.—Martha Groff Weaver, Drumore, Pa.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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EDITORIAL

The Board of Education Meeting

Until within the last few years the annual meeting of the Mennonite Board of Education was chiefly a business meeting, held at one of the schools administered by the Board and attended by few besides Board members. But since the great increase of interest in Christian education throughout the church in the recent past, and since the Board has entered, by request of General Conference, into the counseling and guidance of the whole educational program of the church, these meetings have been taken out into the congregations where a more general attendance could be encouraged. The idea that this is one of the church-wide meetings that is worth attending has taken hold rather slowly. The vision of those who saw that large education meetings as well as large mission meetings were desirable was vindicated by the large attendance at the Board meeting at Morgantown, Pennsylvania, October 18-20. When the Conestoga meetinghouse was packed on the evening of October 19, it was, if the editor's memory is correct, the largest crowd ever attending a Board session.

The meeting was held in the historic Conestoga Valley, the oldest surviving Amish settlement in America, only one half mile from the little red schoolhouse of *Henner's Lydia*. The valley was at its loveliest, with the farmsteads gleaming against the background of autumn color.

The reports of the Board officers revealed the magnitude of our educational program. The care with which financial records are kept, and the thorough auditing by capable accountants convinced us of the excellent administration which the church is getting from its servants. One of the things which convince that the spiritual welfare of the students is a matter of primary concern in our colleges is the extensive survey of religious welfare undertaken by each of these institutions, as reported by the Religious Welfare Survey Committee. More than one session was given to hearing the reports of Goshen College, Hesston College, and the La Junta School of Nurs-

ing, which the Board administers. There were also unofficial reports from Eastern Mennonite College, Lancaster Mennonite School, Iowa Mennonite School, Rockway Mennonite School, Western Mennonite School, and K.V. Christian Day School. The total picture is one of steady growth and effective service to the church.

All of our colleges will be soliciting during this year for the completion of building projects. But the larger part of the financial program this year will be for operation rather than capital expansion. Construction of a seminary building at Goshen was authorized, since there is a special donation for that purpose. Mennonite Research Foundation reported a continuing significant service to the church, and more certain financing. The Conrad Grebel Lectureship will produce the first series of lectures next spring; and announced the second as planned for. The Board made provision for honorary memberships, and elected Brother D. A. Yoder, for many years president of the Board, to such a membership. Officers of the schools and the Board were re-elected, except that Brother Howard J. Zehr, Peoria, Illinois, succeeds Brother Jesse Short as sixth member of the Executive Committee.

The large crowd on Friday evening heard a panel on The Need of the Hour, with papers or addresses by Roy D. Roth, Sanford G. Shetler, E. E. Miller, and O. O. Miller; also an address by G. G. Yoder on the contribution our schools should make to congregational and community life. Among other excellent addresses given either to the general sessions or the sectional meetings two were of special importance for this moment: John E. Lapp on The Responsibility of the Church to Interpret Its Doctrine and Practice to Our Schools; and H. S. Bender on The Challenge of Militarism to Our Schools.

A short period of singing by a neighboring Christian day school reminded the meeting of the significant development of Mennonite elementary education. In fact, among those who participated on the program of this Board meeting was represented a range of Christian education from the first grade to graduate seminary work.

Next year's Board meeting, if the Lord tarries, will be held in some other community. Plan to take advantage of the opportunity to get a picture of the expanding school work of the church, and an understanding of its objectives and methods. All sessions of the Board meeting are public sessions. These schools are your schools. Know them; understand them; support them.

Must We Discredit Others?

Guest Editorial

According to a story, a person who speaks with a foreign accent was praising his pastor and said: "He is on fire for de Lord; he letta he light shine, but he putta out de otha preacher's light first." Like many another humorous story, this illustrates a serious matter. It is a common and serious fault that some preachers and other church people seek to build up themselves and their work by discrediting others. Is this not an insidious error into which any person might fall unintentionally? And, can we not avoid it, or must we allow it to go uncondemned and uncorrected?

We do not wish to commit the same error that we are seeking to correct by implying that this business of "putting out the other person's light first" is promoted by all preachers. It seems, however, that any of us might do well to watch this tendency to discredit the worth and works of other people on the assumption that we and our cause benefit by so doing. It is actually a false, or at least questionable, assumption that one may help himself or any good cause by discrediting others. To be sure, any reference which one might make to practices that are evil or doctrines that are hurtful must be in the form of disapproval. The danger is, however, in the tendency to speak or write often and vigorously with the evident purpose of discrediting other Christians, churches, preachers, institutions, etc. Is this not unethical, to say the least? And, does it not merit the same rebuke which our Lord gave to some of His disciples who wanted to call down fire from heaven upon those who did not walk with them, even though they were doing good?

This matter seems to be summed up by a remark, recently heard: "Many a person has missed the mark because he was not able to discern who his real

friends are." Is it not often true that those with a pronounced tendency to discredit others are found fighting their friends? Perhaps they may be unaware of it themselves, but it may be quite apparent to others. Surely, Christians need all the friends they have and more; and there is no virtue in one's setting about to alienate his friends and prevent others from establishing friendly relations with them. Admitting that loyalty to Christ will involve the enmity of the servants of Satan, one is still responsible for recognizing the members of his own team, lest he hurt rather than help the cause. How would we like a doctor, lawyer, merchant, or any businessman, who took time out to criticize others in the same business (even his competitors) instead of doing what he is supposed to do? Then, is there not a higher ethical standard for Christians? . . . —*Baptist Courier*, South Carolina.

Lay Evangelism

BY LESTER W. YODER

Should lay evangelism be an active part of our church program today?

The challenge which lay evangelism presents today to each individual is of serious importance in regard to the future of our church.

Lay evangelism is a term that is somewhat absent from our present-day conversation. Also it is a part of the church program which has had very little emphasis until about the past five years; and I am not sure if the church is ready now for lay evangelism as we have accounts of it in the early church and during the Anabaptist movement in the sixteenth century. Lay evangelism is the accepting by each person, who has accepted Christ as his Saviour, to also take the Great Commission in Matt. 28:19, 20 as a personal, individual command to go into his own personal world and do soul-winning, witnessing to every creature.

There are a great many different talents in our laymen and laywomen. By using these many different talents in many different opportunities which we have, we make it possible for our heavenly Father to continue the work of the church in its most effective way to evangelize the world.

An editorial in the GOSPEL HERALD a short time ago made the statement that the time is now ripe for the Mennonite Church to launch a dynamic program of lay evangelism.

Let us go back in history and see if this is something new, or if it was a positive program of the church at one time. The early Christians at Jerusalem must have had the real spirit of lay evangel-

ism. We read in Acts 8:4, "Therefore they that were scattered abroad went every where preaching the word." This we know was not referring to the apostles. So it was the laymen that were telling the good news to those they met. This was no doubt one reason for the rapid growth of the early church.

Even though this was something new and there was great persecution, they went about telling others of the Gospel of Jesus which meant so much to them. Then as we come down to the sixteenth century and see the persecution the Anabaptists went through, we are made to realize that these people were driven forward to spread the Gospel by an inward drive. They could not keep this new light to themselves but were interested in winning others to the Lord. They were willing to be burned at the stake for the cause of spreading the Gospel. They exemplified a real zeal and burning in their hearts for others which was felt far and wide.

It was from a people of this deep devotion to their heavenly Father that our own Mennonite Church came. But I am afraid in certain aspects of concern for others in spiritual matters we have departed a considerable distance from their original intent and beliefs.

Let us look at John 15:5: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." As a group of people who feel we follow the Bible rather closely in its teachings, can we look Jesus in the face and feel we have done our part in bringing lost souls to the kingdom?

"But," someone will probably say, "look at the church. It is growing; notice the many church institutions we now have, the mission activity of our church today."

Yes, our churches have grown some, but we haven't kept all our own young people, let alone bringing in others from the outside. Do you honestly think the Lord can look at congregations of our faith with joy at the number of lost souls that have been brought into the kingdom by our efforts? As to numbers, I doubt if our church is keeping up with the birth rate of the past ten years. Or by counting those brought in from the outside of our own Mennonite homes, has our church shown much of an increase?

I realize there are some who do not have a gift of soul-winning, but there are other areas of effort where they can help. Our giving, according to a recent report of Melvin Gingerich, shows that we gave only about 4½ per cent of our incomes to the total church program. Again if the individuals of the church would back our church in its program of evangelism, children's homes, schools, etc., we could be doing at least twice as much as we are now in these opportunities. I am sure we would all agree that if all our members had this vision of tithing, our

It Happened —

TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Oct. 28, 1926)

On . . . Oct. 19, Bro. D. J. Johns, of Goshen, Ind., gave us a message from God's Word . . . Bro. C. Z. Yoder will be at this place on . . . Oct. 24 [Canton Mission].

The Opening Services at the building recently purchased for the Reading Mission will be held Oct. 31. . . The meeting . . . closes with an evangelistic sermon by Bro. J. C. Clemens. . .

On . . . Sept. 19, Bro. J. M. Shenk of Elida, Ohio . . . preached both morning and evening [Pennsylvania congregation, Newton, Kans.].

On Oct. 17 our bishop, Bro. S. C. Miller, expects to be with the congregation at Protection, Kans., to hold communion services.

The idea of "dedicating" meeting houses is rather modern, and finds no support in the New Testament teachings [John W. Weaver].

A six weeks' Bible Term has been arranged for, to be held at the Lima Mission . . . , with J. D. Mininger, A. I. Yoder, and J. B. Smith as instructors.

church program would be probably three times what it is today.

Then if we will face the fact that the church is made up of individuals, we can come to the real need of the church today—that is, of individuals taking up the Great Commission and applying it to their individual worlds. Our pastors and leaders who have carried the majority of the load are limited to their physical capacities.

There are about 1300 ordained men in the church, compared to 65,000 members. If we are going to leave all the work of the church program up to the ministers we can't expect our church to grow very fast. If every group of ten members in a church would make themselves responsible for winning one lost soul each year, our church would make a tremendous growth. The spiritual impact on our communities would have a far-reaching effect.

I realize that because of our failure to be active in lay evangelism it is hard to begin approaching people about their souls. We are told in the Scriptures that we are heirs and joint heirs with Jesus. Jesus told His mother when He was twelve years old that He must be about His Father's business.

Dare we, then, as individual Christians have anything less than winning souls as our first business? Our material

sion, instead of being the first interest in so many Christian lives as the present conditions of the church point out so plainly.

Time is running short. Let us not be found laying up for ourselves treasures on earth instead of heaven. One soul is worth more than the whole world.

Who then is a successful person in the eyes of God? Let us see our neighbors and friends who are lost as lost souls instead of just as neighbors and friends. Winning lost souls is a part of our lives that must be cultivated if it is to become a part of us.

Only then can the church go forth and carry out the program of spreading the Gospel as the Lord intended. May we then fall down upon our faces and pray to Almighty God that we will be found faithful.

Goshen, Ind.

Glorious Man—Depraved Man— Glorified Man

BY JOHN D. BURKHOLDER

God had a glorious plan and purpose when He made glorious man and placed him on the perfect earth. Holy God, Holy Son, Holy Spirit, holy angels, and man were to work together in their work, first upon the perfect earth, then upon depraved earth, last and forever upon a new earth with a new heaven.

When glorious man was created, he lived upon the perfect earth God had made. Depraved man lived upon a depraved earth cursed because of sin. Glorified man will live on a new glorious earth, after his work on the depraved earth is done.

Glorious man was glorious because he was the son of his glorious Father-God. Glorious man was depraved when he yielded to an unholy depraved spirit.

Glorious man was glorious because the glorious God of the universe made him in His own likeness and image. So glorious was he that he partook of the glory of a glorious Father and His holy angels. Man was then in the heavenly circle possessing heavenly attributes and immortal qualities of spirit and soul. Then was he holy and perfect as his glorious Father. The only earthly quality of glorious man was the dust of the perfect earth from which his body—flesh, blood, and bones—was made for him to live in.

From the moment that glorious man opened his eyes, he had the companionship of glorious God. Man was filled with wisdom and knowledge enough to talk with and commune with glorious God, and to assist Him. When God brought to glorious man the animals He had created, man named them all. Such were the mental endowments of glorious man in the morning of creation. Why would he not have sufficient wisdom for all the work he had to do for the all-

wise Creator, since he was made to subdue and have dominion over all the earth?

Since God was glorious, heaven and earth were glorious, and since the earth and man were created for the glory of God, naturally man was glorious also to serve a glorious purpose. So perfect and holy was man, that he knew God, walked and talked with Him. No preparation or development on the part of man was necessary to fit him for holy communion and fellowship with his Maker, who came and walked and talked with him in the cool of the day.

Glorious man's perfection of body and spirit was due to no other cause or influence than the holy attributes of God's holiness that He had bestowed in the body, mind, and spirit of glorious man, the image and likeness of God Himself. Therefore was man possessed with holiness and sweetness, without fear or shame in the presence of holy God. The spirit of man was so innocent and beautiful he discerned not his physical nakedness in God's presence. The physical form of man might have been as glorious and beautiful as the transfigured body of Jesus Christ on the mountaintop, if indeed the beauty of his soul would naturally reflect the glory of the glorious God who created him in His own likeness.

Glorious man, created for holy purposes, would need to possess an immortal spirit. Otherwise man would not be in oneness of glorious God's purpose in His wonderful plan upon the earth. Not on this earth only was glorious man to serve his Maker, but to serve His holiness in His heavenly Temple, after this earth has passed away. Therefore was he possessed with soul and immortal spirit, and was given a body in which to live and prove his fitness for holy service upon the earth and in the Holy Temple above.

When man was made he was given the same free-will qualities possessed by angels, making man an individual spirit the same as other heavenly beings. Therefore was man, like angels, subject to any other mind or spirit that he came in contact with, if he submitted his will or his spirit through his mind to other influences. When man's mind openly submitted to the mind of other persons or spirits, whether good or bad, his spirit would be influenced by the other mind or spirit, unconsciously or consciously, and be made better or worse according to the spirit back of the mind that was influencing the other. The mind is the door to the spirit and soul of the listener.

Glorious man in all his beauty and holiness, like an innocent child, knew not the power of evil suggestions, which Satan very well knew. Even the angels in heaven seemed not to know the deceptive power of Lucifer, once a cherub in heaven.

Many of the angels in heaven were

controlled by the mind and spirit of Lucifer and became depraved through their willingness to obey him instead of God, the greatest of all spirits, and to rebel against Him and other holy angels. Because of their so doing they were given over to utter depravity, and cast out of holy heaven forever. They lost their lofty estate and fell to the very depths of degradation, depravity, and hell.

After God had finished the perfect lovely earth with its paradise garden, and had placed man and his lovely companion in it, Lucifer, whose name was changed to Satan, Devil, Dragon, and Serpent, saw glorious man and his companion and laid his plans in his subtlety and craftiness to deceive the man and the woman. Satan well knew if he could contaminate the innocent mind of the glorious woman with his depraved mind, he would have an open door to her will. He well knew if he could have her submit her holy will to his depraved will, he would have an open door to her spirit—her soul.

When Satan led the mind of woman to believe that what God had said was not true, but that her eyes would be opened so that she would know good from evil, her mind yielded to the depraved will of Satan. Then was her innocent spirit defiled and through her depraved mind, glorious man was caused to disobey God also. Then glorious man and woman fell from their lofty estate into a depraved state. Now were they depraved man and depraved woman, because the evil spirit of Satan had entered and defiled their spirits and they became Satan's companions instead of God's holy companions. They had forsaken a glorious holy friend, for their unholy worst enemy. In their glorious state they had everything they could wish for, and lost everything through disobedience.

Now was the sweet fellowship of glorious God and man changed, since man's spirit was depraved and become unholy. Man is no longer worthy of the companionship of God and the holy angels as before. Neither is he worthy of the blessings of the beautiful garden with all its delicious fruits. And in his depraved condition if left in the garden, near the tree of life, he might eat of its fruit and live forever; so man and woman were driven out of the garden, to toil for their bread where weeds, briars, and thistles would grow. They must toil, labor, and suffer for their disobedience, until their mortal bodies would die and return to dust. The earth too would be polluted as depraved, unholy feet would walk over it.

But glorious God had a glorious plan to redeem the fallen man and woman. Man and woman, whom Satan beguiled and defiled, could by faith in God's glorious Son be reconciled to the God they had forsaken. He told the woman that through her seed the serpent's head would be bruised. She believed God and

looked forward in faith to the coming of her Saviour.

Now does depraved man possess an outer man and an inner man, and between the two is his will enthroned. Now has his body and spirit been defiled and made sinful. His passions and appetites are now carnal by lusting after forbidden fruits. Now has the inner man become subject to the outer mind and will, because the inner man, the soul, fell when the outer mind yielded to Satan.

Seeing their helpless condition, when the depraved man and woman confessed and repented of their sin to their Maker, glorious God felt sorry for them. He had a plan to give them glorious bodies someday if they were faithful and obedient to Him. Thereafter did the outer carnal man and the inner spiritual man war with one another continually. Both the outer and inner man were subject thereafter to the ruling of the spirit that was enthroned in the heart of the inner man. If the evil spirit sat on the throne, then the outer and inner man would agree to do evil. If the spirit was enthroned in the heart, the spirit of the inner man was victorious over temptation.

From the time that depraved man and woman were driven out of Eden's paradise, the depraved spirit of man multiplied upon the earth, and it shall wax worse and worse. The once glorious man has inherited depravity through the disobedient man and woman whom Satan deceived. Therefore it is that the outer man through his polluted inner man controls the fleshy appetites of the body and carnal things of the world.

To make effectual God's holy purposes in heaven and upon the earth He will give depraved man another chance to prove his loyalty or disloyalty to Him. If true and loyal to his Maker, His Holy Spirit will again walk with him and guide and commune with him again.

To make it possible for depraved man to become glorified man, the devil must be shorn of his power by the Son of God, who will not allow man to be tempted above that he is able to resist. When the devil resisted he will flee, and the tempted man will have victory through the power of the Holy Spirit.

The Redeemer promised to the first fallen man and woman has been here and for them has suffered death on the cross. Not for them only, but for everyone who believes on Him and obeys His holy Word. In this way can the depraved inner man be cleansed from sin and all unrighteousness, by the Holy Spirit who can control the mind and will of the outer man.

In this way, through faith, can depraved man be transformed into glorified man through the renewing of the outer and inner mind, and submitting to God's holy will again. But glorified man may not be as glorious as he was in the beginning in his high and lofty state,

since the body with all its carnal tendencies is not as perfect, or as holy as it was fresh from the Creator's hand.

The glorious thought is that love of holiness and perfection will create perfect desires and holy purposes. Then will the purifying, regenerating, glorifying Holy Spirit transform the depraved worldly spirit into the image and likeness of the Son of Man, God's Son.

Though the bodies of redeemed ones crumble to dust, someday the Lord will call for them, give them glorified bodies, and clothe them in garments spotless white. Then will they be the Saviour's holy bride, go with Him to the Marriage Supper, and serve Him day and night in His Holy Temple.

Some time (we know not how long) after the Marriage Supper, the Bridegroom and His glorious Bride will come to rule the earth for years. The Bridegroom will become the King of kings and Lord of lords and the saints shall reign with Him the Prince of Peace. All fighting equipment will be scrapped and made into plowshares and pruning hooks. Peace and righteousness shall cover the earth as the waters cover the sea. During this reign people shall learn war no more. Satan will be bound and put in prison during this millennial reign, after which he will be turned loose again.

Then will Satan the devil organize an army for multitude like the sands of the seashore, to fight the King of kings and His saints. This will be the greatest battle ever fought, but the devil will be defeated and his mighty host, and he will be cast into the lake of fire and brimstone.

The old earth and heaven will be burned up, and a new heaven and earth will appear. A Great White Throne will be set up, where the Judge of all the earth will sit. The unrighteous dead will be resurrected from their graves on land and sea and they will stand before the Righteous Judge. The Book of Life will be opened, and every one whose name is not found in the Book will be sentenced to the lake of fire to be punished with the devil and his angels, where the smoke of their torment shall ascend forever and ever.

The Holy City, the New Jerusalem from heaven, will come down adorned

as a bride for her husband, glorious beyond description. In this glorious city God, His Son, and Holy Spirit will dwell surrounded by holy angels and glorified saints. This will be their eternal glorious home, where God will be their God and they shall be His people while eternal ages roll.

Weyers Cave, Va.

A Dream of Two Roads

By SIMON P. GOOD

While meditating over the condition of man, my mind was carried from church to church, as they held their revival meetings here and there, and many professed the Lord to be their God, and it impressed my mind very much and I began to think there are many Christians after all. I believe that the Lord showed me in a dream, how few comparatively are on the pathway of life. "Not all that say, 'Lord, Lord' shall enter the kingdom of God, but they that do the will of my Father which is in heaven." And again, we are told that there is a way that seemeth right unto man, but the end of that way is death. That is the broad road that lies, as it were, all over the earth, a well trodden road. Why so? Because there are so many travelers on it. When a road is well traveled it is well trodden down. All that travel in the way of sin and unrighteousness are on this broad road which ends in everlasting death, but there is another road that ends in everlasting life.

I will relate a dream I had of these two roads. The prophet Isaiah (35:8), says, "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein." In my dream I stood by this way, and behold! it was graded high like a railroad embankment, perhaps twelve or more feet high and straight as could be. As I stood by the way and looked on it, there were travelers on it, and they ran as if they were all running for a prize, though but a few on the way ran with the greatest of eagerness, every one in the path on the highway, not even two side by side, but one by one, and they all had their faces turned straight forward and were all dressed in a robe which may signify the robe of righteousness. And as I in my dream stood on the way and beheld them, as they passed by, I wondered what they all saw so far ahead, as their eyes seemed to be fixed on something beyond them, and I looked to see the end of the highway, but it was so far I could not see the end of it rightly to know what was there. And as I was there for some time, and beheld them pass by, one came along the highway close where I stood, and seemed to be tired of its travel, and turned down from the highway, where there was a great crowd of people that almost seemed

The Father's Arms

By ALMETA HILTY GOOD

The Father's arms are still around me.

The Father's heart still loves His child.

*There's no despair with Him who found me
When I was lost in sin and wild.*

*Then hold me close when Thou must chasten,
While the rod falls, I'll hold me still.*

*Heart's discipline Thy love dost hasten;
I'll cling to Thee, and love Thy will.*

Hammett, Idaho.

A Prayer for This Week

Father, we praise Thee for redeeming grace, for the gracious provision made for us on Calvary enabling us to live victoriously, and for the hope of our Lord's return and our ultimate perfection. Help us to be weak enough so that Thou canst manifest Thy strength; empty enough so that Thou canst fill us to overflowing. Deliver us from worldliness in all of its subtle forms and intensify our desire and love for eternal realities.

Bless those charged with the supervision and direction of the various activities of the church. May they always realize their need of, and earnestly seek, divine wisdom in their deliberations and decisions in order to keep the church faithful to the commission given her by our Lord and Saviour. In His name we pray. —*H. F. Reist.*

to cover the face of the earth, away from the highway, though some were not so far away. They all seemed to say (by their actions), "We are contented here, for we are so many, we can't be wrong, nor miss the happy end." And so I saw in my dream that these idlers received the traveler with a welcome greeting, for the traveler was about to faint by the way. There was a minister on the highway, just next back of the wearied traveler. When he saw the traveler turn down, he followed him, to bring him, as I thought, back on the highway, and I saw him plead and try to get him back on the highway but all in vain. He seemed to say, "I am safe here." And I saw that travelers could turn down at almost any place from the highway, though it was very steep.

I awoke, and it was a dream. The scenery of this highway and the broad road was more wonderful than I can describe. At first I did not think so much of it, for I have many dreams; but I never had one like this come to me again and again. So I thought I should write it. Perhaps it will do someone good, or cause him to stop and think for a moment whether he is on the highway. Oh! there are thousands and millions of people off from the highway, the way of life. Oh! stop! stop! before you go further. It may be you are not on the highway. We have but one journey to make through the world, and our all depends on how we make this one journey. Oh! yes, says one, "I belong to church. I try to live pretty nearly right, but I don't just like to give up everything." Oh, what do you call everything? The little self-gratifications that last for a moment? Ah, that is not every-

thing. That is nothing when we have eternal life. Then we have all, everything. Ah! let us lay aside every weight of sin, that doth so easily beset us, and run with patience the race that is set before us, for there are many weights that Satan is holding out, some very fascinating, which he is ready to hang on us, to make us tired and break us down in our Christian life, like the weary traveler on the highway. When he turned his face to the world, he went there for rest. Let us do like the travelers on the highway, keep our eyes fixed on Jesus and eternity.

Oh eternity! eternity! Look not to the right or left to see what we can find to amuse ourselves on the way, for the travelers on the highway looked not at the things that are seen but at the things that are not seen with our natural eyes, but which are eternal. But ah! there are thousands of people in the world like Balaam, their face is turned the wrong way; by their inconsistent life they bring a curse on themselves and many others. Though the angel of death may stand in the way with a drawn sword in his hand, their eyes are holden, just like Balaam who went to curse the children of Israel, though the anger of the Lord was kindled against him. He went, but the angel of the Lord "stood in a path of the vineyards, a wall being on this side, and a wall on that side. And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again." Oh! how determined he was to go! His face was turned the wrong way, not on the highway of life, and the angel of the Lord went farther and stood in the narrow place where was no way to turn, either to the right hand or to the left, but Balaam tried hard to get through. His eyes were holden so that he was more blind than the ass. Now God had said, thou shalt not go with them, thou shalt not curse the people for they are blessed, and so the angel withstood him three times; then the Lord opened the eyes of Balaam and he saw the angel of the Lord standing in the way with his sword drawn in his hand. Then he saw the danger, and fell with his face on the ground. Oh! there are so many people like Balaam, who set their face the wrong way, and get far away from the highway of life.

Oh, that there were such a heart in us, that the Lord might guide us with His eye and not with His sword. "Well," says one, "what do you call the highway?" Solomon says, "the highway of the upright is to depart from evil: he that keepeth the way, preserveth his soul." And again Solomon says, "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

Now as I saw in my dream this great number of people, I stood above them and could see very far, it being strewed with people as far as I could see. Oh!

Prayer Requests —

Pray for definite guidance in the beginning of our mission work on the island of Hokkaido, Japan.

Pray for a Spirit-filled revival for Argentina.

Our missionaries to the Jews request prayer that the testimony to Israel may bring salvation to many.

Pray for safety to those en route to the mission field.

Brother B. Charles Hostetter requests prayer for the revival effort closing November 2 at E.M.C., and for a Victorious Life Conference at Brewton, Alabama, November 22-25.

A mother requests prayer for herself and her daughter, who, though a professor, needs a spiritual awakening.

The trial of John Allison, a prisoner in the Palmyra, Missouri, jail, has been postponed until October 29. He wants to discharge his lawyers, since he is now a Christian, but they don't want to quit. They have brought a charge of insanity against him now; therefore the trial had to be postponed. Pray that God will be "mouth and wisdom" to him in his opportunity to testify.

(Requests for this column must be signed.)

what a company on the broad road to ruin, but they seemed to say, "We are on the right road." Oh! may God open the eyes of our understanding if we are not on the highway. Let us have Jesus to help us on, for He says, "I am the way, the truth, and the life, no man cometh unto the Father but by me." He is the great foundation of life, and the great highway.—*HERALD OF TRUTH*, March 15, 1896. Reprinted by request of Mrs. John M. Brenneman.

NOTHIN' FOR NOBODY

"The boy gave all his lunch to the Master," young Margaret concluded her review of the feeding of the five thousand, for the other members of the primary class at Trinity Mission, Columbia, S.C., "and because He blessed it, there was enough for everybody." "And what do you think would have happened," the teacher asked, "if the boy had said, 'I can't share this; there is only enough for me?'" Margaret considered, and then said, "It would have squinched up and squinched up, and there wouldn't have been nothin' for nobody."

—*Moody Monthly.*

OUR SCHOOLS

Excerpts from a Student Journal

September 19, 1950: The chimes in the tower of the College Union constantly remind me of the rapid flight of time. They strike the hour. Still tingling from the reverberant chimes of the hour my ears catch the pealing of the quarter-hour. Each ringing of the chimes brings me fifteen minutes closer to eternity. If I were a poet, I, too, would write of death. I would philosophize on man's physical end and his spiritual futurity. Man's physical existence is so brief and incomplete that it demands a spiritual existence beyond this life. Time is rapidly flying, but the chimes mark not the progress of time toward man's end, but toward the beginning of his real and eternal existence. Hear that distant sound? The day is done.

September 24, 1950: Today the Japanese Christian, Kagawa, said, "No nation is safe from total destruction, except by the grace of God!" Surely prosperous, freedom-loving America could not be destroyed! Yes, Rome fell. In modern times Germany and Japan have fallen, but America is secure. The American people have a feeling of false security. They think they are better than other nations. Are they the chosen people of God? God is not partial in His love to mankind. "Let him that thinketh he standeth take heed lest he fall."

September 30, 1950: Today I read a very interesting little poem. A fir tree up at the North Pole, or at least as far north as trees grow, was shivering in the bitter cold. It was dreaming of the comforts of being a palm tree in the tropics. But the palm considered his condition very deplorable, for he was scorching and burning on a rocky cliff. We often envy other people whose lot in life appears easier and more pleasant than ours. At the same time they are probably wishing they had it as nice as we. Let us be content in whatever state we are, and be thankful for what we have.

October 8, 1950: Christian Workers' Band this morning was most challenging. Paul Verghese spoke with the burden of his own Indian people on his heart. Christians have failed in the mission that God intended them to fill. If each Christian would have converted only one soul during his lifetime since Christ's great commission, there would be billions of Christians today. But Christians have not done it in the past, and they are not doing it in the present. They lack the burden for souls. Many missionaries work with the wrong motive of seeking an eternal reward so that their work is unsuccessful. We pray for the lost. Perhaps our prayers should

rather be for those who are saved that they might yield themselves fully to God's plan, and then as a result the lost will also be brought to Christ.

October 9, 1950: All day I've been thinking of yesterday morning's sermon on "Limitless Love." Many of my own sins spring from the same source that such a great sin as taking up arms against a brother originates. Often I have been inwardly prejudiced and biased against certain individuals. I have been desirous of vainglory. It is often so easy to harshly judge and condemn others. My spirit toward another individual has often been exactly the same spirit that results in national conflicts. When others wrong me, I cannot forget the offense. Such actions do not spring from love which must be the monitor of our conduct. The standard of love is very high, for love is not even easily provoked. How often people annoy and gripe us, but love suffereth long and is kind. Above all it is unselfish, seeking another's welfare above our own. Let us love limitlessly.

October 23, 1950: Today as I was walking to town, I was given a ride by a lady because she recognized me as a college student. "You can easily pick them out," she said. Later I was getting a haircut, and the barber asked, "Are you from the college?" My glasses needed adjusting; so I next visited an optometrist. After entering the office, I was asked by the office girl, "You are from the college, aren't you?" How did each of these people know who I was? At these three places I was recognized as a student of Goshen College. As I hurriedly walked down the street, perhaps others were saying, "There goes a student." I cannot walk unknown, for my appearance and behavior betray my identity.

Yes, I am a student. I reveal it by my actions and appearance. But I am also a Christian. Can men see that I am a Christian without my telling them? As I walk down the street, am I recognized? As I meet professional men, am I recognized? If my association with Christ is as intimate as my association with the factors in my college environment, then I should be recognized as a follower of Christ, but am I?

October 28, 1950: Lessons in life can be gained from many common experiences. Today I was washing windows. With the brisk rubbing of my polishing cloth, they became clear and bright. But some panes refused to shine, regardless of the amount of energy consumed on them. The dirt was on the inside. In order to shine forth brightly our lives must be cleaned on the inside. Christianity is an inner cleansing rather than

only an outward reform. The outward brightness follows the inward purity. The window must be washed on both sides. It is either clean or unclean.

November 9, 1950: Bro. Minerer reminded us this morning in chapel of the fact that so many Christians do not grow properly in their Christian lives. Instead of building, they repeatedly lay the foundations of repentance, religious rites, and thinking of things very elementary in the Christian life. They continue to be babes in Christ who cannot endure meat but must continually be fed on milk. The free operation of the Holy Spirit is not permitted in their lives and thoughts, and it must conform to the mold they make for Him. A minister must use a subscribed technique and diction, or his message will not be accepted but only harshly criticized.

It seems to me as if this last-mentioned fact is a temptation of college students. As they grow in knowledge, they grow critical. Their thinking power should be stimulated so that they may critically divide truth and error, but their child-like faith and acceptance of truth regardless of how it is presented should be retained. This can be done by a complete yielding to the Holy Spirit.

November 27, 1950: Yesterday I was again greatly impressed as I visited two shut-in ladies. How they appreciate the fact that someone shows interest in them! This work is more important than we often realize. To visit the widows and the fatherless is taught as a part of a pure and undefiled religion. Christians need the fellowship of other Christians. Unless they are visited, shut-ins lack this fellowship. Often they feel lonely and uncared for; but through our weekly visits, we can bring cheer and encouragement to them. They are especially grateful to think that young people are interested in them.

December 6, 1950: It is quite evident that man's basic nature is contrary to the ideals and teachings of Christianity. We were reminded of this fact this morning when Dr. Gingerich spoke on the subject, "Disagreeing Agreeably." To whom does this come naturally? When one is sharply opposed or slandered, he is immediately without thought tempted to become angry and seek revenge. Not even when this opposition is expressed truthfully and fairly is it always graciously taken. Because of his egoism man resents anything which abases himself or his ideas. Therefore disagreements often lead into bitter strife and misunderstanding. Indeed, to disagree agreeably is an art or virtue which the Christian must cultivate and attain through divine help.

December 11, 1950: Ecclesiastes 12:1 means more to me since I have been visiting Mrs. Spotts every Sunday. She is eighty-five years old. All her long life she has neglected her spiritual life, and now it seems too late. No longer is her

(Continued on page 1061)

FAMILY CIRCLE

Too Little

*Said a precious little laddie,
To his father one bright day,
"May I give myself to Jesus,
Let Him wash my sins away?"*

*"Oh, my son, but you're too little;
Wait until you older grow,
Bigger folks, 'tis true, do need Him,
But little folk are safe, you know."*

*Said the father to his laddie,
As a storm was coming on,
"Are the sheep all safely sheltered,
Safe within the fold, my son?"*

*"All the big ones are, my father,
But the lambs, I let them go,
For I didn't think it mattered;
Little ones are safe, you know."*

*Oh, my brother! Oh, my sister!
Have you, too, made that mistake?
Little hearts that now are yielding
May be hardened, then—too late.*

*Ere the evil days come nigh them,
"Let the children come to me,
And forbid them not," said Jesus,
"For such shall my kingdom be."*

—The Gideon Magazine.

Our Other Mommy

By EDNA M. MERTZ

(On Feb. 20, 1949, Edna Amstutz Lehman, a sweet young Christian mother of near Berne, Ind., passed away, leaving three little children. Her sister Rachel, and her husband took the children and their father into their home, to love and care for them. To my cousins, Rachel and Abie, and to all parents who have opened their hearts and homes to little motherless children, this poem is lovingly dedicated.)

*They held my hand one day and said,
My Edna mommy's dead,
But Edna mommy went to heav'n,
Our other mommy said.*

*I cried because she went away,
I'm five years now, you see,
And Angie's almost four years old,
Kathie's not quite three.*

*I know that Jesus loves us,
'Cause when mommy had to go,
Why He gave our other mommy, then,
And we all love her so!*

*She tells my sister 'bout the time,
My mommy loved us most,
'Til Jesus took her up to heav'n,
And then she holds us close.*

*Someday when we go 'way up there,
Our mommy won't be hid,
I'll tell her all the nice good things
Our other mommy did.*

Ft. Wayne, Ind.

This Is It

A problem in many Christian homes is how to conduct family worship to make it effective. In the home of Mrs. Clarence Hamilton, who wrote "Doorway to a Happy Home," the usual routine method wasn't working; it had no relationship to their everyday living.

By accident, the way to do it was discovered. Jimmie was six years old. The entire family was joyful and eager. Gifts loomed high about his dinner plate. Mrs. Hamilton served Jimmie's favorite dishes. Instead of the usual thanks for food, the father expressed the family's gratitude for the blessing Jimmie had been to all of them and prayed that he would grow up to be likewise helpful and inspiring to mankind. The stillness and reverence was profound. God seemed real. "Oh, boy!" said Jimmie, "I'm glad I belong to this family"; and the oldest daughter whispered to her mother, "Wasn't it wonderful, Dad's prayer?"

When the children were gone, the parents agreed, "This is it." Henceforth, every special occasion—everything in which the entire family was interested—became the subject of prayer, enabling all to feel God was a part of their everyday lives.—Carl and Clara.

Mea Culpa

*O God in heaven, Father of little boys,
I come to Thee in sorrow and in shame;
My little son has lied to me today,
And well I know that I must be to blame.*

*I must have frightened him; I must have been
Too cross with little faults, and so today
My voice struck terror to his childish heart,
And all his vaunted courage oozed away.*

*And then he lied to me. O Lord, forgive:
Not him—Thou hast forgiven him, I know;
Thy mercy is so quick for little boys—
But me, that he has learned to fear me so.*

*Help me to have an understanding heart,
O Lord, that his young eyes may see in mine
Love that will cast out fear and hold him close,
A tender sympathy akin to Thine.*

—P. Starkweather, in *The Burning Bush*.

Christ set a child in our midst as the focus of our world.—Selected.

My Creed

*To care for my body,
To be calm and strong,
To honor my Maker
With gladness and song.*

*To comfort my neighbor,
To help those in need,
To make an example
The life which I lead.*

*To earn from my labor
A portion of gold,
To use it correctly
As time will unfold.*

*To think and to study,
To learn from the wise,
To keep my mind free
From confusion and lies.*

*To drink from the fountain
Of providence,
Until I am given
A crown and a shrine.*

—Henry P. Lorenz. Selected by Mrs. William H. Lewis.

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks and appreciation to all my relatives, friends, and to Sunday-school classes for the prayers, gifts, cards, and flowers during my stay at the hospital. May the Lord bless each one of you.—Mrs. Elmer L. Landis, Witmer, Pa.

* * *

We wish to express our sincere thanks for the many messages of sympathy and comfort and for the many gifts and prayers at this time of sadness in the passing of our dear wife and mother. May the Lord richly bless each one of you.—John L. Ehst and family, Bally, Pa.

* * *

I wish to express my sincere thanks and appreciation to all who so kindly remembered me with prayers, visits, cards, gifts, and flowers during my stay in the hospital and since my return home. May the Lord bless each one of you.—Mrs. Aaron Engle, Paradise, Pa.

* * *

I wish to thank my relatives and friends who remembered me with prayers, visits, cards, and flowers during the two times I was at the hospital. May God bless you all.—Mrs. John Frey, R. 1, Chambersburg, Pa.

* * *

I wish to express my sincere thanks to my relatives and friends who so kindly remembered me, in many ways, with such as visits, flowers, cards, and prayers, during my stay at St. Joseph's Hospital and since my return home. May God bless you all.—Charles H. Zimmerman, Blue Ball, Pa.

* * *

I wish to express my sincere thanks and appreciation to all the kind relatives, friends, neighbors, and Sunday-school classes for remembering me with prayer, cards, letters, flowers, and fruit baskets; also to the group of young folks who sang for me. May the Lord bless you all.—Mrs. Levi W. Hollinger, R. 2, Manheim, Pa.

* * *

I wish to express my heartfelt gratitude to the many kind friends who remembered me with visits, prayers, get-well cards, and flowers during my stay at the hospital and since my return home. May God richly bless you all for your kindness.—D. M. Weaver, Box 1686, Lincoln Highway East, Lancaster, Pa.

* * *

I wish to thank my many friends and especially the Byerland congregation for their prayers, visits, gifts, and cards during my recent shut-in days. May the Lord bless each of you is my prayer.—Enos L. Goss, R. 1, Willow Street, Pa.

CHURCH MUSIC

O Sing unto the Lord

By LeROY KENNEL

The Mennonite Church has been known for its outstanding congregational singing. Our singing is unique in that all sing, and in harmony, unaccompanied. However, if our singing is not what it should or might be, then an inventory of conditions, attitudes, and ways of improvements must be made. What kind of church singing is most desirable? How can we best worship God in spirit and in truth through song? Three areas will be considered in answering these questions: attitudes regarding the place of song in worship, means of singing improvement, and use of special singing.

Singing as Worship

The value of a song as an expression for worship needs emphasis. The Bible is pervaded by religious singing again and again. Frequently the psalmist cries out in adoration and urges all mankind to sing unto Jehovah. We find high palms of beauty waving over the refreshing fountains of the songs of Miriam, of Deborah, of David, of Hezekiah's thanksgiving. Matthew and Mark both state that a hymn was sung at the Last Supper. Writing to the people at Colosse, Paul says, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16). Acts 16:25; I Cor. 14:15; Eph. 5:19, and James 5:13 also explain the importance of singing in worship.

The song in the worship service offers many concrete values. The most important value is to bring honor and glory to God. Archibald Davison in *Protestant Church Music* writes, "Singing is essentially our sacrifice to the Lord." The song also "lifts" us. It leads us in greater commitment to Christ. It is an effective teaching method both to Christians and the unsaved. It unites in a common cause. As one sings with a group of believers, his heart and soul becomes a part of that group.

Undesirable Church Singing

Unworthy singing has resulted both from poor words and music. Modernistic theology stands as a cause for degenerate hymnology. No longer consistent with many hymns, it has demanded rewritten words. Another cause of poor hymns is the flood of Gospel songs that center attention upon self rather than upon God. "O That Will Be Glory for Me" fails to exalt God, and does not bring one into a worshipful presence of God.

The type of music in which the hymn has been wrapped has often been undesirable. Many tunes of secular origin express great sentimentality. With few exceptions these cannot be welded together with lofty thoughts. Weak music has resulted also from poor Gospel songs and melodies characterized by jumpy and irregular rhythm, extensive use of dotted notes, spectacular melodies, and frequent use of dissonances in harmony. In regard to this, J. D. Brunk has said such combination is too physical and not spiritual.

Singing Improvement

Ranking higher than improvement for perfection's sake is the motive to render the best for God. Although music abilities and training differ, no individual or congregation is so poor or good who with effort cannot improve. The first requisite in improving church singing is to possess right spiritual understanding. A song can either be an expression of the soul or rank hypocrisy. It is easy to go through the form without actually worshiping. Although a sinner would not stand in a testimony meeting and tell of God's blessings, he can sing without conspicuousness, "Fully Surrendered, Lord Divine." This type of singing does not move God nor does any other song sung without thought.

A second essential for improvement is to get a better concept of the place of song in worship. If singing is to lead us into fellowship with God or to offer testimony of His grace, it must exclude whispering, walking into the sanctuary, receiving an offering during the song, and obvious disturbances. The concept must be developed of the song as an integral part of worship.

A third necessity is a revival of church music. To maintain four-part unaccompanied singing requires practice and training. Time for music study and hymn interpretation are essential for development of reading ability and interest.

A fourth need is capable, competent song leaders. The chorister should have more of a purpose than just blowing a pitch pipe and singing the first note. He is a leader, and must radiate enthusiasm in the church. He must not only use his hand to beat time, but also to interpret the song. The chorister must co-operate with the minister in planning an effective worship service. As possible, he should be given opportunity for training in music.

Perhaps the greatest improvement can come as we work with the adult singers of tomorrow. What we desire today, we should seek to develop in the children. The teaching must start where the child is. Songs should be simple in words and

music. *Junior Hymns* edited by Walter Yoder contains excellent songs and suggestions. The best songs for children will not always consist of what the child wants to sing, but what molds the attitude of God worship.

An over-all nourisher is undoubtedly necessary for healthy improvement. Many churches are unable to launch an effective program of musical education without outside aid. Even an active musical church needs an occasional shot in the arm. In resolving this problem the suggestion of Walter Yoder for each conference district to employ a full-time man to conduct singing schools should be seriously considered.

Special Singing

What are the implications of special singing? There are concrete values. It leads the thinking of the congregation on a special thought or message. It fills the need for special occasions such as weddings and funerals when often it is inconvenient for the congregation to sing. It offers opportunity for cultivation of talents and abilities. It provides a wholesome rest and variation for a public meeting. It is a stimulator for improved congregational singing. New songs can be introduced from the hymnal by a chorus.

Dangers of special singing also exist. It is possible to see and witness the singer rather than the song. It can develop unhealthy rivalry between different special groups. It may lead to dominance over congregational singing and finally exclude it from the worship service.

In a Christian way these two aspects must be resolved. The possible danger does not require the sacrifice of the values achieved in special singing. Such an attitude would be no more logical than the assumption that because of the possibility of becoming money-minded one shouldn't work. A word of solution may be termed as *balance*. This can be achieved only under Holy Spirit guidance, and thus we should secure the best correct available means to more completely glorify God.

Our Challenge

The constant reminder of why and to whom we are singing should ever motivate us to improve the quality of our singing. This will ultimately determine the caliber of our worship. Better church music calls forth the best co-operation and combined effort of every Christian individual, home, and church.

Jonathan Edwards in his sermon on Self-examination enforces the duty of singing on all Christians: "As it is the command of God that all should sing, so all should make conscience of learning to sing, as it is a thing which cannot be decently performed at all without learning; those, therefore, who neglect to learn to sing *live in sin*, as they neglect what is necessary in order to their attending one of the ordinances of God's

(Continued on next page)

TO BE NEAR TO GOD

THEME: IT IS GOOD FOR ME TO DRAW NEAR TO GOD . . . (PSALM 73:28)

Sunday, November 4

Dear Lord and Father of mankind,
 Forgive our foolish ways;
 Reclothe us in our rightful mind,
 In purer lives Thy service find,
 In deeper rev'rence, praise.

In simple trust like theirs who heard,
 Beside the Syrian sea,
 The gracious calling of the Lord,
 Let us, like them, without a word
 Rise up and follow Thee.

(John Greenleaf Whittier)

Monday, November 5

More things are wrought by prayer
 Than this world dreams of. Wherefore let
 thy voice

Rise like a fountain for me night and day.
 For what are men better than sheep or goats,
 That nourish a blind life within the brain,
 If, knowing God, they lift not hands of pray-
 er,

Both for themselves and those who call them
 friend.

For so the whole round earth is every way
 Bound by gold chains about the feet of God.
 (Alfred Tennyson)

Tuesday, November 6

Love

Love is forbearing and kind.
 Love knows no jealousy.
 Love does not brag;
 Is not conceited.
 She is not unmannerly, nor selfish,
 Nor irritable, nor mindful of wrongs.
 She does not rejoice in injustice,
 But joyfully sides with the truth.
 She can overlook faults.
 She is full of trust,
 Full of hope, full of endurance.
 Love never fails!

(Weymouth Translation)

Wednesday, November 7

Thanks for Pain

My God, I thank Thee who hast made
 The earth so bright;
 So full of splendor and of joy,
 Beauty and light;
 So many glorious things are here,
 Noble and right.

I thank Thee, too, that Thou hast made
 Joy to abound;
 So many gentle thoughts and deeds
 Circling us round;
 That in the darkest spot of earth
 Some love is found.

I thank Thee more that all our joy
 Is touched with pain;
 That shadows fall on brightest hours;
 That thorns remain;
 So that earth's bliss may be our guide
 And not our chain.

I thank Thee, Lord, that here our souls,
 Though amply blest,
 Can never find, although they seek,
 A perfect rest;
 Nor ever shall until they lean
 On Jesus' breast.

(Adelaide Procter)

Thursday, November 8

The Widow's Oil

II Kings 4:1-6

Pour forth the oil, pour boldly forth,
 It will not fail until
 Thou failest vessels to provide
 Which it may freely fill.

But then, when such are found no more,
 Though flowing broad and free
 Till then, and nourished from on high,
 It straightway stanch'd will be.

Dig channels for the streams of love,
 Where they may boldly run;
 And love has overflowing streams
 To fill them every one.

But if at any time thou cease
 Such channels to provide,
 The very founts of love for thee
 Will soon be parched and dried.

For we must share, if we would keep,
 That good thing from above;
 Ceasing to give, we cease to have;
 Such is the law of love.

(Richard C. French)

Friday, November 9

I Will Trust

I am glad to think
 I am not bound to make the world go right,
 But only to discover and to do
 With cheerful heart the work that God ap-
 points.

I will trust in Him
 That He can hold His own; and I will take
 His will, above the work He sendeth me,
 To be my chiefest good.

(Jean Ingelow)

Saturday, November 10

My Prayer

Lord, make my life a little flower
 That bringeth joy to all.
 In joy, in sorrow,
 In sunshine—in rain—
 May my lips, in prayer to Thee,
 Relieve some suffering—
 Ease some pain.

(Anonymous)

—Elsie Zook.

The unconsecrated wealth of Christians is
 the greatest hindrance to the church's
 progress.

DELIVERED BY A MIGHTY HAND

Sunday School Lesson for November 11

(Exodus 5—15)

Our lesson opens with a midnight scene in Egypt. The king and all the Egyptians are greatly stirred and cry out. What has occasioned this wailing? Death. And why was one dead in each Egyptian house? The hour had come when deliverance must be accomplished and for this the tenth terrible judgment was executed by God. The Lord brought us (Israel) forth out of Egypt "with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders" (Deut. 26:8). This is a brief description of their deliverance, the great plan of God. See God's "strong hand" and outstretched arm in all this plan.

God renewed His promise by His name Jehovah. 6:3. What comfort the "I's" of 6:3-8 must have been to Moses. For Israel's sake and that the Egyptians may know that Jehovah was Lord, Israel was to be delivered by great judgments of God.

God permitted the bondage that they might seek deliverance. Moses was instructed in persuasive methods to use with Pharaoh. Week after week the king refused stubbornly. Then God used force.

What were the "signs," the "miracles," the "wonders," and the "judgments"? Let pupils find them from Exodus. Erdman says the first three plagues were loathsome—blood-stained waters, frogs, and lice. The second three were painful—stinging flies, murrain on the beasts, boils on the Egyptians. The third three were appalling—hail, locusts, and darkness. The tenth was overwhelming. God gave Moses charge of these judgments, but notice how closely he kept in touch with God.

When the last judgment fell, then it was that Pharaoh dismissed Israel unconditionally. They went out probably two million strong. Then God hardened the hearts of the Egyptians and got Him honor upon Pharaoh. Also "Israel saw the great work which Jehovah did upon the Egyptians and they feared Jehovah: and they believed in Jehovah."

God's outstretched arm also provided guidance in the pillar of cloud and light.

Well could Israel sing, "Who is like unto Thee, O Jehovah?"

We must not neglect to notice that Israel too had a part in the deliverance. In faith Israel made ready to leave, they kept the Passover, and marched out. At the crisis they in faith stood still to see the salvation of the Lord.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

CHURCH MUSIC (Continued)

worship." However, the singing of psalms and hymns and spiritual songs should be no mere duty: it should be the delight of the Christian's life. Only with the possession of this understanding, knowledge, and sincerity can we truthfully sing unto the Lord.

Shickley, Nebr.

FIELD NOTES

Bro. Peter Wiebe was ordained to the ministry in an impressive service at the Yellow Creek Church near Goshen, Ind., on Aug. 14. The service was in charge of Bro. Ray Yoder, the bishop of the Yellow Creek Church. Bro. Edwin Yoder, an uncle of Sister Wiebe, preached the sermon. Other bishops present and assisting were Paul Mininger, John C. Wenger, and D. D. Troyer. Bro. Wiebe will serve at the Yellow Creek Church. He comes from Manitoba and is a graduate of the Goshen College Biblical Seminary. Sister Wiebe is a daughter of Bro. and Sister James Hostetler, Aurora, Ohio. Bro. and Sister Wiebe begin their labors at Yellow Creek the latter part of November; at present they are serving at the Home Mission in Chicago. Bro. Wiebe has been called by this congregation to assist Bro. R. R. Smucker. May God richly bless both the congregation and the new minister.

The Roselawn Church at 1521 Independence Street, Elkhart, Ind., was dedicated Sunday afternoon, Oct. 14.

A vesper program by students from other lands was given at the Goshen College Union Sunday afternoon, Oct. 14.

Bro. George R. Brunk delivered the morning message at the East Chestnut Street Church, Lancaster, Pa., on Sunday, Oct. 21, if plans carried.

Instructors in the Bible Instruction Meeting at the Millwood Church, Gap, Pa., Nov. 10, 11 are Richard Danner, Hanover, Pa., and Stanley Beidler, Quakertown, Pa.

Bro. Roy S. Koch, St. Jacobs, Ont., served as week-end speaker at the Blooming Glen Youth Conference Oct. 20, 21. Evangelistic messages, which continued each evening throughout the following week, were delivered by Bro. J. Frederick Erb, of the Detroit, Mich., Mission. Youth conference speakers who were listed to serve during the week were Paul R. Clemens, T. K. Hershey, and Marcus Clemens, all of the Franconia district, Levi C. Hartzler and Robert J. Baker, both of Elkhart, Ind. Bro. David F. Derstine, recently ordained minister at Blooming Glen, served as moderator and Don Jacobs, Lancaster, Pa., as chorister.

Bro. Lloy A. Kniss, Dayton, Ohio, recently closed a series of meetings at the Danforth Church in Toronto, Ont.

Good interest was shown in the meetings recently conducted by Bro. Osiah Horst, Mannheim, Ont., at the Bethel Church near Elora.

Bro. C. Z. Martin, Mountville, Pa., served as evangelist in meetings at the Detweiler Church near Roseville, Ont., recently.

The fall session of the Mennonite Conference of Ontario assumed the form of a Bible Conference which was held at the Wanner Church near Hespeler Oct. 23-25.

Sister Arlene Siler, representative of the La Junta Mennonite School of Nursing in Colorado, was scheduled to speak and show slides of the school at the Seventh Street Church, Upland, Calif., on Oct. 2.

Bro. C. B. Shoemaker spent several days at the Golden Rule Bookstore in Kitchener, Ont., recently. Bro. John Snyder, who is to become manager of this branch store of the Publishing House, is spending a short period of orientation at Scottdale in preparation for his new responsibilities.

Evangelistic messages were delivered in the chapel period at Rockway Mennonite School, Kitchener, Ont., the week of Oct. 15-19. Bro. A. J. Metzler, who was conducting evening meetings at the Hagey Church, Preston, served as the guest speaker.

Bro. Raymond L. Kramer, Meadville, Pa., began a series of evangelistic meetings at Ailsa Craig, Ont., on Oct. 21, if plans carried.

The Beaver Dam congregation, Corry, Pa., sponsored an all-day Christian Workers' Conference on Oct. 28, with Bro. Oscar Burkholder, Breslau, Ont., as guest speaker.

Tony Ramos, formerly of Johnstown, Pa., joined the Publishing House family on Oct. 22. The same day Don Snapp began two months' service in the Scottdale bookstore. Mrs. Charles Hernley has also joined the staff temporarily to help fill a vacancy in the business office, caused by the hospitalization of two employees.

The Belleville Male Chorus from the Big Valley in central Pennsylvania, under the direction of Elam Glick, gave a program at the First Mennonite Church in Johnstown

on Sunday morning, Oct. 28. In the afternoon they were with the Kaufman congregation, a neighboring church near Hollsopple, Pa.

A group of 225 members of a Lutheran women's missionary society toured the plant and offices of the Publishing House on Oct. 18.

Bro. Howard Hammer, Route 1, Apple Creek, Ohio, a member of the Wooster congregation who is giving full time to evangelism, is scheduled for revival meetings at Brownstown, Ill., Oct. 22 to Nov. 4, South Union, West Liberty, Ohio, Nov. 8-11, Conservative Church, Plain City, Ohio, Nov. 20 to Dec. 2, and Iberia, Ohio, Dec. 3-16.

The Brunk brothers, George and Lawrence, began their present evangelistic campaign on the A. R. Mumaw farm on Saturday evening, Oct. 20. These meetings are sponsored by the Manheim, Pa., congregation, of which Bro. Ira B. Huber is pastor. The farm where the meetings are being held is located three blocks west of the church.

Bro. Raymond Bucher, Lititz, Pa., will deliver the Sunday evening message at Sunnyside, Lancaster, Pa., on Nov. 4, the Lord willing.

Annual Bible Instruction Meeting at the Maple Grove Church, Atglen, Pa., will be held Nov. 9-11, with sessions on Friday and Saturday evenings and three sessions on Sunday. Instructors are Henry Wyse, Archbold, Ohio, and Eli D. Kramer, Portsmouth, Va. Bro. Kramer will continue to serve, in evangelistic meetings, Nov. 11-18. Meetings are at 7:30 p.m. Everyone is welcome. Prayer is requested.

Bro. Barton B. Gehman, Lancaster, Pa., visited the Rovers congregation near Myers-town on Oct. 21.

Bro. Roy Bucher, recently ordained pastor of the Pleasant Hill Church, East Peoria, Ill., spoke to the Metamora, Ill., congregation on Sunday evening, Oct. 21.

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Calendar

- Mennonite Bible Institute, Kitchener, Ont., Oct. 29 to March 21
- Rural Evangelism Conference, Eastern Mennonite College, Harrisonburg, Va., Nov. 10, 11
- Christian Day School Institute, Eastern Mennonite College, Harrisonburg, Va., Nov. 16, 17
- South Pacific Conference, Annual Meeting, Winton, Calif., Nov. 22-24
- Fall Missionary Day, November 18
- General Council of General Conference, Chicago, Ill., Dec. 7, 8
- Bible Sunday, December 9
- Ohio and Eastern A.M. Joint Conference, Special Session, Central Church, Elida, Ohio, Dec. 11, 12
- Millwood Winter Bible School, Gap, Pa., Dec. 31 to Jan. 11
- Christian Workers Normal, Roanoke, Ill., Dec. 26-31
- Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 2 to Feb. 15
- Winter Bible School of North Central Conference and Northern Light Gospel Mission, Loman, Minn., Jan. 7-25
- Canton Bible School, Canton, Ohio, Jan. 7 to Feb. 15
- Michigan Mennonite Bible School, Fairview, Mich., Jan. 7 to Feb. 15
- Winter Bible School, Goshen College, Jan. 28 to March 7
- Special Bible Term, Eastern Mennonite College, Harrisonburg, Va., Jan. 29 to March 10
- Mennonite Publication Board, Annual Meeting, Wayland, Iowa, Feb. 20, 21
- Conference on Christian Community Relations, Tiskilwa, Ill., March 28, 29
- Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17

Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Baptismal services will be held at the Wooster, Ohio, Mennonite Mission on Nov. 4, for a number of young people who confessed Christ in regular services and during the Brunk revivals. Several who reconsecrated their lives will also be received into the church. Communion services will be conducted in the evening.

A Bible Institute is scheduled to be held in Puerto Rico for the members and converts of the churches there. It will be held on three week ends: Oct. 19 and 20, at Pulguillas; Oct. 26 and 27, at Palo Hincado; Nov. 2 and 3, at La Plata.

Bro. T. H. Brenneman, Sarasota, Fla., bishop of the Puerto Rico Mennonite churches, is scheduled to arrive on the island on Oct. 18. He will officiate in communion and baptismal services at the various congregations as well as be the guest speaker at the Bible Institute.

More than twenty persons have enrolled in a personal evangelism course at the Wooster, Ohio, Mennonite Mission. Each person is challenged to bring at least one soul to Christ during the course of study.

An administrative visit to the Mennonite Mission in Argentina with a stop en route to visit the mission in Puerto Rico by J. D. Graber, Secretary of the Mennonite Board of Missions and Charities, was decided upon by the Executive Committee of the Board at its meeting on Oct. 19. The visit will likely be made during the month of January.

Dr. J. G. Yoder, Dhamtari, India, writes: "Building work at the hospital is on. The second part of the administration building is nearing completion. We expect to use it for inpatients for a while until some new wards can be built. Building of the nurses' home must also start soon. When will the builder from America arrive?"

Word from India indicates that the current rice crop is good and there has been plenty of rain. Such news is of great importance to India's millions who depend so desperately on each crop of grain.

Bro. T. K. Hershey, Elverson, Pa., preached the sermon in a consecration service held at the Rockhill Church, Telford, Pa., on Sunday evening, Oct. 14. This service was held in behalf of Sister Esther Detweiler, who left on Oct. 15 for Puerto Rico.

Little Denny Martin, son of J. Weldon and Lorene Martin, Mathis, Texas, is at home again. Bro. Martin writes: "The knowledge that God's people are upholding you in prayer gives comfort and strength in times of difficulty We are very thankful to our kind heavenly Father for answered prayer in his behalf. Denny will need special care for some time. For the present he is to be kept

off his feet—at least as much as it is possible to keep a two-and-one-half-year-old, who feels fine, off them—and receive two hot baths daily. This is because there is still some stiffness in his back and legs." The Martins are in charge of the Mexican border work.

On Oct. 19 the Executive Committee of the General Board passed a motion authorizing the printing in the GOSPEL HERALD of the original minutes of the Board Executive Committee from 1882 to 1906. This covers the span of the first meeting of the Missions Committee at the Prairie Street Church in Elkhart on Dec. 28, 1882, to the organization of the present Mennonite Board of Missions and Charities, in May, 1906. These minutes bring to light a wealth of interesting and historical material.

Bro. and Sister Wilbur Nachtigall, Palo Hincado, Puerto Rico, assisted in the Monday afternoon women's meeting at Rabanal on Sept. 24. About thirty-six women were present.

Sister Ella May Miller, missionary in the Argentine Chaco, was expected to be back in Nam Cum by Oct. 17. She spent one month in the British Hospital in Buenos Aires for special treatment. Efforts are being made to

A Voice in the World

This is the theme of the Fall Missionary Day Bulletin. Plan your Fall Missionary Day program now. Invite a foreign missionary as guest speaker in your Sunday-school and church services. Remind the children about their savings banks.

You may need to change the date for your missionary day to fit into the schedule of your guest speaker. Addresses of foreign missionaries now on furlough may be secured from the "Mennonite Yearbook." They also appear occasionally in the columns of the Missions Section.

secure an extended permit for Wanda Weaver, sister to Mrs. Miller, who has been helping them during Mrs. Miller's illness. It is not yet certain whether or not she will be granted such a permit.

Thirteen members were added to the church at Bragado, Argentina, on Sept. 30. Bro. Swartzentruber was in charge of the service. He also conducted examination meeting, a love feast, and feet-washing on Saturday night; and communion on Sunday night, Oct. 6, 7. A class to prepare additional converts for baptism is to be started early in November.

MENNONITE RELIEF COMMITTEE (M.R.C.)

Bro. and Sister Lloyd Litwiller, Lovington, Ill., joined the staff of the Mennonite Hospital and Sanitarium, La Junta, Colo., on Oct. 15 as members of the voluntary service unit there.

Sister Irene Slaubaugh, Loogootee, Ind., will return to Saginaw, Mich., for a second six months of voluntary service in the Gospel Mission, beginning Nov. 1.

The M.C.C. Committee on Advice and Control for Voluntary Service will meet in Chicago on Nov. 1 to consider the implications of recent developments in the new draft law regulations for voluntary service and alternative service. Although present developments appear gradual enough to allow sufficient time for volunteering after the regulations have been officially released, those young men who would like to enter a particular service project will do well to have their applications in early.

Bro. and Sister Alvin Hostetler, Topeka, Ind., were recommended for appointment to the Mennonite Relief Committee for service in India. Bro. Hostetler plans to serve a builder, mechanic, and electrician while Sister Hostetler is trained as a practical nurse. These services will be much appreciated by the missionaries in India and will be a significant part of the total mission-church witness there.

Bro. B. Frank Byler, Bragado, Argentina writes in a recent letter: "Next week I am leaving with the Bible school students for a Gospel team trip that will take in six congregations, two of them in the province of Cordoba. We expect to visit the congregations in Salto, Arrecifes, La Falda, Cosquin, Ameghino, and America. The Bible school term will close the first week in November."

Bro. T. K. Hershey will conduct Spanish services for Spanish-speaking people of New York from Oct. 23 to Nov. 4. He requests prayer in behalf of these services.

Sister Ruth Bean, missionary returning from China, arrived in Quebec on Oct. 18.

The Albert Buckwalters, missionaries in the Argentine Chaco, are getting settled in their new home and are beginning to take active part in the work among the Indians.

The 1951 Annual Mission Board Report is now off the press and available for distribution. Write to the Mennonite Publishing House for your copy. There is no charge but contributions to help decrease publishing costs are acceptable.

Bro. John W. Hess, Akron, Pa., conducted a series of meetings at the Bridgeport Mission in the Franconia district Oct. 20-27.

(Continued on page 1060)

The Cleveland Service Unit and Its Work

BY LOIS MEYER

One of the Canadian girls in our unit, upon leaving her job to come to Cleveland to teach Bible school among the colored, was told by one of her fellow workers, "I hope you have a nice vacation in the States." This "vacation" began on June 13 and ended on July 27, 1951.

The first few days of our time were spent in canvassing the Gladstone district which is one of the two areas in which we conducted Bible school. We did this canvassing primarily to get an estimate of the number of pupils we would have in Bible school. However, of greater importance was the orientation and preparation for the actual teaching of Bible school which we received from visiting the homes of our future pupils.

Then came the big day—our first day of Bible school. We weren't certain just how smoothly our work would go, but simply trusting in Him we went forward. Three hundred and sixteen faces greeted us that day and a deep sense of responsibility to teach those precious souls the true way of salvation possessed us. What could we do to lead these souls to Christ, who is the Way, the Truth, and the Life? We realized anew that our task is to tell others the way of salvation, but it is only the convicting power of the Holy Spirit that can save souls.

Since Bible school was in session only from 9:30 to 11:30 in the morning, we spent our afternoons visiting the homes of our pupils or by being on the school playground with the pupils themselves. As a result of these activities, we became better acquainted with our pupils and felt nearer to them. This is indeed vital in such a work in which the primary interest is the leading of souls to Christ.

Our home visitation program proved to be both interesting and worth while. Here we had opportunities to speak to the parents concerning spiritual matters. If it seemed convenient, we would have Scripture reading and prayer in the home. Many parents expressed their appreciation for the opportunity their children had in attending Bible school. However, in many homes we found very little interest in spiritual matters and so much work remains to be done. Then, too, there were people who called themselves Christians, but seemed to be such in name only.

An item that required quite a portion of our afternoons was the preparing of one hundred children for Camp Ebenezer. Just what does this mean? The carefully selected children were divided into four groups of twenty-five; each group departing for camp at different times. The home of each child was visited to secure permission for the child's attendance at camp. Sometimes it was necessary to make a return visit to the home to secure final permission. Also, a day



Bible school is about to begin at the Gladstone school. "Then came the big day—our first day of Bible school . . . Three hundred and sixteen faces greeted us that day."

or so before the group's departure for camp, a physical examination was required which we needed to supervise.

Our Saturdays were not the least of our busy days. Washing, cooking, and cleaning created a different type of work which we really enjoyed after a week of Bible school and visitation. Living together in our little house and doing the housekeeping co-operatively also helped to create real unity in our unit.

As I mentioned previously, we conducted Bible schools in two different areas. There was an average attendance of 285 and an enrollment of 383 at the Gladstone school. Slightly higher attendance figures were compiled for the Mayflower school with an average attendance of 297 and an enrollment of 399. The Northern Bible Society supplied

us with the 355 Bibles which were given to those who had perfect attendance.

Our original unit numbered eight, but this was increased to nine for our last Bible school. Also, the Plain View Church near Aurora, Ohio, supplied us with several teachers for both schools.

Now our unit has disbanded and our work is finished. But is it really finished? In John 4:35 we read, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

But Christ has not given us work to do without precious promises, for He says in Matt. 11:28, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." We have found this to be true and we consider it a privilege to have been chosen by Him to work in this needy field. Our lives have been blessed and edified, but above and beyond this we hope and pray that many souls may have been brought into the kingdom of God.

Bremen, Ind.

Unusual Experiences in Cleveland Service Unit Work

BY VERDA MAE KINZIE

It was the week before Bible school opened at Gladstone. As we canvassed the district, I secretly wondered how I'd ever tell the children apart; they all looked alike to me! On all sides we were greeted by shouts of "Bible school teachers" the moment any children noticed us. Most of the houses were old and unpainted. The very air seemed filled with soot and dust. Green grass was



Verda Mae Kinzie and her Grade I Bible school class at the Gladstone school. Sunday school has been conducted in this building since 1948.

seldom seen in this district. One little fellow told us he'd like to come to Bible school; so we asked him where he lived. He replied, "At the house with flowers in the yard." As we continued walking, we suddenly came to the "house with flowers in the yard"—beautiful red roses all abloom! The mother of the boy welcomed us with a smile. It wasn't long until we found that she was a Christian. Again the power of Christ to transform lives was manifest. Is that why she planted lovely roses in her yard when in all other yards there were none?

The morning for Bible school at Gladstone arrived. For those of us who served in Cleveland for the first time it was a rather exciting experience. When the children filed into the assembly room, I was amazed at the noise. All of them seemed to be talking out loud and no one else seemed to think it unusual! At last the children were seated. The sound of a shrill whistle broke in on the confusion. Instantly all eyes were on the leader. There was still quite a hum but we could at least hear the leader speak. One time when they were really quiet was when we prayed. You wonder why? Everyone prayed. The leader said a few words and the children repeated it. They had to listen.

The class had closed for the day and the children were saying "Good-by." One of them suddenly pulled me down and kissed me. All the rest decided at once to do the same. The result: those who couldn't reach my face kissed my hands or anything else

within reaching distance! How loving and affectionate they were!

It was time for the last story in Grade I. As I began to tell the story of Christ praying in the garden there was an awed silence in the room. They continued to listen intently as they heard how He arose from the dead. How glad we are that He is now in heaven preparing a place for us! A little later they sang with intense feeling:

"Into my heart, into my heart;
Come into my heart, Lord Jesus,
Come in today, come in to stay,
Come into my heart, Lord Jesus."

I trust that some of these "little ones" did open the doors of their hearts that day and let Him in.

One night a few of us had the privilege of attending the prayer meeting in the Gladstone district. During the season of prayer we were thrilled to hear our Christian boys praying. What was it one of them just said? "And, God, we pray for a church where we can worship without being disturbed by the noisy trains." Surely God will answer that prayer. Of course, He needs your help to do it.

These are a few of the things which made our work so interesting. How thankful I am that the Lord led me to Cleveland this year! I did not know true joy until I yielded my life to Christ and promised to serve Him. Now the weeks spent in Voluntary Service are the happiest ones in the year.

Preston, Ont.

First Impressions of Formosa

BY DR. AND MRS. HAROLD ENGLE

To the average American, Formosa is important because of its strategic and geographic significance. To the many Chinese who come here, the island is significant in that it has become to them a temporary refuge against the onrush of the Red aggressor. To more than seven million Formosans it is their native home, and in the light of world crises, they naturally wonder what the future holds in store for them. To those of us who profess the name of Christ, Formosa is important because of the great missionary challenge and the golden opportunity to contact these masses of people. We are impressed that now is the time to act. Today the opportunity is here—tomorrow it may be gone.

As newcomers to the East, we are immediately confronted with the problem of languages. Today Mandari is the official medium of conversation, but Taiwanese is the most widely spoken dialect. In this maze of confusion, Japanese remains as the means of a common denominator for the several aboriginal tribes, each having separate dialects.

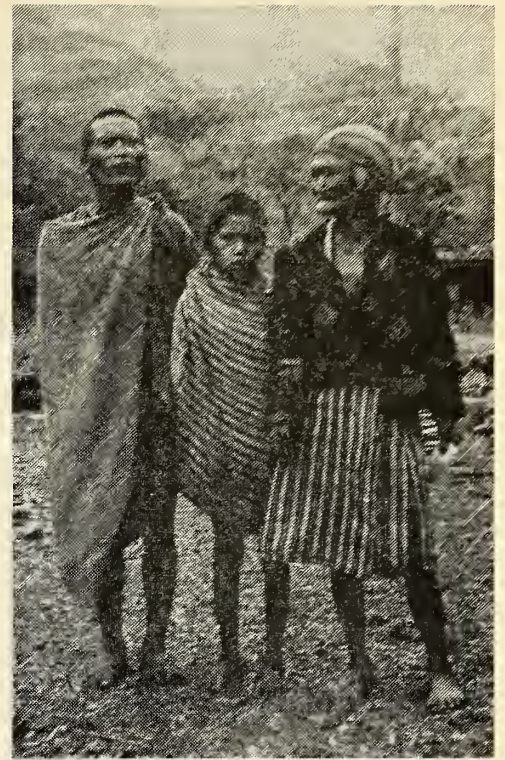
Human need is more acute and more evident among the mountain peoples than among the other groups. Medicines and proper food and clothing brought to them will definitely add to their comfort. It is these people that M.C.C. has elected to serve.

Upon these people, the Spirit of God has been moving in the past decade. The widespread acceptance of the Gospel among certain of the tribes is a marvelous story of the spread of Christianity.

Opportunities in Formosa? Yes, many. Among the mainland Chinese, who have come here, the response to the Gospel is very gratifying. This work is being carried on mainly by a number of missionaries who have formerly been in China. These people



"Here as many as 150 to 200 patients attend the clinic daily—some walking for miles and others coming by train, bus, or oxcart."



"Human need is more acute and more evident among the mountain peoples than among the other groups. It is these people that M.C.C. has elected to serve."

attend services in large numbers, and as new people in the East, we have been encouraged by the eagerness and the attentiveness of many of these people. Past missionary endeavor has been carried on among the Taiwanese by faithful missionaries, and the church among them is well established. Today the child evangelism endeavor is one of the most effective inroads to these people. The enthusiasm of Mrs. James Dickson, one of the senior missionaries here, and of others in establishing the outdoor Sunday schools and daily vacation Bible schools, inspires one to work more intently for his Master.

To reach the remaining aboriginal tribes has become another major spearhead of attack for missionary endeavor. To get evangelists out among them in personal evangelism is most important and urgent. Many fine Christian young men are responding to this appeal. To bring medical aid to these tribes with a team of Christian workers and treating the physical as well as the spiritual needs is a part of the M.C.C. program.

We who have been stationed at the Hua-lien clinic, midpoint on the east coast, are thankful for the opportunities as they arise each day to serve these needy people. Here as many as 150 to 200 patients attend the clinic daily—some walking for miles and others coming by train, bus, or oxcart. Dr. Ka, a Formosan Christian physician, is very enthusiastic about the work among these people. Miss Chang is a Formosan nurse, and Mr. Fang and Mr. Lein are the assistants. The entire team seems interested in the morning worship service before the medical work begins. The recipients of the medical aid are very appreciative, and their need is

self-evident. In contrast to American medicine, there is a high incidence of tuberculosis, malaria, parasitic diseases, skin diseases, etc. Sometimes we feel frustrated when we cannot solve some of the problems—for example, what to do with an entire family having tuberculosis, or the fact that many of these diseases will recur even after treatment.

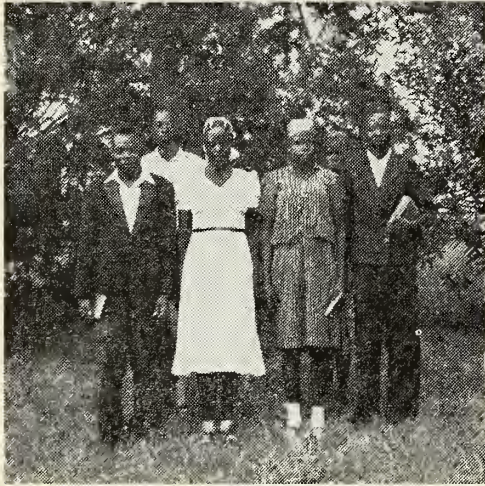
In summary, it is our conviction that For-

mosa's benefit will come through an invasion of the island by the Gospel of Christ through Spirit-filled missionaries. Pray that as M.C.C. workers, we will keep relative values foremost, i.e., we are ambassadors for Christ.—In "Far Eastern Relief Notes."

Direct your gifts for relief to Treasurer, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

A Christian Wedding in Tanganyika

BY MURIEL T. MACK



The two couples married in the Nyabasi Church.

There have not been many weddings in our church at Nyabasi, so when Yosia Marwa announced his engagement to Jois Boke, we were pleased. Both were baptized Christians so they could have a government recognized Christian marriage.

Before the wedding day, Yosia had a lot to do and missed many days of work in the dispensary. He had to collect the cattle for the marriage dowry, and they had to be approved by the father of the bride and his relatives. After the fathers of the bride and groom had agreed as to the bride price, and the cattle had been accepted, the cattle had to be taken to the local court house and shown to the leaders of the tribe. The groom signed the book saying that he had paid the cattle and then the cattle were delivered to Jois' village. In a heathen wedding the paying of the cattle constitutes the binding factor of the marriage.

On the wedding day, an hour before the ceremony, a number of the young girls went to Jois' village to escort her to the church. She was attired in a new dress, shoes, and a head cloth. She looked nice. Yosia also was well dressed in freshly pressed trousers and shirt and a borrowed coat. Two of their friends came with them to act as attendants. The church was well filled and all joined heartily in the singing of the opening hymns. Pastor Hurst preached the sermon and performed the ceremony. As they stood to take their vows, it was a very impressive moment.

Afterwards, another couple who had recently been married in a heathen way, took the Christian vows.

The ceremony was over about noon and all the congregation was invited to Yosia's village for the wedding feast. Practically everyone walked, but we took the easier way of going by car. We knew about where he lived, but were not exactly sure which was his village, so a boy met us and ran ahead of the car the remaining short distance. We thought of Elijah running ahead of Ahab's chariot!

Many people had already gathered at the village when we arrived. Some were seated in the houses and some were seated in an improvised grass shelter outside and the rest were sitting around on the ground in small groups. We were invited into Yosia's house and given chairs. Tables were in the middle of the room. The church elders, teachers, and a few close friends were also entertained here. Young girls, friends of the bride, acted as waitresses, and soon came around with warm water in a small tea kettle which they poured over our hands for us to wash. This is always a necessary courtesy when everyone eats with his fingers. Then they brought in big baskets of native mush and dishes of meat and broth. After the blessing was

asked, we heartily enjoyed this food. We could not eat nearly all the food which was brought to us. The second course was rice, served by itself, but quite tasty, having been cooked in an earthenware pot and browned slightly. The dessert was tea.

After the meal the guests moved about and visited. Then benches were arranged in the shelter outside. For a while the group was entertained with singing and with some Swahili spiritual records. A table and chairs were prepared at the front of the pavilion and soon the bridal party marched in while we all stood. One of the church elders led in prayer. This was followed by more singing and a short message. Then it was announced that the time had come to present the wedding gifts. A dish was placed on the table in front of the bride and groom and one by one nearly everyone in the meeting came forward and dropped some money into it. Some people put in only a few cents, while closer friends dropped in a number of shillings. Soon the dish was full and on the table were also a few other gifts of plates and cups. By this time it was well on toward evening so after a closing prayer the group soon separated to go home.

We enjoyed going to this wedding very much. Everything was conducted in a Christian like way as far as we could see and was a real testimony in a land where weddings are usually a time of carousing. We pray that the new home may be a power for the Lord in this land.

Tarime, T.T., E. Africa.

One often is led to think that the best way of making Christian education wither away, and even to make the children ultimately immune to the loving appeal of the living Christ, is to confine Christian education to the classroom for a certain number of minutes on a certain day of the week.—Prof. G. Baez-Camargo.



Part of the group at the wedding feast at Yosia's village

A Challenge

BY MARTHA ROTH

A Christian receives many blessings when he is in service for Christ. Too many of us would rather sit back and fold our arms and let the next person do the work, but then we also do not have the joy of working for Christ and witnessing to the lost. The task of the hour is to witness for Christ. Men need redemption; they need the Word of God to bring them to Christ who is "the way, the truth, and the life," and who is the only One that can satisfy the spiritual needs of the people.

We need to walk down the streets of Cleveland only once and we can see that it is sinful. You may say there are many temptations in the country, and truly so, but in the city they are much greater. You meet many more people; the theater is next door to many people; liquor is served in almost any restaurant; and the poolroom is always a busy place. Is it possible to be a real Christian in the midst of such sin? Christian, if we have anything that is better than sin which really satisfies, why don't we tell them? How would you feel if you were the only Christian in your home, and your mother would put you out on the street to take care of yourself, your father a drunkard and you never knew when he might come home or if he did he would be drunk; your brothers and sisters all against you, and then not meet many Christians during the week with whom you can share your problems? Probably you would say, "It's no use. I'll give up." I am glad that there are Christians who stand true to the Master even though they suffer ridicule, such as some of the Christian boys in Cleveland do.

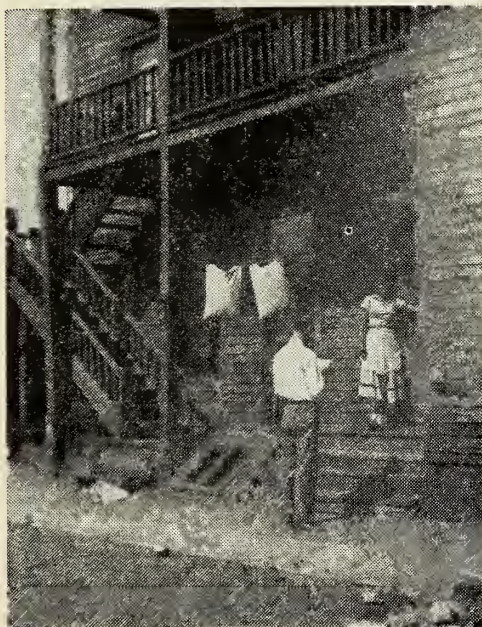
So many people base their salvation on church membership and baptism, and yet there are many who have neither. It is very evident that a church needs to be started in Cleveland and we need to pray to that end. This past summer I had to wonder many times how many of us Christians would be satisfied to worship in a dirty school building year after year and yet we think it is good enough for the colored people. Let us remember that we are no better than they, and frankly, they would put some of us so-called Christians to shame.

Maybe you have been tempted to say that summer Bible school does not amount to much and it is not worth all the money that is spent. But think again. If only one soul would be won to the Lord Jesus, wouldn't it be worth while? A number of the boys that became Christians through summer Bible school want to become Mennonite ministers of the Gospel. One wants to be a Mennonite missionary doctor. We need to pray for them that they might be faithful followers of the Lord.

Often we hear the remark that young people can't lead a soul to Christ, but to prove that that statement is not true was shown when Jerry Black was at Camp Ebenezer a year ago last summer and wanted to become a Christian. He did not go to the staff members, but to Charles Marshall (a fourteen-

year-old boy), and he led him to Christ. I am sure if you would look at Jerry's face you could tell he is a Christian without him telling you first. I wonder how many of you who have been Christians for five, ten, twenty, or even thirty years have ever led a soul to Christ or would be able to do so?

If we were informed that each day during the whole year a city of one hundred and forty thousand people would pass into eternity, we would throw up our hands and cry to God to have mercy upon their poor souls. But that is what actually happens. Many people are accustomed to get up in the morn-



Kenneth Steider, a member of the Cleveland service unit, is inviting the people to Bible school who live in the Mayflower district.

ing and go to their place of work. When noon comes they put on their hats and go out for lunch, quite unconscious that before they return to their work, six thousand people have breathed their last. It takes about one minute to sharpen a pencil. During that time ninety-seven souls have passed on.

May the Lord help us not to waste precious moments, but to be fully awake to the fact that souls all around us are dying without Christ. God is doing all He can for them when He brings them into contact with us. The words of the Lord Jesus are still sounding down through the ages, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

Petersburg, Ont.

HANNIBAL, MISSOURI

The Christ for Today tent meetings were again enjoyed by many in Hannibal, Missouri, this summer. The campaign was carried on under the leadership of Bro. Nelson Kauffman, with Bro. Kenneth Good as evangelist. The special music each evening was provided for by the Crusader men's quartet and a women's quartet singing both as separate quartets and as a mixed quartet. The congregational singing was in charge of Mark Ross from Hesston, Kansas.

The personal work carried on daily

throughout the campaign was in charge of the Christ Ambassadors from Goshen, Indiana. Personal visits were made each day which resulted in several conversions and were a means of bringing a greater number to the tent each evening.

A fifteen-minute broadcast was sponsored daily over the Hannibal station and a daily news report was published in the Hannibal Courier-Post. The audience each evening consisted of many unsaved individuals and families who found their Saviour for the first time and also those who surrendered their lives anew to the Lord. It was a real joy and thrill to again see families reunited through the acceptance of Christ by either or both parents. To hear the testimonies of lives cleansed from sin renewed our faith and inspired us as Christians.

The source and secret of power was through the avenue of prayer. The Lord heard and answered the prayers of His believers. The daily prayer meetings of the staff were a means of knitting our hearts together, both through confession and through praise and testimony of individual blessings received.

One of the outstanding incidents was the conversion of a young man who had murdered his father-in-law but had found Christ as his Saviour while in jail through the visits of several personal workers. He has a radiant testimony and carries the joy of the Lord on his face. He loves to talk of the saving and keeping power of his Lord and Saviour.

Let us continue to pray for the work at Hannibal, for those who are babes in Christ, and for Bro. and Sister Kauffman as they continue their service there. We appreciated all the prayers and contributions of our fellow laborers together in Christ.

Betty D. King.

ITEMS ABOUT JAPAN

Sukiyaki, a favorite with American gourmets, is not, in reality, a time-honored Japanese dish. Prepared over an open fire before the eyes of guests, sukiyaki (meat and vegetables cooked in soya sauce) is believed to have originated from the word "suki" or plow. Earliest known reference to sukiyaki dates back to 1822. This method of using a plow for an iron plate indicates that meat-lovers, in order to avoid religious taboos, used a plow instead of pots and pans, and cooked and ate the food either in barns or in the fields.

* * *

Suicides have been steadily increasing in Japan since the end of 1947. The average is sixteen suicides and two doubles per day, an unprecedented figure whether before or during the war. These facts were revealed by the Japanese National Rural Police Headquarters. The chief causes are hard times and unemployment. There has been an increase also in mother and child and whole family suicides, 70 per cent of which have been due to difficulty in making a living.

—Supplied by Japan International Christian University Foundation.

Missions Editorial

Unchristian Prejudices

"Prejudice" is a low-caste word. We hold only opinions and ideas; what others hold are prejudices. Someone has rightly said that our philosophy of life consists of the reasons we formulate for defending the prejudices we like to hold. So let us drag our "philosophy of life" out into the open and put it to the Christian test: What would Jesus do?

The Jews of Christ's day had religious prejudice against the Samaritans. They did have a perverted religion and the Jews had no dealings with them. But Jesus "must needs go through Samaria," not because it was the nearest road, but because He loved the Samaritans in their need. How caustic was the parable of the "Good Samaritan"! Jesus contrasted the blind, selfish prejudice, not only of the Jews themselves but of their spiritual leaders, against the simple humanity of an ordinary Samaritan. No wonder the "leaders of the people sought to crucify him." His rebuke of their cherished and fanatically held prejudice was scorchingly severe.

I wonder whether we as Mennonites are inclined sometimes to have ever so slight a feeling that, religiously, we are better than others. Is there any contempt at all in some of our remarks about "bush-whackers," "die Englishe," "yankees," "worldly people," "outsiders," "heathen," or any of many other epithets we are tempted to use? Jesus was never guilty of thinking of people in this way, much less of speaking about them in such terms. He loved all people and His one heart's desire was to win them by His love.

I was a bit jolted by a statement made by one of my teachers that the church is not made up of the "best people in the community." We hear this statement made sometimes but its only effect on the church members is to make them self-righteous. The church is made up of redeemed sinners. The Apostle Paul considered himself "chief of sinners" to the very last. If we look long and steadfastly into the face of Jesus all our pride and all our prejudices will melt away. Conscious of our own utter unworthiness and overwhelmed by the unspeakable grace of our Lord we begin to have a changed attitude toward our neighbors. We begin to love them as Jesus does, and begin to find ways and means of winning them.

The Jews were God's chosen people. They despised the Samaritan religiously, the publican morally, and the Roman politically. They called all Gentiles (non-Jews) dogs. They were right in claiming God's promise that they were chosen of Him, but were utterly wrong in supposing that therefore God had rejected the rest of humanity. According to Gal. 3, the promises made to

Abraham are ours through Christ. Let us rejoice in this fact but let us beware lest we fall heir also to the prejudices of the sons of Abraham according to the flesh and like them lose the promise.—J. D. Graber.

M.C.C. Weekly Notes

Local Boards Reclassify C.O.'s

Under the new draft regulations class IV-E is discontinued and in its place class I-O is used. The class I-O designates registrants who are conscientiously opposed to combatant and noncombatant military service, and available to be ordered by the local board to civilian work which is considered to be in the area of national health, safety, or interest.

Reports indicate that in many communities registrants are beginning to be reclassified in accordance with this new set of regulations. The class I-O recognizes the C.O. claim and should be accepted, unless the registrant feels he is eligible for a deferred class such as II-A, II-C, or III-A, in which case it is proper to make appeal for same.

Men in class I-O are subject to assignment to civilian work by the local board. When men are thus assigned, they are given class I-W. However, to date the detailed Presidential regulations dealing specifically with C.O. services have not been issued and therefore local boards are not in position to make such assignment.

Congregations Support Material Aid Program

Early reports indicate good interest in many communities for collecting the food, clothing, and other materials needed in relief work this year. In a number of areas the relief committees are becoming organized and making decisions on the specific nature of the contributions to be made. Contributions of flour are being received and plans for meat canning are being completed in some communities. (Incidentally, meat should be canned in No. 2½ tins for greatest economy in shipping and efficiency in distribution.)

One congregation in Michigan is planning to supply the need for dried vegetables by giving thirty tons of dried navy beans. The congregations on the Pacific Coast are supplying the need for dried fruit in the form of raisins.

It is hoped that through the efforts of many other areas, the total goal of 200 tons of canned meat and fats, 150 tons of flour, 90 tons of miscellaneous foods and 200 tons of clothing may be realized.

New Informational Leaflets

An informational leaflet is being published to describe briefly the present foreign relief program. The work in three major areas are stressed: the Far East, Jordan, and Europe. Copies of this leaflet are to be sent to each congregation soon. Additional copies are available from the Publicity Office, Mennonite Central Committee, Akron, Pa.

A leaflet describing the service of Brook Lane Farm, the Mennonite mental hospital at Hagerstown, Md., is available. Copies are to be sent primarily to medical doctors and

ministers who may find this information helpful in counseling; but copies are available also to any persons interested in information concerning this service which the Mennonite churches have undertaken, or to anyone having cases whom the hospital may be able to serve.

Information is also available on Kings View Homes, the Mennonite mental hospital at Reedley, Calif., and on the envisioned mental health service to be established in the vicinity of Newton, Kans.

Slides Continue Available

Slide sets on various types of M.C.C. work may be secured for free use by church or other groups. The list of sets includes some on Civilian Public Service units, voluntary service projects, Mennonite history, children's relief projects, Mennonite foreign relief, and Mennonite refugee resettlement. Each set is composed of 25 to 100 slides, with a complete descriptive narrative. One of the most recently prepared sets gives a very excellent description of Mennonite relief work in Europe today. Write to the Publicity Office, Mennonite Central Committee, Akron, Pa., for a complete list.

A Word on Army Clothing for Relief

The M.C.C. clothing centers occasionally receive contributions of army clothes for relief. Although these items are usually of good quality, export regulations require that the garments must be altered by dyeing or other means so they are not distinguishable as army clothes. For this reason civilian clothing is more readily usable for relief.

Released October 19, 1951

Via Mennonite Central Committee
Akron, Pa.

Women's Activities

Many of you will recognize our "circle" of junior girls who so faithfully served the Mission Board audiences at Belleville with Prayer Guides. Since they did so well we shall give you their names: Carolyn Hartzler, Helen Hostetler, Yvonne Brenneman, Nancy Yoder, Cecce Brenneman, and Esther Kauff-



man on the picture and four other helpers: Marjory Brenneman, Myrna Brenneman, Arlene Spicher, and Clara Mae Yoder. Thank you, girls. You have earned a Prayer Guide for your own private devotions and we trust you have been inspired to be good faithful sewing circle members.

All district secretaries have received a supply of literature report blanks as well as order sheets. Send the literature report blanks to the circles of your district. Ask them to return them to you next March. Encourage each one to be as accurate as possible and also prompt in her report. Each district literature secretary will then return these to Mrs. C. L. Shank, 904 College Avenue, Goshen, Indiana.

The order blanks also are to be sent to each circle in the given district and are to be used for ordering supplies from Scottsdale.

Each local secretary will please send to Mrs. John L. Horst, 404 Homestead, Scottsdale, Pa., for Prayer Guides, for subscriptions to the Missionary Sewing Circle Monthly, for copies of the constitution. Prayer Guides, 15¢; subscription to Monthly, 35¢, 25¢ for orders of ten or more; constitution, 10¢.

This plan for reporting and ordering supplies originated with Sister Katherine Royer. It has been used for a number of years in the Ohio district. Because it has been proved satisfactory we have introduced it to all fourteen districts.—Mrs. C. L. Shank.

clock was installed last week in the back of the church—a gift purchased over a year ago by Bro. and Sister A. Lloyd Swartzen-druber, who are now in Germany.

Grace Miller and Mrs. A. Lloyd Swartzen-druber and son J. Paul arrived overseas Sept. 10. J. Paul is going to school in Germany.

Revivals will begin Oct. 15 at our church and will continue for a week at least, and perhaps for ten days, with Phil Frey as evangelist. Many of us attended services during the past two weeks at our neighboring churches, beginning Sept. 16, with Ernest Garber faithfully and earnestly bringing the message both at West Union and Timber Church, Nelson Kauffman at our mission church at Sandtown, and Alvin Mast at the Conservative Church.

The birth of a granddaughter, Roberta Ann Yoder, Sept. 27 at Wellman, brought Bishop Alva Swartzen-druber and wife, of Hydro, Okla., to Iowa. Bishop Swartzen-druber brought us our communion sermon Sept. 30, the message of which was worthy of much comment.

Our teachers' meeting was held Oct. 3 and was in charge of the new Sunday-school superintendent, Omar Rhodes. Reorganization has resulted in the following: Supt. Omar Rhodes; Asst., Edward Hershberger; Secy., Darlene Miller; Chors., Kathryn Snyder and Thomas Miller; Pri. Supt., Joe Kauffman; Asst., Dale Yoder.

Leroy Miller met Rudy Penner, an agricultural exchange trainee, at the train at Iowa City Oct. 3. Rudy will be in the Fred Frey home for the next six months.

Deward Brenneman, of the M.C.C., is at home on a three-week vacation with his parents.

Barbara Hershberger, returned worker from Switzerland, spoke at the church Sept. 9. She has returned to her former work as instructor at Waldorf College, Forest City, Iowa.

Daniel Kauffman and son Dannie and Merle Bender, of Hesston College, attended the funeral services of Bro. Lewis Schrock today.

Many visitors have worshiped with us this summer. All are welcome.

Oct. 4, 1951. Erma Miller Erb.

SOUTH BOSTON, VIRGINIA

(Ebenezer Congregation)

Dear HERALD Readers: "Unto thee, O God, do we give thanks" (Ps. 75:1). We were thankful for the program rendered on July 12 by Bro. Charles Hostetter and the Park View Melodians, of Harrisonburg, Va. Their message in word and song was very inspirational.

George Huber, Alma, Ont., conducted the opening of the Sunday-school period July 15.

Bro. S. M. Brunk and daughters, from Elida, Ohio, spent two weeks in our community. Bro. Brunk had charge of the devotions on July 22 and 29.

Visitors taking part in Sunday-school services on Aug. 31 were Clarence Bear, Elida, Ohio, and Frank Harman, Harrisonburg, Va. Bro. Gabe Brunk, Elida, Ohio, brought us a timely morning message.

Our bishop, Bro. Joseph Driver, and Bro.

(Continued on next page)

CHURCH CORRESPONDENCE

VERSAILLES, MISSOURI

Dear Readers of the GOSPEL HERALD: Some months have passed since you last heard from this place. We now enjoy the fall of the year when we think of the natural harvest. Also the harvest of souls should be in our plans and efforts continually. We look forward to Nov. 12 as the date on which our revival meetings are to begin, with Bro. Frank Raber, of Kansas City, Mo., in charge. Pray that our hearts may be stirred to receive the deeper truths of God's Word.

In May and June we had Bible schools at our mission Sunday school at Coffee schoolhouse and at our own house. The enrollment for Bible school at each place far exceeded the enrollment for regular Sunday school. We long that these children and their parents might have enough interest to come each Sunday.

We have had a few visitors at our services during the summer. Among them were Bro. and Sister A. C. Brunk, who were on their way back to Colorado after the Missionary Training Conference at Goshen in June. Bro. Brunk spoke in the midweek prayer meeting. On the evening of Aug. 12 Sister Lydia Shank spoke in our service concerning the literature put out by the Women's Missionary Sewing Circle. Bro. C. L. Shank was also present in the service. On Sept. 2 Bro. W. R. Hershberger, of Garden City, Mo., was with us and preached in the morning service. In the evening he spoke on "What God Expects of Youth." This service was by the special arrangement of the Y.P.M. program committee. We have also had other visitors. Let us enjoy a visit from you, too.

Oct. 8, 1951. Mary J. Holsopple.

LOS ANGELES, CALIFORNIA

"The Lord hath done great things for us; whereof we are glad" (Ps. 126:3).

Yes, the Lord has been good to us this past Sunday-school year. We are looking for even greater things as we begin a new year for Him. Soon our new officers and teachers, as well as those who have been re-assigned to their tasks, will be taking over. May God richly bless each one with abundant grace and wisdom as they undertake new responsibilities.

We especially covet your prayers for our work among the Spanish-speaking people. It was begun in the early summer and is now moving to a new location in a Spanish district.

Arlene Sitler will speak at our Wednesday evening service to acquaint us with our La Junta School of Nursing.

Bro. William Detweiler is scheduled to deliver the morning message on Sunday, Oct. 21.

Many of our group have attended the revival meetings at the huge Hollywood Bowl with Billy Graham as evangelist.

Our pastor, Bro. John Zehr, who is the South Pacific Conference member of the Board of Education, will be leaving soon to attend the meetings at Morgantown, Pa.

We are looking forward to our district conference which is to be held at Winton, Calif., over Thanksgiving week end. May this be a time of great spiritual refreshment for all.

Oct. 1, 1951.

Myrna Kremer.

KALONA, IOWA

(East Union Congregation)

"Blessed are the dead which die in the Lord . . . that they may rest from their labors; and their works do follow them."

So many sudden deaths at this time of revivals work hand in hand with the call given by faithful evangelists.

Today at a very large funeral at East Union Church many paid their last respects to Lewis Schrock, only forty-one, who passed away at the Wellman Mennonite Church during Sunday evening services Sept. 30. Paul T. Guengerich brought an appreciated message on the father-child relationship in the home of godly fathers who walk in humility and love, as this father did. Bro. Schrock's son Dellis will return Saturday morning to his work at Hesston College while Leroy will discontinue college and remain with his mother.

Five carloads of relatives went to Pigeon, Mich., for funeral services for Bro. Joseph Shetler, who passed away suddenly Sunday night, Sept. 30. During his stay in Iowa the past year he had worshiped with us and taken part in the services at various times.

On Oct. 7 the church bulletin will be used for the first time at our church. An electric

FIELD NOTES (Continued)

Bro. J. Lawrence Burkholder, Goshen, Ind., served the East Goshen congregation on Sunday evening, Oct. 14. The same evening the East Goshen M.Y.F. gave a program at the neighboring Benton Church.

Bro. Aaron Mast, Belleville, Pa., conducted evangelistic meetings at the Leetonia, Ohio, Church Oct. 21-28.

Bro. Elmer Borntrager, Bloomfield, Mont., served in a Bible Conference at Loman and Graceton, Minn., Oct. 26-29.

Bro. D. A. Yoder, Elkhart, Ind., preached for the Moorepark, Mich., congregation on Oct. 7. The evening program at Moorepark on Oct. 21 was given by a chorus from the Goshen, Ind., community.

Bro. E. J. Leinbach, pastor of the Moorepark, Mich., Church, conducted evangelistic meetings at Brethren, Mich., Oct. 21-28.

Bro. Merle Bender, Hesston College representative, spoke to the Upland, Calif., congregation on Oct. 14.

Bro. Russell Krabill, of the North Goshen, Ind., congregation, brought the Sunday morning message at the Prairie Street Church, Elkhart, Ind., on Oct. 7. In the evening a male quartet from Metamora, Ill., presented a program there.

The Goshen College Nursing Chorus gave the evening program at the Locust Grove Church near Elkhart, Ind., on Oct. 14.

Bro. John Shenk, Denbigh, Va., served the Frazer, Pa., congregation Sunday morning, Oct. 21.

The Wayland, Iowa, community will serve as host to the annual meeting of the Publication Board Feb. 20, 21.

Bro. Josef Herschkowitz, Harrisonburg, Va., spoke at the Greiner (Conservative), Olive, Pleasant Grove (Conservative), North Goshen, Forks, Pleasant View, and East Goshen churches in northern Indiana Oct. 21-28.

Bro. Paul M. Miller will serve as principal at the Goshen College Winter Bible School this winter. The date is Jan. 28 to March 7.

Speakers at the Bible Instruction and Missionary Meeting to be held at the Carpenter meetinghouse near Bareville, Pa., Saturday evening and all day Sunday, Nov. 3, 4, are Joseph Nissley, James Shank, and C. Z. Martin. All are invited. Pray for the meetings.

Bro. A. A. Bontrager, Haven, Kans., delivered the morning message for the Hutchinson congregation on Oct. 21. Sister Arlene Sitler is expected to speak at Hutchinson on Oct. 31 in the interest of Mennonite nursing education and its function in the church program.

Bro. John Snyder, Kitchener, Ont., preached for the St. Jacobs, Ont., congregation the morning of Oct. 21. Bro. Amos Brubacher, of Moorefield, delivered the evening message.

Revival meetings will be conducted at the Habecker meetinghouse in Lancaster County Nov. 4-18, with Mahlon M. Hess as evangelist.

Bro. Emanuel B. Peachey, Belleville, Pa., will conduct a series of revival meetings at the Salford Church near Harleysville, Pa., Nov. 4-11.

Bro. Harvey Yoder, deacon of the West Union congregation, Wellman, Iowa, suffered a heart attack on Oct. 15.

MISSION NEWS (Continued)

A recent convert at Rabanal, Puerto Rico, Carmela Diaz, sixty years of age, passed on to her heavenly reward on Oct. 5. Bro. John Driver was in charge of the service at the house.

Miss Julia Motoyama of Japan was guest speaker in the Sunday evening services at the Denver, Colo., Mennonite Mission on Oct. 7. She is a graduate from Moody Bible Institute and became acquainted with the Carl Becks while they were in language school in Osaka, Japan.

Bro. Clarence Yoder, Midland, Mich., brought the Sunday morning message at the Detroit, Mich., Mission on Oct. 21.

Two young men from the Palo Hincado, Puerto Rico, congregation are facing the test of the principle of nonresistance—brethren Julio Rivera Colon and Ruben Rivera Fuentes. (The former is at Hesston College at present.) After their conversion they appealed to the local board to change from a I-A classification to IV-E, this being on the basis of their conversion experience. After many delays the local board decided against a IV-E but gave them an opportunity to appeal to the Insular Board of Appeals. On Sept. 26 this board notified them that they are being continued in I-A. Both of the brethren are now appealing to the President of the U.S. for classification as C.O.'s. Prayer is requested for these boys, that the Lord's will may be done. The final decision in this case will be very significant for the church in Puerto Rico.

The Mennonite Nurses' Association is soliciting funds for the India Hospital and School of Nursing as their special project. Contributions may be sent to Olive Grace Yoder, c-o Elkhart General Hospital, Elkhart, Ind.

Bro. J. D. Graber conducted evangelistic meetings at the Peoria Mennonite Mission in Illinois Oct. 21-28. Bro. Howard Zehr is the pastor at Peoria.

A trip to Sicily was made recently by Bro. and Sister Truman Brunk, of Denbigh, Va., and Bro. Lewis Martin, Harrisonburg, Va., for the purpose of encouraging believers there.

Sister Mary Byler, relief worker among children in France, spoke at the young peoples meeting at Scottdale on Oct. 21.

Bro. Paul Lauver, on furlough from Puerto Rico, delivered the evening message for the Goshen College congregation on Oct. 7.

Mrs. E. E. Miller spoke concerning her experiences in the Far East at Sisters All, a gathering of the women and girls of Goshen College and community.

Workers from Plymouth Street, an extension Sunday school sponsored by the Goshen College Y.P.C.A., participated in an evening missionary program at East Goshen, Ind., on Oct. 7.

Sister Ruth Martin, who has recently returned from foreign relief service, showed pictures and spoke concerning her experiences and the needs of other lands at a fellowship meeting of the Wooster, Ohio, congregation Oct. 26.

Sister Marie Yoder, on furlough from Puerto Rico, spent the Oct. 21 week end in the

Pigeon, Mich., community, if plans carried. Saturday evening she showed pictures in a near-by country school and Sunday morning spoke at the Pigeon Church. Sunday evening she was scheduled to be with the Pigeon River congregation.

Bro. James R. Hess was ordained to the ministry Sunday afternoon, Oct. 21, to serve in the Honduras mission field, if plans carried. The service was to be held at the East Chestnut Street Church, Lancaster, Pa.

Programs were given at Canan Station and Mill Run, near Altoona, Pa., by a group of persons from the Scottdale, Pa., congregation on Oct. 21.

The Hopedale, Ill., congregation served as host to Bro. and Sister Delbert Erb on Sunday, Oct. 21. They were particularly interested in becoming better acquainted since the Hopedale congregation has decided to support the Erbs on the mission field. Bro. Erb spoke in the morning and evening services.

Bro. Josef I. Herschkowitz, Harrisonburg, Va., will be the Missionary Day speaker at Scottdale on Nov. 18.

CORRESPONDENCE (Continued)

Jason Weaver were here on the evening of Sept. 29 for counsel meeting. Sunday morning we commemorated the death and suffering of our Lord. Bro. Driver was unable to be at the services because of illness. Bro. Vance Brydger and family, Waynesboro, worshipped with us that morning.

Reorganization of Sunday school Sept. 29 resulted as follows Supt., Daniel Zehr; Asst., Roy Brunk; Secy.-Treas., Ruth Good; Chor., Lena Good; Libr., Lucy Snead; Church Cor., Hattie Koger; Church Chor., Arthur Brunk; Y.P.B.M. Comm., Beulah K. Good, Ira Good, Daniel Zehr.

Pray that we may be a shining light in this community.

Oct. 8, 1951. Mrs. Beulah K. Good.

BEEMER, NEBRASKA

Dear Readers of the GOSPEL HERALD: Greetings in the name of Jesus. The Lord has continued to bless us abundantly with spiritual and material blessings.

The Nebraska Young People's Institute was held at this place Aug. 17-19. We enjoyed the fellowship of the visiting young people and the instructors: Paul Glanzer, Edward Birkey, and Jesse Hartzler. Their service to us was greatly appreciated.

Our annual Bible Conference was held Sept. 10-17 with Jesse Short of Archbold, Ohio, in charge. His messages were very inspirational and challenging.

Sunday-school officers for the coming year are: Supt., Ed Wittrig; Asst., Reuben Schantz; Secys., Delores Oswald and Marilyn Eichelberger; Chors., Dave Wittrig and Earnest Kauffman.

We are again looking forward to partaking of the Lord's Supper. Our preparatory service has been announced for Oct. 9. May our observance remind us anew of His sacrifice for us and of His coming again.

About forty bushels of missionary project potatoes have been harvested. Some of these will be sold and some will be donated to near-by institutions.

Ronald Zehr, son of Leland and Anna Zehr, of Beemer, is in Children's Memorial Hospital, Omaha, with a severe case of polio. Bro. Ed Stutzman underwent an operation recently and has recovered sufficiently to be up and around again. Bro. Stutzman has suffered considerable illness the past few years, including the loss of his eyesight.

The past few months we have been participating in the work of a rescue mission in Sioux City, Iowa. We have arranged to conduct a service every other Thursday evening. Pray that God might use us to His name's honor and glory and to the salvation of souls.

Oct. 2, 1951 Earnest Kauffman.

STUARTS DRAFT, VIRGINIA

(Valley View Congregation)

The first Sunday evening of each month we have Young People's Bible Study.

Bro. William H. Martin of Menges Mills, Pa., conducted revival services for us July 7-15. The Christians were encouraged and sinners warned. There was one confession.

On July 22 three were received into church fellowship.

Bro. Neal Slabaugh of Nappanee, Ind., opened the Sunday-school service on July 15.

Our summer Bible school was held June 11-21. Highest attendance, 151; average attendance, 130.

On Aug. 12 Bro. Norman Kanagy opened our Sunday-school service. Sister Adella Kanagy had a very interesting children's meeting, and Bro. Lee Kanagy brought the morning message from I Cor. 1:18.

The average Sunday-school attendance for the past quarter was 139.

We are very happy to have brethren and sisters from other congregations worship with us.

Bro. Arthur Helmick, a member of this congregation, passed away Sept. 23.

We need the prayers of God's people.

Sept. 30, 1951. Bessie Brydge Hailey.

CASSELTON, NORTH DAKOTA

(Red River Congregation)

Dear HERALD Readers: Greetings of love. The Lord has again blessed us with a bountiful harvest, for which we are thankful. When we hear so much concerning the flood-stricken areas we feel especially fortunate.

On the evening of Aug. 19 we met at the church to reorganize our church and Sunday school for another year. The officers are as follows: Supt., Omar Erb; Asst., Vernon Boss; Chor., Jo Ann Erb; Asst., Joyce Stoll; Secy., Paul Erb; Libr., Ruth King; Y.P.M., Mae Nitszche; Church Chor., Ivan Johnson; Cor., Fanny Stoll; Miss. Bd. Member, Omar Erb; Trustee, Albert Nitszche; Children's Chor., Amy Hershberger. Pray for the work of the church, that all may be done to God's glory.

We are looking forward to Oct. 28 to Nov. 4, when Samuel Janzen from Greensburg, Kans., will conduct revival meetings here for as.

Also Oct. 14 Bro. E. G. Hochstetler, our bishop, plans to be here for counsel and communion service.

We appreciate visitors stopping here with us, especially if they can stay to worship with

us on Sundays. A number of ministers from Canada stopped with us on Sunday following General Conference. We appreciated this.

Pray for us as Christians, that we may not become discouraged in the work of the Lord.

Sept. 30, 1951. Fanny Stoll.

FORT WAYNE, INDIANA

(First Mennonite Church)

Dear HERALD Readers: "And the Lord said unto Moses, Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

In our Sunday morning service, Sept. 30, we felt the Lord's presence as keenly as Moses did. The day had unusual blessings. Following the Sunday-school period two people were received into church fellowship, one middle-aged lady by confession, and a young father by baptism. Then an ordination sermon by Bro. D. A. Yoder was followed by the ordination of Bro. Rudy Borntrager to the ministry to serve with our pastor in our congregation. Bro. Ira Johns assisted Bro. D. A. Yoder in this part of the service as well as in the communion which followed. During these services we enjoyed the privilege of partaking of the Lord's Supper and washing the saints' feet.

In the evening a group of young people from Middlebury, Ind., presented a worship period in song and short talks. We appreciated their fellowship.

On Aug. 16 we held our Sunday-school and church reorganization with the following results: Supt., Lewis Lengacher; Asst., Trennis Yoder; Music Director, Paul Weaver; Chors., Ila Hirschy and Clayton Troyer; Treas., Herbert Osborne; Y.P.B.M. Chm., Henry Yoder.

Sunday morning, Sept. 16, Bro. and Sister Harold Yoder of Middlebury, Ind., were with us. Bro. Yoder brought the message. In the evening Marie Yoder gave us another glimpse of Puerto Rico.

Next Sunday morning, Oct. 7, we are planning a consecration service before the new Sunday-school teachers take their classes. Plans are also being made to open the boys' workshop again this month following the summer vacation. Pray for the leaders of this work that as they work with these boys gathered in from the streets they may reach them for Christ.

The Lord willing, Bro. Paul M. Miller of Goshen, Ind., will be with us from Oct. 28 to Nov. 4 for a series of revival meetings.

Our Missionary Day will be observed on Nov. 11, with Bro. and Sister Eugene Blosser as our guest speakers.

Remember us in prayer.

Oct. 4, 1951. Nellie Ebersole.

SWANTON, MARYLAND

(Meadow Mountain Congregation)

Dear HERALD Readers: Greetings of love in the name of the One who died to save us.

Our daily vacation Bible school was held Aug. 6-11 with an average attendance of fifty-five. Bro. L. J. Wenger from Wooster, Ohio, was principal. Bro. Wenger held a class each evening for the adults. We studied the parables during these classes.

We were happy to have Bro. Josef Herschowitz and his wife from Harrisonburg, Va., with us on Sunday evening, July 29.

We began prayer meetings at the church this summer. They are held each Wednesday evening and along with prayer meeting we are studying the Gospel of John.

We are looking forward to having Bro. J. S. Neuhouser from Ft. Wayne, Ind., with us Oct. 8-18 for evangelistic meetings.

We are also looking forward to communion services Oct. 21.

Remember us in prayer.

Oct. 4, 1951.

Ruby Lee.

OUR SCHOOLS (Continued)

mind clear. She cannot remember from one week to another what she has heard. Each Sunday we tell the same story of salvation, and each Sunday she hears it anew. Casually she accepts it, but never can she understand its implications. Obstinate she clings to the fact of her having lived a good life. She prides herself in never having hurt anyone. Her days are numbered, and each Sunday her powers of reasoning seem weaker. One feels helpless in dealing with her. The welfare of the soul can be neglected too long.

December 12, 1950: To do righteously one must live above the law. There are many times when an individual acts immorally while keeping the law. If one refrains from taking ten dollars only because he is being watched, he has not acted unlawfully. But this same individual would take the ten dollars if he were not seen. In both cases he is immoral at heart. Only if he refuses to take the money even when unwatched is he doing a morally good deed. Therefore, there are probably as many criminals outside of prison as there are inside. Many people refrain from doing various crimes not because of moral convictions but because of a fear of being caught. Being a law-abiding citizen is not sufficient.

January 8, 1951: "From the abundance of the heart the mouth speaketh." People unconsciously reveal what they are by what they say. If we could at the end of the day hear everything we had said during the twenty-four hours, asleep and awake, we would probably be shocked and chagrined by discovering what the abundance of our hearts is. Perhaps we would discover that we had not actually said anything. Likely our unkind remarks would amaze us. Perhaps our words were boastful. We would realize that our exaggeration was an extreme misrepresentation of truth.

Of course, we did not mean to say those things. We excuse ourselves by saying, "We are just human." Yes, we are, but each ill-spoken word comes basically from an evil heart. Perhaps we need to pray frequently, "Create in me a clean heart, O God, and renew a right spirit within me."

—Kenneth Steider, Goshen College.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Basinger.—To L. Eugene and Lola (Schertz) Basinger, Latty, Ohio, a son, Douglas Eugene, Oct. 13, 1951.

Birky.—To Glen and Erma (Kennel) Birky, Shickley, Nebr., a son, David Glen, Oct. 1, 1951.

Carper.—To H. Robert and Norma (Keener) Carper, Manheim, Pa., a son, Robert Leon, Aug. 26, 1951.

Cressman.—To Horace and Mary (Shantz) Cressman, Waterloo, Ont., a daughter, Mary Jane, Sept. 10, 1951.

Frey.—To Harold and Vada (Shank) Frey, Sterling, Ill., a daughter, Nada Jean, Aug. 24, 1951.

Good.—To Walter R. and Ruth (Petersheim) Good, Morgantown, Pa., a son, Linford Lee, Oct. 13, 1951.

Graber.—To Arthur C. and Anna Marie (Swartzentruber) Graber, Loogootee, Ind., a daughter, Sharon Elizabeth, Aug. 29, 1951.

Handrich.—To Vernell and Ethel (Miller) Handrich, Dayton, Ohio, a son, Gerald Dean, Sept. 12, 1951.

Hartzler.—To Lloyd and Alma (Showalter) Hartzler, Ft. Seybert, W. Va., a son, Daniel Lloyd, Oct. 13, 1951.

Heatwole.—To Enos and Glennys (Blosser) Heatwole, Dayton, Va., a son, Don Edwin, Sept. 17, 1951.

Hershberger.—To Roman and Florence (Zehr) Hershberger, Hesston, Kans., a daughter, Ruth Ann, Oct. 3, 1951.

Hollinger.—To Luke and Elmeda (Riehl) Hollinger, Honey Brook, Pa., a son, Dale Richard, Sept. 6, 1951.

Hostetler.—To Christian and Ozelle (Stevens) Hostetler, Washburn, Ill., a daughter, Jeanne Marie, Aug. 23, 1951.

Hostetler.—To Dwight L. and Shirley (Smucker) Hostetler, West Liberty, Ohio, a daughter, Twila Jane, Oct. 17, 1951.

Keller.—To Lloyd B. and Eunice (Martin) Keller, Lititz, Pa., a daughter, Barbara Ann, Sept. 30, 1951.

Lentz.—To Wilbur A. and Eleanor (Goss) Lentz, Lancaster, Pa., a daughter, Joyce Elaine, Sept. 18, 1951.

Martin.—To Lawrence and Evelyn (Horst) Martin, Hagerstown, Md., a stillborn daughter, Joyce Lucille, Oct. 11, 1951.

Mullet.—To Earnest and Ruth (Nissley) Mullet, Bloomfield, Mont., a son, Byron Doyle, Sept. 28, 1951.

Nussbaum.—To Lee and Adah (Shoup) Nussbaum, Orrville, Ohio, a daughter, Marjorie Ann, Oct. 10, 1951.

Rheinheimer.—To Howard and Miriam (Miller) Rheinheimer, Middlebury, Ind., a daughter, Diane Christine, Oct. 1, 1951.

Schmid.—To Walter and Mary Esther (Zook) Schmid, Orrville, Ohio, a son, Stephen Walter, Oct. 3, 1951.

Schrock.—To Perry and Sophia (Miller) Schrock, Albany, Oreg., a daughter, Patricia Joann, Aug. 2, 1951.

Shank.—To Donald N. and Beulah (Good) Shank, Markham, Ont., a son, Willard Eugene, Sept. 8, 1951.

Stauffer.—To Elam and Grace (Metzler) Stauffer, Musoma, T.T., East Africa, a son, Kenneth Elam, Oct. 10, 1951.

Steiner.—To Nathan and Bertha (Neuenschwander) Steiner, Dalton, Ohio, a son, Duane Edward, July 25, 1951.

Stoltzfus.—To E. Frank and Erma (Hertzler) Stoltzfus, Douglassville, Pa., a son, Robert Thomas, Oct. 3, 1951.

Stoltzfus.—To John F. and Elizabeth (Stoltzfus) Stoltzfus, Gap, Pa., a son, Ray John, Sept. 3, 1951.

Swartzendruber.—To George and Jewel (Dutcher) Swartzendruber, Bay Port, Mich., a son, Ralph Edward, Sept. 13, 1951.

Ulrich.—To Kenneth and Ruby (Reeb) Ulrich, Eureka, Ill., a son, Rollin Wayne, Aug. 18, 1951.

Wenger.—To David S. and Rhoda (Campbell) Wenger, Culp, Ark., a daughter, Annie Elizabeth, Oct. 12, 1951.

Widrick.—To Aaron Arthur and Lauretta (Widrick) Widrick, Lowville, N.Y., a son, Aaron Lavern, Oct. 4, 1951.

Yoder.—To Delmar and Ada Mae (Swartzendruber) Yoder, Wellman, Iowa, a daughter, Roberta Ann, Sept. 27, 1951.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bast—Brubacher.—Harold Bast and Dorothy Brubacher, both of Kitchener, Ont., by C. F. Derstine at the First Mennonite Church, Kitchener, Oct. 13, 1951.

Guengerich—Ross.—Le Roy Guengerich, Gashland, Mo., and Beulah Ferne Ross, Hesston, Kans., both of the Hesston, Kans., congregation, by I. Mark Ross, father of the bride, at the Hesston College Chapel Oct. 16, 1951.

Hershberger—Eash.—Monroe Jay Hershberger and Ruby Ellen Eash, both of the Clinton Brick congregation, Goshen, Ind., by Amsa H. Kauffman at the church Oct. 7, 1951.

Houser—Kreider.—H. Robert Houser, Lancaster, Pa., and Mary Jane Kreider, Willow Street, Pa., both of the Willow Street congregation, by Jacob T. Harnish at the church Oct. 6, 1951.

Kauffman—Nusbaum.—Ora M. Kauffman and Iva Nusbaum at the home of the officiating minister, Amsa H. Kauffman, Goshen, Ind., Oct. 14, 1951.

Liechty—Brace.—Paul Richard Liechty and Ruth Marie Brace, Leo, Ind., congregation, at the home of the officiating minister, Walter Stuckey, West Unity, Ohio, Oct. 12, 1951.

Martin—Good.—Warren Martin and Verna Good, both of the Bowmansville, Pa., congregation, by Benjamin Weaver, assisted by Howard Good, father of the bride, at the Bowmansville Church Oct. 13, 1951.

Mathys—Lehman.—Arthur Mathys and Mary Lehman, both of Castorland, N.Y., by Gordon Schrag at the First Mennonite Church, New Bremen, N.Y., Sept. 8, 1951.

Miller—Snyder.—Keith R. Miller, Pueblo, Colo., and Emma Snyder, Barrs Mills, Ohio, at the home of the officiating minister, Marcus Bishop, Pueblo, June 29, 1951.

Shetler—Bute.—Paul Russell Shetler, Filer, Idaho, and Neva Kay Bute, Alpha, Minn., by Noah Landis at the Alpha Church Aug. 30, 1951.

Shisler—Derstine.—Claude Shisler, pastor of the Finland congregation, Pennsburg, Pa., and Naomi Derstine, Perkiomenville, Pa., congregation, at the home of the officiating minister, Stanley Beidler, Quakertown, Pa., Sept. 15, 1951.

Smith—Landis.—Harley K. Smith, Blooming Glen, Pa., congregation, and Dorothy K. Landis, Salford congregation, Harleysville, Pa., by Wayne N. Kratz at the Blooming Glen Church Sept. 29, 1951.

Taylor—Taylor.—Myron Taylor, Pueblo, Colo., and Alta Taylor, Pueblo, Colo., by Marcus Bishop at the Pueblo Church April 8, 1951.

Wilburs—Moyer.—Eric Wilburs, Rocky Ridge congregation, Sellersville, Pa., and Ruth Moyer, Souderton, Pa., congregation, by Stanley Beidler at the Souderton Church Oct. 7, 1951.

Zimmerman—Horning.—Eugene Zimmerman and Grace Arlene Horning, both of the Bowmansville, Pa., congregation, by J. Paul Graybill at his home Sept. 29, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Burkey.—Joseph, son of Peter and Mary (Stider) Burkey, was born near Milford, Nebr., March 27, 1890; passed away Sept. 29, 1951, after a few months' illness; aged 61 y. 5 m. 27 d. His entire life was spent in the same community. In his youth he accepted Christ as his Saviour and united with the East Fairview Mennonite Church, remaining an active member until his death. On Dec. 25, 1910, he was united in marriage to Mattie Troyer, of Shickley, Nebr. Surviving are his beloved wife and the following children, for whom he showed deep concern: Kenneth, Pekin, Ill.; Lucinda—Mrs. Richard Bachman, Upland, Calif.; Doris, Newton, Kans.; Arnold, Dorchester, Nebr.;

Betty Mae, at home. Also surviving are 7 grandchildren, 7 brothers (John, Arthur, William, Edward, Raymond, Elmer, and Lester, all living near Milford), 2 sisters (Emma—Mrs. Ivan Hostetler, Nampa, Idaho; Mrs. Elbert Hostetler, Beaver Crossing, Nebr.), and one half brother (Irvin Burkey, Kearney, Nebr.). His parents, a brother (Alvin), one infant, and a sister (Viola) preceded him in death. Funeral services were in charge of William R. Eicher, assisted by Jesse Short.

Kling.—Elizabeth A., daughter of the late Jacob F. and Hettie (Rohrer) Eby, was born Dec. 24, 1858, at Intercourse, Pa.; passed away July 13, 1951, after being bedfast for eight months; aged 92 y. 6 m. 19 d. She died at the home of her daughter (Mrs. Frank Leaman) near York, Pa., where she had lived the last nine years. She was married to Jacob L. Kling in November, 1887. He passed away Sept. 13, 1930. They were blessed with 4 children (Anna—Mrs. H. Frank Leaman, York, Pa.; Elmer E., who passed away in 1942; Willis E., Paradise, Pa.; and Mary—Mrs. Martin A. Diller, Intercourse, Pa.). Surviving besides her 3 children are 15 grandchildren and 25 great-grandchildren. She was a faithful member of the Mennonite Church, Hershey congregation, for over sixty years. Funeral services were held July 17 at the Brown Funeral Home, Paradise, Pa., by Ira Buckwalter, and at the Hershey Church by Ira Buckwalter and G. Parke Book. Text: Ps. 116:15. Interment was made in the cemetery adjoining the church.

Mecum.—John Wesley, son of Port and Eliza Mecum, was born in Lagrange Co., Ind., Feb. 22, 1882; died Sept. 7, 1951; aged 69 y. 6 m. 15 d. In his early life he united with the Mennonite Church, remaining a member until death. In 1906 he was united in marriage to Fannie Mae Tyson, who preceded him in death in 1932. On April 12, 1935, he was united in marriage to Dorothy Blough, who survives. To this union were born 4 children (Stella Marcile, Stanford John, Hubert Amos, and Patricia June, all at home). Also surviving are 2 foster daughters (Viola—Mrs. Albert Nusbaum, Middlebury, Ind.; Betty—Mrs. William Elliot, Goshen, Ind.), 6 grandchildren, 3 sisters and 2 brothers (Nora—Mrs. Elmer Baum, Richland, Mich.; Dora, Mrs. Albert Balyeat, Howe, Ind.; Jocie—Mrs. William Frye, Goshen, Ind.; Chauncy, Middlebury, Ind.; and Crales, Kalkaska, Mich.). His health had been failing for a year or more. He was bedfast the last two weeks. Funeral services were held Sept. 9 at the Middlebury Mennonite Church, in charge of Harold Yoder and Wilbur Yoder. Text: Rom. 7:24. Burial was made in the Grace Lawn Cemetery.

Miller.—Harvey J. Miller was born Nov. 9, 1881, near Arthur, Ill.; died at Fairview, Mich., Sept. 25, 1951; aged 69 y. 10 m. 16 d. He was united in marriage to Lilly F. Yoder Jan. 28, 1906. To this union were born 6 sons (Jess E., Erie H., Harry H., Fairview, Mich.; Menno E., Enos H., Walter M., and Melvin L., Midland, Mich.). These survive, together with an adopted daughter (Mrs. Marie Smith, of Iowa), 2 brothers (Joe Y., Goshen, Ind.; and Amzy J., Arthur, Ill.), 2 sisters (Lizzie Ann—Mrs. J. F. Helmut, Clarence, N.Y.; and Martha—Mrs. J. K. Miller, Nappanee, Ind.), 16 grandchildren, and many other relatives and friends. He gave his heart to the Lord as a young man and was a member of the Fairview Mennonite Church for many years. Several years he served as Sunday-school superintendent. Because of a heart ailment he was unable to attend public worship services for some time. His passing marks the loss of another of Oscoda County's early Mennonite settlers. Funeral services were held Sept. 28 at the Fairview Mennonite Church, with Harvey Handrich and M. S. Steiner in charge. Text: Ps. 16:6. Burial was made in the Fairview Cemetery.

Rhodes.—William H., son of the late Henry and Margaret (Heatwole) Rhodes, was born near Dale Enterprise, Va., Nov. 7, 1861; passed away at his home after an illness of several months April 28, 1951; aged 89 y. 5 m. 21 d. On July 21, 1891, he was united in marriage to Bettie S. Hartman, who preceded him in death Jan. 23, 1947. He leaves a son (Ward), a daughter (Fannie Shank), 5 grandchildren, and 12 great-grandchildren. In youth he united with the Mennonite Church. Funeral services were held at the Weaver Church, in charge of Paul Good, S. H. Rhodes, and Hiram Weaver. Text: John 14:2. Interment was made in the near-by cemetery.

Stutzman.—Steven Louis, son of Louis and Dorothy (Kahlandt) Stutzman, Waterloo, Nebr., was born in St. Catherine's Hospital,

Omaha, Nebr., Aug. 12, 1951; died there Aug. 18, 1951; aged 6 d. Graveside services were conducted by S. Haferman on Aug. 20 at the Mt. Auburn Cemetery near Millard, Nebr.

Waidelich.—Myrl Jay, son of Otis and Caroline (Roth) Waidelich, was born in Fulton Co., Ohio, April 1, 1928; died Sept. 7, 1951; aged 23 y. 5 m. 6 d. In his youth he accepted Christ as his Saviour and united with the Mennonite Church, remaining faithful until death. Aug. 19, 1948, he was united in marriage to Arlene Frey. To this union were born 2 sons (Gary Lynn and Edward Lee). His parents, 3 brothers, 3 sisters, one son and many other relatives and friends survive him.

Arlene Mae, daughter of Harvey and Bertha (Short) Frey, was born in Fulton Co., Ohio, April 19, 1929; died Sept. 7, 1951; aged 22 y. 4 m. 21 d. In her youth she accepted Christ as her Saviour and united with the Mennonite Church, remaining faithful until death. On Aug. 19, 1948, she was united in marriage to Myrl Waidelich. Besides one son there remain her parents, 5 brothers, and many other relatives and friends.

Gary Lynn, son of Myrl and Arlene (Frey) Waidelich, was born June 28, 1949; died Sept. 7, 1951; aged 2 y. 2 m. 10 d.

These three deaths occurred in a traffic accident late in the afternoon as they were driving a loaded truck homeward about three miles north of Marysville, Ohio. Funeral services were conducted Sept. 10 at the Central Church by Olen Nofziger, Henry Wyse, and D. L. Sommers. Burial was made in the Pettisville Cemetery.

Not only did he know medicine, but men of means and position were willing to lean upon his knowledge in politics and sociology. He knew wild life and enjoyed it; he was fond of ships and knew a lot about sailing. Outstandingly, when his plans born out of deep conviction required large sums of money, he knew how to go after money and get it. Many readers will enjoy Dr. Grenfell's use of dogs for travel, and the skill and kindness that he used in handling dogs. The home life of Grenfell and his loving and devoted life will thrill many readers, and must help readers to strive for such a satisfying companionship. Many times Dr. Grenfell was in serious danger and the reader experiences this with him.

"God had supplied Dr. Grenfell's needs through the years, and prospered the work beyond his fondest dreams. Everywhere the Grenfell name was famous, and friends came forward willing to finance his ventures. Dr. Grenfell was a man with but one goal: the betterment of Labrador. He was constantly conscious of the fact that only God could put foundations under his dreams."

"The work he accomplished in Labrador is a monument to this man whose first aim was to serve Christ, and whose life-purpose was to heal, in the Master's name, those sick in body and soul."

This book is attractively printed on a good quality of paper that makes it easy to read. It has no illustrations, maps, charts, or pictures. It is bound substantially and neatly in a plain cover. Many persons will want this book on their shelves, especially where there are young readers who are eager to enjoy the life of a great hero.—Noah G. Good.

Your Bible and You, by Charles R. Erdman; Winston; 1950; 180 pp.; \$2.50.

To give the ordinary, untrained Bible reader pleasure and profit in daily Bible study is the purpose of this book. Advanced students will not find in it much that is new, but even they will delight in seeing the facts so simply and clearly put. Five preliminary chapters describe the spiritual character of this book, assert its inspiration, give the history of its translation into English, prescribe aids to its reading, and set forth its unity. Then follow summaries, ranging from a paragraph to several pages, of all the books of the Bible. These treatments of course cannot be thorough in that compass, but they are sound in their scholarship and surprisingly comprehensive. The viewpoint is evangelical. This reviewer learned from the book, among other things, that Jeremiah comprises one twentieth of the whole Bible, and that two books of the Bible, II and III John, are devoted to the entertaining of guests in our homes.

The author is a veteran seminary teacher and at present teaches Bible at Westminster Choir College. This is his twenty-sixth book. We heartily recommend it to our readers.—Paul Erb.

The kingdom of God can never be established by raising money, but it can never be extended without raising money.

ITEMS and COMMENTS

According to the Washington Religious Review about 12 in every 1,000 children in the United States between the ages of 7 and 17 came to the attention of Juvenile Court because of delinquency in 1949. There is reason to believe that this record has not been improved in the past two years.

Annual enrollment estimates of the United States Office of Education points out that more than a fifth of the nation's total population is going to school, from primary grades to graduate schools and universities. The total is 33,121,000, the highest ever recorded.

The United Church of northern India is planning to inaugurate missionary work in South Africa. The first missionary has been named and will soon take a reconnaissance tour to locate the field.

A new Protestant social action group to be known as Christian Action was formed at a meeting in Washington recently, attended by more than 200 delegates from twenty denominations. The organizers were theologians, seminary students, and laymen. Among those elected to the Executive Committee were Dr. John Bennett of Union Theological Seminary, and Dr. Reinhold Niebuhr, also of the Union Seminary. The group voted after considerable debate to admit pacifists to the organization.

A two-month controversy over whether Paul Blanshard's new book, "Communism, Democracy, and Catholic Power," is suitable for circulation for the District of Columbia public library has ended with the library's purchase of two copies of the book.

Students from 300 colleges and universities in Canada and the United States are expected to attend the third Annual Missionary Convention sponsored by the Inter-Varsity Christian fellowship at the University of Illinois, December 27 to 31 of this year.

A committee of the National Council of Churches assigned the responsibility of locating the headquarters of the Council has agreed that any city practicing racial discrimination will be automatically ruled out as a possible site for the National Council of Churches headquarters.

A school for the deaf was dedicated on Long Island on September 23 by Lutheran Friends of the Deaf, an affiliate of the Lutheran Church, Missouri Synod. The Lutheran Friends of the Deaf was organized six years ago, but the Lutheran Church has been active in deaf education for over 75 years. It operates another school for the deaf in Detroit.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

Wilfred Grenfell, Labrador's Dogsled Doctor, by Basil Miller; Zondervan; 1948; 120 pp.; \$1.50.

The author, Basil Miller, is rather well known by a dozen or more other short biographies he has done. He seemingly knows how to select interesting characters to write about, and to present the story in a satisfying way without making the story too long. In this book he has done this well. This quality comes from a deep and sincere feeling about what he is writing and from a very wide and extensive experience in writing hundreds of short and long articles, books, and other contributions.

The first part of the book makes us know young Grenfell almost as if the author had lived with him. We see his boyhood search for knowledge, his development in a fishing community, his spiritual wrestlings as the call for service comes to him, and his preparations for a life of hard and long service to God and humanity.

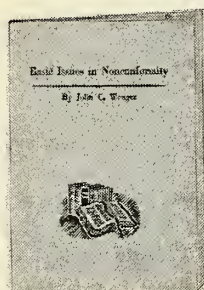
Grenfell was at the same time a sailor of no mean merit, a doctor who could establish clinics and hospitals in a poor, primitive land with almost nothing to start with, and above all a Christian missionary who won many souls to God.

The author captures just enough of the hero's sense of humor to make the reader feel pleasantly amused. Even in some of the most difficult moments the humor of Grenfell was useful. He knew how to use it in courtship and in meeting opposition.

This book should appeal to the young reader. It should also capture the attention of the scientifically inclined readers; for there is much that demonstrates how well Dr. Grenfell knew the last discoveries in many fields.

Basic Issues in Nonconformity

By John C. Wenger



25¢ each;
\$2.50 per dozen;
In lots of 50 or
more, 15¢ each.

WE MENNONITES are good people — fine Americans — top quality neighbors. But . . .

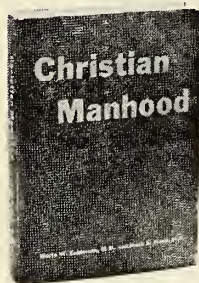
Are we Spirit-filled, Spirit-led Christians? Or is our manner of life actually sub-Christian? "Basic Issues . . ." seeks to answer: How can a congregation be molded to the mind of Christ?

The answer is placed squarely on a New Testament basis. Where we are failing to be nonconformed, New Testament methods for correction are given. Clinching the content of the booklet is a fifteen-point summary. Ministers, teachers, parents—this is your booklet.

Mennonite Publishing House, Scottdale, Pa.

Christian Manhood

By Merle W. Eshleman, M.D.
and Noah K. Mack, M.D.

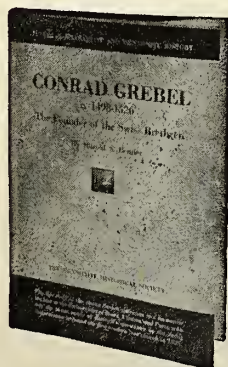


FEW OF the dozens of books on sex have a Christian viewpoint. The authors of "Christian Manhood" are ministers as well as doctors. They write frankly but with deep respect. God created male and female for a special, holy purpose. This fact the authors bring out clearly. They give accurate information on intimate problems young men face. Pitfalls and temptations are pointed out. The book presents a sound basis for happy Christian marriage. Every young man ought to have opportunity to read "Christian Manhood." 110 pages. \$1.50.

Mennonite Publishing House, Scottdale, Pa.

Conrad Grebel 1498-1526

By Harold S. Bender



WHO WAS Conrad Grebel? Of what importance is he in the history of the Mennonite Church? As a Mennonite you will be inspired by this biography. Conrad died young. But his influence will continue for all time. This is a scholarly book resulting from careful research into original sources. It also includes a thorough treatment of Grebel's theology. 326 pages. \$3.50.

Mennonite Publishing House, Scottdale, Pa.

POETRY of the right type ennobles and fills the mind with high ideals.

John C. Wenger

God of the Hills

By L. J. Lantz

In nature,
in his own and other men's work,
in the daily round of life
the poet sees the love of God.

He traces in verse
the foundations of a happy home.

He gains strength
from the God of his home hills.

L. J. Lantz has written poems of inspiration, prayer, consecration, and worship.

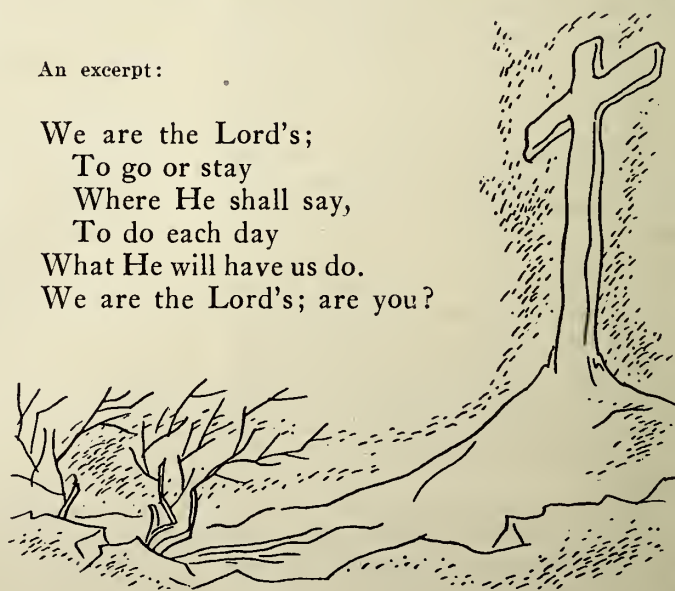
Adding to the book's attractiveness are delicate line drawings by Esther Rose Buckwalter.

When buying your copy, get several more for your poetry-loving friends.

Light gray pebblette cover. \$1.50.

An excerpt:

We are the Lord's;
To go or stay
Where He shall say,
To do each day
What He will have us do.
We are the Lord's; are you?



Mennonite Publishing House, Scottdale, Pa.

X

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MENNONITE BIBLICAL SEMINARY

GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLIV

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Take My Yoke upon You

BY GERALD STUDER

Every occupation has its tools. Doctors and dentists have their instruments; farmers their implements; factory workers their machines; and plumbers and carpenters their tools. Just so the Christian life has its tools, and it behooves us to take full advantage of them. The implements of the Christian life are two, as I see it, and God's Word provides sufficient material for a worth-while meditation on either of them. These two tools of the Christian life are the cross and the yoke.

The Yoke

In the Old Testament the yoke is an instrument of hard labor, often of punishment. I Kings 12:3, 4 says: "And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee." But we read that impulsive, self-willed young Rehoboam took the advice of his young friends instead of the counsel of his elders and made the yoke even more grievous for the Israelites. Only in one instance could I find the yoke referred to in the Old Testament in a good sense, and that is when Jeremiah says in Lamentations that, and note that it is spoken of youth, "it is good for a man that he bear the yoke in his youth." This speaks of discipline, of the wholesome restraint of early training. But other than this one reference, let me repeat, the yoke is always used of hard labor, if not figuratively of punishment.

And so, the words of Christ concerning the yoke, recorded in the eleventh chapter of Mathew's Gospel, verses 28 to 30, must have come as a distinct surprise to the ears of the multitudes of Jews that followed Him promising consolation and comfort to a people burdened by their religion, a religion which Peter declared imposed regulations and restrictions upon them which formed a yoke upon their necks that "neither our fathers nor we were able to bear"! And so with what relief and sighs of joy the believing received His words, we can only imagine as we read these gracious words: "Come unto me, all ye that labour and are heavy laden, and I will

give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

One of the first things that comes to our attention in these verses is Christ's invitation to work. Christ would not take from man the right, yea, the necessity, to work. A false prophet will promise a time of ease and pleasure, but Christ, our Creator, knows that work is essential to the creature.

What people often do not know or stop to realize is that when man fell through Adam's sin, Satan perverted everything. Just as man was the crowning act of creation, so, when man fell, all creation fell with him. Sin perverted everything, not just our natures, but all of nature about us, so that Paul tells us in Rom. 8 that "the whole creation groaneth and travaileth in pain together until now . . . waiting for the adoption, to wit, the redemption of our body." So much did sin pervert and affect everything that even now our daily work (and we do not like to hear this) done without faith in Jesus Christ is sin. Rom. 14:23 says, "for whatsoever is not of faith is sin." Certainly it is not too much to say that anything that occupies so much of our time and energy as does our daily work is included in the unmodified "whatsoever" of this verse.

Like sin then, our daily work, done without faith in Christ, is extremely wearisome and futile. Here is an invitation to work—we had better accept it in faith, for in it is our very life.

In addition to these verses being an invitation to work, we see in them an invitation to change yokes. Every man is yoked to some cause or person. And man is never the "lead-horse"—he may think he is, but nevertheless he is not. The only two lead-horses are Jesus Christ and Satan. The Scripture says that we cannot serve God and Mammon, and there is abundant reason to believe that this eliminates neutrality as well as duality. We are in bondage either to Satan or Christ. Paul was in bondage to Christ and he loved to refer to himself as he does in Rom. 1:1 as the "bondslave of Jesus Christ." I have yet to find a happy man in bondage to

Satan. And the reverse is equally true—I have yet to find an unhappy man in bondage to Jesus Christ.

Verse 29 of our passage is a statement of implied contrast to Satan's yoke. Christ's audience well knew by experience what Satan's yoke was, though, perhaps, they did not know it by name. Christ says, "I am meek and lowly"; Satan is arrogant and proud. "My yoke is easy," i.e., I am merciful; Satan is a slave-driver.

God knew what Satan lied about in the Garden of Eden, and that is that work is good for men. Many people think that work was part of the punishment inflicted on Adam and the race because he sinned. But this is not Scriptural. Gen. 2:15 clearly teaches that work was assigned to men before the Fall. It reads: "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it." No, the Fall did not bring work upon man—it rather turned the pleasure of occupation in God's own paradise into the drudgery of work outside His paradise. It merely made work *work*, we might say, so that God said after man had been expelled because of his sin that *now* "in the sweat of thy face shalt thou eat bread."

When we are saved, we ought to have a "new spring in our step" not only as regards our soul's having been set free from the burden of sin but as regards

Resigned

My grace is sufficient for thee.

(II Cor. 12:9)

BY ROBERT J. BAKER

*Now, for this thorn within my flesh
That whips me with a lead-tipped lash,
I do not pray.*

*Though oft it flog me at my task,
Still, Lord, I would but simply ask,
Help for today.*

*And though I feel its pressing weight
From early morn till evening late,
I would not cry.*

*This is my cross, I take my place:
The strength I need, the added grace,
You shall supply.*

Elkhart, Ind.

our body and our daily work. This is not to say that a saved person, as long as he is in the body, will find work an unmixed pleasure, but it is to say that our salvation should affect our attitude toward our work. Paul's inability to see this manifest in the life of the believers at Corinth caused him to write them and rebuke them for being yet carnal. They had not discovered that it is possible to be taking advantage of one of the Christian tools and not the other. They were saved, but not in the harness, not in the yoke. It takes both to be a strong, full-bodied Christian, although we are now speaking only of the one tool.

Dear Christian friends, if you would be strong, you must work in Christ's yoke. This is the strength that is the power of His might. We all know that folks who do not work, do not exercise their muscles regularly, eventually become weak and their muscles flabby. Well, Christ is here inviting all to take His yoke upon them. The story is told of a low-caste Hindu boy in India who became a Christian. One day, when asked why, he threw back his shoulders and said, "Sir, I became a Christian in order to become a man." We do not often connect these two ideas, but I believe we must see that the boy was right. Say what you like about manliness, the athletic build, the human strength, it is a lie of the devil if it is not true strength. Incidentally that is why we Mennonites believe we must be nonresistant in order to be Christian—we know that *hate* is Satan's lie about God's idea of true strength, which is *love*.

Everybody's neck is made to fit Christ's yoke. Satan's yoke never fits, for we were created for God, not for the devil. Your neck doesn't fit Satan's yoke; that is why it is so tiresome. That is why it takes a worldling all night at a roadhouse to imitate the satisfaction we get in one and one-half hours at church. Christ can say and He does say, "Take my yoke . . . and ye shall rest your souls." Not rest your bodies—sleep does that for the just and for the unjust, just as God gives rain and sunshine to all people. Neither does He say that He will rest you from bodily toil. No, He promises to rest your *soul*, for that can never find rest until it finds its rest in God.

Jeremiah saw all this when he made a similar plea in God's behalf and notice how he so accurately describes the reaction of men even yet to God's kind invitation. In chapter 6, verse 16, he

says, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Paul found this rest he was seeking when he was struck down on the Damascus road and surrendered saying, "Lord, what wilt thou have me to do?" He found rest by yoking up with Christ right then and there so that he can say in I Corinthians, "For we are labourers together with Christ."

It is possible to gall in Christ's work. The use of horses in farm work is almost a thing of the past in many communities. But I still remember driving a team of horses or mules in my childhood. I know too from personal experience what it is to see horses come in from working in the field all day and discover skin sores that they had gotten that day from the rub and irritation of the harness. Often these sores developed because the harness didn't fit or was too tight. We said the horses galled in the harness that day.

There are only two ways of getting galled in Christ's yoke. It is never because the harness doesn't fit or is too tight. Our Creator knows better than we ourselves what we can best wear. Christ's yoke fits; it is made especially for you and you are made for it.

The only way to be galled, in the first place, is to strain at His yoke. It isn't the fault of the yoke if you get galled—it all depends upon how you take it. If you walk with Christ, if you let the lead-horse lead, if you follow His way and not try to follow your own, all will be well. But if you strain and pull sideways at the yoke and try to go some way other than His, then His yoke will gall. But it's not Christ's fault—it's your own.

The only other way to be galled is to be unequally yoked up with someone other than Christ. II Cor. 6:14, 15 reads: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

Now the Hebrews had an interesting idea of Belial. They said that men of Belial were "men without the yoke." Well, whether we think of them as men without the yoke or with the wrong yoke, the point is the same. A team unequally yoked together is absurd. I well remember old Mr. Martin who lived in my home community, and who used to plow his lot with an ox. It was a

Our Readers Say—

I am a very avid reader of the GOSPEL HERALD, reading its entire contents, except of course, the obituaries, which are of local concern only. As I live in the far "isolated" north, near the Yukon, this paper is virtually the only paper I receive which keeps me posted on the basic tenets of our Christian faith. The editorials are really on a fine standard of literary prose, and at the same time, of a sound foundation. At some future time, I should like to see a sound scholarly article written on the Catholic Church in the Spanish Americas. There is much talk here about some of the letters appearing, bearing on this issue, particularly with my Catholic friends.—George Unger, Cecil Lake, B.C.

We appreciate the GOSPEL HERALD in form and content, though an overcrowded schedule for some time has prevented us from reading it as thoroughly as we should. I've wondered whether the new readers' column might eventually develop into a real forum, or whether on the other hand such a feature would be possible or desirable in such a paper. — Paul Peachey, Bergstrasse 116, Zurich 7, Switzerland.

unique sight and many people would drive out of their way in order to see it. As I picture that sight again in my mind's eye I almost laugh when I imagine how absurd it would have been to see that ox and a mule yoked up together. It would make any team and its driver a laughingstock. Imagine it for yourself! The thought is ridiculous! Yet that is exactly what a lot of Christians do. The story is told of a young lady in the arms of her beau on the dance floor. She claimed to be a Christian and it would seem she wanted to do some extension work, for as they danced she asked her friend if he was a Christian. In surprise he answered: "No! Are you?" When she replied that she was, he swore and said: "Then what are you doing here?" We do well to respect the world's opinion as to the implications of being a Christian.

You can eventually break yourself at Christ's yoke, if you strain long enough. You will gall a while first (often called back-sliding) and then finally you will fall from Christ's yoke completely, not because His yoke was too hard, but because you have been a poor yokefellow. We will never be compelled to yoke ourselves with Christ—He will accept only our voluntary service.

(That's the reason when anyone talks about Voluntary Service I have to stop and think what he means. Of course, I know it refers to our church program for

(Continued on page 1068)

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EDITORIAL

Christian Sanity

Is it too much to say that only Christians are truly balanced and sane? There are many characteristics of non-Christian living which evidence lack of balance.

One is an over-occupation with self. Who has not seen a half-wit immensely pleased with himself? His person, or his clothes, or his little store of treasures, or the thing he is doing constitutes his whole world. He may have illusions of grandeur, thinking he is some great king, or some prominent personage of history. He may even think he is God Himself.

A man who has not found the center of his life in Christ has to find a center somewhere else, and it is likely to be in himself. His world rotates around his own person and interests. Or at least around mankind. The humanist speaks of having a religion, but it has no other center than man.

The non-Christian becomes preoccupied with the here and now. He refuses to consider the interests and claims of the future life. "One world at a time," he cries. Such shortsightedness is a flight from reality. It is like building a house without heating facilities because in the heat of summer none seem to be needed. Or like refusing to prepare for a journey which we know we must make.

Our world is a mad world, torn by confusion and tension, rushing toward self-destruction, simply because it refuses to walk the way of righteousness and love which Christ taught and exemplified. Like the Gadarene demoniac, it is a world that lives in the tombs of death, that tortures itself with periodic wars, that stalks in the nakedness of the illicit. A man who drinks himself into poverty and disease can hardly be called sane and balanced. And the young person who deliberately starts down the road of drug addiction — who could do a crazier thing than that?

Christ was the perfect example of balance and poise. He was free from all worry and tensions. He never felt any deficiency. He had every quality in the right proportion. He was the only fully sane person that ever lived on this earth. The Christian, attaching himself to this One, is thus taking a lease on sanity. For

Christ can supply what is lacking in ourselves. With Him as our resource, life is not too much for us. Otherwise it is.

We may expect an increasingly secular world to have more and more mental illness. If we insist on getting along without God, we will have to build more hospitals to house those who can't stand the strain. Being Christian is such a facing of reality as makes for peace of mind and harmony of being.

Temptations to Pharisaism

The Pharisees of Jesus' day were as a class very well satisfied with themselves. They found in Christ no Saviour, for they never admitted that they needed to be saved. They were not acknowledged sinners, and so they were not "saveable." Not being sick, they accepted no Physician. With a proud complacency and condescension they looked upon "publicans and sinners," and criticized our Lord because He was so much interested in such outcasts.

In our day we have our own temptations to Pharisaic pride. As the Jews boasted that they were the children of Abraham, we have smug satisfaction in our heritage and ancestry. We are proud of the good Mennonite stock from which we come. We take it for granted that ours is a superior strain, and unconsciously resent any mixture of blood from "lesser breeds without the law." One of our problems in mission work is the genuine absorption into the brotherhood of those who are won for Christ.

We are tempted to denominational pride. We can rightfully find a cause for thankfulness in the unique contribution which our particular group has made, and for its present testimony. But when we become chiefly occupied in opposing other denominations, we get an unfortunate negative spirit. An article once came to our desk in which "Anabaptist" was regularly spelled "Antibaptist." Perhaps the spelling betrayed an attitude.

There is the Pharisaism of self-righteousness. Now it is good to be moral. There can be no virtue in being a sinner. But it is wrong to flaunt that morality in

the face of sinners with a holier-than-thou spirit. Let us testify always of God's grace rather than of our attainment. Paul, who we think was one of the greatest of saints, called himself the least of all saints.

There is the Pharisaism which strains at a gnat and swallows a camel. Great principles are lost in minute particulars. All sense of spiritual proportion is lost in defending rules that have no meaning and no relevancy to the current context. There is danger that we think we are faithful servants of God because we shut our eyes to reality.

Some of us become Pharisees in our interpretation of Christian experience. We set up stern shibboleths. We conceive of Christianity as a stereotype, and try to force it into our little molds. We insist that everybody shall have our experience, and speak our lingo. It is easy to fall into wishing that everybody were as spiritual as we are. One evidence of true spirituality is a vast humility.

And then there is the Pharisaism of service. We assume that Christianity is doing something for Jesus. We argue that we must be Christians because of all the activity in which we are engaged. Our opinion of ourselves rises as the number of offices we hold increases. How it behooves us to think of the unnoticed services of some more humble Christians. Prayer, for instance. One reason some of us pray so little is that the reward in terms of public notice is so little. Those who often shut the door on the public to pray in secret are known of the Father, who has His own ways of rewarding. "They also serve who only stand and wait," Milton reminds us. The Word tells us that when we have done all, we are still unprofitable servants. That fact is good medicine for some of us Pharisees.

Let us renounce and put away from us life-sapping complacency. Christ pronounced more blessing on Magdalene than on Simon.

Approximately one hundred pounds of rose petals from sixty thousand blooms are required to yield one ounce of "Attar of Roses." It is very costly. Large fields of roses are cultivated in France to be used for this purpose. The rose itself must go through a distilling process together with many others to produce this perfume. Trials and afflictions may seem grievous but combined in the refining process of our lives will bring forth the "exceeding and eternal weight of glory."

—Rose Buckwalter.

TAKE MY YOKE (Continued)

young people. And I want to say that when the church instituted our Voluntary Service program they did one of the finest things any church could do for her youth. But actually, "voluntary" service is the only kind of Christian service there is. Christ will never accept "forced labor." In fact, I seriously doubt whether an activity engaged in as an alternative to military service is either genuinely voluntary or service. Christian service has ulterior rewards but I doubt if it can be engaged in for ulterior or alternative reasons.)

But as I was saying, you can break yourself at Christ's yoke, just as you can break the Ten Commandments. The story is told of the mother who wrapped the family Bible to mail to her son. She took it to the post office and handed it to the man at the window for weighing. He asked the routine question as to whether there was anything breakable in the package. She replied, "No, nothing except the Ten Commandments." Actually the Commandments cannot be broken. You can break yourself against them. For all the times they have been "broken," they still stand unshaken, for actually it was not the Commandments that were finally broken but the person who disobeyed them.

So it is with Christ's yoke. You need not take it, but you will never find rest until and unless you do. The King James Version is a little misleading in one place in this passage. The phrase "and I will give you rest" ought to be read "and I will rest you." It is not as if rest were some gift which a friend could give you and you could keep it even though you and the friend had parted. No, rest is not so much what Christ gives us as what He is to us. So Christ says not, "I will give you rest," but "I will rest you," i.e., I will be your rest. Walter Moore in the little Signet book, *Courage and Confidence from the Bible*, tells the story of a teacher in a mission school who read the text, "My yoke is easy." Turning to the children she asked: "Who can tell me what a yoke is?" A little girl of ten said, "It is something they put on the necks of animals." Then the teacher inquired, "And what is the meaning of God's yoke?" All were silent for a moment; then the hand of a little four-year-old went up and she said, "It is God putting His arms around our necks."

In closing then, let me say that Christ does not give rest to all the heavy laden, but only to those who show their want of relief by coming to Him. Then Jesus describes why you will find rest in Him by describing Himself. He says, "I am meek and lowly in heart"; in other words, Christ is saying that it is His innermost nature, His "meekness and gentleness," that gives rest to our souls, and therefore He gives us another reason for becoming His disciple.

Are you a Christian under the yoke?

Are you galling in Christ's yoke? If you are, you have something to get rid of that belongs to the world.

Turn to No. 254 in *Life Songs II* and read that song title: "Take My Life and Let It Be." God won't do that. He can't. It seems that what many people who get "saved" want Christ to do, is to just take their life enough to give them a ticket to glory, but then let it be, don't do anything to it. They practically say, "Christ, you can be my Saviour, but not my Lord." I don't believe that Christ can be Saviour and not Lord. I think that is why a lot of folks are going to be disappointed at that last day. They will say, "But, Lord, didn't we do so-and-so?" And Christ will say, "I never knew you." No, if you answer Christ's invitation to "Take my yoke" by answering "Take my life" and don't really mean your entire life, it is a simple case of "passing the buck." If He takes your life, He must do something to it before He can use it. We have to take the initiative before He can help us.

On this basis I want to make a plea for parents to encourage young people to enter Voluntary Service. I believe that a period of time in V.S. is as essential to the Christian life of every young person in our church today as is a period of instruction before baptism. Here is why I say this. In the hustle and bustle of our lives it is nearly impossible to get enough perspective on ourselves to make an intelligent consecration of our lives to Christ. We must like Moses spend forty years in the wilderness doing some humble task like herding sheep. Then as we serve "in the back side of the desert" we can take inventory of our lives from the vantage point of some distance in time and space between us and our homes, lives, and lifelong friends. I believe it was God, and not accident, that took Moses into the desert for forty years. It is entirely possible, of course, that Moses could have gone and not had an experience with God, not been given God's will for his life. It is possible that even though he went into the wilderness he had not had an unusual experience. But at least he gave God full opportunity to prepare his future for him; he was willing to go away from home and "be still and know that I am God." If this is an ulterior motive in service, I believe it is justified. It may all be that you will simply return to your home community and take up your life there again; but never have I found or heard of a single youth who was sorry for his V.S. experience. I believe it is a sin against the church and against their own children for parents to discourage their children from going into V.S. I believe it is a sin if young people do not search diligently for a period of time which they will give willingly to the church. I don't believe that a year is asking too much. A year spent in V.S. may well be the happiest year of your life.

It Happened —

TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Nov. 4, 1926)

The wide-awake church worker keeps in touch with and posted on the contents of his own church papers. To neglect the reading of his own church literature unfits him for either efficient service or competent leadership [D.K.].

At the close of the last fiscal year the [Publishing House] debt was about \$70,000.

The evangelistic meetings held at the Springdale Church near Waynesboro, Va., . . . by Bro. Daniel Kauffman of this office, resulted in twelve confessions according to our last report.

The Eastern Mennonite Board of Missions and Charities is planning to make a shipment of clothing to Canada for the use of Mennonite immigrants from Russia who will have great need of warm clothing for the winter.

. . . Bro. [J. M.] Kreider preached on the qualifications of a bishop, after which votes were taken. . . . The responsible work was laid on Brother Eli Hochstetler of Wolford, N. D.

No sooner had Paul been stricken down on the Damascus road than he went off into Arabia for three years. We don't know what he did there, but we do know the results of his three years. He came out of Arabia a humble and a Spirit-filled man, a fit vessel, howbeit earthly, but fit for the Master's use. You may eventually get to the same surrendered place little by little without V.S., of course, while you remain at home among your friends of varied depths of consecration; but only the experience can show you what it means in joy and clarity of call to spend those early months of transition from the self-life to the Christ-life in association with other youth every bit as consecrated as you are yourself.

Before Christ Himself entered into His public ministry we know that the Spirit "driveth" Him into the wilderness to be tempted, to be prepared for His lifework. If Christ, God's own Son, needed these days apart, how much more do we. I will never say that you can't be fully consecrated without serving in V.S., nor will I say that everyone who does spend some time in V.S. will invariably know God's will any better when the period is over, but I will and do most certainly continue to say that Voluntary Service is the greatest opportunity for service and decision that the church could offer. Take Christ's yoke

and learn of Him and you will no longer accept merely by ear but will know by experience that His yoke is easy and His burden light.

Smithville, Ohio.

The Per Capita Income of Seventy Nations

BY ROBERT M. HOPKINS

The United Nations has issued a series of statistical papers that report the national and per capita incomes in 1949 in seventy countries. These countries account for about 90 per cent of the population of the world and considerably more than 90 per cent of the total income of the world. Attention is called to the fact that with national currencies fluctuating, and the American dollar undergoing rapid inflation, it has been difficult to make accurate conversions into a common currency. Moreover, the reliability of many estimates varies. Certain countries, notably those in North America, Western Europe, Australasia, and Latin America, in the main furnish accurate reports or estimates. In a number of other countries the national income and in many instances the population are estimates that have necessarily been made by the statistical office of the United Nations. The reports as listed, however, are exceedingly interesting and worthy of careful study.

The highest per capita income is that of the United States of America—\$1,453. That figure is perhaps high since the report recently released by the U.S. Department of Commerce is that the per capita income in 1950 was \$1,436, and that represented an increase of \$116 over 1949. However, for these comparisons the figure listed by the statistical office of the United Nations is adhered to—\$1,453.

Canada is second with a per capita income of \$870, only \$143 more than half the income in the U.S.A. The eight others in the ten highest are: New Zealand, \$856; Switzerland, \$849; Sweden, \$780; United Kingdom, \$773; Denmark, \$689; Australia, \$679; Norway, \$587; Belgium, \$582.

It will be noted that Switzerland has the highest reported in Europe. In addition to those European countries listed among the first ten, the following are of interest: Luxemburg, \$553; Netherlands, \$502; France, \$482; Iceland, \$476; Ireland, \$420. For Western Germany the per capita income in 1949 was \$320; Italy, \$235; Greece, \$128.

There are only four countries reported from behind the Iron Curtain. The Union of Soviet Socialist Republics, including White Russia and the Ukraine, is listed with a per capita income of \$308. Czechoslovakia had a higher income, \$371; while Poland had \$300 and Hungary \$269.

Latin-American nations have per capi-

ta incomes considerably less than those of Europe. Argentina has the highest, \$346; Uruguay, \$331; Venezuela, \$322; Cuba, \$296; Chile, \$188; Panama, \$183; Colombia, \$132; Mexico, \$121; Brazil, \$112; Peru, \$100.

In Asia the new nation of Israel had the highest per capita income, \$389. Then follow Turkey, \$125; Lebanon, \$125; Syria, \$100, and Japan, \$100. India is listed with \$57; Southern Korea with \$35; China, \$27; Indonesia with \$25, the lowest of all nations listed.

Five countries are listed from Africa. The Union of South Africa has the highest, \$264; followed by Southern Rhodesia, \$101; Egypt, \$100; Liberia, \$38; and Ethiopia, \$38.

The twelve poorest countries with per capita incomes under \$50 each, together contain nearly one third of the population of all the countries covered, but they have only one twenty fifth of the total income. The twenty-five countries whose per capita incomes are under \$100 account for over one half of the world's population, but they receive less than one tenth of the total income. Only eight countries which have one tenth of the world's population have a per capita income exceeding \$600. The income of the U.S.A., \$1453, is almost double that of Great Britain, \$773, and is about five times that reported for the Soviet, \$308. The median income of all the countries listed is approximately \$125.—Golden Rule Foundation.

Scriptural Support of God-Called Leaders

BY ORRIE D. YODER

"The Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:14).

"Let him that is taught in the word communicate unto him that teacheth in all good things" (Gal. 6:6).

"Not because I desire a gift: but I desire fruit that may abound to your account" (Phil. 4:17).

What the Scriptures plainly teach in both Old and New Testaments that the God-chosen leaders of His people and of His flock should give their time and life to their work, and should be supported by those to whom they minister, cannot be denied by any one who accepts the truth of Scripture with an honest heart.

If we today want God's ways to be our ways, we will cease to try to fit the Scripture to our ways and will more earnestly endeavor to bring our ways to what the Bible teaches. Avoiding one "unhappy extreme" that is wrong by going to the opposite extreme may be just as wrong and sinful if neither extreme is the way of God.

Now why have we who wish and profess to hold so strictly to the letter of Scripture, so sadly failed to teach and

To One of Us

BY MRS. HELEN ALDERFER

Ever alive to earth wonders:

Comforting love of family,

Clasp of friend's hand,

Communion in God's house.

Ever aware of earth beauties:

The cry of birds before a rain,

New snow at night,

Gentle green of Spring.

And yet we knew her as a stranger

And a fellow pilgrim on the road.

That day our tears were all for us,

Travelers still while she reached Home.

Culp, Ark.

practice the plain teaching of the Word of God as pertaining to the support of God-chosen leaders and shepherds of the flock? Why have we been so careful to hold and maintain, even unto strict discipline, the teaching concerning unscriptural forms and ornaments showing themselves on the outside of our bodies and clothing, and at the same time have passed by, or said little about that "costly" gold or silver hidden inside in our clothing, in our purses?

Why are we so busy "sharpening scissors" to cut off these outward ornaments and do so little to cut that cord (or chord, which?) tied so tightly around our pocketbook? Surely we need to beware, for our Lord severely judged and condemned those who were scrupulous as to outside forms and at the same time had covetous hearts!

Have we been less than hypocritical if we "pat on the shoulder" the minister whose sermons clip hard at worldly styles of clothing, and at the same time we withheld from him the offering that God saw in our fat purses and also commanded us strictly to give to him for his work?

Now to cease all apologies and excuses that we professing to honor the Word might make, there is but one way to please God and have His highest blessing, and that is to accept wholeheartedly what the Scriptures teach, just as we do other Scriptures. Furthermore, although Paul goes to the Old Testament for the foundation truth of ministerial support, we need but turn to that given in the New Testament and all is plain as to the duty enjoined.

The New Testament writer asserts that "they which preach the gospel shall live of the gospel." Also he challenged his readers thus: "Have we not power [the right] to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working?" (1 Cor. 9:5, 6)?

These Scriptures make it plain that Peter and the brethren of our Lord who

were apostles and evangelists of the early church, traveled about at the expense of the brotherhood with their wives (and perhaps children, if they had any) and were supported as to their living and personal needs. Surely such divine principles and injunctions to the church are no more out of date to the church today than are other teachings which we uphold!

Again, Paul writes these words: "Let him that is taught in the word communicate [share or distribute] unto him that teacheth in all good things" (Gal. 6:6).

Then follows the oft-repeated familiar proverb: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

The definite teaching here seems to be that failing to support those who teach the Word is related to "sowing to the flesh," while "sowing to the Spirit" is one result of attending to this duty.

Also Paul wrote to the Philippians that their gift was appreciated mostly, not because of the personal benefit he received from their support, but that such sharing their gifts and supporting him in the work of saving souls made them equal collaborators in God's great work.

This truth is perhaps to be considered as one of the highest ideals divinely planned in all this great program of God. Those divinely called to labor for God are but "from among the brethren"

but because divine duty calls them to full-time labor, these not thus called become equal sharers in reward and glory as they share "all good things" with those called to special service. How happy, if as divinely commanded the "all good things" would be that which the brotherhood shares with those in authority!

As the early church was in the work of the Lord to save souls, so today the church should refrain from demanding support for things which do not pertain to this program. The church did not then, and should not now, become side-tracked until she becomes a mass of organization with "agents" and "a house of representatives" making undue and unscriptural demands for the support of the constituency.

Happy the body or church with pastor or workers where those taught share in love and labor together for the glory of our Christ and the salvation of lost souls, with those who teach the Word and pastor the flock! Happy the fruit-bearing brotherhood whose work of saving souls and building up the church is both to personally testify daily the grace of God, and at the same time share in love their worthy support of material things with those engaged in full-time call and service! Happy the flock where the "wool of the flock" is shared in love with the shepherd!

In such a church high salaries and

professions are not known, and stipulated amounts and budgets may, or may not avail, "but FAITH which worketh by LOVE." Yea, let us not forget that such faith and love, also, are hardly found in churches as carnal as "Corinth." Such FAITH and LOVE are "broken emblems" of the "Spirit-filled life."

Portland, Oreg.

Lights and Shadows Among Shut-Ins in Kansas City

BY ANNA D. SMITH

In the early years of the Kansas City Mission, which was then under the direction of Brother and Sister J. D. Mininger, the workers regularly visited in a number of homes where the mothers were unable to attend the services at the Mission. The Sunday-school lesson was taught, as well as time given to the usual devotional period in these Home Department visits.

However, it was not until some years later, in 1934, that the Home Department work was fully organized through a committee over which Brother Mininger had charge. At this meeting a number of regular workers were appointed. The congregation responded eagerly and shut-ins who had so few friends and in many instances so little kindness shown, looked forward to the touch that comes only through the avenue of Christlike service.

By the year 1936 there were twenty-six pupils enrolled; in January, 1937, thirty-nine were on the roll. At a special meeting called by Bro. Mininger, the blessings received through Home Department work were pointed out and a new zeal was realized. In 1939 there were sixty shut-ins enrolled; in 1940, seventy-five; in 1942, ninety-eight; and at present there are one hundred and ninety on the roll. As we notice the growth in the work from year to year, we feel that God has blessed in a marvelous way. The words of Jesus in Matt. 25:40 today carry the same truth as when spoken, as does also the teaching of our Saviour in Matt. 10:42. There is a blessing for the one who gives as well as to the one who receives.

"Thy soul must overflow

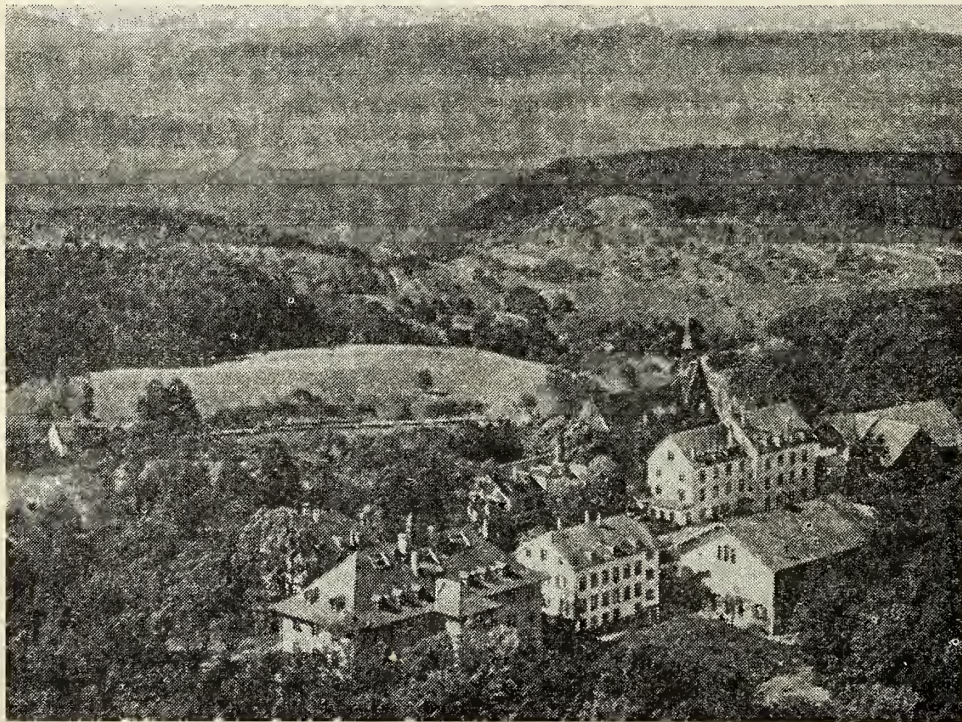
If thou another soul would'st reach;
It takes the overflow of heart

To give the lips full speech."

Each year has brought some deaths; some have moved away; others have recovered and are no longer listed among the shut-ins.

This work has been most worth while as a number learned to know the Lord before their last illness. The Holy Spirit called, workers responded, and the Saviour who alone can save was accepted.

For some time the first Sunday of the month has been given to shut-ins through



An air-view picture of St. Chrischona, where the Fifth Mennonite World Conference is to be held Aug. 10-15, 1952. The big building in the center foreground is the "Bruderhaus," which will provide rooms for guests and also a dining room on the first floor where the guests will be fed. The large building in the right foreground is the "Festsaal." This is the tabernacle where the larger meetings will be held. It will seat comfortably 1200 and more. In the background you see the church, which will also be available for various worship services. It does not accommodate as many people as the tabernacle. To the left of the church back of the buildings is being constructed a large structure, the "Schwesternmutterhaus," which it is hoped will be ready and available for the housing of women at the Conference. The paved road leading from Basel on the way to St. Chrischona can be identified in various parts of the picture. In the hazy background beyond the trees on the right can be seen a part of the city of Basel. Beyond the hills in the extreme upper left-hand corner visitors may on a clear day see the snow-capped peaks of the high Alps trailing off in the distance to the left. The view from St. Chrischona is magnificent.

A Prayer for This Week

Lord, give me to fear sin as I would a snake. As I would hunt for a stick with which to hit a snake, or a heavy stone to pelt it, so give me to wield Thy Word when the beguiler comes to tempt me stealthily.

—A native of Kenya; recorded by Ernest Gordon, in *The Sunday School Times*.

the cottage prayer meeting. On the second and third Sunday of each month the young people go out in groups and sing for shut-ins. On the fourth Sunday of the month the County Home is visited. Here, as also in all the contacts made, are shut-ins who are hungry for a kind word. There are many who are not able to be present on the floor where a message from the Bible is given by Brother R. P. Horst or a visiting minister. The residents do greatly enjoy the singing by the group as they pass through the wards and down the long hallways.

On the Sunday before Christmas day, various groups sing carols for the shut-ins. Thirteen groups are necessary to reach all of the homes where shut-ins live. A Scripture text calendar with the name, address, and telephone number of the superintendent of the Home Department work is given to each shut-in. Were we to live for one day in the circumstances of these unfortunate people, we could better understand what the singing of Christmas carols means to them as well as a gift that shows there are those who do love them and are interested in them. Other gifts are also given before Christmas day by various families and friends.

Then there is the day that shines out brightly in the life of the shut-in. It is known as the National Shut-In Day and is held in the month of June. This year it came the first Sunday in June and to the eighteen shut-ins who were brought to the service at the Argentine Mennonite Church, the blessings for having been present will remain in each heart for many days, even until another year, if the Lord tarries.

The youngest shut-in present was a girl who had polio. She uses both a wheel chair and crutches and bravely tries to bring cheer to the others. Then there were the three blind sisters, all victims of polio. Theirs is a Christian home. They are crippled, blind, and helpless, and pitifully lonely. A year ago the mother died. Their aged father cares for them to the best of his ability. To be carried to the car, carried into the church and placed in comfortable seats so they could listen to the songs and to the sermon, was to them as a glimpse of the

glory world. They could hear, but they could not see. Among the songs, "There's no Disappointment in Heaven," was sung. The sermon by Brother Horst was a real message to the congregation as well as to the shut-ins. The text was taken from Ezek. 3:15. It was not possible to grasp fully the deep truths in the meaningful words, "I sat where they sat," but in spirit we as a congregation did sit with the blind, the very poor, and with those carrying very heavy burdens. We counted our blessings, and with gratitude looked forward to help make the load of others lighter.

"Teach me to feel another's woe; another's faults not see;
That mercy I to others show, that mercy show to me."

Then there was a shut-in who has had ninety birthdays. Her husband, who was a Christian, passed away in January. After the service she gave ten cents as an offering to the Lord. Another shut-in gave twenty-five cents.

A woman who was not given proper care after an accident now is a cripple. She too, had to be carried into the church, thankful to be there. A shut-in who is a Catholic is much interested in the Bible and spoke of the great blessing the service was to her heart.

Another blessing not soon to be forgotten came to a Catholic family. This home is regularly visited at the request of the mother. She always asks to have prayer and a portion of Scripture read. Her faith makes one marvel. She has heart trouble. Her husband is sick and she has an invalid son. Yet she was eager to come to the service. A car was sent to bring this mother and several others from that neighborhood. Not only was she ready, but her two teenage daughters and two small children came. One of the girls accepted Jesus as her Saviour during a worship period recently.

Others might be named, but suffice it to say that in each individual present there was a heart responding to the love that our Lord Jesus Christ so beautifully expresses in the words, "Him that cometh to me I will in no wise cast out." When Jesus taught, "the common people heard him gladly." As it was true then, so it is now.

There are shadows among the shut-ins of Kansas City, but there are also lights and some of these lights have burned brightly until they reached the City of Eternal Light. And so it is but fitting that a few instances be given that speak of souls saved through the Home Department work. A woman, who was not poor years ago, was brought to dire poverty through unfortunate circumstances, yet her Christian spirit was an inspiration to those who visited her. She died some years ago.

Another shut-in lost both legs because of a diabetic condition, but she loved the Lord and remained firm in her faith until death. A Catholic who was crip-

Prayer Requests —

Pray for definite guidance in the beginning of our mission work on the island of Hokkaido, Japan.

Pray for a Spirit-filled revival for Argentina.

Our missionaries to the Jews request prayer that the testimony to Israel may bring salvation to many.

Pray for safety to those en route to the mission field.

Brother B. Charles Hostetter requests prayer for a Victorious Life Conference at Brewton, Alabama, November 22-25.

Pray for the salvation of an aged couple and their children.

Pray that the Mission Committee at Greenwood, Del., may be guided into God's will concerning the purchase of a church building in a new rural field.

Pray that a talented young couple may become Christians.

Pray for the healing of a wife of two months who is in a tuberculosis sanitarium.

(Requests for this column must be signed.)

pled was visited regularly. She accepted Christ as her Saviour and later on passed away. A shut-in of eighty-six years accepted Christ, asked for baptism and died at ninety-one, happy in the Lord.

A man who had lived a wicked life was often spoken to regarding salvation by one of the brethren of the church. This man became very ill. He prayed that those who were interested in his soul would call at his home. His prayer was answered. He confessed his sins, accepted Jesus Christ and lived a Christian life until he died.

A young woman of twenty-six with four children was suffering from cancer. When visited the first time she was lying in bed smoking a cigarette. She accepted Christ, became a member of the church, and had a bright testimony until she died. The convicting power of the Holy Spirit is always present.

A man who was not a Christian became ill. He was visited many times. He confessed his sins and accepted Jesus Christ as his Saviour, putting away his drink and tobacco. Later on he died, happy in the Lord.

A woman living in very poor quarters had been sick a long time. She told those who visited her that no one had ever talked to her about her soul. She accepted Christ and was baptized. She died trusting in her Saviour, who gave His life that she might have life eternal.

(Continued on page 1073)

TO BE NEAR TO GOD

THEME: POSSESSIVES—"WHOSE I AM"

Sunday, November 11

"Ye are not your own" (I Cor. 6:19).

I am not my own. Then whose am I? I am the possession of One who paid a price for me. Am I then a slave, a human commodity which can be bought by the highest bidder? If I am a Christian I must answer "Yes" to this question.

Lord, let me not resent being Thy slave. Forgive these stubborn acts born out of a desire to be my own. Show me again the price you paid for me . . . Ah, Lord, now I am a happy, joyful slave.

Bought at the price of blood, I do not want to be my own. I want to live forever for Him who bought me with His precious blood. "I am not my own"; now I rejoice in saying it. I am Christ's.

Monday, November 12

"Ye are Christ's" (I Cor. 3:23).

What does it mean to be Christ's? It means that I am not Satan's, and that is much; it is everything. Once I was Satan's and the memory of those days is sorrow. Once I feared "life, death, things present and things to come." Now I no longer fear, for I know that all these things are under control of my loving Master and Lord, and I am His. Now I see that He works all things together for my good, and He uses various means. Nothing can work permanent harm to my soul, nothing can be truly against me, all is in my favor; all will work together for my good because I am Christ's and Christ is God's.

Tuesday, November 13

"They are thine" (John 17:9).

Here the Bible permits us a bit of eaves-dropping. Jesus is speaking to God about us, and we are allowed to listen. Jesus is saying that we who have been redeemed from the world are God's. We rejoice in having overheard that sentence. We may rejoice still more by listening further. Jesus is planning for our safety. He says He prays for us. He asks the Father to keep us from the evils of the world. He requests God to sanctify us, and in order to facilitate our sanctification Jesus says He will sanctify Himself. What a peep behind the scenes!

Wednesday, November 14

"Thou art mine" (Isa. 43:1).

God is speaking purposefully here. He is imparting comfort. He begins by telling us that He knows our individual names. Then He goes on to mention the personal problems, difficulties, and hardships which we are facing. Who of us does not have experiences which fit into either the "waters" or the "fire"? But, "Fear not," God says, "thou art mine."

No man will permit the loss or harm of his possessions if it is within his power to save them. Let us not forget that we are

God's and God is all powerful. Did He not deliver Israel at the Red Sea? Did He not fill the widow's cruse with oil? Did He not bring Peter out of prison? Let us rest in the thought of being His, and resting be assured that in all our difficulties, whether physical or spiritual, God is present with sustaining grace.

Thursday, November 15

"My servant" (Job 1:8).

Let each of us be a Job for this brief moment of meditation. Listen to God speaking. He is calling me His servant. And to whom is He addressing these words? To Satan. Of all personalities in the world I would most want my Lord to declare to Satan that I am His, God's. There is comfort and security in hearing God make such a declaration. Just as a son is proud to hear his father say, "This is my son," so the tie between me and God is strengthened as He, the Most High God, declares to my enemy that I am His.

I am God's, and He protects me jealously. He puts a hedge around me, a fence charged with superworldly power. No temptation greater than I can bear can come within that enclosure. Satan cannot overthrow me when I am inside that fence.

Friday, November 16

"My sons and daughters" (II Cor. 6:18).

How could God better explain to us that we are precious to Him, that we are dear to His heart, and that He desires fellowship with us! There is no closer tie on earth than that of parent and child; so God speaks to us in these terms.

It is in a setting of nonconformity that God calls us to be His sons and daughters. He asks us to come out from the world and be separate. Full well He knows that we shall need a sympathetic and understanding heart to turn to for help in living in the world, yet not of the world. Full well He knows we stand in need of Fatherly counsel and wisdom. And He knows how keenly our spirits shall need the influences of a loving Father to protect us from the insidious penetrations of the world. With confidence He would have us draw near and plead, "Abba, Father."

Saturday, November 17

"They shall be mine" (Mal. 3:17).

Christ's today, tomorrow, and forever—Christ's in the day of judgment! Is not this the climax, the triumph, of having been His? Now the unrighteous do not envy our relationship with God, but in that day they shall. In that great and terrible day of the Lord we shall be spared as a man spareth his own son. But the wicked, alas! We shall enter into the presence of our Father God and forever be with Him who bought us with Christ's precious blood. —Elizabeth Erb.

LAWS FOR A NEW NATION

Sunday School Lesson for November 18

(Exodus 18—23)

Let's begin with the first recorded promise to the father of this new nation. "I will make of thee a great nation" (Gen. 12:2a). Once God confirmed this promise to Abraham with a sign and then told him more of the history of his seed. Gen. 15:13, 14. Then "by strength of hand" the Lord did gloriously deliver Israel. The Lord routed Israel's journey through the wilderness by day and night. He also provided sustenance for them by spreading a table for them.

"The Lord alone did lead him [Jacob]," after about two months' journeying to Sinai. (See map of the journeys.) Moses had already met the God of Abraham, of Isaac, and of Jacob here in this "mountain of God." At this place there is a plain "two miles long and half a mile wide, nearly flat. The mountains which enclose it have for the most part sloping sides, and form a sort of natural amphitheatre." Here at this mountain God formally organized the Hebrews into a nation.

Here God's chosen people were given their governing laws by God Himself. A theocratic government was set up. Israel was God's precious possession from among all nations, a treasure unto Him above all people. God desired to here set Israel apart that they might be a kingdom of priests unto Him and an holy nation. Israel was to be "the intermediary of the knowledge and salvation of God to all nations" (Edersheim).

The whole scene of the giving of the laws for the new nation was a very solemn occasion yet very demonstrative. See this chosen people out here in this barren plain with God. He had brought them there very definitely. By command the people consecrated themselves for receiving the words of the "God of gods," "Lord of lords," "a great God," "a mighty, and a terrible" God (Deut. 10:17). God would have Israel know and feel the awful contrast between God and man. As we appreciate this the words of God come with authority. There was great trembling in the camp when the voice of God spoke to Moses amidst thunders and lightnings, a thick cloud, smoke as of a furnace, the quaking mountain, and a long loud-sounding voice of a trumpet. This was indeed a great innovation in history. To all saints Sinai is a holy mountain.

And now to consider the laws or words God spoke for the daily living of His peculiar treasure. What did the laws deal with? How were these people to conduct themselves for their good and happiness? See how the whole life—religious, social, ethical, and economic—was planned. Pass over the Ten Commandments quickly as we have a whole quarter's study on them next year. Take time to study some of the laws of chapters 21, 22, and 23, the secondary laws based on the principle of the Ten Words graven by the finger of God on two tables of stone. These laws are known as "The Book of the Covenant." They relate to worship, to human rights, and to personal conduct. Discover in

(Continued on next page)

OUR SCHOOLS

MENNONITE HOSPITAL AND SCHOOL OF NURSING

La Junta, Colorado

Arlene Sitler, field representative and business manager, spent the first three weeks of October contacting churches in the Pacific Coast Conference in the interests of the La Junta Mennonite School of Nursing.

Esther Bixler, junior student nurse, was selected by the faculty as the student representative to the Colorado State Nursing Convention held in Denver, Oct. 9-12. She, together with the following faculty members, attended the convention: Grace Augsburg, R.N., Beulah Nice, R.N., Zelma Brunk, R.N., and Maude Swartzendruber, R.N.

Maude Swartzendruber, R.N., director of the school and of nursing service, and Edna Amstutz, R.N., director of nursing education, attended the meeting of the Mennonite Board of Education held at Morgantown, Pa., Oct. 18-20.

Myrtle Schweitzer, R.N., supervisor of the sanitarium, and Joyce Long, senior student nurse, attended a workshop of the Tuberculosis Association in Denver, Oct. 22-26. Miss Schweitzer was in charge of one of the panels.

Bro. Allen Erb returned from Lebanon, Oreg., on Oct. 20, where he had been superintending the hospital building program for the past five weeks.

Mary Mayeda, R.N., returned to La Junta in September after a year's leave of absence during which time she took a course in obstetrical nursing at the Margaret Hague School of Nursing, Jersey City, N.J. She is head nurse in the obstetrics department at present.

Carolyn Kehr, R.N., returned to La Junta the middle of October to assume her duties as general relief nurse on the 3-11 and late night shifts.

Doris Birky and Anna Ruth Nafziger, senior student nurses, returned to La Junta Oct. 14 after spending their vacations with their families in Kouts and Goshen, Ind. Doris Holaway, Helen Dietzel, Virginia Nafziger, and Viva Stoltzfus had returned earlier from their vacations.

The fifteen freshman students have been doing some practical work on the wards such as arranging flowers, cleaning and making up units after a patient's discharge, and giving morning care.

Mr. and Mrs. Lloyd Litwiller of Hope-dale, Ill., are the most recent additions to the Voluntary Service Unit family. Mrs. Litwiller is assisting Nora Stalter in the record library and Mr. Litwiller is helping in the maintenance department.

Bro. Glenn Martin from Lima, Ohio, conducted challenging and heart-searching meetings at the La Junta Mennonite Church, Oct. 14-26.

Norma Jean Weldy, freshman student nurse, accompanied a group to the Colorado

Workers' Conference which was held in Chappell, Nebr., Oct. 6 and 7. She assisted in a quartet.

About twenty of the school and hospital personnel are singing in the Community Chorus which is under the direction of Dr. Robert Barron of Junior College. At present the chorus is working on "The Messiah" which will be given in December.

October visitors to the Mennonite Hospital and School of Nursing were as follows: Ellis M. Studebaker, Chicago, Ill.; Mr. and Mrs. Robert Zehr, Flanagan, Ill.; Bonnie Fieuo, Lamar, Colo.; Julia Salos, Holly, Colo.; Mr. and Mrs. Paul Vandiver and family, Albany, Oreg.; Mrs. Willis Heacock, Plumsteadville, Pa.; Mr. and Mrs. Lloyd Nafziger, Hope-dale, Ill.; Mr. and Mrs. C. B. Egli, Manson, Iowa; Mr. and Mrs. Jess Egli and sons, Gilmore City, Iowa; Mr. and Mrs. Pete Yoder, Goshen, Ind.; H. L. Weaver, Howard Beck, and Milford Weaver, all of Hesston, Kans.; Mr. and Mrs. Harley Smith, Perkaspie, Pa.; Ruth Brenneman, Phoenix, Ariz.; Mr. and Mrs. Thomas Byler, Goshen, Ind.; Mr. and Mrs. Owen Kenagy, Eureka, Ill.; John Birkey, Jake Birkey, Pearl Birkey, and Luella Summer, all of Manson, Iowa.

—Marie Kaufman.

SUNDAY SCHOOL LESSON (Continued)

class how these laws are marked throughout by righteousness, and by a spirit of love and tenderness. The spirit of Christ and God is portrayed. While Jesus under the new covenant interpreted the commandments for our living, yet here we catch the spirit of the living of those set apart by Jehovah for His own.

A new religious era opened at Sinai. Grace brought Israel to the sacred mountain. 19:4. Grace would attend them if they would agree to the terms of the theocracy. 19:5, 6. Grace would bring them into the prepared land. An angel would go before them. 23:20-33.

"Thy testimonies that thou hast commanded are righteous." "Thy righteousness is an everlasting righteousness." "Concerning thy testimonies, I have known of old that thou hast founded them for ever."—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

A person should decide once and for all whether or not he intends to be honest. Then the temptation ever to be dishonest or to tell a lie will have no effect. Here is a prayer for one who has decided always to be honest: "Lord, I want to do the right thing. If you will show me what the right thing is, I promise you I will do it, regardless of what it may cost me."

—D. Carl Yoder.

LIGHTS AND SHADOWS (Continued)

God indeed does often move in a mysterious way. One day a shut-in was praying that one of our people would come by because she had a sister who was very ill in a hospital. The way of salvation was explained to the sick woman. She felt that the Lord was with her and took the Saviour into her heart. Shortly afterward she became unconscious and died.

Not only do shut-ins long for spiritual help and the fellowship of Christians, but in a material way those who are able want to honor God. It is true, some can give only a few pennies, but there are those who have given five dollars and the most outstanding was a gift of one hundred twenty dollars. This woman felt that the Mennonite church still followed the teachings of the Bible.

Through the years God has used many individuals in this great work. Each worker can say as did the Apostle Paul, "The love of Christ constraineth me." Many shut-ins have been blessed and we who have been so deeply concerned in them have been abundantly blessed. The congregation as a whole unitedly reaches out to bring comfort and spiritual help to the unfortunate. "In unity there is strength."

Since the year 1937 Sister Katie Saltzman has been superintendent of the Home Department work. She devotes each Wednesday to visitation work. But because of the large number of shut-ins, she has appointed others who regularly bring cheer into homes that would otherwise be left unvisited and where the Word of God would otherwise not have been known.

Where shadows darken, the Gospel of Good News brings Light. Jesus said, "I am the light of the world." To His disciples He said, "Ye are the light of the world." Those words have been handed down to us. May we always remain faithful in bringing the Light which alone comes through the Word to the shut-ins of Kansas City.

Kansas City, Kans.

A heart bowed before God will often bring us down on our knees before Him. Sorrow and contrition may even cause us to fall on our faces. These postures of body are in recognition of the sovereignty and majesty of God.

To bow the knees also shows a humble and worshipful spirit on the part of man. This goes with bowing the head, closing the eyes, and with folding or lifting up of hands as proper attitudes in coming into divine presence.

Kneeling in public prayer is a means of preserving these proper attitudes before God. It does not exclude other ways, but is important in teaching us to bow in reverence, that we may not later be forced to bow before God in judgment.—Bulletin of the Zion Church, Broadway, Va.

FOR OUR SHUT-INS

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10).

Never Alone

How many times, discouraged,

We sink beside the way;

About us all is darkness,

We hardly dare to pray.

Then, through the mists and shadows,

The sweetest voice e'er known

Says, "Child, am I not with thee,

Never to leave thee alone?"

Oh, soul, hast thou forgotten

The tender word and sweet

Of Him who left behind Him

The print of bleeding feet?

"I never will forsake thee,

Oh, child, so weary grown;

Remember, I have promised

Never to leave thee alone."

Take courage, way-worn pilgrim!

Though mists and shadows hide

The face of Him thou lovest,

He's ever at thy side.

Reach out thy hand and find Him,

And lo, the clouds have flown;

He smiles on thee who promised

Never to leave thee alone.

—Eben E. Rexford, in *Church and Sunday School Hymnal*.

McKinley's Dying Prayer

In the afternoon of his last day on earth the President began to realize that his life was slipping away. . . . He asked Dr. Bixey to bring the surgeons in. One by one they entered and approached the bedside. When they were gathered about him, the President opened his eyes, and said:

"It is useless, gentlemen: I think we ought to have prayer."

The dying man crossed his hands . . . and half closed his eyes. There was a beautiful smile on his countenance. The surgeons bowed their heads. Tears streamed from the eyes of the white-clad nurses on either side of the bed. The yellow radiance of the sun shone softly in the room.

"Our Father which art in heaven," said the President, in a clear, steady voice.

The lips of the surgeons moved.

"Hallowed be thy name. Thy kingdom come. Thy will be done. . . ."

The sobbing of a nurse disturbed the still air. The President opened his eyes and closed them again.

"Thy will be done in earth, as it is in heaven."

A long sigh. The sands of life were running swiftly. The sunlight died out, and raindrops dashed against the windows.

"Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil."

Another silence. The surgeons looked at the dying face and the friendly lips.

"For thine is the kingdom, and the power, and the glory, for ever. Amen."

"Amen," whispered the surgeons.

—J. C., in *Heart Throbs*.

Courage

I heard an inspiring little story the other day. A dear old lady was about to have an operation for the removal of one of her eyes. Just as the surgeon was about ready to administer the anesthetic, she stopped him and said: "I have a favor to ask of you, doctor." She looked up at him and smiled. "When you select a glass eye for me, be sure that it has a twinkle in it."—C. H. Towne, in *Christian Herald*.

Nevertheless, Afterward

(Hebrews 12:11)

After the night, the morning;

After the clouds, the sun;

After the strain of battle

The victory may be won.

After the winter, summer;

After the drouth, the rain;

After the seedtime, harvest;

And pleasure after pain.

After the heat of noontide,

The shadows cool and deep;

After heart-breaking labor,

The blessed boon of sleep.

After the danger, triumph;

After the bitter, sweet;

After a thorn-strewn pathway,

Rest for the weary feet.

After the tear of mourning

Cometh the oil of joy;

After the dross and tarnish,

Brightness without alloy.

After earth's journey, heaven,

The burdens all laid down;

After the grave, the glory;

After the cross, the crown.

—K.

Walking with God

Sometimes I walk in the shadow,

Sometimes in sunlight clear;

But whether in gloom or brightness

The Lord is very near.

Sometimes I walk in the valley,

Sometimes on the mountain's crest;

But whether on low or high land,

The Lord is manifest.

Sometimes I walk in the desert,

Sometimes in waters cold;

But whether by sands or streamlets

The Lord doth me enfold.

Sometimes I walk in green pastures,

Sometimes on barren land;

But whether in peace or danger,

The Lord holds fast my hand.

—Anonymous, in *Best Loved Religious Poems*.

Thy Sea Is Great,

Our Boats Are Small

O Maker of the Mighty Deep,

Whereon our vessels fare,

Above our life's adventure keep

Thy faithful watch and care.

In Thee we trust, whate'er befall;

Thy sea is great, our boats are small.

We know not where the secret tides

Will help us or delay,

Nor where the lurking tempest hides,

Nor where the fogs are gray.

We trust in Thee, whate'er befall;

Thy sea is great, our boats are small.

When outward bound we boldly sail

And leave the friendly shore,

Let not our heart of courage fail

Until the voyage is o'er.

We trust in Thee, whate'er befall;

Thy sea is great, our boats are small.

When homeward bound, we gladly turn,

Oh! bring us safely there,

Where harbor-lights of friendship burn

And peace is in the air.

We trust in Thee, whate'er befall;

Thy sea is great, our boats are small.

Beyond the circle of the sea,

When voyaging is past,

We seek our final port in Thee;

Oh! bring us home at last.

In Thee we trust, whate'er befall;

Thy sea is great, our boats are small.

—Henry van Dyke.

CHURCH HISTORY

John S. Coffman

BY JOAN STUTZMAN

John S. Coffman was a powerful servant of God. He is remembered, not only as an outstanding minister and evangelist, but also as a man of unusual personal life.

His ancestors, being consecrated Christians, were influential in preparing him for his lifework. In 1852, Samuel Coffman, John's father, who possessed remarkable abilities as a minister, was among three to receive votes for the ministry. Instead of attending the ordination services, his wife spent the time in meditation and prayer, consecrating herself anew to her Master's service. Samuel was ordained to the eldership in 1861 and given charge of the churches of the Central District of Virginia. John was born on October 16, 1848, in the Shenandoah Valley of Virginia. As a boy, he was eager to learn, appreciative, thoughtful, and always a little more serious-minded than most boys his age were. When he was quite small he was told the crucifixion story. Pity and sorrow welled up in him and he said, "I think they did Christ a great wrong. Those men must have been very wicked or they would not have treated Christ so shamefully."¹ Some of his schooling he received in a little log cabin where night classes were held. The school was started by a Mennonite brother, David A. Heatwole, for the neighborhood boys whose parents could not afford to pay one dollar a month for their children's schooling. While working in a fruit orchard in the early summer of 1864, John was convinced of his need for salvation and accepted Christ as his Saviour. On July 4 of the same year, he was baptized. About this time came the Civil War. John and some of the other Mennonite young men went to Harrisonburg to apply to the Union army as refugees, and a group of soldiers accompanied them across the line to Pennsylvania. After they had left, General Sheridan ordered all the buildings of the valley to be burned to the ground, thus leaving the people desperate. Because such things left a definite impression on John's young mind, he came to appreciate our nonresistant faith. Upon his return to the valley at the close of the war, John and his cousin organized themselves into a carpenter's gang and helped build up the community. John continued this work until he fell and broke his arm. While he was recuperating he spent quite a lot of time reading. Later while attending Fair View School he became acquainted with a young girl, Elizabeth Heatwole. The acquaintance

grew into a lasting friendship and November 11, 1869, marked the beginning of their thirty years of happy married life together.

His work as a servant of God held a very prominent place in his life. On July 18, 1875, he was ordained to the ministry. In contrast to the usual sing-song manner of preaching, his first sermon was short and to the point. Because of great personal magnetism (he was nearly six feet tall, neat, and original) he had a way of getting attention and impressing people by what he said. In Kokomo, Indiana, he once preached with excellent attention a doctrinal sermon that lasted two hours. He did not desire applause from his fellow men, but instead he felt a direct responsibility toward God when he was in the pulpit. In 1880 he expressed his convictions for the need of home mission work, his concern for the lost, and the need for evangelists, and prayed much and even fasted various times concerning this matter. Since he not only led souls to Christ but also strengthened Christians and built them up, he was a church-building evangelist. People accepted his messages because his life was blameless. Probably the most important keynote to his success in the ministry was his prayer life. The lost in whom he was especially interested he would take to the Lord in prayer, often praying for them at regular appointed times and sometimes spending whole nights in prayer. Much interest was also shown in education, and he did much toward the progress of Christian schools. His concern for the Mennonite youth, a conviction that they should be used in the work of the church, and a knowledge that they were being lost from the church through other denominational schools led him to suggest a school in the Mennonite Church. Through the combined efforts of Bro. Coffman and others the Elkhart Institute was started. In 1879 he moved to Elkhart, Indiana, and became assistant editor of the *Herald of Truth* and eleven years later became editor of the *Sunday School Lesson Helps*, which he continued until a few weeks of his death. Music, too, found a way to his heart, and if we look in the *Church Hymnal* we will find some hymns which he wrote. Because of his keen eye and appreciative mind, he observed and admired nature in all her God-given beauty. "The beauty of nature was to him the voice of God."²

He was very much interested in home and family life. Being the father of seven children meant a great responsibility, but he managed it well. About twice each year he aimed at having a confidential talk with each of his chil-

dren to encourage and instruct them in the Christian life and call their attention to some desirable characteristics they could gain. The early years of his home life were years of rebuilding and re-establishing the country after the Civil War. Since money was hard to get, his family was often poor financially. However, the Lord always provided. One winter they were living in such a poor house that the covers sometimes froze to the bedstead. When people heard of their poor shelter, they realized the need and by the next winter the family was comfortably housed in a new home. Bills were sometimes found in his Bible or in letters that friends had placed there. As he continued laboring and living for his Master and grew older, health gradually began failing him. On June 14, 1899, his diary reads, "My health is still in a precarious condition. . . . I have pains in my stomach, side, and shoulders that make it almost impossible to sleep. But I will leave the whole matter to God. I am thankful it is no worse. I will be praising God."³ Very near the end of his life he said, "I see much yet that ought to be done and that I might do. But if it is the Lord's will that my work must stop, I am perfectly contented and gladly go to my rest. Oh, perfect rest!"⁴ He returned from the Battle Creek sanitarium, where he had gone for treatment, no better. Several days after his return he was anointed by Bro. D. J. Johns and Bro. J. F. Funk, but on July 22, 1899, his spirit took flight to be with God. Services were held in a Mennonite Church and at the same hour in the Elkhart Institute Hall, and at Weaver's Church in Virginia, for all his friends there. "John S. Coffman was a man who toiled on in the way he believed God was directing regardless of hindrances and opposition."⁵ His labors followed him in those servants whom he had led to Christ.

There are three definite challenges that Bro. Coffman leaves us. He leaves, first, the challenge of the man, the challenge of a loving, blameless life. The challenge of his method, one of love and prayer, is his second challenge. He dealt with truth and brought men to know the fullness of it. The third challenge he leaves is the challenge of his vision, a vision of the church being a unified church and one that fulfills the high calling of God. He had a vision of new truths and new methods. In Hebrews, Paul says, "Let us go on unto perfection." Certainly these challenges that Bro. Coffman leaves us are worth striving for.

¹ M. S. Steiner, *John S. Coffman, His Life and Labors*, p. 14.

² *Ibid.*, p. 116.

³ *Ibid.*, p. 135.

⁴ Byard Shank, "John S. Coffman," *The Christian Ministry*, p. 77.

⁵ Floyd A. Shank, "John S. Coffman, 1848-1899, Mennonite Evangelist," *Mennonite Historical Bulletin*, p. 2.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. Amos Gingerich, minister of the West Union Church, Wellman, Iowa, and his wife visited with their son Leroy and family at Versailles, Mo., recently.

Bro. Harry Y. Shetler, Davidsville, Pa., held meetings for the Howard-Miami congregation, Kokomo, Ind., Oct. 21-28.

Bro. E. W. Kulp, Bally, Pa., held evangelistic meetings at the Towamencin Church, Kulpville, Pa., Oct. 28 to Nov. 4.

Bro. Phil Frey, Archbold, Ohio, spoke in a revival campaign at Elmira, Ont., Oct. 28 to Nov. 4.

Judgments to Come was the subject of Bro. J. N. Kaufman at Metamora, Ill., the evening of Oct. 28.

Bro. C. Nevin Miller preached the communion sermon at Scottsdale on Oct. 28. Bro. John Snyder, Kitchener, Ont., also participated in the service. The previous evening four persons from our branch Sunday schools were received into the church by water baptism.

Evangelistic meetings in charge of Bro. P. L. Frey closed at the East Union Church, Kalona, Iowa, on Oct. 23, with fifteen confessions.

A meeting was held at La Junta, Colo., on Nov. 2 to form an association which will purchase, develop, and conduct a camp which is located thirty miles from Colorado Springs in the Pike National Forest. The camp is near Pike's Peak. The brethren Marcus Bishop, Jess Kauffman, and Clarence Ebersole have been active in plotting the camp site.

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Bro. and Sister Ivan Lind, Hesston, Kans., spoke in the semiannual Sunday School Conference at the West Liberty Church, Win-don, Kans., on Oct. 21.

Change of Address.—Bro. Mahlon L. Blosser, treasurer of the Virginia Mennonite Board of Missions and Charities, from Harrisonburg, Va., Route 1, to Dale Enterprise, Va.

Bro. C. I. Kropf, Woodburn, Oreg., preached at the Albany Church Sunday morning, Oct. 14. Bro. Sanford G. Shetler brought the message there Sunday evening, Oct. 7.

Bro. I. W. Royer, who has served as pastor at Orrville, Ohio, for almost forty years, has been given the title of Pastor Emeritus, effective June 1, 1952. Bro. Harold Bauman will succeed him as pastor.

Bro. C. W. Miller, Adair, Okla., celebrated his ninety-eighth birthday on Oct. 23.

Bro. William Miller and a group from Crumstown, Ind., conducted the service at the Holdeman Church, Wakarusa, Ind., the evening of Oct. 21.

A memorial booklet was prepared for the one-hundredth anniversary at the Holdeman Church, Wakarusa, Ind. Friends of the congregation who would be interested in a copy, please write to Simon Gingerich, Box 182, Wakarusa, Ind.

The Publishing House catalog will be ready early in November. It will be mailed to all HERALD subscribers. Use it for your Christmas literature purchases.

Bro. L. S. Martin, who returned from Sicily on Oct. 16, gave a report of his trip to the Chicago Avenue Church, Harrisonburg, Va., Sunday evening, Oct. 21. Bro. Martin is the generous donor of turkeys for a dinner of Publishing House workers on Nov. 6.

Bro. Jesse J. Short conducted evangelistic meetings in several Nebraska churches Sept. 5 to Oct. 14.

Bro. Warren M. Miller, Millersburg, Ohio, brought the morning message at Wadsworth, Ohio, on Oct. 21.

Bro. Harry A. Diener, Hutchinson, Kans., led the worship service at the Publishing House on Oct. 24.

Bro. Willis Troyer, superintendent of the mission at Plato, Ind., preached the morning sermon at Rensselaer, Ind., on Oct. 21.

A week-end Bible Conference will be held at the Pleasant View Church, North Lawrence, Ohio, Nov. 9-11, in charge of Bro. B. B. King, Sheldon, Wis., assisted by Bro. Elmer E. Yoder, Elida, Ohio.

Bro. J. M. Nissley preached at the Cumberland, Md., Mission on Oct. 21.

Bro. C. F. Derstine will speak at the First Mennonite Church, 5632 N. Fourth Street, Philadelphia 20, Pa. Mail will reach him at this address Nov. 15-22.

Bro. Aaron Mast, Belleville, Pa., has been assigned bishop oversight of the Pinto, Md., congregation, succeeding Bro. Roy Otto, who resigned because of ill health.

Bro. J. W. Hess, Akron, Pa., will begin evangelistic services with the Pinecraft congregation, Sarasota, Fla., on Dec. 27.

The four-volume Mennonite Encyclopedia now in preparation is receiving the co-operation of almost 700 writers from many states and countries. Writers from at least thirty states and fourteen countries are writing the several thousand articles which will appear in the four volumes. Volume one will be printed in 1952, with the remaining volumes appearing one a year through 1955. The editor is H. S. Bender, the associate editor is Cornelius Krahn, and the managing editor, Melvin Gingerich. This enterprise is supported by the publishing committees of the major American Mennonite groups.

Bro. R. P. Dayton, Ridgeley, W. Va., preached at the Brethren Church, Wiley Ford, W. Va., and at the Danville Brethren Church on Oct. 21.

Bro. Luke Horst, of the Fairview Street Mission, conducted meetings at the Seventh Street Mission in Reading, Pa., Oct. 7-21.

Bro. Paul Lederach has been elected Field Secretary of the Commission for Christian Education and Young People's Work, succeeding Bro. Roy S. Koch, who will, however, assist Bro. Lederach until the spring meeting of the Commission. Bro. Lederach has been given a release from his responsibilities by the Franconia Conference and is planning to locate at Scottsdale, where he will continue to edit the Herald Teacher.

Lois Yake and Elizabeth Showalter spent the week end of Oct. 21 at Mattawana, Pa. Sister Yake gave an illustrated talk on relief work in Europe on Saturday evening, and on Sunday morning Sister Showalter spoke concerning the Words of Cheer.

Bro. M. L. Troyer, Elida, Ohio, held evangelistic meetings at the Belmont Church, Elkhart, Ind., Oct. 21-28.

Bro. G. G. Yoder, Goshen, Ind., preached the communion sermon at the Erisman Church, Manheim, Pa., on Oct. 21.

(Continued on page 1084)

Calendar

- Rural Evangelism Conference, Eastern Mennonite College, Harrisonburg, Va., Nov. 10, 11
- Christian Day School Institute, Eastern Mennonite College, Harrisonburg, Va., Nov. 16, 17
- South Pacific Conference, Annual Meeting, Winton, Calif., Nov. 22-24
- Fall Missionary Day, November 18
- General Council of General Conference, Chicago, Ill., Dec. 7, 8
- Bible Sunday, December 9
- Ohio and Eastern A.M. Joint Conference, Special Session, Central Church, Elida, Ohio, Dec. 11, 12
- Millwood Winter Bible School, Gap, Pa., Dec. 31 to Jan. 11
- Christian Workers Normal, Roanoke, Ill., Dec. 26-31
- Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 2 to Feb. 15
- Winter Bible School of North Central Conference and Northern Light Gospel Mission, Loman, Minn., Jan. 7-25
- Canton Bible School, Canton, Ohio, Jan. 7 to Feb. 15
- Michigan Mennonite Bible School, Fairview, Mich., Jan. 7 to Feb. 15
- Winter Bible School, Goshen College, Jan. 28 to March 7
- Special Bible Term, Eastern Mennonite College, Harrisonburg, Va., Jan. 29 to March 10
- Mennonite Publication Board, Annual Meeting, Wayland, Iowa, Feb. 20, 21
- Conference on Christian Community Relations, Tiskilwa, Ill., March 28, 29
- Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17

Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

The J. Frederick Erbs, pastor and matron of the Detroit, Mich., Mennonite Mission, are enjoying their work very much. They write: "Just this afternoon I went to see a lady who had previously been very nasty to us. She recently had a little baby girl, and I thought this was a good opportunity to pay her a visit, so I wrapped up a couple of little shirts and took them along. She was just as nice as could be and invited me to return and bring my husband along. You can't always just barge in and tell people they must become Christians. Sometimes—and I believe most often in our work—you have to go slowly and try to see and take advantage of every circumstance that opens up your way . . . This lady now sends her thirteen-year-old daughter to crafts class, which is indicative of more kindly feelings."

Bro. T. K. Hershey, who has been in Puerto Rican migrant work in Lancaster Conference this summer, says: "Our Puerto Rico work for the summer has come to a close. Hundreds have manifested a desire to know the Lord, for which we praise God . . . I accompanied the state man, who was responsible for the placement of these men in the homes of the farmers, as his interpreter. In that way we visited practically all of these Puerto Ricans during the week and conducted services for them on Sunday."

Thirteen young people from the Scottdale congregation visited the Old People's Home at Maugansville, Md., on Sunday afternoon, Oct. 21. Through the visit, sponsored by the sewing circle, the young people had opportunity to become acquainted with guests and workers at the Home with whom they had been corresponding.

On Oct. 1 a voluntary service unit arrived in the Leader, Minn., district to help in the building work being done there. The four brethren and one sister, who came from the Franconia Conference, are Bro. and Sister Clyde Landis, George Overholt, Floyd High, and Roland Gehman.

Bro. Lee Kanagy, our new missionary in Japan, writes from Tokyo, where he and his wife are in language school: "Today we went to the General Headquarters chapel for the army and civilians. Since this was Laymen's Sunday as designated by the National Council of Churches in America, General Ridgeway spoke for a few minutes on the subject of prayer. This is the first time we attended G.H.Q. chapel, but we thought we would like to hear what the General had to say. One must have respect and be thankful to God that such men as General Ridgeway do confess with their mouth that Jesus Christ is Lord of lords and King of kings. Although we cannot agree with fighting in the name of

better things and liberation from so-called paganism, nor can it be thought that the Gospel goes forward under arms, yet we pray for our leaders and the work that is theirs to do. It's a peculiar situation that a commander of the army of the Far East should give a message on prayer during a church service."

A harvest luncheon was served to the Ladies' Bible Class at the Mennonite Mission in Detroit, Mich., on Oct. 18. Members of the class brought canned food to be given to needy families.

A group of young people from the Rabanal, Puerto Rico, Church presented a program to the Palo Hincado congregation Sunday evening, Oct. 14. We are glad that the

Missionary Day, November 18

Mission Study

Plan a mission study program for your congregation now. Choose a field—Latin America, Japan, India, Puerto Rico—and learn together the needs, problems, and triumphs of the Gospel ministry in these countries. Complete kits may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Japan Study Kit—14 pieces, \$6.00

India Study Kit—16 pieces, \$7.05

Latin America Study Kit—27 pieces, \$9.00 (Includes Puerto Rico).

For further information, write to the office of the Secretary, Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Indiana.

young Christians are willing to serve in this way.

Dedication services are now being planned for the new places of worship in Japan. Ralph Buckwalter writes under date of Oct. 14: "Our house is a little behind schedule as we had anticipated, but we are quite certain of moving in before the thirtieth. It is working out just perfectly, for we have the use of our 'dance hall' room only through this month, since they have started the dances again. We plan for the morning service to be held at No. 13 Tsurugadai Nov. 4. Tentative plans are for our dedication service on Nov. 11. Then we expect to have baptism and communion services at Obihiro on Nov. 25 . . . Then Becks' dedication service will be around the middle of December. We rejoice in the way the Lord has blessed us during the summer, how He is calling and a few are answering to give themselves earnestly to Christ and to an eager study of the Word."

Four years ago the first seven members of the Calvary Church, La Plata, Puerto Rico,

MENNONITE RELIEF COMMITTEE (M.R.C.)

Sister Verna Mast, Stuarts Draft, Va., joined the staff of the Mennonite Home for the Aged, Eureka, Ill., early in October as a voluntary service worker. Sister Lovina Schrock, Humboldt, Ill., began service at the same place on Nov. 1.

A rural mission worker is needed on a voluntary service basis to assist in the home of a pastor and with Sunday-school and young people's activities. Write the Secretary for Service and Relief for further information.

Chicago school children are granted an hour each week from school for religious training in the church of their choice. Teachers are needed in both the Bethel Mission (colored) and the Home Mission as voluntary service workers to help carry on this program. Workers would be expected to assist with the total mission program in addition to the Bible teaching assignment. This offers a real challenge for consecrated Christian teachers. Write the Secretary for Service and Relief.

were baptized. A fourth anniversary service was held Friday evening, Oct. 12. Bro. Lester T. Hershey, Pulguillas, P.R., was the guest speaker. About 185 were in attendance, including many from the other congregations. All seven charter members are faithful today, four being able to be present to give their testimonies.

Sister Marjorie Shantz, missionary at Rabanal and La Plata, Puerto Rico, spent the first week in October with the Wilbur Nachtigall family at Palo Hincado.

Sister Ophia Snyder, La Plata, Puerto Rico, spoke at the women's meeting at Pulguillas on Oct. 4. About thirty-eight women were present. The women of this organization are making little kimonos which they expect to send to Jerusalem for relief.

Sister Marta Quiroga spent her last Sunday in the United States, if all went as planned, at Harrisonburg, Va. She spoke at the Lindale Church in an all-day missionary meeting. Bro. James Shank, from Africa, preached the morning sermon. Bro. L. S. Weber, from Argentina, preached the evening sermon. An offering was taken for the India Mission. And so the interests of three mission fields were presented in one day. Sister Quiroga was scheduled to sail on Nov. 3.

Bro. John Leatherman, on furlough from Tanganyika, brought a searching message on The Sin of Piety at Mellingers' Church near Lancaster, Pa., on Oct. 7. It was a warning against complacency and pride.

Bro. S. J. Hostetler, former missionary in India, will be the Missionary Day speaker at Orrville, Ohio, on Nov. 18.

(Continued on page 1084)



Bumangi District School

BY VIVIAN N. EBY

What It Is

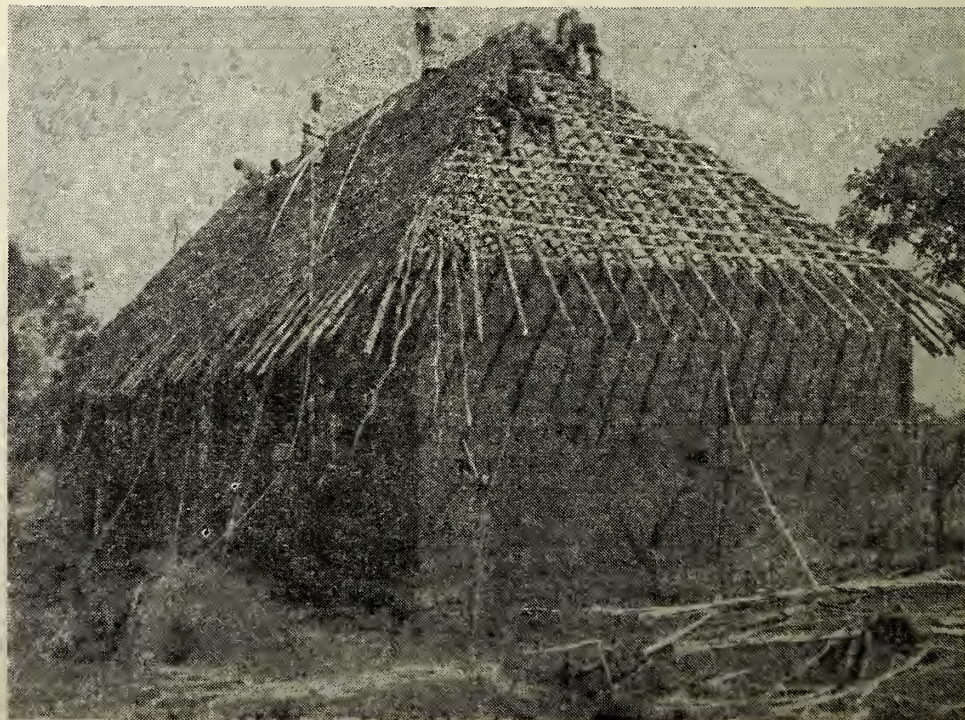
THE Bumangi District School is the school in which pupils of our mission get Standards V and VI. On each of our mission stations and also in Majita we have village schools with Standards I-IV. When pupils have finished at these schools and want to go on higher, they come here for two years. Since it serves our whole mission it must be a boarding school. This year we have fifty-seven boarders and fifteen day students. A few of these have come from other missions, and a few are local pupils who had gone to the Native Authority schools for earlier class-work. Two African teachers, Ezekieli Bulinjje and Jonathan Ndayanse, teach all but a few daily classes, which I teach.

Not only is our aim to help pupils receive an education under Christian influences with daily Bible teaching, but to develop young people and help establish spiritually those from whom we look for future church leaders, bush-school teachers, school teachers, and mission workers. A few have accepted Christ in school this year; some are not Christians; some are young and weak Christians; and some are already Christian leaders. We praise God for the group of pupils who strive to have a conscience void of offence toward God and toward men.

The Bumangi group are preparing the classroom roof for thatching it with grass. All the roof structure, except the center beam, is made of sisal poles. The crosswise pieces are split sisal poles.

How the School Was Built

In June, 1950, the ground was broken and the building work began on the school. This building project was mission wide. Each of our churches with its bush-schools was made responsible for buildings corresponding in size and work to their number of members and catechumens. The definite buildings were assigned by the African council. Workmen came from each of our stations to make bricks, pull grass for thatching, lay foundations and bricks, put up and thatch the roof of their particular building. One group came for about ten days and then another group from that church came to go on working.



Pupils are digging their garden in front of their dormitories. To the left is the school kitchen. The gardens are dug in this way to prevent soil erosion and to keep the water where it falls and prevent it from running off the plot during rains. The planting is done on the ridges.

Ambassadors

*Ambassadors! Brave hearts are they
Who leave their homes and friends,
To take the blessed Light of Life
To dying, sin-torn lands.*

*They toil and pray that precious souls
God's love might fully know;
Oh, may our prayers ascend with
Theirs, as they heavenward go.*

*Not every one is called to go
Across the ocean's span,
Or through the forests dark and deep,
Or o'er the desert's sand.*

*Yet we can have a noble part
In this great work today;
By lifting heart and hands to God—
Oh! let us pray.*

—Missionary Light.

They made long days of hard work. It was a big job and the school represents lots of hard work by all our Christian men. Much of the finishing work, such as whitewashing, cleaning up, and grading, was done by the pupils who entered the school. In January, 1951, we were able to begin school in the new buildings even though they were not altogether completed. For three years we had held this school in the church and the boys lived in little huts; now they live in two two-room dormitories.



In the foreground the Shirati brethren are laying the foundation for a dormitory. In the background the Mugango brethren are laying the brick walls of their dormitory.

A Missionary's Prayer

BY ROYAL H. BAUER

*Mixed up, perplexed, in turmoil deep,
My mind in anguish turns from sleep.
Dear Lord, what way should I now take
To win dear souls for Thy name's sake?*

*My heart is sore with zeal for souls.
O Thou Great One, make clear my goals.
At times, from fear, my knees grow weak.
Oh, make them bend, Thy will to seek.*

*Dethrone Self from its mighty throne,
Oh, break my will, supply Thine own.
Grant wisdom and Thy grace to me
For telling of Thy liberty.*

*About me hordes are dying fast.
Their chance for heaven is now past.
But thousands more around me live!
To these I must Thy message give.*

*O God, their minds are not on Thee;
Some serve Intellectuality,
And others worship earthly gain;
Still others know no Saviour slain.*

*My God, I know Thy Spirit's power
To give me strength in such an hour
When man withstands by argument
The truth of Christ's great sacrament.*

*The work is Thine. Increase my faith
To be Thy servant—find my place;
To be a channel—oh, use me
To win souls for eternity!*

Drug, M.P., India.

How the School Operates

In our mission we have an education committee consisting of three missionaries and five African brethren, one from each station. This committee decides on matters concerning all our schools and has the oversight of the district school. Our teachers, of course, are the school leaders and guides, but under them we have a student council consisting of the school captain, a monitor and assistant for each of the four dormitory rooms, and three others. This group helps very much especially among the boarding students.

The financing of the school is like this. Each pupil pays school fees. Boarding pupils not coming from our mission pay a higher fee than our own boys, but we make no difference in the fee of day students. The food costs which are above the amount which their fees supply are paid in the proportion of one fourth by the African church and three fourths from the African Education fund of our mission, which is made up of designated contributions. This year we increased the boarding fee in the middle of the year because food costs have increased and the burden on the church and the African Education fund of the mission was too great to permit a second term of school without this increase in fee.

Boarding Students Routine

5:45 a.m. The rising bell is rung by the monitor who is assigned the ringing of all the bells for the week.

6:00-7:00 a.m. Several boys carry tins of water from the waterhole for cooking and washing their utensils. A few boys grind cassava to mix with the grain flour in making their "ugali" (mush). Other boys go to

work in the gardens where some of their food is raised. We have good gardens of millet, kaffir-corn, cassava, corn, and peanuts. On Saturday some boys gather a week's supply of firewood while others work four hours in the gardens.

7:00-8:15 a.m. Time for bathing, sweeping dormitory rooms, etc.

8:15 a.m. All pupils line up for check-up on cleanliness and dormitories are inspected.

8:30-4:00 p.m. All pupils are in classes except during the dinner intermission.

4:00-5:30 p.m. Ball games and free time.

5:30-6:00 p.m. Prayer meeting.

7:15-8:30 p.m. Study period.

9:00 p.m. All lanterns must be blown out and everybody must get to bed and be quiet.

Musoma, T.T., E. Africa.



The Bukiroba church group are making bricks which were sun-dried and used in building another teacher's house.

Foreign Missionary Addresses

Missionaries in Madhya Pradesh, India

Bauer, Royal H. and Evelyn, Drug, M.P., India
 Beare, G. H. and Ida, Balodgahan, via Dhamtari, M.P., India
 Dietzel, Arnold and Wilmetta, Shantipur, via Dhamtari, M.P., India
 Erb, Elizabeth, Sihawa, via Dhamtari, M.P., India
 Friesen, John A. and Genevieve, Dondi, via Rajnandgaon, M.P., India
 Good, Mary M., Balodgahan, via Dhamtari, M.P., India
 Graber, Lena, Christian Hospital, Dhamtari, M.P., India
 Groff, Weyburn and Thelma, Yeotmal Seminary, Yeotmal, Berer, India
 Hostetler, Wilbur and Velma, Dhamtari, M.P., India
 Hummel, Goldie, Sihawa, via Dhamtari, M.P., India
 King, S. M. and Nellie, Christian Academy, Dhamtari, M.P., India
 Miller, S. Paul and Vesta, Jamgaon, via Drug, M.P., India (Sankra)
 Moyer, Marie, Sihawa, via Dhamtari, M.P., India
 Penner, Elizabeth, Jamgaon, via Drug, M.P., India (Sankra)
 Sell, Blanche, Sihawa, via Dhamtari, M.P., India
 Weaver, Edwin I. and Irene, Dhamtari, M.P., India
 Yoder, J. G. and Fyrne, Christian Hospital, Dhamtari, M.P., India
 Yoder, Rhea, Woodstock School, Landour-Mussoorie, U.P., India

Missionaries on Furlough from Madhya Pradesh, India

Nafziger, Florence (en route home), c/o Wilbert R. Nafziger, Harper, Kansas
 Smucker, Ralph R., R. 4, Elkhart, Indiana

Missionaries En Route to Madhya Pradesh, India

Conrad, Paul L. and Nancy, Christian Hospital, Dhamtari, M.P., India
 Rohrer, Anna Lois, Christian Hospital, Dhamtari, M.P., India

Missionaries on Retirement from India

Brunk, A. C., 1223 N. Weber St., Colorado Springs, Colorado
 Esch, Mina B., Mennonite Hospital, La Junta, Colorado
 Friesen, P. A. and Florence, Greensburg, Kansas
 Kaufman, J. N., 110 Florence Avenue, East Peoria 8, Illinois
 Lapp, Fannie, 1803 South Main, Goshen, Indiana

Missionaries in Bihar, India

Beachy, John E. and Miriam, Tori, E.I. Ry., Chandwa P.O., Bihar, India
 Becker, Henry D. and Gladys, Latehar, E.I. Ry., Palamau, Bihar, India
 Kniss, Paul G. and Esther, Latehar, E.I. Ry., Palamau, Bihar, India
 Shirk, S. Allen and Elsie, Tori, E.I. Ry., Chandwa P.O., Bihar, India
 Vogt, Milton C. and Esther, Tori, E.I. Ry., Chandwa P.O., Bihar, India

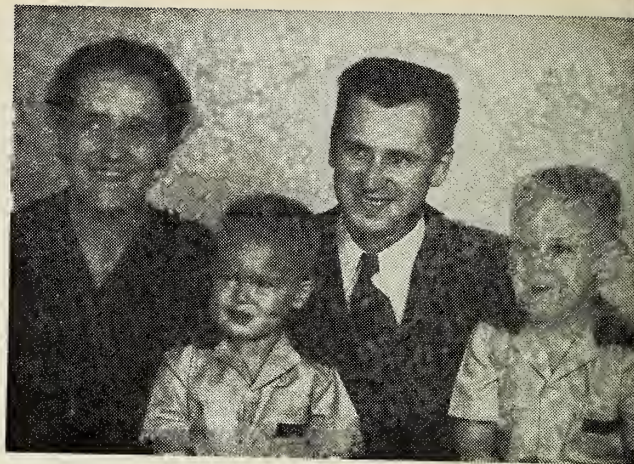
Missionaries in Central Argentina

Brunk, Lawrence and Dorothy, Rivarola 280, Pehuajó, FCNDFS, Argentina
 Byler, B. Frank and Anna, R. de Escalada 1195, Bragado, FCNDFS, Argentina
 Good, Edna, Damasco Romero, Carmen de Areco, FCNGU, Argentina
 Hallman, William E. and Beatrice, Trenque Lauquen, FCNDFS, Alsina 80, Argentina
 Koppenhaver, J. H. and Ruth, Pte. Perón 138, Carlos Casares, FCNDFS, Argentina
 Litwiller, Nelson and Ada, Mercedes 149, Buenos Aires, Argentina
 Miller, Daniel W. and Eunice, Sarmiento Esq. Alem América, FCNDFS, Argentina
 Rutt, J. L. and Mary, Casilla 20, Cosquín, FCCNA, Argentina
 Sieber, Floyd and Alyce, Bragado, FCNDFS, Argentina
 Swartzentruber, Amos and Edna, Rivarola 280, Pehuajó, FCNDFS, Argentina

Missionaries on Furlough from Central Argentina

Snyder, Mrs. Doris, 1303 South Main St., Goshen, Ind.

Paul and Nancy (Hernley) Conrad and sons, John Lester, age three, and Glenn Carl, 1½, sailed for India on October 13. Paul was a member of the Goshen College class of 1940 and graduated from Northwestern Medical School in Chicago in 1945. Nancy graduated from Goshen College in 1941 and received her R.N. from La Junta Mennonite School of Nursing in 1943. The Conrads were in Ethiopia from 1945 to 1948. Paul practiced medicine in West Virginia from 1948 to 1950. Both Paul and Nancy attended Goshen College in 1951.



Missionaries on Retirement from Central Argentina

Hershey, T. K. and Mae, R. 1, Elverson, Pennsylvania
 Lantz, D. Parke and Lillie, 2201 W. Bijow St., Colorado Springs, Colorado

Missionaries Under Appointment to Central Argentina

Erb, Delbert and Ruth, 1907 South Union Avenue, Chicago, Illinois
 Duerksen, Martha, 528 West 12th St., Newton, Kansas

Missionaries in the Chaco, Argentina

Buckwalter, Albert and Lois, Casilla 53, Pcia R. Saenz Peña, Chaco, Argentina
 Cressman, Mabel, Casilla 53, Pcia R. Saenz Peña, Chaco, Argentina
 Cressman, Una, Casilla 53, Pcia R. Saenz Peña, Chaco, Argentina
 Miller, Samuel E. and Ella May, Casilla 53, Pcia R. Saenz Peña, Chaco, Argentina

Missionaries on Retirement from the Chaco, Argentina

Shank, J. W. and Selena, Eastern Mennonite College, Harrisonburg, Virginia
 Shank, David and Wilma, 64 Rue des Artistes, Brussels 2, Belgium
 Swartzentruber, Orley and Jane, 64 Rue des Artistes, Brussels 2, Belgium

Missionaries in Belgium

Driver, John and Bonita, La Plata, Puerto Rico
 Glick, Carol, Box 1018, Aibonito, Puerto Rico
 Hershey, Lester T. and Alta, Box 1018, Aibonito, Puerto Rico

Missionaries on Furlough from Puerto Rico

Massanari, Anna Kay, Box 1018, Aibonito, Puerto Rico
 Nachtigall, Wilbur and Grace, Palo Hincado, Barranquitas, Puerto Rico
 Shantz, Marjorie, La Plata, Puerto Rico
 Troyer, G. D. and Kathryn, Box 1018, Aibonito, Puerto Rico
 Troyer, Nortell and Elda, Box 1018, Aibonito, Puerto Rico
 Widmer, Gladys, Box 1018, Aibonito, Puerto Rico

Missionaries on Furlough from Puerto Rico

González, Mrs. Ismael (Beulah Litwiller), Goshen College, Goshen, Indiana
 Lauer, Paul and Lois, Howe, Indiana
 Reimer, Linda, Steinbach, Manitoba, Canada
 Springer, Elmer and Clara, Fisher, Illinois
 Yoder, Marie A., R. 3, Nappanee, Indiana

Missionaries on Furlough from China

Bean, Ruth, 770 King Street, East, Kitchener, Ontario
 Blosser, Eugene and Luella, Goshen College, Goshen, Indiana
 McCammon, Don and Dorothy, Goshen College, Goshen, Indiana
 Weaver, Christine, 1804 Prairie Street, Elkhart, Indiana



A. Orley and Jane (Willey) Swartzentruber, appointed as missionaries to Belgium, sailed on September 25, and arrived in Rotterdam, Holland, on October 3. Orley was born in Tres Lomas, Argentina, graduated from Goshen College in 1948, and from Goshen College Biblical Seminary in 1951. Jane was born in Goshen, Indiana, and graduated from Goshen College in 1951. The Swartzentrubers are now in language school in Brussels, Belgium. They are studying French.

Missionaries in Japan

Beck, Carl and Esther, No. 1 Minami, 17 Chome Nishi 7 Jo, Obihiro, Japan
 Buckwalter, Ralph and Genevieve, No. 13 Tsurugadai, Kushiro, Japan
 Kanagy, Lee and Adella, No. 539, 4-chome, Koenji Suginami-ku, Tokyo, Japan

Missionaries in Tanganyika

Eby, Vivian N., Musoma, Tanganyika, East Africa
 Eshleman, Merle W. and Sara, Tarime, Tanganyika, East Africa
 Harnish, Mary W., Tarime, Tanganyika, East Africa
 Hurst, Levi M. and Mary, Musoma, Tanganyika, East Africa
 Hurst, Simeon and Edna, Tarime, Tanganyika, East Africa
 Landis, Elva, Tarime, Tanganyika, East Africa
 Mack, Noah K. and Muriel, Tarime, Tanganyika, East Africa
 Shenk, J. Clyde and Alta B., Musoma, Tanganyika, East Africa
 Smoker, George R. and Dorothy, Musoma, Tanganyika, East Africa
 Stauffer, Elam W. and Grace, Musoma, Tanganyika, East Africa
 Wenger, Miriam, Musoma, Tanganyika, East Africa
 Wenger, Rhoda E., Musoma, Tanganyika, East Africa

Special Workers in Tanganyika

Horst, Reuben S. and Ida, Musoma, Tanganyika, East Africa
 Smoker, Naomi, Musoma, Tanganyika, East Africa
 Troyer, Samuel J. and Esther, Musoma, Tanganyika, East Africa

Missionaries on Furlough from Tanganyika

Hershberger, Elma, Denbigh, Virginia
 Hess, Mahlon M. and Mabel E., 200 St. Anne's Avenue, Bronx, New York City
 Leatherman, John E. and Catharine G., c/o Mrs. Eva Martin, R. 5, Lancaster, Pennsylvania
 Shank, James M. and Ruth H., Eastern Mennonite College, Harrisonburg, Virginia
 Showalter, Edith, c/o Mrs. Lizzie O. Showalter, R. 2, Harrisonburg, Virginia
 Yoder, Phebe, Windom, Kansas

Missionaries Under Appointment to Tanganyika

Eshleman, J. Lester and Lois, Greencastle, Pennsylvania

Missionaries in Ethiopia

Byer, Mary, Box 5, Dire Dawa, Ethiopia, East Africa
 Byler, Allen J., Box 5, Dire Dawa, Ethiopia, East Africa
 Eshleman, D. Rohrer and Ellen, Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia, East Africa
 Garber, Lois N., Box 794, Addis Ababa, Ethiopia, East Africa
 Hege, Nathan B. and Arlene, Box 39, Dire Dawa, Ethiopia, East Africa
 Heistand, Mildred, Box 5, Dire Dawa, Ethiopia, East Africa
 Keener, Clayton L. and Martha G., Box 794, Addis Ababa, Ethiopia, East Africa
 Schlabach, Walter E. and Mae, Box 5, Dire Dawa, Ethiopia, East Africa
 Sensenig, Daniel S. and Blanche, Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia, East Africa
 Wenger, Chester L. and Sara Jane, Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia, East Africa
 Wiker, Martha, Box 39, Dire Dawa, Ethiopia, East Africa

Special Workers in Ethiopia

Bauman, Ruth, Box 794, Addis Ababa, Ethiopia, East Africa
 Bontrager, Fannie M., Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia, East Africa
 Chupp, Menno and Delilah, Box 39, Dire Dawa, Ethiopia, East Africa
 Hartman, Eunice, Box 794, Addis Ababa, Ethiopia, East Africa
 Kuhns, James W. and Olive C., Box 1437, Addis Ababa, Ethiopia, East Africa
 Marks, Lois, Box 794, Addis Ababa, Ethiopia, East Africa
 Metzler, Laura A., Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia, East Africa
 Weaver, Edwin L., Box 850 or Box 794, Addis Ababa, Ethiopia, East Africa
 Witmer, Helen V., Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia, East Africa

Missionaries Under Appointment to Ethiopia
Graybill, Anne Mae, Hayden, Kentucky

Missionaries in Honduras, Central America
Miller, George T. and Grace, Trujillo, Honduras, Central America
Taylor, Dora, Trujillo, Honduras, Central America

Special Workers in Honduras, Central America
Perster, Clinton and Maybell, Trujillo, Honduras, Central America

Missionaries Under Appointment to Honduras, Central America
Hess, James R. and Beatrice, 1675 Lincoln Highway East, Lancaster, Pennsylvania

Missionaries in Luxembourg
Fretz, Clarence Y. and Lela, Pension Nafziger, Lauterborn, Echternach, Luxembourg
Miller, Harvey and Mildred, c/o Joseph Oesch, Ferme Friedhof, Diekirch, Luxembourg

LETTER RATES

India and Japan: Regular mail, 5c each oz.; air mail, 25c each ½ oz.; air form letter (obtainable at post office), 10c.

Belgium and Luxembourg: Regular mail, 5c each oz.; air mail, 15c each ½ oz.; air form letter, 10c.

South America: Regular mail, 5c each oz.; air mail, 10c each ½ oz.

Puerto Rico: Regular mail, 3c each oz.; air mail, 6c each ½ oz.

Ethiopia and Tanganyika: Regular mail, 5c each oz.; 3c each additional oz.; air mail, 25c each ½ oz.; air form letter, 10c.

Honduras, C.A.: Regular mail, 3c each oz.; air mail, 10c each ½ oz.



Anna Lois Rohrer was born at Wadsworth, Ohio. She graduated from the Aultman Hospital, Canton, Ohio, with an R.N. and has spent three years in India already, in relief work for a short time and then later transferring to the Menonite Mission in India. She sailed for India on October 7, aboard the M.S. "Slamat," from Seattle, Washington.

said, "Oh, I could not take Jesus into my heart; if I did that I would have to die." He had spoken so truly. The cost of dying to himself was too great for him to pay; so he went away without Christ. He has a Gospel of Luke. We pray that the words of Christ will bring conviction to his heart.

I still continue my weekly village visits with the Bible women on Wednesday mornings. This past week we went to a new village. I had long wanted to go there to follow up some patients. My first contact with the family was in Dhamtari. The father had come to the hospital for treatment and later died of tuberculosis. This year the mother brought one of her daughters to Ghatula for treatment. This renewed our friendship. When we visited in the home last week we were received very hospitably. Soon the sad widow was pouring out her story of sorrows and woes to the Bible women. Certainly in heaven these two women shall receive rich rewards for weeping "with them that weep." Truly this woman did have her problems, but saddest of all she had no Burden Bearer. While we walked home, as I contemplated upon the events of the morning, I thought of the difference between this woman and Phulesar Bai, one of the Bible women. She too is a widow; she has five children to care for, just as this woman has. If Phulesar would tell all the hardships that come into her life it would be even a sadder story than our village friend's. But Phulesar is always radiantly happy—she knows the Lord.

I must ask you to pray for Budhram. His eyes have been opened to the truth of the Gospel; he confesses his faith in Christ to the missionaries, but he has not confessed to his fellow men. He is the headman of his caste for this area; so his confession would carry weight with it. Let us pray him into the kingdom.

Ghatula, India.

"Into My Blood"

BY ELIZABETH ERB

THIS is our first "monsoon" afternoon. The rain has been falling gently, steadily for about two hours. We hope it will keep up all day and night, for the rice fields need water badly. Last night in our prayer before supper I felt led to ask the Lord to send rain; today's showers are the answer. With this year's near-to-famine conditions, another year of drought would be tragic.

This is the first year I had the privilege to go on tour. My companions were Goldie Hummel and our two local Bible women. We went to a village about fourteen miles from here. This was a wonderful experience, wonderful because we were giving the Word of the Lord, but sad because of the lack of response. We had prayed much that we might lead some soul, even if it was only one, to Christ for salvation. We did not come to know that joy. One night after darkness had surrounded the camp, a man and his wife came to speak to the Bible women. The man began in low confidential tones, "For a whole year I've had this burden on my heart; now I want to do something about it." My heart beat faster. "This is the answer to our prayers." But as I listened further I learned that the man was not seeking peace with God; he wanted medicine for his wife. This is an example of what we see so often—our service desired, but our Christ rejected. We pray that this may change, that it may be spiritual healing that these souls will seek. To this end we desire to be more yielded to the will of God for our lives.

This touring experience was sufficient to get touring "into my blood." I would like to spend the entire coming cold season on tour. If God provides a helper for my dispensary work here, I shall go on tour with the Bible women as much as possible. I feel that medical work in the camp is worth while. The number of patients contacted by giving out medicines is often more than are reached in a morning's house-to-house visitation.

One of the things which encourages me in the evangelistic work is the number of Gospels that are sold among the patients who come to the dispensary. Each morning before giving out medicines I give a Gospel message and have prayer with the patients. After hearing the Word there are always those who want to know more about the life of Jesus. It is not unusual to have a group in which no one can read, but upon inquiry I usually find that there is a son in the family who has gone to school; so the older folks buy the Gospels and have the younger folks read them to them. A few days ago when speaking about accepting Christ one man



Phulesar Bai and her family. "If Phulesar would tell all the hardships that come into her life, it would be even a sadder story than our village friend's. But Phulesar is always radiantly happy—she knows the Lord."

Missions Editorial

Administrative Visit to South America

In the earlier years of our foreign mission work visits to the field by Board members and officers were very rare. This was likely due to the fact that missions were new in our church and in the earlier pioneering stages the need for a visit from home was not so urgently felt. It is also true that the world situation has become exceedingly complex by contrast to the "earlier days," and so the difficulties and problems are much greater today than ever before. The growing nationalism in many countries of the world also brings a strain on the missionary and poses problems for him that are often very baffling. The very size and complexity of the program as it expands into many countries also creates a need for close co-ordination between the home churches and the work on the field.

The Executive Committee of the General Mission Board on Oct. 19 passed a minute authorizing the secretary to make an administrative visit to Argentina, with a stop en route in Puerto Rico. Bro. S. C. Yoder visited the South American work on two occasions in his capacity as Board secretary, the last time in 1940. Three years ago Bro. E. C. Bender, Board treasurer, was sent on such a visit. The mission was greatly benefited by these contacts but problems cannot be solved once for all and as the situation changes a visit from home is again felt to be desirable. In answer to a request from Argentina and also because the Board Executive Committee is convinced that the maintaining of a close relationship between the field and the home base is essential they have instructed their secretary to make the visit.

Foreign missionaries frequently speak of the strain under which they work. This is brought about by the very strangeness of their environment. Political turmoil also is a disturbing factor. In Argentina there is the growing centralization of all authority, and only recently the country was rocked by an ill-fated rebellion. The fellowship and security we feel in the homeland among our own people in a stable political environment, and in a rich economy is a "luxury" very often lacking on a foreign field. It is administrative visits from home, as well as fraternal and friendly visits, that fill a large place in the life of the individual missionary and in his program of work. To get some help in the solution of problems; to get a new perspective; to redefine strategy; to plan anew the advance—to say nothing of the spiritual value of the fellowship are some of the objectives to be attained from an administrative visit. Prayer is requested that in this forthcoming visit to Argentina and Puerto Rico the Board secretary may be guided, instructed, and empowered by the Holy Spirit.—J. D. Graber.

M.C.C. Weekly Notes

Refugees Arrive in Uruguay

The group of 445 Mennonite refugees who left Europe on Sept. 27 aboard the S.S. "Sorrento" arrived in Montevideo on Oct. 19. Preparations had been made by the M.C.C. workers in Uruguay for the reception of the people and transportation to El Ombu, the Mennonite settlement established by the immigrant group which came to Uruguay in 1948. William Snyder of the M.C.C. staff at the Akron, Pa., office is in Uruguay for a short time assisting in the purchase of additional land and in the resettlement of the people. A cablegram from him on the day of the ship's arrival, states that the plans for disembarkation were well organized.

Earthquake in Formosa

The area which was affected most severely in the recent earthquake in Formosa is Hualien, on the east side of the island, where one of the M.C.C. medical clinics is located. A cablegram from Harold Engle, medical director of this clinic, reports that all of the five M.C.C. workers in Formosa are safe.

European Workers Attend Conference

The annual M.C.C. workers' conference in Europe was held at Rudesheim, Germany, Sept. 27-30. Here reports were given on all phases of the program in Europe, so that the work of the past year could be evaluated and plans formulated for the coming year.

The reports reveal that material aid distribution, while decreasing somewhat in quantity, does continue as a significant part of the work. In Germany, food, clothing, and other materials are needed for three purposes: supplies for the M.C.C. centers and projects, distribution through local relief agencies, and direct distribution to needy cases.

The spiritual emphasis in the total work is being strengthened through conferences, work camps, community centers, discussion groups, and a variety of other activities. The Mennonites of the European countries are more actively supporting voluntary service work. A representative committee is organized to promote the service challenge in the various countries.

Refugees constitute perhaps the most needy class of people in Europe. One way in which help is given to non-Mennonite refugees is through the I.R.O. team. These four workers in I.R.O. camps serve as personal counselors and welfare workers. Here they have direct contact with the refugees and are able to give a "plus" type of service which stands out in contrast to the cold response which refugees often receive when they seek help. One person in speaking of the service of these four M.C.C. workers, said, "Your girls must continue to have positions which bring them into personal contact with the refugees. They have something to offer which is desperately needed and is all too hard to find."

Also discussed at the Workers' Conference was the significance of other services including the children's homes, Pax Service Unit, and liaison with European Mennonites.

In addition to the review and planning of the work itself, several sessions of the con-

ference were devoted to spiritual fellowship and edification, to undergird the workers more firmly for the spiritual emphasis they need to give constantly in their contacts and service.

Released Octobed 26, 1951
Via Mennonite Central Committee
Akron, Pennsylvania

Women's Activities

Dear Sewing Circle Friends:

Last year I came to you with the project of "Baby bundles" for Puerto Rico. The response was marvelous, so much so that I had to call a halt, and ask many of you not to make any. Now there is a need again for a number of garments and articles for the hospital at La Plata. We need men's and women's pajamas, women's wash dresses, boys' suits, and quilted baby pads.

For kitchen we need tablecloths made from feed bags, tea towels and dish cloths, all to be made from feed sacks. They also need bedspreads, bath mats, and braided or hooked rugs. They would like to have a number of scrapbooks, this for the junior circles or shut-ins to do. They would also be happy to have toys made for their Sunday-school children. There are approximately 90 to 100 children needing these gifts.

If your circle would be interested in helping in this project, write to me and I will try to divide out the work to as many as necessary to supply the need.

A call came to us for equipment for the Home Economics department in India. They needed knives, forks, measuring cups, egg whips and beaters, spatulas, graters, measuring spoons, etc. Since they needed to be sent soon, the committee felt it wiser to take care of the purchasing, and then ask if some of the circles would be willing to help pay for some of these articles. If your circle would be willing to help in this project, let me know about it, also about what amount you can give, or ask for suggestions and I will send you the amount still needed. Thank you and may God bless you.—Mrs. Paul Yoder, Sewing Secretary, Columbiana, Ohio.

* * *

"Was not Emma Oyer a fine person? Surely we must have said that after we read the July Sewing Circle Letter in honor of her fine Christian character. And the other letters are just as good. But did Arlene and Clara get one? How they would have enjoyed it, for Arlene is an invalid. Or Cora, who was in an accident, did she get one? Or Ella, who doesn't ever go to the circle? It's such a pity if they don't, for the letters are really good.

"If you are the president or secretary of your circle, won't you double or triple your order? See that every home in your church gets one. And then after we women have read them from cover to cover let's keep them in a conspicuous place for Dad and the boys and the girls to read them. The whole family needs them."—Orpha Troyer, President of the Ohio District Sewing Circle, from the "Ohio Mission Evangel."

CHURCH CORRESPONDENCE

WINTON, CALIFORNIA

Christian greetings. The Lord has blessed us in the past with several returned missionaries ministering to us. In the early part of August we were happy to have Cornelius Dyck from South America speak to us. On Aug. 10 Sister Edith Showalter, missionary nurse from Africa, gave us a very interesting talk. The latter part of August Mrs. Nothelfer and children presented a program. About a year ago the Nothelfers left Japan to come to California, where the children are receiving their education. Mrs. Nothelfer's husband has remained in Japan to continue to minister to the people there.

On the evening of Aug. 8 Bro. and Sister John Ratzloff held open house in their home, commemorating their twenty-fifth wedding anniversary.

Several of our young people have again enrolled in Bible schools in the east. Sister Darlene Razloff is attending college at Hesson, Kans. Sister Ellen Jennings and Sister Betty Jantz are both students at Goshen College, in Indiana.

Bro. and Sister Jake Eason and family have recently moved from Newton, Kans., to make their home here. We are happy to have them fellowship with us.

On Sunday, Oct. 7, we were privileged to have two guest speakers with us. In the morning Sister Elma Hershberger, from Africa, spoke to us; in the evening Sister Arlene Sitler, of the La Junta School of Nursing, was with us.

Reorganization of the Sunday school was held early in September. Those assuming duties for the following year are as follows: Supt., Daniel Horst; Asst., Vernard Ratzloff; Sec'y-treas., Luella Dirks; Chor., Ruth Ratzloff; Asst., Mary Weaver.

We covet your prayers, for the furtherance of the kingdom of Christ.

Oct. 10, 1951.

Luella Dirks.

MONTGOMERY, INDIANA

Dear HERALD Readers: Greetings in Jesus' name. July 24 to Aug. 4 a summer Bible school was held in Butler County, Ky., with Bro. Edd Shrock as director. Our home people served as teachers: Paul Maust, Amos Wittmer, Rose Yoder, Ida Knepp, Lilly Mae Graber, Edd and Fanny Shrock. Enrollment was 94; average attendance, 67. The second week four meetings were held at a near-by church with Bro. Shrock in charge. Attendance was very good. Interest was also good. There were many invitations to come back. This is surely a needy field. Pray with us for laborers there.

Aug. 6-17 our own summer Bible school was held, with an enrollment of 180. A program was given on the last evening, with a large attendance.

Sept. 2 our Sunday school was reorganized: Supt., David Graber; Asst., David Gingerich; Secy., Martha Belle Stoll; Treas., Daniel Swartzentruber; Libr., Amos Wittmer; Pri.

Supt., Paul Maust; Asst., Amos Wittmer.

Oct. 18-28 our revival meetings are scheduled to begin, with Howard W. Stevanus, Breslau, Ont., as evangelist.

Oct. 11, 1951.

Hannah Yoder.

PHOENIX, ARIZONA

(Sunny Slope Congregation)

On May 15 a group of interested persons attended a parents' meeting. The informal meeting was much enjoyed by those present and expressions favored more such meetings.

Our Christian day school closed May 18 with four eighth-grade graduates.

Summer Bible school was held May 21 to June 1. Bro. Melvin Ruth was the superintendent. Average attendance was in the high fifties.

On June 24 Bro. Hans Wiehler, an exchange student from Germany, gave us his testimony of trusting God as a refugee. It helped us to feel that this world's goods is nothing compared to our privilege of knowing God.

Bro. Johnwilliam Boyer took in the annual meeting of the Mennonite Board of Missions and Charities held in the Kishacoquillas Valley in Pennsylvania early in June.

Our pastor, Melvin Ruth, attended the General Conference at Goshen, Ind., the latter part of August.

Labor Day week end brought some guests to our church services: Sherman Maust, W. S. Guengerich, and E. R. Harder, from the Upland, Calif., congregation; Mr. and Mrs. Daniel Horst and Ernest Jennings, from the Winton, Calif., congregation; Joe Yoder and family, from Albuquerque, N. Mex. They came to make out our South Pacific Conference program. Conference meets at Thanksgiving time with the Winton group.

Bro. Will Guengerich brought us the morning message and Bishop Sherman Maust the evening message on Sept. 2.

Our Christian day school opened Sept. 10 with Sister Lydia Beiler as teacher. Twenty-eight pupils are enrolled.

Our annual Sunday-school election on Sept. 23 resulted as follows: Supt., Albert Hershberger; Asst., Dennis Short; Song Leader, Beulah Esch; Asst., Martha King; Secy.-Treas., Harold Shetler; Asst., Gayle Yoder. The new Y.P.B.M. sponsor is Gayle Yoder and the secretary is Melvin Mast.

During the morning service on Oct. 7 we had counsel meeting and in the evening, communion service. Two new members were also received into our fellowship.

Among our reasons for thanksgiving is the apparent progress toward recovery of two polio patients from our little group.

A class organized to study the rudiments of music is showing spirited interest. Bro. Henry Esch is the teacher.

After completing a study of the Book of Job, our prayer fellowship group is now beginning a study of the life of Christ.

Cordelle Reade Yoder.

WEST GLENDIVE, MONTANA

(Little White Chapel)

Greetings in the Master's name. We are few in number. But we have the assurance that where two or three are gathered together in His name, there He is in the midst.

We appreciate visitors and invite anyone passing through to stop and worship with us. We are located in West Glendive on Highway 10.

Sept. 23 we reorganized our Sunday school. Following are the officers: Supt., Henry Becker; Asst., Morris Kauffman; Secy.-Treas., Rosella White; Chor., Vernon Chupp.

A basement has been made and we are about ready to move our church onto it. The building was too small for Bible school and for Sunday-school classes. This will give us much more room.

Enrollment at Bible school this past summer was forty-five.

Bible Club is being held each Wednesday evening after school, with Mrs. Morris Kauffman as teacher.

We ask an interest in the prayers of God's people, that we may be a growing church.

Oct. 10, 1951. Mrs. L. A. Kauffman.

WELLMAN, IOWA

(West Union Congregation)

A very enjoyable fellowship meeting was held in the home of W. H. and Sadie (Hartzler) Miller on Sunday morning, Sept. 9. The Sunday-school lesson was "Fellowship in the Church." Bro. Miller, who is one of the few charter members of the West Union congregation now living, and an active member of the church for over fifty years, has been unable to attend public services for the last few years. Sister Miller invited the two senior men's classes of the Sunday school—and their companions—to their home for a Sunday morning service. Twenty-four were present, most of them near or past the allotted age suggested in Ps. 90:10.

William Schlabaugh, teacher of one of the classes, was in charge of the meeting. Sister Schlabaugh led the singing. Deacon Harvey M. Yoder led the devotional service and Minister William Brennehan, of Chicago, Ill., who was present as a visitor, led the group in a prayer fellowship service and in the discussion of the Sunday-school lesson. Amos Gingerich gave a short sermon based on Ps. 71:7-9, 16-18, after which Samuel Schlabaugh, teacher of the other class, and several others gave inspiring and encouraging testimonies.

Sister Miller will be remembered by the older folks as Sadie Hartzler, R.N., of the Kansas City Mission and Children's Home, when those institutions were young. Bro. Miller and Bro. Schlabaugh were roommates at Goshen College when that institution was young. Many of the group have served as Sunday-school teachers and in various other capacities in the work of the church and community in their time. There is little wonder at the spirit of fellowship and praise to God for His goodness and keeping power during the years, in spite of our failures; especially is it not to be wondered at that tears of joy flowed in the blessed hope of today and glo-

FIELD NOTES (Continued)

Bro. James Bucher conducted revival meetings at Meckville, Pa., Oct. 14-28.

Bro. J. J. Hostetler, Canton, Ohio, is the newly elected secretary-treasurer of the Commission for Christian Education and Young People's Work, succeeding Bro. A. J. Metzler.

An area relief committee of all M.C.C. constituent churches in Wayne and Medina counties, Ohio, was organized on Nov. 2.

Katherine Royer and Norma Hostetler, writer and artist of preschool educational materials, spent a few days in Scottdale last week in consultation on their work.

Bro. Harold Bauman, Orrville, Ohio, conducted a series of revival meetings at Springfield Chapel, near Toledo, Ohio, Oct. 28 to Nov. 4.

An increase in membership of twenty-two during the past year was reported from Orrville, Ohio.

Bro. George F. Brunk is bringing the messages at the Bay Shore Church, Sarasota, Fla., while Bro. Brenneman is in Puerto Rico.

Bro. Levi C. Hartzler, Secretary for Service and Relief at Elkhart, showed slides of voluntary service units at the Gerald Studer home, Smithville, Ohio, Saturday evening, Nov. 3. On Nov. 4 he preached at the Pleasant Hill Church.

Bro. Josef Herschkowitz will have charge of morning and evening services on Nov. 11 at Blooming Glen, Pa.

Bro. Jess Kauffman, Colorado Springs, Colo., will be in charge of revival meetings at the Pleasant Valley Church, Harper, Kans., Nov. 13-23. Bro. Malvin Miller, Middlebury, Ind., brought the morning message at Pleasant Valley on Oct. 28. Bro. and Sister Marion Bontrager also gave an interesting report concerning work among the Indians at Grants, N. Mex.

Bro. W. R. Nafziger, Harper, Kans., preached at the Hutchinson, Kans., Mission the morning of Oct. 14 and served on the program of the quarterly Sunday School Conference in the evening.

Sister Arlene Sitler, field representative of the La Junta School of Nursing, is contacting churches in the South Central Conference Oct. 24 to Nov. 8.

Instructors at the week-end Bible School to be held at the Cedar Grove Church, Greencastle, Pa., Nov. 22-25 are A. J. Metzler, Harry Y. Shetler, C. Nevin Miller, and Ethel Yake Metzler.

Bro. John S. Hiestand will be the Missionary Day speaker at the Bethel Church, Mummasburg, Pa., on Nov. 18. The Crusade-for-Christ Quartet will sing. On Nov. 4 the Johnstown Ladies' Chorus directed by Mrs. Ray Sala sang in the morning service. They also gave a vesper program at the Monterey Church, Bird-in-Hand, Pa., in the afternoon.

Bro. Daniel Kauffman, business manager at Hesston College, is visiting churches in the Dakotas, Montana, and western Canada, in the interests of the college.

Separated unto God is the text being used in the midweek meeting at Benton, Ind.

Bro. Paul M. Miller is giving three Wednesday evening studies in Personal Work at the Clinton Frame Church near Goshen, Ind.

Bro. Byard Shank, Mt. Crawford, Va., preached at the Warwick River Church, Denbigh, Va., on Oct. 14. In the evening he brought a message at the Huntington Avenue Church, Newport News, Va.

Bro. E. F. Hartzler, Marshallville, Ohio, conducted a Bible Conference at Newport News, Va., Oct. 23-28.

Bro. Andrew Hartzler, Newport News, Va., conducted meetings recently at the Bethel Church, Job, W. Va., and also spoke at the Vine Street Mission, Lancaster, Pa.

Bro. and Sister Truman Brunk went to Elida, Ohio, immediately after their return from Sicily on Oct. 16. They were out of the country at the time of the death of Bro. J. B. Smith, Sister Brunk's father. On their return to Virginia they stopped at Scottdale.

The Brunk meetings at Manheim, Pa., are being well attended. On Sunday night, Oct. 28, there were 6,000 people in the tent, including 200 from Ohio and 400 from Franconia.

MISSION NEWS (Continued)

The Virginia Mennonite Mission Board on Oct. 23 considered a ten-point mission program for Sicily, designed to strengthen the believers there and to increase the interest of the home church in the needs on that field.

Bro. James Hess and wife, who have been appointed to mission work in Honduras, plan to go to Costa Rica in December to enter language school.

Bro. and Sister Eugene Blosser, former missionaries in China, will speak at Hopedale, Ill., on Nov. 18, Missionary Day.

The Eastern Board of Missions and Charities at its recent quarterly meeting appointed

Annual Mission Board Report

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Sisters Lois M. Landis and Anna Miller to a three-year term as nurses in Ethiopia. They were scheduled to sail on Oct. 15.

A Mission Board fellowship meeting, with various mission stations in the Ohio Conference participating, will be held at Meadville, Pa., Nov. 9 and 10.

Bro. Josef Herschkowitz spoke to the Christian Workers' Band at Goshen College on Sunday, Oct. 28, concerning Jewish evangelism.

Bro. Nelson E. Kauffman, Hannibal, Mo., preached a missionary sermon at the Tri-County Sunday School Meeting at the Beech Church, Louisville, Ohio, on Oct. 28.

The Kidron Mission Study Class of one hundred people met at the Canton, Ohio, Mission on Nov. 1 and heard Bro. J. J. Hostetler speak on The History and Prospects of the Canton Mission.

Bro. T. H. Brenneman, in Puerto Rico for bishop service, writes: "One hundred two were present at the first baptism and communion service at Coamo Arriba."

The Mennonite Home Association will hold its forty-eighth annual meeting at the Mennonite Home west of Lancaster, Pa., on Nov. 10. The superintendent of the Zion Home at Lititz will speak. The closing address will be given by Bro. Alvin Martin. This is a public meeting. All invited to attend. Provide your own lunch.

A missionary program will be held at Lititz, Pa., Saturday evening, Nov. 10, and all day Sunday, Nov. 11, with Bro. John Leatherman, from Africa, as instructor. Sister Leatherman will have a children's meeting Sunday afternoon.

Bro. and Sister Don McCammon will speak at the Clinton Frame Church, Goshen, Ind., Sunday evening, Nov. 11.

Two young people were baptized at Altoona, Pa., on Sunday, Oct. 21, by Bro. John L. Horst, who also conducted communion services there. Four persons were received by letter.

THE MAN GOD HONORS

If the oak cannot be rooted firmly without heavy storms, why should we ask to be made strong in feeble resistances and small conquests? What is a creature on trial for a character but a candidate for temptations, a necessary subject of temptations. We have never one too many or too strong, unless we make them artificially so by yielding when we ought to resist. Great temptations are great battles. Just there it is that God most honors us—by calling us to be heroes and waiting with us on the field to crown us.—Horace Bushnell.

CORRESPONDENCE (Continued)

rious anticipation of the near future. "Even so come, Lord Jesus." By One Present.
Sept. 10, 1951.

FORAKER, INDIANA

(Salem Congregation)

Dear HERALD Readers: We are happy to welcome Sister Marie Yoder home on furlough from Puerto Rico. She worshiped with us again for the first time on Aug. 26 and spoke briefly after Sunday school, bringing greetings from the island.

On Sunday evening, Aug. 12, Sister Doris Snyder, from Goshen, conducted children's meeting and told about children and customs in Argentina.

Bro. Vernon Bontreger, from Clinton Frame, preached for us in young people's meeting on Sept. 9. His subject was Faith.

Our Sunday school has been reorganized. Officers for the year are: Supt., Floyd Cripe; Asst., Donald Flora; Pri. Supt., Anna Mabel Kilmer; Secy., Doris Metzler; Asst., Miriam

Hartman; Chor., Lucinda Hartman; Asst., Wayne Yoder; Church Chor., Earl Bontrager; Local Miss. Bd., Elmer Hartman, Lee Hershberger, Francis Freed; Libr., Hazel Garber; Ushers, Lester Miller, Wayne Yoder, Virgil Davidhizar; Delegates to Christian Workers' Conf., Roy Davidhizar, Nelson Welty. At Toto the superintendent is Jency Hershberger; assistant, John Mark Yoder. On Sunday morning, Sept. 30, all the new officers and teachers were called forward for consecration and installation. The brief but challenging message was given and prayer offered by our bishop, Bro. Ray F. Yoder. The same day we had our fall counsel meeting.

Oct. 7 was our communion, a blessed and sacred fellowship in Christ. The same evening a men's quartet from North Goshen gave the program in testimony and song.

In prayer meeting we are studying great doctrines of the Bible under the direction of Bro. Ray Yoder. We find it a very profitable and interesting study.

We praise the Lord for the recovery of Sister Lillian Smeltzer. She was anointed with oil. We rejoice to have her restored to us again.

Oct. 11, 1951.

Alice Hartman.

ELKHART, INDIANA

(Belmont Avenue Congregation)

Dear Christian Friends: The Belmont Church has not reported its activities since becoming an organized congregation several years ago. No doubt to many readers we are strangers as a church, even though our members may not be strangers. We plan to present a bit of our history in some later report.

The following have recently been chosen to serve for the term beginning Oct. 1: Visiting Brother, Vernon E. Reiff; Church Secy., John D. Stalter; Trustees, Enos Mumaw, Ervin Boyer, William Gunden; Menn. Aid Director, C. T. Battler; Chors., Enos Mumaw, Glendon Bontrager; Ushers, Alfred Troyer, Donald S. Yoder, C. T. Battler; Miss. Bd. Members, Carl Sleeper, D. D. Miller; Miss. Comm. Member, Weir Stone; Delegate to Christian Workers' Conf., Harold Buzzard; Adult Fellowship Chm., Roman Stutzman; M.Y.F. Pres., Gladys Mumaw; Vice-Pres., James Ebersole; Secy.-Treas., Darlene Gunden; S.S. Supt., Robert J. Baker; Asst., Burnett Martin; Secy., Raymond Mann; Asst., Bruce Martin; Libr., Eleanor Bontrager; Asst., Beverly Canell; Pri. Supt., Marianna Stutzman; Asst., Kathryn Stalter.

The following members of our congregation are serving in other places: Billy Gunden, in the reconstruction unit in Germany; Winifred Mumaw, at the Detroit Mission; Fred and Pauline Hayes, in mission work in Kentucky.

Our pastor is Bro. S. J. Hostetler, of Goshen. Other members of our congregation who are well known in church circles are Bro. and Sister A. L. Buzzard.

Sister Hostetler has been directing a study of Japan on Wednesday and Sunday evenings. Climaxing the study will be a talk on Oct. 7 by Shunzo Kodera, a postgraduate student at Goshen College.

Evangelistic meetings are planned for Oct. 21-28, with Bro. M. L. Troyer, Elida, Ohio, serving as evangelist.

Pray for us.

Sept. 30, 1951.

John D. Stalter.

WOOD RIVER, NEBRASKA

Dear HERALD Readers: During the last week in May and the first week in June Bro. Paul Glanzer, of the Miller, S. Dak., Church, was here to superintend our two summer Bible schools. One was held in the forenoons at our church; the other in the afternoons at the Abbott school, Abbott, Nebr. Attendance and attention were good. We have now organized a Sunday school at the Abbott school, which is located six miles north and seven miles east of the Wood River Mennonite Church.

On the evening of Aug. 14 Bro. Eugene Blosser and wife, returned missionaries from China, gave us an interesting talk about some of their experiences in China.

On the morning of Sept. 2 Bro. Peter Kennel, of Shickley, Nebr., brought us the morning message.

Our annual Bible conference began on Monday evening, Sept. 24. Bro. Irwin Schantz, of Loman, Minn., was in charge. We studied the Book of James. Bro. Schantz also preached a sermon each evening. The meetings continued for one week. We certainly enjoyed his messages. Two souls accepted the Lord. Others were admonished and encouraged.

Our Sunday school was recently reorganized: Supt., Don Stutzman; Asst., Alarion Schweitzer; Secy., Junior Boshart; Chor., Clarence D. Stutzman; Asst., Florence E. Schweitzer.

Our small grain crops were good. The corn crop, which is nearly ready to harvest, is good too.

Pray for us, that Christ may work through us for the furtherance of His kingdom.

Oct. 8, 1951.

Katie Gascho.

ZIMMERDALE, KANSAS

(Pennsylvania Congregation)

Dear Readers: Each recurring "seedtime and harvest" and "day and night in their season" remind us of our covenant-keeping God. The autumn months have brought changes to our Pennsylvania congregation. With the Sunday-school reorganization has come almost a complete change in personnel. We are asking the Lord to bless these new teachers and officers. Miss Yuko Shinohara, our Japanese friend, is a faithful attendant at services, as are also a number of other college students.

We miss the D. D. Stoltzfus family who recently moved to Atmore, Ala.; also the Freedley Schrock, who have gone to Greeley, Colo., for the school year. But we rejoice in the blessings they may receive and impart in their new fields of labor. Our confidence is in One who knows how to bless and guide His children wherever they may be.

Bro. John Landis preached for us just prior to his leaving for Jerusalem to engage in Jewish evangelism.

The Women's Monthly Bible Class is now

studying the Book of Revelation. A letter concerning this work, from J. B. Smith, written just two days before his passing, is appreciated.

Oct. 21-28 is the time set for revival meetings, with Bro. Sanford E. King as evangelist.

Emma Risser.

KALONA, IOWA

(Lower Deer Creek Congregation)

Greetings to all HERALD Readers. Sunday, July 29, we were happy to again meet in our church building for worship, after an absence of six weeks because of interior decorating. Our bishop, John Y. Swartzendruber, preached a fitting sermon from Ps. 122:1.

Bro. Maurice Yoder, of Hesston, Kans., preached for us on Aug. 5. After young people's meeting in the evening Bro. LeRoy Kennel of Shickley, Nebr., spoke concerning our peace testimony.

Four of the evening services of the young people's institute were held at our church. The following brethren brought inspiring messages: J. J. Hostetler, Canton, Ohio; Clayton Beyler, Hesston, Kans.; Jess Kauffman, Colorado Springs, Colo.; and John C. Wenger, Goshen, Ind.

Aug. 26, Bro. Valentine Nafziger, of Milverton, Ont., preached for us. After our young people's meeting in the evening Bro. E. W. Zimmerman, representing the Northern Bible Society, spoke about that work.

Bro. Raymond Byler, of Pigeon, Mich., preached for us Sept. 2, and Bro. Clarence Horst, of Mountain Home, Ark., Sept. 9.

Bro. E. S. Garber, of Nampa, Idaho, held our revival meetings Sept. 16-26. There were seven confessions and eight reconsecrations.

Oct. 11, 1951. Homer J. Hershberger.

LYNDHURST, VIRGINIA

(Mountain View Congregation)

Greetings to all. The Lord has been very good to us during the year. Many souls found Jesus precious to them. Twenty have been received into the church so far this year.

We have had fourteen different ministers preach for us this year, at our regular Sunday morning worship services. We praise the Lord for this. May each receive a blessing for their efforts.

On June 11 we began our Bible school. Bro. Paul Brydge was superintendent. The school was well attended, with the highest attendance reaching 201; average, 185. Much interest was shown.

On Oct. 7 we began our new year for Sunday school. Very few changes were made in the staff. Two classes were added, making a total of thirteen. Number on the roll: 209; average attendance for the year, 171.

Quite a few visitors have worshiped with us. We cordially welcome visitors at all times. Communion will be held at this place Sunday morning, Oct. 14.

We are very thankful for our Christian day school, which is known as the Augusta Mennonite School. Four congregations are represented. We appreciate the good work our three teachers are doing. Pray for the school board and for the teachers.

May God bless our efforts during the coming year.

Viola B. Tisdale.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Beiler.—To Paul and Dorothy (Dickerson) Beiler, Lynnhaven, Va., a son, John Wayne, Oct. 13, 1951.

Buckwalter.—To Leon and Miriam (Bair) Buckwalter, Bareville, Pa., a son, Fredric Neil, Oct. 16, 1951.

Cowan.—To Albert and Beulah (King) Cowan, Sweet Home, Oreg., a son, Keith Edgar, Sept. 26, 1951.

Diller.—To J. Robert and Marcella (Bare) Diller, Hesston, Kans., a son, Marlin Leroy, Oct. 10, 1951.

Ebersole.—To Lester O. and Fern (Yoder) Ebersole, Elkhart, Ind., a son, Kenneth Dale, Sept. 29, 1951.

Frey.—To Enoch and Ethel (Harnish) Frey, Lititz, Pa., a son, John Mark, Oct. 16, 1951.

Gable.—To Chester and Lorene (Smith) Gable, Orrville, Ohio, a son, Gary William, July 4, 1951.

Gascho.—To Clarence and Eva (Baechler) Gascho, Zurich, Ont., a daughter, Martha Christena, Oct. 2, 1951.

Hathaway.—To Oliver and Ruby (Greaser) Hathaway, Palmyra, Mo., a son, Lawrence Dale, Sept. 23, 1951.

Holdeman.—To Paul and Helen (Cutrell) Holdeman, Denver, Colo., a son, Timothy Cutrell, Oct. 23, 1951.

Hollinger.—To Russel and Esther (Bucher) Hollinger, Lancaster, Pa., a daughter, Sharon Elaine, Sept. 25, 1951.

Kauffman.—To Aaron W. and Anna (Smoker) Kauffman, Parkesburg, Pa., a daughter, Almeda Jane, Oct. 16, 1951.

Kiser.—To Roy and Charlene (Weaver) Kiser, Stuarts Draft, Va., a son, Randall Lynn, Oct. 11, 1951.

Knox.—To Vernon and Elsie (Kropf) Knox, Harrisburg, Oreg., a son, Edwin Joseph, Oct. 4, 1951.

Kurtz.—To John and Genevieve (Horst) Kurtz, Westover, Md., a son, John Douglas, Oct. 2, 1951.

Landis.—To Ira B. and Ruth M. (Weaver) Landis, Lancaster, Pa., a daughter, Ruth Ann, Sept. 14, 1951.

Landis.—To Linford and Sallie (Kulp) Landis, Lansdale, Pa., a daughter, Lorraine, Sept. 24, 1951.

Martin.—To Edwin G. and Emma (Metzler) Martin, Ephrata, Pa., a son, Edwin Ray M., Oct. 9, 1951.

Martin.—To Titus and Elizabeth (Martin) Martin, Ephrata, Pa., a son, La Mar, Oct. 17, 1951.

Miller.—To Daniel M. and Alice E. (Martin) Miller, Boonshoro, Md., a son, Nelson Ray, Oct. 3, 1951.

Nissley.—To Clayton R. and Vera (Becker) Nissley, Manheim, Pa., a son, Jay Wilmer, Oct. 12, 1951.

Nolt.—To Christian R. and Mary (Troyer) Nolt, Columbia, Pa., a son, Calvin Eugene, Oct. 15, 1951.

Rediger.—To Dale and Lulu (Runstead) Rediger, Miller, S. Dak., a son, Gregory Gene, Aug. 20, 1951.

Schrock.—To Ivan and Joyce (Coopridner) Schrock, Inman, Kans., a daughter, Claire Anne, Oct. 20, 1951.

Schrock.—To Mark B. and Rosy (Bender) Schrock, Greenwood, Del., twin daughters, Marveta Lynn, Oct. 11, 1951, and Rosetta Fern, Oct. 12, 1951.

Snader.—To Jacob Z. and Mary (Landis) Snader, Denver, Pa., a daughter, Martha, Oct. 14, 1951.

Strite.—To Russell B. and Fannie Louise (Ebersole) Strite, Lancaster, Pa., a son, James Lester, Oct. 18, 1951.

Swanger.—To Ray N. and Mahel (Whisler) Swanger, Middletown, Pa., a son, Paul Andrew, Oct. 2, 1951.

Sweigart.—To Marvin and Miriam (Swartzendruber) Sweigart, Guymon, Okla., a son, Randall Ray, Oct. 5, 1951.

Weber.—To Raymond M. and Florence (Hershey) Weber, East Earl, Pa., a daughter, Janice Marie, Sept. 23, 1951.

Witmer.—To Arnold Foster and Ruth Ellen (Sweigart) Witmer, Ephrata, Pa., a son, David Earl, Oct. 20, 1951.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bartholomew-Smith.—Richard Carl Bartholomew and Maxine Faye Smith, both of the Midway congregation near Columbiana, Ohio, by Paul Yoder at the church Oct. 15, 1951.

Bowman-Stauffer.—Henry G. Bowman, Weaverland congregation, East Earl, Pa., and Lydia B. Stauffer, Metzler congregation, Ephrata, Pa., at the home of the officiating bishop, Mahlon Witmer, Oct. 18, 1951.

Buckwalter-Burkhart.—Aaron D. Buckwalter, Mellinger congregation, Lancaster, Pa., and Marian R. Burkhart, Groffdale congregation, Bareville, Pa., by Mahlon Witmer at the home of the bride Sept. 15, 1951.

Eberly-Horst.—Homer B. Eberly, Chestnut Ridge congregation near Orrville, Ohio, and Marian E. Horst, County Line congregation near Dalton, at the home of the officiating bishop, Moses G. Horst, Oct. 21, 1951.

Gnagey-Sauder.—Omar J. Gnagey, Napoleon, Ohio, and Velma I. Sauder, Wauseon, Ohio, Tedrow congregation, by Roy Sauder, assisted by Jesse Yoder, Oct. 13, 1951.

Graber-Yoder.—Edwin Graber, Leo, Ind., congregation, and Lorene Yoder, Prairie Street congregation, Elkhart, Ind., by J. E. Gingrich at the Prairie Street Church, Oct. 7, 1951.

Groff-Kreider.—Harold K. Groff, Strasburg congregation, Lancaster, Pa., and Anna Marie Kreider by H. E. Lutz, assisted by Emory Herr, at the home of the bride Oct. 4, 1951.

Kauffman-Beck.—Archie Kauffman and Bernice Beck by Jesse J. Short at the Central Church, Archhold, Ohio, June 10, 1951.

Kropf-Schlegel.—Lorne Kropf and Ruth Schlegel, both of the East Zorra congregation, Tavistock, Ont., by Henry Yantzi, assisted by Wilfred Schlegel, brother of the bride, Sept. 29, 1951.

Landis-Buckwalter.—John H. Landis, Mellinger congregation, Lancaster, Pa., and Kathryn I. Buckwalter, Carpenter congregation, Bareville, Pa., by Mahlon Witmer at the home of the bride Oct. 13, 1951.

Landis-Hoover.—Harry E. Landis, Mellinger congregation, Lancaster, Pa., and Beulah Mae Hoover, Hinkletown congregation, Ephrata, Pa., by Mahlon Witmer at the home of the bride Sept. 1, 1951.

Leichty-Conrad.—Daniel Leichty and Arlene Conrad, both of the Bethel congregation, Wayland, Iowa, by Willard Leichty, father of the groom, assisted by Vernon Gerig and Simon Gingrich, at the Bethel Church Aug. 26, 1951.

Mellinger-Roth.—Erwin Mellinger, Sterling, Ill., Science Ridge congregation, and Alta Roth, Morton, Ill., by Robert Keller at the Morton Church Sept. 29, 1951.

Miller-Bennington.—Joseph C. Miller, Jr., New Danville congregation, Lancaster, Pa., and Blanche Bennington, East Petersburg, Pa., congregation, by H. E. Lutz at the East Petersburg Church Sept. 15, 1951.

Miller-Hostetler.—Henry D. Miller, North Goshen, Ind., congregation, and Dora Hostetler, Forks congregation, Middlebury, Ind., by Earley C. Bontrager at the Hostetler home near Middlebury, Ind., Oct. 20, 1951.

Miller-McCallum.—Albert Miller and Dorothy McCallum, Bayshore congregation, Sarasota, Fla., by T. H. Brenneman at the church Oct. 5, 1951.

Roth-Baechler.—Wilfred Roth and Elda Baechler, both of the East Zorra A.M. congregation, Tavistock, Ont., by Henry Yantzi at the Cassel A.M. Church Sept. 19, 1951.

Rupp-Schrock.—Leroy J. Rupp, Archhold, Ohio, and Annabelle R. Schrock, Wauseon, Ohio, Tedrow congregation, by Roy Sauder Oct. 14, 1951.

Steinman-Roi.—Alvin Steinman, Steinman congregation, and Ada Roi, East Zorra congregation, Tavistock, Ont., by Henry Yantzi, assisted by Elmer Swartzendruber, at the Cassel A.M. Church Sept. 5, 1951.

Weaver-Hershey.—Levi H. Weaver, Landis Valley congregation, Lancaster, Pa., and Mildred Sue Hershey, Lititz, Pa., congregation, by Amos Horst at the home of the bride Oct. 20, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Amstutz.—Jacob J., son of Jacob and Katherine (Neuenschwander) Amstutz, was born in Monroe Twp., Adams Co., Ind., Oct. 28, 1876; died Sept. 25, 1951; aged 74 y. 10 m. 27 d. On March 6, 1902, he was married to Laura Baumgartner, who survives. To this union 12 children were born. Surviving besides his widow are 6 daughters (Katherine—Mrs. David Neuenschwander, Lena—Mrs. Carl Norr, both of Berne, Ind.; Anna—Mrs. Emanuel Miller, Colon, Mich.; Rachel—Mrs. A. L. Lehman, Bertha—Mrs. Gilbert Franks, and Martha, all of Berne), 2 sons (Noah L. Amstutz and Fred L. Amstutz, also of Berne), a foster son (Joe D. Carpenter, Centerville, Mich.), 40 grandchildren, 5 great-grandchildren, a sister (Mrs. Emanuel Habegger, Berne, Ind.), and 2 brothers (Christ J. Amstutz and David Amstutz, both of Berne). A son (Levi), 3 daughters (Mrs. Thomas Lehman, Sarah, and Rosina), a son-in-law (Emanuel Miller), a brother (Abraham), 2 sisters (Mrs. John J. J. Moser and Mrs. Jacob P. Neuenschwander), and 4 grandchildren preceded him in death. He was a loving companion and father, who will be greatly missed. Funeral services were held Sept. 28 at the home, southeast of Berne, with Louis Amstutz, Jacob Neuenschwander, and Lester D. Amstutz officiating. Burial was made in the Moser Cemetery northwest of Berne.

Bortz.—Charles Bortz was born in Germany Aug. 24, 1865; died Oct. 16, 1951; aged 86 y. 1 m. 22 d. He was a guest at the Braeside Home, Preston, Ont. Surviving are his wife, 2 sons (Norman and Allen), and 2 daughters (Mrs. Ethel Kneelove and Mrs. Joseph Schaeffer). A member of the Mennonite Church, he enjoyed this fellowship greatly. Funeral services were held at the Gruin Funeral Home, in charge of C. F. Derstine. Burial was made in the cemetery of the First Mennonite Church.

Buller.—Malena Ann, daughter of Henry Carl and Fern Elizabeth (Stoll) Buller, was born Sept. 23, 1951, at Glendive, Mont.; passed away twenty-four hours later, from a heart condition. She leaves her parents and one sister (Marlene Joy). One brother and 2 sisters preceded her in death. Funeral services were held at the Little White Chapel, West Glendive, Mont., in charge of L. A. Kauffman. Burial was made in the Red Top Mennonite Cemetery.

Gascho.—Mary, daughter of Christian P. and Kathryn (Slahaugh) Brenneman, was born in Johnson Co., Iowa, Oct. 7, 1881; passed away Sept. 29, 1951; aged 69 y. 11 m. 22 d. She lived in the community where she was born until the last seven years, when she moved from the farm to her late home in Wellman, Iowa. In her youth she united with the Mennonite Church, remaining faithful until death. On Oct. 15, 1903, she was united in marriage to Daniel E. Gascho. To this union 7 children were born: Katie, John, Roy, and Gladys—Mrs. Walter Ott, Wellman, Iowa; Wallace, Kalona, Iowa; Loretta—Mrs. Merton Yoder, Parnell, Iowa; and Cleo, Badger, Iowa. Besides her husband and 7 children she leaves 17 grandchildren, one brother (Peter C. Brenneman, Iowa City, Iowa), and many other relatives and friends. Five brothers, 4 sisters, and one grandchild preceded her in death. She had been in failing health the last year but carried on her household duties. Death resulted from cerebral hemorrhage. Funeral services were held at the Lower Deer Creek Church, with John Y. Swartzendruber and J. L. Hersherger in charge. Interment was made in the Lower Deer Creek Cemetery.

Gingrich.—Walter Valentine, son of Joseph C. and Catherine (Swartzendruber) Gingrich, was born in Johnson Co., Iowa, Sept. 18, 1888; passed away Sept. 18, 1951; aged 63 y. He passed away at his home, near Canby, Oreg., after an illness of four weeks. He accepted Christ as his Saviour in his teens and became a member of the Mennonite Church, remaining active in service until natural life ceased. At the time of his death he was a member of the Mennonite Mission Church, Portland, Oreg. In the spring of 1894 his parents moved to Clarion, Iowa, where he grew to manhood. In 1910 they moved to southeastern Iowa, near Kalona. He attended grade school in Wright Co., Iowa, and academy and Bible school at Hesston, Kans.

On Sept. 15, 1915, he was united in marriage to Alta Blanche Snyder at Filer, Idaho. To this union were born 6 children (Catherine May and Charles Christian, deceased; Alice Myrene—Mrs. Lloyd Larrew, Blaine, Oreg.; Vernon Joseph, Hubbard, Oreg.; Paul Emeal and Wayne Walter, at home, Canby, Oreg.). Surviving besides his faithful and beloved companion and 4 children are 4 grandchildren, 7 brothers and one sister (Daniel and Edward, Turner, Mich.; Frederick, Salem, Oreg.; Amos, Parnell, Iowa; Simon, Wayland, Iowa; Joseph, Detroit Lakes, Minn.; Emma, Kalona, Iowa; Ezra, Dubuque, Iowa), and many other relatives and friends. His parents, 2 sisters, one brother, one daughter, and one son preceded him in death. He was a faithful and loving companion and father and had a deep concern for the spiritual welfare of the church. The funeral service, in charge of Claud M. Hostetter and Edward Kenagy, was held at the Zion Mennonite Church, Hubbard, Oreg. His body was laid to rest in the Zion Cemetery.

Headings.—Catherine Elizabeth, daughter of Esther (Yoder) Kauffman, was born in Elkhart Co., Ind., June 18, 1875; died at her home in West Liberty, Ohio, Sept. 24, 1951; aged 76 y. 3 m. 6 d. At the age of sixteen she accepted Christ as her Saviour and was received as a member of the Mennonite Church in Cass Co., Mo., where her parents made their home. On Nov. 25, 1900, she was united in marriage to Lee Headings; to this union were born three daughters. In 1911 the family moved to Oklahoma, where they lived until 1916, when they moved to the West Liberty community. There she spent the remainder of her life. On May 29, 1928, her husband passed away. She always showed a great interest in her family; but she also loved to serve friends and neighbors, especially those who were sick. During her illness she suffered a great deal; her patience was an inspiration to those who were near to her. She is survived by her 3 daughters (Iva—Mrs. Elmer Yoder, West Liberty, Ohio; Ferne—Mrs. Irvin Baumgartner, Columbus Grove, Ohio; and Cleo Belle—Mrs. Albert Gantz, Bellefontaine, Ohio), 9 grandchildren, and one sister (Mrs. Ella Plank, West Liberty, Ohio). Funeral services were conducted by Marion King, assisted by Newton S. Weber, at the South Union Church on Sept. 27. Burial was made in the adjoining cemetery.

Herstine.—Ida, daughter of the late Samuel and Annie Charles, was born March 22, 1870, in Bedminster Twp.; died July 9, 1951; aged 81 y. 3 m. 18 d. She was united in marriage to Romanus Erb Dec. 3, 1890. To this union were born 4 daughters and 2 sons. Her husband died Aug. 13, 1903. On April 30, 1908, she was married to Samuel Herstine. To this union were born one daughter and one son. Those surviving are Mrs. Mahlon Rice, Samuel Erb, Mrs. Anna Shupe, and Mrs. Albert Kraft, children of her first marriage, and Walter Herstine and Mrs. Paul Melchor, children of her second marriage. One brother, one sister, a number of grandchildren and great-grandchildren, and a number of friends also survive. She was a member of the Mennonite Church of Deep Run, Bucks Co., Pa., until her second marriage, when she united with the Lutheran Church of Ferndale, Pa. In keeping with her request she was buried in the Mennonite Cemetery at Deep Run. She was a faithful Christian and a cheerful, kindhearted mother. Funeral services were held at the Deep Run Mennonite Church July 14, in charge of Wilson Overholt, Abram Yothers, and Erwin Nace. Text: II Tim. 4:6-8. Interment was made in the adjoining cemetery.

Hooley.—Harold Orville, son of Daniel and Bessie (Miller) Hooley, was born near Middlebury, Ind., on May 22, 1930; passed from this life Oct. 2, 1951; aged 21 y. 4 m. 10 d. He lived on the same farm all his life. He was killed instantly in a collision with a trailer truck near Gary, Ind., while on his way to Chicago with a truckload of poultry. Early in life he accepted Christ as his Saviour and united with the Forks Mennonite Church, of which he remained a member until death. He leaves his parents and the following brothers and sisters: John, Robert, Maurice, Neva, Richard, Marilyn, Larry, Carolyn, and Randall. He leaves also a large number of other relatives and friends. Two infant brothers preceded him in death. He was a devoted and loving son. In 1948 he graduated from Middlebury High School. The last fourteen months he was engaged in a poultry business of his own. His cheerfulness won him many friends. The funeral was held Oct. 5. The prayer service at the home was followed by a service at the Forks Mennonite Church near Middlebury, with the home

ministers in charge, assisted by Paul M. Miller. Interment was made in the Forest Grove Cemetery.

Kaufman.—Harry J., son of Jacob I. and Christena (Eash) Kaufman, was born near Davidsville, Somerset Co., Pa., Jan. 24, 1869; died near the same place Oct. 15, 1951, after a week's illness; aged 82 y. 8 m. 21 d. His death was caused by a cerebral hemorrhage. Jan. 24, 1892, he was married to Sadie Eash, who passed away Feb. 24, 1930. A daughter (Margaret—Mrs. Harley Hershberger) died in 1928. Surviving are one son (J. Walter, Hollsopple, Pa.), 2 grandchildren, 2 brothers (Isaac J., Johnstown, Pa., and John E., also of Johnstown), and a large number of cousins, nephews, and nieces. The only vocation he knew was tilling the soil. He was a member of the Stahl Mennonite Church from the time of his youth and was faithful until death. Funeral services were held Oct. 17 at the Maple Spring Church of the Brethren, conducted by J. M. Geary and Harry C. Blough. Texts: Ps. 90; Job 16:22. Burial was made in the Kaufman Cemetery.

Kemrer.—Phares D., son of Joseph and Susan (Hershour) Kemrer, was born in Soudersburg, Pa., Sept. 13, 1856; passed away at his home, Lancaster, Pa., Oct. 2, 1951; aged 95 y. 19 d. On Dec. 24, 1889, he was married to Lillie C. Kramer, who survives him. Also surviving are 5 sons and daughters (Alice, at home; John, of Lancaster; Dorothy, Harrisonburg, Va.; Phares and Clarence, both of Lancaster), 12 grandchildren, one great-grandchild, and a sister (Mrs. Sadie J. Trout, Christiana, Pa.). An infant son (Joseph) preceded him in death, as did also a son (Lloyd) who passed away last January. From very early childhood until he was fifty years of age he lived near Vintage, Pa. His early education was in the schools of Paradise Twp. He also taught in the public schools for a few years and attended several spring sessions at Millersville State Normal School. Later in life he became a farmer. The last thirty-three years of his life were spent on a small farm near Lancaster, Pa. He was the oldest member of Millersville Mennonite Church. For many years he taught a Sunday-school class of adult men, until about nine years ago when he became unable to attend. Though feeble, he was able to attend meals until ten days before his death. He was conscious until the last and slept away peacefully. Funeral services were held at the Snyder Funeral Home in Lancaster on Oct. 5, in charge of Landis Shertzer and Jacob Hess. Text: John 11:25. Interment was made in the Longenecker Cemetery.

Martin.—Amanda L., daughter of Samuel Horst, was born April 15, 1868, near Hagerstown, Md., where she spent her life; died at her home in Maugansville, Md.; aged 83 y. 5 m. 2 d. Death followed an illness of ten days. She was a faithful member of the Reiff Mennonite Church from her youth. Dec. 4, 1888, she was united in marriage to Amos M. Martin, who preceded her in death twenty-seven years ago. To this union were born 9 children, who survive: Phares H., Stanley H., Hagerstown, Md.; Hettie H., at home; Anna Mary Horst, Adin H., Aaron H., Bertha—Mrs. Edward Coss, Sam L., and Mahel H.—Mrs. Ira H. Eby, all of Hagerstown. They deeply feel the loss of a devoted mother who was much concerned for their spiritual welfare and for the church. Also surviving are 34 grandchildren, 25 great-grandchildren, 2 sisters (Mrs. Hettie K. Hess, Marion, Pa., and Francis K. Martin, Maugansville, Md.), and one brother (S. Leshor Horst, of Maugansville). One great-grandchild preceded her in death. Two sons and 2 grandsons are ministers. The funeral was held at the Reiff Mennonite Church Sept. 20 by Moses K. Horst and John D. Risser. A large number of relatives and friends gathered. Her body was laid to rest in the adjoining cemetery. Text: II Cor. 13:11.

Smith.—Jasper Paul, son of Jasper W. and Pearl (Long) Smith, was born Nov. 6, 1932, near Harman, W. Va.; died Oct. 2, 1951; aged 18 y. 10 m. 26 d. His death, caused by an accidental discharge of his shotgun, resulted a few minutes after entering Davis Memorial Hospital, Elkins, W. Va. He leaves his parents, 3 sisters (Flossie—Mrs. O. H. Varner, Cumberland, Md.; Catherine—Mrs. Creed White, Harman, W. Va.; and Esther, at home), 2 brothers (Herman, Harman, W. Va., and Raymond, Pittsburgh, Pa.), his grandmother (Mrs. Sarah Smith, of Harman), and a number of nieces and nephews, uncles and aunts. Funeral services were held Oct. 7 at the Bethel Mennonite Church, in charge of Olin McDorman, assisted by Richard Weaver. Burial was made in the church cemetery.

ITEMS and COMMENTS

Dr. Frank Laubach, pioneer literacy expert, told a group of church and business leaders in New York recently that there will be "a dozen more Koreas" all over Asia unless the United States can win the loyalty of the masses of the Asian people. He said that our everlasting advertisement of our terrible weapons is losing the cold war. "We are losing the masses of Asia and Africa," he said, "because they read and hear only how we are using our money to make hydrogen bombs and jet fighters. This will not awe them into submission. It makes them hate us. It drives them toward the communists. Only the way of loving help," said Dr. Laubach, "can save the world from perishing, from despair, and from revolution."

* * *

Roman Catholic membership in Japan increased by 10 per cent during the past year, according to Religious News Service.

* * *

Dr. Charles Malik, minister of Lebanon to the United States, told a meeting of churchmen recently that the work of American missionaries abroad is more important than diplomacy in expressing the desire of the American people for peace and plenty in the world. He said that by preaching the Gospel the church can bring to bear great indirect influences on the forces which are molding history.

* * *

The only southern Presbyterian Negro synod has been dissolved. The Presbyteries of this synod will be absorbed by the white synods of the area. However, it has been said officially that the new move "does not affect the present practices in the matter of segregation in the Presbyterian church in the U.S." Segregation in churches dies harder, it seems, than anywhere else.

* * *

A Youth for Christ Team has completed a tour in Spain. They held services in twenty different cities, preaching between 50 and 60 times. Many people accepted Christ. Six Youth for Christ rallies are now meeting regularly in Spanish cities.

* * *

Five hundred Japanese students will attend 132 American colleges and universities in thirty-seven states this year. Last year, 283 Japanese studied here.

* * *

CARE reports that the total number of children alone that have been killed in Korea equals 2,000,000.

* * *

Farm Implement News in its September 10, 1951, issue tells the story of Lyle Yost's Hesston Manufacturing Company at Hesston, Kansas. Most of the material of the article was taken from an article by Daniel Kauffman in *The Mennonite Community*. The editor in a personal letter says he enjoys this magazine very much.

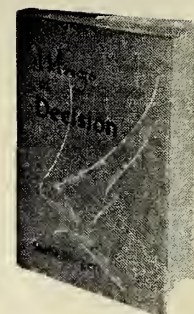
For John and Mary--

If your son or daughter is in a nonchurch high school, you should be interested in **WINGS OF DECISION**. It's a story of a youth who found himself, despite his Christian belief, a popular fellow in a public high school. When the call of the country came, he needed to make a decision. The decision which this youth made will help many young people understand that the call of God is supreme.

Since most youths of 16, 17, and 18, and thereabouts, do not buy many books, you—the parents—may want to buy a copy for your son or daughter and present it as a gift. Give a book and help save a life for the Christian way.

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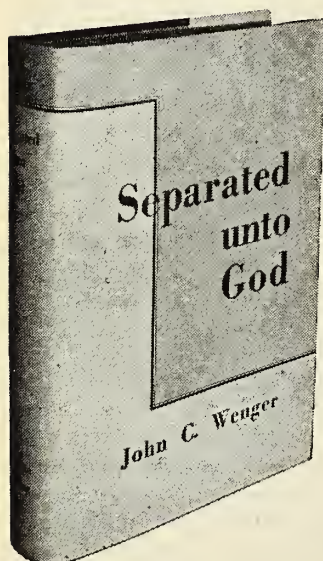


A definite story
on the nonresistant
way of life

For Every Member--

This is a book for all adult members of the Church.

Note special rate for congregations.



There are some people who question the validity of the pattern nonconformity takes in their congregation. Some require nonconformity in some areas while other areas of life go unemphasized.

What is the will of God in the life of a Christian? Why should people be separated unto God? Is separation a positive or a negative thing?

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12 or more, \$3.25 ea.; 50 or more, \$3.00 ea.

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Here is the book for young people:

Subjects discussed:

Adornment	Faith
Use of Alcohol	Amusements
Boy Scouts	Nonresistance
Cosmetics	Sabbath Observance
Fashions	Tobacco
4-H-Clubs	Culture
Musical Instruments in Churches	Humor
Movies	Honesty
Wedding Rings	Race Relations
	Trust in God

Here is the book for older people:

Subjects discussed:

Investments	Holy Kiss
Lodge Membership	Feet Washing
Oaths	Pacifism
Speech	Social Problems
Bible Study	Stewardship
Costume and Conduct	Securities
Close Communion	Discipline
Evangelism	Anointing
Excommunication	Prayer
Discipleship	

In the Harlem section of New York City there is a religious denomination composed of colored Jewish people who call themselves Commandment Keepers or Black Jews. They subscribe to Orthodox Judaism. They believe that Adam was a Negro and that Negroes were the chosen people. The denomination, founded in 1919, claims 6,600 members.—Herald of Holiness.

* * *

Negro members of the Disciples of Christ have asked for an end to segregation in their denomination.—Baptist Messenger.

* * *

An agreement arrived at between the government of Israel and the Lutheran World

Federation restores to the church for purposes of worship some of the properties of the Federation and provides for a fair compensation for such properties as are not used for purposes of worship and as will remain vested in the state.

* * *

Scripture sales in West Pakistan during 1950 were 75 per cent more than the previous

year. Over 100,000 Scriptures were distributed.

* * *

The completion of a Gospel of John in Zangskari, spoken by several thousand people on the borders of Turkestan and Tibet, was announced by the Punjab Auxiliary of the Bible Society of India, Pakistan, and Ceylon.

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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The Judgment Seat of Christ

BY J. R. SHANK

"For we shall all stand before the judgment seat of Christ" (Rom. 14:10). "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10).

A judgment seat is a constituted court where people are tried as to their guilt or innocence and receive a judgment according to the decisions of those who have the authority to pronounce the sentence. When Paul was in the hands of Romans as a prisoner because of the Jewish mob, whose prejudices would have put him to death, he chose to stand at Caesar's judgment seat rather than to be delivered to the Jews whose trial might have been one-sided. (Cf. Acts 25:10.) In a comparative sense, Paul has taught in the above Scriptures that all must meet before the judgment seat of Christ.

This "judgment seat of Christ" is nothing different from that of which God has spoken throughout the Scriptures concerning the "judgment day," which has been appointed for the judging of the world in righteousness. "God . . . now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30, 31). We note the judgment seat is here constituted by the ordained man whom God has raised from the dead—Jesus Christ. The same constitution of the judgment seat is referred to by Peter in his sermon in the home of Cornelius when he said: "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead" (Acts 10:42). This same constitution is seen in Paul's discussion of the Jew and Gentile with reference to the rendering of God's judgment "to every man according to his deeds" (Rom. 2:6). It will be rightly done "in the day when God shall judge the secrets of men by Jesus Christ" (Rom. 2:16).

Jesus recognized that "the Father . . . hath committed all judgment unto the

Son" (John 5:22). It was in the counsels of God from eternity that the plan of redemption should be laid in the sacrifice of the Son, so that there will be an opportunity for men, who otherwise are doomed to suffer the wrath of God against sin, to be pardoned and restored to the fellowship of God. Eph. 1:4-7. Thus we see that "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (II Cor. 5:19). How wonderful is the appointment of such a judge, who, before he brings the judgment unto victory, first brings a plan of salvation by which the judgment can be set aside. "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory" (Matt. 12:20).

Great as the sin of man is, abominable as the corruptions of the human heart are, there is still a greater sin and a more inexcusable guilt when men, in the face of the truth concerning sin, and judgment, and a way of deliverance to whosoever will, reject the way of life because they love "darkness rather than light" (read John 3:16-20). Thus, while our appointed Judge has set up a "throne of grace" (Heb. 4:16), and has sent out His messengers according to the "all power" given to Him in heaven and in earth (Matt. 28:18), it behooves men everywhere to accept the Gospel while they may. "How shall we escape, if we neglect so great salvation" (Heb. 2:3)? "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

Thus we see how the judgment seat of Christ is first seen as a "throne of grace" which presents a plan in which the Lord lays on the Son "the iniquity of us all" (Isa. 53:6), and the Son bears our iniquities for us. But after the long-suffering of God in grace has been fully exercised, the day of His judgment will surely follow in which every individual will receive his righteous sentence. II Peter 3:9, 10.

We may turn, then, to the judgment scenes of the Scriptures and we shall find in every one that there is a background of men's actions toward the Son of God

that determines what the destiny shall be. "Whosoever . . . shall be ashamed of me and of my words in this . . . sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38). "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40); and the opposite in 25:45. The decision at "the great white throne" gives eternal torment to all whose names are not in the book of life. Rev. 20:15. "True and righteous are his judgments" (Rev. 19:2). "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8). "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool" (Heb. 10:12, 13).

Christ is also connected with the set judgment revealed to Daniel the prophet. Then, the Son of Man receives His

Our Sacrifice

BY NELLIE B. WEBER

*Three crosses stood on yonder hill
As shadows veiled the sun;
Our Lord had died upon the cross
And for us victory won.*

*No angel touched His fevered brow,
No God to help Him there;
The load of sin He bore for us
Alone while hanging there.*

*No soothing touch of Mother's hand
As Mary stood and wept;
Her Son must die, the world to save:
This truth her heart had kept.*

*As darkness reigned o'er all the land
And moaning earth did quake,
Our Jesus bowed His head and died
And God His soul did take.*

*Friend, don't forget that cross which bore
Our suffering Christ that day
Alone without the city wall
Your sins and mine to pay.*

West Liberty, Ohio.

dominion and glory and an everlasting kingdom. Dan. 7:9-14. There will be no escape nor covering of sin, before this Judge of all. "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14, 15). His all-searching eye will see and understand, not only the ways of the wicked rejecters, but also the sinners and corrupters in God's house. "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear" (I Peter 4:17, 18)?

Repentance is the order for all, whether the sinner or the sinning believer. After giving space to Thyatira to repent, He threatens: "I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works" (Rev. 2:23).

Summary

1. The judgment seat is Christ's when His work of reconciliation is involved. John 3:18, 19.

2. It is Christ's judgment seat when He occupies the position of judge. John 5:22; Rev. 6:16, 17.

3. The tribunal or court, involving dealings with Christ, is to deal with all, both living and dead. II Tim. 4:1; Mark 16:16.

4. It is the words of Christ that will condemn the rejecters of Christ; hence it is Christ's judgment seat. John 12:48.

5. At His judgment seat He will confess or deny men who have either confessed or denied Him and His words. Matt. 10:32, 33; Mark 8:38.

6. On His "throne of glory," as a judgment seat, He will separate "the sheep from the goats," receiving those who dealt kindly with the least of His brethren and casting off those who neglected. Matt. 25:40, 45.

7. The Great White Throne judgment saves those who have met the condition of salvation and so have a record in the Lamb's book of life, and sends men to the lake of fire who have it not. Rev. 20:15, 21, 27.

Are We Ready for the Judgment?

We have not dealt with the time of judgment. We only have sought to show

that Christ is in all the judgment which God has planned. It will be a blessed thing if we meet conditions that we "shall not come into condemnation" (John 5:24). If our account which we render to God is canceled by the "propitiation for our sins" (I John 2:2), as we live a life clear before God up to date, with His love "perfected in us"; we shall have boldness in the day of judgment because all fear has been cast out. I John 4:15-18. "When we are judged, we are chastened of the Lord, that we should not be condemned with the world" (I Cor. 11:32). "Whom the Lord loveth he chasteneth" (Heb. 12:6). It is wise to exercise ourselves in the chastenings that we may be saved from apostasy, which not only brings sorrow but a fearfulness of God's fiery indignation. Heb. 10:26-31.

The sinful and wicked world who are rejecting Christ are facing the judgment without hope. God's forbearance with them, in giving them time, is a proof of His love. In life there is yet hope for those who will lay hold of their opportunity. But there is an end of the time of grace. I Peter 4:7. Death, or the Second Coming of Christ, will usher men to the end of their opportunity, and judgment will rest upon the unprepared, and their doom follows on, and on, and on! Rev. 21:8.

Versailles, Mo.

Perpetual Pentecost

BY MONT HURST

Someone has aptly said that Pentecost was precipitated by prayer, and can be perpetuated only by prayer. And we do need a perpetual Pentecost, a constant refilling, a regular drawing of power from on high it we would keep alive in the Christian life. Some wise person said: "The best and sweetest flowers of paradise God gives to His people when they are upon their knees. Prayer is the gate of heaven." A genuine born-again Christian will make a parenthesis for his prayers, no matter how busy his day may be. Jeremy Taylor said a wonderful thing when he said: "For spiritual blessings, let our prayers be importunate, perpetual and persevering; for temporal blessings, let them be general, short, conditional and modest." We should be able to be refilled with spiritual power at regular intervals. The power of Pentecost has never been equaled and can never be passed up by any person who claims to be a real Christian. Our per-

Our Readers Say—

I appreciate the Gospel simplicity, frankness, and truth the GOSPEL HERALD has. I enjoy reading it. May God bless your efforts.—Mark B. Yoder, Farmington, Del.

Some of our folks noticed the statement in the HERALD, that subscriptions had dropped 1100 subscriptions. We are sorry for this and want to help build it up.—Nelson E. Kauffman, 1417 Broadway, Hannibal, Mo.

The GOSPEL HERALD through its staff editors and workers has rendered an excellent piece of work through the Field Notes and Mission News. Allow the writer, as only one pastor among the hundreds, and one member among the thousands of members of the Mennonite Church, to speak this word of appreciation and personal gratitude. May the staff accept this bunch of roses while they can enjoy the personal satisfaction. One of my teachers used to say, "Boys, don't toss daisies at me when I'm dead, and insult my corpse. Give me the flowers while I can enjoy them."

Reading these columns, the reader gets quite a good insight into the work of the church at large. Those who do so are better informed. Those who neglect to read the news columns are never quite as effective in their service. Here you find information about conferences, churches, colleges, institutions, missions, Bible schools, traveling choruses, relief agencies, social service units, summer camps, special meetings, evangelistic services, personal items, changed addresses, and so on.

The chief urge in writing these words of thanks is the fine way in which evangelistic services are publicized. In the first place, it awakens interest in such meetings in the indifferent pastors and members. It may arouse fresh interest in their own local church and community. It makes it possible for others from other communities to attend. This is so refreshing to the pastor, members, and evangelist.

There is real spiritual value in the Field Notes and Mission News. They arouse interest in spiritual things, and create fresh interest in spiritual enterprises. They also refresh many of the members of the church at large, help to unify the church in its world-wide witness, make for a wider fellowship, keep us from "pulling into a hole, and pulling the hole in after us," extract some of the bigotry out of our lives, stimulate prayer for men and institutions. It will take the records from on high to finally reveal all the far-reaching values. God bless the news section of our church organ. Thanks.—C. F. Derstine, Kitchener, Ont.

Personal Pentecosts should be seasons of unbridled joy as we move closer into His presence and feel the warmth of the fire from off the throne of heaven. "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." This is the foundation upon which we can build and activate a perpetual Pentecost in our lives. Dallas, Texas.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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EDITORIAL

Our Young People at Work

As has been frequently pointed out, in the columns of the GOSPEL HERALD and in our other publications, a considerable proportion of the membership of the Mennonite Church, probably at least one fifth, are in the age range which would classify them as juniors, intermediates, or young people. This is very different from what it was sixty or even fifty years ago. We are now bringing most of our children into the church. The majority of them probably we are holding in the church. They constitute an important element even now and are the assurance that there will be a church in the future and also an indication of what kind of a church it will be. What are these young people doing in the church?

The editor had the privilege in days just past to spend two days with the council of the General Mennonite Youth Fellowship organization. This council, composed almost altogether of what one would call the young people, faced frankly in those days the situations which obtain among our youth. They heard a report of the summer's youth team and heard its appraisals of the weaknesses and strengths of the youth program in at least one section of the church. They heard a description of the progress of the youth work in our various conferences. They looked once more at the stated objectives of our youth organizations and tried to evaluate the influences which were keeping those objectives from realization. They saw the danger in the centralization of a youth program and then noted how desperately the young people's program needs stimulation and guidance. They bemoaned the lack of spirituality, of seriousness of purpose, of church loyalty, among many of their fellow youth. They felt that in many cases these conditions were due to the bad example and the lack of concern on the part of parents and ministers. But they recognized also that everywhere there is at least a small proportion of young people who have their eyes open, who know the Lord, and who are desirous to serve Him and to promote the cause in their neighborhoods. They

wrestled with the problem of ways and means to secure in a larger number of our young people a basic Christian experience and a seriousness of purpose which will insure a growth in grace. Many procedures were proposed, debated, modified, accepted, or rejected. By the time the meeting closed they had not solved the problems but this observer was convinced that our young people are just as much concerned, just as serious, and just as intelligent in recognizing their problems, in analyzing them, and in seeking solutions, as are their elders.

We were told that in this period of about four years ninety-nine youth groups, or about twenty per cent of the eligible congregations, are now affiliated with the General Mennonite Youth Fellowship. Counting only the conferences which are members of General Conference, one finds a twenty-eight per cent affiliation. Only one district conference has more than a fifty per cent affiliation. Two conferences have no M.Y.F. units. In several of our conferences Mennonite Youth Fellowship has a district organization. In a number of them, this youth work is being officially sponsored by some official body. There is a definite trend toward such sponsorship, either through a young people's activities secretary or through a committee. Some of the conferences which show very little official affiliation with M.Y.F. are nevertheless very active in the development and the growth of a youth program.

Mennonite Youth Fellowship, as an organization, is growing and is gradually winning confidence and filling a larger place in the life of the church. This organization was established with the official blessing of General Conference and is sponsored by the Commission for Christian Education and Young People's Work. There are still some misunderstandings and some suspicions. Probably the conduct of the organization has given some grounds for complaint. But we feel that as the church comes to sense more and more the essential objectives of the organization, there will be increasing co-operation. The group is hampered somewhat in its planning because of limited finances. But it is moving forward in faith that if a good job is done

in meeting the needs of our young people, there are those who will arise to the occasion and supply the money which is needed to do it. The monthly releases of materials suggesting programs and projects have filled a real need. And plans are under way to strengthen these releases and make them more usable and more valuable. An attempt is being made to secure an executive officer who can give at least half time to M.Y.F. direction. A workshop will be conducted next summer just preceding the annual meeting, which will be held as usual in connection with the Mission Board meeting at Kalona, Iowa.

We would not leave the impression that only affiliated M.Y.F. units are carrying on a worth-while program of young people's activities. Many unaffiliated units are very active and are doing fine work. For the sake of an ongoing program, affiliation is desirable, for "in unity there is strength." But the really important thing is that the needs of our young people are met and that their talents and energies be utilized in the program and work of the church. We do not care too much just how this work is done. The important thing is that it be done.

We solicit for our young people the prayers, support, and confidence of their leaders and their elders. They are honest and sincere. They tremendously appreciate having someone take an interest in them. And they respond in a way that warms one's heart. God bless our young people.

Hamlet and Paul

BY STANLEY C. SHENK

Hamlet, prince of Denmark, and Paul, the apostle, had one thing in common. They both came to a crossroads between life and death. "To be or not to be," pondered Hamlet, "that is the question." "I am in a strait betwixt two," wrote Paul. Thus far they are together. How vast a gulf is to be seen between them, however, as we look more closely into their philosophies! Hamlet thought gloomily of life in terms of "a sea of trouble," and "the thousand natural shocks that flesh is heir to." Paul wrote triumphantly, "To me to live is Christ." Hamlet considered suicide. Paul left all in the hands of God. Hamlet brooded about "The undiscover'd country from whose bourn no traveller returns." Paul knew that "to die is gain." Thus the charming but pagan prince of Shakespeare's greatest tragedy falls short of the stature of the greatest apostle.—*Herald Youth Bible Studies.*

The Auditorium Age

We are living in the auditorium age. Never before was a period of history so definitely characterized by large assembly rooms as this mid-twentieth century. True, there were great forums, stadiums, and arenas in Grecian and Roman times but not nearly to such universal extent as now.

Go where you will, to hamlet or city, and you find a public hall seating from several hundred up to ten and twenty thousand people. These halls are not mere civic ornaments; they are put to frequent and practical use.

To come right home, consider the growing auditorium-mindedness in the Mennonite Church, especially in North America. There isn't a community, church, or school that hasn't built (or planned to build) an auditorium or auditorium-gymnasium in the past several years. Congregations and schools find it necessary to accommodate increasingly large crowds, therefore this trend of putting more and more seating space under one roof.

The machine that has given rise to the auditorium is the automobile, and the great gatherings and conferences made possible thereby certainly afford many advantages. There is a wide and wholesome contact between parts of the brotherhood which before were entirely unknown to each other. An effective evangelist can now serve more people and the objectives of the church receive wider dissemination.

But it seems to us there is also something in this auditorium trend that is deeply tragic. It could be, of course, that it merely reflects the tragic side of modern living. For one thing, the large crowds of our time give us a false sense of values. The man who can fill a big auditorium is by no means always the man with the most important message. He is perhaps simply a good public psychologist, be it in the political or religious realm.

In the second place, our national tendency to "run together" shows the shallowness of our life, culturally and spiritually. Every big crowd is pervaded by a strong emotional factor. We don't care so much whether our thinking is challenged, or how many facts we get, just so we "feel good" after the meeting is over.

The great purposes of God were not always accomplished in this way. In the Old Testament He worked mainly through small groups and individuals. The same was true of the early Christian Church. The real leaders were men who took time to study, to meditate, to commune with God personally and individually. Throughout all of Jewish history person-to-person teaching was the dominant factor that shaped the life of family, community, and nation. Even now, a well-trained godly teacher is still the most effective (though admittedly

not the most spectacular) builder of a wholesome society.

We hope that someday the classroom will again reassert itself to give the auditorium age a new balance.

—*Mennonite Weekly Review*. Selected by J. J. Hostetler.

How We Spent Our Money in 1950

BY ROBERT M. HOPKINS

The United States Department of Commerce reports that our total personal income in 1950 was \$224.72 billion. This income from wages, salaries, and other personal sources was the largest we had ever received. What did we do with it?

We note first that we had to pay heavy federal, state, and local taxes amounting to \$20.46 billion, an increase of \$1.82 billion, or about 10 per cent over such taxes paid in 1949, though the 1950 taxes did not equal those paid in 1945.

Again the cost of living has gone up; the inflated dollar purchases less food, less clothing, and provides fewer household operations than in former years. However, many adjustments are made by most of us so that while we pay more for a given article, we buy less expensive articles and fewer of them. The actual increase in the basic cost of living, including expenditures for food, clothing, housing, and household operations, was only 5.6 per cent in 1950. The largest increase in these items was for household operations, 12.4 per cent, chiefly because we bought more gadgets and paid for their operation.

The largest percentage of increase reported was for the purchase of television, radio, and phonograph equipment, and their repairs. These in 1950 cost \$3.12 billion and \$2.19 billion in 1949, an increase of a billion dollars, or 42 per cent. In spite of considerable decreases in purchased local transportation on streetcars and busses, and decreases for inter-city transportation on railways and pullman cars, we spent for all transportation purposes 12 per cent more than in 1949. The increases were for airline services, 15 per cent, and the large one of 30 per cent in the purchase of new and used automobiles. For automobiles over ten billion dollars were spent in 1950; it was eight the year before and six billion in 1948.

With leisure time increasing and new facilities and activities multiplying, recreation is making larger demands upon our resources. The total spent in 1950 was \$11.29 billion, with \$10.26 billion the year before, an increase of a billion dollars, or 10 per cent. For alcoholic beverages, tobacco, cosmetics, jewelry, and such pastimes as professional baseball, college football, horse and dog races, pari-mutuel and nonvending coin machines, our expenditures for non-essential luxuries have grown to well

It Happened —

FIFTY YEARS AGO

(From HERALD OF TRUTH, Nov. 1, 1901)

Bro. D. D. Miller, of Middlebury, Ind., went to Fulton Co., Ohio, on the 17th to hold meetings.

On Oct. 6th . . . we held services for the first time in our new meeting house [Blenheim, Ont.]. In the forenoon the services were conducted by Noah Stauffer . . . in the evening . . . by E. S. Hallman . . .

Are prayer meetings scriptural? [Question considered at Kans.-Nebr. Conference. Answer was affirmative.]

(From HERALD OF TRUTH, Nov. 15, 1901)

The new Martin's meeting house, near Orrville, Wayne Co., Ohio, is about completed . . . It will be opened for service . . . Dec. 1 . . .

The HERALD OF TRUTH has been before the public, as our church paper, now almost thirty-eight years . . .

Organization of [Western District Amish] Conference . . . : Joseph Schlegel, . . . moderator; D. J. Johns, assistant; . . . Peter Garber and Daniel Graber, secretaries . . .

over 10 per cent of our total income, and they are increasing rapidly.

An encouraging feature is that in personal savings we put aside last year \$10.69 billion as compared with \$6.25 billion the year before. Nearly five cents out of every dollar is now put in savings, an increase of 71 per cent, over 1949. Doubtless scarcity of commodities and rising prices have led to larger personal savings. Including religious and welfare activities and the maintenance of private higher education, elementary and secondary schools, our total contributions for tax-exempt religious, educational, and welfare organizations and institutions amounted to \$3.59 billion: it was \$3.41 billion in 1949. This is an increase of \$176 million, but proportionately we are now giving one cent and one mill out of the American dollar for "Church and Charity," a half cent less than we gave in 1949.

These expenditures portray trends in American life that are certainly far from wholesome. The American dollar is the token which represents the richest nation the world has ever known. Our coins bear the inscription, "In God We Trust." But the picture revealed by the expenditure of our vast resources presents little indication of the trust we proclaim.—Golden Rule Foundation.

A Week End at the Brunk Brothers Revival in Ohio

BY FORD BERG

A week end away from my nook of work in Scottdale took me recently to my boyhood stamping grounds near Orrville, Ohio. There I had the privilege of attending the meetings conducted by the Brunk brothers, George and Lawrence, in a massive tent erected near the Martins Mennonite Church.

I went with an inquisitiveness to learn why the enthusiasm for mass revivalism is growing in the Mennonite Church. News releases covering the Billy Graham, John R. Rice, and Hyman Appelman campaigns have flooded my desk for months, some for a couple of years. I was reasonably familiar with the revivals in church history, knew of their excesses, their benefits, and their limitations. But here, now, this "revivalism" was striking the Mennonite Church.

It was on Saturday evening, September 29. The time was 6:30, going on 7:00. In the front of the tent was a large banner displaying the words, "The Whole Gospel for the Whole World." I found myself talking to a bearded man whom I took to be a minister. He informed me happily that he had driven 110 miles each day that week from Plain City, Ohio, until Thursday evening, when he decided to stay over for the week end. His enthusiasm was boundless. He appreciated the Word of God which he felt was being preached.

As this is my home community, I soon met other friends, relatives, and acquaintances. I noted the people pouring into the tent; I say pouring, for when about six thousand people enter a tent in an hour's time, there is activity.

The meeting began promptly at 7:30. Following about forty minutes of songs, mostly of the lighter type with which many people are familiar, the preaching began. An excellent loud-speaking system provided adequately so that all, old and young, could hear. Here and there, in fact in many places were babes in arms, for mothers wanted to come to the meeting, too.

The evening message was on John 3:16. Nothing new was presented; that is, the same love of God was explained. But it seemed to be explained in a new way; at least, the people accepted it in a new way. Bro. George R. Brunk, who does the preaching, preached mightily, drawing his illustrations from life, the love of parents for their children, and compared it to the love of God for His Son, and how that Son was given for all people who believe in Him.

Soon the preaching was over. The time was about 9:30, time when all church people are expected to be at home. An invitation was given. I was awed at what I was seeing. One, two, three persons soon walked down the sawdust trail. The number mounted. It

increased so that I couldn't watch the whole proceedings. I saw friends and relatives walk to the front.

About fifty people walked up to the front that night. Only the Lord knows how many more would have liked to, but refused the urgings of the Spirit. As those seeking peace stood before the rostrum, either Bro. George or Bro. Lawrence, usually George, shook hands with them.

Soon a call for more personal workers was made. An announcement was made that those who needed to, and who wanted to because of their children, could wend their way out of the tent while the meeting continued. About 20 per cent left. After all, it was now about ten o'clock or later, and children needed to get to bed to attend school the next day—and to return to the meeting the next evening.

As personal workers dealt with these seeking help, opportunity was given to those who wished to give their testimony for their Lord. There was no difficulty in obtaining witnesses. As those in the prayer room found peace with God they were urged to testify before the crowd, which was slowly dwindling because of the lateness of the hour.

I sat in my seat entranced, tears flowing down my cheeks at times, as I entered into the joys and concerns of those testifying. There was the seventy-year-old Christian who proclaimed his love for Christ. The young and the middle-aged gave their speeches. I refer to speech here as that which says what is on an individual's heart. No golden-tongued oratory or polished talks appeared. This testimony meeting, instead, was largely by people who knew not what it means to stand before a large

crowd to witness for their Lord. They stumbled in their speech; they walked timidly; many, I am sure, didn't get to say all they wanted to say, for one forgets on such occasions.

I looked again, and there was my half sister testifying on the platform. Soon appeared another relative of mine, who in his halting English told of the many children he has and in essence how he wants them to know Jesus Christ as their Saviour. Next two young girls sang their praises. Then came a young man who has been a Sunday-school superintendent for several years. He said that he had malice in his heart; that he wanted to confess it. He said he had been influenced to make this confession especially because the bishop of his church had made a similar confession several days before, and that certainly he too should confess if his pastor could do it.

The testimony meeting continued. Those in the prayer room were filing out and upon the rostrum. Three girls sang their testimony. A brother pleaded that the meetings should continue beyond the scheduled closing date of one more evening meeting. A young woman burst into uncontrollable weeping as she asked that the meeting continue so that she perhaps could get her father to attend.

I was amazed to see an Amishman walk to the microphone to give his testimony. He stumbled a little in his speech, said something about finding his way, and then reached into the inside of his coat pocket and pulled out a pack of cigarettes. He handed them to George, who was standing nearby, guiding the folks to the microphone. The cigarettes were placed on the pulpit, and the joyful man completed his testimony. Another cigarette "sucker," as George put it, found his release. And soon another speaker was telling his story.

There also before me was a big, strapping man, a man who has served as church and Sunday-school chorister for years. Many people knew that he apparently did not have victory in his life. He said that of late in his chorister work he had begun to avoid the songs which were personal, but he found that they became increasingly personal. He wanted to find peace with God.

Then an Amish couple came on the platform. In halting English, for they were not accustomed to speak before an audience, they told of their desire to follow God more closely. The silver-haired, along with those about eight or so years old, proclaimed their love of God. There they were—big men, small men, women and children, Amish, Conservative Amish, Wisler Mennonites, all shades of other Mennonites, and those who were of other denominations.

It was after eleven when the meeting was dismissed. The huge tent was nearly empty, except for a few who lingered, some with loved ones who had found themselves anew, others with acquaint-

My Harvest

BY LORIE CONLEY GOODING

*You planted your seed, and tended it well,
And hoped for sunshine and prayed for rain.
And the sun arose, and the showers fell,
And neither your hope nor your prayer was vain.*

*And now you gather your harvest in
And store it in cellar and crib and bin.*

*But I, I garner a harvest enchanted
From seed that my hands have never planted.
My harvest is song of birds and bees,
Music of winds in towering trees,
Evening's change of light and shade,
And fragrance of clover hay new-made.*

*And when your harvest is dry and old
My harvest will still be green and gold;
A harvest of dawn's bright melody,
And a sleepy noontime symphony,
All stored away where memories are
In the heart's wide chambers, filled with light,
Where I keep the harvest of day and night,
And the evensong, and the morning star.*

Holmesville, Ohio.

ances, all marveling at this thing which had come to pass.

I was crawling out of my shell, and began realizing that these meetings were in their twenty-seventh night in Ohio, and had been conducted similarly for weeks in Lancaster and in Franconia. Why these meetings, I queried myself, as no doubt thousands of others have done.

On Sunday afternoon the meeting was restricted to those who were married or who were publicly announced as engaged. The message was on sex, and the message was frank. The children and those not engaged packed the Martins Church where Bro. Lawrence preached to them.

Sunday evening arrived. It had been announced as the last meeting. But those who attended felt certain that the meetings might and should continue. And then it was announced that the ministers of the local churches had voted that the meetings should continue, which they did for another week.

The Sunday evening meeting was much like the one on Saturday night. Brother George preached without notes. Nearly as many went up to the platform to find peace with God. About 6,000 people, half of whom had traveled more than 25 miles, again packed the enormous tent, despite stormy weather outside. One third of them seemed to be Conservative Amish.

How does one evaluate meetings of this type? I would like to echo God's command to Moses:

"Put off your shoes from off your feet, For the place whereon you stand is holy ground."

Having placed myself on record as one who feels that the meetings are of God, I may add some evaluations.

1. *Limitations.* It is evident that not all revival procedures can use this method in the years to come. There will be the pastors and evangelists who will work on with smaller results, yet with a

Tract News

Within the last few months we have received orders totaling more than \$1000 from Bro. Ralph Palmer, bringing his 1951 orders well over the \$2500 mark. This represents a tremendous undertaking in faith. In a recent letter, Bro. Palmer says, "I have so many large cities I would like to re-work from Toronto to Miami. Please pray that the Lord will give me the physical strength and the means to carry on this work . . . I thank the Lord my health has been good and my two record days were 8100 each day in Baltimore recently . . . Pray for us."

Tracts suitable for Christmas season use are: "The Matchless Pearl" (\$1.20 per 100); "Thinking About Christmas," "Hotel: No Rooms," "Christmas and Christ," and "Wonderful" (60¢ per 100). Thousands of these have already gone out. Order early to avoid disappointment.

The Pacific Garden Mission, Chicago, this week placed another large order for tracts with their special imprint. We rejoice in these increasing opportunities to minister to other groups.

growing church. Also, this mass revival will not reach every area of the Mennonite Church. It is also true that perhaps some who found Christ for the first time, or found Him anew, may not hold out for the Lord. I think that it is an accepted fact that only a percentage of converts are ever brought into the church. We cannot therefore discard this system simply because not all continue with the Lord. Nor can we discard it because not all may be as we would like to see it.

2. *Type of People Reached.* The psychology of mass meetings will interest a certain class of people who would never enter church doors, particularly those who have fallen away from church membership. It is evident that the Spirit does work with masses. Jesus worked with the multitudes, too. He fed 5,000 men on one occasion, besides women and children. If it is necessary to have every shade of Amish and every shade of Mennonite meet on holy ground in a hayfield, then it is time that we establish more such holy spots.

3. *Effects.* For those who really found Christ, a new day has arrived. They are new creatures; old things have passed away. Talking to these people who have confessed, one knows that lives have been changed. One is appalled at the lack of spirituality in our churches. In a true revival immorality, looseness, backbiting, jealousy, malice, and the one hundred sins which so easily beset us are shaken loose.

On Sunday evening I saw a young man, whom I have known for twenty years, suddenly walk out from his position to go to the front where those seeking help were standing. In a moment he returned—with a small, sleeping child on his shoulder. I soon understood what he had done. He had obtained the child from the arms of his sister and her unfaithful husband so that they could go into the prayer room unhindered. Tears flowed down my face when that young couple soon stood before the microphone asking for prayers, and as the young man tearfully said that he wanted to turn over a new leaf. And then there was the young man who had neglected his wife for about the last six months, who upon confessing before the audience, stepped down off the rostrum, and there was greeted with a holy kiss by his pastor.

4. *Work for the Pastors.* Some feel that this type of evangelism stirs the people, and then the evangelists pull out and leave the church and the community in a muddle. It is better, they feel, not to upset the people and

A scene showing the revival campaign at Orrville, Ohio, September, 1951.



A Prayer for This Week

Help me this day to live for Thee;
Tomorrow may not ever be.
The past is gone;
Cannot be changed . . .
For help this day
I humbly plead.

—Mrs. George Reno.

cause disturbance. This argument has considerable weight, but when one realizes that revivals affect everyone, including the ministers and leaders, then he takes another glance. I do have sympathy for busy pastors who will find their work increased tremendously for months to come. Perhaps they will lose several members from their churches, but I am sure the loss would have been greater had no revival appeared.

Also, some of the ministers are going to need to have better sermons than they have given in the past. They will also need to cope with the problem of those who feel that they have not heretofore received the whole Gospel, when in reality they may have heard the Gospel for years and simply did not heed it.

5. *Long-range Effects.* Lastly, may I refer you to the revivals in the Mennonite Church in the past. Do we recall the time when in some Mennonite pulpits spirituality was low? Thousands were lost to the Mennonite Church at that time. Services were held once monthly, and less often in some places, in many of the churches. Then revival struck. John S. Coffman, now revered in the Mennonite Church, was then ridiculed and scoffed at by many for using the evangelistic, revivalistic technique. Yet, he persisted in holding revival meetings in schoolhouses and elsewhere. The people flocked to hear him. His preaching affected the ministers, too.

The results of that revival movement did much for the Mennonite Church. Many young men, some already in other denominations, and others who were wayward, were saved for the church. More than that, the whole church was awakened. From that revival movement, and the movements which it engendered, sprang the following:

a. *Church Schools.* First it was Elkhart Institute (now Goshen College), then Hesston, then Eastern Mennonite School. A whole new desire to educate children and young people according to God's Word arose.

b. *Church Periodicals.* The Mennonite Publishing House, with its vast scope of work, is probably today a product of that revival movement as it affected John S. Coffman, Daniel Kauffman,

Aaron Loucks, and others. And so we have the GOSPEL HERALD and other periodicals.

c. *The Sunday-school Movement.* Do we recall that we didn't always have Sunday schools, and that the movement stems rather directly from a revival movement in the church?

d. *Missions.* With a new-found salvation came a new desire to evangelize the world. First it was India, over fifty years ago, and then came the missions in the other countries. But where were the missions all during the century preceding the opening of the mission in India? Mennonites lived in the Scottdale area 150 years before the India Mission was started. They contributed the whisky trade name "Overholt." When revival came, whisky went out and later missions came in.

e. *Bible Schools.* This is somewhat parallel to church schools, but specifically there was a greater emphasis on Bible training, as evidenced by our winter Bible schools, and now by our seminaries.

f. *Charitable Institutions.* How long is it that we have had the concern for the sick, for children's homes, old people's homes? Note the date they began.

What does this revival mean? Let me close with this: One evening in the Ohio meetings when the invitation was given, a man and a woman walked forward with the others. The man walked down one aisle, and the woman walked down another aisle. As they got to the front, they clung to each other as they wept. For, you see, they were man and wife, parted for months.

The Lord speaking: "*If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land*" (II Chron. 7:14).

Scottdale, Pa.

Index of Mennonite and Amish Mennonite Conference Resolutions

BY MELVIN GINGERICH

Mennonite Research Foundation

During the past year Bro. Delbert Erb, working for the Mennonite Research Foundation, prepared an index of Mennonite and Amish Mennonite Conference Resolutions for the use of conference officials and others who wish to study the position of our churches on various issues. The index arranged alphabetically by subjects concerning which there have been considerable resolutions lists the name of the conference, the year of meeting, and the page in the report of each resolution on the subject. For example, under "Children's Homes," twenty-two resolutions are list-

Prayer Requests —

Pray for a Spirit-filled revival for Argentina.

Our missionaries to the Jews request prayer that the testimony to Israel may bring salvation to many.

Pray for safety to those en route to the mission field.

Brother B. Charles Hostetter requests prayer for a Victorious Life Conference at Brewton, Alabama, November 22-25.

(Requests for this column must be signed.)

ed, under "Holding Public Office" there are eighty-five, and under the "Holy Kiss" there are twenty-five.

A copy of the Index is on file in the Goshen College Mennonite Historical Library, where it may be used by the public. If there is sufficient demand for copies from the readers of the GOSPEL HERALD, the work will be mimeographed and made available for \$2.00. Those interested should communicate their desire to the writer of this article, at 1613 South Eighth Street, Goshen, Indiana.

Although more than eight hundred separate annual or biennial conference reports are on file in the Mennonite Historical Library and the Mennonite Church Archives, all of which have been indexed, a number of important conference reports are missing from the collection.

Among the missing are the following:

Alberta-Saskatchewan, 1910
Illinois, 1874, 1879-1881, 1883-1884, 1886, 1888, 1920
Indiana-Michigan Amish Mennonite, 1886
Kansas-Nebraska, 1878-1879, 1881-1887
Missouri-Iowa, 1873-1874, 1876-1882, 1884-1885
Ohio, Before 1884, 1885-1887
Ohio and Eastern A.M., 1941-1943
Ontario, Before 1842, 1843-1846, 1848-1879, 1881, 1885-1888
Ontario Amish Mennonite, 1924, 1940-1951
Pacific Coast, 1916
Southwestern Pa., Before 1879
Washington Co.—Franklin Co., Before 1884, 1885-1910, 1912, 1914, 1918-1925, 1927-1950
Virginia, 1836-1859, 1861-1862, 1873, 1879

It will be a great service to the Archives of the Mennonite Church if you will make available to us any of the above reports. Please send them to the Archives of the Mennonite Church, Goshen, Indiana.

OUR SCHOOLS

The Apostolic Concept of Brotherly Kindness

BY EMMA SOMMERS

[A chapel talk given at Eastern Mennonite College.]

In trying to determine and discover what the apostolic concept of brotherly kindness was, I would like for you to think with me on three aspects of this concept—its origin, nature, and value.

First, its origin. It must be recognized that then, as now, a life governed by acts of brotherly kindness instead of selfishness was contrary to the accepted patterns of society. It was different. Yes, it was vastly different when compared with the religion of the Pharisees, the government of the Roman Empire, and the philosophy of the Greeks. These early Christians by being kind were different; however, they were not kind in order to be different. They were kind because they believed in one called Jesus of Nazareth. Many of their early leaders knew Jesus personally. They saw His hands—those hands that touched the blind eyes, the lame limbs, and the sore bodies. They saw His hands outstretched to cure the demon-possessed, to feed the hungry, and to hold the hands of little children. They saw His eyes beholding the multitudes, and His heart beating with compassion. They heard His words—many words as they walked along the dusty roads of Palestine. How could they forget such words as "Blessed are the merciful," "Love your enemies," "Ye are the salt of the earth," "And whoever gives one of these little ones even a cup of cold water to drink. . .," "If any man would come after me, let him deny himself and take up his cross and follow me," "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me," "Father, forgive them." Words like these are not easily forgotten even by blundering fishermen. The kindness of Jesus made such a profound impact upon these early followers that they remembered it long, traveled everywhere telling others, and practiced kindness under the most undesirable circumstances and in the most unlikely places. The origin of their concept of kindness came not from a government program of social service or from the intellectual gymnastics of some young philosopher, but rather it came from an understanding of the nature of God as revealed in the life and teaching of Jesus and in the day-by-day leading of the Holy Spirit.

Next, the nature of their concept of brotherly kindness is found in observing

attitudes and actions of the early church as revealed in the Bible and in the writings of the early apostolic fathers. Here one is again impressed with the impact which the life of Jesus must have made upon these early believers. There are several things that characterize their kindness. First, it was inclusive. It was not limited to certain geographical areas, certain racial or religious groups, or certain economic or political areas. It could reach the master Philemon and the slave Onesimus; Lydia the seller of purple and the slaves in Caesar's household; the religious center Jerusalem, the commercial center Corinth, the political center Rome. It was not limited in its expression to one particular form or pattern. It took the form of understanding at the Jerusalem council, of forgiving at the stoning of Stephen, of healing at the gate called Beautiful, and of teaching along the riverside of Philippi. It was a kindness that included both the sinner and the saint.

Secondly it was expressive. It was not a creed or doctrinal statement unaccompanied by action. It was not a theory of some sort wrapped up in cold traditionalism or intellectualism. Instead, it was real, vital, and practical. It was the expression of a new nature—a new life in Christ Jesus. It was sincere and minus hypocrisy. It was a kindness that found expression in the daily situations of the believers. This kindness was the expression of a concern. It was a concern for the material comforts of others as was manifested on the day of Pentecost when the Jerusalem believers temporarily had all things in common in order to provide for those believers of other cities who were staying in Jerusalem. It was a concern for those who were physically ill, in spiritual darkness, in fear, and in confusion. It was a concern that found an expression in the everyday walk of the believers who lived for the highest good of their fellow men.

The final characteristic of this concept was that it was inalienable. That is, it was a unique possession of the believers and was incapable of being alienated or surrendered to those outside of the Christian fellowship. Since its origin was in Jesus Christ and since its expression came as a result of a new life in Christ, it would be inconceivable to suppose that this concept could be a possession of secular society. In society's attempts at social reform and in individual attempts at bettering human relationships, we often recognize a type of kindness. But outside of the Christian fellowship there is no kindness that stems from such pure motives and high concerns as the Christian expression of kind-

ness which is motivated by the love of Christ. Thus I would say that the nature of apostolic kindness could be characterized by three words—inclusive, expressive, and inalienable.

But what was the value of this apostolic concept of brotherly kindness? First, it helped the believers to keep Christ in focus. It aided them in remembering all else of Christ's teachings. It was valuable because it marked the relationship of the believers with Christ. This concept was also valuable in that it kept the believers alive, alert, and sensitive to the needs of the world. It kept them from the deep rut of formalism and traditionalism. It was valuable because it kept unity in the brotherhood. This unity was the thing that expressed the oneness of the church and presented to the world a united front—a united witness. This concept of kindness helped to keep the believers creative. And how valuable this was in their total program. In order for them to meet the world's conditions with kindness, they had to have a capacity for being flexible and creative. This concept was also valuable because of the witnessing power it had to the unbelieving world. You cannot bind up the wounds of your enemies, fill their empty stomachs, care for their widows and orphans, turn the other cheek, and live a life of love equal to what you preach, without making a positive witness of the Gospel. And last of all, it was valuable to the individual believers in the brotherhood. By expressing kindness they grew in Christian understanding and maturity. Just try losing concern for individuals and not expressing kindness. It's dangerous. You will shrivel up and die inside. The pages of church history tell us what happens when believers lose the concept of brotherly kindness. In losing it one pays a terrible price; in maintaining it one possesses a priceless treasure.

In conclusion let me remind you that the origin, nature, and value of brotherly kindness are enduring and universal. They can mean something today.

GOSHEN COLLEGE NOTES

On Sunday evening, Nov. 5, Bro. Ernest E. Miller spoke at the Forks Church near Middlebury, Ind., on "Mennonites in Indonesia."

Bro. C. N. Hostetter, Jr., president of Messiah College, Grantham, Pa., delivered an address on "The History and Principles of the Brethren in Christ" at a meeting of the Mennonite Historical Society at Goshen College Friday evening, Nov. 2.

Over one hundred parents of freshmen were present for the annual Freshman Parents' Days program at Goshen College on Friday and Saturday, Nov. 3, 4.

Paul Stoll.

It is so hard to believe because it is so hard to obey.—Pascal.

TO BE NEAR TO GOD

THEME: POSSESSIVES—"TO GOD BELONGS . . ."

Sunday, November 18

"... righteousness" (Dan. 9:7).

The righteousness of God speaks to us of purity, sinlessness, and all the other virtues we could ever name. It is our standard of perfection, but we fall so far short. When Daniel saw this righteousness he was filled with shame, as he remembered the sins of his people. "Confusion of faces" he calls this experience. When Isaiah saw the holiness of God he too felt that same unworthiness. "Woe is me!" he cried, "for I am undone; because I am a man of unclean lips." When we look upon God we too are humbled. Like the Apostle Paul, we see ourselves as the "chief" of sinners. We can only admit that He is righteous and that we are sinful. But thanks be unto God, He imputes unto us a righteousness which is not our own, but that of His holy Son, and in that imputed righteousness He permits us to stand before Him.

Monday, November 19

"... mercies and forgivenesses" (Dan. 9:9).

Not mercy and forgiveness, but mercies and forgivenesses! These in measures more abundant than our sins, even as Jeremiah says, "It is of the Lord's mercies that we are not consumed." Herein is our comfort after seeing the righteousness and holiness of God. His mercy can restore favor, though we have rebelled against Him. His forgiveness can reinstate us, though we have not walked in His ways. Nothing short of the grace of God can do this.

Tuesday, November 20

"... power" (Ps. 62:11).

The power which the world has found in the atom has made man fearful; the power which the Christian finds in God gives him peace and confidence. Our line-up with divine resources gives us as Christians that quiet trust and hope which characterizes the child of God. It leads us to rest calmly in Him, even in the face of the stormiest of circumstances, for we know that He "is able to do exceeding abundantly above all that we ask or think." Our faith in divine power leads us to boldness in prayer, for God says, "Call unto me, and I will answer thee, and shew thee great and mighty things which thou knowest not."

Wednesday, November 21

"... salvation" (Ps. 3:8).

The Lord is our Deliverer. David knew Him as the One who accomplished his safety in the midst of ten thousands of peoples. Moses and the children of Israel knew Him as their salvation at the Red Sea. Zacchaeus learned Him as the One who brought salvation to his house. All of us know Him as the One who has saved us from sin and redeemed our souls. The powers of evil which ruled our lives were as powerful as David's ten

thousands of peoples, and Satan has pursued us as hotly as Pharaoh raced after Israel. In God we have found our deliverance. Blessed be God, the Author of our salvation.

Thursday, November 22

"... secret things" (Deut. 29:29).

We tend to be jealous if we know that a friend has a secret and is keeping it from us. Not so with God; we readily grant Him the right to secrets, even secrets about our own lives. Sometimes we would like very much to know what lies ahead, but we would not for a minute think of begging God to tell us all about our future. It is His prerogative to know secrets. That which He chooses to reveal is according to His good pleasure, and once revealed, then we are responsible for that revelation. We thank God for the things which He has made known to us, especially those things which pertain to our salvation. We thank Him too for the things which He has reserved to tell us in eternity.

Friday, November 23

"... vengeance" (Deut. 32:35).

Although we have been freed from condemnation, the vengeance and recompense of God comes to us as a sobering thought. Each look at this awful side of God's nature serves as a call to more godly living. It behooves us to seek the will of the Lord in all matters and to walk accordingly, for disobedience shall surely meet the fury of His vengeance. It also leads us to appreciate anew what it means to be hidden in Christ. Those who are not in Christ—the disobedient and unbelieving—will find no mercy in the day of judgment. They shall receive the just recompense of their deeds. But in that same day our salvation shall be complete. God's anger has been turned away from us, and we shall be spared as a man spareth his own son.

Saturday, November 24

"... the kingdom" (Matt. 6:13).

The kingdom is God's. To Him belongs both the spirit world and the material world. He has told us expressly that all souls are His. He has told us just as clearly that all things under heaven are His. Because of the evil workings of Satan we do not see the full glory of God's kingdom now, but someday its glory shall be manifest. Looking forward in faith to that day we pray, "Thy kingdom come." Meanwhile the kingdom of God finds a place in our hearts. We own Christ as our King; we bend our lives to His will. Life for us becomes one single endeavor of showing forth His praise. To us the kingdom of God is a present reality. Its blessings are constantly filling our lives.

—Elizabeth Erb.

The worst moment for the atheist is when he is really thankful and has nobody to thank.

THE PEOPLE AT WORSHIP

Sunday School Lesson for November 25

(Exodus 24; 29—31; 35; 40)

Where are Israel? Why out here in this barren land? Since God brought them here it was for some good purpose of His. Here Israel was to become acquainted with God. Already they should have understood something of His grace, and love, and power. The mighty hand of deliverance, and the bearing as on eagles' wings they had all seen.

God chose Sinai for a special revelation of His holiness. Moses' experience at the burning bush had prepared him for a greater revelation before all the people. Israel must see the fire and the smoke, must hear the storm and trumpet sounds, and feel the quaking earth that she may believe in divinity as above humanity. Divine existence, power, and majesty must be very real to her. Also this great manifestation gave sanction to all the divine will that Moses was to get from God.

Picture in class the glorious scene of chapter 24: the sacrificial feast at the altar and the twelve pillars under the hill, the people's vow, and the glorious appearance of the God of Israel with the blue of the sapphire and the clear heavens. Read together verses 17 and 18. God's glory was seen by all.

At Sinai the divine will for Israel was given. The standards of living for the chosen people were spoken to Moses.

Outstanding amongst the words of the Lord to Moses was the direction for the building of a tabernacle or a tent of meeting. Chapters 24 to 40 tell Israel how to approach and worship God in an acceptable way. This great and terrible God would "meet with" them. God wanted to "dwell among" His children. He was "the Lord their God." This was not to be a meeting place for meeting each other, but a place to meet God. A "meeting house" must be a house where the people meet God or it is not a house of worship. 29:43-46.

A detailed pattern of the tabernacle was given. Bring to class a picture of this tent. Let a pupil report briefly on the different articles of furniture and the parts of the "tent of the congregation." How was each a part of the worship? Also Moses was told how the priests were to be clothed and consecrated for their work.

Contributions toward the erection of the tabernacle were requested by God Himself. These were purely spontaneous and voluntary. As precious things were surrendered the hearts went out to their Lord. Israel worshiped even in preparing their house of worship. When all was finished according to the pattern, the glory of the Lord filled the tabernacle.

Although each Christian is a priest unto himself and may worship without these objective incenses and sacrifices, yet this God in His relation to His children is our God too. What a wonder that He will tabernacle in our hearts if we approach Him through our Great High Priest!—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FAMILY CIRCLE

The House of Golden Windows

BY CORA M. NICODEMUS

*Have you heard of the poor little restless lad,
In that legend of long ago,
Who lived in his tumble-down house on the hill
Looking down on the valley below?
At the far-off end of the little vale,
He could see, in the sunset rays,
A house with golden windows,
Beautiful, beck'ning always.*

*One eve as he looked at the beautiful house
('Twas a mansion without a doubt)
He made up his mind to visit the place;
Next morning he started out.
The road was dusty, the sun was hot
As onward, he bravely trudged
Till at sunset he came to the end of the road
But 'twas not as he had judged.*

*The mansion was only a tumble-down barn
And its windows not gold at all,
But glass that was dirty and broken, too,
Hanging, just ready to fall.
Sobbing, he flung himself on the grass;
He was footsore, weary, and sad;
Then by chance, through the mist of his tears
he beheld
A sight that made him glad.*

*For his own little cot on the top of the hill
With its windows so tiny and old,
Had caught the last beams of the setting sun
In a sheet of shining gold.
His own little home on the top of the hill
Was the mansion of shining gold.*

Newton, Kans.

Report on Births

BY AMMON KAUFMAN

The GOSPEL HERALD reported in the third quarter of 1951 a total of 411 births, of which 202 were males and 209 females. Four sets of twin sons, three sets of twin daughters, and one set of son and daughter were reported. One set of twins was reported for every 50 single births. Days reported with highest number of births were July 6, with ten; June 11, nine; June 15 and 19, July 7 and 21, eight each; June 23 and 25, July 20 and 26, and Aug 6, seven each; four other days, six each; 14 days, five each.

Births by Months: February, one; March, 5; April, 9; May 47; June, 112; July, 131; August, 96; September, 10.

Births by States, Provinces, and Foreign Countries: Pennsylvania, 149; Ohio, 53; Indiana and Virginia, 29 each; Iowa, 27; Illinois, 15; Michigan, 14; Maryland and Oregon, 13 each; Kansas, 9; Nebraska, 8; West Virginia and Minnesota, 5 each; Missouri, 4;

Oklahoma, 3; Florida and North Dakota, 2 each; Idaho, Arizona, and Tennessee, one each; place not given, 2; Ontario, 17; Alberta, 2; India, 2; China, Scotland, Holland, East Africa, and Belgium, one each.

Names: Twelve announcements failed to give the mother's maiden name. Given names included: 164 male (of which 92 were used only once) and 146 female (78 used only once). Among them were (male) David, 16; Eugene, 14; Jay, 13; John Lee, and Ray, 12 each; (female) Ann, 22; Mary, 15; Marie and Kay, 14 each; Mae, 11; Jean, 10. Lee, Lynn, and Rae were used for both sexes. A total of 221 family names were reported, of which 146 were reported only once. Yoder leads, with 21; Martin, 15; Miller, 11; Kauffman, 8; Weaver, 7; Brubaker, Horst, King, and Schrock, 6 each.

Davidsville, Pa.

Our Departed Loved Ones

BY AMMON KAUFMAN

The GOSPEL HERALD reported 111 deaths during the third quarter of 1951. Of these, 53 were males and 58 females. In the group were 4 deacons, one minister's mother, 2 ministers' widows, and one deacon's wife. Eleven of the deaths were caused by accidents. The age of one person was not given. Total ages of the others was 6,875 y. 7 m. 7 d., or an average of 62 y. 6 m. Fifty-five per cent lived beyond the allotted time of 70 years.

Tabulation of Ages:

Under one year	6
1-9	6
10-19	2
20-29	3
30-39	3
40-49	4
50-59	12
60-69	13
70-79	29
80-89	26
90-99	6
No age given	1

Deaths by Months: February, one; March, 5; April, 8; May, 13; June, 31; July, 32; August, 21.

Deaths by States, Provinces, and Foreign Countries: Pennsylvania, 36; Ohio and Indiana, 15 each; Iowa, 7; Illinois, 5; Oregon, 4; Virginia, 3; Kansas, Michigan, Missouri, West Virginia, and Tennessee, 2 each; New York, Nebraska, California, Minnesota, and Alabama, one each; Ontario, 9; Argentina, one; place not given, one.

Davidsville, Pa.

A Happy Home

In a happy home there needs to be experienced the highest form of human love known as Christian love. Compatibility and physical attractions are not enough. Friendship must develop into an increasing affection, resulting in mutual love and a love of God. The one characteristic very worth while is sincere social fellowship where men and women trust each other, enjoy life together, and form a bulwark of moral society; this social fellowship must find its birth in sincere Christian fellowship in the home marked by sharing, bearing burdens together, co-operating, and facing together every difficulty that enters the home. Life without is expressed by the family life within.

Then there is the producing of the needed character to make for stable government and the highest type of community life. All things being equal, the happiest people in the world are found in the one hundred per cent Christians. Happiness permeates their homes, their church life, their community, and their state. It pays to possess character.—Carl and Clara.

Healthy personality is one which is free to operate at somewhere near top capacity.—Selected.

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks and appreciation to all the kind relatives, friends, neighbors, and the Sunday school, who remembered me with prayers, flowers, letters, cards, gifts, and visits, while I was in the hospital and since I am home. May the Lord richly bless you all for your kindness.—Mrs. John H. Landis, R. 3, Lititz, Pa.

* * *

I wish to express my sincere appreciation to all the kind friends who remembered me with prayers, flowers, visits, letters, cards, gifts, and other kindnesses during my stay in the hospital and at home. May God richly bless every one.—Mrs. A. Lincoln Keener, R. 1, Elizabethtown, Pa.

* * *

We wish to express our sincere thanks and appreciation to all the kind friends who remembered us with prayer, letters, cards, and words of sympathy during our recent bereavement in the death of our husband and father, Isaac H. Kurtz. May the Lord richly bless each one of you.—Anna M. Kurtz and family, Morgantown, Pa.

* * *

We wish to express our sincere thanks to all our kind relatives, neighbors, and friends for the love and kindness they have shown us by remembering us with cards of sympathy and letters of encouragement and prayers during the recent departure of our little Johnny.—Mr. and Mrs. Johnathan Smucker, Bird-in-Hand, Pa.

* * *

I wish to express my sincere thanks and appreciation to the friends, relatives, and neighbors who remembered me with prayer, cards, and flowers during the death of my stepfather, Oliver Taylor. May the Lord bless each one of you for your kindness.—Esther Sensenig, 248 Duke St., Ephrata, Pa.

* * *

We take this means of expressing our deep appreciation to all the kind friends, relatives, and neighbors for remembering us with prayers, cards, letters, and gifts during the illness and death of our loved one, Amos H. Risser. May the Lord bless each one for your kindness.—Mrs. Amos H. Risser, Jacob H. Risser and family, Greencastle, Pa.

CHURCH HISTORY

The History of the Poole Amish Mennonite Congregation

BY ARVILLA SCHULTZ

This brief history is to present a panoramic view of the growth and progress of the Poole Amish Mennonite congregation. Its origin is inevitably connected with the immigration of Amish Mennonites to Upper Canada from Europe because of their convictions against participating in war.

The instigator of this movement, Christian Nafziger of Munich, Bavaria, in Germany, received a promise from the General of Upper Canada, General Maitland (1818-1828), that he would be given Wilmot Township as a location for his colony. King George IV confirmed the General's promise. Each family in Christian Nafziger's group was able to buy one hundred and fifty acres for a small price, and was given an additional fifty acres free.

The settlement prospered and grew. By 1859, three congregations had been established. A number of families, who were members of the Wellesley congregation, lived in the vicinity of Mornington Township. As this settlement grew it was decided that a new congregation should be established, which was then named the Mornington congregation (later known as the Poole congregation).

During the early period from 1874 to 1886 the following brethren served in the Mornington congregation: Bishop Joseph Gerber, Ministers Joseph U. Ropp, who was faithful and influential, but whose life was short, Christian L. Kuepfer, and Andrew Kuepfer from Switzerland, and Deacon Solomon Kuepfer.

All this time the services were held Sunday morning in the houses of the members. Songs, the tunes of which had been memorized for generations, were sung from the *Ausbund*, a book containing only the words of hymns, some of which had fifteen verses. The "devotional" was read and the sermon preached. Without rising to their feet, the other ministers who were present each gave a short testimony and confirmed the truth of the morning sermon.

In 1886 a contention arose among the members concerning the building of a church house. Christian and Andrew Kuepfer, minister and deacon, with a few members, withdrew from the more progressive group and continued worshipping in residences. (Their following is now known as the Mornington Old Order congregation.) A frame building was erected by the majority group a

short distance from the village of Poole. This was then called the Poole congregation. The building committee was Christian Swartzentruber, John Kuepfer, and David Kropf.

The men who labored in this congregation from 1886 to 1903 were Bishop Joseph Gerber, Deacon John Kuepfer, Ministers Nicholas Nafziger, John Albrecht, and John Nafziger. Bishop Joseph Gerber moved to Minnesota in 1893. Three years after his departure, Nicholas Nafziger was ordained bishop.

From the building of the church house in 1886 until 1903, services were held every Sunday. Some differences arose again, this time concerning the beginning of a Sunday school and abandoning the use of the *Ausbund*. Most of the ministerial body and a few members left and built another church, known as the Nafziger Church.

Following this second split in 1903, the Poole congregation was under the direction of the Eastern Amish Mennonite Conference, Ohio, with Eli L. Frey, Wauseon, Ohio, as bishop. In 1923 they became associated with the newly organized Ontario Amish Mennonite Conference.

Five brethren have been chosen since 1903 from within the congregation to serve its members. Brother Peter Boshart was ordained to the ministry by Bishop Schlegel, Nebraska, and Bishop Gerig, Ohio. He later left to serve at the Wilmot Amish Mennonite Church. Christian Schultz, while a young man, was ordained to the ministry. In 1926, at a very impressive service, Bishop Daniel Steinmann ordained Brother Christian Schultz bishop. Because of Brother Kuepfer's failing health, Christian Brunk, in 1921, was ordained deacon. Brothers Christian Lichti and Amos Brunk were ordained to the ministry in 1940. Just recently, because Bishop Christian Schultz was becoming aged and was not able to shepherd the flock as he once did, Bishop Moses Roth, Baden, took over the bishopric of the Poole congregation.

Church services have through the years changed, as all things must as the world continues to progress. After the *Ausbund* was abandoned, the book entitled *Lieder-Sammlung* was used, published by the Mennonite Publishing Company. As the English language became more prominent, the songbook *Lieder and Melodien* was introduced. It contained German and English hymns. Soon after 1934, *Life Songs Number Two* was bought for young people's Bible meeting and *The Church and Sunday School Hymnal* was bought for regular church services. Both these books are still used.

The Sunday school began in 1903. For the first year it was held Sunday afternoon. The New Testament was used until the quarterlies were introduced a year later when Sunday school and church services were both conducted in the morning. Soon after 1925 the English quarterlies were gradually replacing the German ones. The revised Sunday-school material which appeared in November, 1950, was adopted and has proved very successful. The present Sunday-school enrollment is approximately three hundred.

Special services play an important part in refreshing the souls of Christian people. Frequent Bible conferences and annual revival meetings have been held at the Poole Church. The earliest Bible conference was held on October 10, 11, 1911. E. L. Frey and C. Z. Yoder were the instructors.

Every fourth year the Church and Sunday School Conferences are conducted at the Poole Church.

In 1934, a four-week Winter Bible School was held. Jacob R. Bender, Tavistock, and J. B. Martin, Waterloo, were the teachers.

The activities of the church have encouraged its members to more active service. In the early twentieth century, young people's Bible meetings were begun and every second Sunday evening a program of spiritual value was given. Later they were held alternately with the Wellesley congregation (at the present time, with the Millbank congregation).

Because of the efforts of Brothers Menno Zehr and Christian Erb, now minister and layman of Millbank Church, the midweek prayer meeting was begun.

A summer Bible school was conducted at the Poole Church for the first time during July, 1948. Brother Menno Zehr has served as principal of this school. The children of the Poole and Millbank churches had in the previous years attended the Bible school at the Wellesley Church.

A sisters' sewing circle has been in operation for the past twenty years.

Young people will be the future church, but they also comprise, to a great extent, the church of today. It is important that they should help to further the work of the Gospel. The church has realized this and is providing more activities for its young people. The young people's Bible meeting has for quite some time been an outlet for the young people's Christian ability. Singing has provided inspiration, too.

It was not until the spring of 1946 that a missionary project was begun. Two acres of turnips were sown on Edwin Bast's farm. The project has proved very successful. Later potatoes were added to the general crop of turnips.

During the winter of 1947 it was decided to revive the literary, which had

(Continued on page 1109)

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. Merle Bender, Hesston, Kans., brought the morning message at the Calvary Church, Los Angeles, Calif., on Oct. 14.

Bro. Orrie D. Yoder sends us his address. It is 722 S.E. Sixteenth Avenue, Portland 14, Oreg. Bro. Yoder is engaged in Jewish evangelism.

Bro. Rudy Stauffer conducted baptismal and communion services at Mt. Gilead, Ohio, on Oct. 28.

Bro. Josef Herschkowitz told his life story in the Mennonite Youth Fellowship meeting at Rohrerstown, Pa., on Saturday evening, Nov. 10, at 7:30.

Bro. J. Irvin Lehman, Chambersburg, Pa., will speak at Pinto, Md., Thanksgiving week end.

Bro. J. M. Nissley, Grantsville, Md., is serving as evangelist in a series of meetings at the First Mennonite Church, Marshall and Cherry Streets, Norristown, Pa., Nov. 11-22.

The ordination of a minister at the Salford Church, Harleysville, Pa., has been announced for Dec. 11 9:30 a.m.

Bro. John E. Lapp, Lansdale, Pa., closed a series of meetings at Strasburg, Ont., Nov. 1.

The chorus from Roanoke, Ill., gave a program at Fisher, Ill., Sunday evening, Oct. 28.

Bro. D. A. Yoder preached the dedication sermon at the Roselawn Church, Elkhart, Ind., on Oct. 14.

Bro. Nelson E. Kauffman held revival meetings at Louisville, Ohio, Oct. 28 to Nov. 4. He will be at Columbiana, Ohio, Nov. 25 to Dec. 2.

Bro. Milo Kauffman, Hesston, Kans., is conducting revival meetings at Fisher, Ill., Nov. 9-20. Bro. I. Mark Ross serves as song leader.

The Kalona Gospel Singers gave a program at Wellman, Iowa, Sunday evening, Sept. 2. On Sept. 9 Bro. Clarence Horst spoke to the congregation there concerning the work at Mountain Home, Ark. Bro. S. J. Miller, Grabill, Ind., conducted evangelistic meetings at Wellman Oct. 4-14. There were fourteen confessions.

Bro. J. N. Kaufman, East Peoria, Ill., preached at Tiskilwa, Ill., on Oct. 28.

The M.Y.F. groups from Sterling, Morrison, Freeport, and Tiskilwa, Ill., enjoyed a retreat the afternoon and evening of Nov. 3 near Mt. Morris.

Bro. Robert Harnish, pastor at Highway Village, East Peoria, Ill., spoke at Hopedale, Ill., the evening of Oct. 28.

E. J. Miller, Gulfport, Miss., will be the guest speaker at the annual Thanksgiving Youth Crusade at Hesston College, Hesston, Kansas, Nov. 21-25.

Bro. and Sister M. A. Yoder, Hesston, Kans., conducted a Youth Conference at the Fast Fairview Church, Milford, Nebr., Oct. 26-28.

The Midstate M.Y.F. sectional meeting was held at Metamora, Ill., on Saturday evening, Nov. 10.

Bro. John H. Shenk, Denbigh, Va., began revival meetings at the Lindale Church, Linville, Va., on Nov. 4.

The Church High School Planning Committee of the Ohio and Eastern A.M. Conference is calling a meeting at the Martins Church near Orrville on Friday evening, Nov. 16. Anyone interested in the planning of a Christian high school is invited to attend.

Bro. Theodore Wentland and the M.Y.F. group from Cullom, Ill., met with the Waldo

M.Y.F. in their regular monthly meeting on Nov. 5.

A quartet from Sterling, Ill., gave the evening program at Flanagan, Ill., on Nov. 11. Bro. Phil Frey, Archbold, Ohio, will be the guest speaker there on Missionary Day, Nov. 18. There will be a meeting also on Saturday evening.

Bro. I. Mark Ross, Hesston, Kans., will conduct a week's meetings at Dillon, Ill., in December.

Bro. H. S. Bauman, Elmira, Ont., is teaching a course on Nonresistance each Thursday evening at Hawkesville.

Correction.—By an error the name of Bro. Merle Shantz was affixed to an article on Hesston College in the November "Christian Monitor." The author was Melva Kauffman, who is instructor in Education at Hesston College.

Bro. Melvin Nussbaum was ordained to the office of deacon at the Stahl congregation near Johnstown, Pa., on Nov. 4. Bro. D. Irvin Stonerook was the officiating bishop.

The Walsall Mission Sunday School near Johnstown, Pa., an extension of the Stahl congregation, was organized as a separate congregation and received into the Southwestern Pennsylvania Conference at a special service on Sunday afternoon, Nov. 4. This work was begun in 1938. There are thirty-four charter members. The pastor is Bro. David Alwine.

A Bible Instruction Meeting will be held at Bosslers Church near Elizabethtown, Pa., Nov. 17, 18, beginning Saturday noon. Instructors are Arthur D. Ruth, Chalfont, Pa., and J. Ward Shank, Broadway, Va.

Bro. Isaac Baer, Steelton, Pa., is conducting a Bible study on I & II Peter at the Palo Alto Chapel, Pottsville, Pa., each evening at 7:30 Nov. 11-18.

Bro. Aaron Mast, Belleville, Pa., began evangelistic services at Leetonia, Ohio, on Oct. 28.

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Announcements

MILLWOOD WINTER BIBLE SCHOOL

The Millwood Winter Bible School will be held, D.V., at the Millwood Mennonite Church, two miles north of Gap, Pa., Dec. 31, 1951, to Jan. 11, 1952.

The faculty includes: J. Irvin Lehman, Chambersburg, Pa., principal; Elias W. Kulp, Bally, Pa.; Aaron M. Shank, Myerstown, Pa.; and Jacob Rittenhouse, Lansdale, Pa.

Courses include: Old Testament Studies—Zachariah, 11 Kings, Genesis, Ezekiel; New Testament Studies—Matthew, 11 Corinthians, Colossians, Philemon, 1 & 2 Thessalonians.

Special Subjects: Bible Doctrine, The Holy Spirit; Christian Service; Christian Principles; Present-day Tendencies; Bible Survey Unit I-A; Sermon on the Mount; The Doctrine of the Church; True and False Security of the Believer; Bible Survey Unit I-B; Principles of Teaching; Bible Geography, Journeys of Paul; Preaching Material from the Book of Romans, a class especially for the ordained brethren, taught by J. Irvin Lehman; and Music.

For further information, write to LeRoy G. Lapp, Route 1, Gap, Pa. Phone: 33-R-31.

Calendar

- Christian Day School Institute, Eastern Mennonite College, Harrisonburg, Va., Nov. 16, 17
- South Pacific Conference, Annual Meeting, Winton, Calif., Nov. 22-24
- Fall Missionary Day, November 18
- General Council of General Conference, Chicago, Ill., Dec. 7, 8
- Bible Sunday, December 9
- Ohio and Eastern A.M. Joint Conference, Special Session, Central Church, Elida, Ohio, Dec. 11, 12
- Millwood Winter Bible School, Gap, Pa., Dec. 31 to Jan. 11
- Christian Workers Normal, Roanoke, Ill., Dec. 26-31
- Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 2 to Feb. 15
- Winter Bible School of North Central Conference and Northern Light Gospel Mission, Loman, Minn., Jan. 7-25
- Canton Bible School, Canton, Ohio, Jan. 7 to Feb. 15
- Michigan Mennonite Bible School, Fairview, Mich., Jan. 7 to Feb. 15
- Winter Bible School, Goshen College, Jan. 28 to March 7
- Special Bible Term, Eastern Mennonite College, Harrisonburg, Va., Jan. 29 to March 10
- Mennonite Publication Board, Annual Meeting, Wayland, Iowa, Feb. 20, 21
- Conference on Christian Community Relations, Tiskilwa, Ill., March 28, 29
- Mennonite Youth Fellowship Workshop, Iowa Mennonite School, Kalona, Iowa, June 9-12
- Mennonite Youth Fellowship Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 13, 14
- Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17

Go, Preach

• MISSIONS •

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Sunday, Nov. 18, is the date set for the dedication of the new Mennonite Church in Saginaw, Mich. (Colored). Bro. Gideon G. Yoder will preach the dedicatory sermon. The church has been named the Ninth Street Mennonite Church.

Bro. Manasseh Bontreger, Calico Rock, Ark., has been holding revival meetings in Missouri for the last three weeks.

Sister Mary Good, missionary at the Girls' Boarding School, Balodgahan, India, writes on Oct. 22: "Last week seven of our school children were sent to the hospital for tonsillectomies. Our repair man, who has served so faithfully at this place ever since the institution is here, was also sent for X-ray. The report comes back, 'Budhram has T.B. and should not work.' It is somewhat of a blow to me not only because I have depended on him for so many things, but especially because he has never accepted Christianity On Saturday evening we had a special prayer meeting for Budhram. They have (the girls at the Boarding) always been interested in him because he does, or did, so much for them."

Dorsa and Mary Mishler announce the birth of a son, Robert Lynn, born on Nov. 3. Dorsa is the administrative assistant in the Voluntary Service and Relief office at the Mennonite Board of Missions and Charities.

The sailing date for Sister Marta Quiroga has been postponed until Nov. 10, when she will return to Argentina.

The Latin America Mission Study Kit is now available and ready for distribution to our constituency. If you are planning a mission study course for your congregation, order this twenty-seven-piece kit from the Mennonite Publishing House, Scottsdale, Pa. The entire kit, covering Argentina, Puerto Rico, Honduras, and Spanish work in the United States can be purchased for \$9.00; a kit covering only the Argentine work for \$6.00; and the one on Puerto Rico for \$5.00.

Missionary Day comes Nov. 18. For suggestions on where to give and what to give, notice the listings under "Your Treasurer Reports" which appears on the Mission News page of this issue.

Bro. Chris A. Vogt, father of Milton C. Vogt, missionary in Bihar, India, passed away peacefully at his home at Hesston, Kans., on the morning of Nov. 5. A few days previously he had suffered a stroke, from which he never rallied.

Sunday, Nov. 11, was the date set for communion services at the Mennonite Gospel Center, Kansas City.

Copies of the proceedings of the first Child Welfare Conference, held at West Liberty, Ohio, April, 1950, are now available and may be secured from the Mennonite Board of

Missions and Charities, 1711 Prairie Street, Elkhart, Ind., for fifty cents. This attractively bound copy contains a wealth of informational material on all aspects of child welfare in the Mennonite Church.

Pray for a young mother in Pulguillas, Puerto Rico, who had left her five children and husband, the latter being a member of the church. The pastor assisted in finding the wife and in bringing about a reconciliation. The three oldest children attend the Betania Day School.

Prayer is requested for four Hindu girls now attending Girls' Boarding at Balodgahan, India. Sister Good says: "Our four Hindu girls are getting along well and are very attentive in the meetings. They do need our prayers. Christ means much to them and I believe three of them would be ready to come all the way now if they could get the consent of their people Those of us who have grown up in the shelter of Christian homes just can't realize what it means."

Bro. Allen Byler, Dire Dawa, Ethiopia, suffered a serious hand injury recently when he was preparing lumber to make window sash. A strip running through a joiner hit a knot and broke, causing his hand to be thrown into the jaws of the joiner. Dr. Walter Schlabach was on hand to perform the operation to repair and bandage the damaged first two fingers and thumb.

Bro. and Sister Ralph Palmer, Denbigh, Va., will speak at the Missionary Day program at Cedar Grove Church, Greencastle, Pa., Sunday morning, Nov. 18. They will speak at the Bethel Mission in Fulton County, Pa., in the afternoon and at the North

MENNONITE RELIEF COMMITTEE (M.R.C.)

Sister Janet Thomas, Hollsopple, Pa., has joined the staff at the Mission Board headquarters to serve as a secretary in the office for Service and Relief. She will serve in this capacity until Jan. 1, 1952, when she will join the service unit at the Kansas City General Hospital.

Folders describing opportunities in voluntary service, foreign relief, and refugee aid are being printed and are to be in the mail soon for distribution in our congregations. Young people are especially encouraged to be alert to the opportunities which are open to them as Christians. If folders are desired in addition to the amounts being sent out, write the Secretary for Service and Relief.

Openings for men and women, including a director and wife, will occur in the Kansas City Hospital unit on Jan. 1. This service project offers opportunities for physical and spiritual ministry to the needy in a large city.

Immediate openings for voluntary service workers include: two secretaries to assist Mennonite Publishing House officials with secretarial work for church committees and agencies which they serve outside of their duties for the Publishing House; a young man to serve at the Home for the Aged, Eureka, Ill.; a worker to assist in the home of a rural mission pastor and help with Sunday-school and young people's activities; and volunteers for the Bethel Mission (colored) and Home Mission in Chicago to teach Bible to Chicago school children during released time periods. Write the Secretary for Service and Relief for further information concerning these and other anticipated openings.

Your Treasurer Reports

For some years the treasurer of the Mennonite Board of Missions and Charities has reported, from time to time, these areas of Board activity for which there was particular need of support. One method of reporting this was listing the overchecked accounts of the Mission Board. On other occasions, we have put in special reports and articles stressing certain areas of activity for which funds were in demand. In an attempt to meet the need for those who would like to have assistance in directing mission contributions, there will appear in the GOSPEL HERALD regularly a report from the treasurer's office through which an attempt will be made to point out the mission fields and projects that need special consideration. In addition to our regular needs, we will also bring to your attention special projects which Sunday-school classes, individuals, and other groups might sponsor.

The expanding mission program of the church continually presents a challenge to all of us to consecrate ourselves to the extension of His kingdom. It is our hope that through consecrated workers, a praying constituency, and adequate financial support the Mennonite Church can move forward in expanding its Christian witness throughout the world. May we urge your prayerful support for the mission programs and projects which will be sponsored on the coming Fall Missionary Day. This should be a time of setting goals for our mission giving.

Mennonite Board of Missions and Charities
H. Ernest Bennett, Treasurer

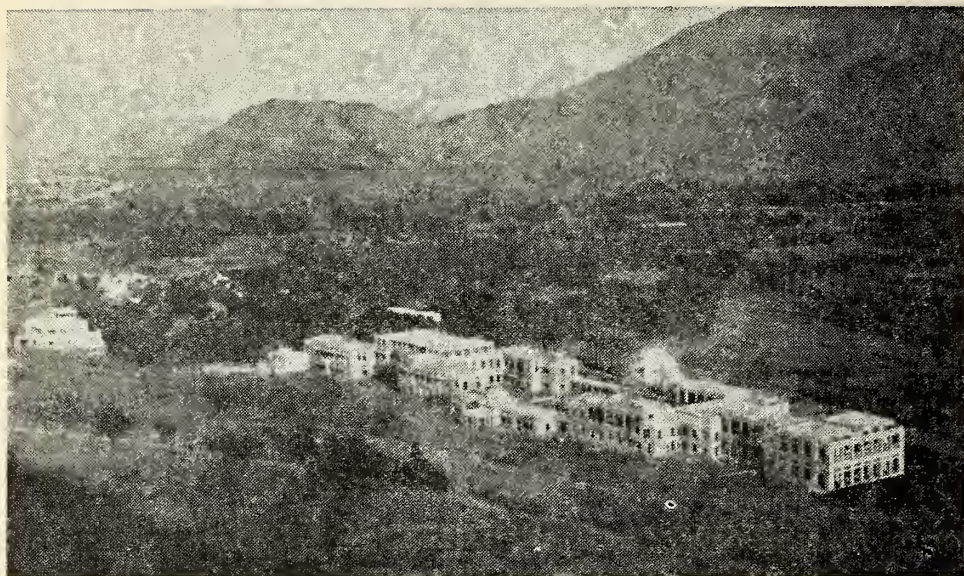
Side Church, Hagerstown, Md., in the evening on a Missionary Day program there.

Bro. Elam Hollinger, Brewton, Ala., after serving on programs at Eastern Mennonite College Nov. 10, 11, is beginning meetings at Optimus, Ark.

Bro. J. Otis Yoder, Cochranville, Pa., will conduct revival meetings at Canton, Ohio, Nov. 18-25.

CORRECTION: The Fall Missionary Day Bulletin under "Superintendents—Do It Now" states in paragraph one: "Savings banks should be handed out in the fall Savings banks returns are brought back on Spring Missionary Day." This should read: "Mission savings banks should be retained for year-around use. We encourage Sunday schools to collect returns from these banks on both Spring and Fall Missionary Days." As stated in the bulletin, mission savings banks should be made available to everyone—children and adults as well.

(Continued on page 1108)



This is a view of the Vellore Christian Medical College which was founded in South India by Dr. Ida S. Scudder. This is the only Christian medical college in India which offers a degree.

Why I Became a Missionary

BY IDA S. SCUDDER

Founder, Vellore Christian Medical College

If I were asked, "What one aspect of the Christian Gospel made you become a missionary?" I would have to answer as humbly as I could, "the force of Christian compassion."

The first time I felt this force was during the terrible famine of 1876-78. During that time, the British government did all it could to feed the starving, but the task was so tremendous that it turned to my father and mother, Dr. and Mrs. John Scudder, for aid in the distribution of rice and clothing.

As a child, I remember cartloads of these items being sent to our compound. I remember, too, the faces of the starving who knew my father had the wherewithal to help. Many of these faces were without emotion because their only thought was for survival. As a result, father's life was often in danger since the great crowds that were being fed often threatened to mob him.

While my father attended to the adults, my mother took charge of feeding and clothing the children. These children were herded into bamboo shelters built near the house. They were made to sit in rows while we fed them porridge, milk and bread. We children went from row to row seeing that the starving ones ate all that was given them. Sometimes we had to break the bread for them since their little hands were too weak to do it.

When the doors of the bamboo shelter were opened and the children let out, starving mothers and fathers pounced on their children to see if they had brought out something for them. Although the parents were fed at my father's camp, none of them ever got enough, and so they instructed the chil-

dren to hide a bit of their bread until they got outside.

The Indian Year Book of 1938-1939 records the following facts regarding this famine:

India has suffered from many famines. There was a famine in Bihar in 1873-74. Then came the great South Indian famine of 1876-78. This affected Madras, Mysore, Hyderabad, and Bombay for two years and in the second year extended to parts of the Central and United Provinces and to a small tract in the Punjab. The total area affected was 257,000 square miles and the population 58,500,000. The government relief program was not entirely successful. The excess mortality in this famine is said to have been 5,250,000 in British territory alone.

After about three years of this strenuous relief work, my father's health broke, and he was ordered to return to the United States. When he settled on a Nebraska farm, and we as a family came together, it was the first time that my father, mother, and all six children were ever together as a family.

How happy we were in the land of plenty! We were soon saddened, however, when father was asked to return to India. Mother remained with the children for a short time, and then she, too, returned to India. Mother's departure made me rebellious. When anyone asked if I would return to India, I became most vehement in my answer. "No. Never, never will I go back. I saw too much suffering, too much want, too much horror."

Evidently the strenuous famine years had undermined mother's health, because soon after her return, she broke down. A cable was sent asking me to return to India for a short time until her health improved. I spent a sleepless night in struggle. I wanted to go to mother and father, but I did not want to

go to India. Over and over that night, I kept repeating, "I cannot do it. I simply cannot go back to India!" In the end, God spoke and asked me to respond to mother's appeal. The next morning I sent a cable saying I was coming. I insisted to all my friends, however, that I would return to the States and would not remain in India.

Time passed quickly in India. Mother was very frail and father far from strong when I arrived, so I was able to help them in many ways. Since there were no famine conditions, life had improved. I thereupon became interested in the schools and life in general, but I simply could not consider returning and giving my life to the country. But God had His way to arouse me to do what He wanted me to do for Him. Many know my story and it hardly needs retelling, but personally, I often relive that night—so long ago—which changed my whole future. Will you live it over with me now and tell me what you would have done?

I had said good night to my parents and was alone in my room on the ground floor leading to the veranda. I heard footsteps, and a man's distressed voice said, "Amah, amah! I have come to you in great trouble. I want your help so much." I asked him what I could do. He was a young Brahmin and replied, "Oh, amah! My wife is so young and beautiful. She has been in labor for hours, and I heard that you had come from America, so I thought you might come to help me."

The appeal was very sincere. "I cannot help," I said. "I know nothing of medicine. My father is the doctor, and he can save your



Dr. Ida S. Scudder, with her pet Sealyham, "Granny." Dr. Scudder is the founder of the Vellore Christian Medical College in South India.

little wife." The young man's head drooped. "I cannot take your father, a man, into my home to care for my wife." I called father and he, too, urged the man to let him come and help, but the answer was, "No! No! It is against our custom and I cannot take him." Sadly, he went to the little dying wife he loved. For him, there was no one to help.

I was terribly stirred. But ere long I heard footsteps again. I jumped up and ran to the door thinking, of course, the young Brahmin had returned to take father with him. But no—it was another young man with the same request. He said that his wife had had other children, but this child could not be born. He threw himself at my feet on the floor and pleaded with me to come. He, too, refused to take my father, and went back to his dying wife.

Evidently, God knew I was not yet sufficiently conscience-stricken because yet another man appeared from the darkness with the same appeal. I could not help! Neither could I get away from those dying so near in the villages. Before the night was over, the death tom-toms were heard. Our home was on the road to the burying ground, so three funerals passed with three young women who could have been saved. My decision was reached. After much prayer, I went to my parents and said, "I am going home to study medicine, and will come back to India where the need is so appalling."

I have never regretted that decision. After graduating from Cornell as a member of that school's first medical class, I came to India. That was fifty years ago. These fifty years have passed quickly and they have been rich indeed. The work I started has grown in a wonderful way. It has developed from a small dispensary into a medical college af-



Dr. Hilda M. Lazarus, now president of Vellore Christian Medical College. Dr. Lazarus spoke at vesper services at Goshen College in 1948.

filiated with the University of Madras. A school of nursing has grown alongside the medical college. Every year, therefore, young men and women are trained as doctors and nurses to go out into India and help meet the medical and spiritual needs of this great country. The compassion of Christ made a missionary of me, and I pray that His divine compassion may flow into the hearts of those instructed and touched at Vellore Christian Medical College.—In "Christian World Facts" 1951.

Mennonite Christendom in Java

BY MERYL GRASSE

The Land

JAVA is one of the larger islands in the archipelago of Indonesia. It is a little larger than the state of New York but contains one-third the population of the United States. The island teems with people (1,000 per square mile as compared with 50 per square mile in the U.S.A.) and is the most densely populated area in the world. Half of the year is cloudy, humid, and rainy and the other half is bathed daily in unclouded sunshine.

Spiritually it is bound by a static but fanatic form of Islam. In the time of Christ, the religions of the island were those of India, Buddhism and Hinduism; but in 1478 the ways of Mohammedanism swept over Java. So today the religion of Java is Mohammedanism with traits of Hinduism and animism.

Beginnings of the Doopsgezinde

In north-central Java east of Semarang, there is a spur of land or a small peninsula

extending into the Java Sea surrounding a huge low volcanic mountain (5,381 ft. elevation) called Mt. Moeria. What makes this important to us in Java is that among the "dessas" or villages surrounding this mountain, some of them are Christian dessas through the efforts of the European Mennonites. Here is a small group of Christians both Chinese (about 2,190 members) and Javanese (about 5,080 members) that in recent years have survived World War II and the Indonesian War of Independence, a number of years under Japanese occupation, and several periods of anarchy or mob rule in a Moslem community. But this group founded by the Doopsgezinde of the Netherlands, or the Mennonite Association for the Spread of the Gospel in Dutch Colonies "was never supported by the Dutch Mennonite brotherhood as a whole but was dependent on individuals, and individual congregations." Then, too, the mission is unique in that in recent years the missionaries have not been Dutch but Swiss, German, and Russian.

The First Missionary

P. Jansz, a teacher, was the first missionary and sailed for Java in 1851. He went to Japara, a coastal town on the western side of Mt. Moeria, outstanding for its distinctive wood carving. But the government did not permit him to engage in mission activities as such; so he organized a school in Japara. The reason he could not enter into mission activities is that the area was completely Moslem and fanatically so. The government feared that mission activities would cause a disturbance among the populace. After three years, Jansz had five converts, and in twenty-five years thirty-nine converts. Due to poor health he retired from active work; and with a fluent knowledge of Greek, Hebrew, and Javanese he made the Javanese translation of the Bible from the original languages for the British Bible Society. After fifty-three years in Java he died without even returning to the Netherlands.

The Christian Community

In 1867 his son, P. A. Jansz, came to the field and secured permission to engage in actual missionary work. He and his father got the idea of establishing Christian villages that would be like islands of Christians in a sea of Islam. So they purchased 120 hectares (about 300 acres) of jungle on the northeast side of Mt. Moeria bordering the sea and called it Margaredja. A Christian convert was given a plot of jungle if he would clear it and live on it. This was the first of four Christian communities established. This plan was successful and the mission grew to several thousand members in 50 years.

Soon after the founding of the mission the German Mennonites began to contribute financially. The Russian Mennonites contributed both finances and missionaries including Johann Fast, Johann Huebert, and Johann Klassen. These men all died recently.

Medical Mission

Medical work was begun in 1902 but six years later made better progress when Dr. H. Bervoets joined the mission staff. However, the greatest service was rendered by Dr. Gramberg who was with the mission from 1920 up to his internment in a Japanese concentration camp during World War II where his Russian Mennonite wife died. Dr. Gramberg still remains in Java working as a leprologist for the Indonesian government. Hospitals were built in Kelet (150 beds), Taj (150 beds), and during the second World War a Chinese house in Juwana was converted into a 28-bed hospital. Also a leprosarium has been operating for many years on the northern extremity of the peninsula by the seaside called Donorodjo. It was really an isolated village for lepers only. Many kapok trees were grown around Donorodjo and Kelet, the income of which was used to help finance the medical work. However, the Dutch government subsidized the greater portion of the budget for hospitals and schools. At the present, these hospital prop-

erties are in the hands of the government, not the local church.

Chinese Converts

Through the contacts of missionaries Fast and Thiessen, a wealthy Chinese, San Ho, who owned a large printing establishment in Kudus, was converted in 1920. In 1922 a Chinese Mennonite Church was erected in Kudus which lies south of Mt. Moeria. But the interesting and significant thing is that from the very beginning the Chinese group remained independent from mission support and separate from their organization. The Chinese are the merchant class of Java and have a good standard of living. Probably for this reason they could become an autonomous church. Today this group has church buildings in six different towns and shares a seventh with the Javanese Church. The church building in Pati was built in 1941 just before the Japanese occupation. Tan King Ien, son-in-law of San Ho, is today the leader of the Chinese Church. His only son, Herman, has studied in the theological school in Djakarta (Batavia). Herman and his wife are now in the United States, through the aid of the Mennonite Central Committee, where they are seeking further training in Tabor College, Goshen College, and then Bethel College for a total of two years' study. They hope to return to serve in their church. One of the concerns of the Chinese Church is its need for trained church leaders. Its present pastors are nonsalaried and also not specifically trained for the clergy. They are also concerned for the elementary training of their children. At present many of the children attend Roman Catholic private schools which offer a thorough schooling. The church desires to have its own private schools for its children.

World War II and Changes

With the German invasion of the Netherlands on May 10, 1940, many changes occurred on the mission field. H. Schmidt and O. Stauffer, both German citizens, were to be placed in internment camps. The ship on which they left Java was torpedoed by the Japanese and both of them drowned. The only two foreigners on the field were Daniel Amstutz and Dr. Gramberg. On May 30, 1940, they granted independence to the Javanese Church who now called themselves the Javanese Evangelical Christian Church.

Then came the Japanese occupation in 1942. In that brief period after the Dutch left the East Indies and before the Japanese completed their occupation in actuality, local Mohammedan mobs demonstrated their hatred against the native Christians whom they regarded as allies of Dutch colonialism. As a result the 150-bed hospital at Tajū, along with the doctor's home and nurses' home, was destroyed; six mission churches and five mission schools were either damaged or destroyed; a missionary formerly from the Celebes in charge of the leper colony at Donorodjo was killed. The years of Japanese occupation were difficult ones. All the rice grown was exported; so the natives had to



live on fruits and cassava root (tapioca) which makes a very poor diet. Under-nourishment, disease, and even starvation followed. Members of the church lost confidence and faith in their minority group.

The New Republic and the New Church

August, 1945, marked the Japanese surrender and the birth of the Indonesian Republic. Amstutz, the last missionary on the field, returned to Switzerland in December, 1946. During the years of the war for Indonesian independence no foreigners were on the mission field. The church had not recovered from the years of occupation and was now subjected to the pangs of war and its aftermath.

Mennonite Central Committee Enters

The Mennonite Central Committee was able to enter this area of Java to do relief work in August, 1949, which was before the United Nations cease-fire order. In the beginning the work consisted of distribution of food and clothing. During the years of rebellion no cloth was imported. Even though Java is a tropical country, there was a great need for clothing. About 23,000 people in ninety villages received clothing, each person receiving two or three pieces. Distributions were made to both Christian and Moslem communities. With peace restored cloth goods were again imported and the clothing shortage was alleviated. Distributions continued until October, 1950.

Sekolah Theologia Pati

The Javanese Church was concerned for the theological training of its young church leaders. So they expressed the desire to have such a school. With funds from the Mennonite Central Committee and the Dutch Mission, the Theological School was opened in Pati, February, 1950, with Pati pastor Domini Soehadiweku Djojodihardjo as head of the school. It is necessary to have a sixth-grade education to enter the school. The teaching is not in Javanese but Indonesian. The course is to be for four school years. The initial enrollment consisted of fifteen Javanese Mennonite young men and thirteen non-Mennonites (Bataks) from Sumatra.

Medical Program M.C.C.

The church expressed its next concern for the health of their people. Many of the congregations were distantly removed from the larger towns where there were government hospitals and clinics. Most of the mission clinics were now closed. A few clinics and the Kelet hospital and the leprosarium were being operated by the government. But due to lack of funds and inflation, the clinics the government was operating had very few

medicines. In many communities the diseases of yaws, malaria, and scabies were unchecked.

In September, 1950, a former mission polyclinic was reopened in the Christian community of Kajuapu close to Kudus. The M.C.C. staff is training several of the Christian young men of the community and already they are able to do much of the work. In their work they demonstrate honesty, cleanliness, and desire to learn that which is rather conspicuously lacking in non-Christian personnel. Only after the clinic was opened did one realize the need for such work in this area. In February, 1951, a second polyclinic was reopened in the Christian community at Margaredja. On alternate days the M.C.C. staff serves these two clinics. Attendance at the clinic usually makes a full day's work. As yet it has not been possible to reopen any of the hospitals.

Steady Growth

Thus one sees the slow but steady growth of the Word in a Moslem world; a native mission that suddenly matured into an independent church whose maturity was rapidly crystallized rather than disintegrated by years of persecution. And today one finds a church slowly accepting its responsibilities as does a growing person, making the mistakes seen in all human affairs but nevertheless succeeding. As David has written, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

Pati, Java, Indonesia.

Women's Activities

When the associated sewing circles of the Lancaster Conference held their eightieth semiannual meeting at the Mellinger Church on Saturday, Sept. 1, there was a large group of sisters present looking for work for the next six months. In addition to meeting the local needs the group will also help with the large shipment of clothing that is to be sent out from the relief center at Ephrata. Sister Ida Stoltzfus spoke on the needs for clothing, Sister Lela Fretz, wife of Clarence Fretz, told how she followed the Lord's calls to salvation, to allow Him to supply her daily needs, and the call to service in Luxembourg. Sister Ruth Shank on furlough from Africa spoke on "Witnessing for Christ in Africa." In the afternoon Bro. James Martin spoke on "Unity of Purpose," Bro. Clair Eby on "The Work and the Workers," and Bro. Clarence Fretz on "Hitherto Hath the Lord Helped Us."

* * *

One of our young men, a leader in M.Y.F.,

asked that we urge mothers to encourage their young people to be active in voluntary service. This is a challenge that we dare not neglect. Let us make the Lord's work attractive for our children and also make it possible for them to serve.—Mrs. C. L. Shank.

FROM OUR MOUNTAIN MISSIONS

Those who read the fine messages in the November issue of the *Missionary Sewing Circle Monthly* from our workers in the mountain districts will be happy to see the following accounts which were also written for the November issue, but were held over for these columns for lack of space in the *Monthly*.

From the Peak Mennonite Church we have Christian greetings sent by Mrs. James Shank. This congregation of nine members has an attendance of thirty. Revival meetings in April brought no confessions. Summer Bible school was well attended with an average of sixty. The Shanks have worked at this station near Hinton, Va., for four years. Mrs. Amos Heatwole, who with her husband has labored at the Rawley Springs Mission about ten miles north of Harrisonburg for ten years, reports an attendance of eighty, a membership of fifteen, and a summer Bible school enrollment of eighty-four. Mrs. Lloyd Horst reports for the workers at Bethany, located at the foot of the Shenandoah Mountains ten miles from Dayton, Va. Many of their sixty who attend are past middle age and often walk several miles to church. There are twenty members. Mrs. E. L. Grove reports an average attendance of forty for the Zion Hill station, about twelve miles north of Harrisonburg, Va. Midweek prayer meeting and Sunday night services every two weeks are also conducted at Zion Hill. At Elkton, Va., Mrs. Mahlon Blosser writes that they have an attendance of fifty for Sunday school and a membership of seventeen. Some of the workers go as far as five miles out from the Elkton community to haul pupils to Sunday school. Most of the workers live twenty miles from Elkton and drive about one hundred miles each Sunday. Mrs. I. K. Metzler reports for the Delaware and Maryland districts. The work at Tresslers, Greenwood, Del., is quite promising. The brotherhood is rejoicing that they have a resident pastor, Bro. Walter Campbell. The work at the four points in Maryland is carried on by the Casselman Valley Mission Board. The names of these stations are: Meadow Mt., Manadier, Dry Run, and Fairview. Sister Metzler also gave an encouraging report of the sewing circle work at her home congregation, Accident, Maryland.

Sister Margaret Showalter, president of the Lower District sewing circle, sent this fine report: "The Lower District sewing circle meets at the home base. About twenty members meet once a month to sew for the needy living in our mountain mission stations. There are about twelve different places where Sunday school is held, most of which are located in the foothills of the West Virginia mountains. Orders come in for sheets, dresses, and comforters. There have been several

circles started in the larger mountain congregations where they are learning to do their own sewing with the help of several workers. When we don't have sewing for the mission folk, we order cut materials for relief. As a circle, we can truthfully say that we have received many blessings from doing work of this kind. It is heart-warming to see the beams of thanks on the faces of those who receive our gifts."

Sister Maud Driver, secretary of the associated sewing circles of the Virginia district, sent us this intimate historical report of the Waynesboro circle: "In 1918 our women at Waynesboro organized. Later we named ourselves Mission Helpers, aiming to state the purpose of our organization. We no longer planned to be a sewing circle since we would now meet at one place instead of going from house to house as before. But the name did not stick. Possibly it was so unwieldy that it slid off with its own weight. Or was it one of those misfits, like that of the newborn child whose well-chosen name slips away for a few years until he may grow into it?"

"What did we do in those early days to help missions? Records rather than memory would have to inform me. Possibly our name died of malnutrition. But we did help each other to pray together. There was a time when our prayers were always silent, for we were unaccustomed to praying audibly. We thus deprived ourselves of the privilege of going right along unitedly as a group in prayer. We do not recall in those early days appeals for help met with sympathy and tears. May this concern to help others grow in broader circles; may we go out with our garments and blankets to warm others. And lo, we may yet find ourselves to be 'Mission Helpers.'"

Bro. S. H. Rhodes recalls experiences of forty years ago when carrying the Gospel on horseback to the people in the mountains. On one occasion after having traveled many miles along a river and then through dense forest during a thunderstorm he and Bro. Henry Blosser finally saw the light of the distant schoolhouse which they soon found filled with people eagerly waiting to hear the Gospel. Many of these had walked three or four miles carrying small children. After forty years, Bro. Rhodes is still having rich experiences in the mountains. Recently he was called to visit a couple of whom it had been said that they were so far from Christ that there was no use trying to lead them to the Saviour. Bro. Rhodes went. He impressed them with the necessity of being saved. The two were instructed and received into the church by water baptism bringing tears of joy to the witnesses.

Mrs. Paul Bender, granddaughter of the late A. B. Burkholder, vividly recounts her grandparents' experiences while ministering to the precious souls in the mountain districts. Mrs. Bender writes "Seed Planting and Harvest" which appears elsewhere in this issue.—Mrs. C. L. Shank.

Some people cannot see even though they look. Seeing is a matter of the heart.—T. Y.

Seed Planting and Harvest

BY MRS. PAUL BENDER

A few years ago we were traveling westward from a visit in Virginia. We were soon in the picturesque mountain country on the west side of the Blue Ridge, in West Virginia. Nearer and nearer we came to a territory I had long wished to see. The road sign read: "Job—2 miles." We turned and traveled up the slope of the nearest incline affording us a better view of our surroundings.

While we were eating our lunch on this summit, memory was my companion, speculation giving zest to it, as I looked up mountain trails, in fancy seeing a dear, familiar figure. In a playful mood we dropped some watermelon seeds into the soil at our feet, remarking, "Next year we will come and have a watermelon."

This whimsical seed planting on the quick, easy journey is symbolic of other journeying and seed planting in this region which began to make its impression upon me when I was a very little girl.

Eagerly I used to listen to accounts of experiences of pious Brethren and Mennonite men and women from the Shenandoah Valley who were impelled by love and responsibility to God and needy souls in these West Virginia hills. As I listened to stories of long and difficult journeys on horseback or in buggies, in varying weather moods, to face need that touched their souls, I learned something of the love of God in human hearts and of the need for God in other areas than our own.

My grandfather, A. B. Burkholder, loved these people and worked with them. I developed the feeling that for him to serve in this area no sacrifice was too great—maybe he did not even feel the sacrifice. His warm handshake, his sunlit face, kind blue eyes, and his gentle counsel must have helped many.

Sometimes he took with him on his missions my saintly grandmother, Nancy. It was easy for me to understand how doors and hearts would open to their message, lived and taught. The impact of their personalities and of the recital of their experiences left me impressed, not with their problems, but with their sincere love for those to whom they ministered in humble piety.

Seeds have been planted by them and many others like them whose harvest is going on and on. It is continuing in the homes of these mountains, in the hearts of succeeding ministering men and women, and even here on this page. Great is the potential power of a seed!

Goshen, Ind.

There are those in both Church and State who believe that when they have held a conference and passed a resolution they have done something important.—Bishop Stephen Neill.

Missions Editorial

A Unitarian of Rare Spirit

I heard this evaluation made of Fredrick L. Hosmer by someone who knew him personally as a young man. No doubt he was a true gentleman and was adorned by many of the Christian graces. Sometimes men like this put us "orthodox believers" to shame by the quality and beauty of their lives.

In the presence of such characters we must make our Christian claims humbly. Too often a belligerent orthodoxy is terribly short on love, thoughtfulness, and the gentler fruits of the Spirit. While it is true that we are certainly saved by faith in the finished work of Christ and not because we are "rare gentlemen," it is also true that the purest faith should produce the sweetest and most lovable of characters.

But we are getting around to an examination of the sentiment expressed in the title. How tolerant can evangelical believers be? How far can Christian fellowship go? We can appreciate nobleness of character and sweetness of disposition when we distinguish between that and fellowship based on a common faith in a common Lord. There can be personal sociability, as for example, Christ associating with publicans and sinners, when it is not possible to have Christian fellowship for the simple reason that there is not really any common ground in Christ.

A Unitarian does not believe in the divinity and hence not in the Saviourhood of Jesus. The Unitarian resists the claims of Jesus to divinity as rigidly as did the Pharisees of His own time. They are called "Unitarian" for their insistence on the one-ness, the unity, of God which rules out the Trinity altogether. Christ is accepted as a great soul and held in high regard as teacher, prophet, and example, but not as our Saviour from sin. The whole theology of Calvary, sin and its consequences, redemption through the blood becomes incompatible with the system of Unitarianism. In fact the very personality of God as we naturally accept it finds no room in a religion that believes in God as an impersonal, however benevolent, force.

Let Dr. Hosmer himself describe the beliefs of a Unitarian in a verse from one of his many hymns:

"Then go not thou in search of Him,
But to thyself repair.
Wait thou within the silence dim
And thou shalt find Him there."

A Hindu mystic, who is a natural Pantheist, would write sentiments exactly like this. These are religious sentiments, but they are not Christian sentiments. Let us keep our Christian message clear.—J. D. Graber.

MISSIONS SECTION

M.C.C. Weekly Notes

German Youths Give for American Relief

"Twenty years ago, it would have been believable, but in the year 1951 it sounds like a fairy tale. However, there are still Christians in all the world who are basically the same and who have a heart of love. On Aug. 26, 1951, participants of the Mennonite Voluntary Service work camp at Mainz, Germany, gave the sum of 20 D-Marks (\$4.65) for relief to flood sufferers in Kansas. Mennonite Voluntary Service arranged this camp at Mainz where these young people met, not only to work on a project, but also to study the Word of God and the Christian way of life. The donors were young people of various denominations from at least eight different countries. Through radio and press they became aware of the need and suffering in the flood area and wondered if they could not do something to help. Thus they conceived the idea of lifting an offering on the last Sunday that they were together.

"One could speculate as to the reason behind this act. However, the student pastor of the university for whose group we were building a house of fellowship told us the grounds for this offering. This offering was not necessarily meant to be a token of appreciation or of thanks for all the good M.C.C. and the American people have done for the Europeans; nor was it because they felt more sorry for the American sufferers than the sufferers in Korea or East Germany. They gave the money because the Christian life and its duties have been more forcibly presented to them. They gave this money because they felt it was a Christian duty. Thus it happens that during the four weeks of camp one offering was lifted for war sufferers in Korea, one for relief to people in the East Zone, and one for Mennonite families in Kansas."

The money contributed in the circumstance as reported above by Calvin Redekop is being placed at the disposal of the recently organized Topeka Reconstruction Unit, to be used for a special needy purpose.

Mental Health Challenge

A letter of appreciation by Supt. George H. Stevenson, M.D., for the Mennonite Summer Service Unit which served at the Ontario Hospital at London, also brings a challenge for creative concern in the field of mental health:

"We hope that as you leave us shortly to return to your homes you will carry with you a missionary zeal to convey to other friends a better understanding of the mentally ill. These are people who have lost their way mentally because of a wide variety of physical and emotional stresses. We hope that the people you touch will have their sympathies increased in a practical way to help the mentally helpless who need a better understanding, a practical sympathy, and who so frequently recover if proper care and treatment is available."

The M.C.C. Mental Health Section, in addition to operating two hospitals and developing a third one, is also endeavoring to promote in the Church a better understanding of mental health.

Voluntary Service Notes

Women volunteers are urgently needed in a number of service units, for hospital work, children's projects, work with delinquents, and housekeeping.

Married couples are needed in several units to serve as house parents for cottages of children's institutions.

A Topeka Reconstruction Unit has been opened in Kansas to assist families suffering from the damage of the recent flood. Any young men able to help for two to six months should contact immediately the Voluntary Service office, M.C.C., Akron, Pa. The Mennonite unit is working in co-operation with the Red Cross and the Topeka Council of Churches.

Service assignments of the recent volunteer group are as follows: Mary Bowman of New Hamburg, Ont., and Lois Cressman of Preston, Ont., to Bethesda Mennonite Hospital at Vineland, Ont.; Raymond and Mary Brubaker of Paradise, Pa., to Stockton State Hospital, Stockton, Calif.; Waldo and Dorothy Claassen of Wymore, Nebr., to Topeka Reconstruction Unit, Kansas; A. Clayton Dettweiler of Perkaspie, Pa., and Paul Hartz of Elverson, Pa., to Topeka State Hospital, Kansas; Mary V. Dettweiler of Breslau, Ont., and Sylvia Gross of Doylestown, Pa., to House of Mercy, Washington, D.C.; Shirley M. Kauffman of Mattawana, Pa., to Wiltwyck School for Boys, Esopus, New York; Raymond Schmidt of Cordell, Okla., to Meadowlark Homestead, Newton, Kans.; Irma M. Siemens of Buhler, Kans., to the Industrial Home School Annex, Washington, D.C.; Mabel Z. Stauffer of Stevens, Pa., to Gulfport, Miss.; Kenneth Loewen of Hillsboro, Kans., and Melvin M. Snyder of La Junta, Colo., to work at M.C.C. Headquarters, Akron, Pa.

Released November 2, 1951

Via Mennonite Central Committee

WILD CAT, KENTUCKY

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3).

We are indeed grateful to our heavenly Father for the blessings we have received during the past weeks and months, both temporal and spiritual. We have enjoyed the fellowship of many friends that have stopped to worship with us. These visits are a means of encouragement both to the workers and the members of our group here. We were blessed Sunday evening, Sept. 9, with a program here at Wild Cat by some of our Kentucky brethren and sisters of Turner Creek, Bowlings Creek, and Gays Creek. These contacts between our different Mennonite groups here in Kentucky are very helpful to our members as a means of encouragement.

Bro. Menno Troyer, Elida, Ohio, will begin our fall revival services here at Wild Cat on Sept. 15. May those who know the intercessory value of prayer pray for us that stony hearts may be melted by the Spirit of God and become hearts of flesh.—Mr. and Mrs. Merlin Good, Gertrude Brunk.

CHURCH CORRESPONDENCE

HIGH RIVER, ALBERTA

(Mount View Congregation)

Dear HERALD Readers: Again the time has come and gone when the appointments are made for another Sunday-school year. Only God knows the good that has been done in the past year, and what good will be done in the coming year. Everyone taking their place and serving wholeheartedly in whatever capacity they are called upon is the only promise of a successful year of service.

The following appointments were made at our reorganization on Sept. 30: S.S. Supt., Lloyd Good; Chor., Myrtle Miller; Secy., Gordon Good; Libr., Fern Stauffer; Cor., Myrtle Miller; Church Chor., Howard Stauffer; Y.P.B.M. Comm., Albert Guengerich and Lloyd Good.

We were glad to have Amos Brubaker and family, from Sweet Home, Oreg., in our service that same morning.

We welcome any other visitors to worship with us when in our vicinity.

Oct. 17, 1951.

Myrtle Miller.

MILLER, SOUTH DAKOTA

Greetings with Col. 3:1-4. We were very happy to have Bro. William Eicher with us for our communion service on May 6. We very much appreciate his labors with us.

Our pastor, Bro. Paul Glanzer, reports rich blessings received while superintending two Bible schools in Nebraska from May 28 to June 8. One of these schools was held in the morning at Wood River, Nebr., and the other in the p.m. at Abbott, Nebr. May the Lord abundantly bless all who served there and all the pupils who came to learn about Jesus. One thirteen-year-old girl at Abbott accepted Christ as her personal Saviour during this time. The people at this place had no church privileges. Since Bible school is over, the workers at Wood River have started a Sunday school in the Abbott community.

Our Bible school here at Miller had an average attendance of twenty. The school was held in the mornings, June 11-22. The children gave a very nice program Sunday evening, June 24. We are confident that the Lord will bless them and the efforts of their teachers. Those who taught were Lena Rediger, Alice Schweitzer, Mary Rediger, Mildred Miller, Paul Glanzer. We are thankful that they were willing to be used of the Lord in this way. This was the first summer Bible school held in our church here. It was also the first time for three of the teachers to teach in summer Bible school.

Great blessings were received at the Iowa-Nebraska Conference Aug. 7-10 by the three from here who were privileged to attend.

Aug. 16 Bro. Paul left for Beemer, Nebr., where he served in the young people's institute Aug. 17-19. Let us remember to pray for the young people of our church and others.

Pray with us that the revival fires kindled

during the week of Sept. 3-9 will continue to burn. May each Christian be a witness to those who are non-Christians. Pray also for Bro. Jesse Short, Archbold, Ohio, who delivered to us the Spirit-filled messages during that time.

Brief but very interesting reports of the Brunk brothers' revival campaign in Franconia were given on Sept. 23 by Irwin S. Beidler and Norman Kulp, from Souderton, Pa. We were happy to have these two brethren and their wives with us for a short time. May the Lord bless them.

Another prayer request is that the Lord will show us where our new church building should be built. The building we are now using is rented. We have a fund started for a church of our own. Pray that sufficient funds will be received.

Lola Glanzer.

COLORADO SPRINGS, COLORADO

(First Mennonite Church)

Dear Readers of the GOSPEL HERALD: Greetings in the Master's name. During the morning service on May 13 seven small children were presented by their parents for consecration.

June 18 our summer Bible school opened, with eighty-two enrolled. It continued for two weeks, closing with a program given by the children. During the school three of the older children accepted Christ as their Saviour.

The summer camp for the Colorado Mennonite Sunday schools was held on a mountain ranch near here. Our pastor, Jess Kauffman, was one of the directors. Four camps were conducted: one for boys, ages ten to fourteen, one for girls of the same age, one for boys fourteen to sixteen, and one for girls of that age. Twenty from this congregation enrolled in the camps altogether. Twelve of these indicated a desire for deeper consecration to the Lord.

On Sept. 9 our bishop, Harry Diener, was with us and received seven young people into church fellowship by water baptism.

The young people of the M.Y.F. of this congregation planted grass on the north and east sides of the church grounds. This has greatly improved the appearance of the place, and will add to the effectiveness of our testimony in the community.

The annual business meeting of our church was held Sept. 20. Reports were given by the officers and election held for officers for the coming year. The following were elected: Treas., Curt Headrick; Chor., Crystal Rhodes; Dist. Miss. Bd. Member, A. C. Brunk; Cor., Melva Brunk. The three lay delegates to district conference are William Boshart, Willis Kanagy, and Howard Wilson. The Sunday school elected the following officers: Supt., Delmar Reil; Asst., Lester Roth; Pri. Supt., Mary Zuercher; Asst., Ardis Wilson; Secy.-treas., Earl Ernest; Chor., Virgil Brenneman; Asst., Lee Stutzman; Libr.,

Viola Hough; Home Dept. Supt., Matilda Kanagy; Secy. Home Dept., Ardis Wilson.

Oct. 12-21 we had our fall revival meetings. Since the evangelist who had been engaged was unable to come, our pastor, by vote of the congregation, conducted the meetings. He preached very helpful sermons for the deepening of the Christian life of the congregation. The meetings were preceded by a day of prayer. A number of shorter periods were also set aside for prayer. The Lord heard our prayers and gave us a blessed time of fellowship and a real revival. A good number of the membership sought a deeper experience with the Lord. We pray that these meetings have been merely a start of a continuous revival in our church. We request the prayers of God's people on behalf of the work at this place.

Melva Brunk.

PETTISVILLE, OHIO

(West Clinton Church)

Greetings of love in Jesus' name. In the early part of June the Johnstown Mennonite school chorus gave us a very inspiring musical program.

Our summer Bible school was held June 4-15. Superintendents were Elden Merillat and Ernest Frey.

Bro. Ivan Magal, formerly from Brussels, Belgium, who has been a student at E.M.C. for the past several years, gave a very interesting talk about his people and his country at our church on July 4. On the afternoon of July 15 he gave a talk to the displaced persons who are now living in the surrounding community.

A group from the Liberty Church, Jackson, Mich., gave us a program on the evening of Aug. 19.

The results of our Sunday-school reorganization, which took place recently, are as follows: Supt., Dale Grieser, Lawrence Miller; Pri. Supts., Lawrence Rupp, Willard Richer; Church Chor., Marlin King; S.S. Chor., Willard Frey.

Our communion services were held Oct. 7.

Bro. D. D. Miller, from Berlin, Ohio, will be our evangelist for meetings to be held the latter part of November. Pray that Christians may be strengthened and unsaved ones repented.

Oct. 26, 1951.

Clara Ann Frey.

WAYLAND, IOWA

(Sugar Creek and Bethel Congregations)

On Sept. 28 the sewing circles of Iowa met with the Iowa-Nebraska district president, Mrs. Edd Garber, of Jackson, Minn., at the Bethel Church for the regular fall meeting. The Christmas orders were taken and it proved to be an interesting meeting. All the circles in Iowa were represented, which was very gratifying. A ladies' quartet from East Union, near Kalona, sang a number. Elmer Swartzendruber, from Wellman, gave a talk on his experiences in Europe. Refreshments were served in the church basement after the meeting.

Evangelistic meetings were held at both churches during the week of Oct. 7-14 by brothers, Chris and Joe Graber, from Goshen and Elkhart, Ind., respectively. A large class

(Continued on next page)

FIELD NOTES (Continued)

The annual Home Mission Meeting will be held, D.V., at the Millwood Church, two miles northeast of Gap, Pa., on Dec. 15. Visiting speakers are Frank Enck, Lancaster, and Sias Brydge, Lyndhurst, Va.

Bro. William G. Detweiler spoke in a mass meeting at the Albany, Oreg., High School the evening of Oct. 28.

Preachers at the Moorepark Church in southern Michigan were Bro. Percy Miller, Shipshewana, Ind., on Oct. 21, and Bro. S. C. Yoder, Goshen, Ind., on Oct. 28.

Bro. Milton G. Brackbill, Paoli, Pa., is the evangelist at North Goshen, Ind., Nov. 8-18.

Bro. Roy S. Koch, St. Jacobs, Ont., spoke in a Youth Conference at the Prairie Street Church, Elkhart, Ind., Nov. 9-11.

Bro. Martin Z. Miller, Jewish worker from Steelton, Pa., brought a missionary message at North Goshen, Ind., Sunday evening, Oct. 21. The Men's Fellowship from this church gave a program at the Ft. Wayne Rescue Mission on Oct. 25.

Bro. Harry Y. Shetler, Davidsville, Pa., held meetings at the near-by Blough Church Oct. 31 to Nov. 11.

Bro. Nevin Bender, Greenwood, Del., and Bro. David P. Beachy, Marilla, N.Y., spent the week end of Oct. 21 with the Lewis County, N.Y., A.M. congregation, holding services each evening. Bro. Bender remained two days longer to assist with communion services.

Bro. John L. Ruth, Telford, Pa., will discuss the topic, Why Live a Separated Life, at the Hammercreek Church near Lititz, Pa., on Nov. 18 7:15 p.m.

Bro. Paul M. Miller, Goshen, Ind., is conducting revival meetings at the Oak Grove Church, West Liberty, Ohio.

Bro. Nelson Kanagy, West Liberty, Ohio, assisted by his radio team, gave three services at the Evangelical United Brethren Church in Marion, Ohio, on Oct. 21.

The Chappell, Nebr., congregation is conducting a Bible class for its young people each Monday night this winter, using as a text the summer Bible school high school course on the New Testament.

Bro. Peter Dyck, Moundridge, Kans., spoke at Protection, Kans., Sunday evening, Nov. 11, on the movement of refugees from Europe to Paraguay.

Bro. Herman Smucker has been released from the Swank Church in Iowa to take charge of the Cedar Bluffs work seventeen miles northeast of Iowa City. Services are held in the morning with good attendance from the community. Bro. Henry M. Yoder is continuing the work at Swank.

Bro. James Bucher, Hubbard, Oreg., began a series of evangelistic meetings at Andrews Bridge in Lancaster County, Pa., on Nov. 1.

Philhaven Farm, the new mental hospital being developed in eastern Pennsylvania, produced a potato crop which was harvested by men and boys from the Mellinger Church.

Bro. Chester Raber, Goshen, Ind., is serving as pastor at the Sunnyside Church near Dunlap, Ind.

Bro. Howard Hammer, Wooster, Ohio, is the evangelist in meetings being held at the

South Union Church, West Liberty, Ohio, Nov. 8-11.

Bro. Stanley C. Shenk, West Liberty, Ohio, participated in a Christian Life Conference at Bally, Pa., Nov. 3, 4. On Nov. 5 he spoke to the Christian Medical Society of Hahnemann Hospital in Philadelphia and to the Philadelphia Mennonite Students' Fellowship.

The Council of the General M.Y.F. met at Louisville, Ohio, Nov. 2, 3. Several former members of the council were also present.

The Executive Committee of the Mennonite Publication Board met at Scottdale Nov. 6, 7. In connection with this meeting several other meetings of committees working with publishing problems met here.

Bro. Howard J. Zehr, Peoria, Ill., will conduct evangelistic meetings at West Sterling Nov. 19-25.

Bro. R. R. Smucker, Elkhart, Ind., is holding revival meetings at Martinsburg, Pa., Nov. 8-18.

MISSION NEWS (Continued)

A first anniversary program was observed at the Palo Hincado, Puerto Rico, Church on Oct. 29. The speakers were Brethren T. H. Brenneman, Sarasota, Fla., and Angel Luis Gutierrez, Barranquitas. Members of the local congregation also participated in the program.

Another mother accepted Christ in her home at Rabanal, Puerto Rico, recently. The father and son had taken this step earlier. Pray that they may find a solution for all leaving the house at the same time to come to services. This seems to be a great barrier in this home as well as in several other homes.

Several brethren from the Ambassadors group at East Goshen, Ind., assisted in the recent evangelistic meetings conducted at the Peoria, Ill., Mennonite Mission by Bro. J. D. Graber. They were given cards with names and addresses of people whom they were to contact and were instrumental in leading several to Christ in their homes.

Your Treasurer Reports

Many times the treasurer's office is asked to give a list of specific areas of need in the mission program. The following list attempts to give a picture of our needs, listing particularly those fields and projects for which funds are needed at this time. Missionary offerings taken on Fall Missionary Day may well be directed to the General Mission Fund or to one of the following designated purposes:

Missionary Training Fund
City Missions General Fund
Chicago Mission Building Fund
Saginaw Church Building Fund
Chicago Bethel (Colored) Church Fund
Culp, Arkansas, Mission
Mexican Border Mission Program
Kansas City, Kansas, Children's Home Superintendent's Building
West Liberty, Ohio, Children's Home Building Program
Mennonite Youth Village
India Educational Program
India Native Evangelist Support
India Bihar Building Program
Japan Mission Homes
Betania, Puerto Rico, School Building Program
Argentine Chaco Mission
South America National Pastor Support
South America National Women Worker Support
Voluntary Service Program General
Navajo Migrant Service Unit
Relief and Refugee Program
La Plata, Puerto Rico, Service Unit Program
Mennonite Board of Missions and Charities
H. Ernest Bennett, Treasurer

The new house of the Ralph Buckwalters was ready for occupancy on Oct. 27. On Oct. 23 Ralph writes: "By that date it will be almost entirely completed with the exception of the heating system, which must await arrival of a hot air furnace from the States. We are planning to use a number of small stoves and stick the pipes out the windows as the Japanese do."

On Friday evening, Nov. 1, Bro. John M. Miller showed pictures of Camp Ebenezer to the Good Cheer Circle of the Canton, Ohio, Mennonite Mission. Camp Ebenezer was operated on the John M. Miller farm this past summer.

Bro. Wayne Wenger, Dryden, Mich., preached at the Detroit Mennonite Mission on Sunday, Oct. 20, in both morning and evening services.

The group at Fairpoint, Ohio, recently decided to take up a course of study in personal work. Outlines are being prepared to be distributed to those who attend.

A former Sunday-school girl at the Peoria, Ill., Mennonite Mission, recently accepted Christ during a series of meetings. Her decision followed a sermon on what it means to be a church member. Her parents are Catholic. She needs our prayers.

A new book, "Africa Answers," written by Dr. Merle Eshleman, is a mission study book initiated by the Eastern Mennonite Board of Missions and Charities. Copies may be secured from the Mennonite Publishing House, Scottdale, Pa., or from any one of the branch Mennonite bookstores.

A fellowship meeting of all service unit members and missionaries in Puerto Rico was held on the evening of Oct. 24 at La Plata, Puerto Rico. A much-appreciated message regarding service for Christ was brought by Bro. T. H. Brenneman, Sarasota, Fla. The group numbers about eighty, including children.

An informal farewell service will be held for James and Beatrice Hess at the East Chestnut Street Church, Lancaster, Pa., on Nov. 13. The Hesses will leave soon for language study in Costa Rica.

CORRESPONDENCE (Continued)

of boys and girls, along with an older couple, stood for Christ. The meetings were well attended. Many visitors came. After communion Sunday the class will receive the usual instructions. Mrs. R. Wenger.

MEDWAY, OHIO

(Huber Congregation)

Dear HERALD Readers: When autumn is here in all its beauty and Thanksgiving Day approaches, it is a good time to thank the Lord for His blessings during the past year and to praise Him for inspiration to press forward to the tasks ahead. It is also a good time to rededicate our lives and to pray for guidance.

"The Lord hath done great things for us; whereof we are glad." Our summer Bible school was well attended. We believe it was a blessing to many children in this neighborhood. We hope that the seed sown will bear fruit to the honor and glory of God.

Some of our young people have gone back

to their places of study for the winter. Sisters Orpha and Esther Hilty are teaching Christian day school at Elida, Ohio. May the Lord bless them as they labor there.

Sept. 30 our Sunday school was reorganized: Supts., Leroy M. George, Rob Hilty; Sec., Miriam Hilty; Treas., Henry Neff; Chors., Orpha and Esther Hilty.

An all-day fellowship meeting was well attended. The theme was: God's Will for Our Lives. Speakers included William Pebley and Eli Miller, from Johnstown, Pa., Eli Nissley, Plain City, Ohio, Nelson Kanagy and D. L. Kauffman from West Liberty. The moderator was Richard Ross, Elida, Ohio. Also some of the local folks served on the program. Bro. Miller brought three inspiring sermons during the day.

Bro. Lloy Kniss, our pastor, is in Canada for a few weeks of revival work. We wish him much success as he labors there.

Sunday evening, Oct. 21, Bro. Floyd Byler and family and a worker from the radio mission at West Liberty, Ohio, were with us and gave messages in sermon and song.

We welcome any who pass this way to stop and pay us a visit.

We are looking forward to having Bro. Herschkowitz with us Dec. 7-9.

We ask an interest in your prayers, that we may work together effectively.

M. A. George.

ST. JACOBS, ONTARIO

Each year during the Thanksgiving week end we have a young people's conference at our church. Bro. H. J. King, Arthur, Ill., who was to be the speaker this year, was unable to come, because of illness; but we thank God that Bro. A. J. Metzler was able to come instead.

On Friday, Oct. 12, we were glad to have the Conference of Historic Peace Churches of Ontario meet at our church. To hear about the work the different churches are doing in the area of peace and war gave us a greater feeling of unity with the other members of the conference. Erland Waltner, who spent two summers in Europe holding peace conferences and encouraging the M.C.C. workers there, was one of the guest speakers. He showed us how comparatively easy it is for us in this country to practice peace, by picturing the difficulties of the Europeans in trying to live the way of peace. Paul Erb reminded us of the needs which face people of the Far East. In the closing service of the day Frank C. Peters, of Kitchener, Ont., helped us to realize that in the world the true Christian will always be a maladjusted individual. Through this conference we as young people of the church learned to appreciate more the way of love and are more willing to follow this way in our own lives.

Laura Bauman.

Oct. 15, 1951.

IMLAY CITY, MICHIGAN

(Bethany Mennonite Church)

Dear HERALD Readers: Greetings in Jesus' name. Average attendance at summer Bible school was around seventy.

On the evening of Sept. 26 we met to reorganize Sunday school. The following were

elected: Supt., Russell Lehman; Asst., Harold Zehr; Chor., Jean Wittig; Church Chor., Mrs. Cleo Lehman; Secy.-Treas., Delores Zehr.

On Oct. 4 John Shetler, from Wellman, Iowa, and S. J. Miller, Grabill, Ind., were present. Bro. Miller gave a talk about his trip to Alaska; it was very much enjoyed by all present.

Sister Kathryn Leland, of Brethren, Mich., is with us. She has been helping at Bro. Wenger's home at Dryden.

Sister Dorothy McCallum was recently married to Bro. Albert Miller. They are living at Sarasota, Fla. We wish them God's blessings.

We are very glad to have Dr. Fred Swartzendruber and family worship with us. They are living at Goodrich, Mich.

Counsel meeting was held Oct. 14. Communion services will be Oct. 21.

Pray for the work here, that the seed sown will bring forth fruit to life eternal.

Edna Gascho.

CHURCH HISTORY (Continued)

some years ago failed to prosper. Thirty-seven young people became members at the first meeting on February 14.

A library was begun in 1949. A member of the Young People's Bible Meeting Program Committee is the librarian.

In October, 1946, a committee of three brethren and a secretary-treasurer were appointed to enlarge and to remodel the church. Work on this building continued all winter, as the weather was exceptionally suitable. The rededication services for this church took place the following spring in May. The auditorium now seats approximately three hundred and fifty. The basement accommodates nine Sunday-school classes, a prayer room, and a kitchen.

The church possesses missionary zeal. An evidence of this fact was that in 1945 the Poole congregation bought Millbank Presbyterian Church and began to repair it so that a mission could be opened and the Word of God could be presented to neglected souls. Other churches of the conference supported this work generously, so that by July 7, 1946, the church was rededicated to again serve as a house where people could worship God. A number of families from the Poole Church and elsewhere became regular attendants at the mission. It is now a congregation, with Menno Zehr as minister and Valentine Nafziger as deacon.

Early in the year 1951 the Sunday school began a mission station at Newton. Sunday-school services are held every Sunday afternoon with different members assisting in the work.

The church is growing. A baptismal class of twenty-nine, the largest in the history of the church, was baptized in September, 1950. May the Lord see fit to continue to bless the church as it labors to bring the world to Christ.

Kitchener, Ont.

Anniversaries

Horst.—Moses G. and Elizabeth (Kreider) Horst, of Rittman, Ohio, observed their fiftieth wedding anniversary on Sept. 19, 1951. Except for two years, they spent their married life on the farm where they were married by Bishop Isaac L. Good. In November, 1913, Bro. Horst was ordained to the ministry and in October, 1916, to the office of bishop. They have 4 children (Clarence, Elvin, Benjamin, and Miriam) and 20 grandchildren.

Hostetler.—Henry E. and Saloma (Slabach) Hostetler were united in marriage Oct. 25, 1888, in McPherson Co., Kans., by Matthias Coopridner. On Oct. 21, 1951, the Sunday previous to their sixty-third anniversary, a family dinner was held at the home in honor of Bro. Hostetler's eighty-fourth birthday. The Hostetlers have lived near Harper, Kans., for the past forty-three years. Both are members of the Pleasant Valley congregation, where Bro. Hostetler served as deacon for many years. They are enjoying fair health and are able to attend services. Their posterity includes 11 living children, 48 grandchildren, and 27 great-grandchildren. Sons and daughters living in the immediate community are: Oliver, Ura, Titus, Leo, Amra, Chaney, Pius, and Florence—Mrs. Ernest Detweiler. Others are: Ida—Mrs. Harold Sommerfeld, of Hesston; Stella—Mrs. G. G. Yoder, Goshen, Ind.; and Juanita—Mrs. Titus Ramer, Billings, Mont.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3c).

Brenneman.—To Nile and Goldie (Yoder) Brenneman, Bright, Ont., a daughter, Donna Elaine, Oct. 17, 1951.

Carpenter.—To Marcus J. and Esther L. (Eichorn) Carpenter, Burr Oak, Mich., a daughter, Rosetta Faye, Oct. 20, 1951.

Derstine.—To Garland A. and Marilyn (Godshall) Derstine, Morwood, Pa., a son, Garland Dale, Aug. 28, 1951.

Diem.—To Arthur and Elsie (Hershey) Diem, Ephrata, Pa., a daughter, Erma Jean, Oct. 20, 1951.

Diller.—To Enos M. and Mary (Horst) Diller, Hagerstown, Md., a daughter, Barbara Sue, Sept. 28, 1951.

Eberly.—To Willard and Minnie (Burkholder) Eberly, Schaefferstown, Pa., a daughter, Edith Mae, Oct. 23, 1951.

Geissinger.—To Darwin A. and Sara (Halteman) Geissinger, Souderton, Pa., a son, Darwin LaMar, Oct. 22, 1951.

Gross.—To Wayne and Ada (Hostetler) Gross, Roanoke, Ill., a daughter, Marjorie Ellen, Oct. 14, 1951.

Harnish.—To Paul K. and Anna Elizabeth (Landis) Harnish, Washington Boro, Pa., a son, Paul Larry, Oct. 8, 1951.

Hershberger.—To Howard and Martha (Buckwalter) Hershberger, Hesston, Kans., a son, Daniel Glenn, Oct. 26, 1951.

Horning.—To G. Sylvan and Anna (Metzler) Horning, New Holland, Pa., a daughter, Rhoda, Oct. 16, 1951.

Hostetler.—To Fred and Ada (Lauber) Hostetler, Tofield, Alta., a daughter, Marion Kay, Oct. 18, 1951.

Jutzi.—To Amos and Edith (Nafziger) Jutzi, Yellow House, Pa., a daughter, Beverly Anne, Sept. 23, 1951.

Kurtz.—To David, Jr., and Martha (Horst) Kurtz, Morgantown, Pa., a daughter, Cynthia Janette, Oct. 9, 1951.

Lind.—To Millard C. and Miriam (Sieber) Lind, Scottdale, Pa., a son, James Joseph, Nov. 5, 1951.

Martin.—To Vernon C. and Edith (Gehman) Martin, Waynesboro, Pa., a son, Daryl Lee, Oct. 13, 1951.

Miller.—To Daniel W. and Eunice (Litwiler) Miller, America, FONDFS, Argentina, a son, John Gregory, Oct. 8, 1951.

Miller.—To Wilbur and Ena (Sommers) Miller, Kokomo, Ind., a son, Jerry Lee, Oct. 23, 1951.

Oswald.—To Oren and Pauline (Stutzman) Oswald, Mantua, Ohio, a daughter, Margaret Ruth, Sept. 30, 1951.

Oswald.—To Warren and Mary (Stutzman) Oswald, Chappell, Nebr., a son, Benny Joe, Oct. 10, 1951.

Richard.—To Glen and Margaret (Wenger) Richard, Wayland, Iowa, a son, Lynn David, Oct. 16, 1951.

Roth.—To Dan and Wilma (Alston) Roth, Wayland, Iowa, a daughter, Fanny Elizabeth, Sept. 25, 1951.

Showalter.—To Glenn D. and Elinor (Crider) Showalter, Hagerstown, Md., a daughter, Fern Marie, Sept. 22, 1951.

Springer.—To Ervin and Evelyn (Heiser) Springer, Fisher, Ill., a daughter, Barbara Elaine, Sept. 14, 1951.

Stutzman.—To Clifford L. and Mary Ellen (Oesch) Stutzman, Corry, Pa., a son, Philip Michael, Sept. 17, 1951.

Waters.—To Richard and Lois (Stutzman) Waters, Hydro, Okla., a daughter, Dixie Lee, Oct. 3, 1951.

Weaver.—To Irvin D. and Katherine (Pheneger) Weaver, Harrisonburg, Va., a daughter, Judith Ann, Oct. 27, 1951.

Yoder.—To Aden and Helen (Kandel) Yoder, Millersburg, Ohio, a daughter, Cheryl Ann, Aug. 12, 1951.

Yutz.—To Ivan and Anna Ruth (Yoder) Yutz, Hutchinson, Kans., a son, James Carlyle, Oct. 15, 1951.

Zehr.—To Daniel and Naomi (Ressler) Zehr, South Boston, Va., a daughter, Almaria Naomi, Oct. 26, 1951.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bechtel—Horst.—Orville Bechtel, Wanner congregation, Hespeler, Ont., and Mary Horst, St. Jacobs, Ont., by Roy S. Koch at the St. Jacobs Church Oct. 8, 1951.

Fath—Hostettler.—Albert L. Fath and Ann Mahree Hostettler by Gerald Studer and I. W. Royer at the Pleasant View Church, North Lawrence, Ohio, Oct. 26, 1951.

Litwiller—Mast.—Lloyd Litwiller, Hopedale, Ill., and Sara Mast, Arthur, Ill., by H. J. King at the Arthur Church Sept. 30, 1951.

Sauder—Biehn.—Elmer Sander, St. Jacobs, Ont., and Beatrice Biehn, Guernsey, Sask., by Roy S. Koch at the St. Jacobs Church Oct. 6, 1951.

Sauder—Sauder.—Amos Sauder, New Holland, Pa., congregation, and Ruth Kreider Sauder, Ephrata, Pa., congregation, by Amos S. Horst at the Ephrata Church Oct. 6, 1951.

Troyer—Tyson.—Lawrence Troyer, Spartansburg, Pa., and Evelyn Tyson, Wakarusa, Ind., by John H. Mosemann at the Yellow Creek Church, Goshen, Ind., June 3, 1951.

Wagler—Zehr.—Melvin Wagler, Steinman congregation, Baden, Ont., and Doris Zehr, East Zorra congregation, Tavistock, Ont., by Henry Yantzi at the Tavistock A.M. Church Sept. 1, 1951.

Widrick—Lyndaker.—Norman Widrick, Croghan, N.Y., and LeEtta Lyndaker, Lowville, N.Y., by Lloyd Boshart at the Conservative A.M. Church at Lowville Oct. 4, 1951.

Yoder—Yoder.—John E. Yoder and Ellen Yoder, Sarasota, Fla., by T. H. Brenneman at the minister's home Aug. 4, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Byer.—David, son of the late Peter and Christina (Wideman) Byer, was born at Stayner, Ont., Dec. 20, 1886; departed from this life Oct. 4, 1951; aged 64 y. 9 m. 14 d. His parents died when he was young and he was adopted by Simon Stoers of Markham, Ont. He was converted in 1908. On Jan. 27, 1909, he was married to Martha Malinda Lehman, who was raised in the home of John Hoover. In 1919 they moved to Vineland, where they lived until the time of his death. He was interested in the work of the church and the saving of

the lost. His death occurred while he was driving in a funeral procession, accompanied by his wife and sister. Surviving besides his widow are his sister (Hannah—Mrs. George Neidrauer, Buffalo, N. Y.), a brother (Benjamin, Copper Mt., B.C.), a half brother (John K. Markham, Ont.), a twin sister (Sarah—Mrs. McFadyen, Burlington, Ont.), a half sister (Nettie—Mrs. Emanuel Fretz, Jordan, Ont.), a third sister (Almeda—Mrs. Charles Lewis, Toronto, Ont.), and an adopted daughter (Agnes Lehman—Mrs. Joseph Hauser, Stouffville, Ont.). Funeral services were held at the Wideman Church Oct. 7, in charge of Dan Schlabbach and Aaron D. Grove. Text: Job 17:15. Burial was made in the Byer Cemetery.

Gehman.—Mary B., daughter of Abraham and Susanna Landis, was born March 9, 1872, in Milford Twp., Bucks Co., Pa.; died Oct. 21, 1951, of diabetes and a heart condition; aged 79 y. 7 m. 12 d. She was married to John G. Gehman Aug. 28, 1897, and is survived by her husband, one daughter (Minerva L.—Mrs. Elliston O. Gehman), an adopted daughter (Edith H.—Mrs. James Martin), and 9 grandchildren, all of Quakertown, Pa. Her husband was ordained to the ministry on Oct. 19, 1919, at the Swamp Church. She was a faithful member of the church from the time of her youth. The funeral was held at the Swamp Church, with Stanley Beidler in charge, assisted by Jacob Moyer, Joseph Gross, and Jacob Clemens. Burial was made in the cemetery adjoining the Swamp Church.

Hostettler.—Mary E., daughter of Benjamin and Sophia (King) Shanower, was born July 15, 1873, in Massillon, Ohio; died Sept. 22, 1951; aged 78 y. 2 m. 7 d. When she was four years old her mother died and she was adopted by Mr. and Mrs. Samuel Benner, Wayne Co., Ohio. She was married to Christian K. Hostettler, and to this union were born 4 daughters: Mrs. John C. Powell, Birmingham, Ala.; Mrs. D. R. Searles, Jacksonville, Fla.; Mrs. Edward H. Hake, Youngstown, Ohio; and Mrs. George H. Schauweker, Southbridge, Mass. She was a devoted member of the Mennonite Church and was employed in mission work in Youngstown, Ohio, for many years. Her husband, who was superintendent of the mission in Youngstown, preceded her in death in 1935. The last ten years she was almost totally blind. Her courage and fortitude were an inspiration to all who knew her. Besides her daughters she is survived by the following brothers and sisters: Charles Hinman, St. Paul, Minn.; George Shanower, Medina, Ohio; David Shanower, Mentor, Ohio; Ralph Shanower, Chesterlands, Ohio; Mrs. Floyd Phillips, Chardon, Ohio; Mrs. George Bower and Mrs. Norman Pollock, of East Claridon, Ohio. Also surviving are 7 grandchildren and 6 great-grandchildren. Funeral services were conducted at the Auble and Hooley Funeral Home by I. W. Royer. Burial was made in the Paradise Cemetery, Weilersville, Ohio.

Kuhns.—Susie, daughter of John Ernat and Mary Stutzman, was born June 28, 1882, at Kearney, Nebr.; passed away at the home of her daughter (Mrs. Frank Stutzman) Oct. 5, 1951; aged 69 y. 3 m. 7 d. Death followed an illness of eleven months. On June 28, 1900, she was united in marriage to William Kuhns, who preceded her in death six years ago. Surviving are 7 children (Clara—Mrs. L. W. Danner, Scotts Bluff, Nebr.; Erma—Mrs. Perl Stutzman, Zellwood, Fla.; Geraldine—Mrs. Frank Stutzman, Corry, Pa.; Faye—Mrs. Oliver Carter, Spartansburg, Pa.; Lloyd Kuhns, Scotts Bluff, Nebr.; Francis Kuhns, Scotts Bluff; William Kuhns, Zellwood, Fla.), 3 sisters (Mrs. Ray Stutzman, Spartansburg, Pa.; Mrs. Sam Burkey, Scotts Bluff, Nebr.; Mrs. James Roth, Filer, Idaho), one brother (Tillie Ernat, Colorado Springs, Colo.), 18 grandchildren, and 2 great-grandchildren. Two daughters (Esta and Amanda) preceded her in death. She became a member of the Mennonite Church in her youth, and remained faithful until her death. Funeral services were held at the home of her daughter (Mrs. Frank Stutzman) on Oct. 7, conducted by Jake Birky, D. D. Miller, and Alfred Brenner. The body was taken to Chappell, Nebr., where services were conducted by Fred Gingerich on Oct. 10. Burial was made in the Chappell Mennonite Cemetery.

Peifer.—Fannie L., daughter of the late Martin and Rachel (Lefever) Harnish, was born Oct. 12, 1866; passed away Sept. 21, 1951; aged 84 y. 11 m. 9 d. She was a member of the East Petersburg, Pa., Mennonite Church. Surviving are her husband (Daniel H. Peifer), 3 daughters (Ada—Mrs. Jonas H. Bucher, Lititz, Pa.; Mabel at home; Ruth—Mrs. Wal-

ter O. Landis, Lititz, Pa.), 9 grandchildren, 11 great-grandchildren, and one sister (Mrs. Ada L. Groff, Christiansburg, Pa.). She had been in failing health for a number of years. Funeral services were held at the home Sept. 25, in charge of Frank Kreider and at the East Petersburg Church, in charge of James Siegrist, Irvin Kreider, and Henry Lutz. Text: Heb. 4:9. Interment was made in the adjoining cemetery.

Rittenhouse.—Jacob C., son of the late Jacob K. and Elizabeth (Clemmer) Rittenhouse, was born Aug. 2, 1873; died suddenly Oct. 5, 1951; aged 78 y. 2 m. 3 d. He spent his lifetime at his birthplace, a farm near Lansdale, Pa. On Oct. 15, 1896, he was married to Alice Ziegler, who survives. To this union were born 2 sons and 4 daughters. One daughter preceded him in death. Surviving besides his children are 20 grandchildren, 11 great-grandchildren, one brother (Abram C. Rittenhouse), and one sister (Hannah—Mrs. J. C. Clemens). On March 27, 1898, he was baptized and received into the Plain Mennonite Church, of which he was a faithful and active member until death. He served the church as trustee from 1910 until his death, having succeeded his father, who served in the same office for more than forty-three years. During his service as trustee he served as sexton most of the time. He knew the cemetery, in which he opened the graves for many years, better than any other living person. For more than twenty years he was a Sunday-school teacher, well liked. Following this he served as Sunday-school secretary for sixteen years. He was very diligent in his Bible reading; this was his first interest upon returning from his work each afternoon. While he knew that he had a heart ailment, he never complained. Funeral services were held Oct. 10 with the ministers of the Plain Church, John E. Lapp and Wayne Kratz, in charge. Text: John 8:51. Burial was made in the adjoining cemetery.

Schload.—Martha, daughter of Isaac and Mary (Weinhold) Leisey, was born June 7, 1867, near Schoeneck, Pa.; died at her home in Scottdale, Pa., Sept. 30, 1951; aged 84 y. 3 m. 23 d. Though her health was frail, she was able to be about until the last several weeks. She is survived by one son (James Herneisen, of Denver, Colo.), one daughter (Mary Schload, at home), and one stepson (Walter Schload, Ephrata, Pa.). At the age of fifty-three she united with the Mennonite Church, remaining faithful and active until death. After the death of her second husband sixteen years ago, she moved from Akron, Pa., to Scottdale to make her home with her daughter. Her friends knew her to take a keen interest in people and in the spiritual life of the church. In the last days of her life she expressed her concern for the lost. She was known as "Grandma" to all who were close to her, particularly to the children whom she always befriended. Funeral services were held Oct. 1 at the Scottdale Mennonite Church, in charge of J. L. Horst and A. J. Metzler, and at the Ephrata Mennonite Church Oct. 3, in charge of A. S. Horst and Harold Brenneman. The text, "As thy days so shall thy strength be," was used at both services. Burial was made in the Zion Evangelical Cemetery at Akron.

Shetler.—Joseph J., son of Joseph and Lydia (Schrock) Shetler, was born April 21, 1871, in Johnson Co., Iowa; passed away Sept. 30, 1951, at Pigeon, Mich.; aged 80 y. 5 m. 9 d. On Aug. 13, 1893, he was united in marriage to Anna Hochstetler. To this union were born 7 sons and 3 daughters (Henry, Frank, John, Omar, and Lydia—Mrs. Harry Teuscher, all of Pigeon, Mich.; Eli, Knoxville, Tenn.; Emil, Staunton, Va.; Dan, Orland, Calif.; Mary—Mrs. Willard Boller and Agnes—Mrs. Eldon Swartzendruber, both of Kalona, Iowa). Surviving are his widow, 10 children, 32 grandchildren, and 9 great-grandchildren. He was the last in the family of eight children to leave. He accepted Jesus Christ as Saviour and Lord in his youth and was active and faithful throughout life. In 1908 he moved with his family to the Pigeon community. In 1928 he was ordained to the office of deacon, in which capacity he served until his death. Funeral services were in charge of T. E. Schrock, S. J. Miller, and Donald King. Interment was made in the Pigeon Mennonite Church Cemetery.

Slagel.—Alvin Benjamin, son of the late Benjamin F. and Catherine Slagel, was born Oct. 11, 1897, near Flanagan, Ill.; died Aug. 6, 1951; aged 53 y. 9 m. 25 d. He became a Christian in his youth and was a devoted and conscientious disciple of Christ throughout his life. On May 18, 1930, he was united in marriage to Helene Miller, who survives. Also surviving

are 2 children (Janet and Keith) and the following brothers and sisters: Edward, Tucson, Ariz.; Elmer, St. Louis, Mich.; Katie Zook, St. Johns, Mich.; Lucy Boshart, Wayland, Iowa; Lydia Schlatter, Shipshewana, Ind.; and Anna Bachman, Ontario, Calif. A brother (Daniel) and a sister (Mary) preceded him in death. Funeral services were held at the Culp Funeral Home and at the Goshen College Union, in charge of Sanford C. Yoder, J. Kore Zook, and John H. Mosemann. Interment was made in the Allwine Cemetery.

Stager.—Abram, son of the late Frederick and Veronica (Wanner) Stager, was born at New Dundee, Ont., May 11, 1882; died Oct. 6, 1951, at the Kitchener-Waterloo Hospital; aged 69 y. 4 m. 25 d. He farmed near New Dundee for many years. In recent years he resided with his sister in Waterloo. He was a member of the First Mennonite Church in Kitchener and was a faithful and interested supporter of the congregation. He will be missed by fellow members. He leaves his sister (Mrs. Annie Bierman, of Waterloo) and 2 brothers (Menno, of New Dundee, and Ephraim, Roseville, Ont.). One brother (Allan Stager) died in 1933. Funeral services were held Oct. 8 at the Blenheim Mennonite Church, in charge of J. H. Hess, assisted by Percy Cassel, of the Brethren in Christ Church. Burial was made in the cemetery adjoining the Blenheim Church.

Weaver.—Noah Weaver was born May 3, 1878; died Sept. 22, 1951; aged 73 y. 4 m. 19 d. He was born and lived his entire life at his late residence, near Columbiana, Ohio. While working in the barn he fell and fractured his heel; complications developed, causing his sudden death five weeks later. On Nov. 26, 1908, he was united in marriage to Fannie Martin, who preceded him in death April 15, 1939. Remaining are 3 daughters (Edna—Mrs. David Zook, Martha—Mrs. Ira Martin, and Carrie, at home) and one son (John, who lives on the home place), all of Columbiana, Ohio. Also remaining are 11 grandchildren and one sister (Mrs. Mary Stokesberry, of Columbiana). On April 23, 1910, he was baptized and received into the Midway Mennonite Church. He remained faithful until death. Funeral services were conducted at the home by Amos Martin and at the Midway Church By Paul Yoder, assisted by David Weaver. Burial was made in the church cemetery.

Yoder.—Jesse J. Yoder, Sr., was born March 4, 1884; died at his home near Belleville, Pa., Aug. 7, 1951, after suffering an extreme nervous condition following an operation; aged 67 y. 5 m. 3 d. His wife preceded him in death on April 1, 1923. The following children survive: Albert M., Milroy, Pa.; Chester, Mattawana, Pa.; John, Christiana, Pa.; Norman, Amanda—Mrs. Jesse Byler, Barbara—Mrs. Elam Peachey, all of Belleville, Pa.). Other survivors include one brother and 3 sisters: Samuel N., formerly of Surrey, N. Dak., now of Belleville, Pa.; Cora—Mrs. E. J. Hartzler, Mollie—Mrs. J. J. Hartzler, and Sadie—Mrs. Thomas Spicher, all of Belleville). Two brothers are deceased: C. G. Yoder, who lived in Hubbard, Oreg., and Thomas Yoder, who resided in Pigeon, Mich. Funeral services were held Aug. 10 at the home, with further services at the Locust Grove Church.

Yoder.—Susan, daughter of Peter and Rachel Barkman, was born July 21, 1883, at Sugar-creek, Ohio; died Sept. 12, 1951, at the home of her daughter (Alta—Mrs. Elmer Miller), Buffalo, N.Y.; aged 68 y. 1 m. 22 d. In her late teens she was baptized by Jake Byler at Middlefield, Ohio, in the Amish Church. On Oct. 6, 1904, she was married to Jacob Shrock. To this union were born 5 children (Samuel, Akron, N.Y.; Melvin, Marilla, N.Y.; Alta—Mrs. Elmer Miller, Buffalo, N.Y.; Enos and Lester, deceased). On Aug. 17, 1917, her companion passed away. Nov. 13, 1920, she was married to Chilion Yoder, and to this union were born 3 children (Esther—Mrs. Albert Troyer, Williamsville, N.Y.; twins, Albert and Arthur, deceased). In 1922 they moved from Defiance Co., Ohio, to Erie Co., N.Y., at which time they transferred their church membership to the Conservative Mennonite Church. She remained a faithful member until death. Surviving are her husband and 4 children: also 6 stepchildren (David Yoder, Buffalo, N.Y.; Malinda—Mrs. Owen Shrock, Wooster, Ohio; Martha—Mrs. Joe Miller, Corfu, N.Y.; Sara—Mrs. Andrew Ressler, Wooster, Ohio; Viola—Mrs. Owen Shrock, Plain City, Ohio; Eli, Alexander, N. Y.). 12 grandchildren, 2 brothers (Samuel Barkman, Mark Center, Ohio; Jake Barkman, Sugar-creek, Ohio), one sister (Mary—Mrs. D. D. Miller, Hicksville, Ohio), and

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

Principles of Biblical Interpretation, by Louis Berkhoff; Baker Book House; 1950; 170 pp.; \$2.50.

There are numerous books written on Biblical hermeneutics, but this latest book seems to be one of the very best in the field of Scripture interpretation.

The contents of the book, following the introduction, are as follows:

History of Hermeneutical Principles
Among the Jews, and in the Christian Church—two chapters.

The Proper Conception of the Bible.

Grammatical Interpretation.

Historical Interpretation.

Theological Interpretation.

Within these chapters, the author, in a very pleasing manner, gives clear guidance for understanding the meaning of Scripture. He seems most considerate at places and points where there might be a difference of opinion among scholars and believers, but maintains an even evangelical tenor throughout the text. He gives a most splendid treatise on the inspiration of the Bible that gives full evidence of the orthodoxy of the writer.

While the book is prepared particularly for use in seminaries, it is a most valuable help for teachers in the church and for anyone interested in the study of the Word. Though the author has a pleasing way of writing and expresses thought clearly and simply, the subject matter of necessity requires a scholarly presentation. The reader, therefore, is re-

quired to do thoughtful reading. The book is not one which is read for mere pleasure, but one which may be used for study, for reference, and for self-education and better understanding of the Scriptures. Any studious person with an open mind for learning will receive an abundance of help from this book which he will do well to have in his library. —C. F. Yake.

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Twenty Missionary Stories from Latin America, by Basil Miller; Zondervan; 1951; 137 pp.; \$1.50.

This collection of stories is told in an energetic and catching way. They will be a source of inspiration and blessing to many young people. The lives of missionaries as they struggled and labored under hardships which we know nothing of, in a tropical land, are a real challenge to service for Christ in winning the many who do not know Him. The faithfulness of native Christians in face of Catholic opposition should bring shame to us. These stories have a definite evangelistic message.

Information for these stories was received by the author from personal interviews and letters from missionaries, missionary magazines, missionary organizations, other missionary books, the natives, and diaries of missionaries. The source is given at the end of each chapter.

The type is clear and a good quality paper was used for printing the book. It has a table of contents.

A wide variety of missionary efforts and activities is represented: stories of the missionaries themselves, of those converted, of the leper, of children, of chiefs, of a girl studying in this country who started a fund to send a Brazilian student to school, of the Bible being translated into the tongues of these people, many of whom have no written language, of martyrs, of the Gospel being sent by record and over the radio, of a converted priest, and last of all, the story of Allen Gardiner, whose life seemed to accomplish little, but whose death encouraged many to missionary service.

The whole book is a story of the grace of God and His working in lives yielded to Him. It is a story of faith and answered prayers.—Mrs. Eldon Shetler.

Christmas Gift Idea!

S.S. teachers, Christian Day School teachers, ministers, and other workers with children should consider MY CHURCH WORSHIP BOOK in planning Christmas gifts. This is a 15¢ booklet to help in worship by recording sermon text, sermon subject, a thought from the sermon, and the minister. There is a page for each Sunday of the year.

Mennonite Publishing House
Scottsdale, Pa.

many other relatives and friends. Funeral services were held Sept. 15 at the home of her daughter (Mrs. Elmer Miller) and at the Alden Conservative Church, with David Beachy, Valentine Yoder, and Joe Roth officiating. Burial was made in the County Line Cemetery, County Line Road, Alden, N.Y.

Zook.—John Mark Zook was born Dec. 15, 1920, near Tofield, Alta.; passed away at Jerome, Mich., Sept. 19, 1951; aged 30 y. 9 m. 4 d. He and his bride had just moved into a new home when he was electrocuted while trying to locate a defect in their electricity. He leaves his devoted bride (Irene), his parents, of Kansas City, Kans., 2 brothers and 4 sisters: Esther, Holton, Kans.; Estella—Mrs. A. J. Kieffaber, De Soto, Kans.; George R., Graceton, Minn.; Luke, Kansas City, Kans.; Elvera—Mrs. Earl Berkey, Oronogo, Mo.; and Eldora, at home. He also leaves many other relatives and friends. He was preceded in death by a sister (Edna) and 2 brothers (Justus and Roy, Jr.). As a young man he gave his heart to the Lord and was baptized by the late Bishop N. E. Roth, uniting with the Salem Mennonite Church, Tofield, Alta. At the time of his death he was a member of the Argentine Mennonite Church in Kansas City. In 1936 he moved with his parents to Inman, Kans. He spent three and one-half years in a C.P.S. camp and hospital work. Since then he spent two years in college at Hesston, Kans., and two years in Kansas City with his parents. In the summer of 1950 he moved to Michigan, where he was engaged as a brush salesman until his death. His pleasing personality won him many friends wherever he went. He was married to Irene Gerber, of Mio, Mich., on July 7, 1951. Funeral services were held Sept. 23 at the Fairview Mennonite Church, Fairview, Mich., with Harvey Handrich officiating. Interment was made in the Fairview Cemetery.

ITEMS and COMMENTS

Southwestern Baptist Seminary, Ft. Worth, Texas, has enrolled its first Negro student.—The Baptist Messenger.

* * *

During the five years since the end of World War II, \$775,000,000 worth of religious buildings of all types have been constructed.—Newsweek.

* * *

A warm issue in both the United States and Canada is the appointment of an ambassador to the Vatican. President Truman's announcement that he was appointing General Mark W. Clark as the first United States ambassador to the Holy See brought such a storm of protest that the appointment was dropped for the present. There is increasing pressure from the Canadian government to appoint an ambassador to the Vatican. Practically every Protestant denomination in Canada, however, has protested such an appointment.

* * *

At last there is some good news from the Federal Bureau of Investigation. It is reported that crime is declining just a little, and also liquor consumption. The simultaneous decline of the two should be significant.

* * *

The Moscow radio bitterly denounced President Truman's proposed appointment of General Mark W. Clark as U.S. ambassador to the Vatican. The radio said, "The Holy See welcomes the ambassador (Wall Street and Pentagon) Clark with satisfaction. It will not be surprising if from now on Mark's Gospel becomes the only Gospel according to

which the Vatican will conform its activities."

* * *

R. G. LeTourneau, active Christian industrialist who averages 300 religious talks a year, recently told the annual convention of the Christian Business Men's Committee International that the layman often has a

better chance to save the workman beside him than a clergyman does. He said that the man on the street may feel that the minister has an ax to grind because he is getting paid for church work. Therefore he added, "This person is more likely to accept at face value the words of his neighbor leaning over the back fence."



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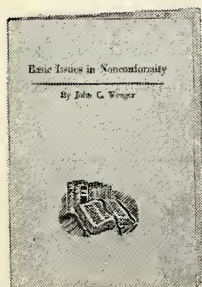
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teachers,
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Basic Issues in Nonconformity

By John C. Wenger

How can one succeed in leading a congregation to break with a non-Christian or a sub-Christian manner of life? Is the method of the Christian minister that of law and coercion? This booklet points out the better way to lead people to true spirituality. 25¢ ea.; \$2.50 per dozen; 50 or more, 15¢ ea.

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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NUMBER 47

The Contentment of Thanksgiving

BY J. PAUL SAUDER

"When he had given thanks, he distributed to the disciples, and the disciples to them that were set down; . . . as much as they would" (John 6:11).

What did Jesus have to give thanks for? Was it that a little boy's lunch now assured Him of a lunch for Himself? Perish the thought! Why should He give thanks anyway? Is it permissible to imagine the reasons for His thanksgiving?

Maybe He was thankful for people, just people. I rather think so. If on another occasion He was happy because mothers brought children to Him, why not thank God now because five thousand men with unnumbered women and children had come to Him voluntarily? It seems to me that such thought was a wellspring of contentment within Him. The expectant assemblage of people is a part of Thanksgiving. Who wants to celebrate Thanksgiving by himself anyway? People—just people, what a cause for thanksgiving!

Maybe He was thankful that in a crowd numbering thousands a small boy was interested enough to press forward so far as to be noticed by one of the Twelve surrounding Him. Oh, the sanctified faith of childhood! After I had spent a year on the mission field far from home, a little Children's Home boy said, "I knew you were going to get back all right, Paul, because I was praying for you." That touched my heart. Well may there have been deep contentment in Jesus when He saw that a lad wanted to be near to the Master, for in His presence things were bound to happen. How refreshing is our feeling when we see youth pressing close to the Master! And if, in that pressing, there is the willing surrender of what one has, of all of what one has, of the little of what one has, of the simplicity of what one has, of the dedication of what one has; if we see all of that in eager youth, who would not contentedly lift one's eyes to heaven in thanksgiving?

Thank God for expectancy. I can truly witness to the goodness of the unexpected, under God. As in Samson's day, some of life's experiences are first a roaring lion, ready to part even the soul from the body, then a lion, rent and dead, then an offensive carcass, but, at the last, in line with Samson's experience and Rom. 8:28, there is an abun-

dance of sweetness. Thank God for the unexpected. Thank God for the story of that day when the unexpected was eagerly awaited in faith. Where, in your experience this Thanksgiving Day, is the unexpected urgently needed? Can you await it, knowing that in the presence of Jesus of Nazareth anything can happen and is bound to happen if He can find someone on earth to match His will? I think Jesus could have been giving thanks for the expectant attitude of those present, the lad first of all.

The locale of the scene breathed contentment. Certainly that was one of the ingredients of the whole. "Much grass in the place," says John. There were the blue sky, the thick green grass, and the rolling hills sweeping back from the deep blue lake. Sprinkled over the hillside were the varying hues of clothing selected according to five thousand tastes or lack of taste. And the quiet, after they sat down! What a location for thanksgiving! Isn't there a lake or pond, green grass and blue sky near you so that, away from the works of men, you may experience the deep contentment of thanksgiving? Somewhere is the solitude for you to drink in as you give thanks.

The earnest co-operation of all was already a fact when He gave thanks. He told the disciples to make the men sit down in ranks fifty this way and one hundred that way, and there was resultant co-operation. Certainly a spirit of working together is conducive to the contentment which accompanies thanksgiving. The Lord's blessing can reach you better when you are in your rightful, assigned place. The Lord's prayer of blessing did not precede the orderly arrangement of the people. The Lord's blessing is like a deposit box in the bank which can be opened by two keys used simultaneously. The release of the treasures of heaven depends not only on the master key of God's sufficiency, but also upon your individual key of obedience which releases that lockbox containing your share of God's treasure. Thus when all had sat down He could pray. In all this implicit obedience there was no destruction of personality. Obedience will not destroy you; obedience enriches you. These people were bettered by sitting down in ranks, thus co-operating with those who were about to serve

them. I could thank God contentedly for a vision of upwards of five thousand obedient people in one group. Many men have not seen as much.

Of course it is presumed that Jesus thanked God for food. He held it in His hands as He gave thanks to the Father. In a barren place, He thanked God. They had created the world together, yet He asks His disciples for food. How strange! At any rate, here was some of that which man gains by the sweat of his brow, and this little was to become much, much, ever so much more. To hold food which is of the dust of the earth and which is about to nourish man who is also of the dust of the earth, to hold food, I say, has ever been a joy to hungry man. And I suppose that the Master was as hungry as the average there that day. Symbols of creation's bounty were these five loaves and two fishes, and so He contentedly gives thanks.

Thanksgiving

*If you were God, and God were you,
And He were given a holiday
To go to church to praise and pray
And then He feasted and stayed away
Without a thought of God or prayer
Or thanks for all your loving care—
If you were God and God were you,
Say—what would you do?*

*If you were God, and God were you,
And a nation set a day for prayer,
But only one had time to spare
For every hundred that didn't care—
Would you believe they were sincere,
And bless that nation again next year?
If you were God and God were you,
Say—what would you do?*

*If you were God, and God were you,
And millions professed a faith in you
As giver of all good gifts and true,
But never said "Thanks" or thought it due.*

*But then when trouble came their way
Expected your help without delay—
If you were God and God were you,
Say—what would you do?*

—The American Lutheran.

It seems that today's largess of food should cause us to pause and give thanks for the very size of it. In the light of such a view, how can we tolerate a philosophy of scarcity of food caused by the willful destruction of this, God's bounty? Certainly no Christian should be a party to such procedures, neither should he raise that which will be food for neither man nor beast. I refer to tobacco, grains raised for alcoholic beverage purposes, and any other crop in the same category. I can view a field of hay in windrow or bales with a sense of deep thankfulness that the beasts will have food to turn to flesh or milk or power for the welfare of mankind. I can thankfully view and pray for the growth of a field of corn for the same and added reasons. You see I like corn bread and mush and milk. I call the roll with thankfulness when I mention tomatoes, peas, potatoes, watermelons, and what you will. But what words shall I say to the Lord when contemplating the grain field destined for the distillery or what shall I say for the field of tobacco? How shall I put my phrases to my Father when speaking to Him of these fields? Brethren, why grow that which we cannot thank Him for?

At Lazarus' grave Jesus told the Father that He knew that the Father heard Him always, but that He prayed for the sake of those who stood by and heard. Here also, we may assume, Jesus knew that perfect reciprocity of feeling which characterized the Father-Son relationship of the Godhead. The Father and Son were agreed, "for he knew what he himself would do," and so there was to be a miracle, or "wondrous doing." How grand the contentment of the perfect agreement of the Father and Son! That scene is an earnest of the privileges of the Christian. He too can taste the heavenly contentment of agreement with the Father's will. There are countless thousands enjoying such contentment this Thanksgiving Day. Are you?

Then, too, there was the contentment which comes of simplicity. No tables, no spoons, no dishes, only baskets. And as for food there were barley loaves for energy and fish for body-building. Thousands found full satisfaction from the simplest of fare served in the simplest of fashion. Simon the leper made a great feast for Jesus and doubtless He and His disciples enjoyed it, but this simple repast by the sea was certainly a high-water mark in the memories of all concerned. Perhaps it would also be a high-water mark in your experience if great simplicity and great contentment would

be the outstanding characteristics of your observance of this Thanksgiving season.

Something is added to Thanksgiving when there is an abiding realization of comradeship in the work of the kingdom of heaven. Such contentment Jesus had. What a satisfaction to see Simon, that "fisher of men," take away a basketful to feed a hungry fifty. There goes John with his third basketful already, and James his brother keeping pace with him, for are they not "sons of thunder," anxious to get the thing done and over with? And there is Thomas in a daze: he can hardly believe his eyes which report this marvelous multiplication of food. There is a changed Matthew, giving out instead of forever taking in. Each in his way goes to his own assigned fifties, and it doesn't take as long as you might think. There were seconds, too; each one present had as much as he wanted. What able assistants Jesus had that day! Was this a foretaste, for the Master, of the day when He should return to the Father whence He came, and these, even these should minister to seeking ones, not barley loaves, but the Bread of Life? Here first they practiced co-operation; they would do it later to perfection in the Christian Church. The integrated co-operation of the Church of Christ must be a particular delight to Him as He looks down upon us and beholds all. And the marvel of it all is that without His visible presence we do at times so behave. If we did it oftener we could have Thanksgiving oftener.

There was no waste. With all of heaven's store of superabundance there was to be no frittering away of resources. Enough for the task at hand, and a bonus for each co-operator, but nothing for waste. On a trip to Florida this summer my good wife made repeated mention of the condition of the paper-strewn highway right-of-way. She said that "a plague of litter-bugs had swarmed this way." There were no "litter-bug" evidences left on the Galilean hillside that day. The place was left as it was found.

The Master was the master teacher also. Here was laid the groundwork for the next day's bread of life sermon. That sermon proved to be an offense to the many and a port of entry of truth for others. As such it was a potent tool in the establishment of the kingdom. This also could have been in the Master's mind as He gave thanks. Material aid now, as then, has often been the port of entry for the love of Jesus Christ. Witness the hundreds of testimonies of the warmth generated by the slogan, "In the Name of Christ." There is giving,

just plain giving, and there is giving with a testimony. The two differ. The world is eager for goods, but Christian giving lays the groundwork for the presentation of spiritual truth. Thank God for such opportunities today.

Yes, there is deep contentment in thanksgiving. May these reflections help to make your Thanksgiving Day a contented one. May they help you also to minister to the spiritual contentment of others.

Mt. Joy, Pa.

Give Thanks

BY HAROLD W. BULLER

"Rejoice always, pray constantly, give thanks in all circumstances; for this is the will of God in Christ Jesus for you" (1 Thess. 5:16-18).

Not long ago a Mennonite refugee who was fleeing from the Russian Zone of Germany with her sick husband told her story upon arrival in Berlin. The story is familiar: a little farm with a few animals . . . state tax and farm product demands . . . selling of furniture and livestock to meet the merciless payments . . . impoverishment . . . flight.

Yet she said, "God has been merciful, for He permitted us to escape. In all this we have learned to love Him." When one of our workers wanted to give her a word of comfort, she smiled it aside through her tears and said, "For the future my husband and I desire only these three things: to be able to work for an honest living, to be at peace with our fellow men, and to live a life of continual thanksgiving unto God. He will give these according to His grace."

Is there any one among us who would not in that moment have felt the searching eye of God focused on his heart? "Give thanks in all circumstances, for this is the will of God for us." It is the will of God for us because He, in His love, wants our lives to be filled with joy. This joy is to be in Christ Jesus, through whom we have learned to know that the only lasting joy has no relationship to our physical and material well-being.

It is so easy to permit the inconveniences of daily life in a world filled with wrong to determine our mood. But how distorted such an attitude is! How far it keeps us from the real depth of an abundant life that God has prepared for us—and prepares us for—if we permit Him to do so.

Let us bow our hearts before Him and rise to walk among men in the gratitude of love.

Basel, Switzerland.

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EDITORIAL

Little People, Take Courage

An exchange describes an incident in which a crowd of people had gathered to watch the launching of a great ship. The blocks and wedges were taken away. But the ship did not move. Someone called, "Give it a shove." A little boy ran forward and pushed with all his might on that monster of thousands of tons. What was the surprise of the crowd to see the ship begin to move! That little push was all that was needed.

We are likely these days to fall under the spell of immensity. From our boards we hear reports in terms of scores of personnel and hundreds of thousands of dollars. We hear of great mass meetings and of revivals attended by, not hundreds, but thousands. We hear about Sunday schools and churches which have several thousand on their roll. And since God made most of us on a small scale with regard to talents and opportunities, we sigh in despair and decide we'll just have to sit back and let the big fellows do it. We see challenging needs all about us. But we say, "What can one person do?" or "What can so few of us do about it?"

Now let us thank God for all the big movements which are accomplishing things for Him these days. We need our boards and institutions which can do things on a big scale. There is power in mass movements, and in big-scale evangelism some people are reached who probably could not be reached in any other way. But even in these more spectacular results of the big meetings, who knows what faithful individual testimony and what consistent personal witness brought people to the place where an additional pull could bring them across? It is still true that

"Little drops of water, little grains of sand,
Make the mighty ocean and the pleasant land."

Even big crowds are simply made up of a lot of little individuals. The church is going to continue to be made up of a great many small congregations added to the fewer big ones. Souls are going to

continue to be added to the church, one here, two or three there. Most of our sermons are still going to be preached to small congregations. Personal soul-winning, one person speaking to one, will still remain the most effective method of evangelism. The influence of the home, where father and mother impress Christian principles upon a few children, will always be the most determining factor in the spiritual destiny of our people.

So if you find yourself a little man tied down to a little place, just be the biggest little man you know how to be. And make your little corner the arena for some mighty battles for the Lord. Most of the great conquests for the kingdom of God seemed pretty unimportant at the time. Jesus walking with His few disciples the roads of Galilee did not seem to be any earth-shaking personage. Paul's invasion of Europe with the Gospel had no marks to indicate its epoch-making character. Monica writing letters to her wayward son Augustine had no way of knowing how she was influencing church history. None could imagine when they saw a monk nailing some papers to a church door in Wittenberg that Europe was about to be overturned. The debates in the Gross Munster in Zurich were not described in the Zurich Daily Gazette as the beginning wedge in the separation of church and state. It is still a good idea not to despise the day of small things. For some small things are potentially a good deal bigger than many big things.

In fact, we shouldn't be too much concerned about how important we are or how important our work is. Simply to play well the part God has given us and to do as efficiently as we know how the task that is laid upon us is our daily responsibility. The ultimate importance of what we do we must leave with God. Since God has made so many ordinary people, and since the daily routine requires so many apparently unimportant chores, we must conclude that God puts a great deal of stress upon those things which men call common. Again and again people who have been Goliaths in their own sight, and perhaps in the sight of others, have dropped into oblivion while some little shepherd lad rises to the place of great influence

and blessing. One could do worse than whirl a slingshot.

Acting Thankful

The dog doesn't say a word. But the wagging of his tail and the warmth in his brown eyes clearly speak his thankfulness for the kind hand on his head or the meat given to him. The horse can't talk. But his eager gait and his quick response to every direction indicate his thankfulness for again being out on the road. The foreigner may not be able to speak your language. But his smile and his gesture clearly express his gratefulness for the help you have given him in finding the right streetcar. The baby in your lap has not yet learned the art of speech. But his cuddling and his cooing are eloquent of the appreciation he has for your love and care.

Thanksgiving is especially set apart for the speaking of our thanks. But while we are giving that emphasis, perhaps we ought to emphasize too the importance of acting our thanks. The word and the deed may well go together. But we can show our appreciation in a great variety of ways. The person who goes to church on Thanksgiving Day is showing his recognition of the Giver of all good gifts. The person who contributes freely for the needs of those who are not so fortunate is showing his appreciation for his own abundance. The sister who helps in the sewing circle program or the young people who enlist for voluntary service are acting out thanks for their own exceptional privileges. The son or daughter who co-operates happily in the home program, helping to make a pleasant home atmosphere, is showing how thankful he is that he is not among the homeless. The Christian who yields himself in glad obedience to all the commands of his God is thus expressing his praise for redeeming grace and continuing mercy.

There are many ways to say thank you. Say it with your lips today, but also with your heart and your hands.

Thinking he was not appreciated, John complained; "After all I have done for the church, I seem to be held in very little repute; scarcely any one notices me." The minister replied, "My good friend, humble yourself; set yourself down as nothing, as nobody; then, if some one takes you for something, you will have your recompense."

Practical Thanksgiving

BY C. WARREN LONG

"What shall I render unto the Lord for all his benefits toward me" (Ps. 116: 12)? What is the spirit of our Thanksgiving this year? Shall we make it God-centered or self-centered, world-conscious or self-conscious? Can we really observe Thanksgiving this year? I believe we can. I believe we will.

In London on October 23 there is preached every year what is known as the "Lion Sermon." A mayor of London when in the desert of Arabia, alone and unarmed, saw a lion rapidly approaching him. Flight was impossible. He knelt and prayed God to deliver him from that beast. The lion came up and eyed the man for a moment, and then, for some reason walked away. The mayor then and there made a solemn vow that he would commemorate that deliverance. Returning to London, he gave a sum of money, the interest of which should be used in providing for the commemoration of those blessings. The lion of war has been roaring loudly again this year. He has been stalking the nations of the world. Let us pray as the mayor of London did in the Arabian desert. God can deliver us and will if we are willing to follow Him. Let us hear the word of the Lord: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

A man was once asked what he was thankful for. He thought a moment and said, "I thank God for God!" That is indeed the greatest cause for Thanksgiving. We can thank God for God, for faith in His glorious purpose in our lives and in the universe.

We can thank God for Jesus Christ who is the Redeemer, who opened to the human heart God's love and truth and illuminated them on the cross.

We can thank God for life and its possibilities that are made radiant by Jesus Christ.

We can thank God for the abundance with which our community as well as nation has been blessed.

The psalmist meditated on what the Lord had done for him and while doing so this question came to him: "What shall I render unto the Lord for all his benefits toward me?" Should that not be the natural reaction of all of us? We can not purchase His blessings, to be sure, nor can we in any sense pay for them. There are, however, many things that we can do that will be well-pleasing to Him. First, we can give Him our hearts. Second, we can praise Him, remembering that "whoso offereth praise glorifieth me" (Ps. 50:23), and that "praise is comely for the upright." Third, we can love Him. Fourth, we can dedi-

cate ourselves fully to the doing of His will. Fifth, we can let our gratitude to Him so overflow our lives that it will not rest until it finds satisfaction in helping others in His name. Doing these things Thanksgiving will be to us, not a season of the year, but a perpetual attitude of mind and heart and life that will make our lives well-pleasing unto Him.—*Bradford Republican*.

Reverence

BY NORMAN DERSTINE

Though I sing like a chorus of many angels but have not reverence in the house of God, I am but as sounding brass, or a tinkling cymbal. And though I can pray with fervency and even speak or lead public meetings—and have not reverence in the house of God, I am nothing.

And though I give generously to help the poor and though I attend church regularly but lack reverence in the house of God, it profiteth God nothing. Reverence is being thoughtful and it is kind. The reverent person does not draw attention to himself, he does not behave himself unseemly in the house of God, is not easily disturbed by others, but thinks about God; the reverent worshiper is grieved by irreverence but rejoices with true worshipers.

Reverence never fails to glorify God, but the person who laughs in church, fails, and the one who wags his tongue should cease, and those who try to store up knowledge by reading anything but the Bible will find this knowledge vanishing away.

For now we only partly understand why we should be reverent in the house of God, but when we fully understand that which is perfect, then we shall be ashamed of our imperfect conduct in the Lord's house.

When we were children going to the house of God, we acted like children, talked like children, and were reckoned by others as childish. But when we became Christian men and women, we should have put away our childish habits.

For now we worship God imperfectly, but soon we will worship Him face to face: now we don't fully realize why He seeks people to worship Him in spirit and in truth, but in that day when we see Him face to face, we will understand as He understands now.

And now abideth prayer, singing, and reverence. These three are important, but the most revealing of these three is our reverence in the house of God.

Harrisonburg, Va.

When people do not mind what God speaks to them in His Word, God doth as little mind what they say to Him in prayer.—William Gurnall.

It Happened —

TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Nov. 11, 1926)

Our revival meetings [Hesston College] are scheduled for Nov. 5-14. Bro. Irvin Burkhart, who was formerly pastor of the Hesston congregation and is now attending Goshen College, will be the evangelist.

At present a movement is under way to erect an inexpensive structure suitable as a place for physical exercise [E.M.S.].

Bro. D. A. Yoder of the Olive Church, Elkhart, Ind., has been secured as evangelist in a series of meetings in Stahl Church near Johnstown, Pa. . . .

(From GOSPEL HERALD, Nov. 18, 1926)

Bro. J. M. Kreider of Palmyra, Mo., expects to devote most of his time this winter to the evangelistic field . . . in Oklahoma and Kansas . . . Idaho and Oregon.

. . . Bro. J. W. Hess began meetings at the Bank Church, near Dayton [Va.]. . . There were seventeen confessions, of which number sixteen have made application for church membership.

The instructors [Johnstown Bible School] . . . are S. G. Shetler, E. C. Bender, F. M. Detwiler, Maggie J. Shetler, E. L. Frey, J. A. Ressler, and J. M. Nissley.

There is little new that one can write about Thanksgiving. Like other sacred stories, it has been told again and again, and like the others, its value lies not in repetition but in the lessons it teaches. Those lessons are eternal, as indispensable today as they were over three hundred years ago. And the most important one is that God comes first. There is something sinister in that expression, "America First." Its meaning, though well intended, has the implication that God and religion come later. America today in its smug complacent sufficiency should take the lesson of the Pilgrims to heart. Whatever greatness it can claim for itself is owing to the spirit of the Pilgrims whose success was the direct result of faith in God and gratitude to Him for His goodness. They were face to face with a frontier in which they saw the rugged but beneficent countenance of God. He was at their side plowing, planting, and harvesting. Of themselves they could accomplish nothing, but with Him all things were possible.—D. Carl Yoder.

A child of God can see more on his knees than a philosopher on his tiptoes.

Too Expensive

BY MIRIAM SIEBER LIND

The house was fairly new (or old, or lately remodeled, it matters not—). In the living room the wood surfaces shone. The deep-piled rugs were well-vacuumed. The colors of slip covers and draperies were most pleasing. In the kitchen one was met with a dazzling picture of order and utility: the cupboards, the range, the refrigerator, the washer, the ironer. The bedrooms, replete with matched suites, innerspring mattresses, and heavy chenille spreads—were inviting. The children's rooms were—how shall I say it?—the dreams of one's own childhood come true! There was a doll-domain—complete as a live baby's, with high chair, bathinette, carriage, cupboards, stove, table, and chairs. There was a railway domain—a splendid electric train with all the gadgets.

A Mennonite home. One in a thousand? One of a thousand like homes!

Some mothers, less able to give their children such luxurious surroundings, might say wistfully, "Those lucky children!" Not this mother. She came away feeling a profound sorrow for children who were obviously being deprived of the greatest and best experiences in life. For in that house there was in sight *not one good children's book!* Not one! Oh, there were a few books, to be sure. A few dime-store editions, cheaply written, cheaply illustrated, cheaply bound, cheaply sold. Undoubtedly one gets his fifteen-cents-worth from such a book. And there was a stack of comic magazines on the shelf above the boy's bed. "It's just all he cares to read," his mother apologized when she saw her visitor's glance at them.

But not one good book!

Later, sitting half-buried in the overstuffed chairs and passing the time of day together, the mothers talked of things that mothers talk about. But the visiting mother was haunted, and could not refrain from recommending a book or two which her own children had treasured.

The hostess was interested. What was the exact title? Who was the author? Where could she get it? How much did it cost?

What! Two dollars? Two-fifty? For a *children's book*? My, what awful prices they ask these days for books! And the Publishing House is no exception with its high prices for Sunday-school materials. "We don't use the leaflets for the kindergarten children," she said. "They are just too expensive."

"Too expensive?" The visitor looked about the room—only one out of a whole community of such rooms. Too expensive? Through her mind sped a list of a few of the things she had seen in this house that were *not* too expensive: unnecessary rugs, coffee tables; superfluous

chairs; unused bookcases and desks; little corner shelves full of knickknacks; electric trains and fittings, scale-model trucks and graders; life-size baby-dolls, doll furniture—investments totaling hundreds of dollars.

To herself she said, "Yes, good books are too expensive." Sadly she said it.

She remembered wistfully—and wished that her friend could be blessed with such a memory—that Christmas long ago when there was placed in her hand her first book—her own! She was seven years old. Her toys and treasures were few. She had lovingly held and read the pretty books of the "little rich girl" across the street—but she had not dared to dream of having any like them. Then Christmas came—and from her uncle who worked at the Publishing House—but was to her only a name—came this book. It was a book of children's poetry, sent by someone far away who knew the power of a book in the life of a child. That little book became her dearest treasure. She loved it and learned it, and there grew in her a love of good poetry which became a part of her, and gave her a place in which to serve her Master.

Two dollars too much for a book? Let's be truthful and say, rather, "Two dollars is too much to pay to give my child the basis for a richly developed imagination (more adequate than any plaything to be bought in a store). Two dollars is too much to pay to expose my child to the beautiful, the kindly, the wondrous lore of the past. Two dollars is too much to pay to give my child the chance to think the thoughts of great men gone before him. Two dollars is too much to pay to let my child into a fascinating world of exploration and adventure."

It is reading, not toys and gadgets, that makes a full man—and a full child.

Is two dollars (or three or four or five) too much to pay for a good book?

Scottdale, Pa.

Focusing Our Energies for Better Results

The churches in English-speaking countries are rich in money, talent, and organization, and are often active in making known Scripture truth and the real Gospel. But the results seem sadly out of proportion to the effort, time, and money expended.

Causes Outside Our Control

To the question "Why?" we may not be able to give a complete reply, for the world situation is very complex, our knowledge is very limited, and there must always be the mysterious and un-

knowable element in the operations of the Eternal Spirit.

And some of the known factors lie outside the control of the churches. The two world wars have lowered moral standards everywhere. Although science is not now so arrogant or blatantly materialistic as formerly, the world-wide decay of real religious belief has been accompanied by the spread of atheistic or agnostic materialism, and for years a rationalistic criticism of the Bible has been attacking the foundations of Christianity.

For these and other reasons church attendance is the exception rather than the rule, and appeals grounded on the basic doctrines of the Christian Gospel as a general rule fall upon deaf or contemptuous ears. Young people are often obsessed by science, much of it "falsely so-called," have little or no sense of sin, and are contentedly ignorant of real Christianity. Outside attractions have reduced Sunday-school attendances, while ungodly parents give little or no support to the teachers.

But we are here chiefly concerned with our responsibility for the paucity of results from Gospel effort and the ministry of the Word to believers.

Wastage

Wastage seems a law of the universe. Many a flower, the poet tells us, wastes its sweetness on the desert air, and how much sunshine is wasted on the desert sands! Where there is life we cannot eliminate waste altogether. But every man and woman of Christian intelligence knows that unnecessary leakage should be avoided by focusing their energies on the things that matter most.

An immense amount of time, money, and energy is lost to the kingdom of God through sickness. While most of it seems unavoidable, some is due to our own culpable ignorance, neglect, or self-indulgence.

Satan is the great foe of faith, and is the sinister power behind the false philosophies that have blighted the world. Behind the modern attacks, religious and nonreligious, on the truth of the Bible is the evil evolutionary philosophy.

False doctrine is one cause of backsliding, which is deplorably common today. Here is a prolific cause of wastage. How many Christians are on the sick list through suffering from soul-blight!

Worldliness is not only disloyalty to the Lord; it drains away a great amount of time, money, strength, and talent that should be pressed into the service of Christ. The world, in its sinister sense, takes a variety of forms, and many are overcome by it. The church contains not a few successful failures—Christians who succeed in business and in other secular matters, but at the expense of their spiritual health and usefulness.

Within church life elaborate ritual and all side shows that have no bearing upon the making and helping of Christians are so much wastage. So is excessive

Thanksgiving

For all things beautiful, and good and true;
 For things that seemed not good yet turned to
 good;
 For all the sweet compulsions of Thy will
 That chastened, tried, and wrought us to Thy
 shape;
 For things unnumbered that we take of right,
 And value first when they are withheld;
 For light and air; sweet sense of sound and
 smell;
 For ears to hear the heavenly harmonies;
 For eyes to see the unseen in the seen;
 For vision of the Worker in the work;
 For hearts to apprehend Thee everywhere—
 We thank Thee, Lord.

—John Oxenham. Reprinted from *Signs of the Times*.

organization; we should have something better to do than to "keep the thing going." God prefers persons to places. He does not care for costly buildings and ornate church services, but for loyal hearts and a spiritual atmosphere in the meetings.

Unused talents are another source of wastage in church life. The talents are there, but they are shut up in pews or used on the things of the world. Are unscriptural church arrangements hindering the Holy Spirit from doing His best work through the gifts He has bestowed?

When we contend do we make sure that it is for some good and important principle? Or is it really some prejudice, made important to our feelings because wrapped up with our pride, our personal or family prestige, or the traditions of our group? The root cause of strife among Christians is not so much differences of view on details of doctrine or church management, but personal jealousy and dislike. Much time and temper have been wasted in contention over the interpretation of prophecy.

Our Lord rebuked the Pharisees for fussing over trifles and at the same time neglecting the "weightier matters." It is pitiful to see gifted men using their talents to push some sideline of little or no importance. Wrong perspective and aims mean wastage in the life of the church.

When We Come Together

Too many meetings end with themselves; they result in little permanent blessing. The meeting is not an entertainment to be enjoyed nor a performance to be criticised. Apart from those occasions when we gather primarily to worship God, the meeting is a co-operative effort to help Christians or to bring the unconverted to Christ. Very much depends upon the "atmosphere," and every believer present helps to create it.

Where there is a spiritual glow there will be little desire for faultfinding, whereas when the atmosphere is cold or worldly defects are far more likely to attract attention and arouse criticism. Or-

derliness is the mind of the Lord, but so are life and liberty. There is something better than to "have a good time." Has a seed-thought of Divine truth been planted in our minds? Have we been helped to believe and obey better? Do we resolve to put something right in our lives? Has the Lord been made more precious to our hearts?

During a special mission or Gospel campaign the energies of the Christians are focused upon the blessing of the unconverted. But every Gospel service should be regarded as mission to the non-Christians. Do all the believers present realize their responsibility for the success of the meeting? Are they concerned about the unsaved in their midst? Do they pray during as well as before the service? And when the meeting is over, do they watch for opportunities to help the non-Christians?

Consecration and Concentration on the Higher Lines

Even God's children may neglect the Bible. But intellectual apprehension is not the same as spiritual appropriation. A Scriptural vocabulary is not spiritual power. Bible knowledge is good and correct exposition important; but the end of all Bible study is to know God and believe and obey Him better. Other things being equal, the ministry that is most charged with the spiritual truth of the Word of God will be the most truly successful.

Praying is working. It is doing definite business with God, by which our wills are brought into line with His, His sway over our hearts and lives is extended, and the forces of evil are routed. "We will give ourselves continually to prayer, and to the ministry of the word" was the chief secret of apostolic success.

How much time and spiritual energy do we put into our praying? That we know we should pray more and yet find it so hard to do so indicates the value placed upon this ministry by the enemy of souls. Prayer—intelligent, spiritual, believing, intense, costly—is at least as important as Bible study, at all events among Christians reputed to be "strong on doctrine."

Most important of all is a surrendered life. No surrender to the Lord can be adequate or even sincere if there is no confession of sins and determination to forsake them. Made in the presence of His holy love, honest, detailed confession to God is a surgical operation issuing in soul-cleansing and peace. Prominent among the sins of religious people are jealousy, resentment, evil-speaking, pride—"spiritual" and otherwise—love of power, worldliness, and paralyzing unbelief. Self-satisfaction and complacency lead to stagnation.

So much depends upon the depth of our consecration. The fullness of the Spirit's grace is for those who are fully yielded to the Lord Jesus. Rather than criticize the theories of others by which they endeavor to explain spiritual ex-

A Prayer for This Week

Father, adored in worlds above,

Thy glorious name be hallowed still;
 Thy kingdom come in truth and love;

And earth, like heaven, obey Thy will;

Lord, our daily wants—Thy care;

Forgive the sins which we forsake;
 In Thy compassion let us share,

As fellow men of ours partake;

Evils beset us every hour;

Thy kind protection we implore;
 Thine is the kingdom, Thine the power,
 The glory Thine forevermore.

—Author Unknown. Selected by Mrs. William H. Lewis.

periences which to us are unusual, we should seek a greater measure of the vitalizing grace of the Spirit for ourselves. All agree that the Spirit makes good in our experience the presence and fellowship of Christ, enables us to realize Divine truth, and empowers for victorious living and effective service. Oh, to know more of the Divine energy working in and through us!

Livingstone's statement of consecration points to an ideal of concentration; "I will set no value upon anything I have or may possess except in relation to the kingdom of Christ. If anything will advance the interests of that kingdom, it shall be given away or kept according as to whether the giving or keeping it will most promote the glory of Him to whom I owe all my hopes for time and eternity. May God help me so to do."

Lack of concentration on the higher values spells wastage. We ordinary people have only mediocre abilities and none too much spare time. We should gather up time and strength and what measure of gift we may have received, and focus these upon our main objectives.

Few have a "passion for souls," but all can wait on the Lord for a real concern for those outside His kingdom, and a loving desire to help those within. It is the business of every believer to make his or her contribution to Gospel effort and to the building up of Christians.

Concentration means intensity. Mere excitement is useless, but the Spirit of God works through Scripture truth upon the feelings as well as upon the mind and the conscience. And although youthful exuberance is prone to exaggerate, it is less "of the flesh" than is rancorous criticism or deadening unbelief.

To every believer has been committed the ministry of reconciliation and the ministry of intercession. Through this twofold ministry flows the energy of the

Prayer Requests —

Pray for a Spirit-filled revival for Argentina.

Our missionaries to the Jews request prayer that the testimony to Israel may bring salvation to many.

Pray for safety to those en route to the mission field.

Brother B. Charles Hostetter requests prayer for a Victorious Life Conference at Brewton, Alabama, November 22-25.

Pray that our missionaries returned from China may be led into the work God has for them.

Pray that the curse of permanent militarism may not come upon us through Universal Military Training.

Pray that the way may be opened for effective witness in alternative service by our I-O men.

A sister at Brewton, Alabama, requests prayer for the healing of her husband and the salvation of two sons in Korea.

(Requests for this column must be signed.)

Spirit. Is not the remedy for our spiritual poverty in our own hands? Do we desire spiritual power and spiritual results sufficiently strongly to be willing to fulfill the conditions—to pay the price?

To focus our energies for better results there must be consecration to the Lord, concentration on the things of the first importance, and intelligent and cordial co-operation with our fellow believers.—English Tract.

THE FACT OF THE ATONEMENT

"I do not seem to be able to accept any theory of the death of Christ. I try to believe in the governmental and to tie it up somehow with the vicarious, but that does not satisfy me. I'm all at sea." So spoke a young man nearly forty years ago to Professor Borden P. Bowne, of Boston, as told by a writer in the *Christian Advocate*. The professor replied, "Don't let any theory of the atonement cause you a moment's worry. I let all theories go, and laid hold on the fact of the atonement. All the theories thus far propounded are not big enough to interpret the fact. The fact is: A great work of grace has been wrought for the salvation of man."

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God."

—Alliance Weekly.

BY HIS EXCELLENCY

Jonathan Trumbull, Esq.

Governor and Commander in Chief, in and over
the State of Connecticut.

A Proclamation

THAT the People of this State may have an Opportunity of presenting to Almighty God, their great Benefactor, their joint Acknowledgments of Gratitude and Praise, for his unceasing and beneficent Goodness towards them;

I HAVE, with the Advice of the Council, and at the Desire of the House of Representatives, thought proper to appoint, and I do hereby appoint Thursday the Twenty-Eighth Day of November next, to be observed as a Day of Public Thanksgiving, Prayer and Praise, throughout this State; earnestly recommending to Ministers and People, in their solemn Assemblies, and private Devotions, to offer unto GOD, their sincere Ascriptions of Praise for all his Goodness and unmerited Favors: particularly for the continuance of the Gospel of Peace, and the undisturbed enjoyment of its Ordinances and Ministrations; for the Spirit of internal Quiet and Harmony which so generally prevails; for the continued rich Blessings of Health in this State, while the Pestilence, which emphatically walks in Darkness, has been permitted again to ravage the large Cities of our Sister States; for the general success which has attended our Agriculture, Trade, Navigation and other laudable Pursuits; and for that, notwithstanding his Judgments have been experienced in some parts of the State, by the desolating Power of Tempest, Hail and Wind; Events which are devoutly to be regarded and seriously considered with solemn awe and reverence, yet we may reflect, with Joy and Thankfulness, on that Goodness, which in the midst of Judgment has remembered Mercy, has spared the Lives of our Inhabitants, and has still preserved to them such a plentiful supply of the Fruits of the Earth, as to secure a comfortable Subsistence for Man and Beast; to thank his Holy Name for the continuance of these United States, of our general Peace and Security, amidst the Tumults and Convulsions of conflicting Nations; for our constitutional Privileges; for the Advantages of a wise and vigilant Administration, and for all the various Manifestations of his Goodness and loving Kindness to us as a People and Nation, in the singular Prosperity with which, at this eventful period, we are indulged.

At the same Time, to offer our humble and devout Supplications to our Gracious Benefactor; for the continuance of his Mercies, both spiritual and temporal; that he would protect the Interests of true Religion, restrain the prevalence of Infidelity and Impiety, and check the progress of Vice and Immorality; continue the Blessings of Peace and Tranquility to the United States; bless their Administration with Wisdom and Virtue, with Patriotism and Vigor; give Peace to contending Nations; fill the Earth with his Grace and loving Kindness, and advance the Glories of the Saviour's Kingdom throughout the World.

All Servile Labour on said Day, is by Law, forbidden.

Given under my Hand, at New-Haven, this 21st Day of October, in the year of our Lord One Thousand Seven Hundred and Ninety-nine, and of the Independence of the United States the twenty-fourth.

JONATHAN TRUMBULL.

By his Excellency's Command,
SAMUEL WYLLYS, Secretary.

—The Free Methodist.

If I Have Not Vision

Though I speak concerning foreign missions with great eloquence, and have not Vision, I am become as sounding brass or a tinkling cymbal.

And though I spend long hours in reading missionary literature and know much concerning the hardships and difficulties of a missionary's life, and have not Vision, it profiteth me nothing.

A Vision holdeth one steady before God;

A Vision enableth one to pray earnestly;

A Vision burdeneth that others may have salvation;

Doth not exalt any but Christ; seeketh only the redemption of the lost; is given to those who earnestly seek for it; thinketh no price too great to pay;

Trieth not to discourage those who would be missionaries, but trieth to encourage them to answer the call of God;

Beareth another's burdens; believeth that God is willing to undertake; hopeth for the salvation of many; endureth seeming failure and disappointment.

A Vision doth not soon fail; but where there be excitement aroused by hair-raising stories, it shall fail; where there be mere tears stirred at a missionary convention, they shall cease; where there be only interest, it shall vanish away.

For all Christians know in part and all Christians see in part; but when they have a Vision their lukewarmness and intermittent interest shall be done away.

Before I caught the Vision, I spoke as one without a Vision;

I prayed as one without a Vision.

But when I caught the Vision, I put away half-hearted things.

For now at least I have caught a faint glimpse of the need which Jesus alone can satisfy, but someday I shall realize fully.

Now I know something of the price salvation cost, but then shall I see it clearly, even as also it hath been purchased for me.

And now to be a Missionary Christian these are necessary—a prayerful heart, a surrendered life, a Vision: these three, with others; but one of the greatest of these is a Vision.—Selected.

others to enter before him and is pleased when it happens.

Most men will open the door for a girl friend—Christian courtesy continues to do so after the wedding. Christian courtesy shows this respect to mother, to sisters, to friends, and even to strangers, and is happy to have the privilege.

Miss Christian Courtesy expresses her thanks and does not merely take such deeds of chivalry for granted.

Christian courtesy does not leave his manners on the college campus; he takes them with him wherever he goes.

Christian courtesy goes to the dining hall; he seats the lady to his right, he says "please," and the potatoes are passed; he speaks to everyone in the group and is intently interested in hearing what they have to say. He always meets people with a friendly greeting, introducing himself and his friend when in the presence of strangers. For him, a smile comes easy but is hard to drive away.

Christian courtesy is that way of dealing with man that Christ would use if He were here.

In Colossians 3:22, 23 we read, "Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men."

I would like to ask your permission to change a few words of this to read, "Students, obey in all things your teachers according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God."

In all fairness to students, we must also read verse 21: "Fathers, provoke not your children to anger, lest they be discouraged." Again, may we change several words to fit our situation. "Teachers, provoke not your students to anger, lest they be discouraged."

To observe Christian courtesy we will do all those things the world considers courteous, but we will be sincere in every action and every statement. Christian courtesy will not block traffic in the hall but keep moving, and in every way respect the rights of others. Christian courtesy practices the Golden Rule. It respects the attitudes and beliefs of others, although they may be entirely different from one's own.

Christian courtesy communes with God, giving Him praise and thanksgiving daily. In our speaking with our God we need to remember He deserves our gratitude and praise. Let us praise Him daily and ask for further benefits only after we have been grateful for those He showers upon us daily, those blessings which we so often merely take for granted.

In closing, let us remember the words of our Lord, "As ye have done it unto . . . the least of these my brethren, ye have done it unto me."

Hesston, Kans.

OUR SCHOOLS

Christian Courtesy

BY LEONARD LICHTI

[A chapel address at Hesston College.]

Society demands that a man be courteous, but does not demand Christian courtesy. In order to have friends and be accepted by our society we must be polite and do certain things in the accepted way. The Christian is not guided by what society demands, but is directed by the spirit of Christ and His Holy Word, our Bible.

Ephesians 4:32, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Courtesy sometimes amounts to no more than a smooth veneer insecurely attached to a rough and ugly inner surface. However, that is courtesy of the type that is demanded by society and entirely different from Christian courtesy.

We are to speak of the type of courtesy that flows in streams of loving-kindness from the heart of the Christian believer expressing itself in all of man's activities, throughout life. We are not speaking of the veneer that cracks and peels off as the floods of a competitive world match man against man.

Philippians 2:3-5, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not

every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."

Christian courtesy is humble, finding its place as a servant and not as a proud master.

Proverbs 16:18, 19, "Pride goeth before destruction, and an haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud."

Emily Post says "Thank you" and society approves. The Christian shows his gratitude in heartfelt appreciation and Christ approves.

The man of the world says "Excuse me, please," and his friends say, "You are excused." The Christian is truly sorry for his misconduct and the inconvenience caused to others and Christ says, "Blessed are the peacemakers: for they shall be called the children of God."

The courteous man is pure in speech; the courteous Christian is pure in heart and has the promise of seeing God.

The man accepted in American social circles is courteous enough to aid those in disaster and is given a receipt and praise for his gift. The courteous Christian goes about daily serving mankind without realizing his own service, and will someday hear, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

The gentleman opens the door for his lady. The Christian makes it easy for

TO BE NEAR TO GOD

THEME: POSSESSIVES—"WE HAVE . . ."

Sunday, November 25

"... everlasting life" (John 3:36).

Life and death—in these words there is the same force of contrast as there is in night and day or in black and white. We must know the force of this contrast experimentally before we can truly appreciate the blessings of everlasting life. Once we were dead in trespasses and sin. There was nothing we could look forward to except eternal damnation. Now we have been made alive in Christ Jesus, and the new life which we have received shall continue into eternity. It cannot have an end, for it is a life of union with Christ, and He is eternal.

Monday, November 26

"... peace" (Rom. 5:1).

Peace is a word from the vocabulary of the heart. It requires experience to fully understand what it is. To see one's self a sinner before God and then later to know one's self justified in His sight, that is peace. Condemnation is gone, torturing thoughts of coming judgment are gone. No longer are we uneasy about our relation with God. Through Jesus Christ we have peace with God.

Tuesday, November 27

"... redemption" (Eph. 1:7).

Redemption is a word of values. It tells us that someone has paid a price to regain a lost possession. We were that lost possession, lost to God because of our trespasses and sins. Satan claimed us as subjects in his usurped kingdom. But God wanted us for His own, and so He paid the price of the blood of His Son. The enemy had to accept that Ransom, for he is powerless against the blood. The cost was God's but the blessing is ours. Today we enjoy redemption because of the shed blood of our Lord.

Wednesday, November 28

"... liberty" (Gal. 2:14).

A holy man of India lies on the dusty road in the hot sun and beating his abdomen cries, "Ram, Ram." Another tortures himself on a bed of spikes; another prostrates his body on the ground and using himself as a human measuring rod measures the distance to one of the many holy cities. Severe and repulsive are these penances, but they are a "must" for those who seek salvation through Hinduism. Deliverance from this cruel law of works is real soul liberty. The grace of our Lord Jesus Christ gives us this freedom.

Thursday, November 29

"... access unto the Father" (Eph. 2:18).

Estrangement is not a happy state, especially not for our souls. We are made for fellowship with God and when the joy of standing in His presence is denied us, we truly are restless and alone. Once our sins were a barrier between us and God; now through

Christ that barrier is removed. We who by reason of our guilt had to stand afar off have now been brought nigh to God by the blood of Christ. We have access unto the Father. In boldness and confidence we can come to Him, with our petitions, for the scepter of His grace has been extended to us.

Friday, November 30

"... hope" (Heb. 6:19).

The seaman's hope is his anchor. If it fails he is in real trouble. The Christian's anchor is his hope. It cannot fail, for that hope is in Christ, the eternal and unchangeable. The anchor of our souls is sure; it has been proved millions of times over thousands of years. No soul anchored in the promises of God has ever drifted to ruin or despair. Our anchor is steadfast. Christ never changes. His word is always the same; He is forever faithful in keeping His promises.

Saturday, December 1

"... this treasure" (II Cor. 4:7).

"This treasure" is the knowledge of the glory of God in the face of Jesus Christ. We have received this treasure by the "light of the glorious Gospel" which has shined in our hearts. We need only to look at the heathen in order to appreciate this gift. The God of this world has blinded their minds. The knowledge of the glory of God is to them a faraway thing, an incomprehensible truth. To us it is a blessed reality.

—Elizabeth Erb.

JEWISH PRAYER FOR MOURNERS

To you who mourn the loss of loved ones; let there come the comfort of the hope that, though the dust returns to the earth as it was, the spirit returns to God who gave it. Death is not the end. Our dear ones have passed through the gateway of the grave into the peace of life that endureth always. We know that all of us must tread the same path, though we know not when the hour may strike. Let us so live that the coming of that hour shall find us unafraid. May our deeds do honor to the memory of our beloved whom Thou hast taken unto Thyself. In unshaken trust in Thy wisdom and loving-kindness, we give praise unto Thy name.

"The blasphemy of the omniscient state is that it seeks to annihilate the individual conscience. The totalitarian state is the crowning irony of a scientific age. The terrifying truth about totalitarian man is that he has no conscience. His personal integrity has been eaten away. He flip-flops with changes of party line, embraces evil as good, calls falsehood his truth without batting an eye."—Culbert Rutenber.

DOUBTING AND DISOBEDIENCE

Sunday School Lesson for December 2

(Exodus 32; Numbers 11—14)

Is this the right order for these two sins: doubting and then disobeying? Do we think God doesn't mean what He says and then disregard it or disobey? Or do we disobey and then doubt? Consider the sin of stealing money to buy bread. Is there not unbelief before the stealing?

Within two years after leaving Egypt Israel came to the great hour of entering the promised land. Multitudes of mercy had God shown them—the wonders in Egypt, the rebuking of the Red Sea, the covering of all their enemies with the waters, the spreading of the cloud, the hourly guidance, satisfaction of bread, the opening of the rock, and best of all He took up His abode with them, His treasure. "So He fed them according to the integrity of His heart; and guided them by the skillfulness of His hand."

For some time on the journey Israel had been doubting God's Word. How easily they forgot the true God and made a false god of gold. They murmured against the way God dealt with them in giving them food. The manna sated them; Egypt's foods seemed so much better. Little did they seem to appreciate the deliverance from bondage. And less yet did they cling to the promise of the land flowing with milk and honey. Surely they could expect some privations on the way.

Then in their distrusting God they fell to lack of trust in God's leader, Moses. We know Moses was not perfect, but he was a great leader. Even Aaron and Miriam couldn't trust God. Might jealousy have been in the picture?

We must believe that Moses sent the twelve spies to spy out the land because Israel doubted the word of God concerning the land. Deut. 1:22. Why should they have had to spy out God's promise? Get this report of the spies by report from one member of the class or by reading together the story. See the unbelief and doubt. What a God they had, able to make them more than conquerors. How often God had repeated His promise. See the faith of Caleb and Joshua. How confident and courageous faith made them!

This is one of the greatest illustrations in all history that "the just shall live by faith." Nothing pleases God more than trust in Him and therefore in His word. Unbelief insults God. God must punish unbelief and He did. Consider the unbelief of our day, the disregard for God's Word. Have you ever failed God because you looked to the big problems and obstacles rather than to a great God? When the way is not easy, then it is that one's measure of faith is seen. "I will trust, and not be afraid."—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

The preacher is not a priest, the spokesman of the church, but a prophet, the spokesman of God.—J. N. Kaufman.

Joy to the World, the Lord Is Come

Christmas books with real spiritual values are most appropriate Christmas gifts. Each Christmas our children should experience anew the joy that the Lord, the baby Jesus, brought into the world. This joy is for them. Give joy as you give a book. (See suggested book gifts below.)

Give the preschool child:

Jesus, the Little New Baby, Lloyd. The story is simply told and beautifully illustrated. New. \$1.00.

An Angel in the Woods, D. Lathrop. Delightful little story like children would make up. Good Christmas spirit. Beautiful drawings of animals. \$2.00.

Favorite Bible Storytime Cutouts. Colored cutouts for eight stories. \$1.00.

Big Snow, Haders. A picture book of the animals in snow and of a very kind deed. \$2.50.

Peanut, Carroll. Story of a very tiny puppy. \$1.75.

When Jesus Was Born. A fold-up storybook in color. Excellent for teachers or parents to use with child at Christmastime. \$1.00.



Give the primary child:

Tell Me About Prayer, Jones. Eleven aspects of prayer explained by child experience stories. Prayers of one kind after each story. \$2.00.

Reading the Bible at Home, Askew. Guide for boys and girls reading (alone) in the life of Christ. \$1.50.

Teach Me to Pray, Martins. Illustrated book of thirty daily devotions. Especially designed to teach children to pray. \$1.25.

Squirrely of Willow Hill, Haders. Beautifully illustrated story of how a squirrel spent his winter. \$2.00.

Tools for Andy, Tippet. Andy becomes acquainted with the hammer, saw, etc. \$1.50.

Gypsy, Seredy. Story of a kitten as it grows up. Lovely large book. Full-page illustrations. \$3.00.

Owls, Zim. Text and magnificent pictures give a wealth of information on owls. \$2.00.

Give the junior:

Ann of Bethany, Ceder. Ann lived at time of Jesus and held Baby Jesus. Good Bible fiction. \$2.00.

Snow over Bethlehem, Milhous. Lovely spirited story from Moravian Children's Home in Bethlehem, Pa. Based on historical facts. \$2.00.

Reading the Bible at Home, Askew. Guide for boys and girls reading in the life of Christ. To be read by child himself. \$1.50.

Zoo, Semrad. Interesting and illustrated information on many animals of the zoo. \$2.00.

In Woods and Fields, Buck. A treasure book of native information, arranged by seasons. 230 beautiful pictures. Cloth, \$3.00; paper, \$1.75.



Give the intermediate:

I Will Build My Church, Lillie. A very good story of the Christian Church written as answers to questions asked by intermediates. Especially good for teacher and pupils to read together. \$2.50.

John Wesley, Ward. Biography—lovely full-page color illustrations. \$2.50.

Revised Standard Version of the New Testament. \$1.25.

Minn of the Mississippi, Holling. Highly illustrated story of the Mississippi River. Large book. \$3.00.

Amos Fortune, Yates. A moving tale of a man who, born free in Africa, was sold in America as a slave. Purchased his own freedom and that of several others. \$2.50.

These books may be ordered from Mennonite Publishing House, Scottdale, Pa.

ALTA MAE ERB

*Here's an adventure! What awaits
Beyond these closed, mysterious gates?
Whom shall I meet, where shall I go?
Beyond the lovely land I know?
Above the sky, across the sea?
What shall I learn and feel and be?
Open, strange doors, to good or ill!
I hold my breath a moment still
Before the magic of your look.
What will you do to me, O book?*

—Abbie Farwell Brown.

PEACE AND WAR

One World—Or None

BY STANLEY C. SHENK

A United Nations poster has recently pointed up in stark terms the terrible dilemma that faces our world. The poster contains a painting of the globe—and then superimposed upon the globe is a human skull. Beneath it are the grim words, "One World—or None." This is tragically true. Man today has powers of life and death unheard of—and unthought of—until a few decades ago. When the next terrible total war grips the world, these monstrous forces will be unleashed. The hopes of many are being pinned upon the United Nations. Through the U.N., they proclaim, we can find an international unity that will prevent the fearful disaster of a new major war. How tragically futile is their hope! General Leonard Wood once said, "There will never be a cessation of war until there is a basic change in human nature." We know of only one basic change — conversion — and conversion, alas, is a minority business. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." No, wars will continue. Civilizations will crash, and hearts will despair. Truly, more than ever, our eternal hope in Jesus Christ is "A Mighty Rock Within a Weary Land"—and all else is only sinking sand.—*Herald Youth Bible Studies.*

Bread on the Waters

BY W. EVERETT HENRY

It was midsummer of 1941. Japan and the United States were practically at war. The next day after the United States government impounded the bank deposits of all Japanese in this country, Japan retaliated by "freezing" the assets of all Americans living in Japan.

An American was sharing an apartment in Tokyo with a Swiss businessman. The evening of the day American assets were frozen, a Japanese gentleman came and asked if an American was living there. Assured that there was, he inquired if the American was in need of money, saying that he had money hidden in his garden and would be glad to let the American have as much as he needed. He was not proposing a loan but offering a gift to a man whom he did not know.

Why was he offering thus to help a strange American? Years before he had been befriended by an American and wanted to show his gratitude.

"Cast thy bread upon the waters," and "after many days" it will return—

to somebody! And in its journeyings it may prove a part of that cement which will bind the peoples of the earth together.

McMinnville, Oreg.

A More Excellent Way

BY JOHN A. HOSTETLER

War does not make sense. This is a confession of war correspondents and others who have observed it firsthand. But the worst is not on the battlefield. The tragedy of it is that most people accept the propagandist's point of view without carefully examining the other view. That may be true of any race, class, clan, or nation. The great tragedy of our day is that large numbers of "Christians" consume, digest, and dispense war propaganda. It is easy to be a propaganda consumer, or even a dispenser of that delusion. In the present trend toward the hostility of nations individuals in our land are either adding to or subtracting from the flame of the war propaganda machine. Followers of Jesus are not current propaganda consumers, but they are dispensers of a new and more excellent way.

State College, Pa.

SELF-CONTROL

Henry Ward Beecher recalled an incident of his youth in the following: "I remember that once a man came to our house red with wrath. He was boiling over with rage. He had, or supposed he had, a grievance to complain of. My father listened to him with great attention and perfect quietness until he had gotten it all out, and then he said to him, in a soft and low tone, 'Well, I suppose you only want what is just and right?' The man said, 'Yes,' but went on to state the case over again.

Very gently Father said to him, 'If you have been misinformed, I presume you would be perfectly willing to know what the truth is?' He said he would. Then Father quietly and gently made a statement of the other side; and when he was through the man got up and said, 'Forgive me, Doctor, forgive me.' Father had beaten him by his quiet, gentle way. I saw it, and it gave me an insight into the power of self-control. It was a striking illustration of the passage, 'He that ruleth his spirit [is better] than he that taketh a city.'

Christianity is not a map of the way to heaven, but a way of living in the present. —Mrs. Fred Roesel.

IS WAR INEVITABLE?

War is inherently a failure and the people are far ahead of their leaders in trying to banish it. I suppose in the beginning of the history it was the David and Goliath story in the Bible. It progressed from that into small professional armed forces, which would fight in some obscure corner of the world, but the results of that would be accepted in the chancelleries of the world, and the peace would be written. Today war no longer settles international disputes and if you have another world war, you are going to get such destruction that only those will be happy that are dead. I believe it is the confession of defeatism in our civilization to say that war is inevitable. —General Douglas MacArthur.

SYMPTOMS OF A DECLINING STATE

To be read and pondered over on the knees alone with God

1. When you grow bolder with sin, or with temptations to sin, than you were in your more watchful state—then be sure something is wrong.

2. When you make a small matter of those sins and infirmities which once seemed grievous to you and almost intolerable.

3. When you settle down to a course of Christian life that gives you but little labor, and leave out the hard and costly part.

4. When your God and Saviour grows a little strange to you, and your religion consists in conversing with men and their books and not with God and His Book.

5. When you delight more in hearing and talking, than in secret prayer and the Word.

6. When you read the Word more as a matter of duty, than as food in which your soul delights.

7. When you regard too much the eye of man, and too little the eye of God.

8. When you grow hot and eager about some disputed point, or in forwarding the interests of some party of Christians, more than about those matters which concern the great cause of Christ.

9. When you grow harsh and bitter toward those who differ from you, instead of feeling tenderly towards all who love Christ.

10. When you make light of preparing for the Lord's day, and the Lord's table, and think more of outward ordinances than you do of heart work.

11. When the joys of heaven and the love of God do not interest you, but you are thirsting after some worldly enjoyment and grow eager for it.

12. When the world grows sweeter to you and death and eternity are distasteful subjects.

All these are sure symptoms of a declining state.—Unknown.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

The Spring Valley congregation, Canton, Kans., heard from Sister Mary Byler concerning her work in a children's home in France on Nov. 4. The same morning Bro. Ernest Bontrager, Canby, Oreg., preached for them. Bro. B. B. King, Sheldon, Wis., is conducting meetings at Spring Valley Nov. 14-23.

Bro. and Sister J. S. Hartzler have moved from their home at Elkhart, Ind., to the Home for the Aged, Rittman, Ohio. Their many friends are urged to write to them or to call when in the Rittman community. Bro. Hartzler's health has been failing steadily. He is ninety-four years of age and his wife ninety-three.

Bro. Warren Good, Ephrata, Pa., will serve as evangelist in revival meetings at the Hammercreek Church, Lititz, Pa., Dec. 2-16.

A Bible Meeting will be held at the Pond Bank Church near Chambersburg, Pa., on Saturday evening and all day Sunday, Dec. 1, 2, with Harold Eshleman, Harrisonburg, Va., and Frank Enck, Willow Street, Pa., as instructors.

Instructors in a special service on Thanksgiving Day at the Hammercreek Church, Lititz, Pa., are Bro. Josef Herschkowitz and Bro. Simon Bucher.

An accredited six-week Bible school sponsored by the Conservative Amish Mennonite Conference is to be held, the Lord willing, with the Pleasant Grove congregation near Berlin, Ohio, Jan. 1 to Feb. 8. The faculty

consists of Mark Peachey, Grantsville, Md., principal; Earl Maust, Bay Port, Mich., Andrew Farmwald, Plain City, Ohio, Shem Peachey, Kirkwood, Pa., and Willard Mayer, Flint, Mich.

Speakers at the 23rd annual Bible Meeting of the Landisville and Salunga congregations are Ivan Magal, Emory Herr, and William Martin. The meeting will be held Nov. 24, 25, at the Landisville Church, Landisville, Pa., the Lord willing.

In Everything Give Thanks will be the theme of the Mennonite Youth Fellowship Meeting to be held at the Millersville, Pa., Church on Saturday evening, Nov. 24. Bro. John S. Hess, Lititz, Pa., is the speaker.

Evangelistic meetings are being held at the Royers Church near Myerstown, Pa., Nov. 17-25, with Bro. Mahlon M. Zimmerman, Stevens, Pa., serving as evangelist.

Speakers at the 47th annual Bible Conference to be held at the Slate Hill Church near Harrisburg, Pa., Nov. 22, 23 are Ernest G. Gehman, Harrisonburg, Va., and LeRoy Stoltzfus, Bird-in-Hand, Pa.

An all-day program is planned for Thanksgiving Day at the First Mennonite Church, Marshall and Cherry Streets, Norristown, Pa. Speakers include Joseph M. Nissley, David Nyce, Paul R. Clemens, and David F. Ders-tine. An interesting program on "Goals for the Sunday School" has been arranged.

Bro. James Bucher, Hubbard, Oreg., is conducting revival meetings at Columbia, Pa., beginning Nov. 18. Children's meetings are held each evening before the sermon. Come praying.

Bro. Orvin H. Hooley, Burr Oak, Mich., will serve as evangelist in meetings at the Leo, Ind., Church Nov. 23 to Dec. 2.

Guest speakers at the Sunday School Meeting to be held Wednesday evening and all day Thanksgiving at the Chambersburg, Pa., Church are James Shank, on furlough from Africa, Amos H. Sauder, Jr., Ephrata, Pa., and Samuel Martin, Hagerstown, Md.

Bro. Paul Lauver, on furlough from Puerto Rico, was the Missionary Day speaker at the Kidron Church, Dalton, Ohio, on Nov. 11. Guest speaker in the Thanksgiving Day service and each evening following, Nov. 22-24, will be Gideon G. Yoder, of Crystal Springs, Kans. Bro. Yoder will also speak in the Sunday morning service.

A hymn-sing will be conducted by Bro. Robert Stetter at the Hess Church, Lititz, Pa., on Nov. 25 at 7:30.

Bro. Alvin G. Martin will serve as evangelist in meetings at the Stumptown Church near Bird-in-Hand, Pa., Nov. 25 to Dec. 9.

Bro. Leland Bachman, Goshen, Ind., brought the morning message at Hopedale, Ill., on Nov. 11.

A Thanksgiving and Mission Meeting will be held in three sessions on Nov. 22 at the Twelfth and Windsor Street Church in Reading, Pa., with Warren Good, Ross Metzler, and Elias Kulp as speakers. Bro. Good will

continue with evangelistic meetings each evening Nov. 22 to Dec. 2. Everyone is welcome.

Sister Ella Esbenshade, a faithful worker at the Publishing House for a number of years, is on an extended leave of absence at her home in Strasburg, Pa. Sister Anna Yoder, of Stuarts Draft, Va., is assisting in the billing office over the holidays. Others who have recently joined the staff at the House are Lois Morris, Albert Stull, and Violet Harmon.

Bro. Daniel Kauffman, Leonard, Mo., was ordained bishop on Nov. 11 at the Mt. Pisgah Church, by Bro. Nelson E. Kauffman. Assisting in the service were W. R. Hershberger and John Y. Swartzendruber. Bro. Kauffman was chosen for ordination by a majority vote of the Palmyra, Pea Ridge, and Mt. Pisgah congregations.

The Young People's Meeting Committee of the Ephrata, Pa., congregation, is planning a Youth Conference to be held Saturday and Sunday, Dec. 22, 23, with John C. Wenger, Goshen, Ind., and Richard Detweiler, Souderton, Pa., as guest speakers.

A Bible Instruction Meeting at the Bart Chapel, near Georgetown-Bart, Pa., lists as instructors Andrew Jantzi, Marilla, N.Y., Melvin Lauver, Akron, Pa., and Alvin Mast, Greenwood, Del. The moderator is Shem Peachey, Kirkwood, Pa. Sessions will be held Friday evening, Saturday afternoon and evening, and all day Sunday, Nov. 23-25. The Bart Chapel is located one and one-half miles east of the Green Tree intersection of routes 896 and 372.

Dedication services will be held at the Willow Springs Church, Tiskilwa, Ill., with Robert Keller, Sterling, Ill., as speaker Nov. 21-24 and Bro. J. Lawrence Burkholder on Nov. 24 and 25.

Bro. Raymond Byler, Pigeon, Mich., conducted a series of meetings at the Coal Run Mission near Meyersdale, Pa., closing Sunday evening, Nov. 4.

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Calendar

- South Pacific Conference, Annual Meeting, Winton, Calif., Nov. 22-24
- Fall Missionary Day, November 18
- General Council of General Conference, Chicago, Ill., Dec. 7, 8
- Bible Sunday, December 9
- Ohio and Eastern A.M. Joint Conference, Special Session, Central Church, Elida, Ohio, Dec. 11, 12
- Millwood Winter Bible School, Gap, Pa., Dec. 31 to Jan. 11
- Marble Grove Winter Bible School, Atglen, Pa., Jan. 14-25
- Christian Workers Normal, Roanoke, Ill., Dec. 26-31
- Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 2 to Feb. 15
- Winter Bible School of North Central Conference and Northern Light Gospel Mission, Loman, Minn., Jan. 7-25
- Canton Bible School, Canton, Ohio, Jan. 7 to Feb. 15
- Michigan Mennonite Bible School, Fairview, Mich., Jan. 7 to Feb. 15
- Winter Bible School, Goshen College, Jan. 28 to March 7
- Special Bible Term, Eastern Mennonite College, Harrisonburg, Va., Jan. 29 to March 10
- Mennonite Publication Board, Annual Meeting, Wayland, Iowa, Feb. 20, 21
- Conference on Christian Community Relations, Tiskilwa, Ill., March 28, 29
- Mennonite Youth Fellowship Workshop, Iowa Mennonite School, Kalona, Iowa, June 9-12
- Mennonite Youth Fellowship Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 13, 14
- Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17

Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. C. C. Culp, Brethren, Mich., closed a series of meetings on Nov. 9 at Maple Grove (Green School) in the northern Michigan field.

Eight persons, three colored and five white, were received into church membership by baptism at Mt. Vernon, a mission point in Lancaster County, Pa.

Bro. Paul M. Miller, Goshen, Ind., began evangelistic meetings at Ft. Wayne, Ind., on Oct. 28.

Bro. Harold Horst and wife have moved into the mission home in Altoona, Pa., in the absence of Bro. Leonard Haarer, who is at present attending the Ontario Mennonite Bible Institute at Kitchener for a period of five months. Mail will reach Bro. Haarer c-o O.M.B.I., 800 King Street East, Kitchener, Ont.

Bro. and Sister Eugene Blosser, former missionaries to China, were the guest speakers on Missionary Day at Hopedale, Ill.

One hundred young people in the last two years have participated in the voluntary service program of the Franconia Conference. Builders' units have gone to Minnesota, Wisconsin, and Kentucky; Bible units to Canada, Minnesota, Maryland, and a number of units to various parts of Pennsylvania. During the past summer there was an itinerant unit. Workers have been supplied for the two M.C.C. builders' units in Germany. The largest and most active unit is at the Berry State Hospital in Philadelphia, where members of the unit work as ward attendants. Many more could be used in this unit at this time. Those who would like to give a peace testimony in this draft crisis, please write to Paul W. Histand, Langhorne, Pa., Route 3, who is chairman of the Franconia Voluntary Service Committee.

Bro. Lester Wyse and a group from the Hartville, Ohio, congregation gave a program at Canton the evening of Nov. 4.

Bro. and Sister Elmer Springer, on furlough from Puerto Rico, spoke at the Holde-man Church, Wakarusa, Ind., Sunday evening, Nov. 11.

Eleven young people were baptized at Wooster, Ohio, Sunday morning, Nov. 4. In the evening service eight more members were received by letter. This brings the total membership at Wooster to 101. One of those received was Bro. Marion Berg, formerly a minister in the Brethren in Christ Church. He was authorized to exercise his ministry. Bro. Berg is working in the interests of a needy field, under the direction of the Wooster congregation, near Dalton, Ohio.

Bro. D. W. Miller, Wooster, Ohio, is conducting a Bible Conference at Plain City, Ohio, his former home, Nov. 15-22.

Bro. J. J. Hostetler, Canton, Ohio, will con-

duct evangelistic meetings at the Yellow Creek Church, Goshen, Ind., Nov. 29 to Dec. 9.

Bro. Marion Berg, an ordained minister from the Brethren in Christ Church, was received into the fellowship of the Wooster, Ohio, Mennonite Mission by letter on Sunday, Nov. 4. Bro. Berg's call and ordination were recognized and he was authorized to preach and serve under the direction of the congregation.

In a recent meeting of the Pacific Coast District Mission Board it was decided to favor and work toward having the Brunk evangelistic team come to the Pacific Coast to con-

Your Treasurer Reports

The growing mission program in the Culp, Arkansas, field has indicated a need to expand our facilities for the work there. In this connection, we have recently received a request from our missionaries on the field to supply funds for purchasing a number of items needed for the Bethel Springs School. We believe that these needs will offer very fine special projects for Sunday-school groups, individuals, and congregations. Those items which are needed and the estimated cost are shown below:

1. Fifteen chair desks for high school	
@ \$13.40	\$201.00
2. Drinking fountain and fittings	23.80
3. One-third HP motor for washing machine	18.50
4. One table for primary room	15.00
5. Four chairs for primary room @ \$4.95	19.80
6. One table for library	33.50
7. Four chairs for library @ \$7.50	30.00
8. One jig saw	12.50
9. One four-drawer filing cabinet	56.90
10. Seven fire extinguishers @ \$7.10	49.70
11. One large extinguisher	19.50
12. Two gas heating stoves @ \$60.00	120.00
13. One vise	12.00
14. Playground equipment for primary children: one slide	15.00
15. One typewriter	85.00
16. One portable sewing machine	125.00
17. One jack plane	6.00

Anyone wishing to contribute to meet any of the above special projects should send their funds to the Mennonite Board of Missions and Charities and specify the project for which it is designated. As soon as funds are received for any of these items, the Bethel Springs School will be notified and the purchases made.

Mennonite Board of Missions and Charities
H. Ernest Bennett, Treasurer

MENNONITE RELIEF COMMITTEE (M.R.C.)

Bro. and Sister Ray Troyer, Goshen, Ind., have been assigned to a year of voluntary service at the Mercy Home, 1101 North 52nd Place, Birmingham, Ala., to begin service on Dec. 1. Bro. and Sister Troyer spent three days at the Elkhart headquarters for orientation, Oct. 29-31.

Sister Opal Culp, Roaring Spring, Pa., spent Nov. 13-15 at the Elkhart headquarters in preparation for a year of voluntary service at the Mennonite Children's Home, Kansas City, Kans. She will begin her service there on Nov. 17.

Bro. Marion Plank, Oley, Pa., joined the builders' unit at the Mennonite Mexican Mission in Chicago on Nov. 13 as work foreman.

Pray for the workers in the Navajo Indian Migrant unit that God would lead them in selecting the correct place to serve among the Navajos this winter.

duct a revival campaign in the spring or summer of 1952.

The Lee Kanagy family, Tokyo, Japan, recently took a field trip to Nikko, sponsored by the school where they are in language study. Nikko is famous for its shrines of Shinto gods. The mountains, hot springs, villages, and country people along the way added to the interest of the visit.

Sister Elizabeth Erb, missionary nurse at Sihawa, India, will return to the States on furlough in April. She writes: "Before I leave for home I shall have the privilege of touring in distant villages with Bible women. This is an answer to prayer and I trust that we may see enduring fruit from our touring."

(Continued on page 1132)

A VOICE IN THE WORLD

This is the theme for Missionary Day, Nov. 18. The Missionary Day Bulletin by this same title will give you a bird's-eye view of the work of your mission boards and will serve as a ready reference on mission statistics and information.

If you have not received a Missionary Day Bulletin, ask your Sunday-school superintendent for one. There has been a large printing of these bulletins and a packet was sent to each superintendent.

Be one of the informed members of your congregation about the missionary endeavor of our church. An informed congregation is a more intelligent praying and giving congregation. To know your church and her work is to know your responsibility and privilege to become an effective participant in her outreach.



Another prayer meeting, only here prayers are said for money and for the dead and in Latin on the Day of the Dead in a cemetery. How different from the prayer meetings where each person, not the priest only, prays, and prays for living persons who have the ability to make decisions for right or wrong.

A Prayer Meeting

BY ANNA H. BYLER

IT IS Tuesday night prayer meeting in Bragado. We are meeting in one of the homes, sitting in a circle in the tiny room.

"What are the requests for prayer this evening?" One request after another is given and then we pray. We pray for our own spiritual needs; for the young people of the church; for those who are having special temptations and difficulties we pray for by name; we pray for the new branch Sunday school; for the sick; for the converts who are taking lessons in preparation for baptism; for Hebe, a convert, the only one in her family to accept the Lord; for Nini whose father died recently and now she must hunt for work to support herself and her mother.

But the thing that touches me deeply is to hear these people pray for the salvation of their loved ones; for all of them have members of their family who are unsaved. Dona Teresa, a most faithful member, prays for the conversion of her husband. She has raised their four children by the Lord's help and rejoices that now that they are grown and in professions of their own, each is saved and active in the church. But still her husband holds out, and will not accept their Lord as his own personal Saviour. She pleads that if she herself be what hinders, the Lord will reveal it to her so that she may know what to do to help him.

Then Alicia prays. How earnestly she prays for her father and her brother. How well she knows the pull of the attractions and companions of the world, for she has been blessed with beauty and personality above many. But she knows that the Lord who has given her the victory over the

things of the world, also has power to release her father from Satan's grip. He has been a good father to her, but is not saved. And so it is for his soul that she pleads.

Dona Celia and her grown daughter both pray for the father in their family, who is a shiftless character and often leaves home for months at a time. The hard years when the children were little have passed, and with them the struggle to provide the necessities of life. Now the children are grown and work to help the mother. But the burden of their hearts is that the father might someday also come to the light of the Gospel.

Now Mirta is praying. Here we see again how the Lord has blessed a mother to bring up her children in the Lord, in spite of the opposition and even persecution of the father. Mirta has had her education and teaches music. Her brother has his business. How they love their mother! But the father? The cruelties he has inflicted on his family would be enough to cause them to hate him. But Mirta is praying for him, praying that he might be made a new creature in Christ Jesus. Her voice breaks, and she cannot go on.

So Alcira takes up the prayer. She prays for others and finally for her loved ones. I suddenly realize how many of these young girls know nothing of a Christian father's love. When a little child, she was taken by two women to raise, members of the church. Her family are all unsaved, and although she visits them occasionally, she knows nothing of the security and love of Christian family ties.

A few others pray and then Anita. She lives with her uncle and aunt, and all three accepted the Lord several years ago, and have become a truly Christian family circle but

when she goes to visit her mother in another town, she is made to feel miserable. The mother realizes how little she and her daughter have in common any more. She is jealous of the aunt and unkind to the daughter. How Anita longs for the salvation of her mother; that her eyes may be opened to spiritual truths, and that she too might find the joy which she herself has found.

I find my thoughts wandering to my own father and mother, and with what concern they brought me up "in the Lord." What if I had had one of these fathers or mothers? A prayer of thanksgiving rises from my heart, but I dare not stop there. These loved ones for whom they are praying—these are without Christ and are going toward eternity forever lost. They love them as much as I love my own family. My family? Are these not even as a part of my family? And I too join in prayer, pleading with God for the souls of these loved ones.

Bragado, Argentina.

The Church in Our World

Let us free ourselves from any entanglement in the fears, prejudices, hatreds, and panic of our times and form a company of believers who unreservedly trust and obey the Lord of lords and King of kings, and whose only real loyalty is to the head of the church, His word of promise and commandment.

No kind of curtain, be it gold or silk or iron, must separate us from one another; all national and class obsessions must be removed; all earthly interests, all interests, all treasures of culture and civilization must disappear until we see nothing "save Jesus alone" (Matt. 17:8).

The terms "liberty," "democracy," "justice," have become vague, uncertain, and dubious. There are people who, in the name of freedom and democracy, are backing groups and parties which are responsible for the breakdown of real freedom and democracy. The confusion of minds, hearts, and tongues goes beyond anything the preceding eras of history have witnessed. The church realizes and fully understands the gravity of the moment.

However, the Church of Christ, being free from illusions and cheap optimism, is equally free of hysteria, panic, and despair. She summons all her members, and, indirectly, the people beyond her boundaries, to "the work of faith, and labor of love, and patience of hope" (yes, patience of hope!) (I Thess. 1:3), to make a new beginning, to start from the bottom, and to work for a new society, which will in a more adequate way respond to the real needs of the present moment and reflect more genuinely the invisible glory and majesty of the Crucified and Risen Lord. There is no real freedom, no real justice, without a total submission to Him who has come to give us life and give it more abundantly.—Josef L. Hromadka, in "National Christian Council of China News."

Nursing in the Argentine Chaco

By UNA CRESSMAN, R.N.

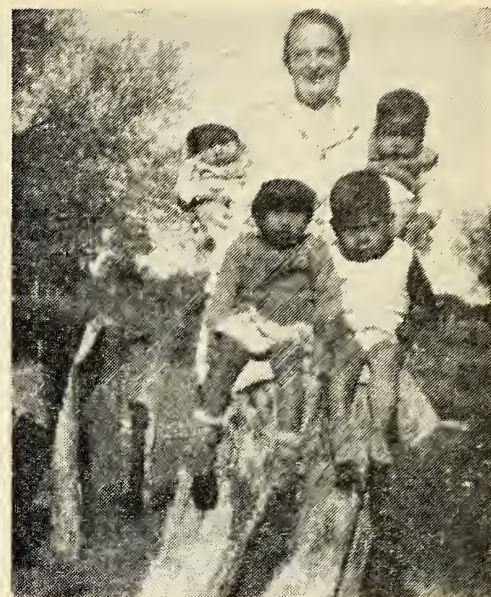
IN the year 1942, investigations were made by our mission as to the possibilities of extending her borders to the Indian tribes of northern Argentina. After investigating, final decisions were made to open work among the needy Toba Indians, a semicivilized tribe living in scattered areas reserved by the government for their use. At that time it was felt advisable by the missionaries in charge to form an Indian colony for school purposes with the aim of teaching the children and also teaching and preparing workers who could be sent out to teach their own people. This was also to be a center from which to reach out into the other reservations as the door opened to enter with the Gospel. The colony, Nam Cum, in which we now live was then formed. Along with the formation of the colony, a farm was rented for the use of the Indians living in the colony.

Hand in hand with a mission field of this type, out of necessity a little medical skill must be practiced because physical ailments exist in superabundance among this ignorant, poverty-stricken people. The world over, it is a very natural trait to seek relief from physical pain. The witch doctor with all his deceptions was the only hope for such relief for these Indians because they had no one else to go to. With the coming of the missionary into their midst, they have looked to him for physical help as well as spiritual. It is indeed in this field that the missionary nurse can practice all her skills, but not without precaution, so as not to make an unwise step which would leave undesirable impressions. These people have a long background in which sickness was looked upon as being caused by the evil spirits. Even now, after having listened to the Gospel for several years, there are those who are still tempted and haunted with past beliefs. There exists for them an awful fear of death. They do not want to die. They will make all attempts and sacrifices to find relief and escape; if the missionary fails to help them, they often suc-

cumb to their temptation to ask the services of the witch doctor as their last resort. This puts before the missionary nurse, in particular, a real challenge. She must be kind, conscientious, understanding, and sympathetic as well as having a zeal for the ones involved in order to win them to put their trust in the Great Physician, Jesus Christ. All her powers to relieve pain and to nurse the sick back to health must be yielded in the hands of Christ. While doing so, she has the opportunity to help her charge, as well as his attendants, to prepare either for life or for death as the case may be, so that when death does knock at the door, he can enter without the sting which comes to those who are without hope because they do not know of salvation through Jesus Christ, our Saviour.

This Indian tribe in general is not a strong, healthy people. They are the victims of all kinds of diseases, and only the fittest survive. Here it holds true, as it does everywhere else where poverty, ignorance, and sin exist in their extremity, that diseases which originate from malnutrition, exposure to weather, and lack of cleanliness, go hand in hand as well as those originating from sinful moral living. Infant and child mortality is very high. Practically all these Indians love children and desire to have large families, but to find a family with six or more healthy children is very rare. Many who have had ten or twelve children born to them only remain with two or three that have passed through infancy or childhood. Very few Indians live to a ripe old age. Their habits of living make them age prematurely although the years are not so many in number.

Tuberculosis probably takes the lead in diseases which keep their census level low, with a close run of venereal diseases and their complications. Without fail, at each weekly visit to the different reservations, there are eye and skin diseases to be treated. Communicable diseases, of which whooping cough and smallpox have taken the lead in the past few years, make their periodical rounds. Then also there exists in abundance dysentery, respiratory diseases, and acute infections of all sources, especially with the change of seasons. The acutely ill, who need close attention and bed care, are the ones who have been admitted to the hospital or clinic room wherever that happened to be before the building for that purpose existed and is just now being completed. Sometimes the patient has a cot, sometimes just the bare ground floor, sometimes in a well-protected building, sometimes in a drafty shelter, just wherever he could best be accommodated when he arrived. For the nurse it will make for ease of mind, conservation of energy, and economy of time to have a fixed place for accommodating the patients with the necessary requisites at hand in a small dispensary off from the room. Most of the medical supplies are donations from interested groups or individuals all the way from the Buenos Aires



Una Cressman, R.N., with some of her charges who come to her for treatment. If the missionary fails to help them, they often succumb to their temptation of asking for the services of the witch doctor as the last resort.

province to Canada and the U.S.—many from La Junta. The Indian is given free services with no charges for medicine. Some out of gratitude have donated now and again a small offering of money or some produce from their small farms. Some very critically ill patients, both adults and children from other reservations, have found their way here for medical treatment. Only by the help of God in giving us the necessary medicines and the wisdom and skill in applying them have the patients been able to recover.

Although it is far from ideal, because of the lack of a doctor's services most of the cases must be diagnosed and treated by the nurse in charge to the best of her knowledge and ability. This, after all, exceeds by far the skill of a witch doctor in whose hands severe, unnecessary suffering is sometimes caused. Except for the odd case, it has not been found very practical for the Indian in general to make use of the government hospital designated for the poor, because of the distance between, the language barrier, his living habits, and also because of requirements with which the Indian cannot comply. Then, too, very few are willing to be away from their family and environment for days at a time. The Indian in the colony, who has had more contacts with the white man, is more apt to demand special attentions but wants to comply with only such orders as are according to his likes. He is not quick to change his living habits for more sanitation, but he will take an injection of medicine which to him is everything that is necessary. Several in the colony have been making visits to the doctor throughout the year and upon his orders, I have been giving them calcium injections off and on amounting to several hundred in number. On their last visit, the girl in the group was advised to remain in the hospital, as her case was said to be very



Una Cressman teaching the women and girls at Nam Cum to knit and to sew. Since they have learned to knit, their idle moments are made more worth while and much happier and at the same time the families have warmer clothes to protect them.

critical. She did not want to stay, neither did the parents care to part with her. While it is dangerous to the public not to have the cases isolated, nevertheless there isn't much point in isolating one or two cases when many others in the same condition roam about freely from place to place, and all drink their famous "mate" from the same tube. To keep tuberculosis under control is altogether out of the question in a group of this kind and there are many deaths each year. The problem is a real one and a person feels so helpless in coping with it. About all we

can do is what the circumstances allow and keep in mind the ultimate of our goal—to point them to the Great Physician who can heal their sin-sick souls and prepare them for a happier world beyond this one.

One step toward prevention was made when the Indian women were taught to knit. Since they have learned to knit, their idle moments have been made happier and more worth while, and at the same time, the families have warmer clothes to protect them against exposure in times of abrupt weather changes.—In Mennonite Hospital News.

What's Happening at Coamo Arriba

BY LESTER T. HERSHEY

A YOUNG mother, formerly a prominent leader of the Catholic women in Coamo Arriba, has now accepted her Christ as Lord and Saviour. Her cousin is the priest of Coamo and comes once a month for mass. One day, after her conversion, he stopped to visit her in her home. She and her brother, also a convert, began to question him on the reason for several beliefs of the Catholic Church, yet which were not found in the Bible. He seemed stumped and showed much uneasiness in his answers. Finally the brother said to him, "Do you know that Mary had more children than Jesus?"

The priest replied, "Oh, no! That can't be! She was a virgin, the most holy of virgins! To say that would be sacrilege!"

"But look here in the Catholic Bible at what it says," continued the pouth. "Read for yourself." And he proceeded to show him verses in John, Matthew, Acts, Galatians, etc., which mentioned "brothers and sisters" and even by name such as "Jacob [James], Joseph, Simon, and Judas" (Matt. 13:55). The priest was dumfounded and answered:

"Well, I'll declare." And turning to his cousin said, "Evangelina, why do you suppose we have been thus deceived?"

* * *

I'VE given up playing the lottery," said don Ramon. "And do you know what? Since I have quit buying lottery tickets, and I ought to add that I have struck it lucky many times, I have put into a little bank what I would have otherwise spent on tickets."

"And what was the result?" I inquired of him wonderingly.

"Well," he answered, "believe it or not, after two months of doing this, I found that I had \$47 saved up."

* * *

A LADY who used to be a professional prayer at "watches" for the dead, is now enjoying living in Christ. She admits that she is saved and isn't afraid or ashamed to tell others too. She is a midwife, and as such is on call at all hours of the day and night. She has many contacts in her work, and takes with her tracts to leave in the homes

of her patients. The other day she told me that she was in the home of a very devout Catholic family to deliver a child. After the successful delivery, she turned to the father and said: "Do you know that you ought to go to our church and hear the Gospel preached?"

To which he replied, "Well, I am quite pleased with my own religion. After all, this is what my parents gave me, and I don't want to change. Why did you change?"

Here was her opportunity and so she told the truth. "You see, as you know, I am a midwife. As a midwife I get into all homes of this community. You well know that the religion of our community has been Catholic. We have always prided ourselves in our religion. But, look here, did you know that in the homes of most Catholics I have brought into the world many illegitimate children? What kind of a religion is this that does not affect our lives? Let's see, how many illegitimate children of yours did I bring into the world? And you say that you are satisfied with your religion! Don't you think that we need something that will change our lives? That is why I said you ought to go to our church." And she must

have preached him and the others in the home a sermon; at least, what all she told me made me praise the Lord for such a witness.

* * *

THE other Friday the new teacher at the school held a dance for the first-graders. The little first-grade boys were supposed to dance with the first-grade girls. If they did not know how, she would teach them. All danced except one boy who sat in silence in his seat.

"Why don't you dance, too, Ruben?" she inquired of this larger boy.

"Well, you see, Miss, I can't," was the shy, yet firm answer.

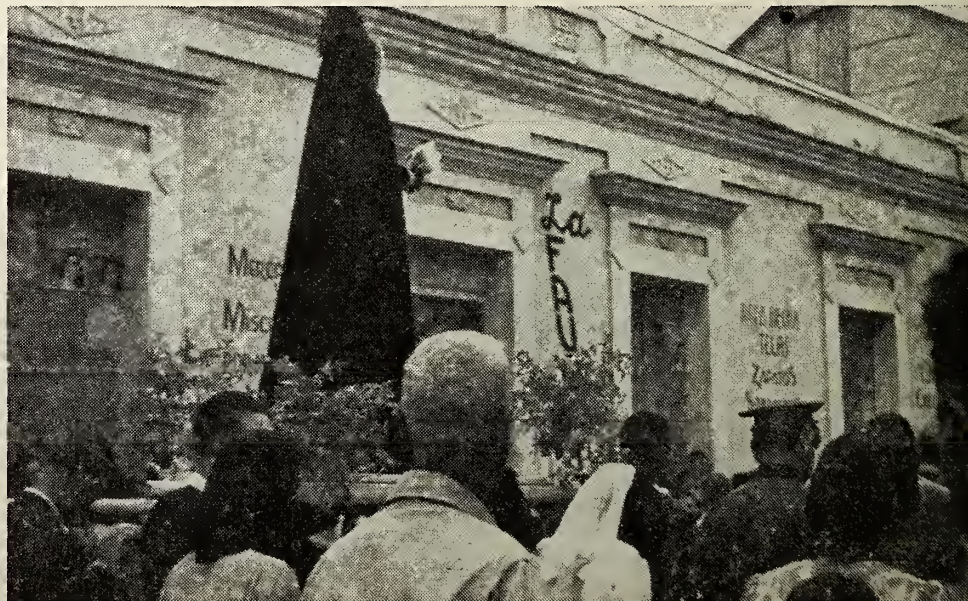
"You see, Miss, I am an 'Evangelico' [Evangelical Christian]" and he smiled. The teacher asked no more questions, for she herself was attending the services at the church. One of the little boys who had been dancing suddenly stopped dancing. William had a perfect record in the Sunday school, yet had not stopped to think that he shouldn't dance. Immediately, he felt ashamed of himself. He ran and got under a table in the classroom. He later admitted to his god-mother:

"I felt so ashamed of myself! . . . My, but I felt ashamed that Ruben had not danced and I had! So, I ran under the table to hide myself. But, 'comadre,' I still felt ashamed of what I did. I didn't know what to do; so as I thought about what I did, I began to pray."

Don't you wonder, even as I, what he prayed?

SUNDAY school was over and a gaudily painted girl stopped in front of our church (a house). She spoke loudly, so that everybody knew she was around. But, who was this girl? Well, she was one of the two who were teaching Catholic doctrine in the Catholic Church across the ravine.

Seeing that many boys and girls came to our Sunday school on Sunday afternoons, the Catholics decided that something had to



The priest replied, "Oh, no! That can't be! She was a virgin, the most holy of virgins! To say that would be sacrilege!" Here the virgin follows the dead Christ in a Good Friday parade.

be done. So, they had ordered the devouts to be sure to send their children at 2:30 every Sunday afternoon to their doctrine class at the church. Proudly they had stood around the yard when they saw the Mennonite workers coming on horseback to their own Sunday-school house. They had considered that their doctrine class was going to stop our Sunday school.

Lydia, one of our workers, exclaimed as we returned home that afternoon, "I'm going to take time every Saturday afternoon and visit these homes and get my children back. Can I use one of these horses every Saturday?"

My reply was in the affirmative, for I was happy to see the spunk in her eyes. And so Lydia has been visiting Coamo Arriba every Saturday afternoon. The result? Sunday after Sunday, her attendance has been increasing. Sunday afternoons haven't been too pleasant for the Catholics, for the children prefer singing and listening to Bible stories than going over the rosary and bowing down



"What kind of a religion is this that does not affect our lives? . . . Don't you think that we need something that will change our lives?" This Catholic church has used all kinds of tactics to hold their people. Here the church sponsors a theater and playground.

before saints and listening to Catholic-invented stories and meaningless doctrines contrived by man.

Consequently, the Catholic children standing outside of the Catholic Church have dwindled until the class was discontinued. The Mennonite Sunday school has increased. Sunday, September 30, witnessed forty-five children in Lydia's class. That gaudily painted girl who so loudly had spoken that first Sunday afternoon is now reading the Catholic Bible given to her by one of our converts. Praise the Lord for His mighty ways and wonders!

Pulguillas, Puerto Rico.

Mission Policy in the Far East

"Century-old patterns of government, education, religion, and family relations have been broken," and national independence, improved living conditions, and freedom from exploitation are sought. "Political liberty by itself," however, "does not necessarily result in social or economic justice or guar-

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antee the general welfare." Moreover, "the patterns of democracy which the West has developed cannot be transferred, by fiat or simple legislation, to other peoples" of very different culture and experience. The peoples are "uncertain in what direction they should turn for the fulfillment of their aspirations. The conditions resulting in the present upheavals have been long in the making, and decades or even generations will be needed for their final correction."

"The revolutionary desires of the Far East can be ultimately satisfied only by faith, program, and discipline to be found in Christianity," but we should give them aid "in ways that will enable these peoples to develop their own insights and capacities to the full under their own leadership."

American Protestant churches are urged "to match in devotion and sacrifice" the

Christian churches in the Far East, "whose fidelity enriches our ecumenical fellowship"; to restudy and readjust missionary techniques and strategy to new conditions—using new programs of evangelism and service, and pioneering in helpful action even where direct preaching and teaching of Christianity are forbidden; to enlist and train missionaries who can and will identify themselves, under whatever conditions prevail, with the people among whom they work; to raise our standards of support of such missionary enterprise, as well as of an expanded program of relief and rehabilitation.—"Report of Cleveland Conference on The Church and World Order."

Missions Editorial

All on the Altar

Someone remarked, perhaps a bit irreverently, but yet very truly, that some people like to say they are completely on the altar, but that when the fire begins to burn they get off quickly. Consecration is first of all a matter of the will. We decide and determine that all we have and are belongs to Him and will be available for His use.

After this commitment is made, however, some very practical consequences follow. It may mean leaving home. It may mean selling the farm and making public sale of the equipment. In some cases it means doing without that cherished thing (house, car, suit, deep freeze) and giving the money to the work of the church. It may mean going to a hard and obscure place to labor there unheralded and, as far as man is concerned, unrewarded. Whatever it means it will always be in the form of practical and specific steps.

And whatever consecration means the element of sacrifice is prominent. If we are on the altar we know that the Lord will send the fire. An unconsumed sacrifice is an unacceptable sacrifice, and so the fire is the mark of God's acceptance. But fire always burns, and burns hurt. If we are not prepared for that, can we say we are consecrated?

Is it not strange that sacrifice should be easier when we have already lost everything than when we still have so much? This is true in general principle in that Jesus calls for the unreserved crucifixion of self—the complete yielding up of the old man unto death. After all has thus been “lost” to Christ the practical and specific steps from then on are not so difficult. If the fundamental issue of crucifixion has not been solved there will be no end of trouble all along the line of practical application.

It is true that a man who owns only two coats, perhaps nothing much more at all, can more happily give his second coat to someone in great need than some of us could share a second coat from our larger wardrobe. Nowhere is the spirit of willing sacrifice more clearly seen than among a destitute group of refugees sharing in love with one another from their poverty. Prosperity destroys this spirit. Someone has rightly questioned whether we here in rich America, surfeited with a superabundance of things, can ever adequately grasp the Gospel meaning of sacrifice.

I was once responsible, through a certain amount of carelessness, for the loss of a suitcase full of personal effects of a refugee fami-

ly. I was mortified and almost staggered by the loss, for it represented about all they had in the world. I was rebuked by the cheerful spirit in which they took the loss.

On another occasion I got a man to the train a few minutes too late and so he was inconvenienced by a disrupted schedule. I felt bad, but was rebuked by the fact that inconvenience meant nothing to him and he was comforting me because I felt worse than he did. The secret of his spirit was that he had lived through Hiroshima. His wife had been killed, his school completely obliterated, and eighteen of his teachers lost their lives. Missing a train was not very significant against that background of loss.

Have I counted all things but loss that I might win Christ?—J. D. Graber.

M.C.C. Weekly Notes

The Meaning of Class I-W

Class I-W is given to conscientious objectors only after they are drafted by the local board to do civilian work. Since the C.O. draft regulations remain incomplete to date, local boards are not in position to issue work orders to C.O.'s, and hence the classification I-W is not a proper one at this time.

In some instances local boards have given class I-W to a young man engaged in farm work. There is no harm in accepting this; but on the other hand, men should not seek it or appeal for it.

Men who are engaged in agricultural work should continue to seek the class II-C, and not class I-W. Men placed into class I-O (or I-A-O or I-A) who feel they should have a farm deferment, have the right to appeal for class II-C and this involves no danger to their C.O. claim.

U.M.T. Proposal Before Congress

On Oct. 28 the National Security Training Commission made its report by presenting a proposal for universal military training. This commission had been established by the Selective Training and Service Act of 1951, with the task of writing a complete U.M.T. plan. Now the basic principle of U.M.T. as well as the details of this proposal are subject to complete review by Congress.

The M.C.C. Peace Section Executive Committee on Nov. 1 took note of the danger in the militaristic trends which this U.M.T. program would foster, and voted (a) to delegate a number of brethren to again present testimony in Washington when there is opportunity, and (b) to give encouragement to those ministers and others of the constituency who at this time feel led to express to their Congressmen through letters or other contacts their opposition to any universal military training program.

Released November 9, 1951

Via Mennonite Central Committee
Akron, Pennsylvania

We are found—to find another!
We are told—to tell another!
We are won—to win another!
We are saved—to save another!

Women's Activities

Has your circle decided on its Christmas missionary project? There are those who are preparing Christmas bundles for the Navajo Indians at Grants, New Mexico, where Bro. Stanley Weaver is unit leader; others are making aprons for some of our city missions; still others are planning to help with the extra food supply for the Christmas season. Intermediate and junior circles can help supply sewing accessories, soap, and staple groceries to replenish the shelves of our rural and city missions.

* * *

Now is the time to write good, long letters to your faraway relief workers and missionaries. If you haven't a relative or an acquaintance on the field, select six names that appeal to you and write to them. You will receive a blessing as you bring Christmas joy to your representative on the field. The Apostle Paul gives us a fine example in letter writing. Let us follow his plan, uplifting and encouraging others with our letters.

* * *

There have been inquiries about the kind of books which may be counted in our literature reports. The purpose of these reports is to encourage reading. We would accept all books which are informational and upbuilding in the faith. There are books which tell about the people and countries where our missionaries, relief and voluntary service workers are serving. There are books which tell about the work of our more recent workers. There are books which help us to be better Christians, better Mennonites. Let us be diligent in our reading and may we be faithful in giving good reports to our secretaries.

* * *

There are also inquiries concerning the letters that may be counted on the literature reports. All letters, including form letters, and letters to and from relatives on the mission field should be counted; as well as letters to and from our rural and city mission workers and letters to and from our voluntary service workers.

* * *

In the afternoon of September 28, the Iowa-Nebraska sewing circle district met at the Bethel Mennonite Church, Wayland, Iowa, for their annual fall meeting. Following the addresses of brethren Elmer Swartzendruber and Ernest Garber, three of the Wayland sisters, representing the senior, junior, and the young mothers' circles, told of their work and how the three circles work together. At the close of the program, sewing orders from the mission stations were given out, concluding the afternoon with a business meeting.—Mrs. C. L. Shank.

You have asked me to write a statement on the subject of personal rights. I am not sure that I possess any rights, but I do have a lot of responsibilities.—Mahatma Gandhi.

Giving to the church which builds a memorial for self is not giving to God.—T. Y.

CHURCH CORRESPONDENCE

BIRDSBORO, PENNSYLVANIA

(Zion Mennonite Church)

Greetings. We have been enjoying many spiritual blessings. Our evangelistic meetings were held July 22-29, with Bro. Harry Shetler from Johnstown, Pa., in charge. A number stood for the Lord. Pray for these babes in Christ.

Our summer Bible school was held July 30 to Aug. 10, with good attendance.

Sept. 2 Edith McCarthy was baptized by our pastor. Adonna Nissley was also received as a member.

Four of our number have gone to college this year: Rosanna, Mary Ellen, and Jesse Yoder have gone to Goshen, and Adonna Nissley to E.M.C. We miss them from our group.

Sept. 23 we had Sunday-school reorganization: Supt., Thomas Yoder; Asst., Paul Yoder; Secy., Mrs. Paul Yoder; Treas., John Kurtz.

Oct. 10 Sister Marie Yoder gave a very inspiring talk and showed slides of the work in Puerto Rico.

Each Wednesday evening we have Bible study, with different speakers. At present Bro. John Hiestand is instructing us in the Book of Romans.

Bro. and Sister Carl Setzkorn expect to sail from New York on Oct. 23 for Germany, to spend two months with families and friends. Carl has not seen his parents for twenty-five years. We pray the Lord's blessing on their journey.

Our pastor, Bro. T. K. Hershey, has been holding Spanish services during August and September for the Puerto Rican boys who are working in this community.

Remember us as a congregation in your prayers, that we may remain faithful.

Mrs. Paul R. Yoder.

EUREKA, ILLINOIS

(Roanoke Congregation)

Dear Christian Friends: The beautiful fields of golden grain around us remind us again that the harvest is indeed abundant. How thankful we should be! But this is no time to tear down and build bigger barns to store these blessings. No, we need to be alert to the needs of others. America is blessed. Other nations are looking to us for help. Will a part of our abundant harvest be used to help feed, clothe, and evangelize the world?

In the past several months we have enjoyed a number of interesting programs. We appreciated the musical program presented by the young people from Metamora, the inspiring messages of Bro. Levi Miller, an older minister from Idaho, and Bro. Theodore Wentland from Cullom, Ill.

The following Sunday-school officers have been chosen for the coming year: Supts., Robert Yoder and Robert Kennell; Chors., Maurice Yordy and Mabelle Smith; Supts.

of Jr. Work, Lulu Smith and Mrs. Oliver Yoder.

Chester Kennell has been chosen as superintendent of our evening meetings and Lester Garber and Loretta Yoder as choristers.

We have just observed the first anniversary of the opening of our extension Sunday school at Robein. The first Sunday eleven people from the community were present. At the first anniversary over fifty were present. The new workers chosen to serve at this place are Chris Graber and Ralph Litwiller as superintendents and Loretta Yoder and Wilma Yoder as choristers. Pray for the work at this place.

We are looking forward to a number of interesting programs in the near future, the Lord willing. Oct. 21 Bro. E. E. Miller from Goshen is to bring the morning and evening messages. This will be in the interest of our relief work. On the evening of Oct. 28 a group from the Salem Orphanage at Flanagan, Ill., are expected to give the program.

Margaret Ulrich.

DUCHESS, ALBERTA

Dear HERALD Readers: Greetings in our Saviour's name. A program on the evening of July 27 marked the close of a well-attended summer Bible school at this place. Good interest was shown.

We were happy to have with us on July 29 Edith Showalter, Paul Showalter, wife and baby, accompanied by Paul and Edith's mother. We felt more deeply our responsibility to the lost as they related their experiences in their respective fields of service.

During the months of August and September we were privileged to have a few visitors in our fellowship, among them Titus Ramer, wife, and family, of Billings, Mont.; Moses Burkholder and wife, of Los Angeles, Calif.; John Burkey and wife, Willis Burkey, wife, and two sons, of Beaver Crossing, Nebr.; Lyle Martin, wife, and son, Exeland, Wis.; Jason and Grace Martin, also of Wisconsin; Emil Torkelson, Wymore, Nebr.; Foster Lauver and wife, Ephrata, Pa.; David Weaver, wife, and daughter, also from Pennsylvania.

Reorganization of our Sunday school late in September resulted as follows: Supt., Joe Martin; Asst., Norman Torkelson; Secy-treas., Mabel Lauver; Asst., Benna Barg; Chor., Bennet Torkelson; Asst., Wilma Brubaker; Cor., Anna Brubaker.

The death and suffering of our Saviour was commemorated in our communion service on the evening of Oct. 7, with Bro. Clarence Ramer in charge.

In general, very little grain harvesting has been done, because of unusually wet weather. But we believe that "all things work together for good to them that love God." Although unworthy, we are enjoying His blessing, for which we praise Him.

Oct. 24, 1951.

Anna Brubaker.

STRYKER, OHIO

(Pine Grove Church)

Dear Friends in Christ: We are happy indeed for the continued spiritual growth in our community. Our new church was built by the Lockport congregation to alleviate the crowded condition at that place. Our average attendance is 107. The Lockport ministry has been serving us up to the present time. Dedication services were held May 27 with Russell Krabill and Norman Kraus as guest speakers. We were all richly blessed by their messages.

We are looking forward to our fall revival meetings Nov. 18-25 with Bro. Richard Martin, Elida, Ohio, as evangelist.

On Aug. 22 Bro. Max Short left for Europe to do relief work. We are very glad for our young folks who are willing to go into this type of service.

Communion services were held Sunday morning, Oct. 14.

In our fall reorganization Harold Wyse and Lloyd Grieser were chosen as Sunday-school superintendents for the coming year.

Pray for us as we endeavor to carry on the good work of the Lord.

Oct. 17, 1951.

Mrs. Richard Wyse.

FLORADALE, ONTARIO

Dear HERALD Readers: We have enjoyed many blessings the past summer, for which we praise God. Our lives have been enriched as we feasted on the good things in the Word of God.

In June we enjoyed having the Hesston Chorus with us in our Sunday morning service. We also enjoyed the fellowship with them during the noon hour.

In July our summer Bible school was held. It was well attended.

Our M.Y.F. extension committee has been sponsoring a monthly service at the Wellington County Home near Fergus, Ont., for the past year. These services are greatly appreciated by these aged people. On Sept. 16 several cars were taken to Fergus and brought thirty-six persons from the Home to our morning service. It was the first time most of them worshiped in a Mennonite Church. After the service they expressed themselves as having enjoyed the service very much, remarking concerning the lack of formality.

Sept. 23-30 Bro. C. F. Derstine, Kitchener, Ont., served as our evangelist. There were no visible results, but Christians were drawn to closer fellowship through the messages.

An effort was made this summer to have as many as possible visit a rural mission station. The response was very good. The following Sunday a report was given by one of the carload. This inspired us all to greater zeal in behalf of missions.

At our midweek meetings this month discussions concern such subjects as dancing, commercialized sports, lightning rods, dating, and so on.

We extend an invitation to anyone to attend our worship services and assure you of a welcome. Pray for us as we endeavor to serve the Lord, until He comes.

Oct. 24, 1951.

Cor.

MISSION NEWS (Continued)

A group of approximately one hundred young people attended the Bible institute in Puerto Rico on the three week ends of Oct. 20, 27, and Nov. 3. Great interest was shown in the various classes.

In special meetings at Carlos Casares, Argentina, conducted by Bro. Garrido Aldama, two souls found the Lord. Three others had made decisions for Christ earlier in the month.

A new congregation was begun at Coamo Arriba, Puerto Rico, on Sunday afternoon, Oct. 21, when seven people were baptized. Bro. T. H. Brenneman, Sarasota, Fla., was in charge of this service as well as the communion and feet-washing services which were also held at this time.

Sisters Maude Swartzendruber and Arlene Sitler from the La Junta Mennonite Hospital and School of Nursing gave an illustrated lecture to the congregation at Denver, Colo., on Oct. 31, to better acquaint the congregation with the work of the nursing school.

A new church building for services is being looked forward to in Coamo Arriba, Puerto Rico. The primary department is saving money towards this end. The congregation would like to build their own church and are making plans to borrow the money necessary and then pay it back later. This is a good step forward in having an indigenous church.

Bro. and Sister J. Weldon Martin, missionaries at Mathis, Texas, will be taking an intensive course in Spanish language study at Saltillo, Mexico, beginning Nov. 12 and continuing for six weeks. Mrs. Martin's parents are caring for the children.

The Holy Spirit is working in the congregation at Carlos Casares, Argentina. Bro. J. H. Koppenhaver writes under date of Oct. 24: "We see very definite growth in the lives of some of the members, especially some who were baptized during the year."

Correction: The evangelistic meetings in New York City, conducted by Bro. T. K. Hershey, Oct. 24 to Nov. 4, were in English instead of Spanish. Several individuals found Christ.

On Oct. 29 a special prayer meeting for all pastors and missionaries who could attend was held at Salto, Argentina, in behalf of revival, both in the church and in individual lives.

Much interest in learning Bible verses was shown by the young people in Rabanal, Puerto Rico, when they had a contest in their young people's meeting on Friday evening, Oct. 12.

Bro. D. W. Miller, pastor of the Wooster, Ohio, Mennonite Mission, was scheduled to participate in a Bible conference at the Sharon Mennonite Church, Plain City, Ohio, Nov. 15-22.

Eight people were baptized and one reinstated at the Sunday evening service Oct. 21 at Pulguillas, Puerto Rico. Communion and feet-washing were also observed. After an impressive testimony service there were three confessions the same evening.

Have you planned a mission study course for your congregation? Send now for the new kit available on Latin America. "We

CHRISTMAS GIFT SUGGESTION

Are you a Sunday-school teacher? Are you asking, What can I give my pupils as a remembrance at Christmas-time? If you teach intermediates or youth, here are some suggestions.

For Intermediates

Help your pupils to make friends with great persons whose lives were devoted to spreading the story of Christmas and the cross, by giving them booklets from the Eagle series. Each of these booklets contains in its twenty-four pages the story of a missionary hero or heroine, written in interesting style. The booklets are paper-bound and cost fifteen cents each. Included in the series are stories from Africa, Japan, India and Burma, Labrador, and the South Seas, in the persons of:

Robert Moffat, David Jones, Mary Slessor, Crowther, Hannington, Mackay, Neesima, Martyn, Sundar Singh, Carey, Judson, Pennell, Grenfell, and John Williams.

For Youth

The Hall-of-Fame series presents the life stories of the following twenty persons, each in a forty-eight-page, paper-covered booklet which sells for thirty-five cents: Wesley, Fanny Crosby, Luther, Spurgeon, Livingstone, Finney, George Washington Carver, Peter Cartwright, John Knox, Sankey, Moody, George Whitefield, Adam Clark, George Muller, Carey, Calvin, Henry Clay Morrison, Henry Ward Beecher, Madame Guyon, and John Bunyan.

Challenge your pupils to purposeful living by acquainting them in this way with individuals whose lives counted for God. At the same time your query, What shall I give for Christmas, is solved.

Any books in either series may be ordered from the Mennonite Publishing House, Scottdale, Pa.

"Study Latin America" gives you a well-rounded picture of our work in Argentina, Chaco, Puerto Rico, Honduras, and Spanish home missions. Order from the Mennonite Publishing House, Scottdale, Pa. Entire kit, \$9.00, twenty-seven pieces.

If you wonder where to give: Notice the needs listed in the column, "The Treasurer Reports."

Bro. Ernest Bennett, assistant treasurer of the General Mission Board, served as Missionary Day speaker at the South Union Church, West Liberty, Ohio, on Nov. 18.

Bro. Aaron Mast, Belleville, Pa., preached a missionary sermon, in keeping with Missionary Day, at the First Mennonite Church, Johnstown, Pa., on Nov. 18.

Bro. and Sister Don McCammon are living at 1124 South Eighth Street, Goshen, Ind., while Don is in school at the Goshen College Biblical Seminary.

Bro. Ivan J. Rohrer writes from Bartonsville, Vt., Nov. 7: "If present plans carry, the first members will be baptized and received into the fellowship of the Mennonite Church here at Bartonsville on Nov. 18. This middle-aged couple commands good respect in the community and will be good influence on their neighbors and friends by their nonresistant and nonconformed lives. Pray with us that others counting the cost will find victory over the evil one."

Bro. James Hess, under appointment to Honduras, plans to be with the Frazer, Pa., congregation on Sunday morning, Nov. 25.

A husband and wife were baptized by Bro. Curtis C. Cressman on Sunday evening, Oct. 21—the first persons to be received into the church as a result of the labors at the Ellsmere Mission on the edge of Toronto. Communion services were held at the Toronto Mission on the afternoon of Oct. 28. Most of the workers from Morningside, Warden Park, and Ellsmere were present. In the evening service there three adults were received into church fellowship. The growth of the work in the fast-growing city of Toronto is encouraging and challenging.

The present address of Royal H. and Evelyn Bauer is Balodgahan, via Dhamtari, M.P., India, rather than Drug, M.P., as given in the recent directory of foreign missionaries.

Bro. and Sister Peter Reimer, who spent some time in relief work in Europe, spoke at the Maple Grove Church near Topeka, Ind., on Nov. 4. Christian Brann, a German student, also served on the program. The Reimers gave an illustrated talk for the Benton, Ind., group on Nov. 6.

Bro. J. Lawrence Burkholder, Goshen, Ind., gave an illustrated talk concerning his experiences and observations during relief service in China, at the Maple Grove Church, Topeka, Ind., on Nov. 8.

FIELD NOTES (Continued)

Change of Address.—Harold F. Horst, Route 6, Hagerstown, Md., to 2504 Fourth Avenue, Altoona, Pa.

Bro. Allen H. Erb, who is in charge of the work at Lebanon, Oreg., returned to Oregon on Nov. 7 after a few weeks at La Junta.

Bro. J. M. Nissley is conducting evangelistic services at the First Mennonite Church, Norristown, Pa., Nov. 11-22. Sister Nissley is assisting with children's meetings.

Sister Mary Byler, who has served in children's work in France for a number of years, showed pictures of that work at Hesston College on Nov. 16, if plans carried.

The South Union Church, West Liberty, Ohio, will be host to the 177th quarterly mission meeting and the 53rd annual Sunday-school union on Thanksgiving Day, Nov. 22, in morning, afternoon, and evening sessions.

Anyone traveling through Georgia is invited to visit Ronald David, fourteen-year-old Hebrew Christian whose father has placed him in a military school at College Park, Atlanta, Ga., because of his testimony for Christ. Lloyd and Sara Weaver, of Newport News, Va., request prayer for him and suggest that anyone who is able to visit him might encourage him in his new life.

The annual Thanksgiving meeting at the Sunnyside Mission, Lancaster, Pa., lists Emory Herr, Abram Metz, Claude Meyers, John Martin, Ellen Petre, and Christian Frank. Bro. Frank is holding meetings there Nov. 14-25.

Bro. P. A. Friesen, Greensburg, Kans., spoke in both morning and evening services at West Sterling, Ill., on Oct. 28. Bro. Richard Yordy spoke to a teachers' and Christian workers' meeting there on Nov. 8.

Bro. C. L. Graber, Goshen, Ind., spoke on Relief and Service Unit Work in Europe at the Howard-Miami Church, Kokomo, Ind., Sunday evening, Nov. 4.

Bro. Orvin H. Hooley, Burr Oak, Mich., conducted evangelistic meetings at Kokomo, Ind., Nov. 4-11.

Illustrated talks were given at Hesston College as follows: on Nov. 5, Arlene Sitler, concerning the La Junta School of Nursing; on Nov. 9, Mary Byler, concerning children's work in France.

Bro. E. S. Hallman informs his friends that his address is now 719 West Main Street, Akron, Pa. His phone number is Ephrata 3-8133.

Bro. John W. Hess, Akron, Pa., is holding evangelistic meetings at the Diller Church, Cumberland County, Pa., Nov. 11-21.

Bro. Leonard Haarer, Altoona, Pa., brought a message at St. Jacobs, Ont., on Nov. 4.

Bro. Lee J. Miller, Shipshewana, Ind., preached in morning and evening services at Arthur, Ill., on Nov. 4.

A Thanksgiving Bible Conference is being held at the Stahl Church, Johnstown, Pa., Nov. 21-25. Speakers are J. L. Stauffer, George R. Brunk, and J. C. Clemens.

Bro. Josef Herschkowitz will preach at the Blainsport Mission, Reinholds, Pa., Wednesday evening, Nov. 21.

Bro. Henry Paul Yoder, pastor at Boyertown, Pa., brought the evening message at Perkaskie, Pa., on Nov. 4.

Bro. Levi C. Hartzler, Secretary for Service and Relief, at Elkhart, preached at the Pleasant Hill Church, Sterling, Ohio, Sunday morning, Nov. 4. In the evening service five young people were baptized by Bro. D. D. Miller. The M.Y.F. at Pleasant Hill conducted a scrap drive on Nov. 10 to earn money for a Gospel sign.

The Belleville, Pa., Male Chorus, under the direction of Bro. Paul Yoder, sang at Johnstown, Pa., recently.

Bro. Ernest E. Miller gave an illustrated talk on the Far East at the Goshen College Union on Nov. 9.

Bro. B. Charles Hostetter, Harrisonburg, Va., spoke at the Youth Rally at West Liberty, Ohio, on Nov. 17.

The faculty for the Canton Bible School, to be held Jan. 7 to Feb. 15, consists of Kenneth G. Good, principal; J. J. Hostetter, registrar and business manager; Mrs. Gladys B. Hostetter, matron; Harold Bauman, Gerald Studer, and Paul Hummel. Feb. 6-10 will be a special Ministers' Week, followed by a Christian Life Conference. Bro. Richard Martin, Elida, Ohio, will conduct Spiritual Life Meetings Jan. 11-13. Special courses will be designed for ministers also for the entire six weeks.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Allison.—To Wayne and Vera (Long) Allison, Sterling, Ill., a daughter, Connie Sue, Oct. 28, 1951.

Blosser.—To Vernon and Alma (Garber) Blosser, Hesston, Kans., a daughter, Joletha Ann, Nov. 4, 1951.

Detwiler.—To Oren and Wahneta (White) Detwiler, Madison, Wis., a son, Austin Lee, Oct. 26, 1951.

Esh.—To Harry L. and Miriam (Musselman) Esh, Milroy, Pa., a son, Dennis Lee, Sept. 14, 1951.

Geil.—To John and Kathleen (Kreider) Geil, Cochraville, Pa., a daughter, Eunice Irene, Oct. 27, 1951.

Grove.—To John G. and Anna (Ebersole) Grove, Hanover, Pa., a son, Lowell Richard, Oct. 27, 1951.

Guengerich.—To L. Glen and Allie (Davison) Guengerich, Wellman, Iowa, a son, Galen Dean, Oct. 15, 1951.

Hostetter.—To Mark S. and Florence (Beachy) Hostetter, Plain City, Ohio, a son, Mark Stanley, Jr., Oct. 13, 1951.

Hostetter.—To C. Nelson and Esther (Miller) Hostetter, Pittsburgh, Pa., a daughter, Kaye Nadine, Oct. 28, 1951.

Hostetter.—To Harold L. and Jean Elizabeth (Mumma) Hostetter, Columbia, Pa., a daughter, Joyce Elaine, Oct. 23, 1951.

Kauffman.—To Floyd and Elsie (Hinrichs) Kauffman, Shickley, Nebr., twin daughters, Arlys Elaine and Ardeth Jane, Oct. 17, 1951.

Kauffman.—To Norman and Margaret (Stutzman) Kauffman, Goshen, Ind., a son, Norman Leroy, Nov. 6, 1951.

Keagy.—To Paul L. and B. Joyce (Ranck) Keagy, Millersville, Pa., a son, Paul L., Jr., Oct. 27, 1951.

Krabbill.—To Murray and Alta (Snyder) Krabbill, Mt. Gilead, Ohio, a son, Chester Wayne, Nov. 3, 1951.

Landes.—To Henry and Anna (Derstine) Landes, Mainland, Pa., a daughter, Joanne, Oct. 11, 1951.

Leichty.—To John S. and Mary (Bixler) Leichty, Wakarusa, Ind., a son, James Lee, Oct. 29, 1951.

Lichtl.—To Albert and Marion (Cornell) Lichtl, Shickley, Nebr., a son, Allen Lee, Oct. 29, 1951.

Massanari.—To Joe and Frances (Dean) Massanari, Champaign, Ill., a son, Timothy Joe, Oct. 24, 1951.

Miller.—To Lawrence J. and Marjora (Short) Miller, Archbold, Ohio, a son, Nevin Dean, Sept. 22, 1951.

Miller.—To Melvin and Goldie (Weaver) Miller, Ft. Seybert, W. Va., a son, Larry Leon, Nov. 1, 1951.

Mishler.—To Dorsa and Mary (Diller) Mishler, Elkhart, Ind., a son, Robert Lynn, Nov. 3, 1951.

Myers.—To Norman S. and Ruth (Gross) Myers, Blooming Glen, Pa., a son, Lowell Dean, Oct. 23, 1951.

Oberholtzer.—To John Jacob and Rebecca (Stoner) Oberholtzer, Bird-in-Hand, Pa., a son, David Michael (born Sept. 29, 1949), by adoption, Oct. 31, 1951.

Oberholtzer.—To Samuel A. and Florence (Nissley) Oberholtzer, Elizabethtown, Pa., a son, Clair, Oct. 25, 1951.

Roth.—To Allen and Minnie (York) Roth, Iowa City, Iowa, a son, Lawrence Allen, Sept. 23, 1951.

Schlabach.—To Roy and Evelyn (Hershberger) Schlabach, Sugar Creek, Ohio, a daughter, Mary Kaylene, Oct. 11, 1951.

Seaman.—To Paul and Doris (Delp) Seaman, Lansdale, Pa., a son, Paul, Jr., Sept. 27, 1951.

Shrock.—To Clay and Arlene (Hershberger) Shrock, Sugar Creek, Ohio, a daughter, Lois Lorraine, Oct. 11, 1951.

Springer.—To Robert and Eileen (Zehr) Springer, Fisher, Ill., a daughter, Jan Rene, Oct. 30, 1951.

Swartzendruber.—To Glenn and Mabel (Miller) Swartzendruber, Hydro, Okla., a daughter, Marlene Kay, Oct. 29, 1951.

Swartzendruber.—To Titus and Lucille (Steider) Swartzendruber, Shickley, Nebr., a son, Thomas Allen, Oct. 1, 1951.

Torkelson.—To Norman and Edna (Weber) Torkelson, Duchess, Alta., a daughter, Karen Marie, Oct. 16, 1951.

Warfel.—To Donald A. and Verena (Kropf) Warfel, Harrisburg, Oreg., a daughter, Verlene Ruth, Nov. 2, 1951.

Witmer.—To Irvin E. and Susan (Mentzer) Witmer, Shippensburg, Pa., a daughter, Ruth Ann, Oct. 27, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Geigley.—John, son of Amos and Susanna (Weaver) Geigley, was born Feb. 19, 1874, near Weaverland, Pa.; passed away Aug. 25, 1951, at Ephrata, Pa.; aged 77 y. 6 m. 6 d. He had been in ill health since the spring of 1946 and had been bedfast since April 22, 1951. Death followed a seemingly successful operation. He patiently endured his illness, never complaining. For about twenty years he operated a grocery store in Ephrata. He was a member of the Mennonite church, having accepted Christ in his youth. On Nov. 11, 1902, he was united in marriage to Amanda Brubaker. To this union were born 3 daughters and one son. He leaves 2 daughters (Mary and Susan, of Ephrata, Pa.), one son (John, Blue Ball, Pa.), 5 grandchildren, one great-grandson, 3 sisters and 2 brothers (Mrs. Tillie Bowman, Susie—Mrs. Israel Musser, Lizzie—Mrs. Barton Good, Amos and Harry Geigley). One daughter (Amanda—Mrs. Irvin Heller) and one grandson preceded him in death. Funeral services were held at the Metzler Mennonite Church Aug. 28, in charge of Mahlon Witmer. Interment was made in the adjoining cemetery.

Hilty.—Philip, eleventh child of Peter and Mary Ann (Steiner) Hilty, was born in Milton Twp., Wayne Co., Ohio, Jan. 30, 1865; departed from this life at his home near the Old People's Home, Rittman, Ohio, Aug. 24, 1951; aged 86 y. 6 m. 24 d. He grew to manhood on the homestead. He continued to till part of that farm until his retirement in 1934. His success in the field of agriculture led many to seek his counsel and advice. In addition to his busy life as a farmer, he gave much time and help to interests of the church. For many years he served as a trustee of the Crown Hill Mennonite Church, of which he was a charter member. He also served as trustee of the Mennonite Old People's Home, giving considerable time to the oversight and direction of its affairs. As a young man he became interested in vocal music. He held singing classes, served as church chorister, and often led singing on special occasions. On Jan. 7, 1892, he was united in marriage to Mary B. Steiner, who passed away April 24, 1942. One son (Ira) and 4 grandchildren also preceded him in death. Surviving him are one sister (Mrs. Miriam Brenneman, Orrville, Ohio), 4 sons (Noah, Marshallville, Ohio; Wesley, Dayton, Ohio; Daniel, Sterling, Ohio; and Elmer, Rittman, Ohio), 3 daughters (Della, at home; Fannie—Mrs. Ralph Eberly, Orrville, Ohio; and Lavinia—Mrs. Stanford Mumaw, Dalton, Ohio), 18 grandchildren, and other relatives. Two of his sons and a son-in-law are ministers; one son serves as a deacon. Although his health began to fail the last winter, he was bedfast for only eight days. Funeral services were held at the home and at the Crown Hill Mennonite Church, in charge of E. F. Hartzler, Isaac Zuercher, and William G. Detweiler. Burial was made in the adjoining cemetery.

Kennell.—Peter W., son of Peter and Anna (Schertz) Kennell, passed away at the home of his son-in-law and daughter (Mr. and Mrs. Elmer R. King) in Eureka, Ill., Aug. 4, 1951; aged 87 y. 25 d. On March 22, 1891, he was married to Phoebe Eigsti, who passed away Sept. 3, 1893. On Aug. 30, 1894, he was united in marriage to Katie S. Ulrich, who preceded him in death on April 17, 1945. One daughter, one grandchild, 2 brothers, and 3 sisters also predeceased him. Surviving are 3 daughters and 4 sons (Katie—Mrs. Henry Reeb, Noah, and Simon, of Roanoke, Ill.; Lena—Mrs. Elmer R. King and John, of Eureka, Ill.; Irvin, Hashemite, Jordan; and Sadie, Washington, Ill.), 13 grandchildren, and 28 great-grandchildren. In early youth he accepted Christ as his Lord and Saviour, uniting with the Mennonite Church and remaining faithful until death. As

a farmer and stockman, he spent his life on a farm near Roanoke, Ill., until retiring to Eureka. His devoted living has made immeasurable contributions to his family, the church, and the community. Funeral services were held Aug. 6 at the Roanoke Mennonite Church, in charge of Joe D. Hartzler, assisted by Ezra Yordy. Burial was made in the Roanoke Mennonite Cemetery.

King.—Ida, daughter of John C. and Lydia Short, was born near Archbold, Ohio, Jan. 10, 1882; passed away at her home near West Unity, Ohio, after six months of failing health Oct. 17, 1951; aged 69 y. 9 m. 7 d. On Dec. 17, 1903, she was united in marriage to Eli D. King. To this union were born one daughter and two sons (Dorothy—Mrs. Glen Bernath, of Archbold, Ohio; John, Fort Belvoir, Va.; and LaVern, Bryan, Ohio). Surviving are her companion, 3 children, 4 grandchildren, 2 sisters (Amanda—Mrs. Clarence Leu, West Unity, Ohio; Mrs. Nellie Griesser, Stryker, Ohio), 2 brothers (Eddie Short, Union City, Pa.; Clint Short, Stryker, Ohio), and many other relatives and friends. Her parents, 2 brothers, and 4 sisters preceded her in death. In her younger years she accepted Jesus Christ as her personal Saviour and united with the Lockport Mennonite Church, remaining faithful until death. She spent much time in Bible reading and prayer and was always interested in the spiritual welfare of her family, church, and community. Funeral services were conducted at the home and at the Lockport Church on Oct. 20 by D. W. Graber and Walter Stuckey. Burial was made in the Lockport Cemetery.

King.—Nora, daughter of Adam and Elizabeth (Eshleman) Royer, was born in Wayne Co., Ohio, Nov. 8, 1876; departed suddenly from this life at the family home in Orrville, Ohio, after a short illness Oct. 21, 1951; aged 74 y. 11 m. 13 d. Surviving are her husband (Edwin J. King), 3 sons (Clarence, Floyd, and Alvin, all of Orrville, Ohio), 2 daughters (Mrs. Icie Zook and Mrs. Edna Troyer, of Orrville), one brother (Allen Royer, of Wadsworth, Ohio), 2 sisters (Mrs. S. S. King, of Orrville, and Mrs. Ella Griner, Ashland, Ohio), 12 grandchildren, 2 great-grandchildren, and a large number of other relatives and friends. Three sisters preceded her in death. On Nov. 12, 1899, she was united in marriage to Edwin J. King. For many years they resided on a farm near Orrville, retiring to make their home in Orrville just six years ago. She always showed active interest and love for her family, her home and community, and for the church. She was a member of the Oak Grove congregation, having publicly acknowledged Jesus Christ as Lord and Saviour early in life. Her contribution was consistently Christian in character as a disciple of Christ and a mother in the home. Funeral services were held at the Oak Grove Mennonite Church near Smithville on Oct. 24, with V. M. Gerig and I. W. Royer officiating.

Klopfenstien.—Connie Marcel, daughter of Alton and Elsie (Griesser) Klopfenstien, Archbold, Ohio, was born Oct. 22, 1951; at the age of three days the Lord called her to be with Him. Surviving are her parents, 2 brothers (Merle and Roger), 3 sisters (Sharon, Linda, and Shirley), 4 grandparents (Mr. and Mrs. Myron Klopfenstien and Mr. and Mrs. Aaron Griesser), and many other relatives. Graveside services were conducted at the Pettisville Cemetery by Henry Wyse.

Kreider.—Lizzie H., daughter of the late Daniel W. and Elizabeth (Huber) Metzler, was born Aug. 3, 1870, in Lancaster Co., Pa.; passed to her eternal reward Oct. 18, 1951, at her late home, Willow Street, Pa.; aged 81 y. 2 m. 15 d. She was united in marriage to Pharoas R. Kreider Oct. 21, 1897. To this union were born 2 daughters (Gertrude M.—Mrs. Abram H. Huber and Ruth M., who passed away in infancy). Also surviving are one granddaughter and a number of nieces and nephews. In their early married life she and her husband united with the Mennonite Church. Although she eagerly awaited the release of her soul from the body, she was a patient sufferer during her thirteen-month illness. Funeral services were held at her late home Oct. 21 by Maris Hess and at the New Danville Mennonite Church by Henry Nauman and David N. Thomas. Text: Rev. 14:13. Her body was laid to rest in the adjoining cemetery.

Kurtz.—Isaac H., son of the late Isaac and Lizzie (Hertzler) Kurtz, was born near Morgantown, Pa., June 23, 1886; died of coronary occlusion Aug. 23, 1951, at the Lancaster General Hospital, after an illness of several days; aged 65 y. 2 m. On Dec. 10, 1914, he was united in marriage to Anna Mast, who remains. Also surviving are 5 children (Sadie—Mrs.

Jacob D. Mast, Fleetwood, Pa.; Norman, Elverson, Pa.; Edna, Amanda, and Henry, at home), 5 grandchildren, 3 brothers and 3 sisters (Henry, Lancaster, Pa.; Ezra, Gordonville, Pa.; Levi, Narvon, Pa.; Mrs. Barbara Kennel, New Holland, Pa.; Lizzie and Elsie Kurtz, Hinkletown, Pa.). In his youth he accepted Christ as his Saviour and united with the Conestoga Mennonite Church near Morgantown, remaining a member until death. Funeral services were held Aug. 27, in charge of C. J. Kurtz at the home and in charge of David Yoder and Omar Kurtz at the Conestoga Church. Text: Heb. 13:14. Burial was made in the adjoining cemetery.

Landes.—Robert W., son of Jonathan and Sallie (Weller) Landes, was born July 17, 1929, in Lower Salford, Lederach, Pa.; departed from this life at the home of his parents Sept. 29, 1951; aged 22 y. 2 m. 12 d. He leaves his parents, 8 sisters (Mrs. Lester Souder, Telford, Pa.; Grace, Irene, Elizabeth, Doris, Edith, Ethel, and Paulette all at home), and 2 brothers (Jacob and William, also at home). One brother and 2 sisters preceded him in death. In 1943 he accepted Christ as his Saviour and was received into the Upper Skippack Mennonite Church. He had been employed until five weeks prior to his death, which resulted from a cerebral hemorrhage. He suffered a great deal in his comparatively short life. Funeral services were held at the L. H. Dotts Funeral Home in Skippack, in charge of Jesse Mack, and at the Upper Skippack Mennonite Church in charge of Jacob Leatherman, assisted by Jesse Mack. Text: Job 14:1. Interment was made in the adjoining cemetery.

Martin.—Martha, daughter of Isaac and Matilda (Snider) Lehman, was born Oct. 8, 1882, in Union Twp., Elkhart Co., Ind.; died July 19, 1951; aged 68 y. 9 m. 11 d. On Aug. 5, 1909, she was united in marriage to Frank H. Martin. To this union were born 3 children: Ivan, Titus, and Violet—Mrs. Marvin Culp, all of Goshen, Ind. Surviving are her husband, 3 children, 10 grandchildren, 2 brothers (Oscar Lehman, Cleveland, Ohio; and Abe Lehman, Wakarusa, Ind.), 3 sisters (Mrs. Daniel Leinbach, Wakarusa, Ind.; Mrs. Tobias Ramer, Nappanee, Ind.; and Mrs. Emma Weaver, Foraker, Ind.), and many other relatives and friends. In her youth she accepted Christ and united with the Mennonite Church, remaining a faithful member until death. Funeral services were held at the Yellow Creek Church near Goshen, in charge of R. R. Smucker, J. C. Wenger, and Charles Stouder.

Mast.—Ernest Jacob, son of Jacob K. and Ada S. Mast, Elverson, Pa., was born Feb. 10, 1941; met instant death in an automobile accident Sept. 22, 1951; aged 10 y. 7 m. 12 d. He leaves his parents, 4 brothers and 4 sisters (Milford, Oley, Pa.; Oliver, Miriam, Virginia, Paul, Rhoda, Wesley, Emma Mae). Twin brothers and a sister preceded him in death. Two grandmothers (Mrs. Lizzie Mast and Mrs. Mast Stoltzfus) survive. Funeral services were conducted at the Conestoga Mennonite Church by Ira Kurtz and Christian Kurtz. Text: Job 1:21. Burial was made in the Pine Grove Cemetery.

Pebbley.—Ronald Blair, son of William C. and Virginia A. (Tompkins) Pebbley, was born March 14, 1936, in New Florence, Pa.; passed away July 15, 1951; aged 15 y. 4 m. 1 d. Death was caused by drowning, in a creek two miles from his home. He accepted his Lord and Saviour and was baptized at the Walsall Mission at the age of nine. He loved his family and friends devotedly and was a very helpful son. Surviving are his parents, one sister (Delories Heene), 3 brothers (William C., Jr., David Charles, and John Harold). The first of his family to pass on, his death brings his loved ones nearer to God and heaven. The funeral sermon was preached by Sanford G. Shetler on July 19 at the Stahl Church. Harold Thomas, John A. Lehman, David C. Alwine, and Lloyd A. Kniss assisted in the service.

Risser.—Amos H., son of Jacob and the late Anna (Horst) Risser, was born Oct. 6, 1922; departed from this life Oct. 3, 1951, at his home near Hagerstown, Md., after much suffering, caused by cancer; aged 28 y. 11 m. 27 d. He joined the Reiff Mennonite Church in his youth and was a faithful member until death. Feb. 22, 1944, he was united in marriage to Martha Oberholzer. He leaves his wife, his father, and 5 sisters (Fannie—Mrs. Amos Diller, Mason and Dixon, Pa.; Ada—Mrs. Mark Petre, Maugansville, Md.; Rhoda—Mrs. Adin Hege, Hagerstown, Md.; Anna H. Risser, Maugansville, Md.; and Mary—Mrs. Aldus Martin, Hagerstown, Md.). He was resigned to the Lord's will concerning his illness and when it seemed evident that his health would not be restored,

he prayed earnestly for the Lord to come for him. Funeral services were conducted Oct. 6 at the home and at the Reiff Mennonite Church, in charge of Lester Eshleman and Reuben Martin. Text: Amos 4:12. His body was laid to rest in the adjoining cemetery, on his twenty-ninth birthday.

Wismer.—Orphen H., son of Mr. and Mrs. Moses E. Wismer, was born in Waterloo Twp., Ont., Aug. 30, 1869; died Oct. 14, 1951; aged 82 y. 1 m. 14 d. He was ordained to the ministry on July 10, 1898, and served as pastor of the Shantz Mennonite Church for over forty years. His wife, the former Sarah Bechtel, predeceased him in January, 1951. They were married May 10, 1892. Surviving are 5 sons (Byron, McCallsburg, Iowa; Milton, Windsor, Ont.; Herbert, Baden, Ont.; Elmer, Kitchener, Ont.; and Jeremiah, Bright, Ont.), 3 daughters (Florence—Mrs. Isaac Snyder, Ada—Mrs. Lorne Shantz, both of Baden; Alice—Mrs. Lloyd Shantz, Waterloo, Ont.), 3 brothers (Addison, Grimsby, Ont.; Nelson, London, Ont.; and Herbert, Doon, Ont.), 3 sisters (Mrs. I. B. Erb, Kitchener, Ont.; Mrs. Nathaniel Snider, also of Kitchener; and Mrs. Phelps McNab, Owen Sound, Ont.), 23 grandchildren, and 4 great-grandchildren. Funeral services were conducted at the home of Lorne Shantz and at the Shantz Mennonite Church on Oct. 18 by L. H. Witmer and Manasseh Hallman, assisted by J. B. Martin and Peter Nafziger. Burial was made in the Shantz Cemetery.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Anders—Moyer.—Wilson F. Anders, Deep Run, Pa., congregation, and Esther M. Moyer, Rockhill congregation, Telford, Pa., at the home of the officiating minister, Arthur D. Ruth, Nov. 4, 1951.

Birkey—Neuhauser.—Chester Birkey, Bowne congregation, Elmdale, Mich., and Elizabeth Neuhauser, Bethel congregation, Ashley, Mich., by D. S. Oyer, assisted by T. E. Schrock and J. Kore Zook, at the Bethel Church Nov. 1, 1951.

Blough—Nisly.—Robert S. Blough, Blough congregation, Hollsopple, Pa., and Mary Edna Nisly, Hartville, Ohio, congregation, by Harry C. Blough, father of the groom, at the Hartville Church Sept. 22, 1951.

Eby—Martin.—Glen Ira Eby, Chambersburg, Pa., congregation, and Naomi Catherine Martin, Reiff congregation, Hagerstown, Md., by Moses K. Horst, assisted by Amos E. Horst, at the home of the bride's parents Nov. 2, 1951.

Godshall—Nice.—Richard M. Godshall, Rocky Ridge congregation, Sellersville, Pa., and Evelyn A. Nice, Souderton, Pa., congregation, by Abram K. Landis at the home of the bride Sept. 29, 1951.

Holst—Zehr.—Clarence Holst, Blenheim congregation, New Dundee, Ont., and Victoria Mae Zehr, St. Agatha, Ont., congregation, by Curtis C. Cressman, assisted by Elmer Swartzendruber, at the St. Agatha Church Oct. 6, 1951.

Hurst—Graybill.—Noah S. Hurst, Indian-town congregation, Ephrata, Pa., and Mary K. Graybill, Hess congregation, Lititz, Pa., by Amos Horst at the Hess Church Oct. 20, 1951.

Miller—Hostetler.—Vern Miller, Mantua, Ohio, and Helen Hostetler, Harper, Kans., by W. R. Nafziger at the Pleasant Valley Church near Harper Oct. 28, 1951.

Raber—Landis.—Chester Alden Raber, Goshen College congregation, Goshen, Ind., and Geraldine D. Landis, Rocky Ridge congregation, Sellersville, Pa., by Abram K. Landis, father of the bride, assisted by Frank B. Raber, father of the groom, at the Rocky Ridge Church Oct. 13, 1951.

Shaw—Smith.—Horace Shaw, Woodville, Ont., and Charlotte Smith, Vineland, Ont., by L. Shein at Woodville June 30, 1951.

Yoder—Kandel.—Clarence J. Yoder, Farmers-town, Ohio, and Ursula Fern Kandel by Paul R. Miller at the Martins Creek Church, Millersburg, Ohio, Oct. 12, 1951.

Yoder—Schrock.—Monroe A. Yoder, Mt. Hope, Ohio, and Clara Schrock, Walnut Creek, Ohio, at the home of Paul R. Miller, who officiated, Oct. 6, 1951.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

The Face of Our Lord, by Paul S. Rees; Wm. B. Eerdmans Publishing Co.; 1951; 119 pp.; \$1.50.

Paul S. Rees, pastor of First Covenant Church in Minneapolis, Minnesota, is widely known as an evangelist and author. He has written several other volumes of sermons: "If God Be for Us"; "Things Unshakable"; "The Radiant Cross." His writings are generally fundamental and conservative, and this work is no exception.

"The Face of Our Lord" is a series of six sermons that Mr. Rees preached in his church and over the air. The sermons are based on different aspects of the face of Jesus as revealed in the Scriptures. The titles of the sermons are: "The Dreadful Face," "The Dauntless Face," "The Dazzling Face," "The Despised Face," "The Divine Face." Each sermon is brief but to the point; practical and exhortative rather than heavily theological. Mr. Rees has a unique way of outlining his messages that causes his points to stick to his hearers. For example, you will notice that each of the titles, as listed above, begins with the letter "D."

I would not say that the book is outstanding in its field, but its message is warm and sincere and will certainly benefit anyone who reads it, by giving him a deeper appreciation and love for our Saviour.—Earl R. Delp.

Wishes Come True, by Jeanette Perkins Brown; Friendship Press; 1948; 128 pp.; cloth \$1.50, paper 50¢.

"Wishes Come True" portrays vividly life in Puerto Rico, where the majority of the people are very poor and conditions are such that at best children can do little more than wish for things they would enjoy. Mrs. Brown visited Puerto Rico to gather material for this book. Her stories tell how through the help of Christian workers wishes came true. It should be of special interest to us because of our own missionary and relief efforts in Puerto Rico.

"Juan, who liked to hunt land crabs and tease the girls; Marta, who was to play the part of the littlest angel in the Christmas pageant but caught measles instead; Carlos, who found it so hard to learn to give a true report of what happened; Gilberto, who went to keep his mother company while she was in the hospital and made many discoveries; the sickly Manuelo children, who received the gift of a 'three-quart goat'—these are some of the boys and girls of Puerto Rico whom we meet in the stories that make up this book."

It is to be regretted that Donald Duck movies are spoken of approvingly. The wedding described in one of the stories gives more emphasis to fashion than to the Christian principles and foundations for marriage. The keeping of Three Kings' Day helps us to understand the Christmas cus-

toms of our neighbor island even though the observance is no more in keeping with the true spirit of Christmas than our mythical Santa Claus.

The word list in the back giving the pronunciation of Spanish names and words adds to the value of the book. The quality of paper, clear type, and good binding and illustrations add to the book's attractiveness. The jacket states that the book is for children six to eight. The six-year-olds will enjoy the stories if someone reads the book to them. If the children are to read it for themselves, the vocabulary is more on a third-grade level.—Elisabeth I. Shantz.

501 Sermon Illustrations by W. G. Heslop; Baker Book House, Grand Rapids, Mich.; 1946; 140 pp.; \$1.50.

The author has combed a wide range of material in compiling this book of sermon illustrations. He has secured illustrations drawn from many walks of life and from many prominent men. He has made a sincere effort, it appears, to give recognition and credit for illustrations borrowed from others.

One criticism of Mr. Heslop's choice of illustrations is that entirely too many are trite and almost pointless. Many of them use a terminology entirely too stilted to catch and hold attention. Many others simply fail to touch life and are lacking in drama.

While the great majority of the illustrations demonstrate a sound theology and an evangelical faith, there are a few in which the Gospel fundamentals are oversimplified. This is illustrated in "Closet of the Heart" on page 80, "A Memorial of the Lord's Supper" on page 105, and in "Check to Vanity" on page 135.

Mr. Heslop has made a sincere effort to accomplish the almost impossible task of satisfactorily cataloging his illustrations, but has neglected to provide an index of them. This failure greatly limits the usefulness of his book.

Considered altogether, Mr. Heslop has produced a book of sermon illustrations which is about as satisfactory as any other similar work with which the reviewer is familiar.—Paul M. Miller.

Bible Stencils, by June Kallmeyer (artist); Standard Publishing Company; 1951; 24 pp.; \$1.00.

This book consists of four large sheets of patterns, and eight white sheets for your drawings. The sheets of patterns are separated by sheets of colored paper, so that you can easily get a good idea of what the pattern looks like, with a contrasting color back of it.

The patterns are all usable to portray Bible scenes. They could be used alone, or in groups. Of course you can imagine how many uses patterns like this could have. A few suggestions of scenes that you could make are: The Shepherds and the Angels, The Wise Men Following the Star, Jesus Blessing the Little Children, Daniel in the Lions' Den, and many others. Children will love to color them, or if they are drawn on construction paper, they can be cut out.

Parents and teachers should find this book of stencils very useful.—Margaret Risser.

ITEMS and COMMENTS

Humanism is the religion of man. Edwin H. Wilson, editor of *The Humanist*, recently in a radio address stated the following premises of Humanism:

1. The Humanist lives here and now.
2. He is more concerned for people than for anything else.
3. He believes in the equality of man.
4. Freedom is necessary to his way of life.
5. He accepts the findings, the method, and the authority of science.
6. He has faith that together men possess the intelligence, the skill, and the will to end war and build security in a free and just world. Research in the hands of men of good will can meet the challenge of hunger, disease, and hate.

Steps are being taken by Humanists of many lands to form an International Humanist Association. A World Humanist Conference will be held in Holland in 1952. Julian Huxley says, "... some form of Humanism will be the world's next important religion." And so the worship of the creature rather than the Creator grows.

* * *

The 1951 convention of the Missouri Synod Lutherans went on record as opposed to lodges or societies of "un-Christian or anti-Christian character." The basis of the position taken by the convention was the discovery that lodge ritual frequently teaches an "emasculated, watered-down religion."

* * *

The human race has in thirty years increased 544,000,000. The present total is estimated at 2,378,000,000. At this rate the present population would be doubled in less than a century. The fastest growing area of the world is Latin America.—The Scientific American.

* * *

Roman Catholics throughout the United States were asked to contribute a day's pay to foreign missions on Mission Sunday, Oct. 21. The plan was announced at the annual convention of the Society for the Propagation of the Faith. Wouldn't it be a fine thing: Mennonites would contribute a day's pay to foreign missions on each of our semiannual missionary days?

* * *

The president of the University of Oklahoma has announced that all home football games will be opened with a brief prayer for the nation, its people, and its heritage. The prayer was composed by the sports editor of the *Chicago Tribune*, who is a Roman Catholic.

* * *

The United States Congress, in giving its final approval to legislation increasing postage rates, exempted religious groups from the increases on both second- and third-class mail. Exemption of nonprofit organizations from increases in third-class (bulk mail and circulars) rates was agreed to by House and

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*Middle East Sojourn*

By S. A. Yoder

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A relief story that is different. East mingles with West in noisy, colorful confusion—and strife. Places assume three-dimensional proportions—Cairo, Sinai, Jerusalem, Damascus, Addis Ababa, Athens, London. You can *smell* them. Present experiences tie in with the fascinating panorama of history, literature, and the Bible.

The interminable red tape of officialdom will frustrate you (if you are a sympathetic reader). Perhaps you will view the refugee's problems with a new, acute understanding. Just when the account looks too grim the author's sense of humor will flash a grin across your face.

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Middle East Sojourn will hold you until the author steps off the storm-battered *William Libby* on to American soil.

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Senate conferees as a final point of compromise on the legislation. Both Houses had earlier agreed to exempt religious publications from the prospective 30 per cent increase in second-class (printed matter) rates. The exemption extended to all religious and educational material, whether published for profit or not, is designed specifically to aid in the use of religious and educational materials.

* * *

The Hyman Appelman Evangelistic Campaign in Richmond, Calif., resulted in 800 first-time confessions of faith in Christ. Dr. Appelman has been invited to conduct a month's campaign in Berkeley, Calif., home of the University of California with its 30,000 students.

* * *

The influx of refugees has increased the population of the Jericho Plain to 90,000, the largest since Biblical times.—D. Carl Yoder.

* * *

Recent legislation passed in Washington authorizes \$10,000 for the organization of an inter-governmental group to cope with the existing world refugee problems. This will displace the International Refugee Organization, whose work in resettling displaced persons is drawing to a close. It is to be re-

placed either with a permanent new agency or by some other existing agency. Religious representatives are prodding officialdom for a new agency.

* * *

Three members of the Church of the Firstborn at Granite City, Illinois, refused three years ago to take the union membership oath on the ground that such oaths are forbidden in the Bible. As a result, the local union in a starch refinery there asked that they be fired. The starch company did discharge them. The case was carried to the United States Supreme Court, which has ruled that these employees need not take the oath, and that they should be reinstated and reimbursed for their wages during these three years.

* * *

Protests against President Truman's appointment of an ambassador to the Vatican were featured at Reformation Day rallies held across the nation on October 28. 15,000 Protestants in St. Louis, 10,000 in Washing-

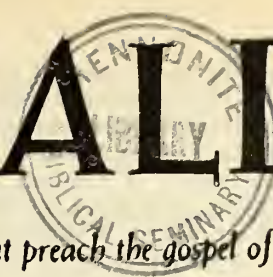
ton, 6,000 in Detroit, 10,000 in Cincinnati, 5,000 in Kansas City, and many thousands in other cities heard addresses and signed petitions and mailed cards of protest to the President. Churches affiliated with the National Association of Evangelicals are said to have used \$500,000 worth of radio time, paid for by laymen, to make their protests.

* * *

A million dollar seven-story National Headquarters Building for Reformed Judaism has been opened in New York City. President Truman in his message of solicitation at the opening said, "Would that the whole world might have a revival of religion! I do not believe that there is a question of foreign or domestic policy that could not be resolved amicably if examined in the spirit of the sentiment uttered by the prophet Micah so many centuries ago. I offer that sentiment as my message for the dedication: 'And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?'"

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"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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Spiritual Lessons I Have Learned from Europeans

BY EDNA WENGER

Sometimes God puts the spiritual truths He would teach us into the lives or words of other Christians whose life experiences we share. It is words such as these, spoken almost as if by chance rather than with the idea of imparting some spiritual truth, that the Lord often uses to speak His message to us. I would like to share with you a few unforgettable lessons that I have learned in a very brief contact with European Christians. Greater than the silent and timeless lessons of Pompeii, the Forum, Westminster, and the Tower of London and more impressive even than the majestic language of the Alps are the simple spiritual lessons that Europeans have taught me.

It was the evening of our first Sunday in Europe, after we had heard that morning in London's great Westminster a sermon on the occasion of the two-hundred-and-fiftieth anniversary of the founding of the Society for the Propagation of the Gospel in Foreign Parts, that Elizabeth Gildersleve and her little sister, Joan, and I were walking in the quiet streets of the East End of London. As we walked on the clean streets by ruins of bombed buildings that had not been rebuilt, Elizabeth said,

"Do you notice how the flowers are growing over the broken ruins of the bombed buildings? I like to think of this as an illustration of the way that God works in our lives. Sorrows and troubles come and bring destruction just as the bombs that fell on these buildings have done. But it isn't long until the Lord sends the flowers into our lives to cover the ruins again."

When Elizabeth said that, I did not know that her father had died only a few weeks before and that she, the oldest of the family, on a nursery school teacher's salary was largely supporting her mother and brothers and sisters. Elizabeth's simple statement lives in my heart along with other immortal thoughts that England has given me, words that have come from the pens and hearts of those whose names are better known than hers, Browning, Donne, Watts, and Bunyan.

A week has come and gone and we are sitting in the morning service of the Gronau refugee camp in Germany. We see them there, the brown-eyed little boy with curly hair whose father fell in the Rhine Valley and who will be our willing guide after the church service; the two girls, who with their mother, have escaped from Russia through China; the refugee couple who will be married in the church that afternoon. There are many others in this congregation who have come through the baptism of suffering to this place where M.C.C. will help them to homes in the Americas. One cannot hear them sing the words of their old German hymns and especially "The Work Is Thine, O Christ, Our Lord," without feeling that, in that alone, he himself has gone through a deep spiritual experience.

As we walked through the great buildings where the refugee families lived in single rooms, the walls of which were only heavy blankets, I saw a gray-haired old lady looking out from her curtain doorway. Because she could not understand my attempts at German, I called a member of the student tour, Susanne Willms, whose German immediately commended her to the woman's confidence. The light that came into this woman's eyes when she discovered that years before in the Ukraine she had known Susanne's grandparents was something never to be forgotten. This joy was increased when she learned that in British Columbia she would be living not so far from the Willms home. To me this incident again taught the lesson of the wisdom of God's planning, of the wisdom that is wise "beyond man's highest thought."

Sunday has come again and we are in Torino, Italy, where we meet a Waldensian minister, who, as he leads us through the library and museum and deaconess home, tells us the glorious story of the Waldensians, a story of bloody persecutions and unconquered faith. We listen to his telling the story of a recent conquest of faith:

For years a small Methodist congregation, which had been worshipping in a

storeroom, had been trying hard to get permission from the government of Italy to build a church. When at long last the permission was granted and the money was collected, the church was built. It was with rejoicing that the first service was announced, and it was with sorrow that the congregation heard the government's refusal to allow that meeting because the permission granted was only for the privilege of building the church, not of worshipping in it.

Then came World War II and the German army. When the officer, son of a Lutheran minister, heard the story, he demanded the storeroom where these Methodist Christians were worshipping as a stable for his horses and ordered the congregation to worship in the church. There they have worshiped ever since. When this Waldensian minister, who has been in prison thirteen times for his faith, says, "For a Christian, nothing just happens," you will agree.

It was this same minister who told us that every year in the Alps, where two mountain passes cross, there is a great meeting of Christians. At this time of

Der Maler des Todes

BY TILLIE YODER

(Dedicated to S. C. Yoder)

Great God,
I stand aghast before this unfolding scroll of time!
This painful record blinds my eye and stills my tongue!
The death of millions etched in blood appears in bold relief;
Beneath it crumbles life in poverty, and pain, and sin,
While wealth stands by composed, serene, and full of gain,
Intelligence, at remote control, magnifies the crime,
And faith slips into oblivion.
Great God,
I perish before this awful scene, but for a glimmering light—
A cross that stands above this human wreckage—
A symbol of forgiveness;
And offers my release.
My head I bow in silent penitence,
My heart I pledge to love,
And in this pledge find life, and light, and peace
To move with men to God.

Elkhart, Ind.

rejoicing, the huge wooden cross which marks the spot is taken down and used as a communion table. As you remember that the cross of Jesus is the meeting place where Christians have fellowship with God and with each other, as you think of the Waldensian history of eight hundred years of persecution, and as you read the pledge in which they promised to be loyal to the last drop of their blood, you remember the words of Jesus,

"He that taketh not his cross and followeth after me is not worthy of me."

Quite in contrast to these people in whom Christ lives are the images of wood and stone, images of a dying Christ, which we see in the beautiful Italian churches. What a poor substitute a sprinkling of holy water, a piece of sacred wood, or a treasured nail is for the miracle of the living Christ in a human life. Very true are the words of the Waldensian minister of Naples,

"Many of these Italian people believe in miracles on the outside, but they do not have the miracle on the inside."

The scene changes from the shores of the Bay of Naples to the rough interior of the barracks kitchen on the campus of the University of Mainz in Germany. Gretel, who with great personal risk has come across the border from the Russian zone to share the work camp experience with us, is stirring the scrambled eggs we are preparing from powdered eggs and powdered milk. The coffee is already finished, and the slices of dark barley bread are piled on large plates ready for the table. Soon, after Jean Pierre has rung the breakfast bell, which is a hollow pipe suspended outside the kitchen door, the twenty-five hungry campers will gather around the camp table for devotions and breakfast. When I notice that Gretel is already putting the eggs on the plates, I ask her whether they might not become cold.

"But here we like them cold," she replies.

Later when I notice that some of the eggs remain in the pan, she answers my question as to why we are not serving all of them with these words,

"I am keeping these warm for you and Wesley and Grace."

Wesley, Grace, and I are the only American campers except for the camp director, who lives in Europe. It seems like a little thing that Gretel did as I write it now, but then it told me of a Christian love that adjusts itself to others' ideas. It suggested to me, too, that our European friends perhaps were con-

tinually making many other adjustments of which we were not conscious.

Again it is morning in camp. We are sitting around the L-shaped table, people from six countries, most of us total strangers only a month ago. Now the faces look familiar. There are Joyce of England; Peder, Jan, and Wim of Holland; Jean Pierre of France; Susannae, Erika, Jean, and Gaston of Switzerland; Julie, Herta, Gertrud, Eva, Lore, Helge, Elizabeth, Rose, Def, Jochen, Eberhard, Kuno, Hans, Walter, and Hans-Jurgen of Germany; and Grace, Wesley, and I of America. Our coleaders Cal Redekop, an American, and Walter Eisenbeis, a German Mennonite, are sitting with us. Julie is reading in German a passage from the Gospel of John. It is very still as she says,

"In these past days as we have worked together here in camp, I have learned that Christian love and natural affection are two very different things."

We have seen it too as the Dutch boy, who had wondered secretly if he could ever love the German people, has bent over the washtub sharing with a German girl the heavy task of doing the camp laundry by hand. We have seen it as the German girl threw her own mattress on the floor in order to sacrifice her bed to a new camper. We have seen it as some campers shared confidences and discussed spiritual problems with us Americans, foreigners about whom they had felt very dubious and even, as one girl said, "quite resentful" when first we came to the camp one Wednesday afternoon in late July. Christian love has brought us to share shovels, picks, work gloves, jokes, ideas, knowledge, and spiritual experiences.

Evening has come to the Mainz camp, and we are sitting in the living room of our barracks. Evening devotions are over, and it will soon be bedtime. One of the students says,

"I came to this camp seeking for truth. I am glad for this opportunity of being with living Christians. But I must go home and think this all over in relation to my family. I love the world so much. But to follow Jesus one must leave the world, mustn't he? Then sometimes it is hard to have faith, to believe, especially when one starts to reason."

Someone else says,

"But one Dr. Ellis says that the problem of faith is not a problem of the intellect but a problem of will and morality and that when a man will acknowledge his sin and will to do God's will the problem often disappears."

There is a thoughtful silence after

which the student replies, "Yes, I know."

It is a Tuesday afternoon of the final week of camp. But for one of the girls that Tuesday afternoon is the dawning of a new day. For the first time she has believed and has seen that no one can come to God except by Jesus and that it is he who believes on the Son who has come into the possession of everlasting life. There is in her heart the release of spirit that submission to Christ always brings as she says,

"Nothing like this has ever happened in my life before."

It is night now, and on the low stone wall that divides the woodland from the part of the camp where the barracks are located a girl sits holding in her hands her German Bible with its carefully made cloth protection cover. Life for her has been "like a pathless wood" where there were many twigs to lash across her face. Life has been a struggle, and she cannot conceive of faith in Christ except as a struggle. She needs the security that comes when the "peace that passeth all understanding" becomes a heart possession. During the weeks of camp she has gained a new concept of Christianity, for she says,

"I never knew that Christianity could be lived. I thought it was something to talk about in theology class in school and to hear about in church, but I did not know that there were people who live it."

Another morning has come. In only a few days we will wave good-bye to our European friends as they send us on our way to the tune of "Auf Wiedersehen" and other folk songs. Detlef is reading from the eighth chapter of Romans. Somehow the familiar words have new meaning when one recalls that God has brought him from the East Zone in a miraculous way, that for him to have seen his parents in Berlin at Kirchentag was a deeply appreciated privilege, and that, according to his own testimony, God has spoken to him in a new way in recent months. As he prays for the Christians and war sufferers of Korea, one senses the deep undertone of sympathy that could come only from one who knows by bitter experience the horror of bombers and air-raid shelters. It is touching to hear him praying for us and calling us "our dear brothers and sisters in Christ."

Another of the great experiences in Europe was the unusual privilege of spending an evening in the home of Dr. and Mrs. Phillips of Mainz. Dr. and Mrs. Phillips interpreted German life

(Continued on page 1140)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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EDITORIAL

Where Is Baruch?

In Jeremiah 36 we have the story of how Baruch wrote in a roll of a book as Jeremiah dictated to him. "He pronounced all these words unto me with his mouth, and I wrote them with ink in the book" (v. 18) is Baruch's own description of the process. When later on this book had been cut up by the wicked king, Jeremiah gave Baruch another book and dictated again all that had been destroyed, and many words besides. It is through this collaboration of Jeremiah and Baruch that we have today the great book which is known by the name of Jeremiah. The great prophet is its author, but he could not have done what he did without the aid of a faithful amanuensis, or secretary.

Paul likewise seems to have used amanuenses to write his books. Timothy, Titus, Onesimus, Epaphroditus, Luke, and Tychicus are among those who performed this service for the great apostle. It is idle to speculate as to why Paul could not do his own writing. We only know that we probably would not have his matchless epistles today if these men had not been willing to write them laboriously by hand.

The need for such helpers in the Lord's work has not passed. The method is different. Today they write on a typewriter what they have taken down by shorthand; or they transcribe what has been spoken into a mechanical recording instrument. But the principle remains the same: in order that they may work at their maximum efficiency executives, editors, teachers, preachers, and other church workers must not take time to do all their own writing. They must have the help of trained secretaries who can do this writing for them, and thus multiply their production.

The occasion for this editorial is the fact that there seems to be a chronic shortage of good secretaries. The Mennonite Publishing House, for instance, has trouble keeping a staff of typists. A great deal of church work of a clerical nature which has no direct connection with the publishing work gets concentrated at Scottdale. To do this work our Voluntary Service office at Elkhart has been trying to get a service unit of two

stenographers. After a number of months they have not been found. Others of our institutions and executive offices are always on the lookout for secretaries. Where are the people who have the ability and the consecration to do this work?

Specialized training is required, of course. Our church schools and most high schools give this training. Many of our young women have been taking secretarial courses. Where are they? Are good positions and high wages sufficient reason to keep one from a service which the church so sorely needs? We recognize that because young women normally marry and become homemakers, terms of secretarial service may be more or less brief. But still there should be a sufficient number at all times for the needs of the church.

Where is Baruch? Write to Voluntary Service, 1711 Prairie Street, Elkhart, Indiana, or for regular paid service to almost any of our church institutions. Mennonite Publishing House would be glad to hear from you.

Praying for Soldiers

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men" (I Tim. 2:1).

"Should we pray for the boys in the armed forces?" writes a brother, and he adds the opinion that we should. In the light of the Scripture quoted above, we think so too. Our brother, who is a layman, is pointing to what is no doubt a grievous lack in our prayers, both private and public. We pray around the world, but pass over the millions of men who are in the armies, navies, and air forces of the different countries.

The reason, of course, why we neglect them is that we believe war is wrong, and we do not want to pray God's blessing upon something that He has forbidden. We have heard so much praying in a spirit of narrow nationalism that we have reacted into utter prayerlessness concerning anything that has to do with governmental or political affairs.

The chief fallacy which troubles us is that when we pray for someone we are approving and speaking benediction up-

on his concerns and his work. That this is a fallacy is seen in the command to pray for our enemies and those who despitefully use us. Now certainly God would not ask us to approve their hatred or their villainy. But we are to pray for them: that the good things of life may be theirs; that God may lead them into better ways of thinking and acting.

He commands us also to pray for our rulers: certainly not for blessing upon their selfish ambitions, their violent courses, their political Machiavellianism. But we are to pray for them: for God's leading into ways of truth and justice; that they may make it possible for God's people to live and worship in quiet and in freedom.

And so we should pray for the soldiers too; not only those of our own nation, but for those of all countries, even of the Communist armies. We need not pray for their success in battle, except as we ask God through His providence to make even the wrath of men to praise Him as the divine purposes are worked out. We need not pray merely for their physical safety. When men throw themselves at each other in murderous hatred it may be expecting too much to ask God to make all the bullets, shells, and bombs miss the mark.

But we may think of these men as individuals like ourselves. In most cases they are in the armed forces not of their own choice. They do not understand the meaning of all this turmoil, and in all good conscience are doing what they have been told, even by their religious leaders, is their duty. We may pray for the ministry of the Spirit in their lives. We may pray that they may be convicted of sin and turn to the Saviour who can hear even in the roar of a battle front. We may pray that the Testaments which they carry will speak to their soul need. We may pray that they be kept from vices which curse armies everywhere. We may pray that the diplomats and commanders over them may find better ways to solve international quarrels than by mowing down squadrons of young men. We may pray that the hours of human extremity, whether it be on the battle line or in the council chamber, may turn men's minds and hearts to the God to whom all must give an account, and to the Christ who by His teaching and example has earned the title, "Prince of Peace."

Yes, we should pray for soldiers, sailors, and airmen. Please do so today.

Observations

BY BERNARD B. KAUTZ

In the extreme southeastern corner of Lancaster County, Pennsylvania, along Route 896, not far from the banks of the quiet-flowing, clear waters of the Octoraro Creek, is a simple, neat, white-stuccoed church building (about 35 ft. by 70 ft.). It is the meeting place of the Andrews Bridge Mennonite (mission) congregation, comparatively new church, the outgrowth, or branch, of the Meltinger congregation.

It was a cloudy Sunday morning as we wended our way over the winding, black-top roads to worship at this place. The leaves of the sumac bushes and other small trees were brightly tinged with red, russet, and yellow, fall colors. They made a beautiful contrast against the dark-green foliage of the woods. Some of the crops were garnered, the silos were filled, the tomatoes picked, some corn-fields were in shocks; it was seeding time. Someone drew our attention to a picturesque sight in the distance: a sizable herd of tan-colored (Guernsey?) cattle grazing on the hillside. We also noticed the many large farm buildings, the bank barns, the red brick, substantial houses, and the well-kept lawns with their flower beds. Occasionally we'd meet up with a horse-drawn vehicle with its quaintly dressed Amish folks who were headed to some near-by farm home for worship and fellowship. We couldn't help seeing the blessings of God on every hand. We can say with the psalmist, "The lines are fallen unto me in pleasant places; yes, I have a goodly heritage" (Ps. 16:6).

Sunday school started promptly at 9:00 a.m. with the singing of appropriate hymns. Bro. Eli Landis is the elected chorister. The superintendent, Bro. John Hess, greeted everyone "in the name of Him who planned the earth for time and the redeemed for eternity." The devotional Scripture, Heb. 11:8-13, was read in unison. Bro. Hess led us in prayer. Following the devotion the classes repaired to their respective rooms to study and discuss the lesson. At 10:00 a.m. all reassembled in the auditorium and the superintendent gave a geographical account of the patriarch Abram's journey from Chaldea to Haran and to Hebron. The newly appointed assistant superintendent, Bro. Elvin Ranck, was present, but didn't take an active part. According to the register there were eighty-nine present.

The regular church service followed. Bro. Jacob Mellinger, the senior minister, read II Peter 1 for the devotion. After a few pointed comments on this interesting and instructive chapter we knelt in a season of silent prayer on behalf of the further meeting. Bro. Daniel D. Leaman brought the morning message, using Matt. 20:33 as a text. He told us: "There is much spiritual blind-

ness. . . . We need a vision of God. . . . When our eyes are opened to God's love our hearts will be inclined toward the Lord When we behold God's holiness we come to realize our sinfulness. . . ." May the Lord open our eyes.

There are a number of things about this young church that impress us. One of them is the large percentage of young folks, boys and girls, white and colored, that attend here regularly. Another thing is the fine spirit of fellowship that prevails, also the unity and co-operation among the workers. As an example: the Sunday-school missionary project (the Lord's acre) was an acre of tomatoes. It was cared for so well that over \$750.00 net was realized, plus a host of other blessings. Eight new members were added recently, seven of them by baptism. Revival meetings begin Nov. 1, 1951, Bro. James Bucher of Hubbard, Oregon, serving as the evangelist.

May the Lord abundantly bless the efforts of this young, lively, active, and hopeful congregation.

Lancaster, Pa.

SPIRITUAL LESSONS (Continued)

in terms of history and told us of days of great privation when fat was scarce, when stinging nettle was the main vegetable, and when the cold was more terrible than hunger. To hear five-year-old Dorothea tell the stories of *Red Riding Hood* and *Hansel and Gretel* as she sat on my lap, to see Thomas' lifelike clay figures which he had modeled, and to leaf through Johanna's prized books was a lesson in international understanding that I shall not forget. But the most deeply appreciated part of our visit was the privilege of being included in the family devotions which the Phillips parents had with their family just before the children's bedtime. Again we were reminded that the Berlin Kirchentag, the blessings of which had reached into this home, was more than a day; it was a shared spiritual experience which is touching many parts of Germany.

Everywhere in Germany we met those who were eager to speak about the blessings of the Kirchentag, a great Christian meeting held in Berlin, to which 100,000 persons came for Christian fellowship and a restatement of loyalty. Dr. Franklin Littell, Chief of Protestant Religious Affairs of the United States Department in Germany, referred to this great meeting as an indication of "something approximating a religious revival in the East Zone." He spoke of "rivers of people," 80 per cent of whom were from the East Zone. He spoke too of the church as being the only organization which works across the borders between the East and the West, and of the church as being all that Christians of the East have left. One of the university students of our camp who has attended the Kirchentag said,

It Happened —

TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Nov. 25, 1926)

A class of twenty-five converts was baptized in the Mennonite Church, Blooming Glen, Pa., on . . . Nov. 14.

. . . a series of meetings in Altoona . . . with Bro. A. O. Hestand of Doylestown, Pa., in charge.

Meetings were arranged for at Erb's Church near Lititz, Pa. . . . with Bro. John W. Weaver in charge.

On Oct. 17 Bro. Silas Weldy . . . began a series of meetings [Clinton Brick, Goshen, Ind.].

The faculty this year will be composed of J. B. Smith . . . , E. D. Hess . . . , and Oliver H. Zook [K. V. Bible School].

"It was a wonderful experience. In the evenings the young people would gather in groups on the streets of Berlin and sing hymns and Christian songs. The Berlin police said that they had never handled such an orderly crowd of people."

One might tell of many other spiritual lessons that Europeans have taught us, lessons of forgiveness as they shared their homes and food with us, lessons of the spiritual values of suffering as they accepted hardship without question, lessons of faith as they searched the Word of God for His will. We left the shores of Europe more deeply conscious of her many gifts to us and humbled by the thought that we were taking with us priceless spiritual gifts far exceeding those that we had given. In a new way we saw and felt the fellowship that reaches across the boundaries of nationality and unites Christians of all lands into one great brotherhood. On leaving Europe we felt that the children of Bad Dürkheim had expressed our feelings well in a simple little chorus they had sung on the morning we had visited their children's home:

"Jesus loves the little children,
All the children of the world,
English, German, Russian, Jew,
Irish, French, Italian too,
Jesus loves the little children of the world."

Bareville, Pa.

To be a success, one needs initiative, venture, and persistence. He must be a road builder. The question was asked David Livingstone, missionary to Africa, "Have you found a good road to where you are? If so, we want to know how to send other men to join you." Livingstone responded: "If you have men who will come only if there is a good road, I do not want them. I want men who will come if there is no road."

—D. Carl Yoder.

Books

BY FANNIE E. MARTIN

The Psalms

*How sweet are the words of the psalmist,
Consoling, and precious and pure.
For there we can read the soul's struggles,
Which saints long ago did endure.*

*His tongue was the pen of a writer,
Who wrote not for honor or fee;
The words which I oft would have written
The psalmist has written for me.*

*He saw in his day the rare beauty,
Which heaven and earth did disclose;
For the trees, and the fields, and the mountains
His praise to the Maker arose.*

We have been told by the author of a small book on Bible studies "that the Bible is the Book of Books." "It contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. It is given to us in life, will be opened at the judgment, and will be remembered forever." Then as we pass through this Holy Writ we find many books which God speaks to us from.

First, we like to think of the Book of Pictures (Creation). How we love to read through the Book of Genesis, and picture in our minds the many beautiful scenes as we pass from page to page. There are heartaches between the lines also, but we've been told what God does is well done, and I can't think of a more beautiful picture than when Adam and Eve were in the garden before sin entered.

In Psalm 19 the first few verses David pictures to us God in all His glory. He says, "The heavens declare the glory of God; and the firmament sheweth his handywork." How beautiful are the heavens! No artist could paint anything so beautiful as the many millions and millions of stars in their starry dome. Then, too, God has given us this beautiful picture to gaze at when darkness sweeps over the land. Yet we seldom take time to appreciate it as we should and thank Him for this glorious sight. It is wonderful to think this is all ours to copy without money and without price. All the money in the world could not buy one single star.

Oh, if only we could learn that the most beautiful things in this world cannot be bought with money. What is more precious than the smile on a baby's face, and who is responsible for that smile? Then, too, what is more beautiful than a sunset on mid-ocean? Those who have been permitted to see this beautiful scene cannot help being moved at God's greatness. One of the most beautiful sights I ever saw was the darkness creeping one evening over the great ocean. It was at a lonely spot where only the handiwork of God could be seen.

Finally on the distant horizon we saw a light on a boat. How cheerful it looked as it glowed over the dark waves! Then later on we began to see lights flickering down by the seaside in the large buildings. Those buildings were not visible to the naked eye in daylight. Here we saw the works of God and man meet.

Man did make and control the lights, but only God could control the sea. He, and He alone, can calm the waves in time of storm.

Second, we like to think of the Book of God's Mercy (Providence).

The psalmist says, "O give thanks unto the Lord, for he is good: for his mercy endureth for ever" (Ps. 107:1). How wonderful to think that we do have a God whose mercy does endure forever! How very different we are! Our mercy sometimes endures for only a short while.

In Matt. 5:7 Christ says, "Blessed are the merciful: for they shall obtain mercy."

Then again in Ps. 37:25 David said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

What promise does the sinner have to look forward to in old age?

Third, we like to think of the Bible as a book of days (experience). How do we spend our days? Do we value the moments that are ours? Or do we just wish that they'd pass swiftly by in hope that the future will have something which is more welcome to us than the present?

Elihu said in Job 32:7, "I said, Days should speak, and multitude of years should teach wisdom." Then Job cries out in Job 19:23, 24, "Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever!"

Then he finishes by saying, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth."

Fourth, in Malachi, the last book in the Old Testament, we read of God's book of remembrance. I love to think of this beautiful book which is pictured to us in Mal. 3:16. It reads thus: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

Here we find comfort for the disconsolate ones. It seemed the people in those days felt much the same as we often do, who try to serve God and feel we see poor results.

The people said in verse 14, "... What profit is it that we have kept his ordi-

nance, and that we have walked mournfully before the Lord of hosts?" It seems they looked for profits from their service to God, but their obedience was unrewarded, while it was the wicked who were built up in prosperity.

Then Malachi comes along with his comforting words which tell them that they are not forgotten.

These people remind me much of an old lady I knew in my youth. She was much distressed over the failure of their crops, and said to my mother, "You can't tell me the Lord doesn't bless the rich more than He does the poor. Why, look at neighbor so and so. He has a large crop of apples in his orchard while we have none, and in the end he will haul them to the distillery to be made into apple brandy."

This poor lady spent so much of her time bringing comfort to the sick in her community she failed to remember the Lord was writing a book of remembrance for her. Not only for her, but for many others who seemingly have lived a life like hers, without any reward when it comes to dollars and cents.

At last Malachi winds up with these comforting words, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them, as a man spareth his own son that serveth him."

Now we come to the book of our own individual memory. My mind seems to go back to Job again. Our words are often so useless, and many times should bring comfort to those who hear them instead of sorrow. Oh, that our words were written in a book, as he longed for his to be. Just what kind of memory book would it be? Would it be a book our friends would love to read and reflect on when we are gone?

I once heard a great writer say, "All folks have to remember us by when we are gone is what we have written."

From a child I have loved to read the book, "Stepping Heavenward," by Mrs. E. Prentiss. It was written in diary form, and sounds much like our diaries; yet if our doings were put in print, would they be as profitable as the book I have just mentioned?

The last book I wish to mention is the Book of Accounts. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12).

In verse fifteen we read the sad fate of those who refused to love and serve their Master. It is then our knees will become weak as we watch the Master page through book after book and fail to see one He has written for us.

Is my name written in the book of life?

Hinton, Va.

IOWA-NEBRASKA CONFERENCE

Report of the Iowa-Nebraska Conference session held with the Manson congregation, Manson, Iowa, August 7-10, 1951.

Organization—Moderator, D. J. Fisher; Assistant Moderator, Samuel Oswald; Secretary, Willard Leichty; Treasurer, John R. Troyer.

Attendance—members of conference: bishops, 9; ministers, 27; deacons, 12; visitors: bishops, J. D. Graber, Elkhart, Ind.; ministers, J. W. Shank, Chicago, Ill.; J. C. Gingerich, Detroit Lakes, Minn.; C. L. Graber, Goshen, Ind.; Ivan Kauffmann, Hopedale, Ill.

Ordinations—those ordained during the past year and accepted as members of conference: ministers, Paul Glanzer, St. Lawrence, S. Dak.; deacon, Loyal Birkey, Beaver Crossing, Nebr.

Received as members of conference by letter: ministers, John M. Yoder, Wellman, Iowa, from South Central Conference; William Lauver, Davenport, Iowa, from the Argentine Mennonite Conference.

Conference Program—Devotions, Alvin Gascho, Loyal Birkey, P. J. Blosser, William Lauver, Warren Eicher, Fred Gingerich; Sermon, J. C. Gingerich; Conference Sermon, J. D. Graber; Testimonials; Exalting Christ in Daily Living, Edward Diener; Maintaining Christian Relationships Among Christian Workers, J. Y. Swartzendruber; Safeguarding the Home Against the Inroads of Evil, Noah Landis; Sermon, Ivan Kauffmann; The Relation of Nonconformity to Nonresistance, Silas Horst; The Church Triumphant, J. W. Shank. Offering for Kansas City flood relief and Miller, S. Dak., building fund.

Reports to Conference—Conference Secretary, Willard Leichty; Bishops' Council, Simon Gingerich; Conference Nominating Committee, J. Y. Swartzendruber; Delegate to North Central Conference, Max Yoder; Mennonite Publication Board, Simon Gingerich; Mennonite Board of Missions and Charities, J. Y. Swartzendruber; Iowa Mennonite School Board, D. J. Fisher; Treasurer of District Mission Board, Ira Wenger; Treasurer of Conference, John R. Troyer; Mennonite Board of Education, Samuel B. Nafziger; Iowa City Pastors and Local Board, Norman Hobbs; Kansas City Children's Welfare, Glen Yoder.

Special Committees Appointed for this session of conference—Nominating Committee: John Y. Swartzendruber, Warren Eicher, Ammon Miller; Resolutions Committee: William Eicher, J. C. Gingerich, Fred Gingerich.

Election of Officers and Committees

Moderator of Conference: Edward Birkey, 1952
Assistant Moderator: Royden Schweitzer, 1952
President of District Mission Board: Ammon Miller, 1954
President of District Sewing Circle: Mrs. Ed Garber, 1952
Vice-President of District Sewing Circle: Mrs. Warren Eicher, 1952
Secy.-treas. of District Sewing Circle: Mrs. Alvin Gascho, 1952
Secretary of Literature: Cora Zehr, 1952
Secretary of Girls' Work: Dorothy Bender, 1952
Sewing Circle Advisory Committee: Oliver Roth
Delegate to North Central Conference: Nicholas Stoltzfus, 1952
Member of Children's Welfare Board: John R. Troyer, 1952
Members of Local Board, Kansas City Mission: Willard Leichty, Ammon Miller, 1952
Member of Publication Board: Simon Gingerich, 1952
Member of Board of Education: Samuel B. Nafziger, 1955
Moderator of Workers' Conference, Earnest Kauffman
Assistant Moderator of Workers' Conference, Ralph Yoder
Secretary of Religious Education: Floyd Steckley, 1954
Secretary of Home Interests: Willard Leichty, 1954
Secretary of Church Music: J. D. Hartzler, 1952
Members of Conference School Board: D. J. Fisher, 1954; J. Y. Swartzendruber, 1954; Earnest Kauffman, 1954; Samuel Oswald, 1953; Alvin Gascho, 1952
Members of Program Committee for Midyear Ministerial Meeting: Noah Landis, 1954; Amos Gingerich, 1953; Samuel Oswald, 1952

Resolutions

I. Resolution in Response to the Appeal of the General Problems Committee. We, the Iowa-Nebraska Conference, in regular session assembled, at Manson, Iowa, August 7-10, hereby acknowledge receipt of the communication of the General Problems Committee of General Conference in regard to some of the pertinent problems confronting the church in this day. In answer to this letter, be it

Resolved, That we hereby express our appreciation of the work of the committee, in behalf of the church, and for their concern for her welfare, and that the doctrines, principles, and standards of the Bible that she believes in and practices, can be maintained. Be it further

Resolved, That we earnestly admonish the ministers of our congregations to give special attention and instructions, during the coming year, on the points mentioned, namely, The Trend to Immodesty in Dress; The Sanctity of the Home; The Need of a Deeper Prayer Life; The Invasion of Pleasure; The Need of Proper Stewardship of Time, Talent, and Means. Be it also

Resolved, That copies of this letter be made available to all our churches to be read before them, and also that a copy of this resolution be sent to the General Problems Committee.

II. Resolution of Appreciation to the Cedar Creek congregation of Manson, Iowa. Be it

Resolved, That we hereby express to this congregation our grateful and sincere appreciation for their fine spirit of hospitality, and for their kind consideration for our well-being, and for their untiring efforts put forth in serving us during this session of conference. May the Lord's rich blessings be theirs to enjoy as they continue to serve Him.

III. Resolution concerning exalting Christ in daily living. Be it

Resolved, That we earnestly strive, by the grace and help of God, to more completely yield and more fully consecrate ourselves to Him, and with the Apostle Paul, more thoroughly "crucify the flesh with the affections and lusts thereof" (Gal. 5:24) and allow Christ "to live in us in the life we now live in the flesh," and "to live this life by the faith of the Son of God who loved us and gave his life for us" (Gal. 2:20).

IV. Resolution pertaining to maintaining Christian relationships among Christian workers. Be it

Resolved, That we beseech all our workers to esteem others better than ourselves (Phil. 2:3), be diligent in prayer and the study of the Word (Eph. 6:16-18), that together they can go forth in the power of the Spirit, serving Him with confidence, knowing that He who has called them into His service will not fail them in consecration, in charity, in patience, in long-suffering and humility as they go forth in the Spirit of the Master in all their relationships (Phil. 2:4-8).

V. Resolution on safeguarding our homes against the inroads of evil. Be it

Resolved, That we as Christian people strive anew to safeguard and strengthen our Christian homes by first of all giving ourselves wholeheartedly to the Lord, as husbands and wives, for only as we are vitally united in the Lord can our homes be strong and safeguarded by godliness. Let us resolve to seek first the kingdom of God, by putting proper emphasis on spiritual things in our homes, rather than the overemphasis on secular and material things which is so prevalent in the world today. One definite way to increase spiritual emphasis in our homes is to have a live period of family worship daily. May we also safeguard our homes by excluding such evil influences as evil or questionable books, magazines, and papers, especially Sunday papers, undesirable pictures, and evil and worldly radio broadcasts. We want to replace any such evils in our homes by much good literature, good pictures and magazines, and good, uplifting music.

VI. Resolution concerning the relation of nonconformity to nonresistance. Since nonresistance is a part of the larger and general principle of nonconformity and since the practice of the sum total of the doctrinal standards of our church only can be understood by fellow men as evidence of our sincerity, rather than a few isolated parts, therefore be it

Resolved, That we humbly acknowledge our shortcoming in this area and humbly pray for grace and wisdom to do our part as parents and teachers and ministers of the Gospel in teaching both these Biblical principles as well as all others; be it further

Resolved, That we encourage both young and old to be sincere and consistent in all areas and all Biblical principles as taught by our church. John 14:30; 15:19; II Cor. 6:14-18; Eph. 4:17, 18; James 4:4; I Peter 1:4-18; Rom. 13:12; I John 2:15-17; John 18:36; II Cor. 10:4; I Tim. 2:1, 2; Titus 2:12.

VII. Resolution concerning the triumphant church. Be it

Resolved, That as members of the Iowa-Nebraska Conference district, we reaffirm our faith in Christ and His church and that we more diligently seek by His grace to order our lives according to His will, and to be found worthy of the high calling of God in Christ Jesus, and more diligently watch and pray for the final triumph of the church, when He comes to receive her unto Himself.

Motions Adopted

It was unanimously approved that we plan to hold a midwinter ministerial meeting annually. It was carried that the Nominating Committee select a slate of five names from which three be elected to form a program committee.

Bro. P. J. Blosser presented the request of the Daytonville Mennonite Mission church for conference membership. The request was granted.

It was carried that the Iowa-Nebraska Conference should send a delegate to the Mennonite World Conference, August 15-20, 1952. The sum of \$400.00 for traveling expenses is to be supplied by the conference treasury. The delegate is to be selected by the 1951 Executive Committee of conference.

It was moved and carried that we organize a cabinet in our conference to include the offices of Secretary of Home Interests and Secretary of Religious Education. The office of Secretary of Religious Education replaces the office of Sunday School Field Worker.

It was moved and carried that conference elect a Ministerial Relations Committee of five members as suggested by the General Conference Ministerial Relations Committee.

It was moved and carried that we consider the request of Mennonite Aid, Inc., in our ministers' meeting of August, 1952. The request is for a regularly elected trustee from this conference.

It was approved that we elect a Secretary of Church Music for a term of one year.

The motion was adopted to enlarge the Iowa-Nebraska Conference School Board. This was deemed necessary in view of the fact that the Nebraska constituency looked forward to organizing a church

high school. The following amendment to Article III, Section 1 of the Constitution of the Conference School Board was accepted: "The Iowa-Nebraska Mennonite Conference School Board shall consist of nine members elected by conference from nominees supplied by the Bishops' Council of Conference. After the initial organization, three members shall be elected at each annual conference to serve for a term of three years, or until their successors are elected and have taken their office." Willard Leichty, Secretary.

A Prayer for This Week

God, give me sympathy and sense,

And help me keep my courage high,

God, give me calm and confidence;

And please—a twinkle in my eye.

The Christian Evangel.

The More Excellent Way

BY S. H. BRUNK

"But covet earnestly the best gifts: and yet shew I unto you a more excellent way" (I Cor. 12:31).

To earnestly desire the best gifts that God may have for us is here highly commended; while in other places the carnal desire for that which is unlawful for us to have, or that which may belong strictly to another, is condemned as being sinful and wrong. This small phrase of the closing verse of the twelfth chapter, should show us the need of prayerfully reading both chapters twelve and thirteen, to get the correct setting of the phrase.

We who have studied the Bible for years think of I Cor. 13 as the charity chapter, and have definite thoughts in relation to chapters eleven and fifteen; but just what do we recall about chapter twelve? In chapter twelve Paul treats very nicely the relation of the members to one another, and their place in the body. Our God in the beginning saw that it was not good for man to be alone, neither is it good today. We can in our mind compare what a normal body can do, with all its members working together, with what could be accomplished by only one of the members of the same body. However, if each member of that body had a mind of its own, would he not have a problem of relationships? No, every member of our body must be governed by one mind: just so, as members of the body of Christ, whether hand or foot, ear or eye, we must be perfectly joined together in the same mind, and in the same judgment. I Cor. 1:10. We must have our individual minds on the altar, and all have the mind of Christ, to the end that we can say, "We have the mind of Christ" (I Cor. 2:16).

Now this is what we think of as the more excellent way: a oneness of mind which enables the body to work in beautiful harmony, and not the one against another. The apostle says in chapter

thirteen it is expressed in CHARITY, that kind of love which comes from above, which in Elijah's time burned up the stones and the water. "Love worketh no ill to his neighbour" (Rom. 13:10). Brethren, have we ever weighed ourselves in this balance, and are we making it the rule to govern the problems which arise in our relationships in the body of Christ? If we should see one member of a person's body pounding the body or another member; or see a person with each limb trying to take a step at the same time, we surely would decide they are subjects for a mental hospital. No, there can be nothing done as a body without a unified working together of its members.

Chapter twelve pictures the need of different members in the body, and how God in His wisdom and power has fitted them together. Verse twenty-two even says those members of the body which seem to be more feeble are necessary. We do not take this to mean that there is a necessity for weak and feeble members in the church; but rather that some members like our normal eyes have less resistance to injury than our hands, yet how much they are necessary. Therefore we feel the more excellent way to far surpass an earnest desire for the best gifts, by a fervent love one for another, being content with such things as we have. Heb. 13:5. The Spirit, like oil, prevents friction in the activities of the body. No matter how accurate the parts of a machine are fitted, or how correctly they are timed, where there is movement between the parts there is friction without oil.

Is it not true that to the extent that we as members of the body of Christ, in our every thought and action strive to exalt Christ, we are all of one mind, with a minimum of friction? True enough, Paul said, "love is the fulfilling of the law" (Rom. 13:10). And Christ said, "I am come to fulfill the law and the prophets." Matt. 5:17. And we sing together that Jesus paid it all, but let us by no means deceive ourselves into thinking that Jesus came and loved our unlovely brethren, and now it remains only for us to love ourselves. No, there is much more love required under this day of grace, than was even possible under the law.

Yes, love is the examination by which we as well as all men may know that we are disciples of Christ. I John 3:14; John 13:35. And it leaves no guesswork about it; regardless of our different personalities, or peculiarities, we know full well whether or not we love our brethren;

Prayer Requests —

Pray for a Spirit-filled revival for Argentina.

Our missionaries to the Jews request prayer that the testimony to Israel may bring salvation to many.

Pray for safety to those en route to the mission field.

Pray that our missionaries returned from China may be led into the work God has for them.

Pray that the curse of permanent militarism may not come upon us through Universal Military Training.

Pray that the way may be opened for effective witness in alternative service by our I-O men.

(Requests for this column must be signed.)

ren; and the world knows it too. Let us notice too that our command to love our enemies does not give license for us to be enemies one to another. Compelling men to submit to one another can be done by force, but compelling them to love one another is done only by the manifestation of love to one another.

I was once told by an aged brother who had been a faithful member of the church for long years that he knew not that he was ever baptized with the Holy Ghost. My reply was, "You surely did not get your high appreciation for all that is good and your disgust for wrong, your love for God and the brethren from any other source." No, brethren, let us covet earnestly the more excellent way and show this way of love to the brethren and the world.

Denbigh, Va.

Materialistic values together with the standards of a capitalistic system have accommodated themselves well with the Mennonite ideal of saving and thrift. There is today apparently no church pronouncement against excessive interest rates, reaping exorbitant profits, or accumulating land and money. There is a blindness to the force behind the competitive system geared to the profit motive. This aspect of Mennonite life has never been consistently harmonized with our ideal of love and concept of spiritual life.—John A. Hostetler.

OUR SCHOOLS

The Sin of Christendom

BY S. A. YODER

[A chapel address at Goshen College]

The great sin of modern times is that the Christian culture of the West has gone into all the world to squeeze the profits out of every nation. They were in need of bread and for bread we gave them a stone—and brought home great gain for ourselves. And it so happens that you and I are living in the day when retribution and judgment is beginning to fall; we have sown to the whirlwinds, and now reaping time is upon us. Let me give you a few samples of what has brought us to the sorry pass in which we now find ourselves.

Oct. 18, 1564, Sir John Hawkins sailed out of Plymouth harbor, captain of the *Jesus*, and accompanied by four other vessels. A few days later, at a port called Ferrol, he gave his men their orders for the conduct of the voyage. "Serve God," he said, "love one another, preserve your victuals, beware of fire, and keep good company"—good instruction from the captain of the *Jesus*.

On Dec. 8 some of the sailors landed on an island called La Formio "to see if they could take any of them . . . but they fled in such order into the woods that it booted them not to follow . . . but (they) used such a marvelous crying in their flight, with leaping and turning their tails, that it was most strange to see and gave us great pleasure to behold. . . . Here Master Hawkins perceiving no good to be done amongst them, because we could not find their towns . . . departed."

On Dec. 10 the group landed on an island called Sambula. "In this island we stayed certain days, going every day on shore to take the inhabitants, with burning and spoiling their towns. . . . We took many at this place. . . . In this island aforesaid we sojourned unto the one-and-twentieth of December, where having taken certain negroes and as much of their fruits, rice, and mill as we could well carry away . . . we departed If these men had come down in the evening they had done us great displeasure; for that we were on shore filling water. But God, who worketh all things for the best, would not have it so; and by him we escaped without danger. His name be praised for it!"

On Dec. 29 they started across the Atlantic for the West Indies, to sell their precious human cargo. They were becalmed for eighteen days, and feared (among other things) financial loss through the death of Negroes, due to food and water shortage. "But the al-

mighty God, who never suffereth his elect to perish, sent us the sixteenth of February the ordinary breeze . . . which never left us until we came to the island of the cannibals, called Dominica," where they found puddles of rain water "whereof we filled for our negroes." After endless haggling over the sale, especially of some who were sick and ailing, the cargo was finally disposed of in the New World. But on the return voyage back to England they ran into bad weather, and called upon God "by fervent prayer, which moved him to hear us. . . . The twentieth of September we came to Padstow in Cornwall, God be thanked, in safety . . . with great profit to the venturers of said voyage, as also to the whole realm, in bringing home both gold, silver, pearls, and other jewels great store. His name therefore be praised for evermore! Amen."

May I conclude this data from Sir John Hawkins with the simple observation that it is estimated that 15 million people were sold into America in this fashion.

The conduct of "Christendom" during the nineteenth century is similarly strange. Perhaps you recall how that a bit over a hundred years ago Christian England forced the sale of opium upon pagan China, again, no doubt, "with great profit to the venturers . . . as also to the whole realm." Or you may know of the Christian King Leopold of Belgium's profitable rubber find in the African Congo, and how he maintained it by chopping off the hands of those natives who failed to produce their quota. Holland did well in exploiting the gold and diamond mines of South Africa until England coveted it for herself. Some of you have read of General Gordon's religious meanderings in Palestine, as well as his political chicanery and slaughter of the Fuzzy Wuzzies at Khartoum. It was a hard life for both the exploiters and the exploited: read Kipling's interpretation of it in "Boots." What a picture of man in his greed, brutalizing and driving mad his fellow man.

Is this the thing the Lord God made and gave
To have dominion over sea and land;
To trace the stars and search the heavens for
power;
To feel the passion of Eternity?
Is this the dream He dreamed who shaped the
suns
And marked their ways upon the ancient deep?
Down the vast caverns of Hell to their last
gulf
There is no shape more terrible than this—
More tongued with censure of the world's blind
greed—
More filled with signs and portents for the
soul—
More packed with danger to the universe. . . .
O masters, lords, and rulers of all lands,
How will the future reckon with this man?

How answer his brute question in that hour
When whirlwinds of rebellion shake all shores?
How will it be with kingdoms and with kings—
With those who shaped him to the thing he is—
When this dumb terror shall rise to judge the
world,

After the silence of the centuries?

—From Markham, "The Man with the Hoe."

"What causes wars and contentions among you? . . . You covet things and cannot get them; you commit murder; you are envious and cannot gain your end; you fight and make war" (James 4:1, 2, Weymouth).

There's no discharge in the war for gain, in the war of everyone against everyone, in the mad scramble for wealth and material goods. Near New Year's Eve, 1899, Wilfred Scawen Blunt wrote:

"The old century is very nearly out, and leaves the world in a pretty pass, and the British Empire is playing the devil in it as never an empire did before on so large a scale. We may live to see its fall. All the nations of Europe are making the same hell upon earth in China, massacring and pillaging and raping in the captured cities as outrageously as in the Middle Ages. The Emperor of Germany gives the word for slaughter and the Pope looks on and approves. In South Africa our troops are burning farms under Kitchener's command, and the Queen and the two Houses of Parliament and the bench of bishops thank God publicly and vote money for the work. The Americans are spending fifty millions a year on slaughtering the Filipinos; the King of the Belgians has invested his whole fortune on the Congo, where he is brutalizing the Negroes to fill his pockets. The French and Italians for the moment are playing a less prominent part in the slaughter, but their inactivity grieves them. The whole white race is revelling openly in violence as though it had never pretended to be Christian. God's equal curse be on them all! So ends the famous nineteenth century, into which we were so proud to have been born."

Dear friends, this is the sin of our Christian world. The non-Christian world was in desperate need; they needed bread and we gave them a stone. We went out not to feed them but to fleece them. In the blackness of their desperation we found them, and with our selfish means we drove them into yet blacker despair. Christian Europe and America went in to all the world to be ministered unto and not to minister. The rich man had exceeding many flocks and herds. But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up with his own hand. . . . "And the rich man spared to take of his own flock and of his own herd to dress . . . but took the poor man's lamb and dressed it!"

And now judgment has come home to us. "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." The wheel has gone full circle; reaping time has arrived. "This blind terror" has arisen to judge the world. And how is it with us? Can we be surprised if China, or Iran, or other "lesser breeds without the law" are not too eager to fall in with us; if they are just a tiny bit skeptical of our intentions. Is it not possible that the violent anti-Christ that has arisen in our day is a brat of our own breeding, which

(Continued on page 1147)

TO BE NEAR TO GOD

THEME: POSSESSIVES—"WE HAVE . . .

Sunday, December 2

. . . a great high priest" (Heb. 4:14).

In times of embarrassment we appreciate the understanding friend who can say the right word at the right time and in some measure give a kind and reasonable explanation for our errors. Such a friend quickly restores a happy relationship between the two parties concerned. Christ is such a Friend for us. Like Israel's high priest He stands between us and God. When we are too deeply shamed by sin and failure to enter the holy presence of God, Christ bridges the gap for us. He is touched by the feeling of our infirmities; He was tempted in all points as we are. He understands us perfectly. He speaks the word that avails with God. The Father smiles upon us and we know that we have been restored. We can again come boldly unto the throne of grace.

Monday, December 3

. . . an advocate" (1 John 2:1).

Wonder of wonder, oh, how can it be?

Jesus the Crucified pleads for me.

I do not want to sin; I hate sin. But sometimes I fail to recognize the subtlety of sin. Sometimes I do not keep close to Christ. Sometimes I forget the cross which He sanctified and the tomb which He glorified. Is there any hope for me when my love grows cold and in my life there spring up the sins of lukewarmness? There is Jesus my Advocate. He ever lives to make intercession for me. He is the propitiation for my sins. Without His advocacy work I could not live. How my soul praises Him for His intercessions in my behalf!

Tuesday, December 4

. . . the petitions which we desired of him" (1 John 5:15).

A child sometimes says, "Mother, if I ask you to do something for me, will you promise to say 'yes'?" The wise mother will carefully qualify her answer to such a question, for she has learned that when a child makes a request in this way he invariably wants a questionable thing. On another occasion the same child may have a different request. This time he does not bother to first extract a promise of "yes." He knows that his mother wants him to have that very thing. He knows even before asking that his request will be granted. It is this latter attitude that characterizes our prayer relationship with God. If we ask according to His will we know that we have the petitions which we desire of Him. Is it His will that souls be saved? Then let us pray for the unhappy sinner. Is it His will that Christians grow in grace? Then let us pray for the weak erring brother. Is it His will that we display His glory perfectly in every circumstance of our lives? Then let us pray for ourselves. We shall have these petitions granted.

Wednesday, December 5

. . . these promises" (II Cor. 7:1).

Let us see what these promises are—God shall dwell in us; He shall walk with us. He shall be our God; we shall be His people. He will receive us and be a Father to us; we shall be His sons and daughters, with all blessings of fellowship. It is these blessings that man lost through the fall, but the promise is that they shall be restored to us—in this life, now. Let us therefore "cleanse ourselves from all filthiness of the flesh and spirit." Let us perfect ourselves "in holiness in the fear of God," so that we may be worthy of communion with the Most High.

Thursday, December 6

. . . the mind of Christ" (I Cor. 2:16).

Why is the preaching of the cross foolishness to many men? How is it that this same foolishness is to us the sweetest story ever told? It is because "we have the mind of Christ"—not all His perfection and unerring wisdom, but we have had our mental powers enlightened so that we can comprehend and understand spiritual truths. This is a gift of God, granted by the working of the Holy Spirit in our hearts. The granting of this gift has transformed our lives. Its blessings go on day by day as we grow in grace and learn more and more of the spiritual truths contained in our salvation.

Friday, December 7

. . . confidence" (Eph. 3:12).

The Apostle Paul has given a good description of confidence when he said, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." God proves Himself true and faithful. Our hearts respond to that faithfulness by trusting Him implicitly. We commit every detail of our lives to Him. We tell Him our hearts' most secret longings, and we know He will not betray us. That which we entrust to Him is safer with Him than it is with ourselves. We have learned that we cannot trust ourselves very far; it is a bad thing to have confidence in the flesh. So we commit our lives and all things of value that pertain to our lives to Him. He is worthy and able to keep them.

Saturday, December 8

. . . all sufficiency" (II Cor. 9:8).

One fair and square look at ourselves tells us that we are helpless in our own strength. There are so many things to be done; we faint under the load. There are so many problems to be solved; we grow weary of making decisions. Life soon becomes a burden, when we are left to our own resources. We need a sufficiency outside of ourselves. The grace of God is that sufficiency for us. We may have an all-sufficient portion of that grace, at all times, for all good works. This

grace exists for us. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."
—Elizabeth Erb.

MOSES' CHARGE TO THE PEOPLE

Sunday School Lesson for December 9

(Deuteronomy 29—34)

Once again Israel is at the border of the Promised Land. Imagine the joyous thrill this must have given Joshua and Caleb. Where are Israel? See on the map the plains of Moab on the east side of the Dead Sea toward its northern extremity. Mt. Nebo was just eight miles east of the mouth of the Jordan. Israel is at the threshold of entering in.

What critical time is this in Israel's history? When God's people are once in the land Jewish national history really begins. What a testimony will Israel give before the nations of the world? And what leadership change now takes place? See Moses' charge to the new leader, Joshua, in Deut. 31:23 and 34:9.

Take time to consider the tribute God gave to this great leader, Moses. Deut. 34:10 and Num. 12:3. Moses had been statesman, lawgiver, general, poet, and preacher, and even now "his eye was not dim nor his natural force abated." But Moses must die, and before he leaves his beloved people he gives them a final encouragement and exhortation.

How Moses' heart did yearn that Israel would be true and loyal to their God! However, he could not make the choice for them. That is always the act of the individual will. First Moses encouraged them by recalling God's mercies to them. Deut. 29:2-9. Then he exhorted them to enter definitely into a covenant with God. Read together in class this great challenge. It could be God speaking to us today. Deut. 30:15-20. Choose between life and good, and death and evil. The choice would depend upon their love for Jehovah. There have always been but two ways to go—to Jehovah or away from Him. Notice how the repetitions show the great love of Moses for Israel. "Love," "obey," "cleave," "walk," "keep," and the blessing of the great God will be on you. "But if thy heart turn away," "ye shall surely perish."

Read together the great encouragement given to the nation as they enter the land. 31:1-8.

Moses wrote down a great song before he went to Mt. Nebo. See 32:4, 7-9, 29, 43. In 33:27-29 we have a great last tribute of Moses to God, the Rock of Israel.

Go with Moses to the top of Mt. Nebo and view the Promised Land with the Lord.

"By Nebo's lonely mountain,

On this side Jordan's wave,

In a vale in the land of Moab,

There lies a lonely grave.

But no man dug that sepulchre,

And no man saw it e'er;

For the angels of God upturned the sod,

And laid the dead man there."

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FAMILY CIRCLE

No Home at All

BY LORIE CONLEY GOODING

*I went into a house, and I thought it was a home.
From a window I could hear the lovebirds call.
But nobody listened to them,
Nobody looked at them,
Nobody loved them at all.*

*I went into a house, and I thought it was a home.
The flowers were in bloom and the trees grew tall.*

*But nobody noticed them,
Nobody looked at them,
Nobody loved them at all.*

*I went into a house, and I thought it was a home.
A little dog was playing with a big red ball.
But nobody played with him,
Nobody looked at him,
Nobody loved him at all.*

*I went into a house, and I thought it was a home.
It had lovely, sunny rooms and a great, wide hall.*

*But there weren't any children,
No little laughing children.
It wasn't a home at all.*

Holmesville, Ohio.

The Homemaker a Personal Evangelist

BY MRS. GLEN GOOD

When we think of Christian service, we usually think of the man doing the main work. There is a large place in Christian service that is open for the woman homemaker. She has one of the most important positions in this work. Acts 1:8b, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," applies to the woman as well as the man. If we as Christians are not doing personal work, we have sin in our lives; for this is disobedience to the command of Christ. Perhaps the homemaker tries to excuse herself by saying that her place is in the home, but she has a larger work than most of us realize. She too needs exercise in witnessing for her Saviour so that she might grow in her Christian life. There may be times when it would be impossible for her to lead the soul to Christ, but she can always leave a Christian testimony. It is possible that even this would draw a lost soul or backslider closer to his Saviour. Personal evangelism is a work that all who are children of God can do and should do effectively.

Her Qualifications

This work of personal evangelism is God's biggest task for His children;

therefore the homemaker must be qualified. Rom. 12:1, 2: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies as a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

First of all, the personal evangelist must have a knowledge of Christ as her own personal Saviour. She must be free from all hindrances in her life, such as pride and jealousy. This work demands a life of consecration and separation. She must place herself at God's disposal. She must not only be willing but also ready to do whatever God asks, no matter how hard it may seem. When she realizes how weak she is and how unable to do the task, then God is able to use her the best. It is when she feels confident in herself that God's work is hindered.

The homemaker must have a rich devotional life. To have a time set aside each day for special prayer is as vital to her health spiritually as her meals are to her physically. The men that God used for great gains were men mighty in their prayer life. In order to increase interest in her prayers, the homemaker should have a prayer list, and keep record of the requests and answers to prayer. She must keep in constant companionship with her Lord. The homemaker's weapon is the Word of God; therefore, she must be very familiar with its contents. In order to use the Word of God as a sword, she must study it daily so that it will become a very part of her daily life.

Her life must be one of surrender of all. First of all: of self. Christ wants the soul, body, and spirit for His own. She must be willing to say, I will do anything you want me to do—"Thy will, not mine." She will say "Yes" to Christ and an eternal "No" to self. She too must be willing to sacrifice loved one, talents, time, and money.

"I have seen the vision

And for self I cannot live;

Life is less than worthless

Till my all I give" (O.J. Smith).

She should have a goal—to glorify Christ through bringing others to a saving knowledge of Him. It is necessary for her to have faith and expect results of her witnessing. And in doing this work, she must be humble and Christlike. She is a co-worker with God.

Her Work

Why should the homemaker be a personal evangelist? Christ was a personal worker. He worked mostly with individ-

uals. This work of the church is the most important and effective way of winning the lost to Christ. John 15:16: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."

Soul winning should begin at home. "Parental obligation for the temporal well-being of the child is no stronger than the obligation for the child's eternal welfare" (L. R. Scarborough). "Home is the citadel of Christianity and the workshop of character. The Father God is the architect of a Christian home, the Lord Jesus is the head of it, and the parents of a Christian family are the builders. A heavenly love is its foundation. Its four walls are parental responsibility, discipline, soul-winning, and worship. Its roof is made of the blessings of God. It is warmed by loyalty and affection. It is illuminated by the radiance of Christian truth. It is adorned with Christian character" (R.Q. Leavell). Before there can be a Christ-centered home, the homemaker must be dedicated to Christ. Does your belief in Christ have a definite effect toward your children and the people you meet? Is your belief in Christ sincere? Are you a better homemaker because you are a Christian?

How develop a Christ-centered home? "The first prerequisite of the Christian home is a spirit of unselfish love. Children learn this love from the parents. Another characteristic is honesty in parent's relationship in the home. Third, grace at meals is a recognition of the presence of God in our homes. Fourth, discipline inspired by love means greater self-respect and nobler group living. And last, a period of family prayer cements the bonds of family love and is a source of strength for daily living. There should be a stated time each day, or family worship will soon be neglected" (*The Christian Home*). "More than 50% of any average group of Christians will testify that the most influential person in leading them to Christ was someone in the family circle. Spiritual power in the home is infinitely more vital than social prominence" (Leavell). This spiritual atmosphere is essential for leading the children to want to become Christians. To develop Christian characters in the children, "First, the best teaching is the parents' example 'Ye are my witnesses.' Second, teach in terms your children are able to grasp. Third, use Gospel stories as children are able to understand them. Fourth, avoid teaching what you don't understand yourself. Fifth, help the child understand relationship of the terms God, Son, and Holy Spirit. Sixth, impress the fact that Christian living in home and community makes demands upon our lives. Seventh, challenge the children and yourself with the idea that Christian living means sacrificial living, but that it is worth it. And

last, parents and children must grow in their Christian experience" (*The Christian Home*). The child should be brought to Christ at an early age, because of the parents' great influence exercised over the child. The parent should seek for the child when he is young, because sin has not had a chance to harden his heart and because of the prevalence of death during this age. "The parent has prayed a great prayer and worked toward a glorious purpose who prays, 'God, let me so live before my children, teach them the way of life so clearly and simply in their early years, so pray for them day by day that they may give their hearts to Christ the very hour they pass from under His atoning blood into accountability to God and thus may there never be a time when sin can claim them for hell. Help me to bring them out of atonement's shelterings into saving faith in Christ'" (Scarborough).

Other ways in which the homemaker can witness for her Lord: The homemaker should not be so busy with her own home that she is selfish to others and cannot take time out to visit with her neighbors. Perhaps there are some who are physically sick or spiritually sick. As she goes out to witness or just to talk with others her own spirit and mind will often be renewed.

She has opportunity to testify as men come to her door: the butcher, milkman, baker, and other salesmen. She also has a chance as she invites visitors, neighbors, or strangers into her home. Through her work in the church she has many opportunities to do personal evangelism: in Sunday-school class or Bible school class, also after a meeting if she notices that someone has been touched by the message, she should speak to her about her relation to the Lord. It is the individual contact that will help to clinch the message and it may be the added word that is needed to bring that soul to a proper relation with God. Also another way of witnessing that is often forgotten is letter writing. There are great men in the religious world who have been led to Christ through a letter, when all other efforts seemed to have no effect.

Her Blessings

The blessings of the homemaker are from her heavenly Father. Paul pictured the reward in Phil. 3:13, 14: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Each Christian is promised forgiveness, cleansing, and eternal life, but to the soul winner is given a greater reward. Her blessings are not all future, because she will receive a blessing immediately for each soul that she brings to Christ. She has the privilege of working for the King of kings, the Saviour of the world. What a high office she has! The appreciation of

those that she has won will be a great blessing, as she knows that she helped to make them happy and free.

Paul shows us in II Cor. 4:6, 7 how we can give such a glorious message: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." It is only because of what God has done for her that she can be blessed through giving such a glorious message.

What a responsibility we have as Christians to be the servants of the King! We can easily see that the woman has a great part to play in Christian service as well as the man. She cannot grow in her Christian life without this positive witness for her Lord and Saviour. Surely the homemaker cannot excuse herself from so great a work. There is no need for the homemaker to be puzzled or wonder how she can serve Christ and the church. You as a homemaker should be willing to do your part for the King in working for Him as an individual in your daily tasks of homemaking. Each at the close of life should be able to say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:7, 8).

Harrisonburg, Va.

OUR SCHOOLS (Continued)

we must shamefacedly own and make the most of? The judgment is upon us, yea, at our very door. Every day brings new draft quotas to be met, and new casualty lists out of Korea. And there's no discharge in the war! Can anything be done about it?

Now we may say that this was Sir John Hawkins, or General Gordon; it wasn't us! We have nothing to do with it! In a sense that may be true. Yet to the extent that we are members of a society or of a country that has countenanced and even encouraged this kind of thing, we are guilty—at least, unless we have made every effort to distinguish and separate ourselves from it, and to demonstrate by our conduct that we do not approve its selfishness. Are we quite certain that we are not involved? Are we sure that it wasn't us? And even if we are, the rest of the world may not be. If the whole white family has bad breath and I am the only one who does not eat garlic for breakfast, I am still likely to bear the family reputation! And when God's judgment falls, His people frequently do suffer along with the rest. I am afraid that we are socially enmeshed, and often even in the sins of our society. And we *must* do something about it!

I do not know if the menace can be overcome, if the tide of vengeance can be stemmed. But I know what must be done. And we are the ones who must do it. We must go to the world's blind need with the sympathy and helpfulness of the Good Samaritan. We must go to the poor and desolate, the fearful and bedeviled, the broken, ignorant, superstitious, and lost peoples of the earth. We must go to them once more, not to buy them, not to beat them, to ensnare them, to kill them, to exploit them for profit—not to drive their fear-ridden souls into yet blacker despair! But we must get down beside them, tie up their running sores, heal their broken spirits, clothe their naked bodies. More than this, we must work with them patiently, leading them to the light, opening their hearts once more to love and faith and beauty:

Give back again the upward looking and the
light,

Rebuild in (them) the music and the dream
Make right the immemorial infamies
Perfidious wrongs, immedicable woes!

In a word, we must show them how to live the full life; we must lead them back to God, to Jesus, where their souls will find rest.

This will be no easy task; but no worth-while task is an easy one. It will require infinite patience and perseverance. But we must do it. There really is no choice; surely this is better than the rising tide of hatred which we must face otherwise. And if there must be casualty lists, let them be casualty lists of love, and faith, and martyrdom, rather than those of carnal warfare and hatred.

The advantage of the proposal I am making is that it will work; and hence we need not face the frustrations and uselessness of the old system of greed and violence. Many fine phrases have been coined about men in battle not having died in vain, but I suspect that a very large number have died in vain. Certainly the thousands who have died in lost causes, in defense of the Confederacy during the American Civil War or in defense of Nazism or Fascism during the second World War, have died in vain. And in a world where war is so futile, one certainly can not help suspecting that many who die on the so-called winning side also die in vain.

But the evidence that the love and service way works is infinite. Look at the church today, alive after almost twenty centuries of the rise and fall of nations founded upon violence and selfishness. Look at the Hudson Taylors, the George Muellers, the Adoniram Judsons, and the Livingstones. Had Sir John Hawkins died in Africa, I do not know what the people there would have done to his body—I'm rather glad I don't. I have heard what happened to the head of General Gordon after he was killed in battle there; it is better not to repeat it here. Suffice it to say the natives did *not*

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FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. Emanuel Swartzendruber, Pigeon, Mich., held a series of meetings at Gays Creek, Ky., early in November. On Oct. 28 he conducted communion services for the Cuba congregation near Grabill, Ind.

Bro. Earl Maust, Bay Port, Mich., served as evangelist in a series of meetings with the Casselman River Conservative congregation at the Maple Glen Church, Grantsville, Md., Nov. 4-11.

Sister Arlene Sitler, representing the La Junta School of Nursing, spoke in the Hesston, Kans., community on Nov. 5 and 6.

Bro. J. L. Stauffer, Harrisonburg, Va., delivered a message for the Zion congregation, Broadway, Va., on Sunday evening, Nov. 11.

Speakers at the Bible Conference held Nov. 13, 14 at the Biehn Church, New Hamburg, Ont., were Dan Schlabach, Howard S. Bauman, and Lloy Kniss. Revival meetings were held at the Biehn Church Nov. 8-18.

Training for Service was the theme of the monthly Christian Fellowship at Elmira, Ont., on Nov. 11. Bro. Merle Shantz, Hespler, Ont., served as speaker. Special music was supplied by the Rockway Mennonite School.

Bro. Joseph M. Nissley, Grantsville, Md., served recently in the Lancaster area, preaching the preparatory sermon at the Meadville Church on Saturday evening, Nov. 10, and delivering the morning message at the Hershey Church Nov. 11.

Bro. Tobe Schmucker, Goshen, Ind., spoke at the Pleasant Hill Church, East Peoria, Ill., Sunday evening, Nov. 11. He also gave a

report of the building program at Goshen College.

Hesston College and Bible School announces its Winter Bible Term for Jan. 2 to Feb. 8. Christian young people, ministers, Sunday-school leaders, and Christian laymen are invited to take advantage of the six weeks of Bible study. Bro. Laurence Horst is director of this special term.

The 1952 Herald Press Catalog has been mailed to all GOSPEL HERALD subscribers. Anyone who failed to receive a copy is invited to drop us a line. You are also invited to send the names of any friends who you think would be interested in a copy.

The Mennonite Hospital local board at La Junta, Colo., at its October meeting passed a resolution in recognition of Bro. Amos W. Rhodes, who has served the institution in various capacities since its beginning.

The Redtop congregation, Bloomfield, Mont., sent steers to be butchered and divided among the families of the Northern Light Mission in Minnesota. Money was sent for the purchase of some butcher hogs.

Bro. Paul M. Miller, Goshen, Ind., pastor of the East Goshen Church, was ordained to the office of bishop on Nov. 18. Bro. Paul Mininger conducted the ordination and Bro. A. J. Metzler preached the sermon.

A church cabin, to be used by the sewing circle, the youth fellowship, the summer Bible school, and for other group meetings, is under construction at the Maple Grove Church, Topeka, Ind.

Bro. William Miller, North Liberty, Ind., conducted week-end meetings at the Emma Church, Topeka, Ind., Nov. 9-11. On Sunday afternoon the congregation celebrated its fiftieth anniversary, with Bro. Miller and Bro. Anson Horner as visiting speakers.

Bro. O. N. Johns, Louisville, Ohio, delivered a week's series of prophetic messages at the Monterey Church, Bird-in-Hand, Pa., beginning Nov. 11. That week end he officiated in baptismal and communion services at Monterey, Cedar Grove, and Bethel.

A quartet and speakers from the Science Ridge congregation, Sterling, Ill., gave the evening program at the Waldo Church, Flanagan, Ill., on Nov. 11.

Bro. Howard Blosser, Columbiana, Ohio, who spent a number of years in relief work in India, Austria, and Germany, showed pictures and spoke concerning his work, at the Beech Church, Louisville, Ohio, the week end of Nov. 18.

Bro. Jess Kauffman, Colorado Springs, Colo., served as evangelist in meetings at the Pleasant Valley Church, Harper, Kans., recently.

Bro. Howard J. Zehr, Peoria, Ill., was the guest speaker in a week of meetings at West Sterling, Ill., Nov. 12-18.

The Landisville Youth Group gave the young people's meeting at Chestnut Hill, Columbia, Pa., on Nov. 11. Bro. Barton Gehman gave the closing speech.

Revival meetings Nov. 4-11 were held at Doylestown, Salem, and Vincent, in the Franconia Conference, with Richard Martin, Elida, Ohio, Aaron Shank, Myerstown, Pa., and John W. Hess, Akron, Pa., in charge, respectively.

Bro. and Sister Lester Eshleman served as speakers in sectional meetings at the Souderston, Pa., Church Saturday evening, Oct. 27.

An area relief committee was organized in northern Illinois on Oct. 15. Representatives were present from Tiskilwa, West Sterling, Science Ridge, and Freeport, also from the Conservative A.M. Church at Tampico and the Mennonite Brick Church at Morrison. Co-operating with the group is a Brethren Church near Mt. Carroll. Howard Landis is chairman of the new organization and Daniel Deter secretary-treasurer.

The Michigan M.Y.F. met at Brethren, Mich., on Nov. 25, if plans carried.

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Announcements

MICHIGAN MENNONITE BIBLE SCHOOL

The Michigan Mennonite Bible School, Fairview, Mich., Jan. 7 to Feb. 15, 1952, will offer the following courses in the regular school: Bible Survey I; Bible Geography—N.T., Palestine; Miracles and Parables of Christ; Ten Commandments; Sermon on the Mount; Genesis; Proverbs; Hosea-Joel; Thessalonians; Mark; I & II Peter; God, Christ, Holy Spirit; Church History—Apostolic through Reformation; Bible Basis for Missions; India Missions; Child Study; Prayer; Lessons from the Early Church; Home Building; Methods of Bible Study; Rudiments; Chorus; Chorister Training. (Expenses are \$48.00 for boarding students.)

Courses for advanced students include: The Art of Thinking, Christian Ethics, and Tabernacle Studies. The following are offered in the ministers' class: Personal Work, I & II Peter, Person and Work of Christ, General Church History, Person and Work of the Holy Spirit, Bible Introduction, Daniel, Planning a Year's Sermons, Chorus. (No charge is made for ministers.)

For a descriptive bulletin, write to the principal, Claude C. Culp, Brethren, Mich.

Calendar

- Pacific Coast District Mission Board, Annual Meeting, Sheridan, Oreg., Dec. 4, 5
- Pacific Coast Conference, Annual Ministers' Meeting, Sheridan, Oreg., Dec. 6, 7
- General Council of General Conference, Chicago, Ill., Dec. 7, 8
- Bible Sunday, December 9
- Ohio and Eastern A.M. Joint Conference, Special Session, Central Church, Elida, Ohio, Dec. 11, 12
- Christian Workers Normal, Roanoke, Ill., Dec. 26-31
- Millwood Winter Bible School, Gap, Pa., Dec. 31 to Jan. 11
- Winter Bible Term, Hesston College and Bible School, Hesston, Kans., Jan. 2 to Feb. 8
- Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 2 to Feb. 15
- Ministers' Normal, Stahl Church, Johnstown, Pa., Jan. 8-10
- Maple Grove Winter Bible School, Atglen, Pa., Jan. 14-25
- Winter Bible School of North Central Conference and Northern Light Gospel Mission, Loman, Minn., Jan. 7-25
- Canton Bible School, Canton, Ohio, Jan. 7 to Feb. 15
- Michigan Mennonite Bible School, Fairview, Mich., Jan. 7 to Feb. 15
- Winter Bible School, Goshen College, Jan. 28 to March 7
- Special Bible Term, Eastern Mennonite College, Harrisonburg, Va., Jan. 29 to March 10
- Mennonite Publication Board, Annual Meeting, Wayland, Iowa, Feb. 20, 21
- Conference on Christian Community Relations, Tiskilwa, Ill., March 28, 29
- Mennonite Youth Fellowship Workshop, Iowa Mennonite School, Kalona, Iowa, June 9-12
- Mennonite Youth Fellowship Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 13, 14
- Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17

Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Sister Edna Good, missionary in Argentina, is now happily located in Carmen de Areco, the town in which she expects to work during the present term of service. In a recent letter she says: "People in general have been quite friendly, some more so than others, but on the whole it seems to be a friendly place where everybody knows everybody else and where a stranger is spotted right away. Even the two nuns who work here in Carmen said, 'Good morning' as we passed on the street."

A cablegram from the Paul Conrads and Anna Lois Rohrer says: ARRIVED SAFELY SUNDAY. MADRAS. CONRADS ROHRER. We pray God's blessing on them as they take up their new responsibilities in India as our representatives.

Bro. John Friesen, missionary at Dondi, India, planned to meet the Conrads and Anna Lois Rohrer upon their arrival in Madras, India. Under date of Nov. 6, he writes: "A week from today I expect to be on my way already to Madras to meet the Conrads The road up from Madras is indicated on maps as good but reports are that no permanent bridge exists over the two large rivers that we will have to cross. I think we can arrange to ride a flatcar across the railroad bridge, however, if worst comes to worst."

If you wish to secure a copy of the new child welfare booklet prepared by the Mennonite Board of Missions and Charities, send your order early. Copies of this attractively multigraphed booklet with a colorful cover may be ordered for 50¢ each. The book contains all the proceedings of the Child Welfare Conference held at West Liberty, Ohio, in April of this year, and is a broad review of what the Mennonite Church has done in the field of child care both in Europe and America. It also contains invaluable material on adoption procedures, the emotional needs of children, foster home care, and the contribution of the Christian home.

Bro. J. J. Hostetler, pastor of the First Mennonite Church, Canton, Ohio, preached each evening, Monday through Thursday, at the Colored Mission, Youngstown, Ohio, during the week following Nov. 11.

Copies of the P. J. Malagar manuscript, "Building an Indigenous Church in India," are still available, formerly \$1.00, now 50¢ apiece. Order from the Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind.

Sister Goldie Hummel, formerly located at Ghatula, India, has recently been appointed for work in Drug. She says: "I have everything packed and ready to go, but the truck will not come for my things until next Tuesday. Elizabeth Penner and I will be living together."

Paul Lauvers, on furlough from Puerto Rico, and Neta Friesen, of the Toronto Mission, were speakers at an all-day service at Elmira, Ont., on Nov. 18.

Willy Peterschmitt, foreign student from Holland who is studying at Goshen College, served as guest speaker for the Pleasant Hill congregation in Illinois on Missionary Day, Nov. 18.

On Tuesday noon, Nov. 13, the ladies from the Moorepark, Mich., congregation and the Middlebury, Ind., congregation enjoyed a fellowship basket dinner after which Sister Christine Weaver and Sister Dorothy McCammon spoke of their missionary experiences in China and of their evacuation from China.

Bro. Wilbur Yoder, Middlebury, Ind., participated in a Christian Life Conference at the Moorepark, Mich., Church Nov. 15-18.

A beautiful two-color art calendar, prepared by our India missionaries with pictures taken from actual life in India, is just off the press and may be ordered from the Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind., for 25¢ each.

Two trailer-truck loads of food arrived at the Kansas City Mennonite Children's Home from the Kalona and Wellman, Iowa, congregations on Oct. 18 and 20. Included in the shipment were canned fruits and vegetables, frozen chickens, pumpkins, apples, pears, and potatoes. The food was evaluated at \$1,800. Six barrels of food had arrived earlier from the Manson, Iowa, congregation and on Oct.

MENNONITE RELIEF COMMITTEE (M.R.C.)

The Navajo Indian Migrant unit will be moving to Phoenix, Ariz., within the next several weeks and plans to work in the migrant labor camps west of Phoenix in the Buckeye-Tolleson area. More information will be released as more definite plans develop. Pray for our workers.

M.R.C. publicity folders giving information about the voluntary service, refugee aid, and relief program of the church have been mailed to all ministers in charge of congregations. M.R.C. is the agency through which funds for the above needs are administered for the M.R.C. program and forwarded for the M.C.C. program. M.C.C. folders indicating the present Mennonite relief program have also recently been released for distribution in our congregations. The prayers of the church are requested for the voluntary service, relief, and refugee program of the church.

26 the churches near Wayland, Iowa, sent nearly 1400 quarts of fruits and vegetables.

Six were added to the church at Rabanal, Puerto Rico, by baptism on Sunday afternoon, Nov. 4. After this service communion and feet-washing were observed. Bro. T. H. Brenneman, Sarasota, Fla., was in charge of these services. The congregation at Rabanal now numbers thirty.

The first meeting of the Urban Evangelism Committee was held in Elkhart, Ind., on Nov. 13. The following members were present: Paul M. Miller, Chairman, Glenn Martin, Milton Brackbill, Harold Eshelman, Howard Zehr, James H. Lark, and E. C. Bender. J. D. Graber and H. Ernest Bennett are ex-officio members of the committee.

Bro. S. Jay Hostetler, former missionary to Bihar, India, spoke and showed pictures at the Orrville Mennonite Church on Saturday evening, Sunday morning, and Sunday evening, Nov. 17 and 18, as a part of the Missionary Day program. He also spoke at a vesper service at the Oak Grove Church near Smithville on Sunday afternoon.

Dr. Meryl Grasse, former relief worker in Ethiopia and later in Java, showed his pictures and gave a message to the group attending the Foreign Missions Conference held at Goshen College on the week end of Nov. 18. Other speakers on the Foreign Missions Conference were Dr. Frank Line, director of the seminary at Yeotmal, India; Bro. and Sister Don McCammon, missionaries from China. Pres. Miller gave an illustrated lecture to the students and others attending the conference on Friday evening on his recent trip to the Far East.

Your Treasurer Reports

Notice has been received that Brother and Sister Delbert Erb have been granted their Argentine visas. According to present plans, they will be leaving for the Argentine mission field on December 29. In keeping with regular policy, Brother and Sister Erb are to receive \$350.00 each to purchase their field equipment. From time to time, individuals and groups have shown an interest in supplying the field equipment for an outgoing missionary. If anyone would be interested in contributing the funds for Brother or Sister Delbert Erb in the amount of \$350.00, it will be much appreciated. Funds for this purpose should be sent to the Mission Board office and designated for "Field Equipment for Brother or Sister Erb." I am sure that these outgoing missionaries will appreciate the financial and prayer support of the church as they go forward to their new field of service.

Mennonite Board of Missions and Charities
H. Ernest Bennett, Treasurer



A typical I.R.O. refugee camp. 100,000 displaced persons live like this. The refugee problem has been described as the greatest exodus of people since the children of Israel.

Glimpses from Munich Resettlement Center

By ALTA SCHROCK

FUNK Kaserne-Munich Resettlement Center; temporary home of 6,000-7,000 wanderers over the face of the earth—men, women, and children whose deep roots have been torn up from all over central Europe; haggard and solitary remnants of once large and happy families from the Ukraine; from Rumania and Hungary; from Latvia, Estonia, and Lithuania; Bulgaria; Jews who have fled and returned to Germany; white Russians from the interior; men from the Belgian mines; Kalmucks who came from Mongolia by way of Russia; people of the Greek Orthodox faith, of the Roman Catholic faith, Evangelicals and Lutherans, Baptists, and members of the free churches. These are people who have sought their way under an open sky, dragging food and bedding through mud and snow, leaving behind their slain, those dying of starvation, those banished to Siberia, those lost in the night in the flight for life. Here are faces deeply lined with pain; faces resigned or bitter, depending on their nearness to God; faces with haunted and fearful eyes; sometimes faces with new hope; faces turned to America, Australia, Canada—the warp and woof of the fabric of displaced peoples—this is Funk Kaserne-Munich Resettlement Center, the last large stronghold of the International Refugee Organization in Europe.

"Bitte, nehmen sie Platz!" These words and the extended hand often melt away the fear and antagonism in the eyes of the weary old man or the broken young woman who

has been medically rejected. In a few minutes, when they feel at ease, the story pours from their lips like a torrent from a mountainside. Some are stolid and dry-eyed, but more often there are tears that will not be suppressed.

Today a young woman from the Ukraine was medically rejected. I said to her mother of sixty-five, "Will you travel alone if you are accepted?" "No, I cannot; for she is all I have left. I lost my other daughter with her husband and five children in the flight; two sons lost their lives on the way; my husband died in Russia. No, we cannot separate when only the two of us are left!" Oh, the depth of their despair when it seemed that all hopes of emigration were gone for them. I worked with these poor people for hours trying to find a way out; but the doors are still closed. "If it were not for my God who stays near me," said the bent, leather-browed farm woman from the steppes of Russia, "I could never have stood it." I sat quiet for a moment, then, trying to comfort her, I said, "The refugee who has no God surely has nothing, for he has lost all else; but you have your deep abiding faith."

"Yes!" she cried in a ringing voice, "God has put me through such a hard school, I never forget Him. Indeed, He has punished us for all our great failures. People who forget God cannot have suffered as we have!"

Those who have had a touch of sympathy and a small measure of help from our office come bringing others who need help or they send them or letters come from their friends, often written in poor German. This week a letter came from a family along the Danube. "Our life is very hard and scarcely to be

borne. Could you or your church help us get an assurance to the States?"

Last week I struggled to help a devout, deeply spiritual Catholic family of seven: father, mother, and five children; the mother medically deferred for three months. "We have always been praying people, and all the children pray daily to God that He open the way for us. We are ready to give in to God's will; but oh, if He would help us to my sister in Colorado where we could have enough for the children to eat and to wear!" Present plans are that the father and the children (the youngest only one year old) will travel alone while the mother goes to Switzerland to recuperate. May God help this mother in her need and this courageous father on the long ocean journey with his little flock!

Today came the same father with two friends who had fled from the Ukraine. The woman's large, haunted eyes riveted on me with a piercing insistence. "My father and brother were shot before my eyes, my mother was carried into terrible captivity. My husband (looking at the pale man beside her) was in a forced labor camp for four years, where he almost died. He was restored to me only by constant prayer. God has been so good to us, but there's nothing to live for if we can't emigrate now. All that are left of our family have gone to America. Can't you help us write an appeal to have our case reconsidered?"

On Monday a middle-aged woman, a Volksdeutsch from the Ukraine, came to the office in deep distress. Though her face bespoke a remarkable calm and a beautiful Christian character, tears filled her eyes as she told me her story. She too had lost all trace of her husband in the flight years before. Her eldest son, then a lad of seventeen, disappeared and was not heard of for four and one-half years. She never gave him up. Every time she prayed, as she constantly did, she knew she would find him again. "Something always told me, 'Your Georg will come back. God will bring him back to you.' And finally, by a great miracle he was found. So you see I **cannot** migrate to the States without him!" Although the son cannot go under I.R.O. because he was not in the proper area January 1, 1949, he is now registered with the American Consulate and there is real hope that the family may be reunited in the States, the mother and two younger children going on ahead under I.R.O.

Last week came a Latvian family, the father of seven, a brilliant composer, orchestra and choir conductor, and music critic; the young wife a cultured radio singer; one son of nine years, a piano virtuoso who plays a complete repertoire of the great masters. And then there are the old grandmother of eighty and the twins of eight. For five long years this once well-to-do family of six has lived in D.P. camps all over Germany (the sweaters on the twins were tattered and torn), and yet the faces of all showed a deep-laying quiet and an inner reserve that comes from a fine upbringing. When I suggested that they pray for guidance for their Board of Special Inquiry Hearing that was to be held the next day, quick tears came to the eyes of the old man in the threadbare suit.



Migration, even under favorable circumstances, is tragic. M.C.C. workers loaned to I.R.O. try to be to the bewildered refugee a Christian friend and help in time of need. The worker is Irene Bishop.

There were also tears of joy after they passed the hearing; and just yesterday the mother brought a token of gratitude (a lovely woven belt and silver coins from her native land). Today they should be off on transport to join their friends in Milwaukee to make a home for themselves for the first time in six years.

One of my first class was a cultured family of German origin that had fled into Bavaria. For the past while they have lived in a small village along the Danube, where they came in contact with a Mennonite minister and his people. The practical, everyday Christianity of the pastor left a deep impression on the family and upon seeing the M.C.C. emblem on my arm, the old gentleman immediately said, "I want to meet the Mennonites in America. I want to know more about their adult baptism, for it seems right to me. And I want to know more about their practical way of living what the Bible teaches. I would like to have my daughter train in a Mennonite hospital. If you could help me make these contacts, I would be so very grateful." A letter to the Mennonite church in Los Angeles brought an answer Monday from a former student at Goshen College Seminary. And so the testimony continues around the world. We are vividly reminded that all we say and do is testimony. We are indeed surrounded by a great cloud of witnesses from Munich to California.

The greatest thrill in relief work comes with the realization that the cup of cold water has not been given in vain; that the testimony has not fallen on stony ground. One is humbly grateful for the words, spoken surprisingly often, "You have given me sympathy and understanding and I no longer feel alone. Why is it you treat me so differently?" At this point the door is wide open for a testimony as one deals with people whose raw human needs are exposed to the quick. May God give us the grace and wisdom at such times to speak the word that

strikes home effectively for the kingdom. Surely there will never be a better chance to witness!

Munich Resettlement Center—crossroads of the suffering peoples of Central Europe—open wound that can be healed only by the power of Christian love. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Through the prayers and gifts of the churches more of these tragic peoples will find physical and spiritual renewal, so that their great suffering will not have been in vain. Let us never forget that the prayers of the home church are the right arm of all field work, be it relief or missions.

Munich, Germany.

Is It Well with My Soil?

A Parable

The Christian farmer stands in the presence of God and knows it is well with his soul. He stands and looks out upon his farm and sees the wasteland on his place, the big gully on the north forty, and he sees another one beginning over on the east forty, too; and he knows it is not well with his soil. The Christian farmer remembers from his Bible reading that God has said, "Till the earth and keep it." He had tilled it well, had raised many good crops from virgin soil; but the yield was becoming less each year. He looks again where the soil had been, and he knows that he has not kept it.

Sin, the pastor has said, is anything against the will of God. Surely, if Christ was concerned about the crumbs after feeding the crowd that they be not lost, would He be less concerned about the soil in which the wheat had grown that it be not lost or wasted? In his mind's eye he has seen the top layer and humus from his own farm going down the Zumbro River into the Mississippi

and—well, one does not raise corn or wheat in the Delta.

He stands reproved in the presence of God, and he begins to rebuild his soil. He contours, does strip-farming, builds terraces, and a couple of rock dams, plants some trees; and as the years pass the farm takes shape again, and he is happy; he saw that "it was good," and he feels that God is pleased again with His holy earth.

He is now a happy man because he stands in a right relation to his God in spirit, and because he finds a great satisfaction in being counted a co-worker together with God. The man now makes another discovery—the fields yield more crops, the acres care for more cattle, and he is becoming prosperous. He looks across the fence to his neighbor's farm, and he sees that it is badly worn and sadly eroded. He thinks of his own success, and he begins to covet in his heart. On a dreary day when his neighbor is equally dreary in his mind, he says, "Neighbor, I see your land is wearing out; I see great gullies everywhere; I'll buy you out and pay you cash."

The deal is made and our farmer goes over the farm he has just purchased, stands on the edge of a very deep gully gloatingly dreaming of how little he had paid poor John, and how with more men and tractors he could add to his holdings and to his prosperity. Just then he slips into the gully, down he goes to the bottom. It had rained the day before, and there is no water but mire up to his knees.

Then the man of God ponders, and he sees that he has fallen from a right relationship with God; he sees that he is knee-deep in the mire of covetousness; he had forgotten that he is a servant of God and responsible for his fellow men. He remembers more words from the Book; the words of David come to mind now, "I waited patiently for the Lord; and he inclined unto me and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my foot upon a rock, and established my goings."

Then he looked to God in prayer without bending his knees—he was already on them—and he prayed two simple words, "Deliver me!"

A little later he is talking with God as a man talks with a friend, saying, "I'll go over to Neighbor John and say, 'Brother, here's the deed to your farm, and in the morning I'll be over with my tractor and bulldozer and we will fill gullies, terrace the slopes, so that in years to come your farm will be as good as mine.'" Cords of love lift him from the pit where he had slipped, and both God and man are pleased.—V. C. H., in "Rural Lutheran."

As one tries to preach among starving people he is convinced that at least one part of the abundant life is that it shall provide sufficient food.—Burr Baughman.



All pupils and the two teachers at the Busegwe Native Authority School. Bible classes are held twice a week at this school.

Bible Classes in Native Authority Schools

BY VIVIAN N. EBY

JAMBO," "Shikamuu," a host of children at the N.A. schools call as the car drives into the schoolyard. As soon as I stop a half dozen or more hands are outstretched to take the handles of my brief case and flannel-board, and I decide which pupils shall have the honor of carrying them to the classroom. Unless I decide, there is a little tug-of-war. We enter the classroom and the few who were a distance away come scurrying in. Then we begin singing some choruses and go on with the Bible class.

At the Butiama school each Thursday one hundred pupils of Standards I and II sit on the floor for class. This classroom has only two desks. The group are of ages six to ten and make a lively, but not too large class. On Friday my class usually has forty of Standards III and IV, but sometimes some Standard II pupils come in too, if they have no other classwork at that hour. At the Busegwe school my class varies from thirty-five to eighty pupils. They are of Standards I-IV and we meet both Thursday and Friday. If a ball game is being played at the same time the class is small, and frequently there is a game. Thirty-five seems few when the usual number is twice that many.

In the classes I have been using flannel-graph pictures to teach the Bible lessons. The pupils have learned many short Gospel choruses and a few hymns. They do memory work too. Small rewards are given for completing memory work. Recently we began following the Bible Club verses and awards.

We appreciate greatly our privilege of teaching the Word of God in the N.A. schools. In these government school programs the Tanganyika Education Depart-

ment has made provision for four periods of religious teaching weekly. At some schools the Catholic priests, Mohammedans, and others take the opportunity to teach their religions, but at the majority of the eight N.A. schools where our missionaries have weekly classes no others do any religious teaching. Many Protestant missionaries realize the great privilege we have of reaching the many children in these schools, and teaching the Word of God without restrictions. Of course, attendance in the Bible classes cannot be compulsory and only those pupils who desire to attend come to classes. At some schools all pupils attend; at others many do not. At one of the schools where I teach the teachers frequently sit in the classes too. Through these classes some pupils have accepted Christ as their Saviour. They need our prayers, for the only teaching and encouragement they receive is in the Bible classes. We usually have classes only once a week because of the expense of transportation and the time consumed in going to the school. Sometimes two schools can be reached on the



Pupils at the Busegwe school standing in line before entering the school for their afternoon classes. The teacher is a Catholic and permits his four children to attend the Bible class and memorize verses.

same trip. There are a few N.A. schools in Musoma District which we have not yet reached and those do not get Bible teaching; they are rather far from our mission stations but are a challenge to us.

Tanganyika, E. Africa.

Let's Swarm!

BY RAYMOND KRAMER

DUST, derangement of furniture, filth, and the musty odor of the unused building greeted the pastor as he pushed open the door of the little yellow brick church. He had been out visiting needy folks in the community. As he noticed the little abandoned church which he had frequently seen before, his curiosity was aroused, and seeing the door slightly ajar he pushed it open and entered. It is hard to say whether the challenge which he later presented to his people was born in that instant or accumulated in the days that followed. At any rate when the issue of building the home church larger came up in a church business meeting he enthusiastically told of this abandoned building in the midst of a needy community and suggested that some of the group "swarm," thus acting as practical everyday missionaries in a most needy field.

There followed the normal problems. Some were dubious about taking over a church that had failed. Others felt such a pull toward the congregation that had been their spiritual home all their lives that it seemed foolish to leave. A few were critical. However, in the spirit of prayer and reliance upon the Lord the group felt their way ahead. The few living members of the old church, when consulted by a committee, were most favorable to having the Mennonites open a work there. They agreed to sell the building for a token sum, with the provision that it would never be used for anything but a church. This was hardly a problem! The building was purchased. Lay members rallied to the work. The church was cleaned, remodeled, and redecorated at a minimum cost. A simple but beautiful building was ready for operation at a mere fraction of the cost of building new.

In the meantime the vision to "swarm" had become clear to a number of families. Some who had frankly opposed the move became convinced it was of God and humbly acknowledged they had been wrong. For most of the folks, or perhaps all of them, it meant no change of residence but rather the change of their place of worship and service. Members of another near-by Mennonite church also became interested and so a good representation of two congregations formed the new group. Talents which had never before been in evidence blossomed out in the new surroundings.

After only two years of service the Sunday-school attendance is around one hundred and

fifty. A real spirit of godliness pervades the place. The church is doing well toward supporting a consecrated young pastor. The pastor and deacon work very harmoniously. Lay brethren and sisters are shouldering important responsibilities and seem to realize that the field is unlimited. Many hearts have been touched in the community.

What happened in this case could be duplicated in spirit all over the church! Many needy communities are beckoning for our help. Perhaps we are a bit too satisfied to continue as we are just because—well, just because. Talents lie buried in our larger churches and are never discovered, due to the fact that there is not enough for everyone to do, or else no one to tell them how or what to do. We tend to become stagnant with inactivity. Stagnation breeds difficult problems as a self-contained pond breeds mosquitoes. While activity in itself is no guarantee to spirituality it is impossible for one to be born of the Spirit and not bear the fruit of the Spirit.

It is possible that there are other abandoned churches in needy communities. God can open the way to secure them. Thus we can be good stewards of the Lord's goods, at the same time starting new work, challenging unused workers, and winning souls to Christ and His church. One such situation comes to mind. A needy mining community had been worked for a number of years. God led in the purchase of an abandoned church building. Immediately interest rose. The mission pastor and his small corps of workers put forth their best efforts. One of the greatest encouragements came to the work in the form of a family who left a prosperous farm, moved into the community, made their own living, and assisted in the mission activities. **More such workers are needed.** Often over-burdened mission workers are forced by circumstances to place responsibilities upon young converts who are not really ready for them. Serious consequences sometimes result from this. A nucleus of mature, loyal believers should be present in each mission community to act as a working force that will stimulate Christian growth and serve as a pattern of Christian living for young believers.

Certainly we enjoy the blessings and fellowship of our home congregations. But the cost of Christian discipleship includes a complete yieldedness of ourselves to God. I repeat that inactivity causes stagnation. Orthodox and evangelical though we are, we stand a chance to lose the very foundation of our faith if we are satisfied where we are. We need the onward, the outward, the upward look. We need to heed the call of the Word of God. We need to be willing to leave comfortable homes, prosperous communities, the self-gratifying joys of friendships, and go out into the needy fields. Instead of building bigger churches and settling down to the comforts of a selfish Christianity (?), **let's swarm!**

Meadville, Pa.

Multiplicity of words and meaningless grimaces and gestures are no substitute for a message from God.—T. Y.

From Cleveland to Laurelville

By HERBERT L. YODER

This summer is the first opportunity I have ever had to serve as counselor at one of our Mennonite campgrounds. I feel that the week I have spent at Laurelville Mennonite Camp will be the most enjoyable and profitable week I spent this summer.

The most outstanding privilege that I had during this week, however, was that of having six colored boys from Cleveland, Ohio, living in my cabin. I was counselor in a cabin of fifteen boys, six of them colored. I have always had a desire to work with colored children and I appreciated the privilege of working and playing with these boys very much. I think every boy in our cabin would have agreed that these six colored boys added something to the atmosphere of our cabin



Five of the six boys who spent a week at Laurelville Mennonite Camp during boys' camp this summer. L. to R.: Charles Marshall, Joe Louis Ward, John Holt, Theodore Mathis, and Alexander Young. All are faithful Christians and attendants of the Gladstone Sunday School in Cleveland, Ohio. Jerry Black, who also spent a week at Laurelville, is not on the picture.

that was not found elsewhere on the campgrounds.

According to the boys, they have spent several summers at Camp Ebenezer and it was there that each one accepted Christ as his Saviour. I could certainly see the love of Christ manifested in each one of these young lives. I believe that these boys made a great contribution to boys' camp this year by the fine Christian spirit and attitude that was so evident in their everyday living.

None of these boys had much spending money and some had none at all, but that didn't matter to them; they enjoyed themselves anyway. They were very grateful for anything they received and they were always willing to help each other or any other boy. They obeyed the rules very well and were quick to correct each other. They were willing to help clean the cabin when their turn came and they did a good job at it. They

were always ready for fun and pleasure, but when devotion time came in the evening they were also ready to do their part in that phase of camp life.

They were very sincere in every phase of their Christian living and I believe the Lord Jesus is very precious to each one of them. They were not only interested in themselves but they were also interested in the other boys. They prayed with me for the unsaved boys in our cabin and were willing to speak a helping word when it was needed. I have never met young Christians before who were more sincere than these boys were. They were good witnesses for Christ whether they were working, playing, or attending a service. I shall never forget the testimony that one of them gave in one of the evening services. He slowly and bashfully strolled to the platform, then he opened his mouth and God just seemed to speak through him. I believe every boy in the tabernacle was blessed by this testimony.

I shall also remember one night when we were having devotions in our cabin and we having voluntary prayers. Some of the boys began giggling during prayer and one of the six boys led out and prayed a prayer that touched every heart and immediately silenced the whole group.

I especially appreciate these fine Christian boys because I know they come from a background where it is hard to remain a true follower of God. They told me how difficult it is to remain a true Christian in Cleveland where they live, because the rest of their families are not Christians, but I am sure that they can remain true to God and will be great witnesses for Him.

There was very little prejudice shown in our whole camp of almost 200 boys and what was shown was soon overcome by the fine Christian attitude of the Cleveland boys. I believe these young lives are the fruits of sincere Christian workers in our church and I trust that many more of the same kind of young lives will be produced. I greatly appreciated working with these boys and I received many rich blessings from God through them. I am sure I can speak for every counselor and every other boy in camp when I say that the six boys from Cleveland contributed more to boys' camp at Laurelville this year than they can ever be repaid, and we sincerely welcome them back in years to come and many more young folks like them.

Goshen, Ind.

There are a great many Christians in the world today who have borne the extremity of human anguish. Ask them of their experience; they will tell you that in the darkest hour the crucified and risen Christ stood by them, that no extremity of suffering went beyond the point at which He could uphold them, and that the last word was not with the suffering but with Him.—Bishop Stephen Neill.

Missions Editorial

India Goes to the Polls

"This is the year of free India's first general elections. They will be held all over India during the months of November and December.

"The difficulties of holding a general election in a nation of over 357 million people where every man and woman, age twenty-one and over, irrespective of caste, creed, or religion, is entitled to vote, are indeed enormous. No voting has ever been done before in any country in the world on such a large scale. For example: orders have been placed (1) to print 500 million ballots, (2) to construct nearly — million specially designed ballot-boxes, (3) to build over 175 thousand polling booths for over 170 million voters.

"We have also to remember that the vast majority of our voters are illiterate . . . The idea of having ballot papers marked by voters has accordingly been given up. . . . The alternative is to have one ballot box set apart for each candidate's distinctive symbol, . . . e.g., a hut, a plow, a bird, or a tree. . . . To avoid the evil of more than one voting by a voter it is proposed to place a small mark on the thumb of each voter with indelible ink. . . . This mark cannot be erased within a week by any means."

In the foregoing language the India League of America has described the magnitude of the arrangements necessary for a general election in India. We who have mission and church interests in India are interested in this matter because the political atmosphere in which the Gospel is proclaimed and the church is nurtured is always an important factor.

India is now a free and independent democracy. The will of the people is sought in this general election carried out with elaborate safeguards to make the balloting secret and to avoid fraud. If these political ideals can be maintained freedom to worship and to evangelize will also be preserved. It is in totalitarian regimes that these freedoms are systematically curtailed and finally destroyed. From this point of view the outlook for missions and for the privilege of evangelization in India is hopeful.

In I Tim. 2:1-4, we are exhorted to pray for kings and all in authority . . . "that we may lead a quiet and peaceable life in all godliness and honesty . . . for . . . God . . . will have all men to be saved, and to come unto the knowledge of the truth." This, therefore, is our interest and concern for good government: that believers may worship and live as the Word of God teaches, and in order that the truth of the Gospel may be freely and effectively proclaimed to the salvation of all men. Let us thank God for these privileges

in India, and let us pray that this friendly atmosphere in which the church can grow and spread may be preserved. Let us not forget to pray for those in authority in other countries where these freedoms have been taken away and where oppression and perversion of the truth is the common pattern. —J. D. Graber.

M.C.C. Weekly Notes

Material Aid Needs

A shipment of miscellaneous meat products from Daviess County, Ind., received on Nov. 14 marked the renewal of new canned meat receipts for overseas shipment. The minimum budget calls for 200 tons. Many communities are active now; some have already canned large quantities. But 270,000 cans of meat is no small quantity and will take all the energy many Mennonite areas can muster.

Practically every letter from those responsible for material aid distribution on foreign fields, particularly Germany and Austria, contains appeals for large quantities of food.

Recent economic status reports re-emphasize the need for aid in large areas of the world. In May, Germany reached its highest postwar employment period but even then nine per cent were unemployed. The average income for those who are lucky enough to find a good job is 250 marks. The monthly budget for a family of four, based on absolute minimum in food, shelter, clothing, heat, light, transportation, and entertainment is 282 marks. Note the difference.

Since we are privileged to live in a land of plenty, many Americans are surprised to learn that there are now over ten million refugees in the Western zones of Germany; that the Hashemite Kingdom of Jordan contains 900,000 hopeless Arab refugees; and four million Korean refugees are trying to live outside their homes. Since there are 21 to 22 million needy people in Korea, one can only talk of a relative need—helping only those who are most needy, who must have assistance if they are to survive.

According to reports from Kansas the present quota for flour has been met. This generous response will make it possible to help meet the need in Austria and Germany.

William Snyder Returns from South America

William Snyder returned to Akron Nov. 15 from his five-week trip to Uruguay and Paraguay. He reports that most of the 431 Danzig Mennonites who arrived in Uruguay Oct. 19 are at El Ombu, the earlier Mennonite settlement. A tract of a little over 4,200 acres of land has been decided upon, but the refugees will not be able to move on before April or May. It is about 56 miles from El Ombu. In the meantime, they are finding industrial or agricultural employment to earn money for resettlement. Snyder further reports that the attitude of the Uruguay government is warm and friendly toward the Mennonites.

In Paraguay Dr. John Schmidt is getting the leper project organized. He plans to visit the Mennonite colonies soon for the purpose of getting young people interested in helping with this project on a voluntary basis.

Rehabilitation Unit in Topeka

The first contract for the repairing of a flood-damaged dwelling has been signed for the reconstruction unit in North Topeka, Kans., and the fellows are now beginning to work on the house. In connection with the rehabilitation project we plan to direct clothing distribution for the flood victims who lost most of their personal effects. Church people in the Kansas area gave funds and clothing for this project. Any other persons interested in serving in the unit or in contributing otherwise may do so by contacting our office in Akron, Pa.

World Conference Travel Arrangements

Transatlantic travel arrangements must be made soon for those who wish to attend the Fifth Mennonite World Conference to be held at Basel, Switzerland, on Aug. 10-15, 1952. The conference is open to attendance by visitors as well as official delegates.

Menno Travel Service is prepared to arrange for transportation by ship at \$340 to \$450 or by plane at \$350 to \$730, round trip. Many persons attending the conference will also be interested in tours in Europe to visit the Mennonite congregations in Germany, France, Holland, Switzerland, and other countries, and also to observe the Mennonite relief work in progress in Germany, Holland, France, and elsewhere. Tours on individual, family, or small group basis, or on basis of larger groups of 15 to 25, may be arranged. A tour from Europe to the Holy Land will also be available to those interested. In each case the cost of the tour is additional to the basic transatlantic fare. For reservations and further information, write to Menno Travel Service, Akron, Pa.

Released November 16, 1951

Via Mennonite Central Committee
Akron, Pennsylvania

Women's Activities

The time is here for you to send your prayer requests to your literature secretary, Mrs. C. L. Shank, 904 College Avenue, Goshen, Ind. Suggestions for improvement will also be gladly received. The Prayer Guide will be universal in its appeal if it represents all of our items for praise and thanksgiving as a church and all of our needs as workers for God and His kingdom. Prepare your lists and mail them today.

* * *

The December issue of the *Missionary Sewing Circle Monthly* is devoted to mission work among our Jewish people. The materials sent in for this issue show devout, faithful interest in the work. Could we who are not appointed as workers but are called of God to witness for Him, give our workers a lift this Christmas season? Think what might happen if every Christian would speak a word for his Jesus while doing his Christmas shopping. Our Jewish missionaries tell us that the Jewish people are eager for the truth. Shall we share it with them? Several articles on Jewish work will appear in the *GOSPEL HERALD*. Watch for them. They are a part of the whole picture of our work among our Jewish people.

January, 1952, will introduce the new format for the **Monthly**, designed by Ellrose Zook, our specialist on magazine layout at Scottdale. This first issue will be of a historical nature, giving the history of the work of the seven offices of the general committee. The new departments will be introduced also. Be sure to have your orders in Mrs. J. L. Horst's hands soon so that you will receive this first number. Do not forget your friends who would be happy to receive a subscription as a Christmas gift.

* * *

October 4, 5, and 6 were days of spiritual inspiration for members and friends of the Illinois sewing circle district as they met for their sectional meetings. Beginning at Fisher, then moving on to Morton, and finally to Morrison for the last session, it was felt that much had been accomplished in the way of strengthening each other in the Lord's work.

With each local circle serving as hostess and providing the chairman for the meeting, there followed four ten-minute talks and one thirty-minute talk. Sister James Lark first told of the work of the Colored Mission in Chicago, explaining the problems and needs of the mission. Sister Lark especially stressed the need for workers. Sister Dorothy Bean followed with an expression for what the sewing circles have done for the Mexican Mission in Chicago and continued with a message to create a greater interest in the Mexican people. Miss Elizabeth Schrock then told about the work at the Peoria Mission, giving a number of examples of people in great need, many of them because of sin. Mrs. Clayton Sutter was next with her realistic accounts of service to the aged at the Eureka Home. Sister Sutter told of the needs of the home. Sister C. L. Shank then spoke on "The Challenge of the Daily Prayer Guide." In her talk she stressed the importance of family worship and pointed out that by following a plan as given in the **Prayer Guide** children will learn about the doctrines of the Mennonite Church such as nonresistance, and that as they learn to pray for the needs of our missions and of the church they will become concerned and interested and will become workers in the church. Sister Shank also pointed out the value of united intercessory prayer.

Mrs. Elmer Springer and Margaret Ulrich were the speakers for the evening service at Fisher. Sister Springer gave a very vivid and interesting talk on the work in Puerto Rico, showing the great needs of the people and of their appreciation for the Gospel. Miss Ulrich gave the physical characteristics of Ethiopia and the history of our work there as she showed pictures of many places of interest. She concluded her message by giving the three cries from Ethiopia: medical help, education, and spiritual enlightenment.

At Morton Bro. Elmer Springer showed pictures of Puerto Rico in the evening. At Morrison Sister Laura Conrad told of her experience in Hong Kong. She explained the nature of the work there and of the rest of the work in the Far East, including Formosa, Java, India, Japan, Korea. Miss Conrad stated that the M.C.C. hopes to have work in Korea and in Indo-China.—Mrs. C. L. Shank.

CHURCH CORRESPONDENCE

PHILADELPHIA, PENNSYLVANIA

(Oxford Circle Mennonite Church)

Dear **HERALD** Readers: Greetings in our Master's name. We are happy to announce our dedication services for our new building on Oct. 27 and 28—Saturday evening and all day Sunday. We rejoice in the Lord's goodness to us in giving us this new addition to our building. We have seen His hand in the building program in supplying the needed materials and laborers.

We were thankful to be able to use the new building for summer Bible school Aug. 13-24. The Lord blessed our Bible school with an average attendance of 162. After the school we moved back into the basement, until Oct. 14, when the new auditorium was ready for use.

We are looking forward to our first communion service at this place Nov. 25.

Young people's meeting programs are planned for the third Sunday evening of each month. We extend an invitation to all young people to come and fellowship with us in these services.

Our opening date for winter Bible school is Nov. 16, continuing each Friday evening.

A number of Christian workers' groups helped us in our street meetings and "Way" distribution over the summer months. May the Lord bless them for their faithfulness.

Sister Miriam Stoltzfus has answered the call of the Lord to serve as a part-time worker here.

Continue to pray for us, that the Lord's name may be exalted and souls saved. Come and visit us.

Oct. 19, 1951.

Laura Weber.

WELLMAN, IOWA

Dear **HERALD** Readers: Greetings in the name of Him who has done "great things for us." In September our Sunday school was reorganized, with the following officers assuming their duties Oct. 5: Supt., Wilford Stutzman; Pri. Supt., Sam Weaver; Chor., Willis Miller; Libr., Lois Swartzendruber.

We enjoyed a rich spiritual feast Oct. 5-14, when Bro. S. J. Miller from Indiana faithfully preached the Word to us. Souls were strengthened and encouraged to continue the "good fight of faith." Fourteen young people confessed Christ for the first time.

Oct. 21 we again observed the sacrament of communion and feet-washing, with Bro. Blosser, our bishop, presiding.

The voice of the church was taken recently in regard to ordaining a deacon, since our elder deacon, Bro. Kuhns, has asked to be released. We ask your prayers in this important matter.

Our blind and aged Sister Helmuth, now a bed patient for a year, still remains poorly. Others unable to attend services because of illness are Katie Eash, Anna Troyer, Ida and Emma Swartzendruber.

With the national day for thanksgiving not far off, let us as Christians, not only on this day but every day, "enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name." Magdalene Swartzendruber.

Nov. 1, 1951.

HAWKESVILLE, ONTARIO

Dear **GOSPEL HERALD** Readers: With the rapid passing of time come many changes, but the Lord continues to do "great things for us; whereof we are glad." Our Sunday school is well attended. Enrollment has increased from 136 to 158.

This past spring we had the privilege of having Bro. Raymond Kramer from Meadville, Pa., with us for revival meetings. His stirring messages made us realize anew the goodness of God and our nothingness in contrast. May the Lord bless Bro. Kramer as he continues to labor for Him.

Our summer Bible school was held July 30 to Aug. 10. Bro. Paul Martin, our pastor, was director. The enrollment was 105; average attendance, 91.

Marta Quiroga, from Argentina, spoke to the Bible school. This was enjoyed by the children and the teachers. She also gave a talk at prayer meeting. Having her with us made us feel that the work of our missions is not in vain. May the Lord continue to call laborers into His vineyard.

During the months of May and June we had a singing school, with Bro. John Hess, from Kitchener, as director.

We have finished a study of the Book of Ephesians in our Wednesday evening meetings. Different members of the church led the discussions. We are planning a study on Nonresistance, with Bro. Howard Bauman from Elmira in charge, on Tuesday evenings.

Sept. 23 we reorganized our Sunday school: Supt., Lloyd Martin; Asst., Jacob Wiens; Pri. Supt., Melvin Buehler; Asst., Amsey Martin.

We had a half acre of potatoes and a half acre of turnips for our missionary project. Our potatoes yielded well. The turnips look nice.

A few of our young people are planning to attend O.M.B.S. this winter; also the Bible institute.

Bro. and Sister Paul Martin are at Toronto Bible School again. Eileen Martin.

FOSTER, OREGON

(Cascadia Mennonite Mission)

Dear **HERALD** Readers: "The Lord hath done great things for us; whereof we are glad" (Ps. 126:3). On Sunday evening, Oct. 28, four children and one middle-aged woman were received into church fellowship.

Friday, Nov. 2, we had Sunday-school and church reorganization: Supt., Amos Brubaker; Asst., Lyle King; Treas., Odd Hubler; Chor., Emma Hubler; Asst., Opal Brubaker; Ushers, Odd Hubler, Albert Cowan.

Mrs. Myrtle Kennedy.

FIELD NOTES (Continued)

Bro. Ernest Bontrager, Canby, Oreg., conducted a series of evangelistic meetings at the Finland Church, Pennsburg, Pa., Oct. 7-17.

Gifts God Offers to Men was the theme of a Christian Life Conference at Conshohocken, Pa., Nov. 3, 4. Speakers were Martin Kraybill and Milton Brackbill.

Four youth fellowship groups are sponsoring a drive for shoes and clothing for overseas relief, in the area of Hannibal, Palmyra, Leonard, and Philadelphia, in Missouri. The women's sewing circle is co-operating in sorting and repairing the materials gathered.

An all-day Bible Meeting will be held at the Bair's Codorus Mennonite Church, Bair, Pa., on Sunday, Dec. 2, with J. W. Hess and J. S. Lehman as speakers.

Bro. Howard Hammer, Wooster, Ohio, closed a four-day revival week end at the South Union Church, West Liberty, Ohio, on Nov. 11, with fifteen conversions, nine reclamations, and twenty-two consecrations. The three local churches were strengthened in the Lord. Bro. Hammer, formerly a minister in the United Brethren Church, is now a minister in full standing in the Ohio and Eastern A.M. Joint Conference. He is affiliated with the Wooster congregation but is engaged in full-time evangelism.

Bro. Lloy A. Kniss, Dayton, Ohio, conducted meetings at the Biehn Church, New Hamburg, Ont., Nov. 8-18. Bro. Dan Schlachbach, Jordan, Ont., assisted in a Bible Conference on Nov. 13, and Bro. Howard Bauman, Elmira, Ont., on Nov. 14.

Evangelistic meetings are planned for the Hanover, Pa., congregation for two weeks, beginning Dec. 2, with Noah Burkholder in charge.

Forty students, from six states and two provinces, have registered at the Ontario Mennonite Bible Institute at Kitchener, Ont., for the first term. Among these are five ministers and a number of city and rural mission workers; also a few young married folks, some of whom are registered for several subjects only.

Bro. Kenneth Good, Elida, Ohio, conducted revival meetings at the Mennonite Church near Clarence Center, N.Y., Nov. 5-11—a time of great heart-searching and spiritual blessing.

Bro. David N. Thomas, Lancaster, Pa., will begin a series of meetings at the Strickler Church near Middletown, Pa., on Nov. 29. All are welcome.

A singing school is being conducted among the churches in northeast Missouri, with sessions Monday and Tuesday at Cherry Box, Wednesday and Thursday at Pea Ridge, and Friday and Saturday at Hannibal. The school, which began Nov. 7, is being conducted by Bro. Paul Yoder, Harper, Kans. A music fest will conclude the course on Dec. 8 at the Youth Conference planned for Hannibal Dec. 7-9.

Bro. Frank B. Raber, Kansas City, Mo., held meetings at the Mt. Zion Church near Versailles, Mo. The meetings began on Nov. 12. Communion, baptismal and feet-washing services were held at Mt. Zion on Nov. 4, with Bro. J. R. Shank officiating.

Correction.—The price of the Eagle books advertised in these columns last week is now twenty cents, rather than fifteen. The earlier price was also listed by error in the Nov. 25 issue of the Words of Cheer.

A Rural Evangelism Conference was held at Eastern Mennonite College Nov. 10, 11. Guest speakers included Elam Hollinger, Brewton, Ala., Irwin Schantz, Loman, Minn., and Paul Landis, Crockett, Ky.

Bro. J. F. Garber, Alma, Ont., conducted a series of meetings at the Baden, Ont., Church Nov. 18-25. Sister Garber assisted in an all-day mission program at the same place.

Bro. Ross Metzler, Lewistown, Pa., will serve as evangelist in meetings at the Conestoga Church, Morgantown, Pa., Dec. 8-16, if plans carry. Bro. Ray Shenk, Elkridge, Md., plans to assist in the Nonconformity Conference Saturday evening and Sunday, Dec. 8, 9.

Speakers in the Bible meeting to be held Saturday evening and all day Sunday, Dec. 1, 2, at the Pond Bank Church, Chambersburg, Pa., are Harold Eshleman, Harrisonburg, Va., and Frank Enck, Lancaster, Pa.

Ordination of a deacon is scheduled for the Maple Grove Church near Ellicott City, Md., Sunday, Dec. 2, at 2:00 p.m.

An all-day Christian Life Conference will be held Sunday, Dec. 2, at the Worcester, Pa., Mennonite Church, with Earl W. Mosemann, Plainfield, Pa., and Elmer B. Moyer, Souder-ton, Pa., as speakers.

Junior and intermediate teachers looking for Christmas program material will be interested in the Dec. 2 issue of Words of Cheer, and the Intermediate Quarterly for Dec. 23.

MISSION NEWS (Continued)

Bro. J. D. Graber participated in the Missionary Day program at the Pleasant Hill Church in Ohio on Nov. 18, preaching both morning and evening.

On Nov. 14 the Executive Committee of the Board met with all the returned missionaries from China to discuss the closed door in China and review openings for mission work in other Far Eastern countries.

Sister Marta Quiroga's sailing date has been delayed a number of times. She was scheduled to sail on Nov. 17 on the S.S. "Brazil."

Bro. Richard Martin, Elida, Ohio, and Bro. J. D. Graber, Elkhart, participated in a week-end Missionary Bible Conference at the Springs, Pa., Mennonite Church Thursday through Sunday, Nov. 22-25.

A week-end conference at the Mennonite Mission in Columbia, Pa., Dec. 1, 2 lists as instructors James Bucher, Hubbard, Oreg., and J. Irvin Lehman, Chambersburg, Pa. Sessions will be held Saturday evening and all day Sunday, devoted to discussions of Evangelism.

Johnnie Allison, prisoner at Palmyra, Mo., who was converted last July and for whom prayer was requested in these columns, has been sentenced to life imprisonment for first-degree murder. The sheriff gave permission for him to attend the Hannibal Mission on Thanksgiving evening to give his testimony.

Sister Anna Mae Graybill, R.N., under appointment to Ethiopia, and J. Lester and Lois Eshleman, M.D., under appointment to Tanganyika, are scheduled to sail Dec. 20. This date, of course, is somewhat uncertain because of the dock strike. A farewell service for them is planned for Sunday, Dec. 16, at the Hess Church near Lititz, Pa., at 2:00 p.m.

OUR SCHOOLS (Continued)

bury his heart in their own land and then with tender hands carry his body 1300 miles to the seashore where it could be sent back to England and buried in Westminster Abbey; that's what they did to Livingstone. Thank God for the Livingstones who have gone out from Christendom—but there aren't enough. There must be more; there must be thousands of them, thousands who are dedicated, be it life or death, to love and serve and help their fellow man, with utter self-abandon.

Many have caught the vision, and have gone; it is a noble company. Of some you have heard. Others in obscure ways have also served in this noble cause in the homeland. A young fellow reported to me some time ago concerning his sister. "She is teaching," he said, "in the slum districts of the big city."

"A bit rugged?" I suggested.

"She likes it," he replied. "She has learned to love her poor unprivileged youngsters."

Some of you have had a taste of this love way of life through relief work or voluntary service. It is an intriguing way of life, and a great challenge.

Talent dedicated to God should be just as well trained and just as developed as talent dedicated to the selfish way of life. But also develop the sympathetic and helpful way of life. Learn to love your fellow men.

Which philosophy of life will you follow: the one that thrives on others, crushing and breaking them and thus using them for great profit to yourself; or the one that thrives on giving, ministering, serving? Are you going to feed the sheep, or are you going to fleece the sheep?

"And Martin's soul grew glad. He . . . put on his spectacles, and began reading the Gospel just where it had opened; and at the top of the page he read:

'I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in.'

And at the bottom of the page he read:

'Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me' (Matt. xxv).

"And Martin understood that his dream had come true; and that the Saviour had really come to him that day, and he had welcomed him" (From Tolstoy, "Where Love Is God Is").

Goshen, Ind.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bowman—Garret.—Leonard Bowman and Evaline V. Garret, both of Maugansville, Md., at the home of the officiating minister, John D. Risser, Oct. 26, 1951.

Davis—Hershberger.—George Willis Davis, Springdale congregation, Waynesboro, Va., and Ruth Marie Hershberger, Weaver congregation, Harrisonburg, Va., by S. H. Rhodes, assisted by Paul Wenger, at the Weaver Church Nov. 10, 1951.

Freyenberger—Roth.—Joseph D. Freyenberger, Sugarcreek congregation, Wayland, Iowa, and Janice Carolyn Roth, Central congregation, Archbold, Ohio, by Freeman Aschliman at the Central Church Oct. 28, 1951.

Gerber—Steinman.—Stuart Gerber, First Mennonite Church, Kitchener, Ont., and Norma Steinman, Baden, Ont., congregation, by Urie A. Bender at the Baden Church Sept. 15, 1951.

Gonzalez—Litwiller.—Ismael Gonzalez and Beulah Litwiller by J. D. Graber at Goshen, Ind., Aug. 17, 1951.

Kuepfer—Kropf.—John Kuepfer and Kelsey Kropf, both of the Baden, Ont., congregation, by Urie A. Bender at the Baden Church Sept. 27, 1951.

Lichty—Schwartzentruber.—Noah Lichty, Millbank, Ont., A.M. congregation, and Leona Schwartzentruber, Baden, Ont., congregation, by Urie A. Bender at the Baden Church Sept. 22, 1951.

Miller—Hostetler.—Monroe Glen Miller and Emma Jean Hostetler by Elmer G. Swartzendruber at the Fairview Conservative A.M. Church, Kalona, Iowa, Oct. 14, 1951.

Nafziger—Yoder.—Lloyd Nafziger, Hopedale, Ill., congregation, and Eunice Yoder, Grabill, Ind., Leo congregation, by S. J. Miller at the Leo Church Sept. 30, 1951.

Prescott—Brownsberger.—Frank M. Prescott and Katie K. Brownsberger, both of the Elizabethtown, Pa., congregation, by Clarence E. Lutz at his home Oct. 22, 1951.

Snyder—Wideman.—Leighton Snyder, St. Jacobs Ont., and Arlene Wideman, Akron, N.Y., by D. Edward Diener at the Clarence Center, N.Y., Church Sept. 9, 1951.

Troyer—Miller.—Raymond J. Troyer, Wellman, Iowa, and Betty Miller, Goshen, Ind., by Amsa H. Kauffman at the Clinton Brick Church, Goshen, Nov. 4, 1951.

Wade—Foulds.—Edwin Wade and Lois May Foulds, both of Sterling, Ill., by Eldor Muller at the Messiah Lutheran Church Oct. 28, 1951.

Zehr—Wilson.—Carl Zehr and Yvonne Wilson, both of Lockport, N.Y., Clarence Center congregation, by D. Edward Diener at the Clarence Center Church July 28, 1951.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Basinger.—To Lloyd and Wilma Jean (Kolb) Basinger, Wooster, Ohio, a daughter, Shirley Maxine, Sept. 15, 1951.

Blosser.—To Ray and Edith (Van Gundy) Blosser, Waynesboro, Va., a son, John Oliver, July 29, 1951.

Brubaker.—To Mr. and Mrs. M. David Brubaker, Mt. Joy, Pa., a son, Ray Richard, Nov. 9, 1951.

Denlinger.—To Clifford E. and Anna Martha (Groff) Denlinger, Lititz, Pa., a daughter, Char-mayne Louise, Oct. 19, 1951.

Diller.—To Ray M. and Mary Jane (Martin) Diller, Greencastle, Pa., a daughter, Helen Marie, Oct. 26, 1951.

Driver.—To David and Irene (Gentry) Driver, Waynesboro, Va., a daughter, Judith Elizabethtown, Aug. 15, 1951.

Gerig.—To Irvin and Lois (Birky) Gerig, Albany, Oreg., a son, Loren Irvin, Oct. 31, 1951.

Heller.—To Eugene M. and Ruth June (Krall) Heller, Lititz, Pa., a son, Harold Eugene, March 10, 1951.

Hess.—To Herbert and Sara (Hess) Hess, Quarryville, Pa., a daughter, Linda Joyce, Sept. 26, 1951.

Hostetler.—To Orie and Ruby (Mishler) Hostetler, Shipshewana, Ind., a daughter, Rosalie Marie, Oct. 10, 1951.

Knox.—To Roy and Lola Mae (Heiser) Knox, Fisher, Ill., a son, David Leroy, Sept. 30, 1951.

Lehman.—To Lewis M. and Irene Ruth (Shank) Lehman, Hagerstown, Md., a son, Eldon Wayne, Nov. 12, 1951.

Leland.—To Chester and Marilyn (Troyer) Leland, Brethren, Mich., a son, Michael Wayne, Nov. 7, 1951.

McDowell.—To Emerson L. and Elsie (Ramer) McDowell, Toronto, Ont., a son, Paul Emerson, Sept. 9, 1951.

Martin.—To Amos K. and Mary (Hershey) Martin, Mt. Joy, Pa., a son, Herbert Lee, Nov. 9, 1951.

Martin.—To Ira M. and Lois (Frey) Martin, Hagerstown, Md., a daughter, Elaine Faye, Oct. 21, 1951.

Mellinger.—To Ernest H. and Ruth (Keener) Mellinger, Strashurg, Pa., a son, Kenneth, Sept. 22, 1951.

Neuhouser.—To Calvin T. and Fern L. (Miller) Neuhouser, Ft. Wayne, Ind., a son, Joseph Stanley, Nov. 11, 1951.

Riehl.—To Aquilla and Ella Mae (Byler) Riehl, New York City, a son, Philip Elvin, Nov. 10, 1951.

Rosenberger.—To William and Ada (Geisinger) Rosenberger, Quakertown, Pa., a daughter, Ruth Arlene, Oct. 30, 1951.

Shenk.—To Clarence M. and Marian H. (Root) Shenk, Lancaster, Pa., a daughter, Darlene Mary, Oct. 27, 1951.

Snader.—To Aaron A. and Bertha (Sauder) Snader, New Holland, Pa., a daughter, Miriam Louise, Nov. 5, 1951.

Snader.—To Lester D. and Janet (Reed) Snader, Narvon, Pa., a son, Merlin Eugene, Oct. 21, 1951.

Thomas.—To Coevel W. and Marie (Miller) Thomas, Hollsopple, Pa., a daughter, Karen Marie, Nov. 5, 1951.

Weaver.—To Walter K. and Dorothy (Huhner) Weaver, Waynesboro, Va., a son, Jerry Hugh, Oct. 9, 1951.

Yoder.—To Henry E. and Sarah E. (Troyer) Yoder, Fairview, Mich., a daughter, Mary Lou, Nov. 1, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Blosser.—Mary Belle, daughter of Harvey and Catherine (Beery) Friesner, was born in Elkhart Co., Ind., Oct. 14, 1874; passed away Nov. 5, 1951; aged 77 y. 22 d. In early childhood she moved with her parents to Branch Co., Mich., where she grew to young womanhood. Dec. 7, 1891, she was married to Frank Blosser, also of Branch Co. To this union were born 3 sons: Ray, Middlebury, Ind.; Noah, Saskatchewan; and Roy, Bronson, Mich. She also had 9 grandchildren and 6 great-grandchildren. Her entire life was spent in the vicinity of Burr Oak and Bronson, Mich., with the exception of fifteen years spent in Saskatchewan. Preceding her in death were her parents, her husband, 2 sisters, and 2 brothers. One sister (Susanna Miller, Goshen, Ind.) and one brother (William Friesner, White Pigeon, Mich.) survive. She suffered much during the last five years but bore it all patiently. She accepted Christ as her Saviour a number of years ago and was a member of the United Missionary Church in Burr Oak, Mich. She will be missed by her large circle of neighbors and friends, as well as by her family. Funeral services were held Nov. 8 at the United Missionary Church in Burr Oak by Clyde Burrs. Burial was made in the Pleasant Hill Cemetery.

Caley.—Samuel Caley died Nov. 9, 1951, at the home of his sister-in-law near Elizabethtown, Pa., aged 88 y. In 1941 he united with the Elizabethtown Mennonite Church and was a faithful member until his death. Surviving are one daughter (Mrs. Alice McLaughlin, Rexmont, Pa.), one grandchild, 2 great-grandchildren, 2 brothers (Jerry Hossler, Elizabethtown; and Allen Caley, Landisville, Pa.), and a sister (Mrs. Alice Berstler, Elizabethtown). Funeral services were held Nov. 12 at his home and at

the Shanks Union Church, with Noah W. Risser, Clarence E. Lutz, Walter Keener, Jr., and David Sellers officiating. Text: II Tim. 1:12; 4:6-8. Interment was made in Shanks Cemetery.

Craft.—Billy Ray, son of Gerald and Evelyn Craft, was born April 2, 1942; passed away at his home in Toledo, Ohio, Nov. 3, 1951; aged 9 y. 7 m. 1 d. He had been ill most of his life; death came as a relief. He leaves his sorrowing parents, 2 brothers (Larry and Dennis), 3 sisters (Paula Rae, Janet, and Constance), 3 grandparents (Mr. and Mrs. Elmer Short and Mrs. Earl Craft), and many other relatives and friends. Although he will be missed, there is comfort in the knowledge that he is enjoying the heavenly home and close association with the Saviour. Funeral services, in charge of D. Wyse Graber, were held at the Reeb Funeral Home in Sylvania, Ohio. Burial was made in the Ottawa Hills Memorial Park.

Ebersole.—Mary, youngest daughter of the late Henry B. and Elizabeth (Kreider) Frey, was born near Sterling, Ill., Dec. 8, 1878; departed from this life at her home in Sterling, Ill., Nov. 6, 1951; aged 72 y. 10 m. 28 d. She lived all her life in the vicinity of her birth. Dec. 19, 1899, she was united in marriage to Elmer E. Ebersole. To this union the following children were born: Clara, who is at home; Wilbur, Michigan City, Ind.; Earl, Seattle, Wash.; Glen, Sterling, Ill.; and Florence, Reedsburg, Wis. Surviving are her husband, children, 6 grandchildren, one great-granddaughter, one sister (Mrs. Lizzie LeFevre), 6 brothers (Amos, Springbrook, Wis.; Jacob, Albany, Calif.; Abram, Sterling, Ill.; Martin, Eagle Grove, Iowa; Daniel, Sterling, Ill.; Noah, Madison, Wis.), and many nieces and nephews. She confessed Christ as her personal Saviour in early life and was a consistent member of the church at the time of her passing. She took an active interest in the affairs of the church and gave of her service whenever there was opportunity. Funeral services were held Nov. 9 at the Woods Funeral Home, in charge of Ralph Deitzman, of the Free Methodist Church, and at the Science Ridge Mennonite Church by A. C. Good, assisted by Robert Keller. Interment was made in the cemetery near the church.

Kauffman.—Raymond Arthur, youngest child of Dan and Bessie Kauffman, was born near Kalispell, Mont., Feb. 23, 1937; was accidentally shot Oct. 26, 1951; aged 14 y. 8 m. 3 d. He was a member of the Mennonite Church near Creston, Mont., and took an active part in Sunday-school and young people's work. He will be remembered by many for the service rendered in young people's meeting the Sunday before his death; also by his quiet Christian disposition, which made for him many friends. Surviving are his parents, 2 brothers (Grover and Rollin), 3 sisters (Ruby—Mrs. Mohn, Goldie—Mrs. Charnell, and Betty, at home—all living near Kalispell, Mont.), 5 nephews, 5 nieces, 2 grandmothers (Rachel Kauffman, Kalispell; and Clara Hooks, of Maryland), 4 uncles, and 6 aunts. One brother (Donald) and one sister (Vera) preceded him in death. Funeral services were in charge of J. G. Hochstetler and D. D. Brenneman, at the Wagner and Campell Funeral Home. Interment was made in the Fairview Cemetery.

King.—Joseph, son of Chris and Phoebe (Zehr) King, was born near Deer Creek, Tazewell Co., Ill., Nov. 22, 1871; passed away at his home in Fisher, Ill., Oct. 17, 1951; aged 79 y. 10 m. 25 d. On Dec. 19, 1893, he was united in marriage to Fannie Heiser. To this union were born 5 children: Clarence, Pontiac, Mich.; Elmer, Goshen, Ind.; Vietta—Mrs. Ervin Litwiller, Hopedale, Ill.; Ralph, Chicago, Ill.; and Ora, Fisher, Ill. Surviving besides his children are 21 grandchildren, 9 great-grandchildren, 2 sisters (Mrs. Isaac Heiser, Fisher, Ill.; Mrs. Peter Heiser, Washington, Ill.), 2 brothers (Jacob, Eureka, Ill.; and John, Deer Creek, Ill.), and a large number of nephews, nieces, and other relatives. His wife died Jan. 12, 1950. One sister, 3 brothers, and 3 grandchildren also predeceased him. Early in life he accepted Christ as his Saviour and was a member of the Mennonite Church until death. In 1896 he and his wife and their son moved to Champaign Co. In 1898 he took residence on a farm west of Fisher, where he and his family lived until 1929, when he moved to Fisher. For about fifteen years he was associated with the local produce firm. Driving a truck through neighboring communities brought him into contact with a wide circle of friends. He was devoted to his family, was especially fond of children, and was always interested in the affairs of his church. Funeral services were conducted at the East Bend Mennonite Church,

with Harold Zehr officiating and J. A. Helser assisting.

Martin.—Elmer Lewis, son of Samuel H. and Catherine (Shank) Martin, was born Jan. 30, 1883, near Greencastle, Pa.; died at the University Hospital, Charlottesville, Va., July 1, 1951, after nearly a year of illness; aged 68 y. 5 m. 1 d. At about fifteen years of age he accepted Christ. He served in the Mennonite Church as Sunday-school superintendent or teacher nearly all his life, having served as superintendent first at the age of eighteen. Formerly of Greencastle, Pa., he moved with his family to Harrisonburg, Va., to educate his children at Eastern Mennonite School, about twenty-five years ago. He was greatly concerned, not only for his own children's spiritual welfare, but also that the Mennonite Church might remain true to the faith of the fathers. Oct. 7, 1903, he married Amanda Baer, who survives. His children are: Leonard, who died in 1930; Elsie, E. Ruel, Elva—Mrs. Richard Ulrich, and Merle, all of Harrisonburg, Va.; and Elton, who died in 1946. Surviving besides his wife and 4 children are 9 grandchildren, 2 brothers (Harvey J., Hagerstown, Md.; and S. Alvey, Greencastle, Pa.) and one sister (Martha, at present of Goshen, Ind.). A brother (A. D. Martin, of Scottsdale, Pa.) died in 1913. The funeral sermon was preached July 3 at Weavers Church by S. H. Rhodes, on "Christian Fatherhood." J. Early Suter, Oliver Keener, and D. W. Lehman assisted in the services. Interment was made in the Weavers Cemetery.

Miller.—Noah E., son of the late Ephraim and Anna (Weaver) Miller, was born in Holmes Co., Ohio, Sept. 23, 1869; departed from this life Oct. 27, 1951; aged 82 y. 1 m. 4 d. In his early years he confessed Christ and became a member of the Walnut Creek Mennonite Church, remaining faithful until death. Nov. 17, 1895, he was united in marriage to Evangeline Al-peter. This union was blessed with 3 sons and 7 daughters. One son (Galen) preceded him in death in 1937. One brother and one sister also predeceased him. He leaves his companion, 9 children (Edwin, Revere Beach, Fla.; Lester, Mrs. Anna Sundheimer, Mrs. Evelyn Mishler, and Mrs. Pauline Miller, of the Walnut Creek, Ohio, vicinity; Mrs. Emma Oswald, Charn, Ohio; Mrs. Alta Schrock and Mrs. Bernice Schrock, Sugar Creek, Ohio; Mrs. Edith Hershberger, Shanesville, Ohio), one brother (Nicholas, Toledo, Ohio), 2 sisters (Mrs. Sarah Stutzman, Millersburg, Ohio; Mrs. Mary Troyer, Mt. Eaton, Ohio, 18 grandchildren, 6 great-grandchildren, and a large number of other relatives and friends. Funeral services were held at the Walnut Creek Mennonite Church Oct. 30, with Venus Hershberger and Paul R. Miller officiating. Interment was made in the church cemetery.

Mishler.—Libbie, daughter of Elias M. and Lydia (Schrock) Hostetler, was born in Lagrange Co., near Topeka, Ind., May 19, 1878; departed from this life at the Lagrange Co. Hospital Oct. 20, 1951; aged 73 y. 5 m. 1 d. She had been in failing health for a number of years, being bedfast the last five weeks. In her youth she gave her heart to the Lord and chose to place her membership with the Mennonite Church. She endeavored to live what she believed concerning the teaching of the Scripture. Her faith was exemplified in her devotion and faithfulness in the home and in the church; she was a loving mother, a good neighbor, and a friend to many. She lived her entire life in the vicinity of her birth, and was a member of the Emma Mennonite Church. Dec. 15, 1900, she was united in marriage to Milo I. Mishler. This union was blessed with one son and 2 daughters: Garold, who died in infancy; Gladys—Mrs. Walter Breniser, Archbold, Ohio; and Grace—Mrs. Orvan Bontrager, Topeka, Ind. She leaves her husband, 2 daughters, 5 grandchildren, one great-grandchild, one sister (Mrs. Noah Kauffman, Pettisville, Ohio), one brother (Rudy E. Hostetler, Flagler, Colo.), and a number of nephews, nieces, and other friends. Her parents, 2 brothers (Adam E. and John) and 2 sisters (Eva and Alma) preceded her in death. Funeral services were held at the Emma Church, in charge of the home ministry.

Rohrer.—Edna E., daughter of the late Sem and Minnie (Leaman) Eby, was born near Leaman Place, Lancaster Co., Pa., May 28, 1902; passed peacefully from this life Sept. 2, 1951; aged 49 y. 3 m. 5 d. On Oct. 17, 1923, she was united in marriage to Israel D. Rohrer. To this union were born 6 children. Israel, Jr., and Ruth Naomi are deceased. Surviving are her husband, 4 children (E. Warren, Raymond E., Harold E., and Verna E.), 2 brothers, and one sister. She accepted Christ as her personal Saviour in her early teens, and was a faithful

member of the Paradise Mennonite Church. After her marriage she became a member of the Mellinger congregation. She was active in mission work at Andrews Bridge Mennonite Church for ten years. The last few years of her life she had a deep burden for the spiritual needs of the deaf folks, her husband having been ordained to the ministry to serve this group. She was a loving companion and mother and will be greatly missed. Funeral services were held at the Mellinger Church Sept. 5, with David L. Landis and Harry S. Lefever in charge. Text: II Tim. 4:6-8. Her body was laid to rest in the adjoining cemetery.

Schiffler.—John A., son of Albrecht and Mary Schiffler, was born March 16, 1879, near Roseland, Nebr., where he grew to manhood; passed away Oct. 18, 1951, at his home near Filer, Idaho, after an illness of sixteen months; aged 72 y. 7 m. 2 d. At the age of sixteen he accepted Jesus as his Saviour, was baptized and received into church fellowship by his father, bishop of the Roseland Church. He was a conscientious follower of the Saviour and member of the church until his death. Feb. 4, 1906, he was united in marriage to Cathrine Lapp. One daughter preceded him in death at the age of eleven. He leaves his wife, 2 sons (Enos, Twin Falls, Idaho; Allen, Filer, Idaho), one daughter (Rachel Holderread, Buhl, Idaho), 7 grandchildren, one brother (Abraham, Roseland, Nebr.), one sister (Sarah Burkhard, also of Roseland), and nieces and nephews. Funeral services were held at the Filer Mennonite Church Oct. 20. Ministers in charge were Louis Landis and Samuel Honderich. Text: Rev. 4:1. Burial was made in the Filer Cemetery.

Schrock.—Orrin M., only child of Joseph and Barbara (Yoder) Schrock, was born near Smithville, Ohio, Sept. 12, 1887; died as the result of an accident Aug. 26, 1951; aged 63 y. 11 m. 14 d. On Nov. 22, 1911, he was married to Margaret Rohrer, of Wadsworth, Ohio, who survives, along with 4 children: Carroll and Leroy, Smithville, Ohio, Mrs. Alma Porter, also of Smithville, and Arthur, of the home. Seven grandchildren, together with a large number of other relatives and friends, also remain. In his youth he confessed Jesus Christ as Saviour and Lord and was baptized and received into the membership of the Oak Grove Mennonite Church near Smithville, where he remained faithful until death. Through the years he was greatly interested in church and community affairs, and actively participated in various positions of responsibility, including those of church treasurer, Sunday-school teacher, township trustee, and rural mail carrier. He was much interested in people and in God's handiwork in the world of nature. What he once saw through a glass, darkly, he now sees face to face in a better and more perfect world. Funeral services were held Aug. 30 at Oak Grove, in charge of V. M. Gerig and P. R. Olinger.

Smucker.—John Elvin, son of Johnathan and Mary (Glick) Smucker, was born Sept. 12, 1947; passed away suddenly at the Lancaster, Pa., Osteopathic Hospital, after an operation, Sept. 19, 1951; aged 4 y. 7 d. Surviving are his parents, one brother (Mervin Ray), 2 grandmothers (Mrs. Anna Smucker, Bird-in-Hand, Pa.; Mrs. Barbara Glick, Smoketown, Pa.), 2 great-grandfathers (Johnathan Stoltzfus, Bird-in-Hand; and Daniel Smoker, Gordonville, Pa.), 7 aunts, 6 uncles, and 6 cousins. Although his stay on earth was short, he was endeared to his family and all who knew him. He has left many precious memories. Funeral services were held Sept. 22 at the home by Ira Huber and at the Weaverstown Amish Mennonite Church by Elam Kauffman, Shem Peachey, and Reuben Stoltzfus. Burial was made in the adjoining cemetery.

Stanton.—Lottie Louisa Reed was born in Council Bluffs, Iowa, Aug. 8, 1877; passed away in the Didsbury, Alta., Hospital Oct. 26, 1951; aged 74 y. 2 m. 18 d. When she was two years old she moved with her parents to Oregon, where she grew to womanhood. Aug. 31, 1894, she was married to Benjamin Stanton. To this union were born one son and 2 daughters (Mervin Ray, Didsbury, Alta.; Echo Lorline—Mrs. Gordon Good, Aldersyde, Alta.; and Lois Bernice—Mrs. Cornelius Siemens, Eagle Hill, Alta.). Her husband preceded her in death in April, 1939. Surviving are her children, 2 sisters (Mrs. James Brooks, Hubbard, Oreg.; and Mrs. Albert Kant, Woodburn, Oreg.), 21 grandchildren, 8 great-grandchildren, and many nieces and other friends. Early in life she accepted Christ as her Saviour and about 1911 she and her husband united with the Mennonite Church near Hubbard, Oreg. In 1918 they moved to Alberta, residing first at Carbon for a short

time and later taking up residence at Duchess, where they lived for twenty years. For the last eleven years she lived with her daughter at Eagle Hill. She was a charter member of the Mt. Calvary Mennonite Church near Westward Ho, where she remained a faithful member until death. She took a keen interest in teaching God's Word and in helping with sewing circle work. Much of her time was spent nursing the sick and helping others. Her sacrificial labors will long be remembered. Although her health had been failing for some time, she was seldom bedfast. She became suddenly ill while visiting her son and passed away after an emergency operation, having never regained consciousness. Funeral services were held at the West Zion Church, Carstairs, Alta., in charge of Linford Hackman and C. J. Ramer. Interment was made in the church cemetery.

Stutzman.—Eli J., son of Joseph and Gertrude (Keim) Stutzman, was born near Kalona, Iowa, Dec. 5, 1869; died at his late home in Kalona Oct. 22, 1951; aged 81 y. 10 m. 17 d. Death followed an illness of four weeks. Nov. 12, 1894, he was united in marriage to Drusilla Gingerich. After their marriage they lived and farmed in the Kalona community. In 1938 they moved into Kalona, where they lived until the time of their death. His companion preceded him in death in August, 1948. His parents, 2 sisters, and 2 brothers also predeceased him. Surviving are one foster daughter (Mrs. Chester Kauffman, Kalona, Iowa), one brother (Joseph J., Iowa City, Iowa), and a large number of other relatives and friends. He accepted Christ in his youth and was a member of the East Union Mennonite Church for many years. Funeral services were held at the East Union Church Oct. 24, with burial in the East Union Cemetery, in charge of D. J. Fisher and S. B. Nafziger.

Tweed.—Martha V., daughter of William and Lucretia (Boyd) Miller, was born in York Co., Pa., Sept. 13, 1870; departed from this life at her home in Millersville, Pa., Oct. 28, 1951; aged 81 y. 1 m. 15 d. She had been in failing health for seven months. She was a member of the Rohrerstown Mennonite Church for many years. On Dec. 19, 1889, she was united in marriage to Alfred M. Tweed, who departed from this life Jan. 1, 1946. To this union were born 6 children: Emma M. Hauf, Lancaster, Pa.; Guy M., also of Lancaster; Ethel M. and B. Irene, both at home; Mrs. Esther M. Fehr, Lampeter, Pa.; and Alfred N., who preceded her in death. Surviving are 5 children, 9 grandchildren, one great-granddaughter, 2 sisters and 2 brothers (Mrs. Della Gerhart, Mrs. Bertha Faltz, and Samuel, all of Lancaster; and Clayton, Pittsburgh, Pa.). Funeral services were held at the George Young Funeral Home in Lancaster on Nov. 1, in charge of Landis Shertzer and Jacob Hess. Text: John 14. Interment was made in the Rohrerstown Cemetery.

Vogt.—Christian A., son of Jacob and Magdalena (Showalter) Vogt, was born July 9, 1875, at Summerfield, Ill.; died at the Bethel Deaconess Hospital, where he had been a patient for two days, Nov. 5, 1951; aged 76 y. 3 m. 26 d. At an early age he moved with his parents to the Hesston community. After living on two other farms, he located southwest of Hesston in 1918. In 1935 he retired and moved to town, where he was living at the time of his death. He was baptized and joined the Mennonite Church Nov. 17, 1889. For a number of years he served the Garden Mennonite Church as deacon. In 1930 he transferred his membership to the Hesston Mennonite Church, of which he was a member at the time of his death. Oct. 7, 1900, he was united in marriage to Barbara S. Ruth. To them were born 8 children, all of whom survive. This union was broken by his wife's death March 14, 1928. Nov. 27, 1929, he was married to Cora Wenger, who survives him. He also leaves his children (Milton C., missionary at Bihar, India; Paul E., Willard M., Ralph L., and Helen—Mrs. Reuben Ewy, of Hesston; Clara—Mrs. Roy Roth, McMinnville, Oreg.; Nelson A., Newton, Kans.; and Harvey O., Halstead, Kans.), one brother (P. S. Vogt, Moundridge, Kans.), one sister (Mrs. S. S. Baumgarten, Portland, Oreg.), 25 grandchildren, and many other relatives and friends. He was one of a family of 13 children. A sincere Christian, a kind husband, and a good father, he was always interested in the work of the church and community and gave freely of his time and money to both causes. Many sought his counsel and advice. When help was needed he was ready. Funeral services, at Hess Memorial Hall, were in charge of Milo Kauffman and M. A. Yoder. Burial was made in the Garden Mennonite Cemetery.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Pilgrim Edition of the Holy Bible; Oxford University Press; 1948; \$4.50.

This is a new edition of the Scriptures in the Authorized Version containing numerous footnotes that immediately suggest a kinship to the Scofield Reference Edition. The editor-in-chief in his introduction admits that this edition is similar to the Scofield Bible. There were thirty-six contributing and consulting editors participating in the preparation of this work.

This Bible was prepared with a view to assisting young Christians, and without doubt the book will make a definite contribution to that end. The introductions to the books of the Bible are quite helpful and informational. There are chapter subdivisions like those found in the Scofield Bible that are very helpful. There are numerous other helps found in the footnotes. Special words and phrases are marked in the text and placed in an index directing the student to the particular footnote where the word or phrase is discussed in more detail. The complete index gives more than four thousand listings relative to the various notes. There are also doctrinal summaries in non-theological language.

The editor-in-chief is of the Scofield School of interpretation as are quite a number of the contributing and consulting editors. It is apparent that an effort has been made to delete or modify some of the outstanding objections to the Scofield Bible in the present edition.

Every evangelical should rejoice over the splendid loyalty expressed toward the fundamental doctrines of the Christian faith. The editors are ardent believers in the plenary and verbal inspiration of the Holy Scriptures. No quarter is given for the Hexateuch theory relating to the first six books of the Bible. The Mosaic authorship of the Pentateuch is defended. You will find no Deutero-Isaiah theory here that our brethren must so often face in most of the seminaries. The editors hold to the unity of authorship of Isaiah. The editors also reject the late date assigned to the Book of Daniel by modernists. They believe that the Prophet Daniel was the author of the Book of Daniel.

This work is strongly opposed to higher critical and modernistic theories. The editors declare their belief and acceptance of the miracles of the Bible as well as the authenticity of prophecy.

Theologically the work is sympathetic to a mild Calvinism, rejecting some of the more radical Calvinistic principles, but retaining others that are offensive to one who believes that Scriptural Arminianism offers the more satisfactory philosophy of atonement and salvation.

Eschatologically the work is premillennial, which will commend it to some and condemn it in the minds of others. To those

who favor the premillennial view, it should be pointed out that this book accepts the "postponed kingdom idea" which characterized the Scofield School, but which was not found in the premillennialism of the nineteenth century nor among the early Church Fathers. The "postponement theory" may be called a fungus growth fastened upon premillennialism by those fundamentalists who are sometimes designated as ultra-dispensationalists.

This book also promotes the eternal security teaching, which is really an attempt to defend the fifth point of Calvinism from Scripture pertaining to the final perseverance of

the elect, without basing it upon the foundation of the four preceding points.

The notes of this Bible also defend what is known as "penalism" which is another interpretation regarding the atonement that originated in Calvinism, but is not consistently held by all Calvinists.

One of the finest explanations of the cause and nature of war is contained on page 1143 as follows:

"We must not suppose that God delights in such horrors (as wars). It is sin and not God that causes such things. God sees sin, however, as we cannot. In the beginning God ordained that sin would bring its own punishment. Therefore, we must put blame for the horrors of war, for instance, not on God, but on the existence of sin in the world, and on the fact that men love sin more than they love God."

After reading such a statement, one fails to understand how any one calling himself a fundamentalist and professing to believe all of the Scriptures, could ever justify the participation of a real child of God in modern carnal warfare. A Christian is delivered from sin and therefore should not participate in carnal warfare which originates in and is perpetuated by the sin of man.

The book recognizes no ordinances except water baptism and the communion.

There is too much good and worth-while material in the book to permit its wholesale condemnation and too much error to commend it without reservation. It should be used discriminately by one who proves all things and holds fast to that which is good. —John L. Stauffer.



*Read your way
into a colorful
relief assignment*

Middle-East Sojourn

By S. A. Yoder

Relief work! In *Middle-East Sojourn* are the frustrations of inefficient official red tape, the tragedy of a fellow relief worker's death (Marie Fast was lost at sea), daily living in a refugee camp in the desert, the noisy, colorful confusion of cities where East meets West, and highlighting the narrative a saving sense of humor.

Here is also a permanent record of the initial investigation which led to opening relief and mission work in Ethiopia.

S. A. Yoder took Bible knowledge and years of literature teaching along on his assignment. Result—his varied experiences tie in with the fascinating panorama of history, literature, and the Bible.

More than all this, the book reaffirms the place of the conscientious objector.

You will feel like sharing *Middle-East Sojourn* with your friends.

\$2.75.

MENNONITE PUBLISHING HOUSE
SCOTSDALE, PA.

Learning by Seeing, by C. W. Baker; The Standard Publishing Company; 1950; 136 pp.; \$1.00.

This little paper-bound volume contains fifty-two chalk and object talks. At the beginning of each talk is a Scripture text which has some connection with the talk. Each lesson can be either an object lesson or a chalk talk. Near the beginning of each lesson the author gives suggestions for objects and has a sketch for the chalk talk. Briefly the author then gives an introduction to the subject and lists the teaching points.

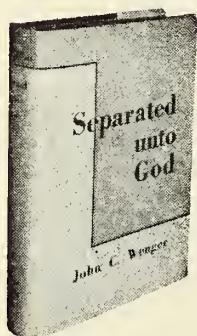
The book is similar to many books of the same nature that are found in religious book stores. It has its commendable points. The teacher can receive many ideas which will stimulate him to work out his own chalk talks. Most of the sketches are simple and can be made by the average person.

The book also has its weaknesses. A few of the talks, such as "The Cherry-tree Incident," dealing with the legend about George Washington, "From Twelve to Twenty-one," a boy scout lesson, and "The Shadow of the Cross," could not be used in Mennonite circles. Some of the texts have very little connection with the lesson. Some of the teaching points are weak. A few points are repeated in many of the lessons.

The author is a minister and talented artist. "Learning by Seeing" is a companion to "Seeing Is Believing," written by Dr. Baker in 1940.—Alvin Jantzi.

Has Revival touched YOU . . .

With revival comes a longing for a greater understanding of the will of God. Many books are available which seek to lead the Christian into a keener perception of his place in God's order. The following are a few of those listed in the new 1952 Mennonite Publishing House catalog.



SEPARATED UNTO GOD

By John C. Wenger

What does separation include? Are we truly followers of Christ? Do our outward forms of nonconformity express inner consecration?

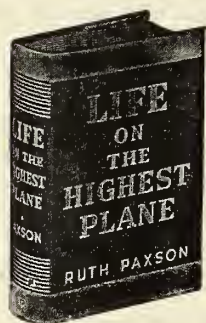
Our Mennonite General Conference, facing these problems, passed a resolution in 1944 "for a comprehensive treatment and exposition of nonconformity to the world." John C. Wenger made the study.

Clear, readable, Scripturally sound. Every Christian should become acquainted with the contents of the book. \$3.50.

ROAD TO REVIVAL

By Vance Havner

"We seem to think revival just happens like a thunderstorm . . . But even thunderstorms . . . have causes." Vance Havner has a crisp way of leading the reader to recognize the need for revival and how revivals come. He takes pungent illustrations from Scripture and from his own experiences. \$1.35.



LIFE ON THE HIGHEST PLANE

By Ruth Paxson

Are you seeking higher levels of Christian living? Into one book have been collected three volumes dealing with the great fundamentals of the Christian faith. Chapter by chapter the author endeavors to lead the reader into the "heavenlies." It is a book to be studied. The first part deals with "The Person and Work of Christ." This is followed by "The Relation Between Christ and the Christian." The last part is concerning "The Believer's Response to the Holy Spirit's In-working." \$5.00.

THE GREAT PULPIT MASTERS

Dwight L. Moody. Vol. I.

Here are the best of Moody's early sermons just as he preached them. He never took a course in homiletics. He never conformed to style. He just talked to folks in their own language. And his theme was "Now, now is the day of Salvation." \$2.25.

Charles H. Spurgeon. Vol. II.

This volume includes a series of communion talks and two particularly inspiring sermons. \$2.25.

MENNONITE PUBLISHING HOUSE, SCOTSDALE, PENNSYLVANIA

ITEMS and COMMENTS

Grady Norton of the United States Weather Bureau Storm Warning Service at Miami presents five reasons to back up a theory that Noah built the ark in Florida. We pity people who haven't any better way of spending their time than in such mental gymnastics.

* * *

Charles P. Taft, one of the nation's prominent Protestant laymen, and a former president of the Federal Council of Churches, has reported that he declined an appointment as ambassador to the Vatican in January, 1951, and that he advised President Truman against such a diplomatic mission.

* * *

Congresswoman Clare Boothe Luce, herself a convert to Catholicism a few years ago, said recently, "The would-be Catholic apostle who goes out of his way to buttonhole his Protestant friends and give them intellectual arguments, however sound, makes far fewer converts than the one who goes out of his way to show them love. A virtuous way of life is a daily sermon, but a helping hand is doctrine in action." Perhaps the same

thing could be said for winning Catholics to Protestantism.

* * *

Seventy per cent of the Indians in Canada are Catholics, according to the Catholic Women's League of Canada.

* * *

The Braille circulating library of Richmond, Virginia, discovered last spring that their evangelical books sent out as a free loan all over the United States and to sixteen foreign countries were being debarred from Communist-controlled China. Prayer was made. In August a notice came to the effect that the law had been changed so that only technical matter would be contraband, and that only to northern Korea.—Youth on the March.

* * *

The president of the International Board of Jewish Missions, on his return from Europe, reports that evangelical Christians in Russian-dominated Hungary enjoy full religious privileges, as judged from the number

of evangelistic meetings being held everywhere. There are street meetings on the corners, and tracts and pamphlets are being distributed by the millions. In Budapest an evangelistic paper was prominently displayed for sale on the newsstands. Baptist nurses have unusual opportunity for witnessing for Christ. Christian Jews are taking advantage of their liberty, and are giving an effective testimony for Christ. In Budapest they have as many as twenty Bible classes a week. More than half of the members of one church are Jewish believers.

* * *

Religious liberty in the Argentine is now limited in two ways: (1) The impossibility to use the radio as a means of evangelization, and (2) restrictions existing in Buenos Aires with respect to open-air preaching.

* * *

"Religion in American Life" is a new broadcast on all four of the major networks, on Sunday 11:15 p.m., Eastern Standard Time.

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLIV

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NUMBER 49

The Witness of Christ's Words

BY LUKE G. STOLTZFUS

John opens his Gospel by showing that Christ is the "Word." It is significant to notice how much stress John places upon words as being sufficient evidence of Christ as the Son of God. Throughout the book he shows that acceptance of the words of truth is necessary for salvation. In the first chapter John records six initial responses to Christ because of His words. In chapter five Christ rebukes the Jews for not believing Moses' words concerning Him. Christ also says, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48).

The words of Christ should be sufficient to produce faith in any heart. It is significant to observe that in this Gospel faith was produced in the lives of individuals oftener by the words of Christ than by His works and miracles. In this article will be shown how the words of Christ produced faith.

1. Nathanael

Nathanael is the first example. Philip came to him and told him that he had found the Messiah—Jesus of Nazareth, the son of Joseph. Nathanael doubted when he heard of His origin, but after a brief conversation with Christ he made this great confession: "Rabbi, thou art the Son of God; thou art the King of Israel" (John 1:49). True it is that Jesus had demonstrated supernatural knowledge to Nathanael first, but yet there must have been something in the words of this great Teacher that caused this open-minded Israelite to believe.

Jesus in this conversation presents a great truth which we see demonstrated repeatedly in this book. He tells Nathanael that because of his faith he will see greater evidences of His Messiahship.

2. The Samaritan Woman

Christ's contact with the Samaritan woman is similar to His first contact with Nathanael in that He shows His omniscience. However, Jesus does not perform any miracle before her to convince her that He is the Christ. He guides the conversation so as to create within her a desire for her real spiritual needs. After having created this desire,

He shows her the requirements for her to experience salvation. When she admits her need of the Messiah He tells her plainly, "I that speak unto thee am he" (John 4:26). Her words to her town folks, "Is not this the Christ?" reveal her as a simple believer. The words of Christ were sufficient to cause her to accept Him as the Christ.

3. The Samaritans

As soon as the Samaritans heard of Christ from this outcast of their society, they flocked to Him to make their own observations. There must have been something fascinating about this Jewish Traveler. They were so interested that they persuaded Him to remain in Sychar for two days teaching them. There is no record that Jesus performed any miracles before them or in any miraculous way showed His deity. However, many of them believed on Him. John is careful to mention that it was "because of his word" and because they had heard Him speak that they confessed, "we . . . know that this is indeed the Christ, the Saviour of the world" (John 4:42). One contact with Christ, one opportunity to hear Him speak convinced these Samaritans, who had nothing but the Pentateuch for their Bible, that He was the Messiah.

4. The Nobleman

The faith of the nobleman from Capernaum was based both on Christ's words and His miracles. He had some faith in Christ because of his knowledge of Him as the Miracle-worker; however, the greatest demonstration of his faith is his faith in the words of Christ. He came to Christ hoping to take Him back to Capernaum to heal his son. Christ tests him by accusing him that he won't have faith in Him unless he sees some manifestation of supernatural power. The nobleman pleads his sincerity by answering, "Sir, come down ere my child die" (John 4:49). Christ further tests his faith by saying, "Go thy way; thy son liveth" (John 4:50). The man had faith because of Christ's words and left. On his way home he had his faith reaffirmed by the servants who met him and told him of the son's recovery. This message increased the faith which had been first stimulated by Christ's words.

5. The Disciples

John does not tell us why all the disciples first believed. However, the greatest confessions by them of His Messiahship are in connection with discourses He gives.

The first one is Peter's. Christ fed the five thousand with the five barley loaves and two fishes. The following day the multitudes again came to Jesus and desired to be fed. Christ fed them, but many of them were not willing to take of the Bread that He offered them. The Jews and some of His disciples, not of the Twelve, were offended at Jesus and said they couldn't understand Him. Jesus asked His disciples if they were going to leave as these others had. Peter, speaking for the Twelve, said, "Lord . . . thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God"

His Coming

(Daniel 7:13)

BY ALICE STUTZMAN

*He came the first time
So lowly and meek,
A friend of the friendless,
An arm to the weak,
A joy to the weary,
A light to the blind,
A comfort to mourners,
So gentle, so kind!
The rich and the learned
Cared nothing for Him,
Yet He died to save them
And victory win.*

*He's coming again!
Oh, herald it forth!
Go, tell all the earth
From the south to the north.
From the east to the west
Proclaim to all men
Our King, the Lord Jesus,
Is coming again!
In the bright clouds of heaven
He's coming to reign.
Oh, give Him thy heart,
For He's coming again!*

Frazee, Minn.

(John 6:68, 69). Peter and the disciples had seen something in Christ's words that was convincing.

The second one is the great unanimous, pre-resurrection confession. This one came after their longest conversation with Christ. After the Upper Room scene and near the end of their journey to Gethsemane, the disciples together confessed, "Now are we sure that thou knowest all things, . . . by this we believe that thou camest forth from God" (John 16:30). Christ's miracles had been marvelous, His fulfillment of prophecies had been exact, but His conversation with them had been convincing.

6. The Officers of the Pharisees

Even the testimonies of Christ's enemies prove the greatness of His words. As Jesus continued going throughout the countryside teaching and performing miracles many different attitudes were taken toward Christ. Some of them, half-believing, questioned among themselves, "When Christ cometh, will he do more miracles than these which this man hath done" (John 7:31)? When the Jewish leaders heard of this, they decided that they must take Christ immediately. They sent officers to seize Christ and bring Him to them. These officers went on their mission but returned unsuccessful. When questioned by the chief priests and Pharisees as to their failure, they replied, "Never man spake like this man" (John 7:46). Altogether these officers probably did not have much faith in Christ, the words of Christ convinced them that He was no ordinary man. His words had made them powerless.

These illustrations of the power and effect of Christ's words are significant to Christians today. We can not see Christ performing miracles among us as He did when He was on the earth, but we have His words. We have that which convinced Nathanael, convicted the Samaritan woman, satisfied the Samaritans, withered the purposes of the officers, and gave assurance, peace, and confidence to the disciples.

The revelation of God to man in His Word is sufficient for a basis of faith in Christ. This truth is proved repeatedly by the Gospel of John.

Harrisonburg, Va.

Sincerity is not enough to make an intelligent Christian teacher.—George B. Hilty.

Little Foxes

By JUNE BURKHOLDER WEBER

When confronted with big decisions or crises the average Christian confidently chooses the right way. Things which fall definitely into a category of right or wrong are comparatively easy, but often before the mosquito irritations that swarm a Christian's daily living he goes down ignominiously. It seems to be the little occurrences that really test the caliber of our Christian experience. The little foxes—ah, the little foxes spoil the vine.

Can we acquiesce when our plans are defeated and changed, or do we rumble for days after, like a smoldering volcano? Are we able to give place to others without jealousy? Do we have patience with children? Does waiting for someone reduce us to explosive feelings?

Haven't we all known times when we felt and expressed a noble thought by our actions and the very next day have been shocked at how angry we become over some trifle? Maybe the car refused to start, or was it the phone being busy so long when we had an urgent call to make? How ashamed and humbled we feel when our responses to daily frustrations have made our lives seem to say to the world, "There must be some situations that the grace of God does not cover!"

Who can be expected to have a reserve of grace, a spiritual resilience to carry him through the day, if not the Christian? The remedy is simple. Meet God in prayer in the morning and take out His insurance against the little foxes. Denbigh, Va.

Our Government Encourages Generous Giving

By ROBERT M. HOPKINS

These are bargain days for contributors to charity. The revised tax laws, effective November 1, give greater inducements for gifts to charity than has been possible prior to that date. There are literally billions of dollars that can be given to philanthropy before December 31, without increasing the outlay of donors if they so direct. Otherwise these dollars will be included in the federal income taxes payable for 1951.

Business corporations are permitted to give 5 per cent of their net income to benevolence before taxes. They are now giving less than one per cent. Individ-

Our Readers Say—

Our appreciation of the HERALD continues and increases, and we pray that God may continue to bless your work.—Gordon and Myrtle Liechty, Berne, Ind.

* * *

I am renewing my subscription to the GOSPEL HERALD for another year. I would not like to be without it. I enjoy the spiritual articles, daily devotionals, pictures, discussion of the Sunday-school lesson—in fact, all of it. May God bless all who have a share in making it a very helpful paper.—Mrs. F. H. Dreier, Hesston, Kans.

* * *

I want to thank the sister who sent in the history of Bro. John S. Coffman. And thank the Lord for sending him to Ohio, Midway Church, and in the Spirit of God to lead me to Christ and save a sinner like me. Praise Him for His great love.—Mrs. Sarah Hartzler, 2431 E. Dale, Colorado Springs, Colo.

uals may give as much as 15 per cent of their income. They are now giving less than 2 per cent. Over two billion dollars are thus available for philanthropy from corporations and about twenty billion dollars from individuals, provided the contributions are made before December 31, 1951. No promises, not even pledges, will suffice—only outright gifts actually contributed will satisfy the federal income tax collector. The money cannot be retained either by corporations or by individuals. It must pass to religious, educational, and welfare tax-exempt institutions, or it will be collected as taxes.

The Golden Rule Foundation, 60 East 42nd Street, New York 17, N.Y., will send on request a table setting forth the revised tax deductions that are allowable and that are thus encouraged by the government. Such deductions are applicable both for those able to give only small amounts and also for those whose incomes are in the higher brackets. The general utilization of these generous provisions is a vital part of the American way of life. If even half the amounts that are thus possible could be realized for "Church and Charity" it would be a blessing both to the contributing corporations and individuals and to the vast avenues of philanthropy that would be enlarged for vital services.

Christ, though the head of the church, holds men responsible for conditions in the church.—Milton Brackbill.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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EDITORIAL

Don't Park Here

Nor anywhere else, really. The Christian life is a dynamic, ongoing thing. It is a climb, not a plateau. It is a walk, not a sitting down. It is a pressing on to something not yet attained, rather than a quiescent satisfaction in what is already ours. It is a way, a road that leads on and on to the city of God, not a parking lot. It is a yen for progress, not a sense of having arrived.

But there are a few spots that especially need the warning, "Don't Park Here." One is that place of ecstasy just beyond some major crisis in the Christian life. It may be the joy of sins forgiven, after months or even years of the burden of guilt. How the soul exults in the new freedom! How happily we testify of the deliverance from an Egypt of sin. But there is danger of repeating that one testimony over and over, even years after the event, until our Christian life seems a thing very much in the past tense. We need not only to rejoice in the grace in which we stand, but to go on from grace to grace.

Or it may be some subsequent definite step, possibly of consecration or of a new victory over self. We may call it our second work of grace, and go on living in that when we should have arrived at the twentieth work of grace. It may be some new comprehension of truth—new to us, but possibly very familiar to others. Our dwellings on this new truth may degenerate into hobby-riding, or into shibboleth by which we judge everybody. It may be that others do not seem to share our fresh enthusiasm because this "new" experience of ours was long ago written into their experience, and their character.

Sinai was a wonderful spot for the migrating Israelites. But the time came when they stayed there long enough, and the Lord asked them to move on, not leaving the law and the tabernacle behind, but taking it with them. Jesus did not grant the request of Peter that they might remain on the Mount of Transfiguration. They needed to go on with Him to the struggle in the plain, and to the painful progress toward His Passion. Paul did not speak *ad nauseam*

about the blinding stroke at Damascus, or the unspeakable glory of the third heaven.

Even on so important a matter as our being crucified with Christ, one wonders whether some people don't make a habit of lingering around the cross instead of going on to Resurrection and Pentecost. There is of course an ongoing experience of reckoning ourselves dead. But Christ did not remain on the cross, going deeper and deeper into death. His body was taken down and laid in the tomb, from which He was gloriously raised, and after some days He ascended to heaven, from which He shall someday come in glorious power to complete His conquest. So on and on He goes. Let us go with Him.

A Sense of Call

Recently a group of Mennonite young people were asked to fill out a questionnaire relative to their call to a lifework. Of thirty-nine who returned papers, twenty-nine said they had no sense of call to any particular lifework. One thought maybe he did have. Of the rest only one felt a call to do church work.

We are not too sure of the significance of these returns. Possibly young people in their teens do not need to know what they are going to do. No doubt it is more important to be certain that we want to do the Lord's will than to be sure in advance of what that will is. An open-mindedness concerning the place where we are to serve is obviously better than a stubborn insistence that it must be in one type of work only. Some of us have had to change our minds about where God would have us serve.

But this questionnaire may reveal that we parents and teachers and youth leaders have not been doing a very good job in vocational guidance. Perhaps these young people have never had a chance to survey adequately the vocations open to them. Perhaps as their elders we have decided their careers for them in line with our conveniences and prejudices. Perhaps they are walking without conviction or enthusiasm into a path we have marked out for them. Perhaps too we have not helped our young people to see that any vocation must be

chosen from a sense of the will of God for us. And so they have looked upon lifework as something of a chance, or as the realization of ambition without any consideration of a divine call. Particularly does it seem evident that we have not effectively brought to our young people the church as a field of service.

We believe that the call to missionary service, to preaching, to teaching, to writing, to administrative work in church institutions and organizations must come from God. But we also believe that as parents, as teachers, as preachers we can do much to open the ears of our young folk to this call. We can acquaint them with the needs which exist. We can give them an understanding of how the church operates, and a sense of responsibility toward that work. We can make it clear by word and attitude that no private plan of ours for them dare stand in the way if God is calling them to His service in the spread of the Gospel. We can help them into such a spirituality as will make them sensitive to the call of the Spirit.

We have younger church members in great numbers. If the church is short in personnel it must be because our program of nurture and guidance has not produced in these young people a sense of call, a responsiveness to need, a willingness to do the will of God.

The Greatest Paradox

BY. STANLEY C. SHENK

A paradox is something that on the surface seems impossible, but that actually is true. There is no greater paradox in all human thought than the statement of Jesus, "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." It seems unbelievable, but it is true. The man who determines to save his life (by investing it in his own pleasures or ambitions) will finally come to see that he has lost it. One such man, one who had eaten of life as though it were fruit, who had traveled widely, achieved greatly, and come to fame and honor, wrote in old age of looking back, seeing "a cold wind blow across a fading landscape," and realizing that he had "missed it all." On the other hand, the man who purposes to give up selfish pleasures and proud ambitions and to lose himself (by investing his life in the service of God and his fellow man)—he is the very man who achieves the richness of experience, the fullness of life that everyone wants. —*Herald Youth Bible Studies.*

The Church and/or the Israel of God

BY S. C. BRUBACHER

Which is it? AND - OR? Apparently there is a difference of opinion. According to some the church already exists in the Old Testament; while to others it is strictly a New Testament creation. The latter find no church in the O.T., but see clearly the Israel of God of the O.T. throughout the N.T. writings, entirely separate from the church, which is composed of Jews and Gentiles. Both schools of thought have become dogmatic. One writer in a recent publication says: "The two must not be confused . . . the church has a heavenly, while Israel has an earthly calling." Another writer says: "Thus the church is now the Israel of God." Gal. 6:16. Not likely that both are logical conclusions, for they are opposites.

The term "The Israel of God" is not used very often in the New Testament. In the Old Testament its absolute equivalent is used frequently. In Gal. 6:16 the term is used by Paul: "And as many as walk accordingly to this rule [a new creature in Christ, v. 15], peace be on them, and mercy [be on them], AND [peace and mercy be] upon the Israel of God." The Authorized, Revised, and German translations use a conjunction rather than an article. This alone would strongly indicate that the apostle had two groups in mind: first, the believers in Christ, and secondly, in his own words, the Israel of God.

In Rom. 11:12 Paul writes: "Now if the fall of them [Israel] be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" Then after elaborating on the practice and possibilities of grafting "the good olive tree," Paul solemnly warns that to ignore the probability that Israel ". . . shall be grafted in: for God is able to graft them in again" (v. 23), is nothing less than being "wise in your own conceits . . ." (v. 25), for "that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." In other words, to think that as Christians, whether Jewish or Gentile, even in a body known as the church, we have grown out of, or displaced Israel in God's great plan, is nothing less than "ignorance of this mystery . . . and . . . conceit . . ." (v. 25).

Paul does not stop here with this warning, but continues "line upon line" definitely distinguishing between the Jew and the believer in Christ Jesus: or between Israel and the church. In v. 26 "all Israel shall be saved"; v. 27, ". . . my covenant unto them [Israel] . . ."; v. 28, "they [Israel] are enemies for your [believers] sakes . . . they [Israel] are beloved for the fathers' sakes." V. 29, "for the gifts and calling [two things again] of God are without repentance [permanent]." V. 30, "for as ye [believers now] in times past have not believed God, yet

have now obtained mercy through their [Israel's] unbelief." V. 31, "even so have these [unbelieving Israel] also now not believed, that through your [believers] mercy they also may obtain mercy." V. 32, "for God hath concluded them [unbelieving Israel] all in unbelief, that he might have mercy upon all" (of unbelieving Israel as a whole), V. 26, when they come into their fullness according to v. 12. The ultimate restoration of Israel is repeated time and again in the Old Testament, and is now reiterated by the Apostle Paul, as well as by others, including the writers of the Gospel and the Revelation.

That there are two separate groups being prepared in this world, to be called by two separate agencies, at two separate times in the future, is quite apparent. In the one case angels are sent to do the gathering while in the other, Jesus Himself appears in person to receive unto Himself the New Testament believers. Paul in his writings adds: "For the Lord himself shall descend from heaven . . ." "that he might present it [the church] to himself a glorious church . . ." ". . . and so shall we ever be with the Lord" (I Thess. 4 and Eph. 5). There is no doubt who will come for the church, that is ". . . espoused . . . a chaste virgin to Christ" (II Cor. 11).

But we read in Matt. 24:31 that at the return of Christ to this earth, the "elect" shall be gathered from the four corners of the earth, by angels sent expressly for that purpose. It is at once obvious that the same group cannot be gathered by two different persons or parties. Nor is it at all probable that the specified parties will be gathering their respective groups simultaneously. Therefore it would appear entirely in accord with the teaching and content of Scripture to accept that Jesus in John 14 and Paul in the epistles as quoted above are definitely speaking about the rapture of the church; whereas in Matt. 24 and correlated passages, referring to the ultimate restoration of Israel, angels will do the gathering. At that time Israel will come into her own, fulfilling even then the great plan God has mapped out for them on this earth. This will be their "fulness," which Paul speaks of in Rom. 11:12.

Which is it?—and—or? It would appear even in this abbreviated treatment, that there is ample evidence that the church and Israel are two entirely separate institutions. To speak of the church as "the Israel of God" is extremely confusing to say the least. Let no one be "conceited" about this matter. Let us not attempt to combine the two. It appears altogether proper to say with Paul, "the church AND the Israel of God."

Ayr, Ont.

Our first peace witness is to the Christian world itself.—H. S. Bender.

It Happened —

FIFTY YEARS AGO

(From HERALD OF TRUTH, Dec. 1, 1901)

The new Mennonite meeting house at Carstairs, Alta., Canada, is under construction. The building is to be 28 x 42 feet.

If only each of the 5,000 subscribers on our list, would secure one more subscriber, the number would swell up to 10,000 . . .

Pre. Noah Metzler, of South West, Elkhart Co., Ind., is at present in the Shenandoah Valley, Va., holding meetings.

Bro. Jacob Shoemaker, of near Berlin, Ont., who passed the 102d milestone of his life, and who is probably the oldest living member in the Mennonite church in America . . . is one out of the very few inhabitants of the world who were born in the eighteenth century, lived through the nineteenth and entered upon the twentieth century.

Between sixteen and twenty of the young people of our churches left for the West during the spring, summer, and autumn. . . . In this way our Sunday schools and churches lose some of their increase every year.

On the 20th of November, 1901, . . . by Pre. Jacob Shenk, Pre. Samuel F. Coffman to Sister Ella Mann . . . They leave in a few days for Vineland, Ont., where a pleasant home, provided for their use by the Vineland Cong., awaits them, and where Bro. Coffman will resume his labors in the ministry.

A SMALL BOY'S GREAT SERMON

A lad in Boston who was rather small for his years worked in an office as an errand boy for four businessmen. One day the four men were teasing him.

"You never will amount to much," they said. "You never can do much business; you're too small."

The little fellow looked at them.

"Well," said he, "small as I am, I can do something which none of you four men can do."

"Ah! What is that?" they asked.

"I don't know that I ought to tell you."

But they were anxious to know and urged him to tell them.

"I can keep from swearing," said the little fellow with confidence.—*Exchange*.

Personal Work, a Christian Layman's Duty

BY MARY HORST

[This essay won third prize in a contest conducted by "Ambassadors for Christ," a Christian layman's group at Goshen, Ind.]

"The world we live in is not wise, it is not good—it is not even sanitary.

"Think of the world as it is, as it sins and weeps, curses and suffers, and sends up its long cry to God" (Henry Drummond). Think of the cold, the cruelty, the fever, the ugliness, the pain, the prejudice, the hatred, the crime, and the greed in our own country. Read about the liquor industry and its woeful tale of vice and death. Check up on the drug business; count the number of divorces and remarriages. Read about the lives of people in the underworld.

Our world is not wise, it's not pure, it's not good, it's not sanitary—it's not fit for pure, innocent children to be born into. But, it could be.

The world doesn't know what love is—real, sacrificial, divine love. The world's law today seems to be pretty much, "Both of your eyes if you put out one of mine; double penalty if you knock my teeth loose.

Oklahoma and Missouri are asking permission to try William Cook again. He has already drawn four lifetimes at Alcatraz. If possible, the death penalty will be given him.

Cook might have been spared all this misery and the folks he wronged might still be living, if 'way back there someone—the preacher, maybe—had led him to Christ who wanted him to have everlasting life rather than a terrible, notorious, and eternal death. Maybe it was the preacher's fault, but WHERE WERE THE MEMBERS OF THE PREACHER'S CHURCH?

Did the Lord Jesus plan for preachers to be solely responsible for the spreading of the Gospel? Is it the Father's will that only specially selected men shall tell the blessed, glorious message of the cross? Not that you know of, nor I.

All men were created with equal right to everlasting life. All men have that soul-hunger which only the Living Bread from Heaven can satisfy. All have sinned, all need salvation; God wants all men to worship Him and it is only good reasoning to say that God wants all saved men to carry the Gospel to all those who are not saved, so that each one has at least one chance to accept His salvation.

"When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; BUT HIS BLOOD WILL I REQUIRE AT THINE HAND." At whose hand? The preacher's? The missionary's? No, at the hand

of any person living near any other person who is not saved.

The field is so large and the laborers so few that no matter how many laymen can be enlisted, there will still not be enough to give every person in every generation a chance to hear about Jesus.

"There are approximately 2,000,000,000 people in the world.

"Two thirds of these two billions are not saved.

"80% of Asia, Latin American, and Africa cannot read.

"90% of the Moslem world is illiterate.

"More than one half of the people of China, in 1937, could not hope to hear of Christ in their lifetime.

"More than 150,000,000 in India are faring no better.

"At least six to eight millions in Central Asia, Africa, and South America will never hear of Jesus" (W. E. Doughty).

What has that to do with the Christian layman? Much every way. Those people's hearts cannot be reached but by word of mouth. That means personal contact with someone who knows Jesus. Thousands in our own country are no better off. What hope is there for them? And they do not often accept the Lord by hearing only; they must also see Christ living in the lives of Christians. Who is better fitted to witness daily than the Christian layman? He has a tremendous responsibility right where he lives, for not a week passes but he has endless opportunities to be a living testimony of God's love. He has what the world so desperately wants. It is his duty to share it with the lost.

The world is sunk deeper in fear, doubt, anxiety, and sin than it has ever been before. Educators, philanthropists, scientists are truly burning to see a more peaceful world. Social reforms are established, educational facilities are trying to strengthen man's knowledge, science is keeping men more healthy, philosophy is attempting to give mankind a more stable concept of life, and religion is presenting all sorts of cults, sects, and isms to ease men's fears, to calm the anguish of people all over the world. Can they possibly succeed without Christ? How shall they hear of the Prince of Peace, the all-powerful, all-loving, all-knowing Jesus?

It is the layman's duty to get the Gospel to these people. He is the one who finances the building of new churches. He is the one who can lead men around him to Christ and thus supply the man-power needed. He is the

one who gathers others around him and prays the Lord of the harvest to send out laborers, at the same time doing everything in his power to help souls around him into the kingdom. He and he only is responsible when the work of the church does not go forward as it should. He alone has the answer to the world's needs, Christ Jesus.

Education helps, social reforms do too, but to surround sinners with better knowledge, a few more cubic feet of air per head, a cleaner street to live on, is a solemn trifling. "It is a cleaner soul they want, and purer air, any kind of air at all, for their higher selves." (Drummond).

They want the Living Water; they cry for the Bread of Life. They long for satisfaction for their souls, and where will they get it but in Christ Jesus? Where shall they find Him but in the people who love and serve Him? And, finding them, how shall they accept eternal life unless those very people tell them how?

Multitudes, throngs, masses, millions of souls are longing for the peace that rests on the soul of the child of God. They long to know that eternal life and not eternal damnation is theirs.

But multitudes are not won as multitudes. Salvation is an individual matter. It is not mass atonement. Each man must be brought to Christ personally.

Surely no minister meets as many people in one week as do the members of his church.

Christ said, "Follow me and I will make you fishers of men." He did not say, "I will make you trawlers and you shall catch multitudes."

He also said, "Go into the highways, and as many as you shall find, bid. . . ."

And again, "Lift your eyes and look on the fields, for they are white already to harvest."

He wants fishermen, highwaymen, harvestmen. Surely that is the task of the Christian layman. He is in the fields, on the highways, in the mountains, on the seas; he is everywhere and gets into places ministers cannot possibly reach. The people the layman meets are HIS fish and can be reached by no one else.

Modern transportation and communication bring more of the world into contact with the Christian layman than ever in the history of the earth. Never before has a man been able to do so much and see so many places in so short a time. Why? A great climax is imminent and the Lord has provided His children with means by which they can, if they will, spread the Gospel to the four corners of the world, and that in record time. But even at that, it is physically impossible for ministers to do the job alone. It is spiritual suicide for laymen even to think they might.

Can we ask Jesus to claim us as brothers, joint heirs, and as God's own children if we repeatedly, belligerently, passively, or in any other way neglect to

obey His divine command to reach every creature possible with the Gospel? It is our responsibility to see that the outcasts, the wretched people in our cities, get the Bread of Life—for they are living **RIGHT WHERE WE ARE.**

Do we want the blood of people we know to be required of us when God asks why they were not saved? Do we want their blood to be required at our hands?

It is my divine commission to be sure that all my acquaintances have personally met Jesus. It is your divine commission to make sure that all yours have. If we fail, then God has only this left: **"THEIR BLOOD WILL I REQUIRE AT YOUR HAND."**

It is Christ's eternal plan that men should carry the Gospel by word of mouth and by holy living to every nook and cranny this old world has. It is Christ's plan that each individual feel his responsibility just as keenly as He Himself felt His.

It is the only plan the Father has left for the salvation of souls.

"If you know anything better, live for it; if not, in the name of God and Humanity, carry out Christ's plan" (Drummond).
Hesston, Kans.

Conformity and Nonconformity

By JOHN D. BURKHOLDER

Mankind falls into two classes—Conformists and Nonconformists: those who row against the tide, and those who drift with it; those who are leaders, and those who follow; those who put something into environment, and those who take from environment; those who mold society, and those who are molded by it.

Society may be molding us more than we are helping to mold it. A minister in an address before a graduating class of a large institution asked, "Are we conforming to the world and its ways, or are we being transformed by the renewing of our mind?"

Conformity is following the world; nonconformity is just the opposite. In the words of Emerson, "An institution is the lengthened shadow of a man." Institutions founded by nonconformists who have not attached to themselves unwarranted opinions of their own importance, who have sought the betterment of mankind, are institutions of merit—creators of fact and history.

The real man is a nonconformist, not a drifter with the tide. Individuality of thought, expression, and judgment are in danger of being lost among the minds of the masses whose opinions are molded by the press, the films, television, books, magazines, and radios. The nonconformist who guards against pernicious vulgarizing influences operating against Christian morals and manners, is wise.

Since man to a great extent is open to suggestions, he may be robbed of his individual personality ere he is aware.

To the Least of These

By BARNEY OVENSEN

As you did it to one of the least of these my brethren, you did it to me.—Jesus.

*If you had lived in Bethlehem
Two thousand years ago
And heard about a stranger there,
A man whose name was Joe,
Who couldn't find a place to live
Except in someone's stable,
I'm sure you would have looked him up
And let him share your table.*

*"And this is your young wife, Joseph?
Mary, I'm glad to meet you.
You're coming home with me, you know;
My wife would like to greet you.
For you are sons of Abraham,
The same as wife and I.
We practice hospitality,
Or we know the reason why.
We heard you couldn't get a room—
But why not stay with us?
My wife? Oh, she won't mind at all.
I promise; she won't fuss."*

*If you had lived in Bethlehem
Two thousand years ago,
The story would be different
Than the story that we know.
For Jesus would have had a home
Instead of that stable cave.
And you would have had a gift in your house
Worth more than you ever gave.*

*But even now you can take Him in
When a stranger or sick or poor.
For sometimes a Christian who needs your help
Will come and knock at your door.
And then it is Jesus standing there;
It is Jesus who needs your grace.
And you wouldn't send Him empty away
And shut your door in His face.*

*And whatever you do for your brother today,
You are doing it for your Lord.
You have taken Him in and given Him help.
One day you will get your reward.*

Staten Island, N.Y.

Conforming to the world is both slavish and dangerous. The writer has just read from a church paper, "Some of us are told we may omit many of our former teachings and practices. . . . In this part of our brotherhood quite a few of our members are pleased to learn of this greater liberty."

Some follow the old proverb, "Do as Rome does when we are in Rome," or go with the crowd that says, "Everybody's doing it, why shouldn't I?" Any person of character should be a nonconformist, rather than a conformist who runs along with everyday environment. A school girl from a good family, being chided by her father for immorality, said, "If I don't do as others do, I will be nothing thought of." Happy are the young people who are on their way to mental and moral independence to help build a better world, not conforming to it.

To say No, when everybody else is say-

ing Yes, calls for the highest and rarest form of courage. It is true, nevertheless, that the one with the grace and courage to say No, while others are saying Yes, can win and hold the highest respect of his fellow man. Two politicians were discussing Abraham Lincoln's popularity and left this sentence on record: "He was everybody's friend and yet he used no liquor or tobacco."

A man who was not a preacher or a moralist said: "To do anything because others are doing it, and not because the thing is good, kind, or honest, is to resign all moral control upon yourself, and go posthaste to the devil with the greatest number."

It is said that the late Milbourn Temple pleaded with the Christian Church "not to take character from their environment, but to put character into it. . . . Come out to safety and comfort. . . . Listen to the voice of the wind as it sweeps over the world, and stand where you may be caught, or stay as you are and flicker out—a lamp that gives no light, unmourned and even unnoticed."

"Those who have done most for the world," said a speaker, "who have lifted the level of life for the ages, have been nonconformists—men of fixed purpose and staunch principle. They have had standards and kept them no matter what the cost. They have not run away from life, nor have they run along with it. The reason why so many people are at the mercy of circumstances, is that they have neither discovered a faith by which to live, nor a cause to serve. . . . The devil is just asking the line of least resistance—doing nothing. There are men and women who are like chips or blocks of wood floating down a stream, caught now and then in a whirling eddy, revolving for a little while, then escaping only to be caught in another eddy and finally to find their way into a stagnant pool where they will probably remain. . . . They go with the stream and take their color from the company they keep and as they go they reflect the standards and practices of their environment. . . . What they need, if they are to drive rather than to drift, is a faith by which to live, and a cause for which to work."

Shadrach, Meshach, and Abednego were nonconformists. They refused to bend or to bow to Nebuchadnezzar's golden image, although everybody else did. They would face the fiery furnace if necessary, and said, "We will not serve thy gods, nor worship the golden image." They followed the conviction, strength, and stamina that came from God. They took not their character from their environment, but put their character into it. They drew from spiritual forces greater than their own. All whose inner life is strengthened by God will be open daily to His influence, not conformed to this world.

Weyers Cave, Va.

A Prayer for This Week

"And Enoch walked with God: and he was not; for God took him" (Gen. 5:24).

Lord, wilt Thou walk with me today,
For I want to walk with Thee:

In thoughts and actions,

In deeds and words. Amen.

—Mrs. Nancy Feigert.

I Am the Light . . . Ye Are the Light

BY MERNA BRENNEMAN

"These are the darkest days of our century," says the modern man of our physical world. We have heard this idea expressed so often that perhaps it has lost some of its meaning for us, but still it is true.

"Men loved darkness rather than light, because their deeds were evil," says the Apostle John, and this aptly describes the state of our modern spiritual world. Have we heard this so often that its meaning does not grip us? Still it is true.

The world's great problem today is darkness. It needs light, spiritual light. Men have loved their spiritual darkness for so long that now they find their physical world in this state which they describe as "dark." And they are struggling so intensely to escape from the engulfing blackness of this effect that they fail to see their basic need, deliverance from the cause.

Christ is the answer to the world's need. Groping in darkness leads to death, but the road to Christ is the road out of darkness to life, for Christ has said, "I am the light of the world: he that followeth me *shall not walk in darkness*, but shall have the light of life." "I am come a light into the world, that whosoever believeth on me *should not abide in darkness*."

Christ brought the light of salvation when He came into the world. Since He is no longer here in person, we, His followers, must perpetuate His light. Christ also said, "Ye are the light of the world." And so we are. If our lives have been lighted by Christ, we must light our part of the world. It is our highest privilege and responsibility—a privilege because men are seeking a way of escape and we can show them the way; a responsibility because Christ expects it of us, and there is no one else who can do it. Our faces, our words, and our deeds should all radiate the light of Christ. If we are not His lights, we fail as Christians.

When I turn off the light in my bedroom, there is one spot on the north wall which stands out. It is the illuminated picture of a bear. Gazing at that image from night to night has taught me a

great lesson about the Christian's light. As that picture glows in the darkness, just so my life must glow in the darkness of the world. Immediately after the light of my room has been turned off, the image glows vividly, but as the period of darkness lengthens, the outline begins to fade, and before dawn there is no visible glow to break the darkness of the wide black wall.

If I want my life to glow, I must continually keep myself in the presence of the light of the world. The longer I am away from Him, the fainter my light will become, and it may grow so dim that it will not shine out from the darkness around me.

We as Christians dare not "go out." Our concern should be that Christ can still say of us, "Ye are the light of the world." If our light is hidden under the bushel of worldliness, men will lie in darkness, but if we let our lights shine before men, they will see our good works and glorify our Father which is in heaven.

Christ knew that the world in His day was dark, and so He came to bring light. He says of Himself, "I am the light of the world." He also knew that the twentieth century would be dark; therefore He commissioned His followers to carry on His light. He says of us, "Ye are the light of the world." Today men see Christ as the light only as they see His light in us. But this is the hope for today's dark world: If men can be brought to know the true light, they "shall not walk in darkness, but shall have the light of life."

Harrisonburg, Va.

An Appeal for Church Bulletins by the Archives of the Mennonite Church

Some time ago we appealed to congregations which were using church bulletins, asking them to save copies of their bulletins for us and to send them to us, so that they might be available to persons who are writing congregation histories. Certain congregations responded to our appeal. In the meantime, we made direct contacts with congregations; if we learned that they were using the bulletins. As a result we have a growing collection of bulletins, giving an excellent chronological history of the congregations which they represent. However, we have reason to believe that our file is far from complete. We are listing below the congregations from which we have received bulletins within the past two years. If your congregation is not represented in this list, won't you help us by bringing this article to the attention of the person or persons responsible for preparing the bulletins in your congregations?

Colorado
First Mennonite Church, Denver
Pueblo

Prayer Requests —

Our missionaries to the Jews request prayer that the testimony to Israel may bring salvation to many.

Pray that our missionaries returned from China may be led into the work God has for them.

Pray that the curse of permanent militarism may not come upon us through Universal Military Training.

Pray that the way may be opened for effective witness in alternative service by our I-O men.

Pray for a sister who has suffered a nervous collapse, that she may be helped to a new outlook on life and permit the Lord to direct her.

(Requests for this column must be signed.)

Illinois
East Bend, Fisher
Hopdale and the Dillon and Midway outposts
Mexican Mennonite Mission, Chicago
Pleasant Hill, East Peoria
Roanoke
Science Ridge, Sterling
Waldo, Flanagan
Indiana
Belmont, Elkhart
Benton
Goshen College Congregation, Goshen
Prairie Street, Elkhart
Sunnyside Mission, Dunlap
Iowa
Cedar Creek, Manson
Wellman
West Union, Wellman
Kansas
Hesston
Protection
Maryland
Pinto
Michigan
Pigeon
New York
Clarence Center
Ohio
Beech, Louisville
Berlin
Bethel, Wadsworth
First Mennonite, Canton
Martins Creek, Millersburg
North Lima
Orrville
Pleasant Hill, Sterling
South Union, West Liberty
Wooster
Ontario
First Mennonite, Kitchener
Pennsylvania
Scottdale
Strasburg
Virginia
Eastern Mennonite College Congregation, Harrisonburg
Zion, Broadway

If your congregation is not represented in the above list and would like to begin sending bulletins to us regularly, please drop us a postal, and we will give further instructions as to how they should be sent.

Melvin Gingerich, Custodian
Archives of the Mennonite Church
Goshen College, Goshen, Indiana

CHURCH MUSIC

Music in the Church of Tomorrow

By J. MARK STAUFFER

I would like to say at the beginning that I am concerned about the church of tomorrow. When I was in graduate school, I got interested in writing an article for the GOSPEL HERALD. It has never been published and I am not sure that it ever will be. I have it about half completed. "I'll Take My Stand" is the name of the article. The reason I am not sure that it will ever be published is because it tends to be a bit personal. I say something like this: "As a young man I have frequently thought about the church of tomorrow. I have wondered what I would do if the Mennonite Church would depart from what I understand to be Biblical teaching and practice." Then I go on to suggest what might happen. I find myself frequently waking up at night concerning myself about the problems of the Mennonite Church today.

Let me tell you what concerns me about the church of tomorrow. I mean the Mennonite Church, founded by such men as Conrad Grebel and Menno Simon^s, which came out of the Protestant Reformation. We have in some other denominations a preview of what could happen in ours. This has happened to Protestant denominations which at one time were just as Biblical, just as non-conformed to the world, as the Mennonite Church is today. A couple years ago a deacon from a church about thirty-six miles from my home came to see me. I had never met him. He said, "We are a small church; we don't have a musical instrument; we don't have a choir, and don't want one. Our congregational music has practically disappeared, and we would like to invite you to come to help us. Won't you come and teach us to sing again as a congregation?" I went two or three times to that church and I found a small congregation of rural people. The deacon had painted the picture quite fairly. They were a group who could sing nothing but the melody and wanted to learn to sing parts. If a group such as our church ever gives up its four-part music and then seeks to regain it, we will have a most difficult task. I think that is what happened to that little congregation. Their denomination had trained musicians, but they weren't interested in this small rural congregation.

Young people are asking today about changing the character of our Mennonite church music. In Ohio, this summer, I taught a course in church music. I got a number of questions, something like this, "Wouldn't it help our music if we

had a piano or organ in the church?" I would like to say, We are building today for tomorrow. We do not want to be guilty of being short-sighted; we are building today the church that is going to be in existence tomorrow. In a sense, what I am, and think, and do, is going to influence the type of church my children will be enjoying at my age. There are certain fundamental characteristics which we dare not change in our church music; there are some abusive practices which we will want to change. Now the big question is, "What should remain, and what should be changed?"

There are five things I would like to see in the church of tomorrow: (1) choral congregational music; (2) a revitalized worship program; (3) better music material; (4) improved leadership; (5) an adequate children's music program.

Choral congregational music is music sung by the congregation rather than by a choir. This is rather distinctive. When I was in New York in the summer of 1944, I took the opportunity to visit quite a number of different churches. One Sunday I attended three different services. In Nashville, Tennessee, I made it a point to visit a different service each Sunday for ten Sundays, and I came back to the Mennonite Church with increased enthusiasm to advocate the type of music we have.

What happens when you bring an instrument into the church? The first thing that happens is the loss of your four-part singing. The instrument gives the four parts; so there is no initiative for the people to learn to sing the parts. If you begin in one of those services to sing bass or tenor, you may have people looking around at you in surprise! And so what singing there is on the part of the congregation, is a unison singing of the melody.

I might say a word about special music. There are folks who still hold out strongly against special music, because they are afraid it will lead to having a choir in the church. I think special music has a place in the Mennonite Church. I think in some of our churches it is being abused. It can easily take the place of congregational singing. Especially is that true when special groups begin to sing regularly in the Sunday services of our churches. I think special music should remain special. It should be especially good music. It ought to come into our church at special occasions or in a special Sunday evening service, but I do feel that to safeguard our congregational singing, we need to keep it special.

Now the second point, a revitalized worship program. I asked my Church

Music class one day what hymn we had sung in chapel in the morning. They couldn't remember, except that it was on the left side of the page and a new song! Well, this class is becoming more successful in recalling what they sing. "And what happened to you when we sang that song?" is my next question. They don't know what to say. I question whether we have worshiped if we can sing through a song and have not been conscious of what we are singing. I can speak with authority because I know how frequently I have sung through an entire hymn and was not conscious of what I was singing. Someone walks into the service and everyone seems to see that person. It disturbs me to see folks turn away and watch the person coming in. I like to go back to the teachings of Christ, when He said, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." We need a revitalized worship program. When we leave the house of God, something should have happened to us. No. 165 in the *Church Hymnal* is a fine hymn for public worship:

"To Thy temple I repair;
Lord, I love to worship there,
When within the veil I meet
Christ before the mercy seat."

The implication is that divine worship should be a union between the worshiper and God.

Third, we need better music material. The Mennonite Church should be producing good hymn authors and composers. "All right," you say, "why don't you write some good music?" But to have good music, you need inspiration. You need time. One doesn't say, "Now I believe I will write a hymn poem. Now I will write the music." You know it's not that simple. A great hymn is born. Great hymns come from the depths of the soul of the author. When the composer takes a hymn and tries to write the music he has to relive it. Our hymn writers ought to come from our colleges because most of our colleges teach harmony, and a person needs that as a background. Good poetry isn't just something that rhymes at the end of a line. It is more than that. For some time we have talked about revising our *Church Hymnal*. We have used it now for nearly twenty-five years. Some feel that we could eliminate quite a number of selections which for some reason are objectionable and replace them with others.

Fourth, improved leadership. I think our song leaders should regard song leading as a calling. We need to bring our song leaders to see that it is a real spiritual work to lead a congregation in worship. One should feel that God is calling him to do it. It is certainly not

a matter of getting up and displaying talent.

In the fifth place, an adequate children's music program. I believe I am making a fair and correct statement when I say that in the past our church has not had an adequate program of church music for children. In the East we have a number of parochial schools. This is a wonderful place to promote the idea of church music for our young children. The children's department in our churches is one of the most priceless possessions in view of the church of tomorrow.

I see no reason for a change in the character of Mennonite church music in the church of tomorrow. There is a lot of room for improvement, but I am sure that we would be of all churches most miserable, to give up our choral congregational singing. There are folks who don't like what the Mennonite Church has now, but instead of leaving the church they remain in the Mennonite Church and plague it to meet their specifications. If I wanted to see instruments in the church, I would go to a denomination that has instruments, rather than to try to change the Mennonite Church. I think that unless the Mennonite Church maintains the Biblical doctrine and traditions we now have, we have no excuse to maintain a separate denominational group. The only justification for us to be a separate church is that we maintain the Biblical doctrines that have been passed on to us by our forefathers. May we all rededicate our lives to be a positive testimony, so that the men and women who will make up the church of tomorrow will be blessed with the same church we have inherited and enjoy today.

Harrisonburg, Va.

Book Review

Fanny Crosby, Singing I Go, by Basil Miller; Zondervan Publishing House; 1950; 119 pp.; \$1.50.

"Fanny Crosby," by Basil Miller, is a book very similar to the many biographies written by the same author. In ten chapters Miller has well chosen and assembled some of the interesting facts from the life of the blind poetess. As in his other biographies this one is also written in popular style which the average adult as well as teen-agers will enjoy reading.

The story of Fanny Crosby is a story of a girl endowed with unusual intelligence who at the age of six weeks lost her eyesight when her mother followed the bad advice of a local doctor. Her aged grandmother and neighbor took special interest in her, and before she entered the New York Institute for the Blind in New York City she had learned long passages of the Bible.

Fanny Crosby will be remembered for

her hymns which have brought courage and comfort to people around the world. During her lifetime she wrote no less than six thousand hymns. Often the hymns came rapidly. Describing her composing of one famous hymn Miller writes: "On April 30, 1868, Dr. William Doane visited Fanny Crosby at her home. While there he said, 'I have exactly forty minutes before my train leaves for Cincinnati. Here is a melody. Can you write words for it?'"

"For the next twenty minutes Fanny was totally unconscious of everything except the work she was doing. God had already planted the hymn in her soul, and she was merely awaiting a suitable melody. At the end of the period Fanny turned to Mr. Doane and recited the beloved Gospel hymn (Safe in the Arms

of Jesus) which has been the comfort of countless believers."

Fanny Crosby did not become a Christian until at the age of thirty. It was then she consecrated her life and talents to the service of the Lord. Although most of her energies were spent in hymn writing, she did spend time in improving the conditions of the blind. During her life she entertained and was entertained by many notable people, including some of the presidents of the United States. Her influence was felt by all classes of people. Twice she was invited and appeared before the Houses of Congress to recite some of her poetry.

This book is attractively bound, has good print, and no illustrations. It is a good selection for the home or Sunday-school library.—Alvin E. Jantzi.

OUR SCHOOLS

GOSHEN COLLEGE NOTES

Ernest E. Miller, president, has announced the appointment by the Executive Committee of the Board of Education of Karl Louis Massanari as acting dean of Goshen College during Carl Kreider's leave of absence. Bro. Massanari, who was born in Fisher, Ill., on May 20, 1915, graduated from the Fisher Community High School in 1932. In 1936 he received his B.A. degree from Goshen College. During the summer of 1937 he attended Ohio State University. In 1942 he received the M.A. degree from the University of Illinois, in 1948 the Ed.M., and in 1949 the degree, Doctor of Education. Except for brief periods spent in graduate work, Bro. Massanari has been teaching ever since his graduation from college. He has taught in the public schools of Berlin, Ohio, the Community High School at Mahomet, Ill., and served as graduate assistant at the University of Illinois. From 1942 to 1947 he served as principal of his home high school. Since 1948 he has been serving on the faculty at Goshen College.

Bro. Massanari will succeed Bro. Kreider at the end of the first semester, meanwhile assuming some of the dean's responsibilities, such as preparing the copy for the 1952 annual catalog. Bro. Kreider has been released part time to prepare for his new duties as dean of the College of Liberal Arts of the International Christian University in Japan. On Nov. 27 he will visit the University of Cincinnati to confer with possible candidates for positions on the teaching staff of the I.C.U. Nov. 29, 30 and Dec. 1 he will visit Ann Arbor, Wayne University in Detroit, and Michigan State College at East Lansing, on a similar mission. Bro. Kreider is being loaned to the I.C.U. for a three-year period and will return at the end of that time to resume his duties at Goshen College. He and his family are scheduled to sail for Japan on Feb. 24

from Los Angeles. They plan to leave Goshen by automobile on Feb. 11 and drive to the West Coast by a southern route.

Pres. Miller announced to the faculty on Nov. 19 that C. L. Graber will leave on Nov. 26 for a three-month period of service in Europe under the Mennonite Central Committee. Bro. Graber spent seven months in Germany last year and will probably be there for two weeks at the beginning of his present term of service. His first task will be to review and extend the builders' unit of thirty men which he set up at Espelkamp in Germany last year. Most of the thirty men will continue for another year. Under the supervision of Bro. A. Lloyd Swartzendruber they have been manufacturing building brick and blocks at Neuwied on the Rhine, for a building contractor, and transporting the bricks and blocks to the building site. In payment for their labor they receive one third of the material they manufacture. This material is used in constructing houses in the American and British zones for D.P.'s, particularly those from the Danzig area whose lands and property have been confiscated by the Poles. These D.P.'s have elected to stay in Germany to re-establish themselves in preference to migrating to another country.

After Bro. Graber inspects the work in Germany he will proceed to Athens, Greece, to set up a unit for the benefit of the Greek people, similar to the one being carried on in Germany. Greece has been chosen because the M.C.C. must select a country in which the U.S. government is interested under point 4 of President Truman's program (economic aid to backward countries). Another reason for the selection of Greece is that the Brethren Service Committee, who have had a unit in Greece for the past year, have asked the M.C.C. to join them. Bro. Graber plans to complete his assignment and return home by Feb. 1, traveling through Holland and England.

John Umble.

FOR OUR SHUT-INS

Faith in God

BY EDNA M. MERTZ

*Perhaps your dreams of yesterday
Are laid beneath the sod,
And all your plans are altered;
Can you still trust God?*

*Can you say with Christ the Saviour,
"Not my will but Thine be done"?
Have you wrestled in the garden
Till the victory is won?*

*Can you trust Him in the shadow
When the sun is hid from view?
In the hour of deepest midnight
Does His love still guide you through?*

*Does the burden seem too heavy
As you're passing 'neath the rod?
Say with Job, "Though He slay me,
I will still trust God."*

Ft. Wayne, Ind.

The Loved and Gone

No matter at what period of life we may have arrived, there are those whom we have loved who depart from us; this is of course more evident when arriving at middle life, and beyond, for we have then enlarged our circle.

We ourselves die a little at the departure of these beloved. I was reading a most interesting and inspiring book called "As I Remember Him," recently and quote this sentence from it: "At times the dead are closer to us than the living, and the wisdom and affection of the past stretch blessing hands over our lives, projecting a guardian care out of the shadows and helping us over hard places. For there are kinds of love that few but the wise fully understand until they have become memories."

How very true this statement is! We know how many there are who have had to die to be appreciated. But we also know that those whom we have loved and lost grow more precious to us with each passing day. Often we reach out to touch their vanished hands or pause to catch a word of love and understanding embalmed in memory. All of us, I am sure, experience this "guardian care out of the shadows" spread over us by the absent ones long gone. A remembered smile, many a word of encouragement, an admonishment of faith in the Father of us all, and endless words of wise counsel—these come to us, as though but a happening of yesterday. I do believe we are influenced and inspired all our

lives by those who have gone from us, but whose spirit remains as deathless. To those who are spiritually mature, I believe that sorrow comes only for the purpose of chastening and for the purification of the heart. It's the weeping that endureth but for the night, with joy coming in the morning. Ah, how surely, of those whom we have loved and who are gone, can we say that "their works do follow them."—Selected by Lydia M. Shetler.

A Recipe for Shut-Ins

BY CLYDE L. METZLER

1. Ten quarts sincere milk daily. I Pet. 2:2.
2. Eat plenty honey wafers for a period of forty years. Ex. 16:31, 35.
3. Whenever thirsty, drink plenty of water FREELY. Rev. 22:17.
4. If you think you must use some wine, use only a very little. I Tim. 5:23. But don't look at it when it's red. Ps. 75:8. Don't use too much of it or you will feel its ill effects. Eph. 5:18.
5. Brush your teeth. Amos 4:6.
6. Three heaping tablespoonfuls of the last word in Jas. 5:10.
7. Use equal parts of the stuff in Prov. 17:22.
8. Eat that kind of meat that all good people eat. I Cor. 10:3.
9. Try to avoid all drafts, rather keep the temperature real high. Rev. 3:16.
10. Do lots of knitting, and not only in your spare time but work overtime sometimes, for what's overtime you get paid time and half time. Col. 2:2.
11. If your night was rather long and weary, always welcome the morning light. Ps. 30:5.
12. Should your vision seem blurred at times, hurry back to Rev. 3:18 and apply it quickly.
13. If your appetite seems low, by all means try to build it up; just don't stop eating, because there is plenty of food around. Matt. 5:6.
14. If you can at all muster up enough determination, try to take a sip of contentment occasionally from either or all of the following prescriptions. Phil. 4:11; I Tim. 6:6, 8; Heb. 13:5.
15. Have you ever tried counting your aches and pains? Ps. 34:19.
16. Try your skill in arithmetic. II Pet. 1:5; 6, 7.
17. Probably by now you have gained enough strength to earn your board. II Thess. 3:10. If you do work a little, you will most likely sleep better. Eccl. 5:12.

18. Keep up courage by looking ahead. Rev. 21:4.
Manheim, Pa.

What to Forget

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget all the slander you have ever heard. Forget the temptations. Forget the faultfinding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and remember the good points which make you fond of them . . . Blot out as far as possible the disagreeables of life; they will come, but will only grow larger when you remember them, and giving them constant thought . . . will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday, start out with a clean sheet today, and write upon it for sweet memory's sake only those things which are lovely and lovable.—Author Unknown.

The Ladle and the Teaspoon

Billy Bray, the uneducated coal miner, praised the Lord all the time. He was known for his thankfulness to God in everything and for getting answers to his prayers. One time in a meeting, when he heard someone telling a long story of troubles and trials, he jumped to his feet and said, "Bless the Lord, I've had trials and troubles." The Lord has given me both vinegar and honey, but He has given me the vinegar with a teaspoon, and the honey with a ladle.—A. A. Milligan.

Friend or Just Friendly?

BY ROSE MAGINES

*Does it matter to you if I'm tired of the fight?
Would you care should I fall by the way?
Would you turn me away if I came in the night
And asked you, "My friend, will you pray?"*

*Do you blame if I'm weak and the tempter is strong?
Are you unconcerned whether I win
In the fight that continues when strength is all gone?
I ask, "Will you pray, my friend?"*

*Do you care just a bit when a smile is my aim,
Yet in failure unbidden tears flow?
If you have the answer for victory and peace,
My friend, won't you please let me know?*

*A night of no sleep; the morning is nigh.
I'm tired, defeated, and alone.
The fight almost won. The victor? Not I.
I find my opponent too strong.*

*What of prayer, my friend? Do you really believe
There is hope for one such as me?
If it'll help, won't you pray that I learn to live
Victoriously, happy, and free?*

La Junta, Colo.

TO BE NEAR TO GOD

THEME FOR THE WEEK: FAITH IS THE VICTORY

Sunday, December 9

Read Matthew 13:53-58. The Importance of Faith

John 3:36: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Faith is oxygen for the soul, an absolute essential not only for the new birth but also for the continued existence of the divine Life within us. The power of God itself cannot surmount the barrier of unbelief. If the mighty works of Christ are not manifest in our lives, if we continue on the treadmill of discontent and defeat, we need to examine the harness that keeps us there for the trademark of Doubt.

Monday, December 10

Read James 2:14-26. False Faith

James 2:14: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?"

"Though a man say he hath faith"—notice the subtle reference to a superficial word faith, rather than the genuine article. Faith is not something that can be seen. The only proof the world has of its existence is in the changed lives of those who profess to have it. The flippant easy verbal assent means nothing to God or man. It is only as we laboriously hew out an example of living faith that we receive the commendation of God and the respect of man.

Tuesday, December 11

Read Hebrews 10:38—11:3. Definition of Saving Faith

Hebrews 11:1: "Now faith is the substance of things hoped for, the evidence of things not seen."

Evangelist Billy Graham defines saving faith as "a heart committal to the will of Almighty God, which has its repercussions in a life daily lived for Jesus Christ." In other words, our behavior is the outer shell of which faith is the vital inner core. So, if faith without works is dead, works without faith must share its grave. Any attempt to separate these two is dangerous. The remaining one is as helpless as one child on a seesaw. Let us examine the faith we possess to make sure that it does have repercussions in consistent Christian living.

Wednesday, December 12

Read Hebrews 3:12-19. Formula for Faith-Step One

Romans 14:23: "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin."

Too often discussions about faith never go beyond definitions and debates on its importance. The hearer is left with his heart-cry of, "How can I obtain faith?" unanswered. This practical formula for faith is easy to remember and as sure of results as the Word of God can make it. Its first step: Recognize doubt as sin. As long as we think

of doubt as a weakness or disguise it in a cloak of humility, we can not escape its bondage. It is only as we drag it out in all its ugliness and admit its true character that we can hope for deliverance.

Thursday, December 13

Read I John 2:1-12. Formula for Faith-Step Two

I John 2:1: "My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

The second step in this formula for faith is a logical sequel to the first. Get rid of doubt as you would of any other sin, by confessing it to God and seeking His forgiveness. Sin is sin, no matter how much we attempt to hide it behind respectability. It is only as we come to God in humble penitence that He pardons and cleanses us from its every taint. The Truth of God must free us before we are ready for the infilling of faith He longs to give.

Friday, December 14

Read Mark 9:14-27. Formula for Faith-Step Three

Mark 9:24: "And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief."

Ask God for faith to take the place of the doubt He has just removed. This third step is important. Left to ourselves, we soon find that seven other devils of doubt have moved in, and, unless God fills our hearts full of a vibrant effective faith at once, our last state easily becomes worse than the first. God, forgive our slowness in requesting and our hesitancy in accepting the faith you are so willing and able to supply.

Saturday, December 15

Read Hebrews 11:4-40. Heroes of the Faith

Hebrews 12:1: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

Read this chapter slowly, recalling the experiences of each individual mentioned. Add others of your own, from the Bible, from books, and from personal acquaintances. The list will grow and grow until you too will see the impossibility of recording all the valiant heroes of the faith. Yet these people were as commonplace as you or I. The reason for their unique contribution to the kingdom lies not in unusual talents but in an unusual capacity for faith. Each of us may find his own name on this Honor Roll if he will but look away from his own limitations and rely wholly on the faith that God supplies.

—Edna Beiler.

If I have no love for my brethren, I have no love for God.—D. A. Yoder.

THE CONQUEST OF CANAAN

Sunday School Lesson for December 16

(Joshua 1—11)

What is the great difference between the words of God and the words of man? With God is absolute truth. What is the difference in the commands of men and those of God? In the promises?

In today's lesson God speaks, God commands, and God promises.

To whom is He speaking? Why to Joshua? What are the specific circumstances? Study the command given to Joshua in detail. "Arise," "go" "over this Jordan," which must have been very full of water. (How would this host of people with all their cattle get across?) "I do give them" the land, and "have I given it." Had not God given this land to Abraham long ago? Yes. Now they are to conquer their own. No man "able to stand before thee all the days of thy life" was very strengthening. How could this be? Because God would be with him and would not fail him. Joshua, knowing God, knew His word was truth. He also felt the importance of His command. When God commands He must be obeyed.

God is true and His commands are all-wise, but He leaves it to man to turn to the right or left away from the path He outlines. Joshua had to step out in faith "to do accordingly."

See Joshua do it. Let one pupil tell how Israel got across the deep waters. Why the two stone altars?

Fear of God is in all the people of the land. The people of Israel were circumcised. The reproach of Egypt was rolled away. The pass-over was observed at Gilgal. The manna ceased falling. An angel appeared unto Joshua "as captain of the host of the Lord." What a day for Israel!

Now that they are ready to take their inheritance God speaks again detailed directions. Let a pupil tell this interesting method of taking the key city, Jericho. God made a special demonstration of His power. But He must be obeyed absolutely; when God said no spoils and no captives, He meant what He said. Disobedience brought defeat at Ai. the next attempted step. God gives wonderful promises but the blessings are always based on obedience to His will. The promise in itself does not make the victory inevitable.

The deception of the Gibeonites, the standing still of the sun at Joshua's command are both interesting events in the continuing conquest by Joshua.

See the map as to how the land was divided amongst the tribes.

Then close with the reading together of Josh. 11:23.

The Lord that made heaven and earth was making a great nation of Israel. This He promised to Abraham.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

Earning maketh an industrious man; spending, a well-furnished man; saving, a prepared man; giving, a blessed man.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

The Oak Grove congregation at West Liberty, Ohio, was favored with a program by a group from the Mt. Gilead, Ohio, community. Bro. Murray Krabill, pastor at Mt. Gilead, gave a message.

Bro. Karl Massanari, Goshen, Ind., conducted the morning worship service at the Freeport, Ill., Church on Oct. 28. He was listed as one of the speakers in the annual Sunday-school convention there.

Bro. William Miller and a group from Bremen, Ohio, served in morning and afternoon meetings at Fairpoint, Ohio, on Nov. 18.

Bro. B. B. King, Sheldon, Wis., after holding meetings at Canton, Kans., began another series at Kansas City, Kans., on Nov. 28.

Missionary Day speaker at Garden City, Mo., was Peter Dyck, Moundridge, Kans. He brought four stirring messages relative to missions and relief.

Bro. E. J. Miller, Gulfport, Miss., closed a series of meetings at Hydro, Okla., Nov. 20.

Bro. G. G. Yoder, now of Goshen, Ind., was the Thanksgiving Day speaker at Kidron, Ohio.

Good interest marked the annual Young People's Institute held at the Sycamore Grove Church in Missouri over Thanksgiving week end. Some young people from northeastern and central Missouri attended. Meals and

some sectional classes were held in the new cabin which has been erected on the church ground for the use of the sewing circle, the M.Y.F., and other activities.

The centennial of the first organized Mennonite Church in Iowa was observed in all-day meeting on Thanksgiving Day at the East Union Church, Kalona, Iowa. Visiting speakers were G. F. Hershberger, Melvin Gingerich, and S. C. Yoder.

Bro. John E. Lapp, Lansdale, Pa., will serve as instructor in the three-day Ministers' Normal held during Winter Bible School at Johnstown, Pa., Jan. 8-10.

Sister Lois Yake spoke at Masontown, Pa., on Nov. 18 concerning relief work in Europe.

Bro. Ross Metzler, Lewistown, Pa., conducted a series of meetings Nov. 11-18 at the Temple Hill Church in the Blue Ridge Mountains of Virginia.

Revival meetings at the Maple Hill Conservative A.M. Church near Burton Station, Ohio, closed Nov. 22. Bro. Shem Peachey, Kirkwood, Pa., was in charge. The closing message in the Thanksgiving Day service was delivered by Bro. Andrew Farmwald, Plain City, Ohio.

Bro. Earl Maust, Bay Port, Mich., began revival meetings with the Maple Grove congregation, Hartville, Ohio, on Nov. 22.

Bro. Richard E. Bender was ordained to serve the Williamsville Mission, an outpost of the Alden congregation in New York, on Sunday evening, Nov. 25. Bro. Nevin Bender, Greenwood, Del., was in charge of the service, assisted by Bishop David Beachy of the local congregation. Bro. Bender had just completed a week of revival meetings with the Alden congregation.

The Casselman River congregation near Grantsville, Md., heard messages from Bro. Earl Maust, Bay Port, Mich., and Bro. Andrew Farmwald, Plain City, Ohio, on the evening of Nov. 20. Brethren Maust and Farmwald were at Grantsville in the interest of the Conservative Bible School which is being planned for this winter. Other members of the committee which met at Grantsville are Bro. Shem Peachey, Kirkwood, Pa., and Bro. Willard Mayer, Flint, Mich.

The northeast Missouri churches will hold their annual Youth Conference at Hannibal Dec. 7-9. Among the speakers are Daniel Kauffman, of Leonard, Nelson Kauffman and George Neufeld, of Hannibal, and Marie Yoder, of Puerto Rico. Music is in charge of Paul Yoder, Harper, Kans.

Sister Arlene Sitler represented the La Junta School of Nursing at Garden City, Mo., on Nov. 26.

Sister Martha Hartzler, wife of Bishop J. G. Hartzler, passed away on Nov. 24. The funeral was held at Windom, Kans., on Nov. 28. She was the daughter of R. J. Heatwole, a pioneer lay evangelist of the West, and a sister of Lydia Heatwole, pioneer in the nursing program of the Mennonite Church.

Bro. W. E. Helmuth, veteran minister of Harrisonville, Mo., is confined to his bed following a stroke.

The Mennonite Historical Bulletin for January will carry eight pages instead of the usual four. Specializing on local Mennonite history, this periodical has articles of interest to all sections of the church. Two of the quarterly issues will carry eight pages; the other two will continue with four pages. A subscription can be obtained by sending \$1.50 to Ira D. Landis, Bareville, Pa.

The Millersville and Rohrerstown Youth Fellowship Meeting will be held at the Millersville, Pa., Church Dec. 15 at 7:30 p.m. Bro. Irvin Kreider will speak on the topic, "Living Peacefully with All Men."

If you know of anyone in the Cumberland, Md., area who once attended Mennonite services or who is interested in the Mennonite faith, please contact Bro. Frank Bennett, 720 Brookfield, Cumberland, Md. A mission has been opened there recently, under the Southwestern Pennsylvania Mission Board, with Bro. Sanford Miller as acting superintendent.

Bro. Jacob Rittenhouse, Lansdale, Pa., held a series of meetings at the Huntersville Church near Menahga, Minn., during November. Previous to that he served in Bible conferences at the Northern Light mission stations and at Detroit Lakes.

Inspiring and helpful meetings are reported by the Maple Grove congregation near Topeka, Ind. Building Christian Homes was the theme of the week-end conference Nov. 17, 18, with Bro. and Sister Paul Erb and Bro. J. Lawrence Burkholder as guest speakers. Special music was supplied by the Emma and Shore congregations.—C.H.

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Calendar

- Pacific Coast District Mission Board, Annual Meeting, Sheridan, Oreg., Dec. 4, 5
- Indiana-Michigan Annual Ministers' Meeting, Shore Church, Shipshewana, Ind., Dec. 5, 6
- Pacific Coast Conference, Annual Ministers' Meeting, Sheridan, Oreg., Dec. 6, 7
- General Council of General Conference, Chicago, Ill., Dec. 7, 8
- Bible Sunday, December 9
- Ohio and Eastern A.M. Joint Conference, Special Session, Central Church, Elida, Ohio, Dec. 11, 12
- Christian Workers Normal, Roanoke, Ill., Dec. 28-31
- Millwood Winter Bible School, Gap, Pa., Dec. 31 to Jan. 11
- Winter Bible Term, Hesston College and Bible School, Hesston, Kans., Jan. 2 to Feb. 8
- Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 2 to Feb. 15
- Winter Bible School of North Central Conference and Northern Light Gospel Mission, Loman, Minn., Jan. 7-25
- Ministers' Normal, Stahl Church, Johnstown, Pa., Jan. 8-10
- Maple Grove Winter Bible School, Atglen, Pa., Jan. 14-25
- Special Bible Term, Lancaster Mennonite School, Lancaster, Pa., Jan. 14 to Feb. 22
- Canton Bible School, Canton, Ohio, Jan. 7 to Feb. 15
- Michigan Mennonite Bible School, Fairview, Mich., Jan. 7 to Feb. 15
- Winter Bible School, Goshen College, Jan. 28 to March 7
- Special Bible Term, Eastern Mennonite College, Harrisonburg, Va., Jan. 29 to March 10
- Mennonite Publication Board, Annual Meeting, Wayland, Iowa, Feb. 20, 21
- Conference on Christian Community Relations, Tiskilwa, Ill., March 28, 29
- Mennonite Youth Fellowship Workshop, Iowa Mennonite School, Kalona, Iowa, June 9-12
- Mennonite Youth Fellowship Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 13, 14
- Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17

Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

The workers in New York City are planning to open a new mission point in the Harlem area in the near future. An ordination service for a resident pastor will be held on Dec. 16.

Sisters Lois Landis and Anna Miller, nurse appointees for Ethiopia, who were scheduled to sail on Oct. 15, have also been delayed indefinitely because of the dock strikes in New York City.

The pupils of the Bethany Day School, Pulguillas, Puerto Rico, moved into the new building on Nov. 5. The children themselves helped with the moving. It is planned to have the building dedicated soon.

Bro. Lloy Kniss, Dayton, Ohio, conducted evangelistic meetings at the Danforth Church, Toronto, Ont., in October. Four souls responded to the call of God.

A letter from Sister Alyce Sieber, matron of the orphanage at Bragado, Argentina, says: "We are happy that two of the boys, twelve and thirteen, have taken a special interest in taking care of the chicks. There are about 2,000 and these two boys have been doing fine in overseeing all of them . . . Three of the boys also do the evening milking without Floyd's help."

Bro. and Sister Earl Buckwalter, Hesston, Kans., worshiped with the group at the Gospel Center, Kansas City, Mo., in their communion service Nov. 11.

Bro. William Kurtz, Loman, Minn., filled a preaching appointment at the Zippel Bay schoolhouse Sunday evening, Nov. 11. Services are held at this place every two weeks, in the evening, by workers from Graceton, Minn., and a minister from the Northern Minnesota mission field.

Sister Ella May Miller, wife of Samuel E. Miller, writes from Argentina: "Sam and I wish to thank each one of you who has so kindly remembered us during these past months of severe testing and trial caused by my sickness. Your prayers of faith have ascended to God's throne and He has answered. One specialist was surprised how well I am after what happened. I can only attribute it to God's power. May He be your reward."

Four persons were received as members at the Hannibal, Mo., Mission Church Nov. 11, three by baptism and one by letter.

Bro. L. S. Weber, Scottdale, Pa., served as Missionary Day speaker at the Sunnyside Church, Conneaut Lake, Pa., on Nov. 25. On Nov. 18 Bro. and Sister Weber spoke at Rockton and Springville, in Clearfield County, Pa., in Missionary Day services.

Bro. John Friesen, stationed at Dondi, India, writes: "A week or two ago we had our week of witness, led by a blind evangelist. We had a very profitable time . . . One vil-

lage was so overwhelmed that they came out with garlands and drums to meet us and wanted to take up an offering for the 'sadhu.'"

Bro. John Litwiller, pastor of the Mexican Mission in Chicago, spoke on the Missionary Day theme to the Lower Deer Creek congregation near Wellman, Iowa, on Nov. 18. The other guest speaker was Bro. J. N. Kaufman.

Sister Florence Nafziger, missionary nurse in India, arrived in Los Angeles, Calif., on furlough on Nov. 19.

On Sunday, Nov. 11, four persons were received into the church at Hannibal, Mo.; an adult woman and two young girls by baptism and one person by letter. A large percentage of the congregation was present at the communion service observed the same day.

Sister Alyce Sieber, matron of the orphanage at Bragado, Argentina, says: "School closes the last of November and that means there won't be the white uniforms to wash and iron each week. A young sister of the Bragado Church has been coming a half day each week to iron them and we are very grateful to her."

Sister Salome Snyder, Bloomingdale, Ont., has been appointed as a worker at the Danforth Mission in Toronto.

Your Treasurer Reports

It is very important that a missionary be well trained and properly equipped to carry on his mission work. For this reason, the Mission Board has been assisting a number of our missionaries in preparing for their particular field of service. Particularly is this true in the area of language study. At the present time Brother and Sister John Litwiller, Brother and Sister Delbert Erb, and Brother and Sister Weldon Martin are being assisted by the Board in training for the mission field. Considerable expense is involved in arranging for language study and other preparation which missionaries should have. These expenses are met by the Board through a fund designated for missionary training. We are very much in need of funds for this purpose since the above-named missionaries are now in training and language study preparing to go to their respective fields. May we encourage those who are interested in the training of outgoing missionaries to contribute to this fund. Send your contribution to the Mennonite Board of Missions and Charities designated for "Missionary Training."

Mennonite Board of Missions and Charities
H. Ernest Bennett, Treasurer

MENNONITE RELIEF COMMITTEE (M.R.C.)

The new address for the Navajo Indian Migrant Unit is as follows: Mennonite Service Unit, 10042 N. Seventh Place, Phoenix, Ariz. The unit will be working in the migrant camps west of Phoenix for the winter months, according to present plans.

Bro. and Sister William Swartzendruber, Telford, Pa., and Bro. and Sister Albert Fath, Massillon, Ohio, spent Nov. 25-30 at the Elkhart headquarters in preparation for a term of voluntary service. The Faths will be going to the Mennonite Home for the Aged, Eureka, Ill., beginning Dec. 1, and the Swartzendrubers will go to Mathis, Texas, beginning Jan. 1.

Plans are being laid for a sanitation campaign in the Coamo Arriba district of Puerto Rico. This is the mission outpost of the Bethany congregation at Pulguillas. Sanitation workers from La Plata Mennonite Project will carry on the survey.

A special session of the Mennonite Central Committee was held in Chicago on Saturday, Nov. 24. Important items handled included approval of the relief and material aid budgets for the coming year, approval of the Peace Section plans for enrolling all I-O men to determine their service interest, with appropriate letters of explanation to all pastors, and approval of plans for a central area mental hospital facility at Newton, Kans.

Baptismal, communion, and feet-washing services were observed in the La Plata, Puerto Rico, Church on Nov. 4, with Bro. T. H. Brenneman in charge. Six persons were baptized. Several new service unit members expressed appreciation for being able to participate in the communion and feet-washing services with their Puerto Rican brethren for the first time.

An unusual service of communion and feet-washing was held in the Marion County jail at Palmyra, Mo., on Nov. 11, when Bro. John Allison, since sentenced to life imprisonment for murder, was given communion and participated in the ordinance of feet-washing with a number of brethren who gathered together in the jail.

The building committee of the Coamo Arriba Church in Puerto Rico met recently to discuss ways and means for building their church. Bro. Lester Hershey, pastor, writes: "Now, this Sunday, our brethren of Coamo Arriba, a national worker from Betania, and I will open a service in a new community which will be a mission outpost of Coamo Arriba. They will send workers and care for the expense of the needs there. This, I believe, is the way our mission work ought to be extended."

(Continued on page 1180)

The Lord Reigneth

BY ESTHER EBY



This is little Paulette, a member of the home family. She represents one of the many children who have received help because the French Mennonites and M.C.C. saw a need and did something about it.

As I approach these last days of my stay in Europe (Yes, I'll be on the *Queen Elizabeth* as she comes into port October 31, the Lord willing), I am a bit reflective concerning these past two years. I think you have followed me in my thinking and concerns quite closely in the first year, but about the second year I cannot say the same, for I have neglected you. I regret very much this fact because my conviction remains that a worker on the field is responsible for telling the folks at home about the work, for it is theirs together. It is only as he interprets to them that those who send him out can understand and participate in the cause. And so I am ashamed, for we have much to tell of this last six months particularly. We have much to be grateful for, not only personally, but also in the work at Mont des Oiseaux.

History is being made daily in the small things which form the trends of the times in each area of living but some days are great days. Some days have their numbers written in the annals. In the story that shall be told in years to come, 1951 will bear marks of

the M.C.C. in France and also of the French Mennonite Church. The first party took a step back only to let the second party step forward. As you know by now the French Mennonites bought Mont des Oiseaux. But that's not the impact of the statement. They saw a need; they saw an open door to answer that need; they went out in faith to take hold of the opportunity by doing something about it, and they did it together, French and Alsatian conferences, in a unified spirit. Not only did they buy a property, but they took an active part in the restitution of the physical setup which has been let drift because of the prospect of closing any time. It is they who are making plans for the spiritual ministry, their own school, kindergarten, and the future of the child who outgrows our home here. All these interests are theirs as well as ours now. Oh! how much we have to thank God for, to praise Him, for truly it is more than we had prayed or hoped for! I am anxious to show you my pictures of the work and talk to you personally about our dear Mont des Oiseaux, so that you too can share in this joy. Not that you haven't already put in your two cents but maybe you don't know how much.

Today I am in Paris in the interest of two boys who are to be adopted by some of our friends in the States. It is my purpose to bring them with me when I come to the U.S. if possible. It looks as if the Lord is answering our prayers again. All is going well. I also had another errand here. Little Gerard, of whom I have several lovely photos, is in Switzerland with a cousin of Regina Nussbaumer, but he is from near Paris. In August I saw him in Switzerland and now I had the opportunity to visit his mother. Friends would like to adopt this child, and

what an opportunity it would be for him! His mother has not seemed to care much about him, but now she has recovered from a period of illness and confinement and is willing to take the responsibility of motherhood for her two illegitimate children. And so, knowing that the best place for any child is beside his mother, and that this child is hers, it is only right that he prepare to go to her instead of taking hold of this open door. Pray for the mother and the child. We know not what will become of the best intentions, but we pray that the Lord may have the right of way.

Another concern that is on my heart is the work in Holland where Ruth Flisher, Donna Yoder, and Irvin Horsts are stationed. I spent several weeks with them this summer and have been impressed with the challenge which is theirs. Besides the regular contacts with the Holland brethren and the witness which they wish to leave to inspire them to service in His name, they are planning a winter Bible school for special persons (because of limited space and special purposes), in which Howard Charles has been asked to participate. This is to be held at Heerewegen if it materializes. At this place they also have a similar program to ours at Mont des Oiseaux, in that they have as part of their personnel some of the young people of the church. This living and working together is a wonderful way to manifest the way which Christ taught and to understand the customs with which the people are confronted. The guests in this house are also an interest for which we, as helpers together in the kingdom, should pray. Many there are who are struggling on the seas of life—our responsibility extends to the ends of the earth.

May I place another burden on your hearts? Jesus said, "He that hath ears, let him hear." He also said that once having heard, one is responsible for the reaction. Four years ago when the M.C.C. started its children's work in Neustadt, Germany, they taught girls and boys the Word. Now those

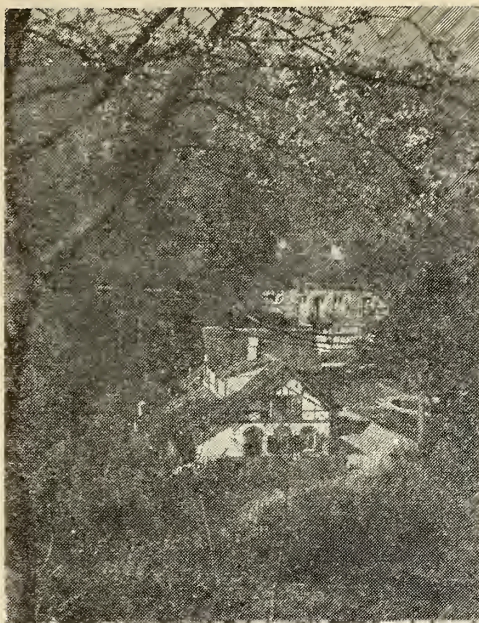


See little Gerard? He's the little fellow in the center of the picture. Esther Eby, author of the article, says, "Our interest and contact with Gerard continues whether he stays with us or goes back to his mother."

children are older—twelve, fourteen, and sixteen years old. Can we drop them now? We have a faithful representative who keeps those fires burning in Neustadt and who is keenly concerned with those young folks—Elizabeth Wiebe. She has again renewed her relationships with the young girls in the form of a sewing circle. They are planning to make things for their "hope chests." The boys have Bible study classes. These boys are already born-again Christians. What could be more kindling in a community than a nucleus of Christian homes? I am so thrilled to see the Lord's workers with the vision like that and the courage to go out to accomplish that ambition in His name. Let us join in intercession for Elizabeth and her young family. II Cor. 1:11.

And so as one looks into the various units and the work that goes on under the M.C.C. one finds, as you have noted, not the handing out of the relief supplies, even if one needs supplies to make a hope chest as Elizabeth says, but the administration of plus X (Christ) in daily living: showing the Way, the Truth, and the Life.

Mont des Oiseaux, France.



Mont des Oiseaux is again alive. It represents the interest of the French Mennonites in the welfare of their children and children whom they can reach with their services.

The New Argentina: When?

By JOHN H. KOPPENHAVER

THESE are popular words here in Argentina just now. The present government says that a new day began for Argentina when General Peron became president. It is true that some things are new. There are many new laws, new privileges for certain groups, some new industries. But all these "new things" are "things." That is just it, "things." All in the realm of the material. It is very difficult to discover anything new in the realm of the "spiritual." If the Argentine heart is the same, is there truly a new Argentina? Can there be a "truly" new Argentina without the Lord Jesus Christ? "Except the Lord build the country, they labor in vain that build it."

Undoubtedly, some of the politicians are sincere in their desires to see a "new" Argentina. There is another group who desire a new Argentina. These are the evangelical Christians here of which there are some 80,000. Not very many in a population of 17,000,000, is it? But, oh, what the God of Pentecost can do with 80,000! Look what He did with Gideon's 300. Look at the handful of simple folk through whom He literally turned the Roman Empire upside down. And think of what He did throughout all of England by means of a few fanatical students including John and Charles Wesley. And what did He do in U.S.A. through a shoe salesman called Moody? 80,000 plus God equals millions.

There are some in this group of Evangelicals, more every day we believe, who are beginning to recognize that a "truly new" Argentina can only come as we experience a great revival of Pentecostal power and Pentecostal results. And what a country this could be if Jesus Christ were truly recognized as Lord! Only 17,000,000 people in a territory

of over a million square miles, full of natural resources given by a merciful God.

Yes, only a revival of Pentecostal proportions can change this Vatican-dominated country. We must confess that as pastors and missionaries we allowed ourselves to accept the idea that Argentina is so very much different from other countries that the Gospel of saving grace could only make very slow progress here. It has been told that Argentina corresponds to Moslem countries in her response to the true Gospel; that Argentina is the most difficult of all Latin-American countries in which to preach the love of Calvary's cross and expect to see measurable results. The old devil got us to using these ideas, or they may be facts, as excuses for not expecting to see more souls transformed by the living Christ. We accepted results which are certainly a disgrace to our wonderful Lord and the power of the blessed Holy Spirit. But praise God, He still moves in mysterious ways His wonders to perform. Gradually the Holy Spirit has begun to work in various hearts and is causing us to ask some questions. Does God love Africa, Cuba, Korea, or U.S.A. more than Argentina? The Bible answers an emphatic "no." For "with God there is no respect of persons." Is God afraid of the Catholic Church? Such a ridiculous thought. Is God limited by indifference and materialism? There are hundreds of examples that He has broken through all this and saved thousands. Well, then where is the trouble? Must be as one has recently written, "Sinners in the street are not hindering a revival, but sinners in the church, sinful saints are definitely prohibiting a revival." The question, "what?" usually follows the "where?" The what is sin. Sin in our churches and sad to say also in the lives of pastors

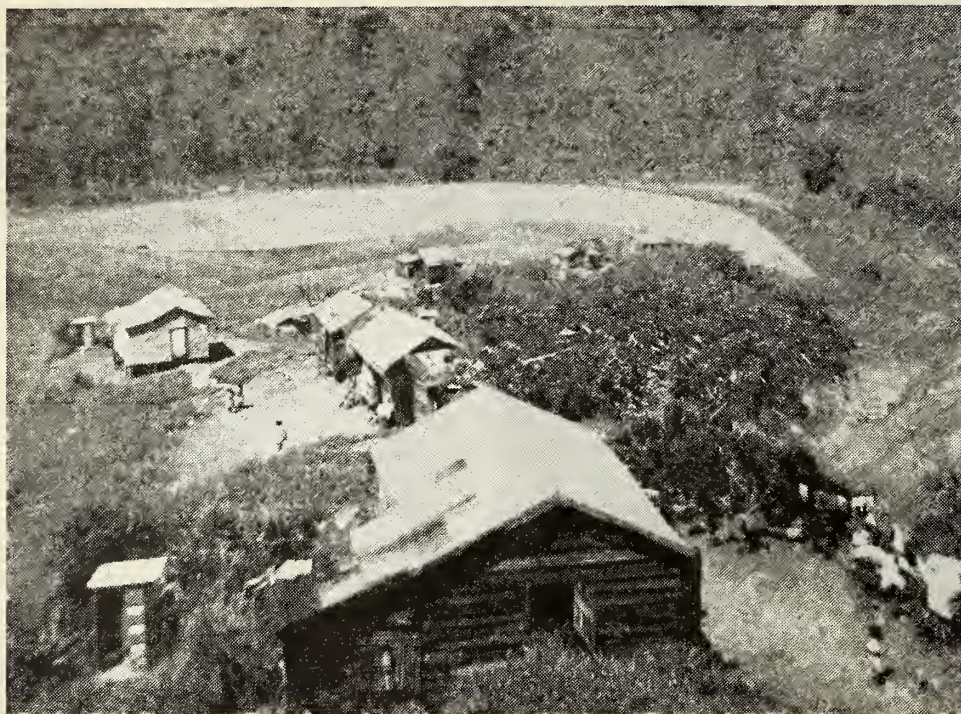
and missionaries. But, oh, praise God, He, through the Holy Spirit, gives courage to confess these sins. He is bringing some pastors to the desperation point; desperation with all our own effort, plans, and futile work, causing us to cry out, "O God, we can't go on like this." And then He gently touches this sin and that, "the sins of the saints," and asks us if we are willing to pay the price of seeing a revival, of being instruments of the Holy Spirit. How ridiculous that we were praying without obeying in every detail His holy Word. How foolish that we assumed that the Holy Spirit would bless our testimonies when much of the time the "old self" was dominating our lives and the Holy Spirit was crowded to a small corner under the stairs. But, oh, bless His holy name, He forgives, and there is now a new nearness to our wonderful Lord and our prayers are going beyond the attic. We see stirrings of the Holy Spirit in our congregations. Darkness yet? Yes, much, but we see the rays of day break, a new day for Argentina. We are on the road to revival.

I have led you on a long road to bring you to this point. But it all had its purpose. You will pray, won't you? Yes, more than before. If your prayers were like ours, that kind won't do. You know, friends, what we want for ourselves? We want to pray from lives that are spotlessly clean, even transparent; lives that rest, in faith, on the Faithful One, believing that if we ask, for His glory, we shall receive. But we need your prayers. A. T. Pierson, in his "History of Revivals," says that without a single exception, every revival was born in prayer. We haven't prayed as we should have. We are determined to pray more, individually, as congregations, and even get together once a month, the pastors who can, for prayer and soul searching. It can happen here. But saints must do their part. God says, "pray." There is power in united prayer. Paul requested such, Col. 4:3, "simultaneously, altogether, unitedly." The united prayer of the church unlocked prison doors and Peter went out to proclaim again the power of Calvary's cross to make new creatures. James says the church should pray for the sick spiritually; therefore, should not the body of Christ unite in prayer for their "sister" under the "Southern Cross"?

Are there some of you who will dedicate one hour a week to pray especially for Argentina? Will you pray that fires of revival may burn from Patagonia to the Chaco? Maybe some of you will promise God to pray for a few minutes each day for a Pentecost in Argentina. And then it would really be what Peron says it is now, A New Argentina.

A revival costs, friends, yes, some of us are recognizing the price as never before. But the cost is not alone for the missionaries and our national brethren. The cost is also laid upon the mother church: not the cost of dollars, but the cost of hours, yes, hours of intercessory prayer. We are confident that many of you will pay the price and those of you who do, will have the joy of knowing that hundreds of new creatures are praising (in Spanish) the Lamb of God slain for the sins of the world and Argentina.

Carlos Casares, Argentina.



The row of houses in Penon back of the building where services are held. Part of this house is used as living quarters. This building is not seen on the picture. The houses can be seen from the road.

With the "Other Sheep" at Penon

BY ARLENE SHOUP

Six-forty-five, Monday evening, as we drive the "carry-all" up close to the dwelling house where the services are held we are heralded with the happy smiles and voices of about a half-dozen boys and girls. It appears to be a happy moment when the vehicle arrives with the "workers" for the regular services at Penon.

While the men get the windows and doors opened, the lamps lit, the bell ringing supervised (usually there are eager children's hands waiting to do the ringing), folks welcomed, we girls go down the path over the hillside to invite the people to the service. Not that they do not know there will be a service, but a special invitation and personal attention works wonders at times.

First we go to the home of Virginia. She lives in what she calls the "cueva" (cave). To us it seems about like a cellar. The walls are stone in the rough and no real windows. Yes, she will come to the service. Down the path to the home of Dona Adina. She is a believer and until four months ago when she became ill, she was a faithful attendant at the services. Now, however, she is hospitalized, but some of her family will go to the service. The daughter with the baby will not go as she fears the baby may disturb the service.

The next home is that of widow Josefa. She lives here with her daughters and two grandsons. Are they coming to the service? The answer is rather unsatisfactory. They are told we will be expecting them. Dona

Rosa and an old grandmother meet us on the path as they go up the hill to the service.

Dona Lola, as usual, gives us a rather indifferent reception, but it does look as though she is preparing her flock to go to the service. We are grateful for this since she usually has other things more important than the Gospel services.

The Benitez house shelters two families, besides a grandmother and an old uncle, and is full of children. No, of course, the mothers cannot go but some of the children and the men did go, also the grandmother whom we had met on the path earlier.

Two of the Figueroa children are ill. The father has gone away and the mother must prepare the little tots for bed; the older children go to the service.

The last house in the path we surely want to go to as Cristobal has been eager to have our new pastor come to the service. He is here tonight. Our hearts sink as he explains to us that the baby is sick and he needs to stay home and help his wife; so he cannot go to the service. We wonder just what the real reason is that he plans not to go.

We turn face about. The shadows of the night have fallen and it is nearly time for the service to begin. We start our climb up to the church. As we pass house by house our group increases in number. Other houses are already closed. They have gone to the service. It is surprising how fast grimy faces and hands can be washed and dirty dresses can be exchanged for fresh clean ones. Tiny hands clasp ours and small bodies snuggle up closely as we walk along.

With anticipation we walk up to the church door. We find the benches are quite well filled. Our group all find a place to sit. We pause a bit and the service begins. All join in heartily with the song service. Memory verses are repeated. The pastor brings us a message on the "Prodigal Son"; an invitation is given; some of the prodigals come home. There is rejoicing, for others have heeded the voice of the Spirit. The service is over. One of the lanterns is taken outside to light the path for the people.

Buenos Noches y Dios te bendiga (Good night and God bless you).

La Plata, Puerto Rico.

"The Music" at Betania

BY MARIE A. YODER

The daily morning devotions broadcast of the Betania Mennonite Church at Aibonito, Puerto Rico, reaches the homes of islanders two miles away.

All night long the rain pattered on the roof. Daybreak was long in coming—the gray mantle that enveloped it was not easy to shake off. It looked as if no one could be able to dry clothes today, for it was Monday.

As I pondered on these earthly thoughts, the first strains of "Precious Name" floated through our window. It was an organ number, superbly played and overflowing with cheer and joy. Without any difficulty I concentrated on our daily morning devotions broadcast which is played over our loud-speaker system every morning. This fifteen minutes of music and prayer is wafted by the wind some two miles over the mountains. I pray often that many people who hear this message every morning will be pricked in their hearts as the Word and music of God meets them at the Gate of Day. Then I pray for our pastor who without fail, rain or shine, goes to our Bethany church studio and broadcasts this hour of devotions every morning.

The raindrops seemed to be dancing with joy as a duet sang, "Nor Silver nor Gold Hath Obtained My Redemption." Allowing the message of this hymn to go into my soul, I was wholly prepared for the chorus that followed, "By Faith I'm Saved, and not by Works." There was a moment of silence while a new record was placed on the turntable, and then I was lifted high above Monday blues as a trio sang "Over There." And still deeper became my meditations as organ melodies of "Rock of Ages" climaxed the first part of the broadcast.

Clearly and simply, Bro. Hershey read a portion from Matthew 18. Then another organ number, "Hiding in Thee," came to us to give us a good start into a rainy day. "It is 7:00. May God bless you all," came the familiar voice telling us all to go to work, and telling us also that "the music" had ended for another day.

Every morning we enjoy this wonderful period of "the music." As surely as a morning is missed (which sometimes happens when the recording machine does not function right) our people come to us during the

day and say, "Where was the music this morning? I waited for it, but we didn't hear it."

Visitors who come to our station have often told us, "Oh, I thought I was in heaven when I awoke at 6:45 this morning. That music and Bible reading was wonderful."

I wanted you to know of this blessing which we have here at Betania. But will you also pray that souls will be conscience-stricken every morning as God's Word and God's music fills their rested and clear minds? If "the music," besides giving inspiration to the Christians, does not convict the unsaved of their sins, then one of the major purposes of this hour has failed!

Aibonito, Puerto Rico.

In Christ—Things Change

BY ELVA B. LANDIS

These days we are again reminded of the changes which take place when the heart's door is opened and Christ is allowed to live therein. As we look about us we can see many changes which have taken place because Christ received opportunity to work or to do a further work in our hearts.

At the foot of the hill between our compound and the lake lives the old rain maker who has put away his trinkets, charms, etc., and has made a break with the superstitions of the land and is putting his trust in our Saviour—Jesus Christ.

On another side just off the compound is a woman who had practiced doctoring after the ways of the witch doctors of this land. She has placed her faith in Jesus Christ and is slowly understanding His great love. Frequently she is seen coming here for medicine for herself and the baby for whom she cares.

There is the hospital dresser who was a defeated Christian and went deeper and deeper into sin—even to the extent of stealing a syringe and needles in hopes of someday doing his own illegal practice. Our Saviour broke the chains and freed this boy from his bonds. Today his testimony reaches many and is an aid to helping others find the Life-giver.

There are other dressers and nurses' helpers who boldly tell how the Lord has saved them from the sexual sins and of the joy which they now find in His service. There are a few men who loved their own ways more than Christ. They, with better teaching and knowledge, took second wives. One of these has seen the foolishness of his ways and has put his second wife away. He has returned to the Saviour and is again rejoicing in Him.

The brother who could not see the danger of sports and who time and time again has insincerely made statements that he was finished with sports, but turned to them again, has seen the folly of his ways and recently came back to the Lord. He has been the instrument by which some of his followers in sports have returned also. Even his old father has at last seen a change in him and is looking favorably to the Lord for cleansing and further understanding.

There is another type of sin which is not quite so evident as these and is often hid from others. The person who thinks he is better than others and thinks only of himself has no room for a loving Saviour in his heart. He is too full of self to give room for the Saviour. A number tell of how they have been made conscious of this and have put self under the blood and have allowed Christ to come in.

Others have not had a Christlike love for the brethren or held something against another brother and therefore carried his own heavy load. They could not rest in Christ, for they were not free. So often little things start darkness between individuals and not until that darkness is lifted can light—Jesus Christ—come in. When He comes in, the load, the coldness, the pressure of that trouble just lifts like a cloud and disappears and is no more. That is what happens with Christ within. Many home problems between husband and wife were lifted when the one came to the other to expel the darkness which overhung those homes.

Before this darkness can be lifted we need to see and to acknowledge our need and to search for its cause. The Holy Spirit is just too glad to lead us to the place and to show us what we must do. Here we must be obedient and be willing to break or Christ cannot get opportunity within. When He comes in we are cleansed and the load is lifted. I wish you could see the change on the faces of some of these people. The hardened, cold look of the sin-burdened face is turned to a radiant, glorious, beaming face which radiates its light of love to those about it. It is a marvelous change—a glory to behold and to experience.

Revival has changed us in many ways. There, however, is still room for further change. Here we need more teaching and breaking on giving to the Lord. Pray with us that He may get opportunity in these hearts to show appreciation of His love and what He has done for them and us by giving more freely for the furtherance of His kingdom.

Tanganyika, E. Africa.

Stewardship of Hope

BY MRS. JAMES LARK

[Given at the General Sewing Circle Meeting, Belleville, Pa.]

What is this hope over which we have been given stewardship? Titus 1:2 tells us it is eternal life. Col. 1:27 tells us that Christ in us is the hope of glory. We are sent to people who have no hope. Eph. 2:12 says they are "strangers from the covenants of promise" and have no hope. We are living in an age when there is "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:25, 26). Some fear catastrophe, because of political conditions. Some fear the unpleasant results of social conditions. Few seem to be concerned about their spiritual condition.

They are not aware of the terrible judgment of an angry God. What are we as stewards of this blessed hope doing to inoculate these people with this hope in Christ so that their spirit within may have confidence in Christ to know that whatever comes they can, like Paul, be content, knowing that the one in whom they hope is able to keep and deliver, and save to the uttermost?

How can we give to this group of "strangers from the covenants of promise" this blessed hope of which we have been made stewards? Col. 1:28 says we preach, we warn, we teach every man. We are channels through which God's Holy Spirit works; through which His blessings flow; through which "every man," as Paul says, can see Christ in us, can see in us this living hope of which Peter speaks.

We ourselves must be living examples of hope if we are to transmit it to others. We must hope in God. We are filled with the hope of eternal life through Jesus Christ our Lord; then we go forth to preach, to warn, and to teach every man. We go with meekness and fear, yet with great boldness. You have prayed, and put on the whole armor and so you go to spread hope in the hearts of people whose hope is in self, money, jobs, armed forces, and the like.

Our approach is often through tracts, Bibles, clubs, Scripture reading, singing, personal conferences, and prayer. God has blessed us in the spreading of this hope to many. Our most recent experience is the winning of a grandfather. And how did the Holy Spirit lead in building up this hope in him? "A little child shall lead them." Early in the history of Dearborn Street the three grandsons started to come to the mission. We began to preach, to warn, and to teach these boys. They accepted this blessed hope and came into the church by baptism. Through these boys we met Grandpa, who had no hope. Bro. Lark labored faithfully with him, but seemingly to no avail. Recently he was sent to the hospital for an operation. A day or two before the operation, Grandpa said he could not be operated on yet. He had to go home to attend to some business. The head doctor volunteered to look after this business for him. "No," said Grandpa. "No, I must go and see a preacher who has made me stop and think."

Grandpa realized that if the operation failed, he had no hope of eternal life. He prayed. In his soul he confessed his sins to God and prayed that as a sign from God that his prayers had been answered he would be given strength to go back home and be taken into the church. That night he slept well. The next day his daughter brought him home. Bro. Lark was sent for and now Grandpa has this eternal hope and will go back for his operation, confident that all is well.

They that sow in tears, faithfully planting this lively hope, this blessed hope in human souls, shall come again rejoicing, bringing with them their sheaves.

Chicago, Ill.

Missions Editorial

Out-Post or In-Branch

For quite a number of years we have made valuable use of the slogan, "A Mission Outpost for Every Congregation." Ten or fifteen years ago we had comparatively few such outposts, but today we do not fall far short of the full realization of the ideal. And what a blessing it has been! Both to the congregation sponsoring the outpost and to the many new people reached with the Gospel.

I heard an interesting criticism recently, however, on the terminology of this slogan. This speaker said that the word "out" does not carry the right idea. That is just the trouble, he said, with many outposts. The congregation is willing to have it, provided it is out far enough. We want to evangelize, but we must protect ourselves and our children against the deteriorating influences that could be brought into the church and community by an influx from a different cultural and religious climate.

The speaker was critical of the last part of the word also. He said you have never seen a post that grew. A post is a dead thing and it stays put where it is buried.

We grant that the connotations here are a bit misleading. Perhaps we should change the word. Would it be better to say "In-Branch" rather than "Out-Post"? The "In" suggests that the newly contacted and newly won group will belong. They will not feel like outsiders or intruders when they come in contact with the old congregation or with the young people's group. The "Branch" suggests that we are planting a living thing, nurtured for a time through the vitality of the parent stock but capable of striking its own root and being severed from its original dependence on the parent church. This is indeed the ideal for a newly established preaching point.

Speaking of criticisms of the slogan under review, another pastor said the connotation is wrong because it leads people to think too far away from home. Many people can work up some interest in operating an outpost some distance away, but doing this they overlook the evangelistic needs closer home. A congregation must be evangelizing the people who live among its own membership if it would lay claim to being a living, active church. Whatever it is, winning men to Christ is a personal business and it always comes close home, and it draws its strength from close to the heart.—J. D. Graber.

Women's Activities

The December issue of the Missionary Sewing Circle Monthly is devoted to our Christian witness among the Jewish people. Letters and articles from our workers are full of enthusiasm which only a deep concern for souls can bring. This study of work in Jewish territories reveals that there are many who are faithfully telling the glad story to our Jewish brethren. The joy experienced when leading one of these to his Christ is manifest in these stirring accounts. Especially are we moved when reading the appeals of converted Jewish people who beg us to help enlighten their people. One of them, Sister Edith Evans, says that a rabbi said to her and her associate worker, Miss Histan, that they should keep up the good work, that he has nothing better to offer. They, the religious leaders of Israel, are but "blind leaders of the blind," says Sister Evans.

Mrs. Hugh Wolfer of the Portland, Oregon, Mission says that the attitude of the Jewish people has changed very much in the last few years, and that many are glad to have someone talk to them about the prophecies of their land and are reading the New Testament. Sister Ruth Graybill, a worker in Philadelphia, reminds us that there is often an exclusiveness about our friendship with the Jewish people that is not of the Spirit of God, that we may feel that they would not want our friendship, but that in a large majority of cases, they will quickly respond to love and friendliness. This has been her experience again and again. All of our workers remind us that God has promised a blessing to those who bless Israel and a curse to those who curse the Jews. They tell us, too, that Israel is spiritually hungry, thirsty, naked, sick, and in prison, today, and how their hearts warm up when the practical demonstrations of the love of Christ are shown them!

Bro. and Sister Frank Sturpe, our workers in Toledo, sent us this account: "In thinking of the Jewish mission work, someone may ask, 'If the Jew is true to his own religion, and . . . , will that not give him a through ticket to heaven?' Our answer to this is: Acts 4:12, 'Neither is there salvation in any other' It is quite evident that there are many more Jews turning to Christianity now than fifty years ago. It seems as though the Lord Himself is working with the Jewish nation. In the city of Toledo there are 6500 Jews. We have the names and addresses of two thousand homes where we send tracts occasionally We are having public meetings once a month." The Sturpes ask us to pray for Fannie Levine who is now a member of our church and is desirous that more of her people accept Jesus as their Saviour, and for Esther Kromhultz and Mrs. Huth who have confessed Christ, but have not yet been baptized. Prayer is also asked for Pauline Frankfurd, a widow lady who has been quite faithful in attending the services. In closing the Sturpes say: "We want to thank those of you who have sent us comforters and quilts. The sewing circle certainly is doing a wonderful work in helping to spread the Gospel. The physical needs of people need to be supplied

as well as the spiritual. Then, too, we have a wonderful opportunity to pray for each other. The Daily Prayer Guide can be a help to us."

During the coming days our Mennonite people will be spending many dollars for Christmas gifts. We will be buying from Jewish merchants. This will give each one an opportunity to witness for Jesus. Shall we participate in this great work, or shall we pass by on the other side?

* * *

There are others, too, who need the love of Jesus. It is by sharing this love that it grows in our own hearts. It means much to give of our money but the greatest gift in God's sight is ourselves. Now is the time to make a list of the missionaries and other faraway workers to whom you want to write Christmas letters. Thanks to our Missions editor, we have the addresses of all our missionaries in the November 6 GOSPEL HERALD. Let us make good use of them!—Mrs. C. L. Shank.

* * *

Nursing Education Fund

The Nursing Education Fund as spoken of by the sewing circle refers to the \$3,600 that was set at the Annual Meeting, Hesston, Kansas, 1949, as the amount we would like to donate to the Board of Education for the nursing schools at La Junta and Elkhart. When you see the term "Nursing Education Fund" it means the money will be allocated by the Educational Board for the nursing schools in both these places. It is true our girls give part of the cost for their nurses' training, but it does not cover all that is needed to set up adequate equipment, library facilities, staff, etc., and it is for this that we give when we send in donations from our various local circles. If we all do our part the amount can easily be raised. It has been suggested that fifty cents per circle member will take care of this. We trust local officers will give opportunity for their circles to contribute to this fund.—Women's Missionary Sewing Circle Executive Committee.

Mrs. J. D. Graber, Pres.

M.C.C. Weekly Notes

First M.C.C. Worker Enters Korea

Dallas Voran, M.C.C. worker from Belmont, Kans., was permitted to enter Korea after waiting in Tokyo about two months. He is working with the United Nations Civil Assistance Command, Korea (UNCACK) attempting a closer co-ordination between them and the work of the voluntary agencies in Korea.

There is no indication that the policy that all relief supplies must be channeled through UNCACK will be relaxed. Neither is it likely that an M.C.C. medical team would be permitted to work as a team since the M.C.C. has no establishment for them to move into.

Two or three new builders' units, however, are a possibility. Between 300,000 and 350,000 dwelling houses have been destroyed during the Korean war. UNCACK has brought in building materials and a reconstruction program is going on under government administration. A builders' team could

make a valuable contribution by going to these villages, living there and being an example and inspiration to the Koreans in the rebuilding of their homes.

New Project in Jordan

Mrs. Myron Ebersole reports that a Christian Women's Sewing Circle was organized in the city of Jericho. "We invited five Christian women to come for our first meeting. By the next day the news of our plans had gotten around and women were begging to come to our circle." Although these women are refugees, they not only sew for themselves but also for other refugees who are in greater need than they. Because they meet in the M.C.C. center, our workers are free to conduct a devotional period, which is not allowed in the camps.

The layette program is growing rapidly. The M.C.C. is now serving two camps in addition to the refugees of Jericho. In the near future they expect to begin in the third

camp, bringing the total refugee population served with this program to 45,000 and serving from 175 to 225 layettes per month. UNRRA is providing the material and some equipment while the M.C.C. provides the personnel and additional equipment. These mothers' classes meet once a week to do the sewing under supervision.

Clothing distribution and the shoe-making school continue. Myron Ebersole states: "The current refugee situation is not too different from a year ago. The UNRRA faces certain cuts in its relief program because of lack of funds and it is doubtful that other agencies will be able to meet the needs. The housing situation is very serious. There are no new tents and the old ones are nearly all worn out. People are much weaker as a result of the three years on poor diets. The winter will probably be more severe than last year."

Released November 23, 1951

Via Mennonite Central Committee
Akron, Pennsylvania

America. But they like their native food better than ours. There are too many sweets in our American dishes. They are living in a small house on Bro. Abe Good's farm and helping the farmers harvest their beet crop. Bro. James Good, who spent almost two years in Germany is able to talk some with them.

Bro. Milton Brackbill, Paoli, Pa., is to be here Nov. 21, to begin meetings for us.

Mrs. Ressie Good.

DOYLESTOWN, PENNSYLVANIA

"O give thanks unto the Lord, for he is good: for his mercy endureth for ever." This is our testimony also—that the Lord has been very good to us this year. During the month of August many in our congregation, along with others in the Franconia Conference district, experienced a greater peace and assurance in our hearts through the instrumentality of the Brunk brothers' campaign.

Nov. 5-12 we were again blessed in our revival meetings, with Richard Martin from Elida, Ohio, as the evangelist. The messages were like streams of refreshing water to our souls. The Lord knew just what we needed to strengthen and increase our faith and fellowship in Christ. There were a number of consecrations and many testimonies from those who are rejoicing in the blessings of salvation.

Our weekly Bible study classes held every Wednesday evening are well attended. The adult class is studying the Book of I Corinthians. There are also primary and intermediate classes.

Communion services will be held Nov. 25.

We pray that the Lord may direct by His Spirit every phase of activity throughout the whole church, that He may be honored.

Sadie Ruth.

ELORA, ONTARIO

(Bethel Congregation)

Greetings in Jesus' name. Another Sunday-school year has begun and we continue to be blessed of the Lord.

Our revivals were held Oct. 13-21 by Bro. Osiah Horst, of the Mannheim, Ont., congregation. The Lord was truly good to us. Christians were strengthened and four young souls found the Lord. Pray that each one may be kept strong in the Lord. We desire that the revival spirit continue through the whole year, not just one week of the year.

Our young people have organized an M.Y.F. and have undertaken several projects. This summer we had a missionary project of potatoes and turnips. The potatoes yielded quite well; the turnips have not yet been harvested.

The M.Y.F. also has charge of the Sunday evening services. Some of these are in the form of Y.P.B.M., others a preaching service, and occasionally a combination of the two. Each fifth Sunday we have a special service, such as a program given by a group from another congregation or a music program or the like.

Once a month the young people have a study on the life of Christ. These meetings

(Continued on page 1181)

CHURCH CORRESPONDENCE

ROARING FORK, NORTH CAROLINA

Dear Christian Friends: We are happy to say that we will soon be worshiping in our own church. Our dedication service is to be held on Thanksgiving Day, followed by revival meetings. We feel that we will be able to work now in a better and more satisfactory way. There are those who are definitely interested in our church, that is, in becoming members of it. The church building is nearly completed but we will be starting to build the church of Jesus Christ and we need the prayers of God's people.

The prayer meetings are continuing with interest. The homes are open and several folks have come to the Lord in these meetings.

We praise the Lord for the opportunity to teach Bible stories once a week in the large River View school. There are over 600 children enrolled in this school. At present seven grades are being covered. The eighth grade and high school are also calling for it. There must be at least 450 children hearing these stories each week. This presents a challenge.

We wish to thank all those who came from Pennsylvania to help build the church, and all those who have given financial support. We also wish to thank all those who are giving the much-needed prayer support.

Mrs. Aquila E. Stoltzfus.

NAMPA, IDAHO

Dear HERALD Readers: This summer we again held three Bible schools: one at our home church, one in the parochial school building, and the other one at Ola, Idaho, a small village in the hill country about sixty miles from here. We had good interest and attendance at all three schools.

This fall seventy-five pupils enrolled at the opening of our parochial school. We have

the same teachers we had last year: principal, Ira Good, grades 7-9; Ruth Miller, grades 4-6; Trusie Zook, grades 1-3. Some of these children come from non-Mennonite homes.

Visiting ministers who stopped here with us this summer and fall and gave us a message from God's Word were Orrie D. Yoder, Portsmouth, Va.; Claud Hostetler, Portland, Ore.; Milo Kauffman, Hesston, Kans.; Louis Landis, Filer, Idaho; George Kauffman, Albany, Ore.; Royden Schweitzer, Broken Bow, Nebr.; Amos and Simon Gingerich, from Iowa; S. D. Rohrer, Wadsworth, Ohio; and Merle Bender, Hesston, Kans. Sister Elma Hershberger gave a talk concerning her work in Africa. Sister Arlene Sitler spoke about the hospital work at La Junta, Colo.

Bro. Eno Zuercher, formerly of this place but now at Elida, Ohio, spent some time here this summer with his son Elliott and family. He also brought us a number of messages.

Two young souls were baptized and received into church fellowship this fall.

A D.P. family arrived a few weeks ago. They are Andrej and Anna Omelian, aged thirty-nine and thirty-two respectively. They were born in the Ukraine, the southwestern part of Russia. Their home town, Lubni, is in the central part of the Ukraine, not far from the city of Kiev. They lived there and worked as farm laborers until 1934. When the German armies came they were forced to go to Germany. This couple was taken to Hannover. There Andrej worked as a bricklayer. They learned some of the German language while in Germany, but speak mostly the language of the Ukraine. In 1950 they went to Bremen, where they waited a year for the proper visas and necessary papers to permit them to migrate. They had no work while there. They say they like it here in

MISSION NEWS (Continued)

The Ellesmere Mission in Ontario has opened a new work in Geco, a former war plant about three miles away, now turned into a housing project where 2,200 people are living. The little 20 x 30 mission is crowded with 120 attendants, some of whom are brought from Geco to the mission by bus.

Thirty-one persons were added to the church in Puerto Rico by baptism and two by confession during October and November. This brings the total membership of the Mennonite Church in Puerto to approximately 200.

As many as thirty-five persons have attended the personal evangelism class conducted at the Wooster, Ohio, Mennonite Mission. Have you considered a personal evangelism class in your church? What about mission study classes?

Bro. T. H. Brenneman, Sarasota, Fla., returned to his home Nov. 6 after serving in the various churches in Puerto Rico for several weeks.

A new combination church and workers' residence is being built for the Warden Park area in Toronto, Ont. The attendance at this place has been averaging around fifty and sixty.

CORRECTION: The Fall Missionary Day Bulletin under "Superintendents—Do It Now" states in paragraph one: "Savings banks should be handed out in the fall . . . Saving banks returns are brought back on Spring Missionary Day." This should read: "Mission savings banks should be retained for year-around use. We encourage Sunday schools to collect returns from these banks on both Spring and Fall Missionary Days." As stated in the bulletin, mission savings banks should be made available to everyone—children and adults as well.

Bro. Howard Zehr, pastor of the Peoria Mennonite Mission, began a series of meetings at the West Sterling, Ill., Mission on Nov. 19. Bro. Paul Friesen is pastor at West Sterling.

The junior girls' chorus from the Waldo Church near Flanagan, Ill., gave a program at the Peoria Mennonite Mission on Sunday evening, Nov. 25.

Sister Opal Culp, Mechanicsburg, Pa., arrived Nov. 17 at the Kansas City Mennonite Children's Home to begin a year's service. She will be working in the laundry, replacing Clara Nisly, Hutchinson, Kans., who has completed her year of service.

Sister Arlene Shoup, who has been serving in the clinic at La Plata, Puerto Rico, as medical secretary, is now giving her time in the Rabanal work with Sister Marjorie Shantz.

Bro. and Sister Paul Erb spent Nov. 21 at the Children's Home in Kansas City. They were asked to come and spend several sessions with the workers. They presented many helpful suggestions and helped in the work with the children.

Bro. Glen Yoder, superintendent of the Children's Home in Kansas City, says: Mary Byler, who has been in France in children's home work for the past two years, was with

us for nearly a week recently. We were very happy to have her with us. She gave us a number of interesting chapel talks as well as inspiration for our work."

Bro. J. Ross Goodall, director of the House of Friendship in Kitchener, Ont., spoke at the Detroit, Mich., Mennonite Mission, Nov. 28.

Bro. Emanuel Swartzendruber, Pigeon, Mich., and Alvin Swartz, Talbert, Ky., conducted evangelistic meetings at Gays Creek, Ky., Nov. 1-8. David and Rhoda Showalter and Ruth Yoder are the workers at Gays Creek.

FIELD NOTES (Continued)

Bro. J. W. Birky, Spartansburg, Pa., brought the morning message at Manson, Iowa, on Nov. 18.

Bro. Robert Harnish will be ordained to the ministry at the Highway Village Church, East Peoria, Ill., on Dec. 9, if plans carry.

The Bible School Board of the Lancaster Conference is sponsoring regional schools Jan. 1 to Feb. 7 at the following churches: Elizabethtown, Manheim, Hanover, Rohrsers-town, Weaverland, Lauvers, Slate Hill, Strasburg, Gingrich.

An all-day Sunday School Meeting was held by the Howard-Miami and Kouts congregations in Indiana on Thanksgiving Day.

Youth and the Mennonite Church will be the theme of the Sunday evening meeting at the Lititz, Pa., Church Dec. 9 at 7:30. The program will be given by students from Lancaster Mennonite School.

A Bible Meeting will be held at Hanover, Pa., Dec. 30, the Lord willing. Speakers are Amos W. Weaver, Ronks, Pa., and David N. Thomas, Lancaster, Pa.

The eighth annual Ministers' Meeting of the Indiana-Michigan Conference will be held at the Shore Church Dec. 5, 6. Bro. Nelson Kauffman and a number of brethren from the local conference are listed as speakers. Evening meetings are open to the public. Speakers in the Thursday evening meeting, sponsored by the Shore congregation, are Sister Christine Weaver and Bro. Robert Baker.

Sister Esther Eby, recently returned from a term of service in Europe, spoke to Publishing House workers in morning devotions on Nov. 28.

Bro. George R. Brunk was a welcome visitor at the Publishing House on Monday, Nov. 26. He gave an interesting report of the campaign efforts to a meeting of the workers.

Bro. Leonard Haarer, Altoona, Pa., who is attending Ontario Mennonite Bible Institute, delivered a missionary message at Floradale, Ont., Nov. 18.

Bro. Martin Weaver, Annville, Pa., served in Bible Conferences at nine places in the North Central Conference. He also served on the district mission program held at Bloomfield, Mont., Nov. 17, 18.

A six-week Special Bible Term will be held at Lancaster Mennonite School Jan. 14 to Feb. 22. Information can be secured by addressing: Special Bible Term, Lancaster Mennonite School, Route 4, Lancaster, Pa. Week-end Bible studies will also be held at the school Jan. 11, 12 and Jan. 25, 26. Those planning to attend the Special Bible Term should notify the school in advance.

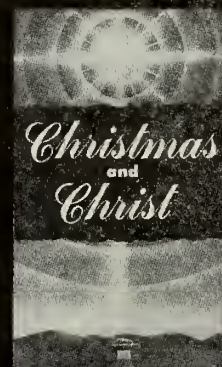
Seventeen persons accepted Christ in revival meetings held at the East Union Church, Kalona, Iowa, recently. They are receiving instruction in the Christian life.

Music Night was observed by the Hope-dale, Ill., congregation on Nov. 25. Bro. Ralph Wade, from Fisher, Ill., led this special worship service.

Bro. Josef Herschkowitz, Harrisonburg, Va., will serve the Clinton Frame congregation near Goshen, Ind., Dec. 11-13. Bro. Russell Krabill from the North Goshen congregation spoke at Clinton Frame on Nov. 24.

Bro. B. Charles Hostetter was scheduled to serve as speaker during Spiritual Life Week at Iowa Mennonite School, beginning Dec. 3. Sunday, Dec. 2, he spoke at the West Union Church near Wellman, Iowa.

Evangelistic meetings will be held at the Miners Village Mission, Cornwall, Pa., by Bro. Frank Garman, beginning Dec. 13. On Sunday, Dec. 16, an all-day Bible Meeting is planned.

Herald Press Tracts
Speak for Themselves

For Christmas - 60¢ per hundred
Complete Sample Pack - \$1.00

Herald Press Tracts, Scottsdale, Pa.

CORRESPONDENCE (Continued)

have not been as well attended as had been hoped. But those who have attended have been blessed.

Our church community is young and yet there is great opportunity here. There are some farms for sale in the immediate church area. We need workers. If the Lord leads you to move out of the large home community, consider the area around Bethel. We will welcome you.

Cor.

Nov. 1, 1951.

COTTAGE CITY, MARYLAND

(Suburban Mennonite Church)

Special blessings came to us in September and October when we were privileged to have Bro. and Sister Paul Erb, Scottdale, Pa., Bro. Richard Detweiler, Souderton, Pa., and Bro. Morris Lehman, Lancaster, Pa., with us for week-end conferences.

Oct. 21 our bishop, Bro. Noah Risser, was with us for our communion service. The same Sunday morning eleven young people, representing the Ambassadors for Christ from Paradise, Pa., worshiped with us. In the afternoon they conducted an open-air service and gave out Gospel literature in Lincoln Park. We praise the Lord for sending these young people to witness in our city. Many more workers are needed here, as more than a score of new suburban areas are unchurched. These folks can be reached only by door-to-door witness.

Bro. Isaac Baer, Steelton, Pa., is coming here twice a month to teach a course in Jewish evangelism. Since Sister Edith Evans, a converted Jewess, came here a year ago and is now witnessing in this field among her people, our congregation is becoming more conscious of the thousands of Jews right here in our city. Sister Evans and I are giving most of our time in Jewish work. We praise the Lord for the open hearts and minds we are finding. Many have received New Testaments and other literature. Homes are remaining open for further witness. Some we know are secretly believing but have not yet openly confessed Christ as their Messiah. We appreciate the prayer partners who meet with us twice a month in intercession for Israel. We are also privileged to teach some Jewish babes in Christ, who are coming to our apartment for Bible study.

We are glad to see evidence of growth in grace in a t.b. patient at Freedman's Hospital for the Colored. He accepted the Lord a few months ago as we witnessed to him. Another aged man gave his heart to the Lord as our pastor witnessed to him last Sunday morning.

Our new Sunday-school officers for the coming year are: Supt., Lewis Good, Sr.; Asst., Nelson Brunk; Chor., Henry Brunk; Secy-treas., Harold Shenk.

Bro. Lewis Good, Jr., left us to help in the mission work in the Ozark Mountains. Bro. and Sister Frank Brunk have moved to Phoenix, Ariz. We miss these young people but we praise the Lord that they are willing to be used in other fields.

We would like to count on you as prayer partners in our witness to Jew and Gentile in your capital city.

Esther Histand.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Beam.—To Omar and Ruth (Stoltzfus) Beam, Morgantown, Pa., a daughter, Barbara Ann, Nov. 1, 1951.

Birky.—To Le Roy A. and Beverly Laura (Klukas) Birky, Kouts, Ind., a son, James Roy, Sept. 11, 1951.

Burgaff.—To Henry and Evelyn (Taylor) Burgaff, Wayland, Iowa, a daughter, Christine Joy, Nov. 3, 1951.

Diener.—To Clayton and Inez (Snyder) Diener, Mission, Kans., a son, Dennis Ray, Nov. 4, 1951.

Dise.—To Maris and Sara (Smoker) Dise, Cochranville, Pa., a son, Galen Maris, Nov. 2, 1951.

Gerber.—To Titus and Esther (Baumgartner) Gerber, Apple Creek, Ohio, a daughter, Janet Lorene, Oct. 20, 1951.

Gingerich.—To John E. and Grace (Miller) Gingerich, Espelkamp, Germany, a son, Philip, Oct. 18, 1951.

Gingerich.—To Orie and Miriam (Derstine) Gingerich, Kalona, Iowa, a daughter, Mary Ann, Nov. 8, 1951.

Hartzler.—To Allen and Pauline (Hershey) Hartzler, Harrisonville, Mo., a son, Paul Allen, Oct. 9, 1951.

Hochstetler.—To Omar and Barbara (Wick-ey) Hochstetler, Sturgis, Mich., a son, David Lee, Oct. 19, 1951.

Hooley.—To Walter H. and Miriam (Kehr) Hooley, Ligonier, Ind., a son, Weldon Wayne, Sept. 23, 1951.

Hostetler.—To Payson A. and Hazel (Kauffman) Hostetler, Middlebury, Ind., a son, Lowell Jay, Nov. 7, 1951.

Lemons.—To Eugene and Vira (Brenneman) Lemons, Albany, Oreg., a son, Daniel Eugene, Sept. 9, 1951.

Martin.—To Reuben and Marie (Eby) Martin, Hagerstown, Md., a daughter, Emma Ruth, Oct. 31, 1951.

Martin.—To Truman L. and Lois Emma (Ramer) Martin, Goshen, Ind., a daughter, Willodean Kay, Nov. 14, 1951.

Meinerting.—To Ray and Mary (Smead) Meinerting, Grahill, Ind., a daughter, Bonnie Lynn, Nov. 11, 1951.

Miller.—To Sanford E. and Berta (Selzer) Miller, Protection, Kans., a son, Stephen Dean, Nov. 15, 1951.

Nafziger.—To Elmer W. and Gladys (Yousey) Nafziger, Lowville, N.Y., a daughter, Lillian Faith, Oct. 27, 1951.

Neuenschwander.—To Wilfred and Verda (Nussbaum) Neuenschwander, Apple Creek, Ohio, a son, Darius Dean, Nov. 17, 1951.

Short.—To Lowell and Ruth (King) Short, Archbold, Ohio, a son, Samuel Lowell, Nov. 18, 1951.

Sollenberger.—To Chester and Mildred (Grove) Sollenberger, Hagerstown, Md., a son, Gregory Ray, Oct. 16, 1951.

Swartzendruber.—To Dale and Kathleen (Yoder) Swartzendruber, Ames, Iowa, a son, Karl Grant, Nov. 8, 1951.

Swartzendruber.—To Gene and Velma (Ewy) Swartzendruber, Hesston, Kans., a daughter, Sharon Joy, Nov. 9, 1951.

Swartzendruber.—To Leo and Shirley (Hersberger) Swartzendruber, Wellman Iowa, a son, Stephen Jay, Nov. 5, 1951.

Troyer.—To Lloyd and Erma (Stutzman) Troyer, Kalona, Iowa, a son, Loren Lloyd, Oct. 26, 1951.

Tyson.—To Millard M. and Jeanette (Moyer) Tyson, Silverdale, Pa., a daughter, Cynthia Ann, Oct. 30, 1951.

Ulrich.—To Arthur W. and Marianna (Kropf) Ulrich, Harrisburg, Oreg., a daughter, Linda Jean, Oct. 31, 1951.

Vannoy.—To Deward and Vyril (Miller) Vannoy, Milford, Nehr., a son, Kent Alan, Oct. 3, 1951.

Yoder.—To Carl H. and Naomi (Schrock) Yoder, East Cleveland, Ohio, a daughter, Marcia Kay, Oct. 10, 1951.

Yoder.—To Dale and Lois (Fisher) Yoder, Kalona, Iowa, a son, Franklin Lee, Oct. 24, 1951.

Yoder.—To Floyd E. and Emma Mae (Troyer) Yoder, Hutchinson, Kans., a daughter, Mari-beth Lea, Oct. 25, 1951.

Zook.—To Alvin and Evelyn (Yoder) Zook, Garden City, Mo., a son, Darrel Eugene, Nov. 2, 1951.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Garber—Hertzler.—Russell S. Garber, Columbia, Pa., congregation, and Esther W. Hertzler, Rohrerstown, Pa., congregation, by Christian K. Lehman at the bride's home Nov. 17, 1951.

Godshalls—Rush.—Paul H. Godshalls, Doylestown, Pa., congregation, and Elsie W. Rush, Deep Run, Pa., congregation, by Joseph L. Gross at the Deep Run Church Nov. 3, 1951.

Hart—Hallman.—Walter B. Hart and Ruth Hallman, Doylestown, Pa., congregation, by Joseph L. Gross at the Doylestown Church Oct. 13, 1951.

McIntire—Maust.—Victor V. McIntire, Karval, Colo., and Flora L. Maust, Scottdale, Pa., by Earl Williams at the Nazarene Church, Boulder, Colo., Nov. 3, 1951.

Oesch—Garber.—Myron Oesch, Middlebury, Ind., and Murlene Garber, Metamora, Ill., by H. R. Schertz at the Metamora Church June 24, 1951.

Springer—Garber.—Orval Springer, Tremont, Ill., and Dorothy Garber, Metamora, Ill., by Ivan Kauffmann, assisted by H. R. Schertz, at the Hopedale, Ill., Church Nov. 9, 1951.

Wyble—Lapp.—Howard M. Wyble, New Holland, Pa., congregation, and Edna Marie Lapp, East Chestnut Street congregation, Lancaster, Pa., by D. Stoner Krady at the bride's home Nov. 10, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Eby.—Harvey Cyrus, son of Jeremiah B. and Mary (Shaum) Eby, was born near Brutus, Mich., April 20, 1921; was called to his eternal home by instant death in a logging accident near Foster, Oreg., Oct. 31, 1951; aged 30 y. 6 m. 11 d. On Aug. 31, 1947, he was married to Hazel Gerig, of Lebanon, Oreg., who survives. Also surviving is one son (Paul Christian), his parents, 5 brothers (John, Brutus, Mich.; Emerson, Detroit, Mich.; George, Goshen, Ind.; Clayton, South Bend, Ind.; and Lawrence, of Brutus), one sister (Susie Eby, Colon, Mich.), his paternal grandfather (Cyrus Eby, Brutus, Mich.), and his step-grandmother (Lotta Shaum, Alanson, Mich.). He was preceded in death by a daughter (Marie) who died at birth in 1949 and by an infant brother (Paul). In his early teens he accepted Christ as his Saviour and united with the Maple River Mennonite Church near Brutus. After his marriage he transferred his membership to the Fairview Mennonite Church, near Albany Oreg., where he remained a faithful and active member until death. He showed a deep interest in spiritual things and was concerned for the welfare of his fellow men. Although he was in perfect health, he often expressed his readiness to go at any time. He spent four and one-half years in C.P.S. camps, at Medaryville, Ind., Hill City, S. Dak., Terry, Mont., and Belton, Mont. Funeral services were conducted Nov. 5 at the Fairview Church, with N. M. Birky in charge. N. A. Lind preached the sermon, from I Sam. 20:3. Burial was made in the Lebanon Cemetery.

High.—Clayton G., son of the late Isaac and Elizabeth (Good) High, was born in Upper Leacock Twp., Lancaster Co., Pa., Oct. 3, 1883; passed away at his home near Oregon, Pa., Sept. 21, 1951; aged 67 y. 11 m. 18 d. Death was caused by a heart attack. His health had been failing for some time. He was a member of the Landis Valley Mennonite Church for many years. His wife (the former Sally G. Keller) predeceased him in 1942. Surviving are 3 daughters and 2 sons (Edna—Mrs. Irvin Martin, Elsie—Mrs. John M. Weaver, both of Denver, Pa.; Clayton K., Lancaster, Pa.; Bessie—Mrs. Thomas J. Hahn, Bareville, Pa.; and Henry R., Kenosha, Wis.), 11 grandchildren,

and a sister (Mrs. Anna Hess). Funeral services were held Sept. 24 at the Overly Funeral Home and the Groffdale Mennonite Church, in charge of Levi M. Weaver and Ira D. Landis. Interment was made in the adjoining cemetery.

Tusing.—Sarah Cathern Funkhouser, known as "Kate," was born Oct. 30, 1869; departed from this life Oct. 1, 1951, at her home near Mathias, W. Va.; aged 81 y. 11 m. 1 d. She was married to William Tusing April 2, 1893, and spent her entire life in the vicinity in which she was born. She was always interested in the church of her choice, the welfare of her family, and those in need. Her home was known far and near as a place where hospitality was bestowed upon all who came. She and her daughters (Ora and Lynn) were weavers of old-fashioned coverlets. This drew many visitors, who experienced a cordial welcome to the home. Of her it could be truly said "she looked well to the ways of her household." In her youth she united with the Baptist Church; later in life she joined the Mennonite Church, of which she was a faithful member until death. She was the last of her immediate family. Surviving are her husband, 4 sons (Lester, Paul, and Ray, Mathias, W. Va.; Roy E., Pittsburgh, Pa.), 5 daughters (Leora and Lynn, at home; Millie, Mrs. Sallie Bartel, and Mrs. Anna Del Gallo, Bladensburg, Md.), 16 grandchildren, and 2 great-grandchildren. An infant daughter and 2 grandchildren preceded her in death. Funeral services were conducted at the home on Oct. 4 by William Jennings and Timothy Showalter. Her body was laid in the family cemetery on the home place where she had spent her life.

Wade.—Jennie Miller Wade was born in England July 10, 1877; departed this life Oct. 20, 1951, at the Mennonite Home for the Aged near Albany, Oreg.; aged 74 y. 3 m. 10 d. She was united in marriage to Tom Miller, and to this union were born 2 sons (William and Jack). They moved to Enumclaw, Wash., where her husband was killed by a train in February, 1904. She and her sons moved to Colman, in Canada, where Jack was killed by a train, in 1908. Her other son was killed in France in the First World War. In 1916 she was united in marriage to Milo Wade, in Canada. They moved to Sheridan, and made their home at Sheridan and Albany. On June 25, 1950, her husband preceded her in death. She leaves one sister in Canada, one sister in England, and a number of other relatives and friends. About five months before her death she accepted Christ as her Saviour and was baptized as a member of the Mennonite Church. Funeral services were held at the Sheridan Funeral Home, in charge of D. F. Shenk. Text: Luke 10:42. Burial was made in the Bellevue Cemetery.

Weber.—Sidney, son of the late Mr. and Mrs. Aaron Weber, was born June 11, 1868; died Oct. 16, 1951, at the home of his son (Wellington), Simcoe, Norfolk Co., Ont., after a short illness; aged 83 y. 4 m. 5 d. He was married to Caroline Wanner and together they farmed near Elmira, Ont., until a few years ago. His wife predeceased him in 1946. Five children were born to them: Wellington, Simcoe, Ont.; Elsie, who died in infancy; Nellie—Mrs. Clarence Shuh, Elmira, Ont.; Elizabeth, who died in 1931; and Edith—Mrs. Ephraim Bowan, Ravendale, Sask. Also surviving are 4 grandchildren and 3 great-grandchildren. He was a faithful member of the Elmira, Ont., Mennonite Church until his death, having been one of the pioneers in establishing the work there in 1924. His great desire was to go home to his Lord. The funeral was held Oct. 19 at the Elmira Church, conducted by Oliver D. Snider, assisted by the minister of the First Baptist Church in Simcoe, where he attended services the last few years. Text: Ps. 116:15. Burial was made in the cemetery adjoining the Elmira Church.

Witmer.—Nancy Elizabeth, daughter of Roy and Miriam (Oberholtzer) Witmer, was born Dec. 26, 1948, near Lancaster, Pa.; departed from this life at her parental home near Wrightsville, Pa., Oct. 6, 1951; aged 2 y. 9 m. 10d. Death resulted from skull injuries received when a truck ran over her. She had a cheerful disposition and was dearly loved by all who knew her. Surviving are her parents, one sister (Patricia Lou), 3 grandparents (Mrs. Elizabeth Oberholtzer Horst, Lititz, Pa.; and Mr. and Mrs. Elam Witmer, Columbia, Pa.). Funeral services were held at the Mennonite Church at Lititz, Pa., Oct. 9, with Amos Sauder and Melvin Lauver officiating. Interment was made in the Hess Mennonite Cemetery.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

Henry Martyn—Confessor of the Faith, by Constance Padwick; Moody Press; 1950; 256 pp.; \$1.00.

The author, Constance Padwick, is unknown to the reviewer. For the writing of this book the biographer has done research among old records: "Sargents Life of Henry Martyn," the "Journal of Martyn," Smith's "Henry Martyn," the Diary of Lydia Grenfell, and other magazine articles. Entire paragraphs, sentences, and phrases are quoted direct from these manuscripts. Much descriptive material is given; for example, the first chapter is devoted to a detailed account of "Calcutta of the Nabobs." This information, with other of a similar nature, may be interesting to the scholar and student, but the popular reader would, no doubt, find it tiresome and the author's diction tedious and verbose.

However faulty the author's style, every reader whose heart has been touched by God's marvelous grace will find with Martyn a spiritual kinship and will thrill at the account of a man whose life was literally burned out for God.

Though he had inherited from his mother a weak constitution, he perhaps received from his devoted father an intelligence above the average and was endowed with a fine delicacy of spirit and a sensitivity of emotion that responded to the beautiful, to the cultural, and to the aesthetic in music and in poetry. But it was literally true in Martyn's life that the life lost for Jesus' sake is found, for Martyn's intense heart emotions and high-souled longings found full release and glorious delight in contact with the infinite life of our Lord.

As a result of his high intellectual attainments at Cambridge he had offered to him a lucrative position that seemed befitting one whose soul was so attuned to the intellectual, to the cultural, and to the beautiful but,

"I heard Him call
Earth's gold grew dim

Who would not answer
If they heard Him call?"

Deeply impressed by David Brainerd's example of self-sacrificing devotion to God, he resolved to imitate his example and offered himself as a missionary to India. He received little encouragement from his friends and even from his devout sister Sally, but he purposed in his heart, "Yet certainly I will do the will of God, if I be cut piecemeal."

His parents both being dead and he being responsible for providing for his unmarried sister Sally, he accepted the chaplaincy to the East India Company. He preferred to go out on faith, trusting God to supply his needs, but he felt obliged to accept this position to provide for his sister. While we could not endorse the step, we rejoice in his life of

service for his Master among the rough, godless sailors. Many times his sensitive soul recoiled, but he never failed to rebuke a swearing sailor or to witness of the Lord, who was his very life, to those rude and many times unappreciative seamen. On board ship, later in Calcutta, then in Dianspore, again in Cawnpore, and last in Persia, wherever he went other lives were lit from his flaming torch and separated unto the Lord.

His translation of the New Testament into Hindustani and his Persian New Testament, which was published after his death, will stand as worthy memorials of Henry Martyn, who accomplished the goal he expressed upon entering India, "Now let me burn out for God."

All he suffered, because of his frustrated love for Lydia Grenfell, because of a frail diseased body, and because of the rigors of a missionary's life in the very beginning of the nineteenth century, moves our hearts in tender sympathy. But, on the other hand, our hearts are incited to praise God, who filled and constrained young Martyn's life and made his premature death a glorious triumph. We join with him in his swan song of praise, "We praise Thee, we bless Thee . . . Thou only, O Christ . . ."

Every Christian in this generation should know the life of Henry Martyn, whether he chooses the biography by Padwick or another.—Mrs. A. D. Wenger, Jr.

The New Testament in Cross Word Puzzles by Lucile Pettigrew Johnson; W. A. Wilde Company; 1949; 123 pp.; \$1.25.

Lucile Pettigrew Johnson has here provided an interesting several hours of pastime for those interested in crossword puzzles. Since crossword puzzles are recognized as vocabulary and general information builders, this book of puzzles is especially valuable in that category because the puzzles are all based on incidents and character in the New Testament. The chapter of the Bible from which the incident is mainly taken is placed at the top of the puzzle, and the number of the verse is given at the end of the quotation. Other Scripture references relating to the subject are often given also.

Giving part of one puzzle will help to note the emphasis on the New Testament. The spaces which are marked by three dots (. . .) are the blanks to fill in. Here are the first few definitions given on the puzzle on "The Paralytic Is Healed." This runs across:

1 "or to say, Arise, . . . walk" Matt. 9:5
4 "and took up that whereon . . . lay" Luke 5:25

6 "And immediately he . . ." Mark 2:12
10 "they uncovered the . . . where he was" Mark 2:4

12 "and . . . forth before them all" Mark 2:12

14 Rowing implement

Obviously, as is the practice in crossword puzzles, sticklers are occasionally given, but for the most part they are relatively easy and the author hopes that they will not be too difficult and that time spent in solving them will be entertaining and profitable.

This book will make a splendid gift for the teen-ager, as well as perhaps to adults who are interested. Many people on beds of affliction perhaps would be able to spend pleasurable hours solving these problems. The puzzles are sufficiently large, the Scripture references are given if needed, and the whole general flavor suggests that the book was published in deep sincerity and not for purposes of light entertainment or for purposes of merely selling a book to make a few pennies. Here is an excellent gift for that inquisitive youngster to get him to learn some Biblical knowledge that will be to his benefit for years to come.—Ford Berg.

Patsy at Pine Cottage, by Marion M. Schoolland; Eerdmans; 1950; \$1.00.

The author is well qualified to write stories for children. She has done an excellent piece in writing Bible stories for children as well as other stories for children. Her writings are based on Bible principles.

"Patsy at Pine Cottage" is written for children and is well adapted for them. The author presents Patsy as a normal girl with wrong attitudes toward the socially inferior "Dirty" Teeny.

It took a summer of chastening to have Patsy change her attitude toward Teeny and to become the kind of child God wants a child to be. Patsy's mother in her prayer gave the theme of the book. She prayed, "Father, teach us to be kind to others, to share our happiness with others who have less than we have. Give us an opportunity to do good, so that we may show our thankfulness to Thee."

I feel that the book is conservative. In referring to praying the author stresses kneeling as the proper posture for prayer. I recommend it for junior and intermediate children.—John S. Wenger.

The Witness of Matthew and Mark to Christ, by Ned Stonehouse; Presbyterian Guardian; 1944; 269 p.; \$2.50.

This book is a very scholarly treatise in defense of the Gospels of Matthew and Mark, as we have them, against the liberal views of critics. While the author examines the literary relationships and supposed original settings of the various sayings and incidents, yet he deals adequately with the meaning of the Gospels themselves, a thing many of the critics are not willing to do. The book is not written as a commentary but as an answer to many of the questions that arise in a critical and exhaustive study, especially such as is often done in the classroom.

One cannot help being impressed by the great amount of work that was necessary to write such a book. It was necessary to read much of many writers, the evidence of which is readily seen by the great number of quotations and references to views of recognized scholarly men. Throughout the book Stonehouse seeks to evaluate the evidences given, point out their weakness as he sees them, and give a more Biblical answer that he feels is in line with Bible thought. The author does not pass over the last twelve verses of Mark,

but treats them very thoroughly. He recognizes that the problem is a complex one but not one to avoid.

Such a book helps one to examine the Bible more minutely as well as to establish us in the Book as being fully inspired by God, holy men of old being moved to write by the Holy Spirit.—H. N. Troyer.



*Sand and wind
and thousands of
helpless refugees—
an opportunity to
practice Christianity.*

Middle-East Sojourn

By Samuel A. Yoder

"Why was I born in the Balkans?" mourned an older person to me one day

"The hubbub continued. Mr. Barbich blared and swore in his native tongue; women wept and begged for 'cipele' (shoes)

"Here and there as we rode along one could spy a bit of camel grass or a small Mimosa shrub, which looks exactly like the pictures of the burning bush in Bible storybooks

"The principal fish caught is still called 'St. Peter's Fish.' The owner of the boat gets forty per cent of the catch

"This Arab was a master at fixing tires. They would blow up on the wheel before he got it mounted on the car

"I at once contacted the United States Lines, where Mr. White informed me that I was assigned to the William Libby"

Enjoy the excerpts, and read the rest in the book!

\$2.75

Mennonite Publishing House
SCOTTDALE, PENNSYLVANIA

ITEMS and COMMENTS

Despite Communist restrictions on the production of religious literature, the Evangelical Publishing House in Berlin has managed to turn out publications at a steadily increasing rate. Figures released by the firm—the only licensed Protestant publishing concern in the Soviet sector of Berlin—showed that while only one book with 28,000 copies was published in 1946, over 160 books with a total of 2,000,000 copies were published in 1950. The Evangelical Publishing House is virtually the only source of religious literature for east German Protestants.

* * *

In regard to President Truman's recent attempt to appoint an ambassador to the Vatican it is of interest to note that in the summer of 1948 the president of the Associated Church Press sent to President Truman a resolution of that Association protesting against the presence of any representative from the United States at the Vatican. In response to this letter, Charles D. Ross, then secretary to the president, replied, "The President has asked me to acknowledge your letter of July 19. I am glad to inform you that the president's assurance that the mission of Myron C. Taylor, personal representative of the president of the United States of America who is withholding as the Pope, would be terminated when peace was made, still stands. Moreover that will remain the president's policy and will be strictly adhered to so long as he is in office."

After the recent announcement concerning the appointment of an ambassador to the Vatican, the President of the Associated Church Press again wrote to President Truman and reminded him of this earlier commitment and called upon him to honor the letter and spirit of the former hearing.

* * *

United Evangelical Action has published an excellent summary of America's experience with official representation at the Vatican, and a presentation of the arguments against such representation. The article has been reprinted as a brochure which sells for six cents per copy for one hundred or more. Order from United Evangelical Action, 111 East Fourth Street, Cincinnati 2, Ohio.

* * *

The United States has 3952 alcoholics per 100,000 population. It ranks first in this regard among nations for which statistics are available.

* * *

Sections of the New Jersey Turnpike are going into use this fall. This turnpike has cost \$250,000,000, and stretches 118 miles from the Delaware bridge at Deep Water to the George Washington bridge at New York. It forms an important link in a chain of superhighways ultimately to run from Chicago to Boston. It will eventually connect with the Pennsylvania Turnpike and the projected Ohio and Indiana Turnpikes, and

When there is revival in your home--

When revival has created a new understanding and a new longing for the Word of God, the place to turn is to the Bible and to good books. There are books available to give a keener perception of YOUR place in God's realm. Here are a few from the new, large 1952 Mennonite Publishing House catalog.

The Calvary Road

By Roy Hession

"Revival is just the life of the Lord Jesus poured into human hearts To be broken is the beginning of revival. It is painful, it is humiliating, but it is the only way. It is being 'Not I, but Christ,' . . ." This is excellent devotional material, short, and to the point. Buy a gift supply for your friends. (Not yet listed in our catalog.) 40¢ ea.

The Great Pulpit Masters

Dwight L. Moody. Vol. I.

Included are the best of Moody's early sermons just as he preached them. He never conformed to style. He just talked to folks in their own language. And his theme was "Now, now is the day of salvation." You will be blessed by reading these sermons. \$2.25.

Charles H. Spurgeon. Vol. II.

This volume includes a series of communion talks and two particularly inspiring sermons. Spurgeon was a spiritual man. \$2.25.

Road to Revival

By Vance Havner

"We seem to think revival just happens like a thunderstorm But even thunderstorms . . . have causes." Vance Havner has a crisp way of leading the reader to recognize the need for revival and how revivals come. He takes pungent illustrations from Scripture and from his own experiences. \$1.35.

Separated unto God

By John C. Wenger

When revival enters, a lot of foolishness goes out. Being separated unto God means simply to be followers of Christ. Do our lives therefore conform to the will of God?

All Christians are separated unto God to a certain degree. Our job is to be separated as much as possible, to follow willingly and consistently the plan of God for our lives. To do that we must shed the "things" which have been pulling us away from spiritual matters.

Whether you spit tobacco, spue profanity, spell the Word of God, or speed the Lord's return, this book will give guidance. \$3.50

Life on the Highest Plane

By Ruth Paxson

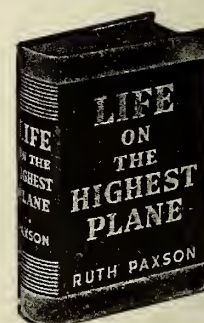
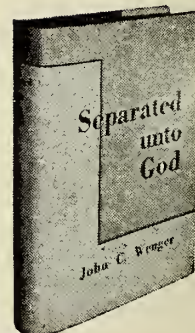
Are you seeking higher levels of Christian living? Here is a book to be studied. Chapter by chapter the author leads the reader upward. This book has been a favorite for years. Read, and find yourself anew. The spiritual life is a growing experience. \$5.00.

Williams' New Testament

By Charles B. Williams

Enjoy reading the New Testament in a modern translation. Experience new horizons, new understandings, and a greater appreciation for the Word of God. The translation is fresh, and to the point. Williams brings out the tense significance of Greek verbs.

Children as well as parents should have a personal copy, just as all Christians are expected to have a copy of the King James version Bible. \$3.00



MENNONITE PUBLISHING HOUSE, SCOTTTDALE, PENNSYLVANIA

FAMILY ALMANAC

for 1952

The 1952 Family Almanac, celebrating its eighty-third year, is ready for distribution. Those who use the Family Almanac will find the regular listing of information about the sun, moon, stars, eclipses, holidays, and constellations—all brought up to date.

Also included are articles on home-making, on family life, and on general Christian endeavor. Here are the contents for this year:

Eclipses, Planets, Four Seasons, etc.	3
Church Days and Holidays	4
Dates for Easter from 1935 to 2000	4
The Christian Family Grant M. Stoltzfus	8
A Letter Home	13
Stewardship of a Farm—Silas J. Smucker	16
A Pennsylvania Dutch Dinner— Mary Emma Showalter	20
The Cultural Training of Children— Evelyn B. Kreider	28
Tables of Measurement	29
Ministerial Directory	32

30¢ ea.; \$3.25 doz.; \$25.00 per hundred.

Mennonite Publishing House
Scottdale, Pa.

with the New York Thruway and the Merritt and Wilbur Cross Parkways in New England.

* * *

One of the significant voices among the delegates to the United Nations is that of Charles Malik, of Lebanon. Recently he spoke these words of wisdom, as reported in Time:

"There are two ultimate dangers besetting present-day preoccupation with the problem of human rights. The first is . . . the danger of materialism. Who is not clamoring today for his economic rights, for what is called a decent standard of living? . . . There is a deadly danger that in our enthusiasm for economic and social justice we forget that man cannot live by bread alone

"The second danger is . . . the danger of humanism. We have been endlessly speaking of human rights, as though there was nothing except man in the universe, as though he was the center of existence It is very well to speak of human rights, but may it not be that these rights have of late been disturbed or disregarded precisely because man—modern man, clever man, proud man, sensuous man, self-sufficient man—has ceased to stand in fear and awe before that which is above him?

"If we have our rights, God also has His rights over us; and in vain shall we seek our rights until, confessing our sins, we recognize in all brokenness and humility the dominion of God over the course of history and of human life."

X
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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLIV

TUESDAY, DECEMBER 11, 1951

NUMBER 50

The Place of Forgiveness in Victorious Christian Living

A Radio Sermon

BY NELSON E. KAUFFMAN

In this message we shall consider the place of forgiveness in victorious Christian living. By forgiveness we mean to give up resentment against another; to give up claims for requital, that is, any return for vengeance or retaliation for injuries received. In other words, to lay down, or put away any feeling of resentment against any person who has wronged you.

Now God forgives us when we acknowledge our wrong and our sin. One of the most precious verses in the whole New Testament is I John 1:9, which says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Thank God forever! God forgives when men receive the sacrifice for their sins. When we have received the forgiveness of God, then we cannot do other than forgive our fellow men. It is impossible for people to appreciate forgiveness of their own sins and cherish ill will and a grudge against their fellow men. And more than that, God will not forgive us, unless we are willing also to forgive those who sin against us. Let us read a few passages of Scripture that indicate this. In Matthew 6, beginning with verse 12, Jesus is giving what we call "the Lord's Prayer," and He says,

"Forgive us our debts, as we forgive our debtors. . . . For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." In Matt. 18:21, Peter came to Him and said, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?"

And Jesus said unto him, "I say not unto thee, Until seven times: but, Until seventy times seven." Then Jesus went on and gave the story of the king who had a servant who owed him \$2,262,000 and when he couldn't pay it at all, the king forgave him, because he asked for mercy. Then that same servant went out and found a man who owed him the small sum of \$15. He took him by the throat and threw him in jail to make

him pay the debt. When the king found out about it, he called the servant and said, "O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee?" "And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

And then in the sixth chapter of Luke we have this statement, "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven." In Mark 11:25, Jesus said, "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Then in Luke 17 we have these words of Jesus: "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him."

And the apostles said unto the Lord, "Increase our faith." And possibly most of us feel like that. We need an increase of faith. That is, we need to believe more firmly, and obey more implicitly the commands of the Lord Jesus on the subject of forgiveness. As there is no boundary to love, there is no boundary to forgiveness. There is no measuring the love of God, and there is no way of measuring the wonder and the blessing of the forgiveness of our own sins.

Friends, forgiveness is the highest expression of love. One triumphs in forgiving the wrongdoer. The deepest spring of action in Christian ethics is love that finds expression in forgiveness. It was the desire of God to forgive us. That motivated Him in His love to send

His only begotten Son to die a shameful death and to pay the debt of all our sins. Of all motives, the most powerful is the sense of being pardoned. What will not a man do for God who recognizes the pardon and forgiveness of his sins! That man will say, "God, I'll go anywhere, I'll do anything in all the world for you because you have forgiven all my sins." What the law could not do, forgiveness achieves. It creates a new heart, and with it a new holiness.

Victorious Christian living requires love that forgives the wrongdoing in neighbors. You know, friends, Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." Now we can't love a neighbor and fail to forgive him. My friends, you can't possibly love your neighbor and hold a grudge against him. The very fact that you have something against him is clear indication, as clear as noonday sun, that you don't love him. The Apostle Peter said, "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." I'm so glad that's true.

All Brothers

BY LORIE CONLEY GOODING

*We are all brothers. Sickness and need
No barriers know of class or creed.
And the winds that blow, and the stars
that shine
Recognize no boundary line.*

*We are all brothers. Showers and sun
Fall equally on everyone.*

*But with fences or armies we draw a line
To mark a border and call it "mine."*

*And we give our brothers such names
as these:*

"Our friends" and "strangers" and "enemies":

*For we have not wisdom enough to know
We are all brothers. God made us so.*

*So we pull asunder and divide,
For property, prejudice, and pride,
The world God made. But Jesus still
Calleth to "whosoever will."*

Holmesville, Ohio.

How glad I am for my dear friends who love me enough to forgive me. Oh, how I love them, too. There would be much more love in the churches today, if we had more forgiveness. Possibly we ought to say it the other way: If there would be more love in the churches today, there would be more forgiveness.

Many persons have the problem like this. They say, "If I forgive my enemy, he won't be punished. I will hate him, because he must suffer for his sins." But the Apostle Paul in Romans 12 says, "Dearly beloved, avenge not yourselves, but rather give place unto wrath [that is, the wrath of God]; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." It is upon the grounds that God has made provision for satisfying the claims of justice that we are asked to forgive, and then I forgive my brother; I do not militate against the justice of God. In fact, I only establish the justice of God; I make valid again the sacrifice of Christ on Calvary, and the efficacy of His work of grace in my own heart and life.

Should Othello forgive Iago? Yes, if he repents; yes, if he doesn't repent! For Jesus said, "Love your enemies, . . . do good to them that hate you, and pray for them which despitefully use you, and persecute you." True, Iago cannot have fellowship with Othello until he ask forgiveness; but Othello would be as bad as Iago, if he refuses to forgive. If you are unwilling to forgive a person that has done wrong against you, then you put yourself on the same level with him. And certainly that's not God's plan for us. Not until persons have a consciousness of the glory and blessedness of forgiveness of their own sins can they have a spirit of forgiveness toward others. Refusal to make confession and seek forgiveness does great damage to people, mentally, physically, as well as spiritually. A woman in New York City was married to a man for twenty years, and during those twenty years she was living virtually in hell, because two years before she married him, she had given birth to a child, and she had never told him about it. She had never confessed it to God. She had never received forgiveness. She would go to the theater with her husband, and she was just as sure as she could be that Hollywood had knowledge of her sin, and that they were trying to expose her on the screen. She

would excuse herself from her husband and go out. She would turn the radio on to listen to some of the popular songs, and she was just positive that these songs were written to expose her sins. She would ride on the bus, and she would hear people talking, and she was sure that people had knowledge of her sins and were talking about it. She landed in the insane asylum. She did come to the minister for help, but she came too late.

A great many people today have a nervous breakdown because they have unconfessed sin in their lives. They have never received the forgiveness of God. I heard a professional person say, and I believe it is true, that a nervous breakdown is an inward attempt to get out of an impossible situation, just like suicide is an outward attempt to get out of a similar situation. A great many folks have a nervous breakdown, and imagine all kinds of things happening. They have got themselves into that kind of situation because they have been unwilling to confess, have been unwilling to receive the forgiveness of God for their sins.

It is impossible to describe the sense of liberation and relief that comes from confession and forgiveness. A construction engineer was tortured by unconfessed unfaithfulness to his wife, and for a year he was living in a virtual hell. But his penitence was overwhelming and the transformation wrought upon him by God's forgiveness was correspondingly great. Some weeks later he wrote and said, "God's forgiveness has changed my life. The barriers have gone down in my home, and I have a far greater love for my wife and children than I have ever had before. Also, I am able to pray again."

A social worker who experienced the forgiveness of God declared to a minister afterward that she had undergone a complete change. She said, "Whereas at one time I regarded the people I worked with a nuisance, now I find myself taking a personal interest in the welfare of every one of them."

A man engaged in educational work confessed a sin that had wrecked his peace for five years. Then having received and accepted God's forgiveness, he said, "God has again entered into my life, freed me from my sins, and made my relationship to my mother better than it had ever been before. I can now look her in the eye, the first time in five years. I meet her as I face the world, holding up my head again. God is my

friend, and everyone's friend who will have Him."

My friends, if you experience the real forgiveness of God for your own sins, your life will be changed all the way around. In the first place you'll experience a change regarding yourself. You will no longer have any fears and doubts, and a sense of guilt. You will have a different attitude toward God. There will no longer be a gulf between you and God when you pray, and God will no longer be against you. He will be on your side; He will be for you. Then you will feel differently toward others. The tension will be gone, in the home, and in the shop, in all places. Psalm 32:1, 2 in Moffatt's translation says, "Oh, the bliss of him whose guilt is pardoned and his sin forgiven. Oh, the bliss of him whom the eternal has absolved, whose spirit has made full confession." How wonderful it is to have forgiveness for your sins!

In the second place, forgiveness takes upon itself the results of other people's wrong. When Jesus was dying on the cross, He prayed, "Father, forgive them; for they know not what they do." His suffering made it possible to ask God to forgive. To forgive a friend of a fault means to reckon the results of that sin against him, but to be willing to bear it in our own life. And, friends, that is exactly what forgiveness means. That's what love means. The Christian people of today will need to bear the results of other people's sins.

Forgiveness cannot remove the other person's punishment. Our attitude must be right regardless of the other person. God will take care of punishing the other person. Don't worry about that. Think of your own relationship.

Forgiveness requires that we lay down the charges that we have against other people. I heard an individual say, "I'll forgive, but I won't forget to eternity." Now think of it, friends, would you like to have God say that about you? I don't want any such forgiveness from God. I don't want God to say, "Well, now I'll forgive you, Nelson Kauffman, but I'll not forget it to eternity." Never, never, I want my God to forgive me and to forget it, and to cast it far behind His back. By His great grace, I will never say that I'll forgive, but I'll not forget. By the grace of God, I will forget.

In the third place, forgiveness is the inevitable result of seeing ourselves in the light of the cross. How can we hold a grudge when we realize what Jesus Christ did for us? How can we have an

(Continued on page 1191)

GOSPEL HERALD

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EDITORIAL

Freedom

Men struggle to cast off every form of bondage. They want to be free. They want to live their own lives, to follow their own version of the good life, to be subject to no kind of dictation or suppression. To gain this freedom they instigate rebellions, fight wars, overturn existing orders. They defy kings and parliaments, authority and entrenched power, parents and police, laws and ordinances. They refuse the sovereignty of even God Himself, in order to shake off the last vestige of what they think is bondage.

But the freedom which they thus achieve has its own bondage. They get rid of one tyranny only to come under the rule of another. The new order may be as burdensome as the old. For instance, in order to keep away a threatening oppression, the United States has accepted military conscription, and seems about to accept universal military training, which will give the military authority of the government final control of seven years of every young man's life. In order to pay for our past, present, and future wars we pay enormous taxes, which makes our labor in some sense an enslavement. When one becomes his own boss, he may discover that he is under the dominance of his worser self. One who defies law and order may wake up to the enthrallment of chaos. Mob-rule will turn out to be worse than a royal despot. The one who refuses to serve God will become a servant of the devil, a much more onerous servitude.

The only true freedom is the freedom which is in Christ. It is a freedom accomplished within. It does not come so much by actual seeking as by way of by-product. The life reconciled to God is thereby reconciled to itself and to others. It finds freedom because the causes of bondage are done away with. Freedom is one of the fruits of the Christian life. Though a bonds slave of Jesus Christ, the Christian finds in that service a perfect freedom.

Futile is the struggle to realize freedom through the arrangement or manipulation of outer circumstances. Futile it is to set up freedom by decree or assertion. Only those are free who are liber-

ated in spirit. And those thus liberated are really free, no matter what bondage of the body they may suffer.

"Stone walls do not a prison make,
Nor iron bars a cage;
Minds innocent and quiet take
That for an hermitage."

(Lovelace)

Followers

"Follow me."

Thus commanded our Lord. Kierkegaard once wrote: "Christ never says anything about wanting admirers, worshippers, adherents. And when he uses the word 'disciple' he always explains it in such a way that we can perceive that 'followers' is meant."

Christ is first of all a Saviour, but He is also a Pattern. Christians are both believers and followers; rather they are followers because they are believers. One of the most vicious things in Christendom is the easy division which has been made between faith and practice, between creed and the way of living. In certain sections of our country an itinerant evangelist comes into a community and baptizes those who make a commitment of faith. Then he goes on—and the newly baptized ones go on living just as they did before. In answer to the question as to whether they are Christians, people today reply in terms of baptism or church membership. They do not seem to know that the believer in Christ is under the necessity, the obligation, of living as Christ taught and as He gave us example. One who does not live a Christian life is not Christian, no matter what his professed adherence to organized and creedalized Christianity.

Of course, there is the opposite pole of error. Some people, when asked whether they are Christian, tell how good is their way of living. They go to church occasionally; they give to charity; they are moral and honest. But their goodness is only humanistic; it has no relation to Christian commandment and incentive. It is divorced from the Christian faith, not its necessary complement.

One may even, apart from real Christian faith, attempt to live out the Golden Rule and the Sermon on the Mount, and achieve a degree of success in doing

so. But always in some important respect such self-powered morality falls down. It lacks the essential grounding in truth, and the conviction which springs from that truth.

The simple fact is that believing and behaving go together. God has ordained their marriage, and what God hath joined together let no man put asunder.

Christ in Me

Jacob Boehme, the mystic, once wrote: "That man is no Christian who merely comforts himself with the suffering, death, and satisfaction of Christ and who imputes it to himself as a gift of favor, while he himself remains a wild and unmanageable beast. If the sacrifice is to avail for me, it must be wrought in me."

This is good Anabaptist emphasis. Our Mennonite fathers for generations have seen that a Christian must be a changed person. The new life which Christ gives must find expression in the character of our daily walk. The atonement cannot be separated from the Christian ethic. Believing in Christ involves behaving as Christ commanded and as He gave us example. If sometimes this ethical emphasis has gone to seed in a lifeless formalism, the validity of the emphasis has not therefore been brought into question; it was simply illustrated that any good thing may degenerate. It is a fundamentally sound religious instinct which insists that one who professes to know Christ must live a Christian life.

This is not to say that something must be added to the atonement. It is simply an insistence on the full functioning of the atonement. It is a recognition of the fact that the work of Christ on the cross is often misunderstood and inadequately taught. A partial atonement is only a partial Gospel. When one has not experienced at least the beginning of a transformation of character, then he has not been introduced to the true Gospel of Christ. A salvation only intellectually perceived, and not permeating the whole personality, is no true salvation; it may be a vicious substitute for what God has provided.

To be saved, then, is to be changed within. It is to come to know experientially the power of Christ constantly functioning in the daily life. It is a deliverance not only from the guilt of sin, but also from the power of sin. It

is salvation in three tenses: past and future, certainly, but also present. The Christ who died for us also lives in us. Praise be to Him!

Our Brother's Keeper

BY MONT HURST

A real Christian certainly wants others to have what he has received. This is the result of genuine conversion and seeking to live a Spirit-filled life. He wants others to be saved and to enjoy the same new-found happiness he has just received. And if a professing Christian doesn't try to win others to Christ he is in reality committing a sin. He surely becomes his brother's keeper after he has assumed the responsibilities of the Christian way of life through salvation. A person is not living up to Christian principles when he willfully allows a sin to continue when he has the means of stopping it. He is committing the sin of omission in failing to try to win others. He is responsible for allowing a person to continue in sin when he could win him for Christ. If you set fire to your neighbor's house you are a guilty person. But if someone else sets fire to that house and you see it and just sit down and say it's none of your business and that you didn't start it, you are as guilty as the one who set the house afire! Our first concern, as true followers of Christ, is to save our friends who are outside the ark of safety. We help eradicate sin by doing this. We cannot afford to pass by on the other side of the street as the ones did when the poor traveler lay in the gutter and none came to help him until the Good Samaritan came that way. If we are in Christ and He is in us, we will do as He did in trying to seek and save that which is lost! A faithful witness and zealous personal worker is one who receives God's smile of approval.

Dallas, Texas.

Graciousness, a Christian Virtue

BY ELSIE E. LEHMAN

Often when thinking of graciousness one pictures the gentle-spoken old lady in lavender and lace with soft hair of silken gray, or the tall dignified gentleman in dark suit moving about with courteous air, nodding and bowing with hat in hand. But, a young person gracious? Oh! Boys and girls are too unmindful of the impressions they make on others, too blustering, too unwilling to think twice before speaking and acting! They are too unorganized in thought for an even flow of speech! But stay; courage, fellow! Courtesy is yours for the effort and thought. The very seed of gracious words and deeds is latent in your heart's garden only waiting for proper cultivation.

Graciousness is the state of being kindly and condescending. First, begin by being what you are, and second, by being what you are as charmingly and effectively as possible. Do not be found missing at one exercise period in the calisthenics of graciousness, for it demands daily expression or it dwindles. Do not make the fatal mistake of underestimating yourself, of thinking that you are capable of showing favor and mercy in only five different situations when you could in seventy-five.

True charm has the quality of allowing even the unexpected situation to be taken care of in a most agreeable way. There is the story of "the guest at the White House when Dolly Madison reigned there, who drank from his finger bowl with loud sips; and rather than have her guest embarrassed when he should become conscious that he was alone in this, the First Lady of the Land raised her own finger bowl and drank from it."

Graciousness does not smack of imitation, but it is growth within one's self. Everyone is able to extend favor in a distinct and individualistic way. A writer gave this experience: "I remember one twenty-fifth of December that was simply made for me by a soft, strange voice at the other end of a telephone wire that said, 'I'm afraid you've got the wrong number, but Merry Christmas all the same!'" What an art to do anything and everything with ease as though it were natural to please!

We may meditate on the graciousness of God as spoken of in His revealed Word. Every reference to this attribute emphasizes the most favorable attitude of the Lord toward man's needy condition. Eoxdus 22:27, "When he crieth unto me, that I will hear; for I am gracious." Joel 2:13, "Turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness." The gracious words of Jesus caused men to wonder.

In our testimony of love to all mankind we need to do merciful acts and develop gracious attitudes. In our home and community contacts we can learn to shape our struggles for expression into charming ways that are never extreme or strenuous about anything. Someone has truly said, "There is always an ease about delightful poise, a relaxed grace, a smoothness, a polishing away of tenseness, a balm, a soothing effect." With a generous application of concentrated thought, mixed with good will, the stumbling, stuttering words of thanks, and the hasty, faulty explanation can be glorified. The daily round of duties so ordinarily performed, or the favors clumsily done—all can be made to shine with the brightness of gems.

In our missionary endeavor it is important that we express this Christian virtue. The soothing balm of graciousness is needed to make proper contacts when in quest for souls. Every mission

It Happened —

TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Dec. 2, 1926)

Good news comes from Goodville, Pa., where a series of meetings was closed on Sunday evening, Nov. 21, in charge of Bro. J. C. Clemens. Forty-five precious souls came out on the Lord's side. . . .

Baptismal services were held at the Springdale Church near Waynesboro, Va., on . . . Nov. 21, when twenty persons were received into Church fellowship.

The legal speed limit in Pennsylvania is thirty miles an hour.

Instructors [Short Bible Term at Kitchener]—S. F. Coffman, Oscar Burkholder.

Bro. S. M. Kanagy . . . has been secured as special instructor during the [Goshen Winter Bible] term.

Bro. A. D. Wenger . . . is now engaged in a series of meetings at Martinscreek Church near Millersburg, Ohio.

Bro. A. J. Metzler and family, formerly of Martinsburg, Pa., are now located at Masontown, Pa., where Bro. Metzler has charge of the congregation.

Bro. J. A. Heatwole . . . arrived here [Tofield, Alta.] . . . meetings closed with 27 confessions.

On Nov. 10 Bro. Daniel D. Brenne-man and Sister Mary Ellen Kauffman . . . were united in . . . matrimony at [Tofield, Alta.], Bishop N. E. Roth officiating.

worker must use the golden key found in the following lines:

"A young man without opportunity
To learn the best etiquette
Told me he had a prescription
That never failed him yet.
He'd say, 'Why, I love these people,'
And put himself in their place—
Then his action was appropriate
And always saved his face."

How much changed our attitude would be toward people, how much more soft the glance of the eye, how much more graceful the bow, and tender the handshake, if we would trumpet within ourselves sincerely and often, "Why, I love these people."

Sir Francis Bacon wrote, "If a man be gracious and considerate, it shows that he is a citizen of the world, and that his heart is no island cut off from other lands, but part of a vast continent. This, of all virtues, is the greatest, being the character of God."

Harrisonburg, Va.

True witnessing is actually trying to reach persons.—H. S. Bender.

The Witness of Christ's Miracles

BY LUKE G. STOLTZFUS

Sometimes people, when questioned as to their faith in Christ, say that if today Christians would perform such miracles as were performed in Bible times, they would believe. Is that true? Christ said, "An evil and adulterous generation seeketh after a sign . . ." (Matt. 12:39). All the Gospels bear witness that miracles alone do not produce faith. The Gospel of John records only seven miracles of Christ besides His resurrection, and this Gospel was written to cause people to believe in Christ as the Son of God so that they might have eternal life. The scarcity of miracles recorded indicates the purpose and value of miracles to the Christian. The witness of Christ's miracles will be analyzed in this article.

1. The Disciples

At the beginning of Christ's ministry Jesus, the disciples, and His mother were invited to a marriage in Cana of Galilee. Perhaps more guests came to the wedding than had been anticipated. Anyway, before the feast was over the supply of wine was exhausted. When Jesus was told of the dilemma by His mother, He commanded that six waterpots be filled with water. He then commanded that their contents be served. The ruler of the feast, not knowing of the miracle, testified to the superior quality of this wine.

Jesus performed the miracle without display so that few people witnessed it. John's record of the results is, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him" (John 2:11). However, this was not the beginning of their belief. This sign was given to them after they had begun to believe in order to strengthen their faith. Charles Erdman comments on this miracle thus:

This result should be noted in the case of all the recorded miracles. They were not intended, and surely did not result, in merely arousing interest and faith in the minds of the indifferent or the skeptical; they likewise made their appeal to the disciples, and developed and established their belief.

The experience of those first believers is ours. First there is an incipient faith based upon the testimony of others; then there is the larger confidence due to personal contact with Christ; and then there comes the more perfect faith resulting from personal experience and observation of the power and works of our Lord.

2. The Blind Man

The blind man's first contact with Christ was on the occasion of his healing. As Jesus was passing by in Jerusalem with His disciples, they saw this man who had been blind from birth. The disciples wanted to theologize with Christ as to the cause of this man's blindness. Jesus gave them a brief answer. Then He anointed the man's eyes with

the clay He had made and told him to wash in the pool of Siloam. The man obeyed and was healed immediately.

This caused quite an uproar, especially among the Pharisees. Because Christ had done this on the Sabbath, they accused Him of being a sinner. The man himself did not yet know who had healed him. However, the Pharisees forced him to take some attitude toward Christ. The man did some clear, inductive reasoning and decided that if He could do such a miracle He must be from God.

The man still did not know Jesus as the Son of God. When Jesus met him a little later He asked him, "Dost thou believe on the Son of God?"

"He answered and said, Who is he, Lord, that I might believe on him?"

"And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

"And he said, Lord, I believe. And he worshipped him" (John 9:35-38).

The miracle had convinced the man that Jesus was a true God-sent Person. Therefore when Jesus claimed to be the Messiah he believed.

3. The Jews and the People

The miracles of Jesus produced a certain kind of faith in the common people and some of the leaders. When Jesus went to Jerusalem for the Passover feast during His ministry, He performed many miracles. John says that the results were that "many believed in his name when they saw the miracles which he did" (John 2:23). Also after Jesus had fed the five thousand, the people said concerning Him, "This is of a truth that prophet that should come into the world" (John 6:14). After the raising of Lazarus, "Many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him" (John 11:45). However, in chapter twelve when John summarizes the results of Christ's miracles, he says, "But though he had done so many miracles before them, yet they believed not on him" (John 12:37). The truth of this statement is verified in Acts 1:15, where we see that there were only about one hundred and twenty believers in all as a result of the three years of Jesus' ministry.

The Jews in general realized that there was something different about Jesus. But they called Him anything from a prophet to a devil. Finally they rejected Him and crucified Him.

The low quality of belief that the people in general had is evidenced after the feeding of the five thousand. They had witnessed this great miracle and in spite of that they said to Him the next day, "What sign shewest thou then, that we may see, and believe thee? what dost thou work" (John 6:30)?

They had misinterpreted the Old Testament Scriptures and as a result had an improper, preconceived idea of the nature of the Messiah. Therefore when Christ came and performed all kinds of miracles they still did not believe. They did not want the kind of Messiah that Christ was; and therefore explained away the witness of the miracles. They demonstrated the old truth, "A man convinced against his will is of the same opinion still." Christ correctly diagnosed their trouble when He said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17).

The unbelief of the majority of the Jews proves that persons that will not accept by faith the Word of God would probably not believe even though there were miraculous demonstrations of God's power. Faith that comes only after the performance of miracles is generally not very genuine or long-lived. That is the sort of faith that exists in the individual only while he is witnessing the miraculous. It is a wavering faith that does not stand and grow.

To those who were unwilling to accept Jesus' testimony, the magnitude of His miracles only embittered them more. But those who received the witness of Christ's words were strengthened by His miracles and experienced a growth in faith. To them the miracles were steps upon which they ascended to full assurance in Jesus as the Christ, the Son of God.

Harrisonburg, Va.

Personal Evangelism—a Christian Layman's Duty

BY ROBERT DETWEILER

[This essay won second prize in a contest conducted by "Ambassadors for Christ," Christian layman's group at Goshen, Ind.]

"Awake . . . for some have not the knowledge of God: I speak this to your shame."

Well might those cutting words of the Apostle Paul cause our deadened spirits to squirm uneasily within us. Would that his challenge might incite us to action—to do something about the thousands of lost souls who rush past us continually toward an agonized eternity as we watch with a kind of detached unconcern.

I'm afraid, though, that it will take more than a few words, inspired as they may be, to shock us from our lethargy. For it appears that the majority of Christian lay members have not awakened to the facts of personal evangelism. It seems as if we just do not care that the world is going to hell.

Why does such an appalling attitude exist—exist within the very Church of Jesus Christ whose first objective is to preach the Gospel? How can we allow the blood of lost souls to drip upon us

daily, and ignore our sense of responsibility that may yet stir inside? Can it be that the average lay member doesn't realize the implications of personal evangelism? It is hard to believe that there are still those misguided Christians who think that soul-winning is the task of the ordained evangelist and the missionary alone. One can hardly help understanding if he reads the Word—that personal evangelism is actually "personal"; that be he preacher, businessman, or farmer, it is one's sacred duty before God and before one's unsaved fellow men to work to win souls.

Do you believe that there is a lack of personal evangelism today? I see three areas which are inclusive of everyone; each area is suffering badly and becoming progressively worse from a deficiency of evangelism. Those three areas are the world, the Church of Jesus Christ, and the individual Christian.

It seems almost foolish to attempt to prove that the world is steadily falling into deeper sin. One needs only to look about and stare at sin-hardened faces, look with shame at filthy magazines and advertisements of the goods of this earth. One can read with shocking regularity in his daily paper of the crimes, exploits, and escapades of the wicked, lust-laden worldling. Wars, delinquencies, illicit businesses are all increasing. The disgusting pursuit of pleasure has reached the heights of an unrestrained, all-out free-for-all. Through it all, the world has been scarcely touched by evangelism.

Neither has the church escaped the effects of evangelism inactivity—her own lifelessness. Failing first to give her appointed message of salvation, she has regressed steadily in her spiritual validity until parts of her are no longer fit to belong to that body which will be the bride of Christ. Evangelism is being replaced by the conscience-salving social gospel. The consequent spiritual decline making its excuse in modernism, rationalism, and finally atheism is easily followed today.

Probably the most pathetic of these three areas of spiritual perversion is the individual Christian. Failure to evangelize has hit him hard. The Christian who is not a soul-winner is like a man without a job. He wanders aimlessly about in his confused Christianity, wondering why his spiritual life seems so dry and pointless. Soon he drifts away into the sea of self-living again, and becomes one of those he once was commissioned to aid.

The whole picture isn't very pretty. It is the picture of a sin-sick, mixed-up humanity moving rapidly down the broad path to hell. To make it still more terrible, there is no hope for the doomed masses but through the average inactive Christian who is doing virtually nothing. It must not stay that way! The Christian has to act, both for the good of lost souls and for himself. I shall name

His Love's Perfecting Part

BY MARY ALICE HOLDEN

*Above the force that holds the world in place
And keeping all of nature in His hand,
The Love of God fulfills the Father's plan
To keep the balance by His sovereign grace.
How could the natural law of ordered space
Fail to obey the very least demand
Of love that longs to draw the sea and land
Into the perfectness of its embrace?*

*And He who notes the sparrow's downward fall
Has lent His love to dwell within the heart
Of him who loves his God the best of all.
It is the gracious Father's sovereign art
To send the will and power to heed His call—
The gift of faith, His love's perfecting part.*

Garden City, Mo.

three factors which show the absolute necessity of witnessing.

There is the factor of obedience. To ignore the Scriptural commands to witness is to ignore the will of God for one's life. And then, if we put aside so great a command, why should the Lord have reason to believe that we will follow His other precepts? Personal evangelism becomes a test of our love for God.

Then there is the factor of responsibility to the world. "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" It is only right, only fair that we show salvation to the world. It is in our power to keep souls from hell. Why should we, with the key to salvation, hesitate one instant to give it to others? Personal evangelism also becomes a test of our love for our fellow men.

Lastly is the factor of time—so little time! There can be no doubt but that the return of Jesus Christ is imminent. We have no time to waste. Every passing minute takes lost souls closer to judgment and, if we are inactive, brings us nearer to the time when we shall give account for our laxity.

Personal evangelism is our God-appointed task. The world lacks evangelism and needs it desperately. The real Christian has no alternative; indeed, he wants no alternative, to saving souls.

There are qualifications for a soul-winner. He is first identified by giving evidence of the consecrated life. He has given all to the Lord and has no will but God's will.

The soul-winner is inspired by a supreme love for God. The joy of fellowship with God gives him strength to work for the glory of his Master.

The evangelizing Christian will look down upon sin-stained individuals and be filled with compassion for them. He will love them, unlovable as they are, for he sees them as creatures like himself, in need of a Saviour to transform their lives.

The soul-winner will be driven on by

a vision of hell. He must know the realness of the shrieking, despairing torture of eternal punishment that will not let him rest for fear of letting someone pass into that awful place.

Finally, he will go forth in the strength of the Holy Spirit, knowing he is an "Ambassador for Christ" and will speak of his Lord with boldness. It is such an individual that the Lord will use for His work.

Have we an excuse that will allow us to be anything but soul-winners? Do we comfort ourselves with thoughts of expanding mission programs and revivals sweeping the country? Foolish thoughts. Those efforts are hardly a toe hold. What are a hundred or two hundred missionaries to all of Africa and India? What is one Billy Graham to 150 million Americans? Shall we remain complacent and shove even more labor on the tired shoulders of a few who care?

Personal evangelism is *our* duty. It is not just our privilege "if we want to;" it is not a side line or an avocation. Look about you, Christian; see from where you stand the overwhelming burden of wickedness weighing down the lost souls at your feet. Then remember that your own sphere is but a tiny nebula in a universe of blackness. There is much to do. Let us pray for an infilling of evangelistic fire that will blaze within our souls.

Harrisonburg, Va.

Prejudice Propagates Evil

BY MOSES G. GEHMAN

"Can there any good thing come out of Nazareth?"

Human nature is such that predilections of the soundest mind may at times be thrown into a bias by a diverse personality. When public opinion admits a report as truth, though it be entirely false, such opinion establishes the prejudice for any fact to the contrary that may come along. Bad things were said about Nazareth. The report of the city was not good. Whether warped or true, Nathanael could not think that any good thing could come from such a community, much less he "of whom Moses in the law, and the prophets did write, Jesus of Nazareth." Nathanael's conclusion was evidently arrived at under the influence of a prejudice that many people held at that time about Nazareth. Too many of us do like that. We judge under a bias of mind. And we are in the wrong until we "come and see."

A tendency towards prejudice lurks in all mortals. Its roots are there, deep set. They need not sprout. Like the seeds of any other evil passion that lives in our corrupt human nature they can be kept under by the grace and power of God. Prejudice keeps the mind from judging "righteously." To the degree that we hold a prejudice we are unfair in the treatment of our brethren. Prepossession is the top foe of Christian unity.

A Prayer for This Week

I am like wet firewood: my life gives off smoke and bad odor. I do not shine brightly. I do not give food and light to others. Lord, make me such as you want me to be.—A native of Kenya. Recorded by Ernest Gordon, in *The Sunday School Times*.

It blights the impartial spirit and teaching of the Gospel of Jesus Christ. To be "swift to hear, slow to speak" and then go forward in the "multitude of [wise] counsellors" is often a safe way to evade an ungodly prejudice. Prejudice, says a certain writer, "may be considered as a continual false medium of viewing things, for prejudiced persons not only never speak well, but also never think well, of those whom they dislike, and the whole character and conduct is considered with an eye to that particular thing which offends them."

Our Lord strikes at the root of the evil of prejudgment as He says, "Judge not according to the appearance, but judge righteous judgment" (John 7:24). To form an opinion or to haste to a decision without due examination of all the facts and implications involved in the case is never a wise course. Brother J. L. Stauffer at the recent General Conference worded the above truth very pertinently as he spoke to the delegate and ministerial body of the church thus: "There are always two sides to any issue that comes up in the church, and sometimes three: there is your side, there is my side, and the right side." Two of us holding different opinions may both be wrong. So "let brotherly love continue," and let us all "COME AND SEE." This is God's way to help us to get rid of any prejudice we may hold against any individual or group. Denver, Pa.

A Penny a Sunday

BY STANLEY C. SHENK

I have been told of a prosperous old brother in one of our large Mennonite communities who has never forgotten the habit of giving that he learned as a Sunday-school tot. He always gave a penny a Sunday then; he gives a penny a Sunday now. I have never seen this man, nor a picture of him, nor have I ever heard his appearance described (nor do I know his name or address), but yet I'm sure I could describe him. He has a tightly buttoned lip and eyes like an auger. He lives in his own little world and has pretty well consigned the rest of it to perdition. His soul is small. He has not allowed it to grow through "the grace of giving."—*Herald Youth Bible Studies*.

This Is for You and Me

BY DORCAS S. MILLER

Why are you alive? What are you doing here? Are you fulfilling a purpose?

Take a look at yourself. Think over your activities of the past day; the past week. How much time was spent for others? No, I don't mean for your family just now. I mean for someone unknown, unrelated, unresponsive. That knocks out a lot, doesn't it?

You've done a great deal today. You were busy every minute. Not a moment to yourself. Or was there? The housework is for yourself. A clean home gives you a wonderful feeling; there's satisfaction in a nutritious, colorful meal; clean, ironed clothes give you a feeling of accomplishment.

Or you're a man. The corn stands in straight, clean rows; the fences guard with sturdy efficiency; the buildings gleam, faultless and proud.

So that's why you're here!

Wonderful, so far as it goes. Yet how utterly selfish. Of course you teach a class, your wife heads the Homemakers' meetings, your son is the president of the Mennonite Youth Fellowship group of your community. And what a lot of extra time you all spend on those jobs.

Yes, that's true too. A lot that isn't appreciated, much that's misunderstood. It isn't for selfish reasons either. Well, at least, maybe.

We'll suppose, though, that all you do is above reproach. Your reasons are absolutely altruistic. What then? Is that the purpose of your creation? Is activity the end of your salvation? Does a once-a-week or once-a-month job justify your existence?

Have you considered the Great Commission?

"We can't all go"—how convenient! "We can't all preach"—what a comfort! Shame—that we should believe the devil's lie—half truth, half falsehood. True, not all can go to India; not everyone can be bishop. How easy it is to excuse ourselves further. "I'm not qualified." "My obligation is to make money." "My health will not permit." Again, this may be true. On the other hand, it may not be. Not for me, at least. It may be for my neighbor or friend. But I'm another individual. God doesn't make mass exemptions. Remember, too, your sickly friend has a responsibility also. Only death should still our witness. Even then a faithful life lives on.

I'm just like you. I enjoy conveniences. I often wish for home improvements. I don't enjoy debt. Cleanliness is a passion, reading a pleasure, my family a treasure. Yet, how dare I forget others? How can I admit of only me and mine by serenely, peacefully going my way, ignoring others whenever possible or most convenient, especially the needy and the lost? Why am I here?

Greenwood, Del.

Prayer Requests —

Our missionaries to the Jews request prayer that the testimony to Israel may bring salvation to many.

Pray that our missionaries returned from China may be led into the work God has for them.

Pray that the curse of permanent militarism may not come upon us through Universal Military Training.

Pray that the way may be opened for effective witness in alternative service by our I-O men.

Pray for the Mission and the Church in India as they prepare to operate unitedly under a new constitution, beginning July 1.

(Requests for this column must be signed.)

FORGIVENESS (Continued)

unforgiving spirit, knowing that God has so graciously forgiven us all our sins? Under the old covenant, there was a sevenfold vengeance, but in the New Testament, the new covenant, we not only have a sevenfold forgiveness, but a seventy-times-seven-fold forgiveness.

Many professing Christians seem to hold a grudge. They are in the gall of bitterness; they are in the bond of iniquity; they are in the throes of defeat. We cannot go through crucifixion, through burial and resurrection with Christ, and cling to malice and grudges against anyone.

If there is hatred in your heart, you hate the other person because you have done him wrong. You hate and feel bad toward that person, because you don't forgive him. No, you don't feel bad against him because he has done something against you. You have allowed his little act, whatever it was, to generate within yourself an attitude of hatred, which may be a thousand times worse than what anybody ever did against you. Your attitude of unlove is a result of your sin against your neighbor or brother, and not the result of something he did against you. Your problem is in your own heart, not in the deed or the heart of the other person. We will never find the solution of our problems outside ourselves.

Won't you ask God's forgiveness for sins and enjoy the liberations that come from God only? Read your Bible and find the way to peace, joy, and happiness.

Hannibal, Mo.

The way we take and the direction it leads us determines our destination.—Mrs. Fred Roessel.

TEACHING THE WORD

Great Atonement Passages Secure in the R.S.V.

BY J. A. HUFFMAN

It is always an event of historical significance when some capable scholar sets his hand to the translation of the Bible out of its original languages. Particularly is this true when a group of recognized scholars is assigned the task by a great organization. The Bible is not only "God's Book," but "Everyone's Book," and both God and men are zealously and desperately interested.

It was in the year 1929 that it was decided by those in the leadership of the International Council of Religious Education that the time had come when a new version of the Bible should appear—a version which would combine the merits of the beloved King James' Version, and the studiously accurate American Standard Version, but which would be free from the objections which have been registered against both. Not all the people nor all the Christian teachers and leaders shared this feeling about the necessity of a revision of the Bible; but it was decided that it should be done, and that it should be called the Revised Standard Bible.

Thirty-one American scholars were assigned the task of revision, and later other British scholars were added. A group of well-known scholars and Christian leaders were chosen as an Advisory Council, who should assist in the forming of general policies for the translation, and to help in the solving of such critical, but practical problems, as would arise. This writer has been a member of the Advisory Council from the beginning, and his files show considerable co-operation throughout the years. It is this fact which places him in a position to recognize and report such matters to those interested as are included in this article.

It was in February of 1946 that the Publishers, Thomas H. Nelson and Sons, released the first copies of the R.S.V. New Testament. The entire Bible is now scheduled for appearance in late September of 1952, though this event has had to be postponed from the originally planned date. When the New Testament appeared, the revisers promised that it should be submitted for critical examination, and also subjected to final revisions in the light of careful and just criticism, at the time of the printing of the whole Bible. It was also the announced policy that the R.S.V. would contain "no changes in the doctrinal or fundamental concept" of the Scriptures.

GREAT ATONEMENT PASSAGES

The doctrine of the Atonement, or the reconciliation of sinful man to God through the atoning work of Christ, is fundamental to all evangelical faith, and the acid test of any translation of the Bible is its accuracy and trustworthiness in relation to this great revelation. Naturally, evangelical scholarship is always alert to, and critical of, this point in particular. In the last analysis, any translation should stand or fall, be acceptable or unacceptable, on the basis of its trustworthiness. There dare be no presumption at this point.

When this writer's copy of the Revised Standard New Testament reached him in February, 1946, it was subjected to the acid test of accuracy and trustworthiness in keeping with his best judgment, in relation to the great atonement passages with the following result:

The Great Passages on Justification

It was a joy to discover that the great atonement passages relating to justification were translated in perfect accuracy and loyalty to the original Greek. Romans 5:1; 3:28; 5:9; 8:30; Gal. 2:16; 3:11; Titus 3:7, and other great justification passages were found to ring true to their full-orbed revelation.

The Great Passages on Redemption

Similarly, a checking of the great atonement passages relating to the doctrine of redemption resulted in the satisfaction that an excellent piece of work had been done in making these statements glow with their revelation of present and final redemption through the blood of Christ. Several of these references are: Luke 2:38; 21:28; Rom. 3:24; 8:23; 1 Cor. 1:30; Eph. 1:7; 4:30; Col. 1:14; Heb. 9:12.

The Great Passages on Sanctification

When the check was made in relation to the great atonement passages on the doctrine of Sanctification, there was much disappointment. For whatever reason, the reviewers had, in eighteen instances, translated the Greek verb *hagiazō* and its cognates, *hagiosmos*, *hagiosune*, and *hagios* by some form of the word "consecrate," instead of "sanctify."

In February of 1946, this writer, who had been actively co-operating as a member of the Advisory Council, wrote the Chairman of the Revision Committee, Dr. Luther A. Weigle, concerning his disappointment, and, later in the summer, had a conference with him in Chicago. From the very first, the Revision Chairman recognized the justness of the criticism, and promptly requested this writer to check all of these references in the New Testament, and present a criti-

cal study of them. He also gave personal assurance that this criticism would be given full study and objective consideration by the committee. The critical study was made and presented, and the reasons upon which the corrections were recommended were as follows:

First, the definitions of these English words involved as found in the English Dictionaries. Secondly, the meaning of these Greek words, according to the best Greek lexicons. Thirdly, the long-time established and recognized theological uses of these words. Fourth, all recent great versions of the Scriptures, including the King James, the English Revised, the American Standard, and the New Catholic Douay versions.

In May-June and July-August issues of the *Preacher's Magazine* there appeared two articles from the pen of Dr. Ralph Earle, evaluating the R.S.V., calling attention to the unsatisfactory treatment of these several great atonement passages. In the January issue of 1948 there appeared a critical article in the *Gospel Trumpet* from the pen of Dr. Adam Miller. Other groups, including editors, publishers, and teachers, became aware of these unexpected changes in the translation of these New Testament passages, and prayerfully joined, in their own way, in seeking a remedy. Many of these wrote to the Chairman of the Revision Committee, voicing their convictions.

It was in the early part of 1950 that, under the leadership of Dr. Albert F. Harper and Rev. Roy Swim, another communication was sent to the Chairman of the Revision Committee. This communication summarized all previous efforts, and was approved by a number of other editors, teachers, ministers, and Christian leaders, having the approval of those who had made initial and early representations.

The final meeting of the New Testament Revision Committee was held later than the original schedule, occurring in the early part of 1951. It was at this meeting that the reports were made by the representatives of the Revision Committee, to whom study assignments were made of this matter, and action was taken.

It was on Tuesday, July 10, 1951, that I received a letter from Dr. Weigle, informing me that our petition was granted, and that the Revision Committee had instructed the publishers, Thomas Nelson and Sons, to make these eighteen corrections in all future printings of the R.S.V. New Testament. Dr. Weigle also stated that, of eighty changes which the committee authorized after sifting several thousand suggestions, the changes which were being made upon our petition were among the few which he considered "matters of moment." This fact speaks well for the work of the revisers, and also for our sincere presentation.

It was a gracious letter in which the Chairman of the Revision Committee re-

ported the decision, and authorized that the above information be given to those who had so earnestly hoped, labored, and prayed. He also expressed appreciation of the spirit in which we had cooperated in relation to this great task of revision.

The New Testament passages involved are printed out below as they will appear in all future printings of the R.S.V. New Testament. The difference between the future and permanent readings of these passages from those of the earlier printings of the R.S.V. New Testament can be seen by a comparison, or by substituting some form of the word "consecrate" here for the form of the word "sanctify."

John 17:17: Sanctify them in the truth.

Acts 20:32: The inheritance among all those who are sanctified.

Acts 26:18: That they may receive forgiveness of sins and a place among those who are sanctified.

Rom. 15:16: So that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit.

I Cor. 1:2: To those sanctified in Christ Jesus.

I Cor. 1:30: Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption.

I Cor. 6:11: But you were washed, you were sanctified.

I Cor. 7:34: And the unmarried woman or girl is anxious about the affairs of the Lord, how to be holy in body and spirit.

(Continued on page 1205)

OUR SCHOOLS

Our Responsibilities to Our Church Schools

BY ROY D. ROTH

Too many times we are prone to consider our responsibility to our church schools to be only that which has to do with the support of these institutions financially. It is this side of the question which is perhaps underscored most frequently in these days when the facilities on virtually every one of our school campuses are undergoing expansion. It is also this side of the picture which seems to confront us in the most "down to earth" fashion, and consequently may occupy an undue portion of our total interest and concern. This financial responsibility is certainly not to be minimized or to be taken lightly, and perhaps many, or all of us, continue to need encouragement and more vision and light along the lines of giving materially to our schools.

But there is a concern beyond this one which is far more basic in the whole problem of supporting our schools. Have we felt very deeply or realized practically the tremendous responsibility and opportunity which is ours actually to have a part in making our schools what they are in their inner fiber; in their spiritual influence and usefulness, in that "something" which determines what our schools are, stand for, and do? Do we see that ours is more than just to have a part in building the buildings that grace their grounds? A vital spiritual concern in this area, a living personal touch with the life of the school, will do most to determine what our schools are now, and what they will be in the years to come; and to assume this responsibility

will assuredly include also the highest type and the maximum of financial support of these institutions.

Our schools belong to us, the church, and not vice versa. This is what we say theoretically. Whether this is actually the case, depends on us too. If it does not work out this way, we cannot fairly criticize the schools; especially not if we ourselves have been too disinterested in our schools to shoulder our share of the responsibility for shaping their character, and for making them what they ought to be. Our schools should serve our Christian brotherhood in each succeeding generation as a child serves his parent. Of tremendous moment, then, will be the guiding interest and the spiritual concern of this parent for his child. If the church refuses to accept her responsibility, and neglects to nurture and guide this child, whose fault then if the child strays from parental ways?

There are those who cry the alarm that our schools and attempts in the field of education will eventually secularize our faith and mean the downfall of our church. No doubt it is a sincere question in the minds of some, whether the end result of education in the Mennonite Church will be for good. Perhaps no one quite knows that answer yet. But we do know, and we can see something of what education has done and is doing in various other Christian denominations. Church schools which remain true to the Christian faith of the denomination establishing them, and which are guided and controlled by the parent church, are the means of spiritual progress and untold blessings to these denominations. In other cases, church schools which embrace a modernistic Gospel, contrary to the faith of their fathers, and which grow careless and

negligent in matters of Christian life and doctrine, schools which simultaneous with this breakdown, overstep their prerogative and usurp unwarranted prestige and authority—such schools are no doubt a large and contributing factor in the secularization of their respective denominations.

So much depends upon the relationship that is maintained between the school and the church. As long as our schools continue to serve the church and her best total interest, we should readily expect that God will use and prosper such institutions for the good of the church. To those who ask whether we can have schools and remain true to the Biblical Christian faith, we might reply with another question, "Can we expect to continue in the Biblical Christian faith *without* the help of our church schools?" Is it not the case that the right kind of education is verily an indispensable part of the total life and program of the church? Many would not hesitate to add, with conviction born of experience, that the right kind of education (as a part of the total Christian nurture) actually lays the basic groundwork for a life of Christian discipleship and service for Christ and the church.

Consequently, very much depends on you and me, and on all of us who are members of the body of Christ, to make our church schools what they ought to be. It is our privilege and responsibility to know, and to be fully informed about our schools. We can all feel free to visit our schools at any time, to see firsthand what they are doing, what they are teaching, and why and how. We may be free to voice our opinions and our convictions, our questions and our concerns about our schools, either directly to the personnel of our schools or to the officers of the Mennonite Board of Education, or indirectly, through the member on the Board from our constituency. Let us not overlook the fact that we do have this share in the doings of our schools, for we all have representation on the Board which controls and administers these institutions. It is important that we keep ourselves informed about the inner workings of our schools through our representative on the Board, and in turn, that we keep him sensitive to the mind of the larger constituency.

It is also our privilege to express our appreciation and to register our thanks for the commendable work which our schools are doing. This, too, is our opportunity—to encourage our school personnel where the going is difficult, and to show our heart's gratitude where the victories have been forthcoming. And may we never neglect our privilege to pray for those who labor in our church schools, for Jesus enjoins our "praying always with all prayer and supplication in the Spirit . . . and supplication for all saints" (Eph. 6:18).—*Missionary Guide*.

FAMILY CIRCLE

Gethsemane

By B. L. WINGER

*O matchless Christ! Perhaps 'twas not
The world's contumely; its cruel
Pressed-on thorns, the mob's wild cries, hot
With hate, self-fanned; the deep, far hell
Of pain's dread isolation; nor yet
The frightful sight of just how well
Benighted man can God forget:—*

*Perhaps 'twas not the cup alone,
Thrice questioned:—Could it not be,
Thou perfect Prophet, that Thy moan,
Part of a sharpened agony,
Voiced disquiet, deep and holy,
Over the dark futurity
Of little children, loved by Thee?—*

*(Lambs set within a wolfish world,
Where Satan's banners wave: unfurled
They signal: Black is whiter still
That the glories of Zion's hill.)*

*Tender shoots, faces flower-like;
Their clear, pure eyes uncharted yet
By worldly knowing: Thou didst strike
A beauteous norm when they were set
As Heaven's standard for entrance:—
These Thou must leave in earth's Tophet:
Was this Thy pain's last twisting lance?
Frazer, Pa.*

Do Mennonite Youth Receive Proper Guidance?

By MARTHA GROFF WEAVER

Do our Mennonite youth receive proper nurture in the home? It is a peculiar advantage to be reared in a Christian home with a foundation as given in the Scriptures. Christian youth must be living gospels witnessing in this wicked world. The influence of a Christian home is conducive to proper attitudes toward God, man, the church, and to all peoples. The child growing up under such influences generally is better prepared to live in society and to assume the responsibilities and duties of life. Those youth reared in truly Christian homes usually possess a good moral and spiritual background. What is a more difficult business for the Christian than trampling underfoot the enemy of our souls? Training and guidance are valuable assets in the development of the physical powers as well as the powers of the will. If nurture is practiced in the home, the children will recognize God as their Father and Christ as their Saviour.

Many, many young men who were not reared in Christian homes joined the Armed Forces. Can this be accounted for? Perhaps Christ's teaching of exercising love to our fellow men rather than

hatred was never fully explained and taught to them. But what about those 40 per cent of our Mennonite young men who entered the Armed Forces in World War II? These youth should have been able to stand had they the firm foundation of Biblical teachings exercised in their everyday life. Each young person needs to enjoy the blessings of a well-disciplined home life. The father and mother who exercise loving discipline foster a contented environment among the relationships of the family.

Timothy was a model young man, the product of a well-disciplined family. He learned the true practical way of Christian living. His mother and his grandmother were diligent in teaching him the right; his home life was nearly ideal. Timothy had a conversion that was real. When he left home he was equipped to stand true to his convictions when he was faced with difficulties. In his later life he was greatly used of the Lord as a missionary. He learned at home to be unselfish, and he carried this virtue with him through life.

It is very, very difficult for some folks to co-operate with others after they leave the shelter of their homes. Timothy, therefore, is an example of what can be accomplished in youth of a Christian home.

The church of tomorrow will be built upon the youth of today. Youth are important to the present and future life of every church. The Mennonite Church is blessed with young people who have the ability to work and can adapt themselves to various kinds of work and business. The teaching and learning process in the home can hardly be compared to formal education. Children possess plastic minds. They are imitators. They are wax to receive and granite to retain. A university professor, in giving up men, in order to teach boys, gave as his reason, "If you were to write your name on brick so that it would remain, would you write it before or after it was baked?" Habits such as prayer, Bible reading, Christian observances, are a result of religious discipline in the home. Habits—physical, intellectual, and moral—are generally acquired in childhood. A writer tells of coming to a crossroads in rural Canada where he read the following sign: "Take care which rut you take; you will follow it for twenty-five miles." Good habits are formed in much the same way as bad habits—line upon line and precept upon precept—and almost without realizing that they are being formed. Young people especially, therefore, should carefully consider which ruts they follow.

A deluge of crime is engulfing Amer-

ica. We read of it in newspapers, in magazines; we hear reports from various committees and organizations who study these matters and they all agree that crime is rapidly on the increase. The most startling fact is that the majority of crimes are committed by those under twenty years of age. There is no question that the prevalence of crime among children is due to the woeful neglect of religious instruction in the home. There is a frightful neglect of Bible teaching in many Mennonite homes. The sending of children to the Christian Day School is not the full answer to the problem. There is little wonder that traits such as self-centeredness, disobedience, selfishness, acrimony, or discontentment are characteristics of children. There is a complete breakdown of the American home as a field of religious training. Therefore attention has been given to Christian Day Schools. But it must be remembered that the most successful religious instruction is administered in the home. Christian Day Schools should supplement the home teaching, but not substitute it.

A child may become a habitual blasphemer when he is grown if a parent in the presence of a child expresses some doubt about a statement in God's Holy Word. If, on the other hand, the parent will take time to sit each evening by the child's bedside and teach lessons of the Saviour's love, the importance of truth, the virtue of kindness, industry, sympathy, and sacrifice, someday that child may be a thundering Luther, a weeping Whitefield, or a mighty Spurgeon.

Clarence H. Benson says,
"Telling is helping to know
Teaching is helping to know and grow
Training is helping to know and grow and do.

Many children have been told. Some have been taught. Few have been trained." Children are molded by the standards which prevail in the environment where they live and eat and sleep. "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6).

Drumore, Pa.

The principles of Christian stewardship would seem to indicate that the Christian owner has a greater responsibility than merely to cash the dividend checks of the stocks in the corporation he owns. It would also seem to be necessary to study the nature of the corporation he owns, the products it manufactures, and the business practices it follows. Only to the extent that the stockholder does this can it be said that the stockholder has been a careful steward of the property entrusted to him.

—Carl Kreider.

God could not be everywhere; therefore He made mothers.—Hebrew Proverb.

TO BE NEAR TO GOD

THEME: SELF-DENIAL

Sunday, December 16

Self-denial, a Decisive Step

Read Luke 14:25-35.

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33).

Self-denial is the narrow, unescapable gateway to the high road of discipleship. Notice the emphatic little word "all," which excludes every pet prejudice, favored weakness, or slightest reservation. Here goes only the stripped soul. But beyond! Ah, beyond lies the glorious freedom and unexcelled fellowship of the Christ of God Himself.

Monday, December 17

Self-denial, a Daily Attitude.

Read Luke 9:18-26.

"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

Self-denial is not only the gateway; it is also the road. Often this constant hourly abnegation is more difficult than the initial decision because it means the continued denial of self after the emotional fervor has cooled off, after the glamor and excitement of high resolve have faded into the drabness of everyday living. Here lies the proof of sincerity, the hallmark that stamps consecration as genuine. And our Comrade of the Road touches even the gray with His glory.

Tuesday, December 18

The Price of Self-denial

Read Mark 10:17-22.

"And he was sad at that saying, and went away grieved: for he had great possessions" (Mark 10:22).

The great heart of Jesus saw the aching question in that clean young face and, with the faithful frankness of love, thrust straight to the point. Unerringly, Christ found the weakness in the armor of complacency. "One thing thou lackest"—only one, but that was the crux of the whole problem. And the rich ruler, appalled at the price, turned unhappily away; back to possessions, his gold, and back to eternal emptiness of soul.

Wednesday, December 19

Self-denial, the Natural Result of Faith

Read Mark 10:46-52.

"And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way" (Mark 10:52).

Every Christian was once a blind beggar, and has been transformed to his present high estate by a miracle as startling as Christ's outward demonstration of power in behalf of Bartimaeus. The Way should be crowded with this once-blind-now-seeing multitude,

but they are as strangely absent as was that other group (Christ's physical beneficiaries) during His trial. Today, a Bartimaeus is so rare a sight that he must be held up as a shining, hardly attainable example. Let us pray for the time when consecration is the rule, not the exception.

Thursday, December 20

Self-denial Involves Obedience

Read Mark 5:2-20.

"Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee" (Mark 5:19).

"But, Lord, my reputation around here is ruined. Everybody knows my past, and I just can't go back and face their sneers and unbelief. I want to go with you as these others do, to hear your preaching, to see your miracles, to share your fame." The restored demoniac might have protested like this, or he might have thought, "I'll go home and live my testimony. That will be proof enough of the change I've made." I'm glad he did neither of these things. The brief record assures us that "he departed and began to publish in Decapolis how great things Jesus had done for him." Oh, for a chorus of vocal Christians, ready at Christ's command to deafen their home communities with their glorious News.

Friday, December 21

Self-denial, the Supreme Example

Read Matthew 26:36-46.

"And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39).

Here in the very shadow of injustice, torture, and death, while His dull disciples slept, the Christ reaffirmed this guiding principle of His earthly sojourn. "Not as I will, but as thou wilt." Self-denial is never an end in itself, but a means to an end. It is removing the barriers so that the Divine Will can have complete control. It is letting the tide of Power sweep over us, submerging the ugly shoals of self forever in its depth, letting usefulness and blessing ride free at last.

Saturday, December 22

Self-denial, Its Glorious Result

Read Romans 8:1-15.

"For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:13, 14).

Sons of God—to walk in the robes of Christ's righteousness. Sons of God—to ex-

perience the continual presence of our Elder Brother. Sons of God—to know the glorious light that shineth more and more unto the perfect Day. God help us to realize our royal position and live up to it. Help us to step out of the old sin-tainted ways into our divine inheritance!

—Edna Beiler.

THE PROMISE FULFILLED IN CHRIST

Sunday School Lesson for December 23

Luke 1, 2

What promise was fulfilled in Christ? Recall that God said to Abraham, "in thee shall all families of the earth be blessed." This He told Isaac, Jacob, David, and a host of others. All the Jews looked for the Messiah. Peter said to the people in the temple, "Ye [the Jews] are the children of the covenant, which God made with our fathers." Simeon and Anna were waiting for this Salvation.

Was Mary looking for the fulfillment? 1:54, 55. Zacharias and Elisabeth? 1:69, 70, 78, 79. This was the "great and precious promise" before the advent. We must believe heaven was looking forward to this day of salvation. What interesting missions these must have been for Gabriel. To Zacharias (1:13), to Mary (1:30), and to the shepherds (2:10). (If this angel was Gabriel.) He spoke, "Fear not, for . . ." The great plan for the forerunner, the virgin birth, and the announcement to the world was being carried out.

Jesus the Saviour was the "offspring of a virgin's womb." "Our lowly nature He hath not abhorred." "Begotten, not created," "veiled in flesh, the Godhead see"; "Hail the incarnate Deity." With this and other like expressions we sing and express our belief in the virgin birth. Make sure your pupils understand and believe this fundamental truth. Use the story as God gives it. 1:26-37 and Matt. 1:18-25. Read this authority together. And then read Mary's great song. Let the pupils rejoice with Mary.

And now we come to the great event to which all the prelude was leading. "She brought forth her firstborn son." This great passage might be read from several versions in class. Include heaven's great "Gloria Excelsis." Take to class the best picture you have of the angels singing to the shepherds.

A mothers' class might like to look at a collection of madonnas which pupils and teachers have brought together.

Encourage all pupils to observe Christmas in their hearts rather than too much in house and kitchen. Many about us do not know Him whose birthday they try to celebrate. Let's sing out His praises too, that there may be more "joy to the world," and more "peace, good will toward men."—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

Every section of the New Testament was written by a missionary.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Announcements

Annual Song Service, Souderton, Pa., at 7:30 p.m. Dec. 15; guest speaker, David Ders-tine. Young People's Institute, Perryton, Texas, Dec. 27-30; speakers, Samuel Janzen and Laurence Horst. Young People's Meet-ing, by Sonnenberg High School, at Wooster, Ohio, Sunday evening, Dec. 16.

Evangelistic Meetings

Noah L. Hershey, Parkesburg, Pa., at Meadville Mission, near White Horse, Lan-caster Co., Pa., beginning Dec. 9; Martin R. Kraybill, Elizabethtown, Pa., at Elizabeth-town, Dec. 16-23; Harvey E. Shank, Cham-bersburg, Pa., at Locust Grove Church, Belle-ville, Pa., Nov. 18-25; Emanuel B. Peachey, Belleville, Pa., at Salford Church, Harleys-ville, Pa., Nov. 4-11; Nelson E. Kauffman, Hannibal, Mo., at Midway Church, Colum-biana, Ohio, beginning Nov. 25; Kenneth G. Good, Elida, Ohio, at Hutchinson, Kans., Mission Nov. 29 to Dec. 6; Milton G. Brack-bill, Paoli, Pa., at Nampa, Idaho, Nov. 21-30, at Filer, Idaho, Dec. 2-16; Nevin Bender, Greenwood, Del., at Alden, N.Y., Nov. 11-18; Earl Buckwalter, Hesston, Kans., at Pro-tection, Kans., beginning Nov. 25; Noah L. Hershey, Parkesburg, Pa., at Perkasio, Pa., Nov. 18-25; R. R. Smucker, Elkhart, Ind., at Martinsburg, Pa., Nov. 8-18; C. F. Derstine, Kitchener, Ont., at First Mennonite Church,

Philadelphia, Pa., one week in November; Joseph S. Neuhouser, Ft. Wayne, Ind., at Hesston College Jan. 6-13; E. M. Yost, Den-ver, Colo., at Walnut Creek, Ohio, Nov. 25 to Dec. 2.

Visiting Speakers

Nov. 4: John L. Harnish, Eureka, Ill., at Elkhart, Ind.

Nov. 11: H. W. Stevanus, Breslau, Ont., at St. Jacobs, Ont.; E. S. Garber, Nampa, Idaho, at Hesston, Kans.; Tobe Smucker, Goshen, Ind., at Pleasant Hill, East Peoria, Ill.; Clyde Allebach, Menahga, Minn., at Blooming Glen, Pa.

Nov. 18: Ezra Beachy, Pinckney, Mich., at Locust Grove, Elkhart, Ind.; Dr. Frank Kline, Berar, India, at Goshen College; J. Paul Sauder, Mt. Joy, Pa., at Eastern Mennonite College; Timothy Showalter, Broadway, Va., at Eastern Mennonite College; Howard Blosser, Columbiana, Ohio, at Beech Church, Louisville, Ohio; LeRoy Kennel, Shickley, Nebr., at East Union, Kalona, Iowa; William Lauver, Davenport, Iowa, at East Union, Kalona, Iowa; Aaron Mast, Belleville, Pa., at Johnstown, Pa.; Ralph Palmer, Denbigh, Va., at Frazer, Pa.; Ernest Bennett, Elkhart, Ind., at South Union, West Liberty, Ohio; Eli Nissley, Plain City, Ohio, at Oak Grove, West Liberty, Ohio; J. Lawrence Burkholder, Gos-hen, Ind., at Yellow Creek, Goshen, Ind.; John C. Wenger, Goshen, Ind., at Holdeman, Wakarusa, Ind.

Nov. 22: Milo Stutzman, Kingman, Alta., at Yellow Creek, Goshen, Ind.; I. W. Royer, Orrville, Ohio, at Pleasant Hill, Sterling, Ohio.

Nov. 23: Myron Augsburg, Tuttle Ave-nue Church, Sarasota, Fla., to the Bay Shore M.Y.F., Sarasota.

Nov. 25: J. M. Nissley, Grantsville, Md., at Mt. Joy, Pa.; Marion Berg, Wooster, Ohio, at the Pleasant View Church, North Law-rence, Ohio; Royal Buskirk, Brutus, Mich., at Naubinway, Mich.; Ora C. Wyse, Naubin-way, Mich., at Brethren, Mich.; Robert Kel-ler, Sterling, Ill., at Freeport, Ill.; Amos O. Hostetler, Topeka, Ind., at Benton, Ind.; Rus-sell Krabill, North Goshen Ind., at Clinton Frame, Goshen; Paul Mininger, Goshen, Ind., at Olive, Elkhart, Ind.; Elmer Meyer, Creston, Ohio, at Fredericksburg, Ohio.

Dec. 2: H. James Martin, Goshen College Seminary student, from Ontario, at South Union, West Liberty, Ohio; B. Charles Hos-

tetter, Harrisonburg, Va., at West Union Wellman, Iowa; Verle Hoffman, Goshen Ind., at Benton, Ind.

Dec. 9: Harry Diener, Hutchinson, Kans. at Crystal Springs, Kans.; Floyd Kauffman Minot, N. Dak., at Exeland, Wis.; Levi C Hartzler, Elkhart, Ind., at Beech, Louisville Ohio.

Dec. 16: Ira D. Landis, Landis Valley con-gregation, Lancaster, Pa., at the Sunnyside Mission near Lancaster on the theme, Others at 7:30 p.m.; John and Catharine Leather-man, at Cochranville, Pa.

Dec. 30: B. Charles Hostetter, Harrison-burg, Va., at Strasburg, Pa., afternoon and evening.

Bro. Jacob Weirich, Union City, Pa., pas-tor of the Beaver Dam congregation, plans to move to Belleville, Pa., about Jan. 1 to assist in the ministry at the Maple Grove Church.

Bro. John A. Hostetler, State College, Pa., called at the Publishing House on Dec. 4. With him were two friends from the college, one a young man from India and the other a young man from Germany.

Bro. John E. Lapp, Lansdale, Pa., will give a series of talks on Nonconformity at church-es in the Southwestern Pennsylvania district Jan. 11-13.

The Activities Committee of the Laurel-ville Camp met at Scottsdale on Nov. 29. A new feature in next summer's program will be the Junior High Camp for boys and girls ages 13-15.

Bro. Sanford G. Shetler conducted a Bible Conference at the Albany Church, Albany, Oreg., Nov. 29 to Dec. 2.

Bro. C. F. Derstine, Kitchener, Ont., has been engaged for morning and evening mes-sages at the Shore Church, Shipshewana, Ind., Dec. 26 to Jan. 1. Neighboring church-es are invited to enjoy a feast of good things. Local speakers will assist.

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Announcements

PEACE TEAMS

The Peace Society of Goshen College announces that peace teams will be available after Jan. 9 for week-end appointments within a 250-mile radius of Goshen. Requests from more distant areas will be considered in connection with a possible itinerary during spring vacation, April 4-14. Interested persons or groups should write to Paul Stoll, Office of Public Services, Goshen College, Goshen, Ind.

Calendar

- Ohio and Eastern A.M. Joint Conference, Special Session, Central Church, Elida, Ohio, Dec. 11, 12
- Christian Workers Normal, Roanoke, Ill., Dec. 26-31
- Millwood Winter Bible School, Gap, Pa., Dec. 31 to Jan. 11
- Winter Bible Term, Hesston College and Bible School, Hesston, Kans., Jan. 2 to Feb. 8
- Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 2 to Feb. 15
- Canton Bible School, Canton, Ohio, Jan. 7 to Feb. 15
- Michigan Mennonite Bible School, Fairview, Mich., Jan. 7 to Feb. 15
- Winter Bible School of North Central Conference and Northern Light Gospel Mission, Loman, Minn., Jan. 7-25
- Ministers' Normal, Stahl Church, Johnstown, Pa., Jan. 8-10
- Maple Grove Winter Bible School, Atglen, Pa., Jan. 14-25
- Special Bible Term, Lancaster Mennonite School, Lancaster, Pa., Jan. 14 to Feb. 22
- Winter Bible School, Goshen College, Jan. 28 to March 7
- Special Bible Term, Eastern Mennonite College, Har-risonburg, Va., Jan. 29 to March 10
- Mennonite Publication Board, Annual Meeting, Way-land, Iowa, Feb. 20, 21
- Conference on Christian Community Relations, Tiskil-wa, Ill., March 28, 29
- Mennonite Youth Fellowship Workshop, Iowa Men-nonite School, Kalona, Iowa, June 9-12
- Mennonite Youth Fellowship Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 13, 14
- Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17

Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

In a recent letter from the J. H. Koppenhavers, missionaries at Carlos Casares, Argentina, prayer is again requested in behalf of meetings that were scheduled to be held there Dec. 2-9. The first four days were planned for the members and the last four days for the unsaved.

Grace Cable, who served as assistant matron at the Eureka, Ill., Home for the Aged for four and one half years, has gone to her home in Pennsylvania to help care for her mother who is ill.

The brethren at Coamo Arriba, Puerto Rico, now called the Smyrna Mennonite Church, are conducting a Sunday service at a neighboring community known as Pedro Garcia. The response in that community has not been so great as yet, but there is possibility of a large Sunday school when the people of the community know the value of the work. Pray for the Smyrna brethren and the worker from Betania.

The Ralph Buckwalters have now moved into their new home at Kushihiro, Japan. Ralph says: "We have a different outlook on life here. There are less dogs, but more school children and a grand view."

A week-end missionary conference was held at the Betania Church, Pulguillas, Puerto Rico, Nov. 16-18. A bit of disappointment was experienced when the speakers could not be present. The pastor (Lester Hershey), Rev. A. Weber, superintendent of the Baptist mission, and Dr. Stover substituted on the program in the absence of the scheduled speakers. The testimonies given at the closing service indicated activity on the part of several in the congregation.

Sunday, Nov. 25, is history with special significance for the Japan Mennonite Church, for it was on that day that twelve young people, ten men and two ladies, made public their commitment to follow Christ in complete discipleship as members of the Mennonite Church. Over one hundred people witnessed the baptism service held in the Beck home at Obihiro, Japan.

If the young people of your church sponsored a missionary project this year, have them write out the story of their project, attach pictures which may have been taken, and mail to Secretary of Special Projects, 1711 Prairie Street, Elkhart, Ind.

The Betania men's Bible class at Pulguillas, Puerto Rico, recently helped to improve the home of one of the sisters in the church who has five children, by building a five-foot addition to her house and covering the outside of it with roofing paper.

Communion services were observed on the afternoon of Nov. 25 in the Obihiro-Kushihiro, Japan, Mennonite Church. In recent cor-

respondence Ralph Buckwalter writes: "We gathered in the large room above the garage where Becks are living this winter and in the small circle commemorated the Lord's Supper. It was full of rich meaning for us and a joy that we have never before experienced."

The S. Paul Millers and George and Ida Beare, missionaries in India, recently visited Pyarelal Malagar and his wife at Kanker, India. They write: "Pyarelal has the reading room fixed up nice and has quite a few folks coming in during the evenings. . . . You should see their little son, Danesh, whom they call Dinu. He is as fat as can be and looks like a perfectly cared for boy."

The seed that has been sown by our Japan missionaries is taking root. Carl Beck writes under date of Nov. 18: "Folks came an hour early for instruction meeting. They kept coming until there were twenty-five in our small room above the garage. I make it plain when I announce these instruction meetings that they are only for those who have definitely decided to give themselves to complete discipleship to the lowly Nazarene."

INDIA CALENDARS: This beautiful art calendar features pictures of actual scenes in India. If you have not yet placed your order and want one of these for Christmas gifts, do so early. Quantities may also be ordered. They may be purchased for 25¢ from the

Your Treasurer Reports

I have recently had the opportunity to visit the West Liberty Children's Home. I was particularly impressed by the number of changes being made in the building in connection with the remodeling program which will make this a much finer Christian home for needy children. During the past year the Child Welfare Committee has recommended an extensive remodeling of the home to add better and additional facilities for the care of children. Considerable funds are yet needed for this cause. We believe that this institution represents the Christian approach to child welfare and does offer a wonderful opportunity for Christian service and witness. May we urge your support of this building program. Individuals or congregations wishing to contribute to this program should designate their contributions for the "West Liberty Children's Home Building Fund" and send them to the district mission board treasurer or to the Elkhart office of the Mennonite Board of Missions and Charities.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Ind.

MENNONITE RELIEF COMMITTEE (M.R.C.)

A service unit of ten students, sponsored by the Goshen College Y.P.C.A., served at the Mexican Mission in Chicago over the week end of Nov. 30 to Dec. 2. They assisted with a meeting of the young people on Friday evening; worked on the pastor's apartment, painting, cleaning, etc., on Saturday, and assisted with the services on Sunday. A builders' unit of three men is working on the pastor's apartment in the building purchased recently by the Mission Board for a chapel on first floor and apartments on second, third, and fourth floors.

Bro. Elmer Ulrich, Roanoke, Ill., has recently completed six months of service in the service unit at the Mennonite Hospital and Sanitarium at La Junta, Colo., and has now joined the maintenance staff at the hospital as a regular worker.

Sister Arlene Shoup, Orrville, Ohio, who has recently completed two terms of voluntary service in La Plata Mennonite Project, Puerto Rico, is assisting with the mission program at Rabanal during the furlough of Sister Linda Reimer.

Bro. John E. Gingrich, Elkhart, Ind., served as instructor in Bible for the service worker orientation program carried on at the Elkhart headquarters during the last week in November. Other instructors were the Brethren J. D. Graber, H. Ernest Bennett, Dorsa Mishler, and Levi C. Hartzler.

Mennonite Board of Missions and Charities, Elkhart, Ind.

The Lee Kanagys, missionaries in Tokyo, Japan, are busy in language study. Lee writes: "Language study is going well, although difficult. We are not discouraged, because this is where God has called us to labor, therefore we find grace sufficient for every need."

On Sunday, Dec. 2, Bro. LeRoy Bechler was ordained to the ministry at the Saginaw Gospel Mission (Colored), Saginaw, Mich. Prayer is requested for the work in Saginaw as the Gospel is given and the seed continues to grow. Bro. J. D. Graber was in charge of the service.

The local board of the Kansas City Mennonite Children's Home met on Nov. 10, to consider more definite plans for the remodeling of the second floor of the east half of the present Home building. It is hoped that this work can be done during the summer of 1952.

Bro. Howard Hammer, evangelist from the Wooster, Ohio, Mennonite Mission, conducted evangelistic meetings at Plain City, Ohio, the week of Nov. 25.

(Continued on page 1204)

"If Thou Shalt Confess"

BY ELIZABETH ERB

For a long time I didn't know how to evaluate that afternoon's work. If a soul had been born into the family of God I wanted to rejoice with all that was in me, but there was a perplexing something which restrained that fullest of joy. There were so many shadows of Hinduism which clouded the experience. As I rode my bicycle through the heat and the sand up the low hill toward home I frankly told the Lord that I had done the best I knew to win that soul for Him, but I could not be sure that she had understood, nor that she had taken Christ as her Saviour.

This patient is the same one about whom I have already written in an account of "A Morning with the Bible Women." On at least three or perhaps four previous occasions she had had the Word of Life presented to her. Now she was growing much weaker physically. Her husband asked me to come to the house to see her, since even the shortest ride in an oxcart would have been distressing for her. After giving her relief by removing several quarts of fluid from her abdomen I sat down to talk with her once more about eternal life. Her brother was present at this time. As I spoke he added his comments to elucidate the message. It was evident that this was not the first time he had heard about salvation. I marveled at how he could speak such precious truth with so little personal concern. I asked the sick woman, his sister, if she wanted to accept Christ, and she replied in the affirmative. This was not too surprising, for many say they want Christ, but they do not realize that they cannot have Him until they dethrone every other god and make Him Lord of all. So using Rom. 10:9 I stressed the lordship of Christ. The Hindi expresses this thought more clearly than the English. It reads, "If thou knowing Jesus to be Lord confess Him with thy mouth..."

The woman said she understood that she must give up all other gods in order to accept Christ. She further said she was ready to do this. I asked her to make her confession of Christ as Lord of her life right away. Here her brother again interrupted: "Say it," he urged her, "Say 'I take Jesus Christ as Lord of my life.'"

It hurt me to hear him speak thus. How could he say those sacred words with so little respect! He spoke in the same manner as he would when disciplining a child. I did not feel any faith in his words. His sister repeated the phrase. "But why was she saying those words after him?" I asked myself. Was it only because he, her brother, had commanded her to, and she, his sister, was socially obligated to obey him, or was she really confessing the honest belief of her heart? She kept on repeating the phrase, even to the point that her words became mere mumblings. This seemed sacrilegious; in

Christianity there is no merit in oft-repetition or mumbling of phrases as there is in Hinduism. I asked her to stop, telling her that God had heard her the first time. Then we talked more about the resurrection, for that too is a part of the Rom. 10:9 condition for salvation. After that we had prayer together and I left.

Now how would you have evaluated that experience? We would like to peep into heaven and see the nail-scarred hand writing another name in the Book of Life. We would like to hear the song of the angels as they rejoice over a sinner come home. But these privileges are not afforded us. It is possible that in that hour this woman did forsake her Hindu gods and put the whole of her weak faith on Jesus alone. It was this thought that encouraged me as I rode home.

Two or three days passed before I saw this patient again. There was little I could do for her now. Sometimes she was conscious, sometimes not. On this visit her husband



Elizabeth Erb ready with her bike to make a trip to the villages to visit the sick and help where help is needed.

quickly volunteered this information, "She has been singing much about Jesus since the last day you were here." Then Christ had really become her joy! How wonderful!

I decided to read John 14 to her on this visit. As I opened the Book her old mother who was present this time said, "Now she is going to read from the Ramayan." There it was again—that dark, foreboding shadow of Hinduism. I quickly explained that this is the Word of the Living God.

And then a few more days passed. Her brother and her husband came together to

call me. I made it clear that there was nothing more I could do for her, yet who can turn away from the dying? The death rattle was in her throat when I got there. For the last time I prayed with her. Perhaps her ears did not hear; perhaps her eyes were already beholding the glory into which she would pass. She died a few hours later.

It was almost six weeks later that her husband called at the dispensary again. "That last day you were there . . .," he started. "She died a few hours after you left, but before she died she asked us all to believe on the Lord Jesus Christ."

Sihawa, India.

"I Hear Rather High!"

BY JOHN FRIESEN

A week from today I expect to be on my way already for Madras to meet the Conrads. We received a letter from them several weeks ago telling us of their expected arrival there about mid-November. Dr. Conrad and I will come by car if that seems at all probable. The road from Madras is indicated on the maps as good but reports are that no permanent bridge exists over the two large rivers that we will have to cross. I think that we can arrange to ride a flat car across the railroad bridge, however, if worst comes to worst. The trip should be a pleasant one. As far as I know, the western coast is still in the throes of its monsoon, but I understand that this year the rains have been very slack. We are eager to have Conrads here in Dondi with us. If Paul ever gets itchy fingers and wants to try a little medicine, we shall of course see that he has the chance.

Our Dondi Bible seems to carry a slightly different version of John 12:8. King James says, "poor." Ours says, "sick." They simply will not let a person rest. Our helper, who sits on the veranda just outside our bedroom during the noon rest period, is blind and hard of hearing. The pet procedure is for the patient to speak loudly enough that he senses a buzzing in his ears and makes him curious. He responds with, "Hard to tell what you are saying, Sir, for I hear rather high!" Thereupon comes the clarion call, "The Sahib! Is he in the house? I need some medicine right now!" That, of course, is the last of the rest period. I'm awake. The dog bounds through the house and if any sleep is left in the children they have lost it by now. By nine o'clock this morning, we already had twenty patients, some big, some little—all take time. I have an attendant in the dispensary who can handle quite a few odd jobs like washing sores, ears, and eyes and applying the proper dressings and keeping things in some semblance of order. That helps a lot. But our district work is at a standstill until I can get someone who is trustworthy and capable to handle the crowd that comes by itself. Hopes rise occasionally, but just now things do not appear too good.

Dondi, M.P., India.

Today we have too many philosophical Christians without a Christian philosophy.—T. Y.

Stewardship of Faith

By MRS. J. FREDERICK ERB

[Given at the General Sewing Circle Meeting, Belleville, Pennsylvania]

Stewardship is the main business of life and not a side line. A passenger riding on the Illinois Central asked the conductor, "What was the matter back there?" "Oh, I was doing a little of the Master's business," replied the conductor. "That woman whose face you do not like was trying to select a boarding place for those girls who are going into the city to work for the first time. I told them that my wife would be at the station and they could stay with us tonight and until they found the right kind of place."

"That is a fine thing for you to do!" exclaimed the passenger. "And rather exceptional for a man in your busy life."

The passenger has recorded that the conductor replied: "That is my business. I feel that I am not only responsible to the Illinois Central for the comfort of my passengers but I have a certain responsibility to Jesus Christ for their souls. My business is to serve Jesus Christ. I am working for the Illinois Central to cover expenses."

Your main business is not to keep an immaculate house or to furnish a luxurious home or to be concerned only with the temporal needs of your family, but to be a good steward of the faith and gifts of God. "Blessed is that servant whom his lord when he cometh shall find so doing."

But how can we be good stewards of our faith in the home, factory, office, school? Perhaps the question can be answered by a series of experiences from life taken from Detroit. Although these are city happenings, they could have occurred any place.

A group of Christian stewards give witness to their faith at the city rescue mission in Detroit. Virgil was there one evening—dirty, unshaven, shuffling in with many other bums. He had previously made a stand for Christ but fell back into sin. He was again feeling the call of the Holy Spirit, and once more yielded his life to God and became a new creature in the same way as you and I. He came out of Skid Row, secured a respectable job, attended church regularly, witnessed for Christ on downtown street corners, and testified to old buddies. He enrolled in a Bible institute and became deeply interested in full-time Christian service. Just recently Virgil married a lovely Christian girl, and they are making future plans together. Are not those who minister to the physical and spiritual needs of Skid Row good stewards of the faith? But perhaps you are hundreds of miles from a rescue mission and Skid Row. But are there not those in your community who are on Skid Row spiritually?

Mrs. Nicholson, her husband, and two small children live in an upstairs apartment. A middle-aged couple live below them in the downstairs apartment. The man works during the night and consequently desires to sleep during the day. He demands that Mrs. Nicholson keep her children quiet, and

often reminds her that they are too noisy. This Christian mother is doing all she can to maintain a Christian witness to her neighbors, and has even been taking her children away from the apartment for three hours every morning. Do you go out of your way to demonstrate that you are an ambassador for Christ? What sort of steward of faith are you before your neighbors? Our communities and neighborhoods are mission fields with unlimited possibilities. Are you concerned about the spiritual condition of your neighbor's soul? Do you have him on your prayer list as does our Mrs. Willoughby? She brings the names of neighbors with her to prayer meeting and asks others to join her in prayer for their souls. Each day her concern seems to increase.

And are you concerned about unsaved relatives? Do you use every opportunity to witness to the faith to them? This should not be done in an obnoxious way, but in a Spirit-directed way.

Mrs. Wells' husband is cool and indifferent to spiritual things. Oh, yes, he attends church with her and the three children, and he tithes, but she is concerned about his negligence. He does not seem to hunger for the Word. She must take the full responsibility in the Christian nurturing of their children. She is a diligent steward of the faith in the home before her husband and children. Her home is like many homes—perhaps like yours.

Mrs. Wallace was a Catholic and a staunch one. Her husband, who was old and a bit childish, became a member of our church. He constantly brought home from church thoughts out of the Bible messages. Mrs. Wallace began to read the Bible and to do a good bit of thinking. She became a Christian. Now she is a cancer patient in a county hospital. Through patience in her suffering she is being a real steward of faith and is causing nurses and aides, as well as other patients, to stop and think. We too are inspired as we visit her. Any true steward of faith will be an inspiration to fellow Christians. And don't we all need this kind of encouragement?

I hope you have been thinking of your own situation, realizing what kind of steward of the faith you have been and what kind of steward you will, by God's help, become. "For if I preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not the gospel. For if I do this of mine own will, I have a reward: but if not of mine own will, I have a stewardship intrusted to me" (I Cor. 9:16, 17).

John Wesley has said, "Oh, for God's sake, and the sake of poor souls, bestir yourselves and spare no pains that may conduce to their salvation. What cause have we to mourn before the Lord that we have so long neglected this good work! If we had but engaged in it

sooner, how many more might have been brought to Christ!"

Set us afire, Lord,
Stir us, we pray.
While the world perishes,
We go our way,

Purposeless, passionless
Day after day.
Set us afire, Lord,
Stir us, we pray.

Detroit, Mich.

Another "First" in Tanganyika

By ESTHER TROYER

Do you remember your first commencement? You may have had several commencements since, but you'll probably agree that there was never a commencement like that first one. Well, the first commencement of the Hilltop School and the eighth graders was not lacking in importance. Some had never even attended a commencement and so May 25 was a red letter day.

Grace Stauffer and Alta Sherk had planned the commencement program. The last mid-term vacation found the eighth graders busily working out their commencement talks and soon began the task of learning and overlearning them. Tests were finally over and the great day had arrived. Underclassmen scrubbed the schoolroom floor and cleaned the school ground, while the graduates decorated the room for the occasion. Blue and white (the class colors) homemade paper curtains gave the blackboard a window effect. In the center of the blackboard the class motto, "Not I, but Christ," formed a semicircle around a picture of Sallman's head of Christ. The Pantanisia, a dainty little blue flower that grows wild in Africa, was chosen as the class flower and was used in the decorations. Much hard work finally found the room ready for the big occasion.

Promptly at 7:15 the six chairs on the platform were occupied by the three graduates, Dr. Eshleman, Bro. Stauffer, and the teacher. The two seventh graders served as song leader and usher. Devotion was conducted by John Leatherman. "Not I, but Christ" was the name of the class poem given by David Sherk. Each of the graduates gave a message on Luke 2:52. Miriam Eshleman spoke on "Jesus increased in wisdom and stature," Lois Leatherman spoke on "Jesus increased in favour with God," and David Sherk discussed the last part of the verse, "Jesus increased in favour with man." Miriam Eshleman and Lois Leatherman sang as a duet, "The Guiding Touch." The commencement address was delivered by Dr. Eshleman. A few words were also given by the teacher and our Ethiopian guests, Bro. Daniel Senenig and Bro. Clayton Keener. Then came the big event of the evening when Bro. Stauffer presented to each graduate a diploma tied with a blue and white ribbon. This to them was proof they had successfully reached and passed the first milestone in their edu-

cational careers and were now ready to begin the second part of their educational journey.

The first commencement of the Hilltop School and of the eighth graders was now history. Many were the well wishes to the graduates and many the prayers that they might continue through life with their class motto ever uppermost in their lives.

We felt that our first commencement was

a real blessing to the graduates and those present. The messages of the evening were challenging. We felt that the graduates had done good work and that Christ was glorified. We felt satisfied that God was preparing three more young people to be of real service to Him. Will you continue to pray that our school continue to be a real glory to our Lord?
Tanganyika, E. Africa.

A Mission Sunday School--Whose Concern?

BY LORETTA STUTZMAN

"Where there is no vision, the people perish," arrests our sincere attention. We need a clear conception of our responsibilities and glorious possibilities in this phase of religious work. To be satisfied with the present achievements will paralyze the Sunday school. There is a critical side to our limited efforts to maintain a worthy so-called Sunday school. To realize that the Protestant Bible schools have slumped in attendance an average of 20 per cent in the past few years arouses us to action. Among boys and girls and young people alone, this means that we lost 3,400,000 of them. It is said that there are approximately 17,000,000 boys and girls in America from four to eighteen years of age not in Sunday school. This does not include adults who could be and ought to be in the Sunday school. Judges testify that of the youth convicted of crimes 97 per cent have had no religious training. To save our youth from a life of shame and defeat is our task. To aim to save them for Christ and the church will make us visionary.

We need a progressive Sunday school. This should grip and move the entire Sunday school from the superintendent to the youngest possible active scholar. We may become weekly visitors rather than untiring workers. We need to stir ourselves out of our easy and satisfied way. To see new faces each Sunday morning adds interest and inspiration.

We need an evangelistic spirit in our Sunday school. Back to the original aim of the Sunday school should be our ultimate aim. Nothing would so enrich the Sunday school like heart evangelism. Evangelism should be the center and circumference of every activity of the Sunday school; every additional feature of the school's program should make her become a stronger and more efficient soul-winning institution. To discipline and coach parents, young people, and children to become Christian and enter into the experience of a deeper Christian life should be the ultimate ambition of every local school.

The Sunday school that we anticipate is part of the church which is divinely instituted. It is used as an agency which has continued to the upbuilding of the church. Every Sunday school should exercise its recruiting function to that end. It is not work-

ing for the church of today alone, but also for the church that is to be. We quite largely look to the Sunday school for additional Christians and substantial church members.

A very serious responsibility rests upon the Sunday school. In spite of the cost, the Sunday school must be kept spiritual. If we fail here the church will feel the reaction. The Sunday school may organize and promote an extensive program, yet fail to reach its members spiritually. The proper place to begin a worth-while Sunday school is in the hearts of the leaders. If the leaders are not prepared spiritually to give their best, it is useless to ask others to do so. The setting of religious standards must begin with the leaders and then impart to the pupils, the parents, and the community. The standard of the church must not be in question, for it is indeed precious, constructive, and necessary to full and free salvation. Keep spirituality ever before the Sunday school, for it is a soul-saving institution.

Near by our Sunday schools are some seventeen million children and young people that are without religious instruction. Fifty per cent of the children of grammar school age are not in classes of religious teaching. Forty per cent of our population are not even nominally connected with any church. To reach this great host of people is our job. This accomplished, would more than fill our churches. Most persons are won to the Sunday school by personal contact with those who are spiritual. Let us do our part and see how the Sunday school will grow. Let's begin now to touch others. We will not do much about it until we get a vision of an ideal Sunday school. Make it a matter of prayer until it grips our hearts. We should be in a live campaign for others continually.

The Sunday school provides a rich field of Christian experience. Here seed-sowing, cultivating, and harvesting are simultaneously carried on. "Now is the accepted time, now is the day of salvation," should ever be before the successful Sunday school. We would do well to enrich our evangelistic program.

Evangelism is one of the most important parts of the work of the church and of the individuals in the church. It is a vital part of the real Christian life to witness to others of the things which we have "seen" and "heard." Where there is no constant witness and effort to bring others into a belief on Christ, there can be no strong Christian life. The converse is also true: where people and churches do witness and proclaim the Gospel, seeking to bring others to Christ, the Christian life grows stronger and stronger, in the individuals themselves. So evangelism is a spiritual necessity to Christians and churches, as well as a necessity to save others. Yet, peo-



It is said that there are approximately 17,000,000 boys and girls in America from four to eighteen years of age not in Sunday school. Here Mildred Schroek teaches a class of youngsters at the Cazenovia Sunday School sponsored by the Metanora, Ill., Mennonite Church.

ple and churches are weak in this activity. There is spiritual coldness and mechanical worship all about. A strong program of evangelism would do much to change the spiritual atmosphere into one of warmth in our churches.

An adequate evangelistic program for any church calls for the interest and help of every member under the leadership of the pastor. It calls for an attempt to reach every unsaved or unchurched person in the area of the church. It means that every person in the church is interested in saving the lost about him to the extent that he attends all the meetings he can to plan and develop the program, and that he uses all his best powers to bring in the lost by personal work, prayer, Bible study, and other legitimate means. In fact, some one has said that there is no bad way to save a soul. The more we seek to save others, the more we save ourselves. We are enjoined to "go out into the highways and hedges, and constrain them to come in."—From Missionary Challenge.

Wood River, Nebr.

What Is Our Testimony?

BY MARJORIE SHANTZ

"Our home is such a happy place now," said Segunda.

Shortly before 2:00 p.m. as we were entering the church in preparation for women's meeting we overheard Segunda's conversation. She had just told the early comers about her baptism the day before. With such a happy expression on her face she was telling them how changed her home was since her husband and she were Christians.

"Before, it was a home of unrest, problems, and poverty," she continued; "now we are rich, not materially, but rich in blessings from the Lord. Our home is now a happy place where peace and contentment reign."

Segunda and her husband, Simeon, were both baptized the day before in a simple service in the Rabanal church of Puerto Rico. Simeon had been a drunkard for many years, causing his family to suffer a great deal. I recall his great generosity in one of his drunken sprees when he gave us a big bunch of bananas and wanted to give us nearly all his money.

Shortly after Simeon's conversion, his seven-year-old daughter, Esperanza, said to us smiling and happy, "Papa reads the Bible and prays now." Even a little child could tell the difference. Before this Esperanza had always appeared so sober and sad.

Is it any wonder then that Segunda so freely gives her testimony to her friends and neighbors? She had been speaking to many who do not know the love of God. Could this sincere testimony not mean more than any message we could give?

What is our testimony, we who have been Christians for years? Are we also telling our neighbors and friends what Christ has done for us?

La Plata, Puerto Rico.

Lepers for Christ!

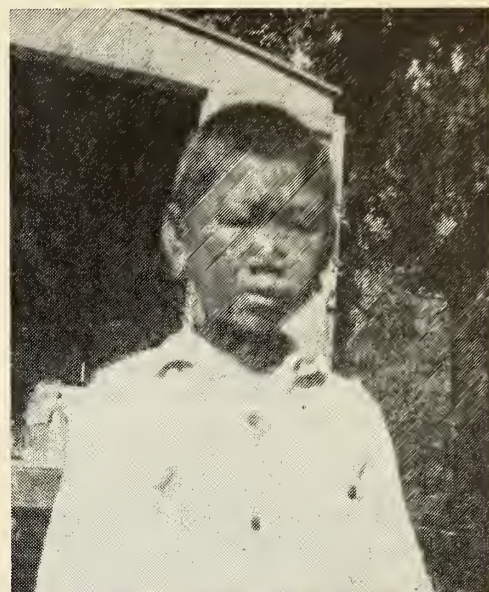
BY GLEN GRABER

During the past year some of our group have been making visits to the Leper Hospital, which is outside Taipeh, once each month. There are two such institutions, but the one referred to is operated by the government and has over 400 patients. All of these have leprosy in severe form, and one's first visit always results in mixed emotions. One shudders at the sight of human beings so disfigured by a disease which so far as Taiwan is concerned is incurable.

But these repeated visits have taught us to love these people as others who must be witnessed to, and God has richly blessed. The Christian group now numbers about ninety, and twenty of this number were baptized this last fall. There is the young elder who, during our first three visits, played his battered trombone along with our hymns. But now he cannot play any more because his fingers have lost all sense of feeling. However, as we prepare to leave them after each visit he represents the Christian group and expresses their thanks to us.

Then there are those bedfast patients whom we visit occasionally. All people know for certain that soon they must leave this world of misery and pain. It is with joy that we can pray with those who know Christ as their Saviour. But there is one woman in those wards who does not yet have that joy. Besides the pain of her wounds, she is blind. We do not know about all the wounds of her heart, but her remarks might be summed up such as, "How can you say that God loves me? Can't you see my misery? I have pain now." Your prayers are needed.

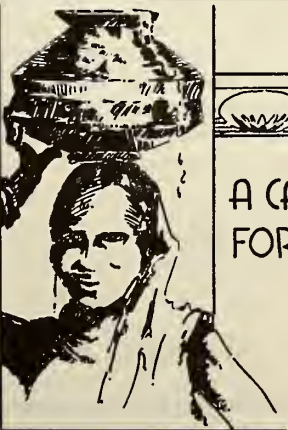
Just after Christmas when most of our group went back to Taipeh for several days,



One shudders at the sight of human beings so disfigured by a disease which so far as Taiwan (Formosa) is concerned is incurable.

we planned a visit to the hospital for December 29. This one was a bit special in that, though we usually take some candies or cookies, this time the treats were larger. We were able to give each patient a generous bag of sweets. One of our unit members had received a special offering from some friends back home. Before the giving of these treats there was a meeting at which various persons took part in singing and speaking. Both they and we experienced the joy that fellow Christians have in worshiping our God together.—From Far Eastern Relief Notes.

Taichung, Formosa.



A CALENDAR
FOR 1952

by mennonite mission
central province, india

INDIA

Make It a Christmas Gift!

Send this calendar with photographs of real life in India to your friends! Order from Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind., for only 25¢.

Missions Editorial

After Missionary Day

Faith is proved by works. Missionary interest is proved by missionary deeds. The sum total of new missionary vision and conviction that has been generated throughout the church during the Fall Missionary Day season must be quite large. Let us see that most of it does not evaporate as mere sentiment.

A letter received from a schoolteacher is typical of what, we trust, took place in many lives. "I had often thought of doing missionary work and really expected to do it sometime. But last Sunday evening when I heard Bro. ——— give a powerful sermon on the missionary theme I made the decision. I am writing to say I am now ready to go wherever the Lord may call." This is a normal procedure. A mission meeting should result in definite and specific acts of consecration.

For a congregation a special missionary program on M-Day can well result in the opening of a new branch church, sometimes called an "outpost." If any vision in that direction was born during your recent Missionary Day observance, do not let it die. Take specific steps. Talk to others who are interested. Make a few simple surveys. When you see an opening, do not hesitate to enter in by faith. This is the way new churches are born.

Do not for a moment hesitate because of the commonest of reasons for not opening a new branch, viz., a shortage of suitable workers. This is, of course, always a problem. When Jesus said, "The workers are few," He expressed a universal truth. It was, is, and always will be true. But the command to make disciples of all nations remains to challenge us onward just the same.

It takes new outposts to bring talent to light. In a large congregation perhaps thirty people are working, more or less. It is just as difficult to get teachers and workers there as anywhere. Open a new center which requires ten workers and you find them, sometimes unexpectedly. People who never had an opportunity to serve now suddenly blossom forth into happy and fruitful workers.

It would be an act of triumphant faith to double the working force of every congregation. It could be done. It **should** be done, both because the call of Christ demands it and because the health of the home congregation requires it. Make Missionary Day bear practical fruit.—J. D. Graber.

M.C.C. Weekly Notes

More Women Are Needed in Voluntary Service Units

Young people, especially women, are urgently needed in several of the voluntary service units. Specific needs are:

Men and women at Gulfport for community work, maintenance, and housework

Mental hospital attendants in Topeka, Kans., and Stockton, Calif.

Nurse for the migrant unit in California House parents for Boys' Village, Smithville, Ohio

The next voluntary service orientation will be held in Akron from Jan. 4 to Feb. 1. For further information and application blanks write to Mennonite Central Committee, Voluntary Service, Akron, Pa.

Miller and Graber Leave for Europe

Orie O. Miller, executive secretary, left on a special two-month commissioner trip to Europe and Jordan on Nov. 27. Mrs. Miller accompanied him.

C. L. Graber left on the same boat for Germany, where he will spend three months reviewing the activities and concept of the first builders' unit as a guide to possible further units in the future. He will also recheck the European Danzig resettlement and M.C.C. loan procedure connected with it. Bro. Graber spent six months in Germany previously, returning last May.

Han van den Berg Returns to Holland

Han van den Berg from the Netherlands who has spent the past two years in the United States as a student in Goshen College and as director of the voluntary service unit in Topeka, Kans., sailed for home Nov. 27. Beginning in January he will serve as director of the M.C.C. program in Java, succeeding Henry Ewert of Mt. Lake, Minn.

Elma Esau in Personnel Department

Elma Esau of Whitewater, Kans., who has been with the M.C.C. for eight years, working in England, Holland, Denmark, Akron office, and Germany, is now back at Akron in the personnel department. Her most recent assignment before coming here was in Gronau, Germany.

Released November 30, 1951
Via Mennonite Central Committee
Akron, Pennsylvania

Women's Activities

Have you mailed your prayer requests and suggestions for the 1952-53 Prayer Guide? If not, please do so now. We are eager to have the Prayer Guide represent you and your interests. We are thankful for the fine suggestions which you have been submitting and for the prayer requests which are coming in. Your promptness helps to make careful planning possible.

Of the 8000 Prayer Guides printed in June and August, only a handful remain. There will likely be no more in stock when this reaches you. However, if you are eager to

have one, please write to the editor, who will do her best to accommodate you.

On Aug. 16, 1951, Peter Dyck addressed the associated sewing circles of the South Central Mennonite Conference on the subject, "A Spiritual Interpretation of the Work of the Sewing Circles." A condensed report of this challenging message appears in the November issue of the **Conference Messenger**. Bro. Dyck points out that it was through the parcels prepared by the sewing circles that the way was opened to enter later with Bibles. "I think it is a most wonderful spirit that our women are showing when they are making it possible for a good Samaritan to go out and to distribute in the name of Christ. The door is often closed to the preacher, unless beforehand someone has done 'what she could.' . . . The women's sewing circles are a definite part in our total church program . . . I cannot imagine our church reaching out and witnessing without our women's sewing circles!"

* * *

In the August issue of the Mennonite Hospital News, we have this: "Our thanks to . . . the sewing circles, for donations during the month of July as follows: Argentine circle, Kansas City, patient gowns; Masontown, Pa., dishcloths, tea towels, pot holders, and toys; Lagrange, Ind., stand covers for Miller Hall; Albany, Oreg., tea towels and pillowcases; Kokomo, Ind., pillowcases, face towels, washcloths, bath towels, tea towels, soap; Wellman, Iowa, pot holders, tea towels, scrapbooks; Kalona, Iowa, washcloths and face towels; Souderton, Pa., scrapbooks; East Holbrook circle, Cheraw, Colo., laundry bags and bed pads; also hot water bottle bags and towels from materials furnished by the hospital; Girl Scouts of Cheraw, Colo., scrapbooks."

* * *

The intermediate circle at Grabill, Ind., baked and packaged seventy-eight dozen cookies and mailed them to our foreign missionaries. Think of the joy these young sisters experienced in preparing this love gift! May each circle find some worthy way of bringing happiness to others in the name of Christ during this Christmas season.—Mrs. C. L. Shank.

In two recent addresses in New York City, Dr. Frank Laubach, missionary and literacy expert, insisted that the United States still can make up its mind whether it will be loved or hated by the rest of the world. "This thing we are in now is not realism; it is madness," he said. "Every time the masses hear anything about our kindness they hear fifty to one hundred things about our atom bombs, jet planes, power and might. . . . We may be saving Europe from communism, but we are losing Asia every day. The people are easy to win; feed them, open their eyes by teaching them. Knowledge and co-operation are the secrets." Condemning the "educated exploiters who continuously swindle the people," Dr. Laubach called for more missionaries and "men of character" to go to the peoples of the world with offers of help.—**Christian Century**.

CHURCH CORRESPONDENCE

WOLFORD, NORTH DAKOTA

(Lakeview Congregation)

Greetings to all HERALD Readers: The Lord is good to us. He gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. The Lord gave us fruitful seasons in His Kingdom also.

We had a number of visitors during the summer and among them a number of ministers, who broke the bread of life to us.

We were permitted to reorganize our Sunday school and the new officers and teachers are assuming their tasks with zeal and earnestness.

We again commemorated the crucifixion of our Lord in a communion service on Sept. 21. Nearly all members were present.

Nov. 7-9 we had our Bible conference with brethren Floyd Kauffman, of Minot, N. Dak., and Martin Weaver, of Annville, Pa., as instructors. This was a profitable service.

The ground has been covered with a blanket of snow since yesterday, reminding us that winter is coming.

May we pray for one another.

Nov. 15, 1951. Eli G. Hochstetler.

SARASOTA, FLORIDA

Greetings. Thanksgiving Day was a beautiful one here. It was especially enjoyed because of a recent cool spell. About five days ago there was a light frost in the lowlands.

The Pinecraft Church had services in the morning, with about 200 in attendance. Services were opened by R. W. Benner. Eli Zook, of Belleville, Pa., had the devotion. (He expects to spend the winter here for his health.) Otho Shenk preached from Ps. 116:12.

In the evening, services were held at the Tuttle Avenue Church, with Myron Augsbarger bringing the message. Bro. Brenne-man preached in the morning at union Thanksgiving services at the First Baptist Church. A fellowship dinner was held at the Bay Shore Church, on the lawn.

Bro. Brenneman opened the evening meeting with Thanksgiving songs and a Psalm. Then Ira Eigsti, from Illinois, gave an interesting sermon on Luke 17:11-19, the ten lepers—a very fitting Thanksgiving Day message. Afterwards about twenty persons gave testimonies.

About 170 took part in communion services at the Bay Shore Church Sunday evening, Nov. 18.

While Bro. Brenneman was in Puerto Rico this fall for several weeks, Bro. George F. Brunk gave the morning messages.

Sunday-school attendance Nov. 18: Bay Shore, 222; Pinecraft, 150; Tuttle Avenue Church, 95.

Mrs. William Speicher, from Middlebury, Ind., had a siege of pneumonia. David Allebach, from Hatfield, Pa., has been bedfast for several weeks. Robert Luther, from Johnstown, Pa., is as usual.

We are glad to have C. F. Yake, wife, and

son here from Scottdale, Pa., for the winter season. We hope Bro. Yake will regain his former strength in this land of sunshine.

We ask an interest in your prayers, that we may witness daily for the One who died for us.

Nov. 23, 1951.

John C. Clemens.

WEST GLENDIVE, MONTANA

Greetings from the Little White Chapel. Oct. 20 our bishop, Bro. Floyd Kauffman, was with us for communion services. He was accompanied by his wife and two children.

Nov. 10 we were very agreeably surprised when Bro. Linford Hackman and family stopped with us for Sunday. Bro. Hackman preached at Red Top in the morning, and at the Little White Chapel in the evening. His message was "Assurance in Christ."

We very much appreciate the visits of brethren stopping with us.

Nov. 15-17 we had Bible conference, with Bro. Elmer Hershberger, of Detroit Lakes, Minn., and Bro. Martin Weaver, of Annville, Pa., as instructors.

A mission meeting was held at Red Top Nov. 18. Quite a number were present from Minnesota, Wisconsin, and Dakota. It was a time of real fellowship and spiritual refreshing.

Remember us as a small congregation, that we may be a lighthouse.

Nov. 26, 1951. Mrs. L. A. Kauffman.

ATMORE, ALABAMA

Dear HERALD Readers: Greetings to all, from the deep South. Once again we can say with the Psalmist, "The Lord hath done great things for us; whereof we are glad."

The little garage was a beehive of activity during summer Bible school, when the highest average attendance was recorded since the opening of the work at Atmore. Attendance for the two weeks averaged ninety-two.

During the closing summer months we had an instruction class. Three from the class will be received into church fellowship by baptism on Dec. 1. Communion will be observed Sunday, Dec. 2, the Lord willing.

Oct. 22 to Nov. 4 was a blessed time of spiritual strengthening to all. Bro. John S. Hess, from Lititz, Pa., served as evangelist and gave us stirring messages that searched the depths of our hearts. Two souls responded to the call of the Holy Spirit.

The third Sunday of each month we go to the Atmore State Prison Farm for a service with the prisoners. A number of these men have made decisions to serve the Lord. Some of them have many years to serve in prison, but are rejoicing in the salvation that has delivered them from the guilt of sin.

We are anticipating a new church building in the Atmore area—an urgent need with the increased interest in Sunday school and other services. If plans carry, the building program will begin soon after New Year, 1952.

We trust that the words in I Samuel 12:23 will be a constant reminder to all of us: "God forbid that I should sin against the Lord in ceasing to pray for you."

Nov. 26, 1951.

C. Richard Kling.

LEETONIA, OHIO

Dear HERALD Readers: Greetings in the name of Him who has "done great things for us."

Sept. 23 we reorganized our Sunday school: Supt., Arthur Detrow; Asst., Raymond Kurtz; Chor., Albert Blosser; Asst., Paul Witmer; Secy., Ruth Ann Schloneger; Asst., Myrna Cullar; Treas., Victor Kauffman; Librs., Mary Detwiler, Lucille Detrow; Pri. Supt., Faye Burkholder; Asst., Martha Jean Witmer.

Sunday, Sept. 30, Nelson Kanagy, West Liberty, Ohio, brought us the sermon, followed by counsel meeting. In the afternoon he and his Gospel staff gave a very good program.

Oct. 7 we had our communion services, which were well attended.

Sister Anna Oehrle has gone to make her home at the Rittman, Ohio, Home for the Aged. On Nov. 11 the M.Y.F. went to sing for her.

Bro. Aaron Mast, of Belleville, Pa., held revival meetings Oct. 28 through Nov. 4. Three young boys stood for Christ. Pray that they may walk close to the Saviour.

Because we were unable to have church services Nov. 18, on account of furnace trouble, we had our missionary program Nov. 25. The children took part very well. After the children's program, Bro. Paul Hummel, of Berlin, Ohio, brought us a sermon on missionary work.

Mary Good.

GARDEN CITY, MISSOURI

(Sycamore Grove Congregation)

Dear HERALD Readers: Thanksgiving Day is near again and our hearts are full of praise to Him who doeth all things well.

Bro. and Sister W. R. Hershberger worshiped at Oronogo Sept. 16 and Oct. 28. Communion services were held on the latter date. Bro. and Sister Hershberger visited in northeastern Missouri on Nov. 11. If plans materialized, Bro. Hershberger assisted in the ordination of a bishop in one of the churches.

Members from this congregation continue to assist once each month in the services at the Evening Shade schoolhouse, near Edwards, Mo.

Bro. and Sister Alvin Gascho, Wood River, Nebr., and their son, Joseph, and a sister of Bro. Gascho's visited in the community Sept. 15 and 16. Bro. Gascho delivered a much-appreciated sermon during the morning worship period on the sixteenth.

As a result of the business meeting held for all members on Wednesday evening, Oct. 3, individual communion cups and unleavened bread are hereafter to be used at our communion services. It was also decided that the annual business meeting, which has been previously conducted during our Thanksgiving Day service, is to be called for at some future date.

Midweek meetings are being held each

(Continued on page 1205)

MISSION NEWS (Continued)

The Canton, Ohio, Mission recently passed its forty-seventh birthday.

Used camp chairs or benches are needed for New York City mission work. Anyone interested in supplying them, please write to Harold B. Thomas, 200 St. Annes Avenue, Bronx 54, N.Y. The group in New York plan to open work in the Harlem section as the Lord leads and as other workers continue to move in.

Dedication and ordination services were scheduled for Highway Village, East Peoria, Ill., the afternoon of Dec. 9. If plans carried, the new church was dedicated and Bro. Robert Harnish was ordained to the ministry.

Bro. and Sister Elmer Springer, on furlough from Puerto Rico, spoke in the morning services at Arthur, Ill., on Dec. 2.

Bro. and Sister Don McCammon will speak at the Olive Church, Elkhart, Ind., on Jan. 6.

Bro. and Sister Delbert Erb, who are planning to sail for Argentina on Dec. 29, spoke at the Pennsylvania Church in the morning and at the college at Hesston, Kans., in the evening on Dec. 2. They spoke at Shickley, Nebr., on Dec. 3, and are scheduled to be at Freeport, Ill., Sunday morning, Dec. 16.

A farewell service was held for James and Beatrice Hess at the East Chestnut Street Church, Lancaster, Pa., on Dec. 2. If plans carried, they have left for Costa Rica, where they will study Spanish.

Missionary Day will be observed at the Yellow Creek Church, Goshen, Ind., on Dec. 16, with Bro. and Sister Don McCammon as speakers.

The annual mission board meeting of the Pacific Coast district was held at Sheridan, Oreg., Dec. 4, 5.

A mission conference was held at Kitchener, Ont., Dec. 1, 2, with Ernest Bennett and Ruth Bean as speakers.

Bro. George Miller, missionary in Honduras, reports that he is using Wenger's "The Doctrines of the Mennonites" for midweek Bible studies. He works out an outline for each subject and makes eighteen copies for those present.

The Lyndon Mission, Lancaster, Pa., wants to deliver Christmas baskets to the needy, and solicits the help of Sunday-school classes and others for supplies and help in delivering them on Dec. 24. Send supplies to David Groff, Route 4, Lancaster, Pa. Phone: 31152.

Sister Marie Yoder brought a missionary challenge to the congregation at La Junta, Colo., on Dec. 2.

FIELD NOTES (Continued)

Bro. R. R. Smucker gave an illustrated talk on India at North Lima, Ohio, on Nov. 7.

The youth fellowship of the Mellingers Church, Lancaster, Pa., gave a Thanksgiving program at the Rockhill Church, Telford, Pa., on Nov. 25.

Good interest is reported in the Bible Conference at Bothwell, Ont. Speakers were Urie Bender, Baden; C. F. Derstine, John Snyder, and Salome Bauman, Kitchener; and Merle Shantz, Hespeler.

The first conference on summer camps is being planned by the Commission for Christian Education and Young People's Work, at the suggestion of those interested in the camp work. There will be four sessions, beginning at 2:00 p.m. Jan. 25, at the Salem Church, Elida, Ohio. Those associated with the camp work are being invited. Everyone is welcome. For programs and other information, write to J. J. Hostetler, 1939 Third Street, S.E., Canton 7, Ohio.

Various M.Y.F. groups of Illinois gave a musical Christmas program at the Eureka High School the evening of Dec. 9 under the direction of Walter E. Yoder.

Dedication services were held for the Rexton Church in the northern peninsula of Michigan on Dec. 2. The work was started there in 1947. This summer a church was moved in and remodeled. Bro. Alvin Swartz, of Kentucky, held evangelistic meetings at Rexton.

First church services in the new church at Wooster, Ohio, will be held, if plans carry, on Dec. 16.

A special session of the Ohio Mennonite and Eastern A.M. Joint Conference is being held at the Central Church, Elida, Ohio, Dec. 11, 12. Out-of-the-district speakers are Harold S. Bender, Carl Kreider, and Noah G. Good. Militarism, Christian education, and constitution revision are the chief concerns of the meeting.

The Ambassadors for Christ, young people's organization of Paradise, Pa., held an open-air meeting in Washington, D.C., on Nov. 18.

Ambassadors for Christ, lay organization of northern Indiana, conducted the service at Locust Grove, near Elkhart, Sunday evening, Nov. 18.

Churches in Waterloo County, Ont., are making a combined effort to pay off the \$2500 cost of necessary improvements at the House of Friendship, Kitchener. The assistance of others in Jewish evangelism will be appreciated.

Bro. and Sister J. R. Goodall, of the House of Friendship, Kitchener, Ont., spent two weeks in Michigan and Ohio in the interest of Jewish evangelism. They spoke in the following churches: Imlay City, Pigeon, Ashley, Midland, Turner, Fairview, Clarksville, Pinkney, and Detroit, in Michigan; also at Salem and Pike, Elida, Ohio. Their testimony was greatly appreciated.

The Wideman Church at Markham, Ont., enjoyed the services of J. F. Garber and J. H. Hess in a Bible Conference the week following Dec. 2.

Bro. Allen H. Erb, La Junta, Colo., was a visiting speaker at the South Pacific Conference.

The annual Ministers' Meeting of the Pacific Coast Conference was held at Sheridan, Oreg., Dec. 6, 7.

Bro. Ivan Magal, Richmond, Va., was one of the speakers in a Bible Meeting held at Landisville, Pa., Nov. 24, 25.

Bro. Samuel G. Winey, long a resident of Colorado Springs, and more recently on the maintenance staff at Goshen College, suffered a fractured pelvis in a fall near his home.

The annual businessmen's meeting was held at Goshen College on Dec. 1. About 700 men attended.

A conference on Science Education was held at Goshen College on Nov. 24. About 125 persons attended.

Bro. Ernest E. Miller, Goshen, Ind., was the guest speaker at Hesston College during Missions Week Dec. 3-9.

Sister Fannie Miller, Lancaster, Pa., observed her one-hundredth birthday anniversary on Nov. 15.

Three persons were baptized and one received by letter at the Swank Church in eastern Iowa on Nov. 11.

A Church and War Conference will be held at Kitchener, Ont., Dec. 15, 16, with Don E. Smucker and Harold S. Bender as speakers.

Bro. Melvin Gingerich was the speaker in an inter-literary program held at the K-W Collegiate Auditorium in Ontario on Nov. 17. He spoke on Christian Culture.

The Kidron mission study class, under the leadership of Ira Amstutz, met at Orrville, Ohio, on Nov. 14 to get a historical sketch of the Orrville Mennonite Mission Church.

The South English, Iowa, congregation conducted the young people's meeting at the East Union Church, Kalona, on Nov. 25.

A conference youth meeting was held at the Deep Run, Pa., Church on Nov. 17, with Bro. Paul Lederach speaking on How to Study the Bible.

Ten persons were received into church fellowship by baptism at Metamora, Ill., on Nov. 18.

The Sunbeam Circle of the St. Jacobs, Ont., Church gave a program at the Braeside Home at Preston on Nov. 13. The St. Jacobs congregation has appointed a committee to investigate possible openings for a mission Sunday school.

A joint missionary meeting was held by the Upland and Calvary congregations in California on Nov. 18 at Upland.

Dedication services for the new Sunday-school facilities at Benton, Ind., were conducted Sunday afternoon, Dec. 2, with Bro. E. J. Yoder preaching the sermon.

The dedication service for the Rockway Gospel Chapel was held Nov. 25 in the little village of East Minot, N. Dak. Bro. John Stoll, Pleasant Lake, N. Dak., preached the sermon. The work at East Minot is carried on by the Fairview congregation, Minot. Bro. Stoll conducted meetings at this chapel to Dec. 4.

The young people of Clarence Center, N.Y., gave a program at the Wideman Church, Markham, Ont., on Nov. 25.

Bible conferences were held in the following places in the North Central Conference: Minot, Coalridge, Bloomfield, and Glendive. Speakers were Bro. Martin Weaver, Annville, Pa., and Bro. Elmer Hershberger, Detroit Lakes, Minn. These brethren also spoke in the annual mission meeting at Bloomfield, Mont., on Nov. 18.

The men's fellowship of North Goshen, Ind., gave a program at the Ft. Wayne Rescue Mission on Nov. 22. Bro. Paul Mininger brought an evangelistic message.

CORRESPONDENCE (Continued)

Wednesday evening at the present time. The adult group, led by Bro. John A. Kauffman, is studying Paul's letter to the Philippians. The young people have chosen Mrs. Ira T. Zook as their teacher for the study of Christian Doctrines as outlined by Bro. Jess Kauffman.

Our council meeting was held on Nov. 14 and communion services were conducted the following Sunday.

Bro. and Sister Lester Hostetler, from the Bethel College congregation, Newton, Kans., attended the evening service Nov. 4. Bro. Hostetler told of his experiences in relief work.

The annual women's picnic was held at the Harvey Roth home on Oct. 5.

The annual Young People's Institute, to be held Nov. 22-25, is to be conducted by Bro. and Sister Paul Erb. There will also be a music instructor.

Bro. Peter Dyck, pastor of the Eden Menonite church, Moundridge, Kans., plans to be with us on Nov. 18 and will speak in the forenoon, afternoon, and evening services in observance of Missionary Day.

The Missions Committee has announced that money earned from special missionary projects is to be contributed on Missionary Day. The cause to which this is to be applied will be decided during the day.

The Sewing Circle will meet Nov. 15. A covered dish Thanksgiving dinner is to be served at noon and reorganization for the following year will be held during the afternoon.

On Nov. 5 the immediate family, many of the grandchildren and great-grandchildren, along with many other relatives and friends attended the funeral services of Mrs. Dan Helmuth, one of our older members, who had passed away to be with her Lord on Nov. 3. The services were in charge of Bro. W. R. Hershberger, assisted by Joe Hartzler, from Flanagan, Ill. Burial was made in the Clearfork Cemetery.

Bro. and Sister S. S. Hershberger, daughter Laura, their son Irvin and his wife were visiting relatives in Iowa over the week end of Nov. 4.

Sister Sarah Kauffman, from East Lynne, has been in the Doctor's Hospital in Harrisonville for many weeks. No improvement of her condition has been announced.

Mary Oesch, one of our oldest members, is now staying at the Earl Roth home.

Bro. and Sister Glen Yoder and family, from the Children's Home in Kansas City, worshiped with us on Oct. 28. Bro. Yoder delivered an inspiring message during the morning service.

While worshipping with us, Bro. Joe Hartzler spoke in our worship service on Nov. 4. He gave very helpful and inspiring thoughts from the Book of Jonah.

A large number of visitors have worshiped with us and visited in our various homes during the past few months. We appreciate the help and encouragement they give in our services and welcome anyone traveling near here to stop at the Sycamore Grove Church. Pray for us at this place.

Nov. 13, 1951.

Mrs. Ira T. Zook.

VERSAILLES, MISSOURI

(Providence Congregation)

Dear HERALD Readers: Greetings in Jesus' name. We had with us Oct. 14 Mrs. Lee Anderson and her sister and brother, of Osage Beach. Other worshipers with us were John Bard and family, and a friend from Indiana, on Oct. 21. Oct. 26 Bro. Alpheus Burkholder, wife, and daughter, of Virginia, and another daughter, Mrs. Harold Brubaker, of Elida, Ohio, were worshipers with us and took communion with us. Bro. Burkholder visited his sister, Mrs. Walter Inman, and husband. At our counsel meeting all expressed peace and were ready to take communion on the fourth Sunday of October. We were glad to have them with us in our services. May the Lord bless them. We ask the prayers of all God's children in behalf of the work in our little field at Providence. Although our congregation is small, we still press forward to gain that wonderful home above.

Nov. 19, 1951.

Mrs. Lessie Inman.

BIRCH TREE, MISSOURI

(Berea Congregation)

Dear Christian Friends: "The Lord hath done great things for us; whereof we are glad."

On Oct. 21 we reorganized for the new Sunday-school year. Following are the officers: Supt., Samuel Detwiler; Asst., Gene Templeton; Secy.-treas., Anna Detwiler, Mary Ann Ebersole; Chors., Nellie Hines, Alice Detwiler; Librs., Patricia Allen, Esther Ebersole. An impressive consecration service for all Sunday-school workers was conducted by our pastor, Bro. Oney Hathaway.

Bro. Protus Brubaker, from Edwards, Mo., was our evangelist Sept. 12-23. His messages were appreciated and were a source of blessing and help to those who attended the meetings.

Sister Esther Detwiler is teaching her home school this year. We are glad to have her here with us.

Since our last writing quite a number of people have visited in the homes of the congregation. Most of these worshiped with us in church services. Included among them were Orville Troyer and family, Bro. and Sister Ed Brenneman and Bro. and Sister Levi and daughter, all from Iowa; Sister Mina Esch from La Junta, Colo.; Bro. and Sister Henry Koerner, Melvin Roeschley and family and Bradley Bellamy and family, all of Illinois; Ed Noble and family, of Indiana; James Larrew and family, Reuben Schrock and family and Betty Miller, all of Oregon; Bro. and Sister Ed Bechler and son and daughter, Bro. Clayton Bechler and family, Sisters Ethel and Inez Bechler, all of Nebraska; Ed Roth and family, Ralph Kauffman and family, Mrs. Al Miller and Bro. and Sister E. E. Risser, all of Kansas; Leslie Hathaway and family and Nellie Hathaway, all from Philadelphia, Mo.; Bro. Jonas Kauffman from Haven, Kans., who has spent several weeks with his daughter, Mrs. Samuel Detwiler. We are glad that these friends stopped with us and we extend a hearty welcome to all you to do the same.

During the winter months the Senior Sew-

ing Circle will meet in the homes of the members since our church building is so hard to heat. We are hoping and praying that in some way the Lord will make it possible that we will soon be able to build a new church building at this place.

Continue to pray for the work here and come and worship with us.

Nov. 5, 1951.

Mary I. Detwiler.

TEACHING THE WORD (Continued)

Eph. 5:26: Christ loved the church and gave himself up for her, that he might sanctify her.

I Thess. 4:3: For this is the will of God, your sanctification.

I Thess. 4:4: In holiness and honor.

I Thess. 4:7: For God has not called us for uncleanness but in holiness.

II Thess. 2:13: God chose you from the beginning to be saved, through sanctification by the Spirit.

Heb. 10:10: By that will we have been sanctified.

Heb. 10:14: For by a single offering he has perfected for all time those who are sanctified.

Heb. 10:29: The blood of the covenant by which he was sanctified.

Heb. 12:14: Strive for peace with all men, and for the holiness without which no one will see the Lord.

Heb. 13:12: So Jesus also suffered outside the gate in order to sanctify the people through his own blood.

Now that the New Testament Committee has announced its decision through its chairman, there is great reason for gratitude both to the committee, and to God. There is also reflected upon the committee much credit for having been willing to give consideration to the humble presentation of those who have had a vital and prayerful concern, that not one iota of the deepest meaning of the great atonement message of our divine revelation should be lost.

Here is completed another interesting chapter in the account of God's care for His own Book. He breathed it into existence, through the inspired penman. He cared for it through the jealous labors of scribes and custodians. He kept it safely hidden away during the dark days when Bible-destruction was the order. He helped learned and martyr-spirited scholars to translate it out of its original difficult tongues into the languages of the common people. He has assisted revisers who sought His guidance, that they have not failed to keep His redemptive message clear. We are not claiming for this group of revisers inspiration in the sense that the original penman must have had; but we do know that much prayer was offered in their behalf, as they gave special attention to these great sanctification passages, with the result that the passages are to remain secure in the Revised Standard Version of the New Testament.

Winona Lake, Ind.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Derstine—Hunsberger.—Kenneth L. Derstine and Catherine S. Hunsberger, both of the Souderton, Pa., congregation, by Russell B. Musselman at the home of the bridegroom Nov. 24, 1951.

Graybill—King.—Earl R. Graybill, Coatesville, Pa., congregation, and Miriam M. King, Millwood congregation, Gap, Pa., by Le Roy Stoltzfus at the Millwood meetinghouse Nov. 22, 1951.

Karn—Snider.—Stuart Woodrow Karn, Benton Street Baptist congregation, Kitchener, Ont., and Hazel Lydia Snider, Sharon congregation, Guernsey, Sask., by Stanley D. Shantz at the home of the bride's parents Nov. 21, 1951.

Nauman—Bauman.—J. Richard Nauman, Hernley congregation, Manheim, Pa., and Ella H. Bauman, New Danville congregation, Lancaster, Pa., by Henry W. Nauman, uncle of the groom, at the new home of the bride and groom, Manheim, Pa., Nov. 15, 1951.

Schrock—Knepp.—Levi Schrock and Mary Ellen Knepp, both of the Town Line Conservative Church, Shipshewana, Ind., by Sam T. Eash Nov. 23, 1950.

Short—Wagler.—Rollin J. Short, Lockport congregation, Stryker, Ohio, and Lois A. Wagler, Sugar Creek congregation, Wayland, Iowa, at the home of the officiating minister, Freeman Aschliman, Toledo, Ohio, Nov. 22, 1951.

Young—Detwiler.—Harold M. Young, Harleysville, Pa., and Arlene F. Detwiler, Telford, Pa., both of the Souderton, Pa., congregation, by Jacob M. Moyer at his residence Nov. 24, 1951.

Zook—Yoder.—Ivan E. Zook and Orpha K. Yoder, both of the Locust Grove congregation, Belleville, Pa., by Emanuel Peachey at the church Oct. 27, 1951.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Baer.—To Moses and Salema (Brubacher) Baer, Bright, Ont., a daughter, Elizabeth, Oct. 11, 1951.

Birkey.—To Carroll and Minerva (Stalter) Birkey, Fisher, Ill., a daughter, Debra Jean, Nov. 20, 1951.

Bontrager.—To Hubert L. and Kathleen G. (Eash) Bontrager, Benton, Ind., a daughter, Sonja Lane, Nov. 6, 1951.

Deer.—To Kenneth and Betty (Reber) Deer, Fisher, Ill., a son, Ricky Jon, Nov. 11, 1951.

Derstine.—To David F. and Maxine (Troyer) Derstine, Telford, Pa., a daughter, Elizabeth Ann, Oct. 25, 1951.

Horst.—To Amos E. and Mary E. (Martin) Horst, Greencastle, Pa., a son, Nelson Elwood, Nov. 19, 1951.

Horst.—To Lewis M. and Naomi (Weber) Horst, Hagerstown, Md., a son, John Lester, Nov. 17, 1951.

Hostetler.—To Samuel D. and Leila (Good) Hostetler, Kouts, Ind., a daughter, Patricia Ann, Nov. 14, 1951.

Knepp.—To Wilmer and Amanda (Coblentz) Knepp, Hartville, Ohio, a son, Robert Eugene, Oct. 28, 1951.

Liechty.—To Wayne J. and Loveda (Lederman) Liechty, Archbold, Ohio, a daughter, Ellen Marie, Oct. 20, 1951.

Liechty.—To Wesley P. and Doris (Grieser) Liechty, Archbold, Ohio, a daughter, Joyce Elaine, Oct. 21, 1951.

Martin.—To Harvey S. and Ermina (Martin) Martin, Floradale, Ont., a son, Keith Richard, Oct. 30, 1951.

Martin.—To Paul and Almeda (Bauman) Martin, Waterloo, Ont., a daughter, Sharon, Oct. 27, 1951.

Massanari.—To Russell and Fern (Grieser) Massanari, Fisher, Ill., a daughter, Annette Faye, Nov. 19, 1951.

Miller.—To Glen and Ella (Detweiler) Miller, Weatherford, Okla., a daughter, Glenda Darlene, Sept. 30, 1951.

Neuenschwander.—To Tilman and Orpha (Nussbaum) Neuenschwander, Kidron, Ohio, a son, Loren Jay, Nov. 9, 1951.

Nussbaum.—To Aaron and Mary (Ebersole) Nussbaum, Wooster, Ohio, a son, Earl Joseph, Nov. 10, 1951.

Pletcher.—To Morris and Lucille (Risser) Pletcher, Elkhart, Ind., a son, Harold Eugene, Nov. 13, 1951.

Short.—To Doyle and Melva (Rupp) Short, Stryker, Ohio, a son, Kent Eugene, Nov. 15, 1951.

Short.—To Lester and Alta (Wyse) Short, Archbold, Ohio, a daughter, Anita Mae, Nov. 3, 1951.

Weber.—To George and Vera (Martin) Weber, Waterloo, Ont., a daughter, Joan Louise, Oct. 18, 1951.

Yoder.—To David S. and Pauline (Gehman) Yoder, Quakertown, Pa., a son, Dale William, Sept. 13, 1951.

Yoder.—To Earl K. and Alma (Gilbert) Yoder, Hollsopple, Pa., a son, Floyd Earl, Oct. 24, 1951.

Yoder.—To Emil J. and Minerva (Yoder) Yoder, Wellman, Iowa, a son, Keith Leroy, Nov. 12, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Brubaker.—Sarah Ann, daughter of the late Abraham and Martha (Shenk) Stauffer, was born July 27, 1865, near Lancaster, Pa.; died Oct. 9, 1951, at the Lancaster General Hospital; aged 86 y. 2 m. 12 d. She was a resident of East Petersburg, Pa., until about nine years ago when she moved to the Oreville Mennonite Home. Aug. 26 she fell and broke her hip, which caused her death. Six brothers preceded her in death. She is survived by one brother (Amos Stauffer, Lancaster, Pa.) and nieces and nephews. She was a member of the East Petersburg Mennonite Church. Funeral services were conducted Oct. 11 at the Oreville Home, in charge of James Siegrist and Irvin Kreider. Burial was made in the East Petersburg Mennonite Cemetery.

Gilmore.—Susannah, daughter of Michael and Hannah Graybill, was born Nov. 24, 1863, at Richfield, Snyder Co., Pa.; passed quietly away at her home after a week's illness Oct. 13, 1951; aged 87 y. 10 m. 19 d. At the age of eighteen she moved with her parents to Osborne, Kans. They settled in the Kill Creek community. A year later she was united in marriage to Samuel Neuenschwander and moved to the home where she resided at the time of her death. To this union were born 4 children (Elmer, Whiting, Kans.; Mrs. Sarah Fritsche, who preceded her in death; Amanda, at home; and Elizabeth, who died in infancy). Her husband passed away in 1895. She continued to live on the farm, providing for herself and her children. In 1899 she was united in marriage to Orrin Gilmore. To this union were born 4 children (Ernest, Osborne; Harold, at home; Mrs. Ralph Conrad, Bloomington; Virginia, at home). Her husband predeceased her in 1925. Others surviving besides her children are 4 grandchildren and 5 great-grandchildren. In her early married life she joined the Mennonite Church, retaining her faith throughout her life. Her chief interests in life were her home and her church. Funeral services were held Oct. 15 at the Kill Creek Evangelical United Brethren Church, conducted by G. P. Minner. Interment was made in the Kill Creek Presbyterian Cemetery.

Helmuth.—Emma Catharine was born fourth in a family of eleven children, to Daniel and Fannie (Rutt) Hough, Oct. 17, 1871, near Garden City, Mo.; passed away at the family home Nov. 3, 1951, in Garden City, after several months' illness; aged 80 y. 16 d. In her early life she was converted and united with the Bethel Mennonite Church, remaining faithful in her Christian witness until her departure. Dec. 25, 1889, she was married to Daniel D. Helmuth, who preceded her in death Dec. 30, 1933. Ten children were born into this home. The family circle was broken by the death of Beulah Ellen, May 12, 1916. The children who survive are: W. Earl, Huntington Park, Calif.; Olena—Mrs. C. S. Oesch, Sycamore, Kans.; Samuel L., Oak Grove, Mo.; LeErma—Mrs. Homer V. Campbell, Mission, Kans.; Carrie—

Mrs. N. E. Yoder; Letha—Mrs. John V. Miller; Fern—Mrs. Omer Yoder, D. Roy and Gladys Lucille, Garden City, Mo. Also surviving are 13 grandchildren, 9 great-grandchildren, 3 sisters (Mrs. Ellen Lyon, Garden City, Mo.; Mrs. Clara Randol, Creighton, Mo.; Mrs. Etta Garber, Springfield, Mo.), and one brother (Irven Hough, Garden City, Mo.). Four grandsons, 4 brothers, and 2 sisters predeceased her. She spent her entire life in the Garden City community. She was a devoted wife and a kind and loving mother and grandmother. An unassuming neighbor and friend, she will be missed by all who knew her. Funeral services were held Nov. 5 at the Sycamore Grove Mennonite Church, in charge of W. R. Hershberger, J. D. Hartzler, and S. S. Hershberger. The body was laid to rest in the Clearfork Cemetery.

Houser.—Levina Catherine Houser was born Dec. 4, 1880, at Edgely, Ont.; passed from this life Oct. 1, 1951, at her home in Markham, Ont.; aged 70 y. 9 m. 27 d. On Aug. 22, 1907, she was united in marriage to Ezra Houser, who predeceased her forty years ago. To this union were born 3 children (Joseph, John, and Anna), who remain. Also surviving are 2 brothers and 6 grandchildren, and a large circle of friends. In her youth she accepted Christ as her Saviour and united with the Wideman Mennonite Church, to which faith she remained steadfast until death. Her life was devoted to her children. The last years she spent with her daughter (Anna) who cared for her while she was partially invalid. A short service was held at the Wignall Funeral Parlor by C. Berry and a service at the Wideman Church, conducted by Floyd Schmucker and Aaron Grove. Burial was made in the Wideman Cemetery.

Stauffer.—John M., son of David and Elizabeth (Brubaker) Stauffer, was born in Union Twp., Snyder Co., Pa., Dec. 27, 1875; departed from this life Nov. 18, 1951; aged 75 y. 10 m. 21 d. He was married to Meta Stahl Oct. 29, 1896. To this union were born one son and 4 daughters (Orval, Mrs. Harry Row, Mrs. James Irvineford, Mrs. Harry Kuster, and Mrs. Ammon Klingler, all of Selinsgrove, Pa.). Besides his widow and children he is survived by 11 grandchildren, 3 great-grandchildren, and 2 brothers (Daniel and Ammon, of Lancaster, Pa.). Three sisters and 11 brothers preceded him in death. He united with the Susquehanna Mennonite Church about ten years ago, and was a member of this faith when he died. Funeral services were held at the Virdella Reformed Church. Interment was made in the church cemetery. The services were conducted by John H. Reinard, assisted by Morris Smith, dean of the Susquehanna University.

Swope.—Lizzie, daughter of the late Lewis and Hannah (Fretz) Myers, was born Jan. 28, 1870; died in Plumsteadville, Pa., Sept. 3, 1951; aged 81 y. 7 m. 5 d. She was a lifelong resident of Plumstead Twp., Bucks Co., Pa. On March 10, 1894, she was married to A. Francis Swope, who preceded her in death March 24, 1934. To this union were born 2 sons and 3 daughters. Her sons (Joseph and Isaac) and one daughter (Mary) preceded her in death. She was a faithful member of the Deep Run Mennonite Church. In July, 1949, she suffered a broken hip. July, 1950, she suffered a stroke, which left her helpless. Surviving are 2 daughters (Hannah, Doylestown, Pa.; and Bertha—Mrs. Samuel S. Gahman, Plumsteadville, with whom she resided after the death of her husband), 7 grandchildren, 4 great-grandchildren, one sister (Mrs. Annie Leatherman, Pipersville, Pa.). Services were held at the home on Sept. 7 by Abram Yothers and at the Deep Run Church by Wilson Overholt and Erwin Nace. Text: John 14:2. Interment was made in the adjoining cemetery.

Yamane.—Tomoye (Blanche) Yamane was born in California Sept. 8, 1915; passed away Oct. 2, 1951, at the Colorado General Hospital, Denver, Colo.; aged 36 y. 24 d. Death occurred during chest surgery following nine years of illness from tuberculosis. She leaves her husband (Shigeru Yamane) and daughter (Joyce) of California. She was converted from Buddhism to Christianity during her five-year hospitalization in the Mennonite Sanitarium in La Junta, Colo., and united with the La Junta Mennonite Church. Later, while hospitalized in Colorado Springs, she enjoyed being able to worship with the Mennonite congregation there. Her short Christian life was a great testimony for her Lord; her witness will live long in the hearts and lives of other tuberculosis patients and the nurses who cared for her in her illness. Funeral services were held at the Hoffman Mortuary, Denver, Colo., with Jess Kauffman, pastor of the Colorado Springs congregation, in charge.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

A Ministry of Goodwill, by Irvin B. Horst; Mennonite Central Committee; 1950; 119 pp.; 30¢.

The subtitle of the book, "A Short Account of Mennonite Relief 1939-1949," is a phrase that summarizes the book. This pocket-size book was authorized by the Executive Committee of the M.C.C. to give a summary report to those who had supported the relief program. The author has accomplished the purpose very well.

Since the author spent time in European relief, some of the book is based on personal observation. Other parts of the book are the result of research into the writings of other relief workers. Throughout the text are quotations from other relief workers, giving more specific scenes of the work when this was desirable.

Because the book is written in a very systematic way, it becomes a very valuable source of information on Mennonite Relief during the decade 1939-1949. The outline is clear and the material is easy to find. The book could well be titled "A Handbook on Mennonite Relief 1939-1949."

The back of the book contains an annotated bibliography and appendixes which include the following valuable information: accepted items of policy in M.C.C. relief, statement of relief expenditures, statement of materials-in-kind dispensed, affiliation of M.C.C. relief workers, and a directory of relief personnel. In the book there are no maps or illustrations. Perhaps a few good maps indicating places mentioned would be very helpful in orienting one more with the relief program.

The book serves the useful purpose in giving a summary of our relief program and should be in every Mennonite home.—Alvin E. Jantzi.

Masterpieces of Religious Verse, compiled and edited by James Dalton Morrison; Harp-er and Brothers; 1948; 697 pp.; \$5.00.

The other day when one of our typists, who is to be married soon, brought her auto-graph album around as a sort of farewell and asked me to write in it while she waited, I immediately pulled from my shelf my copy of "Masterpieces" and turned to a little four-lined poem by Edwin Markham. That reminded me that I had not yet written my review of the book—and it was past due. So—here it is.

When I first saw this book advertised I immediately went to our person in charge of the book review service and said, "Order a copy for us. It looks good." Well, in consultation with our bookstore, the suggestion was almost tabled, for the cost of the book seemed to be against its selling very well. But hesitantly review copies were ordered, and the book has been a steady seller since then. You have only to look at the table of

contents or index to see why. Here is as complete a compilation of religious verse as most people will ever want or need, and it is indexed under authors, titles, first lines, and by topics. If the poem you want is in this book—you're bound to find it.

But that is not the only reason the book has sold. This is the other and more important one: the choice of the poems is excellent. Here is only the best religious verse. Dr. Morrison read many thousands of poems over a period of twenty-five years, and only the very best were filed. From these, only those the editor and his assistants felt were worthy were chosen for the anthology. The editor estimates that, in many cases, over 100 poems were rejected for the one selected. There are a total of 2020 poems in this large, well-bound book.

There may be some poems whose theology would not coincide with ours; there are some written by men who have seen battle—and

what they say may not be to our liking—but on the whole I believe no fairer choice of poems for this anthology could have been made.

You can afford to buy this collection of religious poetry. Instead of giving to a friend some pretty, unnecessary gift—give this book. Instead of purchasing some trifling something that delights the eye, buy "Masterpieces of Religious Verse" to delight the heart, and know that you will never be disappointed.—Ethel Yake Metzler.

Sermons on the Way of Life, by Harry F. McGee; Moody Press; 1946; 144 pp.; \$1.50.

This book is a collection of seven sermons delivered by Harry F. McGee, a chaplain in the army, to men in the service, combat troops on the Anzio Beachhead, sometimes delivered in the open air, amid the mud and discomforts of army life. One sermon was delivered to a large congregation of officers and men in the very shadow of the Vatican in Rome, others in the lounge room of a transport ship, on the Danube, a castle on the Rhine, and wherever opportunity afforded to bring a Gospel message to the army men.

The author had given himself to the Gospel ministry some years earlier, had spent some time in chaplain's school, had a deep burden for the salvation of the men to whom he was ministering, and a burning zeal for the cause of Christ. His chaplain's assistant, David H. Huff, Jr., took the messages down in shorthand, and transcribed them.

The following themes which are treated in the seven sermons recorded in the book, give an idea of the type of messages which he delivered.

1. Evidences of Conversion
2. The Lost Chord of Gospel Preaching
3. The Two Plans of Salvation: Works and Grace
4. The Righteousness of God
5. Son, Remember
6. The Unpardonable Sin
7. To Die Is Gain

In treating these themes he gives a sound Biblical emphasis, with a strong appeal to the average type of men who might be found in the army. The book is adapted to general readers, in popular style, easily readable, with a clear-cut Gospel emphasis.

With the above statements, one must hasten to add that, as would be expected from a book written by an army chaplain, all teaching on nonresistance and its basis "love" is sadly lacking. For this reason, the book could hardly be recommended for young readers. It does have a distinctly Gospel message, but leans toward eternal security, although this teaching is not clearly stressed.

The book is written in clear style, the messages are pregnant with well-applied illustrations, and breathe the heat and fervor of the spoken message to lost humanity, in an endeavor to win men for the cause of Christ. It can profitably be used by ministers, as a book of inspiration.—Ezra Beachy.

The law of gain through sacrifice is nowhere better demonstrated than in the Christian ministry.—J. H. Mosemann.

The beginnings of the mission in Ethiopia



Middle-East Sojourn by Samuel A. Yoder

"Middle-East Sojourn is a three-in-one product: it is a book of travel and adventure; it is a record of relief experiences; it is the testimony of a man who has taken seriously the injunction of Christ to love your neighbor as yourself, even if that neighbor happens to be your enemy."—Peter J. Dyck.

Here in permanent form is a record of the initial investigations which later resulted in relief and mission work in Ethiopia. Egypt, the Sinai peninsula, the Holy Land are vividly seen, felt, even smelled. Experiences described may evoke laughter, disgust, a sense of accomplishment—or frustration, and perhaps a lump in the throat. (Friends of Marie Fast, who was lost at sea, will reread the beautiful tribute to her.)

Samuel A. Yoder's familiarity with the Bible, world literature, and history add much to the value of the book. This plus a sense of humor, wittily echoed by Ezra Hershberger's imaginative sketches, insures reading pleasure and profit. 310 pp., \$2.75.

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These attractive, 32 page Gospels, 8 $\frac{5}{16}$ x 11 inches, are profusely illustrated with photographs of geographical scenes and objects of the Holy Land. Several maps further aid you in visualizing the Bible narrative.

Sunday school teachers and superintendents will want to see that each pupil has a copy of Into All the World (Acts) to use during the first quarter, 1952. 6¢ ea.; 50 or 100 or multiples thereof, 5¢. Order your copies direct from the American Bible Society, Bible House, 450 Park Ave., New York 22, N.Y.



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The ministerial directory in the latter part of the periodical includes the Mennonite Church in the United States and abroad, the Conservative Amish Mennonite Church, and the Old Order Amish Mennonite Church.

Order your copy now. Ea., 30¢; doz., \$3.25; hundred, \$25.00.

Mennonite Publishing House, Scottdale, Pa.

ITEMS and COMMENTS

Seeds for Democracy is a drive which intends to contribute vegetable seeds to the Philippine Islands. Vegetables of many kinds grow well there, but the climate is not conducive to the production of seed. It is planned to send enough seed to produce an equivalent of 5,000,000 pounds of food. The cost of importing seeds is too high for the average Philippine family, and as in all Asiatic countries, the hunger problem is a real one and a major cause of discontent and leaning toward Communism.

* * *

Beer ranks fourth in sales among items handled by United States grocery stores. Breweries remind grocers that "two out of three families drink beer." Recently they have been trying to popularize the slogan, "It's Smart to Serve Beer." But it's smarter not to. And beer is not a food.

* * *

One of the purposes for the establishing of the state of Israel was to gather in the Jewish

exiles from all the world. There has therefore been absolutely free immigration, with the state paying the expenses of the immigrants. In three and a half years, 665,000 newcomers were brought in, more than doubling the population. This was as though the United States were to import 50,000,000 new people every year, according to Time. Finally the young state is breaking under the load of this indiscriminate ingathering. There has now come into being the beginning of a policy of restricted immigration. Economic conditions have driven an unwilling state to such action.

* * *

Another bit of professed supernaturalism has been exposed as a fake. A picture has been widely distributed in the United States during the past year which showed a picture of Christ among the clouds surrounding two bombers over Korea. Thousands of these pictures had been sold and given away. Now an air force officer reports that a technician

painted in the picture of Christ. There is such a thing as supernaturalism, but we do not advance true supernaturalism by swallowing gullibly everything that comes our way.

* * *

A warning to Christian colleges to be on the guard lest they lose their distinctiveness, was given at Minneapolis recently in a seminar of Evangelical Lutheran college and seminary professors. The secretary of the American Lutheran Church's Board of Higher Education said that a number of colleges which started out to train Christian leaders for the church and community have broken away from their church relationship. Partly responsible for this, he said, has been the emphasis on practical education and secularism in general. He expressed the opinion that the most important thing about the Christian college is the Christian teacher. "Both by precept and example the teacher must let his pupils know where he stands in an age where there is too much confusion and uncertainty."

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

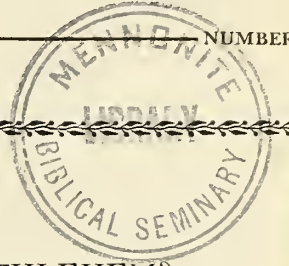
VOLUME XLIV

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NUMBER 51

Paths to Bethlehem

BY MARY ALICE HOLDEN



WHERE IS BETHLEHEM?

the earnest seeker asks

Where, oh, where is Bethlehem,
Place where God came down?
Can we find it in our day?
Is it some far town?

Should a poor man give his mite,
If it were his all?
Would it take him to that bed
In the ox's stall?

May a rich man bring his gold
If his heart would gain
Love and peace and happiness
And that place attain?

Where, oh, where is Bethlehem?
Where was it that night?
It was where the love of God
Made the darkness light.

LET US GO TO BETHLEHEM

says the man of the world

Now let us go to Bethlehem
And in the manger see
The Lord of life, the King of men,
The hope of years to be.

There we will bow down where He lies
And touch His baby cheek,
And gold and silver we will trade
For peace that all would seek.

For gold is homage to a king
And silver is His due,
But will it buy the peace I need?
Would that I only knew.

Cimarron, Kans.

MAY WE GO TO BETHLEHEM?

a troubled Christian inquires

Now, may we go to Bethlehem
And find the Christ again?
They took away my Lord one day,
The Son of God and man.

They took His precepts one by one
And called them out of date;
They took away His blessed Word
And left me to my fate.

If I could go to Bethlehem,
I'd find His mother mild
And hear about Immanuel,
Her own dear holy Child.

I'd see the shepherds kneel again
Around the manger bed;
I'd hear the Wise Men tell about
The star and how it led.

I'd kneel with those who brought Him gifts
And worship Him once more;
My gift would be my love complete,
For I would Him adore.

WE HAVE BEEN TO BETHLEHEM

the saints rejoice

Yes, we have been to Bethlehem
And in that holy place,
We sought the Saviour's matchless love,
We found His saving grace.

We bowed before the manger bed;
We promised Him our all;
We lingered in the hallowed light
Beside the cattle's stall.

We saw the smile upon His face—
His finger pointed, "Go."
And like the shepherds we have gone
Because we love Him so.

The Christmas Spirit

BY ED MILLER

As the Christmas season comes around each year, there is a noticeable atmosphere all around us that is just a little different. It is an air of kindness, a feeling of good will and friendliness, and an attitude of thankfulness. There is a consideration for others, and especially for any who have been unfortunate. We think of the needy and are willing to share with them. We remember the suffering and endeavor to relieve them. We notice the sorrowing and readily lend them our sympathy. Something has gripped the soul and brings out the finer qualities of the inner man. What is it? What has changed the human heart so that only that which is noble and kind and gracious occupies the mind? We cannot explain it with a scientific definition.

There is only one answer—it is the Christmas spirit. It was brought into the world nearly two thousand years ago when the Saviour of mankind came into the world as a humble little babe, born in a stable, cradled in a manger, worshiped and adored by the humble shepherds.

Isn't it grand that God revealed

The vision of the Saviour's birth,
Unto the shepherds of the field,

The lowliest of all the earth.

Within that town, on that same street,
Slept men of fame the whole night
through;

Who in the morn could not repeat

What Mary and the shepherds knew.

The Christmas spirit is noticeable in all walks of life. It comes into the home where little children are eagerly looking for something that will make them glad. The parents are anxious to see that everyone is made happy. The tiny little girl loves to present a simple gift to an older brother or sister or to father and mother. The neighbors enjoy to share with each other the appetizing dainties they prepared with their own hands. The employer kindly remembers those who have been serving him in industry. The rich remember the poor and needy. The poor insist on bestowing some favor on the well-to-do.

As we meet our friends in the open, we hear the exchange of friendly greetings—Merry Christmas, or similar expressions of good will. Those who are far away will receive presents and greetings from home and from other loved ones, as they are brought to them through the mails. The young man lovingly remembers his sweetheart with a token that

is sure to please her. The young maiden, with a loyal affection, presents to her lover a gift that proves her devotion.

The Christmas spirit is carried into the church and the church circles. The singing groups do their best in rendering the Christmas anthems, bringing glory to God in the highest. The little boys and girls enjoy saying their little pieces about the Christ child, the shepherds, the angels, and the Wise Men. The young people love to sing the carols in the regular programs and to take part in exercises. The older ones enjoy hearing them and even to join their voices in singing again the songs they sang when they were young. It was the Christmas spirit that gave the inspiration to the poets who produced *Silent Night, O Come, All Ye Faithful, Joy to the World, O Little Town of Bethlehem*, and many other immortal Christmas hymns that are sung by the church of the living Christ.

The artists with their brushes gave us their interpretation of the manger scene. Even the Chinese artists have portrayed the scene, showing the child Jesus resembling a Chinese baby, and the Virgin Mary as a Chinese mother. We might thus continue on and on.

The Christmas spirit reveals the nature of the Christ who came to give us a better understanding of God. The angel of the Lord who announced His birth introduced Him as "a Saviour which is Christ the Lord." The multitude of the heavenly host sang, "Glory to God in the highest, and on earth peace, good will toward men."

With this advent from which we count time today was born the Christmas spirit.
Inwood, W. Va.

Our Readers Say—

As there is much diversity of opinion on the book *My Visit to Heaven* and as the one side has been discussed in this paper, I would like to present the other side.

Since we have both visions and trances recorded in the Bible as given by God to people of God, it should be recognized that neither visions nor trances are unscriptural; nor are they something new. Does not Acts 2:17, 18 clearly show that God has visions in store for the last days? He has reserved for Himself alone the right to say what shall go into these "last-day" visions and how far He dare take us into spiritual revelations in this end-time age. Therefore, let us be very careful in our judgment lest we should be found to speak lightly or evil of that which God has done. It is a serious thing to speak of God's doings as erroneous.

As to the objection which has been raised to this book on the point of what it says about

Christ's return, taking as the ground of objection Mark 13:35, may I say that this book does not give the day or hour or even the year of His return; therefore, how can it be considered a contradiction of that Scripture or be said to hold unscriptural certainty about this event? Jesus Himself gave us information by which we can know when "the end is at hand, even at the door," and in the light of these signs we can know that we are in that time right now. These things are already happening, and the Word teaches us that the generation that sees the beginning of these things "shall not pass away till all these things be done" (Mark 13:30).

Mrs. Bossert's vision was not just a dream, for she was not asleep when it began. What transpired in the following days after she came back from her trance strikingly confirms and carries out in actual experience what was told her in the vision, evidence that it was not just a mere happening or just something human, but was quite apparently under supernatural direction and backed by supernatural power. Satan and hell itself seemed greatly stirred against this vision and hereby sought its reaching public notice. Is not this evidence that it is capable of accomplishing much good for the kingdom of God, and of being an influence against Satan's kingdom? This vision emphasizes the importance of the Blood and this ought to convince us that the vision is not an instigation of Satan, for the Blood is the devil's undoing and he knows it.

We have on record a large number of trances which occurred in the past two centuries, and blessed and far-reaching indeed have been the results of some of them when given to the public. I'll only mention Billy Bray, that ardent advocate of the power and importance of the Blood, who won thousands to Christ and had been converted through reading a copy of John Bunyan's vision. (Not *Pilgrim's Progress*) One thing about these visions that to me seems significant is that many of them began when the individual was in prayer. Another thing we notice is that more than one was permitted to see one or more of the patriarchs and they always recognized them at first sight. This is not strange, since in heaven is perfect knowledge. See 1 Cor. 13:9. Not only did Mrs. Bossert see devils swarming thick about the earth, but John Bunyan, too, saw black and horrid forms hovering in the air.

In the book *Touching Incidents* we have this statement: "That others besides St. Paul have been allowed a view of Paradise is evident from the testimony of the most reliable witnesses, such as Dr. Tennent of New Jersey, Dr. Coke, and many others." This Dr. Tennent, a devoted minister and a fellow laborer of Whitefield, in speaking of his trance said, "I can say I heard and saw things unutterable."

As I know through reliable sources, Mrs. Bossert is a humble, conscientious, and God-fearing person, and I am confident she gave us her vision just as it really happened, with no thought of "filling in" or "coloring up" things, and that she gave it to us only in obedience to God to warn her fellow men, and not to bring glory to herself or make herself out an extraordinary Christian.

If some are objecting to Jesus' reference that the young people should be sanctified, may we not recognize that He did not say anything contrary to Scripture. He did not say what being sanctified does or does not imply, or what should or should not be read into the term sanctification.—Pauline Burkholder, Harrisonburg, Va.

GOSPEL HERALD

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EDITORIAL

The Magnificat

The song of Mary in Luke 1:46-55 has been one of the chief canticles of the church for many centuries. Its name comes from its Vulgate version, which begins "Magnificat mea anima dominum." Its occasion is the visit of Mary to Elisabeth. Elisabeth speaks her congratulations to the most blessed of women, the one who was to become the mother of the Lord from heaven. The song is Mary's response to the words of Elisabeth. There are interesting parallels between this hymn and the hymn of Hannah in I Sam. 2:1-10. We would urge our readers to read these two hymns, one after the other. When we see how Mary had made these words of the Old Testament Scriptures her very own, we can sense why she was chosen to be the mother of Jesus.

The hymn is arranged in four strophes. In the first, verses 46-48, Mary expresses her rejoicing in the Lord. God has bestowed favor on an obscure village maiden. She is keenly conscious of her unworthiness, and of the high honor which has come to her. Her words are an expression of true humility but also of a faith which rises to the occasion.

The second strophe, verses 49, 50, speaks of the character of God as revealed in His gracious gift. A less spiritual person than Mary might have devoted her entire song to her own feelings. But Mary goes directly into the praise of God and makes her song a true hymn. She recognizes three of the attributes of God: His power, probably as revealed in the virgin conception; His holiness, as an inherent and permanent quality; His mercy, as being the motive behind this visitation to men.

In the third strophe past tenses are used to describe future events. vv. 51-53. For we must think that here Mary is prophetically surveying the work which her Son will accomplish. It is a mighty work. It is wrought in the hearts of those who are humble enough to be conscious of their need and who will accept Him. Those who reject and oppose Him will be discomfited. It is remarkable that Mary foresees how Christ will become a stone of stumbling as well as a rock of salvation.

In strophe four, verses 54, 55, there is a recognition of the faithfulness of God to His ancient promises as fulfilled in the birth of Christ. In this saving health God is remembering His promises to Abraham and his seed. Jesus came to all the world, to bring a universal salvation, but first of all He came to be the Messiah of Jewish hope.

This is the song, crowding into so brief compass a world of truth and faith and hope. In its chaste simplicity and perfect form it is a marvelous thing to come from the lips of a simple village maiden. Surely God spoke through her and gave her an understanding of the unique work to which she had been called.

In this Christmas season compare your own magnificat. What has God done for you? Note how He has regarded you also. You are never out of His thoughts, no matter how unknown you may be in human circles. For you, too, He has done mighty things. Recount some of them. Psalm 136 may give you some ideas. His mercy is upon you. For without that mercy you could not even live. For you also He hath showed strength, with His arm. Ponder how you rely upon the power of Christ in you. Even in this day He is still putting down the mighty and exalting those of lowly degree. As the psalmist said, "This poor man cried and the Lord heard him." Still He fills the hungry and satisfies every longing soul. Are you rejoicing in that satisfaction? He still is helping every day His true Israel who are looking to Him in faith and trust. Rejoice particularly that He has kept His promises in that the world has been given a Redeemer and a Saviour.

The *Magnificat* should help you to have a spiritual Christmas, one that is lifted above mere celebration and festivity into an actual rejoicing in the Christ whom God has given.

Indispensable at Christmas

The observance of Christmas has come to be pretty well conventionalized. We get used to the way we have observed this most festive season of the year and rather miss these details if they are ab-

sent. There are certain standard accoutrements and accompaniments that just seem to belong. Perhaps we've always felt that the weatherman should send snow. The business streets should carry decorations and there should be candles or wreaths in the windows. Streets and stores should be crowded with holiday shoppers. The mailman should bring a load of greetings. There should be gifts from near and far. Some always want a Christmas tree or mistletoe or holly. The colors of green and red should predominate. Christmas seals and the ringing of the Salvation Army lassie's bell at the corner remind us of our obligations to charity. There should be a return of the wanderers to the home nest, and the Christmas meal should have fowl of some sort, cranberries, and candy. There will be lots of music, with dozens of the old carols coming via group singing, radio, or records. The air should be full of the happy greeting, "Merry Christmas," and the cheery response, "The same to you."

Some have all this in their Christmas. And that's all they do have. They have the gadgets but not the essence. They have the accompaniments but nothing to accompany. They have all the Christmas wrappings but nothing to wrap up. They feign a Christmas jollity but have nothing to rejoice over. They have accepted the conventions, but the true meaning of Christmas Day they do not know.

There are some who find themselves deprived of these conventions. They may be too poor to buy the Christmas trappings. They may find themselves in a foreign land, perhaps even in a non-Christian culture which pays no attention to the Christmas season. They are in a land where it never snows and where turkeys and geese do not grow. Custom tariffs may keep Christmas gifts away. May such persons still observe Christmas?

Yes, thank God, they may. For the indispensables of the Christmas season are available to everyone, and everywhere. The first of these indispensables is Christ Himself. Without Christ there is no Christmas. With Him there is always Christmas. The one who has received Christ into his heart has that inner glow of happiness at Christmastime because God's love sent the Saviour for his salvation. And there is no spot on earth so lonely that Jesus is not there.

Another indispensable at Christmas is

love. It is not the love which can be purchased with a Christmas gift. It is rather the love which is the outflow of the Christmas spirit, a love for God and a love for all men. No circumstance of privation or persecution, no atmosphere of hostility and hate can be strong enough to banish the spirit of Christian love. With love in his heart, one may have Christmas at any time, anywhere.

Another indispensable of Christmas is joy. It is not the artificial hilarity of a Christmas drinking party, nor the selfish joy of the one who got everything on the list of his desires, nor the trumped-up joy which speaks an unconvincing Merry Christmas from a bitter heart. True Christmas joy comes from an inner attitude. It is the overflow of a brimming heart, the natural expression of a peace within.

There isn't much else that one needs at Christmas. When one has paid the price of a full yielding to Christ and a trusting faith in Him, Christmas is assured. We don't need to wait to see what the weatherman or the postman will bring us. Our Christmas is prompt and sure, for we carry it within our hearts.

The Hopes and Fears of All the Years

"Phillips Brooks, prince among American preachers, has three significant memorials, two of which are to be found in the city of Boston. Trinity Church, with its active and far-reaching ministry in its splendid building, erected during Phillips Brooks' rectorship; and beside the building, close to the street 'where cross the crowded ways of life,' the second memorial, the famous St. Gaudens statue of Bishop Brooks. Behind the stalwart figure of the preacher stands the Christ, the preacher's inspiration.

"The third of Brooks' enduring memorials is found everywhere. Wherever the Gospel of Christ has gone in the wings of song, wherever the Festival of the Christ-child is observed, there Phillips Brooks is remembered, there hearts are lifted on the wings of his deathless hymn in praise of 'Our Lord Emanuel.'

"The building may someday be torn down to make room for a still larger and more beautiful church; the statue may be removed, and forgotten, even by lovers of art; but the song will continue to be sung each Christmas in an ever-increasing number of churches and homes, and around community Christmas trees, as one of the Church's finest tributes of praise to God for the wonderful gift so silently given in the *Little Town of Bethlehem*" (Lyric Religion, Century Co., N.Y.).

In 1865 Bishop Brooks took a year's vacation during which time he traveled through Europe and the Near East. Doubtless by purposeful design he found himself in the Holy Land and at Bethlehem at Christmas time. Recounting the experience, he wrote home:

"After an early dinner we took our horses and rode to Bethlehem. It was only about two hours when we came to the town, situated on the eastern ridge of a range of hills, surrounded by terraced gardens. . . . Before dark we rode out of town to the field where they say the shepherds saw the star. . . . Somewhere in those fields which we rode through the (Christmas) shepherds must have been. As we passed, shepherds were still 'keeping watch over their flocks' or 'leading them home to fold'" (Studies of Familiar Hymns, Westminster Press).

The hush of the holy night in the shepherds' field, the sight of unlighted Bethlehem across the way, and contemplation of what transpired there generations before and its perpetual significance to mankind, all seem to have cast a deep and lasting spell over the mind and heart of this great man of God. Three years after that memorable experience with its spell still strong upon him, he wrote the hymn, *O Little Town of Bethlehem*, for use in his own Christmas service, wherein issued forth the fruitage of his deep feeling and meditation. Let your imagination reproduce the setting and then read it slowly and thoughtfully, weighing well each line.

For some time the closing lines of the first stanza have been coming to mind again and again—

"The hopes and fears of all the years
Are met in thee tonight."

As the preacher-poet looked upon the sleeping town, and mused in the silent night watches he seems to have taken account of all the things men had or would hope for, or fear, through the years that had been and those that were yet to be, and felt that all those hopes and fears had somehow come together when Christ was born to be our Saviour and Lord. How myriad and fervent are the hopes, that seem native to humankind and have lured the spirits of men throughout the centuries. How many and deep are the fears that beset and have palled the heart of humanity throughout its generations. To weigh all that and then to feel assured that for all of men's hopes and fears alike, Christ is the answer—what a word of insight and of faith is that!

What have men hoped for? What have they feared? Do not all these emanate from the four basic wants which God has put in man—to live, to love, to rear, and to worship? Are not men's hopes related to the things which enhance their realization of the above and the satisfactions which follow, and do not their fears pertain to the things which tend to cut them off therefrom?

Think how deep and comprehensive each of those wants is. Take the first—

It Happened —

TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Dec. 16, 1926)

Bro. A. O. Histan and wife of Doylestown, Pa., are with us [Altoona, Pa.] at present. Bro. Histan is conducting the revival meetings.

Bro. A. H. Leaman was with us [Sterling, Ill.] and preached to a full house at both sessions.

Bro. I. G. Hartzler, East Lynne, Mo., . . . preached three very inspiring sermons [Birch Tree, Mo.].

Bro. N. E. Troyer of Ohio . . . held a series of meetings for us [Waterloo, Ont.]. There were some 20 confessions.

to live. This concerns itself not only with the deep innate desire for existence, but also with all the things which are means or essentials to comfort and well-being. Included among these are shelter, housing, food, clothing, a means of livelihood, security against violence, lawlessness or disease, and adequate intelligence to enable one to best realize these for himself and others. What a roll of hopes and fears could be made up in relation to those! And how relevant is Christianity to the realization of those hopes and the removal of those fears.

The same could be said of "wants" two and three—to love, and to rear—but for our purpose let us go on to the fourth—to worship. How fervent have been the longings, how deep the fears of man on one hand, and how radiant their hopes on the other in this matter of their relation to the Infinite and Eternal. How they have longed for an assuring sense of righteousness and acceptance with That-Which-Is-Beyond, resorting in ignorance to all sorts of self-torture and sacrifice if perchance they might thereby find it. What deep dark fears have made them cringe and despair when all such strivings proved vain with the future still looming before them, unknown and threatening. On the other hand, what peace, what assurance and hope has pervaded and buoyed the hearts of "those who knew the Lord." to whom the oracles of God have come and light has arisen for time and eternity.

At the center of all these hopes and fears stands the Christ, appointed of God to bring light and life to men. When He dwells in their hearts, and His will and way are made central in their social and economic systems, then no longer do hopes "deceive and fears annoy." Then peace and assurance, righteousness and well-being for all increasingly obtain. "The hopes and fears of all the years" indeed do meet in Him.

The Innkeeper

By J. S. OYER

Yon host we charge with cold indifference,

And heap on him the whole of our disdain;

*We count it sin of highest magnitude
To spurn the tender Mother of our Lord.*

*And still, with pagan tree and tinsel gift
We yearly laud the advent of the Child;
We shun the strong, soft Light of Love,
which comes*

To pierce into and warm our own cold steel.

Goshen, Ind.

Let this be our Christmas message of faith and assurance to a world so deeply and unduly beset by fears, that millions of His creatures now wonder whether they even dare to hope.—R. L. H., Editorial, in *Christian Evangel*.

The World's Redeemer

By C. WARREN LONG

"And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21).

He was born of a peasant woman in an obscure Palestinian village. He lived as a child in another obscure village. He was employed in a carpenter shop until He was thirty years of age and then for three years traveled about preaching repentance and that the kingdom of heaven is at hand. He healed the sick and raised the dead and fed multitudes to give evidence of His divine Sonship. He never sought for a public office. He never had a family or owned a home. He never attended a university or spoke over a radio. He never did the things that usually go with greatness. He had no commonly accepted credentials. He did possess, however, the naked power of His divine manhood.

While He was still in the prime of His young manhood, the public opinion turned as a tidal wave against Him. His friends fled. One of them denied Him. Another betrayed Him. His enemies arrested Him and rushed Him through a trial that was a mockery of justice. He was nailed to a cross between two thieves. As His dying breath was ebbing, His executioners gambled for His personal property—a seamless coat. Through the pity of a friend He was taken, after He was dead, down from the cross and laid in a borrowed tomb. Three days later He arose from that burial place victorious over sin, death, and the grave; after which He ascended to heaven with a promise He would return again and

receive all the "believers in Him" and take them to heaven where He has prepared a pleasant eternal home for them.

Nineteen long centuries have come and gone since He gave His promise that He would someday return. In each generation through these centuries the "believers in Him," who are called Christians, have looked for the day of His coming.

Today after these many centuries He is still the centerpiece in the human race and the leader in the great march of progress. Rightfully can it be said that all the kings that ever reigned, all the presidents in the White House, all the dictators of the past and present, and all the parliaments and congresses that ever sat, and all the armies that ever marched, and all the navies that ever sailed, and all the air armadas that have ever flown, put together, have not affected the life of man upon the earth like the life and the teaching of Jesus of Nazareth, our Redeemer.

Again we celebrate His birth, His coming into the world for our salvation. In this celebration we bow in homage to Him. With the Wise Men of old and the shepherds of the Judean hills, we offer ourselves, our souls, our service.

May this world Redeemer, who was born of a virgin, who is the Son of God, the Saviour of mankind, whose life and power reaches beyond the bounds of time and space, be your hope; and may His spirit bless and cheer your hearts this Christmas season. May you receive and adore Him as your Redeemer, for He is God's gift to us.

Tiskilwa, Ill.

Who Are They?

A Christmas Bible Quiz

By VINCENT EDWARDS

Here's a chance for Bible "experts" to "hoe their brains" in the Christmas season! Needless to say, the better they know the Scriptural account of the Nativity, the higher will be their score. All the quotations below come from four chapters in the New Testament—Matthew 1 and 2, and Luke 1 and 2. The object is to give the name of the person or persons to whom the word in *italics* refers.

How well can you do? A score of five right is about average, but six correct marks you as a promising pupil, while seven correct gives you the rank of O.S.—Old Savant. Answers will be found on page 1229.

1. "And when *he* had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born."

2. "And the angel said unto *them*, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people."

The Holiest Night

By EDNA BEILER

*The snow falls softly, flake by flake,
Upon the world this holy night.
Father, for your small Son's sake,
Fill my heart with Christmas light.*

*The wind talks gently in the eaves,
A Christmas wind with crystal shine,
While now my kneeling heart perceives
A Spirit word, as gently fine.*

*Tall candles burn in every room
With mystic flame, flickering and dim,
While distantly through Christmas
gloom*

I seem to hear the angel hymn.

*Oh, whispering wind and silent snow
And candles pictured on the pane,
Revive my year-worn heart's dulled
glow—*

The holiest night is here again.

Phoenix, Ariz.

3. "When ye have found *him*, bring me word again, that I may come and worship him also."

4. "When *he* arose, he took the young child and his mother by night and departed into Egypt."

5. "And *she* spake out with a loud voice, . . . Blessed art thou among women."

6. "And his mouth was opened immediately, and his tongue loosed, and *he* spake, and praised God."

7. "And when *they* were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him."

8. "And *she* brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger."

Let Us Go to Bethlehem

By STANLEY C. SHENK

So said the shepherds one to another, and then departed "with haste."

No, we cannot run through the night to the very walls of the town and on through the gate into its narrow streets as the shepherds did. Geography forbids. However, we can go to Bethlehem on the wings of imagination. We can see the babe in the manger, the radiant angel, the cowering shepherds, the camels of the Wise Men surmounting the hill to the East, and over all, the silver light of the great star. No, we cannot go to Bethlehem in person, in the flesh, and lay our gifts at the feet of the infant King as did the Magi, but we can go through the radiance of devotion. We can join with our hearts in the song of the angels, and we can give ourselves to the "Saviour, which is Christ the Lord."—*Herald Youth Bible Studies*.

Heaven and Its Sympathies

By JOHN D. BURKHOLDER

When the risen Saviour disappeared from sight, He went up. He went through the first heaven where the birds fly. On He went past the second heaven, the sun, moon, and stars, "far above all heavens." This must have been the third heaven into which the Apostle Paul was "caught up." Elijah likewise went up into a place as real as the earth on which we live, the heaven "that was prepared" as an abiding place for the inheritance of the saints "from the foundation of the world." Before the Saviour left the earth He declared that "there are many mansions," where redeemed ones shall live with Him and see His glory.

The time will come when the earth will be destroyed or purified by fire from its curse because of sin, and be made Eden-like in beauty and glory to be, possibly, the eternal abode of redeemed man. We may look in faith and hope for the "new heavens and new earth" that the Apostle John saw coming down from heaven "adorned as a bride." This will come to pass after the final judgment, when God will dwell with His people forever.

This leads to the glorious thought that heaven and earth shall meet where there will be joy and loveliness unspeakable. Before this new heaven and new earth shall appear, Christ the Bridegroom will come for the church, His bride, and take them into the skies to the Marriage Supper. The dead in Christ He will raise, and the living saints He will give immortal bodies, clothe them in white garments, and they will be "caught up" in the clouds to "meet the Lord in the air." They will ascend in triumph to the "place prepared," where the Saviour said, "I will receive you unto myself."

There they shall see the Holy City with its pearly gates, surrounded by twelve shining foundation stones towering upwards with glory indescribable. This is the heaven of heavens where our Father and His Son our Saviour sit together on their throne, surrounded by multitudes of holy angels.

Even though God the Father Almighty sits on His throne in heaven, yet "the earth is his footstool." And He also "dwells in the hearts of the contrite and humble." Even though our Lord and Saviour, who was given all power in heaven and on earth, sits with His Father on His throne, yet He and the Father love to make their abode with all who obey His commandments. To all who teach, preach, and witness for our Saviour, He promised to be with them to the end of the world. The Comforter, the Holy Spirit, who came from

the Father and Son, manifests Himself to all faithful Christians to guide, direct, and comfort them. He does more. He convicts the world of sin.

To illustrate: There was once a careless, wicked young man riding through a lonely woods. Suddenly these words came to his mind: "Prepare to meet thy God." Although he tried to banish these words from his thoughts, yet he could not. His soul was troubled and he had no rest until he jumped from his horse, knelt down, and prayed in deep penitence for the pardon of his sins. He became a Christian. He had heard these words in Sunday school, and the Holy Spirit evidently brought them to his mind.

Though living on the earth, God is very near us. Our best friends, with their kindness and sympathy, are not nearer to us than our heavenly Father. A missionary to the Indians once camped on the banks of a river, put up his tent, kindled a fire, spread his blankets on the ground, and sat down absorbed in meditation. The Indians had plotted to kill him the same night. They crept up to the tent silently, and looked in between the folds of his tent. There they saw the holy man in deep thought with a heavenly serenity playing on his face. Would it have been easy for the Indians to kill him? They could not, for God's protecting care was there. They withdrew silently, whispering to each other, "That man is protected by the Great Spirit; we cannot injure him." The Indians became his friends afterwards, and told him this story. God was as surely with the missionary as He was with Daniel in the lions' den, or in the fiery furnace protecting the three Hebrew children from the flames, or with Jacob when he slept in the wilderness and saw angels ascending and descending on a ladder that reached to heaven. In the morning he said, "Surely the Lord is in this

place." Such is the fellowship of the Father, and of His Son Jesus Christ, who said to His followers, "Lo, I am with you always." Or of the Holy Spirit, who convicts and guides all who seek Him faithfully. His presence in the world, though not very different in manner from the presence of Christ, yet He abides in and with the faithful to give them power and comfort.

The Christian's joy and peace is not in the love of the Father only, or in the example and teaching of our Lord Jesus Christ only, but also in the communion of the Holy Spirit. These are the three that bear witness in heaven: "The Father, the Word [the Son], and the Holy Ghost." The Son is in the world as the foundation and life of the church. The Holy Ghost is the quickening and influencing Spirit to guide us into all truth. The fruit of the Spirit is joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, patience, godliness, and purity. Our bodies are the temples in which He dwells.

The growing fruits of any tree must be in living contact with the tree. All Christians must likewise be in living contact with Jesus Christ, the "True Vine," before the fruits of the Spirit will appear.

The Holy Spirit, Comforter that He is, often puts joy in the eye, serenity on the brow, or a smile on the face of a dying Christian, though the body be racked with pain. No earthly power can give such peace to the soul at the approach of death. This is the Comforter Jesus promised to send to the earth, before He went away. It means much for the Father to say, "I dwell also with him that is of a contrite and humble spirit, to revive the heart." It means much for the Saviour to declare that His presence would be with His followers, and that where "two or three are gathered together in my name, there am I in the midst of them." And further, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Weyers Cave, Va.

Moment

God whispered and a silence fell: the world

Poised one expectant moment like a soul

Who sees at heaven's threshold the unfurled

White wings of cherubim, the sea impearled,

And pauses, dazed, to comprehend the whole:

Only across all space God's whisper came

And burned about her heart like some white flame.

Then suddenly a bird's note thrilled the peace,

And earth again jarred noisily to life

With a great murmur as of many seas.

But Mary sat with hands clasped on her knees,

And lifted eyes with all amazement rife,

And in her heart the rapture of the spring

Upon its first sweet day of blossoming.

—Theodosia Garrison.

We make joyous the Christmas season for the dear child Jesus' sake.

We worship at the crib of Bethlehem, once more, and rehearse a story never-ending.

You cannot judge the inside of a Christmas gift by the wrapper.

Selfishness makes Christmas a burden, but love makes it a delight.

May the Christmas spirit be born in us on Christmas Day.

The three Wise Men saw the light and followed it; well they are called wise.

A Prayer for This Week

O Lord, our heavenly Father, we thank Thee for sending Thy messengers to the Judean hillside on that clear night, so long ago. We thank Thee that they proclaimed peace on earth toward men of good will. The times are dark, Lord, and there are many men who have not a good will toward Thee nor do they love their fellow men. Some even deny Thy existence. They are not men of good will, Lord. Vouchsafe to us a refuge from their blasphemies.

Father, we thank Thee that Jesus came as a babe. Thus He could be as we are in all points. He understands and we are grateful for His understanding. We thank Thee for the example of Mary who endured shame that she might receive the Son. Help us to receive Him even as she did, and at the same cost, if need be.

Father, there are many who do not know what the angels said. Help us to consider and attempt to fathom the angels' message. Then perhaps we shall be willing and anxious to tell it to those who do not know.

Help us to think of others this Christmas, especially those of the household of faith. So many of us have great need, either to receive or to give out of our abundance. Give us an open-heartedness to match Thine own, Lord.

Help us to hope that this may be the last Christmas before He comes back. Send Him back soon, Father, so that at long last there may be a full measure of peace on earth for the men of good will.

Hear us in His name, Lord. Amen.

—J. Paul Sauder.

Christmas is not a date on the calendar. It is a state of heart. It is not a season of the year, but a way to live. Christmas is a spirit, and they that find it must seek it in spirit and in truth. Every day can be Christmas if we decide to make it so by keeping the spirit of good will to all people throughout the year.

Did you ever consider the tragedy of the little inn at Bethlehem? The parents of Jesus of Nazareth knocked at its doors and could not come in. It might have sheltered the greatest event in the history of the world, and it lost its chance.

Why was Jesus of Nazareth born in a stable? Because the people at the inn were vicious or hostile? No, not at all; but the inn was full. It was full of business. There was no room.—D. Carl Yoder.

What's Happening to Christmas

National Magazine Demands Return to Day's Real Meaning

Drunken parties, speeding cars, suggestive greeting cards, and blatant commercialism—those are fast becoming the symbols of our celebration of one of the holiest days of the year, the anniversary of the birth of Christ. Our Christmas orgies of sex, liquor, and smashup have reached the point where they are a national disgrace, protests an article in the December issue of *Pageant* magazine entitled, "Are We Killing Christmas?"

What has happened to the real spiritual meaning of Christmas? It has dissolved into a vulgar, commercialized celebration that has nothing to do with the origin of the "holiday" which, of course, was once called "holy day." Take Christmas cards as an example, suggests *Pageant*. We send cards that are arty, folksy, humorous, and even suggestive—but only rarely spiritual. Many of them have no Christmas meaning whatever. They are illustrated with pictures of cocktail shakers, cigarettes, ships, airplanes, dogs, and sometimes even psychiatrists!

But perhaps the grossest travesty on the spiritual joy that Christmas should mean is the "office party"—sometimes held in homes and taverns too—which disguises drunkenness, vulgarity, and even lewdness as legitimate Christmas jollification. In all too many homes, Christmas Day is not a time of church and family celebration, but a dull, remorseful hang-over of aching or broken skulls. The "observance" of Christmas last year, points out *Pageant*, took 724 lives, 144 more than the previous year.

The holiday street scene in any American city bears out this growing misconception as to the meaning of Christmas. Starting even before Thanksgiving store windows are jammed with every materialistic luxury that can be bought. In every store a Santa Claus prompts greedy recitations of the bikes, games, and toys that children want. But the manger, concludes the *Pageant* article, is tucked away in the churches and must be deliberately sought out. Are we killing Christmas?

The way to world peace is a road that no nation can travel alone.

"Peace on earth" will be the fruit of the entrance of peace into each life.

Be true on Christmas by remembering the Gift presented to you in the long ago.

"Good will" is the first step toward brotherhood.

God the greatest giver; His Son the greatest gift; eternal life, the greatest possession.

May Christmas Day leave you in a state of joyful satisfaction.

The happy folk are those who are always happy over what they get.

Christmas will be merry if you welcome the spirit to give.

Prayer Requests —

Our missionaries to the Jews request prayer that the testimony to Israel may bring salvation to many.

Pray that the curse of permanent militarism may not come upon us through Universal Military Training.

Pray that the way may be opened for effective witness in alternative service by our I-O men.

Pray for the Mission and the Church in India as they prepare to operate unitedly under a new constitution, beginning July 1.

Pray that the Lord's leading may be clear in the expansion of New York mission work into Harlem.

Pray that the Church may be led in missionary outreach in these days when some doors are closing.

Pray for our young men of draft age, and their parents, that they may stand for Christian convictions on nonresistance, and be willing to make personal sacrifice in the interests of Christian witness.

(Requests for this column must be signed.)

From Heaven to Manger

The whole Christian system begins with the Incarnation, God, who existed from eternity in three Persons, Father, Son, and Holy Spirit, desiring to make Himself known to men, to take upon Himself man's sin and iniquity, and to make full atonement for them, stooped in grace in the Person of the Son to identify Himself with humanity, and became Incarnate by taking upon Himself flesh and blood. But, remember, it was God who did that. The Babe in Bethlehem was not merely a remarkable child who was born with a great religious instinct, but that Babe was God the Son, who stooped in grace to tenant the virgin's womb, and was born into this world as man, but did not cease for one moment to be God. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." Not that Jesus Christ began to be when He was born into the world, but that He came. Came from where? From heaven. This is the Incarnation.

You were *born* into the world; you had no existence before you were born. You *began* here on earth; you came into existence when you were born of your parents. But that blessed One did not begin to be when He was born in the stable and cradled in the manger; He came from heaven's highest glory down into this world to be the Saviour of the world. He, who was higher than

all the angels, He, their Creator, became a little lower than these glorious beings in order that He, by the grace of God, might taste death for every man.

Men profess to honor Jesus while recognizing Him as the mightiest among the mighty, the greatest of all the great men of the world, the most marvelous of all its ethical teachers, but in reality they are but degrading Him unless they acknowledge Him as God over all, God blessed forever, Jesus the Anointed, come in the flesh.

To think of Jesus as any one else than God the Creator, become Man for our redemption, is to deny the truth concerning Him revealed in the Bible and is the spirit of the antichrist.

When we speak of believing on the Lord Jesus Christ, we mean a great deal more than simply accepting a dogma regarding Jesus Christ as God. To believe in Him is to trust Him. Intelligently you may believe what is recorded about Jesus Christ, you may accept the full Scriptural declaration about Him, but unless you trust yourself to Him, He will never be your Saviour and Redeemer. When you trust Him you come into God's family and are one of His children.

What a wonderful thing it is to realize that He has come so close to us. He, the infinite holy One whom these poor finite minds of ours could not comprehend, has become Man, that we might see in Him God fully revealed. Shall we not praise Him and adore Him?—Dr. Harry A. Ironside. *Available in tract form from the American Tract Society, 21 West 46th Street, New York 19, N.Y.*

Not only the Saviour, but the first disciples also were a band of young men. It has been so throughout the history of the church in its vital hours. Augustine was thirty-three when he heard his saving call. Perpetua was a martyr in Carthage at twenty-two. Francis of Assisi heard the voice at twenty-seven, and Savonarola at twenty-three. Luther was only thirty-four when he nailed his ninety-five theses on the great door at Wittenberg, and Melancthon was professor of Greek there at twenty-one. Incredible as it may seem, John Calvin was only twenty-six when he completed the world-staggering "Institutes." The Cambridge Independents and Baptists were nearly all young men, and John Penry paid the last price at thirty-one. George Fox was twenty-five when he made his protest "stiff as a tree and pure as a bell." The Holy Club, with the Wesleys as leaders, were young men. So were most of those Baptists responsible for the Prayer Call of 1792. William Carey heard "the Voice" at twenty-four and sailed at thirty-one. Henry Martyn was called at twenty and died broken in health at thirty-one. William Wilberforce was called young.—Ernest Brown. Quoted in *The Sunday School Times*.

OUR SCHOOLS

GOSHEN COLLEGE NOTES

Bro. Ernest E. Miller spoke at the vesper service at Bluffton College on Sunday afternoon, Dec. 2.

Bro. Miller left on Thursday, Dec. 6, for Hesston to take part in the Missions Week at Hesston College. In the Friday morning chapel he spoke on the subject, "Seekest Thou Great Things for Thyself" and on Friday afternoon to the Bible Students Fellowship. At 8:00 in the evening he showed his slides on his trip to the Orient. On Saturday evening he spoke on "A Light Shineth in the Darkness" and showed his slides on Indonesia. On Sunday morning he talked to the Christian Workers' Band. In the Sunday morning worship service he preached on the subject, "This Is Our Community Witness," and the subject of his evening sermon was "The Gift of God's Peace."

Goshen College entertained 663 men at the sixth annual Mennonite Businessmen's Dinner in the Union auditorium on Dec. 1. Bro. Leland Bachman, business manager, served as chairman of the planning committee and also of the program on the evening of the dinner. This meeting was the largest and in many respects the most successful of any similar meeting held on the campus in recent years. Guests were present from seven midwestern and eastern states.

The theme of the program was the Christian Layman's Witness. Three brethren spoke on the topic, "Christian Laymen Organize." Lester Yoder, of Goshen, explained the organization and work of the Ambassadors for Christ, a group of laymen of Elkhart County organized to assist in revival meetings, peace meetings, personal work, and other types of religious activity. Eldon Shank, of Sterling, Ill., explained the work of the laymen in the Science Ridge and West Sterling churches in Illinois. Lyle Yost told in detail of the work and activities of the Mennonite Service Organization in Harvey County, Kans., especially in relation to the recent Kansas flood experience.

Brethren Floyd Shore, of Louisville, Ohio, and Howard C. Yoder, of Wooster, Ohio, then discussed "Opportunities for Service." Bro. Shore spoke of attempts to arouse interest among laymen by finding answers to the question, What can laymen do? Bro. Yoder discussed the enlarging responsibility of consecrated laymen on account of the decreasing number of ministers and the increasing number of boards in the church. He asserted that because congregations can no longer spare their one minister for directing the work of church-wide boards and activities, laymen must take up the burden of the church not only in the financial and organizational work of the home congregation but also in the wider areas of church activities.

Bro. Forrest Kanagy, secretary of the Men-

nonite Board of Education, speaking on the subject, "The Board of Education and Laymen," traced the growth of the work of the Board and its colleges during the past ten years and pointed out three areas in which laymen can serve in the educational program of the church: by moral support and daily prayers, by sending their children to our church schools, and by giving the educational program of the church a just share of their tithe. Bro. Kanagy stated that he has felt for many years that the teachers in our schools are making as great a contribution to the work of the Lord as those who go to the mission field.

The last speaker on the program was Bro. Ernest E. Miller. Under the topic, "The College and Laymen," he showed how both business organizations and laymen generally are becoming aware of the necessity for the financial support of church colleges in order to avoid making the church college dependent on government aid and government control. He closed with a stirring appeal to the laymen for their interest and support of Christian education in order to strengthen the religious program of the church.

Bro. Sanford C. Yoder led in the opening prayer. The dinner was prepared by Sister Phyllis Roose, college dietitian; Bro. Carl Kreider, dean of the college, served as toastmaster. A male quartet from Flanagan, Ill., and the Motet Singers under the direction of Sister Mary Oyer each presented several numbers of music. Bro. Walter E. Yoder led the closing hymn and Bro. I. E. Burkhart, field secretary, pronounced the benediction.

John Umble.

LA JUNTA MENNONITE SCHOOL OF NURSING

The acceptance service for the following members of the class of 1954 was held Sunday evening, Dec. 16, at the La Junta Mennonite Church:

Viola Diener, Wellman, Iowa
 Pearl Good, New Hamburg, Ont.
 Truva Hood, Lamar, Colo.
 Regina Kauffman, Mio, Mich.
 Joanne Keller, Eureka, Ill.
 Jeanette Kennel, Iowa City, Iowa
 Rosie Ortiz, La Plata, P.R.
 Doris Rupp, Pioneer, Ohio
 Lydia Schlabach, Arthur, Ill.
 Mary Schlegel, Albany, Oreg.
 Eleanor Stoltzfus, Premont, Texas
 Leabell Troyer, Conway, Kans.
 Norma Jean Weldy, Wakarusa, Ind.
 Marjorie Wittrig, Beemer, Nebr.
 Marjorie Yoder, Hesston, Kans.

Warm your Christmas heart at the altars of the church.

A Song of Cold Christmas

BY MIRIAM SIEBER LIND

*Cold is the night; but warm is the manger.
Warm breathes the love round the new-crying Stranger;
Warm flows the milk from the breast of His mother;
Warm is the Baby Our Saviour, Our Brother,
Warm is the Baby Our Saviour, Our Brother.*

*Cold is the night; but the warm angels hover—
Love is a hearth and Peace is a cover;
Earth-ash lies cold but the sky-fire is burning;
Warm are His star-hands a-twinkling and turning,
—Warm are His hands in their twinkling and turning.*

*Cold is the fire in the world's shadow-places;
O Loveless Ones huddled with cold shadow faces—
God is our Home and our Peace and our Mother,
And warm is the love of Christ Jesus Our Brother,
And warm is the love of Christ Jesus Our Brother.*

Scottdale, Pa.

PEACE AND WAR

Peace

BY VICTOR D. BULLER

Peace is a way of life,
A religion,
Christianity at its best,
A by-product of the Jesus-way of life,
Costly to an extreme in its demands
Independent of the material world,
Impossible to measure in terms of precious ores.

It is the most sought for
Thread in the skein of life,
Elusive to the point of exasperation,
Costly to an extreme in its demands
Upon our personal rights and privileges;
Not to be had by trade or fraud,
No short-cut road can lead to peace.

Peace is basic Christianity
Which wins its way
By dedication to its achievement,
Consecration to its purpose,
Loyalty to its precepts,
Patience in its attainment,
Contagion of its message,
Burning with its power,
Praying with every thought,
Deed and word for its enthronement
In the lives of all ministers of our Messiah,
All Christians everywhere,
Rulers of men on earth,
Souls who know not Christ
As Saviour, Son of God,
Revealer of Life and its Laws.

They must be wholly aflame
With the religion of peace,
Christianity in its apostolic intensity,
Ready to die, but never to kill
For its advancement;
Christianity undiluted
By loyalty to denominationalism,
Religious customs and traditions,
Clannishness, self-righteousness,

Holier-than-thouism
And other glorified sins.
Love, most compulsive of all forces
Is the genesis of peace.
Peace is the call to global revolution
Without violence—
Without bloodshed—
Without fear—
Without bombs, or guns, or planes, or tanks, or
ships—
Without armies—!

Souls charged by the love of Christ
Surging in their lives,
Throbbing, pulsing, breathing
Into the minds and thoughts,
Hearts and habits
Of mankind everywhere on earth,
Christianizing their worlds
To make of them ONE WORLD
RULED BY THE LOVING PEACE OF
CHRIST,
His little known, unfathomed, God-made peace,
In which man and God are co-creators.

This is the road to peace—
Such is its plan and method,
Its price and cost.

The hope and longing for peace
That smolders in the thoughts,
In the souls, and on the lips
Of mortal man
Is the living seed of peace
Waiting to be transplanted,
Transformed
Into the limitless, man-changing power; love—
Which alone can give to the living world peace
And the unknown fruits of peace
For which man has ever yearned
But which he has never tasted.

Short-cuts end in wars—
Love alone yields lasting peace.

—The Mennonite.

A Preposterous World

Jimmy, second-born of the Johnson's three, rounded the corner into the family's comfortable living room. He was traveling at what for him was a dead heat, and was holding aloft a collection of sticks which vaguely resembled a model airplane.

"Bzzzzzz!" Jimmy declared. "Bzzzz! Bombs away. We'll get those dirty Japs!"

Harry Engledow, who had been nodding before his friends' fireplace while he sipped ale and admired the way Dorothy Johnson's nose crinkled as she talked, suddenly sat alert.

"No, Jimmy," he protested. "They're not dirty Japs any more. They're nice Japs now. Our friends. Send your bomber after the dirty Chinese."

"That's crossing him up nicely," said Jimmy's father.

"I'm pretty crossed up myself," added Dorothy. "The Japs are on our team now, huh? And all the years Dick spent on that carrier in the Pacific learning how to fill out navy pay rolls and duck when the planes came over and I sat in this house wishing I could crush Hirohito like a cockroach—all those years for nothing now?"

"I dunno," Harry replied. "All I know about Japs is what I read in the papers. But I did know about Germans. They were cockroaches too and I learned to hate them."

"And now you're willing to put a gun in their hands," said Dick.

Harry let it lay. As Harry Engledow, bookseller, of Hutchinson, Kansas, he wasn't willing to put a gun in anyone's hands. Not the Japs nor the Germans nor the English nor the kid down the block who was leaving tomorrow for boot training. "Take away all their guns," he murmured into his glass.

"Mmmm?" asked Dorothy.

"We hated the Japs and the Germans because they were trying to destroy the world we believe in," Harry said slowly. "They didn't destroy it, but we didn't save it either."

"Now it's facing destruction again. It's preposterous to regard the people we were killing and who were killing us as blood cousins. But it's a preposterous world, and we can't be choosy. Our ideals have been shot to hell, and the job now is to save our skins. If that means tying up with the Japs and the Germans, or with Tito or Franco or Chiang—let's by all means tie up with them, for one purpose only, for one job only . . ."

"Bzzzzzzzz!" Jimmy exploded again. "Bomb away! We'll get those dirty Chinese!" He said it a bit uncertainly and looked at the adults for approval. They could look only at the floor.—Editorial in Hutchinson, Kansas, *News-Herald*.

Thou hast conquered, O Galilean.—Julian.

FAMILY CIRCLE

Eternity to Time

BY MARY E. AUSTEN

Heaven was bereft!
The Word of God
In silence
Descended
To the despised inn
At lowly Bethlehem.
A body there
Prepared by the Father,
He entered in.

The solemn night
Awakes!
The humble shepherds rise
In worship,
To vibrant music
Of the Angel choir.
The Night has gone;
The Day is come.
In yonder stable
Made holy
Immanuel is born—
A helpless babe.

Eternity
Communes once more with Time.

Bothwell, Ont.

Immanuel

BY LORIE C. GOODING

He came to save. I know not why,
I cannot tell you how.
But there stood One among us then
And standeth with us now.

"God with us," 'though we knew Him
not;

"God with us" day by day,
Who walked with us and worked with us,
And knelt with us to pray.

"God with us," and His face we saw;
His gentle voice we heard.
But still we do not walk His way,
Nor heed His gracious Word.

"God with us." 'Though we looked for
Him,

Our sins had dimmed our sight.
And still in stubborn pride we turn
Our faces from the Light.

"God with us." 'Though we loved Him
not,

Our Saviour yet is He,
Who loved enough to give His life
For us at Calvary.

Forgive us, for Thou canst forgive,
Who all forgiveness taught,

Because we would not come to Thee,
Because we knew Thee not.

And save us; Thou alone canst save.

Emmanuel, we pray
Be with us, as Thy promise is,
God in our hearts today.

Holmesville, Ohio.

Prophecy from Isaiah

BY OPAL BRAMMANN

For unto us a child is born,
Unto us a Son is given,
Government shall all be His,
First on earth, then in heaven.

The everlasting Father, He,
Prince of Peace, and King of Kings,
Angel voices tell the story,
All the earth with gladness rings.

Son of man, and Son of God,
Wonderful His name shall be,
Counselor for all who will,
Jesus, all in all to me.

Park Rapids, Minn.

And So He Made Christmas

BY CORA M. NICODEMUS

*The world in darkness dwells, and living so
In sordid greed and wanton, selfish power,
Does little dream that God, in one small hour,
Could change its course, or banish pomp and
show.*

*Through darkened streets of Bethlehem they go,
The meek to beg, the proud to claim their
dower.*

*No tie to bind as brothers and to shower
The blessings of a love they do not know.
Then God took all the best of lovely things,
And matched them to the cry of human need,
Simplicity and wisdom, mother love,
A star, a Babe, the sound of angel wings,
And Dark was pierced by Glory from above.*

Newton, Kans.

The giving of a present to another is
a good thing, but too often we value the
gift in terms of money. Did you ever
stop to think that the greatest gifts can-
not be bought with dollars and cents?
Did you ever try to give yourself a more
cheerful disposition? Wouldn't it be to
those about you, as well as to yourself,
an invaluable gift? This Christmas try
giving to your neighbors cheery smiles;
to your friends, sympathetic understand-
ing; to your father, obedience and re-
spect; to your mother, kind words and
love; to your husband or wife, loving

and loyal companionship; to your chil-
dren, a good example of Christian liv-
ing; to your church, devotion; to God,
your consecrated self.—D. Carl Yoder.

EXPRESSIONS OF APPRECIATION

With sincere appreciation we wish to thank
our many relatives and friends for their kind-
ness shown in prayer, visits, gifts, cards, flow-
ers, and other tokens of love to our mother and
grandmother during her long illness. We also
wish to thank those who helped and who gave
expressions of sympathy during our bereave-
ment in her passing away. May the blessing of
the Lord and His abounding grace be with you
all.—The Lizzie H. Kreider family, R. 1, Wil-
low Street, Pa.

I wish to express my sincere thanks and ap-
preciation to all the relatives, friends, and
neighbors for remembering me in prayer and
with cards, letters, gifts, and flowers during my
six weeks at the hospital. May God bless you
all richly for your kindness.—Mrs. Amos Jutzi,
Yellow House, Pa.

I wish to express my appreciation and thanks
to my relatives and friends, Sunday-school
classes, and sewing circle, for remembering me
with prayers, cards, letters, flowers, and fruit—
also the blood donors—during my stay in the
hospital and since my return home. May God
bless each one of you for your kindness.—Mrs.
Elam Smoker, Box 127, Kinzers, Pa.

I wish to express my sincere thanks and ap-
preciation to my relatives and friends and to
Sunday-school classes for the prayers, gifts,
cards, flowers, and visits tendered me during
my illness and stay in the hospital. May the
Lord richly bless you for your kindness.—Mrs.
Mahlon W. Martin, R. 1, New Holland, Pa.

I wish to express my sincere thanks to my
relatives and friends who so kindly remembered
me with prayers, visits, cards, letters, gifts, and
flowers during my stay in the hospital and on
my birthday. May God bless you all for your
kindness.—Naomi Yothers, 113 South Fifth
Street, Souderton, Pa.

I wish to express my heartfelt gratitude to
all who so faithfully remembered me with pray-
ers, get-well cards, flowers, money, and gifts
during my stay at the hospital and since my
return home; also to those who so willingly
served as blood donors. May God richly bless
you all for your kindness.—Mrs. Sem E.
Hershey, R. 1, Kinzers, Pa.

I wish to express my sincere thanks to my
relatives and friends who so kindly remembered
me in many ways, such as with visits, flowers,
cards, and prayers, during my stay at the
Ephrata Hospital and since my return home.
May the Lord bless each of you is my prayer.
—Mrs. Eby K. Burkholder, R. 3, Ephrata, Pa.

I wish to express my sincere thanks and ap-
preciation to all who remembered me with
prayers, visits cards, and letters; and especial-
ly for the blood donations—all received during
my recent stay at the hospital and since my
return home. May God richly bless you for your
kindness.—Mrs. Edward L. Coss, R. 6, Hagerst-
town, Md.

We wish to express our sincere thanks and
appreciation to all kind relatives, neighbors, and
friends who remembered us with prayer, letters,
and cards of sympathy during our recent be-
reavement in the sudden death of our dear hus-
band and father, Amos T. Showalter. May the
Lord bless each one of you.—Rhoda M. Showal-
ter and family, R. 6, Hagerstown, Md.

We wish to express our sincere thanks and
appreciation to all our kind relatives and friends
who have remembered our son, John Henry, with
prayers, flowers, letters, cards, gifts, and the
lovely scrapbook while he was in the Lancaster
General Hospital and during his present stay
at the crippled children's hospital in Elizabeth-
town. We wish you God's blessing and ask you
to continue to pray for our dear son. He is
receiving further treatment for infantile paraly-
sis.—Mr. and Mrs. Amos Myer, R. 2, Eliza-
bethtown, Pa.

TO BE NEAR TO GOD

THEME FOR THE WEEK: CHRISTMAS PILGRIMAGE

For too many of us, the use of years has dimmed the Christmas heart-glow until only the work and worry of the holiday season remain. We need to take a Christmas pilgrimage. We need to revisit the humble birthplace of the royal Son of God and recapture the awe and wonder of childhood. We need to kneel, contritely perhaps, at the manger cradle and pray for the gladness of Christmas to illuminate our hearts for the coming year.

Sunday, December 23

The Annunciation

Read Luke 1:26-38.

"And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her" (Luke 1:38).

Mary has been so falsely deified (and falsely maligned) that the simple Bible record about her is too often obscured by theological debates. Her answer to Gabriel's startling statement is, after all, the key to her character. Here speaks no god nor fallen woman, but a simple sincere person, too consecrated to rebel and too devout to question. Mary accepted God's will without reservation, regardless of consequences. We need to enter, with her, the ranks of the willing before we can hope to regain the wonder and happiness of Christmas.

Monday, December 24

The Magnificat

Read Luke 1:46-55.

"And Mary said, My soul doth magnify the Lord" (Luke 1:46).

The theme of this poem, from beginning to end, is the Lord. In ten short verses He is referred to, either by name or personal pronoun, nineteen times, while Mary mentions herself only to point up His grace. Sometimes we fill the holidays so full of food, clothes, guests, and gifts, that the Christ child lies neglected and forgotten in His makeshift cradle. We deny the Son of God in practice even as we raise our voices in insincere laudation. God, help us to magnify your Christ at Christmas time, as well as every time, that the theme of our lives may be ever and always Christ, our Saviour.

Tuesday, December 25

Unto Us a Child Is Born

Read Isaiah 9:6, 7 and Luke 2:1-7.

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6).

Birth is the eternal plus, just as death (from our viewpoint) is the eternal minus. The child is awaited eagerly and loved exceedingly. How much more this Baby, who is God's Son in disguise! Yet He lies, blinking and waving tiny fists, in a cradle that the poorest of the poor might well scorn. From all the golden splendors of heaven, from the adoration of countless undefiled

subjects, He came to the earth, and received only a cobwebby stable as recompense. Let us pause and ask ourselves, "Why?" And the startling answer comes to us across the centuries—"Unto us a Son is born!" If Christ's birth is no plus for us personally, if He has added nothing to our hearts and lives, we can never hope to keep Christmas as it should be kept. We can never hope to penetrate its gaudy outer shell of festivity to the inner core of genuine peace and contentment.

Wednesday, December 26

They Came with Haste

Read Luke 2:8-20.

"And they came with haste, and found Mary, and Joseph, and the babe lying in a manger" (Luke 2:16).

The shepherds were watching their flocks out in the fields, their thoughts entirely occupied with earthly duties, when suddenly they were transfixed with astonishment at the glory of the Lord and the song of the angels. The sheep were forgotten. Fear was forgotten. Everything was forgotten except the wonderful news they had received. They immediately hurried off to verify the angel message. We can see two results of this instant obedience: they told others, and they returned rejoicing. If our hearts are empty of joy this Christmas, is it because we have never hurried to the Christ child in humble obedience? Or is it because we have refused to share this glorious glad news with others?

Thursday, December 27

Followers of the Star

Read Matthew 2:1-12.

"When they saw the star, they rejoiced with exceeding great joy" (Matt. 2:10).

We are not told much about these mysterious visitors. They were wise. They came from the East. They had seen a star. No other background information is supplied in the tale of the Star Followers. Yet the divine Author made no mistake when He gave us so few facts, because these are enough. They set the imagination astir. We wonder about that long journey. Did these Wise Men sometimes doubt? Were they ever afraid? Did they ever pause to look back over the road behind them, back to their homes, and dread lest they had misinterpreted the Star? If so, they had reason to rejoice "with exceeding great joy" when it shone for them once more.

(Continued on page 1229)

CHOOSE WHOM YOU WILL SERVE

Sunday School Lesson for December 30

(Joshua 23, 24)

Recall God's words to Joshua when he took command of Israel. Josh. 1:2, 5-7. For twenty years Joshua has obeyed God. For twenty years Joshua has been very successful. Josh. 11:23; 21:43-45; 23:1. The Lord had really given the victory, but He used Joshua as the leader and the one to obey His command.

Our lesson presents a great mass meeting which Joshua called and at which he gives his farewell address. Who are at the meeting? Where are they meeting? See Gen. 12:6, 7; 33:18-20; 35:2, 4. Blaikie imagines the impressive scene—"Six of the tribes stood on the side of one hill (Gerizim) and six on the side of another (Ebal); the priests and the Levites stood in the valley below and read out the words of the law . . . the ark of the covenant in the center surrounded by the elders, officers, and judges with the venerable Joshua at their head." It was no doubt a great day for Joshua and the people. These were the last words to Israel from their leader. Last words are always significant.

Joshua encourages Israel, instructs them, and warns them. What does he present for their encouragement? Notice the acts of God. "I took," "I led," "I gave," "I spent," "I plagued," "I brought you out," "I brought you unto," "I gave them into your hand," "I destroyed."

The instruction is given mostly in chapter 23. Read it in class. 23:4-11 and 24:14. God said they should turn not from His law to the right or to the left. They must serve in sincerity and in truth.

The warning is in 23:12-16; 24:20. "Know for a certainty."

Then came the climax when Joshua asked them to choose whom they would serve, the Lord or the gods on the other side of the flood or the gods of the Amorites. Emotion ran high. The people made a wise resolution. 24:24. Joshua set up a stone witness for a memorial of their decision. He had now done his work. Soon after he died. Israel kept the covenant for some time. 24:31.

This is really a review lesson as the thirteenth lesson used to always be. Have we learned the lesson God would have us learn from Israel? Christians, like Israel, are in a very sinful world (the Canaanites in their worship were deeply immoral). God has done wonders in delivering us from a great enemy. Our continued victory is on the same basis as Israel's. God has not changed. His laws are eternal. We must keep apart from this evil world, its customs, its habits, its false religions, and its impurities. Compromise we dare not. God, as Joshua did, encourages us, instructs us, and warns us, but we must do the choosing. And it is not some great resolution that carries us through, but a daily walk in His spirit. There is only one way to success. It seems Israel might not have ever put away all the false gods. Have your pupils done so?

Lift up God's standard.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. E. J. Miller, Gulfport, Miss., preached at the Pennsylvania Church, Hesston, Kans., Sunday morning, Nov. 25. A mixed quartet from the service unit in Kansas City sang in this service.

Bro. Charles Haarer gave a series of doctrinal sermons at the Marion Church near Howe, Ind., on Thanksgiving week end. The Lord willing, he will conduct evangelistic meetings here in the spring of 1952.

The General Council of Mennonite General Conference met in Chicago Dec. 7, 8. Bro. Paul Mininger, new moderator of General Conference, presided. New members of the Council are J. Robert Kreider, treasurer; C. C. Cressman, fifth member of the Executive Committee; Amos Horst, Lancaster Conference; Earl Buckwalter, South Central Conference; G. F. Hershberger, Committee on Economic and Social Relations; Truman Brunk, General Problems Committee. An editorial next week will discuss in more detail the work which was done.

The annual ministers' fellowship of the Nebraska churches was held at Broken Bow Dec. 5, 6.

Bro. Wayne Martin is conducting for twelve weeks a singing class every Wednesday evening at Yerkes, Pa. About forty attended the first meeting.

Bro. Murray Krabill was ordained to the ministry on Dec. 16 at the community church in Pulaskiville, Ohio. He serves the new community near Mt. Gilead, Ohio.

A Bible Conference with evangelistic meetings will be held at Goods Church, Elizabethtown, Pa., Dec. 23-30. The theme will be the Work of Christ as Prophet, Priest, and King. Speakers are Bro. Frank Leaman, York, Pa., (23-25, 29, 30), and Bro. Otis Yoder, Cochranville, Pa. (26-28).

The conference organizations of the Southwestern Pennsylvania Conference have presented the work of the conference with its needs to the various congregations of the district through teams of two or three brethren representing the various organizations.

Bro. Levi D. Kramer of the Deep Creek congregation, Portsmouth, Va., was ordained to the ministry on Dec. 2. He is to serve in the Norview section of the city of Norfolk. This is a new work sponsored jointly by the Deep Creek and Fentress congregations.

Hesston College has an opening for an assistant cook, beginning Jan. 2. A man is preferred but a woman would be satisfactory. The work is under the supervision of a trained dietitian. Hours: 5:00 to 1:00 daily, six days per week. Applicant could enroll for five to six college hours. Write: Daniel Kauffman, Hesston, Kans.

Families looking for opportunities to do general farming are invited by Bro. C. Warren Long, Tiskilwa, Ill., pastor of the Willow Springs Church, to write to him. There are several openings available for farm couples or families. Willow Springs is a growing

church in a fertile farming community. There are good schools, good markets, and good roads.

The Brunk evangelistic campaign closed at Manheim, Pa., with many Christians helped and sinners brought to Christ. May God continue to bless the Brunk evangelistic campaigns.

Witnessing for Christ in the Medical Profession was discussed at the Huntington Avenue Church, Newport News, Va., by Ruby Buckwalter, Kenneth Heatwole, and Ivan Magal. On Dec. 9 Margaret Kreider, Lloyd and Sara Weaver, and Alph Hostetter discussed Jewish evangelism.

Bro. Noah Landis was ordained to the office of bishop after unanimous vote of the Alpha, Minn., congregation on Dec. 2. Bro. Simon Gingerich officiated, assisted by Bro. Edward Birkey, Jolley, Iowa. May God bless Bro. Landis in his new responsibility.

Instructors in the Christian Workers' Normal to be held at Roanoke, Ill., Dec. 26-30 are Ivan Kauffmann, Hopedale, Ill., and Howard J. Zehr, Peoria, Ill.

Bro. John L. Harnish, Eureka, Ill., director of Wayside Herald, is promoting the use of reflectorized signs which show up at night. The Hopedale M.Y.F. recently erected one of these signs along Route 121, a main traffic route between Peoria and Springfield.

Bro. Paul Z. Shelly, Route 3, Brewton, Ala., was ordained to the ministry at Cobbtown, Fla., on Dec. 8. Bro. Henry E. Lutz preached the ordination sermon and Bro. LeRoy Stoltzfus gave the charge. Pray that our brother may have a fruitful ministry in this needy community.

Change of Address: Bro. M. E. Brenne-man, formerly of Albany, Oreg., to 322½ West F Street, Ontario, Calif.

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Announcements

NOTICE

Anyone interested in attending Ontario Mennonite Bible School should write at once for room reservation and other information. School begins Dec. 31 and continues for twelve weeks. Address the principal, Oscar Burkholder, 800 King Street East, Kitchener, Ont.

Ontario Mennonite Bible Institute will register for second semester on Jan. 14. Those interested in attending should write at once to the dean, Roy S. Koch, 800 King Street East, Kitchener, Ont.

NORTH CENTRAL WINTER BIBLE SCHOOL

The North Central Winter Bible School will be held at Loman, Minn., Jan. 7-25. Courses will be offered in Bible, Church History, Teacher Training, Missions, and Music. Instructors will be John Hochtetter, principal; Llewellyn Groff, A. L. Glick, and Lawrence Yoder. For further information, write to Irwin Schantz, Loman, Minn.

MAPLE GROVE WINTER BIBLE SCHOOL

Maple Grove Winter Bible School will be held at the Maple Grove Mennonite Church, three fourths of a mile north of Atglen, Pa., Jan. 14-25.

Faculty: Nelson E. Kauffman, Hannibal, Mo., principal; Elias Kulp, Bally, Pa.; Christian Charles, Salunga, Pa.; Isaac G. Kennel, Atglen, Pa.

Courses: (Old Testament) Jeremiah, Genesis, Nehemiah, Esther, Ezra, Lamentations, Haggai, Malachi, Job, (New Testament) I & II Timothy, Titus, Philemon, II Corinthians, Bible Geography, (Special Subjects) Principles of Teaching, Bible Doctrine—The Trinity, Christian Principles—Anointing with Oil, Civil Government, Consistent Christian Living, English, Sunday School Administration, Foreign Missions, Music.
D. C. Mast, Route 1, Gap, Pa.

Calendar

- Christian Workers Normal, Roanoke, Ill., Dec. 26-31
- Millwood Winter Bible School, Gap, Pa., Dec. 31 to Jan. 11
- Ontario Mennonite Bible School, Kitchener, Ont., Dec. 31 to March 21
- Winter Bible Term, Hesston College and Bible School, Hesston, Kans., Jan. 2 to Feb. 8
- Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 2 to Feb. 15
- Canton Bible School, Canton, Ohio, Jan. 7 to Feb. 18
- Michigan Mennonite Bible School, Fairview, Mich., Jan. 7 to Feb. 15
- Winter Bible School of North Central Conference and Northern Light Gospel Mission, Loman, Minn., Jan. 7-25
- Ministers' Normal, Stahl Church, Johnstown, Pa., Jan. 8-10
- Maple Grove Winter Bible School, Atglen, Pa., Jan. 14-25
- Special Bible Term, Lancaster Mennonite School, Lancaster, Pa., Jan. 14 to Feb. 22
- Conference on Summer Camps, Sponsored by Commission for Christian Education and Young People's Work, Salem Church, Elida, Ohio, Jan. 25, 26
- Winter Bible School, Goshen College, Jan. 28 to March 7
- Special Bible Term, Eastern Mennonite College, Harrisonburg, Va., Jan. 29 to March 10
- Mennonite Publication Board, Annual Meeting, Wayland, Iowa, Feb. 20, 21
- Conference on Christian Community Relations, Tiskilwa, Ill., March 28, 29
- Mennonite Youth Fellowship Workshop, Iowa Mennonite School, Kalona, Iowa, June 9-12
- Mennonite Youth Fellowship Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 13, 14
- Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17
- Mennonite General Conference, Place Undecided, Aug. 26-30, 1953

Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Paul and Esther Kniss, missionaries in Bihar, India, have been on tour for several weeks and have experienced the blessing of the Lord upon their ministry. Under date of Dec. 2 they write: "After the workers' conference we had a week of night meetings at Damadohar, the Oraon village back of Latehar. A number of the people expressed a desire to become Christians, but no one wants to venture out first, lest the others back out and they be persecuted."

At Coamo Arriba, Puerto Rico, a building planning committee has been appointed to investigate the cost of land on which to build a new church, possible building materials that could be used, and the cost of building. A suitable plot of ground has been found that could be purchased, and plans for a church, which the Coamo Arriba community men would build, are being discussed.

Bro. Dorsa J. Mishler, Elkhart, Ind., spoke on the beginnings of mission work in Ethiopia at vesper services held at the Chicago Home Mission on Dec. 2. Students from Goshen College participated in the day's services also.

On Sunday morning, Nov. 18, Bro. Lester Mann baptized nineteen young people at the Rainy River Mission at International Falls, Minn. Interest is keen and others are ready for this important decision. Attendance at this mission, which was started in December, 1950, has been averaging over 100 the last

at the Yellow Creek Church near Elkhart, Ind., Dec. 2-9.

Children from two public schools, whose parents permit them, come to the Chicago

Your Treasurer Reports

For many years the General Mission Board has supported foreign missionaries on a fixed allowance basis. This has made it possible for individuals or congregations to assume the support of any particular missionary or missionary child and contribute the funds covering his support. During the past year, mission personnel serving in our city and rural missions have also been placed on a uniform support schedule. This now makes it possible for these workers to be supported on an individual basis. We believe that having placed our city workers on this kind of schedule will help them to more effectively serve and will also be a means of increasing interest in the home fields.

So often we think in terms of foreign missions when we think of missionaries. However, I am sure we all agree that those who serve in our city and rural missions here at home are sacrificing as much and serve just as well the cause of Christian witnessing as those who go to the uttermost part of the world. Those who serve in our fields at home need our continual financial, spiritual, and prayer support. One way to demonstrate our interest in those who serve on the home field is to supply their financial support. If, at the present time, your congregation is not supporting a missionary, it would be a worthwhile project to consider assuming the support of some city missionary or city missionary child.

The annual cash allowance for the support of a city missionary is \$720.00 a year. The allowance for a child of a city missionary is \$180.00 a year. Quite a large number of our city missionaries and their children are not yet supported and could be offered to individuals, Sunday-school classes, or congregations. I wonder if there are not some congregations now supporting a foreign missionary who could also assume the support of some missionary at home. Why not show our interest and give our support to those who witness both at home and abroad? Any individual or group interested in assuming the support for some city missionary or missionary child should write to the Secretary of Special Projects, Mennonite Board of Missions and Charities, Elkhart, Ind.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

MENNONITE RELIEF COMMITTEE
(M.R.C.)

Four or five men can be used for three months of voluntary service at Camp Tel Hai near Honey Brook, Pa., beginning Jan. 1. This service will include maintenance and construction work and affords a good opportunity for young men from the farm to serve during the winter months. Camp Tel Hai is a children's camp owned and operated by a group of Mennonite brethren from the Morgantown-Elverson district of Pennsylvania for the benefit of needy children from our large cities, particularly New York City. Write the Secretary for Service and Relief.

A Mennonite bishop needs the help of a young man for six weeks beginning Jan. 1 while he is away from home teaching in a winter Bible school. This is an opportunity to serve in the rural mission area of northern Michigan. The service will include farm chores and teaching in the Sunday school. Who will step into the gap and meet this need? Write the Secretary for Service and Relief.

Bro. Stanley Weaver, director of the Navajo Indian Migrant unit, now located at 10042 N. 7th Place, Phoenix, Ariz., reports that the unit has received a large number of Christmas bundles for Navajo children. May God bless those who have shared their blessings in this way.

Home Mission each Tuesday afternoon for Bible instruction. About sixty children attend.

New members have been added to the church in Bihar, India. A recent letter says: "Last Sunday was a day we shall never forget. Vogts, Beachys, Shirks, Beckers, and some Indian workers came here to Narasgarh to witness the baptism of eight precious souls—five men and three women. Bro. Vogt officiated. Two more wanted baptism but one took ill with malaria a few hours before the service and the other could not be present either. Today, a week later, those two were baptized and we also had a service in which all the converted parents dedicated their children to the Lord."

The school district at Warsaw, Mo., has been reorganized and plans have been made for a new eight-room school. A principal who has the college hours to qualify and is interested in helping in the Sunday-school work at Evening Shade, is needed. Write to V. D. Miller, Edwards Star Route, Warsaw, Mo.

Work at the new building site at Bethel in Bihar, India, is in progress. The well is being dug, bricks are made, and the workers' house has been begun. Soon a mission family can be working in this area.

(Continued on page 1223)

Suggestion for Christmas Gift

If you wish to have an INDIA CALENDAR, featuring pictures of life in India, sent to your friends for Christmas, just send the list of names to whom you wish to send calendars to the Mennonite Board of Missions and Charities, Elkhart, Ind. Your gift will be mailed directly from Elkhart, with an enclosed gift card indicating the sender. This is a beautiful gift for 25¢.

few months. Three families from the Pleasant View congregation, Goshen, Ind., have moved to this field to help in the work.

Bro. I. Mark Ross, Hesston, Kans., held revival meetings at the Evening Shade Mission, Edwards, Mo., recently. Communion was conducted on Dec. 9, with W. R. Hershberger in charge.

Bro. Rudy L. Stauffer, field worker of the Ohio Mission Board, preached at the Canton, Ohio, Mennonite Mission on Dec. 2.

Bro. J. J. Hostetler, pastor of the mission at Canton, Ohio, conducted revival meetings

Voices from America

BY NELSON E. KAUFFMAN

[Condensation of a message given at Blooming Glen, Pa., Institute, Sept. 1-3, 1951]

A Voice from Neglected Rural Areas

Out from Ava, Missouri, a Baptist minister came to a stream too deep to be forded. Walking to a small cabin on the hillside, he made inquiries concerning the religious opportunities in this area. Neither the father in the cabin nor his wife could read. When



Courtesy Library of Congress, Washington, D.C.

"In the southern Appalachian and the Ozark mountains are living 7,700,000 people, 30 per cent of whom are very poor . . . In the rural areas of America in 1920 there were 30,000 places where there were church buildings but no membership. . . . In 1946 there had been a decrease of 25,000 churches."

asked if he knew the Lord Jesus, he said, "I don't know what you are talking about. I ain't never heard no preachin' yet." It was literally true. This man had never heard a Gospel message, only a few remarks occasionally by a minister at a funeral.

In the southern Appalachian and the Ozark mountains are living 7,700,000 people, 30 per cent of whom are very poor, and very backward cabin people. Their faith is permeated with magic, superstition, and hoodooism. Few of these people have any Bible knowledge. In the rural areas of America in 1920 there were 30,000 places where there were church buildings but no membership. Twenty-eight per cent of the rural people had no minister available.

In 1946 it was found that there had been a decrease of 25,000 churches in twenty-five years. The strong churches became stronger,

the weak churches weaker. The average congregational membership of the Disciples of Christ grew from 129 in 1929 to 216 in 1946. Many smaller churches closed their doors. In 1928, 27 per cent of American rural churches had no regular preaching while in 1946, 43 per cent of rural churches had no regular preaching services.

In our own denomination, according to the 1951 Yearbook, 66 per cent of our congregations are below 100 membership; 47 per cent are fifty in membership; 15 per cent are below twenty in membership. In California, Arizona, and New Mexico, the second, fourth, and fifth largest states in the Union, the population grew from 7,900,000 to 9,900,000 from 1940 to 1946. In 1946, 72 per cent of the population in California were not church members; 67 per cent of the people of Arizona were not church members, while 56 per cent of the people in New Mexico were nonchurch members. In these three states, there are at least 6,500,000 unchurched people. This voice from rural America should be heard by the Mennonite Church.

The Voice from Migrant America

Some years ago a minister was traveling by car in southeastern Missouri, near Caruthersville. There were many people camping along the highways in this section. Some were in tents, some on the open ground under large trees. The minister talked to these people.

One family—a husband, wife, and five children—particularly attracted his attention. They had come across the northwestern part of Arkansas picking fruit and tomatoes and came on to Missouri to pick cotton. In conversation regarding the experiences of the family, the minister asked about their church attendance. The father explained that he and his family did not get to church, that they did not have clothes fit to wear, and they were not at any one place long enough to begin church attendance. He finally grinned and said, "I guess the Lord has a hard time catching up with us."

There are possibly four types of migrants in our country: the hobos, who do as little work as possible; the semiskilled harvesters, woodsmen, and fishermen; the agricultural migrants; and the industrial workers. Some 20,000,000 people of this last type were uprooted during the war. Sixteen million of them were women; 12,000,000 do not consider themselves a part of any community. They have no educational advantages; they have never learned to practice thrift; they are not very welcome in any community. They need counsel from the church as to their rights and privileges. They need some social life and recreation. They need health knowledge, and above all, they are in deep spiritual need. We are thankful that our church is doing some service unit type of work among these migrants and certainly the day is here when we cannot longer neglect doing our part in helping this large number of people who are living very close to us.

The Voice from the Underprivileged in the Slums of America

A minister of the Gospel stood on a street in St. Louis one evening. He was attracted



Courtesy Division of Home Missions, National Council of Churches

Small children playing in the tiny grass plot of a migrant camp near Harlingen, Texas. The Ohio license plate indicates something of the extent of migrant travel.

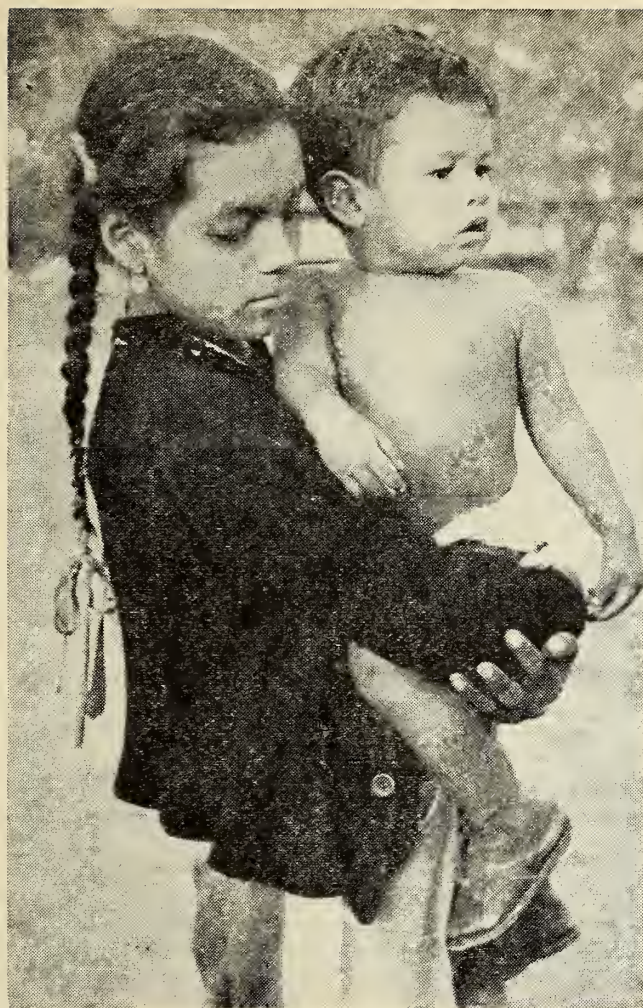
to a middle-aged man who walked to the edge of a sidewalk and stood there. He was shabbily dressed and stoop-shouldered. The minister began a friendly conversation with this man and introduced the Lord Jesus to him. After a brief explanation as to how Jesus could bring peace and hope to troubled hearts, his response was, "People who bring peace and hope never come to this section of the city. I guess Jesus wouldn't come down here."

A United States housing authority says that 33 per cent of the population of the United States lives in slums that cover about 30 per cent of the area of our American cities. These areas produce 60 per cent of the juvenile delinquency, 50 per cent of the arrests, 60 per cent of the tuberculosis cases, and 35 per cent of the fires. This is a difficult place in which to do mission work, but the voices of these people and those who live on skid row must be heard by the Mennonite Church. We are thankful that we do have, in Portland, Oregon, a very successful rescue mission program. We need more such programs in our cities, with personnel trained to carry on work with this class of people. They need centers in which they can find friendship and social life. They need to be rehabilitated into normal Christian communities.

The Voice from Our Institutions

In the regular services held at the county jail in Marion County, Missouri, the workers became acquainted with a young man who was guilty of murder while in a drunken stupor. After dealing with this man for some time, he came to a real experience of salvation through Jesus Christ. The next morning after his experience, when the sheriff came to his door of the jail, the young man said, "I know that I am saved; I know I'm born again." This voice of hope and Christian assurance comes from one of 9,000,000 underprivileged people in the urban centers of our country who are inhabitants of our various institutions.

Work should continue in the jails of every community where there is a Mennonite church. Memphis, Tennessee, has a regular program of jail services. Marvelous stories of conversions and reclaimed lives come out of these services in the southern city. The jailer gave the following testimony about the jail services. He said since the Seventh Street Church has begun to give these Sunday afternoon services the number of inmates has been reduced by about one half. Most of the



Courtesy Division of Home Missions, National Council of Churches

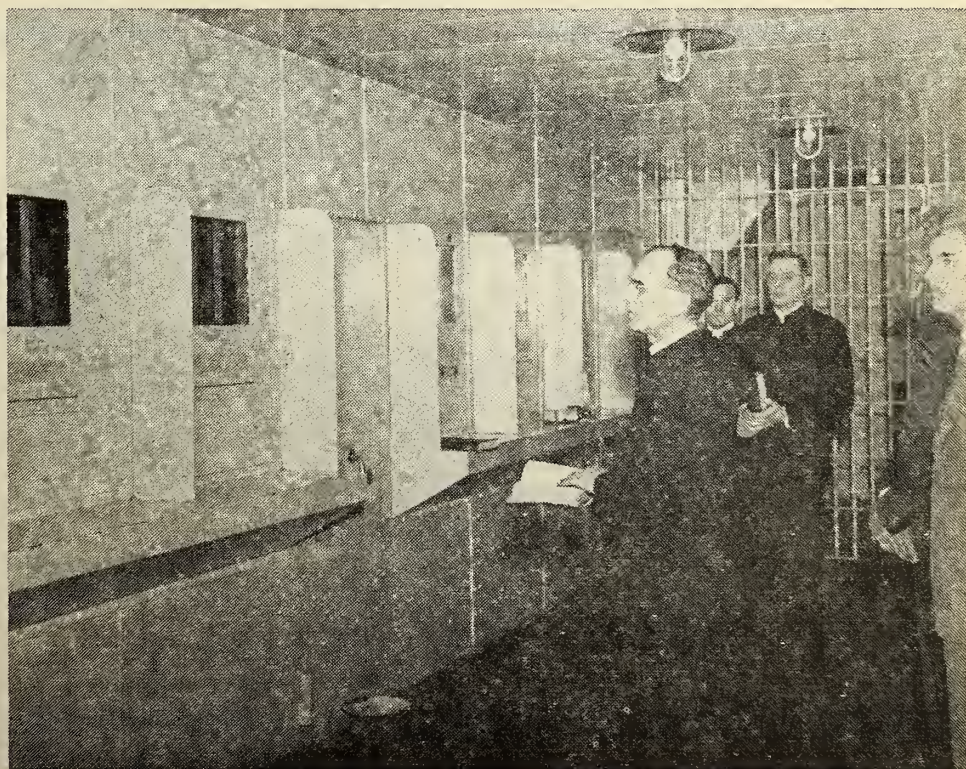
"A United States housing authority says that 33 per cent of the population of the United States lives in slums that cover about 30 per cent of the area in our American cities."

inmates were habitual week-end offenders or drunkards and they had been converted and were now going straight. This should be the testimony of many communities where Christian people make regular visits to county and city jails to bring the Gospel, that there might come from behind the bars of many other cells, the voice, "I know that I am saved."

In the hospitals, old people's homes, and county homes of our communities are tens of thousands of people whom our society has discovered how to keep alive through the inventions of modern science and medicine, but the church is woefully behind in making life worth living for these people. During the period in which the population of our United States doubled, the number of old people above sixty-five increased ten times. As long as medical science will continue to experiment and discover means of prolonging life, we as a church must endeavor to make those added years of their lives worth living and enjoyable to these older people.

The Voice of Neglected Minorities

Some time ago one of our own workers spent some time in the South in the interests of doing work among the Indian people. After reviewing with one of the leaders the type of work the government does for the Indians and the type of work some of the other philanthropic organizations do for them, this leader of the Indians said, "We like what the missionaries do. They meet the real needs of our children." There are in the United States some 330,000 Indians. Of the 65,000 of the Navajo tribes, only 3 per cent claim to be Christian. One half of their children are not in school.



"In the jails, hospitals, old people's homes, and county homes of our communities are tens of thousands of people whom our society has discovered how to keep alive through the means of modern science and medicine, but the church is woefully behind in making life worth living for these people."



The United States has appropriated funds for the development of water facilities in a number of foreign countries to keep cattle alive, while here in our own country the American Indians have their herds dying from thirst! Live herds mean better food, new shoes, and warm blankets.

In the Pittsburgh Sun Telegraph of August 31, 1951, on the editorial page, appeared a blocked off paragraph entitled, "A Black Spot on Our Record." The editor went on to say how the American Indians are being neglected by our people. The editor indicated how the United States has appropriated funds for the development of water facilities in a number of foreign countries to keep cattle alive, while here in our own country the American Indians have their herds dying from thirst! We are told that the suffering of the Indian tribes of our country is not due to the lack of government appropriations, but to the corrupt bureaucratic practices in the Indian bureaus. About this, we as Christians can do little, but we can listen to the voice of neglected minorities of our country, and do something for them.

There are not only the minority group of

the American Indians, but the Jews, the Negroes, and other foreign groups among us. We should not forget the deaf of our country. We are thankful that the Lancaster County churches provide regular services for the deaf. We trust that other handicapped people may be given the privileges of church services and be blessed by Christian work.

These voices from America indicate that in every community in the United States where the people of our church live, there are opportunities for evangelization. May God give us grace to listen to these voices and bring the everlasting Gospel to many people who are neglected.

Sources: "Spiritual Frontiers and Home Missions"—Curtis Redford, by Home Missions Board, Southern Baptist Convention, Atlanta, Georgia, and "O Jerusalem, Our Cities for Christ"—S. F. Dowls, Home Mission Board, Southern Baptist Convention.

Hannibal, Mo.

"Perhaps"

BY EDNA M. GOOD

SINCE September 15 I am living here in Carmen de Areco, the town in which I expect to work during this term of service. The difficult housing problem was finally solved and I am now quite well established. I wonder if you can imagine how glad I was to finally unpack, put my things in their respective places, and call it home. It was a great satisfaction and still is. We trust that God's blessing may rest upon it and that it may be a place where His presence is felt by those who come and go.

People in general have been quite friendly, some more so than others, but on the whole it seems to be a friendly place where everybody knows everybody else and where

a stranger is spotted right away. Even the two nuns who work here in Carmen said "Good morning" as we passed each other on the street. They might have said it with more enthusiasm but nevertheless they said it. On one occasion I met the priest, but since he walked on the other side of the street it apparently was easier for him to look straight ahead as we passed.

Another day while waiting my turn at the baker-shop, one of the ladies took the lady who was waiting on us aside for just a minute and then when they returned she invited her to a special meeting in the church in honor of the very holy virgin. She said it with so much feeling and with so much emphasis on the words, "very holy virgin," that I could not help taking notice of it. My guess is that she took the lady aside to tell

her who I was and then invited her to this meeting to let me know that she was Catholic so that I would not try to convert her. Later on I met her there again. When I entered she was talking to another man about the beautiful flowers that the priest had in his garden, but when I appeared on the scene the conversation was dropped and there was a dead silence. It so happened that she was loaded down with parcels that day; so I had the happy privilege of attending the door for her. She thanked me very coldly and that was all.

Last week upon returning to Carmen in the bus, I met a girl from here that is very active in the Roman Catholic Church. One of her younger brothers is studying to be a priest in a neighboring town. She thought she had seen me before; so she asked if it was at mass. Of course I told her then that I was an evangelical Christian, to which she quickly replied that there was only one other Protestant family in Carmen and that they lived in the country, and that every one else was Catholic. I was agreeably surprised that she offered me her home, although she was not explicit in her directions. I would hardly be able to find it. However, I am always glad to have personal contacts with the particularly Catholic people.

Several days ago I had to call the electrician who, after he was through with his job, looked around to look at the pictures and mottoes I had on the wall. When he saw the picture of Jesus standing at the door knocking he said, "I see you are religious." I then told him that I was an evangelical Christian. He knew a little about us but not very much. Then I asked him if he went to the Catholic Church, to which he said he did not and that he had lost faith in her and that now he had no time for any religion. We conversed for a little and then I asked him if he did not feel a great emptiness in his life since he gave God no place in his life at all and then he said, "Yes, I do." I was glad for that very honest confession. And then I said that if he would find the true religion he would have time for it. He very thoughtfully said, "Perhaps."

Yesterday morning I accompanied a little eleven-year-old boy to his home in the outskirts of the town. He apparently has been in a number of scraps during the year and now he finds himself in another. In the process of a tussle the other boy's pencil box was broken and now he gets the unjust blame as he says. The mother is tired of going to school to settle his difficulties; so the parents decided to let him stay out of school which would mean that he would lose the whole year because he stopped a month ahead of time. I suppose that is why the little fellow felt free to come and offer to fill my water tank. I tried to encourage the mother to help Albert once more and I said I would buy the pencil box. So you see how varied our work is.

For the present I usually help with the Sunday services at either Salto or Arrecifes—two towns about an hour's bus ride from here which are in charge of national pastors. I am looking forward to working and fellowshiping with these two families. Of course,

we are looking forward to the time when we shall have a group here which will want to meet on Sunday but until such a time we shall help with the neighboring towns. The first public services we shall have here in Carmen shall likely be during the week when the pastors of either Salto or Arrecifes will be free to preach. We do have a hall rented here in Carmen for public services but it needs some attention before we can call a public meeting.

Please pray for us as we live and work among these people so that we may be very sensitive to the Holy Spirit's leading. To know what to say, where to go, and what to do at the right time is something which only He who can look into the hearts of people can know; so above everything else I want to wait and trust in Him.

Carmen de Areco, Argentina.

Let's Go Visiting

BY IDA BEARE

LAST Sunday S. Paul Millers and we went to Kanker and spent the day with Pyarelal and atya. We had such a nice time with them. We took food along for the noon meal and the Malagars had invited the members in for tea, and after that there was communion. Bro. Sukhlal came down on the lorrie and got there just in time for lunch. The service was out in their back yard. After everyone had gone we had a delicious khana with them, then came home. Sukhlal came home with us. Pyarelal has the reading room fixed up nice and has quite a few folks coming in during the evenings. The house is in good location. Although the house is not very large, they are managing with it until they can get a stairway built so that they can use the two rooms upstairs. They have the house fixed up quite nice and we were very well pleased with the setup there. You should see their little son, Danesh, whom they call Dinu. He is just as fat as can be and looks like a perfectly cared for boy. He was just as good as could be; we hardly knew he was there. Satya takes good care of him and she said he was extra good last Sunday. Pyarelal bought some land, with his Uncle Sukhlal's help, and has some fields out. He has a few garden things started also. His plot looks nice. The land that Pyarelal bought has lain fallow for many years because it was supposed to be devil-possessed. Now he has an opportunity to show God's power. Continue to remember them in your prayers. Services are held in their house.

Last Monday the community was shocked because of the very sudden death of Obidiya and Rhoda Nadlal's son, Ishmael. He was the third child. He and his older brother had been to Tahakhapar with maternal grandparents, the Bhagwanies. The boy had fever there and so was delayed a day in coming home. On the way home he had fever again, but arrived home during the afternoon. Obidiya had gone to Mohadi to give communion and have the Thanksgiving service on Monday. He got home a few hours after the boy. A little after midnight George was called,

but the child passed away. He did not have convulsions and did not seem to have malignant malaria, but he left us. He was a dear child and I shall ever remember his smiles. When I met him on the road his face always lit up and he said salaam so nicely. This was a great shock and they had no time to be prepared for the event. God has given them six lovely children and this is the first death. They need your prayers. They are manifesting God's grace; however, this is hard for them to understand.

Today we observed Sunday-school day. The junior Sunday school had an interesting little song. When they were called on, one of the teachers went up and arranged four chairs and then put a sari around them and made a well. A bucket was put in the center of the chairs and then a large group of girls came in. When they came up, one girl rather inconspicuously got into the well. That I could not understand. After a while a girl came with a bucket and ghera to draw water. She let down her bucket and poured water into her ghera, then I understood why the little girl was in the well. They sang the story of the Samaritan woman. It was a nice little drama. Each department took part in the service.

I guess this is about enough for this time. This is my last circle letter to you. I will soon be on the receiving line. I have enjoyed visiting with you in this manner very much. We hope to see many of you between New York and California. We should arrive in New York early in May. We would appreciate your prayers during the coming months.

Balodgahan, India.



James, Daniel Eugene, and Beatrice Hess sailed for Honduras on Dec. 8 aboard the S.S. "Con-
tessa," from New Orleans. After spending the Christmas season with the Millers and Dora Taylor in Honduras, they plan to fly to Costa Rica for language study. Their address there will be Apartado 2240, San Jose, Costa Rica, until January, 1953, when they expect to enter the work in Honduras, under the Eastern Board of Missions and Charities. James is the son of Mr. and Mrs. Oliver G. Hess, of Lancaster, Pa. Beatrice is the daughter of Mrs. A. W. Hershberger, Harrisonburg, Va.

Face to Face with Death

BY ELLA MAY MILLER

The doctor had said that I could get up. It was Sunday morning, April 29. Little Jeanne had been born six days before with a surgical intervention, but my recovery was very satisfactory and the doctor was pleased. The nurse had gone out of the room. All of a sudden I felt dizzy and limp. "Oh, it will pass over," I said to myself. But it didn't. I was so sure I'd faint. Just then the nurse entered the room and I told her how I felt. Immediately she ran out of the room and brought others back with her. I was half unconscious.

In a little while the orderly and the doctor entered. Quickly he made an examination of my heart and lungs since I was gasping for breath by this time. He asked all kinds of questions. I was still conscious and able to reply intelligently. The doctors came and went. One injection after another. I'd relapse into a state of unconsciousness waking up gasping for breath. Finally the truth dawned upon me: I was at death's door! My hands and feet were cold, my fingernails purplish-white, my tongue filled my mouth, my eyes were fixed in their sockets as I tried to open them and look at the doctor, the soup stayed in my mouth as the nurse tried to feed me. I couldn't swallow.

There were times when I could give my testimony to the doctors and nurses as I was not afraid of death. Jesus had saved me and I was going to heaven. After about three hours of struggle the nurse took her crucifix from around her neck and laid it on my chest. I told her to take it off, that I had no need of a "dead" Christ. He was alive in my heart.

Even in such a critical hour as this there was the age-old conflict between God and "self." I had the assurance that I was saved; there was no fear of death, yet I wanted to live! Live to care for my little ones. Live to be a companion to my husband. Live to continue to work for Him among the Indians. As I struggled face to face with God, finally I could only cry out, "Lord, I'm here to do Thy will, not mine!" Then clearly, like as a voice from heaven itself came the assurance: "You are going to live." A moment later the doctor entered the room and as I looked at him, with the first smile of the day, I told him that I was going to live. The crisis was over—physically and spiritually.

Dear reader, should death face you suddenly, do you know that you are saved? Have you accepted Jesus as your Saviour? Has His blood washed you "white as snow"? If not, accept Him now.

Or if you have been a Christian but have never come to take up your cross—God's will crossing your will—daily, and sacrificially followed Him, won't you say to Him now, "Lord, Thy will, not mine"? Then, and then only will your life be a living testimony for Him and His power.

Argentine Chaco.

Missions Editorial

Carloads of Dollars—But No Gospel

This is the title of an article that appeared recently in *Brown Gold*, the periodical of *The New Tribes Mission*. Its message is pertinent to our times because we are constantly tempted to pay our dues to God with a check when God's way is always to "give ourselves first to the Lord." Some of our giving does not fall far short of spiritual bribery, thinking God will be satisfied when we give Him a palmful of dollars.

The article referred to above says that an average of eight billion dollars a year for ten years has already been spread throughout the world by our government. If this staggering sum and the eight and one-half billions now requested were actually piled as silver dollars in boxcars, it would take 12,500 boxcars, making a train 1,450 miles long, with each boxcar containing \$680,000. Besides this we have sent our businessmen, economic experts, and social planners. We have sent tools and machines, food, CARE packages, clothing and all kinds of material aid, but not the Gospel.

This, of course, applies to our national policy, but, happily, does not apply to our church program of relief and missions. As long as we are rich and others are poor, we must share our material wealth. To do less would brand us as hypocrites indeed. We should be giving much more rather than less. But I want to emphasize as strongly as I can that the "more" we should be giving must include the gift of eternal life through Christ Jesus.

After the hungry have been fed; after the homeless have been placed again under a roof; after the destitute have again been given the opportunity to work and earn, how impoverished in spirit they can yet remain. If we have stayed the physical famine but have not given the bread of eternal life, has our help been of lasting value? Is it not true that to a large degree the material wealth of America is a result of the spiritual fiber woven into our very existence? To expect that our material gifts without Christ could bring blessing to the world is folly. How significant and important, then, does our relief label, "In the Name of Christ," become?

Brown Gold concludes by saying, "Do we as Christians really believe that the spiritual comes first? The truth of the matter is that we deny it by our very lives. The reason we are not concerned about the spiritual condition of a world is because we too have followed the plan of putting our material existence first. We are concerned about the car-

loads of silver dollars. We would like to have some for ourselves. It is literally true: 'After all these things do the Gentiles seek.'"

—J. D. Graber.

M.C.C. Weekly Notes

Relief Centers Fill Real Need

The strong influence of the M.C.C. relief centers in various places is seen in recent remarks by two people in touch with such centers in widely separated countries. One lady calls the M.C.C. community center in Kaiserslautern, Germany, a "little island of peace." In Japan a student spoke of a class at the M.C.C. center as "an oasis for me." The direct relief value in these projects is significant, for genuine physical needs are alleviated; but beyond this, the spiritual warmth which people seem to feel as they participate in the work and service of these centers, is an even stronger factor in making the work a challenge.

Help to Neglected D.P.'s

Alta Schrock writes that in the Munich Resettlement Center, one of the I.R.O. refugee camps in Germany, there are six to seven hundred D.P.'s processed for emigration each week. Several large agencies sponsor groups of refugees, but in some instances there are cases not taken care of by any of these agencies. To help these neglected cases through the many details of D.P. processing is a service which they deeply appreciate.

Agricultural Leader Reaches Paraguay Chaco

Robert and Myrtle Unruh, who went to South America a short time ago, have been in and about the city of Asuncion to become acquainted with the M.C.C. work there and in near-by places. Recently they proceeded to the Chaco colonies, where they will be located for a number of years. Bro. Unruh is appointed to direct the work of the M.C.C. experimental farm in Colony Fernheim. In this capacity he will continue to help the colonists develop better crop varieties and farming methods, and more effective controls for pests.

Basel Bible School Opens

The European Mennonite Bible School began its term of study on Nov. 18 with twenty-four students coming from France, Switzerland, Germany, and Luxembourg. The school continues for four weeks. Classes are taught in French and German. Samuel Gerber, who visited many Mennonite congregations in Canada and the United States last year, is principal of the school. The faculty also includes M.C.C. workers Henry A. Fast and John H. Yoder and three European Mennonite leaders.

Address Change for "Der Mennonit"

The address of C. J. Rempel, business manager for the German Mennonite publication, *Der Mennonit*, is now 58 East Avenue, Kitchener, Ont. In the United States, however, subscriptions should be directed as before to the Publicity Office of M.C.C., Akron, Pa. *Der Mennonit* is issued monthly, and carries material of interest to all German-speaking Mennonites in North and South America and

Europe. Subscription price in the United States or Canada is \$2.00 per year.

Voluntary Service Notes

Newton Weber of West Liberty, Ohio, has been appointed to serve as director of the M.C.C. unit at Gulfport, Miss. Mrs. Weber will serve as matron. Louis and Ellen Esau of Beatrice, Nebr., are appointed as acting director and matron of the unit at Topeka, Kans.

Workers enrolled in the November training school have been assigned as follows: Deloris Anna Buller of Mankato, Minn.; Ruby E. Friesen of Aberdeen, Idaho; Peter C. Loewen of Meade, Kans.; Nora R. Rice of Dublin, Pa.; and Wilma Gingrich of Kitchener, Ont., to Kings View Homes, Reedley, Calif.; Adam P. Ewert of Bingham Lake, Minn., and Eugue V. Regier of Meyers, Calif., to Topeka State Hospital, Kansas; Edna M. Foth of Windom, Minn., to Industrial Home School Annex in Washington, D.C.; Paul E. and Corinna Ruth of Reedley, Calif., and Willis Loganbill of Moundridge, Kans., to Boys' Village, Smithville, Ohio; and Gerhard Toews, Jr., of Freeman, S. Dak., to the M.C.C. Headquarters, Akron, Pa.

Released December 7, 1951

Via Mennonite Central Committee
Akron, Pennsylvania

Women's Activities

The project chosen to be the "Special" for this year in that it is the largest, will not occur before the sewing circles next year and one in which all of us participate is FURNISHINGS for the NEW JAPAN MISSIONARY HOMES. Letters were sent out to all the districts publicizing this, also calling attention to our budget for NURSING EDUCATION. A reply of fine spirit is printed herewith. It is given for the helpful ideas it contains and reminds us how true it is that work, when well organized and definitely planned, becomes more enjoyable and is more easily done.—M. R. G.

* * *

Dear Sister President:

Just a line to let you know that as a district we want to co-operate in the project of raising money for missionary homes in Japan. Our secretary has sent out letters to all our circles and suggested January as the month to send in their contributions. As I remember your letter stated no time limit; so we are presuming that is soon enough. We have been suggesting to our sisters that they remember the Nursing Education Fund during October or soon after, then later in February we send in for the Sheet and Blanket Fund. They seem to appreciate having us set a time to help their memory and contributions have increased. I'm hoping they will respond freely to the special project.—District President.

* * *

Our workers among the Jewish people are giving a faithful witness to Israel. How many of us are helping them by speaking a word of Christian love to the Jewish people whom we know? Perhaps if we are too

timid to do this for our Jesus we can give them a copy of the December issue of the "Monthly."

Sister Isaac Baer of the Steelton, Pa., mission writes: "Three of our Hebrew neighbors actually called on us for information on some of their Scriptures. One couple from Harrisburg, after reading the poem, 'The Jew,' displayed in the mission window, stopped at our door and asked for a copy of the poem Another Jewess from Oklahoma City called us by telephone, inviting us to her mother's home in Steelton. On arriving we found her full of inquiry about what the Bible has to say about Israel I had just finished reading the account of the conversion of Caroline Jonas, an Australian Jewess, from 'When Jews Face Christ.' I was again reminded of the many Jews who called on us while we were stationed at Brussels, Belgium. I prayerfully cherished the thought of God doing the same here at Steelton, and how wonderful, I thought, if God would give us the assurance that He is working among Israel by sending Jews to our door as He sent Caroline Jonas of Australia to Dr. Robinson's door. At that instant the doorbell rang. How like the faithfulness of the Holy Spirit, 'Before they call, I will answer.' I opened the door and who should be there but a Jewess who addressed me by name and said, 'I was just reading the poem, 'The Jew.' I think it is very good.' We welcomed her in and she has called several times since. Pray for Mrs. Green, for we believe the Holy Spirit is drawing aside the veil which is upon her heart."

From the Jewish mission news page of the Missionary Evangel, we have, "A neighbor . . . passed away. He was an orthodox Jew; so only those who kept kosher could be pallbearers. One of their desires is to be buried in Palestine, or have some soil from Palestine placed in the coffin. So they telegraphed Israel and had soil sent by plane. Those who are very devout . . . have a certain white garb with the star of David inscribed in the front, for which they telegraphed to New York. Purchasing and delivering these things cost \$2500. Who will pray, give, and go that Israel might know that the blood of Christ cleanseth and it alone can make us fit subjects for the kingdom of God?"

* * *

When tempted to do things for ourselves or for others who have so much that they cannot see the needy, let us pray for a vision of the Lord's work that we might please Him in all that we do, and that He might guide us to the lonely whom He would have us serve in His name. May we never tire of showing love to others, remembering that Jesus was faithful in His mission for us even unto death on the cross. May each one in our circles enjoy Christmas this year as never before because of some sacrifice made for the happiness of others.—Mrs. C. L. Shank.

Emotional immaturity is one of the most basic causes of family disharmony and breakdown.—Luther E. Woodward, National Committee for Mental Hygiene.

CHURCH CORRESPONDENCE

PLAIN CITY, OHIO

(Sharon Church)

Christian greetings to HERALD readers.

Sept. 16 reorganization of our Sunday school took place.

Sept. 30 a group of folks from West Liberty, Ohio, rendered a program for us. The topic was Witnessing for Christ.

On Sunday, Oct. 7, Bro. Mervin Miller, from Goshen, Ind., spoke to some of our folks who represented the different churches in the community. He spoke in the interest of the work of the Mennonite Central Committee.

Sept. 30 Bro. and Sister Andrew Miller and part of their family, formerly of this place, were with us. Bro. Miller, a deacon in the Olive Church near Elkhart, Ind., had the opening in our morning services.

Sunday evening, Oct. 21, Leona Yoder and her parents, from West Liberty, Ohio, were with us. Sister Leona spoke about her work during two years in Ethiopia. Her talk was very much enjoyed. I am sure more of us realize the need and conditions in that country better than we did before.

Oct. 28 we had our preparatory services. In the evening of the same day the Mennonite Gospel Team from West Liberty, Ohio, gave us a program in song, testimony, and sermon. This we enjoyed very much.

Nov. 15-22 our Bible Conference was held, with D. Walter Miller as instructor. The Book of Ephesians was studied. Many rich truths were brought out. Bro. Miller was formerly from this place. On Thanksgiving morning Bro. C. L. Martin from Sheldon, Wis., read the Scripture in Luke 17 concerning the ten lepers, followed by prayer and a testimony and praise service. A few remarks were given by Bro. Miller.

Nov. 25 Bro. Howard Hammer, from Applecreek, Ohio, preached for us from Isa. 1:1-6 during our Sunday-school hour. Later Bro. Neal Beachy, formerly from this place, read the opening lesson for the Sunday-school hour. Bro. and Sister Beachy are helping in the work at Fairpoint, Ohio. After the Sunday-school hour Bro. Eli Christner, formerly from here, spoke to us. Bro. and Sister Christner are engaged in mission work in the state of Kentucky, under the Brethren Church.

Bro. Howard Hammer, evangelist, held revival meetings at the near-by Conservative Church Nov. 23 to Dec. 2. These meetings were enjoyed by many in the community. Souls were brought to Christ and many consecrated their lives to the Lord.

On the evening of Nov. 28 Bro. Frank Dutcher, Beech, Ky., spoke to us, giving his life story in part, including his conversion. Then he told about the rural mission work in which he and his wife are engaged.

On the morning of Dec. 2 Bro. D. Chauncy Kauffman, deacon of the Oak Grove congregation, West Liberty, Ohio, spoke to us

concerning the work of the Ohio Mission Board. He also gave many good thoughts about Christian growth.

We are looking forward to having Bro. Josef Herschkowitz, a converted Hebrew, from Harrisonburg, Va., with us on the evenings of Dec. 5, 6. He will give lectures and demonstrations on the real meaning of communion and Passover.

Dec. 21 we are expecting a Gospel team from Eastern Mennonite College, Harrisonburg, Va., to give us a program.

Pray with us that the Spirit of God might have His way in the hearts of those who profess to know Him, and that the lost may be won for Christ.

Dec. 3, 1951.

Mrs. Eli E. Yutzy.

WILLOW STREET, PENNSYLVANIA

(Byerland Church)

Dear HERALD Readers: Greetings in our Master's name. The Byerland Youth Project planted an acre of tomatoes this summer for which they received \$520.75. Part of the money was given to the True Light Band and Cheer Committee of our church, part to Mr. and Mrs. David Wenger and Sister Anna Miller for their missionary work. The rest was given to a few of the less fortunate families of our church. Through this work the blessing of giving was realized.

The quarter investments and missionary boxes of the Sunday school brought returns of \$219.88.

On the morning of Oct. 6 a farewell service was held for Sister Anna Miller, who has been called to serve for three years at the Nazareth Hospital in Ethiopia. In her farewell message she reminded us that although we do not all go to foreign soils we have plenty of souls around us to minister to.

Nov. 11-25 our revival meetings for the district were held at New Danville by Lloyd Eby. The Word was presented in a simple and clear manner. Twelve people confessed the need of Christ.

On the morning of Dec. 30 five young people will be received into our church by baptism.

Dec. 4, 1951.

Martha Jane Mylin.

WILMINGTON, DELAWARE

Dear Christian Friends: We were very happy to have Bro. Andrew Jantzi, who is holding revival meetings at Greenwood, with us this past Sunday. When an invitation was given at the conclusion of his message, four young people raised their hands. Two others had raised their hands in an earlier meeting. We praise the Lord for their coming to Him.

Bro. David S. Yoder, from Greenwood, is scheduled to be with us Dec. 9 to tell about his trip to Palestine. He will also show slides taken on that trip.

The family of five received into fellowship this fall are helping us much in Sunday-

(Continued on next page)

MISSION NEWS (Continued)

Bro. Willy Peterschmitt, Muntzenheim, France, spoke in Missionary Day services at Metamora, Ill., on Nov. 17 and 18.

Bro. and Sister Ismael Gonzalez, Goshen, Ind., visited the Chicago Mexican Mission on Nov. 18. Bro. Gonzalez brought the evening message.

Dr. Fred Swartzendruber, who spent a term of service in Puerto Rico, showed slides on Puerto Rico to the congregation at the Detroit, Mich., Mennonite Mission on Dec. 2.

On Thanksgiving Day about 125 people from the Rabanal and La Plata, Puerto Rico, congregations, together with the La Plata service unit, enjoyed a fellowship supper at the pastor's home. Afterwards a praise service was held in the church.

The Thursday evening Bible class at Lima, Ohio, is using Bro. J. C. Wenger's book, "Doctrines of the Mennonites," as the basis of their study at the present time. Bro. Glenn Martin is the pastor at Lima.

Sister Alta Hershey, Pulguillas, Puerto Rico, gave an interesting illustrated talk to the women's meeting at La Plata Nov. 17.

Word comes from Bihar, India, that the rice crop is poor again this year. People are anxious about food for their families. Many who have not had to do other work before are trying to find work outside their homes.

Bro. and Sister Delbert Erb, under appointment to Argentina, are scheduled to sail on Dec. 29 and will arrive in Buenos Aires on Jan. 15.

Bro. J. D. Graber gave an illustrated talk on the development of the work in Japan at the final session of a series of studies at the Goshen College church cabin on Dec. 5.

Sister Ruth Bean, recently returned from China, spoke at St. Jacobs, Ont., on Dec. 9.

The Beech young people's meeting, Louisville, Ohio, has assumed one half support of Mrs. Frederick Erb at the Detroit, Mich., Mission.

Christmas baskets will be distributed by the Laurel Street Mission Sunday School, Lancaster, Pa. Contributions should be sent to Benjamin F. Martin, superintendent, Ronks, Pa., Route 1.

Sister Florence Nafziger, recently returned from India, spoke at the Calvary Church, Los Angeles, Calif., on Dec. 2.

Members of the service unit among the Indians in New Mexico and Arizona spoke at Upland, Calif., on Nov. 25.

Farewell service was held on Dec. 16 at Hess' Church, Lititz, Pa., for Bro. and Sister Lester Eshleman, who will be leaving soon for Africa.

The Mennonite Children's Home, Millersville, Pa., is greatly in need of woodworking and shop tools. Anyone interested in supplying this equipment, please send your donation to Mennonite Children's Home, Millersville, Pa., and designate it for Tools Fund.

Bro. Don Snapp, representing the Mennonite Relief Committee, spoke in both morning and evening services at the Otelia Church, Mt. Union, Pa., on Dec. 2. He showed slides of Voluntary Service.

FIELD NOTES (Continued)

A Bible reading service was conducted at Souderton, Pa., from 1:30 to 5:00 Sunday afternoon, Dec. 9. Several of the Gospels were read. The reading was interspersed by the singing of a hymn occasionally so that persons might leave or enter the service.

The Happy Hearts, a young people's group from the Chestnut Hill congregation, Columbia, Pa., under the direction of Mrs. H. Raymond Charles, is conducting a crafts class for the children at the Mennonite Children's Home, Millersville, Pa. These classes are conducted every other Wednesday evening. The children look forward to them with great anticipation.

Correction: Bro. Richard E. Bender was ordained on Nov. 18 instead of on Nov. 25 as stated in the Dec. 4 issue.

Announcements

East Bend Chorus, Fisher, Ill., at Metamora, Ill., Sunday evening, Dec. 30. Joint M.Y.F. meeting of Roanoke, Hopedale, Morton, Pleasant Hill, and Metamora, at Metamora, Ill., New Year's Eve, Dec. 31. A quartet from Goshen College, accompanied by Wolfgang Schultz, a student from Berlin, Germany, will participate. A Winter Bible School will be held at the Little White Chapel, Glendive, Mont., Dec. 24 to Jan. 4. Bro. Frank Horst, Calico Rock, Ark., is instructor. Christmas in Other Lands will be the young people's meeting theme at the Hess Church, Lititz, Pa., Sunday evening, Dec. 23. Program will be given by the Mellinger Young People's group. Mennonite Youth Fellowship will meet at Rohrerstown, Pa., Dec. 22. Bro. Ivan Magal will speak on the Church's Mission to European Displaced Persons. Bible Conference, Bremen, Ohio, with J. F. Garber, Alma, Ont., speaker, Dec. 23-30.

Evangelistic Meetings

D. D. Miller, Berlin, Ohio, at West Clinton, Pettitsville, Ohio, Nov. 18-25; John R. Mumaw, Harrisonburg, Va., Lockport Church, Stryker, Ohio, Nov. 25 to Dec. 2; Harold Lahman, Elkton, Va., at Ridgeway, Harrisonburg, Va., early in December; Kenneth G. Good, Elida, Ohio, at Farmers-town, Ohio, Dec. 10-16; I. Mark Ross, Hess-ton, Kans., at Dillon, near Tremont, Ill., Dec. 2-9; Warren Good, Hinkletown, Pa., at Carpenter Church, Bareville, Pa., Dec. 20-30; Ivan J. Miller, Grantsville, Md., at Riverside Church, Twining, Mich., closing Dec. 9.

Visiting Speakers

Nov. 25: Daniel E. Miller, Lancaster, Pa., at Fairview Church, Kalona, Iowa; Laura Conrad, Sterling, Ill., at Freeport, Ill.

Dec. 2: Allen H. Erb, La Junta, Colo., at Portland, Oreg.; Gerald Studer, Smithville, Ohio, at Wadsworth, Ohio; M. E. Brenne-man, Ontario, Calif., at Los Angeles, Calvary Church; Noah Hershey, Parkesburg, Pa., at Youth Conference, Rohrerstown, Pa.; Leonard Haarer, Altoona, Pa., at St. Jacobs, Ont.; Urie Bender, Baden, Ont., at St. Jacobs, Ont.; Lester Mann, Goshen, Ind., at Holdeman Church, Wakarusa, Ind.

Dec. 5: Nelson E. Kauffman, Hannibal, Mo., at Clinton Frame, Goshen, Ind.; Allen

H. Erb, La Junta, Colo., at District Sewing Circle Meeting, Sheridan, Oreg.

Dec. 9: Robert Baker, Elkhart, Ind., at Clinton Frame, Goshen, Ind., on Nonresistance; Andy J. Miller, Hartville, Ohio, at Casselman River Conservative congregation, Grantsville, Md.; Noah G. Good, Lancaster, Pa., afternoon and evening at Frazer, Pa.; I. E. Burkhardt, Goshen, Ind., at Oak Grove, West Liberty, Ohio; Josef I. Herschkowitz, Harrisonburg, Va., at Huber Church, Medway, Ohio; Oscar Burkholder, with O.M.B.I. quartet at Floradale, Ont.; Leonard Haarer, Altoona, Pa., with Elmira mixed quartet at Hawkesville, Ont.

Dec. 14: Arlene Sitler, field representative of La Junta School of Nursing, at Scottsdale, Pa.; Laura Conrad, Sterling, Ill., showing pictures of Ethiopia and China, Senior Literary, Tiskilwa, Ill.

A Christian is one who accepts Christ as his personal Saviour and who follows His teaching in a life of implicit obedience and discipleship. He is motivated by Christian love which renounces the use of violence and compulsion or anything which would deny to mature and responsible individuals the use of their right of choice between good and evil. This same life of love and discipleship which rejects the methods of hate and selfishness on the one hand, involves a ministry of Christian social service in the various human relationships on the other.—John A. Hostetler.

CORRESPONDENCE (Continued)

school work. We appreciate the fine Christian growth manifested in their lives.

We greatly appreciate the help of the Ernest Swartzendruber family. They have been coming every Sunday during the past year to help in the work and have been a real blessing in the church here.

A Christmas program by the Sunday-school children is planned for the evening of Dec. 16. We hope that many of the parents will come out to hear the Christmas story again.

Average attendance in Sunday school the past quarter was sixty-three. During the summer months attendance drops a little, when folks are on their vacations.

Continue to pray for the church here, that the name of Christ may be glorified.

Melville and Esther Nafziger
and Vivian Beachy.

Dec. 4, 1951.

PORT TREVORTON, PENNSYLVANIA
(Susquehanna Congregation)

Greetings in Jesus' name. During the past months we have enjoyed fellowship with God's people. A number of visiting ministers have filled our pulpit. Let us pray for our ministers and evangelists, not forgetting our home ministers.

On June 3 we had baptismal service for an older sister. May God bless her. Our aged bishop, W. W. Graybill, was able to bring the message. We pray that God may touch him and his wife physically.

Nov. 11-18 Bro. David Weaver conducted revival meetings. We enjoyed some heartwarming and stirring messages nightly.

Our doors are always open to all. Strangers are certainly welcome.

Nov. 27, 1951.

Sara Hinkle.

MORRISON, ILLINOIS

Dear HERALD Readers: "What shall we render unto the Lord for all his benefits?" We are especially reminded at this time of the year that we owe Him our heart's true love and worship for all His blessings.

In August Sister Hazel Compton presented to us the needs and reviewed the work their mission does among the lepers in India.

We enjoyed having Bro. and Sister William Lauver and sons from Davenport, Iowa, with us in September. Their son, Paul Lauver, who had just returned from Puerto Rico, brought us the morning message.

We were happy to have the sectional sewing circle meeting at our church in October. "The Cries from Far and Near" presented to us many challenges to serve the Lord in a fuller way.

Oct. 28 Bro. A. C. Good ministered to us in the communion service.

The following Sunday-school officers were elected for the coming year: Supt., Daniel Deter; Asst., Cecil Nice; Chor., Rachel Nice; Asst., Lois Deter; Secy., Eunice Deter; Asst., Lois Deter; Libr., Esther Nice.

Nov. 27, 1951.

Mary Nice.

ELMDALE, MICHIGAN

(Bowne Congregation)

Dear HERALD Readers: We were very happy to have the Johnstown Mennonite School Chorus render a very inspiring musical program for us in May.

In June we had our summer Bible school again. It was quite well attended.

The Locust Grove young people from near Sturgis, Mich., gave an evening program for us in August. This was much appreciated. Our young people had given a program some time earlier for that congregation.

The reorganization of our Sunday school in October resulted as follows: Supts., Oscar Schrock, Junior Troyer; Secy.-treas., Edward Schrock, Verlin Kauffman; Chors., Iva Kauffman, Pauline Kauffman.

We were favored with messages at various times during the summer by Emanuel Hochstedler, Kokomo, Ind., Ezra Beachy, Pinckney, Mich., Levi Hurst, from Africa, Ed Jones, White Cloud, Mich., and Oscar Leinbach, Clark Lake, Mich.

Bro. J. W. Hess, from Akron, Pa., was our evangelist. He gave very helpful messages Oct. 4-14. Sister Hess was also here. We enjoyed their fellowship. The first Sunday they were here we had our communion service. Five young people chose Christ as their Saviour and Lord.

Bro. Llewellyn Groff, from Minnesota, spoke to us Nov. 19. He gave us interesting information concerning the work in the northern Minnesota mission field, including the work among the Indians.

Bro. and Sister Goodall from the House of Friendship in Kitchener, Ont., gave us a

glimpse into their work among the Jews and their rescue work in the House of Friendship.

Thanksgiving Day was profitably spent. A number of persons from the White Cloud, Vestaburg, and Chief congregations were here with us. Ruth Christophel.

TO BE NEAR TO GOD (Continued)

Ever since this Christmas episode, Christians have been Star Followers, daring the impossible, suffering the unbearable, and conquering the invincible in pursuit of it. Even today, God's greatest gift, after that of salvation, is a vision of the Star—the fixed center of God's will by which we guide our lives. It is only as we share this pilgrimage of the Wise Men, that we can also share their "exceeding great joy."

Friday, December 28

A Light to Lighten

Read Luke 2:21-35.

"A light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:32).

The world has so many lights—lights to bewilder, lights to entice, lights to dazzle. Sometimes even the candles of Christmas cover bitterness, worry, and fear. Yet the Light that first came on Christmas came for but one purpose—to lighten. Here is no ulterior selfish motive, no hidden reason for brightness. The Apostle John calls Christ "the true light, which lighteth every man that cometh into the world." This Christmas, let us hold our feeble tallow dips to His exhaustless Lamp of Love, so that we need never be without the Light that lightens.

Saturday, December 29

The Recurring Miracle

Read Galatians 2:16-21.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

We are awed by the thought of the Son of God coming to a dingy stable, but here we find an even greater wonder. That stable was a palace of light compared to the dingy hearts Christ lives in today. Even God-as-man is not so marvelous as God-in-man is. Yet this greatest of all miracles has happened countless times since the first Christmas became history. It reoccurs every time a sinner accepts Christ; it is intensified every time a Christian surrenders to the claims of Christ. Christmas can hold all its ancient hope and happiness for us only as we allow Christ to transform our hearts into a fit place for His indwelling.

—Edna Beiler.

ANSWERS TO "WHO ARE THEY?"

1. Herod (Matthew 2:4).
2. The shepherds (Luke 2:10).
3. Christ (Matthew 2:8).
4. Joseph (Matthew 2:14).
5. Elisabeth (Luke 1:42).
6. Zacharias (Luke 1:64).
7. The Wise Men (Matthew 2:11).
8. Mary (Luke 2:7).

ANNIVERSARIES

Ramer.—H. B. and Mary (Durr) Ramer, Duchess, Alta., plan to observe their fiftieth wedding anniversary on Dec. 22. Bro. Ramer, pioneer leader in the Duchess settlement, was ordained deacon in 1901, the year of their marriage, and in 1919 was ordained to the ministry. They became the parents of 4 children: David, who is now a deacon at Elida, Ohio; Clarence, of Duchess, who serves as bishop; Ruth, and John, who died from an accidental shooting.

Shank.—Perry E. and Katie (Showalter) Shank, Broadway, Va., observed their fiftieth wedding anniversary on Dec. 1. The year 1901 was a memorable one for them for several reasons in addition to their marriage. Early in the year Bro. Shank lost his father, Bro. Samuel Shank, by death; and on Aug. 25 he received the call to the ministry. At the same time an older brother, Lewis Shank, was ordained bishop. Bro. and Sister Shank have consistently given of their time and energy to the work of pastor and pastor's wife. They have 4 sons and one daughter: J. Ward, D. Paul, John F., Martha, and Samuel.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Brubaker.—To Oscar and Mary (Shaffer) Brubaker, Selinsgrove, Pa., a son, Brice Wayne, Nov. 18, 1951.

Byler.—To Thomas J., Jr., and Mary (Byler) Byler, Belleville, Pa., a son, James Robert, Nov. 25, 1951.

Charles.—To Paul K. and Dorothy (Landis) Charles, Washington Boro, Pa., a son, Mervin Lee, Nov. 21, 1951.

Christner.—To Truman and Jeanette (Krabill) Christner, Iowa City, Iowa, a daughter, Cheryl Jean, Nov. 13, 1951.

Culp.—To Richard and Mary (Powell) Culp, Salem, Oreg., a son, James Conrad, Nov. 11, 1951.

Denlinger.—To Roy K. and R. Elverta (Groff) Denlinger, Gordonville, Pa., a daughter, Donna Jean, Nov. 21, 1951.

Furtak.—To Joseph and Evelyn (Gehman) Furtak, Port Trevorton, Pa., a daughter, Susan Ann, Oct. 26, 1951.

Glanzer.—To Paul J. and Lola (Bowers) Glanzer, St. Lawrence, S. Dak., a son, Dennis Joel, Nov. 20, 1951.

Good.—To Velde and Arlene (Miller) Good, Kouts, Ind., a son, Kenneth Wayne, April 24, 1951.

Greaser.—To Lawrence and Annabelle (Troyer) Greaser, Aibonito, P.R., a son, Joseph Alden, Dec. 1, 1951.

Greiman.—To Loyd and Lillie (Borntrager) Greiman, Intake, Mont., a son, Bernie Bruce, June 23, 1951.

Hartzler.—To J. Elrose and Ruth (King) Hartzler, Belleville, Pa., a daughter, Ethel, Nov. 19, 1951.

Heatwole.—To David and Elizabeth (Wenger) Heatwole, Dayton, Va., a son, Edwin Lowell, Nov. 25, 1951.

Hostetler.—To Vincent and Arlene (Erb) Hostetler, Louisville, Ohio, a son, Delmar Eugene, Oct. 30, 1951.

Kanagy.—To Amandus and Lomie (Esh) Kanagy, Belleville, Pa., a son, Fred Elwood, Nov. 22, 1951.

Keeler.—To Curtis and Verna (Long) Keeler, Lansdale, Pa., a son, Curtis Ray, Nov. 9, 1951.

Kraybill.—To Simon P. and Mary Jean (Sherer) Kraybill, Elizabethtown, Pa., a son, David Simon, Nov. 28, 1951.

Landis.—To Earl S. and Emma (Nissly) Landis, Mannheim, Pa., a son, Abram, Sept. 20, 1951.

Leu.—To John and Grace (Sieber) Leu, West Unity, Ohio, a daughter, Deanna Mary, Nov. 20, 1951.

Martin.—To Raymond H. and Mabel (Martin) Martin, Hagerstown, Md., a daughter, Ruth Elaine, Nov. 21, 1951.

Miller.—To Arnold and Helen (Reinhardt) Miller, Kouts, Ind., a daughter, Cheryl Ann, Aug. 11, 1951.

Miller.—To Wilmer and Sylvia (Yoder) Miller, Hutchinson, Kans., a daughter, Donita Kay, Nov. 18, 1951.

Musser.—To Paul and Ruth (Zimmerman) Musser, Ephrata, Pa., a daughter, Janet Rosene, Nov. 22, 1951.

Ramer.—To Monroe and Valeta (Wenger) Ramer, Goshen, Ind., a daughter, Sharon Rose, Nov. 7, 1951.

Schmucker.—To Leonard and Lucille (Sommers) Schmucker, Goshen, Ind., a daughter, Myrna Lois, Nov. 19, 1951.

Stauffer.—To D. Milton and Pauline (Beck) Stauffer, Mt. Gilead, Ohio, a daughter, Beverly Ann, Oct. 23, 1951.

Stutzman.—To John and Mary (Hershberger) Stutzman, Millersburg, Ohio, a daughter, Gloria Ann, Dec. 1, 1951.

Sutter.—To Ivan and Victoria (Miller) Sutter, Kouts, Ind., a daughter, Sandra Lee, Oct. 5, 1951.

Weaver.—To Paul and Florence (Halteman) Weaver, Roversford, Pa., a daughter, Eva Jane, Nov. 27, 1951.

Witmer.—To J. Abram and Anna (Shenk) Witmer, Manheim, Pa., a daughter, Lois Jean, Nov. 7, 1951.

Witmer.—To Paul M. and Mabel (Myers) Witmer, Manheim, Pa., a daughter, Thelma Jean, Nov. 8, 1951.

Yoder.—To David R. and Mattie (Yoder) Yoder, Belleville, Pa., a daughter, Judy Carolyn, Nov. 12, 1951.

Yoder.—To Gordon and Esther (Detwiler) Yoder, Goshen, Ind., a son, Sanford Charles, Nov. 25, 1951.

Yordy.—To Emerson and Rhoda (Handrich) Yordy, Mio, Mich., a son, Thomas Charles, Nov. 16, 1951.

Zook.—To Dan H. and Lizzie (Zook) Zook, Belleville, Pa., a daughter, Mary Ellen, Nov. 27, 1951.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Beiler.—Shirk.—Jesse Beiler, Locust Grove congregation, Belleville, Pa., and Elizabeth Shirk, Nickel Mines congregation, Paradise, Pa., by G. Parke Book at the Nickel Mines Church Oct. 20, 1951.

Charles.—Good.—Benjamin F. Charles, Landisville-Salunga congregation, Lancaster Co., Pa., and Rosella Mae Good, Salem congregation, Elida, Ohio, both employed at Scottdale, Pa., by M. L. Troyer, assisted by H. Raymond Charles and Richard E. Martin, at the Salem Church Nov. 22, 1951.

Ehlersole.—Van Horne.—Russell Ehlersole, Science Ridge congregation, Sterling, Ill., and Joyce Van Horne, Rock Falls, Ill., Methodist Church, by Paul Gilbert, assisted by Robert Keller, Nov. 18, 1951.

Hernley.—Weaver.—Ephraim M. Hernley, Elizabethtown, Pa., congregation, and Mabel I. Weaver, Erisman congregation, Manheim, Pa., by Homer Bomberger at the bride's home Oct. 13, 1951.

Horning.—Hess.—Leonard LaVern Horning, Bowmansville, Pa., congregation, and Ruth Barbara Hess, Gantz and Hernley congregation, Manheim, Pa., at the home of the officiating bishop, Homer Bomberger, Oct. 6, 1951.

Horst.—Ressler.—Raymond G. Horst and Kathryn Ressler, both of the Lower Mennonite Church near Wadsworth, Ohio, by Moses G. Horst, grandfather of the groom, assisted by David Weaver and Abram Good, at the church Nov. 4, 1951.

Jantz.—Maust.—DeWaine Jantz, Greensburg, Kans., congregation, and Shirley Lorine Maust, Seventh Street congregation, Upland, Calif., by Sherman Maust, father of the bride, at the Seventh Street Church Nov. 20, 1951.

Leaman.—Horst.—Robert B. Leaman and Fay L. Horst, both of the Mellinger congregation, Lancaster, Pa., by Elmer G. Martin at the Mellinger Church Oct. 18, 1951.

Lefever.—Hershey.—John M. Lefever, Millersville, Pa., congregation, and Nora E. Hershey, Hershey congregation, Kinsers, Pa., at the home of G. Parke Book, who officiated, Nov. 28, 1951.

Long.—Loughe.—Dale Long, Science Ridge congregation, Sterling, Ill., and Joyce Loughe, Rock Falls, Ill., Christian Church, by A. C. Good, uncle of the groom, assisted by Harry Shiffer, Nov. 25, 1951.

Martin.—Clymer.—Harold Martin, Mummasburg, Pa., congregation, and Mildred Clymer, Mellinger congregation, Lancaster, Pa., by Elmer G. Martin at the Mellinger Church Nov. 22, 1951.

Martin.—Martin.—Horace M. Martin, Goodville, Pa., congregation, and Erma Jane Martin, Stumptown congregation, Bird-in-Hand, Pa., by Elmer G. Martin at the home of the bride Dec. 1, 1951.

Miller.—Slabaugh.—Floyd Miller, Pryor, Okla., and Beulah Slabaugh, West Union congregation, Wellman, Iowa, by J. Y. Swartzendruber at the bride's home Nov. 30, 1951.

Smith.—Schrock.—Milford Leon Smith, Sheridan, Oreg., and Clara Schrock, Beaver, Oreg., by Jacob D. Kauffman at the home of the bride's parents Nov. 24, 1951.

Stauffer.—Bender.—Merritt J. Stauffer and Donna E. Bender, both of the Salem congregation near Tofield, Alta., by John B. Stauffer at the home of the bride Nov. 2, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Berkey.—Dwight M., son of Cletus and Clara (Miller) Berkey, was born July 15, 1931, near Shipshewana, Ind.; passed from this life Dec. 2, 1951, at a state hospital in Ft. Wayne, Ind.; aged 20 y. 4 m. 17 d. He had been quite ill for nearly three years and was blind from birth. Survivors include his parents, 2 sisters (Marilyn and Rosaleta), 2 brothers (David, at home, and Austin, a student at Goshen College), 4 grandparents (Mr. and Mrs. Josiah J. Miller and Mr. and Mrs. Levi Berkey, of Shipshewana, Ind.), and a large number of other relatives and friends. Funeral services were held at the home and at the Shore Mennonite Church Dec. 4 by Lee Miller, Homer Miller, and Earley Bontrager. Burial was made in the cemetery adjoining the church.

Good.—Fannie M., daughter of the late Martin and Harriet (Minnich) Shearer, was born Oct. 30, 1873; passed away Sept. 27, 1951, at the home of her son (Herman), Elizabethtown, Pa.; aged 77 y. 10 m. 27 d. On May 18, 1893, she was united in marriage to Reuben N. Good, who survives. To this union were born 6 children: Walter, who died in infancy; Raymond, Paris, Martin, Herman, and Anna—Mrs. Kenneth Ebersole. In early married life she united with the Mennonite Church, remaining a faithful member until death. When it became evident that her health could not be restored, she prayed earnestly for the Lord to take her home. Funeral services were held Sept. 30 at the Miller Funeral Home by Martin Kraybill and at the Good Mennonite Church by Clarence Lutz and Ira Z. Miller. Text: II Tim. 1:12. Her body was laid to rest in the cemetery adjoining the church.

Groff.—Grace Greenly was born Sept. 27, 1888, at Sun Hill, near Manheim, Pa.; entered into rest Nov. 20, 1951, at the Lancaster, Pa., General Hospital, where she was a patient for only a few hours; aged 63 y. 1 m. 23 d. Her death came as a shock to the community. She was married to the late Nathan S. Groff, who died Oct. 13, 1950. Surviving are a son (Spencer, at home) and 2 brothers (Rufus Greenly, Lancaster, Pa.; and Albert Greenly, Talmage, Pa.), a number of nephews and nieces, and a large number of friends. She brought sunshine to the homes of shut-ins and was willing to help when help was needed. She was a member of the Groffdale Mennonite Church. Funeral services were held at the Groffdale Church Nov. 22, with interment in the adjoining cemetery.

Leis.—Magdalena, daughter of the late John Schwartzendruber and Annie Sommer, of East Zorra, Ont., was born in 1873 in East Zorra Twp.; passed to her eternal reward at Wellesley, Ont., at the home of her daughter (Mrs. Joseph Kropf) Sept. 1, 1951. Her husband, the late Joseph Leis, Sr., predeceased her. Surviving are 5 sons (John and Solomon, of New Hamburg, Ont.; Sydney, Linwood, Ont.; Elmer, London, Ont.; and Joseph, of Wellesley), 5 daughters (Edith—Mrs. William Jantzi, Nancy—Mrs. Joseph Kropf, Mattie, Fanny, and Lydia, all of

Wellesley), and 29 grandchildren. Funeral services were held Sept. 3 at the Maple View Amish Mennonite Church, with Samuel Schultz officiating. Interment was made in the adjoining cemetery.

Miller.—Homer Elon, son of Ora C. and Sylvia (Sommers) Miller, was born Jan. 2, 1945, in Howard Co., Ind.; departed from this life at the home of his parents Nov. 19, 1951; aged 6 y. 10 m. 17 d. Besides his parents he leaves a brother (Ted Allen), a sister (Sena Ann), 3 grandparents (Mrs. Alonzo Miller and Mr. and Mrs. Homer Sommers), 32 cousins, 13 uncles and aunts, and 25 great-uncles and -aunts. He had been ill for a year with lymphous sarcoma. He was a very patient sufferer. The first in the family, his death brings his loved ones nearer to God and heaven. Funeral services were held at the Howard-Miami Church near Kokomo, Ind., on Nov. 21, in charge of the local ministry. D. A. Yoder preached the sermon. Burial was made in the Mast Cemetery.

Peachey.—Elmer J., son of Jacob K. and Mary G. Peachey, of Belleville, Pa., was instantly killed in a car and truck accident on Nov. 19, 1951; aged 19 y. 6 m. 1 d. He leaves his parents, 4 sisters and 2 brothers: Esther, Orpha, Saloma, Ruby, Aquilla, and Lester, all at home. He accepted Christ as his Saviour and was baptized July 3, 1947. His good testimony remains with those who knew him. A tenor singer, he was a member of the Men's Chorus. Funeral services were held at the Locust Grove Church Nov. 21. Erie Renno and Harvey Shank, who was conducting revival meetings at Locust Grove, delivered the messages. Burial was made in the Locust Grove Cemetery.

Springer.—John B., son of John and Lizzie Springer, was born in Biarn, Germany, May 24, 1873; departed from this life Oct. 20, 1951; aged 78 y. 4 m. 26 d. At the age of seven he came to America with his parents, settling first in Illinois. A few years later they moved to Stuttgart, Ark., where he lived until he and his family moved to Pryor, Okla., in 1920. On Feb. 14, 1895, he was united in marriage to Elizabeth Kuntze. To this union were born 2 sons and 3 daughters. His wife preceded him in death Jan. 6, 1929. In March, 1943, he was united in marriage to Mrs. Iva Sutter, who survives. Also surviving are 2 sons (Jacob C., Archbold, Ohio, and Samuel W., Pryor, Okla.), 3 daughters (Ida E.—Mrs. Dan Sommers, Archbold, Ohio; Susie M.—Mrs. Alvin Oswald, Shickley, Nebr.; and Mrs. Ellen Kennel, Archbold, Ohio, one sister (Mrs. Barbara Roth, Wayland, Iowa), 11 grandchildren, 9 great-grandchildren, and a large number of nieces, nephews, and other relatives and friends. In his youth he accepted Christ as his Saviour and united with the Mennonite Church, of which he was a member until death. He will be greatly missed in the community as well as by the family. Funeral services were held Oct. 23 at the Green Funeral Home and at the Zion Mennonite Church, conducted by I. J. Hartzler, Nelson Histand, and Alva Swartzendruber. Burial was made in the Fairview Cemetery.

Yoder.—Paul, son of Henry J. and Mary (Mast) Yoder, Thomas, Okla., was born Jan. 9, 1944; died Nov. 16, 1951, on the way to the hospital, having been hit by an automobile on his way home from school; aged 7 y. 10 m. 7 d. He leaves his parents, 5 brothers (Alvin, Elmer, Emery, Ivan, and Roman), one sister (Mary Lorene), 4 grandparents (Mr. and Mrs. Joseph J. Yoder, Welda, Kans.; Mr. and Mrs. Moses N. Mast, Thomas, Okla.), 10 uncles, 7 aunts, and many other relatives and friends. "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." Funeral services were conducted Nov. 18 by Clarence S. Wingard and David A. Miller in the German language and by Edward J. Miller, of Gulfport, Miss., in English.

Zimmerman.—Barbara, daughter of the late Christian F. and Mary (Martin) Zimmerman, was born March 19, 1869, near Terre Hill, Lancaster Co., Pa.; departed from this life Oct. 14, 1951, at the Oreville Mennonite Home, Lancaster, Pa.; aged 82 y. 6 m. 25 d. Having suffered long with asthma, she grew suddenly worse and passed away. From her young years she was a member of the Mennonite Church. Her eyesight having become poor in the last few years, she was happy to have others read to her and visit with her. She leaves a sister (Mrs. Mary Wanner, Lititz, Pa.), a brother (Christian F. Zimmerman, Lancaster, Pa.), and a number of nieces and nephews. The funeral service was held at the Mennonite Home Oct. 17, in charge of Landis Brubaker. Text: Job 19:23a. Her body was laid to rest in the Weaverland Cemetery.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Mennonite Church in the Second World War, by Guy F. Hershberger; Mennonite Publishing House, Scottdale, Pa.; 1951; \$3.50.

World War II is becoming a dim memory for most of us. But this period was so creative, challenging, and critical in the life and history of the Mennonite Church that it deserves being recorded. This has been done by Guy F. Hershberger in a 308-page book entitled, *The Mennonite Church in the Second World War*. The book was sponsored by the Peace Problems Committee of General Conference. In the foreword the chairman of this committee states well the need for this book by saying: "We need such an account both for the inspiration and challenge of a test well met, as well as for the lessons we can learn from it for the future."

The value of this book lies largely in its wide and well-documented coverage of the many-sided experiences that World War II brought to everyone. Twenty chapters are necessary to tell the story, nearly each one being packed solid with facts, quotations, figures, names, dates, places, and the like. Besides summarizing an immense amount of information the author devotes space to evaluation and conclusions that serve as "helpful signposts." The book is more than a basic record; it might also be called a manual or guide for all Mennonites who have a sincere concern for the future of their Biblical nonresistant faith. The twenty chapters are as follows:

- The Peace Problems Committee
- The Coming of Selective Service
- Local Draft Boards
- Response to the Draft
- Civilian Public Service
- Financing the C.P.S. Program
- Financial Support of C.P.S. Men and Their Families
- Spiritual Ministry to C.P.S. Men
- The Church and Her Members Who Accepted Military Service
- The Entire Brotherhood Is Tested
- Civilian Bonds
- The War and the Work of the Church
- The War and the Mission Program of the Church
- The War and the Educational Program of the Church
- Ministry to War Sufferers
- Mennonite Service Units
- Peace Literature
- Peace Teaching
- Inter-Group Relations
- Conclusion and Evaluation

A seventeen-page index is included in the last pages.

It is helpful for the church to have a detailed account of the work of the Peace Problems Committee. The origins of the committee in World War I, its continuation in 1925 when some would have dissolved it, its witness within the church, its vision of witness

beyond the church—all of this story should be known and appreciated.

From pages 19 to 111 the reader will find the main account of World War II and its impact on the church through Civilian Public Service. Throughout these pages one can see the role of the Peace Problems Committee in keeping the church informed, in counseling the young men and ministers, in handling difficulties in draft classification, and in administering Civilian Public Service through the Mennonite Central Committee.

So much is telescoped into these chapters that the reviewer hardly knows what to point to that deserves special attention. But it would seem that Chapter IV on the Response to the Draft is worth noting and it might also be said that this chapter alone is worth a good part of the price of the book. It will be interesting to many readers to note that the Mennonite Church with more than 50,000 members had a total of 3,272 men drafted by the end of conscription in 1947 and that the General Conference Mennonites had a total of 3,113 men drafted from a total membership of 30,000 members. In percentages, this means that 6 per cent of the Mennonite Church was drafted while 10 per cent of the General Conference Mennonite Church was drafted. Differences in the policies of local boards are pointed out. The Franconia, Washington-Franklin, Lancaster, and Virginia Conferences had the lowest percentages of their registered men to be drafted. Southwestern Pennsylvania had the highest percentage, the other conferences being in between these two groups.

On page 40 is a summary of the final census, broken down according to district conferences of the Mennonite Church for the entire period of conscription from 1940 to 1947. This summary tells the number of men and the percentage who were classified as I-A, I-A-O, and IV-E.

Many thought-provoking sentences from this chapter could be quoted. Here are a few:

"Perhaps the most significant revelation of this part of the study is the fact that of the drafted men, the high-school group had a lower percentage of IV-E's than either the college group or the group with a grade-school education only."

"Teachers and farmers had a considerably higher ratio of IV-E's than did day laborers and workers in factory and shop."

"It is immediately apparent that the youngest age group (18 to 21) had the lowest percentage of men in IV-E."

"The fact remains that two out of every five men drafted accepted military service and only three out of five men drafted proved loyal to the nonresistant position of the church . . . Does not this mean that the Mennonite Church today is in need of a great awakening which will rekindle the spiritual life of its members?"

"The one reason given more often than any other for men entering the Army was the influence of associates."

The detailed chapters on C.P.S., finances, and spiritual ministry to C.P.S. men will make interesting and profitable reading. The reviewer can testify to the accuracy and thor-

oughness of these chapters from five years of close association with the program in M.C.C. publicity work and as a draftee in base camp and hospital work. He believes that former C.P.S. men should value this over-all record of their conscription days. These pages are not all pleasant reading, for they tell of failures on the part of campers, the home congregation, the ministers, and the camp administrators. Yet they will recall to many former C.P.S. men the names, places, letters, and visits which brought encouragement and joy during their days of "exile." These pages will remind the former C.P.S. man of the many efforts and sacrifices which the "home front" made. He should recall these with gratitude and maybe with the wish that he had carried his part of the load a bit more worthily.

Another chapter that is a "must" for all earnest Mennonites is Chapter X on "The Entire Brotherhood Is Tested." Here is told the Red Cross story, civilian defense activities, war industries and the nonresistant faith, farming in wartime, the medical profession, teachers and pupils in public schools, rationing and price control, unusual experience and public opinion. This chapter contains material for sermons, Sunday-school classes, discussion groups, young people's meetings, and such like.

World War II was a creative period that affected the church's mission program. It strongly influenced Mennonite schools and the chapter on the war and the educational program shows how the war encouraged the establishment of new church schools, especially on the high-school level.

The ministry to war sufferers is an important chapter and one which Mennonite people will be grateful to learn is to be expanded into a book of its own. The service unit program, now beginning to be common experience in the brotherhood, had its genesis in World War II.

The chapter on Peace Literature is to be recommended for reference to anyone who wants to get acquainted with basic literature on nonresistance from the Mennonite point of view. Perhaps no better list of peace works is to be found anywhere.

The chapter on Peace Teaching must not escape the attention of the earnest reader, for it is one of the most valuable chapters in the book. Much food for thought is on these pages. Two quotations from the chapter stand out and are worth repeating here:

"The task of training up a child cannot be accomplished by waiting until an emergency arises, after he has reached the age of eighteen, and then hastily calling a special meeting and placing before him some literature of which he has never heard before. Training up a child is a continuous task from infancy on."

"Where interest in the Bible and in Mennonite history and theology have been strong, there has been a strong peace program. Where these have been weak the peace program has been weak."

The chapter on Inter-Group Relations explains and defends certain Peace Problems Committee activities. These activities called for contacts and associations with other peace

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groups, churches, and various branches of the church. The author cites the committee's contacts with peace groups before and during World War II and answers certain criticisms that were made because of these. This chapter is also heavily documented. However, a thorough search and weighing of all documents pertaining to inter-group relations would show that certain objections to the inter-group relations of the M.C.C.-C.P.S. program were valid. In fairness to the critics of M.C.C.-C.P.S. the grounds of these objections should have been included in this chapter. Perhaps it is only natural that an author writing under the sponsorship of a committee and giving a review of the committee's stewardship would tend to evaluate certain evidences favorably and to minimize other evi-

dences. If a revised edition of the book is published certain additions might be in order to make the book more nearly "complete" and "fair."

The concluding chapter of the book is challenging and penetrating. It refers to the 40 per cent of the young men who chose military service and asks: What was wrong? The chapter also defends the role of the churches that saw fit to accept conscription and co-operate in administering C.P.S. It does not, however, overlook the difficulty that arose from this course of action.

This review is already too long to include

further quotations from this part of the book. Suffice it to say that the closing pages of this book are fully aware of weaknesses and failures in the record of the Mennonite Church in World War II. But these final pages also give encouragement and hope. The author seems to strike a balance between the somber facts of failure in the past and the grace of God to go on into the future. Serious members of the Mennonite Church will hope that in the mid-twentieth century the message of this book and the closing chapter in particular will be heard and heeded.—Grant M. Stoltzfus.

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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Walking in the Light

BY S. F. COFFMAN

There is but one light in which the Christian should walk. "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all" (1 John 1:5). Jesus declared, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12; 9:5). "If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him" (John 11:9, 10).

Christ, the Light of the world, is the only constant light for men. The world has light for only half of the time, and much of that is dim because of the clouds and mist which envelop the earth. The spiritual darkness in which men walk is not due to the lack of the sunshine on the earth, but is due to the lack of light in themselves. Human life is like the world in which we dwell. There is both darkness and light. Darkness is the absence of light. The darkness in man is caused by the refusal to comprehend the light. John 1:5; 3:19, 20.

How natural it is for men to walk after their own judgment, and to endeavor to justify their way by the light of their own reason, the source of which is their own darkness. How can true light shine out of darkness? No religion has ever been found among men which

reveals the truth. No philosophy has ever discovered a true and abiding light. These have come out of the darkness of men, and men have stumbled, because there was no light in men.

"And the light shineth in darkness; and the darkness comprehended it not" (John 1:5). The reasons for the failure of human religion and philosophy are, that the True Light was constantly shining—"shineth"—and the darkness comprehended it not. The darkness in men is not that of a lack of comprehension, for there are many who have received the true Light. It is the refusal of the light of God that makes the darkness of the world and of men so impenetrable. "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John 3:20).

But John writes to those who have received the light when he says, "Walk in the light." The Word of God is the light for the believer, and the Light that comes from Jesus is the light for the Christian. It is true that the Old Testament is also the Word of God. The Old Testament is a witness unto Christ, and the law was the shadow of the good things to come. When Christ came, He revealed to men the grace and truth of God. John 1:17. The law came by Moses. It was good, but it could not bring men to salvation. Rom. 8:3. There was much of the nature of the Gospel in the Old Testament, because it foreshadowed the grace of Christ in its ministry. The Gospel, which Christ said should be preached in the whole world, is the only light for the believer. This Gospel is too often wrested to the destruction of souls.

There is but one interpreter of the Gospel. He is the Comforter whom Jesus has sent into the world, to abide forever with the believers. John 4:16. The world cannot receive Him because it seeth Him not, neither knoweth Him.

What the Spirit will do for the Christian. John 16:13-15.

1. He will glorify Christ, for salvation is in Christ.
2. He will guide into all truth.
3. He will speak what He hears from Christ.
4. He will speak what the Son receives from the Father.

5. He has nothing to say of or from Himself.
6. He will show things to come—but of and from the Lord.
7. He will serve as the spokesman of God as long as Christ is with the Father. Verse 16.

Walking in the Light implies walking according to the Gospel, the only source of illumination for the believer, and the Holy Spirit is the only interpreter of the Word. If the Holy Spirit must depend solely upon the Word of Christ, how much more shall the Christian stay by the Word and seek the way of his life through its revelation by the only authority, the Holy Spirit?

Safeguards for the believers' walking in the light:

1. Prove the Scriptures by the Word.
 2. Wait for further illumination, rather than to follow doubtful counsel or vain imaginations.
 3. Walk in the light which one has, while waiting for more light.
 4. Never be certain that one has all of the light, for there is more to be revealed by the Spirit.
 5. Never follow the steps of others without having personal conviction by the Word that it is the way of the Light.
 6. Feelings and emotions are not always proofs of the walk in the Spirit; they may be fruits of obedience, for the Spirit often leads to the way of the cross, denial and trial.
 7. Seek the fellowship of those who walk in the light, for their fellowship is with the Father and the Son, Jesus Christ.
- Vineland, Ont.

Walk in the Light

BY IDA M. YODER

"For thou wilt light my candle" (Ps. 18:28).

*I need not walk in darkness,
For Thou, my Lord, art nigh;
And Thou wilt light my candle.
I'll hold it up so high*

*My own way it will brighten,
While others too may see;
My darkness, God, Thou'lt lighten,
If I but look to Thee.*

Walton, Kans.

Is This the Road?

*Men travel bravely by a thousand roads,
Some broad and lined with palaces, some
steep*

*And hard and lonely, some that blindly
twist*

*Through tangled jungles where there is
no light;*

*And mostly they are travelled thought-
lessly.*

*But once a year an ancient question
comes*

*To every traveller passing on his way,
A question that can stab and burn and
bless:*

*"Is this the road that leads to Bethle-
hem?"*

Sam Hoskins Writes

XI

Sally mentioned in her letters several times lately that you've missed my writing. This spring and summer I was busy with the farm work, and I guess Sally told you how I hurt my hand this fall and wasn't able to write for a while. I got some observing and thinking done even if I didn't write.

Cory and I have been tied down here on the farm and along with the children and keeping the church we haven't got around very much. So when Junior came home from school in the spring I told Cory that we'd let him do the little that had to be done at church on summer Sundays and we'd visit some of the surrounding churches. We even took a couple of week-end trips. We figured that if Joan and Johnny could do so well with the chores when I worked in the orchards last fall that surely one of them and Junior could get the necessary work done and we could take the younger children along by turns for a little vacation for them.

Something came out of that plan that I hadn't figured on. That way the Hoskinses had representatives in most of the Sunday-school departments of the churches we visited and I learned a right smart about how other Sunday schools are run. I know you get around a good bit yourself, but maybe since you are a preacher you'd like to know how it looked to a janitor anyway.

Naturally one thing I was always interested in was the heating plant; so I got into all the basements. It was sure a revelation. You know I complained about ours once. But it couldn't hold a candle to one or two I saw. We at least have ours *clean*. I declare several of those basements give me the creeps yet when I think about them. Dark, dingy, damp—I might as well add dangerous, for the steps sure weren't very well lighted.

It seems to me that maybe you could do something about getting our churches fixed up so they do what a church ought to do. Maybe that ain't so clear. I mean so the children will have a place that they can look forward to going to and so the women have a sewing circle room and the M.Y.F. has a place to meet and the like.

One thing that impressed me by the time we had been to a couple of churches was that none of them had everything ideal. Seems to me if you could get people to report to you how they have

licked a problem in their church and the rest of us would put as many of these good ideas to work in our churches as circumstances and a willing heart (like we studied the other Sunday) will allow we really ought to go places. I still believe like I said in one of my first letters that our churches ought to be as comfortable and clean and convenient as our homes. What do you think?

To illustrate what I was saying, the church that had the worst basement had the most beautiful trees outside the windows. Maybe if the children stare out the window during services they will forget how ugly it is downstairs. I get a sort of poetry-like feeling in me yet when I remember the blue sky and the pine tree outside the window behind the pulpit in the old church I went to when I was a boy. I don't get that feeling though about the anteroom where I went to Sunday-school class when I think of the old lamps, brooms, foot tubs, old papers, cobwebs, and the dead flies that had wore themselves out on the window during the week. But there's not so much danger that we'll overdo the pleasant part right away.

One new church that was neat as a pin had something I never seen before in any of our churches. It was a library room with plenty of shelves. The girl that was librarian sure was tickled with it and I don't blame her. There's a corner in our church that would make a good library, but it's called a men's cloakroom because the preachers and old men hang their hats in there. I've been wondering why it couldn't be called the "Library" so the women and children would feel free to use it. The hats wouldn't bother the books none anyway. I wouldn't be surprised if a lot of churches could have a library if they thought hard enough about it.

Like I said, though, this church had a bad fault too. There was something about the shape of the room or something that made it echo. This church was specially good getting the neighborhood children in and had a very live bunch of them. It seems to me that I heard everything the speaker said echo about twice and that was mixed up with a hundred echoes of shoes scraping and other noises children make when they wiggle. Aren't there men that can be hired to check church plans to see if there will be echoes or if you can hear? I guess it don't make too much difference what length and height an appleshed is if it holds the grading machinery, but it seems to me it made right much difference in the sound of the preaching and

singing. I know how empty and hollow-sounding our living room is when Cory has me move all the furniture and stuff out for house cleaning. Maybe some curtains and carpets in the church would help it. Somebody said that he heard of a church that built a lower ceiling in a case like that. Another one said that these experts can put some kind of wall-board at the right spots and that helps. Seems to me it would be worth it.

Maybe someday some brother will want to make church building his work and go around and help people with such problems. One he could have helped at our church would be to make a cloakroom you could go into without acting like people getting on a trolley and have some hopes of getting out of without getting your Sunday shoes tramped on. Of course, I don't have so much trouble myself because I come early and leave last anyway.

While I'm writing about getting advice I'll mention one church we saw had the most ghastly paint you could have picked out, I thought, and even the children mentioned it. That church had a lot of Sunday-school rooms and where they couldn't have rooms they had curtains, even for the big classes, so the trustees must have some good ideas. But just like me, I wondered why those trustees couldn't have humbled themselves and got somebody that knew something about *colors* to help them decide on paint. I think they could likely have found somebody because they have some right educated people in their congregation. It just reminded me of something I read in the *Christian School* the other day about how independent Mennonites are that way and that writer said he wouldn't let just anybody take out his appendix. So seems to me trustees ought to know that they don't know everything and get some good advice even if they have to pay for it. Or at least that's the way it looked to me. Cory says maybe you think I ought to know I can't write. But nobody but you has to look at my writing, and you seem to get my points.

I've got some more ideas about some other things I saw if you are interested.

Best wishes,
Sam Hoskins

To be captured by the desire to serve, more than by the urge to acquire, is to make worth-while contributions to better mankind.—Dr. Case.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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EDITORIAL

Close of Volume XLIV

With this issue Volume XLIV of the GOSPEL HERALD comes to a close. As usual, we are furnishing our readers with an index, so that they may quickly find material to which they may wish to refer. Even for those who may not keep a file of all the issues, the index is of great interest and value, and should certainly be kept on file. Look it over carefully now. See how many different writers have contributed to our official church paper during the past year. If you know the church well enough to recognize the names, you will see what a democratic paper you hold in your hands. You will find the names of many bishops and leading officials. Many ministers and deacons have contributed. There are missionaries and relief and voluntary service workers, from both home and foreign fields. But there are also many laymen: housewives, teachers, businessmen, farmers, nurses, tradesmen, young and old. It is not quite true that every church member may have his say through our columns, for we get more material than we have room for, and we select for publication what seems to us the best. But it is true to a considerable extent that the columns of the GOSPEL HERALD picture the life and thought of the Mennonite Church.

Note also the wide range of subject matter in the subject index. Doctrines and practical matters, descriptions and exhortations, promotion and warning—all have had their emphasis. If, as you look over these subjects there seems to you to be some significant omission, perhaps you may have a call to supply the lack.

During the year there have been a few changes. At midyear the editing of the Missions section was transferred to Elkhart, under J. D. Graber and his assistant, Tillie Yoder. We added the feature, *Our Readers Say*, in an attempt to give our readers more of an opportunity to express themselves. In the last few weeks, in order to make room for the increasing volume of field notes, we have devised a plan for grouping announcements and reports of evangelistic meetings and visiting speakers. We have dropped the reporting in detail of

special meetings, feeling we could publish in that space material of more general interest.

Next week, the Lord willing, will begin Volume XLV. We hope to make your paper better than ever in the coverage of important happenings in the church, in the presentation of Scriptural teaching on a wide range of subjects, in the promotion of missions and evangelism and every other church activity, in the uplift of the quality of our Christian living. We solicit from our readers a careful weekly perusal of our pages, contributed articles for publication, and helpful criticism and suggestions. From the editorial end we want to please our Lord and, so far as possible, our readers. Brethren, pray for us.

The General Council Meeting

In the *Field Notes* of last week's issue we promised further comment on the Dec. 7 and 8 sessions of the General Council of Mennonite General Conference. Though it is only a few months since General Conference was held, there was a great deal of work to be done; part of it was the implementing of decisions of the Conference.

The Budget and Finance Committee presented a budget for the present biennium which totals \$46,000. Almost half of this amount is for the work of the Peace Problems Committee, which heretofore has gone directly to the churches for its necessary funds. The Commission for Christian Education continues for the present to do that. But all the other subsidiaries of General Conference now get their funds through the General Conference treasurer. Another new and large item in the budget is due to the decision of General Conference to equalize expenses for outlying conferences by paying the expenses to General Council meetings of all conference representatives. Conferences belonging to General Conference have been asked to contribute annually at the rate of 60¢ per member. A better than 90 per cent response will be required to raise the necessary amount. We can easily do it if we will. Perhaps we had

better think in terms of "\$1 per member per year," as one brother put it.

The growing movement for lay activity in the church came in for considerable discussion. It is good to hear of increasing opportunities for our laymen, and of plans under way, especially by our adult men. There is tremendous potential here.

We were brought up to date on the draft situation. There is nothing new to be published, for the President has not yet signed the regulations concerning the service of I-O's. But the general outlines of the probable plan are pretty clear. A letter is being sent to all ministers with information and instructions. There will be cards, too, for a draft census of all our men between 17 and 25, so that our agencies may know how to plan. There is abundant reason for profound gratefulness to God and to our government for the opportunity which it seems we shall have to do something Christian and constructive as an alternative to military service.

The Council approved a recommendation that our people write to their congressmen on the issue of universal military training which is coming up in January. A letter is going to our ministers concerning this from the Peace Problems Committee.

The Council approved a recommendation that the Mennonite Relief Committee be requested to implement our services to our constituent I-O's. The Council also adopted the following motion:

"That we encourage our brethren who are subject to call for national service to volunteer for service available through our own church agencies, and that we urge the church and its agencies to make provision for significant services and the support of such projects."

The following were elected to the new standing Ministerial Committee of General Conference: Aaron Mast, Ray F. Yoder, Roy S. Koch, M. M. Troyer, John Alger. Chester K. Lehman had been elected to the committee by the Seminary Council.

The question of radio broadcasting was referred to the Mission Board. The Executive Committee was asked to locate the Travel Office authorized by General Conference, and to establish it in connection with an existing agency or institution.

An invitation Prophecy Conference will be held in connection with the Gen-

eral Council meeting next spring. It will be held in one of our churches and the evening sessions will be open to the public.

The General Conference sessions of 1953 will consist of two days of business for delegates and three days of inspiration for the brotherhood.

About forty delegates to the World Conference of Mennonites next summer have been registered, it was reported.

May God direct the work of the Mennonite Church to His eternal praise.

How My Church Attendance Habits Affect My Church

What My Presence Did

1. It caused people to have confidence in me.
2. It made people know that I regard my spiritual welfare, and that of others, as a matter of great importance.
3. It had a good effect on the service.
4. It made my friends feel more welcome.
5. It encouraged the brethren and helped the minister in his work.
6. It caused others to come to the house of God.
7. It made my life stronger for another week.
7. It caused others to stay away from the sinner's path.
9. It pleased God, and I was happy.
10. It caused others to say, "He practiced what he preached."

What My Absence Did

1. It made some people question the reality of religion.
2. It made some think that I was a pretender.
3. It made many think that I regard my spiritual welfare and that of others as a matter of small concern.
4. It weakened the effect of the church services.
5. It made it harder for the minister to preach.
6. It discouraged the brethren, and therefore robbed them of a blessing.
7. It caused others to stay away from church.
8. It made it harder for me to meet the temptations of the week.
9. It gave the devil more power over lost souls.
10. It encouraged the habit of non-churchgoing.

—Author Unknown. Selected by Warren Long, Tiskilwa, Ill.

Money will not buy Christianity; the benefits of the soul are free.—Mrs. Fred Roesel.

A Testimony Concerning Life Insurance

BY A PENNSYLVANIA BROTHER

What do I think of life insurance? If I had been asked this question a few years ago I would have heartily endorsed it, for I believed in it, and carried insurance amounting to \$19,000. I was so enthusiastic about the idea of paying a company to take care of my family in case of my early death that I bought more from time to time. I put all my trust in these companies to take care of the future and any emergencies that could arise—and I left God and His promises completely out of my life.

When I was converted and under instruction for church membership the question of life insurance was a problem to me at first. Because I was not fully aware of God's wonderful plan for our care on this earth, it seemed to me that to drop my life insurance policies was almost like committing a crime of neglect against my loved ones. After studying what the Bible has to say on this subject, and believing in His promises, and trusting in Him one hundred per cent, it was easy to write to these insurance companies and tell them that as a Christian I no longer had need of their services.

The Bible teaches us to put our trust in God, and in Jeremiah it is written that we are cursed if we trust men above God. Life insurance fosters the belief that God is so far away, and so slow to help, that we'd be better off to trust in the insurance instead.

The Bible teaches us to provide for our own through thrift and industry, and to leave the future in God's hands. God also tells us through His Word that Christians are to care for dependent relatives.

The third way God provides for us in case of emergencies is through His church. If the church functions properly, needy Christians who have no supporting relatives are adequately cared for. The government, also ordained of God, provides for its needy citizens if it is functioning according to God's will in this respect.

From a worldly standpoint life insurance is a waste of money! Those who can easily afford to purchase and keep up life insurance could much more easily and economically save for the future through savings banks, etc. What is put into a policy can never be withdrawn one hundred per cent except through death. It has been said that "the only way to beat the insurance game is to die early!"

Those who have just average incomes, to whom insurance premiums are an added burden, have in life insurance a financial curse. In order to protect the money already paid in, the regular premiums must be paid, and on time, too, or the policy and its so-called protec-

It Happened —

TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Dec. 23, 1926)

The missionary family [in India] now consists of twenty-seven missionaries on the field and twenty-six children.

Bible Term at the Eastern Mennonite School . . . is before us. Brethren N. H. Mack and N. E. Miller are the special instructors . . . Bro. B. B. King has been secured as special evangelist.

The recent meetings at Wanner's Church near Hespeler, Ont., awakened quite an interest. Altogether there were twelve public confessions . . . Bro. C. F. Derstine was the evangelist.

The new church building at Balodgahan, India, was dedicated on Nov. 14, Bro. J. N. Kaufman preaching the sermon.

There are no Mennonites to speak of (a few here and there) in the state of Florida and no church anywhere.

tion will all be lost. Many times, more essential things for the home and family are done without for the sake of making the payment.

Life insurance companies claim to be a blessing to the weak and needy. The fact is, that if you are too old, or too sick, or can't pass a physical examination, you can't get insurance and share in their "blessings." Also, if you are too poor to buy insurance, they will never have a care what becomes of you. Or if you do buy insurance and become unable to make the payments through poverty or some unforeseen event, your name is taken from their list, and again no representative of the company will be officially concerned for you in your distress—not one bit! Life insurance is a selfish business, and makes merchandise of human life. We Christians do not need life insurance! We can trust God to take care of our every need, and we want no part of any worldly organizations that want to rob us of our trust in Him. The only way to beat the life insurance game is to drop it altogether.

Every one is God's steward whether he wants to be or not; for to him are given time, ability, talent—all gifts of God and with these gifts there goes individual responsibility for their proper use. God's final judgment will be based on whether the responsibility has been accepted and duly discharged. In the Lord's parable of the five, two, and one talents, the one having been given one talent did not accept the responsibility of stewardship, and as a result, he was to be cast into hell.—D. Carl Yoder.

The Way of Sincerity

BY MARTHA E. KING

Life without sincerity is like an echo, only a simulation, leaving the world as it came, without having served any useful purpose. It is as futile and unwise as a man trying to get to New York by jumping up and down in one spot. Life is not worth living if lived insincerely.

Sincerity is a precious gem that greatly enriches all who possess it. It has no substitute. There is no synthetic sincerity, for it is not a composition or production of skill. It is an intrinsic element which cannot be reproduced.

Sincerity is a way of life. It is a state or quality of being. It is not a mystical something, the gain of which is to be hoped for in some far distant future, but it is to be today, every moment of each day, just what I truly am and what you truly are.

If sometime you have had in your care a child in its early, tender years, you have had splendid opportunity for observation and interesting study of sincerity. The child is openhearted, frank, and inartificial. His love is unfeigned; his expressed feelings are unpretentious.

As soon as she could repeat her mother's words, Jane was taught to pray. When she became capable of expressing her thoughts quite well, her mother decided it was time for Jane to learn to pray for herself, without using a memorized prayer. One evening as the child knelt at her mother's knee, her mother said, "Now, Jane, tonight, instead of using your little prayer which you always pray, I want you to use your own words; ask Jesus for what you think you should have and thank Him for the things you are glad to have."

Little Jane understood, and after making a few simple petitions, concluded thus, "And thank you, Jesus, for our nice garage. We like it without doors 'cause then we don't need to shut them. For Jesus' sake, Amen."

Really that garage was very incomplete without its doors, but Jane's thank you to Jesus was a frank expression of genuine, heartfelt gratitude. Would to God that all Christians were as honest-hearted and unaffected as was little Jane.

Sincerity is by no means salvation, for many a soul has been sincerely wrong, as was the Apostle Paul when he was yet Saul of Tarsus persecuting the church of Jesus Christ. He was so honest and thoroughgoing that when he had a revelation of the truth, he at once turned right-about-face. To zealous, honest seekers of truth the promise is, "He that willeth to do his will shall know of the doctrine."

Paul in later years, no doubt, realized the force of sincerity in his own life, for in writing to the Corinthians he says, "Our rejoicing is this, the testimony of

our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." In other words, he rejoiced that his conscience testified to the fact that he had not lived according to fleshly wisdom, but that he had conducted his earth life in simplicity and godly sincerity, by the grace of God.

The way of sincerity is the path that leads to one end. Sincerity is singleness of purpose. The word "sincere" is derived from two Latin words meaning "without wax," translated freely "without polish" or "undisguised." But one of the Greek words translated sincere and unfeigned gives us another shade of meaning. It is a compound word expressing the idea of "no division" or "without separation." Jesus said, "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." I John 2:15 expresses the same truth: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." True service can have only one master. Sincere love has one primary object of devotion. This principle was in operation back in the days of the garden of Eden. Adam and Eve soon learned that it was impossible to serve God with a divided loyalty. Joshua, in his last address to the children of Israel, enjoined them to serve God sincerely. Joshua 24:14: "Now therefore fear the Lord, and serve him in sincerity and in truth."

Paul states the one purpose of his life in the lofty expressions of Phil. 3:7-14.

"I count all things but loss . . . that I may win Christ, and be found in him, . . . that I may know him . . . that I may apprehend that for which also I am apprehended of Christ Jesus. . . . I press toward the mark for the prize of the high calling of God in Christ Jesus."

While sincerity is essentially being one's self without polish or pretension, yet that does not condone or exonerate any one's living on a low level of Christian experience. God has set the standard and it is our responsibility to meet that standard by His grace.

Sincerity is virtuous but must be accompanied by the graces, which are the fruit of a new life in Christ, to be of eternal value. Notice how Paul so tenderly and with intense longing prays for the beloved Christians at Philippi in Phil. 1:9-11.

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment;

. . . that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

Let us each live in the sweet fellowship of Christ, so that our love, our life, and our service may be in sincerity to the praise of His glory. Then shall we enjoy the favors of this gracious benediction—"Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."

Phoenix, Ariz.

Tract News

The following article, written by Tom M. Olson, indicates that the United States Supreme Court upholds tract distribution. For free copies of the article, write to the LeTourneau Evangelistic Center, Tract Dept., 1270 Sixth Avenue, Room 2307, New York City.

"At one time or another, various American cities have tried to restrict the distribution of literature. Griffin, Georgia, required distributors to get permission from its City Manager. The Supreme Court of the United States declared Griffin's law illegal because it violated freedom of the press by prohibiting 'the distribution of literature of any kind at any time, at any place, and in any manner.'

"Since that decision of March, 1938, other cities have limited similar laws by defining the proscribed literature and specifying times and places. Recently the Supreme Court called these also illegal: it voided three city ordinances prohibiting the distribution of handbills because they littered the streets, and a municipal law requiring permits for door-to-door canvassing.

"The appeals to the high court came from Los Angeles, and from Worcester, Mass., where persons had been arrested for distributing meeting announcements. Also from Irvington, N.J.

"The tribunal's 7-to-1 decision (Justice McReynolds dissented) was delivered by Justice Roberts. A municipality, the court ruled, may enact 'regulations in the interest of public safety, health, welfare, or convenience,' but may not deprive anyone of his civil rights to circulate information and opinion. To prevent littering, cities must punish those who actually throw papers on the streets. The Irvington law, the court declared, was not limited to those who canvass for personal profit but to everyone—including 'one who wishes to present his views on political, social, or economic questions'—and such censorship through

A Prayer for This Week

Our Father, we thank Thee for the open door to enter into Thy presence. Grant us to appreciate anew the real meaning of our Saviour's birth. May we give Him the place He desires in our hearts and help us to let Him be Lord. We pray for Thy blessing on the Christian Church throughout the world, that it may grow spiritually and that there may be greater unity among Thy children. Grant that kings and rulers may be guided by Thy overruling hand to such decisions as will foster peace. In these days of fear and distress may many people yet turn to Thee for salvation and soul satisfaction. In Jesus' name, Amen.

—Merle W. Eshleman.

license 'strikes at the very heart of the constitutional guarantees.'

"With legal approval plus divine sanction, tract workers may spread the name and fame of the Lord Jesus Christ from door to door, shore to shore by printed page."

Gossip and Fellowship

By STANLEY C. SHENK

You cannot live out the life of fellowship as it is described in Phil. 2:2-5 and still gossip. The two are flatly contradictory. They cannot dwell together. One must go. Only God Himself knows how many of His children have fallen victim to the fellowship-destroying poison of gossip.

What is gossip? At its worst, it is deliberately setting out to "smear" someone. Most of us think of gossip as being just this and nothing more, pat ourselves on the back for not being nasty old gossips like some people we know, and then let it go at that. Actually, deliberate smear campaigns are only *one* form of gossip. There are many others.

For example, gossip is passing along information against someone without going first to that person to see whether or not it is true. "Oh," but you may say, "I know it's true. So-and-so told me!" But *do* you know it's true? So-and-so could be wrong (and without realizing it either). Innocent misunderstandings can occur in *thousands* of ways (careless pronunciation, poor hearing, a tired mind that might think one thing and yet through a temporarily "blown mental fuse" tell its vocal cords to say something else, etc., etc.). You may also say, "Oh, but I wouldn't think of going straight to the fellow I heard this about. He would say it was none of my business." Likely, if he is a halfway decent person,

he wouldn't be that rude, especially if he could see that you weren't out to push his nose in the dirt. On the other hand, assuming that he *isn't* a decent fellow, does that still give *you* any right to go ahead and repeat what you have heard when for all *you* know it is possibly untrue? No, the only safe way is either to go straight to the person involved or else keep quiet. Furthermore, suppose it *is* true. Will repeating it to others help him to see the error of his ways? Will it convince him of the love of Jesus Christ in you? Will it deepen his fellowship with you? Have you been appointed to be his accuser or judge? Maybe (if he would be so minded) he could uncover a worse fault in *you*.

Here is a three-point rule that has been helpful to many in avoiding gossip. Before you make a critical statement concerning another, ask these three questions about your criticism: Is it *true*? Is it *necessary* (to say it)? Is it *kindly worded*?—*Herald Youth Bible Studies*.

"Whosoever Shall Lose His Life for My Sake Shall Find It"

From the sin which is in us, leading us to prefer our will to Thine,

Good Lord, deliver us.

From the prejudice and blindness in our souls, in our nation, and in our religious fellowship,

Good Lord, deliver us.

From unreadiness to hear Thy call and from slothfulness in our obedience,

Good Lord, deliver us.

From racial pride and national arrogance, whereby we mar the harmony of life in Thy great family,

Good Lord, deliver us.

From easy contentment with what is familiar and from hesitation in making adventure for Thy kingdom,

Good Lord, deliver us.

From failure to recognize Thy Holy Spirit dispensing to others gifts differing from those which we have received,

Good Lord, deliver us.

From love of all that hinders us from conformity to Thy holy will,

Good Lord, deliver us.

Almighty and most merciful God, our heavenly Father, we confess that we have grievously sinned against Thee in thought, in word, and in deed. We have come short of Thy glory; we have broken the unity of Thy holy church; we have turned, every one of us, aside from the way of life. Yet do Thou, O most merciful Father, hear us when we call upon Thee with penitent hearts. Pardon our sins, and grant us Thy peace. Confirm us in all goodness, that we may serve Thee with a quiet mind, and bring us to the life everlasting, through Jesus Christ our Lord. Amen.—From *The Rural Church at Worship*.

Prayer Requests —

Pray that the curse of permanent militarism may not come upon us through Universal Military Training.

Pray that the way may be opened for effective witness in alternative service by our I-O men.

Pray for the Mission and the Church in India as they prepare to operate unitedly under a new constitution, beginning July 1.

Pray that the Lord's leading may be clear in the expansion of New York mission work into Harlem.

Pray that the Church may be led in missionary outreach in these days when some doors are closing.

Pray for our young men of draft age, and their parents, that they may stand for Christian convictions on nonresistance, and be willing to make personal sacrifice in the interests of Christian witness.

Pray for a sister who has been ill for some time and wishes again to enjoy health.

Pray that a young couple who recently made a new start in the Christian life may be victorious.

Pray for a sister who is going through severe trials and temptations.

Pray for the conversion of a husband and wife, neither of whom is a Christian. The husband drinks, and home life is far from pleasant.

The workers at the Shady Pine Mission, Willow Hill, Pa., request prayer for a spiritual awakening, that folks may realize their need of salvation.

Pray that the door may continue to be open for teaching the Bible in the government schools in Tanganyika.

(Requests for this column must be signed.)

AGITATION OVERCOME

A young man employed by a large advertising firm was sent out to "get acquainted with the public," by clerking in a department store. When asked how he liked it, he said, "I like it all right, only why is everybody so mad? They storm around my counter from all directions. They are buying Christmas presents to make people happy, yet they are all mad. But," he added, "I've got a secret; I just don't let it ruffle me. I flash a big smile on 'em and treat 'em nicely; it breaks them down, every last one of them."—D. Carl Yoder.

An Old Donkey Speaks

BY J. PAUL SAUDER

I had often wondered what the animals in the stable at Bethlehem would have said if they could have talked. So, to please my pupils at Kraybill Mennonite School, I put words in the mouth of the donkey which stood in the stall next to the one that had the manger in which Christ was cradled.—J. P. S.

I, a young donkey, stood in my stall
In a stable back of an inn so tall.

The inn was quite crowded. The census, you know,
Made men, like waters in rivulets flow,
Brought me and two others from far, far off
To nibble at hay and drink from one trough,
To nicker and stamp and bray as we will
When donkey meets donkey in vale or on hill.
I had eaten to fullness when new noises clear
Made me prick up my ears, for I do love to hear.

First a weary mate's plodding. Too laden by far
Was my poor donkey brother. Oh, what man would mar
A weak donkey's back with such overload?
Then I saw *her* there as she wearily stood.
I saw *him* advance to the barred inn door,
Ask shelter for her, so weary, so poor.

The inn, it was crammed as I very well knew,
No room for the many, scant room for the few.
And now, late at night, so easy was "No,
Go sleep in the stable, go on with you, go."

They came to the stable, and so, on my right
My tired donkey brother spent the rest of the night.
With a sigh of weariness, almost a groan
Down on the hay sank the woman alone.
Again all was quiet and I fell asleep,
Dreaming of hillsides and grass wet and deep,
When my sweet dream was shattered by one small, shrill cry.
I woke with a start, sudden noises near by
Always are frightening, rouse one from rest,
Make fears for the present, though hopes for the best.
No whipping was this, no master's rude rod,
This cry was the voice of the small Son of God.
"The small Son of God?" Yes, you heard what I say,
The small Son of God lay there on the hay.

The new mother was wrapping Him, round and round,
And way and above I heard a strange sound
As if far-off voices were chanting on high
The sweet songs of heaven way up in the sky.
"Glory," I heard, and "Peace," and "Good will";
Those chantings re-echo in my memory still.

Soon there were stirrings by our stable door,
Then there were knockings and voices and more,
For shepherds came in and told of the song
They had heard, as had I, and it wasn't long
Till they conversed of angels, and the glory of God
As it shone on these watchers down there on the sod.

I listened and listened, nor moved I my feet
E'en after all left, and I heard, low and sweet

The new mother's voice, crooning a lay
In her tiny babe's ear as He slept on the hay
Of the manger next mine, and I heard her sweet song
In tones clear and soft and swinging along.
"O you sweet Son of God, that you should reside
In our temple of clay, and lay down beside
Mary as mother; oh, that is God's grace,
Mystery boundless, God showing His face,
Mercy unlimited upon God's handmaid.
God has poured out His blessing as prophets have said.
Now has come heaven to live among men.
Can greed and can hate show their faces again?"

So soon it was morning. With coming of day
The Babe and His mother, the man went away.
We donkeys pondered, as donkeys may do;
With love in the world now would it be true
That donkeys would soon have all masters kind,
Their loads not so heavy, and would they soon find
Men loving each other, and with deeds kind and true
Showing peace and good will to all men and us too?

* * *

I give you my answer, I, an old donkey now,
Carried Mary, that mother, down from the brow
Of a dreadful old hill, whereon stood strange trees,
Trees with strange fruit; fruit shunned by the bees,
Yea, shunned of all men, save only a few
Hazarding life to be faithful and true.

Sweet Babe of the stable of way long ago,
My donkey's heart saddened to see you stretched so
Between earth and sky on cross stained and rude.
I saw it so well from the place where I stood.

O mystery, mystery, from stable to here,
Oh, who shall explain it, shall tell in my ear
Why He who was born with the glory on high
Was born to come here to Golgotha and die?

I, who bear burdens my long life around,
Thought as I stood there, pawing the ground,
What if a bearer of burdens is He,
Bearer of burdens to heaven, maybe?
What if He bears in His great, breaking heart
Up to His Father man's sorrows apart?
And then I heard triumph, a loud, piercing cry,
"Back to Thee, Father, my spirit give I."
Then carried I Mary, to weep all alone,
Back to the home of her new foster son.
I, a mere donkey which most men despise,
I, in my lifetime, heard three wondrous cries.

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Mt. Joy, Pa.

TO BE NEAR TO GOD

THEME FOR THE WEEK: MEN OF RESOLVE

Sunday, December 30

Abraham. Read Genesis 12:1-7.

"And they went forth to go into the land of Canaan; and into the land of Canaan they came."

The impulse of God took Abraham on a long journey into the unknown. It pushed him into danger and loneliness and hardship, but it brought him the unexcelled gift of the friendship of God. Abraham believed; then he obeyed, and his title was "Friend of God."

Do you covet such a title? It can be yours if you are willing to earn it as Abraham did. God has a land of promise for each of us, a land shrouded in shadows, but the journey thither, if begun in confident faith, will culminate at last in abundant blessing.

Monday, December 31

Joshua. Read Joshua 24:1-24.

"As for me and my house, we will serve the Lord."

Joshua's speech clarified the problem that faced the children of Israel. "Will you serve the Lord who brought you out of Egypt," he demanded bluntly, "or do you intend to forget Him, now that your journey is safely ended, and turn to other gods?"

There is danger that our age of compromise may lead to confusion. We cannot evade decisions, no matter how hard we try. We need to realize that as long as we refuse to say yes to God, we are really saying no to Him.

God, help us to understand the significance of our choices and to resolve, with Joshua, on wholehearted service to God.

Tuesday, January 1

Ruth. Read Ruth 1:1-22.

"When she saw that she was stedfastly minded to go with her, then she left speaking unto her."

Against Ruth's determination, argument and pleading were alike useless. She had resolved to go with Naomi to her home country, to share with her mother-in-law in whatever the future had for her. Her mind was made up beyond changing.

Thus it is that resolution often ends arguments. It is when we cannot quite decide that temptations of all kinds beleaguer us. A wrong decision has no such beneficent effect, however, because God loves us too much to give up easily. He continues to tempt the stubborn heart to reconsider the problem. A right choice is the only road to peace.

Wednesday, January 2

Isaiah. Read Isaiah 6:1-13.

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?"

The God of the universe is forced to ask a very pathetic question. While angels wait, eager to perform His smallest command, He

must wonder whether one human being remains that can be sent to His rebellious people. I like that prompt willing answer that Isaiah gave. He had seen the glory of God and knew that His service was a privilege. Even in the face of his own unworthiness, he was eager to serve. Nor was he rejected. God said at once, "Go!" and Isaiah went.

God needs us today, as much as He ever needed Isaiah. He is still asking that same pathetic question. Are we deaf to His summons, or have we joined Isaiah in the ranks of the volunteers?

Thursday, January 3

Peter. Read Matthew 16:13-28.

"Thou art the Christ, the Son of the living God."

Peter blunders his way through the Gospels to our edification, blurting out questions and making impulsive assertions. But it is not until the day of Pentecost that he really begins to live in the power of this affirmation. Then the Son of the living God sends him forth to work for the kingdom.

The Son of the living God! There is power and to spare behind that phrase. The potential in the world itself is as nothing compared to it. And it is ours for the asking. Whoso faces the New Year backed by such a power will live triumphantly till its close.

Friday, January 4

Jesus. Read Luke 9:51-62.

"He stedfastly set his face to go to Jerusalem."

Christ walked, without hesitation and without fear, into the death trap His enemies had set for Him. His resolution to suffer was motivated by love. Have we repeated this truth so often that the words lose all meaning? Have we dulled our ears to the song that sings through them? We who shrink from suffering, who desire comfort and ease so much, should be able to appreciate that steadfast journey, made for us.

This resolution to suffer is not popular, but it is a must for the Christian. How can we identify ourselves with a world that continues to crucify our Lord? We are servants of a Master who once said, "And whosoever doth not bear his cross, and come after me, cannot be my disciple."

Saturday, January 5

Paul. Read Philippians 3:7-21.

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

There are two parts to Paul's resolution. First, he resolved to forget the past. Stephen's dying face, the mistaken zeal that scattered the church, the exceeding fierceness that drove him out to persecute in other cities—

none of these bound Paul. They were a part of the forgiven and forgotten past.

And Paul also resolved to press forward. The past that he dared not remember was a spur to drive him on to greater effort. Never for him the complacent enumeration of good deeds and the self-approval that breeds pride. The past held no consolation; so he was forced to look to the future.

Are you shackled to some grim regret? Don't stumble into the New Year, taking it with you. God has power to help you break free from the past and push boldly ahead to the high calling He has for you in Christ Jesus.

—Edna Beiler.

FINDING THE CHRIST

Sunday School Lesson for January 6

(John 1:35-49)

Followers of Jesus. This is a good theme for the quarter. A theme such as this is not so much something to talk about, especially in the first lesson, as it is to do something about each Sunday. Plan in every lesson to give a fresh and fuller idea of what it means to follow Jesus. This is a good study for Anabaptist people who think that believing on Christ affects one's living. Lift the banner high each Sunday. Your pupils want teaching that does something to them.

"The way of the Lord" has now been prepared and Jesus comes forth from Galilee. The "horn of salvation" has been raised up. The "mercy promised to our fathers" is about to be performed. The Messiah is here. The Saviour comes forth to save men. Will they recognize Him? Will they believe in Him? Will they follow Him?

According to the record given, Jesus comes first to John the Baptist. John knew Him and acknowledged Him as the Lamb that taketh away the sin of the world. John's mission has been fulfilled. This must have been a great climax in his preaching. Now he can point to the Man concerning whom he had prophesied again and again, and to whom he is glad to turn all his disciples. John was a great man because he was such a great believer in a Great Saviour, "the Son of God." If he had not believed he would have been jealous of Christ—and never have decreased.

These were days of great events—the Christian Church was really beginning. John turns more believers to the "Lamb." This name given to Jesus meant more to these men than it does to us. What did John really say to them in "Behold the Lamb of God"?

Andrew and the other disciple (John, no doubt) had believed in the coming Messiah. They had acknowledged their sins and had been baptized with water looking forward to being baptized with the Holy Spirit. This baptism they got in following and believing on Jesus.

Who was the next believer? Notice Andrew's testimony to his brother. What did "Messiah" mean to Peter? Peter got a new name when he believed. Jesus found another believer in Philip. Then Philip found Nathanael. Consider the testimony or confession of Jesus each of these believers made. Already conversion meant witnessing for others.

Jesus presented Himself as the Messiah, the Son of God, and King of Israel. But the followers had to believe in their hearts that He was what He claimed to be and follow. This was and is man's response of faith. Christ has presented Himself as the Way, the Truth, and the Life. The believer in Christ is one who believes that He is just that. No one can be saved who doesn't believe in Christ as Saviour, and as his Saviour from his sins. We even see more than just the revelation of God in Jesus whom we must believe or deny. We see an inviting Saviour,

a seeking Christ, and a very understanding personal friend.

What a band of disciples to begin with: Andrew, John, Peter, Philip, and Nathanael!

What wonderful work "the voice . . . crying in the wilderness" had done! We must appreciate that Jesus was to be their Saviour. How great a faith was theirs!—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FAMILY CIRCLE

Mother of Boys

BY MIRIAM SIEBER LIND

Praise to the High One

For giving me joys

Peculiarly sweet—

I'm the mother of Boys!

Mud-puddles, torn blue-jeans,

Toads, whistles, and worms;

The furred and the feathered

And whatever squirms;

Black knuckles, bats, arrows,

And thundering noise—

They're all in a day

For the mother of Boys.

But ah, 'tis a dear joy

To turn the blue eyes

To the manifold wonders

Of earth, sea, and skies.

And ah, 'tis a dear joy

To watch small hand seize

The hand of his God

In the knowledge of these . . .

Spare me, O High One,

To praise Thee more—when

This mother of Boys

Is a mother of Men!

Scottdale, Pa.

The boys brought out their games for play with the guests. What an opportunity for acquaintanceship with the family. This father appreciated his boys.

* * *

This city home back yard had a large cemented area for tricycling and skating.

* * *

In a back churchyard by a ravine three sets of three swings each were provided for play periods in S.B.S. and for family gatherings. There was an oven, too.

* * *

The tea towel I used bore the words, "Happy Birthday," outlined in color by the loving little daughter.

* * *

Two brothers were collecting and mounting butterflies. This and other wholesome interests kept the boys very busy and happy.

* * *

A boy of fourteen months went to sleep with no bottle before his two day naps and at night. He did thus from the beginning. How easily he went to sleep! Interesting.

* * *

When the children were told to put things away, they complained that they had no place to put them. A steel file with many drawers was the solution.

Scottdale, Pa.

Observations in Homes

Here and There

BY ALTA MAE ERB

Each of the three children had a small room of his or her own. Most of the furniture was homemade with the child's help. The basement shop had a sanding machine that the children could safely use. These children loved home.

* * *

The garage man was baby sitting, and what a kind, understanding father he was!

EXPRESSIONS OF APPRECIATION

I want to thank the many friends, Sunday-school classes, and sewing circles for remembering me with cards, flowers, other gifts, and visits during my stay in the hospital and while convalescing at home. May the Lord bless each one.—Mrs. Frank Garman, R. 1, Columbia, Pa.

* * *

I am using this way to express my sincere thanks to all who remembered me with prayers, visits, cards, and flowers during my stay at the hospital and since my return home. May the Lord bless you all.—Mrs. Moses G. Horst, R. 1, Rittman, Ohio.

* * *

I wish to thank my relatives and friends who remembered me with prayers, visits, and cards during my six-week stay in the hospital. May the Lord bless each of you.—Evelyn I. Zoll, R. 2, Ephrata, Pa.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Byerly—Trimble.—Andrew R. Byerly, Jr., and Clara E. Trimble, both of Columbia, Pa., by Christian K. Lehman at the Columbia Mission Oct. 14, 1951.

Combs—Stalter.—John C. Combs and Ruth M. Stalter, Home Mission congregation, Chicago, Ill., by William J. Brennehan at his residence June 16, 1951.

Horst—Herr.—Alvin H. Horst, Reiffs congregation, Maugansville, Md., and Elva M. Herr, Landisville, Pa., congregation, at the home of the officiating minister, Christian W. Frank, Dec. 1, 1951.

Weaver—Hess.—Paul E. Weaver, Lititz, Pa., congregation, and Esther Hess, Ephrata, Pa., congregation, by Amos S. Horst Nov. 17, 1951.

Weaver—Hurst.—C. Irvin Weaver and E. Ruth Hurst, both of the Martindale, Pa., congregation, by J. Paul Graybill, assisted by Muhlon Witmer and Alvin G. Martin, at the Martindale meetinghouse Nov. 24, 1951.

Wideman—Yoder.—Leon Wideman, Akron, N.Y., and Marjorie Yoder, Clarence, N.Y., by D. Edward Diener at the Clarence Center Church Nov. 22, 1951.

Yoder—Otto.—Marvin Yoder, Locust Grove congregation, Sturgis, Mich., and Betty Ruth Otto, North Goshen, Ind., congregation, at the home of the officiating bishop, Lee J. Miller, Nov. 25, 1951.

Yoder—Ramer.—Pete Yoder, Forks congregation, Middlebury, Ind., and Florence Ramer, Yellow Creek congregation, Goshen, Ind., by R. F. Yoder at the home of the bride Sept. 30, 1951.

Yoder—Wagler.—Elvin Yoder, Montgomery, Ind., and Ruth K. Wagler, Willamina, Oreg., by H. E. Widmer at the Hopewell Church, Hubbard, Oreg., Aug. 30, 1951.

Zimmerman—Burkholder.—James N. Zimmerman, Stevens, Pa., and Jean E. Burkholder, Washington Boro, Pa., both of the Ephrata congregation, by Amos S. Horst Nov. 17, 1951.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Barge.—To Willard J. and Elizabeth (Shetler) Barge, Upland, Calif., a daughter, Emma Louise, Nov. 4, 1951.

Bauge.—To Aaron N. and Anna (Shank) Bauge, Hanover, Pa., a son, Amos Walter, Dec. 1, 1951.

Buckwalter.—To Morris and Vonedra (Crunkleton) Buckwalter, Greencastle, Pa., a son, Mark Eugene, Sept. 22, 1951.

Denlinger.—To Leon and Arlene (Landis) Denlinger, Dover, Pa., a son, Gerald Lee, Nov. 7, 1951.

Derstine.—To Chester T. and Ruth (Detweiler) Derstine, Dublin, Pa., a daughter, Ruth Elaine, Oct. 18, 1951.

Eby.—To Norman and Anna (Martin) Ehy, Hagerstown, Md., a son, Eldon Ray, Nov. 23, 1951.

Eyer.—To Stanley and Imogene (Hinkle) Eyer, Northumberland, Pa., a son, Stanley Frederick, Oct. 23, 1951.

Felpel.—To Melvin B. and Emma R. (Bowman) Felpel, Ephrata, Pa., a son, Melvin Douglas, Nov. 13, 1951.

Garman.—To Donald E. and Mildred E. (Wenger) Garman, Lancaster, Pa., a son, Donald Kenneth, Nov. 20, 1951.

Gingerich.—To Beryl and Marion (Jantzi) Gingerich, Lowville, N.Y., a daughter, Florine Rose, Nov. 25, 1951.

Groff.—To Melvin M. and Ruth E. (Shenk) Groff, Lancaster, Pa., a son, Jere Melvin, Nov. 8, 1951.

Guengerich.—To Willard and Verna (Enns) Guengerich, La Junta, Colo., a daughter, Jolene Evonne, Nov. 26, 1951.

Gunden.—To Cleland and Myra (Roeschley) Gunden, Milford, Ind., a daughter, Rosemary Sue, Sept. 1, 1951.

Gunden.—To Donald and Elsie (Zimmerman) Gunden, Goshen, Ind., a daughter, Marilyn Joy, Nov. 28, 1951.

Hallman.—To Willis and Katherine (Hertzler) Hallman, Vineland Station, Ont., a daughter, Susan Carol, Nov. 17, 1951.

Kenagy.—To Orle and Lois (Harder) Kenagy, Garden City, Mo., a son, Everett Dale, Nov. 16, 1951.

Miller.—To Vernon U. and Bertha (Stauffer) Miller, Sarasota, Fla., a daughter, Melodie Ann, Dec. 2, 1951.

Oswald.—To Dale and Lois (Hoffman) Oswald, Frazee, Minn., a son, Jerry Lee, Oct. 20, 1951.

Petre.—To Calvert R. and Ada (Hege) Petre, Smithsburg, Md., a son, John Ray, Dec. 4, 1951.

Schrock.—To Vernon and Hilda (Miller) Schrock, Kokomo, Ind., a daughter, Joyce Ann, Nov. 25, 1951.

Schwartz.—To Henry and Pauline (Eichorn) Schwartz, Burr Oak, Mich., a daughter, Lorraine May, Nov. 1, 1951.

Siegrist.—To Clarence S. and Jane (Denlinger) Siegrist, Neffsville, Pa., a daughter, Audrey Jane, Nov. 25, 1951.

Stutzman.—To Arnold and Marjorie (Erb) Stutzman, Wellman, Iowa, a daughter, Cheryl Ann, Dec. 1, 1951.

Weaver.—To Paul H. and Della (Kurtz) Weaver, Washington Boro, Pa., a daughter, Mary Jane, Nov. 9, 1951.

Witmer.—To Walter E. and Mary (Showalter) Witmer, Columbiana, Ohio, a son, David Philip, Nov. 19, 1951.

Yoder.—To Rollin and Edna (Shantz) Yoder, Eaglesham, Alta., a daughter, Yvonne Marlene, Dec. 3, 1951.

Zimmerman.—To Ivan and Vera Mae (Snader) Zimmerman, Stevens, Pa., a daughter, Doris Jean, Nov. 25, 1951.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Christner.—Christian E., son of Jacob and Barbara (Egli) Christner, was born near Trenton in Henry Co., Iowa, Jan. 20, 1868; departed this life after a short illness, aged 83 y. 10 m. 12 d. When he was ten years old his parents moved to a farm near Olds, Iowa, where he grew to manhood. As a young man he accepted Christ as his Saviour and united with the Sugar Creek Mennonite Church, remaining a faithful member until death. On Feb. 8, 1899, he was married to Emma Conrad. This union was blessed with 6 children: Irvin and Ralph, at home; Nina—Mrs. Joseph Unternahrer, Florence—Mrs. Herman Leichty, Erna—Mrs. Jesse Roth, and Verda—Mrs. Glen Reschly, all of the home community, Wayland, Iowa. He leaves his companion, 6 children, 18 grandchildren, 2 great-grandchildren, one sister (Mrs. Mary Gisser), and 2 brothers (Enos, Wayland, Iowa; Amos, Blakesburg, Iowa). He was a loving husband and a considerate father and grandfather who will be missed in the family circle. The funeral was held at the Sugar Creek Church Dec. 4, conducted by the home ministers. Interment was made in the cemetery near by.

Hartzler.—Martha Salome, daughter of the late Reuben and Margaret (Kilmer) Heatwole, was born in Harvey Co., Kans., March 24, 1884; died at the home of her daughter (Mrs. Walter Slagell) at Hydro, Okla., Nov. 25, 1951; aged 67 y. 8 m. 1 d. In her youth she confessed Christ and united with the Mennonite Church, remaining faithful to her vows both to the Lord and the church. On Feb. 27, 1906, she was united in marriage to Joseph G. Hartzler, of Cass Co., Mo. To this union were born 2 sons and 4 daughters: Mildred—Mrs. Ralph Myers, Sweet Home, Oreg.; Willard, Carstairs, Alta.; Ethel—Mrs. Norman Lind, Sweet Home, Oreg.; Clifford, Carstairs, Alta.; Ida—Mrs. Walter Slagell, Hydro, Okla.; and Leona—Mrs. James Sayer, Carstairs. Surviving are her companion, 6 children, 17 grandchildren, 2 sisters (Sarah—Mrs. Arthur Holderman, Montevallo, Mo.; and Susanna—Mrs. Charles Yoder, Windom, Kans.), and many other relatives and friends. Her par-

ents, one brother, and 3 sisters preceded her in death. She was much concerned for the spiritual well-being of her family and the church and spent many hours in prayer for them. Her children are all active members of the Mennonite Church. A faithful and devoted mother and companion, she supported her husband in his work as minister and bishop, often accompanying him in filling his appointments at the churches in his care. She had been in failing health for five years; the last year she became seriously ill and she and her husband moved to the home of their daughter, where she was given loving care. The Lord was very real to her and gave grace in her severe suffering. A brief service was held Nov. 27 at the Pleasant View Church near Hydro, Okla., by Alva Swartzendruber and John Slagell. The following day services were held at her home church, West Liberty, in McPherson Co., Kans., by Harry A. Diener, Alva Swartzendruber, and Menno M. Troyer. Burial was made in the West Liberty Cemetery. Text: Rev. 14:13.

King.—Aaron, one of a family of twelve, was born to Abraham and Mattie (Yoder) King on Nov. 17, 1877, near Bellefontaine, Ohio; departed this life Nov. 12, 1951, at Phoenix, Ariz.; aged 73 y. 11 m. 25 d. His first marital union entered on Oct. 16, 1902, with Barbara Smucker, was of short duration, for Barbara was called in death Oct. 17, 1907. One son (Boyd) born to this union predeceased him June 28, 1946. On Dec. 17, 1908, he was united in marriage to Anna Zook, who survives him, together with 2 daughters (Martha and Mary Kathryn), a daughter-in-law (Mrs. Sadie King), and 4 grandchildren. One sister (Mrs. Lydia Kauffman, Garden City, Mo.) and 3 brothers (Irvin, Malvern, Pa.; Abe, Harrisonburg, Va.; and Nelson, Fairpoint, Ohio) also survive. In his youth, life began taking on new meaning when he accepted Christ as his Saviour. To him life was a serious responsibility to be lived conscientiously according to eternal principles. Years and increased physical limitation only served to increase his devotion to God and His Word. Most of his life was spent in Logan Co., Ohio, but in August, 1950, he and his family took up temporary residence in Sunnyslope, Phoenix, Ariz. He deeply appreciated friends and fellowship there but was anticipating going home; this anticipation was fulfilled in a different way than was expected. Funeral services were held at the South Union Mennonite Church, West Liberty, Ohio, Nov. 17, in charge of Stanley Shenk and Nelson Kanagy. Interment was made in the South Union Cemetery.

Lapp.—Bena S., daughter of Christian G. and Mary (Schlonaker) Augsburg, was born March 24, 1874; passed away at her home near West Liberty, Ohio, Nov. 11, 1951; aged 77 y. 7 m. 18 d. She moved with her parents from Butler Co. to the West Liberty vicinity in the spring of 1889. In the fall of that year she united with the Oak Grove Mennonite Church; she was a faithful, intensely interested member until death. On Jan. 22, 1907, she was united in marriage to Alva D. Lapp. To this union were born 6 children: Noah, Boyd, Ida—Mrs. Dwight Neer, of West Liberty; Ruth, at home; and an elder son and daughter who died in infancy. Another member of the family was Sarah, her sister, who lived with them from the time of their marriage until her death in May, 1948. She had the great joy of seeing her children become Christians and join her church. She also enjoyed being near enough to visit her 14 grandchildren and one stepgrandson. An illness in April, 1950, left her nearly helpless; from that time on she was cared for devotedly by her husband and daughter. A patient sufferer, she appreciated all that was done for her. Besides her husband, children, and grandchildren, she leaves 2 sisters (Emma Warye and Wilhelmina Kanagy, of West Liberty) and other relatives and friends. The funeral was held in the Oak Grove Mennonite Church, with Nelson Kanagy officiating, assisted by N. E. Troyer. Burial was made in the South Union Cemetery.

Martin.—Harvey, only son of the late Joseph and Mary Ann (Hoffer) Martin, was born in Dauphin Co., Pa., Nov. 29, 1885; died Oct. 19, 1951; aged 65 y. 10 m. 20 d. He was united in marriage to Sadie Ebersole, by whom he is survived. He patiently endured his illness, expressing himself quite often as being ready to meet his Lord at any time. With his passing the Shope and Strickler congregation loses a devoted and faithful member and a trustee. As a devoted husband and one who was willing to lend a helping hand, he is greatly missed in the home and in the church. Funeral services were

held Oct. 23 at his late home by David Miller and at the Strickler Mennonite Church by Harry Longenecker, Noah Risser, and Russel Zeager. Texts: John 14:1-10; II Cor. 4:16-18. His body was laid to rest in the family plot of the Shenk Church near Deodate.

Showalter.—Amos T., son of the late Moab and Auna (Shank) Showalter, was born in Rockingham Co., Va., May 19, 1885; departed suddenly from this life at his home at Hagerstown, Md., after a short illness caused by coronary thrombosis, Nov. 11, 1951; aged 66 y. 5 m. 22 d. In 1888 he moved with his parents from Virginia to Maryland; the remainder of his life he resided in Washington Co. He was a faithful member of the Miller Mennonite Church from his youth. On Nov. 3, 1908, he was united in marriage to Rhoda Shank, who survives. Also surviving are 4 sons (Preston and Adin, Maugansville, Md.; Paul and Glenn, Hagerstown, Md.), 4 daughters (Anna—Mrs. Preston Martin, Hagerstown; Naomi—Mrs. Allan Eby, Smithsburg, Md.; Ethel—Mrs. T. Weagley Lehman, Hagerstown; Mabel—Mrs. D. Richard Martin, also of Hagerstown), 30 grandchildren, 3 brothers (Alvah, Martin, and I. Frank), and 4 sisters (Mrs. Amanda Baer, Mrs. Bertie Bowers, Mrs. Emma Eby, and Mrs. Minnie Hostetter). One son (Harvey) predeceased him in 1917 and one daughter (Mary) in 1948. A faithful companion and father, he was much concerned for the spiritual welfare of his family and the church, as indicated in his parting message to the family who were all present when he passed away. Funeral services were conducted at the home on Nov. 14 by Daniel Strite and at the Miller Church by Samuel Martin and John D. Risser. Text: Ps. 37:37. Burial was made in the cemetery adjoining the church.

Sommers.—Dennis Jay, son of Willis and Alice (Miller) Sommers, Sarasota, Fla., was born Nov. 14, 1951; passed from this life as the result of a heart condition Dec. 1, 1951; aged 18 d. Surviving are his parents, 2 brothers (Galen and Paul), 2 sisters (Miriam and Ruth), 3 grandparents (Mr. and Mrs. Calvin D. Miller and Mrs. Mary Sommers). One brother (Dallas) preceded him in death. Funeral services were held Dec. 3, in charge of Myron S. Augsburger, assisted by Timothy Brenneman at the home and Frank Stoltzfus at the grave.

Stalter.—Salome, daughter of Henry and Elizabeth Good, was born Feb. 24, 1883; passed away Sept. 15, 1951, at her home in Elida, Ohio, the community of which she had always been a resident; aged 68 y. 6 m. 21 d. She became the wife of Christian Stalter. Nine children were born to this union. Surviving are Zelma R., Elida, Ohio; Mary E., Harrisonburg, Va.; W. Edward, Elida; Henry C., Waynesboro, Va.; J. Mark, Bay Port, Mich.; Timothy W., Pigeon, Mich.; and S. Ezra, Elida. There were 15 grandchildren; also 4 brothers and 2 sisters: Abram Good, Nampa, Idaho; Christian Good, Aaron Good, John Good, Mrs. Walter Ross, and Mrs. Clark Berry, all of near Elida. Early in youth she became a Christian, remaining loyal to Christ and the church until she was called home. She was a devoted wife and a kind and loving mother, no sacrifice ever being too great for the welfare of her loved ones. Funeral services were held Sept. 18 at the home, in charge of Kenneth Good and J. B. Smith, and at the Salem Church, conducted by Richard Martin, E. B. Frey, Menno Troyer, and Andrew Brenneman. Bro. Frey preached the sermon, using Psalm 17:5 as his text. Burial was made in the cemetery adjoining the church.

Stoltzfus.—Carl Grant, stillborn son of Dwight L. and Phyllis (Hartzler) Stoltzfus, Mantua, Ohio, was born Nov. 11, 1951. Besides his parents he leaves 3 brothers (Fred, Timothy, and Lowell), one sister (Rosemary) and his 4 grandparents. Graveside services were conducted by Eugene Yoder of the Plain View Mennonite Church on Nov. 12.

Strawderman.—Isaiah Strawderman was born near Mathias, W. Va., Aug. 11, 1867; departed from this life at the Winchester, Va., Memorial Hospital Oct. 24, 1951; aged 84 y. 2 m. 13 d. He lived his entire life in the Mathias community, where he followed the trade of blacksmith. Of a neighborly disposition, he made many friends. He was married to Martha Snider, who died eleven years ago. Two sons and 5 daughters survive. He united with the Mennonite Church in mature life, becoming a member of the Mt. Hermon congregation. Funeral services were conducted at the Mathias Church of the Brethren, in charge of Linden M. Wenger and Joseph Mason. Burial was made in the Strawderman family cemetery near by.

CHURCH CORRESPONDENCE

BIRD-IN-HAND, PENNSYLVANIA (Monterey Mennonite Church)

As we come to the end of another year we pause to thank our heavenly Father for the many blessings, intermingled with sorrow, which were ours during the year.

Sister Alice Mohler passed away in June. She was the first member of our congregation to be called by death.

Sister Norma Jean Wenger is attending Goshen College.

Bro. and Sister J. N. Byler, members of our congregation, sailed Aug. 30 for Hong Kong for a year's service. Our prayers go with them.

In September our sewing circle was invited to Mummaburg as guests of the Bethel Circle. We greatly appreciated the fellowship with them.

Oct. 29 Marta Quiroga, from South America, spoke at our church.

Nov. 4 the ladies' chorus from the Kaufman Church near Johnstown, Pa., rendered a much-appreciated program. Bro. Harold Thomas, who accompanied the group, brought a short message.

Bro. O. N. Johns, our bishop, was here Nov. 11-18. On Sunday evening, Nov. 11, eight new members were received by baptism and twenty-two otherwise. In five years our membership has grown from a charter membership of twenty-nine to 127.

Bro. Johns conducted a study in the Book of Revelation during the week he was with us. Communion was held Sunday, Nov. 18.

Bro. and Sister Eli S. Hallman have recently joined our fellowship, since moving to this area from Tuleta, Texas. Bro. Hallman has been a bishop in the church for many years; and even though he is retiring from active service in that capacity, we welcome the helpful support and counsel he will bring us.

Dec. 1, 1951. Mrs. Walter Weaver.

KALONA, IOWA

(East Union Congregation)

"The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

Around this verse was built the theme Thanksgiving Day when the churches of this big community gathered at East Union Church to commemorate the centennial of the organization of the Amish Mennonite Church in Iowa.

As Sanford C. Yoder of Goshen, Ind., could not be present, the sermon of the evening was given by George S. Miller, of Wellman, who was the only speaker not a native Iowan. Out-of-state speakers were Joe C. Gingerich, Detroit Lakes, Minn., and Melvin Ginge- rich and Guy F. Hershberger of Goshen College.

Two more joined the class of fifteen under instruction, following the meetings with Phil Frey as evangelist. Baptismal services will be held Dec. 16 since Joe Kauffmans, whose son

is in the class, will be in Puerto Rico over Christmas with his sister and family, the Wilbur Nachtgalls.

The timely message, "What Christmas Really Means," was given Sunday evening, Dec. 2, in the young people's meeting hour by Leroy Kennel, student at S.U.I. His messages are always thought-provoking.

Through a misunderstanding no minister was present at East Union on Nov. 4. Vernon Wiebe of the Mennonite Brethren Church, an S.U.I. student who worships with us, brought us spiritual food out of the 121st Psalm. Although not a licensed minister, he with a number of other young men has committed himself to work for his Lord.

Bishop D. J. Fisher assisted in the ordination of a deacon at the Wellman Church Sunday, Dec. 2, both morning and evening. Out of three young brethren, Wilford Stutsman, Leo Swartzendruber, and Harry Wenger, the lot fell on Wilford Stutsman.

Minister J. W. Birky and wife, of Spartansburg, Pa., were visitors in the community over Thanksgiving.

Ruth Fisher, relief worker in Formosa, was incapacitated through part of November and spent some time at the hospital because of an impacted wisdom tooth. Since she has been given a wire recorder, her radio programs can go on even when she is absent. Her address is Kei-Gin Hospital, Taichung, Taiwan.

Bro. Samuel B. Nafziger, of the I.M.S. faculty, is discussing the Sunday-school lessons at the midweek meetings. Since he is assisting Bro. D. J. Fisher in the absence of Bro. A. Lloyd Swartzendruber, the church is tendering him an offering of \$50.00 per month.

The auto fund for Bishop D. J. Fisher and Bro. Nafziger has reached \$1250.00, as of Dec. 2. It has been a number of years since a concrete expression of appreciation has been given Bro. Fisher for his faithful service to the congregation.

The young people's project this year has been potatoes and corn. Not all the crop has been sold.

Foreign relief offering will be held Dec. 9. Hogs are also donated for relief canning.

The writer and husband appreciated the meeting on Nov. 19 at the Bethel Church, north of Wayland, in which the testimonies of Delbert and Ruth Erb were given and messages by Paul and Alta Erb, who were en route to Kansas City.

Dec. 4, 1951. Erma Miller Erb.

WESTOVER, MARYLAND

(Holly Grove Congregation)

Greetings to all HERALD readers. Our annual business meeting was held Nov. 22, immediately following our Thanksgiving service. Officers elected were: Trustee, David Yoder; Song Leaders, Lawrence Detwiler, Kenneth Detwiler; Ushers, Daniel Miller,

Elbert and Laurence Detwiler; Cor., Mrs. Clarence Miller.

Our Thanksgiving service was conducted by Bro. Daniel W. Lehman, of Harrisonburg, Va. Bro. Lehman was also the instructor for our Bible Conference, which started on the evening of Nov. 22 and continued with two sessions on Friday, Saturday, and Sunday following. An unusual feature of our conference was the fifteen minutes of each session spent in song rehearsal, conducted by Bro. Lehman. This was appreciated by all.

Our bishop, George M. Hostetler, was not permitted to attend any of these meetings. He has been in bed with a heart condition for three weeks. His condition is gradually improving, and we hope he will soon be able to be with us again in our services.

Doris Detwiler, who is attending school at E.M.C., brought a friend, Joan Welty, from Indiana, along home for the Thanksgiving holidays.

On Nov. 11 the Markley Clemmer family, of Norristown, Pa., were with us. Bro. Clemmer brought the morning message. In the evening their children conducted a meeting.

Mary Miller.

WARFORDSBURG, PENNSYLVANIA

The Bethel Mennonite Church near Warfordsburg, in Fulton County, Pa., was privileged to have a two-week revival, with Abner Stoltzfus and Calvin Kennel from Kinzers, Pa., as evangelists. The messages were timely and the meetings well attended. Although the harvest of souls was not numerous, the seed was sown and God knows what good it may bring forth. Although many seem indifferent, they are at least interested enough to send their children to Sunday school. The attendance is increasing and we believe the prayers of God's children can accomplish much.

We have had services at this place for two years. The community is in need of the knowledge of salvation, of which they know little. There are discouragements in the work but we keep pressing on.

We welcome all visitors. Although the number of worshipers here is small in comparison with many places, we will try to make your visit worth while.

Dec. 10, 1951. Voned Buckwalter.

BIRD-IN-HAND, PENNSYLVANIA

(Stumptown Mennonite Church)

Dear GOSPEL HERALD Readers: Greetings in our Saviour's name. We have been enjoying many spiritual blessings. Our evangelistic meetings just closed, with Bro. Alvin Martin, from Churchtown, Pa., in charge. A number stood for the Lord. Pray for them, and pray that more may be gathered into the fold.

We had a busy summer. The brotherhood held a two-week Bible school forty miles from New York. Bible school was also held here at the Stumptown Church for two weeks, with a large attendance.

We thank the Lord that crops were good and gardens yielded plentifully.

The season's greetings to all HERALD readers.

Dec. 10, 1951. Sue S. Bare.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

A communion service was held on Dec. 12 with a number of brethren and sisters who worship at Pinecraft, Sarasota, Fla., and who desire fellowship with the Lancaster Mennonite Conference. Among this number are the following brethren who serve there in the ministry: Joseph M. Nissley, who has been chosen as chairman of the ministry; Menno M. Coblentz, Otho B. Shenk, Frank G. Stoltzfus, and R. W. Benner, who serves as an associate pastor without membership in the Lancaster Conference. A committee of three bishops of Lancaster Conference have assumed bishop oversight. This arrangement is to be presented to the spring conference for ratification.—Le Roy Stoltzfus.

Bible story books have been sent by the Los Angeles M.Y.F. to the public school library at Dering, Alaska, where Ralph Holdermans are teaching.

Speakers at the forty-fourth annual Sunday school meeting to be held at East Chestnut Street, Lancaster, Pa., on Jan. 1 will be M. S. Stoltzfus, Milton Brackbill, Ethel Mellinger, and Paul Lederach.

Visiting speakers at the annual Ministers' Normal to be held at the Stahl Church, Johnstown, Pa., Jan. 8-10 are John E. Lapp, Lansdale, Pa., and Elmer Moyer, Souderton, Pa.

The Brunk evangelistic campaign at Sarasota, Fla., is due to open on Jan. 13.

Bro. Josef Herschkowitz spoke at the Clinton Frame Church, Goshen, Ind., Dec. 11-13.

Bro. Marvin Plank, who has been assistant to the production manager at the Publishing House, is now maintenance manager.

The Iowa-Nebraska Conference School Board, composed of nine brethren, invited the ministers of Nebraska to meet with them at Milford on Dec. 7. There was a unanimous vote to proceed with the establishment of a church high school at Milford, and a committee of five Nebraska brethren was appointed to make necessary preparations to open such a school next fall.

A winter Bible school is being held at Wood River, Nebr., beginning Dec. 24. Instructors are Bro. Jess Kauffman, Colorado Springs, and Bro. Noah Landis, Alpha, Minn.

Such Thoughts of Thee, a book of poetry by Miriam Sieber Lind, was listed in our new catalog. But the book will not be ready until spring.

The Mennonite Community Cookbook continues to be a popular seller. Total sales through our outlets thus far exceed 7,000. More than 1,000 were sold during the last six months. Some corrections for recipes will be published in an early edition of The Mennonite Community.

Twenty-three Scottdale workers under the leadership of Henry Mast distributed approximately 4500 Wavs within an hour's time in Pittsburgh on Dec. 10.

The Harmonia Sacra Singing, often called the Old Folks' Singing, will hold this year its fiftieth New Year session at the Weaver Church, Harrisonburg, Va. The twenty-first edition of the Harmonia Sacra will be on sale there at that time.

Bro. Paul Wyse is again working at the Publishing House, in the press department.

Announcements

Christian Life Program, Kishacoquillas Bible School, Jan. 12, 13, with Nevin Bender, Ross Metzler, and Harold Brenneman as speakers. **Watch-night Service**, Haycock Church, Quakertown, Pa., New Year's Eve; a chalk artist will speak. **Watch-night Service**, Miners Village Mission, Cornwall, Pa., with Henry Shreiner, Glenn Miller, and C. Z. Martin speaking. **Song Service** at Slate Hill Church, Shiremanstown, Pa., 7:00 p.m. Dec. 29; please bring Church and Sunday School Hymnal; chorister, Amos Meyer. **Prophecy Conference**, Dec. 26-30, Zion Church, one mile east of Beckersville, Pa., on Route 122; speakers, Oscar Burkholder, John W. Burkholder, Elmer B. Moyer, Abner G. Stoltzfus, J. Otis Yoder. **Parent-Youth Conference**, Orrville, Ohio, Dec. 28-30, John R. Mumaw, guest speaker. **The Relations of Spiritual Life to Outward Appearance**, by John E. Lapp at Johnstown, Pa., Jan. 10; Scottdale, Jan. 11; Springs, Jan. 12; Pinto, Md., Martinsburg, Pa., and Belleville, Jan. 13.

Visiting Speakers

Dec. 2: Warren Shaum, Wakarusa, Ind., at Locust Grove Church, Elkhart; Paul Lauer, on furlough from Puerto Rico, at Locust Grove, Elkhart; J. Frederick Erb, Detroit, Mich., at East Goshen, Ind.; A. C. Brunk, Colorado Springs, at Denver, Colo.

Dec. 5: Allen Ebersole, Ft. Wayne, Ind., at Locust Grove, Elkhart.

Dec. 9: Earl Maust, Pigeon River congregation, at Pigeon; Merle Bender, field representative of Hesston College, at Manson, Iowa; Ralph Gunden and G. G. Yoder, Goshen, Ind., at Benton, Ind.; Harold Myers, superintendent of the Toto Mission, at Rensselaer, Ind.; J. Otis Yoder, Cochranville, Pa., at E.M.C.; P. R. Kennel, Shickley, Nebr., at Chappell, Nebr.; D. W. Miller and ladies' trio, Wooster, Ohio, at Fredericksburg, Ohio; I. E. Burkhart, Goshen, Ind., at Bethel, Oak Grove, and South Union, West Liberty, Ohio; Leland Rachman, Goshen, Ind., at Freeport, Ill.; Allen Erb, La Junta, Colo., at Albany, Ore.

Dec. 11: George R. Brunk, to men at Chicago Avenue, Harrisonburg, Va.; Delbert and Ruth Erb, under appointment to Argentina, at Manson, Iowa.

Dec. 13: George Kauffman, Albany, Ore., at Rock of Ages Rescue Mission, Portland, Ore.

Dec. 16: Silas Brydger, Lyndhurst, Va., at Landisville, Pa.; Bartol B. Gehman, Lancaster, Pa., at Hersheys Church, York Co., Pa.;

Earl Buckwalter, Hesston, Kans., at Greensburg, Kans.

Dec. 21: Lewis Martin, Harrisonburg, Va., illustrated talk on Sicily, at Trissels, Broadway, Va.

Dec. 22: Irvin Cordell, Mercersburg, Pa., to Youth Gospel Evangelism, Vine Street, Lancaster, Pa.

Dec. 23: James Steiner, North Lima, Ohio, at Stoner Heights, Louisville, Ohio.

Dec. 30: Don E. Smucker, Chicago, Ill., at Illinois Christian Workers' Normal, Roanoke.

(Continued on page 1256)

Mission News

Authorization for printing a new booklet, "We Enter Bihar," was given at a meeting of the Board Executive Committee Dec. 13. The manuscript was prepared by S. Jay Hostetler and recounts the founding and development of the Mennonite mission work in the Bihar province of India.

Sister Anna Mae Graybill, a nurse, was scheduled to sail for Ethiopia on Dec. 20.

The monthly workers' meeting held at Hisri in Bihar, India, on Nov. 24, was evidence that the Spirit is working among the people of that area. Bro. Joel of Itki reported fourteen who want to become Christians. From two new families there are eight and from another family, whose brother is a convert, there are six. Bro. Topono told of the conversion of ten Mundas (aboriginal) the past week from a village about seven and one-half miles from Latehar. Bro. and Sis-

Calendar

Christian Workers Normal, Roanoke, Ill., Dec. 26-31
Millwood Winter Bible School, Gap, Pa., Dec. 31 to Jan. 11
Ontario Mennonite Bible School, Kitchener, Ont., Dec. 31 to March 21
Winter Bible School, Loman, Minn., Jan. 7-27
Winter Bible Term, Hesston College and Bible School, Hesston, Kans., Jan. 2 to Feb. 8
Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 2 to Feb. 15
Canton Bible School, Canton, Ohio, Jan. 7 to Feb. 15
Michigan Mennonite Bible School, Fairview, Mich., Jan. 7 to Feb. 15
Winter Bible School of North Central Conference and Northern Light Gospel Mission, Loman, Minn., Jan. 7-25
Ministers' Normal, Stahl Church, Johnstown, Pa., Jan. 8-10
Maple Grove Winter Bible School, Atglen, Pa., Jan. 14-25
Kishacoquillas Bible School, Pennsylvania, Jan. 14 to Feb. 1
Special Bible Term, Lancaster Mennonite School, Lancaster, Pa., Jan. 14 to Feb. 22
Conference on Summer Camps, Sponsored by Commission for Christian Education and Young People's Work, Salem Church, Elida, Ohio, Jan. 25, 26
Winter Bible School, Goshen College, Jan. 28 to March 7
Special Bible Term, Eastern Mennonite College, Harrisonburg, Va., Jan. 29 to March 10
Mennonite Publication Board, Annual Meeting, Wayland, Iowa, Feb. 20, 21
Conference on Christian Community Relations, Tiskilwa, Ill., March 27-29
Mennonite Youth Fellowship Workshop, Iowa Mennonite School, Kalona, Iowa, June 9-12
Mennonite Youth Fellowship Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 13, 14
Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17
Southwestern Pennsylvania Conference, Springs, Pa., July 20-23
Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21
Mennonite General Conference, Place Undecided, Aug. 26-30, 1953

Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

ter Paul Kniss have been touring there with the master and his wife.

Sister Christine Weaver, returned missionary from China, spoke to the ladies' Bible class at the Detroit, Mich., Mennonite Mission on Thursday morning, Dec. 13, and showed slides on Mennonite mission work in China to the Prayer and Bible Fellowship group in the evening.

Our Argentina missionaries continue to request prayer for revival in their own lives and throughout the church. A recent letter says: "Last week we had a series of revival meetings here in our church with John Koppenhaver and Augustin Darino bringing messages each evening. The Lord brought conviction of sin to many members, and it was a time of victory and spiritual blessing to all of us. . . . We ask that you pray for us."

The Mission Board Headquarters staff and families held their annual Christmas dinner and fellowship program at the J. D. Graber home in Elkhart, Tuesday evening, Dec. 11.

Sister Elizabeth Erb, missionary nurse at the Ghatula, India, dispensary, writes: "I have continued to enjoy my dispensary work. The Gospel teaching period, each morning before giving out medicines, has brought me much joy and satisfaction. In these teaching hours it touches one's heart to see even the heathen weep over the return of the prodigal."

The first meeting of the new executive committee of the Mennonite Church of Puerto Rico met on Dec. 5 at Pulguillas. The committee, which will manage both mission and service interests in Puerto Rico, is composed of: Wilbur Nachtigall, Lester Hershey, Justus Holsinger, Royal Snyder, G. D. Troyer, and Elmer Springer. One of the actions included the appointment of an evangelizing committee to consist of the three pastors and a medical committee to look after medical work of both mission and service.

A greatly increased attendance at the Ellesmere Mission in Toronto, Ont., from the Geco housing area, has made it necessary to conduct both forenoon and afternoon sessions of Sunday school. Overflow classes are conducted in a near-by home.

A special evangelistic campaign was held at Penon, Puerto Rico, the week end of Dec. 2, with Bro. Lester Hershey bringing the messages. Each night a testimony was given by young Christians from our various congregations. Interest was good with an attendance of 125 on Sunday evening.

Bro. Richard Martin, Elida, Ohio, will be the guest speaker at Spiritual Life services held at the Canton, Ohio, Mennonite Mission Jan. 11-15.

This is the touring season for our India missionaries. In a recent letter Sister Gladys Becker says: "This is the touring season and we all plan to be out soon. The Vogts talked of touring Nagar and we want to go toward

Daltonganj where a leader asked us to come. Knisses have several places where they have been asked. Pray for us all that His Word will bear fruit."

Bro. D. G. Lapp, father of Mrs. Wilbur Hostetler, Dhamtari, India, and brother of the late George J. Lapp, passed away at his home at Sterling, Ill., Dec. 15. Bro. Lapp served for many years as vice-president of the Mennonite Board of Missions and Charities.

Bro. and Sister Vern Miller, Hudson, Ohio, met with the Executive and Missions Committee at Elkhart, Ind., on Dec. 13. As a result of interviews, they were appointed in charge of the mission among colored people in Cleveland, Ohio. They are located just a block from the Gladstone school where summer Bible school and Sunday school have been held for several years.

Sister Mina Esch, former missionary to India, writes from La Junta, Colo., Mennonite Hospital, where she serves as housekeeper: "This will be the first time I have

Your Treasurer Reports

At this time of year we all realize more deeply the Biblical truth that it is "more blessed to give than to receive." We are thankful for the Christian approach to life through which we can give of ourselves and our resources for others. May God give us all continued blessings through the coming year that we may use them for His glory.

It has come to our attention that there may be some interest in giving to a special mission cause over the Christmas season. In one instance, I have learned of individuals who have decided to combine their gift money and make a contribution to some worthy mission cause. Since it is possible that others might be interested in making a special gift to missions, I would like to suggest a special area of need for such contributions.

At the present time, our India mission funds have been extensively depleted and there is a very large deficit in our India accounts. May I suggest that special Christmas gifts to missions be designated for the India mission field.

Although we wish to be sensitive to new mission fields and want to expand our program, we do recognize a need to continue our support of our established fields. The church in India continues to need our financial assistance and we trust that many will remember this area of need both through financial support and prayer intercession.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

MENNONITE RELIEF COMMITTEE
(M.R.C.)Enrollment of Young Men
of Draft Age

The Peace Section of the Mennonite Central Committee has sent materials to Mennonite pastors for the purpose of taking a census of all Mennonite young men of draft age. This census is important, for it will enable those who are responsible for planning for our young men to know approximately how many men there will be in the various possible categories.

The materials which were sent to pastors gives confidential information regarding the anticipated procedures for drafting conscientious objectors. Young men who are interested in volunteering for service are urged to fill in the proper form and mail it to the Mennonite Central Committee. These should be filled in and mailed to M.C.C. regardless of whether one is interested in volunteering through M.R.C., M.C.C., or any other recognized voluntary service organization of the church. In answer to these forms the young man will receive a voluntary service application form on which he can state the details of his wishes.

The Mennonite Relief Committee of the Mennonite Board of Missions and Charities stands ready to provide facilities for service to all young men of our own group of Mennonites who wish to serve in our own constituent group program. M.R.C. is co-operating with the Mennonite Central Committee in this enrollment and greatly appreciates these efforts. It is hoped that all pastors and young men will give prayerful attention to these procedures of enrolling so adequate plans can be made for providing for avenues of service for our young men.

spent Christmas with none of my family near. I will miss them very much, but we had a full family reunion at Thanksgiving."

Change of Address: Post office box 270, Addis Ababa, Ethiopia, will be discontinued as the box for Ruth Bauman, Eunice Hartman, Lois Garber, and Lois Marks, who teach in government schools. All mail for them should be sent to post office box 794. The correct box number is more important than the name to secure adequate delivery of mail in Addis Ababa.

A Christmas offering is to be taken in the various congregations in Puerto Rico for the purpose of helping the church in Coamo Arriba with their proposed new building.

Word has come that Mrs. Milton Vogt, Bihar, India, recently suffered from malaria for about a week. We are glad that she has regained her strength and is able to do her work again.

T.B. and Little Children

BY ROSALIE STOLTZFUS

"Red and yellow, black and white
They are precious in His sight."

Did you see our little black-haired angels tripping down the path this evening in their new white gowns? Their excitement was especially great tonight, for we promised them a ride in the car. Pak Cheong was attracted by the gorgeous marshmallow-like topping the clouds made on the mountains and waved, calling, "bye, bye Ye-So." He has been here only a month and perhaps his conception of Jesus is still only that He lives in our house on the hill. Gak Tasi knows better though. Last Sunday he and his little playmates were on their way from Sunday school when it threatened an awful rain-storm. He had on a new outfit of clothes and, I think, was especially concerned that they shouldn't get wet. So he knelt down in a little shack about halfway home and asked God to keep it from raining. God heard his little prayer of faith, and it didn't rain until they were safely home; then it poured!

Those three little ones over there are still a bit shy. They just came today. The two larger ones are brother and sister. Their mother has T.B. and they, together with the mother, an uncle, and a brother, were living in a small cubicle. The total income for this group of five was less than U.S. \$10.00 per month, and most of that must have been paid



Boys in China often carry their younger brothers and sisters.

for rent. They ate dried beans and rice. The mother is an advanced case, but she hesitated quite a long time before she would consent to the children being brought here.

Sai Lui (little girl) is also new. She is four and very quiet but sweet. Her mommy could bring her only to the foot of the hill, and we had to meet her there, for the mother has T.B. and should not contact the children here. They had a sad story too. Her father lives with his concubine and takes no responsibility for Sai Lui or her two sisters; so one sister is hired as a little servant girl, the other one lives with relatives, and Sai Lui and her mother have been in—not a room—but a bed space. Yes, we visited quite a few such "homes." Boards are extended from the wall so that they are about four feet wide and a second group is placed about five feet above the lower ones. Then they are curtained off so that each family rents a space smaller than a normal double bed, and there they live, eat, sleep, and play! No wonder eighty-five people in Hong Kong died of T.B. last week!

Yes, I want to tell you about Pak Foo before we go. He came here weighing sixteen pounds at the age of two! He was here three days and had to go to the hospital with the measles. Now we have the privilege of helping him grow healthy and strong. His first month here, he has gained a pound a week. At the time his mother brought him, she gave careful instructions about feeding him, explained the temperature of the food he was accustomed to eating, charged his older brother to carry him on his back, and many other small "specials." Loretta made her no promises except that we would take good care of him. Now that he is so much healthier, can walk, and is growing so fast, we need not try to convince the mother that this is a good place for him to be.

Gam Weng lived in the same flat as Pak Foo and when he came he looked much like Pak Foo—skinny, sickly, and so accustomed to being carried on his mother's back he didn't know how to walk. Now he is a favorite of us all, and you should see him with his coal-black hair and sparkling dark eyes in his little white nightgown. He still walks a bit stiff-legged like an old man, but his smile is that of a dear little child.

There is one smile missing tonight—Lai Yung left us today. I wonder how she feels to be back home. I know she has many adjustments to make, and my heart has a certain pang in it. She hated to go back home, for she said, "I can't learn songs, or to write, or about Jesus at home." She has been so concerned that her parents and brother who has tuberculosis should learn to know Jesus. I pray God that He will make her testimony effective. I know she will tell about her love for Him. Her mother promised to take her to church after we assured her that she would be welcome. We will go to see her this week and take her some writing lessons. She will be glad to see us.

My, you haven't met half of our little cherubs, and each one has a story all his own. Come again! And pray for them! How much our Father loves them!—From Far Eastern Relief Notes.

Shatin, N.T., Hong Kong.

It Is Christmas

This is Christmas Eve—Tonight the faces of lean little children stare me in the face. Little children with pale faces, with bones sticking out of their clothing, with thin, short, shabby clothing . . . the faces of weary mothers . . . the tired, utterly hopeless faces of discouraged fathers who have been without work for two years. . . . Tonight I see thousands of young refugee lads from the East . . . all with the carbon copy look—long hair, cigarettes hanging out of the corner of their mouths and that "take what you can when you can get it" look . . . the young people who are in love and cannot marry because there simply is no money . . . the young girl coming out of school with high grades in her class, but forced to work for a farmer, cleaning a barn, milking cows, pulling rows and rows of sugar beets . . . the young lad with a desire to become a teacher, or minister, or scientist never becoming more than a cabinet maker because his mother cannot afford to send him to school . . . the youngster who says, "I can never do that because I am a refugee"—branded, labeled, left over. . . .

I see them, and they float by in a fantasy . . . yet in realism, haunting, demanding, accusing, charging. They are our responsibility, these millions. Yours and mine.

"I was hungry. I was cold. I was sick. I had no home, no future, no love. I was unwanted, a refugee." Did you take me in?—via M.C.C., Basel, Switzerland.

Some people are so busy they only have time to make an impression—and usually succeed!—T. Y.



An undernourished and helpless little refugee boy of China. Children with so little resistance become easily susceptible to tuberculosis.



Every Christian woman in any Indian village contributes to the solution of India's knotty problems.

India: Bewildering Tangle

THE skein of yarn out of which the life of India is being woven today is a bewildering tangle. When one thinks one has found a lead that will unravel in part the mass of twists, turns, and backlashes, one runs into a series of baffling knots.

One must believe that freedom from British control is part of God's unfolding plan for India, but the coming of freedom has certainly not solved all of India's problems. In some realms of business, politics, public relations, and public service, deep confusion has followed the cessation of experienced, disciplined, and firm British control. Something of honesty and order, efficiency and dispatch have gone out of India's life.

The worst situation is the unhappy division between Hindustan, the Dominion of India, and Pakistan, the Moslem State. Some allege this division stems from the communal awards of some years ago when Great Britain permitted legislative representation along communal, or religious lines. Others say that if Gandhi and Nehru had accepted Sir Stafford Cripps' proposal for independence, the breach between Hindu and Moslem would have been avoided. Whatever the cause, it is deep, wide, and extremely unfortunate. It has already resulted in the death of hundreds of thousands—some say millions—and the forcible uprooting of more people than have ever been displaced in any single generation. Furthermore, it carries within it the most fertile seeds of fratricidal strife.

Some things antedate by centuries the coming of the British. They are disease, ignorance, superstition, fear, and the biting poverty which affect the lives of millions. One item alone will do symbolic duty for all the data one might adduce. India still has

more than one million lepers, of whom one quarter are in the infectious stage, while isolation facilities are available for only fifteen thousand. No sensitive soul could live in India today and not suffer with her. Our missionaries can stand it only because they follow the way of a helpful and hopeful ministry.

For the tangle that is India, no merely human scheme will ever be sufficient. Nehru and other Indian leaders are intelligent and self-giving. Both inside and outside government circles are wide social vision and a desire to uplift the masses. A high percentage of this idealism is traceable directly or indirectly to the compassionate love of God in Christ. Many confess the Christian source of it as did Narayan Tilak when he said, "I do nothing more than follow my Master, Jesus Christ, my Friend, thy Friend, and the Friend of all."

Missionaries and Indian Christians are now making a new appraisal of the total Christian effort. What has been done has been measurably well done, but as a whole is not good enough for the new day. A better over-all strategy and a better timing and co-ordination of action are imperative.

Missionaries are still needed and welcomed. The new national policy still permits them to come and work. Even some non-Christians plead the missionary cause. Indian Christians almost without exception continue to call for missionary help.

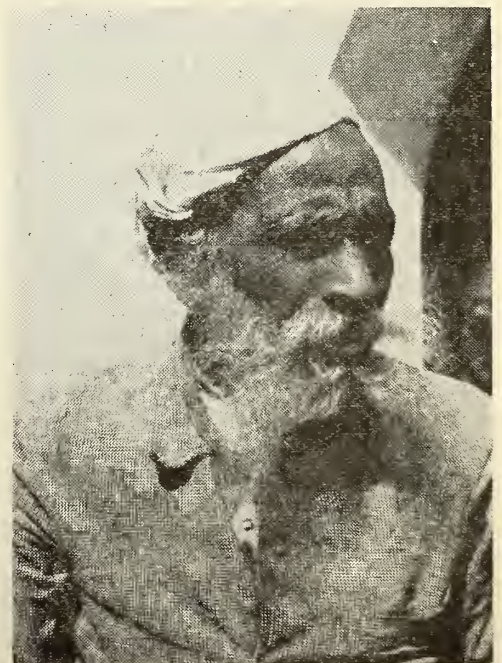
Too much care in selecting missionaries can hardly be taken. The choice of only the best is clearly indicated. By the best we mean those who are deeply and intelligently Christian, well trained, robust in faith and in health, sane, co-operative, willing to work hard, ardent and loving.

Then the best, or at least the fully adequate, in equipment should be provided for them: houses, furnishings, cars, churches, schools, hospitals, books, visual aids, and all reasonable tools for the exercise of special skills. Often the essentials to health, comfort, and efficiency are lacking. In literature and in hospital and school equipment, deficiencies are often painfully evident. Stories of wastebasket surgery make thrilling reading, but the missionary is not appointed to see how much he can do with how little but to sell his life dearly in the most effective ministry possible with modest but adequate equipment.

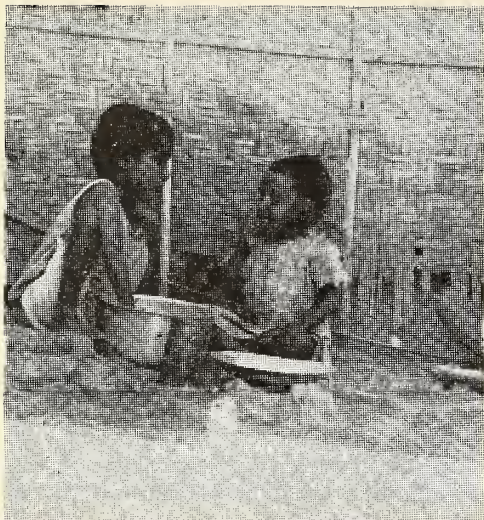
Again, a new over-all strategy should recognize that we have done some things long enough in some realms. For example, churches established fifty or one hundred years ago should now be able to carry on without the continual, periodic visits of the missionary. The missionary thus released may devote his best energies to the production of much-needed Christian literature and the training of a more effective lay and pastoral leadership.

Still another way to provide the best is by a greater degree of concentration of resources. What seems now to be most needed is a terrific impact on the whole life of a few communities. . . . The church to make its deepest impact must increasingly demonstrate its oneness. . . . Vellore Christian Medical College in South India is an illustration of how the best can be given in a united effort. Pastoral training and the production of Christian literature are other fields in which united effort has been effectively demonstrated and must be extended.

India is still a tangle, but no one of its snarls is too much for the untangling power of Christ. The glory of Christian missions in India is that anyone should have tried to



India is still a tangle, but no one of its snarls is too much for the untangling power of Christ.



No sensitive soul could live in India today and not suffer with her.

win a people to Christ in a land where the odds are so overwhelming. The miracle of Christian missions in India is that so much has been accomplished with so little in so short a time. The challenge of missions in India is that we should do more and better work in what time may be left to do anything at all.—Jesse R. Wilson. Condensed from *Missions*.

Christmas in India

It was a wonderful Christmas in the village churches near Takhatpur. On the afternoon of December 24, I rode the horse over a bad road to a village about eight miles away. That night I could almost imagine that I had been taken back to the first Christmas Eve, for I slept in what might be called a stable and shepherds came and sang to me.

In the evening there was a meeting in the little church. Everyone came, bringing a light, either a candle or a little earthen saucer in which burned a wick. These were placed around the room as the symbol of Christ bringing light to the world. It was very beautiful.

Then I went to one of the Christian homes for the night, where I had a small room for the buffaloes, and on the other, one for the oxen, and neither wall reached all the way to the roof. I, myself, spread hay on my bed to make up for the lack of bedding.

It is the custom here for the men to stay up all night singing carols. They called themselves the "shepherds." They sang that night before every house in the village. Only once did I not hear them for a while, and I knew that they had gone to two other villages near by where there were some Christians. Between notes I heard the animals munching hay. It was all very real.

That same day a man and his wife came to say that they wanted to give up the old way and become Christians. The Christians in the village, who in only a few years have grown greatly in the Christian graces, said, "This is a great day. This is Saul becoming

Paul. In the beginning days of the church in this village he was one who persecuted us greatly. He struck us with clubs. We struck him with prayer." I thought how wonderful it would be if we could "strike" more people "with prayer." The two people said that it is the attitude of these Christians that has made them want to become Christians. They have given up the old symbols, the beads and long hair, and are now being taught what it means to be Christian.

All week following Christmas there were thanksgiving services in the churches. These are very impressive. As the name of each family is called out, the members go forward with their thankoffering. The head of the family may tell of some of the blessings of the year, read a Scripture passage, or ask someone to pray for them.

The offerings were in money, grain, or garden produce. In the villages big baskets of grain were carried in.

We have many other reasons to be thankful in India. Through the year there have been many difficulties, very grave ones, indeed. But peace has prevailed in a wondrous way. There have been doubts in some minds about the future of the church in India. Then just recently the Constituent Assembly passed the article on freedom which included freedom of conscience and the practice and propagation of religion. Another article was to abolish untouchability. Twenty years ago this would have been considered a miracle. Perhaps it is today. It will take time to enforce it, but the miracle stands and is due very largely to the influence of Christianity in India through the years. With this challenge before us we must go forward.—Ethel Shreve, in *World Call*.

Reprobate Silver

BY ELIZABETH ERB

*It's reprobate silver, reprobate—
But did I not choose it with utmost care,
Did I not test it and compare?
Yet it's reprobate!*

*Not the founder's fault—oh, no; oh, no.
He heated his fire to sevenfold;
The bellows were burned in the heat, I
am told.
Not the founder's fault; oh, no.*

*Ah, the ore was bad; it was very bad,
Mingled with earth, would not separate,
Though the lead was consumed in the
fire irate.
Ah, the ore was very bad.*

*Then what shall be done with the min-
eral ore,
With the silver that turned out repro-
bate?*

*"There's nought can be done," the
founder said.
"It refuses to yield to the bellows' blow,
To the sevenfold fire and refiner's lead;
There's nought can be done," the
founder said.*

Sihawa, India.

Tragedy in a Stable

A few days ago a baby was born in a barn—because there was no other room. Whose child is this that he must come to life in a stable? What fate had willed him the destiny to be born under the thatched roof of a crude shed? Why was there no room?

The setting sounds strangely familiar to those who know the Christmas story. But this perhaps is a modern version of only the setting. The circumstances are the results of the tragedy of modern war—circumstances which destined this baby to come to life here.

His parents were among those countless refugees who fled in a terror of fear from their home in the East. They were Mennonites from the Danzig area, coming in a year-long trek across land and sea in ice and cold to find room—room where they could live again free of the terror which gripped their hearts. But there was no room. These homeless became the intruders, the unwanted, the wanderers, those destined to seek shelter in cellars, tiny rooms, attics, even barns.

So this young couple, together with an old blind grandfather (seventy-eight) and their mother-in-law, sought shelter in a barn, fixing here and there to make it into a friendly, homey place as best they could—paper over the thick beams, small plants, a tiny stove for warmth (even though there was no chimney). One marveled at what they had done with those two tiny rooms in the barn.

As we sat on the old couch, the father of the baby told us the story. The young woman had become ill before the child came. A deep cough had developed and she coughed day and night. The smoke which constantly seeped out of the stove irritated her lungs until at times she was completely exhausted from coughing.

Eight days before the baby was born, she became very ill and could no longer work. For eight days she lay in the cold bedroom where there was no heat, and which had only a cement floor. Each day she gradually grew worse. The day the baby was born the young mother died. The tiny baby lived only ten minutes longer than its mother.

Suddenly this happiness which would have come to the "home" of this four-generation family was gone. The aged, blind grandfather has been taken to an old people's home. The mother-in-law accompanied him, for he



Now only the young father remains alone in the small room.

could not stand the trip alone. Now only the young father remains alone in the small room—without a family, without work, without even prospects for any work, without a future—one of the countless for whom THERE IS NO ROOM!—via M.C.C., Basel, Switzerland.

Missions Editorial

The Christmas Message

Christ is come. This is the total Christmas message. This is at once too simple and too difficult. It seems simple until man is confronted by the eternal Christ demanding total allegiance and then the price looks too great. So men begin to look for lesser values and an easier Gospel.

The children of Israel could not face God. They shrank from the terrible encounter with the Divine One. So they sent Moses to go meet Him and come back to tell them what He said. This is always much easier. This is what we are prone to do at Christmastime. We give Christmas a host of various meanings, mostly good, but miss the essential one: Christ Himself.

The place of destiny for man is face to face with the living God. This is sometimes called "The Divine Encounter." Before the crucial significance of this moment all other experiences of life are dwarfed into relative meaninglessness. At Christmas Christ came. He came into human history. His name was Immanuel—God with us. His coming is an appeal to faith. He faces all men with the necessity of decision. "What shall I do with Jesus?" has since that first Christmas been the inescapable question.

Men are much more interested in religion than in Christ. They would like to understand life. They would like to know something about God. They have a soul hunger that needs satisfying. They want power to remake the world. But, do you see the folly? They want something for themselves. They want to use God for human ends. Self is still at the center. Christ does not fit into this program. "Christ has come and He calleth for thee." Everything else in Christianity follows after this moment of meeting Him; not before. He is Lord, whether we recognize Him as such or not. He faces all men with the necessity for immediate decision. "Master, where dwellest thou?" is answered by "Come and see." Unless they leave all and follow, they never know, but in following they come to know. "What must I do to be saved?" is answered by, "Believe on the Lord Jesus."

How superficial; how secular becomes our concept of the Christian message when we begin with social reform or even with high moralizing. A legalism is always stillborn.

These attempts are like artificial respiration; like tying fruit to a barren tree with strings. First Jesus the Lord walks in and all life is subordinated to Him. Then a host of revolutionary and unusual results in the realm of personal morality and in society follow as day follows night.

The message of Christmas is not kindness, goodness, unselfishness, nor a catalogue of other lovely precepts. All these follow in Christ's train, but the message is simply, "Jesus is come." He confronts all men in our own time with the necessity for decision. He is Lord of all life whether men like it or not; whether men accept it or not. He is Lord and He calls all men to reckon with Him. This they usually seek to escape, but sooner or later they make Him the head of the corner, or else, "He falls on them and they are ground to powder."—J. D. Graber.

M.C.C. Weekly Notes

Need Money with Relief Materials

The churches have responded very favorably to this year's need for food, clothing, and other materials for relief. Clothing contributions for this year amounted to 185½ tons, which is only slightly less than the 211 tons for the previous year.

Gifts of flour are being received in good quantity. Meat canning is now in progress in many places. The portable canner in the Midwest processed 24,060 cans of beef, pork, and chicken to Dec. 1. Reports indicate that canning has been done and will be continuing in a number of local communities in Canada and the United States.

A major need for which there has not yet been the anticipated and necessary response is that for funds to send the materials to the destinations. In some instances money is given with the gifts to help pay transportation. Also for some items the ocean freight is reimbursable from the government. However, there are many costs of processing, local transportation, warehousing, and distribution which can be met only by funds contributed for this cause.

It is encouraged that some communities, not able to undertake a special food or clothing project, may be interested in designating special offerings for processing and sending of materials which other communities and congregations are able to give.

Meeting for D.P. Immigrants Announced

On Dec. 30, 1951, a joint Displaced Persons reunion will be held at the West Side park building, Nappanee, Ind. All D.P. immigrants, their sponsors, and other persons interested in their material and spiritual welfare are invited. At 10:00 a.m. Ivan Magal, former D.P. and now a minister in the Virginia Mennonite Conference, will speak. After a potluck lunch, the afternoon will be devoted to a discussion of problems of D.P. immigrants and what can be done to help them make adjustments in the new environment. It is hoped that representatives of the

state and national D.P. commissions may be present. The meeting is sponsored by interested Mennonite and Brethren groups in northern Indiana.

Released December 14, 1951
Via Mennonite Central Committee
Akron, Pennsylvania

Women's Activities

Have you placed your gift subscription orders to the Missionary Sewing Circle Monthly? This is an easy way to give a Christian witness each month for a whole year; you will be bringing fine, live messages from our missionaries and relief workers and others, to your friends. The new format begins with January, 1951. This issue will be full of choice bits of historical interest, such as who was the first to do this and that, what was done in those early days of sewing circle work, and how hard a few worked to create missionary interest among our sisters throughout our Mennonite Church. Don't miss this issue. Send your orders now to Mrs. John L. Horst, Scottdale, Pennsylvania.

* * *

Many fine lists for praise and for prayer have come in for the 1952-53 Prayer Guide. However, there are still a few causes that are not represented. If you have not sent in your requests, please do so today. Let us share the blessings of united prayer for all of the Lord's work. Send your lists to Mrs. C. L. Shank, 904 College Avenue, Goshen, Indiana.

* * *

Christmas is a holy time—a time of giving, a time of forgetting oneself in remembering others, a time truly for Christian service.

What can we as a group of Sewing Circle women give this Christmas? And to whom can we give? Seek out the lonely hearts: young women and/or young men away from their homes. Girls doing housework may have free time after having served the big dinner. Will they feel welcome to spend a little time with us? Or the off-duty nurse from the hospital without time to go home. Perhaps these "away-from-homers" would enjoy an invitation to attend some program or visit a neighboring church with us when they are without transportation. We might offer them the use of our homes for entertaining their friends.—Contributed by Esther Bigler, Elkhart, Ind.

FROM INDIA

"I have come to realize how much Indians prize the blessing of a 'holy' man on their homes. . . . When I go to non-Christian homes, I lead in prayer and simple worship, even as I do in a Christian home, and this is always welcomed. Simple living identifies one with the *sadhu*, or popular religious leader of India, who is so readily received in any Indian home."—D. J. Fleming, in "Living as Comrades."

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FIELD NOTES (Continued)

Bro. J. G. Hochstetler, Creston, Mont., is making a successful recovery from an operation for stomach ulcers, at Missoula, Mont.

Bro. John R. Mumaw, president of Eastern Mennonite College, will serve as tour leader for the summer student tour to Europe sponsored by the Council of Mennonite and Affiliated Colleges. The group will leave America soon after June 1 and return about Sept. 1. Included in the itinerary is the World Mennonite Conference at Basel, Switzerland.

The new church building in East Scottsdale is completed to the extent that open house was announced for the afternoon of Dec. 23, with friends invited to view the new building.

An outpouring of the Spirit is reported from Filer, Idaho. In a Sunday morning service during the meeting by Bro. Milton Brackbill many confessed their sins and got right with God. From Filer Bro. Brackbill went to the Indian Cove Church, Hammett, Idaho.

Workers from the Landisville and Salunga congregation in Pennsylvania held services at the Landisville Myer's Rest Home on Dec. 7, and at the Crippled Children's Hospital in Elizabethtown on Dec. 18.

Bro. Henry L. Ruth, son of Deacon Henry M. Ruth, was chosen by lot and ordained to the ministry in the Salford Church, Harleysville, Pa. The service was in charge of Bro. John E. Lapp. Bro. Henry Nauman, Lancaster, Pa., conducted the devotion. Bro. Paul M. Lederach preached a most impressive sermon from Ezekiel 22, emphasizing God's need for a man.

Bro. Lawrence Brunk, Denbigh, Va., spoke in the Lancaster Brethren in Christ Church on the morning of Dec. 9 and in the evening at the Bart Chapel near Georgetown.

On Dec. 12 he spoke on Sanctification to a large group in the Manheim Church.

A Bible Conference will be held at Manson, Iowa, Dec. 27-30. Speakers are Paul M. Miller and J. Lawrence Burkholder, Goshen, Ind.

A Bible School was held at the Plain View Conservative Amish Church, Hutchinson, Kans., Dec. 10-21. Instructors were Bro. Nevin Bender, Greenwood, Del., and Bro. Edwin Albrecht, Grabill, Ind.

The Pigeon, Mich., congregation gave the evening program at Imlay City, Mich., on Dec. 9.

Junior and intermediate group leaders who are interested in a new project for the new year should consider the suggestion given in the Words of Cheer for Dec. 30.

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